

מאוצרות  
לקוטי  
שיחות

התקשרות ומשיח

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INSIGHTS INTO THE WEEKLY PARSHA

BY THE LUBAVITCHER REBBE

ספר זה נדפס לעילוי נשמות הורינו  
הרצליה בת ר' יצחק ומנוחה כהן ע"ה  
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ע"י

יעקב ורחל חנה כהן שיחיו



This Sefer is dedicated in loving memory of  
**Herzliya bas Yitzchak & Menucha**  
**Harriet Roslyn Cohen**  
**Kalman Shmuel ben Yaakov & Rachel**  
**Carl Samuel Grossman**  
**Golda Mindel bas Edward & Sarah**  
**Kathryn Grossman**  
of blessed memory



Devoted parents and exceptionally proud  
grandparents and great-grandparents  
They left a legacy of care and concern, joy and laughter.  
May their memory be a blessing for their families

**Yaakov & Karen Cohen**

*Potomac, Maryland*

# BESHALLACH I | בשלח א

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## Introduction

After the splitting of the Sea of Reeds, Moshe led the entire Jewish people in a song of celebration. Our Sages<sup>1</sup> differ in their understanding of the way the people responded to Moshe's initiative. Rabbi Akiva maintains that the people responded like a chorus, reciting "I will sing to G-d" after every verse Moshe recited. Rabbi Eliezer, the son of Rabbi Yossi HaGalili, maintains that they repeated every verse after Moshe, and Rabbi Nechemiah maintains that the people were so inspired that they, too, were granted *ruach hakodesh*, the spirit of prophecy, and recited the song together with Moshe.

Our Sages are providing us with a lesson in leadership. A leader unites his people by showing them a goal and a purpose beyond their individual horizons. They differ, however, in the degree to which he can share his mindset with his people. Rabbi Akiva maintains that the people can do no more than acknowledge and agree with the path the leader charts for them. It can never become wholly their own.

Rabbi Eliezer maintains that a leader can communicate and elevate his people, raising them to a level that his understanding becomes theirs. And Rabbi Nechemiah maintains that a leader makes leaders, elevating his people so that they can become his partners, seeing his vision with their own eyes.

The Rebbe expands these concepts, explaining that Jewish leadership is not dependent solely on initiative, knowledge, or commitment, but results from an inherent spiritual potential. A true Jewish leader embodies a collective soul; he comprises within his soul the souls of the people as a whole and connects them all with their fundamental G-dly source.

The Rebbe illustrates these concepts by borrowing the Kabbalistic analogy<sup>2</sup> of the human body to describe the Jewish people. In the body, there are two organs that relate to the life-force of the body as a whole – the brain and the heart. Understanding their function enables us to understand how a Jewish leader lifts every member of our people beyond his own subjectivity and connects us to the essential G-dly spark that we all equally share.

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1. *Sotah* 30b.

2. *Taamei HaMitzvos, Parshas Kedoshim*.

# The Unity a Leader Forges

## From Three Different Lenses

1. The Sages taught:<sup>1</sup>...Rabbi Akiva expounded, “When the Jewish people ascended after crossing the Sea of Reeds, they felt inspired to recite a song of gratitude to G-d.

“How did they recite the song? Like an adult who reads *Hallel* on behalf of a congregation<sup>2</sup> [to enable the listeners to fulfill their obligation (*Rashi*)]. The listeners merely recite the chapter headings (i.e., *Halleluyah*) after the reader.<sup>3</sup> Similarly, at the Sea of Reeds, Moshe said,<sup>4</sup> ‘I will sing to G-d’ and the people responded, ‘I will sing to G-d.’ Moshe said, ‘For He is exceedingly exalted’ and they again responded, ‘I will sing to G-d.’”

Rabbi Eliezer, the son of Rabbi Yossi HaGalili, said, “They recited the song like a minor reciting *Hallel* before a congregation, in which instance the congregation repeats everything after the reader.<sup>5</sup> Thus, at the Sea of Reeds, Moshe said, ‘I will sing to G-d,’ and the people said after Moshe, ‘I will sing to G-d.’ Moshe said, ‘For He is exceedingly exalted,’ and they responded, ‘For He is exceedingly exalted.’”

Rabbi Nechemiah said, “They sang the Song of the Sea like a teacher<sup>6</sup> who recites aloud the introductory blessings before the *Shema* in a synagogue. He begins the recitation and they respond to him, all reciting in

א. תנו רבנן . . . דרש רבי עקיבא בשעה שעלו ישראל מן הים נתנו עיניהם לומר שירה, וכיצד אמרו שירה כגדול המקרא את הלל (להוציאן ידי חובתן. רש"י) והן עונין אחריו ראשי פרקים (הללו"י), משה אמר אשירה לה' והן אומרים אשירה לה' משה אמר כי גאה גאה והן אומרים אשירה לה'. רבי אליעזר בנו של רבי יוסי הגלילי אמר כקטן המקרא את הלל והן עונין אחריו כל מה שהוא אומר משה אמר אשירה לה' והן אומרים אשירה לה', משה אמר כי גאה גאה והן אומרים כי גאה גאה. רבי נחמיה אמר כסופר הפורס על שמע בבית הכנסת שהוא פותח תחלה והן עונין אחריו ("וקורין בלן

1. *Sotah* 30b. The *Mishnah* (*ibid.* 27b) mentions only the opinions of Rabbi Akiva and Rabbi Nechemiah. See the different versions of this passage and the differing opinions in the *Tosefta* (*Sotah* 6:2), *Talmud Yerushalmi* (*Sotah* 5:4); *Mechilta* and *Yalkut Shimoni* on *Shmos* 15:1, *et al.* This is not the place for further discussion of the matter.

2. See *Sukkah* 38b.

3. *Tehillim* 113:1, the first word of *Hallel*.

*Rashi*, *Sotah*, *loc. cit.* See *Rashi*, *Sukkah*, *loc. cit.*, who explains how the members of a congregation fulfill their obligation by listening to the recitation by another person who is similarly obligated. *Rashi* also explains the difference between the recitation of *Hallel* in the Talmudic era and the current custom.

4. *Shmos* 15:1.

5. A minor is not obligated in the observance of the *mitzvos*. Accordingly, adults who are so obligated cannot fulfill their obligation by listening to the minor's recitation.

6. See *Rashi*, *Sotah*, *loc. cit.*, who explains why Rabbi Nechemiah mentions “a teacher.”

unison.<sup>7</sup> Similarly, at the Sea of Reeds, the Spirit of Holiness rested upon all of them<sup>8</sup> and together, they all articulated the song as it is recorded (*Rashi*).]”

All the Sages agree that Moshe began the recitation of the Song at the Sea before the Jewish people. This is reflected in the wording of the verse,<sup>4</sup> “Then Moshe and the Children of Israel sang...,” indicating that Moshe was singled out by being mentioned first.<sup>9</sup> The difference of opinion between the three Sages concerns the manner in which the Jewish people participated in the recitation of the song. According to Rabbi Akiva, the entire song was recited only by Moshe. The Jewish people merely answered, “I will sing to G-d.” According to Rabbi Eliezer, the Jewish people also recited the entire song, but after – and in response to – Moshe’s recitation. Rabbi Nechemiah understood that Moshe’s uniqueness was that he initiated the song. Afterwards, however, the Jewish people as a collective recited the entire song in unison.

The source for the difference of opinion among the Sages concerns the interpretation of the word *laimor* in the verse,<sup>4</sup> “Then Moshe and the Children of Israel sang this song to G-d and they said *laimor*.” *Laimor* is a form of the root, *amar*, which means “said.” Usually, as in the many verses, וידבר ה' אל משה, and “G-d spoke to Moshe *laimor*,” *laimor* is interpreted to mean “to tell,” i.e., G-d spoke to Moshe with the intent that Moshe tell the people the command that He gave him. In this instance, however, *laimor* must be interpreted differently, because the entire Jewish people participated in the recitation of the song. The three Sages mentioned above understood that the *laimor* indicates the particular way the Jews responded and “spoke” during the recitation of the song, but differed in their interpretation of how they responded and spoke.

As the Talmud explains, Rabbi Akiva maintained that the word *laimor* refers only to the first words of the song, “I

יחד, וְכִךְ שָׁרְתָהּ רוּחַ  
הַקֹּדֶשׁ עַל כָּלֶם וְכוּנּוּ  
יחד את השירה ככתבה.”  
רש”י.)

וְהִינוּ, דְכוּלֵי עֲלָמָא  
סְבִירָא לְהוּ שְׁמִשָּׁה  
הַתְחִיל בְּאַמִּירַת הַשִּׁירָה  
לְפָנֵי בְנֵי יִשְׂרָאֵל, וְכַמוּכָן  
מִלְשׁוֹן הַפְּתוּב “אֲזַי יִשִּׁיר  
חֻשָּׁה וּבְנֵי יִשְׂרָאֵל”,  
שֶׁהִקְדִּימוּ לְמֹשֶׁה בְּפָנָי  
עֲצֻמוֹ - וְהַפְּלוּגָתָא הִיא  
בְּאַפְן הַמִּשְׁוֹךְ הַשִּׁירָה עַל  
יְדֵי בְנֵי יִשְׂרָאֵל, דְלִדְעַת  
רַבִּי עֲקִיבָא אַמִּירַת (כָּל)  
הַשִּׁירָה הִיְתָה עַל יְדֵי  
מֹשֶׁה בְּלֶבֶד, וּבְנֵי יִשְׂרָאֵל  
רַק עָנוּ “אֲשִׁירָה לָהּ”;  
לִדְעַת רַבִּי אֱלִיעֶזֶר גַּם  
בְּנֵי יִשְׂרָאֵל אָמְרוּ כָּל  
הַשִּׁירָה, אָבֵל לְאַחֲרֵי  
(וּבִדְרוֹךְ “מִעֲנָה” ל')  
אַמִּירַת מֹשֶׁה; וְאֵלוּ  
לִדְעַת רַבִּי נַחֲמִיָּה מֹשֶׁה  
רַבִּינוּ רַק הַתְחִיל אֶת  
אַמִּירַת הַשִּׁירָה, אָבֵל  
אַחֵר כִּךְ אָמְרוּ “כָּלֶן יַחַד”  
אֶת כָּל הַשִּׁירָה כְּלָהּ.

וְקַמְפְּלָגֵי בְּפִרוּשׁ תַּבְּת  
“לְאִמֹר” שֶׁבְּכַתוּב (“אֲזַי”  
יִשִּׁיר גו’ לְאִמֹר”), כְּמַבְאָר  
בְּגִמְרָא שֶׁם “בְּמֵאֵי  
קַמְפְּלָגֵי - רַבִּי עֲקִיבָא סְבִיר  
לְאִמֹר אַמְלִתָּא קַמִּיתָּא

7. *Rashi, Sotah, loc. cit. The Tosefta, loc. cit. (quoted by Tosafos, Sotah, loc. cit. s.v. Rabbi Nechemiah)* interprets Rabbi Nechemiah’s opinion differently. See the sources mentioned in footnote 1 and *Maharsha’s*

*Chiddushei Aggados, Sotah, loc. cit., et al.* This is not the place for further discussion of the matter.

8. *Mechilta, loc. cit.*, explicitly interprets Rabbi Nechemiah’s opinion concerning this manner.

See footnote 13.

9. See the understanding of the above verse in *Shmos Rabbah* 23:9. See also the teaching of the *Mechilta* cited at the end of the sec. 2.

will sing to G-d.”<sup>10</sup> Rabbi Eliezer, the son of Rabbi Yossi HaGalili, maintained that the word *laimor* refers to the song’s every word.<sup>11</sup> Rabbi Nechemiah maintained that *וַיֹּאמְרוּ*, *Vayomru*, “and they said,” indicates that the entire people recited the song together. The word *laimor* indicates that Moshe began the song and this empowered the entire people to recite it with him.<sup>12</sup>

Explanation is necessary: What is the rationale motivating the Sages’ difference of opinion in their interpretation of this verse? Furthermore, the fact that the verse employs the word *laimor* to teach the manner in which the song was recited, is itself a message. It appears that the manner in which it was recited – what Moshe said and what the people said – made a difference in the significance of the recitation of the song and its meaning. It is necessary to understand: How does the manner in which the song was recited – i.e., in which of the three manners described above – affect its significance and its meaning.

Explanation is also necessary according to Rabbi Nechemiah, who maintained that Moshe merely began the recitation of the song, but afterwards, the entire Jewish people recited it in unison with him. What is the significance of Moshe initiating the song’s recitation?

According to Rabbi Akiva and Rabbi Eliezer, it is possible to say that Moshe had to begin because the Jewish people did not know the words of the song. Therefore, they had to respond to Moshe.<sup>13</sup> (These Sages only differ regarding how the Jews responded, whether

וְרַבִּי אֱלִיעֶזֶר בְּנוֹ שֶׁל רַבִּי יוֹסִי הַגָּלִילִי סָבַר לֵאמֹר אֶכְּלֵ מִלֵּתָא וּמִלֵּתָא וְרַבִּי נַחֲמִיָּה סָבַר וַיֹּאמְרוּ - דְּאָמְרוּ כּוּלְהוּ בְּהַדִּי הַדְּדִי, לֵאמֹר - דְּפִתַּח מֹשֶׁה בְּרִישָׁא. וַיֵּשׁ לְהַבִּין, מַהִּי סְבָרַת מַחְלָקוֹתֶם בְּפִרוּשׁ פְּסוּקֵי זֶה? וְעוֹד, דְּמִזָּה גּוֹפֵא שְׁהִכְתוּב מִשְׁמִיעֵנוּ (בְּתַבַּת “לֵאמֹר”) אִפְּן אֲמִירַת הַשִּׁירָה (מַה אָמַר מֹשֶׁה וּמַה אָמְרוּ יִשְׂרָאֵל) מִשְׁמַע שִׁישׁ בָּזָה נִפְקָא מִנָּה בְּאִמְרַת הַשִּׁירָה וְתַכְנָה - וְצָרִיךְ לְהַבִּין, לְמַאי נִפְקָא מִנָּה בְּתוֹכָן אֲמִירַת הַשִּׁירָה, כִּיצַד (וּבְאִיזָה אִפְּן מִשְׁלֵשֶׁת אוֹפְנִים הַנִּל) אָמְרוּ הַשִּׁירָה?

כֵּן צָרִיךְ בְּאוֹר בְּדַעַת רַבִּי נַחֲמִיָּה שְׁמֹשָׁה רַק פִּתַּח לְבָנֵי יִשְׂרָאֵל, אֲבָל אַחַר כֵּךְ אָמְרוּ הַשִּׁירָה “כֻּלְּן יַחַד” - מַהוּ עֲנִינָה שֶׁל “פְּתִיחָה” זוֹ עַל יְדֵי מֹשֶׁה רַבִּינוּ?

לְדַעַת רַבִּי עֲקִיבָא אוֹ לְדַעַת רַבִּי אֱלִיעֶזֶר, יֵשׁ לוֹמַר בְּפִשְׁטוּת, כִּי בְנֵי יִשְׂרָאֵל לֹא יָדְעוּ מַעֲצָמָם אֶת נּוֹסַח הַשִּׁירָה, וְלָכֵן הָיוּ צָרִיכִים לְעֲנוֹת אַחֲרֵי מֹשֶׁה”

10. I.e., they responded with that phrase to every bar of the song (*Rashi*).

11. I.e., the Jews repeated every phrase of the song after Moshe.

12. See *Rashi, Sotah, loc. cit.* See footnote 17, below.

13. See the interpretation of the above verse in the *Mechilta*, which explains that it is only according to Rabbi Nechemiah’s opinion that “the Spirit of Holiness rested upon the Jewish people,” and not

according to the opinion of the other Sages.\* (See also *Maharsha’s Chiddushei Aggados, Sotah, loc. cit.*)

According to this logic, it would appear that one is forced to say that these Sages also differ regarding the teaching (*Sotah, loc. cit.*, see the main text) that nurslings and babies also joined in the recitation of the song. Nevertheless, the Talmud (*Berachos 50a*) explicitly states that Rabbi Akiva accepts\* the teaching of Rabbi Meir who maintains that the babies also joined in the song,

and that source seems to imply that all the Sages accept that concept. See *Zohar*, Vol. II, p. 60a, which states that “the Spirit of Holiness was invested in everyone’s mouth and even babies in their mothers’ womb recited the song.” See also footnote 30, below.

\* See the Horowitz printing of the *Mechilta*, which includes the wording “the Spirit of Holiness was invested...” in Rabbi Akiva’s statement as well.

they answered only “I will sing to G-d,” or they repeated all the words of the song after Moshe).

By contrast, according to Rabbi Nechemiah – who maintained that “the Spirit of Holiness rested upon all of them and together they all articulated the song as it is recorded” – seemingly, it was not necessary for Moshe to begin for the people to know the words of the song.<sup>14</sup>

It appears necessary to adopt this approach according to the teaching mentioned immediately thereafter in the Talmud,<sup>15</sup> that even infants and nurslings recited the song and, moreover, even “babies in their mother’s womb recited the song.” It is not appropriate to say that the nurslings and the babies knew the words of the song because they heard them from Moshe. Instead, they participated because of the Spirit of Holiness that rested upon them. As the Talmud states,<sup>16</sup> their recitation of the song came as a result of their beholding the Divine presence: “They beheld the Divine presence... and recited, ‘This is my G-d... Their mothers’ wombs became like a luminous looking glass for them and they beheld G-d’s presence.” Thus, according to Rabbi Nechemiah, what was the implication and purpose of Moshe’s initiating the song?<sup>17</sup>

## Moshe’s Influence, the Key to Jewish Unity

2. On the verse, “Then Moshe and the Children of Israel sang.... They said *laimor*: ‘I will sing to G-d,’”

14. Note *Talmud Yerushalmi, Sotah, loc. cit.*, which questions, “What is the intent of the word *laimor*?” and answers: “To the future generations.” Since, as *Korban HaEidah* explains, according to *Talmud Yerushalmi*, “they all recited the song on their own initiative as Moshe did,” the meaning of the word *laimor* requires explanation. In resolution, *Talmud Yerushalmi* explains that the intent was to relate the song to their descendants in the coming generations.

By contrast, the *Talmud Bavli*

understands Rabbi Nechemiah as interpreting *laimor* as meaning that Moshe was the initiator. See also the beginning of the *Targum to Shir HaShirim*, which states, “Moshe and the Children of Israel... all began and recited the song in unison.”

15. See also the rendering of the teaching in the *Tosefta, Talmud Yerushalmi*, and *Mechilta loc. cit.*

16. *Sotah* 30b-31a.

17. On a straightforward level, it is possible to say that the people waited for Moshe to begin as an

אם רק “אשירה לה”, או שֶׁעָנוּ אַחֲרָיו כָּל דְּבָרֵי הַשִּׁירָה);

אָבֵל לְדַעַת רַבִּי נְחֵמְיָה שֶׁשִּׁירְתָּה רוּחַ הַקֹּדֶשׁ עַל כָּל־ם וְכֹונֵנו יַחַד אֶת הַשִּׁירָה כְּכַתְּבָהּ, הָרִי לֹא הָיָה צָרָךְ לְכַאוֹרָה לְ“פְתִיחַת” מֹשֶׁה כְּדִי שִׁידְעוּ אֶת דְּבָרֵי הַשִּׁירָה וְ[לְכַאוֹרָה כֵּן מְכַרַח לֹמֵר לְפִי הַדְּרָשׁוֹת (שֶׁהוּבָאוּ בְּהַמְשָׁךְ הַגְּמָרָא שָׁם) שֶׁגַם הָעוֹלָלִים וְיוֹנְקִים אָמְרוּ שִׁירָה, וְעוֹד זֹאת, “שֶׁאֶפְלוּ עֲבָרִים שֶׁבְמַעֲוֵי אָמֵן אָמְרוּ שִׁירָה”, שֶׁבָּהֶם לֹא שִׁירָה לֹמֵר שִׁידְעוּ לְכֹונֵן אֶת הַשִּׁירָה עַל יְדֵי שֶׁשָּׁמְעוּ אוֹתָהּ מִמֹּשֶׁה, אֲלֵא שֶׁנָּהוּ עַל פִּי רוּחַ הַקֹּדֶשׁ שֶׁשִּׁירְתָּה עֲלֵיהֶם (וְכַמְבָּאֵר בְּגְמָרָא שָׁם), שֶׁאֲמִירַת הַשִּׁירָה שֶׁלָּהֶם הִיְתָה תּוֹצְאָה מְרֵאִית הַשְּׂכִינָה, כִּי “רָאוּ אֶת הַשְּׂכִינָה . . . וְאָמְרוּ כו’ כָּרַס נַעֲשֶׂה לְהֵן כְּאֶסְפֵּקְלֵרִיא הַמְּאִירָה וְרֵאוּ”) - וּמַהוּ הַתְּכֵן וְהַמְטָרָה בְּהַפְתִּיחָה עַל יְדֵי מֹשֶׁה?

