

Learning
A Ma'amor

V'Atoch Tetzaveh, 5741
Kuntres Purim Katan, 5752

By Avrohom Aharon Lipszyc

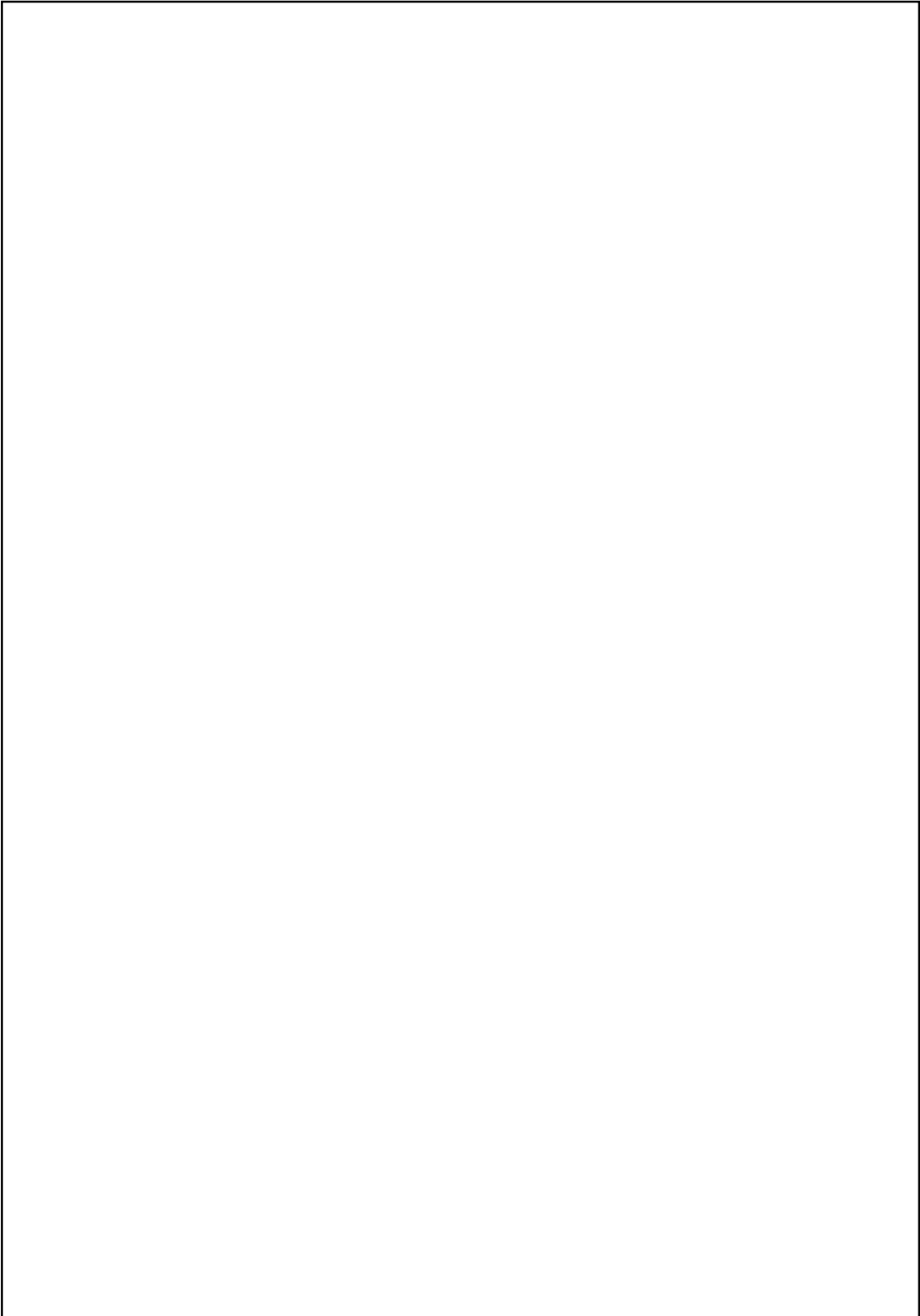
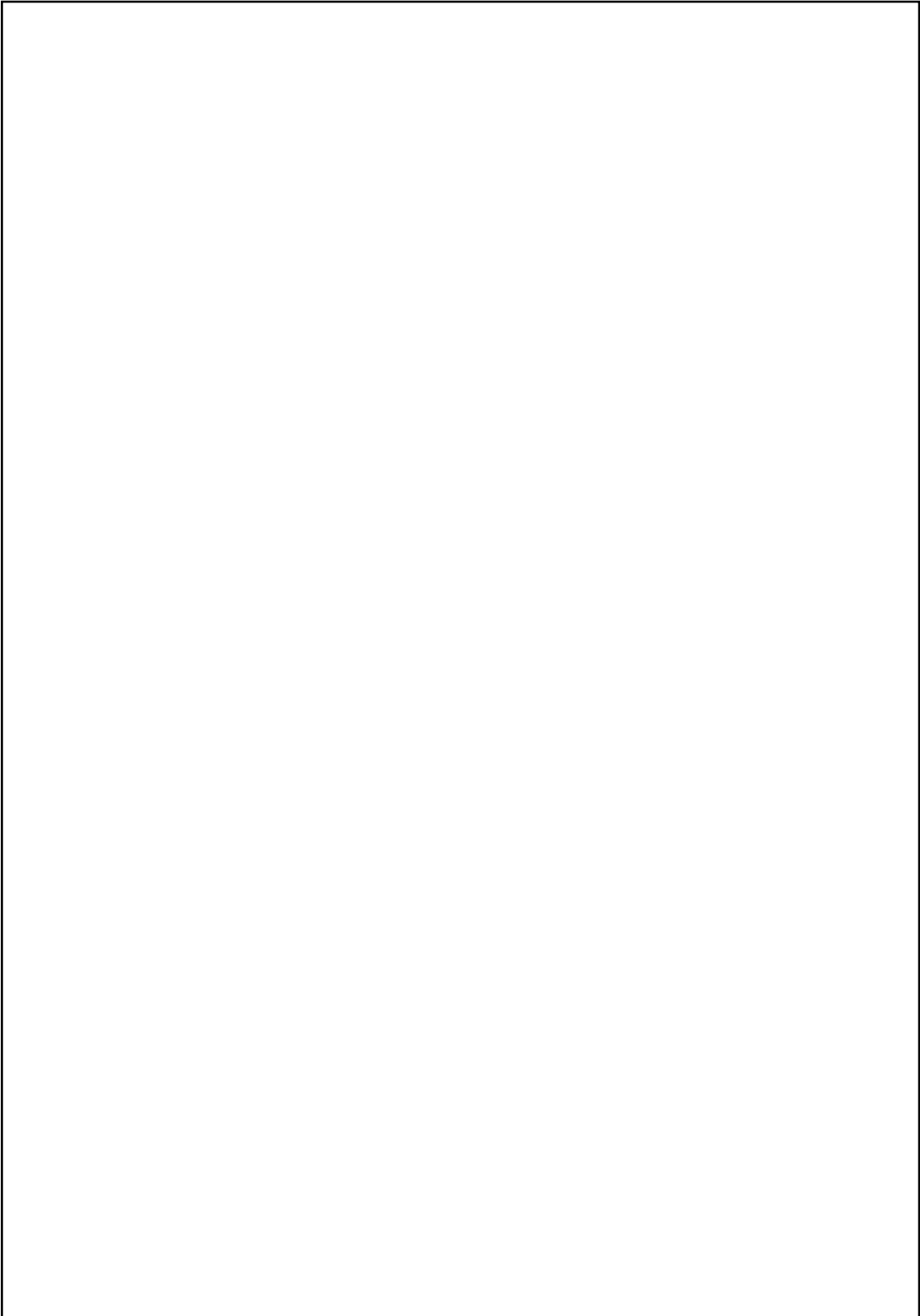


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Compiler's Letter
and
General Introduction

Letter From the Compiler

Learning Chasidus has its double challenge:

- (i) As with every study, there is understanding the *logic* of the teachings.
- (ii) However, there is also the additional challenge of understanding the very '*characters*' of the topic, such as the "*Supernal Crown*" "*Emanations*" "*Faces*" "*Finite Permeating Light*" "*Infinite Circular Light*", etc..

For example, for learning *Tractate Baba Basra* in the Talmud, what needs to be newly acquired is the Torah's logic of *Real Estate Law*. However, the very concept of *Real Estate*, *Partnerships*, and *Civil Damages*, are not foreign to the novice student. In Chasidic teachings, the very concepts themselves, void of the logic, explanations, and extrapolations, are foreign and abstract to the novice student. The goal of this work is to introduce the novice student to both, the concepts and the logic of Chasidus.

Additionally, as in any intellectual works on any topic, there are two approaches. One is of *Sharpness*, which is called "*uprooting mountains and grinding them one against the other*". This format searches to *shed* the outer layers of the intellect, and to get to its *finest abstract spiritual kernel truth of truths*. A second format is, as Rashi puts it, "*I have come but to explain the simple meaning of the Scripture*." My goal, is but the latter format.

And here again, the goal is to explain the *simple meaning* of these abstract concepts in a most *practical, tangible, and digestible manner*. In a way that the reader truly *owns* it, and can thus, incorporate it into his day-to-day practical living of life. In his personal and business relationships, and in the way he goes about his pursuit of his goals and growth.

* * *

I graciously thank HaRav HaChosid Chaim Shaul Bruk for providing me with the text file.

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* * *

None of this would be possible without the gracious gifts of sponsorships which allows me to continue doing this work and providing it to you. May G-d almighty bless each and every one of you sponsors with health, happiness, and abundance, hundredfold.

* * *

Lastly, I want to thank all those who took the time to give me their feedback as I was sending out the individual installments of this mamor. With this I request of each of you readers to as well kindly forward your comments and feedback to ChabadNMiami@gmail.com or WhatsApp/Text 786-423-4436.

* * *

With the heartfelt prayer and longing of each and every one of us, that we merit the final redemption through our righteous Moshiach, when we will have the resurrection of *'those who are dwelling within the earth'*, our Rebbe at their head, and we will hear *"New Teachings"* from his holy mouth, speedily in our days,

I remain,

Avrohom Aharon HaKohain ben Chana

Yom HaHilulah, 3rd of Tamuz, 5786

Introduction to this Mamor

This mamor was delivered in the new format that only our Rebbe delivered some of his mamorim: *Mamor Kein Sicha - Mamor in Like Kind of a Shicha*. The reasons the Rebbe gave for this new style of mamorim is (a) “*It will be easier for me and for you*”, and (b) “*This way I can ‘smuggle through’ another mamor*”.

By a mamor a specific preparatory melody was song, the Rebbe would tie his hand with a handkerchief, as his predecessors did while delivering a mamor, all Chasidim would stand, the Rebbe would close his eyes, and the Rebbe would speak in a special sing-song fashion. By a *Mamor Kein Sicha - Mamor in Like Kind of a Shicha*, there was no preparatory melody, the Chasidim would not stand (some Chasidim, the moment they realized that this was a *Mamor Kein Sicha - Mamor in Like Kind of a Shicha* would stand up), the Rebbe’s holy eyes were open, and most often, the mamor was delivered not in the specific sing-song fashion of a mamor. However, the Rebbe did tie his hand with his handkerchief. Simply speaking, the “*easier for you*” that the Rebbe was speaking of was that Chasidim did not need to stand. What the “*easier for me*” meant, I can only share what I witnessed, that in a regular mamor there was an intensity to the Rebbe’s delivering the mamor, a far quicker pace to the Rebbe’s talking, and an intensity in the Rebbe’s breathing. Deeper than this, it is beyond me to know what the Rebbe was referring to with the “*and easier for me*”.

Concerning the “*‘smuggle through’ another mamor*”, it was clear throughout all the generations that there was a danger and self-sacrifice every time that a Rebbe would bring us a *mamor teaching from above*. The *Alter Rebbe* was told by his teachers, the *Baal Shem Tov* and the *Mezritcher Maggid*, how there was a *Heavenly Tribune* upon him for revealing the *Tanay*. The *Alter Rebbe* sat in the *Tzar’s Prison* until the *Heavenly Tribune* was over. The days of prison for the *Alter Rebbe* was 53 days, coinciding with the 53 chapters that the *Tanya* consists of.

The *Alter Rebbe* was called upon to defend his teacher’s life, the *Mezritcher Maggid*, for the *Maggid’s* teaching of Chasidus. The *Alter Rebbe* did this with a metaphor of a prince who needed to digest the minerals of the center gem of his father’s crown in order to save the prince’s life. In Heaven they accepted the *Alter Rebbe’s* defense that Chasidus, the center gem of G-d’s crown, was needed down here in order to

save the spiritual life of the Jews in these hard and dark times of exile.

These are among the stories that were told to us by the Rebbeim throughout the generations. Based on this, we can understand the Rebbe's statement "*'smuggle through' another mamor*", in how the Rebbe is risking his life and bringing us beyond just the allotted amount of mamorim that the Heavenly Court is allotting to be brought to us down here.

* * *

No one had any way of knowing that in this '*nonchalant*' way of "*'smuggle through' another mamor*" the Rebbe was delivering what would later become the Rebbe's "*Mamor Habilulah*", which Chasidim would learn and recite on every "*Yom HaHilulah - Anniversary of the Day of Passing*" of the Rebbe.

This is based on a directive that the Rebbe gave for the first "*Yom HaHilulah - Anniversary of the Day of Passing*" of the Previous Rebbe in 5751. The Previous Rebbe, due to his health, was not delivering mamorim orally. Rather, he was directing the Rebbe on mamorim that he had previously delivered, the Previous Rebbe worked it over, and the Rebbe added on sources to verses and teachings cited. The Rebbe would then prepare them for print, and the Previous Rebbe would date them for when they should be given out. The calendar date of the Previous Rebbe's *Yom Hilulah* (the 10th of Shevat) was also the *yahrtzeit - Anniversary of the Day of Passing* for his grandmother, the saintly Rebbitzin Rivkah, and the Previous Rebbe gave out a *Four Mamor Series*, and the first was to be given out for this date, which on that year he himself returned his holy soul to Heaven. The Rebbe called this series the Previous Rebbe's *Hemshech HaHilulah - The Series of His Passing*". Next year, for the Previous Rebbe's first "*Yom HaHilulah - Anniversary of the Day of Passing*", the Rebbe directed on how after each of the three prayer services of the day, pieces of the mamor should be publicly recited.

The Rebbe, in the later years, would not deliver his mamorim orally. Rather, Chasidim would work on a previously delivered mamor of the Rebbe, writing the mamor with the sources, and with a clear flow, and the Rebbe would edit, correct, delete, and add to what they wrote, and this would go back and forth to the Rebbe, until

the Rebbe was satisfied, and allowed it to be called “*Mugab - Edited*” by the Rebbe. In the later years, the *Mugab Mamor* would carry a cover page, calling it a *Kuntres - Pamphlet* of the specific holiday it was being given out for. In our case, the mamor Chasidim chose to work over and send in to the Rebbe for the Rebbe to be *magiah* was this *mamor in like kind of a sicha* that the Rebbe had delivered on Shabbos Tet-zaveh, 5741.

The mamor, after being edited by the Rebbe carried the cover page of “*Kuntres Purim Kattan, 5752*”. This was the last mamor that the Rebbe would edit and then hand out *personally* to each and every Chosid, one by one, as they passed in front of the Rebbe. This all took place just weeks before the Rebbe’s stroke. Thus, Chasidim understood this mamor to be the Rebbe’s *Mamor Habilulah*.

As we learn through the mamor we can clearly see the Rebbe giving us guidance, strength, and directive for the bitter and dark time, until the Rebbe will physically be with us once again, with the arrival of the righteous Moshiach and the Resurrection of those who “*dwell in the earth*”, imminently in our days. Amein

* * *

If I may, I do want to point out how: (a) The Rebbe followed the way of his predecessor, the Previous Rebbe, in having his *Hilulah Mamor* being of a mamor delivered orally in the past, and than reworked and edited for print at the time it was to be released to the public, and (b) that this mamor would even in its original oral delivery be of the innovation of the Rebbe, in “*smuggle through*’ another mamor”.

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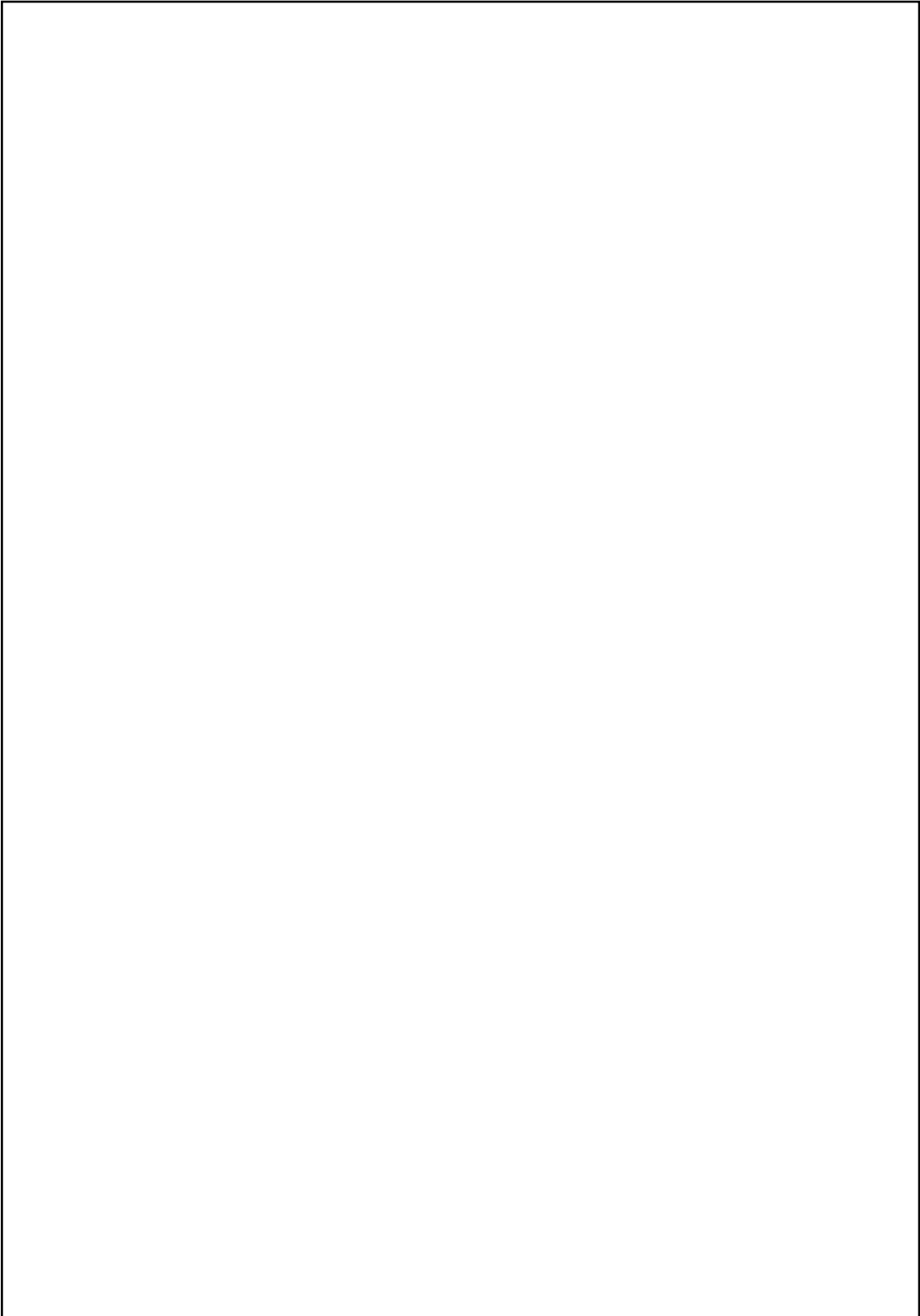
The Rebbe’s mamor is built upon a mamor of the Previous Rebbe, which was a must unique mamor. The Previous Rebbe said at that farbrenghehn that he knows that the Jewish party of the *N.K.V.D.* (later known as the *K.G.B.*), the *Yevisetska*, were present, and it is dangerous from him to speak, and nevertheless, he will speak openly. What the Rebbe said at this farbrenghehn led to their taking revenge in arresting the Previous Rebbe two months later, first sentencing him to death, which was turned over to being sent into exile, which was turned into the Previous Rebbe

being released, but that he would need to leave the USSR.

The mamor that the Previous Rebbe delivered at that farbrenghehn was all about the self-sacrifice that Mordechai had brought out of each and every Jew at the dark times of Haman's death decree upon the entire Jewish People.

In order to understand the Rebbe's mamor, we are going to have to first understand the structure of the Previous Rebbe's mamor, for the Rebbe builds a lot on the *order* of the concepts that the Previous Rebbe explains in his mamor. For starters, the Previous Rebbe's mamor is based in a verse of the Purim Megillah, and then connects to the Shabbat Torah-portion of Tetzaveh. The Rebbe's mamor opens with a verse of the Torah-portion of Tetzaveh, and then connects with the verse of the Purim Megillah.

I am not going to explain the concepts presently, as we will do that in length, chapter by chapter when learning the Rebbe's mamor.



Structure of the
Previous Rebbe's
Mamor

The Structure of the Previous Rebbe's Mamor

Upon which the Rebbe built his mamor

Chapter One: The mamor begins with the verse of Esther (-9:27) and the teaching of our Sages (-Shabbos 88a), “*Even so, they again accepted it (willingly) in the time of Ahasuerus, as it is written: ‘(The Jews) ordained, and took upon them, (and upon their seed, and upon all such as joined themselves unto them),’* (and he taught: The Jews) *ordained what they had already taken upon themselves* (through coercion at Sinai).” Upon this the Previous Asks, how can it be that what the Jewish People did not accomplish (to accept the Torah uncoerced) at Mount Sinia, when they and the physical world were at the great heights effected by the Exodus of Egypt, they were able to accomplish in the darkness of exile by Haman?!

The Previous Rebbe emphasizes the darkness of the exile was that Haman closed down the Torah schools for children, just as the evil king Achav did in the times of Isaiah, and Isaiah told Achav that you will not succeed in separating the children from the Torah. --It is important to note that Stalin and the USSR regime did the same at the time this mamor was delivered, and the Previous Rebbe was non-stop going on self-sacrifice for the children's Torah-education, and demanded the same from his Chasidim.

Chapter Two: The Previous Rebbe continues with the victory being through the children studying Torah. This is what the verse states (-Psalms 8:3), “*Out of the mouth of babes and sucklings You have established strength... in order to put an end to enemy and avenger*”. Wars are battled by one army of great strength facing another army of great strength, thus, what is the verse saying that the battle will be won by *babes and sucklings*? The answer is, that the verse states (-Zacharia 4:6), “*Not by military force and not by physical strength, but by My spirit,' says the L-rd of Hosts*”.

Thus, being that “*great strength is Torah*?” the question gets stronger, how is it that at the times of Haman when Jewish People were in a lowly state (Torah-study for children was forbidden), that they achieved what they couldn't in the higher state of being at the *Giving of the Torah*?

Chapter Three: (i) The verse states (-Isaiah 60:21), “*And your people, all of them righteous, shall inherit the land forever, a scion of My planting, the work of My hands in which I will glory.*” Every Jew is ‘righteous’ and a ‘a scion of My planting’. How does one reveal this ‘righteous’ and a ‘a scion of My planting’ that is within him? Through *self-sacrifice* for Torah and Mitzvos, which *self-sacrifice* is particularly in the times of exile. This is what we find that Mordechai gathered 22,000 students to study Torah, and when the enemies came, these children declared, “*whether to life or whether to death, we are bound to the Torah!*” However, we need to understand, how is that specifically in the darkest times of Haman being exalted by the king, that the Jewish People came to such a level of self-sacrifice?

(ii) The Sages teach (-Esther Rabba, portion 6:2), “(There was a Judean man -‘ishb’- in the Shushan citadel” – ‘ishb’ teaches that) *Mordechai, in his generation, was the equivalent of Moses, in his generation... Just as Moses stood in the breach, (as it is written (-Psalms 106:23) ‘He said He would destroy them, were it not for Moses His chosen one, who stood before Him in the breach...’) also Mordechai did likewise* ((-Esther 10:3), ‘A seeker of good for his people and spokesman of peace for all his descendants.’) *Just as Moses taught Torah to Israel, (as it is written (-Deuteronomy 4:5), ‘See, I have taught you statutes and ordinances’) also Mordechai did so (as it is written (-Esther 9:30), ‘Matters of peace and truth’)*”. Thus through Mordechai doing all this he caused that within the Jewish People shone their *Essence of the Soul*, and with this power they stood with self-sacrifice.

(iii) This begins to answer some of the questions that the Previous Rebbe has on the opening verse of the Torah-portion of Tetzaveh: “*And you (Moses) shall command the Children of Israel, and they shall take to you pure olive oil, crushed for the luminary, to elevate (keep lit) the candle (lights of the Temple’s Menorah being burning) perpetually.*”

Questions: (a) Why the “*And you (Moses) shall command the Children of Israel!*” instead of the usual “*command (in G-d’s name) the children of Israel!*”? (b) Why the “*and they shall take to you pure olive oil!*”, when the Menorah is kindled by Aharon, and not by Moses? (c) Why the “*crushed!*”, when

the primary issue is that it be “*pure olive oil*”, which is already stated in the verse, so what is the specific concept of “*crushed*”? (d) What is the concept of “*for the luminary*”, when it should have said “*to luminate*”? (e) What is the concept of Moses’ light of the Menorah being, “*the candle* (lights of the Temple’s Menorah being burning) *perpetually*”, when the verse tells us that the kindling of the candles by Aharon is, “*from evening to morning*”?

(iv) Which all of this is found also in our service to G-d, that the ultimate intention is to bring forth the “*to elevate* (keep lit) *the candle* (lights of the Temple’s Menorah being burning) *consistently*”, which then all of the worldly matters that the person occupies himself with are illuminated. --This is what the Previous Rebbe said previously, that through Mordechai (who is equivalent to Moses) teaching Torah to the 22,000 students, Mordechai caused that within the Jewish People shone their *Essence of the Soul*, and with this power they stood with self-sacrifice, and thus, “*all of the worldly matters that the person occupies himself with are illuminated*”.

Chapter Four: This is the concept of “*And you shall command - tetzaveh*”, which the word ‘*tzivu - commandment*’ also means ‘*tzavsa v’chibur - to connect*’. And when the *Moses of Each Generation* (“*And you shall*”) connects the Children of Israel with G-d, then, “*and they shall take to you pure olive oil*”, that Israel, through their service of Torah and Mitzvot, will add in the revelation of *Light* within Moses, and then it will be that *Moses’ Candle* will be “*the candle* (lights of the Temple’s Menorah being burning) *perpetually*” (and not just “*from evening to morning*”).

To understand this, the Previous Rebbe explains that Moses is called the *Faithful Shepherd*, which can also be translated as the *Shepherd of Faith*, that Moses (including the *Moses of Each Generation*) feed the Children of Israel *Faith*, that Israel can then serve G-d with self-sacrifice.

Chapter Five: (i) Israel’s primary faith is in the *Infinite Encompassing Circular Light*.

Note: The Previous Rebbe is going to take the next eight chapters explaining this in great detail.

(ii) Man is the *Small World*, and the world itself is the *Big World*, and all that exists in the *Big World* exists within the *Small World*. Thus (-Ecclesiastics 3:11), “*And also the world He put into their hearts*”, meaning that man can refine all that exists in the world.

(iii) As man has a soul which is his lifeforce, so too, there is the lifeforce of the world --as it is made up of all the different levels and parts, as that of man--, which is the *Finite Permeating Linear Light*, which is the individual lifeforce of every individual being of the world, with a vast difference between the *head* and the *feet*.

(iv) While the *head* has the virtue, the height, nevertheless, this is noticable through the *feet* (the power of standing up). And so too, the *foot* has a virtue over the *head* in that it can bring to *head* to where it can not go on its own. Thus, we understand how there is, through Israel, the elevation of Moses, “*and they shall take to you the olive oil*”. This is as the mystical secret of the verse, “*600,000 ‘feet’ that ‘I’ am in their ‘midst’*”, which mystically means that through Moses feeding Israel -the ‘*feet*’- with *Faith* and the power to serve with *self-sacrifice* (beyond *Wisdom* (intellect)) Moses, who is the dimension of *Wisdom*, now receives the *Infinite Encompassing Circular Light*, the “*‘I’ - Supernal Crown*”, that it permeate to be within Moses *internally* (rather than just *encompassing*), “*midst*”.

Chapter Six: Our Sages teach (-Baba Basra 9a), “*One who causes others to perform* (a meritorious act) *is greater than one who performs* (that act himself) (as it is stated (-Isaiah 32:17), ‘*And the causing of righteousness shall be peace, and the work of righteousness, quietness, and assurance forever*’).” Thus, one (*feet*) who supports Torah-study, and one who gets people, especially the simpletons (*feet*), to attend study-groups are greater. Thus we understand that the virtue of the *foot* (supporters) are greater than the *head*, even though from the perspective of *life* and *revelation* the *head* is greater. All *internal organs*, such as the *heart*, that life depends upon have greater heights of *life* and *revelation* than that of the *foot*. Even the hands, the poser of *action* have within them the *internal* dimension of *action*, intellect and emotion, as they draw. *Feet* have only the *external* dimension of *action*. Thus, the *feet* are the *lowest* dimension.

Chapter Seven: The Previous Rebbe continues with the details of the *Finite Linear* (internal individual faculties):

(i) The *Emotions (heart)* themselves are greater than the way they are within the *Interernal Dimension of Action*.

(ii) The *heart* and the *mind*, while they are both organs that life depends upon, however, in a healthy balanced person, they are separate functions, and the *head* is higher than the *heart*.

(iii) The Previous Rebbe points out that from the aspect of connection with the *Soul's Light* that is *beyond* permeating the body, there is the *Reusa D'Liba* of the *heart*, which is higher than the *head*.

(iv) Within *Reusa D'Liba* there are two dimensions: (a) One that comes from concentration and intellect (*head*), and (b) One that is the *Essence Will* of the *Essence of the Soul*. The latter is beyond permeating the body. Thus, within the body, the *head* is higher than the *heart*.

Chapter Eight: The Previous Rebbe now deals with the equivalence of what is in the *Small World* with what there is in the *Big World*. In man there are (as we subdivided it in this mamor) three dimensions: *Head, Body, and Feet*. So too in the *Big World* there are *Three Worlds: Creation, Formation, and Action*. And each of these worlds have an infinite amount of creations with them. This is all of the *Finite Permeating Linear Light*. Within the *Finite Permeating Linear Light*, which is the *Emanation of Kingship*, there are two dimensions: The *Close Flow of Sustenance*, and the *Distant Flow of Sustenance*, just as we find that: (a) The *king* is *exalted* (sustenance flowing from *Above: distant*), and (b) the king is *Involved* (decreeing laws, sustenance flowing from *Within: close*).

Chapter Nine: Until now we were discussing the *Finite Permeating Linear Light*. Now the mamor begins discussion the *Infinite Encompassing Linear Light*:

(i) The definition of *Infinite Encompassing Circular Light*, is not that it is

encompassing geographically. Rather, it means *encompassing* in the manner that it is *elusive*, and *beyond grasp*.

(ii) Jewish *faith* is that G-d vivifies the world in both dimension: (a) The *Finite Permeating Linear Light*, which we can *digest*, *internalize*, and *grasp*, and (b) the *Infinite Encompassing Linear Light*, which we cannot internalize, nor grasp. Thus, the *primary* concept of *faith* for a Jew is in the *Infinite Encompassing Circular Light*, which we cannot grasp.

(iii) Man *sees* that that which is not divinity dies (the body), while that which is divinity lives eternally (the soul), and thus, he understand that his life depends upon his body's *self-negation* to his soul.

(iv) Thus, in the *Finite Permeating Linear Light* it isn't applicable that much the concept of faith (for we can see and understand intellectually). The *primary* concept of *faith* for a Jew is in the *Infinite Encompassing Circular Light*.

Chapter Ten: (i) These two dimensions of *faith* (a. in the *Infinite Encompassing Linear Light*, and b. in the *Finite Permeating Linear Light*) are what we accept upon ourselves with the two verses (a) “*Hear o Israel, G-d is our G-d, G-d is one*” (in the *Infinite Encompassing Linear Light*), and (b) “*Blessed be the name of the glory of His kingdom for ever and ever*” (in the *Finite Permeating Linear Light*).

(ii) Which these two *faiths* are the: (a) *Supernal Knowledge - creatio nihilo ex*, in which G-d is *Something* and creations are *nihilo*, and (b) *Inferior Knowledge - creatio ex nihilo*, in which G-d is called *nihilo* (defying anything we can categorize as a defined *something*), and all creations are called *ex - a defined something*.

(iii) Thus, the two levels of *faith* are actually two levels of *self-negation*: (a) Self-negation of his very *existence (beingness)*, and (b) self-negation only of his *ego*, but not of his very *existence (beingness)*.

(iv) Nevertheless, in general, all concepts of *faith* are *encompassing* (and

not digested and internalized), as we see from the fact that (-Brochos 63a - Ayin Yakov), “*Even at the very mouth of the tunnel (breach), the thief calls out to the Merciful One (G-d)*”. He is *stealing*, but he has *faith* in G-d and is *praying* to G-d that he not be caught. This can only happen when his *faith* is *encompassing*, and not internalized and grasped.

Chapter Eleven: (i) Everyone can find within himself, at some refined level, the “*Even at the very mouth of the tunnel (breach), the thief calls out to the Merciful One (G-d)*”: (a) Asking G-d for something that is against His will for him, thinking that he deserves it. (b) That which he is asking G-d for is not only for the sake of G-d, meaning his service to G-d. (c) Not having absolute integrity in business. All of the above being because he sees himself as a *something* and of *importance*, an *ex*, and not a *nibilo*.

(ii) All of this is because *Faith* is *Encompassing*, and it needs to be *fed*, it needs a *livelihood* in order that it be internalized and digested. And this is done through Moses, the *Faithful Shepherd - Shepherd of Faith*. That Moses feed *faith* even to the *lower souls - 'feet'*.

Chapter Twelve: (i) This is (what was mentioned earlier that), “*And Your people are all righteous*”, that because of the *Source* of the soul, there is within every Jew both *Faiths*: of (a) “*Hear o Israel, G-d is our G-d, G-d is one*” (in the *Infinite Encompassing Circular Light*), and of (b) “*Blessed be the name of the glory of His kingdom for ever and ever*” (in the *Finite Permeating Linear Light*).

(ii) One’s service is to bring the *elusive faith* of the *Infinite Encompassing Circular Light* into the understanding and grasping of the conscious mind of the *Finite Permeating Linear Light*. That the *Faith* be *felt* and that it be *shining* in *revelation*.

(iii) (a) The grasping of the *Faith* of the *Finite Permeating Linear Light* is that he feel the *Divine Life-force* within everything, and (b) the *Faith* of the *Infinite Encompassing Circular Light* is that he feels the absolute *naught* of everything, as a small wise man with a minute amount of wisdom, in the face of an infinitely giant wise man, who is *essentially*

wise, as such of King Solomon.

Chapter Thirteen: (i) In truth, in the face of the *Infinite One*, blessed be He, *all* are an “*existence*” of a “*non-existence*”. Only, that the difference is, as in the example of the *Essentially Wise One*, The simpletons, which know nothing of *wisdom*, they want to get close to the *Essentially Wise One* and to serve him. However, those who have any *wisdom*, and thus have some grasp of *wisdom*, they feel absolutely naught, and thus, stay in a distance from the *Essentially Wise One*.

