

LESSONS IN ספר המצמרים

SELECTED DISCOURSE OF
THE LUBAVITCHER REBBE

ואתה תצוה

LESSONS IN ספר המאמרים

SELECTED DISCOURSE
OF THE LUBAVITCHER REBBE
RABBI MENACHEM M. SCHNEERSON
זצוקללה"ה נבג"מ זי"ע

VEATAH TETZAVEH 5741

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LESSONS IN SEFER HAMAAAMARIM
VEATAH TETZAVEH 5741

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WHEN HINDSIGHT BECOMES 20/20

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

SPIRITUAL SYNERGY

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

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

SHEPHERDS OF FAITH

The *maamar* proceeds to state several seminal concepts:

- a) Moshe functions as “a shepherd of faith,” sustaining and nurturing the faith of the Jewish people. Although the Jewish people possess inherent resources of faith, it is possible for this belief to serve merely

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

2. *Shmos* 27:20

as an encompassing force, without being actively internalized within a person's conscious thought processes. Moshe fosters and nurtures the faith of the Jewish people, enabling them to internalize this potential.

- b) The designation of Moshe as "a shepherd of faith" applies not only to Moshe *Rabbeinu* himself, but also to "the extensions of Moshe in every generation." In every era, there are spiritual leaders who perform the same function as Moshe, strengthening the faith of the Jewish people.
- c) The phrase "crushed for the luminary" implies that in the era of exile, when everyone is broken and "crushed," we are able to draw near to the luminary, the essence of the soul which is bonded to G-d's Essence.

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

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

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

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

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

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

3. *Tanya*, ch. 2.

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

BRIDGING GAPS

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

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

WHEN THE ESSENCE SHINES FORTH

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

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

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

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

SHAKEN TO THE CORE

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

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

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

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

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

To explain the latter point: After the Purim miracle, “the Jews enjoyed light and joy, gladness and honor,” in the literal as well as in the spiritual sense. Never-

theless, they were still “servants of Achashverosh,”⁶ still in exile. And this very fact was sufficient to cause them to feel crushed, shaken to their very essence and core. And precisely because of this crushed state, they bonded with “the luminary,” the essence of their souls.

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

ALIGNED WITH THE ESSENCE

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

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

TWO LEVELS WITHIN THE ESSENCE OF THE SOUL

The rationale for this distinction can be explained as follows: It is possible to say that “the luminary” of the soul revealed through *mesirus nefesh* refers to the essence of the soul as it is defined as a transcendent entity, *above* the framework of our revealed faculties. By contrast, the dimension of “the luminary” of the soul which is revealed through the feelings of being crushed because of the

6. Megillah 14a.

exile is a revelation of the essence of the soul as it is rooted in G-d's Essence. Accordingly, its transcendent dimension can permeate our revealed faculties and become integrated and even manifest within them.

WHEN THE FEET RAISE THE HEAD

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

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

MOMENTS BEFORE DAWN

The internalization of the essence of the soul, and its reflection in our revealed faculties, are both a foretaste and a catalyst for the coming of the Redemption, for it is in that era that G-d's transcendence will be revealed. Nevertheless, this transcendence will not run contrary to the framework of ordinary, mundane existence. Instead, it will permeate that framework, elevating it to the point that it too reflects His infinity.

* * *

As mentioned initially, the Rebbe distributed the *maamar* two weeks before the 27th of Adar I. After that time, the concept of being crushed, shaken to the core, by the very fact that we are found in exile, became real for everyone whose

life was touched by the Rebbe. It is our hope that the study of this *maamar* will play its part in enabling the motif the *maamar* describes to blossom forth, and hasten the coming of the time when we will hear new *maamarim* from the Rebbe.

"וְאַתָּה תְּצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל וַיָּקִיחוּ אֵלֶיךָ שֶׁמֶן זֵית זָךְ כְּתִית לְמָאוֹר לְהַעֲלֹת נֵר תָּמִיד",¹ וידועים הדיוקים בזה: דבכל הצויים שבתורה נאמר 'צו את בני ישראל' וכיוצא בזה, וכאן נאמר "וְאַתָּה תְּצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל", ולהוסיף, דהדיוק מה שכתוב "וְאַתָּה תְּצַוֶּה" הוא לא רק בהלשון אלא גם בהתכן, דלשון "וְאַתָּה תְּצַוֶּה"

— 1 —

"וְאַתָּה תְּצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל וַיָּקִיחוּ אֵלֶיךָ שֶׁמֶן זֵית זָךְ כְּתִית לְמָאוֹר לְהַעֲלֹת נֵר תָּמִיד", "And you shall command the Children of Israel, and they shall bring you pure olive oil, crushed for the luminary, to kindle a constant lamp."¹

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

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

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

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

דלשון "וְאַתָּה תְּצַוֶּה" משמע שמשה הוא המצוה, The phrase "And you shall command" implies that Moshe is the one issuing the command.

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

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

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

משמע שמשוה הוא המצוה, וצריך להבין, הרי משה הוא השליח למסר לישראל את צווי הקדוש ברוך הוא, ולמה נאמר "ואתה תצוה". גם צריך להבין מה שכתוב "ויקחו אליך", שיביאו השמן למשה (אליך), דלכאורה, כיון שהעלאת הנרות היתה על ידי אהרן, למה הצרך להביא את השמן למשה. גם צריך להבין מה שכתוב "שמן גוי' כתית למאור", דלכאורה הוה ליה למימר שמן גוי' להאיר. גם צריך להבין, דבפסוק שלאחר זה³ נאמר "מערב עד בקר" וכאן נאמר להעלת נר תמיד.

Why, then, does the verse say, "And *you* shall command"?
וְלָמָּה נֶאֱמַר "וְאַתָּה תִּצְוֶה".

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

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

Why was it necessary to bring it to Moshe?
לָמָּה הֻצְרַךְ לְהָבִיא אֶת הַשֶּׁמֶן לְמֹשֶׁה.

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

On the surface, "crushed to illumine" (להאיר), would be more appropriate.
דְּלִכְאוּרָה הָיְתָה לִיה לְמִימַר שֶׁמֶן גֹּי' לְהָאִיר.

Also requiring explanation is the apparent contradiction between the verse which follows in the Chumash⁴ which states that the lamps must burn "from evening until morning"
גַּם צָרִיךְ לְהַבִּין, דְּבִפְסוּק שֶׁלְאַחַר זֶה נֶאֱמַר "מִעֶרֶב עַד בֹּקֶר"

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

3. See the commentary of Ramban.

4. Shmos 27:21.

SUMMARY

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

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

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

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וּמְבַאֵר כ"ק מו"ח (In his renowned *maamar* entitled *VeKibeil HaYehudim*,⁵ delivered on *Purim Katan*, 5687⁶)
אֲדַמו"ר (בְּמַאמְרוֹ) the Rebbe Rayatz explains
הַיָּדוּעַ דְּבוּר הַמֵּתְחִיל
וְקִבֵּל הַיְּהוּדִים שֶׁנֶּאֱמַר
בְּפֻרִים קָטָן תִּרְפ"ז),

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

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

שְׁמֹשֶׁה הוּא מְקַשֵּׁר Moshe binds and connects the Jewish people
וּמַחְבֵּר אֶת בְּנֵי יִשְׂרָאֵל with the *Or Ein Sof*, G-d's infinite light.⁸
עִם אֹר אֵין סוֹף.

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

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

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

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

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

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

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

ועל ידי שמשה משפיע לישראל (שמקשר אותם עם אור אין סוף), Moshe's efforts to draw down influence to the Jewish people (and thus connecting them with the Or Ein Sof)

על ידי זה נעשה יתרון והוספה במשה. increases and enhances Moshe's own spiritual power.

נדמשה וישראל הם דגמת ראש ורגל, [For the relationship between Moshe and the Jewish people can be described by the analogy of the head and the feet of a human body,

כמו שכתוב "שש מאות אלף רגלי העם אשר אנכי בקרב", as it is written,⁹ "Here I am in the midst of 600,000 people on foot."

דכל ישראל הם הרגלים דמשה, Implied is that the Jewish people are the feet of Moshe, as it were, and that he is their head.

וכמו שבאדם In human terms, on an obvious level, the head elevates the functioning of the feet. Nevertheless, the feet also contribute to the head, for

הרגלים מוליכים את הראש למקום שהראש מצד עצמו אינו יכול להגיע לשם, the feet can bring the head to places to which it could never reach on its own.

כמו כן הוא במשה וישראל, Similarly in regard to the relationship between Moshe and the Jewish people —

9. Bamidbar 11:21.

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

Of course, Moshe elevates the Jewish people, but also

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

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

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

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

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

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

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

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

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

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

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

אליך), שיוסיפו תוספות אור במשה.

שְׁיוֹסִיפוּ תוֹסְפוֹת bringing about an increase of light for Moshe.
אור בְּמִשָּׁה.

SUMMARY

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

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

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ולבאר זה, To explain the above:

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

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

א) "a faithful shepherd of the Jewish people";
שהוא רועה נאמן של ישראל,

i.e., he faithfully tends to the needs of the Jewish people;

ב) "a shepherd of faith," i.e., that he sustains and nurtures the faith of the Jewish people, as the *maamar* proceeds to explain.

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

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

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

To explain: *Emunah*, faith, is an inherent element of a Jew's makeup¹⁴ and can

11. Sec. 4.

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

13. *Shabbos* 97a.

14. Sec. 5 below.

בענין האמונה הוא שהאמונה תהיה בפנימיות. וזהו מה שכתוב בזהר¹⁵ ההיא אמונה דלעילא יתון ויתפרנס מניה על ירך (על ידי משה), דזה שמשה זן ומפרנס את האמונה הוא שממשיך אותה בפנימיות. וממשיך בהמאמר, דזה שמשה הוא

powerfully influence his life. Nevertheless, even though one may be inspired by his *emunah*, his intellect, emotions, and everyday conduct may not change and, indeed, may function in direct contradiction to his faith.

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

וזהו שמששה רועה ומפרנס את ישראל בענין האמונה Moshe Rabbeinu fosters and nurtures the faith of the Jewish people,

הוא שהאמונה תהיה בפנימיות. enabling them to internalize this potential,

thus empowering them to grow intellectually and emotionally as well.

וזהו מה שכתוב בזהר ההיא אמונה דלעילא יתון ויתפרנס מניה על ירך (על ידי משה), Similar concepts are echoed by the *Zohar*, which states,¹⁷ "This supernal faith will be sustained and nurtured by you (Moshe)."

דזה שמששה זן ומפרנס את האמונה הוא שממשיך אותה בפנימיות. This process of nurturing faith, inspired by Moshe, involves internalizing it, making it part of one's conscious functioning.

וממשיך בהמאמר, The *maamar* entitled *VeKibeil HaYehudim* continues,

15. Sec. 10 below.

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

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

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

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

הַכּוֹנֵה בְּזֵה הִיא “the extension of Moshe in every generation,”¹⁸
גַּם לְאַתְפְּשֻׁתָּא
דְּמֻשֶּׁה שְׁבָכֵל דּוֹר,

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

דְּרָאשֵׁי אֲלֵפֵי יִשְׂרָאֵל the heads of the thousands of the Jewish people
שְׁבָכֵל דּוֹר הֵם מְחַזְּקִים in every generation who strengthen the faith of
אֶת הָאֱמוּנָה דִּישְׂרָאֵל the Jews (of their generation),
(שְׁבָדוֹרָם),

שְׁהָאֱמוּנָה שְׁלֵהֶם enabling them to internalize their faith.
תְּהִיָּה בַּפְּנִימִיּוּת.