ב. על הפסוק “אז ישיר גו’ אשירה לה’ ויאמרו לאמר”

expression of deference. See *Rashi, Sotah, loc. cit. s.v. laimor*, who states that *laimor* indicates that “they were all authorized to recite the song... after the sage i.e., Moshe began.” Nevertheless, this is a seemingly insufficient explanation, for it is unnecessary for Scripture to add a word to emphasize this point. (It would appear that it is difficult to say that Scripture’s intent in adding the word *laimor* is merely to teach this point – that it is necessary to wait for a sage to begin.)

*Or HaChayim* cites the words, “They said *laimor*: ‘I will sing...,’” and comments:

The intent is that they said to each other *laimor*, i.e., “let us recite a song” together, without any distinction or differentiation, to the extent that even though they were many, they would be like one person. They aligned their intentions together and did so – as reflected in their saying, “I will sing” – using the singular,<sup>18</sup> as if they were one person. Were that not their intent, they would have used the plural, “We will sing.”

*Or HaChayim* is implying that the Jews recited the Song of the Sea in a singularly distinct manner. The entire Jewish people recited it in total unison, as if they were actually one person, “without any distinction or differentiation.” According to our Sages’ teaching that even infants, nurslings, and babies in their mothers’ wombs joined in the song, its recitation reflected a state of absolute union, “without any distinction or differentiation” between those of the greatest stature and those of the lowest stature, including even babies in their mothers’ wombs.

On this basis, it can be explained why all the Sages agree that the recitation of the song by the Jewish people had to be initiated by Moshe. Such a state of absolute unity – that the entire Jewish people, from those of the greatest to those of the lowest stature, including even babies in their mothers’ wombs, be united as one person – could be possible only through the influence of Moshe.

To explain: Since Moshe is the “head (*rosh*)<sup>19</sup> of the generation” and “the leader (*nasi*)<sup>20</sup> of the gener-

מִפְּרֵשׁ הָאוֹר הַחַיִּים “וַיֹּאמְרוּ לֵאמֹר אֲשִׁירָה - פְּרוּשׁ שְׁאֲמָרוּ זֶה לְזֶה לֵאמֹר, פְּרוּשׁ שְׁיֹאמְרוּ שִׁירָה יַחַד בְּלֹא בְחִינַת הַשְּׁתַנּוּת וְהַפְּרָדָה עַד שֶׁיְהִיוּ כְאִישׁ אֶחָד הַגַּם הַיּוֹתֵם רַבִּים וְנִתְכַנְּנוּ יַחַד וְעָשׂוּ כֵן וְאָמְרוּ אֲשִׁירָה לְשׁוֹן יַחִיד” כִּאֲלוֹ הֵם אִישׁ אֶחָד שְׁוֹלֵת זֶה הִיוּ אוֹמְרִים נְשִׁירָה.”

זאת אומרת, שאמירת השירה היתה באופן מיחד במינו, שכל ישראל אמרה בהשתנות, כאיש אחד ממש, “בלא . . . השתנות והפרדה”. ועל פי מאמר חז”ל הנ”ל שגם עוללים ויונקים, ואפילו עבדים שבמעי אמן אמרו שירה, נמצא, שבאמירת השירה היתה מצב של אחדות גמורה, כלי שום “השתנות והפרדה”, בין הגדול שבגדולים והקטן שבקטנים, עד העברים שבמעי אמן.

ובזה יש לבאר זה שלכולי עלמא היתה אמירת השירה של בני ישראל בהקדמת פתיחת משה - כי אחדות מחלטת כזו, שכל ישראל יהיו כאיש אחד, מהגדולים ועד הקטנים, כולל עבדים שבמעי אמן, יכולה לבוא אך ורק על ידי משה רבינו.

והבאור בזה:

היות שמשה רבינו הוא ראש הדור ונשיא הדור, לכן הרי הוא

18. See *Rashi, Shmos* 19:2, who states that the Jews camped before Mt. Sinai, “as one man, with one heart.” See footnote 66 below.

19. When using the term “head” to refer to the leader of a group or people, *Chassidus* understands the analogy as applying in a full sense.

The head a) is the most elevated and refined of all the body’s limbs and organs, b) contains the life-energy for all the limbs and organs of the body, subsequently diffusing this energy to each limb and organ according to its particular function, and c) directs the function of all the limbs and organs. See *Likkutei Sichos*, Vol. 4, p. 1144ff.

Ideally, parallels to these three dimensions exist in a Jewish leader’s relationship to his people. See *Tanya*, chs. 2 and 51.

20. As intimated in the main text below, the word *nasi* literally means “the upraised one,” and is used in the *Tanach* to refer to a leader, prince,



ation,” he includes within himself the entire generation as one.<sup>21</sup> In the language of *Rashi*:<sup>22</sup> “Moshe is Israel and Israel is Moshe... for the *nasi* of the generation is equivalent to the entire generation because the *nasi* is the entire people.”

Such an expression of unity among the Jewish people – perfect oneness, as they are included in the soul of Moshe<sup>23</sup> – transcends all distinctions. The rationale is that the *nasi* is – as that very term implies – upraised and separate from the people. To refer to the description of Shaul, Israel’s first king, he was “from his shoulders and upwards, taller than all the people.”<sup>24</sup> Therefore, the Jewish people as they are included within the *nasi* are unified in a manner that transcends all

כולל את כל הדור כְּאֶחָד, וּבְלִשׁוֹן רִשׁ"י "מֹשֶׁה הוּא יִשְׂרָאֵל וְיִשְׂרָאֵל הֵם מֹשֶׁה . . שְׁנֵי שֵׂאֵי הַדּוֹר הוּא כְּכֹל הַדּוֹר כִּי הַנְּשִׂיא הוּא הַכֹּל".  
וְאַחַדוֹת זֶה דִּישְׂרָאֵל (כְּפִי שְׁהֵם כְּלוּלִים בְּמֹשֶׁה) הֵרִיחַ בְּאֶפְסוֹ שְׁלֹמֶעֱלָה מֵהַתְּחַלְקוֹת, כִּי הַנְּשִׂיא (כְּשֵׁמוֹ) הוֹנֵשָׂא וּמְבַדֵּל מִן הָעַם, "מִשְׁכֻּמוֹ וּמְעָלָה גְבוּהָ מִכָּל הָעַם"<sup>24</sup>, וְלִכֵּן, הָאֲחַדוֹת דִּישְׂרָאֵל כְּפִי שְׁהֵם כְּלוּלִים בּוֹ הִיא בְּאֶפְסוֹ שְׁלֹמֶעֱלָה מֵהַתְּחַלְקוֹת,

or king of a tribe or a people. In the Talmudic era, the same term was used to refer to the head of the *Sanhedrin*, Israel’s highest court.

21. Just as the brain includes the vitality for all limbs and organs of the body, the “head” of the Jewish people includes the entire people. Nevertheless, the way in which the vitality for the body’s limbs and organs exists in the brain is of an entirely different nature than the way it exists within the limbs and organs themselves. See footnote 25, below.

## 22. *Bamidbar* 21:21.

23. The concept that a *nasi* brings about unity within the Jewish people as a whole is reflected in Torah Law. Thus, *Maggid Mishneh* (*Hilchos Taanios* 3:11, citing *Ramban*), explains our Sages’ statement (*Taanis* 12b): “There is no concept of the Jewish people as a *tzibbur* (a collective entity) in Bavel,” as a consequence of there not being a *nasi* in Bavel, for it is the *nasi* who raises the Jews above their individual identities and unites them as a collective. In a similar vein, *Rashba* writes in one of his responsa (*Vol. 1, responsum 148*): “The king is considered as the *tzibbur*, because the *tzibbur* is dependent on him.”

This concept and those mentioned later in the *sichah* receive further emphasis in *Chassidus* and are

outlined in *Tanya*, ch. 2, *et al.* The concept is sourced in the principle that the souls of the Jewish people as a collective arose in G-d’s thought before – i.e., not only chronologically, but in terms of spiritual levels – anything else existed. As the different levels of the Spiritual Cosmos – *Seder Hahishtalshelus*, the progressive chainlike hierarchy of existence – came into being, the souls filtered down through these different planes of being, taking on particular characteristics, in that way distinguishing one soul from another.

In *Tanya*, *loc. cit.*, the Alter Rebbe explains this concept with the metaphor of the process of gestation. Just as the human body is a complex organism, with many different limbs and organs evolving from one drop of sperm, so too, as the souls descend through the hierarchy of spiritual worlds, they differentiate one from another, each one taking on its own individual identity.

In *Tanya* and *Likkutei Sichos*, *loc. cit.*, the simile is developed further, explaining that:

a) In the human body, the brain serves as a unifying force, endowing all the different cells of the body with a collective identity, causing them to function as ele-

ments of a single organism.

b) even after a child is born, its brain retains a unique connection to its source, the brain of its father, bonding the identity of one with the other. See the Rebbe’s *Igros Kodesh*, Vol. 2, Letter no. 331.

Parallels to these concepts exist within the Jewish people: The “heads of the people,” the Torah scholars of the generation, and, more particularly, the *nasi*, serve as the “brain” of the people as a whole, endowing them with a collective identity, and empowering them to function synergistically. As such, they connect the people as a whole with their G-dly source. See the sections entitled, “The Heart of the People” and “The Ultimate Bond with G-d,” and footnotes, where the concepts explained here are further developed.

## 24. *I Shmuel* 9:2; see also *ibid.*

10:23. See the interpretation of this phrase in *Or HaTorah, Bereishis*, Vol. 4, p. 764b, *Shir HaShirim*, Vol. 2, p. 414ff., *et al.*, which expands the meaning of the verse beyond its literal sense. Literally, the verse’s intent is that Shaul was a giant, taller than all others. These sources explained that his spiritual stature also towered over that of the entire nation.

distinctions.<sup>25</sup> The men, women, and children are equal; to borrow a phrase from the liturgy,<sup>26</sup> “He is Perfect Singularity, and before Him those who are small and those who are great are entirely equal.”

Therefore, by beginning the song for the Jewish people and thus empowering them to sing with his influence, Moshe inspired the entire nation, causing them to sing in total unison. The manner in which they sang reflected that they existed within Moshe in absolute unity,<sup>27</sup> “as one person,” “without any distinction or differentiation.”

It is possible to say that this is the intent of the *Mechilta*, which comments on the verse, “Then Moshe and the Children of Israel sang...,” “Moshe was equivalent to all Israel, and Israel was equivalent to Moshe at the time they recited the song.”

The intent of the *Mechilta* is to explain why the verse states, “Moshe and the Children of Israel,” even though Moshe is part of the Children of Israel. However, to clarify that point, it would seemingly have been adequate to merely say, “Moshe was equivalent to all Israel.”<sup>28</sup> The fact that the *Mechilta* did not suffice with that and adds, “Israel was equivalent to Moshe at the time they recited the song,” indicates that the *Mechilta* intends to explain that Moshe and the Jewish people reached absolute equivalence while reciting the song.<sup>29</sup>

25. To build on the analogy explained in footnote 23: The brain contains a “map of the body,” cells that relate to every limb and organ of the body. Hence, it can be said that the entire body is included in the brain. Nevertheless, the cells within the brain that relate to the other limbs and organs are brain cells. Their connection to the other limbs and organs is only a potential. See *Derech Mitzvosecha*, p. 28b.

Similarly, although the soul of the *nasi* contains within it the souls of all the members of the Jewish people, as their souls exist within the soul of the *nasi*, they transcend their

own particular identities and are subsumed with the *nasi*'s collective consciousness. Hence, they are utterly at one with each other. See the section entitled, “The Source of the Jews’ Oneness,” below.

26. The *piyyut* entitled *Vechol Maaminin*. The words of this liturgical hymn have been translated according to the context in which the phrase is employed in the *sichah* here.

27. See the commentary of *Sifsei Kohen* on the Torah, *Shmos* 15:1, which states that the entire Jewish people’s recitation was aligned with that of Moshe “because they are all included within him.... Their souls

אנשים נשים וטף בשוה, על דרך הַשׁוּהָ” וּמִשׁוּהָ קָטַן וְגָדוֹל.”

וְלִכְּנֹ, עַל יְדֵי שְׁפָתַח מִשָּׁה רַבִּינוּ אֶת שִׁירַת בְּנֵי יִשְׂרָאֵל, שְׁאַמִּירַת הַשִּׁירָה שְׁלָהֶם בְּאֵה עַל יְדוּ וּבְכַחוֹ, הָרִי זֶה פֶּעַל שְׁאַמִּירַת הַשִּׁירָה עַל יְדֵי “כָּל הַדּוֹר” תַּהִיָּה בְּהַשְׁתַּוּת גְּמוּרָה (כְּפִי שֵׁהֶם כְּלוּלִים בְּמִשָּׁה”), כְּאִישׁ אֶחָד, “בְּלֹא . . . הַשְׁתַּנּוּת וְהַפְרָדָּה.”

וַיֵּשׁ לֹמֵה, שְׁזוּהֵי כְּוִנַּת הַמְּכִילְתָּא עַל הַפְּסוּק “אֲזוּ יִשִּׁיר מִשָּׁה וּבְנֵי יִשְׂרָאֵל” - “מִשָּׁה שְׁקוּל כְּנֶגְדַּ כָּל יִשְׂרָאֵל וְיִשְׂרָאֵל שְׁקוּלִין כְּמִשָּׁה בְּשַׁעָה, שְׁאַמְרוּ שִׁירָה”: כְּדֵי לְבָאֵר יַתּוֹר הַלְּשׁוֹן בְּפְתוּב (“מִשָּׁה וּבְנֵי יִשְׂרָאֵל”, אֵף שְׁמִשָּׁה הוּא בְּכֻלָּל בְּנֵי יִשְׂרָאֵל) הִיָּה מְסַפֵּיק לְכַאוּרָה לְבָאֵר שְׁמִשָּׁה שְׁקוּל כְּנֶגְדַּ כָּל יִשְׂרָאֵל”, וּמִזָּה שְׁנִקַּט בְּמְכִילְתָּא (לֹא רַק שְׁמִשָּׁה שְׁקוּל כְּנֶגְדַּ כָּל יִשְׂרָאֵל”, אֲלֵא) גַּם שְׁמִשָּׁה יִשְׂרָאֵל שְׁקוּלִין כְּמִשָּׁה בְּשַׁעָה שְׁאַמְרוּ שִׁירָה”, מִשְׁמַע, שְׁכְּוִנַּת הַמְּכִילְתָּא לְפָרֵשׁ שְׁמִשָּׁה וּבְנֵי יִשְׂרָאֵל הַשְׁתַּוּוּ בְּאַמִּירַת הַשִּׁירָה.”

are sparks of his soul.” See also *Maamarei Admur HaZakein*, 5566, p. 150; *Toras Chayim*, *Shmos*, Vol. 1, p. 161c in the most recent printing. Accordingly, Moshe lifts the people above their individual levels, sharing his consciousness with them.

28. See the second opinion in the *Mechilta*, *loc. cit.*, that states only, “Moshe’s recitation of the song was equivalent to that of all of Israel.”

29. See also the interpretation of *Mirkeves HaMishneh* to the *Mechilta*, *loc. cit.*, which states that the Spirit of Holiness flowed equally to Moshe and the entire people.

Thus, we can say that the people reached such a level of equivalence because they consciously experienced that “Moshe is Israel and Israel is Moshe,” understanding that they were included in Moshe’s being, and that as a result of this, they were unified in absolute oneness and forged into a single entity.

This is the intent of the concluding words of the *Mechilta*, “Israel was equivalent to Moshe at the time they recited the song.” The recitation of the song as begun by Moshe – functioning as the head of the entire people, “Moshe is Israel” – enabled the Jewish people to be “equivalent to Moshe,” i.e., they would identify and be unified with him in the recitation of the song, because “Israel is Moshe.”

### The People’s Response to Moshe’s Leadership

3. On this basis, it is possible to explain the three opinions mentioned above regarding the recitation of the song. Since the song had to be recited in a unique manner, with the entire people reciting it in absolute unity, all the Sages agree that:

- a) Moshe began the song, thereby engendering unity and equality within Israel as a whole.<sup>30</sup>
- b) The Jewish people were able to participate in the recitation of the song in such a manner that they united with Moshe’s singing because they became conscious that Moshe constituted the totality of their being – “Israel is Moshe” – and this brought about the ultimate state of unity within the Jewish people.

The difference of opinion among the Sages concerns the degree to which the Jews’ recitation of the song reflected their bond with Moshe.

וַיֵּשׁ לִזְמוֹר שֶׁהַשְּׁתוּוּת זֶה בָּאָה מִצֵּד זֶה שְׁבִנֵי יִשְׂרָאֵל הִרְגִישׁוּ שֶׁ“מֹשֶׁה הוּא יִשְׂרָאֵל וְיִשְׂרָאֵל הֵם מֹשֶׁה”, שְׁכֹלֵם נִכְלָלִים בְּמִצִּיאֹתוֹ שֶׁל מֹשֶׁה (וְזֶהוּ מֵה שְׁמֵאֶחָד אוֹתָם בְּהִתְאַחְדוּת גְּמוּרָה וְעוֹשֶׂה אוֹתָם לְמִצִּיאוֹת אַחַת).

וְזֶהוּ כִּנּוּת סִיּוּם דְּבִרֵי הַמְּכִילְתָא וְ“יִשְׂרָאֵל שְׁקוּלִין כְּמֹשֶׁה בְּשַׁעֲבָה שְׁאֶמְרוּ שִׁירָה”, שְׁאֶמְרֵת הַשִּׁירָה עַל יְדֵי (פְּתִיחַת) מֹשֶׁה (“מֹשֶׁה הוּא יִשְׂרָאֵל”) פְּעֻלָּה עַל יִשְׂרָאֵל שֶׁיְהִי “שְׁקוּלִין כְּמֹשֶׁה”, הֵינּוּ שֶׁהֵם דּוֹמִים וּמִתְאַחְדִּים בְּאֶמְרֵת הַשִּׁירָה עִם מֹשֶׁה (כִּיּוֹן שֶׁ“יִשְׂרָאֵל הֵם מֹשֶׁה”).

ג. וּלְפִי הַקְּדָמָה זֶה יֵשׁ לְבִאֵר אֶת שְׁלֹשׁ הַדְּעוֹת הַנֵּל בְּאֶפְן אֶמְרֵת הַשִּׁירָה:

כִּיּוֹן שְׁאֶמְרֵת הַשִּׁירָה הֵיטָה צְרִיכָה לֵהִיּוֹת בְּאֶפְן מִיָּחָד, שֶׁיִּאֶמְרוּהָ כָּלֵם בְּאַחְדוּת גְּמוּרָה, לְכֵן לְכוּלֵי עֲלֵמָא (א) פְּתִיחַת הַשִּׁירָה הֵיטָה עַל יְדֵי מֹשֶׁה (הַפּוֹעֵל הָאֶחָדוּת וְהַשְּׁתוּוּת דְּכָל יִשְׂרָאֵל),<sup>2</sup> (ב) אֶמְרֵת הַשִּׁירָה עֲצָמָה עַל יְדֵי יִשְׂרָאֵל הֵיטָה בְּאֶפְן שֶׁהִתְאַחְדוּ עִם (שִׁירָת) מֹשֶׁה, כִּי הִרְגִישׁוּ שְׁכֹל מִצִּיאוֹתָם הִיא מֹשֶׁה, “יִשְׂרָאֵל הֵם מֹשֶׁה” (תְּכִלִּית הָאֶחָדוּת דִּישְׂרָאֵל); וְהַפְּלוּגָתָא הִיא בְּמַדַּת וְאֶפְן שִׁיכוּת דְּאֶמְרֵת הַשִּׁירָה שֶׁל יִשְׂרָאֵל לְמֹשֶׁה רַבֵּינוּ:

30. Based on the explanations in the main text, it is possible to say that all the Sages agree that the Jewish people recited the song with the Spirit of Holiness. This concept is explicitly stated in the interpreta-

tion of the phrase (*Shmos* 14:31) in *Shmos Rabbah*, 22:3, 23:2, without it being attributed to a given Sage. (By contrast, the *Mechilta*, *loc. cit.*, attributes this statement to Rabbi Nechemiah. See also the *Zohar*, *loc.*

*cit.*, and Alshich and *Sifsei Kohen* to this verse.)

The reason the Jewish people repeated only after Moshe is because they became *batel* to and united with Moshe, as explained above.