(ii) Thus, the *simpleton* - the *Lower Worlds*, sees himself as a *something*, while specifically the *wise one* - the *Higher Worlds*, sees himself as absolutely naught. --This is the difference between the *Two Knowledges*, which are the two levels of *Faith*, which are the two levels of *self-negation*.

Chapter Fourteen: (i) Understanding this notion of an “*Existence which is a Non-Existence, Yet Remains as an Existence?*”: In the service to G-d we find: (a) The nature of a man who loves, and get close to, Torah, however, they are embarrassed from their surroundings, being that the existence of the others disturb him. (b) However, when he is in a dimension of *Truth*, that everything exists only for the *Will of G-d*, then his service is one of truth, and existence of others doesn't interfere with his service. Thus, we find that there are auspicious moments (*Rosh Hashbanah, Yom Kippur*, etc.) when he experience a spiritual elevation, and nothing else *exists* to disturb him.

(ii) These two dimensions: (a) When he is effected by the *existence* of others, who in truth, are a *non-existence that are in existence*, then he is in the *Inferior Knowledge*, the *Lower Self-Negation* of only his *Ego*, which is the *Faith of the Finite Permeating Linear Light*. (b) When he stands *higher*, in a dimension of *Truth*, that nothing else has an *existence* before the *Infinite One, blessed be He*, then he is in the *Superior Knowledge*, the *Higher Self-Negation* of even his *Existence*, which is the *Faith of the Infinite Encompassing Circular Light*. --The Rebbe will explain this in the concept of how those who had self-sacrifice in Russia, and yet lost their self sacrifice when they arrived in America.

Chapter Fifteen (Closing Chapter): (i) Moses is the one that reveals within Israel the virtue of the “fool”, strengthens and reveals their *Faith*, that “*And Your people are all righteous*”, “*The scion of my planting*”, which refer to the Torah-school children.

(ii) In the dark times of exile, like in the times of Haman, Mordechai -- which “*Mordechai in his generation is equal to Moses in his generation*”-- and strengthened the *faith* of the people, and through this overcame the enemy.

(iii) This is the meaning of (the verse’s stating) “*crushed for the luminary*”, that in the times of exile, when Israel is broken, that is specifically when one reaches the “*Luminary - Essence of G-d*” Himself. Which this then is the, “*to elevate* (keep lit) *the candle* (lights of the Temple’s Menorah being burning) *perpetually*”, which is the “*The candle of G-d is the soul of man*”.

(iii) This is the, “*(The Jews) ordained, and took upon them, (and upon their seed, and upon all such as joined themselves unto them),*’ (and he taught: The Jews) *ordained what they had already taken upon themselves* (through coercion at Sinai)”. For at Mount Sinai the *Giving of the Torah* was as a revelation from *Above*. (Thus it wasn't the revelation of the *Essence of the Soul*, the *faith* of the *Infinite Encompassing Circular Light*). However, in the times of Achashverosh, which was like the times of King Achav, who closed the Torah-schools, and Isaiah told him (Achav), “*What will this help, for at the end, are not I and the children which G-d gave me as a sign and as a wonder among Israel?*”. And they rebuild that which Achav destroyed.

(iv) So too it was in the times of Haman, who tried to destroy everything, starting with the Torah-schools of children. Mordechai then gathered congregations in public, and strengthened their faith in G-d, through the Torah-study of the children, which they, the children, are the primary and the root of all. Specifically then, they “*ordained*”, with self-sacrifice, “*what they had already taken upon themselves*”.

(v) This is the ultimate purpose of exile, that when “*darkness covers the Earth*” we are given from *Above* the strength to stand with self-

sacrifice for the observance of Torah and Mitzvot. Through this we merit the redemption.

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The Order of Concepts in the Previous Rebbe's Mamor

Besides focusing and explaining *what* the Previous Rebbe is saying, the Rebbe will be focusing on the following order of the concepts that the Previous Rebbe is explaining in his mamor.:

First (Chapter One): “(The Jews) *ordained, and took upon them, (and upon their seed, and upon all such as joined themselves unto them),*’ (and he taught: The Jews) *ordained what they had already taken upon themselves* (through coercion at Sinai).”.

Question: How in such a low state of exile was Israel able to accomplish what they couldn't in the highest state of being at Mt. Sinai.

Answer: Specifically in exile was Israel's observance of Torah and Mitzvos with Self-Sacrifice. And the self-sacrifice of Israel was brought forth by Mordechai, the Moses of his generation. And this is why Israel was able to complete in the times of exile that which they couldn't at Mt. Sinai, for in exile it was done with self-sacrifice, which lifted them even higher than they were at Mt. Sinai.

Second: (Chapter Four): Through that which Moses ‘*bound - Tetzaveh*’ Israel with G-d, Israel elevated Moses, “*and they will take to you pure oil*”. Moses reveals the virtue within the “*feet*”, and the *feet* then elevate Moses, that the encompassing Crown now is internalized within Moses.

Third (Chapter Four): Moses is the *Faithful Shepherd, Shepherds* (feeds) *Faith* to his flock. Moses takes the *Faith* that every Jew has, but is *encompassing* the Jew, and Moses internalizes this *Faith* for the Jew.

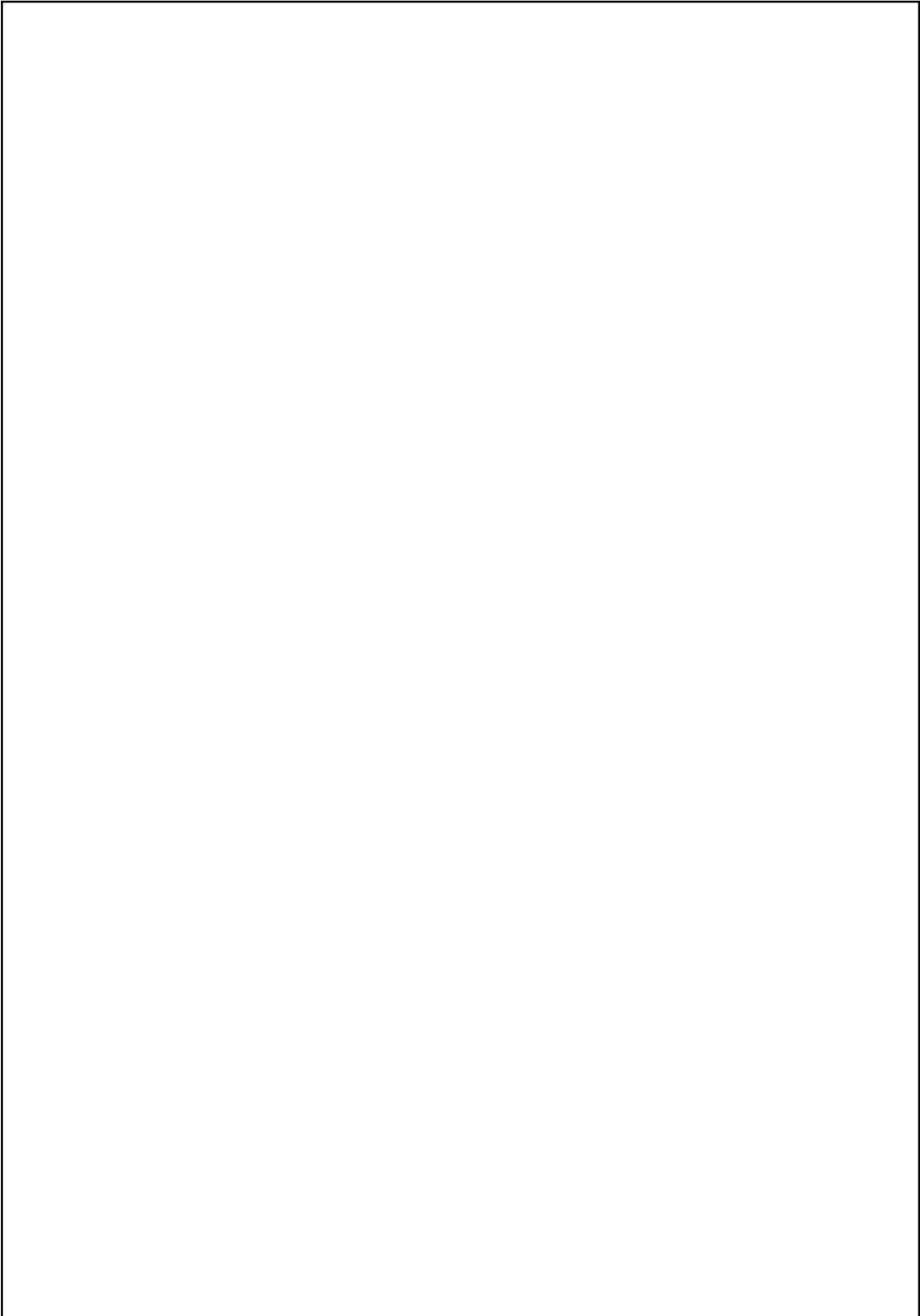
This applies not just to Moses himself, but to the Moses of every generation (“*Mordechai in his generation is as Moses in his generation*”).

The Previous Rebbe spends until Chapter Fourteen to explain in length that Moses, and the Moses of each generation, are the “*Faithful Shepherd, Shepherds* (feeds) *Faith* to his flock”.

Fourth (Chapter Fifteen): “*Crushed for the Illuminator*”, that in the times of exile, when every Jew is *crushed* (and their Torah and Mitzvos is with *self-sacrifice*) they reach beyond the *Light*, and into the *Illuminator* - the *Essence of G-d*.

* * *

Note: Besides the Rebbe explaining and extrapolating from the order in which the Previous Rebbe explains the concepts, the Rebbe will also focus on and extrapolate from the order of the verse’s “*crushed for luminary*” coming specifically after the “*and they will take for you pure olive oil*” rather than right after “*And you shall command the Children of Israel*”.



Structure of the Rebbe's Mamor

The Structure of the Rebbe's Mamor

Chapter One: The mamor opens with the opening verse of the Torah-portion of the Shabbos that the Rebbe delivered the mamor (-Exodus 27:20): “*You (Moses) will command the Israelites and they shall take to you clear olive oil crushed for the luminary, to kindle the lamp perpetually*”. Upon which the Rebbe asks five questions:

- (a) Why the unusual wording of, “*You (Moses) will command*”, instead of the regular wording “*Command the Children of Israel*”? (a1) Especially since this is not just a change in wording, but in meaning: “*You (Moses) will command*” notates that Moses is the commander, while, “*Command the Children of Israel*” notates that G-d is the commander, and Moses is but delivering G-d’s command!
- (b) Why the, “*and they shall take to you clear olive oil*” when it is Aharon, and not Moses, who will kindle the Menorah?
- (c) Why the “*clear olive oil crushed for the luminary*”, rather than, “*to illuminate*”?

Note: The Rebbe, unlike the Precious Rebbe, does not question, “*Why specifically the ‘crushed’, when what is primary is the ‘pure’ olive oil, already mentioned in the verse?*” --Even though the Rebbe may be hinting this with quoting ‘*crushed for luminary*’, and asked it should have said ‘*oil... for illumination*’ rather than staying with the words, ‘*crushed for illumination*’. However, even if the Rebbe is hinting to this, the Previous Rebbe makes these two separate distinct questions, and the Rebbe doesn’t.

See COMPILER’S NOTE at the end of this section.

- (d) Why the, “*to kindle the lamp perpetually*”, when the next verse states, “*(Aaron and his sons will set up the lighting... ensuring that the lamps burn) from later afternoon until morning*”?

Chapter Two: The Rebbe quotes and explains the answer of the Previous Rebbe: *Tetzaveh - Command* also means *Connect*. Thus the verse, “*And you shall ‘tetzaveh’ the Children of Israel*” means that Moses should connect the Children of Israel with the *Infinite Light*. And through Moses doing this there will be the “*and they shall take to you*”, which is as the elevation that the “*feet - the Children of Israel*” give to the *head - Moses*, that the encompassing “*I am*”, the, “*Supernal Crown - I am the L-rd your G-d*” is drawn within - internally and is digested by Moses.

Thus, questions (a) and (b) are answered.

Chapter Three: The Rebbe explains that the Previous Rebbe, in explaining his answer (quoted here in *CHAPTER TWO*) introduces and explains another concept. Moses is called “*Faithful Shepherd*” which can also mean “*Who shepherds (feeds) his flock faith*”. Even though Israel is of their own, “*Believers the Children of Believers*”, nevertheless, their instinctive faith can remain only on an *encompassing* manner. Moses *shepherds (feeds)* his flock that their *faith* should be brought into an internal and digestible manner.

The Rebbe goes on to explain that the Previous Rebbe, in his mamor, continues with saying that this which Moses is a “*Faithful Shepherd - Who shepherds (feeds) his flock faith*” applies also the “*Moses of Each Generation*”. Such as Mordechai, who, “*Mordechai in his generation is as Moses in his generation*”, who (Mordechai) in the time of the decree of Haman (to annihilate all of Israel), when observing Torah and Mitzvos was an act of *self-sacrifice*, Mordechai nevertheless publicly congregated Israel to strengthen their *faith*, and their observance of Torah and Mitzvos.

The Rebbe continues that after the Previous Rebbe explains in great length that Moses and the *Moses of Each Generation* strengthen the *faith* of Israel, he explains the emphasis of the verse, “*clear olive oil crushed for the luminary*”, and not *illumination*, that in the times of exile, when Israel is broken and crushed, they reach to the *Luminary*, the *Essence*, from which comes forth the *illumination*.

Here the Rebbe sets the question to the “*body*” of this mamor: *What is the connection between the explanation of the verse’s “crushed for the lumi-nary” (that it is specifically in the crushed and brokenness of Israel in exile that they reach the Luminary - the Essence) to that which “Moses and the Moses of Each Generation strengthen the faith of Israel” (when in the times of Moses, --and some of the Moses of Each Generation, such as in the times of King Solomon, and the likes, the Jews were not in a state of exile)?*

Chapter Four: The Rebbe deals with the *order* of concepts explained in the Previous Rebbe’s mamor: The explanation of the verse, “*And you shall command*” comes in connection with what the Previous Rebbe explains on the teaching of the Sages (-Shabbos 88a) upon the verse in the Megillah (-Esther 9:23), “*And the Jews accepted upon themselves what they had commenced to do*” that “(at Purim time) *they accepted* (upon themselves) *that which they had already began to do* (at Mount Sinai)”.

The Previous Rebbe asked upon this teaching that it is wondrous: *How is it that Israel, when being in the ultimate lowly state of darkness in the times of King Achashverosh, they achieved* (“*And the Jews accepted upon themselves*”) *that which they could not achieve in their highest state of being, in the times of the Giving of the Torah* (when they only achieved, “began to do”) ?!

The Previous Rebbe explains: *It is because at the ‘Time of the Decree’ Israel, with self-sacrifice --not only did not denounce their faith in G-d, but also-- observed Torah and Mitzvos. This self-sacrifice was awakened within Israel by Mordechai, the ‘Moses of His Generation’. This then is the meaning of the verse and teaching, “And the Jews accepted upon themselves what they had commenced to do” that “(at Purim time) They accepted (upon themselves) that which they had already began to do”, that through their self-sacrifice in actual observance of Torah and Mitzvos they reached a more elevated level than the one they were in at the time of the Giving of the Torah. Thus it was specifically in the Days of Achashverosh that “They accepted (upon themselves) that which they had already began to do”.*

With this, the Rebbe deals again with his question at the end of CHAPTER THREE: *Seemingly, the explanation to the verse’s “crushed for the*

luminary”, that through the ‘crushed’ they reach the *Luminary*, is an explanation to that which it is specifically in the ‘Time of the Decree’ we reach the exalted level of ‘self-sacrifice’ that comes from the ‘Essence of the Soul’ - *Luminary*, from which comes forth the *Light*, Thus, it is through this that Israel was in the state of ‘crushed’ that they revealed the *Essence of the Soul* ‘the *Luminary*’. However, from the *order* of the concepts explained in the *mamor*, where the concept of “crushed for the *luminary*” comes after the concept of ‘*Faithful Shepherd*’ tells us that the “crushed for the *luminary*” is connected with this that “Moses and the Moses of Each Generation feed and provide that the Faith of Israel should be *Internal* (and not just in an encompassing manner), and not with Israel’s being in a state of “crushed” in exile?

Chapter Five: The Rebbe begins to explain a concept, which will lead up to answering his question: The concept that Moses “*Feeds his flock Faith*”. That which Israel are naturally “*Believers the Children of Believers*”, with no need for proof, is in one of two manners:

- (i) Because “*Their Mazal’ San*”. Chasidus explains that the *Mazal* refers to the *Encompassing Dimension* of the soul, called *Chaya*, which “*sees*” Divinity, and this effects upon the dimension of the soul which permeate the body (called: *Nefesh*, *Ruach*, and *Neshomah*) that they should have *Faith in G-d*.
- (ii) The root of Israel’s *Faith* is from the *Essence of the Soul* (which this *Faith* is higher than that of “*Their Mazal’ san*”). For the connection of the *Essence of the Soul* to the *Essence of G-d* is an *Essence Connection*.

The difference between these two dimensions of *Faith* is that the *Faith* of the dimensions of the soul clothed within the body that comes from the “*Their Mazal’ san*” can remain only in an *encompassing* manner. The reason for this is that the *faith* is coming from a dimension that is definitively *Above and Beyond* clothing itself *within* the body, thus, it effects the dimensions of the soul clothed within the body in a like manner. Meaning that the *faith* it gives to the dimensions clothed within the

body is in a manner of “*Above and Beyond clothing itself within the body*” (Meaning: In a manner of encompassing only).

In order for Israel’s *Faith* (that is within the dimensions of the soul clothed within the body) to become internalized and digested within, there needs to be the revelation of the *Essence Connection* of the *Essence of the Soul*. The reason being that the *Essence of the Soul* is the *Essence* of the dimensions of the soul clothed within the body. Thus, the *faith* that the *Essence of the Soul* effects within the dimensions of the soul clothed within the body, is a *Faith* that is *Internal* and *Digested within*, their Essence.

Note: The soul dimension of *Mazal - Chaya* is its own dimension. *Chaya* is defined as being an *Encompassing Dimension*, which is “*Above and Beyond clothing itself within the body*”. Thus, its relationship with the *Lower Dimensions* of *Nefesh*, *Ruach*, and *Neshomah* is that of one dimension impacting another. Thus, the impact of *Chaya* upon *Nefesh*, *Ruach*, and *Neshomah* can only be within its (*Chaya’s*) own parameters, that of “*Above and Beyond clothing itself within the body*”.

However, the *Essence of the Soul* is not a dimension of its own, which stands separate from any other dimension of the soul. For it is The Essence of each and every dimension of the soul! It is the interior dimension of every dimension of the soul. Thus, that which it effects every dimension is in an internal manner.

With this explanation, the Rebbe suggests an answer to his question: *The concept of “For the luminary” is because that which Moses feeds and sustains Israel with Faith, that it be internalized, is through Moses revealing within Israel their Essence of the Soul - The Luminary. And that which the verse states “crushed” on the times of exile is because the primary revelation of the Essence of the Soul is through self-sacrifice, which primarily happens in the times of exile.*

Thus, the Previous Rebbe explains the “*For the luminary”* in connection

with “*that which Moses feeds and sustains Israel with Faith, that it be internalized, is through Moses revealing within Israel their Essence of the Soul - The Luminary*”. And nevertheless, the Previous Rebbe explains that the “*crushed for the luminary*” is of the being “*crushed and broken*” in exile, because “*the primary revelation of the Essence of the Soul is through self-sacrifice, which primarily happens in the times of exile*”.

The Rebbe is pointing out a very fine and delicate nuance here:

- (a) Moses, who is the realm of *Da’as*, feeds *Da’as* - “*Knowing: An Inner Recognition and Feeling*” for G-d and G-dliness to Israel. Which *through this* Moses is effecting that the *Encompassing experience of Faith* be brought into the *Permeating Internalized* (“*Knowing: An Inner Recognition and Feeling*”) *experience of Faith*.
- (b) The *Moses of Each Generation’s* being a *Faithful Shepherd* is that they bring the Children of Israel to a state of *Self-Sacrifice* of observance of Torah and Mitzvos, in the dark times of exile.

The primary concept of the *Faithful Shepherd* is that he feed the *Faith* itself, that *Faith* should not be of only the dimension of *Revelation - Their Mazal San’*, but rather, that *Faith* itself be of the *Essence of the Soul*, which this is what brings about the self-sacrifice --primarily in the time of exile -- for the observance of Torah and Mitzvos.

By Moses, his primary concept was to feed *Faith Itself*, that *Faith* should be of the *Essence of the Soul*, and not only of *revelations* of “*Their Mazal San’*”. Thus, that which he draws *Faith* from the *encompassing* experience into being *internalized* and *digested within* (into *knowledge and grasping*), is but an outcome of that which he feeds *Faith Itself*.

The reason for this “*outcome*” is as we said earlier, that the only way to bring *Encompassing Faith* into the *Internal knowledge and grasp* is through revealing the *Essence of the Soul*, which is the Essence (internal dimensions) *of the Lower Dimensions* of the soul, which are clothed *within* the

body. However, this “*internalizing the faith*” is not what Moses is “*primarily*” focusing on. Moses is focusing on the *Faith itself*, that it be of the *Essence of the Soul*, and not only of the “*Their Mazal’ san*”. What this “*feeding the Faith itself*” will do --internalize the encompassing-- is *not* Moses’ primary focus, but rather, only an *oncome* of what Moses is focusing on.

In other words: (a) The concept of *Faithful Shepherd* is to feed the *Faith itself*, that it be of the *Essence of the Soul’s Essence Connection* with the *Essence of G-d*. (b) The *primary* expression of the revelation of the *Faith of Essence of the Soul* within the *Lower Dimensions* of the soul, which are clothed *within* the body, is the actualization of *the observance of Torah and Mitzvos with self-sacrifice*.

That which the *Encompassing Faith* can be internalized in *Knowledge and Grasp*, due to the revelation of the *Essence of the Soul* within the *Faith*, is *not* the *primary* expression and focus of the *Faithful Shepherd - feeding his flock Faith*.

Thus, in this aspect (that “*The primary expression of the revelation of the Faith of Essence of the Soul within the Lower Dimensions of the soul, which are clothed within the body, is the actualization of the observance of Torah and Mitzvos with self-sacrifice*”), it is the “*Moses of Each Generation*” --who are *shepherding - feeding* his flock *Faith*, actualizing that the Children of Israel observe Torah and Mitzvos with *self-sacrifice*-- are even *greater* than that of Moses --who was *shepherding* his generation that *Faith* should be of the *Essence of the Soul*, and not only of the *revelations* of the “*Their Mazal San*”.

Compiler’s Note: In my humble experience, the delicate point of *CHAPTER SIX* is the most difficult chapter of this mamor, and thus cannot be grasped with just one reading.

Chapter Seven: Now the Rebbe explains the uniqueness of the self-sacrifice of Israel in the times of the Purim story, and thus, the uniqueness of Mordechai, as one of the “*Moses of Each Generation*”:

In the story of Purim, with the decree of Haman, it was *all* of Israel that stood for an entire year with self-sacrifice. In the story of Chanukah, with the revolt against the Syrian-Greeks in order to regain the Holy Temple, and to remove idols from the land, it was primarily only the Hasmonean High Priest, his sons, and the Maccabees, who went on self-sacrifice, but not *all* of Israel.

Thus, we will understand why is it that the Midrash states specifically concerning *Mordechai*, “*Mordechai in his generation is as Moses in his generation*”, when this applies to each of the “*Moses of Each Generation*”? However, the specific similarity between Moses and Mordechai is that they were *openly* the *Mose* of *all* of Israel, *openly* effecting *all* of Israel with their work of “*Faithful Shepherd -Shepherding --feeding; sustaining-- all of Israel Faith*”.

The Rebbe now takes a moment to apply this to the Previous Rebbe through a teaching on the terminology of “*Din V’Chesbon - Law and Accounting*” Seemingly, first we must make the *accounting* and then pass the *verdict - law*? However, the way the Heavenly Tribune works is that they first show the person the *accounting* of *someone else*, and when the person give a *verdict* on the *someone else*, then the Heavenly Tribune will hear this person’s *accounting*, and then they will apply the person’s own *verdict* (the *he* gave on the *someone else*) to his own *accounting*. Thus, the *law - verdict* actually comes *before* the *accounting*.

The Rebbe is applying this concept of “*the verdict one gave to someone else is then applied to the person himself*” to the verdict that the Previous Rebbe gave upon Mordechai, that he was a “*Moses of Each Generation*” who was uniquely similar to Moses, in that he was *openly* a “*Faithful Shepherd - Shepherding --feeding; sustaining-- to all of Israel Faith*”. By doing so, by giving this *verdict* on Mordechai, thus the Previous Rebbe gave this verdict upon himself.

Chapter Eight: With the above (*CHAPTERS FIVE and SIX*), the Rebbe explains the order of the concepts explained in the mamor of the Previous Rebbe upon

the verse “*And you will command...*”:

The order of the concepts in the Previous Rebbe’s mamor is:

- (a) Moses *connects* the Children of Israel with the *Infinite Light*, by feeding their natural *Faith*, that it now be from the *Essence of the Soul* (and not only from “*Their Mazal Sees*” dimension of the soul).
- (b) This applies to the “*Moses of Each Generation*”, as Mordechai who strengthened Israel to stand strong, with self-sacrifice, in Torah and Mitzvos.
- (c) The meaning of “*crushed for the luminary*”, that this which Moses reveals the “*luminary - Essence of the Soul*” is specifically by the “*Moses of Each Generation*”, in the times of exile, when Israel is “*crushed*”, and *they* bring forth the *self-sacrifice* from the *Faith* of the *Essence of the Soul*.

Thus, first there is the explanation of Israel being able to accept in the darkness of Purim’s “*Time of Decree*” what they couldn't accept at the spiritual heights of the *Giving of the Torah*, because only with the *self-sacrifice* when in exile could they reach the *Essence* (“*crushed for the luminary*”). Thus, the “*crushed for luminary*” is connected to the “*crushed and brokenness*” which will Israel performs Torah and Mitzvos with *self-sacrifice*.

Then there is the explanation of Moses being the “*Faithful Shepherd - Feeds the Faith of Israel*”.

Then there is the explanation that the “*Faithful Shepherd - Feeds the Faith of Israel*” is of the “*Moses of Each Generation*”, and that in essence it is even greater by the “*Moses of Each Generation*” than it is by Moses himself, because the “*Moses of Each Generation*” brings the deepest revelation of the *Essence of the soul*, which is in the *self-sacrifice* in observance of Torah and Mitzvos.

Then the mamor explains the “*crushed for luminary*”.

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Based on this, the Rebbe questions the order of the concepts in the *verse*. Why in the verse the “*crushed for the luminary*” comes after, and in connection to, the “*and they shall take to you pure olive oil*”, when according to what we just explained, the “*crushed for the luminary*” is specifically connected with the “*And you shall command*” of Moses being the “*Faithful Shepherd -Shepherding --feeding; sustaining-- Israel’s Faith*” (that Moses and the “*Moses of Each Generation*” reveals the “*luminary - Essence of the Soul*” within all of Israel)?!

Note: This question will be answered at the end of *CHAPTER ELEVEN*, at the end of the next journey of the mamor, in explaining the two dimensions of the “*Essence of the Soul*”.

Chapter Nine: The Rebbe points out a practical fact about the verse (on which the teaching of the Sages, upon which the Previous Rebbe bases his mamor), “*And the Jews accepted upon themselves what they had commenced to do*”: *This is a verse of chapter nine of the Book of Esther, which is after the miracle already took place!*

This forces the Rebbe to explain that there are *two* dimensions in this which the Previous Rebbe explaining the concept behind the “*They accepted in the ‘Days of Ahashverosh’ that which they (already) began to do* (in the time of the ‘*Giving of the Torah*’ at Mt. Sinai)”.

- (a) The way the “*accepted*” took place *during* the “*Time of the Decree*” (as is explained in the Previous Rebbe’s mamor).
- (b) The way the “*accepted*” took place *after* the miracle, which is far greater than the way the “*accepted*” was in the “*Time of the Decree*”.

Note: The latter is an innovation of the Rebbe!

The Rebbe is now applying these *two* dimensions to the “*crushed for the luminary*” --which will lead to the Rebbe’s answer to his question at the end of the previous chapter:

- (a) There is the “*crushed*” in the time of the “*crushed and broken*” of Israel *during* the dark times of exile, which brings Israel to the “*luminary - Essence of the Soul*”, through their *self-sacrifice* (as it was at the time when the Previous Rebbe delivered his mamor).
- (b) There is the “*crushed*” when Israel is in a state of physical “*broadness*” and spiritual “*broadness*”, *only that they are in exile* (as it was in *chapter nine* of the *Book of Esther*, *after* the miracle happened). This that Israel is “*crushed*” in this “*broad*” state of being is *only* because *they are in exile*.

The meaning of the latter is, this which Israel is “*crushed*” from being in exile --even when things are good for them, physically and spiritually-- is because the true will of a Jew is that there be the revelation of Divinity, and this “*true will*” reaches into his very *Essence of the Soul*, to the point that he becomes “*crushed*”. Even when there are great revelations of Divinity, but the fact that there is still an exile proves that the revelation that he is having is *not* of the *Essence of G-d*, and thus, from this that there isn’t *The Essence* shining by him, he is “*crushed*”.

This is what the *Alter Rebbe* himself experienced, and “*fed*” us the power to feel, “*I don’t want (even) Your Garden of Eden, I don’t want (even) Your World to Come, I want nothing more than You alone!*”

Thus, this second era of “*crushed*” in the times of “*broadness*” in exile comes also from the revelation of the *Essence of the Soul*.

Now, in *CHAPTER TEN* the Rebbe is going to explain how the latter experience of the *Essence of the Soul* in times of “*broadness*” in exile is

even *higher* than the first dimension of the revelation of the *Essence of the Soul* from the “*crushed*” during being “*crushed and broken*” from the suffering in exile.

Chapter Ten: In order to understand this, the Rebbe explains a concept behind the “*They accepted in the ‘Days of Ahashverosh’ that which they (already) began to do (in the time of the ‘Giving of the Torah’ at Mt. Sinai)’*”:

At the ‘*Giving of the Torah*’ there was the revelation of the *Essence of the Soul*, in a complete *self-negation* to the *Essence of the G-d*. This happened when Israel said, “*We will do and we will bear*”, putting “*we will do*” before “*we will bear*”. However, this “*acceptance*” *was effected by from Above*, as our Sages state (-Shabbos 88a), “*He (G-d) Held a mountain over them (Israel)*” (Chasidus explains the mountain to represents a great “*revelation of love*”). While the “*acceptance*” in the “*Days of Ahashverosh*” was from *Below*, from within the Jew *himself*.

These same *two* dimensions apply to the “*Revelation of the Essence of the Soul*”:

- (a) The “*Revelation of the Essence of the Soul*” that brings *self-sacrifice* to the “*Revealed Faculties (Intellect, Emotions, Thought, Speech, and Action)*”, that one *actually observe* Torah and Mitzvos with *self-sacrifice* is as an *additional concept* added to the “*Revealed Faculties*”. Meaning that the *self-sacrifice* is not *one* with the “*Revealed Faculties*”. --The Rebbe brings proof from those who had self-sacrifice for Torah and Mitzvot when they were under persecution in the USSR, but then lost their self-sacrifice to uphold Torah and Mitzvos when they came to America. If *self-sacrifice* would have been the *Essence* of their “*Revealed Faculties*”, then there would have been no difference as to what their ‘exile’ was: Whether it was the “*brokenness of tyranny*” or the “*brokenness of being different*”.
- (b) The “*Revelation of the Essence of the Soul*” that brings the concept of being *crushed and broken* from simply being *in exile* --albeit being in a state of “*broadness - ‘after the miracle’--*” is *one* with the *Essence of the Soul*.

There is the dimension of the *Essence of the Soul* which is a category that has its own *definition*, which is that it is “*Beyond the Form of Revealed Faculties*”. Thus, the “*luminary - Essence of the Soul*” that is revealed through *self-sacrifice*, is of the *Essence of the Soul* as it is *defined* in its *simplicity* that is *Above and Beyond* any *Form of the Faculties*.

While the “*luminary - Essence of the Soul*” which is revealed through being “*crushed*” about being in exile is of the *Essence of the Soul* as she is sourced within the *Essence of G-d*’.

Note: Let us understand, how is this different from what we explained earlier between the “*Their ‘Maṣal’ San*” and “*The Essence of the Soul*”?

The *Essence of the Soul* is not a *separate* dimension of *its own*. It is the *Essence* of the entire soul. However,

“*The Lower Essence of the Soul*”: The *Essence of the Soul* from which all the *details* of the soul come from. As the simple stands, there can exist no *particular detail*, which did not exist within the *general rule*. In this manner the *Essence of the Soul* is the *essence of each and every one of the Revealed Faculties*. However, this dimension of the *Essence of the Soul* remains only within its being *simplicity* without any *particular form*.

“*The Higher Essence of the Soul*”: The *Essence of the Soul* which is beyond “*general rule*” and “*particular detail*”. It is the *Essence* that is within the *particular detail*, meaning that it is the *Essence Simplicity* that is within the *Particular Form* of the *Particular Detail*.

Let us now see what the Rebbe is saying here:

“*The Essence of the Soul that drives Self-sacrifice*”: This is the *Essence* that remains only within its being *simplicity* without any *particular form*. It *drives* the “*Revealed Faculties*” to function in accordance with its *simplicity*, that there is only *one choice*, and that is *Torah* and *Mitzvos*, even if it demands *self-sacrifice*.

“*The Essence of the Soul that is crushed over exile*”: This is the *Essence* that is at the very core of *beingness* of each and every *Revealed Faculty*. It is *crushed* for the *Essence of Essence*, which is the *true will* and *true beingness* of every piece of the Jew is to be *one* with the *Essence of G-d*. Thus, this is an *Essence Connection* of the Jew with G-d.

Chapter Eleven: (i) Returning now to the Previous Rebbe’s explanation on the verse, “*And you shall command the Children of Israel, and they will take to you pure olive oil...*”, that after Moses connects Israel, then Israel will bring to Moses pure olive oil. Meaning, that Israel, through their serviced to G-d, will bring an addition to the revelation of *Light* within the dimension *Moses*.

The explanation to this is aligned with what we explained concerning the two dimensions of the *Revelation of the Essence of the Soul*:

(a) This which Moses “*Connected the Children of Israel (with G-d) - Shepherd -fed- his flock Faith*”, Moses fed the *Faith* of Israel (“*Believers the children of believers*”), that in addition to the way the *Faith* of Israel instinctively is, “*Their Maḥal Saw (revelation) - Encompassing*”, the *Faith* should also be from the *Essence of the Soul*.

[This is the reason for the wording “*And you shall command*”, in which Moses is the commander, mean-

ing here, “*the connector*”, for the perspective of the *Essence of the Soul* (which the “*Faithful Shepherd - Moses*” feeds the faith of his flock with) all are one (unlike the way the connection and unity is from the perspective of the *revelation* of “*His Mazal San*”, which in “*seeing*” there are *different* dimensions). Thus *Moses* reveals the *Essence of the Soul*, which is bringing the oneness and the unity, “*And you connect the Children of Israel*”.

(b) This *Revelation of the Essence of the Soul*, which Israel, through their service to G-d in aligning their *Revealed Faculties* with their *Essence of the Soul*, brings forth and becomes an addition to the dimension of the *Revelation of the Essence of the Soul* that Moses revealed within them. *This* is the “*And they shall take to you pure olive*” after “*And you shall command the Children of Israel*”.