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

וְכַמוֹ מְרַדְּכִי, שְׁהִיָּה For example, Mordechai¹⁹ served as “the exten-
הָאַתְפְּשֻׁתָּא sion of Moshe” in his generation,
דְּמֻשֶּׁה שְׁבָדוֹר,

כְּמֵאֲמָרָם ז"ל שְׁמְרַדְּכִי as reflected in our Sages' statement²⁰ that Mor-
בְּדוֹרֵוֹ כְּמֻשֶּׁה בְּדוֹרֵוֹ, dechai in his generation was like Moshe in his
generation.

שְׁגַם בְּזֵמַן גְּזֵרַת הָמָן, Even in the time of Haman's decrees,

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

19. See the conclusion of the third and fifteenth chapters of the *maamar* entitled *VeKibeil HaYehudim*, 5687.

20. *Esther Rabbah* 6:2.

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

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| שְׁלֹמֹד הַתּוֹרָה וְקִיּוּם הַמִּצְוֹת אֲז הָיָה קָשׁוּר עִם מְסִירוֹת נַפְשׁ, | when the study of the Torah and the observance of its <i>mitzvos</i> involved <i>mesirus nefesh</i> , self-sacrifice, |
| הַקֵּהִיל קֵהִלוֹת בְּרַבִּים | Mordechai gathered congregations of people who studied Torah communally |
| לְחַזֵּק אֶת אֲמוּנָתָם שֶׁל יִשְׂרָאֵל בְּה' | to strengthen the Jews' faith in G-d |
| וּלְעֲמֹד חֲזָק בְּלִמּוּד הַתּוֹרָה וְקִיּוּם הַמִּצְוֹת. | and to motivate them to stand strong in the study of the Torah and the observance of its <i>mitzvos</i> . |
| וְלֵאחֲרֵי שֶׁמֶכָּאֵר בְּאַרְכָּה שֶׁמֶשֶׁה וְאַתְּפִשְׁטוּתָא דִּילִיָּה שְׁבָכֵל דְּרָא מְחַזְּקִים אֶת הָאֲמוּנָה דִּישְׂרָאֵל, | After the <i>maamar</i> explains at length that Moshe – and the extension of Moshe in every generation – strengthens the faith of the Jewish people, |
| מִבְּאֵר דִּיוֹק לְשׁוֹן הַכְּתוּב "שֶׁמֶן גּו' כְּתִית לְמָאוֹר" (לְמָאוֹר וְלֹא לְהָאִיר), | it proceeds to explain ²¹ the verse's choice of wording – "oil, crushed for the luminary" – (i.e., "for the luminary" and not "to illumine"). |
| שְׁבִזְמַן הַגְּלוּת, שְׁכָל אֶחָד וְאֶחָד הוּא נִשְׁבָּר וְנִדְכָּא, כְּתִית, | It explains that in the era of exile, when everyone is broken and pressed (i.e., "crushed"), |
| עַל יְדֵי זֶה מְגִיעִים לְמָאוֹר (הָעֵצָם) | we are able to approach the luminary (the essence), the essence of the soul which is bonded to G-d's Essence, |
| שֶׁמֶמֶנּוּ נִמְצָא הָאוֹר, | the source from which the light emanates. |

21. The conclusion of sec. 15.

וצריך להבין השיכות דהפרוש בכתית למאור להמבאר (בהמאמר) לפני זה שמש
[ואתפשטותא דיליה שבכל דרא] זן ומפרנס את האמונה שתהיה בפנימיות.

וצריך להבין השיכות
דהפרוש בכתית למאור

It is, however, necessary to understand the connection between the interpretation of the phrase “crushed for the luminary,” in the *maamar* entitled *VeKibeil HaYehudim*,

להמבאר (בהמאמר)
לפני זה שמש

and the explanation found previously (in that *maamar*) of the function of Moshe

ואתפשטותא דיליה
שבכל דרא

[and the extension of Moshe in every generation]

זן ומפרנס את האמונה
שתהיה בפנימיות.

in sustaining and nurturing our people's faith,
enabling it to be internalized.

SUMMARY

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

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

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

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

ד) וְהָנָהּ הַבְּאֹר בַּפֶּסוּק "ואתה תצוה" בא (בהמאמר) בהמשך להמבאר בתחלת המאמר, דפּרוּשׁ "וקבל היהודים את אשר החלו לעשות"²² הוא שקבלו מה שהחלו בהזמן דמתן תורה²³. דבמתן תורה היתה ההתחלה (החלו לעשות), ובימי אַחַשְׁוֵרוּשׁ (בזמן גזרת המן) היתה הקבלה, וקבל היהודים. נועל דרך מאמרם ז"ל:

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| וְהָנָה הַבְּאֹר בַּפֶּסוּק "וְאַתָּה תִּצְוֶה" בָּא (בְּהַמְאָמֵר) בְּהַמְשֵׁךְ לְהַמְבָּאֵר בְּתַחֲלַת הַמָּאמֵר, | The interpretation of the verse "And you shall command..." in the <i>maamar VeKibeil HaYehudim</i> comes as a continuation of the concepts explained at the beginning of that <i>maamar</i> , |
| דְּפִירוּשׁ "וְקִבֵּל הַיְּהוּדִים אֶת אֲשֶׁר הֵחִלוּ לַעֲשׂוֹת" | which interprets the verse, ²² "The Jews accepted what they had begun to do," to mean that at the time of the Purim miracle, |
| הוּא שֶׁקִּבְּלוּ מֵהַיָּמִין בְּהַזְמַן דְּמַתֵּן תּוֹרָה. | the Jews accepted what they had begun at the time of the Giving of the Torah. ²³ |
| דְּבִמְתַּן תּוֹרָה הָיְתָה הַהֲתַחֲלָה | The Giving of the Torah represented merely a beginning |
| (הַחֲלֹו לַעֲשׂוֹת), | (i.e., "what they had already begun to do,") |
| וּבִימֵי אַחַשְׁוֵרוּשׁ (בְּזִמְנֵי גְזֵרַת הָמָן) הָיְתָה הַקִּבְּלָה, | and the Jews' commitment at the time of Achashverosh (at the time of Haman's decree) represented the consummate acceptance of the Torah, |
| וְקִבֵּל הַיְּהוּדִים. | i.e., "And the Jews accepted." |
| נִוְעַל דְּרַךְ מַאֲמָרָם ז"ל עַל הַפֶּסוּק "קִיְמוּ וְקִבְּלוּ הַיְּהוּדִים", | [We find a parallel concept in our Sages' explanation ²⁴ of the verse, ²⁵ "The Jews established and accepted." |

22. *Esther* 9:23.

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

24. *Shabbos* 88a.

25. *Esther* 9:27.

על הפסוקים²⁶ "קימו וקבלו היהודים", קימו מה שקבלו כבר, דזה שהקדימו נעשה לנשמע במתן תורה, היתה רק הקבלה, ובימי אחשוורוש²⁷ קימו מה שקבלו²⁸. ומדיק בהמאמר, שלכאורה הוא דבר פלא²⁹, דבמתן תורה היו ישראל בתכלית העלוי, והיה

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

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

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

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

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

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

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

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

26. *Shmos* 24:7.

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

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

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

או אצלם גלוי אלקות בדרגה הכי נעלית [דנוסף לזה שגם קדם מתן תורה היו גלויים נעלים ביותר, הגלוי שהיה ביציאת מצרים ובפרט בקיעת ים סוף, הנה הגלוי שהיה בשעת מתן תורה היה גלוי נעלה עוד יותר], ובימי אחשוורוש היו ישראל בתכלית הירידה, דנוסף להעלם וההסתר שבכל גלות [דכל גלות הוא בדגמת גלות מצרים³⁰], וכמו שבגלות מצרים כתיב³¹ "ולא שמעו אל משה מקצר רוח ומעבדה קשה", על

והיה אז אצלם גלוי אלקות
בדרגה הכי נעלית and received revelations of G-dliness of the most
sublime levels.

[דנוסף לזה שגם קדם
מתן תורה היו גלויים
נעלים ביותר, the revelations associated with the Exodus, and
particularly, those of the splitting of the Red Sea,
בקריעת ים סוף,

הגלוי שהיה ביציאת
מצרים ובפרט
בקריעת ים סוף, the revelations that accompanied the Giving of
the Torah reflected a very sublime level.]

הנה הגלוי שהיה בשעת
מתן תורה היה גלוי
נעלה עוד יותר,

ובימי אחשוורוש היו
ישראל בתכלית הירידה, In the times of Achashverosh, by contrast, the
Jews experienced the ultimate of descents.

דנוסף להעלם
וההסתר שבכל גלות To explain: Every exile is associated with a veiling
and concealment of G-dliness.

[דכל גלות הוא בדגמת
גלות מצרים, [For all exiles follow the paradigm of the Egyptian
exile,

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

וכמו שבגלות מצרים כתיב
"ולא שמעו אל משה מקצר
רוח ומעבדה קשה", of which it is written,³¹ "They did not listen to
Moshe because of their dwindled spirits and hard
toil,"

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

30. See *Bereishis Rabbah* 16:5.

31. *Shmos* 6:9.

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

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

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

הֵנָּה אִז (בְּזֶמֶן גְּזֵרַת
הָמָן) הָיָה הֶעָלֶם
וְהַסְתֵּר עוֹד יוֹתֵר, In particular, then (in the time of Haman's decree), there was an even greater veiling and concealment, for the very lives of the entire Jewish people were endangered.

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

הָיְתָה רַק הַתְּחִלָּה was merely a beginning

(הַחֲלִי לַעֲשׂוֹת), (of “what they had begun to do”).

וּבְזֶמֶן גְּזֵרַת הָמָן, כְּשֶׁהָיוּ
בְּתַכְלִית הַשְּׁפָלוּת, And it was in the time of Haman's decree when, seemingly, the Jews were at their lowest depths,

אִז דּוֹקָא קִבְּלוּ מֶה
שֶׁהִחֲלוּ בְּמִתֵּן תּוֹרָה. it was specifically then that they “accepted” what they had begun at the Giving of the Torah.

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

וּמְבָאֵר בְּזֶה, דְּבְּזֶמֶן הַגְּזֵרָה,
הָיָה קִיּוֹם הַתּוֹרָה וְהַמִּצְוֹת
שֶׁלָּהֶם בְּמַסִּירוֹת נַפְשׁ. The *maamar* continues, explaining that at the time of Haman's decree, the Jews' observance of the Torah and its *mitzvos* was inspired by *mesirus nefesh*, “self-sacrifice.”

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

שלא לכפר חס ושלום נכמבאר ב"תורה אור"³², שבאם היו ממירים דתם לא היו עושים להם כלום, כי הגזרה היתה רק על היהודים, ואף על פי כן לא עלתה על דעתם מחשבת חוץ חס ושלום], היה להם מסירות נפש גם על קיום התורה ומצותיה. ועד

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

וַדְנוּסָף לְזֶה שֶׁהָיָה לָהֶם {In Mordechai's time, the Jews exhibited self-sacrifice in not denying G-d and the Torah, Heaven forbid. מְסִירוֹת נַפְשׁ שֶׁלָּא לְכַפֵּר חֵס וְשָׁלוֹם

[For, as explained in *Torah Or*,³² had the Jews forsaken their faith, nothing would have been done to them. נְכַמְבָּאָר בְּ"תוֹרָה אוֹר", שֶׁבְּאִם הָיוּ מְמִירִים דָּתָם לֹא הָיוּ עוֹשִׂים לָהֶם כָּלוּם,

כִּי הַגְזֵרָה הָיְתָה רַק For the decree was issued merely against the Jews, עַל הַיְּהוּדִים,

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

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

Moreover, not only did they not deny their faith,

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

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

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

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

שהקהילו קהלות ברבים ללמד תורה במסירות נפש^ט. והתעוררות המסירות נפש שלהם היתה על ידי מרדכי היהודי, משה שבדורו. וזהו "וקבל היהודים את אשר החלו לעשות", דבמתן תורה היתה רק ההתחלה, ובזמן גזרת המן היתה הקבלה, כי על ידי שהיה להם אז מסירות נפש בפעל על תורה ומצות נתעלו (בענין זה) למדרגה נעלית יותר מכמו שהיו בזמן מתן תורה, ולכן אז דוקא היתה הקבלה, וקבל היהודים.