According to Rabbi Akiva, the entire song was recited by Moshe and the Jewish people only answered, “I will sing to G-d,” i.e., like a congregation that fulfills its obligation by listening to the recitation of the reader; the Jewish people were thus included in Moshe’s recitation of the song. Rabbi Akiva understood this as the ultimate expression of unity, i.e., that the people rose above their individual identities and were in a state of complete self-nullification (*bittul*) to the extent that they identified entirely with Moshe and “fulfilled their obligation” by being included in Moshe’s song. Since they transcended their own identities, they did not join in the recitation of the song, they merely “responded” to Moshe. This emphasized that the Jews’ entire being was solely that of Moshe.

According to Rabbi Eliezer, the Jews repeated after Moshe, saying everything that he said. Rabbi Eliezer considered the consummate unity of the Jews with Moshe<sup>31</sup> to be achieved when the Jews felt that unity even as they existed on their own level. The first perspective mentioned – that the Jewish people only answered “I will sing to G-d” after Moshe in utter *bittul* – underscores that as the Jews existed on their own level, within the context of who they were, they were not utterly at one with Moshe. Their unity was dependent on transcending their own identities and doing no more than answering Moshe with absolute *bittul*.<sup>32</sup>

Rabbi Eliezer maintained that the Jews’ bond with Moshe can be taken further – that they unified their minds and hearts with him. Therefore, he holds that the Jews recited the entire song like Moshe did. However, their recitation was a response to Moshe and dependent on his recitation.<sup>33</sup>

Rabbi Nechemiah maintained that the Jews’ singing together in response to Moshe does not reflect consummate unity to the extent that they were conscious that “Israel is Moshe,” because they were merely

לדעת רבי עקיבא אמירת השירה כלה היתה על ידי משה רבינו וישראל רק ענו “אשירה לה,” והינו שכל ישראל “יצאו” ידי אמירת השירה באמירת משה,<sup>31</sup> ולדעת רבי עקיבא זוהי שלמות האחדות, כאשר היא באפן של בטול גמור עד ש“יצאו” בשירת משה (שהם רק “עונין אחריו”<sup>32</sup>), שבזה מדגש שכל מציאותם של ישראל אינה אלא מציאותו של משה.

לדעת רבי אליעזר היו “עונין אחריו כל מה שהוא אומר,” כי סבירא ליה ששלמות ההתאחדות היא כאשר בני ישראל מרגישים התאחדות זו גם כפי שהם במדרגתם. דבאפן הנ”ל שהיו עונין אחריו (רק) “אשירה לה” מדגש שישאל כפי שהם במדרגתם (ומצד מציאותם) אינם במצב של אחדות מחלטת, והאחדות תלויה בזה שהם רק “עונין” אחרי משה בבטול גמור<sup>33</sup>; ולכן סבירא ליה שאמרו כל השירה כחו משה, אלא שזה גופא הוא באפן של “מענה” לאמירת משה, שהיא תלויה בשירת משה.

ורבי נחמיה סבירא ליה שגם שירת בני ישראל יחד באפן של מענה למשה אין בה עדין תכלית ההתאחדות עד שירגש בהם ש“ישראל הם נושה”,

31. As explained above, the consummate unity of the Jews with Moshe produced consummate unity among themselves as well.

32. See the explanation in *Likkutei Sichos*, Vol. 23, p. 233, regarding

a congregation participating in the recitation of *Hallel* by responding *Halleluyah*. Consult that source, which explains that by fulfilling their obligation by responding to the reader (*sheliach tzipur*), the congrega-

tion reaches a state of complete unity.

33. According to Rabbi Eliezer, although the Jews can be elevated to Moshe’s level, this ascent is dependent on and achieved through their response to Moshe’s words.

responding to him. According to Rabbi Nechemiah's understanding, the recitation of the song by the entire people in unison, without any distinction at all, underscored in a complete manner that "Moshe is Israel and Israel is Moshe."<sup>34</sup> The essential unity they shared permeated their individual identities. Therefore, they were able to join in the song and recite it on their own initiative. Nevertheless, the potential to reach this state was revealed by Moshe and was dependent on him. Therefore, he was the one to begin the recitation of the song, as explained above.

### Essential Love and Essential Oneness

4. The consummate unity of the Jewish people brought about specifically through Moshe can be understood in greater depth by prefacing an additional explanation of the oneness of the Jewish people. As has been explained on several occasions,<sup>35</sup> there are two fundamental concepts:

a) The *mitzvah* of *ahavas Yisrael* requires one to love his fellow Jew, as it is written,<sup>36</sup> "Love your neighbor as yourself." This implies that, at this level, there are two separate people – the one who loves and the one who is loved. It is only that one loves the other person as he loves himself.

b) The reason why it is possible to love another person as oneself is because of *achdus Yisrael*, that the Jews are one people. They constitute a single whole, being actually like one person.

There are several expressions and levels in this oneness. To explain: In *Tanya*,<sup>37</sup> the Alter Rebbe writes that the oneness of the Jewish people stems from the fact that

מֵאַחַר שֶׁהֵם רַק עוֹנִין אַחֲרָיו. וְלִכֵּן לְדַעַת רַבֵּי נַחֲמִיָּה אָמְרוּהָ "כִּלְּוֵן יְחִיד" בְּלִי שׁוּם הִתְחַלְקוֹת כִּלְּל, שֶׁזֶה מְדַגֵּשׁ שׁ"מֹשֶׁה הוּא יִשְׂרָאֵל וְיִשְׂרָאֵל הֵם מֹשֶׁה"<sup>35</sup> [אַלֵּא שֶׁזֶה גּוֹפֵא נִתְגַּלֶּה עַל יְדֵי שִׁמְשׁוֹה רַבֵּינוּ "פֶּתַח" בְּאַמְרֵית הַשִּׁירָה, כִּנ"ל].

ה. הָאַחֲדוּת שֶׁל בְּנֵי יִשְׂרָאֵל הַנִּפְעָלֶת עַל יְדֵי מֹשֶׁה רַבֵּינוּ דְּוָקָא, יוֹבֵן בְּעַמְקָא יוֹתֵר בְּהִקְדָּם תּוֹסֶפֶת בְּאוּר בְּגֵדֵר "אַחֲדוּת יִשְׂרָאֵל" - וּכְמוֹ שֶׁנִּתְבָּאֵר כִּמְהָ פְּעָמִים שִׁישׁ שְׁנֵי עֲנִינִים: (א) הַמְצִוָּה הִיא אֶהְבֵּת יִשְׂרָאֵל ("וְאֶהְבֵּת לְרַעְדָּ כְמוֹדִי"<sup>36</sup>), שֶׁבְּזֶה יֵשׁ עֲדִין שְׁנֵי אִישִׁים נִפְרָדִים, אוֹהֵב וְאוֹהֵב (אַלֵּא שֶׁהָאֲהָבָה הִיא "כְּמוֹדִי";) (ב) הַסְּבָה שֶׁאַפְשֵׁר לְהִיּוֹת אֶהְבָּה "לְרַעְדָּ כְמוֹדִי" הִיא מִצַּד הָעֲנִין ד' אֲחֲדוּת יִשְׂרָאֵל, שֶׁפְּרוּשָׁה, שְׁכָל יִשְׂרָאֵל הֵם מְ- צִיאוֹת אַחַת, כְּאִישׁ אֶחָד מִמֶּשׁ. וְבְזֶה גּוֹפֵא יֵשׁ כִּמְהָ אוֹפְנִים (וְדַרְגּוֹת):

בְּסִפֵּר הַתְּנִיָּא<sup>37</sup> מְבָאֵר רַבֵּינוּ הַזְּקֵן, שֶׁאַחֲדוּתָם שֶׁל יִשְׂרָאֵל

34. It can be said that Rabbi Akiva maintains that the recitation of the entire song by the Jewish people would reduce the degree of unity achieved by being included in Moshe's singular recitation, i.e., according to Rabbi Akiva, were they to join in reciting the song, they would be functioning on their own individual levels and they would lack the absolute unity that exists on Moshe's level.

Rabbi Eliezer maintains that it is possible for this oneness to be revealed within the existence (and the recitation) by the Jewish people as they function on their own level. However, this is possible only when they feel their unity comes as a response to Moshe's recitation of the song.

Rabbi Nechemiah maintains that since "Moshe is Israel and Israel is Moshe," it is also possible that, as the entire people recited the song

together, they could experience absolute unity with Moshe's song to the point that they could sing together with him. See footnote 69 below which explains similar concepts using classic chassidic terminology.

35. See *Likkutei Sichos*, Vol. 4, p. 1141ff., Vol. 18, p. 207ff., *Toras Menachem* 5744, Vol. 2, p. 663ff., et al.

36. *Vayikra* 19:18.

37. Ch. 32.

their souls<sup>38</sup> are “all complementary; they share one Father. Therefore, all Israel are referred to as actual brothers<sup>39</sup> because of the source of their souls in one G-d. It is only that their bodies are separate from each other.”<sup>37</sup>

The *Talmud Yerushalmi* states,<sup>40</sup> “All Israel are one body,”<sup>41</sup> (and gives an analogy of two hands of the same body). Seemingly, that is a loftier degree of Jewish unity (*achdus Yisrael*) than that offered in *Tanya*<sup>37</sup> which states that “all Israel are actual brothers” because “they all share one Father.” The analogy of brothers implies both unity and separation. The “Father,” the source of the Jewish souls is one. However, the Jewish people themselves, as they exist on their own level, are, merely brothers, separate from each other. (Indeed, this is implied by the Alter Rebbe’s wording, “they all share one Father,” using plural terminology.) Nevertheless, even though they are separate, the Jews are like actual brothers. Now, the love shared by brothers is not like a love between unrelated persons. It is an essential love, to borrow the wording of Scripture,<sup>42</sup> “You are my bone and flesh.” Even so, brothers are separate entities, distinct from each other. By contrast, the description of the Jewish people as one body, because all Israel “is one complete organism,”<sup>43</sup> highlights how they are – in contrast to brothers who are separate from each other – one entity, one body, even as they exist within their individual identities.

Accordingly, explanation is required: Why in *Tanya* didn’t the Alter Rebbe cite the concept that all

בָּאָה מְזֵה שְׁכָל הַנְּשָׁמוֹת”<sup>38</sup> “כִּלְכֵן מִתְאִימוֹת וְאָב אֶחָד לְכָלֵנָה, וְלִכְנ נִקְרְאוּ כָּל יִשְׂרָאֵל אֲחִים”<sup>39</sup> מִמֶּשֶׁשׁ” מִצַּד שֶׁרֶשׁ נִפְשָׁם בְּה’ אֶחָד, רַק שֶׁהַגּוּפִים”<sup>37</sup> מִחֻלְקִים”.

וְהִנֵּה בִירוּשָׁלַיִם”<sup>40</sup> מִבְּאֵר שֶׁ”כָּל יִשְׂרָאֵל גּוּף אֶחָד הֵן”<sup>41</sup> (כְּמוֹבָא שָׁם מִשָּׁל לְזֶה מִב’ יָדַים שֶׁל גּוּף אֶחָד), שֶׁלְכַאוּרָה זֶהוּ אִפֶּן נַעֲלָה יוֹתֵר בְּאַחַדוֹת יִשְׂרָאֵל. כִּי זֶה שֶׁ”כָּל יִשְׂרָאֵל אֲחִים מִמֶּשֶׁשׁ” לְהִיּוֹת שֶׁ”אָב אֶחָד לְכָלֵנָה” מוֹרָה רַק שֶׁה”אָב” (שֶׁרֶשׁ וּמִקּוּר) שֶׁלָּהֶם הוּא אֶחָד, אֲבָל יִשְׂרָאֵל עֲצָמָם (כְּפִי שֶׁהֶם בְּמִקּוּמָם) מִחֻלְקִים זֶה מְזֵה (”אָב אֶחָד לְכָלֵנָה” - רַבִּים), אֲלֵא שֶׁהֶם “כְּמוֹ אֲחִים מִמֶּשֶׁשׁ” [דָּאָף עַל פִּי שֶׁאֲהַבְתָּ אֲחִים אֵינָה כְּאֲהַבָה לְאִישׁ זֶה, אֲלֵא הִיא אֲהַבָה עֲצָמִית, בְּלִשׁוֹן הַפְּתוּבִל “עֲצָמִי וּבִשְׂרֵי אֲתָה” - מִכָּל מְקוֹם הָרִי הֵם אִישִׁים נִפְרָדִים וּמִחֻלְקִים]; מֵה שֶׁאֵין כֵּן זֶה שְׁכָל יִשְׂרָאֵל גּוּף אֶחָד הֵן, מִפְּנֵי שְׁכָל יִשְׂרָאֵל הֵם “קוּמָה אֶחָת שְׁלֵמָה”<sup>42</sup>, אֵין בָּהֶם (גַּם כְּפִי שֶׁהֶם בְּמִקּוּמָם) גַּם הֵתַחֲלָקוֹת שֶׁל אֲחִים, אֲלֵא הֵם מְצִיאוֹת אֶחָת, “גּוּף אֶחָד”.

וְעַל פִּי זֶה צָרִיךְ בְּאוּר: מִדּוּעַ לֹא הִבִּיא רַבֵּינוּ הַזֶּקֶן בְּתַנְיָא זֶה שְׁכָל

38. See *Radbaz, Hilchos Mamrim* 2:4, which uses terminology similar to that employed in *Tanya, loc. cit.*

39. Although relatives and people who resemble one another are sometimes referred to as “brothers” (see *Bereishis* 13:8 and *Rashi’s* commentary there), the bond shared with one’s actual brothers is far deeper. Therefore, the Alter Rebbe adds the adjective *mamash*, translated as “actual.”

Regarding the description of the Jews as brothers, see *Rambam, Hilchos Matanos Aniyim* 10:2.

40. See *Talmud Yerushalmi, Nedarim* 9:4.

41. This phrase is taken from the commentary of *Korban HaEidah, Talmud Yerushalmi, loc. cit.* Similar statements are found in *Radbaz, loc. cit.*, the commentary of *Abarbanel to Yehoshua*, 7:2, *et al.* See *Tanya, Iggeres HaKodesh*, Epistle 22 (based

on *Shoftim* 20:11) and Epistle 31. See the elaboration regarding this concept by the *Tzemach Tzedek* in *Derech Mitzvosecha (mitzvas ahavas Yisrael)*.

42. *Bereishis* 29:14. *Atzmi*, translated as “my bone,” could also be rendered “my essence.”

43. *Likkutei Torah, Devarim*, p. 44a, *et al.* See *Likkutei Sichos*, Vol. 30, p. 218-219, where this concept is explained in detail.

Israel “is one complete organism,” “one body”? Why does he merely say “they all share one Father and, therefore, all Israel are referred to as actual brothers”?

ישראל הם “קומה אחת שלמה,”  
“גוף אחד,” וכתב רק ש“אב אחד  
לכלנה ולכן נקראו כל ישראל (רק)  
אחים”?

## The Source of the Jews’ Oneness

5. It is possible to explain that – by stating in *Tanya* that “all Israel are referred to as actual brothers” – the Alter Rebbe did not intend to define the nature and the level of the love Jews share, i.e., that their love should be like “the love of brothers.” Rather, he merely intended to point out that their brotherly love serves to underscore that all Jewish souls share one Father. Therefore, in *Tanya, loc. cit.*, the Alter Rebbe did not cite the concept that “all Israel are one body,” for the level of love he speaks about results from the fact that Jews “all share one Father” and this love is superior even to the love that results from “all Israel being one body.”

To clarify the concept: In *Tanya*, the Alter Rebbe highlights the oneness of the souls of Israel in their source and root – i.e., that they “all share one Father” – to underscore that the love the Jews feel for each other as they exist within their own levels can – and should – result from feeling the interconnection and oneness of all the Jewish souls that stems from “the source of their souls in the one G-d.”<sup>44</sup> This point is reflected in the Alter Rebbe’s statement that “true love and brotherhood” results not only from giving primacy to the soul over the body, but also from “elevating and raising the soul higher and higher to its root and source.”<sup>45</sup> This enables the person to sense the source of his soul, i.e., the “one Father.” As a result, he feels at one with the others whose souls share the same source.

ה. ויש לומר הבאור בזה:

זה ש“נקראו כל ישראל אחים  
ממש” לא הובא בתנאי שם כדי  
להגדיר מהות ודרגת האהבה  
(שאהבת ישראל צריכה להיות  
כאהבת אחים), אלא רק בתור  
הוכחה לזה ש“אב אחד לכלנה”  
(לכל הנשמות). ולכן לא הביא שם  
הא ד“כל ישראל גוף אחד הן,” כי  
האהבה שעליה מדבר בתנאי שם  
(הבאה מזה ש“אב אחד לכלנה”) היא  
למעלה יותר גם מזה ש“כל  
ישראל גוף אחד הן”.

הספרת הענין: זה שמביא בתנאי  
שם על־דבר אחדות נפשות ישראל  
בשרשן ומקורן (“אב אחד לכלנה”) הוא  
כדי לבאר שהאהבה דישׂראל  
במקומם יכולה להיות פתוצאה  
מהרגש ה“התאמה” והאחדות (של  
כל נפשות ישראל) כפי שהיא מצד  
“שרש נפשם בה” אחד<sup>46</sup>, וכדיוק  
לשון אדמו”ר הנזקן, ש“אהבה ואחוה  
אמתית” באה על ידי שהאדם (לא רק  
מגביר נפשו על הגוף, אלא) מגביה  
ומעלה את הנפש “מעלה מעלה עד  
עקרא ושרשא כו”<sup>47</sup>, כי על ידי זה  
מרגיש שרש נפשו (ה“אב אחד”).

44. See the *maamar* entitled *Eleh Toldos*, 5672 (*Sefer HaMaamarim* 5672-5676, p. 50), which states that “because of the source of their souls in the one G-d, even as they are drawn down into this world, they are complementary.” Consult that source. A similar point is reflected

in the wording of my revered father-in-law, the Rebbe – whose *yahrzeit* is commemorated on Yud Shvat which always falls in proximity to *Parshas Beshalach* – cited in footnote 47.

45. In *Tanya, loc. cit.*, the Alter

Rebbe continues “and also to draw down G-d’s infinite light... in the source of the souls of all of Israel.” Note also the wording used previously in that chapter in *Tanya*, “and the soul and the spirit, who can fathom their greatness and level in their source and root...”

It is self-evident that the oneness resulting from the fact that “they all share one Father” surpasses the oneness resulting from the fact that “all Israel are one body.” Even the oneness alluded to by the analogy of one body – let alone that alluded to by the analogy of brothers – does not represent absolute unity, for even in one body there is a division between the different limbs. Indeed, the distinctions range from one extreme to the other, as in the distinction between the head and the foot.

By contrast, since the souls of the Jewish people are included in their source, the “one Father,”<sup>46</sup> they transcend all individual distinctions. How much more so does this apply regarding the true source of the soul “in the one G-d,”<sup>47</sup> for the soul of every Jew is “an actual part of G-d.”<sup>48</sup> Just as “the one G-d” is simple – indeed, represents the ultimate simplicity,<sup>49</sup> above all possibility of division or distinction – so, too, the souls of the Jewish people, which are “an actual part of G-d,” reflect a similar level of oneness. The oneness they share that stems from “the source of their souls in the one G-d” is that of one point that transcends any possibility for distinction whatsoever.

ופשוט הוא, שהאחדות מצד זה ש"אב אחד לכלנה" היא למעלה יותר מהאחדות ד"כל ישראל גוף אחד". שהרי אפלו דרגת האחדות דגוף אחד ממש (לא רק אחים), אינה אחדות מחלטת, כי גם בגוף אחד ישנה ההתחלקות דאברי הגוף, עד לחלוק מן הקצה אל הקצה - ראש ורגל; מה שאין כן כפי שנפשות ישראל כלולות בשרשן ב"אב אחד" הרי הן למעלה מהתחלקות<sup>47</sup>; ועל אחת כמה וכמה מצד אמתית שרש הנשמה ב"ה" אחד<sup>48</sup> (דנשמת כל איש ישראל היא "חלק אלקה ממעל ממש"<sup>49</sup>), הרי כשם ש"ה' אחד" הוא פשוט בתכלית הפשיטות<sup>47</sup>, למעלה מכל התחלקות, כן הוא בנוגע לנשמות ישראל (שהם "חלק אלקה ממעל ממש"), שענין האחדות "מצד שרש נפשם בה' אחד" הוא באפן של נקדה אחת שלמעלה מגדר התחלקות לגמרי.