[(ii) The Rebbe also explains this as it is within the *Unity of Israel* among themselves: (a) The *Unity of Israel* which comes from the *Revelation of the Essence of the Soul* that is “*an addition upon the Revealed Faculties*” needs that the Children of Israel, “*make their soul the primary, and their body secondary*”. However (b) The *Unity of Israel* which comes from the *Revelation of the Essence of the Soul* that is from the service of the Children of Israel “*to align their Revealed Faculties with the Essence of the Soul*”, which is the “*Essence of the Soul as it is in its source, the Essence of G-d*”, the “*Unity of Israel*” is then within *all* their dimensions.]

(iii) The Rebbe now explains the answer concerning the wording of the verse, “*A perpetual flame*”: (a) This which the soul (“*for the candle of G-d is the soul of man*”) is perpetual, with no changes, is through the *Revelation of the Essence of the Soul*, which is revealed through Moses (the “*Faithful Shepherd - who feeds the Faith of Israel that it be of the Essence of the Soul*”). However, (b) the Previous Rebbe explains that the *perpetual flame* happens through the “*and they will take to you pure olive oil*” the

sion of Moses. Which is it, that which Moses gives to Israel, or that which Israel brings to Moses?!

The explanation is that from the “*Revelation of the Essence of the Soul*” revealed from *Above* - through Moses (“*And you shall command the Children of Israel*”), which is the power of serving G-d with self-sacrifice, has within it a difference between “*evening*” darkness of exile, and “*morning*” broadness within exile. Thus this is the *lower* dimension of the *perpetual flame* of the “*Revelation of the Essence of the Soul*”.

However, from the “*Revelation of the Essence of the Soul*” revealed from *Below* - through the service of the Children of Israel, “*And they will take to you pure olive oil*”, aligning their *Revealed Faculties* with the *Essence of the Soul*, there is the true dimension of the *perpetual flame*, in which there is *no* differences between the *evening* and the *morning*.

(iv) And now the Rebbe answers his question of the end of *CHAPTER EIGHT*:

This explains why in the verse the “*crushed for luminary*” comes after the *And they will take to you pure olive oil*. Because in the verse’s “*crushed for luminary*” is included (not only the “*Revelation of the Essence of the Soul*” of “*And you (Moses) will command (connect) the Children of Israel*”, but also) the *Revelation of the Essence of the Soul*” of “*And they shall take to you pure olive oil*”, the service of the Children of Israel that the *Revealed Faculties* should be aligned with the *Essence of the Soul*, which *this* “*Revelation of the Essence of the Soul*” is the higher dimension of the *Essence of the Soul*, the way it is sourced within the *Essence of G-d*.

Chapter Twelve (Closing Chapter): The simple meaning of the verse (in contrast to the mystical meaning that the “*and they will take to you pure olive oil*” is what Israel gives to Moses, and the elevation within the dimension of the *Revelation of the Essence Within Moses*”) speaks of Moses commanding and giving strength to the Children of Israel also to do their service of “*And they shall take...*”

And so too with the *Moses of Our Generation* (the Rebbe refers this to the Previous Rebbe, and we follow after the Rebbe's ways, and refer this to the Rebbe), that his work is to awaken and to reveal the *Faith* of their *Essence of the Soul* within each and every Jew, in a manner that afterwards the Children of Israel work of their own strength, to the point that they become the "*Perpetual Candle*" in which there is no *changes*, and they effect that it should be so also in their *Revealed Faculties*.

Compiler's Note: One cannot help but to see in this last paragraph how the Rebbe is speaking to us from his *Mamor HaHilulah*.

And through this we merit imminently the true and complete redemption, which then there will be the revelation of Divinity also from the *Below*, and then it will be the bringing of the oil and the kindling of the candles also physically in the third Holy Temple, with the complete and true redemption through our righteous Moshiach, imminently so, truly and tangibly.

* * *

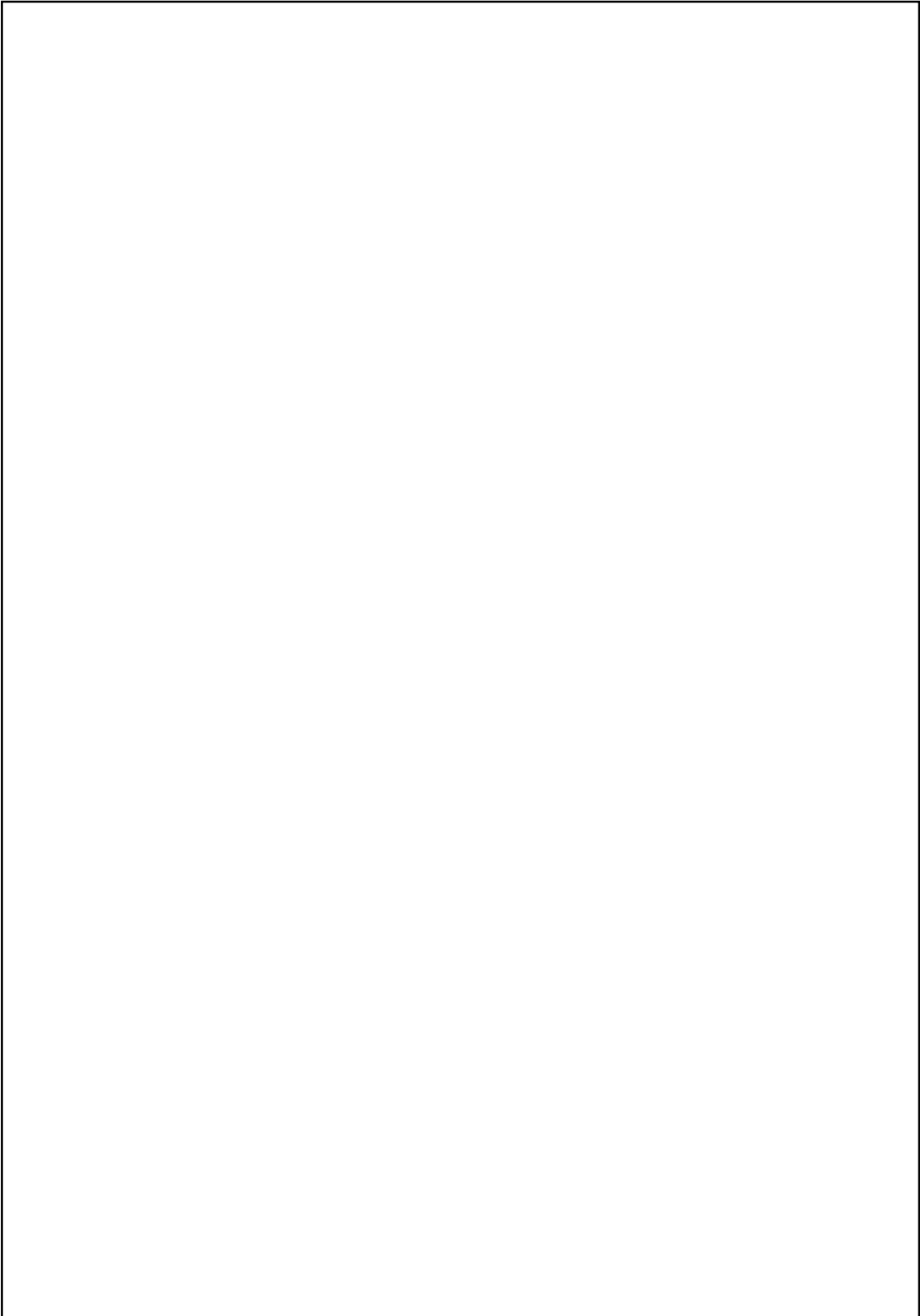
Compiler's Note: (a) The Rebbe's mamor is an entire innovation, which is not found in the Previous Rebbe's mamor, in that:

- (i) An entire new dimension within the *Revelation of the Essence of the Soul* is explained.

- (ii) Which it's expression is in the *good* era of exile, with a *broadness* of spiritually and physically, and yet he/she is broken from the fact that they are in exile and thus the *Revelation of the Essence of G-d* is lacking.

Which this may explain the second difference:

(b) The Previous Rebbe focus his mamor on a verse from, and a teaching upon, the Book of Esther - the Megillah of Purim. Which was the darkest era of exile of the Children of Israel. While the Rebbe focuses his mamor on a verse of the Torah, concerning the building and service of the Tabernacle - Holy Temple.



Chapter One

Introduction

The opening of the mamor is on the opening verse of the Torah-portion of the Shabbat that the mamor was delivered on: “*And you shall command the Children of Israel, and they shall take to you pure olive oil, crushed for luminary, to kindle a perpetual candle.*”

Note: Additionally on that year this Shabbos was the Shabbos before *Purim Kattan*, the *Small Purim* celebrated in the first Adar month of a leap year, when there are an Adar I and an Adar II. This may explain why the Rebbe build his mamor on a mamor of the Previous Rebbe that focused on both, a verse of the Book of Esther, and on the opening verse of this Torah-portion, even though the Previous Rebbe didn't deliver his mamor on Shabbat, but on *Purim Kattan* itself.

The Rebbe begins by asking questions on the verse (which are some of the questions that the Previous Rebbe asks in his mamor):

- (a) Why does this verse not use the regular wording for all other commandments, “*Command the Children of Israel*”, rather than “*And you shall command the Children of Israel*”? (ai) This is not just a question of wording, but of content. The wording, “*And you shall command*” expresses that Moses is the commander, while “*Command the Children of Israel*”, is G-d telling Moses to command the Children of Israel in G-d's name!?
- (b) Why does the verse state, “*and they shall take to you (Moses) pure olive oil*”, when it is Aharon who will be kindling the Menorah with this oil?
- (c) Why does it say, “*oil... crushed for luminary*”, when seemingly it should have said, “*oil for illumination*”?
- (d) The next verse states, “*from evening to morning*”, so why does this verse say, “*to kindle a perpetual candle*”?

בס"ד. שבת פרשת תצוה, יו"ד אדר-ראשון ה'תשמ"א*

ואתה תצוה את בני ישראל ויקחו אליך שמן זית זך כתיב למאור להעלות נר תמיד¹, וידועים הדיוקים בזה² דבכל הצויים שבתורה נאמר צו את בני ישראל וכיוצא בזה, וכאן נאמר ואתה תצוה את בני ישראל. ולהוסיף, דהדייק מה שנאמר ואתה תצוה הוא לא רק בהלשון אלא גם בהתכן, דלשון ואתה תצוה משמע שמשה הוא המצוה, וצריך להבין, הרי משה הוא השליח למסר לישראל את צווי הקב"ה, ולמה נאמר ואתה תצוה. גם צריך להבין מה שנאמר ויקחו אליך, שיביאו השמן למשה³ (אליך), דלכאורה, כיון שהעלאת הנרות היתה על ידי אהרן, למה הצריך להביא את השמן למשה. גם צריך להבין מה שנאמר שמן גו' כתיב למאור, דלכאורה הוה ליה למימר שמן גו' להאיר. גם צריך להבין, דבפסוק שלאחר-זה⁴ נאמר מערב עד בקר וכאן נאמר להעלות נר תמיד.

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

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

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

בס"ד. שבת פרשת תצוה, יו"ד אדר-ראשון ה'תשמ"א*

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

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

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*“When the help from Heaven. Shabbos Parshas Tetzaveh, 10th of First Adar (see INTRODUCTION to this chapter) 5741**”*

Although not a requirement, there is indeed an old Jewish custom to write B”H or BS”D, or to be more accurate, their Hebrew equivalents ב”ה (*Boruch Hashem - Blessed be The Name* (of G-d)) or בס”ד (*BiSeyata D’Shmaya - With the help of Heaven* (referring to G-d in Heaven)) at the beginning of a letter, and thus, also at the start of anything we write, including Torah-teachings. The reason for the latter version is because there are those who felt that being that *HaSHem* refers to *Ineffable Tetragrammaton*, “The” name of G-d, and thus, it may not be discarded in a non-respectful manner, thus, they turned to the *Aramaic* wording, and to the word *Heaven* to be referring to G-d.

“() Published in ‘Pamphlet Purim Kattan - 5752*’, For Tuesday ‘in which (G-d’s words) ‘it was good’ is doubled’, Purim Kattan... Sunday of Torah-portion Ki Sisa, 5752’.”*

There is an asterisk after the date being that the Rebbe orally delivered the mamor on that date. However, the written edited version that we have here, with its footnotes, were edited by the Rebbe, and given out in this printed form for Purim Kattan 5752 (1992).

When a mamor was edited by the Rebbe, the Rebbe himself would date it. For this Pamphlet the Rebbe dated it as, “For Purim Kattan (which was on) Tuesday” and the Rebbe went on to quote what our Sages say about Tuesday. At the end of

each of the *Six Days of Creation* the verse states, “*and G-d saw that it was good*”. Being that on Tuesday G-d (a) completed what He started on Monday, and (b) created what He created on Tuesday, thus on Tuesday there is twice the verse, “*and G-d saw that it was good*”. Therefore, in dating the pamphlet for Tuesday the Rebbe quotes our Sages that it is a day upon which G-d states *twice* “*that it was good*”.

The Rebbe, while saying that this mamor is in honor of *Purim Kattan* that was that year on Tuesday, nevertheless, the Rebbe dated the pamphlet itself with, “*Sunday of Torah-portion Ki Sisa* (which is the Torah-portion after Tetzaveh)”.

“*) *This pamphlet was distributed by the Rebbe, by his holy hand, to each and every man, woman, and child.*”

The Rebbe would often stand and distribute himself by his own holy hand to the people as they would walk by him, one-by-one. Most famously this was with the weekly “*dollar*” on Sundays. This was also with honey cake during the High-Holiday seasons. So too there was a time when it would be with Matzah before Passover, wine at the end of Holiday farbrengens. There was extraordinary times when the Rebbe would do so with a newly printed pamphlet. The Rebbe did this with this mamor, the “*Pamphlet Purim Kattan 5752*”.

“**) *On the report (given to the Rebbe) concerning the printing and dissemination of the mamor, the Rebbe answered: ‘**And may it be the will (of G-d) that it should effect the desired effect, and the time is auspicious, and ‘Healthy is their Mazal, etc.’ I will mention it at the burial place** (of my father-in-law, the (Previous) Rebbe).’*”

The Rebbe would receive a written report from the organization that would print and distribute the mamor. Not always did the Rebbe answer, and often when the Rebbe did answer it would be, “*I will mention it at the burial place* (of my father-in-law, the (Previous) Rebbe)”. This time the Rebbe elaborated his answer.

Every teaching is focused on giving a practical guidance of action in our service to G-d. Yet, in this case the Rebbe is beseeching of G-d that the “*desired effect*” take place. Simply speaking, the Rebbe is focusing in the mamor that there be the ultimate revelation of the *Essence of the Soul* as it is sourced within the *Essence*

of G-d, which the Rebbe *clearly explains* is when the Jew is *crushed* from the fact that he or she is in exile, regardless how good they have it, spiritually and physically in exile.

The Rebbe has asked of us numerous time that we shout out to G-d, “*Until When?!*” will we be in exile, and to do this with a *true will*, which comes from the highest place in the *Essence of Our Soul*.

At the time when the Rebbe gave this answer, it was safe to assume that this is what the Rebbe meant with, “*And may it be the will (of G-d) that it should effect the desired effect*”. However, now, after *Gimmel Tammuz*, the *Yom Hilulah* of the Rebbe, we can understand that the Rebbe, with his *Hilulah Mamor*, was praying and blessing that the mamor have its desired effect upon us during the darkest moments until the Rebbe is returned to us to be in a physical body, here, ‘*below ten handbreadths*’, with the coming of Moshiach, and the resurrection of “*those who are dwelling in the dust*”.

The Rebbe also speaks of the time that this pamphlet was printed and disseminated. It was the month of Adar, of which the Talmud rules that the “*Mazal*” of every Jew is healthy. This is based on a verse by Queen Esther (-9:22), “*and the month that was reversed for them from grief to joy and from mourning to a festive day*”. Thus the Rebbe answered that it is an auspicious time and the ‘*Mazal*’ is healthy.

Lastly, the Rebbe responded that he will be taking this report to his Rebbe at the *Tz'ion*, the burial place of the Previous Rebbe.

Note: The Rebbe once wrote of seeing the *Tz'ion of the Previous Rebbe* as “*nothing more than that the Rebbe moved over his office a few blocks*”.

* * *

וְאַתָּה תְּצוֹה אֶת בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ שְׁמֵן זֵית זָךְ כְּתִית לְמָאוֹר לְהַעֲלוֹת
נֵר תְּמִיד¹, וַיְדוּעִים הַדְּיוּקִים בְּזֶה² דְּבַכֵּל הַצּוּיִים שְׁבַתוֹרָה נֶאֱמַר צוּ אֶת בְּנֵי
יִשְׂרָאֵל וְכִיּוֹצֵא בְּזֶה, וְכֵן נֶאֱמַר וְאַתָּה תְּצוֹה אֶת בְּנֵי יִשְׂרָאֵל. וְלְהוֹסִיף,

דְּהִדְיוּק מֵה שֶׁנֶּאֱמַר וְאַתָּה תְּצַוֶּה הוּא לֹא רַק בְּהִלְשׁוֹן אֶלָּא גַם בְּהִתְכַּוֵּן, דְּלִשׁוֹן וְאַתָּה תְּצַוֶּה מִשְׁמַע שְׁמִשָּׁה הוּא הַמְצִינָה, וְצִוִּיךָ לְהַבִּיחַ, הֲרִי מִשָּׁה הוּא הַשְּׁלִיחַ לְמִסַּר לְיִשְׂרָאֵל אֶת צִוּי הַקִּבְ"ה, וְלָמָּה נֶאֱמַר וְאַתָּה תְּצַוֶּה.

“*And you shall command the Children of Israel, and they shall take to you pure olive oil, crushed for luminary, to kindle a perpetual candle¹, and it is known the emphases in this (verse)² that with all the commandments of the Torah it (the verse) states, ‘Command the Children of Israel’, and the likes, and here it states, ‘and you shall command the Children of Israel’ And to add to this (question) that the emphasis in what it is stated ‘And you shall command’ is not just in the terminology, but also in its content, for the language ‘And you shall command’ means that Moses is the commander, and we need to understand, for Moses is but the emissary to give over to Israel the commandment of G-d, thus why does it state, ‘And you shall command’.*”

The question begins with just one of wording. That is the way the Previous Rebbe asks it in his mamor. The Rebbe is adding on to the question that it is not just one of an unusual wording. Rather, it is a question of content. When the verse tells us that G-d spoke to Moses saying, command the Children of Israel, it is clear that G-d is the Commander, and that G-d is telling Moses to relate to the Children of Israel what G-d is commanding. However, when G-d states to Moses, “*And you shall command the Children of Israel*”, the content is now that Moses is to be the commander!?

גַּם צִוִּיךָ לְהַבִּיחַ מֵה שֶׁנֶּאֱמַר וְיָקָחוּ אֵלֶיךָ, שֶׁיָּבִיאוּ הַשֶּׁמֶן לַמִּשְׁחָה³ (אֵלֶיךָ), דְּלִכְאוּרָה, כִּיּוֹן שֶׁהַעֲלֵאת הַנְּרוֹת הַיְתָה עַל יְדֵי אַהֲרֹן, לָמָּה הַצִּוִּיךָ לְהַבִּיחַ אֶת הַשֶּׁמֶן לַמִּשְׁחָה.

“*Also we need to understand that which it states ‘And they shall take to you’ that they should bring the oil to Moses³ (‘to you’), for seemingly, being that the candles were kindled by Aharon, then why is it needed that the oil be brought to Moses?*”

The question is a practical one. Moses did not light the Menorah in the Tabernacle. This was done by Aharon, the High Priest. Thus, why is G-d commanding that the oil be brought to Moses? The oil should have been brought straight to Aharon?

גם צריך להבין מה שנאמר שמן גו' כתית למאור, דלכאורה הוה ליה למימר שמן גו' להאיר.

“Also we need to understand that which it states ‘oil... crushed for luminary’ for seemingly it should have said, ‘oil... for illumination?’”

The Rebbe presents a third question, which is, why does the verse state that the oil is ‘for luminary’, which is the *source* of light, when seemingly it should have said, ‘for illumination’, which is what the oil is for doing?

גם צריך להבין, דבפסוק שלאחרי-זה⁴ נאמר מערב עד בקר וכאן נאמר להעלות נר תמיד.

“Also we need to understand, for the verse following this (verse)⁴ states, ‘from evening to morning’ and here it states ‘to kindle a perpetual candle’?”

The final question is a seeming contradiction between our verse and the verse following it. In the verse following our it states, “*Aaron and his sons will set it up from afternoon until morning*”. While in our verse it states “*to kindle a perpetual candle*”?

Note: The Previous Rebbe from this question actually states that the candle kindled by Moses is a “*perpetual candle*”, while the candle lit from Aharon is “*from afternoon until morning*”. However, this can only be in the *spiritual dimension* of the verses, in which the candles are speaking of the souls of the Children of Israel. Because Moses did not physically light the Menorah in the Tabernacle.

Footnotes

1. ריש פרשתנו (תצוה).

1. Beginning of our Torah-portion (Tetzaveh).

2. 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).

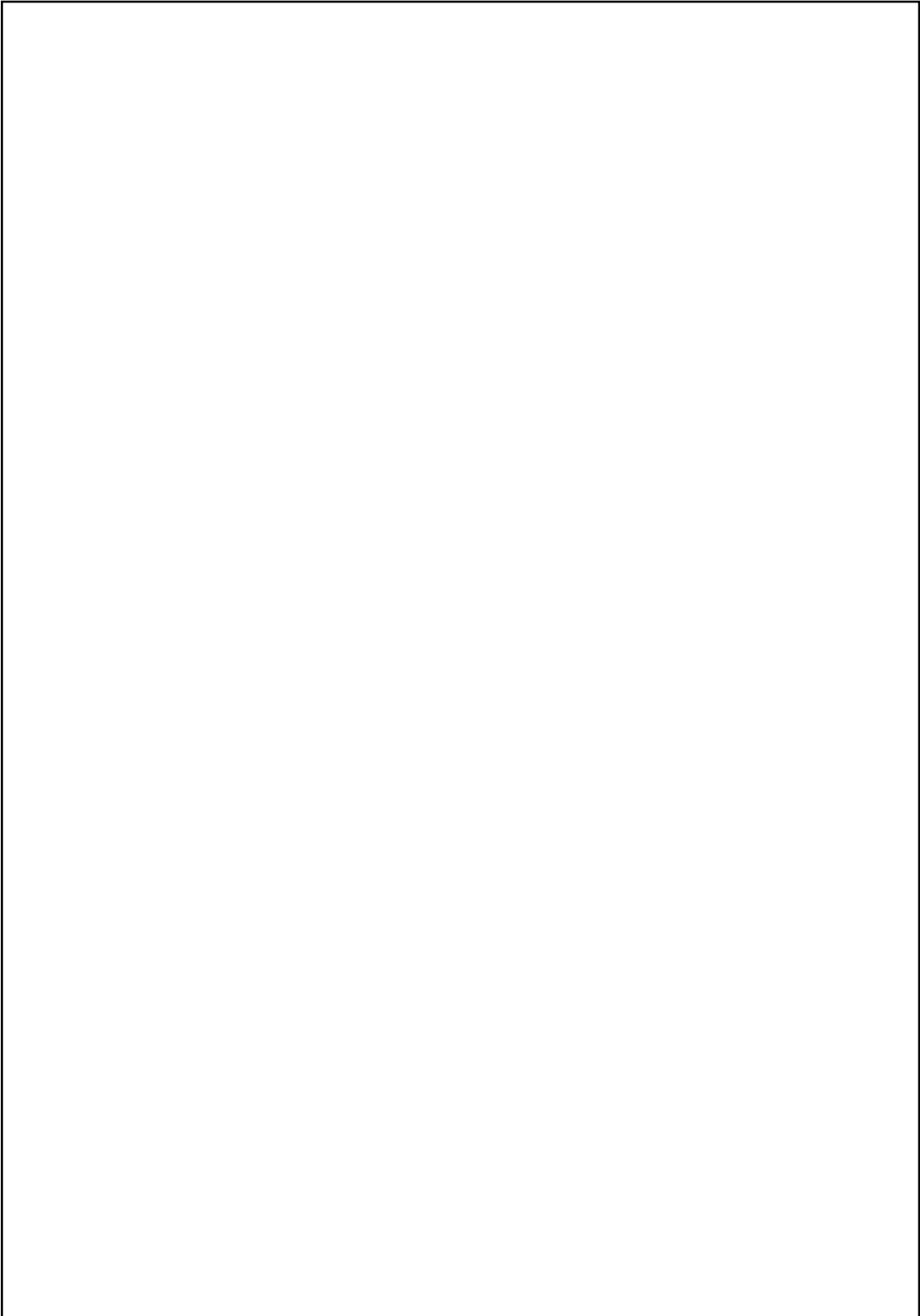
2. Ohr HaTorah, our Torah-portion (Tetzaveh), page 1541. (mamor) Opening Words V'Kibel HaYehudim 5687, Chapter 3 (Sefer HaMamorim 5687, page 113. 5711, [age 182).

3. רמב"ן עה"פ.

3. Nachmanides on the verse.

4. פרשתנו כז, כא.

4. Our Torah-portion 27:21.



Chapter Two

Introduction

In this chapter the Rebbe gives us the skeleton of the answer to some of the questions:

- (a) The word *tetzaveh* means *command*. However, there is a teaching that connects the etymology of *tzivu* (*tetzaveh*) to that of *tzavsa* which means *connect*. Thus, the opening phrase of the verse now reads, “*And you (Moses) shall connect the Children of Israel (with the Infinite Light)*”.
- (b) When Moses does this, then comes the second phrase of the verse, “*And they shall take to you pure olive oil...*”. Meaning that the Children of Israel now bring an addition, an elevation, within Moses.

Note: The Rebbe will explain later in the mamor that what this means is that first Moses feeds the *Faith* of the Children of Israel that it be from the *Essence of the Soul*. Then the Children of Israel work with this, and align their *Revealed Faculties* (intellect, emotion, thought, speech, and action) with the *Essence of the Soul*. This, in turn, brings to Moses an elevation in his own *Revelation of the Essence of the Soul*, that it be of the *Higher Dimension* of the *Essence of the Soul*, which allows for that which is in itself only *encompassing* by Moses, to now become *internalized* by Moses. For this *Higher Essence of the Soul* is not *defined* by a *simplicity that must deny ‘form’*.

The point being that this which Moses connects the Children of Israel to the *Infinite Light*, empowers the Children of Israel to do a service, which in return gives to Moses. --The Rebbe goes even higher than this, as we will see later on.

- (c) In brackets the Rebbe explains from another explanation on another verse (-Numbers 11:21) how it is that the Children of Israel can bring an elevation to Moses. “*Six hundred thousand people on foot are the people (lit. feet of the people) in whose midst I am*”. Mystically, the verse is referring to the Children of Israel as the *feet of Moses*. Thus, the verse is mystically saying that the *feet* are

bringing an elevation to Moses. The elevation is hidden in the words, “*midst I am*”. “*Onochee - I am*” refers to the *Supernal Crown*, which is *above* the *head*, and it *encompasses* the *head*. However, the *feet of Moses* bring about that the *encompassing ‘Supernal Crown - I Am’* should become digested and internalized into Moses - “*in their midst*”, into the midst of Moses’ *Revealed Faculties*.

- (d) The Rebbe concludes with explaining that this is what the verse means, that the Children of Israel, after Moses connects them with the *Infinite Light*, they in turn bring an elevation to Moses, as we explained in (b).

(ב) ומבאר כבוד קדושת מורי וחמי אדמו"ר (במאמרו הידוע דבור-המתחיל וקבל היהודים⁵ שנאמר בפורים קטן תרפ"ז⁶), דצווי (תצוה) הוא צותא וחבור⁷. וזהו ואתה תצוה את בני ישראל, שמשנה הוא מקשר ומחבר את בני ישראל עם אור אין-סוף⁸. ועל ידי שמשנה משפיע לישראל (שמקשר אותם עם אור אין-סוף), על ידי זה נעשה יתרון והוספה במשנה. [דמשנה וישראל הם דגמת ראש ורגל, כמו שנאמר⁹ שש מאות אלף רגלי העם אשר אנכי בקרב, דכל ישראל הם הרגלים דמשנה, ומשנה הוא הראש שלהם. וכמו שבאדם הרגלים מוליכים את הראש למקום שהראש מצד עצמו אינו יכול להגיע לשם, כמו כן הוא במשנה וישראל, שעל ידי ישראל (הרגלים דמשנה) מתוסף עלוי במשנה. דזהו מה שנאמר שש מאות אלף רגלי העם אשר אנכי בקרב, שעל ידי רגלי העם נמשך הגלוי דאנכי בקרב של משה¹⁰]. וזהו ואתה תצוה את בני ישראל ויקחו אליך שמן זית גו', דעל ידי שמשנה יצוה ויקשר את בני ישראל עם אור אין-סוף, על ידי זה יביאו בני ישראל שמן זית למשנה (ויקחו אליך), שיוסיפו תוספות אור במשנה.

(ב) ומבאר כבוד קדושת מורי וְחַמֵי אֲדָמוֹ"ר (בְּמֵאֲמָרוֹ הַיְדוּעַ דְּבוּר-הַמִּתְחִיל וְקִבֵּל הַיְהוּדִים⁵ שֶׁנֶּאֱמַר בְּפִרְסֵי קָטָן תִּרְפִּי"ז⁶), דְּצוּי (תְּצַוֶּה) הוּא צוֹתָא וְחִבּוּר⁷.

“**2) And** the Previous Rebbe **explains** (in his known mamor, *Opening Words V’Kibel HaYebudim*⁵, which was said on Purim Kattan, 5687⁶) that ‘*tzivu*’ (*tetzaveh*) is (from the etymology) *tzavsa v’chibur* (connection)⁷.”

Note: The Rebbe refers to the mamor of the Previous Rebbe as “*known*”. A chosid who lived in Russia, working in the Chabad underground group of keeping yeshivas, Torah-study, kosher food, mikvah, etc. alive in the times of Stalin, told me that he and the others knew by memory verbatim every word of this Purim Kattan fabrengehn of the Previous Rebbe. This mamor, together with the sichos, of the Previous Rebbe was their very life in these dark times.

The word *tetzaveh* in the verse means “*shall command*”. However, there is a teaching which connects the word with another etymology. That of the word *tzavsa*, which means connection, “*tzavsa v’chibur - connection and binding*”.

With this definition, the first phrase of the verse has an entirely different meaning. Now it is saying, “*And you (Moses) shall connect the Children of Israel*”:

וְהוּ וְאַתָּה תְּצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל, שֶׁמֶשֶׁה הוּא מְקַשֵּׁר וּמְחַבֵּר אֶת בְּנֵי יִשְׂרָאֵל
עִם אֹר אֵין-סוּף⁸.

“*And this is the meaning of ‘And you shall ‘tetzaveh’ the Children of Israel’, that Moses will connect and bind the Children of Israel with the Infinite Light*”⁸.”

וְעַל יְדֵי שֶׁמֶשֶׁה מְשַׁפֵּיעַ לְיִשְׂרָאֵל (שֶׁמְקַשֵּׁר אוֹתָם עִם אֹר אֵין-סוּף), עַל יְדֵי זֶה
נַעֲשֶׂה יִתְרוֹן וְהוֹסְפָה בְּמִשָּׁה.

“*And through this that Moses sustains Israel (that he connects them with the Infinite Light), through this there is made an advantage and addition within Moses.*”

The Rebbe will now divert in brackets to explain the concept of Israel bringing an advantage and addition to Moses, after which the Rebbe will explain that this is what the meaning of the verse is that through “*And you will connect the Children of Israel (to the infinite Light)*” then there will be the “*and they shall take to you pure olive oil...*”.

[דְּמֹשֶׁה וְיִשְׂרָאֵל הֵם דְּגִמַּת רֹאשׁ וְרַגְלִי, כְּמוֹ שֶׁנֶּאֱמַר⁹ שֵׁשׁ מֵאוֹת אֶלְפֵי רַגְלֵי הָעָם אֲשֶׁר אֲנֹכִי בְּקִרְבּוֹ, דְּכָל יִשְׂרָאֵל הֵם הַרְגְּלִים דְּמֹשֶׁה, וּמֹשֶׁה הוּא הָרֹאשׁ שְׁלֵהֶם. וְכְמוֹ שֶׁבְּאֲדָם הַרְגְּלִים מוֹלִיכִים אֶת הָרֹאשׁ לְמָקוֹם שֶׁהָרֹאשׁ מְצַד עֲצָמוֹ אֵינוֹ יָכוֹל לְהִגִּיעַ לְשָׁם, כְּמוֹ כֵן הוּא בְּמֹשֶׁה וְיִשְׂרָאֵל, שֶׁעַל יְדֵי יִשְׂרָאֵל (הַרְגְּלִים דְּמֹשֶׁה) מִתְּוֹסַף עֲלוּי בְּמֹשֶׁה. דְּזֵהוּ מֵה שֶׁנֶּאֱמַר שֵׁשׁ מֵאוֹת אֶלְפֵי רַגְלֵי הָעָם אֲשֶׁר אֲנֹכִי בְּקִרְבּוֹ, שֶׁעַל יְדֵי רַגְלֵי הָעָם נִמְשָׁךְ הַגְּלוּי דְּאֲנֹכִי בְּקִרְבּוֹ שֶׁל מֹשֶׁה¹⁰].

“[For Moses and Israel are as the imagery of ‘head’ and ‘foot, as it is stated⁹, ‘Six hundred thousand people on foot are the people (lit. feet of the people) in whose midst I am’, that all of Israel are the ‘feet’ of Moses, and Moses is their ‘head’. And just as by the person the feet walk the head to a place which the head on its own cannot reach there, so too it is with Moses and Israel, that through Israel (the feet of Moses) there is added on a virtue by Moses. For this is what is stated, ‘Six hundred thousand feet of the people in whose midst I am’ (meaning) that through the ‘feet of the people’ there is drawn the ‘Onochee - I Am’ in the ‘midst’ of Moses¹⁰].”

The verse “*Six hundred thousand feet of the people in whose midst I am*” simply means that Moses is saying, that he stands in the midst of 600,000 people (this number is just the makes ages 20-60). In the simple meaning the verses’ “*in whose midst I am*” is referring to Moses, as he is expressing himself to G-d, in response to, “*And You say, ‘I will give them meat, and they will eat it for a full month!’*”

Chasidus gives much mystical insight to this verse: (a) Everything that G-d gives to Israel has to come through Moses, the *head*. Thus, Moses’ response is not about “*how will G-d provide meat in the desert for a nation of 600,000*”, but rather, it is about Moses, who is the *Spiritual Leader*, crying out to G-d, “*And now you want me to be the one through whom meat is provided to the people?!*” (b) The question is not just about providing physical *meat*, but in essence, even for Moses, the *head*, to provide *spirituality* to Israel, the *feet*, is an incredible *descent* for Moses. Thus, in this verse is also hidden the answer to Moses:

Through Moses serving the 600,000 'feet', the 'feet' then bring and add on an additional virtue to Moses, that the dimension of 'Onoichee - I Am' which is the 'Supernal Crown' of G-d, which by its very definition (crown) lies above, and only encompasses, the 'head', now becomes digested and internalized 'in their midst' of Moses.

And with this understanding, the Rebbe returns to how the Previous Rebbe explains the verse, answering some of the questions on our verse:

זָהוּ וְאַתָּה תִּצְוֶה אֶת בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זֵית גֹּי', דְּעַל יְדֵי שְׂמִשָּׁה
יִצְוֶה וַיִּקְשֶׁר אֶת בְּנֵי יִשְׂרָאֵל עִם אֹר אֵין-סוּף, עַל יְדֵי זֶה יִבְיֵאוּ בְּנֵי יִשְׂרָאֵל שֶׁמֶן
זֵית לְמִשָּׁה (וַיִּקְחוּ אֵלֶיךָ), שְׂיֻסְיָפוּ תּוֹסְפוֹת אֹר בְּמִשָּׁה.