וְעַד שֶׁהִקְהִילוּ קְהָלוֹת
בְּרַבִּים לְלַמֵּד תּוֹרָה
בְּמַסִּירוֹת נֶפֶשׁ. to the extent that they congregated to study
Torah communally.}

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

וְהִתְעוֹרְרוּ הַמַּסִּירוֹת נֶפֶשׁ
שֶׁלָּהֶם הָיְתָה עַל יְדֵי מְרַדְּכִי
הַיְּהוּדִי, מֹשֶׁה שְׁבַדּוּרֹ. It was Mordechai, the Moshe of the generation,
who inspired this self-sacrifice.

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

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

דְּבִמְתֵּן תּוֹרָה הָיְתָה
רַק הֵתְחַלָּה, that the Giving of the Torah was merely a
beginning

וּבְזֶמֶן גְּזֵרַת הָמָן
הָיְתָה הַקְּבָלָה, and their acceptance came at the time of Haman's
decree.

כִּי עַל יְדֵי שֶׁהָיָה לָהֶם אֶזְרוֹת
מַסִּירוֹת נֶפֶשׁ בְּפִעֻלַּת
תּוֹרָה וּמִצְוֹת נִתְעָלוּ For their actual expression of self-sacrifice in the
observance of the Torah and its *mitzvos* elevated
them

(בְּעֵינֵינוּ זֶה) (in this regard)

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

וְלִכֵּן אֶזְרוֹת
הָיְתָה הַקְּבָלָה, Therefore, this specifically was the time when the
consummate acceptance of the Torah took place,

ולכאורה יש לומר, שהפרוש בכתיב למאור, שעל ידי כתיב (נשבר ונדכא) מגיעים להמאור, הוא באור על זה שבזמן הגזרה דוקא באו למסירות נפש באפן נעלה ביותר. כי מסירות נפש היא מצד עצם הנשמה שלמעלה מגלוי, מאור (שממנו נמצא האור), ועל ידי שהיו אז במצב דכתיב (נשבר ונדכא), נתגלה עצם הנשמה, מאור. אבל

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

לְכַאוּרָה יֵשׁ לוֹמַר, לְהַפְרוֹשׁ בְּכִתִּיב לְמַאוֹר, The above **appears** to provide us with an explanation of the phrase “crushed for the luminary,”

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

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

הוּא בְּאוֹר עַל זֶה שֶׁבְּזִמְנֵי הַגְּזֵרָה דִּדְקָא בָּאוּ לְמִסִּירוֹת נֶפֶשׁ בְּאִפְסָן נִעְלָה בִּיּוֹתָר. This explains why in the time of Haman’s decree, the Jews were able to attain these peaks of self-sacrifice.

כִּי מִסִּירוֹת נֶפֶשׁ הֵיא מִצַּד עֶצֶם הַנִּשְׁמָה שֶׁלְּמַעְלָה מִגְּלוֹי, These high levels of self-sacrifice stem from the essence of the soul, a level which transcends revelation;

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

וְעַל יְדֵי שֶׁהָיוּ אֶז בְּמַצָּב דְּכִתִּיב (נִשְׁבָּר וְנִדְכָּא), Thus, because the Jews were crushed (broken and pressed)

נִתְגַּלָּה עֶצֶם הַנִּשְׁמָה, מֵאוֹר. the essence of their souls, “the luminary,” was revealed.

The above explanation is frequently found in chassidic texts.

34. See *Menachos* 63b.

מהמשך וסדר הענינים בהמאמר שהפּרוש בכּתית למאור בא לאחרי הענין דרעיא מהימנא, משמע, דענין כּתית למאור שיך גם לזה שמשה זן ומפרנס את האמונה שתהיה בפנימיות.

אָבֵל מִהַמְשָׁךְ וְסֹדֶר
הָעֲנִינִים בְּהַמְאָמֵר שֶׁהַפְּרוּשׁ
בְּכֻתִּית לְמֵאֹר בָּא לְאַחֲרֵי
הָעֲנִין דְּרַעֲיָא מְהִימְנָא,
Nevertheless, from the context and structure of
the Rebbe Rayatz's *maamar* which explains the
phrase “crushed for the luminary” following the
explanation of Moshe’s contribution as a “shepherd
of faith,”

מִשְׁמַע, it would appear that the two concepts are interrelated:
דְּעֲנִין כְּתִית לְמֵאֹר שִׁיךְ גַּם
לְזֶה שְׁמֹשֶׁה זָן וּמַפְרִינֵס אֶת
הָאֱמוּנָה שֶׁתְּהִיָּה בְּפִנִּימִיּוּת.
The concept of “crushed for the luminary” shares
a connection with the concept that Moshe sus-
tains and nurtures the faith of the Jewish people,
enabling it to be internalized.

SUMMARY

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

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

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

(ה) **וַיֵּשׁ** לבאר זה על פי הידוע³⁴ דזה שישׂראל מאמינים באלקות באמונה פשוטה, ואין צריכים ראיות על זה, הוא מצד שני טעמים. לפי שמזליהו חז"ל. דהנשמה שלמעלה רואה אלקות (ראיה שלמעלה משכל), וזה פועל בהנשמה שבגוף

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וַיֵּשׁ לְבָאֵר זֶה עַל פִּי The interrelation of these concepts can be resolved

הַיָּדוּעַ דְּזֶה שִׁישְׂרָאֵל based on the well-known concept that the fact
מְאֲמִינִים בְּאֱלֻקֹּת that the Jews believe in G-d with simple faith
בְּאֵמוּנָה פְּשׁוּטָה,

וְאֵין צָרִיכִים רְאִיּוֹת עַל זֶה, and do not require any proof for it.³⁵

הוא מצד שני טעמים. comes as a result of two factors:

לְפִי שְׁמֻזְלִיָּהוּ חַז"ל. a) To borrow an expression:³⁶ “His *mazal* perceives,”
דְּהַנְשָׁמָה שְׁלִמְעָלָה i.e., the soul as it exists in the spiritual realms
רואה אֱלֻקֹּת sees G-dliness.

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

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

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

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

36. *Megillah* 3a.

37. *Daniel* 10:7.

האמונה באלקות. ועוד באור, דשרש האמונה הוא מעצם הנשמה (שלמעלה ממזליה חזי). דזה שעצם הנשמה מקשרת באלקות היא התקשרות עצמית (שאינה תלויה בסבה, גם לא בענין הראיה שלמעלה משכל). ויש לומר, דמהחלוקים שבין שני

(ראי'ה שְׁלִמְעֵלָה מִשְׁכָּל), (Indeed, the soul's perception transcends the power of thought.)

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

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

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

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

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

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

דְּזֶה שְׁעֵצָם הִנְשָׁמָה The essence of the soul is connected with G-dli-
מִקְשָׁרֵת בְּאֵלְקוּת הִיא ness through an essential bond
הִתְקַשְּׁרוּת עֲצָמִית

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

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

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

הבאורים (הענינים) הוא, דהאמונה בהנשמה המלבשת בגוף הבאה מראית הנשמה שלמעלה היא בבחינת מקיף. דכיון שהנשמה שלמעלה היא למעלה מהתלבשות לכן פעלתה בהנשמה המלבשת בגוף היא בבחינת מקיף. ובכדי שהאמונה (בהנשמה המלבשת בגוף) תהיה בפנימיות, הוא על ידי גלוי ההתקשרות עצמית דעצם הנשמה. כי עצם הנשמה היא העצם של הנשמה המלבשת בהגוף, ולכן, האמונה דהנשמה

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

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

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

דכיון שהנשמה שלמעלה היא למעלה מהתלבשות לכן פעלתה בהנשמה המלבשת בגוף היא בבחינת מקיף. Since the soul as it exists in the spiritual realms is too elevated to be encloded within the body, its effect on the soul as it is encloded within the body therefore cannot be internalized, and can serve only as an encompassing light.

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

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

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

המלבשת בהגוף שמצד עצם הנשמה היא בפנימיותה.

ועל פי זה יש לבאר קשר הענינים שבהמאמר, שהענין ד(כתית) למאור בא בהמשך לבאור הענין דרעיא מהימנא, כי זה שמשוה זון ומפרנס את האמונה שתהיה בפנימיות

וְלָכֵן, הָאֱמוּנָה דְּהִנְשָׁמָה the faith that stems from the essence of the
הַמִּלְפָּשֶׁת בְּהַגּוּף soul can be internalized within the soul as it is
שֶׁמִּצֵּד עֵצָם הִנְשָׁמָה encloded within the body.
הִיא בְּפִנְיִמְיּוּתָהּ.

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

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

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

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

וְעַל פִּי זֶה יֵשׁ לְבָאֵר קֶשֶׁר הָעֲנִינִים שֶׁבְּהִמָּאָר, Based on the above, we can explain the conceptual flow of the ideas expounded on in the Rebbe Rayatz's *maamar*, *VeKibeil HaYehudim*:

שֶׁהֶעֱנִין דְּ(כְּתִית) לְמָאוֹר The concept of “(crushed) for the luminary”
בְּאֵי בְּהִמָּשָׁךְ לְבָאוֹר (למאור) comes as a continuation of the concept
הָעֲנִין דְּרַעֲיָא מְהִימָנָא, of “a shepherd of faith.” In sec. 4, it was explained that when the Jews are crushed by the challenges of exile, the essence of their souls is revealed. Similarly,

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

כי זה שמשוה זן ומפרנס את האמונה שתהיה בפנימיות Moshe's endeavor to nurture and sustain the faith of the people, enabling it to be internalized,

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

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

(שלמעלה ממזליה חזי), This level (is above the *mazal* that perceives),

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

ומה שכתוב "כתית למאור", The expression "crushed for the luminary"

ומבאר בהמאמר is explained in the *maamar VeKibeil HaYehudim* as teaching

שבכדי להגיע להמאור הוא על ידי הענין דכתית שבזמן הגלות, that the feelings of being "crushed" experienced in exile are necessary to reach "the luminary."

הוא, כי עקר הגלוי דעצם הנשמה (מאור) For the fundamental revelation of the essence of the soul ("the luminary")

הוא בענין המסירות נפש is through *mesirus nefesh*, as explained in the following section

(שעקרו הוא בזמן הגלות), כדלקמן. (which is expressed primarily in the time of exile) as will be explained.

See sec. 7 below.

SUMMARY

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

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

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

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

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

(ו) **והענין** הוא, דזה שהאמונה דישראל היא באפן שהוא מוסר נפשו על זה, הוא (בעקר) בהאמונה שמצד עצם הנשמה. דהאמונה מצד זה שהוא רואה (מזליה חזי), הגם שהיא בתקף גדול [כידוע דההתאמתות שמצד הראיה היא התאמתות גדולה ביותר³⁸], מכל מקום, כיון שהאמונה שלו היא מצד סבה (מצד

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To explain the above: **והענין הוא,**

A Jew's willingness to sacrifice his life for his faith **דזה שהאמונה דישראל היא באפן שהוא מוסר נפשו על זה,**

stems (primarily) from the faith rooted in the essence of his soul. **הוא (בעקר) בהאמונה שמצד עצם הנשמה.**

For the faith that stems from sight ("its *mazal* perceives") does not motivate such a commitment. **דהאמונה מצד זה שהוא רואה (מזליה חזי),**

Although the faith inspired by this perception is also very forceful, **הגם שהיא בתקף גדול**

[for the impression created by sight is extremely powerful]. **[כידוע דההתאמתות שמצד הראיה היא התאמתות גדולה ביותר],**

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

Nevertheless, since this faith comes from an external factor, **מכל מקום, כיון שהאמונה שלו היא מצד סבה**

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

זה שרואה) ואינה קשורה עם עצם מציאותו, אינו מכרח שימסר נפשו על זה, וזה שהאמונה דישראל היא באפן שהוא מוסר נפשו על זה הוא מפני שהאמונה באלקות היא העצם שלו, ולכן אי אפשר כלל שיכפר חס ושלום.