## The Heart of the People

6. The potential to carry out such elevated Divine service – “to elevate and raise the soul” so that it feels its source in “one G-d” comes from cleaving to

ו. והנה הכח לעבודה נעלית קו, להגביה ולהעלות את הנפש שתרגיש את שרשה בה' אחד הוא

46. See *Tanya*, ch. 2, which explains that the Jewish souls as a collective are like a son that is drawn down from the brain of his father. Consult that source. See footnote 23 above.

47. “The one G-d” represents a superior level of oneness to that implied by sharing “one Father,” which can be interpreted as referring to the attribute of *chochmah*, which is the source of distinction and division.

It is possible to say that this is alluded to in the wording of *Tanya*,

*loc. cit.*, “they are all complementary.” See *Sefer HaMaamarim* 5669 (p. 73), which states that “they are all complementary, i.e., in their essential being,” the essence that transcends revelation. Consult that text.

See also the letter of my revered father-in-law, the Rebbe (published in the beginning of *Kovetz Michtavim LeTehillim*; the *Igros Kodesh* of the Rebbe Rayatz, Vol. 2, p. 524): “The Jewish souls love each other because they are actually one due to their

essential G-dliness that is rooted in G-d's Essence that includes them. This explanation enables one to understand the statement that... the souls are complementary.”

48. *Tanya*, at the beginning of ch. 2, employing the wording of *Iyov* 31:2, except that it adds the word *ma-mash*, “actually.” See the introduction to *Shefa Tal*, where this concept is explained at length.

49. See *Rambam, Hilchos Yesodei HaTorah* 1:7. See also *ibid.* 2:10.



Torah scholars. As the Alter Rebbe explains<sup>50</sup> quoting our Sages' interpretation of the phrase,<sup>51</sup> "to cleave to Him": "All those who cleave to Torah scholars are considered by Scripture as if they actually clung to the Divine Presence." The rationale is that "by clinging to Torah scholars" – i.e., "the righteous and wise men, the heads of the Children of Israel in their generation" – the souls of people at large cleave "to their original essence and source" Above, as explained in *Tanya*<sup>50</sup> at length.<sup>52</sup>

We can say that within the context of this explanation a further distinction can be made between cleaving to Torah scholars as a whole ("the heads of the Children of Israel in their generation") and cleaving to the *nasi*, "leader," of the generation (who resembles Moshe).<sup>53</sup>

This concept can be understood by first explaining the analogy found in several sources, which describe a king as "the heart of the people."<sup>54</sup> This analogy is alluded to in *Rambam's* words that "(the king's) heart is the heart of the entire congregation of Israel."<sup>55</sup> To explain this rationale simply: Just as the life-energy of the entire body is dependent on the heart, the life-energy of "the entire congregation of Israel" is dependent on the king.

50. The end of *Tanya*, ch. 2.

51. *Devarim* 11:22. See *Sifri* and *Rashi* to that verse; *Kesubos* 111b; *Rambam, Sefer HaMitzvos*, positive commandment 6, *Hilchos Deos* 6:2; the Alter Rebbe's *Shulchan Aruch* 156:4. See *Mechilta, Beshallah*, to *Shmos* 14:31, "They believed in G-d": "All those who believe in a faithful shepherd are considered as if they believe in the One Who spoke and brought the world into being."

52. To refer back to the analogy explained in footnote 23. The brain a) does not function only as an individual organ, but rather subsumes its identity to the body as a whole, and b) shares an essential connection to the brain of the father. Similarly, "the heads of the Children of

Israel in their generation," the Torah leaders of our people, function in a manner similar to the brain. They a) are not concerned solely with their own selves – even their spiritual prowess – but subsume their identity to the people as a collective, and b) share an essential bond with G-d. Moreover, just as the brain endows life-force to the body as a whole, these Torah leaders elevate the entire people to such a bond with G-d. (See *Toras Menachem* 5744. Vol. 4, pp. 2551-2552.)

53. See *Tikkunei Zohar, tikkun* 69, that speaks of "the extension of Moshe in every generation."

54. See *Sefer Yetzirah* 6:2, which states, "Within the soul, the heart is like a king at war." See *Rabbeinu Bachya, Hakdamah LeParshas*

על ידי דבקות בתלמידי חכמים, וקמו שבאר רבינו הזקן" מה שאמרו רז"ל "על פסוק"ט ולדבקה בו שכל הדבק בתלמידי חכמים מעלה עליו הכתוב כאילו נדבק בשכינה ממשי", כי "על ידי דביקה בתלמידי חכמים" (שהם "הצדיקים והחכמים ראשי בני ישראל שבדורים"<sup>מ</sup>) מתדבקות נפשות ההמון "במהותן הראשון ושרשם" למעלה (כמבאר בארפה בתניא).

ויש לומר, שבזה גופא יש חלוק בין תלמידי חכמים בכלל ("ראשי בני ישראל שבדורים") ונשיא הדור (כמו משה רבינו).

ויובן זה בהקדם שמצינו בכמה מקומות שה"מלך" נמשל ל"לב"מא (וכנרמז בלשון הרמב"ם<sup>מב</sup> "לבן (של מלך) הוא לב כל קהל ישראל"), שהטעם בפשטות הוא, דכשם שחיות כל הגוף תלויה בלב כך חיות "כל קהל ישראל" תלויה במלך.

*Beshallah*; Abarbanel, *Parshas Shoftim, parshas hamelech* (citing the philosophers), et al.

55. *Rambam, Hilchos Melachim* 3:6.

To put it simply, *Rambam* is not stating that the king is "the heart of the entire congregation of Israel," merely that "his heart is the heart of the entire congregation of Israel." Accordingly, "the Torah is concerned with the possibility of the king's heart being diverted." Nevertheless, from the fact that the Torah is concerned primarily about the king's heart – because "his heart is the heart of the entire congregation of Israel" – it can be understood that the primary relationship of the people to the king centers on his being its heart.

However, further explanation is required. The life-energy of the body is dependent primarily on the brain; from it all the limbs and organs of the body, including the heart,<sup>56</sup> derive their vitality. Why, then, is a king likened to the heart and not the brain?

It is possible to offer this explanation:<sup>57</sup> There is an advantage to the manner in which the heart imparts life-energy to the body over the manner in which the brain does. The heart imparts life-energy to all limbs and organs equally; the same life-energy that is drawn down from the heart to one limb or organ is drawn to all other limbs and organs. This is achieved because the blood – in which the vitality of the soul is en clothed, as it is written,<sup>58</sup> “the blood is the soul” – circulated by the heart, is drawn to all the limbs and organs and is found in them all equally, without distinction.<sup>59</sup>

By contrast, the primary life-energy that is drawn down in a revealed manner from the brain to the body’s limbs and organs involves a distinction between one limb or organ and another. Each limb and organ receives its vitality according to its makeup and qualities,<sup>60</sup> “the eye is gifted with sight, the ears with hearing, the mouth with speech, and the legs with movement.”<sup>56</sup>

### The Ultimate Bond with G-d

For this reason, a king is described with the analogy of the heart. In addition to the fact that the king provides all the inhabitants of his kingdom with all

אבל צריך להבין: הלא חיות הגוף תלויה בעקור במוח שבראש (שממנו נמשכת חיות לכל אברי הגוף, גם להלב<sup>56</sup>), ואם כן למה מדמים מלך ללב ולא למוח?  
ויש לומר הבאור בזה<sup>57</sup>:

המעלה שבהשפעת הלב לאברי הגוף לגבי השפעת המוח אליהם היא - שאותה החיות הנמשכת מהלב באבר זה נמשכת גם באבר אחר ובכל האברים, שהרי מהלב נמשך דם לכל האברים (שבו מלבשת חיות הנפש, “כי הדם הוא הנפש”<sup>58</sup>), והרי בכל האברים נמצא אותו הדם, בלי התחלקות<sup>59</sup>; מה שאין כן (עקר) החיות הנשפעת (בגלוי) לאברי הגוף מהמוח שבראש, היא באפן שכל אבר מקבל “חיות וכח” השייכים לו “לפי מזגו ותכונתו, העין לראות והאזן לשמוע והפה לדבר והרגלים להלך”<sup>60</sup>.

56. See *Tanya*, ch. 51.

57. See *Likkutei Sichos*, Vol. 19, p. 165ff., where another explanation is offered.

58. *Devarim* 12:23, *et al.*

59. See *Likkutei Torah, Bamidbar*, p. 13a.

60. The concepts in the main text can be understood in terms of the contrast discussed in many sources in *Chassidus (Or HaTorah, Bamidbar*, Vol. 3, p. 759:6ff.; *Sefer*

*HaMaamarim* 5708, p. 6ff.; *et al.*) between the *chayus klalli* (general life-energy) drawn down to the body as a whole and the *chayus p'rati* (particular life-energy) drawn down to each limb or organ individually.

The *chayus klalli* endows the person with life and vitality; he feels alive. He cannot define what it means to live, but he feels an all-encompassing sense of energy. *Chayus p'rati* is more individual in nature, relating to the unique qualities and potentials that

distinguish each limb or organ and its functions and capacities.

The source for both the *chayus klalli* and the *chayus p'rati* rest within the brain. This is implied by the wording in the main text “the primary aspect of the life-energy drawn down... from the brain.” Although the life-energy that vitalizes the body as a whole also rests in the brain, the *primary* aspect of the brain’s functioning relates to the vitality granted to each limb and organ individually.

their needs, each individual according to who he is,<sup>61</sup> there is a fundamental dimension of kingship: that the essence of the existence of the entire country is dependent on the king,<sup>62</sup> like the heart that imparts essential vitality to all the limbs and organs of the body.<sup>63</sup>

It is possible to say that this reflects the spiritual distinction between “the heads of the thousands of Israel in every generation”<sup>64</sup> and the *nasi* of the generation. The spiritual vitality that is drawn down to all the people in the generation by Torah scholars as a whole – “the heads of the thousands of Israel in every generation” who are comparable to “a head and a brain in relation to the souls of the people at large”<sup>65</sup> – is spiritual nurture appropriate for every person according to his own individual nature.

The primary and novel contribution of Moshe, the *nasi* of the generation, is that the Jews’ essential spiritual vitality is drawn down from him to all the people of the generation, like blood that is drawn down from the heart<sup>66</sup> to all the limbs. The *nasi* reveals the fundamental Jewish spark that exists equally within all Jews.<sup>67</sup>

Based on the above concepts, it is possible to understand two aspects of connection between the souls of the Jewish people at large and their G-dly root and source. Through “the heads of the thousands of Israel,” the souls of the Jewish people at large are bonded to the dimension of their Source Above, the “one Father” they share. The term “Father” implies a

צרכיהם (לכל אחד ואחד לפי ענינו), הרי עקר ענין המלכות הוא, מה שנוצם מצריאות המדינה כלה תלויה בהמלך,<sup>61</sup> כמו הלב המשפיע עצם החיות לכל אברי הגוף.

ויש לומר, שעל דרך זה הוא ההפרש ברוחניות שבין ראשי אלפי ישראל שבכל דור ודור ונשיא הדור: החיות הרוחנית הנשפעת לכל אנשי הדור על ידי תלמידי חכמים בכלל, ראשי אלפי ישראל שבכל דור ודור (שהם כמו “ראש ומוח לגבי נשמות ההמון”<sup>62</sup>), היא בבחינת “מזון רוחני” לכל אחד ואחד לפי ערכו; אבל עקר חדושו של משה רבינו (“נשיא הדור”) הוא, שממנו נמשך נצחם החיות (הרוחני) לכל אנשי הדור, כמו הדם הנשפע מהלב<sup>63</sup> לכל האברים, כי הוא מגלה אצל ישראל את נקודת היהדות שלהם, שהיא בשוה ממש אצל כל ישראל.

ומזה מוכן גם בענין התקשרות נפשות ההמון בשרשן ומקורן: זה שעל ידי ראשי אלפי ישראל בכלל מתקשרות נפשות ההמון לשרשן למעלה, הינו לבחינת “אב אחד לכללנה”

61. This parallels the dimension of the king that relates to the brain. See *Derech Mitzvosecha, mitzvas minui melech*, which explains these two dimensions of the functioning of a king.

62. On this basis, it is possible to understand the license given a king to execute those who rebel against him (*Rambam, Hilchos Melachim* 3:8.), including even one who makes merely an inappropriate gesture in the presence of a king (*Chagigah* 5b). See *Likkutei Sichos*, Vol. 4, p. 1050ff., and Vol. 8, p. 25, et al.,

that explain that, since the vitality of every member of the kingdom is dependent on the king, by rebelling against him a person cuts himself off from the source of his life-energy.

63. Because the king inspires in his people a commitment to the collective, the members of the nation are willing to sacrifice their lives for their country and for their king and, similarly, the king is willing to sacrifice his life for the sake of his people. See *Basi LeGani*, 5710, sec. 11.]

64. *Tanya*, ch. 2, p. 6b, borrowing the

wording of *Bamidbar* 1:16.

65. *Tanya*, loc. cit.

66. See the explanation in several sources – the series of *maamarim* entitled *BeShaah Shehikdimu*, 5672, Vol. 1, sec. 35; see *Torah Or*, pp. 97d ff., 121dff.; the *maamar* entitled *VeKibeil, Shaarei Orah*, sec. 16ff., et al. – that the soul’s dimension of *yechidah* rests specifically in the heart.

67. See the *maamar* entitled *VeAtah Tetzaveh*, sec. 6, translated in *Lessons in Sefer HaMaamarim*, p. 362ff.

connection with – and serves as a root and a source for – sons,<sup>47</sup> i.e., it serves as a source for the distinctions that prevail on this physical plane.<sup>68</sup>

Moshe, the *nasi* of the generation, by contrast, connects the souls of the Jewish people with their source in “the one G-d,” a level that transcends<sup>66</sup> division entirely,<sup>69</sup> and relates to the fundamental Jewish spark that exists in absolute equality within every Jew.<sup>70</sup>

### Moshe’s Joyous Breakthrough

7. Based on the above, it is possible to explain Moshe’s breakthrough in leading the Jewish people in the recitation of the Song of the Sea.

When Moshe began reciting the song, he motivated the entire Jewish people to recite the song as an expression of the fundamental Jewish spark that exists equally within all Jews.<sup>71</sup> For this reason,

שֶׁהֵתָאָר “אָב” מוֹרָה עַל הַשִּׁיכוּת (שָׂרֵשׁ, מְקוֹר) לְבָנִים, וְהִינוּ שֶׁהוּא שָׂרֵשׁ לְהַתְחַלְקוֹת לְמִטָּה<sup>68</sup>; וְאֵלּוּ מִלְּשָׁה רַבִּינוּ (נְשִׂיאַ הַדּוֹר) מְקַשֵּׁר נַפְשוֹת יִשְׂרָאֵל בְּשָׂרֵשׁם בְּה’ אֶחָד שְׁלֹמֵעֵלָה<sup>69</sup> מֵהַתְחַלְקוֹת לְגַמְרֵי<sup>70</sup> (שֶׁזֶה שִׁיךְ לְנִקְדַּת הַיְהוּדוֹת שְׁלֵהֶם, שֶׁהִיא בְּשׁוֹה מְמוֹשׁ אֲצֵל כָּל יִשְׂרָאֵל<sup>71</sup>).

ז. עַל פִּי כָּל הַנָּל מוּבָן גַּם בְּעֵינֵינוּ - אֲמִירַת שִׁירָה עַל יְדֵי מִלְּשָׁה וּבְנֵי יִשְׂרָאֵל:

זֶה שֶׁמִּלְּשָׁה רַבִּינוּ “פֶּתַח” בְּאֲמִירַת שִׁירָה פֶּעַל בְּכָל יִשְׂרָאֵל אֲמִירַת שִׁירָה מְצַד נִקְדַּת הַיְהוּדוֹת שְׁלֵהֶם שֶׁהִיא שׁוֹה מְמוֹשׁ אֲצֵל כָּל יִשְׂרָאֵל<sup>71</sup>. וְלִכְּנֹן

68. It is possible to say that this is the intent in the two phrases employed by *Rashi*, *Shmos* 19:2, when describing the unity of the Jewish people at Mount Sinai, “as one man, with one heart.” “As one man” implies that although they are united, there are still distinctions between them, like the body that has distinct limbs and organs. “With one heart” highlights the absolute oneness stemming from the fundamental spark of life that transcends all distinctions.

69. To employ the lexicon of *Chasidus*, the *nasi* of the generation represents the *yechidah* of the generation as a whole and his mission is to reveal the *yechidah* of every member of the generation. See the Mittlerer Rebbe’s *Shaarei Teshuvah*, ch. 12, and the *maamar* entitled *VeAtah Tetzaveh*, *loc. cit.*

70. See *Likkutei Sichos*, Vol. 30, pp. 219-220, which explains the unity a king engenders within his people.

71. It is possible to say that the

three Sages’ interpretations of the manner in which the song was recited reflect three manners in which the essential Jewish spark possessed by every Jew becomes manifest, as explained in other sources (see *Likkutei Sichos*, Vol. 8, p. 5ff., *et al.*):

a) The Jewish spark becomes manifest as a unique, distinct entity, transcending intellect, for example, as reflected in the willingness of ordinary people and even sinners to sacrifice their lives in sanctification of G-d’s name. However, although such people sanctify G-d’s name, doing so does not necessarily bring about a metamorphosis within their own being. Their mindset remains that of a sinner. Therefore, Rabbi Akiva maintains that the Jews only answered Moshe. They could do no more because they could not internalize the influence stemming from their essential Jewish spark.

b) It becomes manifest in a manner that affects each person’s thinking processes; his fundamental outlook becomes aligned with his

essential Jewish spark rather than ordinary mortal logic. However, it is apparent that his change in outlook is sourced in his fundamental Jewish spark rather than his own ordinary thinking process. Alone, he would not think that way. He is like a student quoting a teacher; the student understands and identifies with what his teacher taught him, but the thoughts are his teacher’s not his own. In a like vein, Rabbi Eliezer maintains that the Jews could only recite the song in response to Moshe.

c) The Jewish spark permeates the person’s entire being and makeup to the extent that his own understanding reacts to a situation as his essential Jewish spark would mandate, like a student whose mind has been molded by his teacher to the extent that he solves problems that his teacher never discussed according to the principles imbued in him. This level is reflected in Rabbi Nechemiah’s understanding that once Moshe initiated the song, all Israel recited it as one.

infants and nurslings – and even babies in their mothers' wombs – also joined in the song, for this song emanated from the essential being shared by every Jew, including even a baby in its mother's womb. Moreover, since the essential being of even a baby is actually the same as that of those of the greatest spiritual stature, the entire people recited the song in unison, "without any distinction or differentiation."<sup>72</sup>

It is possible to say that the breakthrough achieved through the Song of the Sea was that the unity that stems from the Jews' essential being was overtly manifest. Generally, the essence of the soul is not expressed. Therefore, there are differences between Jews. When reciting the Song of the Sea, the Jews' essence was revealed. As a result, these differences were eclipsed.

For this reason, the unity was expressed through song, which is an expression of joy. "Joy breaks through barriers."<sup>73</sup> So too, in the instance at hand, joy breaks through a person's inner limitations and self-definitions and penetrates to the essence and core of his soul. Moreover, joy reflects the revelation of inner potentials.<sup>74</sup> The rejoicing in the recitation of the song brought the essence of the Jews' souls – and the unity stemming from their essential oneness – into revelation. (The manifestation of the Jews' unity paralleled the revelation of the Divine presence that was manifest in a visible manner. When the Jews recited,<sup>75</sup> "This is my G-d," they were able to point their fingers at His presence.<sup>76</sup>)

May we also join in similar celebrations when, in the near future, we merit to join in the recitation of "the tenth song,"<sup>77</sup> the song of the Ultimate Redemption when "a great congregation will return here,"<sup>78</sup> in the complete and true Redemption led by *Mashiach*. May it take place speedily in our days.

72. See also *Maamarei Admur HaEmtza'i, Vayikra*, Vol. 1, p. 330, which explains that the song emanated from the level of *yechidah* that exists equally within every Jew, even a baby in its mother's womb.

73. See the elaborate explana-

tion in the series of *maamarim* entitled *Samach Tisamach, Sefer HaMaamarim* 5657, p. 223ff.

74. *Torah Or*, p. 62b; see the above-mentioned series of *maamarim*, p. 173ff.