“And this is ‘And you will ‘tetzaveh’ the Children of Israel and they shall take to you olive oil...’ that through this which Moses is ‘yetzaveh’ and connects the Children of Israel with the Infinite Light, through this the Children of Israel brings olive oil to Moses (‘And they will take to you’), that there is added on an additional Light within Moses.”

The Rebbe concludes this chapter with defining the flow of the verse: Its is through the “*And you will ‘tetzaveh’ the Children of Israel*” that “*and they shall take to you olive oil*”.

With this some of the questions were answered: (a) G-d is telling Moses that it is Moses (“*And you will...*”) who is to ‘*tetzaveh - connect*’ the Children of Israel with the *Infinite Light*. (b) The Children of Israel take to Moses (and not to Aharon) the elevation of “*olive oil*”, in return of Moses’ giving to the Children of Israel the ‘*tetzaveh - connection*’ with the *Infinite Light*.

Footnotes

5. השייכות דהביאור בואתה תצוה גו' לוקבל היהודים גו' – ראה לקמן ס"ט ואילך.

5. For the relationship between the explanation on (the verse) “*And you shall command...*” and on the (the verse) “*And the Jews accepted...*” - See further in Chapter Nine and further.

This mamor is built upon explaining the verse “*And you shall command...*” in our Torah-portion. The journey for this is through the explanation on the verse “*And the Jews accepted...*” in the Book of Esther. Later on, the mamor will connect these two verse.

At first the connection will be through the words of the verse “*crushed for luminary*”. Then the Rebbe will get deeper and higher, in connecting it with the different dimensions of the “*And you shall 'connect'... And they shall take to you*”, with the fact that that, (a) the verse, “*And the Jews accepted...*” is talking about during the time of “*Time of the Decree*”, while (b) it is written in Chapter Nine of the Book of Esther, which is after the miracle already happened.

6. 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.

6. Printed in “HaTamim”, Issue 7, (page) 35c [(in the new edition, page) 336c]. Sefer HaMamorim 5686, page 110 and further. 5711, page 180 and further. -See there Chapter Four.

7. כ"ה גם בתו"א פרשתנו פב, א (עה"פ ואתה תצוה). ובכ"מ. וראה בהנסמן בתו"מ סה"מ אדר ע' נט הערה 55.

7. It is so (“*tziva (tetzaveh) is tzava v'chibur* (connection and bound)”) also in Torah Ohr, our Torah-portion, (page) 82a (on the verse, ‘*And you shall tetzaveh*’). And in many places. And see that which is cited in Toras Menachum, Sefer HaMamorim Adar, page 59, footnote 55.

8. 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 שמשוה מקשר את בני ישראל עצמם, כדלקמן סי"א.

8. So it is at the end of (the mamor) Opening Words V'Atoh Tetzaveh 5679 (Sefer HaMamorim 5679, page 256). And in many places. And in (the mamor) with these Opening Words (of) 5687, Chapter Four at its beginning (and likewise (at the) end of Chapter 15) (it states) "*connect the Children of Israel*" and he does not add on "*With the Infinite Light*". And we may say, that in that mamor it is explaining that Moses connected the Children of Israel (within) themselves, as it is (explained in this mamor of the Rebbe) in Chapter Eleven.

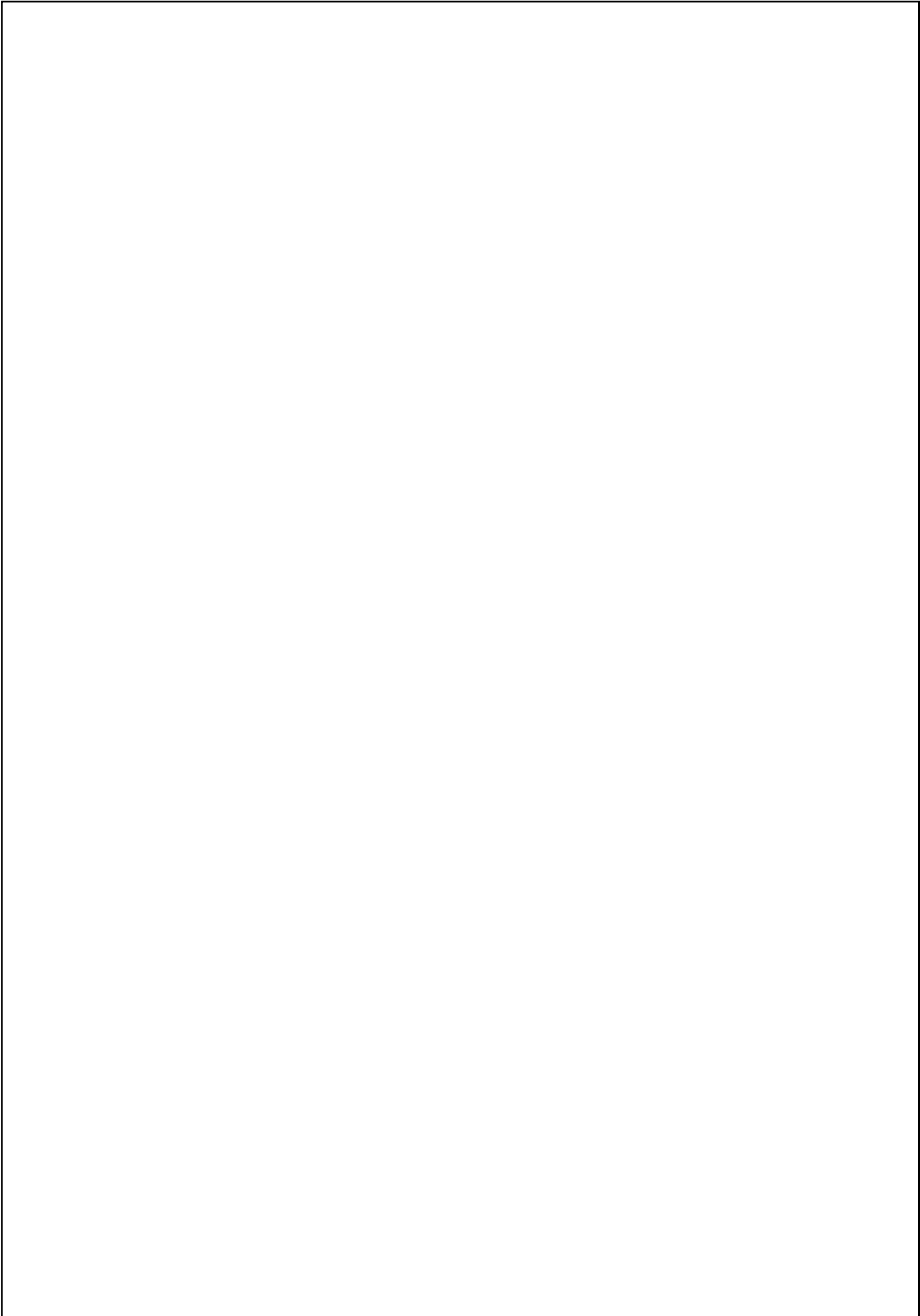
The Rebbe is dealing with a technical issue: The verse reads, "*And you shall 'tetzaveh - connect' the Children of Israel, and they shall take for you...*". The verse is not reading as G-d telling Moses to connect the Children of Israel *to anything*, but rather, that Moses is to connect, to unite, the Children of Israel *themselves*. The Rebbe himself will deal with this later on in *CHAPTER ELEVEN*. However, here, in *CHAPTER TWO*, the Rebbe is explaining it as that Moses is to connect the Children of Israel with "*the Infinite Light*". Thus, first the Rebbe is citing sources for *this* interpretation to the verse. Then the Rebbe points out that in a mamor of the Previous Rebbe it states just, "*To connect the Children of Israel*" and does not add on the words, "*To the Infinite Light*". Thus, the Rebbe is explaining that in *that* mamor, the Previous Rebbe is explaining the verse in the concept of Moses is to bring unity within the Children of Israel themselves (--as the Rebbe explains it as this as well further on in *CHAPTER ELEVEN*).

9. בהעלותך יא, כא.

9. (Torah-portion) Beha'alosecha (in the Book of Numbers), 11:21.

10. ראה בכ"ז בד"ה הנ"ל תרפ"ז ס"ה.

10. For all this see (the mamor) Opening Words mentioned above (V'Atoh Tetzaveh), 5686, Chapter Five.



Chapter Three

Introduction

In this chapter the Rebbe continues with the Previous Rebbe's mamor, how the Previous Rebbe is explaining:

- (a) The concept of, "*And you shall connect the Children of Israel*", that this is connected with the concept that Moses is called the "*Faithful Shepherd*" which also means that Moses shepherds --feeds-- his flock with Faith, that the inherent Faith of the children of Israel should be internalized by them.
- (b) That this concept of Moses being the "*Faithful Shepherd*" applies also to the "*Moses of Each Generation*". That they each strengthen the faith of the Children of Israel. Such as Mordechai, who was the "*Moses of His Generation*", who strengthened the faith of the Children of Israel that also in the dark times of the decree of Haman, that they stand with *self-sacrifice* in their observance of Torah and Mitzvos.
- (c) Then, after this, the Previous Rebbe explains the concept --answering the question-- of, "*crushed for luminary*", and not "*for illumination*". It is in the times of exile, when the Children of Israel are *broken and crushed*, that they reach the "*Luminary*", the *Essence*, from which all illumination emanate from.

And here the Rebbe asks his question, which drives the journey of the Rebbe's mamor: *What is the correlation between the explanation of the "crushed for luminary" with the concept explained just prior to this, that Moses (and the Moses of Each Generation) feeds and sustains the faith, that it be internalized?*

Simply speaking, the Previous Rebbe explained that the "*crushed for luminary*" is connected to the Children of Israel --observing Torah and Mitzvos with self-sacrifice-- in the *brokenness and the being crushed* in the dark times of exile. So, what is the correlation with this and the concept of Moses and the *Moses of Each Generation* being the "*Faithful Shepherd*", as the mamor explains what this title entails?

ג) ולבאר זה, מקדים בהמאמר¹¹ שמשנה רבנו 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 שמשנה רועה ומפרנס את ישראל בענין האמונה הוא שהאמונה תהיה בפנימיות. וזהו מה שכתוב בזהר¹³ ההיא אמונה דלעילא יתון ויתפרנס מניה על ידך (על ידי משה), דזה שמשנה זן ומפרנס את האמונה הוא שממשיך אותה בפנימיות. וממשיך בהמאמר, דזה שמשנה הוא רעיא מהימנא, הכונה בזה היא גם לאתפשטותא דמשה שבכל דור¹⁴, דראשי אלפי ישראל שבכל דור הם מחזקים את האמונה דישאל (שבדורם), שהאמונה שלהם תהיה בפנימיות. וכמו מרדכי¹⁵, שהיה האתפשטותא דמשה שבדורו, כמאמר רבותינו ז"ל¹⁶ שמרדכי בדורו כמשה בדורו, שגם בזמן גזרת המן, שלמוד התורה וקיום המצוות אז היה קשור עם מסירות נפש, הקהיל קהלות ברבים לחזק את אמונתם של ישראל בהוי' ולעמד חזק בלמוד התורה וקיום המצוות. ולאחרי שמבאר בארכה שמשנה ואתפשטותא דיליה שבכל דרא מחזקים את האמונה דישאל, מבאר¹⁷ 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. וצריך להבין השיכות דהפרוש בכתית למאור' להמבאר (בהמאמר) לפני-זה שמשנה [ואתפשטותא דיליה שבכל דרא] זן ומפרנס את האמונה שתהיה בפנימיות.

ג) ולבאר זה, מקדים בהמאמר¹¹ שמשנה רבנו נקרא רעיא מהימנא, דשני פרושים בזה. שהוא רועה נאמן של ישראל ושהוא זן ומפרנס את ישראל בענין האמונה.

“**3) And to explain** this, the mamor¹¹ prefaces that Moses, our teacher, is called ‘Raya Mehemna - Faithful Shepherd’ of which there are two interpretations. That he is a faithful shepherd to Israel (faithful, as an adjective), and that he feeds and sustains (shepherds, as a verb) Israel with the concept of faith (faithful, as a noun; thing).”

The mamor, in understanding what the “*And you shall connect the Children of Israel with the Infinite Light*” is, begins to explain a title that was given to Moses: *Faithful Shepherd*.

In its simple meaning, the title is one of describing *how* Moses did his job. Moses did it *par excellence*, he was a *Faithful Shepherd* to Israel.

However, there is a deeper meaning to this title, in that it describes *what* Moses did as the shepherd of Israel. Moses *shepherded*, meaning that he *fed* and *sustained* the Children of Israel with *Faith*.

Now the mamor goes on to explain what exactly this means:

דהאמונה שישנה בישראל מצד עצמם, שישאל הם מאמינים בני מאמינים¹², אפשר שתהיה בבחינת מקיף, וזה שמשנה רועה ומפרנס את ישראל בענין האמונה הוא שהאמונה תהיה בפנימיות.

“*For the faith that Israel has of their own, which Israel are ‘Believers the children of believers’¹², it is possible that it (their faith) should remain in an encompassing dimension, and this which Moses shepherds and sustains Israel in the concept of faith is that the faith should be internalized.*”

The Talmud rules and teaches us that each and every Jew is inherently, “*Believers the children of believers*”. For this the Children of Israel do not need to be shepherded. However, faith is in its own an *encompassing power*.

Note: In some teachings this is explained as the difference between *Faith*

and *Trust*. As one student once shared with me:

Faith is calmly watching the high-wire walker walking with his wheelbarrow, 'believing' that he will make it. Trust is getting into the wheelbarrow....

Faith of its own is an *abstract* dimension. Meaning, that it can exist without effecting one's behavior. For example, the Talmud (-Brochos 63a in Ayin Yakov) states, "A thief, at the mouth of the tunnel, calls out to G-d." The thief is about to commit a sin that G-d forbade him to do, and nevertheless, he calls out to G-d to protect him. His faith is real, however, it is *abstract*. That is what we mean that the inherent faith of a Jew can remain in an *encompassing* dimension.

With this we understand what it means that Moses *shepherds*, he *feeds and sustains* that the faith of the Jew should be *digested and internalized*, and not to remain *abstract* and *encompassing*.

וְהוּוּ מֵה שְׁכָתוּב בְּזוֹהַר¹³ הֵהיָא אֲמוּנָה דְלַעֲיָלָא יִתְזֶן וְיִתְפָּרְנֵס מִנִּיהַ עַל יְדֵךְ
(עַל יְדֵי מֹשֶׁה), דְּזֵה שְׁמִשָּׁה זֶן וּמְפָרְנֵס אֶת הָאֲמוּנָה הוּא שְׁמִמְשִׁיךְ אוֹתָהּ
בְּפְנִימִיּוֹת.

"And this is what is written in the Zohar¹³, 'This faith above, it is fed and sustained by you (through Moses)', that this which Moses feeds and sustains the faith (of the Children of Israel) is that he draws it into the internal (dimensions of the Children of Israel)."

The Rebbe is quoting and explain the statement of the Zohar that states, "This faith above, it is fed and sustained by you". The faith of its own is *above*, and it needs to be *fed and sustained*, meaning *internalized*, by Moses.

Note: Later we will see that the Rebbe explains that Moses is feeding the *Faith* itself (that the Jew inherently has). Because the faith that the Jew inherently has comes from the dimension of *Mazal* of his soul, which is an *encompassing* dimension. Moses is feeding this faith that it should not be from the *Mazal*, but from the *Essence of the soul*. The *Essence of the Soul* is not "stuck" in the *encompassing* dimension, but rather, it can be *internalized*. Thus, by Moses *feeding the faith*, it becomes *internalized*.

וּמְשִׁיךְ בְּהַמָּאֵר, דְּזֶה שְׂמֵשָׁה הוּא רַעֲיָא מְהִימָנָא, הַכּוֹנֵנָה בְּזֶה הַיָּא גַם
לְאַתְפְּשׁוּתָא דְּמֵשָׁה שְׂבַכְל דּוֹר¹⁴, דְּרַאשֵׁי אֶלְפֵי יִשְׂרָאֵל שְׂבַכְל דּוֹר הֵם
מְחַזְקִים אֶת הָאֲמוּנָה דְּיִשְׂרָאֵל (שְׂבַדוֹרָם), שְׁהָאֲמוּנָה שְׁלֵהֶם תְּהִיָּה בְּפָנִימִיּוֹת.

“And it continues in the mamor, that this which Moses is a ‘Faithful Shepherd’, the intention with this is that it is also concerning the ‘The extension (or manifestation) of Moses in every generation’. that the heads of the thousands of Israel of each generation, they are the ones that strengthen the faith of Israel (of their generation), that the faith be internalized.”

The Rebbe is pointing out that after the Previous Rebbe, in his mamor, explains the concept of Moses being the “Faithful Shepherds” who shepherds the Faith of Israel, that it be not only encompassing, but internalized, the Previous Rebbe then explains that this is not so only concerning the original Moses, but that it is also so concerning the *Moses of Each Generation*, that they are the ones who strengthen the faith of Israel of their generation, that their faith be internalized.

The Previous Rebbe then focuses on Mordechai, who had to strengthen the faith of Israel in his generation, in a time of tyranny and Haman’s decree of annihilation, that Israel should observe Torah and Mitzvos with absolute *self-sacrifice*:

וּכְמוֹ מְרַדְכֵי¹⁵, שְׁהִיָּה הָאֲתְפְּשׁוּתָא דְּמֵשָׁה שְׂבַדוֹרוֹ, כְּמָאֵר רַבּוֹתֵינוּ ז”ל¹⁶
שְׂמְרַדְכֵי בְּדוֹרוֹ כְּמֵשָׁה בְּדוֹרוֹ, שְׁגַם בְּזִמְנֵי גִזְרַת הַמֶּן, שְׁלִמּוּד הַתּוֹרָה וְקִיּוּם
הַמִּצְוֹת אִזְ הִיָּה קָשׁוּר עִם מְסִירוֹת נַפְשׁ, הַקְהִיל קְהִלוֹת בְּרַבִּים לְחַזֵּק אֶת
אֲמוּנָתָם שְׁלֵ יִשְׂרָאֵל בְּהִנְיָ וְלַעֲמַד חֲזַק בְּלִמּוּד הַתּוֹרָה וְקִיּוּם הַמִּצְוֹת.

“And as Mordechai¹⁵, who was the ‘The extension (or manifestation) of Moses’ of his generation, as the teaching of the Sages, of blessed memory¹⁶, that, ‘Mordechai in his generation is a Moses in his generation’ that also in the times of the decree of Haman, in which learning Torah and observing Mitzvos were bound with self-sacrifice, (and nevertheless, Mordechai) gathered congregations publicly to strengthen the faith of Israel in G-d, and to stand strong in Torah-study, and in Mitzvah-observance.”

The Rebbe continues with the listing the *order* of the concepts that the Previous Rebbe is explaining, which will soon culminate with the Rebbe’s question:

וְלֹאֲחֵרֵי שְׂמַבְאָר בְּאַרְכָּה שְׂמֵשָׁה וְאַתְפְּשׁוּתָא דִּילִיָּה שְׂבַכְל דְּרַא מְחַזְקִים אֶת

הַאֲמוֹנָה דִּישְׂרָאֵל, מִבְּאֵר¹⁷ דִּיזִק לְשׁוֹן הַכְּתוּב שֶׁמֶן גּו' כְּתִית לְמֵאוֹר (לְמֵאוֹר
וְלֹא לְהַאִיר), שֶׁבְּזִמְנֵי הַגְּלוּת, שֶׁכָּל אֶחָד וְאֶחָד הוּא נִשְׁבֵּר וְנִדְכָּא, כְּתִית, עַל
יְדֵי זֶה מְגִיעִים לְמֵאוֹר (הַעֲצָם) שֶׁמֶמֶנּוּ נִמְצָא הַאוֹר.

“And after he (the Previous Rebbe) explains in great length that Moses and his extensions in each generation strengthen the faith of Israel, he explains¹⁷ the emphasis of the wording of the verse, ‘Oil,, crushed for luminary’ (for luminary, and not, for illumination), that in the times of exile, when everyone is broken and depressed, ‘crushed’, it is through this that we reach the ‘luminary’ (the Essence), which from it all light emanates.”

The Previous Rebbe, after explaining the concept of Moses and the extensions of Moses of each generation being the “*Faithful Shepherd*” as he explains the meaning of this, now the Previous Rebbe explains the concept of “*crushed for luminary*”, as to why the verse doesn’t say, “*for illumination*”.

It is precisely in the times of exile, when the Children of Israel are “*crushed*”, broken and depressed --and yet they serve G-d with self-sacrifice-- that they reach the *Luminary - Essence*, from which all illumination comes from.

With this the Previous Rebbe answers yet another one of his questions on the verse, concerning the wording of “*crushed for luminary*” and not “*for illumination*”.

* * *

The Rebbe’s question is, the Previous Rebbe’s explanation of the reason for the verse’s wording of “*crushed for luminary*” being because of when Israel is *crushed* in exile, they reach the *luminary - Essence*, seemingly, is not connected at all with the lengthy explanation of Moses and the extensions of Moses in each generation being the “*Faithful Shepherd*” who feeds, sustains, and strengthens the faith of Israel, each in their generation. Thus, why is the Previous Rebbe explaining the prior in connection to the latter? What is the connection between these two concepts?:

וְצָרִיךְ לְהַבִּין הַשִּׁיכוֹת דְּהַפְּרוּשׁ בְּכְתִית לְמֵאוֹר' לְהַמְבַּאֵר (בְּהַמְאָמֵר) לְפָנֵי-זֶה
שֶׁמֶשָׁה [וְאֵתְפִּשְׁטוּתָא דִּילִיָּה שֶׁבְּכָל דְּרָא] זֵן וּמְפָרְנֵס אֶת הַאֲמוֹנָה שְׁתֵּהִיָּה

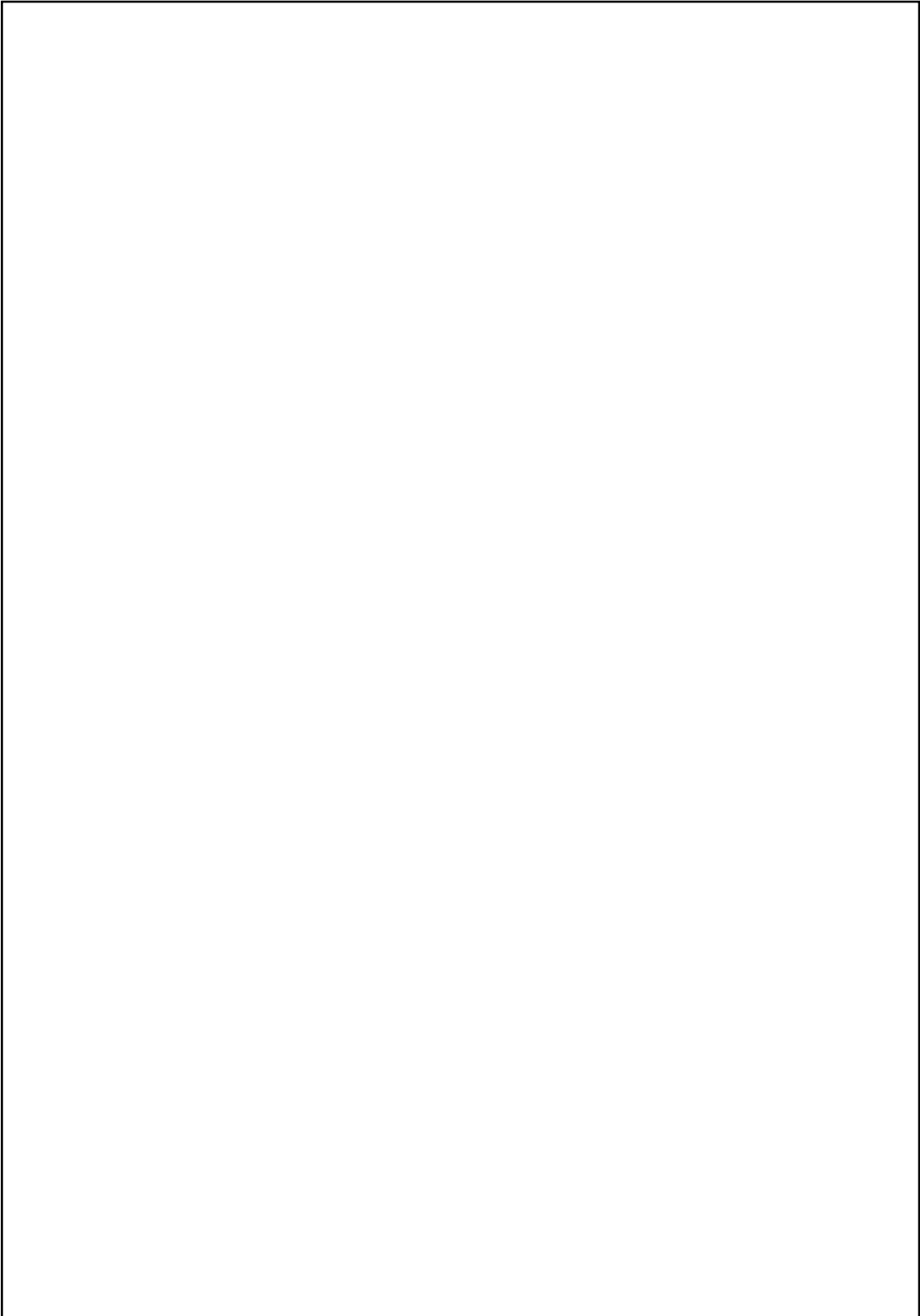
בְּפִנְיֵימִיּוֹת.

“And we need to understand the connection between the explanation of ‘crushed for luminary’ to that which is explained (in the mamor) before this that Moses [and his extension in every generation] feeds and sustains the faith (of Israel of their generation) that it be internalized.”

And with this question the Rebbe concludes this chapter, and sets the journey for the next few chapters.

Footnotes

11. סעיף ד.
11. Chapter Four.
12. שבת צז, א.
12. Shabbos 97a.
13. ח"ג רכה, ב.
13. Vol III, 225b.
14. תקו"ז תס"ט (קיב, א. קיד, א).
14. Tikkunei Zohar, Tikkun 69 ((pages) 111a. 114a).
15. ראה בד"ה הנ"ל תרפ"ז ס"ג וסט"ו.
15. See in (the mamor of the) Opening Words mentioned above 5687, Chapter 3 and Chapter 15.
16. אסת"ר פ"ו, ב.
16. Esther Rabba, Portion 6:2.
17. בד"ה הנ"ל תרפ"ז סט"ו.
17. In (the mamor of the) Opening Words mentioned above 5687, end of Chapter 15.



Chapter Four

Introduction

In this chapter the Rebbe is presenting a possible answer to his question, and then explains why this answer does not suffice.

In order to understand the answer that the Rebbe presents, let us remember that the Previous Rebbe's mamor begins with explaining the teaching on the verse "*And the Jews took upon themselves what they had commenced to do*", that in the days of the *Giving of the Torah* was but the beginning ("*commenced to do*"), and in the days Achashverosh was the "*acceptance*" ("*took upon themselves*"). The Previous Rebbe asks, "*this is wonderful*", for how is it that in the *darkest* days of Haman's decree the Jewish people accomplished that which they didn't in their highest moments at the *Giving of the Torah*?

The Previous Rebbe answers that it is because that in the times of Haman's decree Torah-study and Mitzvos-observance was with *self-sacrifice*, which is the revelation of the *Essence of the Soul*, that this is how the Jewish people accomplished in the dark times that which they couldn't even in their highest moment. The Previous Rebbe then explains that the Jewish people observing Torah and Mitzvos through self-sacrifice was awakened in them through Mordechai, the "*Moses of His Generation*".

In connection with this, the Previous Rebbe is explaining the "*crushed for luminary*" that it is through the being *crushed* in the dark times of exile, that the Jewish people - through observing Mitzvos with self-sacrifice - reach the *luminary - Essence*. Thus, it now makes sense that the Previous Rebbe connects the concept of "*crushed for luminary*" with the concept that it is the "*Moses of Each Generation*", such as Mordechai, who give the Jewish people the power to observe Torah and Mitzvos with self-sacrifice, through revealing within them the *Essence of the Soul*.

However, the Previous Rebbe goes on in great length that Moses, the original Moses, is the "*Faithful shepherd - Shepherd of Faith*". Moses was not shepherding the Jewish people in dark times of decrees. Thus, Moses didn't awaken *self-sacrifice* for Torah-observance. Yet, the Previous Rebbe seems to connect the "*crushed for luminary*" with this that Moses, the original Moses, *feeds and sustains* the faith of Israel. Thus, the question: *What is the connection between this and the "crushed for luminary"?*

(ד) והנה הבאור בפסוק ואתה תצוה בא (בהמאמר) בהמשך להמבאר בתחלת המאמר, דפרוש וקבל היהודים את אשר החלו לעשות¹⁸ הוא שקבלו מה שהחלו בהזמן דמתן תורה¹⁹. דבמתן תורה היתה ההתחלה (החלו לעשות), ובימי אחשורוש (בזמן גזירת המן) היתה הקבלה, וקבל היהודים. [ועל-דרך מאמר רבותינו ז"ל²⁰ על הפסוק²¹ קימו וקבלו היהודים, קימו מה שקבלו כבר, דזה שהקדימו נעשה לנשמע במתן תורה היתה רק הקבלה, ובימי אחשורוש²² קימו מה שקבלו²³]. ומדיק בהמאמר, שלכאורה הוא דבר פלא²⁴, דבמתן תורה היו ישראל בתכלית העלוי, והיה אז אצלם גלוי אלקות בדרגא הכי נעלית [דנוסף לזה שגם קדם מתן תורה היו גלויים נעלים ביותר, הגלוי שהיה ביציאת מצרים ובפרט בקריעת ים סוף, הנה הגלוי שהיה בשעת מתן תורה היה גלוי נעלה עוד יותר], ובימי אחשורוש היו ישראל בתכלית הירידה, דנוסף להעלם וההסתר שבכל גלות [דכל גלות הוא בדגמת גלות מצרים²⁵, וכמו שבגלות מצרים כתיב²⁶ ולא שמעו אל משה מקצר רוח ומעבדה קשה, על-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 ומצוות שלהם במסירות נפש. [דנוסף לזה שהיה להם מסירות נפש שלא לכפר חס-ושלום] כמבאר ב'תורה אור'²⁷, 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 ומצוות²⁸, ועד שהקהילו קהלות ברבים ללמד תורה במסירות נפש²⁹. 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 ומצוות נתעלו (בענין זה) למדרגה נעלית יותר מכמו שהיו בזמן מתן תורה, ולכן אז דוקא היתה הקבלה, וקבל היהודים.

ולכאורה יש לומר, שהפירוש ב'כתית למאור', שעל-ידי 'כתית' (נשבר ונדכא) מגיעים לה'מאור', הוא באור על זה שבזמן הגזרה דוקא באו למסירות נפש באופן נעלה ביותר³⁰. כי מסירות נפש היא מצד עצם הנשמה שלמעלה מגלוי, 'מאור' (שממנו נמצא האור), ועל ידי שהיו אז במצב ד'כתית' (נשבר ונדכא), נתגלה עצם הנשמה, 'מאור'. אבל מהמשך וסדר הענינים בהמאמר שהפירוש ב'כתית למאור' בא לאחרי הענין ד'רעיא מהימנא', משמע, דענין כתית למאור שיה גם לזה שמשה זן ומפרנס את האמונה שתהיה בפנימיות.

(ד) וְהִנֵּה הַבְּאוּר בְּפֶסוּק וְאַתָּה תִּצְוֶה בָּא (בְּהִמָּאֵר) בְּהִמְשַׁךְ לְהַמְבַּאֵר
בְּתַחֲלַת הַמָּאֵמֶר, דְּפָרוּשׁ וְקִבֵּל הַיְהוּדִים אֶת אֲשֶׁר הִחֲלוּ לַעֲשׂוֹת¹⁸ הוּא
שֶׁקִּבְּלוּ מֵה שֶׁהִחֲלוּ בְּהַזְמַן דְּמַתַּן תּוֹרָה¹⁹.

“**4) And Behold** the explanation to the verse ‘And you shall connect’ comes (in the mamor) in connection to the beginning of the mamor, the explanation that ‘And the Jews took upon themselves what they had commenced to do¹⁸’ is that they accepted that which they began in the time of the Giving of the Torah¹⁹.”

דְּבַמַּתַּן תּוֹרָה הִיְתָה הַהֲתַחֲלָה (הִחֲלוּ לַעֲשׂוֹת), וּבִימֵי אַחַשְׁוֵרוֹשׁ (בְּזַמַּן גְּזִירַת
הַמֶּן) הִיְתָה הַקִּבְּלָה, וְקִבֵּל הַיְהוּדִים.

“That at the Giving of the Torah there was the beginning (‘commenced to do’), and in the days Achashverosh (in the time of the decree) there was the acceptance, ‘took upon themselves’.”

[וְעַל-דֶּרֶךְ מֵאֵמֶר רַבּוֹתֵינוּ ז"ל²⁰ עַל הַפֶּסוּק²¹ קִיְמוּ וְקִבְּלוּ הַיְהוּדִים, קִיְמוּ מֵה
שֶׁקִּבְּלוּ כְּבָר, דָּזָה שֶׁהַקְּדִימוּ נַעֲשֶׂה לְנִשְׁמַע בְּמַתַּן תּוֹרָה הִיְתָה רַק הַקִּבְּלָה,
וּבִימֵי אַחַשְׁוֵרוֹשׁ²² קִיְמוּ מֵה שֶׁקִּבְּלוּ²³].

“[As that of the teaching of our Sages, of blessed memory²⁰, on the verse²¹ ‘The Jews ordained and accepted upon themselves’, they ordained that which they already had accepted upon themselves, that this which they prefaced ‘we will do’ to ‘we will hear’ at the Giving of the Torah was only the acceptance, and in the days of Achashverosh²² they **ordained** that which they (had already previously) accepted²³].”

The Rebbe’s question was about the association of the Previous Rebbe explanation on the “Crushed for luminary” with his explanation of Moses and the Moses of Each Generation being the Faithful Shepherd - Shepherd of Faith for Israel.

The Rebbe is now taking a step back, so to speak, and explaining that in the Previous Rebbe’s mamor the entire verse of “and you shall command... crushed for luminary...” is connected with what the Previous Rebbe explains on the teaching upon which the Previous Rebbe sets his mamor, which is the verse “And the Jews took upon themselves what they had commenced to do”, and the teaching of our Sages upon this verse that in the days of the Giving of the Torah was but the beginning,

and in the days Achashverosh was the “*acceptance*”.

With this the Rebbe is going to lay forth the flow in the Previous Rebbe’s mamor, in which the correlation between the explanation on the “*Crushed for luminary*” with the explanation of Moses and the *Moses of Each Generation* being the *Faithful Shepherd - Shepherds of Faith* for Israel, is understood:

ומדיק בהמאמר, שלכאורה הוא דבר פלא²⁴, דבמתן תורה היו ישראל בתכלית העלוי, והיה אז אצלם גלוי אלקות בדרגא הכי נעלית

[דנוסף לזה שגם קדם מתן תורה היו גלויים נעלים ביותר, הגלוי שהיה ביציאת מצרים ובפרט בקריעת ים סוף, הנה הגלוי שהיה בשעת מתן תורה היה גלוי נעלה עוד יותר],

“*And he punctuates in the mamor, that seemingly this is a wondrous matter²⁴, for at the Giving of the Torah Israel was in absolute elevation, and there was by them a revelation of Divinity at the highest level.*”

[*That in addition to this that before the Giving of the Torah there was extremely elevated revelations, the revelation that there was at the exodus of Egypt, and particularly at the Splitting of the Sea of Reeds, behold, the revelation that there was at the time of the Giving of the Torah the revelation was even more elevated*],”

This was the state of the Children of Israel at the time of the *Giving of the Torah*.