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

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

אִינוֹ מְכַרְח שְׂמִמָּסָר
נִפְשׁוֹ עַל זֶה, it does not necessitate *mesirus nefesh*.

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

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

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

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

וְלִכֵּן אֵי אֶפְשָׁר כִּלְלֵי
שְׂיִכְפָּר חֶסֶד וְשְׁלוֹם. And therefore, it is impossible for him to deny G-d, Heaven forbid.

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

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

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

יַעַל פִּי זֶה יֵשׁ לְבָאֵר מַה שֶּׁיִּתְּב בְּהַמָּאָר דְּזֶה שֶׁמֹּשֶׁה הוּא רַעֲיָא מְהִימְנָא Based on the above, we can explain the statement in the *maamar VeKibeil HaYehudim* that Moshe's function as a "shepherd of faith"

(שֶׁהוּא זֶן וּמְפָרֵס אֶת הָאֱמוּנָה) (that he sustains and nurtures the faith of the Jews)

הוּא גַם בְּנוֹגֵעַ לְרֹעֵי יִשְׂרָאֵל שֶׁבְּכָל דּוֹר (אֶתְפֹּשְׁטוּתָא דְּמֹשֶׁה שֶׁבְּכָל דְּרָא) applies also to the "shepherds of Israel" ("the extensions of Moshe") in every generation,

שֶׁהֵם מְחַזְקִים אֶת הָאֱמוּנָה דִּי־יִשְׂרָאֵל for they strengthen the faith of the Jewish people,

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

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

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

דְּזֶה שֶׁמֹּשֶׁה זֶן וּמְפָרֵס אֶת הָאֱמוּנָה הוּא (כְּמִבְאָר בְּכַמֵּה מְקוֹמוֹת וְגַם בְּמָאָר זֶה עַצְמוֹ) (In several sources⁴⁰ and in the *maamar VeKibeil HaYehudim* itself⁴¹) it is explained that Moshe's efforts to sustain and nurture the faith of the Jewish people

עַל יְדֵי שֶׁמִּשְׁפִּיעַ לִי־יִשְׂרָאֵל דְּעַת בְּאַלְקוּת is accomplished by infusing them with the knowledge of G-d.

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

41. Sec. 11.

האמונה בפנימיות, וזה שרועי ישראל שבכל דור מחזקים האמונה (המבאר במאמר זה¹) הוא שהאמונה דישראל תהיה באפן דמסירות נפש. ועל פי הנ"ל יש לומר, שעקר הענין דרעיא מהימנא הוא זה שהוא זן ומפרנס את האמונה עצמה, שהאמונה תהיה לא רק כמו שהיא מצד הגלויים (מצד זה שהנשמה שלמעלה רואה אלקות) אלא

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

וְזֶה שְׁרֹעֵי יִשְׂרָאֵל שֶׁבְּכָל דּוֹר מְחַזְּקִים הָאֱמוּנָה (הַמְּבַאֵר בְּמֵאמְרֵי זֶה) However, (in the *maamar* *VeKibeil HaYehudim*,) it is also explained that the shepherds of Israel in every generation strengthen the faith of the Jewish people,

הוא שֶׁהָאֱמוּנָה דִּישְׂרָאֵל תְּהִיָּה בְּאִפְּן דְּמִסִּירוֹת נַפְשׁ. inspiring them to self-sacrifice.

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

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

וְעַל פִּי הַנֶּ"ל יֵשׁ לֵאמֹר, Based on the above, this difficulty can be resolved as follows:

שְׁעָקֵר הָעֵנִיָּן דְּרַעֲיָא מְהִימָנָא הוּא זֶה שֶׁהוּא זָן וּמְפָרֵס אֶת הָאֱמוּנָה עַצְמָהּ, The *primary* activity of a “shepherd of faith” is to sustain and nurture faith itself,

שֶׁהָאֱמוּנָה תְּהִיָּה לֹא רַק כְּמוֹ שֶׁהִיא מִצַּד הַגְּלוּיִים i.e., to lift our faith above the influence of our revealed powers

(מִצַּד זֶה שֶׁהַנֶּשְׁמָה שֶׁלְמַעַלָּה רֹאֶה אֱלֻקוֹת) (the peak of this being the soul’s perception of G-dliness),

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

אֵלָא מִצֵּד עֵצֶם הַנִּשְׁמָה. rather, to have our faith reflect the essence of the soul.

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

וְזֶה שְׁמֹשֶׁה מְמַשִּׁיךְ אֶת הָאֱמוּנָה בְּפִנְימִיּוֹת In this context, Moshe's achievements in internalizing faith,

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

הוא תוצאה מזה שהוא זן ומפרנס את האמונה עצמה is an outgrowth of his efforts to sustain and nurture faith itself,

(הַמְשַׁכֵּת וְגִלּוֹי הָאֱמוּנָה כְּמוֹ שֶׁהִיא מִצֵּד עֵצֶם הַנִּשְׁמָה). (drawing down and revealing the dimension of faith that stems from the essence of the soul),

וְכֵן"ל (סעיף ה), as explained above (sec. 5).

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

הוא על ידי גלוי ההתקשרות עצמית דְּעֵצֶם הַנִּשְׁמָה. comes from the revelation of the essential bond between G-d and the essence of the soul.

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

שהצרכו למסירות נפש בפעל חזקו רועי ישראל (אתפשטותא דמשה) את האמונה
דישראל שתהיה במסירות נפש, נתגלה הענין דרעיא מהימנא (בענין זה) עוד יותר
מבמשה עצמו, כי המשכת וגלוי האמונה כמו שהיא מצד עצם הנשמה [שעל ידי משה

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

וְעַל פִּי זֶה יֵשׁ לֵאמֹר, Based on the above,

דְּבָזָה שְׂבָה־דִּירוֹת שְׂהֲצָרְכוּ it can be explained that in the generations in
לְמַסִּירוֹת נֶפֶשׁ בְּפֶעַל which actual *mesirus nefesh* was required and
people indeed risked and gave up their lives,

חֲזָקוּ רֹעֵי יִשְׂרָאֵל the shepherds of Israel (“the extensions of
(אֶת־פִּשְׁטוֹתָא דְּמֹשֶׁה) Moshe”) who strengthened the faith of the Jewish
אֶת הָאֱמוּנָה דִּישְׂרָאֵל people,

שְׂתַהֲיָה בְּמַסִּירוֹת נֶפֶשׁ, inspiring them to self-sacrifice,

נִתְגַּלָּה הָעֲנִיָּן דְּרַעְיָא expressed the qualities of a shepherd of faith (in
מְהִימְנָא (בְּעֲנִיָּן זֶה) עוד this context) to a greater extent than did Moshe
יֹתֵר מִבְּמֹשֶׁה עַצְמוֹ, himself.

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

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

כִּי הַמְשַׁכֵּת וְגִלּוֹי For the expression and the revelation of the
הָאֱמוּנָה כְּמוֹ שֶׁהִיא dimension of faith which stems from the essence
מִצַּד עֶצֶם הַנִּשְׁמָה of the soul

ואתפשטותא דיליה שבכל דרא], עקר התגלותה הוא מסירות נפש בפעל.

[שְׁעַל יְדֵי מֹשֶׁה] [which is inspired by Moshe and “the extension of
וְאֵתִּפְשֻׁטוּתָא דִּילִיָּה Moshe in every generation”]
שְׁבָכְל דָּרָא],

עֶקֶר הַתְּגִלּוּתָהּ is primarily manifest

הוא מְסִירוֹת נַפְשׁ בְּפִעֵל. in actual self-sacrifice.

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

SUMMARY

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

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

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

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

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

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

וְהִנֵּה יָדוּעַ שֶׁהַמְסִירוֹת נֶפֶשׁ בַּפֶּעַל עַל תּוֹרָה וּמִצְוֹת שֶׁל כָּל יִשְׂרָאֵל הִיָּתָה בְּפוּרִים (בְּזִמְנָן גְּזֵרַת הַמֶּן). שֶׁהַמְסִירוֹת נֶפֶשׁ דְּחִנְכָּה (בְּזִמְנָן גְּזֵרַת יוֹן) הִיָּתָה (בְּעֵקֶר) בְּמַתִּיָּהוּ וּבְנָיו, וְהַמְסִירוֹת נֶפֶשׁ בְּזִמְנָן גְּזֵרַת הַמֶּן הִיָּתָה בְּכָל יִשְׂרָאֵל. וְעַל פִּי זֶה יֵשׁ

— 7 —

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

וְהִנֵּה יָדוּעַ שֶׁהַמְסִירוֹת נֶפֶשׁ בַּפֶּעַל עַל תּוֹרָה וּמִצְוֹת שֶׁל כָּל יִשְׂרָאֵל As is well-known, the ultimate prototype of actual self-sacrifice for the sake of the Torah and its mitzvos on the part of the entire Jewish people

הִיָּתָה בְּפוּרִים (בְּזִמְנָן גְּזֵרַת הַמֶּן). took place during the time of Purim (at the time of Haman’s decree).

שֶׁהַמְסִירוֹת נֶפֶשׁ דְּחִנְכָּה (בְּזִמְנָן גְּזֵרַת יוֹן) In contrast, during the events of Chanukah, *mesirus nefesh* (in the face of the decrees of the Greeks)

הִיָּתָה (בְּעֵקֶר) בְּמַתִּיָּהוּ וּבְנָיו, was displayed (primarily) by Matisyahu and his sons.

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

וְהַמְסִירוֹת נֶפֶשׁ בְּזִמְנָן גְּזֵרַת הַמֶּן הִיָּתָה בְּכָל יִשְׂרָאֵל. at the time of Haman’s decree, the entire Jewish people displayed *mesirus nefesh*.

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

וְעַל פִּי זֶה יֵשׁ לְבָאֵר מָה שֶׁמוֹכָא בְּהַמְאָמָר מִמְדְּרַשׁ שֶׁבְּכִיבֵיל הַיְּהוּדִים:⁴³ Based on the above, it is possible to explain the statement of the *Midrash*⁴³ cited in the *maamar VeKibeil HaYehudim*:⁴⁴

43. *Esther Rabbah* 6:2.

44. Sec. 3.

לבאר מה שמובא בהמאמר⁶¹ ממדרש⁶¹ שמרדכי היה שקול בדורו כמשה בדורו, דהגם שאתפשטותא דמשה הוא בכל דור, מכל מקום אית במדרש שמרדכי (דוקא) היה שקול בדורו כמשה בדורו. ויש לומר, שהמעלות דמרדכי היהודי הוא שהוא היה הרעיא מהימנא (בגלוי) של כל ישראל שבדורו. בדגמת משה רעיא מהימנא שהמשיך דעת לכל ישראל שבדורו, כמובן גם מזה שדורו של משה (כל אנשי דורו) נקרא דור

שְׁמֶרְדֵּכִי הָיָה שָׁקוּל “Mordechai, in his generation, was equivalent to
בְּדוֹרוֹ כְּמֹשֶׁה בְּדוֹרוֹ, Moshe in his generation.”