גם העוללים ויונקים אמרו שירה, ועוד זאת - גם העברים שבמעיי אמן, כי אמירת שירה זו באה מצד עצם המציאות של ישראל, שבכללה גם עבר שבמעיי אמן; ועוד זאת - כיון שעצם מציאותם הוא בשוה ממש עם גדול שבגדולים, לכן אמירת השירה היה באפן של השתוות גמורה, "בלא . . השתנות והפרדה".<sup>72</sup>

ויש לומר, שהחדוש בשירת הים היה שאחדות זו (שמצד עצם מציאותם של ישראל) היתה באפן גלוי ממש. ולכן התבטאה האחדות בענין השירה, המורה על שמחה - כי "שמחה פורצת גדר"<sup>73</sup>, וכן בענינו, שהיא פורצת את ההגבלות וההגדרות של האדם ומגיעה לעצמות ומהות נפשו, וכן שמחה מורה על "בחינת התגלות"<sup>74</sup>, שעל ידי השמחה באמירת שירה נמשכה אחדות זו באפן גלוי (כשם שגלוי השכינה אז היה באפן שהיו רואים ממש, כאמרו<sup>75</sup> "זה א-לי גו", ש"היו מראין אותו באצבע").

וכן תהיה לנו, שנופה בקרוב ל"שירה העשירית"<sup>76</sup>, כאשר "קהל גדול ישובו הנה", בגאולה האמתית והשלמה על ידי משיח צדקנו, במהרה בימינו ממש.

(משיחת ש"פ בשלח תשמ"ח)

75. *Shmos* 15:2.

76. *Rashi* to the above-cited verse.

77. See *Mechilta, Parshas Shirah, et al.*

78. *Yirmeyahu* 31:7.

- (א) ברייתא סוטה ל, ב (ובמשנה שם כו, ב הובאו רק דעת רבי עקיבא ודעת רבי נחמיה).  
וראה (הגירסאות והדיעות) תוספתא שם פ"ו, ב. ירושלמי שם פ"ה ה"ד. מכילתא וילקוט שמעוני פרשתנו על הפסוק (טו, א). ועוד. ואין כאן מקומו.
- (ב) ראה סוכה לח, ב.  
(ג) כן הוא בפירוש רש"י. וראה רש"י סוכה שם.  
(ד) פרשתנו טו, א.  
(ה) כן הוא בפירוש רש"י. ובתוספתא הנ"ל (הובא בתוספות ד"ה ר"נ שם) פירש דעת רבי נחמיה באופן אחר. וראה הנסמך בהערה 1. חדושי אגדות מהרש"א סוטה שם. ועוד. ואין כאן מקומו.
- (ו) כן מפורש במכילתא פרשתנו שם בדעת רבי נחמיה. וראה הערה ח.  
(ז) ראה שמות רבה על הפסוק (פכ"ג, ט בסופו). וראה לקמן סעיף ב דרשת המכילתא.  
(ח) וראה גם מכילתא פרשתנו על הפסוק, שרק בדעת רבי נחמיה נזכר ש"שרתה רוח הקודש על ישראל", מה שאין כן בשאר הדעות\* (וראה חדושי אגדות מהרש"א סוטה שם). אבל על פי זה צריך לומר לכאורה דפליגי על הדרשה שגם העוללים כו' ועוברים אמרו שירה (כדלקמן בפנים), ובגמרא ברכות (נ, א) מפורש שרבי עקיבא סבירא ליה\* כרבי מאיר שגם העוברים אמרו שירה, ומשמע שם שכן הוא לכולי עלמא (וראה זהר פרשתנו ס, א). - וראה הערה כ.
- (ט) ולהעיר שבמכילתא הוצאת האראוויץ שם הונתק הלשון "שרתה רוח הקודש כו" גם בדעת רבי עקיבא. ולהעיר מירושלמי סוטה שם "מה תלמוד לומר לאמר (ש"הרי כולם אמרו שירה מעצמם כמשה", קרבן העדה), לאמר לדורות" - דלא כבבבלי שמפרש (לדעת רבי נחמיה) "לאמר דפתח משה ברביעא". וראה תרגום לשיירי השירים בתחלתו: משה עם בני דישיראל . . פתחו כולהו ואמרו כחדא שירתא.
- (י) וראה גם תוספתא וירושלמי (ומכילתא) שם.  
(יא) ל, סע"ב ואילך.  
(יב) בפשטות יש לומר שזוהו ענין של דרך ארץ, שחיכו למשה שיפתח (ראה רש"י סוטה שם ד"ה לאמר
- "אחר שנרשו לאמר . . אחר שפתח חכם"). אבל לכאורה אינו ביאור מספיק, כי בשביל זה לא היה צריך הכתוב להדגיש זאת (ולכאורה דוחק לומר דהא גופא קמשמע לן הכתוב, שצריכים לחכות לפתיחת החכם).  
(יג) להעיר מרש"י יתרו (יט, ב) "כאיש אחד בלב אחד". וראה לקמן הערה נא.  
(יד) חקת כא, כא.  
(טו) שמואל"א ט, ב (וראה שם י, כג). וראה אור התורה וירא (כרך ד) תשסד, ב. שיר השירים (כרך ב) ע' תיד ואילך. ועוד.  
(טז) לשון הפיוט "האוחז ביד".  
(יז) ראה גם ש"ך על התורה כאן "כיוונו למה שאמר משה כי כולם נכללים בו . . שנשמותיהם הם ניצוצות נשמתו". ולהעיר ממאמרי אדמו"ר הזקן תקס"ו ע' קג. תורת חיים פרשתנו רכו, א"ב.  
(יח) ראה דיעה הב' במכילתא שם "שאמר משה שירה כנגד כל ישראל".  
(יט) ראה גם פירוש מרכבת המשנה על המכילתא שם.  
(כ) על פי המבואר בפנים יש לומר, שלכל הדעות אמרו ישראל השירה ברוח הקודש [וכן הובא בסתם בשמות רבה (פכ"ב, ג. פכ"ג, ב) על הפסוק ויאמינו בה' (אבל במכילתא על הפסוק הוא מאמר רבי נחמיה). וראה זהר פרשתנו שם. אלשיך וש"ך על התורה כאן] - ומה שענו אחרי משה הוא מפני ביטולם והתאחדותם עם משה, כבפנים.  
(כא) להעיר ממה שנתבאר במקום אחר (לקו"ש חכ"ג ע' 233) לענין אמירת הלל (על ייד עניית הללו), עיין שם.  
(כב) ויש לומר שרבי עקיבא סבירא ליה (כפני עצמם) ממעטת מדרגת האחדות שעל ידי אמירה אחת דמשה; ורבי אליעזר סבירא ליה שאפשר לאחדות זו להתגלות במציאות (ואמירת בני ישראל, אבל רק כשנגרש שהיא באה בדרך "מענה" לשירת משה; ורבי נחמיה סבירא ליה דכיון ש"משה הוא ישראל וישראל הם משה", לכן גם באמירתם "כולן יחד" נגרשת אחדות מוחלטת עם שירת משה. וראה לקמן הערה נד (בלשון החסידות).  
(כג) קדושים יט, יח.  
(כד) פרק לב.  
(כה) ראה גם רדב"ז להלכות ממרים פ"ב ה"ד.
- (כו) ראה רמב"ם הלכות מתנות עניים פ"י ה"ב.  
(כז) ולא רק "קרובים" או "דומין" (כבפרשת לך יג, ח ובפירוש רש"י).  
(כח) נדרים פ"ט ה"ד.  
(כט) לשון הקרבן העדה שם. ועל דרך זה הוא ברדב"ז הנ"ל. אברבנאל יהושע "פרשה שביעית". ועוד. וראה תניא אגרת הקדש סוף סימן כב (על פי ספר שופטים כ, יא). שם סימן ל"א. ובארוכה - ספר המצוות להצמח צדק מצוות אהבת ישראל.  
(ל) ויצא כט, יד.  
(לא) לקוטי תורה ריש פרשת נצבים. ובכמה מקומות. - וראה בפרטיות לקו"ש חלק ל' ע' 218-19.  
(לב) ראה ד"ה אלה תולדות תע"ב (ספר המאמרים פרשת תע"ב ע"ו 1) "דמצד שורש נכסם בה' אחד גם בהשוכתם מתאימות הנה". עיין שם. וכן משמע מלשון כ"ק מו"ח אדמו"ר - בעל ההילולא דיו"ד שבט - דלקמן הערה לה.  
(לג) וממשיך "וגם להמשיך אור אין סוף . . במקור נשמות כל ישראל". ולהעיר ממה שכתוב לפני זה "הנפש הרוח מי יודע גדולתן ומעלתן בשרשן ומקורן כו".  
(לד) ראה תניא פ"ב שהוא כמו בן הנמשך ממוח האב. עיין שם.  
(לה) ולא רק "אב אחד" - בחינת חכמה, שהוא מקור להתחלקות. ויש לומר שנרמז בלשון התניא שם "שכולן מתאימות" - ראה ספר המאמרים תרס"ט (ע' עג) "שמתאימות המה דהיינו בעצם מהותם", העצם שלמעלה מגילויים. עיין שם. וראה מכתב כ"ק מו"ח אדמו"ר (קובץ מכתבים לתהלים בתחלתו. אגרות קודש שלו כרך ב' ע' תקכד): "הנפשות אוהבים זה את זה להיותם אחד ממש מצד העצם דאלקות שהוא העצמות ברוך הוא הכוללם וזה הבנת מאמר . . דהנפשות מתאימות".  
(לו) לשון התניא ריש פרק ב (על פי לשון הכתוב איוב (לא, ב), אלא שמוסיף תיבת "ממש"). וראה בארוכה שפע טל בהקדמה.  
(לז) ראה רמב"ם הלכות יסודי התורה פ"א ה"ז. שם פ"ב ה"י.  
(לח) תניא סוף פרק ב.  
(לט) עקב יא, כב. ספרי ורש"י על הפסוק, כתובות קיא, ב. ספר המצוות

- להרמב"ם מצות עשה ו. הלכות דעות פ"ו ה"ב. שו"ע אדה"ז או"ח שם ס"ד. - ולהעיר ממכילתא פרשתנו על הפסוק ויאמינו בה, "שכל המאמין ברועה נאמן כאילו מאמין במי שאמר והי' העולם".
- (מ) לשון התניא שם (ו, סע"ב).
- (מא) ראה ספר יצירה (פ"ו מ"ב) "לב בנפש כמלך במלחמה". בחיי ריש פרשתנו. אברבנאל פ' שופטים בפרשת המלך (בשם הפלוסופים). ועוד.
- (מב) הלכות מלכים פ"ג ה"ו.
- בפשטות אין כוונת הרמב"ם לדמות המלך ללב כל קהל ישראל, אלא "שלבבו הוא לב כל קהל ישראל", שלכן "על הסרת לבו (דמלך) הקפידה תורה". אבל מזה ש"הקפידה תורה" בעיקר בנוגע ללבבו של מלך (משום ש"לבבו הוא לב כל קהל ישראל"), מובן, שעיקר שייכות המלך לכל קהל ישראל הוא בענין הלב.
- (מג) תניא פנ"א.
- (מד) ראה (באופן אחר) לקו"ש ח"ט ע' 165 ואילך.
- (מה) פ' ראה יב, כג. ועוד.
- (מו) ראה לקוטי תורה במדבר יג, א.
- (מז) שלכן המורד במלך יש למלך רשות להרגו (רמב"ם הלכות מלכים שם ה"ח), כולל גם מאן דמחוי במחוג קמי מלכא (חגיגה ה, ב). - וראה לקו"ש ח"ד ע' 1050 ואילך. ח"ח ע' 25. ועוד.
- (מח) תניא פ"ב (ו, ריש ע"ב).
- (מט) להעיר מהמבואר בכמה מקומות שיחידה שבנפש שורה בלב דוקא (ראה המשך תער"ב ח"א פל"ה. וראה תורה אור מגלת אסתר צד, סע"ד ואילך. שערי אורה ד"ה וקבל פט"ו ואילך. ועוד).
- (נ) ראה לעיל הערה לה.
- (נא) ויש לומר ללב פירוש ב' הלשונות "כאיש אחד בלב אחד" (ראה לעיל הערה יג) - "כאיש אחד", שעדיין יש בו התחלקות האברים, ראש ורגל כו'; "בלב אחד" - נקודת החיות שלמעלה מהתחלקות.
- (נב) בלשון החסידות - שנשיא הדור הוא ה"יחידה" הכללית של כל הדור, המגלה את ה"יחידה" שבכל אחד ואחד מאנשי הדור.
- (נג) ולהעיר גם מלקו"ש חלק ל ע' 219'20
- לענין האחדות הנעשית על ידי מלך. ויש לומר, שג' האופנים (דיעות) באופן אמירת שירה הם על דרך ג' האופנים שישנם בגילוי נקודת היהדות (כמו שנתבאר במקום אחר); א גילוי נקודת היהדות בפני עצמה (שלמעלה מהשכל). ב גילוי הוא באופן שפועל על השכל, שה"הנחות" שבשכלו הם בהתאם לנקודת היהדות, אבל נרגש שמקורן (אינו בשכל מצד עצמו, אלא) בנקודת היהדות. ג נקודת היהדות חודרת בכל מהותו ומציאותו, שאז השכל מצד עצמו מבין כפי המחוייב מצד נקודת היהדות (ראה לקו"ש ח"ח ע' 5 ואילך. ועוד).
- (נד\*) ראה גם מאמרי אדמו"ר האמצעי ויקרא ע' של.
- (נה) ראה בארוכה המשך שמח תשמח (בסה"מ) תרנ"ז (ע' רכג ואילך).
- (נו) תורה אור פרשתנו סב, א. וראה בארוכה המשך הנ"ל בתחילתו (ע' קעג ואילך).
- (נז) טו, ב וברש"י שם.
- (נח) מכילתא פרשתנו כאן. ועוד.
- (נט) ירמ' לא, ז.

## VAYECHI III | וַיְחִי ג

LIKKUTEI SICHOS, VOLUME 20, P. 228FF.

Adapted from the *sichos* of 10 Teves and *Shabbos Parshas Vayechi*, 5741 [1980]

## Introduction

It's a question to which everyone wants to know the answer. However, finding out the answer might well be disappointing, and even lead to despair.

Imagine if the Jews who lived through the Holocaust or the Khmelnitzky pogroms had learned that *Mashiach* would not come in their time. What would they have felt?

And the question does not apply only for those times. Take, for example, a Jew who lived 200 years ago in a small *shtetl* in Poland. Even if he was not threatened by a pogrom, what would his reaction be had he known that *Mashiach* would not come in his lifetime, nor in the lifetime of his children or grandchildren?

Following this line of thought, in the *sichah* to follow, the Rebbe asks: What was our ancestor Yaakov's intent when, as our Sages relate,<sup>1</sup> "Yaakov sought to reveal to his sons when the end of days would arrive"? Did he not realize the negative consequences that could possibly arise?

The Rebbe bases his explanation on our Sages' interpretation<sup>2</sup> of the prophecy<sup>3</sup> regarding the Future Redemption, "I [will fulfill this promise] at its time. I will hasten it": "If the Jewish people are worthy, 'I will hasten it.'" Implied is that the coming of the Redemption is dependent on the Jews' Divine service and, if they are worthy, they can speed its arrival.

The Rebbe focuses on the type of Divine service that will cause the Jews to be worthy of the Redemption and the positive effect of "seek[ing]... when the end of days will be," asking for and taking action that will lead to the advent of that era.

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1. *Pesachim* 56a; *Rashi, Bereishis* 49:1.

2. *Sanhedrin* 98a.

3. *Yeshayahu* 60:22.



# For the Redemption to Be Complete

## The Secret Yaakov Was Not Allowed to Divulge

On the verse,<sup>1</sup> “Yaakov called to his sons and said, ‘Gather together and I will tell you what will happen to you in the end of days,’”<sup>2</sup> our Sages comment:<sup>3</sup> “Yaakov sought to reveal to his sons when the end of days would arrive, but the Divine presence withdrew from him.”

Yaakov’s conduct raises a question: Certainly, Yaakov’s desire to reveal the end of days was not merely to demonstrate that he knew when the end of days would come. Instead, he wanted to benefit his sons and/or their descendants, the Jewish people, in the coming generations. Now, what benefit would there be to Yaakov revealing this information to them?

Seemingly, the opposite is true. Were Yaakov to reveal to them when the end of days would arrive – something that would occur only several thousands of years later, for, as we see, *Mashiach* has yet to come – that would not have benefitted them. On the contrary, it would have brought the Jews to awesome despair and heartbreak.<sup>4</sup>

א. אויפ'ן פסוק<sup>1</sup> “ויקרא יעקב אל בניו ויאמר האספו ואגידה לכם את אשר יקרא אתכם באחרית הימים” זאגן חז”ל<sup>2</sup>: “ביקש יעקב לגלות לבניו קץ הימין<sup>3</sup> ונסתלקה ממנו שכינה.”

איז תמוה:

ס'איז דאך זיכעה, אז מיט זיין וועלן צו מגלה זיין דעם קץ איז יעקב געווען אויסן (ניט סתם באווייזן אז ער ווייס דעם קץ, נאָר) אַ תועלת פאַר די שבטים, אָדער פאַר די אידן אחריהם - וואָס פאַר אַ תועלת וואָלטן אידן געהאַט פון דעם וואָס מ'וואָלט זיי דעמאָלט מגלה געווען דעם קץ?

ואדרבה: ווען יעקב וואָלט זיי מגלה געווען דעם קץ, וואָס וועט ערשט זיין מיט פילע טויזנטער יאָרן שפעטער (ווי מען זעט עס איצטער, אז עדיין לא בא) - וואָלט עס ניט נאָר ניט געבראַכט קיין תועלת, נאָר אדרבה: דאָס וואָלט גע'פועלט ביי אידן אַ מורא'דיקע צעבראַנקייט און נמיכת הרוח!<sup>4</sup>

1. *Bereishis* 49:1.

2. *Daniel* 12:13. See *Or HaTorah, Bereishis*, Vol. 2, p. 338b, and the sources cited there.

3. *Pesachim* 56a; *Rashi*, *ad loc.* (with slight changes; the reason for the changes are explained in *Likkutei*

*Sichos*, Vol. 10, p. 171). See below, the section entitled “The *Midrash* and the Talmud.”

4. Several commentaries (*Kli Yakar, Bereishis*, 47:28; *Yafeh To'ar to Bereishis Rabbah* 98:2, which comments on *Bereishis* 49:1, and others)

explain that this is the reason why the knowledge of when the end of days would be was withheld from Yaakov when he sought to reveal it. However, Yaakov’s intent requires explanation: Why did he initially desire to reveal when the end of days would be?

There are commentaries<sup>5</sup> that explain that Yaakov sought to reveal when the end of days would arrive only to his sons,<sup>6</sup> “for they were righteous and he trusted that even though the end of days would come only in the distant future, they would not turn away from G-d.” Even so, the Divine presence withdrew from him, because G-d did not want this knowledge to be imparted even merely to them: “so that it not be divulged to their descendants afterwards and many would lose hope if they were to know that the end of days was so far off.”

This resolution, however, is not entirely acceptable:

a) The concern that the matter would later be divulged to their descendants had Yaakov revealed when the end of days would come to his twelve sons is self-evident.<sup>7</sup> Why, then, did Yaakov think of revealing this future event to his sons?

b) More fundamentally, the above resolution does not answer the essence of the question: What benefit would Yaakov’s sons have from knowing when the end of days would arrive that, as a result, Yaakov desired to reveal the matter to his sons?<sup>8</sup>

מפרשים<sup>5</sup> פארענטפערן, אז יעקב האָט דעם קיין געוואָלט מגלה זיין נאָר לבניו,<sup>6</sup> “שצדיקים היו ובטוח בהם שאע”פ שהוא (הקיין) לאורך ימים לא ישובו מאחרי ה’”, אָבער אויך דאָס האָט דער אויבערשטער ניט געוואָלט - “כדי שלא יודע לבאים אחריהם ורבים יתיאשו אלו ידעו שהוא לעתים רחוקות”.

אָבער דער תירוץ איז ניט גלאַטיק: (א) דער חשש פון “יודע לבאים אחריהם” (אויב יעקב וואָלט מגלה געווען דעם קיין צו אַלע צוועלף זיין) איז אַ זאך וואָס איז מובן גאָר בפשטות<sup>7</sup> - היינט פאָרוואָס האָט יעקב מלכתחילה געהאַט אַ קס”ד צו מגלה זיין דעם קיין לבניו? (ב) ועיקר: דערמיט ווערט ניט פאָרענטפערט די עיקר שאלה - וואָס פאָר אַ טובה ותועלת וואָלט דער גילוי הקיין געקענט פועל זיין ביי “בניו”, וואָס דערפאָר “ביקש יעקב לגלות לבניו קיין הימין”<sup>8</sup>?

5. *Yafeh To'ar, loc. cit.*

6. It is possible to explain that *Rashi* (*Bereishis* 47:28) adds the words “his sons” to the wording in *Bereishis Rabbah* 96:1 (which is cited at the end of *Rashi’s* commentary)\* to answer the above question (see footnote 29 below), i.e., *Rashi* also understood that the knowledge when the end of days will come was to be imparted only to Yaakov’s sons and but not to their descendants.