ובימי אחשורוש היו ישראל בתכלית הירידה, דנוסף להעלם וההסתר שבכל גלות

[דכל גלות הוא בדרגמת גלות מצרים²⁵, וכמו שבגלות מצרים כתיב²⁶ ולא שמעו אל משה מקצר רוח ומעבדה קשה, על-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.

“And in the days of Ahashverosh, Israel was in an ultimate descent, that in addition to the concealment and the hiddenness of every exile,

[For every exile is in the imagery of Egypt²⁵, and just as with the exile of Egypt it is written²⁶, ‘but they did not hearken to Moses because of shortness of breath and because of hard labor’, so too it is with all exiles, that there are some trials in observing Torah and Mitzvos],

Behold, then (at the time of the decree of Haman) there was an even deeper concealment and hiddenness (than that of every exile),

And nevertheless, at the time of the Giving of the Torah, when Israel was in absolute elevation, there was only the beginning (‘began to do’), and at the time of the decree of Haman, as they were in absolute lowliness, it was specifically then that they accepted that which they began to do at the Giving of the Torah.”

Thus, the Previous Rebbe’s mamor begins with his question on the teaching of the Sages on the verse in the Book of Esther.

Then the Previous Rebbe gives his answer:

· ומבאר בזה, דבזמן הגזרה, היה קיום התורה ומצוות שלהם במסירות נפש.

[דנוסף לזה שהיה להם מסירות נפש שלא לכפר חס-ושלום] כמבאר בתורה אור²⁷, 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 ומצוות²⁸, ועד שהקהילו קהלות ברבים ללמד תורה במסירות נפש²⁹.

“And he explains, that in the time of the decree, their observance of Torah and Mitzvos was with self-sacrifice.

[That in addition to this that there was their self-sacrifice not to disbelieve, Heaven forbid, [as explained in ‘Torah Obr’²⁷, that if they would have abandoned their religion nothing would have

been done to them (Haman would have left them alone)], for the decree was only on the 'Yebudim (a title for those who do not denounce their belief in G-d) , and nevertheless, there did not arise in their mind an external (foreign) thought, Heaven forbid], they had self-sacrifice even on the observance of Torah and Mitzvos²⁸, to the point that the publicly congregated congregations to study Torah with self-sacrifice²⁹].”

Then the Previous Rebbe explains:

וְהַתְּעוֹרְרוֹת הַמְּסִירוֹת נֶפֶשׁ שְׁלֵהֶם הִיְתָה עַל יְדֵי מְרַדְכֵי הַיְהוּדִי, מֹשֶׁה שְׂבָדוֹר.

וְהוּוּ וְקִבַּל הַיְהוּדִים אֶת אֲשֶׁר הִחְלוּ לַעֲשׂוֹת, דְּבִמְתַן תּוֹרָה הִיְתָה רַק הַהִתְחַלָּה, וּבְזִמְנֵן גְּזֵרַת הַמֶּן הִיְתָה הַקְּבֵלָה, כִּי עַל יְדֵי שְׁהִיָּה לָהֶם אִז מְסִירוֹת נֶפֶשׁ בְּפֶעַל עַל תּוֹרָה וּמִצְוֹת נִתְעַלּוּ (בְּעֵינֵן זֶה) לְמִדְרָגָה נְעֻלִית יוֹתֵר מְכֻמוּ שְׁהִיּוּ בְּזִמְנֵן מִתַּן תּוֹרָה, וְלִכֵּן אִז דּוֹקָא הִיְתָה הַקְּבֵלָה, וְקִבַּל הַיְהוּדִים.

“And the awakening of their self-sacrifice was through Mordechai HaYehudi, the Moses of his generation.

And this is ‘And the Jews took upon themselves what they had commenced to do’, for by the Giving of the Torah there was just the beginning, and in the times of the decree of Haman there was the acceptance, for through this that there was the actual self-sacrifice for (the observance of) Torah and Mitzvos, thus they were elevated (in this concept) to a far higher level than they were at the time of the Giving of the Torah, and therefore, specifically then there was the acceptance, ‘and the Jews accepted’.”

It is in connection with this that the Previous Rebbe explains the verse, “*And you shall ‘tetzaveh’... crushed for luminary*”.

* * *

Therefore the Rebbe suggests:

וְלִכְאוּרָה יֵשׁ לוֹמֵר, שֶׁהַפְּרוּשׁ בְּכִתִּיב לְמֵאוֹר, שְׁעַל-יְדֵי כְּתִיב (נִשְׁבֵּר וְנִדְכָּא) מְגִיעִים לְהַמְּאוֹר, הוּא בְּאוֹר עַל זֶה שְׂבִיזְמֵן הַגְּזֵרָה דּוֹקָא בְּאוֹר לְמְסִירוֹת נֶפֶשׁ בְּאִפְּן נְעֻלָּה בְּיוֹתֵר³⁰. כִּי מְסִירוֹת נֶפֶשׁ הִיא מִצַּד עֶצֶם הַנְּשֻׁמָּה

שְׁלִמְעֵלָה מִגְלוּי, 'מְאוּר' (שְׁמִמְנוּ נִמְצָא הָאוּר), וְעַל יְדֵי שֶׁהָיוּ אִזּוּ בְּמִצְבֵּ
ד'כְּתִית' (בְּשֶׁבֶר וְנִדְכָּא), נִתְגַּלָּה עֲצָם הַנְּשֻׁמָּה, 'מְאוּר'.

“And seemingly we may say, that the explanation upon, ‘crushed for luminary’, that through the ‘crushed’ (broken and depressed) they reach to the ‘luminary’, is an explanation concerning this that in the time of the decree specifically they came to self-sacrifice in an extremely high manner³⁰. For self-sacrifice is of the Essence of the Soul, which is above revelation, ‘luminary’ (from which comes forth the light), And through this that there was then the state of ‘crushed’ (broken and depressed), it was revealed the Essence of the soul, ‘luminary’.”

The Rebbe is finding the connection between the two concepts, being that the Previous Rebbe is explaining that the “*crushed for luminary*”, in which the *luminary* refers to the *Essence of the Soul*, and this is connected to this that Mordechai awakened by the Jewish people the observance of the Torah and Mitzvos with the higher form of self-sacrifice that comes from the *Essence of the Soul*. Thus, “*crushed for luminary*” is connected with that which the *Moses of Each Generation* in the times of exile, such as Mordechai in the times of the decree of Haman, who awaken the self-sacrifice of the revelation of the *Essence of the Soul* in the times when Israel is “*crushed - broken and depressed*”.

* * *

However, the Rebbe explains that this answer does not suffice, because:

אָבֵל מִהַמְשֵׁךְ וְסֹדֵר הָעֵינִינִים בְּהַמְאָמֵר שֶׁהַפְּרוּשׁ בְּכְתִית לְמְאוּר' בָּא לְאַחֲרֵי
הָעֵינִין ד'רַעֲיָא מְהִימְנָא', מִשְׁמַע, דְּעֵינִין כְּתִית לְמְאוּר שֶׁיֵּךְ גַּם לְזֶה שְׁמֻשָּׁה זָן
וּמְפָרְנֵס אֶת הָאֲמוּנָה שֶׁתְּהִיָּה בְּפְנֵימִיּוּת.

“However, from the flow of the order of the concepts (explained) in the mamor, that the explanation of ‘Crushed for luminary’ comes after the (explanation of the) concept of ‘Faithful Shepherd’, it is understood that the concept of ‘crushed for luminary’ is related also to this that Moses (the original Moses at the time of the Giving of the Torah) feeds and sustains the Faith, that it should be internalized.”

So, presently, we understand the connection between the concept of “*crushed*

for luminary” and that which the “*Moses of Each Generation*” of the times of exile are “*Faithful Shepherds*, shepherding Israel’s faith..

However, what is the connection between the concept of “*crushed for luminary*” and that which Moses, the original Moses, is the *Faithful Shepherd* who shepherds, feeds and sustains the faith of the Jewish people, that it be internalized?

Footnotes

18. אסתר ט, כג.

18. Esther 9:23.

19. כ"ה גם ברד"ה וקבל היהודים בתו"א מג"א צו, ג. ובכ"מ – נסמנו ברד"ה וקבל היהודים ה'תשי"א (תו"מ סה"מ אדר ע' נד הערה 4).

20. So it is also at the beginning of (the mamor) Opening Words V'Kibel HaYehudim in Torah Ohr, Megillas Esther, 96c. And in many places - cited at the beginning of (the mamor) Opening Words V'Kibel HaYehudim 5711 (Toras Menachem, Sefer HaMamorim Adar, page 54, Footnote 4).

20. שבת פח, א.

20. Shabbos 88a.

21. אסתר ט, כז.

21. Esther 9:27.

22. 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.

22. From the continuation of the concepts in the mamor and in Torah Ohr of the next Footnote (and see also Torah Ohr, ibid, 99 top of side a. And in many places) it seems, that this which they accepted (the Torah and Mitzvos) in the days of Achashverosh was in the time of the decree. And in Rashi's commentary, Opening Words In The Days Of Achashverosh (Rashi states), "*From their love of the miracle that was performed for them*". And maybe we can say that there are two concepts within this - see further *CHAPTER NINE*.

The Rebbe is dealing with a technical issue that he will be dealing with further in *CHAPTER NINE* of this mamor:

In the mamor of the Previous Rebbe, and so too in *Torah Ohr*, the explanation of, “*they accepted in the days of Achashverosh that which they had started to do at Mt. Sinai*”, is explained as that it was during the times of the decree of Haman, when they observed Torah and Mitzvos with self-sacrifice, that they accepted the Torah and Mitzvos. And thus, the explanation is all about the *self-sacrifice*, the “*crushed for luminary*” with which they observed the Torah and Mitzvos.

However, Rashi explains it to be “*From their love of the miracle that was performed for them*”, which means that they accepted the Torah and Mitzvos *after* the decree was over and the miracle *already* happened for them!

Thus, the Rebbe explains that there are two dimensions within the “*they accepted in the days of Achashverosh*”: There is the dimension that took place during the decree, and there is the dimension that took place after the miracle was performed for them.

The Rebbe himself will deal with the second dimension in *CHAPTER NINE* of this mamor, only that the Rebbe will also have to explain how this dimension is also the “*crushed for luminary*” experience.

23. 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 תו"מ סה"מ אדר ע' נד הערה 4.

23. So it is also in *Torah Ohr*, *Megillas Esther*, 98a, that the “*And the Jews took upon themselves what they had commenced to do*” is as “*They ordained that which accepted*” - even though seemingly they are two different concepts, see *Toras Menachem*, *Sefer HaMamorim Adar*, page 54, Footnote 4.

The Rebbe is dealing with the two verses in the *Megillah* that speak about the

Children of Israel's relationship with Torah and Mitzvos that happened in the days of Achashverosh: (a) (-9:23), "*And the Jews took upon themselves what they had commenced to do*", and (a) (-9:27), "*The Jews ordained and took upon themselves*".

The Talmudic teaching (-Shabbos 88a) that the Jewish people accepted upon themselves that which they already began to do at Mt. Sinai is upon the verse, "*And the Jews took upon themselves what they had commenced to do*". However, the mamor is quoting the verse "*The Jews ordained and took upon themselves*". The Rebbe is saying that in Torah Ohr it states that the two verses are alike. However, the Rebbe is pointing out that seemingly the two verses are two different concepts. The Rebbe deals with this in greater detail in "*Toras Menachem, Sefer HaMamorim Adar, page 54, Footnote 4*".

There the Rebbe explains that they are two different concepts: (a) "*And the Jews took upon themselves what they had commenced to do*" means that only by Purim did the Jewish people accept the Torah and Mitzvos (meaning that by Mt. Sinai they were only coerced, and never 'accepted' it). However, (b) "*The Jews ordained and took upon themselves*" means that also at the *Giving of the Torah* there was an acceptance, just that that acceptance didn't have a lasting existence.

The Rebbe has a Note on the Footnote that explains that this is the reason that some mamorim explain the verse, "*And the Jews took upon themselves what they had commenced to do*" with the emphasis that in the days of Mordechai there was the completion of the acceptance. Thus, there is no contradiction between the two verses.

24. הביאור בדיוק לשון זה – ראה ד"ה וקבל היהודים דפורים קטן ה'תשל"ח ס"א (תו"מ סה"מ שם ע' מד).

24. The explanation on the emphasis of this terminology ("*which seemingly this is a wonderful matter*") - See (the mamor) Opening Words V'Kibal HaYehudim of Purim Kattan 5738. Chapter One (Toras Menachem, Sewfer HaMamorim ibid, page 44).

25. ראה ב"ר פט"ז, ה"כ המלכיות נקראו על שם מצרים על שם שהם מצירות לישראל".

25. See Bereishis Rabba, portion 16:5, “*All sovereignties are called by the name ‘Mitzrayim* (Hebrew for Egypt) *’ for that which they are ‘mezitros - cause trouble (place constraint) ’ to Israel’.*”

26. וארא ו, ט.

26. (Torah-portion) Va’era (in the Book of Exodus) 6:9.

27. מג"א צא, ב. צז, א. צט, ב. וראה גם במקומות שנסמנו בתו"מ סה"מ שם ריש ע' נה הערה 12.

27. Megillas Esther 91b. 97a. 99b. And see also the sources cited in Toras Menachem, Sefer HaMamorim, ibid, top of page 55, Footnote 12.

28. שזהו חידוש גדול יותר, כי בנוגע לאמונה, גם קל שבקלים מוסר נפשו (תניא פי"ח. ובכ"מ).

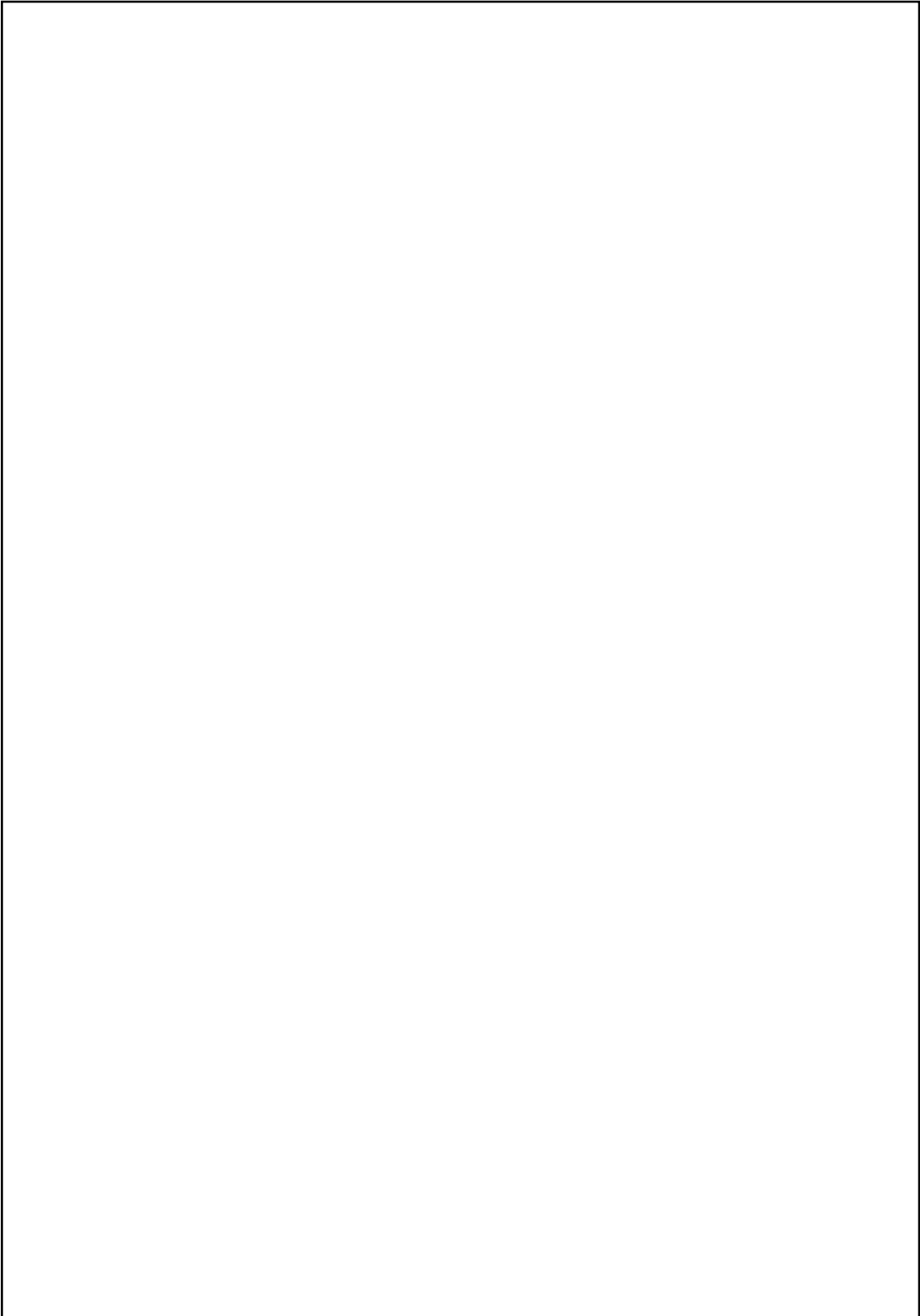
28. Which this (self-sacrifice for the observance of Torah and Mitzvos) is a greater novelty, for concerning faith (not denouncing one’s faith in G-d), even the *‘lenient of lenient ones’* sacrifice their life (Tanya, Chapter 18. And in many places).

29. שזהו חידוש גדול עוד יותר, כמובן בפשטות.

29. Which this (that they *publicly* gathered congregations to study Torah with self-sacrifice) is even a greater novelty (than their self-sacrifice for the observance of Torah and Mitzvos), as is simply understood.

30. ראה הערות הקודמות.

30. See previous Footnote.



Chapter Five

Introduction

In this chapter the Rebbe is setting the foundation to his answer: *The primary revelation of the Essence of the Soul is in self-sacrifice, which is primarily in the times of exile, when the Jew is 'crushed - broken and depressed'.*

Note: The way the flow of the Previous Rebbe concerning “*crushed for luminary*” in his mamor is:

- (a) Moses is the *Faithful Shepherd*, who feeds Israel’s faith, that it be not from “*Their Mazal San*”, but from the revelation of the *Essence of the Soul*.
- (b) This is primarily in the times of exile, when the *Moses of Each Generation* reveals the *Essence of the Soul* within Israel, in order to be able to observe Torah and Mitzvos with self-sacrifice.
- (c) This is the meaning of “*crushed for luminary*”, for the *primary* time that we have the revelation of the Luminary - *Essence of the Soul* is in *self-sacrifice* which primarily is in the times of exile, when Israel is *broken and depressed*.

Here the Rebbe explains what the concept of *Faithful Shepherd* is, in that Moses *feeds and sustains* the *faith* of Israel. To understand this, the Rebbe first explains how the *faith* of Israel works:

- (a) The *Encompassing Dimension* of the *soul*, called here “*Mazal*”, *sees* Divinity, and thus its faith is *unquestionable*. It then brings to the *Internal dimensions* of the soul this *unquestionable faith*. (The *Internal Dimensions* of the *soul*, which begins with *Intellect*, *perceives* Divinity, but does not *see* divinity, and thus, there isn’t an *unquestionable faith* in this dimension of the soul.)
- (b) The revelation of the *Essence of the Soul*, which is bound with the *Essence of G-d*. Meaning, that there is no *reason* for it’s faith, not even the reason of *seeing* Divinity. Rather, *it is* bound to the *Essence of G-d*, and *Essence Bond*.

The difference between these two is in how they effect faith within the *Internal Dimension* of the soul (The Rebbe will further explain that the difference of the effect that they each cause is because (i) their relationship to the *Internal Dimension* of the soul, which (ii) is based on their own properties):

- (a) The faith of the *Internal Dimension* of the soul caused by the *Encompassing Dimension* of the soul, “*His Mazal*”, is one in which the faith is *encompassing* the *Internal Dimension* of the soul.

- (b) The faith of the *Internal Dimension* of the soul caused by the revelation of the *Essence of the Soul*, is one in which the faith is *internalized* and *digested* by the *Internal Dimension* of the soul. The reason being that the *Essence of the Soul* is the *Essence* of *every* dimension of the soul. Therefore, as the *Essence* of the *Internal Dimensions* of the soul, its faith (of the *Essence of --every part of-- the Soul*) is *internalized* and *one with* the *Internal Dimensions* of the soul.

This then is the meaning of Moses being the *Faithful Shepherd* who *feeds and sustains* the faith of Israel, that the faith be not only of the “*Their Mazal San*” (which then the faith is only *encompassing*), but that it be of the revelation of the *Essence of the Soul* (which then the faith will be *digested* and *internalized*), which is the “*Luminary*” and not the “*Illumination*” of the soul.

ה) ויש . באר זה על פי הידוע³¹ דזה שישראל מאמינים באלקות באמונה פשוטה ואין צריכים ראיות על זה, הוא מצד שני טעמים. לפי שמזלייהו חזי³². דהנשמה שלמעלה רואה אלקות (ראיה שלמעלה משכל), וזה פועל בהנשמה שבגוף האמונה באלקות. ועוד באור, דשרש האמונה הוא מעצם הנשמה (שלמעלה ממזליה חזי). דזה שעצם הנשמה מקשרת באלקות היא התקשרות עצמית (שאניה תלויה בסבה, גם לא בענין הראיה שלמעלה משכל). ויש לומר, דמהחלוקים שבין שני 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 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 שמשה זן ומפרנס את האמונה שתהיה בפנימיות הוא על ידי שהוא מגלה את עצם הנשמה (שלמעלה ממזליה חזי), 'מאור' שלמעלה מ'אור'. ומה שנאמר כתית למאור, ומבאר בהמאמר שבכדי להגיע לה'מאור' הוא על ידי הענין ד'כתית' שבזמן הגלות, הוא, כי עקר הגלוי דעצם הנשמה (מאור) הוא בענין המסירות נפש (שעקרו הוא בזמן הגלות), כדלקמן.

ה) ויש לבאר זה על פי הידוע³¹ דזה שישראל מאמינים באלקות באמונה פשוטה ואין צריכים ראיות על זה, הוא מצד שני טעמים.

“5) And there is to explain this in accordance with that which is known that this which Israel has simple faith, and they do not need any proofs, is for two reasons:

The Rebbe is now setting a foundation by explaining how the faith of Israel works, and thus, understanding what it means that Moses, as the *Faithful Shepherd*, feeds and sustains the faith of Israel:

The faith of Israel is created by two different reasons:

לפי שמזלייהו חזי³². דהנשמה שלמעלה רואה אלקות (ראיה שלמעלה משכל), וזה פועל בהנשמה שבגוף האמונה באלקות.

“For their Mazal saw’ (meaning) that the (dimension of the) Soul (which is) Above, sees Divinity (seeing, which is above intellect (grasping)), and this effects within the (dimensions of) the soul which is in the body a faith in Divinity.”

The term, “for their *mazal saw*” comes from the Talmud’s explanation (-Megillah 3a) to a story that happened to Daniel, Haggai, Zechariah, and Malachi, concerning a vision that only Daniel, but not Haggai, Zechariah, and Malachi, saw:

“(-Daniel 10:7), ‘And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; but a great trembling fell upon them, so that they fled to hide themselves’, (they were afraid and ran away, If they not see then why did they run away?) Even though they did not see (the vision), their Mazal saw (it, and therefore they sensed that there was something fearful there and they fled).”

Chasidus explains the concept of *Mazal* as the encompassing dimension of the soul called *Chaya*. Chasidus also defines the word *mazal* from the etymology of *nozel* - drips, explaining that from this encompassing dimension that is *above* there drips into the *internal dimensions* of the soul, which are within the body. Through

This *drip*, the *mazal* effects the *internal dimensions* with that which it, the *mazal*, sees. The Talmud there actually speaks also of when one feels a sudden fear and doesn't know why, that it is because their *mazal* saw something, and the Talmud gives guidance on what the person should do in order to ward off what their *mazal* saw.

The Rebbe now gives the second reason for Israel's faith in G-d:

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).

“And another explanation is that the root of the faith is in the Essence of the Soul (above the ‘their mazal saw’). For that which the Essence of the Soul is bound with the Essence of G-d is an Essence Bond (which is not dependent upon any reason, even not the concept of seeing, which is above intellect).”

The key concept that the Rebbe is saying here is that when it comes to the faith of the *Essence of the soul*, there is no external cause (i. e. what it is *seeing*) to its faith and bond with G-d. Rather, this bond is its very *Essence*. The reason for this is that the *Essence of the Soul* is *“Truly a piece of G-d Above”*.

The Rebbe now explains the difference between these two reasons for the faith of Israel:

ויש לומר, דמהחלוקים שבין שני הבאורים (הענינים) הוא, דהאמונה בהנשמה המלבשת בגוף הבאה מראית הנשמה שלמעלה היא בבחינת מקיף.

“And one may say, that of the differences between the two explanations (concepts) is, that the faith of the soul within the body that comes from the seeing of the soul above is in an encompassing dimension.”

דכיון שהנשמה שלמעלה היא למעלה מהתלבשות לכן פעלתה בהנשמה המלבשת בגוף היא בבחינת מקיף.

“For being that the soul above is above (beyond) ‘enclotbing itself’. Therefore its effect on the soul that enclotbes itself in the body is in a encompassing (un-enclotbed) dimension.”

A dimension of a soul can effect the lower dimensions only in way of its own properties. Therefore, being that the *property* of the *mazal dimension* of the soul is that *it is* beyond clothing itself within (for it is of the *infinite circular*) the body (which is of the *finite linear*), therefore, what it *drips*, meaning, how it effects the soul within the body, is experienced by the soul within the body only in an *encompassing* manner (meaning, that the faith is in an abstract dimension, as that of the thief, who at the opening of the tunnel, going to steal, calls out to G-d to protect him, that he be successful in stealing!).

ובכדי שהאמונה (בהנשמה המלבשת בגוף) תהיה בפנימיות, הוא על ידי גלוי ההתקשרות עצמית דעצם הנשמה.

“And in order that the faith (within the soul enclotbed within the body) should be internalized, this is through the revelation of the Essence Bond of the Essence of the Soul (with the Essence of G-d).”

כי עצם הנשמה היא העצם של הנשמה המלבשת בהגוף, ולכן, האמונה דהנשמה המלבשת בהגוף שמצד עצם הנשמה היא בפנימיותה.

“For the Essence of the Soul is the essence of the (dimensions of the) soul which is enclotbed within the body, and therefore, the faith within the soul within the body that is from the Essence of the Soul is internalized.”

The Rebbe is giving the reason as to why the faith of Israel that is from the revelation of the *Essence of the Soul* is what internalizes faith. For the *Essence of the Soul* is the *Essence* of each and every dimension of the soul. Thus, what the *Essence of the Soul* is giving to the soul enclotbed within the body, it (the *Essence of the Soul*) is giving to it (the *Soul* within the body) from being *its* (the *Soul* within the body’s) *essence*. Thus, what the soul within the body, the faith that it, receives from the *Essence of the Soul* is internalized by the soul within the body.

* * *

Now the Rebbe is going to set his answer to the flow and order of the Previous

Rebbe's mamor, which the Rebbe will then lay out for us in the forthcoming chapters:

ועל פי זה יש לבאר קשר הענינים שבהמאמר, שהענין ד'כתיית' למאור בא בהמשך לבאור הענין דרעיא מהימנא,

כי זה שמשה זן ומפרנס את האמונה שתהיה בפנימיות הוא על ידי שהוא מגלה את עצם הנשמה (שלמעלה ממזליה חזו), 'מאור' שלמעלה מ'אור'.

“And in accordance with this we may explain the connection of the concepts (explained) in the (Previous Rebbe's) mamor, that the concept of ‘(crushed) for luminary’ comes in connection to the explanation of the concept of ‘Faithful Shepherd’,

For this which Moses feeds and sustains the faith (of Israel) that it be internalized is through that which he reveals (within Israel) the Essence of the soul (which is above ‘Their Mazal Saw’), ‘Luminary’, above that of ‘Light’.”

We explained above that Moses' being the *Faithful Shepherd*, that he feed and sustains the faith of Israel, is that he reveals within Israel the *Essence of the Soul*, this then is the connection with “*(crushed) for Luminary*” which is the *Essence of the Soul*, beyond the *Light of the Soul*.

Now the Rebbe explains the concept of “*crushed*” that is explained in the Previous Rebbe's mamor:

ומה שנאמר כתיית למאור, ומבאר בהמאמר שבכדי להגיע לה'מאור' הוא על ידי הענין ד'כתיית' שבזמן הגלות, הוא, כי עקר הגלוי דעצם הנשמה (מאור) הוא בענין המסירות נפש (שעקרו הוא בזמן הגלות), כדלקמן.

“And this which is stated (in the verse) ‘crushed for luminary’, and the mamor explains it that in order to reach ‘luminary’ is through the concept of ‘crushed’ in the times of exile, is because, the primary revelation of the Essence of the Soul (‘luminary’) is within the concept of self-sacrifice (which is primarily in the times of exile), as we will further explain.”

The connection we just explained is that Moses, as the *Faithful Shepherd*, feeds

our faith (of the soul within the body), that it be from the *Essence of the Soul* (which is how the faith is internalized), and this is the emphasis of the verse “(crushed) for luminary” (and not “for illumination”).

However, in his explaining the concept of “*crushed for luminary*” the Previous Rebbe is connecting this with the self-sacrifice of Israel (in observing Torah and Mitzvos) in the “*crushed - brokenness and depression*” of exile.

To explain this, the Rebbe is saying that he will explain further on how the primary revelation of the *Essence of the Soul* is in the *self-sacrifice* of Israel, which is primarily in the times of when Israel is “*crushed*” in exile.

Note: In order to explain this, the Rebbe is going to need to explain the different dimensions of the revelation of the *Essence of the Soul*: (a) As it was *fed and sustained* by Moses, who was not in the *crushed* times of *exile*, and (b) as it is by the *Moses of Each Generation*, who are in the *crushed* times of Israel when they are in exile.

Footnotes

31. ראה המשך תער"ב ח"א פס"א (ע' קיד [קנ ואילר]). וראה גם המשך הנ"ל ח"ב ע' א' קפב "האמונה כו' משום דמזלי' חזי, דהנשמה כמו שהיא למעלה היא רואה כו', וכן ענין האמונה שמצד עצם הנשמה".

31. See Series 5972, Chapter 61 (page 114 [(in the new edition) 150 and further]. And see also the above mentioned series, vol II, page 1182, *'The faith... from the 'Their Mazal Saw', that the soul as she is above sees... and so is the concept of the faith as it is from the Essence of the soul'*.

The Rebbe is citing a source where it lists the two different causes from where the faith within the soul within the body comes from. That it is from (a) the "*Their Mazal Saw*", and from (b) the revelation of the *Essence of the Soul*/

32. לשון הגמרא – מגילה ג, א.

32. Terminology of the Talmud - Megillah 3a.

Chapter Six

Introduction

In the last chapter the Rebbe explained that there are reasons for Israel's faith: (a) The *mazal* dimension of the soul "sees" Divinity, and from this the *mazal* feeds the *soul within the body* with faith. (b) The revelation of the *Essence of the Soul*, which has an *Essence Bond* with the *Essence of G-d*.

The Rebbe starts this chapter with establishing that a Jew's self-sacrifice (primarily) comes from the faith that comes from the revelation of the *Essence of the Soul*. For sacrificing one's self needs to come from a place that is of his *Essence Beingness*. Something external (i. e. *seeing something*), regardless of how deep it touches (i. e. *seeing*), it isn't connected to one's *Essence Beingness*.

* * *

With this we understand the flow of the Previous Rebbe's *mamor*, how first the Previous Rebbe explains, (a) the concept of Moses being a "*Faithful Shepherd*" who feeds and sustains Israel's faith, (b) and then he explains how this title and concept applies also to the "*Moses of Each Generation*".

To understand this, the Rebbe is going to explain the difference between the two:

Moses feeds and sustains the faith of Israel through giving Israel a "*Da'as - Recognition and a Feel*" in Divinity, which through this, Israel's faith is *internalized and digested*

Note: The intellect of *Da'as* is all about taking what *Wisdom's* and *Understanding's* intellectually grasp, and to internalize this into becoming an internal "*Recognition and a Feel*", which then makes what one has intellectually grasped *personal* and *one* with it. Thus, through Moses feeding and sustaining Israel's faith with *Da'as*, Israel's '*encompassing*' faith, now becomes *personal* and *one*, meaning, "*internalized*" within Israel.

The point being, that Moses' *primary* focus is *feeding Faith with Da'as*, that the faith of Israel should be not only of (an *external cause*, of what) "*Their Faith Saw*", but of their *Es-*

sence, the *Essence of their Soul*. And as an *outcome* of feeding the *encompassing* faith of “*Their Mazal Saw*” with the *Essence of the Soul*, Moses is causing that the faith is internalized, and that the faith is now with *Da’as*.

However, by the *Moses of Each Generation*, when Israel are in a need of the power of *Self-Sacrifice*, *this* is the *primary* focus of the “*Moses of Each Generation*”, thus, in this situation it is more revealed within the “*Moses of Each Generation*” the concept of being a “*Faithful Shepherd*” (feeding the faith of Israel, that it be of the *Essence of the Soul*, internalized) than that of Moses, being the “*Faithful Shepherd*”, which the *primary* concept of a *Faithful Shepherd* is that the faith of Israel be of the revelation of the *Essence of the Soul*, and *this* is primarily through the service of *self-sacrifice*, which was by the (generation of) “*Moses of Each Generation*” more than it was by (generation of) Moses himself!

ו) והענין, הוא, דְּזֶה שֶׁהָאֱמוּנָה דִּישְׂרָאֵל הִיא בְּאִפְּן שֶׁהוּא מוֹסֵר נִפְשׁוֹ עַל זֶה, הוּא (בְּעֵקֶר) בְּהָאֱמוּנָה שֶׁמִּצַּד עֲצָם הַנְּשֻׁמָּה. דְּהָאֱמוּנָה מִצַּד זֶה שֶׁהוּא רוֹאֶה (מִזְלִיָּה חֲזִי), הֵגֵם שֶׁהִיא בְּתִקְוָה גְּדוּלָּה [כִּידוּעַ דְּהִתְאַמְּתוּת שֶׁמִּצַּד הַרְאִיָּה הִיא הִתְאַמְּתוּת גְּדוּלָּה בְּיוֹתֵר³³], מְכַל-מְקוֹם, כִּיּוֹן שֶׁהָאֱמוּנָה שְׁלוֹ הִיא מִצַּד סִבָּה (מִצַּד זֶה שְׂרוּאָה) וְאִינָה קְשׁוּרָה עִם עֲצָם מְצִיאוֹתוֹ, אִינֹו מְכַרַח שֶׁיִּמְסֹר נִפְשׁוֹ עַל זֶה, וְזֶה שֶׁהָאֱמוּנָה דִּישְׂרָאֵל הִיא בְּאִפְּן שֶׁהוּא מוֹסֵר נִפְשׁוֹ עַל זֶה הוּא מִפְּנֵי שֶׁהָאֱמוּנָה בְּאֵלְקוֹת הִיא הַעֲצָם שְׁלוֹ, וְלִכֵּן אִי אֶפְשָׁר כָּלֵל שֶׁיִּכְפַּר חֵס־וְשָׁלוֹם.