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

מְכַל מְקוֹם אֵית בְּמִדְרַשׁ the *Midrash* states in regard to Mordechai (only)
שְׁמֶרְדֵּכִי (דִּוְקָא)

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

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

שְׁהַמְעָלוֹת דְּמֶרְדֵּכִי The unique quality of Mordechai was that he
הִיְהוּדִי הוּא שְׂהוּא הָיָה served as a shepherd of faith (in an apparent
הֶרְעִיא מְהִימָנָא (בְּגִלּוּי) and revealed manner) for *all* the Jews of his
שֶׁל כָּל יִשְׂרָאֵל שְׁבְדוֹרוֹ. generation,

בְּדִגְמַת מֹשֶׁה רְעִיא מְהִימָנָא just as Moshe served as a shepherd of faith,

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

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

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

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

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

[Moshe served in this capacity
אֶלָּא שְׂבַמְשָׁה הָיָה
גְּלוֹי עֲנִיָּן זֶה

(as the shepherd of faith for the entire Jewish
שְׂהוּיָא רַעֲיָא מְהִימְנָא
דְּכָל יִשְׂרָאֵל) people)

by infusing every member of his generation with
עַל יְדֵי שְׂהַמְשִׁיךְ דְּעֵת
לְכָל אַנְשֵׁי דִּירוֹ, knowledge.

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

by revealing the quality of *mesirus nefesh* in every
עַל יְדֵי שְׂגֻלָּה כַּח הַמְסִירוֹת
נַפְשׁ שְׂבָכָל אַנְשֵׁי דִּירוֹ. member of his generation.]

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

It is possible to say that by citing the quote, “Mor-
וַיֵּשׁ לוֹמַר, דְּעַל יְדֵי שְׂמַבִּיא
בְּהַמְאָמֵר מַה שְּׁכָתוּב
בְּמִדְרָשׁ שְׂמַרְדֵּכִי בְּדִירוֹ
הָיָה שְׂקוּל כְּמֹשֶׁה בְּדִירוֹ, dechai in his generation was equivalent to Moshe in his generation,” in the *maamar*,

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

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

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

עצמו⁴⁶, שהוא הרעיא מהימנא (בגלוי) של כל אנשי הדור.

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

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

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

שְׁהוּא הָרַעֲיָא מְהִימָנָא i.e., that (in an overt and *revealed* manner,) he
(בְּגִלּוּי) שָׁל כָּל אַנְשֵׁי הָדוֹר served as the shepherd of faith for *all* the mem-
bers of his generation.

SUMMARY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

וְלֹאֲחֵר זֶה מִבְּאֵר הַפְּרוֹשׁ Then, he explains the phrase “crushed for the luminary” –
בְּכִתִּית לְמֹאֲוֹר

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

(שֶׁבְּפֶסֶק וְאַתָּה תִּצְוֶה) (which appears in the verse “And you shall command,” and as explained above, “you” apparently refers to Moshe himself).
שֶׁמֶדְבֵּר לְכַאוֹרָה
בְּמֹשֶׁה עֲצָמוֹ,

כִּי זֶה שְׁמֹשֶׁה מְגַלֶּה For Moshe’s potential to reveal “the luminary”
בְּחִינַת הַמֹּאֲוֹר דִּישְׂרָאֵל within every Jew

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

הוא בְּעֶקֶר עַל יְדֵי is expressed primarily by the extension of Moshe
אֶתְפֹּשְׁטוּתָא דִּילִיָּה in the times of exile
שֶׁבְּזִמָּן הַגָּלוּת

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

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

שְׁעוֹרְרוּ בִּישְׂרָאֵל כֹּחַ For these leaders arouse the power of *mesirus nefesh*
הַמְסִירוֹת נֶפֶשׁ שְׁלֵהֶם, within the Jewish people.

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

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

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

וצריך להבין, דלפי באור הנ"ל, הענין ד"כתית למאור" שיך ל"ואתה תצוה את בני ישראל", לזה שמשה ואתפשטותא דיליה שבכל דור מקשרים ומחברים את ישראל

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

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

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

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

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

דלפי באור הנ"ל, הענין ד"כתית למאור" שיך ל"ואתה תצוה את בני ישראל", לזה שמשה ואתפשטותא דיליה שבכל דור מקשרים ומחברים את ישראל, According to the above explanation, the concept "crushed for the luminary" is related to the concept, "And you shall command the Children of Israel,"

שמשא ואתפשטותא דיליה שבכל דור i.e., that Moshe, and the extension of Moshe in every generation,

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

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

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

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

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

הוא שִׂישְׁרָאֵל מוֹסִיפִים
תּוֹסֵפוֹת אֹרֶךְ בְּמֹשֶׁה
alludes to the potential the Jews have to augment
Moshe's power, bringing him additional light

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

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

SUMMARY

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

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

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

ט) וְהָנָה הכתוב "וקבל היהודים את אשר החלו לעשות" מדבר (בפשטות) בהזמן שלאחרי הנס דפורים. ויש לומר, דמה שכתוב בהמאמר דפרוש "וקבל היהודים את אשר החלו לעשות" הוא שבימי אחשורוש קבלו מה שהחלו במתן תורה, הוא גם לפי פשטות הכתוב ש"וקבל" גוי' היה לאחר הנס. ועל פי זה, בזה

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

וְהָנָה הַכָּתוּב "וְקִבֵּל" (According to its simple meaning), the verse הַיְּהוּדִים אֶת אֲשֶׁר הֵחֵלוּ "And the Jews accepted what they had already begun" refers

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

וְיֵשׁ לוֹמַר, דְּמָה שֶׁכָּתוּב בְּהִמָּאֵמֶר דְּפּוּרֵשׁ "וְקִבֵּל הַיְּהוּדִים אֶת אֲשֶׁר הֵחֵלוּ לַעֲשׂוֹת" It is possible, however, to apply the interpretation of the *maamar* that "the Jews accepted what they had already begun"

הוּא שְׂבִימִי אַחֲשֶׁרוֹשׁ קִבְּלוּ מֶה שֶׁהֵחֵלוּ בְּמַתֵּן תּוֹרָה, to mean that the Jews' acceptance of what began at the Giving of the Torah took place in the time of Achashverosh,

הוּא גַם לְפִי פֶשֶׁטוֹת הַכָּתוּב even according to the simple meaning of the verse –

שֶׁ"וְקִבֵּל" גּוֹי' הָיָה לְאַחֵר הַנֶּס. that their acceptance of the Torah came after the miracle.

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

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

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

ועל פי זה, בזה שבימי
אחשורוש קבלו מה
שהחלו במתן תורה,
שני ענינים. According to this interpretation, there are two
dimensions of the acceptance of what began at
the Giving of the Torah by the Jews at the time
of Achashverosh:

הקבלה שהיתה
בזמן הגזרה על ידי
המסירות נפש שלהם
(כמפרש בהמאמר), a) the acceptance of the Torah and its *mitzvos*] at
the time of Haman's decree as expressed by their
self-sacrifice (as stated explicitly in the *maamar*
VeKibeil HaYehudim); and

והקבלה שהיתה
לאחרי הנס דפורים, b) the acceptance which came after the miracle
of Purim,

שהיא נעלית יותר
גם מהקבלה בזמן
הגזרה (כדלקמן). for this was on a higher plane than the accep-
tance during the time of the decree (as will be
explained).

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

ויש לומר, שעל דרך זה
הוא בנוגע "כתית למאור", A similar explanation can be offered for the
phrase, "crushed for the luminary,"

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

כשישראל נמצאים
במצב של כתית מצד
זה שישנם גזרות על
קיום התורה ומצוות As explained in the Rebbe Rayatz's *maamar*, when
the Jews are "crushed," because of the oppression
of other nations who pass decrees against the obser-
vance of the Torah and its *mitzvos*

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

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

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

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

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

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

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

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

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

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

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

דרך המצב שהיה לאחר הנס דפורים, שליהודים היתה אורה ושמחה וששן ויקר⁵⁰, בפשטות וגם ברוחניות⁵¹ [ויתרה מזה שגם בית המן נתן לאסתרי⁵², שהיה אז גם המעלה דאתהפכא], אלא שאכתי עבדי אחשוורוש אנן⁵³, הם שבורים ונדכאים (כתית) מזה שהם בגלות. ועל ידי הכתית דישראל מזה שנמצאים בגלות, מגיעים להמאור.

וְעַל דֶּרֶךְ הַמַּצֵּב שֶׁהָיָה לְאַחֲרֵי הֵנֶס דְּפּוּרִים, {To explain this concept within the context of the Purim narrative: **After the Purim miracle,**

שְׁלִיָּהוּדִים הָיְתָה אוֹרָה וְשִׂמְחָה וְשֶׁשֶּׁן וִיקָר, **“the Jews enjoyed light and joy, gladness and honor,”**⁵⁰

בְּפִשְׁטוּת וְגַם בְּרוּחָנוּת in the literal as well as in the spiritual sense.⁵¹

וְיִתְרָה מְזָה שְׂגָם בֵּית הַמֶּן נָתַן לְאַסְתֵּר, [Moreover, “Haman’s house was given to Esther,”⁵²

שֶׁהָיָה אָז גַּם הַמַּעֲלָה דְאַתְהַפְּכָא], and thus, the Jews also possessed the positive qualities associated with the transformation of darkness into light.] For Haman represented the epitome of the forces of evil. Giving his house and resources to Esther enabled her to use these possessions for holiness.

אֲלָא שְׂאִפְתֵּי עַבְדֵּי אַחַשְׁוֵרוּשׁ אֲנֵן, Nevertheless, they were still in exile, to borrow a phrase from our Sages:⁵³ **“We are now servants of Achashverosh.”**

הֵם שְׂבוּרִים וְנִדְכָּאִים (כְּתִית) מְזָה שֶׁהֵם בְּגָלוּת. And this very fact, that the Jews are in exile, is sufficient to bring them to a state of feeling **“broken” and “crushed.”**

וְעַל יְדֵי הַכְּתִית דִּישְׁרָאֵל מְזָה שְׁנִמְצָאִים בְּגָלוּת, And through this crushed state

מְגִיעִים לְהַמְאֹר they reach **“the luminary.”**

50. *Esther* 8:16.

51. See *Megillah* 16b.

52. *Esther* 8:1.

53. *Megillah* 14a.

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

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

To explain: וְהַעֲנִין הוּא,

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

(even when they are blessed with material and spiritual prosperity)
(גַּם כְּשִׁישׁ לָהֶם הֶרְחָבָה
בְּגַשְׁמִיּוּת וּבְרוּחָנִיּוּת)

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

is that there be a revelation of G-dliness.
הוּא שְׁיִהְיֶה גָלוּי אֱלֻקוֹת,

Indeed, this desire for the revelation of G-dliness affects the very essence of his being.
וְעַד שֶׁזֶּה (גָלוּי אֱלֻקוֹת)
נוֹגֵעַ לְעֶצֶם מְצִיאוֹתוֹ,

Therefore, the fact that G-dliness is not revealed in the time of exile to the same extent as in the time of the *Beis HaMikdash* –
וְלִכֵּן, זֶה שֶׁבְּזֶמֶן הַגָּלוּת
אֵין מְאִיר גָלוּי אֱלֻקוֹת
כְּמוֹ שֶׁהָיָה בְּזֶמֶן הַבַּיִת

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

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

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

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

אינגאנצן צוטרייסלט, כתיב. וגם כשהוא בדרגא נעלית ביותר שמאיר אצלו גלוי אלקות בדגמת הגלוי שהיה בזמן הבית⁵⁵, מכל מקום מזה שבכללות העולם אין מאיר

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

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

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

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

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

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

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

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

הגלוי, מוכח, שגם הגלוי שמאיר אצלו הוא גלוי מגבל. דכשמאיר גלוי אור אין סוף הבלי גבול, הגלוי הוא בכל מקום, וכשישנו מקום אחד (אפלו פנה נדחת) שאין מאיר שם גלוי אלקות, הוא מפני שהגלוי (גם בהמקום שהוא מאיר) הוא גלוי מגבל. נזוהו מה שמוכח במאמר אדמו"ר הזקן⁵⁶ דאיתא בתקונים⁵⁷ שאפלו אם היה צדיק אחד

מוכח, שגם הגלוי שמאיר אצלו הוא גלוי מגבל. is a clear indication that even the revelation granted him is limited in nature.