True, on the phrase (*Bereishis* 49:1), “And I will tell you,” *Rashi* omits the term *libanav*, “to his sons” even

though *Pesachim, loc. cit., Rashi’s* source, uses this term. Nevertheless, it is unnecessary for *Rashi* to include this term there because *Rashi* is commenting on the phrase, “And I will tell you,” that refers to Yaakov’s sons. Therefore, it is not necessary to mention “his sons” a second time.

\* This citation was not added by copyists or printers, but rather was included by *Rashi* himself.

7. See *Bava Basra* 38b; *Arachin* 16a, which emphasize that once a matter is related to several people, it will eventually be made known to others

for, ultimately, one person will share the information with another.

8. *Yafeh To'ar HaShaleim, ad loc.*, addresses this question, explaining:

Yaakov regarded his sons’ descendants as perfectly righteous and therefore was not concerned that they would fall into despair. He wanted to reveal when the end of days would be to them so that they would receive a great reward, because they would remain steadfast in their observance and not turn away from G-d’s service even though they would

## The *Midrash* and the Talmud

Another point requires explanation. There are two understandings of this narrative in the works of our Sages:

a) The *Midrash* states,<sup>9</sup> “Yaakov was about to reveal when the end of days would arrive and it became hidden from him,” i.e., the matter also became hidden from Yaakov himself. The *Midrash*<sup>10</sup> also makes similar statements when interpreting the beginning of the Torah reading, “Yaakov sought to reveal ... but it became hidden from him.”

b) The matter did not become hidden from Yaakov. However, he did not reveal it to his sons.<sup>11</sup>

It is possible to explain that this is also the intent of the precise wording used by the Talmud,<sup>3</sup> “Yaakov sought to reveal to his sons when the end of days would arrive, but the Divine presence withdrew from him.” It does not state that the knowledge of when the end of days would arrive withdrew from him.

know that the end of days was in the distant future.

This resolution, however, is problematic: Even a perfect *tzaddik* prays to G-d every day in his morning blessings, “Do not bring me to a challenge” (*Berachos* 60b. See *Sanhedrin* 107a, which gives an example of the dire consequences that can come from facing a challenge of faith). How, then, could Yaakov think of subjecting his descendants to such a challenge? Furthermore, how could he think of using his spirit of prophecy for this purpose?

9. *Bereishis Rabbah* 98:2.

10. *Ibid.* 96:1, cited by *Rashi* in his commentary at the beginning of the Torah reading (*Bereishis* 47:28).

*Rashi* (*ibid.* 49:1) also quotes *Pesachim*, *loc. cit.*, which states that only the Divine presence withdrew from

Yaakov, implying that Yaakov himself still knew when the end of days would be, as the main text proceeds to explain. It is possible to explain that *Rashi*'s citation of both sources is not contradictory, because

a) Throughout his commentary on the Torah, *Rashi* interprets the wording the Torah uses strictly according to its immediate context. At the beginning of the Torah reading, *Rashi* addresses the question why – in contrast to the beginning of all the other Torah readings – the words *Vayechi Yaakov* (“And Yaakov lived”) are written in the form of a *parshas setumah*, “a closed passage.” Therefore, *Rashi* explains that this indicates that something, the knowledge of when the end of days would come, became closed for Yaakov.

By contrast, when interpreting the

ב. אויך דאַרף מען פאַרשטיין:

אין חז"ל געפינען מיר צוויי דיעות: (א) דער קץ איז נתעלם געוואָרן אויך פון יעקב'ן, ווי עס שטייט אין מדרש "בא לגלות להם את הקץ ונתכסה ממנו" (ועד"ז שטייט אין מדרש בתחלת הסדרה<sup>10</sup>: "בקש כו' ונסתם ממנו"); (ב) פון יעקב'ן איז ער ניט נתכסה געוואָרן, ער האָט עס אָבער ניט מגלה געווען לבניו<sup>11</sup>.

ןיש לומר, אַז דאָס איז אויך דער דיוק אין לשון הש"ס<sup>2</sup> "ביקש יעקב לגלות כו' ונסתלקה ממנו שכינה" - ניט סתם "ונסתלק ממנו (הקץ)" -

words, “I will tell you,” all that is necessary to say is that “the Divine presence departed from him,” and he therefore did not divulge the matter to his sons.

b) The interpretation in *Rashi*, *Bereishis* 49:1 that “the Divine presence departed from him” applies only according to the first of the two interpretations *Rashi* gives in *Bereishis* 47:28 as a reason why the words *Vayechi Yaakov* are written in the form of a *parshas setumah*, but not according to the other explanation, that the time when the end of days would come was concealed from him.

11. *Yafeh To'ar* gives this interpretation when referring to the analogy given in *Bereishis Rabbah* 98:2. See, however, the sources cited by *Minchas Yehudah* (Albek ed.) to *Bereishis Rabbah*, *loc. cit.*

According to this understanding, the Talmud is highlighting that the knowledge of when the end of days would arrive was not hidden from Yaakov. It was only that the Divine presence withdrew from him. However, the withdrawal of the Divine presence caused him to realize that revealing this information was not desired from Above. Therefore, he did not divulge it to his sons.

Alternatively, the root of the term *Shechinah*, which our Sages use – translated as “Divine presence” – is *shochein*, meaning “dwell,” as in the verse,<sup>12</sup> “I will dwell among them.” With regard to the narrative under discussion, the implication is that the potential to draw down the revelation of the end of days and have it “dwell” among his sons, on this material plane<sup>13</sup> withdrew from Yaakov. Therefore, he did not reveal the matter to his sons.

Explanation is necessary: Since, according to all opinions, it is understood that G-d could have prevented Yaakov from revealing when the end of days would arrive even had he known when it would come, what is the reason the *Midrash* maintains that a change occurred and the knowledge was withheld from Yaakov?

### Did Yaakov Know?

From all the above, it appears that both approaches – revealing or withholding when the end of days will arrive – can benefit the Jews in terms of their Divine service. Furthermore, Yaakov was one

ווייל לויט דעת הש"ס איז טאָקע פון יעקב'ן ניט נתכסה געוואָרן דער קץ; ס'איז בלויז נסתלק געוואָרן פון אים די שכינה האָט ער געזען אַז מ'ווייל ניט גילוי הקץ האָט ער ניט מגלה געווען.

או י"ל: שכינה פון לשון ושכנתי בתוכם<sup>12</sup> - דאָס הייסט, דער כח צו קענען "משכין" (וממשיך) זיין דעם גילוי הקץ למטה (לבניו)<sup>13</sup>.

דאָרף מען פאַרשטיין: וויבאַלד אַז, כמוכן לכל הדעות, קען דער אויבערשטער אָפּהאַלטן יעקב'ן פון מגלה זיין דעם קץ לבניו אפילו אויב יעקב ווייס דעם קץ - איז מאי טעמא וואָס (לויט דער דיעה הראשונה) איז געוואָרן דער שינוי: דער קץ איז "נסתם" געוואָרן פון יעקב'ן?

ג. מכל הנ"ל איז מובן, אַז ביידע אופנים - מגלה זיין, אָדער ניט צו מגלה זיין דעם קץ - קענען ברענגען אַ תועלת פאַר אידן (בעבודתם הרוחנית).

12. *Shmos* 25:8. See *Tanya*, ch. 41, which explains that the term *Shechinah* refers to the G-dliness that “dwells and enclothes itself within the lower realms.”

13. The Divine presence withdrew from Yaakov only with regard to the revelation of when the end of days would occur, but not with regard to other matters. Accordingly, he

continued to reveal many prophetic matters while blessing his sons.

This explanation also resolves an implied question: What is *Rashi's* intent in adding the phrase, “and he began to speak about other matters,” to his commentary here? What is that phrase adding in this context and what is it teaching us?

However, according to the above, *Rashi's* intent is to emphasize that the Divine presence did not withdraw from Yaakov with regard to other matters, only regarding the revelation of when the end of days would arrive. See *Likkutei Sichos*, Vol. 10, p. 168ff., which dwells on these concepts at length.

of the Patriarchs, who “are the Divine chariot... serving as a chariot solely for the Sublime Will throughout their lives.”<sup>14</sup> Accordingly, Yaakov’s desire to reveal when the end of days would arrive indicates that – until the time the *Shechinah* withdrew from him – Yaakov’s desire accorded with the Sublime Will for which Yaakov served as a chariot at that time.

Even so, in actual fact, G-d did not allow Yaakov to reveal when the end of days would arrive because in the situation that prevailed at that time – and because of the resulting benefits – it was necessary that this should not be revealed. Consequently, there are two opinions with regard to Yaakov’s knowledge of the matter: According to one opinion, the benefit of not knowing when the end of days would arrive also needed to be realized by Yaakov himself. Hence, this knowledge was also withheld from him. By contrast, according to the second opinion, it was important only that Yaakov’s sons not possess this knowledge. Therefore, the knowledge of when the end of days would arrive was not withheld from Yaakov himself.

### The Potential for Redemption

To offer a possible explanation for the above: On the verse,<sup>15</sup> “You will bring them and plant them on the mountain of Your inheritance, the place that You, O G-d, made for Your dwelling,” our Sages comment:<sup>16</sup> Had the Jewish people been worthy, G-d would have then – directly after the time of the Exodus from Egypt –

און נאָך מער: וויבאַלד אַז יעקב איז איינער פון די אבות, “שהן הן המרכבה . ולא נעשו מרכבה רק לרצון העליון לבדו . כל ימיהם”<sup>14</sup>, איז מוכרח צו זאָגן, אַז דאָס וואָס “ביקש יעקב לגלות כו” (ביז צו דער רגע ווען “נסתלקה ממנו שכינה”) איז געווען בהתאם צום רצון העליון, צו וועלכן יעקב איז געווען אַ מרכבה אויך דאַמאַלס.

און דאָס וואָס דער אויבערשטער האָט לפועל גיט דערלאָזן אַז יעקב זאָל זיי מגלה זיין דעם קץ, איז ווייל אין יענעם מצב האָט זיך געפאָדערט דער אופן ההנהגה (און די תועלת וואָס קומט פון דעם) אַז דער קץ זאָל גיט נתגלה ווערן.

און דערביי זיינען פאַראַן צוויי דיעות - לויט איין דיעה האָט די תועלת געדאַרפט זיין אויך ביי יעקב עצמו (און דעריבער “נתכסה (אויך) ממנו” הקץ); לויט דער צווייטער דיעה איז דאָס אַן ענין וואָס איז געווען נוגע בלויז צו די שבטים, און דערפאַר איז פון יעקב’ן אליין גיט נתכסה געוואָרן דער קץ.

ד. ויש לומר הביאור בזה - ע”פ דרשת רז”ל<sup>15</sup> עה”פ<sup>16</sup> “תביאמו ותטעמו בהר נחלתך מכון לשבתך פעלת ה’גו”, אַז אילו זכו וואָלט דער אויבערשטער שוין דאָן (בעת יציאת מצרים) געבראַכט די אידן

14. *Tanya*, ch. 23. The intent is that just as a chariot has no will of its own and is solely controlled by the will of its driver, so too, the

Patriarchs were a medium for the expression of G-d’s will and their own desires were no more than a reflection of His.

15. *Shmos* 15:17.

16. *Zohar*, Vol. III, p. 221a.

brought the Jews to “the place that You, O G-d, made for Your dwelling,” a *Beis HaMikdash*, that would be “the building that is the handiwork of the Holy One, blessed be He,”<sup>16</sup> which would transcend any possibility of destruction and exile. Thus, the redemption from Egypt would also have been the true and ultimate Redemption, after which there would never have been an exile.<sup>17</sup> Thus – according to the potential that existed at that time – were the Jews to have been worthy, the end of days would have taken place in a relatively short time, at the time of the Exodus from Egypt.

Based on these explanations, the statement that “Yaakov sought to reveal... when the end of days would arrive” can be understood as meaning that he desired to reveal when the end of days would arrive according to the potential that existed then, i.e., Yaakov would tell them when the Exodus from Egypt would take place.

One might still ask: The time for the Exodus from Egypt was fixed and already known,<sup>18</sup> as G-d had promised Avraham:<sup>19</sup> “Your descendants will be strangers in a foreign land... for 400 years, ... and then, they will depart...” Why, then, did Yaakov need to reveal this fact when it was already common knowledge?

It is possible to explain that the Jews knew that they would leave Egypt after “400 years.” However, they did not know that, had they been worthy, the Exodus would have been an eternal redemption, never to be followed by exile.<sup>20</sup> This is what Yaakov wished to reveal – that the Exodus from Egypt could be the end of days.

אין דעם “מכון לשבתך פעלת ה’”, וואָס אין “בנינא דקוב”ה” איז ניט שייך קיין חורבן (וגלות), ובמילא וואָלט די גאולה פון גלות מצרים געווען (אויך) די גאולה האמיתית והשלימה שאין אחרי גלות.<sup>17</sup>

קומט אויס, אַז דער קיץ אין דעם אופן ווי ער איז געשטאַנען אין יענעם זמן (“אילו זכו”) איז געווען בזמן פון יציאת מצרים.

ועפ”ז קען מען מפרש זיין דעם מאמר “ביקש יעקב לגלות . . קיץ הימין”, אַז ער האָט געוואָלט מגלה זיין דעם קיץ ווי ער איז געווען דעמאָלט - דער זמן פון יציאת מצרים.

און אע”פ אַז דער זמן פון יצי”מ איז געווען אַ זמן קבוע וידוע<sup>18</sup> - דער אויבערשטער האָט מבטיח געווען אברהם’ן “כי גר יהי זרעך בארץ לא להם גו”) ארבע מאות שנה . . ואחרי כן יצאו גו”<sup>19</sup> - איז וואָס האָט יעקב געדאַרפט מגלה זיין?

איז י”ל: די אידן האָבן געוואוסט אַז נאָך די “ארבע מאות שנה” וועלן זיי ארויסגיין פון מצרים, אָבער ניט אַז דאָס וועט זיין (אילו זכו) אַ גאולה נצחית שאין אחרי גלות<sup>20</sup>; און דאָס האָט יעקב געוואָלט מגלה זיין - יצי”מ איז דער קיץ.

17. See also *Eruvin* 54a; *Shmos Rabbah* 32:1; *et al.*

18. See also the commentary of *Gur Aryeh*, *Bereishis* 47:28, which relates to this issue.

19. *Bereishis* 15:13-14.

20. See our Sages’ statements (*Bereishis Rabbah* 44:17, and the sources mentioned there) commenting on *Bereishis* 15:12, that speak of “Great

dread...,” which refer to the four kingdoms that will rule over the Jews. See *Rashi*, *Bereishis* 15:14, *et al.*

On this basis, it is possible to understand Yaakov's intent that sparked his desire to reveal to his sons when the end of days would arrive: When they would hear this heartening report – that the end of days is very close – they would exert themselves to the utmost to continue “to be worthy” of the redemption. Similarly, they would show extreme care that there not be any sin that might cause<sup>21</sup> the coming of the end of days to be postponed.<sup>22</sup>

און דערמיט איז אויך פאַרשטאַנדיק יעקב'ס כוונה ביים וועלן מגלה זיין לבניו דעם קץ: ווען זיי וועלן הערן די בשורה טובה, אַז דער “קץ הימין” איז גאַר נאַענט, וועלן זיי זיך משתדל זיין צו פאַרבלייבן אין אַ מצב פון “זכו”, זיין געהיט בזהירות יתרה אַז עס זאָל ניט זיין קיין ענין פון “שמא יגרום ה) חטא”<sup>21</sup> וואָס זאָל גורם זיין אַז דער קץ זאָל זיך פאַרהאַלטן ח”ו<sup>22</sup>.

### Hastening Mashiach's Arrival

This explanation is, however, insufficient: From the time of Yaakov's passing until the Exodus from Egypt, there remained slightly less than 200 years.<sup>23</sup> As such, the revelation of when the end of days would arrive to the Jews of that time would still have produced sadness. According to nature, “the span of man's life will be 120 years,”<sup>24</sup> thus, the end of days would not occur in their lifetime. Hence, the original question still applies: Why would Yaakov convey this knowledge to the Jews when it would inevitably lead to sadness and despair?

ה. דער ביאור איז אָבער ניט מספיק: בעת דער הסתלקות פון יעקב אבינו איז געווען נאָך אַרום צוויי הונדערט יאָר<sup>23</sup> ביז יציאת מצרים, אַזוי אַז ביי די בני” פון יענעם דור, וואָלט דער גילוי הקץ אַרויסגערופן עצבות וכו', וויבאַלד אַז ע”פ טבע איז “והיו ימיו מאה ועשרים שנה”<sup>24</sup> וואָלט דער קץ ניט געקומען בחייהם בעלמא דין - והדרא קושיא לדוכתא?

21. See *Berachos 4a*; *Rashi, Bereishis 32:11*, which speak of the possibility of sin causing G-d's promise of blessing to be withheld.

22. In his Introduction to his *Commentary on the Mishnah*, *Rambam* writes that the possibility that sin will prevent a promise of Divine blessing from being realized applies only regarding private communication “between the Holy One, blessed be He, and a prophet.” However, when “the Holy One, blessed be He, instructs a prophet to convey a promise of favorable tidings to people in a definitive and unconditional statement, there is no

way that such a promise will not be fulfilled.” Were that possible, “there would be no way to substantiate that he is a faithful prophet.”

*Rambam* makes this statement within the context of his explanations that the way for a prophet to validate himself as G-d's messenger is to foretell the future. However, this does not apply at all in the present context, because Yaakov was not conveying a prophecy, nor did Yaakov need proof that he knew future events for, as is obvious, the concept of “substantiating faith in the prophet” does not apply here.

See *Ramban's* commentary to

*Shmos 12:42*, which touches on a related matter. See the *maamar* cited in footnote 30 below, which offers a resolution based on chassidic thought.

23. The time that elapsed from Yaakov's descent to Egypt until the Exodus was 210 years (*Rashi, Bereishis 15:13, 42:2* (based on *Midrash Tanchuma* and *Bereishis Rabbah* to the verse) and *Rashi, Shmos 12:40*) and 17 years had already passed from then until the time Yaakov desired to reveal the time of the end of days.

24. Cf. *Bereishis 6:3*.

Accordingly, it is possible to explain Yaakov's intent as follows: Yaakov hoped that, were the Jews to know that the revelation of the end of days is dependent on their worthiness, they would increase their Divine service, which in turn would further precipitate the Redemption. The knowledge that they could hasten its coming through their positive conduct would itself inspire an increase of good deeds, enabling the Redemption to arrive even before its appointed time. To cite a parallel: Commenting on the prophecy that the Redemption will come at its appointed time but that G-d also promised,<sup>25</sup> "I will hasten it," our Sages said,<sup>26</sup> "If they are worthy, I will hasten it."

Indeed, we find a similar phenomenon with regard to the Exodus from Egypt itself. One of the reasons<sup>27</sup> that the Egyptian exile lasted only 210 years rather than the 400 years spoken about in the covenant *bein habesarim*<sup>19</sup> is because the severity of the servitude replaced the remainder of the 400 years.

Just as the increase in the severity of the servitude could hasten the coming of the Redemption, so too – and, indeed, even more so<sup>28</sup> – it is understood that an increase in the Jews' good deeds lead to its earlier arrival.<sup>29</sup>

25. *Yeshayahu* 60:22.

26. *Sanhedrin* 98a; quoted by *Rashi*, *Yeshayahu*, *op. cit.*

27. *Ralbag*, *Bereishis* 15:13; *Sifsei Kohen*, *Bereishis*, *loc. cit.*, *Shmos* 3:7, 12:40.

28. This conclusion is understood based on our Sages' statement (*Sotah* 11a), "A positive measure exceeds one of punishment."

29. The potential for positive influences to alleviate negative events that were foretold can be understood even according to the straightforward understanding of the Torah's narratives, as evident

from *Rashi's* commentary (*Bereishis* 47:19), "Since Yaakov came to Egypt... the famine ended," even though the famine was supposed to last for another five years.

Indeed, it is possible to say that according to the straightforward understanding of the Torah the knowledge of this possibility was what motivated Yaakov's desire to reveal when the end of days would be, i.e., to tell them the time of *Mashiach's* coming even though it was many thousands of years in the future.