ועל פִּי זֶה יֵשׁ לְבָאֵר מֵה שֶׁכְּתוּב בְּהַמְּאָמֵר דְּזֶה שֶׁמִּשָּׁה הוּא רַעִיָּא מְהִימְנָא (שֶׁהוּא זֶן וּמְפָרְנֵס אֶת הָאֱמוּנָה) הוּא גַם בְּנוֹגֵעַ לְרוּעֵי יִשְׂרָאֵל שֶׁבְּכָל דּוֹר (אֲתַפְּשׁוּתָא דְּמִשָּׁה שֶׁבְּכָל דְּרָא) שֶׁהֵם מְחַזְּקִים אֶת הָאֱמוּנָה דִּישְׂרָאֵל שֶׁיַּעֲמִדוּ בְּמִסִּירוֹת נִפְשׁ בְּקִיּוּם הַתּוֹרָה וּמִצְוֹת. דְּלִכְאוּרָה, זֶה שֶׁמִּשָּׁה זֶן וּמְפָרְנֵס אֶת הָאֱמוּנָה הוּא (כְּמַבְאָר בְּכִמָּה מְקוֹמוֹת³⁴ וְגַם בְּמַאֲמֵר זֶה עֲצָמוֹ³⁵) עַל יְדֵי שֶׁמִּשְׁפִּיעַ לִישְׂרָאֵל דַּעַת בְּאֵלְקוֹת שְׁעַל-יְדֵי-זֶה בָּאָה הָאֱמוּנָה בְּפִנִּימִיּוֹת, וְזֶה שְׂרוּעֵי יִשְׂרָאֵל שֶׁבְּכָל דּוֹר מְחַזְּקִים הָאֱמוּנָה (הַמְּבָאֵר בְּמַאֲמֵר זֶה³⁶) הוּא שֶׁהָאֱמוּנָה דִּישְׂרָאֵל תְּהִיָּה בְּאִפְּן דְּמִסִּירוֹת נִפְשׁ. וְעַל פִּי הַנִּ"ל יֵשׁ לוֹמֵר, **שֶׁעָקֵר** הָעֵנִין דִּרַעִיָּא מְהִימְנָא' הוּא זֶה שֶׁהוּא זֶן וּמְפָרְנֵס אֶת הָאֱמוּנָה עֲצָמָה, שֶׁהָאֱמוּנָה תְּהִיָּה לֹא רַק כְּמוֹ שֶׁהִיא מִצַּד הַגְּלוּיִים (מִצַּד זֶה שֶׁהַנְּשֻׁמָּה שְׁלֹמַעְלָה רוֹאֶה אֵלְקוֹת) אֲלָא מִצַּד עֲצָם הַנְּשֻׁמָּה. וְזֶה שֶׁמִּשָּׁה מִמְּשִׁיךְ אֶת הָאֱמוּנָה בְּפִנִּימִיּוֹת (בְּדַעַת וְהַשְׁגָּה) הוּא **תּוֹצֵאָה** מִזֶּה שֶׁהוּא זֶן וּמְפָרְנֵס אֶת הָאֱמוּנָה עֲצָמָה (הַמְּשַׁכֵּת וְגַלּוּי הָאֱמוּנָה כְּמוֹ שֶׁהִיא מִצַּד עֲצָם הַנְּשֻׁמָּה). וְכַנִּ"ל (סְעִיף ה'), דְּהַמְּשַׁכֵּת הָאֱמוּנָה בְּפִנִּימִיּוֹת (בְּדַעַת) הוּא עַל יְדֵי גְלוּי הַהִתְקַשְּׁרוֹת עֲצָמִית דְּעֲצָם הַנְּשֻׁמָּה. וְעַל-פִּי-זֶה יֵשׁ לוֹמֵר, דְּבִזְזָה שְׁבִהֲדוֹרוֹת שֶׁהֲצָרְכוּ לְמִסִּירוֹת נִפְשׁ בְּפִעַל חִזְקוֹ רוּעֵי יִשְׂרָאֵל (אֲתַפְּשׁוּתָא דְּמִשָּׁה) אֶת הָאֱמוּנָה דִּישְׂרָאֵל שֶׁתְּהִיָּה בְּמִסִּירוֹת נִפְשׁ, נִתְּגַלָּה הָעֵנִין דְּרַעִיָּא מְהִימְנָא (בְּעֵנִין זֶה³⁷) עוֹד יוֹתֵר מִבְּמִשָּׁה עֲצָמוֹ. כִּי הַמְּשַׁכֵּת וְגַלּוּי הָאֱמוּנָה כְּמוֹ שֶׁהִיא מִצַּד עֲצָם הַנְּשֻׁמָּה [שְׁעַל יְדֵי מִשָּׁה וְאֲתַפְּשׁוּתָא דִּילִיָּה שֶׁבְּכָל דְּרָא], עָקֵר הַתְּגַלּוּתָהּ הוּא מִסִּירוֹת נִפְשׁ בְּפִעַל.

ו) וְהַעֲנִין. הוא, דָּזָה שֶׁהָאֱמוּנָה דִּישְׂרָאֵל הִיא בְּאִפְךָ שֶׁהוּא מוֹסֵר נַפְשׁוֹ עַל זֶה, הוּא (בְּעֵקֶר) בְּהָאֱמוּנָה שֶׁמֵּצֵד עֲצָם הַנְּשָׁמָה.

“6) And the concept is, that this which the faith of Israel is in a manner that he sacrifices himself for it (his faith), is (primarily) in the faith that comes from the *Essence of the Soul*.”

The Rebbe is establishing a fundamental point of the mamor here: The power of having self-sacrifice for one’s faith can (primarily) only come from the faith that comes from the *Essence of the Soul*, which is the *essence*, the very *beingness* of the person.

Note: Elsewhere the Rebbe explains that one can only perform *true* (meaning, with no ulterior motive, neither one of fame or legacy, nor one of having a portion in the *Garden of Eden*) self-sacrifice when they see *two* choices (one of self-sacrifice, and one of compromising). It is only when one sees only *one* choice, that of self-sacrifice, that one can perform actual true self-sacrifice. And the reason to see only the choice of self-sacrifice, is because we are speaking of their very *beingness*, and there is no compromising one’s very *beingness*.

The Rebbe now explains why self-sacrifice can only come from the faith that comes from the *Essence of the soul*, and not from the “*Their Mazal Saw*”:

דְּהָאֱמוּנָה מֵצֵד זֶה שֶׁהוּא רוֹאֶה (מִזְלִיָּה חֲזִי), הַגַּם שֶׁהִיא בְּתַקְרָא גְדוּל [כִּידוּעַ דְּהַתְּאֲמָתוֹת שֶׁמֵּצֵד הָרְאִיָּה הִיא הַתְּאֲמָתוֹת גְּדוּלָּה בְּיוֹתֵר³³],

“For the faith that comes from his seeing (“*Their Mazal Saw*”), even though it is with great strength [as it is known that the authentication that comes from seeing is a greater authentication³³].”

The Rebbe acknowledges that the rule is (-Mechiltah D’Rabbi Yishmoel, Yitro 19:9) “*There is no comparison of hearing to seeing*”, meaning that the authentication of something that one *saw* is by him far greater than the authentication of something that he just *heard* about. Thus, the faith that comes from what “*Their Mazal Saw*” is with a greater authentication by him. Nevertheless, what he “*saw*” is an

external “something” that he saw, as is now deeply authenticated by him.

However, for one to *sacrifice* his very life for that “something”, that “something” has to be of his very *beingness*! One sacrifices himself for his very beingness. For then, being any other way, other than his very *beingness* is impossible. --Note: The Rebbe explains elsewhere that if a person sees *two* choices (one being of self-sacrifice, and the other being of compromising) before him, then they will not be able to choose true *self-sacrifice*. For true (meaning, with no ulterior motive of legacy, or even for receiving entrance to a greater the *Garden of Eden*) *self-sacrifice* can only be when they see no other choice, for they are being asked to compromise their very *beingness*. Thus:

זֶה שֶׁהָאֱמוּנָה דִּישְׂרָאֵל הִיא בְּאִפְךָ שֶׁהוּא מוֹסֵר נַפְשׁוֹ עַל זֶה הוּא מִפְּנֵי
שֶׁהָאֱמוּנָה בְּאִלְקוּת הַיָּעֶצֶם שָׁלוֹ, וְלִכֵּן אֵי אֶפְשָׁר כָּלֵל שִׁיכְפֹר חֵס־וְשָׁלוֹם.

“*And this which the faith of Israel is in a manner that he sacrifices himself for this (faith) is because his faith in Divinity is his very beingness, and therefore, it is impossible for him to denounce (his faith in G-d), Heaven forbid.*”

* * *

Based on this, the Rebbe is going to now explain and validate what he said in the last chapter:

In the previous paragraph we explained that: (a) Moses’ being called “*Faithful Shepherd*” is because he feeds and sustains the *Faith of Israel* that it should be of the revelation of the *Essence of the Soul*, and not of “*Their Mazal Saw*”, and that (b) for a Jew, “*Sacrifices himself for it (his faith), is (primarily) in the faith that comes from the Essence of the Soul.*”

וְעַל פִּי זֶה יֵשׁ לְבָאֵר מֵה שֶׁכְּתוּב בְּהַמָּאֵמֶר דְּזֶה שֶׁמִּשָּׁה הוּא רַעִיָא מְהִימְנָא
(שֶׁהוּא זֶן וּמִפְרִנְס אֶת הָאֱמוּנָה) הוּא גַם בְּנוֹגֵעַ לְרוּעֵי יִשְׂרָאֵל שֶׁבְכָל דּוֹר
(אֶת־פִּשְׁטוּתָא דְּמִשָּׁה שֶׁבְכָל דְּרָא) שֶׁהֵם מְחַזְקִים אֶת הָאֱמוּנָה דִּישְׂרָאֵל
שִׁיעֲמִדוּ בְּמִסִּירוֹת נַפְשׁ בְּקִיּוּם הַתּוֹרָה וּמִצְוֹת.

“*And in accordance to this (that self-sacrifice is from Israel’s faith that comes from the Essence of the Soul) we can explain that which is written in the (Previous Rebbe’s) mamor that this which Moses*

is a *Faithful Shepherd*' (meaning) *that he (Moses) feeds and sustains the faith (of Israel) is also so concerning Israel's Shepherds of every generation (the 'manifestation of Moses of each generation'), which they strengthen the faith of Israel that they stand with self-sacrifice in their observance of Torah and Mitzvos.*"

With this the Rebbe is explaining the flow and order of the concepts of the Previous Rebbe's mamor. This which, after explaining the concept of Moses being a "*Faithful Shepherd*" the mamor then explains that this is also concerning the *Moses of Each Generation*, who they are the ones who strengthen the faith of Israel in the times of exile that they stand strong with self-sacrifice in their observance of Torah and Mitzvos.

The Rebbe is now going to explain this flow of concepts by explaining the difference between Moses being a "*Faithful Shepherd*" and the *Moses of Each Generation* being a "*Faithful Shepherd*":

דלכאורה, זה שמשה זן ומפרנס את האמונה הוא (כמבאר בכמה מקומות)³⁴
וגם במאמר זה עצמו³⁵) על ידי שמשפיע לישראל דעת באלקות שעל-ידי-זה
באה האמונה בפנימיות,

"For seemingly, this which Moses feeds and sustains the faith (of Israel) is (as explained in many places³⁴ and also in this mamor itself³⁵) that through this that he (Moses) influences (flows, feeds) to Israel 'Da'as' (Knowledge: Recognition and 'A Feeling For') in Divinity, which through this the faith is internalized,"

Moses, in Kabala, is the manifestation of the *Emanation of Da'as*. There are entire series of mamorim that are dedicated to explaining what *Da'as* is. The Rebbe RaSHaB explains *Da'as* as a "*Hakorah and Hargosha - 'Recognition' and a 'Feeling For'*". This refers to the deepest *intuition* that comes from "*binding one's mind with a very firm, strong bond and firmly fixing one's thought*" and "*he applies his Da'as and fixes his thought firmly and diligently on his understanding*". Thus, *Da'as*. on the one-hand is one of the *Three Intellects*, yet on the other-hand, it is the birth of *Emotion Emanations*. This is because in itself *Da'as* is something far superior to *Intellect* and to *Emotions*. *Da'as* is connected to the *Supernal Crown*, in which there is one's *essence beingness*. This is why *Da'as*: (a) Creates the deepest *personalization* between that

which he intellectually understands. In other words, this not about “a G-d”, but rather it is something about, “*my* G-d, *Who is my* lifeforce, and is *my* very beingness”. And therefore: (b) *Da’as* is beyond an *intellect* or an *emotion*, it is a Jew’s deepest “*recognition*” and “*a feeling for*” G-d.

Moses, *feeds* and *sustains* Israel’s Faith with *Da’as*. What this means is that Moses is making sure that Israel’s faith is not just from this that their soul *sees* a Divinity which is “*outside*” of them, but rather, it be of the place in the soul that has a “*recognition*” and “*a feeling for*” Divinity, which is the *Essence of the Soul*.

By doing this, Moses is *also* causing that the Faith of Israel is *internalized*.

Now the Rebbe turns to the *Moses of Each Generation*:

זֶה שְׂרוּעֵי יִשְׂרָאֵל שֶׁבְּכָל דּוֹר מְחַזְּקִים הָאֱמוּנָה (הַמְּבַאֵר בְּמֵאמְרֵי זֶה)³⁶ הוּא
שֶׁהָאֱמוּנָה דִּישְׂרָאֵל תְּהִיָּה בְּאִפְסוֹן דְּמִסִּירוֹת נֶפֶשׁ.

“*And this that the Shepherds of Israel of each generation strengthen the faith (as is explained in this mamor³⁶) is that the Faith of Israel should be in a manner of self-sacrifice.*”

While Moses’ *primary* focus is that the *Faith of Israel* be of *Da’as*, however, the *Moses of Each Generation’s primary* focus is that the *Faith of Israel* be one that brings Israel to *actual self-sacrifice* for the observance of Torah and Mitzvos in times of decrees and tyranny (defined later as “*crushed - brokenness and despair*”).

And with this the Rebbe finds a superiority in how the *Moses in Each Generation* are manifesting their being a “*Faithful Shepherd*”, over the way Moses himself is manifesting being a “*Faithful Shepherd*”:

וְעַל פִּי הַנִּלְיָשׁ לֹמֵר, שֶׁעֵקֶר הָעֲנִיּוֹן דִּרְעִיָּא מְהִימְנָא' הוּא זֶה שֶׁהוּא זָן
וּמְפָרְנֵס אֶת הָאֱמוּנָה עֲצָמָה, שֶׁהָאֱמוּנָה תְּהִיָּה לֹא רַק כְּמוֹ שֶׁהִיא מְצַד
הַגְּלוּיִים (מְצַד זֶה שֶׁהַנְּשֻׁמָּה שְׁלֹמְעֵלָה רוֹאָה אֶלְקוֹת) אֶלָּא מְצַד עֲצָם
הַנְּשֻׁמָּה.

“*And in accordance with this, one may say, that the primary concept of (being a) Faithful*

Shepherd' is that he feeds and sustains faith itself, that it not be only from the aspect of the 'revelations' (from the soul which is Above that 'sees' Divinity) but rather, (that the faith be) from the Essence of the Soul."

Now, let's look again at what Moses does for the *Faith of Israel* as the "Faithful Shepherd":

וְזֶה שֶׁמֹּשֶׁה מְמַשֵּׁיךְ אֶת הָאֱמוּנָה בְּפִנְיָמוּיּוֹת (בְּדַעַת וְהַשְׂגָּה) הוּא **תוֹצֵאָה מְזִיָּה** , שֶׁהוּא זֶן וּמְפָרְנֵס אֶת הָאֱמוּנָה עֲצָמָה (הַמְשַׁכֵּת וְגִלּוּי הָאֱמוּנָה כְּמוֹ שֶׁהִיא מְצַד עֲצָם הַנְּשֻׁמָּה). וְכַנִּ"ל (סְעִיף ה'), דְּהַמְשַׁכֵּת הָאֱמוּנָה בְּפִנְיָמוּיּוֹת (בְּדַעַת) הוּא עַל יְדֵי גִלּוּי הַהִתְקַשְׁרוֹת עֲצָמִית דְּעֲצָם הַנְּשֻׁמָּה.

*"And this that Moses draws the Faith to be internalized (in knowledge and in being (intellectually) grasped) is an **outcome** (and not the primary focus) of this which Moses feeds and sustains the Faith (of Israel) itself (the drawing and revelation of the Faith as it is of the Essence of the Soul). And as we explained earlier (CHAPTER FIVE), that the drawing of the Faith into being internalized (in Da'as) is through the revelation of the Essence Connection of the Essence of the Soul (because it is the essence of every dimension of the soul)."*

The key words of these lines are, "*(And this that Moses draws the Faith to be internalized...) is an outcome*".

Meaning, that Moses' primary focus is not that there be the internalization of the *Encompassing Faith of Israel* into the *Internal Dimensions of the Soul*, within the body. Rather, Moses' primary focus is that the *Faith of Israel*, period, meaning, the *Faith of Israel* of the *Encompassing Dimension of the Soul*, be not of an external dimension, in that it is based on a *something* (Divinity) that it sees outside of itself. But rather, that the *Faith of Israel itself* (within the *mazal*, the *encompassing Chaya Dimension* of the soul) be of its own beingness, the Essence Connection of the Essence of the Soul (with the Essence of G-d).

The outcome of this is that the *Faith of Israel* is *internalized*, because the *Essence of the Soul* (unlike the *Faith* that comes from *Encompassing Mazal Dimensions*, which is definitively above and beyond being en clothed within the body) is how things are *internalized* (being that the *Essence of the Soul* is the *Essence* of each and every dimension of the soul, including the dimensions

that are en clothed within the soul).

However, this is *not* the *primary* focus of Moses, in his *shepherding the Faith of Israel*.

Now, let's look again at what the *Moses of Each Generation* does for the *Faith of Israel* as a “*Faithful Shepherd*”:

ועל-פי-זה יש לומר, דבזה שבהדורות שהצרכו למסירות נפש בפעל חזקו
רועי ישראל (אתפשטותא דמשה) את האמונה דישראל שתהיה במסירות
נפש, נתגלה הענין דרעיא מהימנא (בענין זה³⁷) עוד יותר מבמשה עצמו.

“*And according to this one may say, that this which in the generations that needed actual self-sacrifice the Shepherds of Israel (the manifestation of Moses) strengthened the Faith of Israel that it be with self-sacrifice, the (concept of) ‘Faithful Shepherd’ was revealed (in this concept³⁷) even more than by Moses himself.*”

Note: The Rebbe, in a parenthesis emphasizes that this virtue of the *Moses of Each Generation* over Moses himself, in being a “*Faithful Shepherd*” is specifically “*in this concept*”. The Rebbe, in his FOOTNOTE on this directs us to a later FOOTNOTE (#56) in which the Rebbe will explain the virtue in Moses’ way of being a “*Faithful Shepherd*”, which will explain there.

The Rebbe now explains what the virtue in how the *Moses of Each Generation* are the “*Faithful Shepherd*”:

כי המשכת וגלוי האמונה כמו שהיא מצד עצם הנשמה [שעל ידי משה
ואתפשטותא דיליה שבכל דרא], עקר התגלותה הוא מסירות נפש בפעל.

“*For the drawing and the revelation of the Faith as she is of the Essence of the Soul [through Moses and the manifestation of him (Moses) in every generation], its primary revelation (of the Faith of Israel being of the Essence of the Soul) is within actual self-sacrifice.*”

And this we find specifically by the *Moses of Each Generation* in the times of exile, in the times when Israel needs actual self-sacrifice to observe Torah and Mitz-

vos. However, this was *not* the situation of the generation of Israel who were with Moses himself, in the desert, protected and served by *Clouds of Glory*, fed by *Manna*, and drinking the waters of the *Rock of Miriam*, absolutely free to observe Torah and Mitzvos, serving G-d.

Thus, in *this* aspect of what the *Faithful Shepherd* does, there is the virtue within the *Moses of Each Generation* over Moses himself.

Footnotes

33. שלכן "אין עד נעשה דיין" (ר"ה כו, א). וראה לקו"ש ח"ו ע' 121. וש"נ.

33. Which therefore (being that the effect of *seeing* is so strong) “*a witness cannot be a judge*” (Rosh Hashanah 26a). And see Likkutei Sichos, Vol VI, page 121. And there it is explained.

34. תו"א משפטים עה, ב. ובכ"מ. וראה גם תניא רפמ"ב.

34. Torah Ohr, (Torah-portion) Mishpatim 75b. And in many places. And see also Tanya, beginning of Chapter 42.

35. סעיף יא.

35. Chapter Eleven.

36. משא"כ בתניא שם "יורדין ניצוצין מנשמת מרע"ה כו' **ללמד דעת** את העם".

36. However, not so in Tanya, *ibid*, (which states) “*There descend sparks of the soul of Moses, of blessed memory (in each generation)... to teach Da’as to the people*”.

The Rebbe, is explaining that the *Shepherdling Faith* of the *Shepherds of Israel* in the generations within exile that needed actual self-sacrifice for observing Torah and Mitzvos, this is what they did, strengthening Israel to have actual self-sacrifice to observe Torah and Mitzvos. However, the Rebbe states in a parenthesis that this is accordance with the way the Previous Rebbe is explaining this in *this* mamor.

However, the Rebbe is explaining that this is explained differently in Tanya, Chapter 42. There the *Alter Rebbe* explains that they too, the *Moses of Each Generation*, are teaching *Da’as* to the people, just like Moses himself did.

Note: The Rebbe doesn't explain the difference of why the Previous

Rebbe says what he says in this mamor, versus what the *Alter Rebbe* is saying in Tanya.

Maybe we can suggest a difference:

The *Alter Rebbe* is not focusing specifically on the *extra* necessity Israel has from the *Moses of Each Generation*, *who are specifically*, “*in the generations that needed actual self-sacrifice*”. Thus, the *Alter Rebbe* is speaking of the “*job*” of *every* *Moses of Each Generation*, including those in the times of King Solomon, and like generations. The Previous Rebbe was speaking at a time when he was empowering and demanding for Israel to stand with self-sacrifice against Stalin’s USSR, for teaching children Torah.

So too, the Rebbe is empowering and demanding of us the ultimate self-sacrifice of being “*crushed - broken and depressed*” that we are in exile, regardless of the physical and spiritual abundance that we may have in exile. See further in the mamor.

Thus, the Previous Rebbe and the Rebbe are focusing on this unique doing of their *Moses of Each Generation* of these specific generations that need to be empowered with *actual self-sacrifice*.

.37 ראה לקמן הערה 56.

37. See further FOOTNOTE 56.

Chapter Seven

Introduction

This paragraph is very unique. It is almost as a parenthesis to the mamor. The Rebbe is pointing out that the story of Purim, unlike the story of Chanukah, the self-sacrifice that Mordechai empowered the Jewish people was in a revealed manner to the *entire* Jewish people. For each and every Jew of that generation did *not* entertain a foreign thought of denouncing, not their faith in G-d, nor their observance of Torah and Mitzvos, even in public.

Then the Rebbe starts talking about the Previous Rebbe, that by the Previous Rebbe “*passing verdict*” upon Mordechai, that he was like Moses, that in an open and revealed way all saw that he was shepherding the faith of Israel to the *entire* generation, the Previous Rebbe has “*passed verdict*” upon himself, that as such it was also concerning him.

The Rebbe applies a teaching on to the language of the Mishna (-Ethics of Our Fathers, beginning of Chapter Three) “*Law (verdict) and Accounting*” ((first ‘*law*’ and afterwards “*accounting*”). The Rebbe explains in *FOOTNOTE 40* that this explanation is in accordance with the words of the Mishna (-ibid, Mishna 16) that “*and exact payment from man, ‘with his knowledge’ and ‘without his knowledge’*” that after this that the person rules “*with his knowledge*” his “*verdict*” upon his friend, he has (in effect) passed “*verdict*” upon himself “*without his knowledge*”, for through this “*verdict*” (of his upon the other) we make the “*accounting*” concerning his own state of being.

(ז) והנה ידוע שהמסירות נפש בפעל על תורה ומצוות של **כל ישראל** היתה בפורים (בזמן גזירת המן). שהמסירות נפש דחנכה (בזמן גזירת יון) היתה (בעקר) במתתיהו ובניו, והמסירות נפש בזמן גזרת המן היתה **בכל ישראל**. ועל-פי-זה יש לבאר מה שמובא בהמאמר³⁸ ממדרש¹⁶ שמרדכי היה שקול בדורו כמשה בדורו, דהגם שאתפשטותא דמשה הוא בכל דור, מכל-מקום איתא במדרש שמרדכי (דוקא) היה שקול בדורו כמשה בדורו. ויש לומר, שמהמעלות דמרדכי היהודי הוא שהוא היה ה'רעיא 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 דעה³⁹. [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 עצמו⁴⁰, שהוא ה'רעיא מהימנא' (**בגלוי**) של כל אנשי הדור.

(ז) וְהִנֵּה יָדוּעַ שֶׁהַמְסִירוֹת נֶפֶשׁ בְּפֶעַל עַל תּוֹרָה וּמִצְוֹת שֶׁל כָּל יִשְׂרָאֵל
הִיְתָה בְּפוּרִים (בְּזִמְן גְּזִירַת הַמֶּן).

שֶׁהַמְסִירוֹת נֶפֶשׁ דִּחְנֻכָּה (בְּזִמְן גְּזִירַת יוֹן) הִיְתָה (בְּעֵקֶר) בְּמַתְתִּיהוּ וּבְנֵיו,

וְהַמְסִירוֹת נֶפֶשׁ בְּזִמְן גְּזִירַת הַמֶּן הִיְתָה בְּכָל יִשְׂרָאֵל.

“7) *And behold* it is known that actual self-sacrifice for Torah and Mitzvos of **all of Israel** was on Purim (at the time of the decree of Haman).

For the self-sacrifice of Chanukah (at the time of the decree of the Syrian-Greeks) was (primarily) by Matisyahu and his sons,

*However, the self-sacrifice in the time of the decree of Haman was **by all of Israel.***”

We mentioned earlier that for the entire year of Haman’s decree there was not even **one Jew** who had a *foreign thought* of denouncing their faith in G-d, and even more than this, they participated in Mordechai’s gathering congregations in public to study Torah, and observed Torah and Mitzvos with self-sacrifice.

In the times of Chanukah, it was primarily the Hasmonaean, Matisyahu and his sons, who from the Judean Mountains wage war against the mighty Syrian-Greek army.

The power for Israel’s self-sacrifice, as we explained earlier, comes from the *Faithful Shepherd* of that generation. Thus, if in Mordechai’s generation **all of Israel** had self-sacrifice, this means that Mordechai was **openly** feeding the faith of **all the Jews** of his generation.

וְעַל-פִּי-זֶה יֵשׁ לְבָאֵר מֵה שְׁמוּבָא בְּהַמְאָמֶר³⁸ מִמְדָּרֶשׁ¹⁶ שֶׁמְרַדְכֵי הִיָּה שְׁקוּל
בְּדוֹרוֹ כְּמִשָּׁה בְּדוֹרוֹ, דְּהִגַּם שְׁאֲתַפְּשׁוּתָא דְּמִשָּׁה הוּא בְּכָל דּוֹר, מְכַל-מְקוּם
אִיתָא בְּמִדְרָשׁ שֶׁמְרַדְכֵי (דְּיֻקָּא) הִיָּה שְׁקוּל בְּדוֹרוֹ כְּמִשָּׁה בְּדוֹרוֹ.

“*And according to this* (that all of Israel of Mordechai’s generation had self-sacrifice) *there is to explain that which is brought in the* (Previous Rebbe’s) *mamor*³⁸ *from the Midrash*¹⁶, *that*

'Mordecai was considered in his generation as Moses was in his generation' that even though the 'manifestation of Moses' is in every generation, nevertheless, the Midrash states that Mordechai (specifically) was considered in his generation as Moses was in his generation.'"

The Rebbe is pointing out that there are the "Manifestation of Moses" exists within every generation. Nevertheless, the Midrash speaks of an equality specifically between Mordechai and Moses. Why?

ויש לומר, שמהמַעלות דמֶרְדְּכַי הַיְהוּדִי הוּא שֶהוּא הִיָּה ה'רַעֲיָא מְהִימְנָא' (בגלוי) שֶל כָּל יִשְׂרָאֵל שְבִדּוּרוֹ. בְּדַגְמַת מֹשֶׁה רַעֲיָא מְהִימְנָא' שֶהמְשִׁיר דַּעַת לְכָל יִשְׂרָאֵל שְבִדּוּרוֹ, כְּמוֹבֵן גַּם מִזֶּה שְבִדּוּרוֹ שֶל מֹשֶׁה (כָּל אֲנָשֵׁי דוֹרוֹ) נִקְרָא דוֹר דַּעַה³⁹.

"And it can be said, that of the virtues of Mordecha HaYehudi is that he is the 'Faithful Shepherd' (openly) of all of Israel of his generation. (This is) in likeness to Moses (way of being a) 'Faithful Shepherd', who drew 'Da'as' to all of Israel in his generation, as is understood from this that the generation of Moses (all the men of his generation) were called 'Generation of Da'as'³⁹."

The Rebbe is explaining that of the unique virtues of Mordechai is that he was the "Faithfull Shepherd" feeding and sustaining the faith of Israel that they observe Torah and Mitzvos with self-sacrifice was **openly** to **all of Isreal** of his generation. As we just explained that at Purim, in the time of the decree of Haman **all of Israel** observed Torah and Mitzvos with self-sacrifice.

This virtue of being openly the "Faithful Shepherd" of **all of Israel**, we find by Moses. We explained that Moses' being a "Faithful Shepherd" was through his feeding and sustaining the faith of Israel with *Da'as*, and we find that **all of the men of Israel** of Moses' generation are called "Generation of *Da'as*".

Note: The Rebbe adds on the word "men" of Moses' generation. Maybe this is linked with the following Rashi (-Deuteronomy 34:8) concerning the Jewish people's mourning Moses:

"(And) the sons of Israel (wept for Moses) the males. However, concerning (the passing of) Aaron, since he used to pursue peace and bring peace be-

(the passing of) *Aaron, since he used to pursue peace and bring peace between a man and his fellow and between a woman and her husband, it is said* (at Aaron's passing (-Num. 20:29)), *'The whole house of Israel (wept for him)', meaning both males and females.*"

Meaning, that Moses' primary service was that he taught Torah (*Da'as*) to Israel, and this was done primarily with the *men*. Thus, it was primarily the *men* who wept for Moses after his passing. From this Rashi we understand why the Rebbe is saying that it was the primarily all the *men* who were the "*Generation of Da'as*".

Maybe we can say that in this Mordechai was even greater than Moses, for Mordechai brought about a self-sacrifice within men, women, and children, for their faith in G-d and observance of Torah and Mitzvos. And so it is as well with the Previous Rebbe, as the Rebbe will soon explain.

[אֵלֶּא שְׁבַמְשָׁה הָיָה גְלוּי עֲנִין זֶה (שֶׁהוּא 'רַעֲיָא מְהִימְנָא' דְּכָל יִשְׂרָאֵל) עַל יְדֵי שֶׁהִמְשִׁיךְ דַּעַת לְכָל אַנְשֵׁי דְּוֹרוֹ, וּבְמִרְדֵּי הָיָה גְלוּי עֲנִין זֶה עַל יְדֵי שֶׁגָּלָה כַּח הַמְסִירוֹת נִפְשׁ שְׁבָכָל אַנְשֵׁי דְּוֹרוֹ].

“[Only that by Moses the revelation of this concept (that he is a *Faithful Shepherd*) to all of Israel) was through drawing *Da'as* to all the men of his generation, while by Mordechai the revelation of this concept was through this that he revealed the potency of self-sacrifice within all the men of his generation].

The Rebbe, in a brackets, mentions what he said earlier, in the difference between Moses himself, and the *Moses of Each Generation* in the times when self-sacrifice was needed, that Moses was a "*Faithful Shepherd*" through feeding the faith of Israel with "*Da'as*", while Mordechai did so through empowering Israel with self-sacrifice.

Note: In connection with the compiler's last note, here the Rebbe states that Mordechai revealed the self-sacrifice in all the *men* of his generation.

The compiler does not understand why. Our Sages teach that Mordechai gathered thousands of *children* to study Torah, who said, “*we are with Mordechai in life and in death.*” When the Talmud states that there was by *no one* an ‘*outer (foreign) thought*’ of denouncing their faith in G-d all year long, even though, if they would have they would have been exempt from the decree of Haman (as explained earlier from the teaching of the *Alter Rebbe*), and did this not include women?

Nevertheless, the Rebbe does add on the word “*men of his generation*”, which would then negate the compiler’s previous note.

A simple explanation would be that “*All the men of his generation*” may be translated as “*all the people of his generation*”. However, there are the questions we asked upon this, that Moses taught the “*men*”, as we found in Rashi concerning the mourning over Moses’ passing, in which there is a distinction of “*males*”.

* * *

The Rebbe now concludes with a fascinating innovation concerning the Previous Rebbe:

וַיֵּשׁ לֹמֵר, דְּעַל יְדֵי שְׂמִבִּיא בְּהַמְאָמֵר מָה שְׂכַתּוֹב בַּמִּדְרָשׁ שְׂמֵרְדֵּכִי בְּדוֹרוֹ
הָיָה שְׂקוֹל כְּמֹשֶׁה בְּדוֹרוֹ, עַל יְדֵי זֶה פָּסַק בְּעַל הַמְאָמֵר אֶת הַדִּין עַל עֲצֻמוֹ⁴⁰,
שֶׁהוּא הַרְעִיָּא מְהֵימְנָא' (בַּגְּלוּי) שֶׁל כָּל אַנְשֵׁי הַדּוֹר.

“*And there is to say, that through (the Previous Rebbe) bringing in the mamor that which is written in the Midrash that, ‘Mordechai in his generation was considered as Moses in his generation’, through this the one saying this passed verdict upon himself⁴⁰, that he is a ‘faithful Shepherd’ (openly) of all the men of his generation.*”

The Rebbe explained that the statement of the Midrash “*Mordechai in his generation was considered as Moses in his generation*” points out of that of all the *Moses of Each Generation*, that it is so *specifically* concerning *Mordechai*, that specifically Moses and Mordechai were *openly* the *Faithful Shepherd* of *all* of Israel. *This* is the

meaning of this Midrash, as the Previous Rebbe brings this teaching of the Midrash in his mamor. Thus, the Previous Rebbe is giving a verdict that Mordechai was a “*Faithful Shepherd*” **openly** of **all** of Israel. And by doing so, in return, the Previous Rebbe has passed verdict upon himself that he is as well a “*Faithful Shepherd*” **openly** of **all** of Israel. To understand how this works, see FOOTNOTE 40.

Note: Seemingly, we need to understand what the Rebbe is saying here:

The Rebbe is saying that this is what the *Midrash* means, that Mordechai (like Moses) was **openly** a “*Faithful Shepherd*” to **all** of Israel. The Previous Rebbe is only quoting the Midrash in the mamor. So what does the Rebbe mean that by quoting the Midrash, the Previous Rebbe is the one who is passing verdict as such on Mordechai?!

Maybe, we can explain this in accordance with the rule that we don’t pass a verdict from a *homiletical* teaching of the Midrash. Therefore it is specifically when the Previous Rebbe intentionally brings the teaching in a mamor it then becomes a *passed verdict* upon Mordechai.