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

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

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

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

הוא מפני שהגלוי (גם) בהמקום שהוא מאיר) the revelation is limited (and that limitation affects even the place where the light shines). הוא גלוי מגבל.

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

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

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

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

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

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

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

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

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

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

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

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

[ועל דרך הידוע שחולה בגימטריא מ"ט, Hebrew for "sick," is numerically equivalent to 49. There are 50 "gates of understanding."⁵⁸

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

הוא חולה]. he is "sick"⁵⁹ with yearning for the complete revelation of G-dliness.]

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

In resolution: There is

58. R. Chaim Vital, *Taamei HaMitzvos*, Parshas Vayeira.

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

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

וידוע מה שכתב הצמח צדק a renowned statement of the *Tzemach Tzedek*.⁶⁰

והיה נשמע ממורנו ורבינו נ"ע (אדמו"ר הזקן) איך וויל זע גאר ניסט איך וויל ניט דאין גן עדן איך וויל ניט דאין עולם הבא כו' איך וויל מער ניט אז דיך אליין. We would hear from our teacher and master, נ"ע, (i.e., the Alter Rebbe): "I do not want anything. I do not want Your *Gan Eden*. I do not want Your World to Come. I want nothing else but You alone."

ועל ידי שהיה נשמע לשון זה מאדמו"ר הזקן The fact that the Alter Rebbe made such a statement

[— moreover, from the expression "We would hear," we can infer that he did not make this statement only on unique occasions, but rather would say this frequently —]

ובפרט לאחר שנתפרסם זה על ידי הצמח צדק, and particularly, the fact that the *Tzemach Tzedek* publicized it,

נתן הפח לכל אחד ואחד מישראל שעקר רצונו to have a similar yearning, i.e., for his fundamental desire to be

i.e., he also has other desires – for after all, we are speaking about ordinary people – yet his fundamental desire is

יהיה גלוי העצמות, that G-d's Essence be revealed.

The Alter Rebbe's conduct – i.e., the conduct of a leader of the Jewish people – endows every member of the people with the possibility to emulate it, albeit in

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

רצונו יהיה גלוי העצמות, ועד כדי כך, שכשאין מאיר גלוי זה, ומכל שכן בזמן הגלות שאין מאיר אפלו הגלוי (גלוי אור) שהיה בזמן הבית, הוא במצב דכתי, ומבקש ג' פעמים בכל יום (או יותר): "ותחזינה עינינו בשוכך לציון ברחמים", שאז יהיה גלוי אלקות ועד לגלוי העצמות. וזהו "כתי למהר", שעל ידי הענין דכתי מזה שנמצאים בגלות, מגיעים להמאור, כי זה שהרצון דכל אחד מישראל הוא גלוי אלקות

microcosm. In particular, the fact that the *Tzemach Tzedek* publicized it indicates that he did not consider it a private dimension of the Alter Rebbe's own Divine service, but something relevant to every individual.

וְעַד כְּדֵי כֵךְ, שְׁכָשְׁאִין מֵאִיר גָּלוּי זֶה, מֵאִיר גָּלוּי זֶה, Moreover, this desire is so powerful that when such a revelation does not shine forth

וּמִכָּל שְׁכֵן בְּזֶמֶן הַגָּלוּת – and how much more so in the time of exile
שְׁאִין מֵאִיר אֶפְלוּ when we are lacking even the revelation (of light)
הַגָּלוּי (גָּלוּי אֹר) that existed in the time of the *Beis HaMikdash* –
שֶׁהָיָה בְּזֶמֶן הַבַּיִת,

הוא כְּמֻצָּב דְּכֶתִית, the person is "crushed."

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

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

שְׁאֵז יִהְיֶה גָּלוּי אֱלֻקוֹת i.e., that there be a revelation of G-dliness, and
וְעַד לְגָלוּי הָעֲצָמוֹת. indeed, a revelation of G-d's Essence.

וְזֶהוּ "כֶּתִית לְמֵאֹר", This is meaning of the phrase "crushed for the luminary,"

שֶׁעַל יְדֵי הָעֲנִיָּן דְּכֶתִית that the feelings of being "crushed" that stem
מִזֶּה שֶׁנִּמְצָאִים בְּגָלוּת, from our being in exile

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

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

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

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

[שֶׁלֶכֶן הוּא נִשְׁבֵּר וְנִדְכָּא] [to the extent that he is broken and “crushed” in
[כְּתִית) מִזֶּה שֶׁבְּזִמָּן הַגָּלוּת] the time of exile when there is no revelation of
[לֹא יֵשׁ גִּלּוּי אֱלֹקוֹת] G-dliness]

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

מאור שבנשמה, the soul’s “luminary.”

שֶׁהִתְקַשְּׁרוּתָהּ בְּאֱלֹקוֹת The connection the soul shares with G-d is essen-
היא הִתְקַשְּׁרוּת עֲצָמִית. tial in nature, i.e., it is not a bond between two
separate entities, but a single essential bond.

SUMMARY

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

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

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

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

- a) that the Jews are “crushed” because of the oppression of other nations;
- b) that even when the Jews are living in a state of prosperity, both in a material and

spiritual sense, they feel "crushed" from the very fact that they are living in exile.

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

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

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

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

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

— 10 —

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

וַיֵּשׁ לומר, שְׂבִיחַת הַמָּאֹר דְּהַנְשָׁמָה הַמִּתְגַּלִּית עַל יְדֵי הָעֲנִיָּן דְּכֻתִּיב מִזֶּה שְׁנִמְצָאִים בְּגִלוּת, It is possible to explain that the dimension of “the luminary” of the soul that is revealed when a Jew feels “crushed” from the very fact that he is in exile

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

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

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

וּבִימֵי אַחֲשֶׁרוֹשׁ הִיְתָה הַקְּבָלָה (וְקִבֵּל הִיְהוּדִים) הוּא, while the acceptance of the Torah was consummated in the time of Achashverosh (“And the Jews accepted”) is the following:

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

61. See sec. 4 above.

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

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

כְּגִלּוֹי מִלְּמַעְלָה, The Alter Rebbe interprets⁶³ our Sages’ statement in a non-literal manner, explaining that **the spiritual revelations from Above** were so powerful, the Jews had no other choice but to accept the Torah. True, the Jews willingly accepted the Torah, committing themselves with all their hearts. Even so, their act is considered as forced, because it was a natural and unavoidable response to the love beamed forth from Above. Hence, it was as if a mountain was held over their heads.

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

וּבִימֵי אַחַשְׁוֵרוֹשׁ הָיְתָה הַקְּבָלָה מִצֵּד עֲצָמָם. In the time of Achashverosh, by contrast, the Jews accepted the Torah of their own volition.

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

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

62. Shabbos 88a.

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

64. *Mishlei* 27:19.

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

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

שְׁהָאֱמוּנָה דִּישְׂרָאֵל מֵצֵד זֶה שֶׁהַנֶּשְׁמָה שֶׁלְּמַעַלָּה רֹאֶה אֱלֻקֹּת The faith that comes about because, in the spiritual realms, the soul perceives G-dliness⁶⁶ –

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

הוא על דרך שהקדימו נַעֲשֶׂה לְנִשְׁמָע (בְּמַתָּן תּוֹרָה) מֵצֵד הַגָּלוּי דְּלַמַּעַלָּה, can be compared to the willingness to accept the Torah because of a revelation from Above.⁶⁷

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

וְזֶה שְׁבִימִי אַחֲשֵׁרוֹשׁ הִיְתָה הַקְּבָלָה מֵצֵד עֲצָמָם, הוּא, In contrast, the Jews' acceptance in the time of Achashverosh came of their own volition and initiative,

כִּי אִזּוֹ נִתְגַּלָּה הַהִתְקַשְּׁרוּת בְּאֱלֻקֹּת שֶׁמֵּצֵד עֲצָם הַנֶּשְׁמָה, for, at that time, the connection with G-dliness that stems from the essence of their souls was revealed,

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

הַהִתְקַשְּׁרוּת עֲצָמִית שֶׁמֵּצֵד עֲצָם מְצִיאֻתָם. an essential bond that reflects the essence of their being.

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

וּבִפְרָטִיּוֹת יוֹתֵר יֵשׁ לִזְמַר, To develop these concepts in greater detail:

66. See sec. 5 above.

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

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

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

שגם בגלוי עצם הנשמה, ישנם (דגמת) שני ענינים הנ"ל. Even with regard to the revelation of the soul's essence, there is a (similarity) to these two dimensions.

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

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

דגלוי עצם הנשמה, יש לומר, שבנוגע לכחות הגלויים הוא כמו דבר נוסף. the revelation of the essence of the soul through *mesirus nefesh*

יש לומר, שבנוגע לכחות הגלויים הוא כמו דבר נוסף. can be considered as an external influence in relation to a person's *revealed* powers,

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

במקום שהיו שם גזרות על תורה ומצות, היה להם מסירות נפש בפעל משך כמה וכמה שנים, וכשבאו אחר כך למדינות שאפשר לעסק בתורה ומצות מתוך הרחבה, אין נכר בהם (כל כך) המסירות נפש שהיה להם מקדם. כי זה שעמדו במסירות נפש משך כמה וכמה שנים הוא לפי שהאיר בהם גלוי עצם הנשמה שלמעלה מכחות הגלויים ולא נעשה על ידי זה שנוי בכחות הגלויים עצמם^י. [דזה שעצם הנשמה היא

וּכְמוֹ שְׂרוּאִים בְּפַעַל
בְּכַמָּה אָנָּשִׁים, שִׁבְחֵיהֶם
בְּמִקְוֶה שֶׁהָיוּ שָׂם גְּזֵרוֹת
עַל תּוֹרָה וּמִצְוֹת, הָיָה
לָהֶם מְסִירוֹת נֶפֶשׁ בְּפַעַל
מִשָּׁךְ כַּמָּה וְכַמָּה שָׁנִים,

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

וּכְשֶׁבָּאוּ אַחֵר כֵּךְ לְמַדְיֵנוֹת
שֶׁאֵפְשָׁר לַעֲסֹק בְּתוֹרָה
וּמִצְוֹת מִתּוֹךְ הִרְחָבָה,

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

אֵין נֶכֶר בָּהֶם (כָּל
כֵּךְ) הַמְסִירוֹת נֶפֶשׁ
שֶׁהָיָה לָהֶם מִקְדָּם.

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

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

This is possible

כִּי זֶה שֶׁעָמְדוּ בְּמִסְרֵיהֶם
נֶפֶשׁ מִשָּׁךְ כַּמָּה וְכַמָּה
שָׁנִים הוּא לְפִי שֶׁהָאִיר
בָּהֶם גְּלוֹי עֶצֶם הַנֶּשְׁמָה
שֶׁלְמַעַל מִכָּחוֹת הַגְּלוּיִים

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

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

וְלֹא נַעֲשָׂה עַל יְדֵי זֶה שְׁנוֹי
בְּכָחוֹת הַגְּלוּיִים עֲצָמָם.

There was no change within their revealed powers.