(One cannot offer the resolution that – according to the straightfor-

ולכן יש לומר אֲזוֹ כוונת יעקב איז געווען: ווען אידן וועלן באַם גילוי הקץ וויסן אַז עס איז תלוי אין "זכור" (כנ"ל), וועלן זיי מוסיף זיין אין זייער "זכור" (עבודת ה'), וועט די הוספה מקדים זיין די גאולה, אַז זי זאָל קומען נאָך פאַר דעם באשטימטן קיץ, ע"ד מחז"ל<sup>25</sup>: "זכור - אחישנה".

וע"ד ווי מען געפינט ביי יצי"מ גופא: איינער פון די טעמים<sup>26</sup> וואָס גלות מצרים האָט געדויערט נאָר רד"ו שנה - ניט ארבע מאות שנה ווי ס'איז געווען באַשטימט בברית בין הבתרים - איז ווייל דער קושי השעבוד האָט משלים געווען דעם מנין (פון ארבע מאות שנה);

איז מובן אַז כשם ווי די הוספה אין שעבוד (קושי השעבוד) האָט מקדים געווען די גאולה - עד"ו (ובמכלישכן<sup>27</sup>) וואָלט זיך דאָס אויפגעטאָן דורך דער הוספה אין "זכור", אין טובה<sup>28</sup>.

ward meaning of the Torah," – Yaakov's intention was to tell his sons that the time of the actual exodus from Egypt had the potential to be the time of the Ultimate Redemption, as stated above in the section entitled "The Potential for Redemption," – because *Rashi* did not quote anywhere the statement of our Sages that, had the Jews been worthy, the Exodus from Egypt would have been an eternal redemption. On the contrary, from *Rashi's* commentary cited in footnote 19 – see also *Rashi*, *Shmos* 3:14 – the opposite appears to be true.)



## What Is Most Precious

Even so, “the Divine presence withdrew from him” and did not allow Yaakov to reveal when the end of days would arrive. To explain the reason for this:<sup>30</sup>

The consummate expression of man’s Divine service – i.e., service that will deem him “worthy” and cause the Redemption to come earlier – results not from Divine assistance, but from “your work that you perform,”<sup>31</sup> Divine service performed on man’s own initiative. In that vein, our Sages state,<sup>32</sup> “A person desires a *kav*<sup>33</sup> that is his more than nine *kabbim* belonging to another.”

True, in every phase of his Divine service, a person needs G-d’s assistance, as our Sages state,<sup>34</sup> “Were the Holy One, blessed be He, not to help a person, he would not be able to prevail against the evil inclination.” However, the extent to which that assistance makes man’s service possible is significant. In general, there are two ways in which Divine assistance is granted to man:<sup>35</sup>

a) A person perceives the Divine assistance granted to him in the midst of the Divine service when it is being granted, for example, Divine service carried out in times of Divine favor, e.g., the Ten Days of *Teshuvah*, to which our Sages<sup>36</sup> applied the verse,<sup>37</sup> “Seek out G-d, when He is to be found..., when

ו. אף על פי כן איז “נסתלקה ממנו שכינה” און ניט דערלאָזט אַז יעקב זאָל מגלה זיין דעם קץ. איז דער ביאור בזה:<sup>29</sup>

די שלימות בעבודת האדם, וואָס דורך דעם ווערט ער “זכו”, איז, ווען די עבודה איז מלאכתך אשר תעשה, וע”ד מחז”ל<sup>30</sup> “אדם רוצה בקב שלו מתשעה קבים של חבירו”. אע”פ אַז ביי יעדער עבודה מוז מען אָנקומען צו סייעתא דשמיא, בלשון חז”ל<sup>31</sup> - “אלמלא הקב”ה עוזרו כו” - זיינען אין דעם פאַראַן צוויי אופנים:<sup>32</sup>

(א) דער סיוע און עזר מלמעלה איז נרגש ביים אדם העובד בשעת און אין זיין עבודה; ולדוגמא - עבודת ה’ אין די זמנים פון עת רצון (עשרת ימי תשובה ווען דער אויבערשטער איז “בהמצאו . . . בהיותו

Were Yaakov’s sons to know that the end of days would not come until such a distant future – resulting from the gravity of the sins that caused such a delay – they would have admonished their descendants not only to safeguard themselves from performing such grave sins, but also to increase their observance of the Torah and its *mitzvos* in order to hasten the coming of the end of days, even though they would not reveal to them the

specific time when the end of days would be.

30. Another explanation is offered in *Maamarei Admur HaZakein HaKetzarim*, p. 539.

31. Cf. *Devarim* 15:18.

32. *Bava Metzia* 38a.

33. A dry measure of relatively small volume.

34. *Kiddushin* 30b; *Sukkah* 52b; See also *Vayikra Rabbah* 27:2,

commenting on *Iyov* 41:3, “Who came forward for before? Me? I will requite him,” which highlights how G-d grants man the possibility of serving Him.

35. See the detailed explanations in the *maamarim* entitled *Vayigash*, 5666, and *ViHavayah Amar HaMichaseh*, 5667 (the series of *maamarim* entitled *Yom Tov shel Rosh HaShanah*, 5666, p. 119ff., 398ff.).

36. *Rosh HaShanah* 18a.

He is close,” or, by and large, on *Shabbos* and festivals. At these times, the inspiration of the spiritual climate of the days is close to being tangible; it is almost as if a person can't help being aroused to Divine service.

b) The Divine influence is the root-cause that motivates (and/or assists) a person's subsequent Divine service. However, during one's actual Divine service, the influence from Above is hidden and the person's Divine service is carried out as a result of his own efforts. For example, there are echoes that resound in the spiritual realms that produce thoughts of *teshuvah* among people<sup>38</sup> that motivate them to increase their Torah study and Divine service afterwards. The people do not have any conscious awareness of these heavenly voices, and their study and Divine service appear to be totally self-motivated.

This is the reason the Divine presence withdrew from Yaakov. Were Yaakov to have revealed when the end of days would arrive to his sons, their Divine service would have had a drawback. True, this knowledge would have led to an increase in Divine service because it would have inspired them to conduct themselves in a manner that they would certainly be deemed worthy, and thus have hastened the coming of the Redemption. Nevertheless, this increase would not have been considered as “their own,” as having come as a result of their own input, for the assistance from Above, the revelation of when the end of days would arrive, would have also have had an impact. Therefore, the Divine presence withdrew from Yaakov. G-d did so with the intent of bringing about a situation in which the Divine service of the Jewish people would be carried out while the Divine presence was withdrawn (and the knowledge of when the end of days would arrive was hidden). As such, their Divine service would be carried out on their own initiative in a full sense.<sup>39</sup>

37. *Yeshayahu* 55:6.

38. See *Kesser Shem Tov, Hosafos*, sec. 79 (secs. 101-102 in the new printing), and the sources men-

tioned there.

39. Also, it could be said the intent was that in this manner the Jews' Divine service would not be per-

קרוב<sup>33</sup>, אָדער בשבת ויו"ט  
ככלל).

(ב) זיי זיינען די סיבה וואָס  
איז גורם (און מסייע) די  
שפּעטערדיקע עבודת האדם,  
אָבער בעת דער עבודה גופא  
איז דער סיוע בהעלם, אַזוי אַז  
די עבודה איז ביגיעת עצמו.  
- ע"ד ווי די פּאַרשידענע  
בת-קול'ס וואָס פון זיי קומען  
אַריין הרהורי תשובה ביי דעם  
מענטשן<sup>34</sup>, וועלכע פועל'ן אַז  
דערנאָך איז ער מוסיף בתורה  
ועבודה.

און דאָס איז דער טעם וואָס  
"נסתלקה ממנו שכניה": ווען  
יעקב וואָלט מגלה געווען דעם  
קץ לבניו, וואָלט זייער הוספה  
בעבודת ה' (דורך דעם גילוי  
הקץ - צו פּאַרזיכערן אַז זיי זאָלן  
שטיין אין אַ מצב פון נאָכמעד  
"זכור") גיט געווען "קב של"י"  
זייערער אַן אויפטו: אין דעם  
וואָלט געווען "אַריינגעמישט"  
דער עזר מלמעלה (דער גילוי  
הקץ); דעריבער איז "נסתלקה  
ממנו שכניה", בכדי אַז די  
עבודה פון אידן זאָל זיין אין אַ  
מצב פון סילוק השכניה (און  
העלם הקץ), ובמילא איז זי  
בכח עצמם<sup>35</sup>.

formed for the sake of the reward  
of hastening the coming of the end  
of days.

Yaakov desired that his descendants leave exile as soon as possible. True, facilitating this by revealing when the end of days would arrive could possibly cause their Divine service not to reach consummate fulfillment. Nevertheless, Yaakov felt that leaving exile earlier – particularly an exile in “the nakedness of the land”<sup>40</sup> – and entering the complete and ultimate Redemption outweighed that consideration.

It is possible that this is the intent of the precise wording used by our Sages, “Yaakov sought to reveal when the end of days would arrive.” *Bikeish*, translated as “sought,” also means “requested.” Yaakov asked G-d to make known when the end of days would arrive, for this would aid the Jews in their Divine service and ensure that the Redemption would come sooner.

However, G-d desired that the Redemption come in the most consummate manner – and that is dependent on the Jews carrying out their Divine service in the most consummate manner. Accordingly,<sup>41</sup> “the Divine presence withdrew from him,” thus making possible more consummate Divine service, as explained above.<sup>42</sup>

## What Man Can Achieve

To explain the above from a deeper perspective: The reason the consummate state of redemption comes about when the Jews carry out their Divine service while the Divine presence

- יעקב האט געוואלט אז מ'זאל וואס שנעלער ארויס פון דעם גלות - עס וועט אפשר פעלן אין שלימות העבודה, דערפאר אבער וועט מען פריער ארויס פון גלות (ובפרט - פון ערות הארץ) און אריין אין דער גאולה האמיתית והשלימה; וי"ל אז דאס איז דער דיוק הלשון "ביקש יעקב לגלות כו" - (אויך) מלשון בקשה: יעקב האט געבעטן ביים אויבערשטן אז עס זאל זיין דער גילוי הקץ, וואס דאס וועט געבן אידן א סיוע בעבודתם און פארזיכערן אז די גאולה וועט קומען שנעלער.

דער אויבערשטער האט אבער געוואלט, אז די גאולה זאל זיין בתכלית השלימות - וואס דאס איז פארבונדן דערמיט וואס די עבודה פון אידן איז בשלימות - און דעריבער<sup>36</sup> "נסתלקה ממנו שכינה" וואס דאס גיט אן ארט פאר א גרעסערער שלימות אין עבודה, כנ"ל<sup>37</sup>.

ז. א טיפערער ענין אין דעם:

דאס וואס די שלימות הגאולה קומט דורך דעם, וואס די עבודה פון אידן איז אין א מצב פון

40. Cf. *Bereishis* 42:9, 12. See the interpretation in *Koheles Rabbah* to *Koheles* 1:4.

41. See also *Likkutei Sichos*, Vol. 15, p. 430ff., where similar concepts are explained.

42. We find a similar concept with

regard to the Exodus from Egypt. G-d had promised (*Bereishis* 15:14) that after being subjugated to another nation, the Jews would leave the exile “with great wealth.” Nevertheless, the Jews were willing to forego that “great wealth” in order to leave

exile earlier. G-d, however, desired that they remain in exile longer so that they could leave “with great wealth” (*Berachos* 9a-b) and in this way further the mission of refining the world’s material substance. See *Likkutei Sichos*, Vol. 3, p. 823ff.

is withdrawn and therefore dependent on their own initiative, is not merely because there is an ancillary connection between the manner in which the Jews' Divine service is carried out and the nature of the redemption. Instead, it is specifically this type of Divine service that will bring about the end of days, i.e., an eternal Redemption that is never to be followed by exile.

For the Redemption to be eternal and unchanging, the Divine service of the Jewish people that will bring about that Redemption must also be of that nature, i.e., constant, unwavering and unflinching.

Therefore, were the Divine service to be motivated from assistance from Above and not stemming from man's labor, then<sup>43</sup> there would not be an eternal dimension to that Divine service. It is possible that if the assistance from Above would cease, the person might stumble and descend spiritually.

It is specifically when the Divine service comes because of an arousal from below, i.e., comes on man's own initiative, that it will be lasting and bring about a Redemption that is also lasting, one that is eternal not to be followed by exile.

### A Father and His Sons

Based on the above, a question arises from the opposite perspective: What was Yaakov's logic at the outset in desiring to reveal when the end of days would arrive to his sons, when this knowledge would bring about an increase in Divine service that was not appropriate to bring about the Ultimate Redemption?

סילוק השכינה ובמילא ביגיעת עצמם כנ"ל - איז עס ניט צוליב אַ זייטיקע שייכות פון דעם אופן העבודה צו דער גאולה, נאָר ווייל דוקא אין דער עבודה איז תלוי ה"ק"ץ פון אַזאַ גאולה (נצחית, שאין אחר' גלות):

כדי די גאולה זאָל זיין אַ נצחית, אָן שינויים, דאָרף אויך די עבודה פון אידן (וואָס ברענגט די גאולה) זיין מעין זה - אין אַן אופן פון "לא שנית", אָן שינויים.

און דעריבער: בשעת די עבודה ווערט געטאָן מצד דעם סיוע מלמעלה און ניט ביגיעת עצמו, דעמאָלט<sup>38</sup> איז ניטאָ קיין "נצחיות" אין דער עבודה - ווען דער סיוע מלמעלה זאָל נתעלם ווערן, קען דער אדם ווערן אַ יורד ממדרגתו, ר"ל.

דוקא בשעת די עבודה קומט מצד אתערותא דלתתא (בכח עצמו), איז זי אַ "דבר המתקיים" און דערפאַר ברענגט זי די גאולה קיימת (נצחית) שאין אחר' גלות.

ח. עפ"ז פאָדערט זיך אָבער ביאור לאידיך גיסא: וואָס איז סברת יעקב מלכתחילה, וואָס "ביקש" מגלה זיין דעם קץ לבניו, בשעת אַז דאָס וואָלט גורם געווען אַזאַ (תוס') עבודה וואָס איז ניט קיין סיבה מתאימה צו דער גאולה האמיתית?

43. See *Likkutei Torah, Vayikra*, p. 2b ff., *Likkutei Sichos*, Vol. 17,

p. 355ff., where these concepts are discussed.

It is possible to explain Yaakov's logic using concepts explained in *Chassidus*: As is well known,<sup>44</sup> Yaakov is identified with the realm of *Atzilus*, the realm of absolute oneness with G-d, where existence that allows for the possibility of selfhood has already been totally refined and G-dliness pervades all being.<sup>45</sup>

Yaakov had already undergone consummate personal refinement – in particular, this applies at the time described in this Torah reading, close to his passing, when he had reached a state of ultimate perfection.<sup>46</sup> He had completed his individual Divine service entirely and accomplished everything that was expected of him to achieve on his own initiative. For him, the revelation of when the end of days would arrive could only increase the perfection of his Divine service.

For this reason, thinking that his sons had also achieved a spiritual level equal to his, Yaakov sought to reveal when the end of days would arrive to them as well. This conception clarifies the continuation of the Talmudic passage cited above,<sup>47</sup> which relates that when Yaakov saw that the Divine presence withdrew from him and he could not reveal when the end of days would arrive to his sons, he immediately said:<sup>48</sup> “Maybe there is, Heaven forbid, a blemish in my progeny,” i.e., he was taken aback by the realization that his sons were not on his rung.<sup>49</sup>

On this basis, it is possible to understand the

44. See *Torah Or*, p. 24a; *Likkutei Torah, Vayikra*, p. 17b; et al. See *Sefer HaLikkutim of the Tzemach Tzedek, erech Yaakov*, sec. 13.

45. *Torah Or*, p. 3a-b, et al.

46. See *Tanya, Iggeres HaKodesh*, Epistle 28; *Siddur Shaar Lag B'Omer*, p. 304b ff., which emphasize that a *tzaddik* reaches the consummate expression of his spiritual

potential at the time of his passing.

47. *Pesachim* 56a.

48. Even according to the conclusion of the passage, which relates that Yaakov's sons told him: “Just as in your heart there is nothing other than G-d's oneness, so too, in our hearts, there is nothing other than G-d's oneness,” nevertheless this still indicates that there was a difference

וי"ל די הסברה בזה (ע"ד החסידות):

ס'איז ידוע<sup>39</sup> אז מדריגת יעקב איז - אצילות, וואָס איז עולם האחדות און "לאחרי הבירור"<sup>40</sup>; און וויבאַלד אז ביי יעקב'ן איז שוין לאחרי הבירור (ובפרט סמוך להסתלקותו, ווען ער איז געווען בתכלית שלימותו<sup>41</sup>) - ער האָט שוין פאַרענדיקט שליחות עבודתו און ביי אים איז שוין דאָ דער "קב שלוו" - איז ביי אים דער ענין פון גילוי הקץ פועל נאָר אַ הוספה - תוספת שלימות בעבודתו.

ומהאי טעמא האָט יעקב געוואָלט מגלה זיין דעם קץ (אויך) לבניו, אָננעמענדיק אז אויך בניו זיינען אין דער מדריגה; און ווי די גמרא<sup>42</sup> איז ממשיך, אז בשעת יעקב האָט דערזען אז "נס" תלקה ממנו שכינה" (און האָט ניט געקענט מגלה זיין דעם קץ לבניו) האָט ער גלייך געזאָגט<sup>43</sup> "שמא חס ושלום יש במטתי פסול"<sup>44</sup>.

ועפ"ז וועט מען אויך

between Yaakov's level and that of his sons. His sons introduced their statement with the word *kach*, “Just as,” which does not imply an exact equivalence (*Sefer HaMaamarim Kuntreisim*, Vol. 2, p. 439b; see *Torah Or*, pp. 84d, 87c).

49. The word “blemish” can be understood in a relative context, i.e., not on a rung comparable to Yaakov's own.

two opinions mentioned above,<sup>50</sup> whether the knowledge of when the end of days would arrive was withheld also from Yaakov or not. The *Midrash* maintains that this knowledge was withheld – literally, blocked – from Yaakov because G-d desired that Yaakov appreciate the virtue of Divine service on one's own initiative. In this way, he would be able to show his sons the virtue of carrying out their Divine service without knowing when the end of days would arrive.

The Talmud, however, maintains merely that the Divine presence withdrew from Yaakov but not that he lost awareness of when the end of days would arrive, as explained above. The rationale is that Yaakov already possessed the consummate virtue that his sons would achieve through carrying out their Divine service while the knowledge of when the end of days would arrive was hidden from them.

### What Yaakov Really Wanted

True, G-d prevented Yaakov from revealing when the end of days would arrive to his sons. Nevertheless, since Yaakov was a chariot<sup>14</sup> for G-d's will, as explained above,<sup>51</sup> the fact that Yaakov initially desired to reveal when the end of days would arrive indicates that such a desire was – even at that time – in accordance with G-d's will.

Furthermore,<sup>52</sup> since a wish of a *tzaddik* will certainly not go unanswered, Yaakov's desire certainly had an effect even here, on this physical plane. Moreover, the fact that this request is recorded in the Torah (whose very

פֶּאֶרְשֵׁי־יָמֵי דֵי צוּיֵי דֵי עוֹת (הנ"ל סעיף ב), צי דער קץ איז (אויך) פון יעקב'ן נסתם געוואָרן, אָדער ניט:

דער מדרש זאָגט אַז "נתכסה (נסתם) ממנו" דער קץ, ווייל דער אויבערשטער האָט געוואָלט אַז אויך יעקב זאָל דעמאָלט דערהערן די מעלה פון עבודה בכח עצמו, און דערמיט אָנווייזן לבניו די מעלה אין זייער עבודה ווען זיי וועלן ניט וויסן דעם קץ;

דעת הש"ס איז, אַז "נסתלקה ממנו (נאָר) שכינה", און ניט דער קץ (כנ"ל שם) - וויבאָלד אַז באַ יעקב אַליין איז שוין געווען די שלימות ועילוי, וואָס האָט זיך אויפגעטאָן באַ בניו דורך סתימת הקץ.

ט. אע"פ אַז דער אויבערשטער האָט געפירט אַזוי אַז יעקב זאָל ניט מגלה זיין דעם קץ לבניו - אָבער פון דעם וואָס "ביקש יעקב לגלות כו" זייענדיג אַ מרכבה לרצון העליון (כנ"ל ס"ב) איז פֶּאֶרְשֵׁי־יָמֵי, אַז דער "ביקש . . . לגלות קץ הימין" איז (אויך) דעמאָלט געווען בהתאם צום רצון העליון;

און נאָך מער<sup>45</sup>: וויבאָלד אַז אַ בקשה פון אַ צדיק איז זיכער אינהאָר חוזרת ריקם, האָט עס זיכער געהאַט אַ פעולה דאָ למטה, זאת ועוד: וויבאָלד דאָס איז אַריינגעשטעלט

50. In the section entitled "The *Midrash* and the Talmud."

51. See the section entitled, "Did

Yaakov Know?"