Let us also note that there is a clear teaching of our Sages that states that there is the “*Manifestation of Moses in every generation*”. And yet, the Previous Rebbe, when focusing on Mordechai, intentionally brings *this* teaching of the Midrash which singles out *Mordechai* of being **openly** a “*Faithful Shepherd*” to **all** of Israel, not as a *homiletical* teaching, but as a “*psbat - simple meaning*” of *fact*, therefore, this teaching *now* became a *ruling*.

However, this all but a *maybe* to understanding what the Rebbe is saying.

Note: Our Sages say concerning a teaching of one’s Rebbe, “ואנו בתר״הו - *And we are after him*”. This also means that we follow the teaching of our Rebbe. This is used as well as saying that we apply

the teaching of the Rebbe to himself. Especially in this case where the Rebbe is invoking the “*din v’chesbon*” process of when one passes verdict upon another, he has in turn passed verdict upon himself. Thus, clearly the Rebbe has passed this verdict upon himself that he is a “*openly* a “*Faithful Shepherd*” to *all* of Israel”.

Please note that concerning the Rebbe it is practically “*openly*”, simply due to the technology available, that of the fabrenghehns that were shown live on satellite, and the stories we know that took place from this. So too concerning the advancement of travels, in which over the years literally hundreds of thousands of people from all walks of life came to the Rebbe to hear his teachings and to seek his advice. Just take any video of any “*Sunday Dollars*” and watch how people of *every* affiliation of Judaism are coming to receive a blessing and guidance from the Rebbe. This all being in addition to the 2.5 sacks of mail that the Rebbe receive *every* day.

Thus, when it comes to the Rebbe, the *openly* being the “*Faithful Shepherd*” of *all* of Israel is so to anyone who simply looks.

Today, this continues. To see this *openly* one simply needs to visit the Ohel of the Rebbe and simply see how people of all affiliations of Israel, and even *l’havdil* all races among gentiles, come to pray to G-d, and place notes on the Rebbe’s resting place, asking for blessings and guidance. Then there are the *thousands* of stories we hear in how “*the Rebbe finds a way*” to bring the individual his answer to their requests and questions.

* * *

This concludes *CHAPTER SEVEN*.

Footnotes

38. סעיף ג.

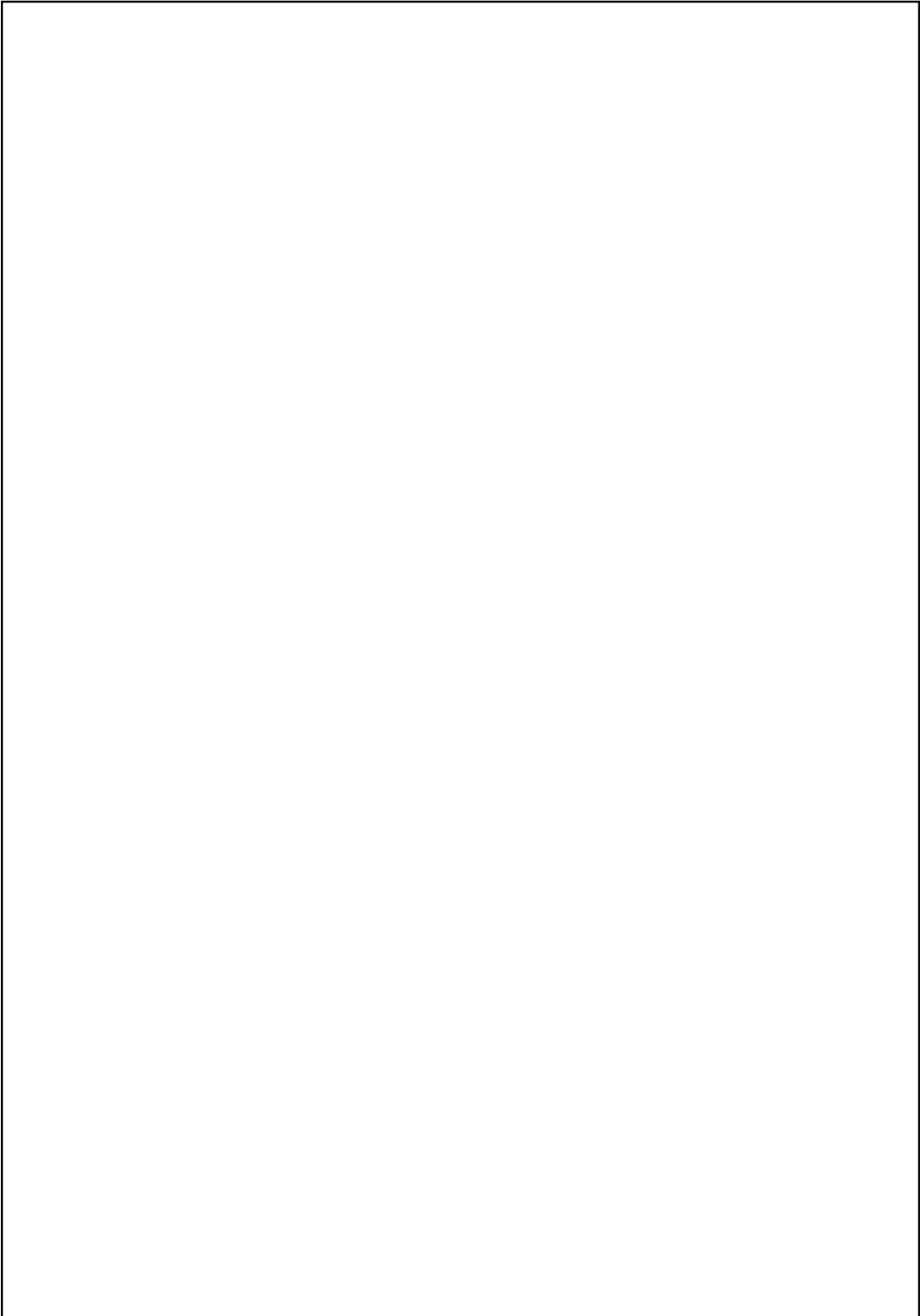
38. Chapter Three.

39. ראה ויק"ר פ"ט, א. במדב"ר פי"ט, ג. וש"נ.

39. See Vayikrah Rabbah, portion 9:1.

40. 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 חבירו, פוסק דין לעצמו שלא מדעתו, כיון שע"פ "דין" זה עושים "חשבון" בנוגע למצבו הוא (ראה לקו"ש ח"ו ע' 283. וש"נ).

40. As the explanation to the language of the Mishna (Ethics of Our Fathers, beginning of Chapter Three) "*Law (verdict) and Accounting*" ((first) '*law*' and afterwards "*accounting*") - in accordance with the words of the Mishna (ibid, Mishna 16) that "*and exact payment from man, 'with his knowledge' and 'without his knowledge'*" that after this that the person rules "*with his knowledge*" his "*verdict*" upon his friend, he has (in effect) passed "*verdict*" upon himself "*without his knowledge*", for through this "*verdict*" (of his upon the other) we make the "*accounting*" concerning his own state of being (See Likutei Sichos, Vol VI, page 283. And there it is explained).



Chapter Eight

Introduction

This paragraph concludes the journey of (Part A of) the ‘body’ of the Rebbe’s mamor, which began with the Rebbe’s question at the end of *CHAPTER THREE*:

“And we need to understand the connection between the explanation of ‘crushed for luminary’ to that which is explained (in the mamor) before this that Moses [and his extension in every generation] feeds and sustains the faith (of Israel of their generation) that it be internalized.”

In *CHAPTER FOUR* the Rebbe answered the connection of “*crushed for luminary*” with the “*Moses of Each Generation*” being that they empower Israel with self-sacrifice, which is primarily needed in the times of “*crushed - broken and depressed*” in exile. Then the question remained concerning the connection of “*crushed to luminary*” with that which Moses himself is “*Faithful Shepherd*”, feeding the faith of Israel with “*Da’as*” not in a time of “*crushed - broken and depressed*”.

Now the Rebbe concludes this journey with the answer to the connection and flow of the concepts explained in the Previous Rebbe’s mamor:

- (a) In the beginning of the mamor the Previous Rebbe explains that “*And you shall tetzaveh the Children of Israel*” means that Moses is to “*connect*” the children of Israel with the *Infinite Light*, through that which Moses feeds and sustains the faith of Israel.
- (b) That this applies also to the *Shepherds of Israel* (“*Manifestation of Moses*”) of each generation, such as Mordechai, who strengthened the faith of Israel to stand strong in Torah-study and Mitzvos-observance.
- (c) That the meaning of “*crushed for luminary*” (which is a verse that is speaking of *Moses himself* - not of the *Moses of Each Generation*).

The flow here is that this which Moses reveals the *luminary* (the *Essence of the Soul*) by Israel (through feeding and sustaining the faith of Israel) is **primarily** by the *Moses of Each*

Generation, who awaken the potency of self-sacrifice by Israel, for through this (self-sacrifice) is the **primary** revelation of the “*luminary - Essence of the Soul*”.

Thus, first he explains the concept of Moses, who the verse is actually speaking of, explaining the “*and you shall connect*”, that Moses is the *Faithful Shepherd* - who feeds the faith of Israel that it be of the *Essence of the Soul*. Then he speaks of how the *Essence of the Soul* is **primarily** revealed through **self-sacrifice**, which happened **primarily** in the generations of the *Moses of Each Generations* of being “*crushed*” in exile.

* * *

Now the Rebbe asks a *new* question (that will be answered at the end of *CHAPTER ELEVEN*) concerning the order of the verse itself:

According to all that we explained, that the “*crushed for luminary*” is specifically connected to the “*And You shall connect the Children of Israel (to the Infinite Light)*”, then why, in the verse, does the “*crushed for luminary*” come in connection with the “*and they shall take to you pure olive oil*”, which speaks of an addition of *Light* that Israel brings to Moses?

With this the Rebbe is starting a whole new fascinating journey (Part B of the *body* of the mamor), one of total innovation!

ח) ועל-פי-זה יש לבאר קשר (וסדר) העניינים (בהמאמר) בבאור הפסוק ואתה תצוה גו', שבתחלה מבאר את הפרוש דואתה תצוה את בני ישראל, שמשה הוא מקשר ומחבר את בני ישראל (עם אור אין-סוף) על ידי שהוא זן ומפרנס את האמונה, ולאחרי-זה מבאר שגם רועי ישראל שבכל דור (אתפשטותא דמשה) מחזקים את האמונה ד'ישראל, וכמו מרדכי (משה שבדורו) שחזק את אמונתם של ישראל לעמד חזק בלמוד התורה וקיום המצוות, ולאחרי-זה מבאר הפרוש ב'כתית למאור' (שבפסוק ואתה תצוה שמדבר לכאורה במשה עצמו), כי זה שמשה מגלה בחינת ה'מאור' ד'ישראל (עצם הנשמה), הוא בעקר על ידי אתפשטותא דיליה שבזמן הגלות (כתית) שעוררו ב'ישראל כח המסירות נפש שלהם, שעל ידי זה הוא **עקר** גלוי עצם הנשמה, מאור.

וצריך להבין, דלפי באור הנ"ל, הענין ד'כתית למאור' שני לואתה תצוה את בני ישראל, לזה שמשה ואתפשטותא דיליה שבכל דור מקשרים ומחברים את ישראל עם אור אין-סוף, ובהכתוב נאמר כתית למאור בהמשך ל'ויקחו אליך שמן זית זה, דענין ו'יקחו אליך גו' (ש'ישראל מביאים שמן למשה) הוא ש'ישראל מוסיפים תוספות אור במשה (כמובא לעיל סעיף ב מהמאמר).

ח) ועל-פי-זה יש לבאר קשר (וסדר) הענינים (בהמאמר) בבאור הפסוק
ואתה תצוה גו',

שבתחלה מבאר את הפרוש דואתה תצוה את בני ישראל, שמשה הוא
מקשר ומחבר את בני ישראל (עם אור אין-סוף) על ידי שהוא זן ומפרנס את
האמונה,

ולאחרי-זה מבאר שגם רועי ישראל שבכל דור (אתפשטותא דמשה)
מחזקים את האמונה ד'ישראל, וכמו מרדכי (משה שבדורו) שחזק את
אמונתם של ישראל לעמד חזק בלמוד התורה וקיום המצוות,

ולאחרי-זה מבאר הפרוש ב'כתית למאור' (שבפסוק ואתה תצוה שמדבר
לכאורה במשה עצמו),

“8) And in accordance with this (the difference between Moses and the *Moses of Each Generation* of the times of suffering, in how they each are the *Faithful Shepherd* in feeding the faith of Israel) *we can explain the connection (order) of the concepts (explained) (in the mamor) (of the Previous Rebbe) concerning the explanation of the verse ‘And you shall tetzaveh...’*,

That in the beginning of the mamor he explains that the meaning of the ‘And you shall tetzaveh the Children of Israel’ is that Moses is to connect and bond the Children of Israel (with the Infinite Light) through this that he feeds and sustains the Faith (of Israel),

And after this he explains that also the Shepherds of Israel of every generation (the Manifestation of Moses) strengthen the faith of Israel, as Mordechai (the Moses of his generation) who strengthened the faith of Israel to stand strong in Torah-study and Torah-observance,

And after this he explains the meaning of ‘crushed for luminary’ (of the verse ‘And you shall tetzaveh, which speaks seemingly of Moses himself (not of the Manifestation of Moses within every generation).”

The Rebbe points out here in a parenthesis “*which speaks seemingly of Moses himself*”, which seemingly is already starting the answer as to why the Previous Rebbe is first explaining how this works by Moses himself.

This is the order of the concepts explained in the Previous Rebbe’s mamor. And

this is the explanation as to why:

כִּי זֶה שְׁמֹשֶׁה מְגַלֶּה בְּחִינַת ה'מָאוֹר' דְּיִשְׂרָאֵל (עֶצֶם הַנְּשֻׁמָּה), הוּא בְּעֵקֶר עַל
יְדֵי אֲתַפְּשׁוּתָא דִּילִיָּה שְׁבַזְמָן הַגְּלוּת (כְּתִית) שְׁעוֹרְרוּ בְּיִשְׂרָאֵל כַּח הַמְּסִירוֹת
נְפֶשׁ שְׁלֵהֶם, שְׁעַל יְדֵי זֶה הוּא עֵקֶר גְּלוּי עֶצֶם הַנְּשֻׁמָּה, מָאוֹר.

*“For this which Moses reveals the dimension of ‘luminary’ of Israel (the Essence of the Soul), is primarily through the ‘His (Moses’) Manifestation’ which are in the times of exile (‘crushed’), who awakened within Israel the empowerment for their self-sacrifice, for within this (the self-sacrifice) is the **primary** revelation of the Essence of the Soul, ‘luminary’.”*

Therefore, first he explains the concept of Moses, who the verse is actually speaking of, explaining what the “and you shall connect”, that Moses is the *Faithful Shepherd* - who feeds the faith of Israel that it be of the *Essence of the Soul*. Then he speaks of how the *Essence of the Soul* is **primarily** revealed through self-sacrifice, which happened **primarily** in the generations of the *Moses of Each Generations* of being “crushed” in exile.

* * *

The Rebbe now asks a new question, which begins a whole new journey, which is an amazing innovation of the Rebbe:

וְצָרִיךְ לְהַבִּיחַ, דְּלִפִּי בְּאוֹר הַנִּי"ל, הַעֲנִינָּה דְּכְתִית לְמָאוֹר' שִׁיךְ לְוָאֲתָה תַצְוָה
אֶת בְּנֵי יִשְׂרָאֵל, לְזֶה שְׁמֹשֶׁה וְאֲתַפְּשׁוּתָא דִּילִיָּה שְׁבַכְל דּוֹר מְקַשְׁרִים
וּמַחְבְּרִים אֶת יִשְׂרָאֵל עִם אוֹר אֵין-סוּף,

וּבְהַכְתוּב נֶאֱמַר כְּתִית לְמָאוֹר בְּהַמְשָׁךְ לְוִיקְחוּ אֵלֶיךָ שְׁמֵן זֵית זֶה, דְּעֲנִינָּה וְוִיקְחוּ
אֵלֶיךָ גו' (שְׁיִשְׂרָאֵל מְבִיאִים שְׁמֵן לְמֹשֶׁה) הוּא שְׁיִשְׂרָאֵל מוֹסִיפִים תּוֹסְפוֹת אוֹר
בְּמֹשֶׁה (כְּמוֹבָא לְעִיל סְעִיף בַּמְהַמְאֵר).

*“**And we need** to understand, for according to the above mentioned explanation, the concept of ‘crushed for luminary’ is connected to the ‘And you shall connect the Children of Israel’ (which we explained to mean,) that which Moses and ‘His Manifestation’ of each generation connect and*

bond the Children of Israel to the Infinite Light,

However in the verse it states ‘crushed to luminary’ in connection to ‘And they will take for you pure olive oil’, (which we explained to mean) the concept of ‘And they shall take to you...’ (that Israel brings oil to Moses) is that Israel are adding an additional Light within Moses (as brought earlier in CHAPTER TWO of the mamor).”

Meaning, that seemingly, according to what we explained, the “*crushed for luminary*” should come in immediate connection to the “*And you shall connect the Children of Israel*”, of what Mose and the *Moses of Each Generation*, are giving Israel, and not to the “*And they will take for you pure olive oil, which is what Israel is giving to Moses*”?!

The answer to this question will be at the end of *CHAPTER ELEVEN*.

Footnotes

There are no footnotes on this chapter.

Chapter Nine

Introduction

To answer the question of why the verse associates the “*crushed for luminary*” with the “*And they will take to you pure olive oil*” the Rebbe turns to a technical question:

The Previous Rebbe starts his mamor with the teaching of the Sages on the verse in Esther, “*And the Jews accepted that which they began to do*”, that Israel “*accepted at Purim what they began to do at the Giving of the Torah*”. The Previous Rebbe explains that it is specifically because the Jews were *crushed* at the time of the decree of Haman and they observed Torah and Mitzvos with self-sacrifice that they reached the *luminary - Essence of the soul*, that they were able to achieve accepting the Torah, which they did not achieve even with the “*we shall do and we shall bear*” at the *Giving of the Torah*.

The Rebbe’s question is that the verse, “*And the Jews accepted that which they began to do*” in Esther is in chapter nine, after the miracle happened! Thus, seemingly, the “*And the Jews accepted that which they began to do*” happened after their being “*crushed*” was already over?!

Thus, there are two dimensions to the “*And the Jews accepted that which they began to do*”:

- (a) That which took place during the decree of Haman, through their self-sacrifice for Torah and Mitzvos, as explained in the Previous Rebbe’s mamor.
- (b) That which took place after the miracle of Purim took place, which was even higher than that which took place during the time of the decree of Haman.

Likewise there are two dimensions in the “*crushed for luminary*” that takes place when the Children of Israel are in exile:

- (a) That of when there are decrees against observing Torah and Mitzvos (as it was in the time of when the Previous Rebbe said his mamor). And through the

self-sacrifice for Torah and Mitzvos they reach “*crushed for luminary*”.

- (b) That of when the Jewish people are in a state of physical and spiritual broadness, as it was after the miracle of Purim (and as the time when the Rebbe said this mamor), and yet the Children of Israel are “*crushed for luminary*” from this that they are in exile. And through the “*crushed*” of being in exile, they reach “*luminary*”.

Note: The latter is a total innovation of the Rebbe!

Note: At the end of *CHAPTER ELEVEN*, after fully explaining what (b) is all about, and why it is higher than (a), the Rebbe will answer his question: The “*crushed for luminary*” of (a) is related to, “*And you will connect the Children of Israel*”, while the “*crushed for luminary*” of (b) is connected with “*And they shall take to you pure olive oil*”.

* * *

Here the journey to understand the (b), and why it is even higher than (a), begins:

- (i) That which a Jew is “*crushed - broken and depressed*” over being in exile is because the true will of a Jew that there be the revelation of Divinity touches to the essence core of his beingness.
- (ii) This “*crushed - broken and depressed*” comes from the *Luminary - Essence of the Soul* of which its connection with G-d is an *Essence connection*.

In *CHAPTER TEN* the Rebbe will explain why the “*Luminary - Essence of the Soul*” that comes from the “*crushed for luminary*” of “*being in exile without the revelation of Divinity*” is even *higher* than the “*Luminary - Essence of the Soul*” that comes from the “*crushed for luminary*” of “*self-sacrifice for Torah and Mitzvos*”.

ט) והנה 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 שוקבל גו' היה לאחרי הנס. ועל פי זה, בזה שבימי אחשורוש קבלו מה שהחלו במתן תורה, שני ענינים. הקבלה שהיתה בזמן הגזרה על ידי המסירות נפש שלהם (כמפרש בהמאמר), והקבלה שהיתה לאחרי הנס דפורים, שהיא נעלית יותר גם מהקבלה בזמן הגזרה (כדלקמן). ויש לומר, שעל-דרך-זה הוא בנוגע כתיבת-למאור, שעל-ידי הענין ד'כתיבת' שבזמן הגלות מגיעים לה'מאור', דשני ענינים בזה. כשישראל נמצאים במצב של 'כתיבת' מצד זה שישנם גזרות על קיום התורה ומצוות (כמו שהיה בזמן אמירת המאמר), ועל ידי זה מגיעים לה'מאור' על ידי המסירות נפש שלהם. ועוד ענין ב'כתיבת' למאור', שגם כשישראל נמצאים במצב של הרחבה, הרחבה בגשמיות וגם הרחבה ברוחניות, אלא שהם נמצאים בגלות⁴¹ [ועל-דרך המצב שהיה לאחרי הנס דפורים, שליהודים היתה אורה ושמחה וששון ויקר⁴², בפשטות וגם ברוחניות⁴³ [ויתירה מזה שגם בית המן נתן לאסתר⁴⁴, שהיה אז גם המעלה דאתהפכא], אלא שאכתי עבדי אחשורוש אגן⁴⁵], הם שבורים ונדכאים (כתיבת) מזה שהם בגלות. ועל ידי ה'כתיבת' ד'ישראל מזה שנמצאים בגלות, מגיעים לה'מאור'.

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 [ובפרט כשמתבונן בזה שאמרו רבותינו ז"ל⁴⁶ כל מי שלא נבנה בית המקדש בימיו הרי זה כאלו נחרב בימיו], הנה מזה עצמו איז ער אינגאנצן צוטרייסלט, כתיבת. וגם כשהוא בדרךא נעלית ביותר שמאיר אצלו גלוי אלקות בדרגמת הגלוי שהיה בזמן הבית⁴⁷, מכל-מקום, מזה שבכללות העולם אין מאיר 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. [וזהו מה שמובא בהמאמר אדמו"ר הזקן⁴⁸ דאיתא בתקונים⁴⁹ שאפלו אם היה צדיק אחד 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 חולה⁵⁰]. וידוע מה שכתב ה'צמח צדק⁵¹ שהיה נשמע ממורנו ורבנו נשמתו-עדן (אדמו"ר הזקן) איך וויל זע גאר ניסט איך וויל ניט דאין גן-עדן איך וויל ניט דאין עולם הבא

כּוּ אִיךָ וּוִיל מְעַר נִיט אַז דִּיךְ אַלִיין. וְעַל יְדֵי שְׁהִיָּה נִשְׁמַע לְשׁוֹן זֶה מְאֻדְמוּ"ר
הַזְקֵן [דְּפֻרֹשׁ הִיָּה נִשְׁמַע הוּא שְׁזָה הִיָּה לֹא רַק בְּזַמְנִים מִיַּחֲדִים אֲלֵא שְׁזָה
הִיָּה דְבַר הַרְגִיל], וּבִפְרֵט לְאַחֲרֵי שְׁנַת־פְּרָסָם זֶה עַל יְדֵי ה'צִמַח צְדָקָה', נִתֵּן
הַכַּח לְכָל אֶחָד וְאַחַת מִיִּשְׂרָאֵל שֶׁעָקַר רְצוֹנוֹ יִהְיֶה גְלוּי הַעֲצָמוֹת, וְעַד כְּדֵי כָּה,
שְׁכַשְׂאִין מְאִיר גְלוּי זֶה, וּמִכָּל-שָׂכָן בְּזַמֵּן הַגְּלוּת שְׂאִין מְאִיר אֶפְלוּ הַגְּלוּי (גְלוּי
אֹר) שְׁהִיָּה בְּזַמֵּן הַבֵּית, הוּא בְּמִצְבֵּי דְכִתִּית, וּמִבְּקֵשׁ ג' פְּעָמִים בְּכָל יוֹם (אוּ
יֹתֵר) וְתַחֲזִינָה עֵינֵינוּ בְּשׁוּבָךְ לְצִיּוֹן בְּרַחֲמִים, שְׂאֵז יִהְיֶה גְלוּי אֶלְקוֹת וְעַד לְגְלוּי
הַעֲצָמוֹת. וְזֶהוּ 'כִּתִּית לְמֹאֹר', שֶׁעַל יְדֵי הַעֲנִין ד'כִּתִּית' מְזָה שְׁנִמְצָאִים בְּגְלוּת
מְגִיעִים לְהַמְּאֹר, כִּי זֶה שֶׁהֲרָצוֹן דְּכָל אֶחָד מִיִּשְׂרָאֵל הוּא גְלוּי אֶלְקוֹת וְעַד
שְׁזָה נוֹגַע לְעַצֵּם מְצִיאוֹתוֹ [שְׁלֹכָן הוּא נִשְׁבֵּר וְנִדְכָּא (כִּתִּית) מְזָה שְׁבִזְמֵן
הַגְּלוּת לֹא יֵשׁ גְלוּי אֶלְקוֹת] הוּא מִצַּד עֲצָם הַנְּשֻׁמָּה, 'מֹאֹר' שְׁבִנְשֻׁמָּה,
שֶׁהֲתַקְשְׁרוּתָהּ בְּאֶלְקוֹת הִיא הַתְּקַשְׁרוֹת עֲצָמִית.

(ט) והנה הכתוב וקבל היהודים את אשר החלו לעשות מדבר (בפשטות) בהזמן שלאחרי הנס דפורים.

“9) And behold the verse ‘And the Jews took upon themselves what they had commenced to do’ speaks (in its simple meaning) in the time of **after** the miracle of Purim.”

Which seemingly is a question on that the Previous Rebbe explained, that the reason why the Jewish people were able to achieve at Purim the “*And the Jews accepted*” that which they only “*commenced to do*” at the *Giving of the Torah* is because at Purim there was the “*crushed*” of Haman’s decree which led to *self-sacrifice*, which led to the Jews reaching the “*luminary - Essence of the Soul*”. However, the verse “*And the Jews took upon themselves what they had commenced to do*” took place after the miracle took place, when. Seemingly, there was no more the “*crushed*”!

Therefore the Rebbe explains:

ויש לומר, דמה שכתוב בהמאמר דפרוש וקבל היהודים את אשר החלו לעשות הוא שבימי אחשוורוש קבלו מה שהחלו במתן תורה, הוא גם לפי פשטות הכתוב שוקבל גו' היה לאחרי הנס.

“*And it can be said, that this which the mamor (of the Previous Rebbe) explains about ‘And the Jews took upon themselves what they had commenced to do’ means that in the days of Achashverosh they ‘took upon themselves’ that which ‘they commenced’ at the Giving of the Torah, is also according to the simple meaning of the verse ‘and they took upon themselves...’ that it was after the miracle.*”

The Rebbe is saying that the Previous Rebbe’s explanation that the “*And the Jews took upon themselves what they had commenced to do*” happened because the Children of Israel was in a state of “*crushed - broken and depressed*”, and therefore reached “*luminary*”, is also as the verse simply speaks of after the miracle happened. --see *Footnote 41* as to how the Rebbe sees that the Previous Rebbe was speaking also of after the miracle happened.

ועל פי זה, בזה שבימי אחשוורוש קבלו מה שהחלו במתן תורה, שני ענינים. הקבלה שהיתה בזמן הגזרה על ידי המסירות נפש שלהם (כמפרש

בְּהַמְאָמֵר), וְהַקְבֵּלָה שֶׁהִיְתָה לְאַחֲרֵי הַנֶּס דְּפוּרִים, שֶׁהִיא נֶעֱלֶית יוֹתֵר גַּם
מִהַקְבֵּלָה בְּזִמְן הַגְּזֵרָה (כְּדִלְקָמֹן).

“And according to this (that there are the two dimensions of ‘And the Jews took upon themselves what they had commenced to do’, one during the decree of Haman and one after the miracle happened) this that in the days of Achashverosh took upon themselves what they had commenced at the Giving of the Torah, there are two concepts. The ‘took upon themselves’ at the time of the decree, through their self-sacrifice (for their observance of Torah and Mitzvos) (as explained in the (Previous Rebbe’s) mamor), and the ‘took upon themselves’ that was after the miracle of Purim, which was higher even than the ‘took upon themselves’ at the time of the decree (as will be further explained).”

The Rebbe just said that not only is there the second dimension of the “*And the Jews took upon themselves what they had commenced to do*” that took place after the miracle happened, but that this second dimension is even higher than the first dimension. This is what the Rebbe will explain in the next two chapters.

However, the teaching of “*in the days of Achashverosh they ‘took upon themselves’ that which ‘they commenced’ at the Giving of the Torah*” is from the Midrash, not the Previous Rebbe. The Previous Rebbe explains this with “*crushed for luminary*”, that through the “*crushed*” they reached the “*luminary*” and that is how “*in the days of Achashverosh they ‘took upon themselves’ that which ‘they commenced’ at the Giving of the Torah*”. Thus, by saying that there are two dimensions of “*in the days of Achashverosh they ‘took upon themselves’ that which ‘they commenced’ at the Giving of the Torah*” then we must say that there are two dimensions of “*crushed for luminary*”:

וַיֵּשׁ לֹמֵר, שֶׁעַל-דֶּרֶךְ-זֶה הוּא בְּנוֹגַע כְּתִית-לְמֵאוֹר, שֶׁעַל-יְדֵי הָעֲנִין דְּכְתִית'
שֶׁבְּזִמְן הַגְּלוּת מַגִּיעִים לְהַ'מֵּאוֹר', דְּשָׁנֵי עֲנִינִים בְּזֶה.

“And there is to say, that it is same way concerning the ‘crushed for luminary’, that through the concept of ‘crushed’ in the time of exile one reaches the ‘luminary’, that there are two concepts within this.”

The first dimension is:

כְּשִׁישְׂרָאֵל נִמְצָאִים בְּמֵצֵב שֶׁל 'כְּתִית' מֵצֵד זֶה שֶׁיִּשְׁנָם גְּזֵרוֹת עַל קִיּוֹם הַתּוֹרָה

ומצוות (כמו שהיה בזמן אמירת המאמר), ועל ידי זה מגיעים לה'מאור' על ידי המסירות נפש שלהם.

“When Israel find themselves in the state of ‘crushed’ from this that there are decrees against observing Torah and Mitzvos (as it was in the time of (the Previous Rebbe) saying the mamor (with the decrees of Stalin’s regime against children studying Torah, and more)), and through this they reach to the ‘luminary’ through their self-sacrifice.”

Then there is the second dimension:

ועוד ענין ב'כתית למאור', שגם כשישראל נמצאים במצב של הרחבה, הרחבה בגשמיות וגם הרחבה ברוחניות, אלא שהם נמצאים בגלות⁴¹

[ועל-דרך המצב שהיה לאחר הנס דפורים, של'יהודים היתה אורה ושמחה וששון ויקר⁴², בפשטות וגם ברוחניות⁴³ [ויתירה מזה שגם בית המן נתן לאסתר⁴⁴, שהיה אז גם המעלה דאתהפכא], אלא שאכתי עבדי אחשוורוש און⁴⁵], הם שבורים ונדכאים (כתית) מזה שהם בגלות.

ועל ידי ה'כתית' דישראל מזה שנמצאים בגלות, מגיעים לה'מאור'.

“And another concept in ‘crushed to luminary’ is when Israel find themselves in a state of broadness, physical broadness and also spiritual broadness, but they find themselves in exile⁴¹

[And as was the state that they were in after the miracle of Purim, which, ‘The Jews had light and joy, and gladness and honor⁴², in its simple (physical) meaning and also spiritually⁴³ [and more than this ‘that also the House of Haman was given to Esther⁴⁴, which was also the virtue of ‘transformation’], only that ‘we are still servants of Achashverosh⁴⁵], (and from this) they (the Children of Israel) are broken and depressed (‘crushed’) from this that they are in exile.”

And from this ‘crushed’ that Israel is from finding themselves in exile, they reach to the ‘luminary’.”

- (i) Then Rebbe states in bold that in addition to being freed from the decree, there was also the “**the House of Haman was given to Esther, which was also the virtue of ‘transformation’**”.

Chasidus explains that there are two dimensions to the mission of Israel in this world:

- (a) “*iskafya - subjugation*”, which is to subjugate the *Other Side* to *Holiness*, meaning that the *Other Side* still exists as an evil, only that they are subjugated to *Holiness*, and have absolutely no say in matters.

- (b) “*ishapcha - transformation*”, which is the transformation of the *Other Side* to *Holiness*, meaning that the very *Other Side*, the manifestation of “*P*”, and the drive for “*pleasure*”, are now all about *Holiness*.

The latter is a much higher *state of being* (even though there is a virtue to the incredible *service* of *iskafya*).

- (ii) The Rebbe quotes the teaching “*we were still the servants of Abasuerus*”. According to one way of the counting of the exiles, Achashverosh is the *Fourth Exile*, of the *Four Exiles* that Israel must go through. And thus, “*we were still the servants of Abasuerus*” until Moshiach comes.

The simple meaning of the Talmud is about why we don't say the *Hallel* prayer on Purim:

“*Rava said* (a reason why *hallel* is not recited on Purim): *Granted* (that *hallel* is said) *there*, (when recalling the exodus from Egypt, as after the salvation there, they could recite the phrase in *hallel* (-Psalms 113:1): ‘*Give praise, O servants of the L-rd*’ (after their servitude to Pharaoh ended with their salvation, they were truly servants of the L-rd) *and not servants of Pharaoh. But* (can it be said) *here*, (after the limited salvation commemorated on Purim) ‘*Give praise, O servants of the L-rd,*’ (which would indicate that after the salvation the Jewish people were only servants of the L-rd) *and not servants of Abasuerus?* (No, even after the miracle of Purim,) *we were still the servants of Abasuerus* (as the Jews remained in exile under Persian rule, and consequently the salvation, which was incomplete, did not merit an obligation to say *hallel*.)”

Now the Rebbe begins to explain the second dimension:

והענין הוא, דְּזֶה שִׁישְׂרָאֵל הֵם שְׁבוּרִים מִזֶּה שֶׁהֵם בְּגִלוּת (גַּם כְּשֵׁיט לְהֵם הִרְחֵבָה בְּגִשְׁמִיּוֹת וּבְרוּחֵי חַיִּים), הוּא, כִּי רְצוֹנוֹ הָאֱמִתִּי שֶׁל כָּל אֶחָד מִיִּשְׂרָאֵל הוּא שְׂיֵהִיָּה גְלוֹי אֱלֻקוֹת, וְעַד שֶׁזֶה (גְלוֹי אֱלֻקוֹת) נֹגֵעַ לְעֶצֶם מְצִיאֹתוֹ, וְלִכֵּן, זֶה שֶׁבְּזִמָּן הַגְּלוּת אֵין מְאִיר גְלוֹי אֱלֻקוֹת כְּמוֹ שֶׁהִיָּה בְּזִמָּן הַבַּיִת

[וּבִפְרָט כְּשֶׁמִּתְבַּוֵּן בְּזֶה שֶׁאֱמָרוּ רַבּוֹתֵינוּ ז"ל⁴⁶ כָּל מִי שֶׁלֹּא נִבְנָה בֵּית הַמִּקְדָּשׁ בְּיָמָיו הָרִי זֶה כְּאִלוֹ נִחְרַב בְּיָמָיו],

“And the concept is, that this which Israel are broken from this that they are in exile (even when they have physical and spiritual abundance), is because the true will of every one of Israel is that there should be the revelation of Divinity, to the point that this (revelation of Divinity) touches the Essence of his Beingness, and therefore, this which in the time of exile the revelation of Divinity is not shining as it was in the time of the Holy Temple

[*And in particular when one concentrates upon this which our Sages, of blessing memory, say⁴⁶, “All who the Holy Temple was not rebuilt in their days, it is as if it was destroyed in his days,”*

הִנֵּה מִזֶּה עֲצָמוֹ אֵין עַר אֵינְגְאָנֶצֶן צוֹטְרִיִּסְלֵט, כְּתִית.