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

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

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

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

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

[דְּזֶה שְׁעָצֶם הַנְּשָׁמָה הִיא הָעֶצֶם (גַּם) דְּכָחוֹת הַגְּלוּיִים (כְּנ"ל סְעִיף ה), הוּא,] [(As explained in sec. 5), the essence of the soul is (also) the essence of the soul's revealed powers, and thus, one might think that expressing the essence of the soul would also have an effect on these revealed powers. Since the essence of the soul is the core of the person's being, expressing its potential should seemingly affect the person in his entirety.]

שְׁעָצֶם הַנְּשָׁמָה הוּא הָעֶצֶם שֶׁלָּהֶם Nevertheless, the essence of the soul transcends the scope of these powers entirely. Although it is the essence of these powers,

וְאֵין זֶה שִׁיךְ לְעִנְיָנָם שֶׁל כָּחוֹת הַגְּלוּיִים עֲצָמָם, it has no direct effect on their functioning,

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

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

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

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

בזה שהוא נשבר ונדכא מזה שהוא נמצא בגלות הוא שגם כחות הגלויים שלו (הציור דכחות הגלויים) הם כמו חד עם העצם⁶⁸

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

והגלוי דעצם הנשמה בזה In contrast, the revelation of the essence of the soul that is expressed in the feelings of being
שהוא נשבר ונדכא מזה crushed and broken from being in exile makes
שהוא נמצא בגלות הוא even the revealed powers
שגם כחות הגלויים שלו
(הציור דכחות הגלויים) (as they function within their own framework)

הם כמו חד עם העצם one with the essence.⁶⁸

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

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

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

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

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

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

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

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

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

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

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

עצם הנשמה כמו שהיא משרשת בהעצמות, הפשיטות והנשמה והציור דהכחות שלה הם כלא חד. ועל פי זה יש לומר, דבחינת המאור והנשמה שמתגלית על ידי מסירות נפש היא עצם הנשמה כמו שהיא מגדרת בענין הפשיטות שלמעלה מציור

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

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

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

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

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

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

ובחינת המאור והנשמה
שמתגלית על ידי
הענין דכחית מזה
שנמצאים בגלות, And the dimension of “the luminary” of the soul, which is revealed through the feelings of being “crushed” because of the exile

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

דכחות, ובחינת המאור דהנשמה שמתגלית על ידי הענין דכחית מזה שנמצאים בגלות, הוא גלוי עצם הנשמה כמו שהיא משרשת בהעצמות.

הוא גלוי עצם הנשמה כמו
שהיא משרשת בהעצמות. is a revelation of the essence of the soul as it is rooted in G-d's Essence. Accordingly, it can permeate our revealed powers and become integrated within them to the extent that they reflect it.

SUMMARY

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

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

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

The source for the difference between *mesirus nefesh* and the feelings of being crushed because of the exile can be explained as follows: It is possible to say that "the luminary" of the soul revealed through *mesirus nefesh* refers to the essence of the soul as it is defined as a transcendent entity, above the framework of our revealed powers. By contrast, the dimension of "the luminary" of the soul which is revealed

through the feelings of being “crushed” because of the exile is a revelation of the essence of the soul as it is rooted in G-d’s Essence. Accordingly, it can permeate our revealed powers and become integrated within them to the extent that they reflect it.

(יא) וַיֵּשׁ לְקֶשֶׁר זֶה עִם הַמִּבְאֵר בְּהַמְאָמְרֵי בְּפִרוּשׁ הַכְּתוּב "וְאַתָּה תִּצְוֶה אֶת בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת" גו', דלאחר שמשנה יצוה ויקשר את בני ישראל, אזי יביאו ישראל למשה שמן זית גו', שישראל על ידי עבודתם יוסיפו גלוי

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

וַיֵּשׁ לְקֶשֶׁר זֶה עִם הַמִּבְאֵר בְּהַמְאָמְרֵי בְּפִרוּשׁ הַכְּתוּב "וְאַתָּה תִּצְוֶה אֶת בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת" גו', A connection can be made between the above concepts and those explained in the *maamar* entitled *VeKibeil HaYehudim*⁷⁰ in the interpretation of the verse, "And you shall command the Children of Israel and they shall bring you pure olive oil."

The implications of these verses in our Divine service are that

דְּלֶאֱחָרֵי שְׁמֻשָּׁה יִצְוֶה וַיִּקְשֶׁר אֶת בְּנֵי יִשְׂרָאֵל, after Moshe Rabbeinu commands, i.e., connects, the Jewish people with the *Or Ein Sof*, bringing out a higher level of faith,

אֲזִי יָבִיאוּ יִשְׂרָאֵל לְמֹשֶׁה שֶׁמֶן זַיִת גו', the Jews will bring Moshe olive oil,

שְׁיִשְׂרָאֵל עַל יְדֵי עֲבוּדָתָם יוֹסִיפוּ גְלוּי אֹר בְּמִדְרַגַּת מֹשֶׁה. i.e., that through their Divine service, the Jews will increase the revelation of light on Moshe's level.

The *maamar* begins by explaining the verse, "And you shall command the Children of Israel," interpreting it to mean that Moshe brings out the essence of the Jewish people. Afterwards, the verse continues, "They shall bring you pure olive oil," implying that the Jews will contribute to Moshe, i.e., they will elevate the level of Divine service associated with Moshe.

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

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

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

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

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

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

a) When a Jew is "crushed," oppressed in exile, "the luminary," the essence of the soul, is expressed through *mesirus nefesh*, self-sacrifice; and

b) when there is no oppression and a Jew enjoys prosperity and religious freedom and yet he feels "crushed," entirely broken because the exile continues and G-dliness is not revealed in the world.

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

a) when the soul feels crushed because G-dliness is not revealed, the conscious powers of intellect and emotion become aligned and permeated with the essence of the soul; and

b) such feelings reveal a higher level of the essence of the soul, a level that is not limited to transcendence and can be expressed within the framework of the soul's limited potentials as well.

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

ויש לומר מהבאורים
בזה בעבודת האדם, To offer an explanation of this concept in terms
of our individual Divine service:

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

דְּזֶה שְׂמֻשָּׁה מְצִיָּה וּמְקָשֶׁר אֶת בְּנֵי יִשְׂרָאֵל, הוּא, שֶׁהוּא זֶן וּמְפָרֵס אֶת הָאֱמוּנָה, שֶׁהִיא מִצַּד הַגְּלוּיִים דִּהְנֶשְׁמָה (מִצַּד זֶה שֶׁהִנֵּשְׁמָה שְׁלֵמַעְלָה רֹאֶה אֱלֻקוֹת) גַּם מִצַּד עֲצָם הַנֶּשְׁמָה. נ"י לומר, דְּזֶהוּ מָה שֶׁכָּתוּב "וְאַתָּה תִּצְוֶה אֶת בְּנֵי יִשְׂרָאֵל", דְּלִשׁוֹן "וְאַתָּה תִּצְוֶה אֶת בְּנֵי יִשְׂרָאֵל" מְשַׁמֵּעַ שְׁמֹשֶׁה מִצְוָה (מְקַשֵּׁר וּמַחְבֵּר) אֶת בְּנֵי יִשְׂרָאֵל

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

שֶׁהָאֱמוּנָה תִּהְיֶה נֹסֵף עַל כְּמוֹ שֶׁהִיא מִצַּד הַגְּלוּיִים דִּהְנֶשְׁמָה that the faith should not only come from the revealed powers of the soul

(מִצַּד זֶה שֶׁהִנֵּשְׁמָה שְׁלֵמַעְלָה רֹאֶה אֱלֻקוֹת) (in its fullest sense, this refers to the level of faith resulting from the perception of G-dliness by the soul in the spiritual realms),

גַּם מִצַּד עֲצָם הַנֶּשְׁמָה. but that our faith be an expression of the essence of the soul.

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

נ"י לומר, דְּזֶהוּ מָה שֶׁכָּתוּב "וְאַתָּה תִּצְוֶה אֶת בְּנֵי יִשְׂרָאֵל", [Based on the above, it is possible to explain that the expression "And you shall command (*tetzaveh*) – which, as explained above,⁷¹ means "connect" – the Children of Israel"

דְּלִשׁוֹן "וְאַתָּה תִּצְוֶה אֶת בְּנֵי יִשְׂרָאֵל" מְשַׁמֵּעַ שְׂמֻשָּׁה מְצִיָּה (מְקַשֵּׁר וּמַחְבֵּר) אֶת בְּנֵי יִשְׂרָאֵל עֲצָמָם, means that Moshe will establish bonds of connection among the Jewish people themselves.

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

71. See sec. 2.

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

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

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

from the standpoint of the essence of the soul,
the entire Jewish people are a single entity.]

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

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

(After the revelation of the essence of the soul
has been drawn down to them through Moshe’s
efforts,) the Divine service of the Jewish people
and

their striving that even their revealed powers

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

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

73. Vayikra 19:18.

74. Ch. 32.

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

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

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

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

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

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

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

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

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

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

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

76. In the Hebrew text, these words are in italics. The intent is that since the conscious powers of the soul emanate from

ידי שעושים נפשם עקר וגופם טפל. ועל ידי גלוי עצם הנשמה כמו שהיא משרשת בהעצמות, שעל ידי זה גם הציור דכחות הגלויים הוא חד עם העצם, האחדות דישראל היא בכל הענינים שלהם, גם בענינים השיכים להגוף].

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

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

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

וְעַל יְדֵי גְלוּי עֵצָם
הַנִּשְׁמָה כְּמוֹ שֶׁהִיא
מִשְׁרֶשֶׁת בְּהֶעֱצָמוֹת, In contrast, the revelation of the essence of the soul as it is rooted in G-d's Essence

שֶׁעַל יְדֵי זֶה גַּם הַצִּיּוֹר
דְּכָחוֹת הַגְּלוּיִים הוּא
חֵד עִם הָעֵצָם, affects the revealed powers as they exist within their own framework and demonstrates how they are one with G-d's Essence.

הָאֶחָדוּת דִּישְׂרָאֵל הִיא
בְּכָל הָעֲנִינִים שְׁלֵהֶם, This brings about oneness among the Jewish people in all matters,

גַּם בְּעֲנִינִים מַטְרִיכִים
לְהִגּוּף. even in those matters involving material concerns.]

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

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

77. See *Tanya*, ch. 32.

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

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

דעל ידי שישאל מוסיפים (על ידי עבודתם) במדרגת משה, that through the Jews' (Divine service), they increase Moshe's level,

על ידי זה יהיה "נר תמיד", causing it to serve as "a constant lamp."⁷⁹

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

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

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

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

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

78. Sec. 4.

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

80. *Mishlei* 20:27.

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

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

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

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

וּבְהַמָּאָר אוֹמֵר שֶׁהַעֲנִין דְּנֵר תָּמִיד הוּא עַל יְדֵי שִׁישְׂרָאֵל The *maamar* entitled *VeKibeil HaYehudim*, however, states that the potential for "a constant lamp" comes about because of the Divine service of the Jewish people

מוֹסִיפִים בְּמִדְרַגַּת מֹשֶׁה, "וְיִקְחוּ אֵלֶיךָ" who enhance the level of Moshe: "and they shall bring to you."

וְיֵשׁ לוֹמַר, שֶׁבְּהַגְלוֹי דְּעֶצֶם הַנִּשְׁמָה בְּדֶרֶךְ מִלְּמַעְלָה לְמִטָּה עַל יְדֵי "וְאַתָּה תִּצְוֶה", In resolution, it is possible to explain that regarding the revelation of the essence of the soul from Above that comes through Moshe's influence, "And you shall command,"

יֵשׁ חֲלוּק בֵּין עֶרֶב וּבֶקֶר. there is a difference between evening and morning.⁸²

שֶׁעֶקֶר הַגְּלוֹי הוּא כְּשִׁישְׁנָם הָעֲלָמוֹת וְהַסְתָּרִים (עֶרֶב) comes when G-dliness is concealed and veiled ("evening"), i.e., when the Jews are "crushed" by the persecution of other nations,

שֶׁעַל יְדֵי זֶה מִתְעוֹרֵר וּמִתְגַּלֶּה כֹּחַ הַמְּסִירוֹת נֶפֶשׁ, for this arouses and reveals the power of *mesirus nefesh*.