52. Similar concepts to those explained in the section to follow are

found in *Likkutei Sichos*, Vol. 10, pp. 170-171.

name means “instruction”) indicates that it serves as an eternal lesson for all generations.

We find a parallel concept with regard to Moshe:<sup>53</sup> He requested,<sup>54</sup> “I entreated... ‘Let me please cross over and see...,’” which is interpreted to mean that he desired to enter *Eretz Yisrael* so that he could bring the Jews to a state of not only hearing but also seeing G-dliness.<sup>55</sup> G-d did not fulfill his request because at that point the Jews were worthy merely of attaining the level of hearing G-dliness, as indicated by the verse,<sup>56</sup> “Now, Israel, hear...” Nevertheless, Moshe’s request enabled the level of seeing G-dliness to be accessible to the Jewish people at least in an encompassing manner,<sup>57</sup> and also to be internalized by certain select individuals.<sup>58</sup>

Similar concepts can be explained regarding Yaakov’s desire to reveal when the end of days would arrive. His desire made it possible for the Jews to appreciate the end of days at least in an encompassing manner.<sup>57</sup> It gave them the potential to sense – to a certain degree – the mindset of that future era when Divine service will be carried out in a state of freedom, without the constraints stemming from either non-Jews or the evil inclination. Moreover, certain select individuals were enabled to internalize this awareness.

It is possible to explain that this is the reason why, over the course of history, many of the Jews’

געוואָרן אין תורה (מלשון הוראה), איז עס אַ הוראה נצחית לכל הדורות -

און ע”ד ווי מען געפינט<sup>46</sup> ביי משה רבינו, אַז אע”פ זיין בקשה “ואתחנן גו’ אעברה נא ואראה גו”<sup>47</sup> - אויפצוטאָן ביי אידן רא’ אין אלקות - איז ניט דערפילט געוואָרן (ווייל אידן דאַמאַלס זיינען געווען ראוי נאָר צו בחי’ שמיעה, “ועתה ישראל שחמע”<sup>48</sup>), פונדעסטוועגן האָט זיין בקשה אויפגעטאָן אַז ביי אידן זאָל זיין דער ענין הרא’ בבחי’ מקיף עכ”פ (און ביי יחידי סגולה - אויך בבחי’ פנימיות)<sup>49</sup>,

עד”ז יש לומר ביי יעקבן: דאָס וואָס “ביקש לגלות את הקץ” האָט אויפגעטאָן ביי אידן אַז זיי זאָלן קענען דערגרייכן צו גילוי הקץ בדרך מקיף - עבודת ה’ אין אַן אופן פון חירות מאומות העולם ומהיצר הרע (און ביי יחידי סגולה אויך בפנימיות -

וי”ל אַז דאָס איז וואָס

53. See the detailed explanation of these concepts in *Likkutei Torah, Devarim*, p. 2d ff.; Or *HaTorah, Devarim*, Vol. 1, p. 53ff.; the Mittler Rebbe’s *Shaarei Teshuvah*, part 2, *Chinuch*; *Sefer HaLikkutim* of the *Tzemach Tzedek, urch Moshe*, p. 1680ff.

54. *Devarim* 3:23-25.

55. Sight leaves a powerful, indelible impact on a person. Once a person sees an event, there is no possibility

of convincing him it never happened (see *Likkutei Sichos*, Vol. 6, p. 121ff., et al). Moshe desired to endow the Jews’ relationship with G-d with this dimension of certainty.

56. *Devarim* 4:1. Although hearing enables a person to learn about a subject, it does not endow him with the same certainty as sight does. Therefore, a person who hears one perspective can be convinced to accept the opposite viewpoint on the

basis of reason and logic (*Likkutei Sichos, loc. cit.*).

57. The phrase “in an encompassing manner” is used as a translation of the Hebrew term *bibechinas makif*. The intent is an influence which does not affect a person consciously, but does affect him in a manner that is not readily apparent.

58. See *Shaarei Teshuvah, loc. cit., sec. 9ff.*; Or *HaTorah, loc. cit., pp. 78, 100, 108.*

spiritual leaders (including Rav Saadia Gaon, Rambam, and others)<sup>59</sup> gave dates when the end of days would arrive.<sup>60</sup> By doing so, they were conveying – albeit in an encompassing manner – the possibility to access the end of days to the Jews of their time.

### “We Want Mashiach Now!”

Yaakov’s conduct serves as a lesson for all Jews in every generation – it is necessary to “seek to reveal when the end of days will be”; a Jew must desire and ask<sup>61</sup> for the end of days to be revealed. That request, and the meditation implicit in it, greatly aids and encourages Divine service.

This can be seen in actual reality. When Jews are told “*Ot, ot, kumt Mashiach!*” and “We want *Mashiach* now!”, this encourages and motivates them to increase their Divine service and pay more careful attention to their conduct lest sin have an effect and – G-d forbid – delay *Mashiach’s* arrival.

In the present era, there is an additional factor: The Talmud, part of “the Torah of truth” states,<sup>62</sup> “All the appointed times for the

כמה מגדולי ישראל (ווי דער רס”ג, רמב”ם וכו’<sup>50</sup>) האבן מחשב געווען קצין<sup>51</sup>).

יו”ה. און דערפון איז אויך אַ הוראה פאַר אַלע אידן לכל הדורות - אַז עס דאַרף זיין דער ענין פון “ביקש . . . לגלות . . . קץ הימין”: אַ איד דאַרף וועלן און בעטן<sup>52</sup> אַז עס זאָל זיין גילוי הקץ, וואָס דאָס גופא (הבקשה און די התבוננות בזה) גיט אַ סיוע ועידוד רב אין עבודת ה’.

ווי מען זעט במוחש, אַז ווען מ’זאָגט אַ אידן אַז “אַט אַט קומט משיח” און “ווי וואָנט משיח נאָו” - איז דאָס פועל אַ זירוז והוספה אין עבודת ה’, און אַ זהירות יתירה יותר אַז עס זאָל ניט זיין קיין ענין פון “שמא יגרום גו’”, וואָס זאָל ח”ו פאַרהאַלטן ביאת המשיח.

ובימינו אלה קומט צו נאָך אַן ענין: תורת אמת זאָגט<sup>53</sup> “כלו כל הקיצין

59. Similarly, there is a well-known *maamar* (entitled *Ves HaElef Veshuva, Maamarei Admur HaZakein, Bereishis-Shmos*, p. 419ff.) from the Alter Rebbe which predicts when the end of days will arrive. See also *Toras Shalom*, p. 237, where the Rebbe Rashab discusses the prediction in the above mentioned *maamar*. See the notes of Rav Margolios to *Shaalos VeTeshuvos Min HaShamayim*, responsum 72, which collects the predictions of when the end of days would be made by many Jewish sages. A wise man informed me that *Devar Nitzav* in *Parshas*

*Toldos* and in *Parshas Behar*, calculates that the end of days will be in 5742 (1981-1982). The *sichah* translated here was published in 5742.

60. By contrast, with regard to the Jewish people by and large, our Sages taught (*Sanhedrin* 97b; *Rambam, Hilchos Melachim* 12:2), “May the spirits of those who attempt to calculate when the end of days will be expire!” See Ibn Ezra, *Daniel* 11:30, and *Or HaTorah, Nach*, Vol. 1, p. 183, which speak about those who attempt to calculate the end of days in very harsh terms. See also *Lik-*

*kutei Sichos*, Vol. 29, p. 15ff., which explains why great Torah sages made and publicized calculations of when the end of days will be.

61. As we request in our prayers three times each weekday, “Speedily cause the scion of David Your servant to sprout forth” and even on *Shabbos* and festivals, we ask, “May our eyes behold Your return to Zion in mercy.” See *Likkutei Sichos*, Vol. 20, p. 384, 458ff.

62. *Sanhedrin*, *loc. cit.*



end of days have passed and the matter is dependent solely on *teshuvah*.” The simple meaning of our Sages’ words is that the appointed time for the end of days already arrived long ago.

All that is necessary is *teshuvah*, which can come *behayta chada*, “in one hour,”<sup>63</sup> which can be interpreted as “in but one turn.”<sup>64</sup> One turn of *teshuvah* to G-d<sup>65</sup> is all that is needed, and “immediately the Jews will be redeemed.”<sup>66</sup> May this actually take place immediately, “now”;<sup>67</sup> in our time.

ואין הדבר תלוי אלא בתשובה, די גמרא זאגט בפשיטות אז דער קץ איז שוין פון לאנג דא;

מ'דארף נאר האָבן<sup>64</sup> דעם "שעתא חדא"<sup>65</sup> - דעם "קער"<sup>66</sup> - פון תשובה, וואָס ברענגט "ומיד הן נגאלין"<sup>67</sup>, מיד ממש - "נאו" - בעגלא דיין.

(משיחות עשרה בטבת וש"פ ויחי תשמ"א)

63. Zohar, Vol. I, p. 129a.

64. See Bereishis 4:4-5, which states: *vayisha A-donai... lo sha'ah*, "G-d turned..., but did not turn," which uses the word *sha'ah* with that meaning (*Sefer HaMaamarim Kuntriseim*, Vol. 2, p. 792, et al.

65. See *Maamarei Admur HaZakein HaKetzarim*, p. 212.

66. *Rambam, Hilchos Teshuvah* 7:5, which states that "Israel will turn to G-d in *teshuvah*... and immediately they will be redeemed."

67. When the word "now" is

written with Hebrew characters, its numerical equivalent is 57, which constitutes word נן, i.e., the promise that G-d sustains, and which is also the numerical equivalent of the sum of G-d's names, ל-א and ה-ו-ה. See the *sichah* delivered on *Shabbos Parshas Tzav*, 5741.

- 1) פרשתנו מט, א.
- 2) פסחים נו, א. פרש"י עה"פ (בשינויים - נת' בלקו"ש ח"י ע' 171). וראה לקמן סעיף ב.
- 3) לשון הכתוב דניאל בסופו. וראה אוה"ת ר"פ מקץ. וש"נ.
- 4) בכמה מפרשים (ראה כלי יקר ריש פרשתנו. יפה תואר לבר"ר עה"פ (פצ"ח, ב). ועוד) שטעם זה נסתם ממנו הקץ. אבל תמוה, מה היתה קס"ד דיעקב שביקש לגלות את הקץ?
- 5) יפה תואר שם.
- 6) ויש לומר שזהו טעמו של רש"י (ריש פרשתנו) שהוסיף תיבת "לבניו" על לשון הבר"ר ריש פרשתנו (שצויון בסיון הפרש"י\*) - לתרץ קושיא זו (וראה לקמן הערה 28). ומה שלקמן בפירושו עה"פ "ואגידה לכם" השמיט רש"י תיבת "לבניו" (אף שבפסחים שם - מקור פרש"י זה - ישנה תיבה זו) - כי פרש"י זה בא על התיבות "ואגידה לכם" (בני יעקב), ובמילא אין צורך ומקום להכפיל "לבניו".
- 7) \* שצויון זה אינו מהמעתיקים (או מדפיסים) כ"א דרש"י עצמו. להעיר מב"ב לח, ב. ערכין טז, רע"א.
- 8) ביפ"ת (השלם) שם (ד"ה בואו ואגלה) "שלהיות יעקב מחזיק את בניהם (של בניו?) לצדיקים גמורים רצה לגלות להם הקץ שמתוך זה יהי שכרם מרובה שידעו הקץ רחוק ועכ"ז לא יסוגו אחור מעבודת ה'". אבל צ"ע בזה, שהרי גם צדיק גמור מתפלל להקב"ה בברכות השחר (ברכות ס, ב). וראה סנהדרין קז, א) "ואל תביאנו לידי נסיון", ואיך יביא יעקב את בניהם לידי נסיון כזה? ועוד ישתמש ברוה"ק לתכלית זו?
- 9) פצ"ח שם.
- 10) ריש פרשתנו (רפצ"ו) - הובא בפרש"י עה"ת שם. ואף שרש"י מביא ג"כ דרשת הש"ס (כנ"ל הערה 2) - יש לומר: א) בכל מקום פירש רש"י את המוכרח על אתר. בריש הפרשה שקשה לי' סתימת הפרשה לפני התיבות "ויחי יעקב" מוכרח לפרש שנסתם הקץ מיעקב; משא"כ בהפסוק "ואגידה לכם" שמוכרח רק שנסתלקה ממנו שכינה. ב) הפירוש ד"נסתלקה ממנו שכינה" הוא רק לפי הא' ברש"י ריש פרשתנו בטעם סתימת פרשה זו, ולא להפירוש שנסתם ממנו הקץ.
- 11) כן מפרש ביפ"ת המשל בבר"ר פצ"ח שם (וגרים "ד"א משל כו"). אבל ראה הנסמן במנח"י (אלבק) לבר"ר שם.
- 12) תרומה כה, ח. וראה תניא פמ"א (נו, ב): על שם ששוכנת ומתלבשת.
- 13) וג"ז רק בענין זה דיגילוי הקץ, ולא בשאר ענינים, שהרי המשיך בכמה עניני נבואה (ומתורצת עפ"ז ג"כ הוספת רש"י "והתחיל לדבר דברים אחרים" - דלכאורה תמוה, למאי נפק"מ כאן, ומאי קמ"ל? - כי בזה מדיגיש שבדברים אחרים לא נסתלקה ממנו שכינה). וראה בארוכה בכ"ז לקו"ש ח"י ע' 168 ואילך.
- 14) תניא פכ"ג.
- 15) זח"ג רכא, א.
- 16) בשלח טו, יז.
- 17) ראה גם עירובין נד, א. שמו"ר רפל"ב. ועוד.
- 18) ראה גם גו"א ריש פרשתנו.
- 19) לך טו, יג"ד.
- 20) ולהעיר ממהזו"ל (בר"ר פמ"ה, יז. וש"נ) עה"פ דלך שם (יב) "אימה גו"א דקאי על ד' מלכיות (וראה רש"י שם, יד). ועוד.
- 21) ברכות ד, א. פרש"י וישלח לב, יא.

- (22) בהקדמת הרמב"ם לפיהמ"ש, ש"ענין זה (שמא יגרום החטא) אינו אלא בין הקב"ה ובין הנביא, אבל לא "שיאמר הקב"ה לנביא להבטיח לבני אדם בבשורה טובה במאמר מוחלט בלא תנאי ואחר כן לא יקים", דא"כ "לא יהי' נשאר לנו מקום לקיים בו אמונת הנביא". אבל אין זה שייך לענינו, כי בנו"ד לא היתה נבואה, יעקב לא הי' צורך לראי' שיודע עתידות, ואין שייך כאן כלל "לקיים אמונת הנבואה". ופשוט. ולהעיר מרמב"ן בא (יב, מ). וראה הנסמן לקמן הערה 29 (ע"ד החסידות).
- (23) שהרי מירידת יעקב למצרים עד יצי"מ עברו רד"ו שנה (רש"י לך טו, יג. מקץ מב, ב) (מתנחומא וב"ד עה"פ). בא שם, ובעת שביקש יעקב לגלות את הקץ עברו י"ז שנה מעת הירידה למצרים.
- (24) בראשית ו, ג.
- (25) סנהדרין צח, א. הובא בפרש"י ישעי" ס, כב.
- (26) רלב"ג לך שם. ש"ך עה"ת (לך שם). שמות ג, ז. בא שם.
- (27) דמרבנה מדה טובה (סוטה יא, א).
- (28) וגם ע"פ פשוט"ם מובן שאפ"ל כן, כפרש"י (ויגש מזו, יט) "מכיון שבא יעקב כו' וכלה הרעב", אף שהי' צ"ל הרעב עוד חמש שנים.
- ועפ"ז אפ"ל שזהו הביאור ע"פ פשוט"ם הטעם שביקש יעקב לגלות את הקץ
- [דאין לתרץ בפשוט"ם (כנ"ל ס"ג) שהכוונה לזמן דיצי"מ, שהרי בפרש"י לא הובא מחו"ל זה דאילו זכו היתה יצי"מ גאולה נצחית, ואדרבה, מפרש"י (דלעיל הערה 20, וראה גם רש"י שמות ג, יד) משמע הפכו] כי באם בניו היו יודעים שהקץ רחוק
- כ"כ (שזה מראה גודל החטאים שגרמו לזה) היו מוכיחים את יוצאי חלציהם (לא רק להשמר מחטאים גדולים כאלה, כ"א גם) שיוטיפו בתומ"צ כדי לזרז ולהקדים את הקץ (אף שלא היו מגלים אותו להם).
- (29) עיין ביאור באופן אחר - מאמרי אדה"ז הקצרים ערך קץ (ע' תקלט).
- (30) ב"מ לח, א.
- (31) קידושין ל, ב. סוכה נב, ב. וראה ויק"ר (פכ"ו, ב): מי הקדימני ואשלם כו'.
- (32) ראה בארוכה ד"ה ויגש תרס"ו וד"ה וה' אמר המכסה תרס"ז.
- (33) ר"ה יח, א.
- (34) ראה כתר שם טוב הוספות סע"ט, ושי"ן.
- (35) גם י"ל - בכדי שתהי' עבודתם לא בשביל השכר דהקדמת הקץ.
- (36) ראה גם לקו"ש חט"ו ע' 430 ואילך.
- (37) עד"ז מצינו ביצי"מ שבנ"י בקשו להקדימה ולוותר על הרכוש גדול והקב"ה אמר שצ"ל דוקא ברכוש גדול (ברכות ט, סע"א ואילך).
- (38) ראה בכ"ז לקו"ת ויקרא ב, סע"ב ואילך. וראה לקו"ש ח"ז ע' 335 ואילך.
- (39) תו"א ס"פ ויצא. לקו"ת צו יז, ב. ובכ"מ. וראה ס' הלקוטים (צ"צ) ע' יעקב אות יג.
- (40) ראה תו"א ג, א"ב. ובכ"מ.
- (41) ראה אגה"ק סי' כח. סידור שער הל"ג בעומר דש, סע"ב ואילך. ועוד.
- (42) פסחים שם.
- (43) וגם לפי הסיום שם "אמרו כשם שאין בלבך אלא אחד כך אין בלבנו אלא אחד" - ה"ז רק "כך", בכ"ף הדמיון (סה"מ קונטרסים ח"ב תלט, ב. וראה תו"א פד, ד, פז, ג).
- (44) שיש לפרשו "פסול" בערך "מטתי" ומדרגתי.
- (45) הבהא לקמן ראה גם לקו"ש ח"י ע' 170-1.
- (46) ראה בכ"ז בארוכה לקו"ת ואוה"ת ר"פ ואתחנן. שעה"ת לאדהאמ"צ ח"ב חינוך. ס' הליקוטים (צ"צ) ע' משה (ע' א'תרפ ואילך).
- (47) ר"פ ואתחנן.
- (48) שם ד, א.
- (49) ראה שעה"ת חינוך שם פ"ט ואילך. אוה"ת שם ע' עת. ריש ע' ק. ע' קח.
- (50) וידוע המאמר ואת האלף ושבע - לאדה"ו. וראה תורת שלום ע' 237. וראה הערות הרב מרגליות בשו"ת מן השמים (ירושלים תשי"ז) סע"ב שקיבץ הקצין דכו"כ מגדולי ישראל. - העירני חכם א' שבס' דבר נצב (להרנ"צ בראך מקאשוי. נ"ג תשל"ח) פ' תולדות ובהר מחשב הקץ לשנת תשמ"ב.
- (51) משא"כ בנוגע לכל ישראל שאמרו"ל (סנהדרין צו, ב. רמב"ם הל' מלכים פ"ב סה"ב) תיפח עצמנו של מחשבי קיצין. וראה הראב"ע דניאל יא, למד. אוה"ת (להצ"צ) נ"ך ע' קפג. וראה לקו"ש חכ"ט ע' 15 ואילך.
- (52) כנוסח התפלה ג"פ בכ"י (בימות החול) את צמח דוד עבדך מהרה תצמיח. ובכל תפלה - ותחזינה עינינו כו'. וראה לקו"ש ח"כ ע' 384, 458 ואילך.
- (53) סנהדרין שם.
- (54) ראה מאמרי אדה"ז הקצרים ע' ריב.
- (55) זח"א קכט, א.
- (56) מלשון וישע גו' לא שעה (ראה סה"מ קונטרסים ח"ב ע' 792. ועוד).
- (57) רמב"ם הל' תשובה פ"ז ה"ה.
- (58) בגימטריא ז"ן, א"ל הוי' - ראה בארוכה שיחת ש"פ צו, התשמ"א.





SICHOS IN ENGLISH