וְכִמּוֹ שֶׁנִּתְבָּאֵר לְעִיל (סְעִיף יו"ד), In such an instance, it is possible that, as explained above (sec. 10),

שְׂגִים אֵלֶּה שֶׁבִּזְמַן הַגְּזֵרָה (עֶרֶב) עָמְדוּ בְּמִסִּירוֹת נֶפֶשׁ, when those who displayed *mesirus nefesh* in the face of oppressive decrees ("evening")

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

הגזרה (ערב) עמדו במסירות נפש, כשבאו למקום שאפשר לעסק בתורה ומצות מתוך הרחבה (בקר), אין ניכר בהם המסירות נפש שהיה להם מקדם. ואמתית הענין דנר תמיד (שאין שייך בו שנוי) הוא על ידי עבודתם של ישראל שגם כחות הגלויים יהיו חד עם עצם הנשמה, "ויקחו אליך".

כְּשֶׁבָּאוּ לְמָקוֹם שֶׁאֶפְשָׁר
לְעֵסֶק בְּתוֹרָה וּמִצְוֹת
מִתּוֹךְ הִרְחָבָה (בְּקָר),
came to lands where it was possible for them to
observe the Torah and its *mitzvos* amidst pros-
perity, (i.e., morning)

אֵין נִיכָר בָּהֶם הַמְּסִירוֹת
נֶפֶשׁ שֶׁהָיָה לָהֶם מִקְדָּם.
the uplifting effects of their previous service of
mesirus nefesh were not apparent.

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

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

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

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

when they build on the influence they receive from Moshe

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

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

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

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|--|---|
| וְעַל פִּי זֶה יֵשׁ לְבָאֹר זֶה שׁ"כְּתִית לְמָאוֹר" נֶאֱמַר בְּכָתוּב בְּהַמְשָׁךְ לְ"וִיקְחוּ אֵלֶיךָ" גו', | Based on the above, it can be explained why the verse includes the phrase "crushed for the luminary" <i>after</i> the phrase "and they shall bring to you." |
| כִּי בְכִתִּית לְמָאוֹר נִכְלָל | For the phrase "crushed for the luminary" includes not only the concept of the Jews being crushed by oppressive decrees, but |
| גַּם זֶה שִׁישְׁרָאֵל הֵם שְׁבוּרִים וְנִדְכָּאִים (כְּתִית) מִזֶּה שֶׁהֵם בְּגָלוּת, | also the concept that the Jews are broken and "crushed" from the very fact they are in exile. |
| דְּעֲנִין זֶה הוּא עַל יְדֵי עֲבוּדָתָם שֶׁל יִשְׂרָאֵל | These feelings of being crushed are dependent on the Divine service of the Jewish people, i.e., "and they shall bring to you," |
| שְׁגֵם כְּחוֹת הַגְּלוּיִים שֶׁלָּהֶם יִהְיוּ מִתְאִיִּמִים לְעֶצֶם הַנֶּשְׁמָה, | in aligning their revealed powers with the essence of the soul. |
| וּבְחִינַת הַמָּאוֹר דְּהַנֶּשְׁמָה שֶׁמִּתְגַּלִּית עַל יְדֵי זֶה | The luminary" of the soul which is revealed through such service |
| הִיא עֶצֶם הַנֶּשְׁמָה כְּמוֹ שֶׁהִיא מְשַׁרְשֶׁת בְּהַעֲצָמוֹת, | is the essence of the soul as it is rooted in G-d's Essence. |
| וְלָכֵן נֶאֱמַר "כְּתִית לְמָאוֹר" בְּהַמְשָׁךְ לְ"וִיקְחוּ אֵלֶיךָ" גו'. | Therefore "crushed for the luminary" is mentioned <i>after</i> "and they shall bring to you," |

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

SUMMARY

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

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

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

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

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

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

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

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

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

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

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

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

ועל ידי זה זוכים בקרוב ממש לגאלה האמתית והשלמה, שאז יהיה גלוי אלקות גם

וּכְמוֹ כֵּן הוּא בְּנוֹגֵעַ לְמֹשֶׁה
שְׂבֻדֵּרְנוּ, כ"ק מו"ח
אֲדָמוֹר נְשִׂיא דִּרְנוּ, This concept is applicable as well with regard to the Moshe of our generation, the Rebbe Rayatz.

שְׂעֻבֹדְתוֹ לְעוֹרֵר וּלְגַלּוֹת
אֶת הָאֱמוּנָה שְׂכָכֵל
אֶחָד מִיִּשְׂרָאֵל שְׂמַצֵּד
עֲצָם הַנְּשָׁמָה הִיא His service involved arousing and revealing the faith that stems from the essence of the soul possessed by each and every Jew

בְּאַפֵּן שְׂאַחַר כֵּן יַעֲבֹדוּ
עֲבֹדָתָם בְּכַח עֲצָמָם, in a manner that afterwards, they will be able to continue to carry out their Divine service on their own initiative

וְעַד שִׁיְהִיו נֵר תָּמִיד. until they shine as "a constant lamp,"

שְׂאִין שִׁיךְ בּוֹ שְׂנוּי גַּם
מִצֵּד כְּחוֹת הַגְּלוּיִים without any change or variation even from the perspective of the revealed powers.

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

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

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

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

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

84. *Yeshayahu* 40:5.

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

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

וְיִהְיֶה אִזְ הַבָּאָת הַשָּׁמֶן וְהַדְּלָקָת הַנֵּרוֹת ("וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן גֹּו' לְהַעֲלֹת נֵר תָּמִיד") גַּם בְּגִשְׁמִיּוֹת, בְּבֵית הַמִּקְדָּשׁ הַשְּׁלִישִׁי, בְּגֹאֲלָהּ הָאֱמֶתִית וְהַשְּׁלֵמָה עַל יְדֵי מֹשִׁיחַ צְדִקְנוּ, בְּקֶרֶב מִמָּשׁ.

And at that time we will bring the oil and kindle the *menorah* ("and they shall bring to you pure olive oil... to kindle a constant lamp") in an actual physical sense in the Third *Beis HaMikdash*, with the coming of the true and ultimate Redemption led by *Mashiach*.

May this take place in the near future.

SUMMARY

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

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

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

* קונטרס זה חילק כ"ק אדמו"ר שליט"א בידו הק' לכאו"ו מאנשים נשים וטף.

** על חדו"ת אודות הופעת והפצת המאמר ענה כ"ק אדמו"ר שליט"א: "ויה"ר שיפעל הפעולה הרצויה והזמ"ג וברי מזלי' כו'. אזכיר עה"צ.

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

- (לג) שלכן "אין עד נעשה דיין" (ד"ה כו, א). וראה לקו"ש ח"ו ע' 121. וש"נ.
 (לד) תו"א משפטים עה, ב, ובכ"מ. וראה גם תניא רפ"ב.
 (לה) סעיף יא.
 (לו) משא"כ בתניא שם "יורדין ניצוצין מנשמת מרע"ה כו' ללמד דעת את העם".
 (לז) ראה לקמן הערה 56.
 (לח) סעיף ג.
 (לט) ראה ויק"ר פ"ט, א. במדב"ר פי"ט ג. וש"נ.
 (מ) ע"ד הפירוש בלשון המשנה (אבות רפ"ג) "דין וחשבון" (דין ואח"כ חשבון) – ע"פ דברי המשנה (שם מט"ז) ש"נפרעין ממנו מדעתו ושלא מדעתו", שלאחרי שהאדם פוסק מדעתו דינו של חברו, פוסק דין לעצמו שלא מדעתו, כיון שע"פ "דין" זה עושים "חשבון" בנוגע למצבו הוא (ראה לקו"ש ח"ו ע' 283. וש"נ).
 (מא) להעיר, דבפנים המאמר (סט"ו) מובא (רק) "זמן הגלות", ובה "קיצור" – "זמן הגלות והגזירה".
 (מב) אסתר ח, טז.
 (מג) ראה מגילה טז, ב.
 (מד) אסתר ח, א.
 (מה) מגילה יד, א.
 (מו) ראה ירושלמי יומא פ"א ה"א (ד, ב). מדרש תהלים עה"פ קלז, ז.
 (מז) להעיר מהידוע ש"לפני... רשב"י לא נחרב הבית כלל" (פלח הרמון שמות ע' ז בשם אדה"ז).
 (מח) מאמרי אדה"ז הקצרים ע' תג.
 (מט) כ"ה במאמרי אדה"ז הקצרים שם. וראה זהר חדש ס"פ נח (כג, ד): "דאי יחזרון בתשובה רישי כנישתא או חדא כנישתא יתכנש כל גלותא".
 (נ) טעה"צ להאריז"ל פ' וירא. לקו"ת ברכה צו, ב. המשך וככה תרל"ז פס"ג (ע' צט).
 (נא) הובא בשרש מצות התפלה להצ"צ פ"מ (קלח, סע"א).
 (נב) שבת פח, א.
 (נג) תו"א מג"א צח, ד ואילך. ובכ"מ. וראה גם בד"ה הנ"ל תרפ"ז סוס"ב.
 (נד) להעיר גם מהמשך תער"ב ח"ב ע' תתקצו.
 (נה) וראה ד"ה כלילה ההוא ה'תשכ"ה ס"ח, ובהערה 49 שם.
 (נו) ועד"ז הוא בנוגע להמשכת האמונה בפנימיות (בדעת), דזה שהאמונה פועלת על הדעת הוא יתרון ועילוי לגבי ענין המס"נ.
 ויש לומר דהמשכת האמונה בדעת, זה שנמשך בגילוי היא האמונה שמצד מזלי' חזי (מקיף דחי*), אלא שהחיבור דהאמונה שלמעלה מדעת עם הדעת הוא ע"י המשכת עצם הנשמה [היינו שהגילוי דעצם הנשמה הוא רק נתינת כח לבחי' האמונה שמצד המקיף דחי' שתתחבר עם הדעת, ולא שמתגלית עצם הנשמה עצמה].
 משא"כ זה שגילוי אלקות נוגע לעצם מציאותו, שלכן הוא נשבר ונדכא מזה שבזמן הגלות לא יש גילוי אלקות (ראה לעיל ס"ט) – הרי הגילוי דהתקשרות העצמית שמצד עצם הנשמה שמתגלית בזה שגילוי אלקות נוגע לעצם מציאותו הוא [נוסף על אופן דנתינת כח, גם] שהתקשרות העצמית עצמה מאירה בגילוי (בדוגמת הגילוי שלה בענין המס"נ), וגם גילוי זה (דעצם הנשמה עצמה) מתחבר עם הציור דכחות הגלויים.
 (*) ראה סה"מ עת"ר ס"ע קנד. ובכ"מ.
 (נז) ראה גם לקמן ח"ד ע' רנד.
 (נח) סעיף ד' – הובא לעיל ס"ב.
 (נט) וראה המשך תער"כ ח"א פס"א שברא"י ישנם חילוקי דרגות, וזה שהאמונה היא בכל ישראל בשוה הוא לפי שרשרה הוא התקשרות העצמית שמצד עצם הנשמה (שלמעלה ממזלי' חזי).
 (ס) ראה תניא פרק לב.
 (סא) סעיף ד.
 (סב) משלי כ, כז.
 (סג) ראה בהמאמר סט"ו.