“Behold, from this is he completely shaken, ‘crushed’.”

This is the meaning of the second dimension of “*crushed to luminary*”, that his being “*crushed*” from this which there is no “*revelation of Divinity*” touches him to his “*luminary - Essence of the Soul*”.

Now the Rebbe speaks of even those by whom there is “*revelation of Divinity*”, to the point as it was in the Holy Temple, nevertheless, there is not the revelation of the Essence of G-d:

וְגַם כְּשֶׁהוּא בְּדֶרֶגָא נְעֻלִית בְּיוֹתֵר שֶׁמְאִיר אֶצְלוֹ גְלוֹי אֱלֻקוֹת בְּדִגְמַת הַגְּלוֹי שֶׁהִיָּה בְּזִמָּן הַבַּיִת⁴⁷, מְכַל-מְקוֹם, מִזֶּה שֶׁבְּכָל־לִלוּת הָעוֹלָם אֵין מְאִיר הַגְּלוֹי, מוֹכַח, שֶׁגַּם הַגְּלוֹי שֶׁמְאִיר אֶצְלוֹ הוּא גְלוֹי מְגַבֵּל.

“And even when one is in the extremely exalted level that by him there is shining the revelation of divinity in likeness to the revelation that there was in the time of the Holy Temple⁴⁷, nevertheless, from this that in the general world there isn’t shining the revelation, it is evident, that also the revelation that he is having is limited.”

In FOOTNOTE FORTY-SEVEN the Rebbe quotes a teaching that by Rabbi Shimon Bar Yochai, there was no destruction of the Holy Temple, meaning that even in exile, when he had to hide for his life in a cave, nevertheless, wherever he was, there was the revelation of Divinity as it was in the times of the Holy Temple.

Note: The Rebbe once told the story that once they told Rabbi Menachem Mendel Horodker (aka Vitebsker) that Moshiach came, Rabbi Menachem Mendel Horodker went to the window to smell the air, and said, *“No, Moshiach has not yet arrived”*.

The Rebbe explains that Rabbi Menachem Mendel Horodker had to go to the window to smell the air outside, because in his room the *air* of Moshiach was there.

Now the Rebbe explains why we must say that even though by this individual there is already the revelation of Divinity as it was by the Holy Temple, and yet it must be that it is *finite*:

דְּכַשְׂמַאִיר גְלוֹי אור אין-סוף הַבְּלִי-גְבוּל, הַגְלוֹי הוּא בְּכָל מְקוֹם, וְכַשְׂיָשְׁנוּ מְקוֹם אֶחָד (אֶפְלוּ פְּנֵה נִדְחָת) שְׁאִין מְאִיר שָׁם גְלוֹי אֶלְקוֹת, הוּא מְפָנִי שְׁהַגְלוֹי (גַּם בְּהַמְקוֹם שֶׁהוּא מְאִיר) הוּא גְלוֹי מְגַבֵּל.

[וְזֶהוּ מֵה שְׂמוּבָא בְּמֵאֲמַר אֲדַמּו"ר הַזְּקֵן⁴⁸ דְּאִיתָא בְּתַקּוּנִים⁴⁹ שְׁאֶפְלוּ אִם הִיָּה צְדִיק אֶחָד חוּזֵר בְּתַשׁוּבָה שְׁלֵמָה בְּדוֹרוֹ הִיָּה בָּא מְשִׁיחַ, כִּי עַל יְדֵי תַשׁוּבָה שְׁלֵמָה מְמַשְׁיכִים גְלוֹי אור אין-סוף הַבְּלִי-גְבוּל, וְגְלוֹי זֶה הוּא בְּכָל מְקוֹם].

“For when there is the revelation of the Infinite Light, which is without borders, the revelation is everywhere, and when there is one place (even a ‘rejected corner’) where there isn’t shining the revelation of divinity, it is because the revelation (also in the place where there is the illumination) it is a

finite revelation.

[*And this is what is brought in the mamor of the Alter Rebbe⁴⁸ that it states in Tikkunim⁴⁹ that if there was even one tazadik (righteous person) who 'returned with complete Teshuvah (repentance; returning to G-d), then in his generation Moshiach would come', (the reason being) for through complete Teshuvah the revelation of the Infinite Light, without borders, is drawn, and this revelation (once drawn) is everywhere]."*

The entire existence of categories of holiness (as that of the Mishna speaking of *Ten Dimensions of Holiness* within the Land of Israel), can only exist within the *Finite Permeating Linear Light*, in which there is definition and form, with a difference between top and bottom. However, if there is the illumination of the *Infinite Encompassing Circular Light*, in which all is equally naught, and there is no definition, form, top, or bottom, then the moment there is this revelation *anywhere* it is *everywhere*, for in the face of the *Infinite Encompassing Circular Light* there is no difference between any *here* or any *there*. Therefore, the mere fact that the illumination that Rabbi Shimon Bar Yochai (and Rabbi Menachem Mendel Horodker) was experiencing was only by him, and not by the entire world, forces us to say that what he experienced was of the *finite*, and not of the *Infinite*.

This also explains what the Rebbe is saying in the brackets. True *Teshuvah - Returning* draws the revelation of the *Infinite Light*, thus the moment this is drawn somewhere it is drawn *everywhere*.

ומזה שאין מאיר אצלו גלוי עצמות אור אין-סוף, הוא נשבר ונדכא, כתית.

[ועל-דרך הידוע שחולה בגימטריא מ"ט, שגם כשמשיג מ"ט שערי בינה אלא שחסר לו שער הנו"ן, הוא חולה⁵⁰].

"And from this that by him there isn't the illumination of the Essence of the Infinite Light, he is broken and depressed, 'crushed',

[*And as it known (the teaching) that (the word) 'choleh - חולה (which means sick) is numerically equal to 49 ((5) ה (30) ל (6) ו (8) ח), for even when one grasps forty-nine 'Gateways of Understanding' but he is missing the '50th Gateway', he is sick (חולה)⁵⁰]."*

The Rebbe is emphasizing the magnitude of the situation, that even by an individual who has *all* the illumination of the revelation of Divinity up to, but not including, the *Essence* of the *Infinite Light*, the “50th Gateway of Understanding”, he is utterly and completely “*broken and depressed, ‘crushed’*”.

The Rebbe is now going to explain how such an exalted service of being absolutely crushed, broken, and depressed, over the lack of the revelation of the *Essence of Divinity* was made possible for all Jews to achieve:

וַיְדוּעַ מֵהַ שְׂכֵתָב הַצְּמַח צְדֵק⁵¹ שֶׁהָיָה נִשְׁמַע מְמוֹרָנוּ וְרַבְּנוּ נִשְׁמַתוּ-עֵדָן (אֲדַמּוּ"ר הַזְּקֵן) אִיךָ ווִיל זַע גָּאָר נִיֶּסֶט אִיךָ ווִיל נִיֶּט דַּאִיִּן גֶּן-עֵדָן אִיךָ ווִיל נִיֶּט דַּאִיִּן עוֹלָם הַבָּא כּו' אִיךָ ווִיל מְעַר נִיֶּט אַז דִּיךְ אֲלֵיִן.

וְעַל יְדֵי שֶׁהָיָה נִשְׁמַע לְשׁוֹן זֶה מֵאֲדַמּוּ"ר הַזְּקֵן [דְּפָרוּשׁ הַיָּה נִשְׁמַע הוּא שְׁזָה הַיָּה לֹא רַק בְּזַמְנִים מִיְחָדִים אֲלֵא שְׁזָה הַיָּה דְּבַר הַרְגִיל],

וּבְפֶרֶט לְאַחֲרֵי שֶׁנִּתְפָּרְסַם זֶה עַל יְדֵי הַצְּמַח צְדֵק,

נִתֵּן הַכַּח לְכָל אֶחָד וְאַחַת מִיִּשְׂרָאֵל שֶׁעִקֵּר רְצוֹנוּ יִהְיֶה גְלוּי הַעֲצָמוֹת, וְעַד כְּדֵי כָּה, שֶׁכְּשֶׁאִין מֵאִיר גְלוּי זֶה, וּמְכַל-שֶׁכֶּן בְּזַמַּן הַגְּלוּת שֶׁאִין מֵאִיר אֶפְלוּ הַגְּלוּי (גְלוּי אֹר) שֶׁהָיָה בְּזַמַּן הַבַּיִת, הוּא בְּמַצֵּב דְּכַתִּית.

“*And it is known that which the Tzemach Tzedek (3rd Rebbe in the dynasty of Lubavitch) wrote that it would be heard from Our Teacher, Our Rebbe (the Alter Rebbe), ‘I want nothing, I want not Your Garden of Eden, I want not Your World to Come... I want nothing more than You alone’.*”

Which through this that there was heard this language from the Alter Rebbe [which the meaning of ‘it would be heard’ means that this wasn’t just at auspicious moments, but rather, that it was a usual thing],

And in particular after it was publicized by the ‘Tzemach Tzedek’,

*‘This gave the power to each and every one of Israel that their primary will should be the revelation of the Essence, and to the point, that when this revelation is not shinning, and how much more so in the times of exile, when there is not even the revelation (revelation of **Light** (never mind the*

Essence) that there was in the time of the Holy Temple, he is in a state of ‘crushed’.”

When a Rebbe experiences something, this effects and empowers his entire generation (“Faithful Shepherd”). Especially so when the Rebbe brought it out into the world through *speech*, and how much more so if a Rebbe publicized it that we should know of what happened. And especially when this was not something that the Rebbe would do only in *auspicious moments*, but rather, that this was something usual that the Rebbe would do, even in ordinary moments.

Thus, the fact that: (i) The *Alter Rebbe* had this experience and articulated it, (ii) did so often, in ordinary moments, and (iii) The *Tzemach Tzedek* publicized this, this has now become an empowerment that it is now a tangible and achievable service for each and every Jew to do and to experience.

Thus, by the *Alter Rebbe* saying that he does not want any revelations of *Light*, but that he wants only *You Alone - Essence of G-d*, this empowers every Jew that this be their true will to have the revelation of the *Essence of the Light*, to the point that they is broken and depresses, “*crushed*” of not having this revelation of the *Essence of G-d*. and how much more so in exile, when they do not even have the revelation of the *Light of G-d*, as it was in time of the Holy Temple.

וּמְבַקֵּשׁ ג' פְּעָמִים בְּכָל יוֹם (אוּ יוֹתֵר) וְתִחְזֶינָה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים,
שֶׁאֵזוּ יְהִיֶה גְלוֹי אֱלֻקוֹת וְעַד לְגְלוֹי הָעֶצְמוֹת.

“*And he prays three times a day (or more), May our eyes behold Your return to Zion in mercy, which then there will be the revelation of divinity, to the point of the revelation of the Essence.*”

Meaning that this has become our “*need*” for which we pray three times a day or more.

Now the Rebbe explains that this is the second dimension of “*crushed for luminary*” that takes place when Israel has physical and spiritual broadness in exile, and is yet are crushed that there isn’t the revelation of the *Essence of G-d*.

וְהוּא 'כְּתִית לְמָאוֹר', שֶׁעַל יְדֵי הָעֲנִיּוֹן ד' כְּתִית' מְזַה שְׁנִמְצָאִים בְּגְלוֹת מְגִיעִים

לה'מאור,

“And this ‘crushed for luminary’ which comes through the ‘crushed’ from this that we find ourselves in exile, that we reach to the ‘luminary’

This point the Previous Rebbe made is that “*crushed for luminary*” means that from being “*crushed*” one reaches “*luminary*”, which is the *Essence of the Soul* in its *Essence connection* with the *Essence of G-d*.

Thus, the Rebbe is explaining how this works in the second dimension of the “*crushed for luminary*”, that of being *broken and depressed* over there not being the revelation of Divinity in the time of exile:

כי זה שהרצון דכל אחד מישראל הוא גלוי אלקות 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.

For this that the will of every Jew is the revelation of Divinity, to the point that it touches the Essence of their Beingness [which therefore he is broken and depressed ('crushed') from this that in the times of exile there is no revelation of Divinity] comes from the Essence of the Soul, 'luminary' of the soul, which its connection to Divinity is an Essence Connection.”

In the next chapter the Rebbe will explain how *this* dimension of “*crushed for luminary*”, which we explained here in great length, is even higher than the first dimension of “*crushed for luminary*” that is from the self-sacrifice in the times of decrees against the observance of Torah and Mitzvos in exile.

Footnotes

– 41. להעיר, דבפנים המאמר (סט"ו) מובא (רק) "זמן הגלות", ובה"קיצור" – "זמן הגלות והגזירה".

41. To point out that in the text of the mamor itself (end of Chapter 15) it brings (only) "*time of exile*", while in the "*brief Summary*" - "*time of exile and the decree*".

The Rebbe is pointing to a source in the Previous Rebbe's mamor that we can see that there are *two* different dimensions of "*crushed for luminary*". For this the Rebbe points out a difference in wording within the mamor itself and within the brief summary on the chapter (often, the Previous Rebbe would write a brief summary after each chapter on the chapter): (i) In the mamor itself the Previous Rebbe writes only "*in the times of exile*", without the word "*and decrees*", which would mean even in the time of exile when there was physical and spiritual abundance for Israel. (ii) In the brief summary after the chapter the Previous Rebbe writes, "*in the time of exile and decrees*" which would specifically be speaking of the times of decrees against Torah and Mitzvos in the time of exile.

42. אסתר ח, טז.

42. Esther 8:16.

43. ראה מגילה טז, ב.

43. See Megillah 16b.

44. אסתר ח, א.

44. Esther 8:1.

45. מגילה יד, א.

45. Megillah 14a.

46. ראה ירושלמי יומא פ"א ה"א (ד, ב). מדרש תהלים עה"פ קלז, ז.

46. See Jerusalem Talmud, Yoma, Chapter 1, Law 5 (4b). Midrash Tehillim on the verse (in Psalms), 137:7.

47. להעיר מהידוע ש"לפני .. רשב"י לא נחרב הבית כלל" (פלח הרמון שמות ע' ז בשם אדה"ז).

47. To point out that which is known, that “before... Rabbi Shimon Bar Yochai the Holy Temple was not destroyed at all” (Pelech Rimon, Shemos, Page 7, in the name of the *Alter Rebbe*)..

48. מאמרי אדה"ז הקצרים ע' תג.

48. Mamorei ADH”Z (*Alter Rebbe*), HaKitzorum, Page 403.

49. 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.

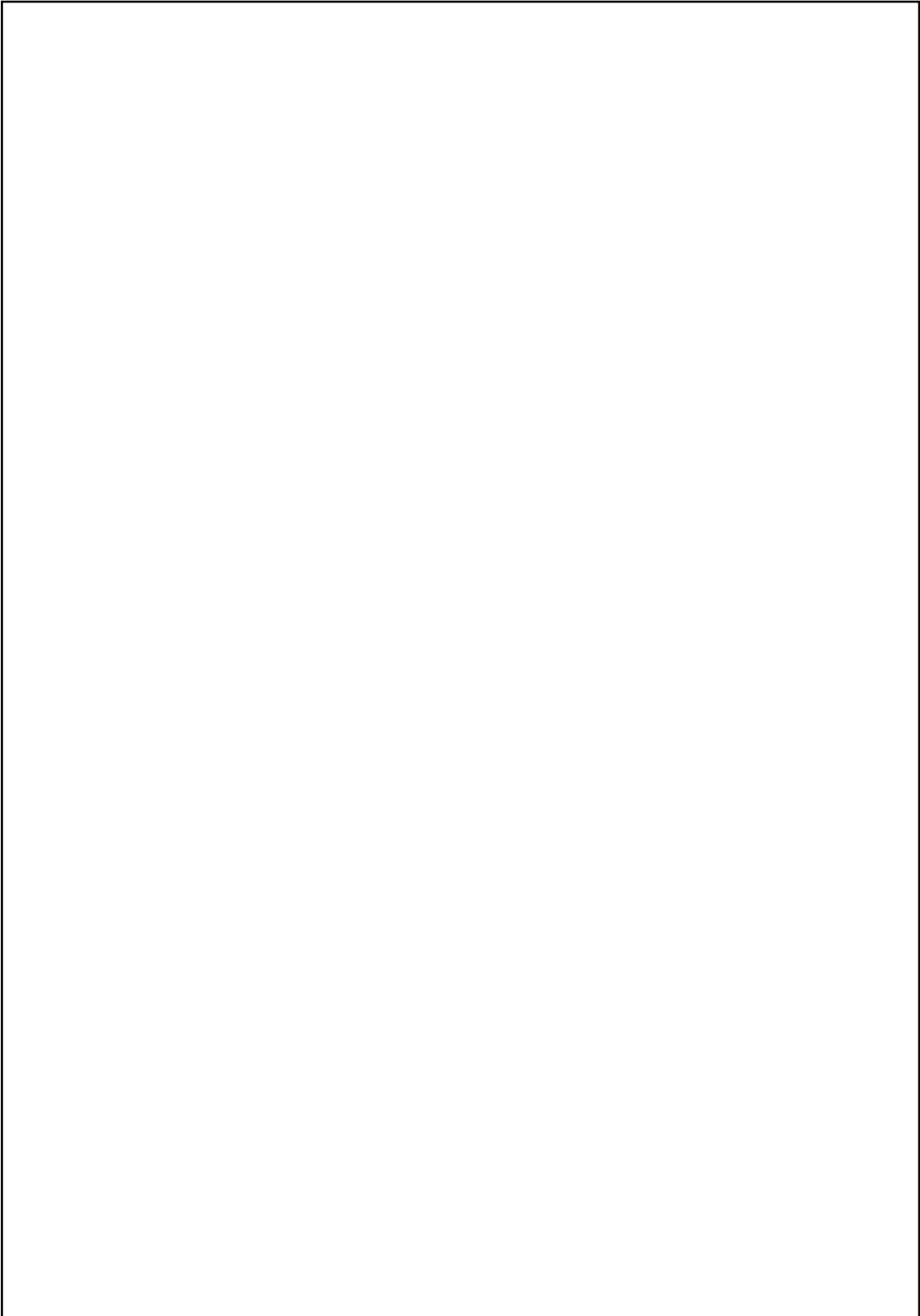
49. So it is in Mamorei ADH”Z (*Alter Rebbe*), HaKitzorum, ibid. And see Zohar Chodosh, end of Torah-portion Noach (23d): “That if the head of the assembly or one of the assembly would return in Teshuvah, the entire exile would be gathered in.”

50. טעהמ"צ להאריז"ל פ' וירא. לקו"ת ברכה צז, ב. המשך וככה תרל"ז פס"ג (ע' צט [סה"מ תרל"ז ח"ב ע' תקמה]).

50. Ta'amei HaMitzvos of the Arizal, Torah-portion VaYeira. Likkutei Torah, (Torah-portion) Bracha, 97b. Series V'Kocho, 5637, Chapter 63 (Page 99 [(new edition) Sefer HaMamore 5637, Vol II, page 545]).

51. הובא בשרש מצות התפלה להצ"צ פ"מ (קלח, סע"א).

51. Brought in Shoresh Mitzvas HaTefillah from the *Tzemach Tzedek*, Chapter 40 (138, end of side a).



Chapter Ten

Introduction

This chapter the Rebbe explains how the “*luminary*” of the soul that is revealed through the “*crushed*” of being in exile (even in a state of abundance) is higher than the “*luminary*” of the soul that reveals itself through the “*crushed*” of self-sacrifice (for Torah-and Mitzvos in the times of decrees) in exile.

- (i) That which “*Accepted at Purim what they began to do at the Giving of the Torah*” is because at the *Giving of the Torah*, it was “*From Above to Below*”, while in the days of Achashverosh the “*accepted*” was from within them alone (*From Below*).
- (ii) The level of faith that comes from “*Their Mazal Saw*” is as the “*we will do and we will bear*” at the *Giving of the Torah*, that came “*From Above to Below*”. The “*in the days of Achashverosh the ‘accepted’ was from within them alone*” was from the faith of that which there was the revelation of the *Essence of the Soul*, the *Essence Connection* of the *Essence of their Beingness*.
- (iii) Within the revelation of the *Essence of the Soul* itself there are two levels:
 - (a) The revelation of the *Essence of the Soul* that comes from *self-sacrifice*, which concerning the “*Internal Revealed Faculties*”, the “*Revelation of the Essence of the Soul*” is as something “*additional, from the outside*”.
 - (b) The revelation of the *Essence of the Soul* within this that he is broken and depressed from being in exile is as the “*Internal Revealed Faculties*” are one with the *Essence of the Soul*.

The Rebbe explains that there is the *Essence* that is the *Essence (Beingness; Simplicity; Above and beyond any form or definition)* of the *Internal Revealed Faculties*, but has no relationship with the *Forms* of the *Internal Revealed Faculties* themselves. Then there is the *Essence* that is the *Essence* of the *Internal Revealed Faculties* in a way that it is *one* with the *Forms* of the *Internal Revealed Faculties* themselves. (The Rebbe proves that *Revelation of the Essence* through *self-sacrifice* is not *one* with the *Revealed Internal Faculties*).

- (iv) This dimension of *Essence* which is “*has no relationship with the Forms of the Internal Revealed Faculties themselves*” is because this dimension of *Essence* itself is bound within its own “*Beingness; Simplicity; Above and beyond any form or definition*”. While the *Essence* “*that is the Essence of the Internal Revealed Faculties in a way that is one with the Forms of the Internal Revealed Faculties themselves*” is the *Essence* the way it is sourced within the *Essence of G-d* (which is not bound to - it is above and beyond the entire notion of *simplicity* and *form*) and thus by *this Essence of the Soul* the *simplicity* of the soul and the *forms of Internal Revealed Faculties* are all one.
- (v) Thus, the revelation of the *luminary - Essence of the Soul* (which is sourced in the *Essence of G-d*), through “*crushed*” from *being in* exile, is *higher* than the *luminary - Essence of the Soul* (which is already revealed as a *form of simplicity*) through “*crushed*” of self-sacrifice because of the *decrees* of exile.

יו"ד) ויש לומר, שבחינת ה'מאור' דהנשמה המתגלית על ידי הענין ד'כתית' 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 נעשה לנשמע במתן תורה היה מפני שכפה עליהם הר כגיגית⁵², גלוי מלמעלה⁵³, ובימי אחשורוש היתה הקבלה מצד עצמם. ויש לומר, שהאמונה ד'ישראל מצד זה שהנשמה שלמעלה **רואה** אלקות (אמונה שמצד סבה) הוא על-דרך שהקדימו נעשה לנשמע (במתן תורה) מצד הגלוי דלמעלה⁵⁴, וזה שבימי אחשורוש היתה הקבלה מצד עצמם, הוא, כי אז נתגלה ההתקשרות באלקות שמצד עצם הנשמה, התקשרות עצמית 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 במקום שהיו שם גזרות על תורה ומצוות, היה להם מסירות נפש בפעל משך כמה וכמה שנים, וכשבאו אחר כך למדינות שאפשר לעסק בתורה ומצוות 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 עצמם⁵⁵. [דזה שעצם הנשמה היא 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 בזה שהוא נשבר ונדכא מזה שהוא נמצא בגלות הוא שגם כחות הגלויים שלו (**הציור** דכחות הגלויים) הם כמו 'חד' עם העצם⁵⁶. 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 עצם הנשמה כמו שהיא משרשת בהעצמות, הפשיטות דהנשמה והציור דהכחות שלה הם כולא חד⁵⁷. ועל-פי-זה יש לומר, דבחינת המאור דהנשמה שמתגלית על ידי מסירות נפש היא עצם הנשמה כמו שהיא מגדרת בענין הפשיטות שלמעלה מציור דכחות, ובחינת המאור דהנשמה שמתגלית על ידי הענין ד'כתית' מזה שנמצאים בגלות, הוא גלוי עצם הנשמה כמו שהיא משרשת בהעצמות.

יו"ד) ויש לומר, שבחינת המאור' דהנשמה המתגלית על ידי הענין ד'כתית' מזה שנמצאים בגלות, היא נעלית יותר מבחינת המאור דהנשמה שמתגלית על ידי מסירות נפש.

“10) And there is to say, that the dimension of the ‘luminary’ of the soul that is revealed through the concept of ‘crushed’ from that which we are in exile, is higher than the dimension of the luminary of the soul that is revealed through self-sacrifice.”

The statement was made, and now the Rebbe explains it:

והענין הוא, דמהטעמים על זה שבמתן תורה היתה רק ההתחלה (החלו לעשות) ובימי אחשוורוש היתה הקבלה (וקבל היהודים) הוא, כי זה שהקדימו נעשה לנשמע במתן תורה היה מפני שכפה עליהם הר כגיגית⁵², גלוי מלמעלה⁵³, ובימי אחשוורוש היתה הקבלה מצד עצמם.

“And the concept is, of the reasons for this that at the Giving of the Torah there was just the beginning (‘which they commenced to do’), and in the days of Achashverosh they accepted (‘And the Jews took upon themselves’) is, for they prefixing ‘we will do’ to ‘we will hear’ at the Giving of the Torah was because ‘overturned the mountain above them like a tub’⁵², revelation from Above⁵³, while in the days of Achashverosh the acceptance was from themselves (the children of Israel).”

The foundation to the Rebbe’s explanation is whether the revelation is of an external experience, or whether it is from within. First the Rebbe will explain this, as we did earlier, concerning the difference between the faith that comes from *“Their Mazal sam”* being something outside of them, and the revelation of the *Essence of the Soul* being from within them. Then the rebbe will carry this to the two dimensions of *“luminary”* that is revealed from the two different types of *“crushed”*.

Let us explain the *“overturned the mountain above them like a tub”* and the *“revelation from Above”*:

(a) The Talmud states:

“((-Exodus 19:17) ‘And Moses brought forth the people out of the camp to meet G-d,) and they

stood at the lowermost part of the mount'. Rabbi Avdimi bar Chama bar Chasasa said: (the Jewish people actually stood beneath the mountain, and the verse) teaches that the Holy One, Blessed be He, overturned the mountain above them like a tub, and said to them: If you accept the Torah, excellent, and if not, there will be your burial."

(b) Chasidus explains this in its mystical spiritual dimension, mountain refers to love, as a mountain is protruding upward. And thus, G-d was blinding the Jewish people with His love, miracles, and revelations. Thus, the Jewish people's accepting the Torah was *From Above*, the blinding intoxicating revelation of *Light*.

ויש לומר, שהאמונה ד'ישראל מצד זה שהנשמה שלמעלה רואה אלקות (אמונה שמצד סבה) הוא על-דרך שהקדימו נעשה לנשמע (במתן תורה) מצד הגלוי דלמעלה⁵⁴, וזה שבימי אחשוורוש היתה הקבלה מצד עצמם, הוא, כי אז נתגלה ההתקשרות באלקות שמצד עצם הנשמה, התקשרות עצמית שמצד עצם מציאותם.

"And it can be said, that the faith of Israel from this which the 'Soul Above' (Mazal, Chaya Dimension) sees Divinity (Faith because of a 'cause') is as that of "they prefixed 'we will do' to 'we will bear" (at the Giving of the Torah) (which was) of a revelation from Above⁵⁴, and this which in the days of Achashverosh there was an acceptance from (within) themselves, is, for then there was revealed the connection with Divinity from the Essence of the soul, the Essence Connection from the Essence of their Beingness."

This was all explained well throughout the mamor. The Rebbe is now giving a definitive "address" from where the *acceptance*, "we will do and we will bear", the "commenced to do" at the *Giving of the Torah* came from: It was that which the "Their Mazal Saw", and what they saw were revelations of Divinity, *From Above*. While the "and they took upon themselves" in the days of Achashverosh, which was from the revelation of the "luminary - Essence of the soul", the revelation was of that which is *within them*, the *Essence of their soul*.

* * *

The Rebbe now takes this to a higher level, in which the Rebbe subdivides the dimension of the “*Revelation of the Essence of the Soul*” itself. The division is going to be in two categories, in which the second is the outcome of the first:

- (a) (i) There is the *Essence of the Soul* as it is in a *revelation* (*Light* dimension, so to speak), in which the *Essence* has its *definition: Simplicity*, which is above and beyond any *form or definition*. (b) There is the *Essence of the Soul* as it is sourced within the *Essence of G-d*, in which *simplicity* and *form* are equal.

Which therefore:

- (b) (i) There is the *Essence of the Soul*, which while it is the *Essence* of the *Internal Revealed Faculties*, it *cannot* be *one* with them, their form. (b) There is the *Essence of the Soul*, which *is one* with the form of the *Internal Revealed Faculties*.

ובפֿרטיזיות יזתר 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.

“*And in greater detail there is to say, that also in the revelation of the Essence of the Soul, there is (in similarity of) two above mentioned concepts. That the Essence of the Soul of the concept of self-sacrifice, there is to say, that concerning the **Revealed Faculties** (of the soul) it is **like** an added on thing.*”

The Rebbe is going to prove this. However, let us first understand this from other teachings: There is the encompassing *Faculty of Will*, for example, that drives the *Internal Faculties* of *Intellect, Emotions, Thought, Speech, and Action*, far beyond their *normal* capacities. However, the *Will* does not transform these faculties, that this one experience now becomes their norm. We all heard of the woman that lifted a car to save her child, but this woman by no means can now just go around lifting cars. The drive of the *Will* performs a “*hostile Coup*” that drove the faculties to work upon its encompassing level of performance. Then, the *Will* leaves, and the faculties are left unchanged at all.

This is what happens when the *higher* dimension that is *causing* anything within the *lower faculties* remains as an *outside thing* that is *driving* the *lower faculties*.

The concept the Rebbe is explaining here concerning the *Revelation of the Essence of the Soul* driving the *Revealed Faculties* to perform *self-sacrifice* for Torah and Mitzvos is of this process that we just explained.

Note: The Rebbe adds in a parenthesis the word “*dugmas - in similarity to*”. The reason may be because in the previous distinction there are clearly two dimensions, that of the *Chaya* of the soul, and that of *Yechidab -Essence* of the soul. Here we are not speaking of two dimensions of the soul. We are speaking within the *Yechidab* of the soul itself. Just that there is the *revelation* of *Yechidab* as it is “*sourced with the Essence of G-d*”, and then there is as this *Yechidab* descends into being the core *dimension* of the soul.

וּכְמוֹ שֶׁרוֹאִים בְּפֶעַל בְּכַמָּה אָנָּשִׁים, שֶׁבְהִיּוֹתָם בְּמָקוֹם שֶׁהָיוּ שָׁם גְּזֵרוֹת עַל תּוֹרָה וּמִצְוֹת, הָיָה לָהֶם מְסִירוֹת נֶפֶשׁ בְּפֶעַל מְשָׁךְ כַּמָּה וְכַמָּה שָׁנִים, וְכִשְׁבָּאוּ אַחֲרַי לַמְּדִינֹת שְׂאֵפֶשֶׁר לְעֵסֶק בַּתּוֹרָה וּמִצְוֹת מִתּוֹךְ הַרְחֵבָה, אֵין נִכְרַ בָּהֶם (כָּל כֵּךְ) הַמְּסִירוֹת נֶפֶשׁ שֶׁהָיָה לָהֶם מִקֵּדָם.

כִּי זֶה שֶׁעָמְדוּ בְּמִסִּירוֹת נֶפֶשׁ מְשָׁךְ כַּמָּה וְכַמָּה שָׁנִים הוּא לְפִי שֶׁהָאִיר בָּהֶם גְּלוּי עֶצֶם הַנְּשֵׁמָה שֶׁלְמַעַל מִכַּחוֹת הַגְּלוּיִים וְלֹא נַעֲשֶׂה עַל-יְדֵי-זֶה שְׁנוֹי בְּכַחוֹת הַגְּלוּיִים עֶצְמָם⁵⁵.

“*And as we actually see concerning some people, that when they were in a place where there were decrees against Torah and Mitzvos, they had actual self-sacrifice for a duration of many years, and when afterwards they came to a different country where it is possible to occupy oneself with Torah and Mitzvos with abundance, it is not recognizable (so much) the self-sacrifice they had previously.*”

For this that they stood with self-sacrifice for a duration of many years was because there shined within him the revelation of the Essence of the Soul above the Revealed Faculties, but through this it did not make a change in the Revealed Faculties themselves⁵⁵.”

The Rebbe is pointing out something factual: We find that there are people that when they were in countries, such as the Former USSR, where there

were decrees against Torah-study, and Mitzva-observance, that they, for years, stood and served with actual self-sacrifice. However, when they arrived to the shores of a country where all can observe Torah and Mitzvos freely and in abundance, it is not recognizable that much their self-sacrifice.

This is proof that the prior self-sacrifice did not make a change *within* the *Revealed Faculties* themselves, because if it would have, then the *Revealed Faculties* would have *become* *Revealed Faculties* of *self-sacrifice*. And if it would have, then the *Revealed Faculties* of *self-sacrifice* would not change regardless of the environment.

[דִּזְהָ שְׁעָצָם הַנְּשָׁמָה הִיא הָעָצָם (גַּם) דְּכָחוֹת הַגְּלוּיִים (כַּנִּי"ל סְעִיר ה), הוּא, שְׁעָצָם הַנְּשָׁמָה הוּא הָעָצָם שְׁלֵהֶם וְאִין זֶה שִׁירָ לְעִנְיָנָם שֶׁל כָּחוֹת הַגְּלוּיִים עֲצָמָם, לְהַצִּיּוֹר שְׁלֵהֶם].

“[For this that the *Essence of the Soul* is the *Essence* (also) of **the Revealed Faculties** (as explained earlier in CHAPTER FIVE), it is that the *Essence of the Soul* is their *Essence*, but have no relationship with the *Revealed Faculties* themselves, **the form** of theirs].”

The Rebbe is clarifying for us the *dichotomy* of the issue that on the one hand this *is the Essence* of *Revealed Faculties*, and yet, it does not have a relationship with the *form* of the *Revealed Faculties*.

Let us try to give an understanding to what the Rebbe is saying: There is the wording concerning Creation, “*From Him comes all existences*”, and there is a plethora of explanations on what this means. For us here, what this will mean is as the example that from the sun comes sunlight, but this has no effect on the sun. And when the sun shines through a colored stained glass, and now we have from the sunlight a blue light, a green light, and a yellow light, this does not have any relationship to the sun, nor to the original sunlight. Sunlight remains colorless (and there is the explanation that within the colored light itself there is the *Essence* of the colored light which is *colorless*, and there is the *expression* of the colored light, which is colored. However, let us not get too complicated here). What we are trying to see here is that it is possible that the *Essence* of something is *simplicity*, and that it does not have any relationship with the *forms* and *defini-*

tions that may evolve in that which it is an *Essence* to.

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Now the Rebbe explains the second dimension of the *Revelation of the Essence of the Soul*

וְהַגְלוּי דְעַצְמֵם הַנְּשָׁמָה בְּזָה שֶׁהוּא נִשְׁבֵּר וְנִדְכָּא מְזָה שֶׁהוּא נִמְצָא בְּגִלוּת הוּא שְׁגָם כַּחוֹת הַגְּלוּיִים שְׁלוֹ (הַצִּיּוֹר דְּכַחוֹת הַגְּלוּיִים) הֵם כְּמוֹ 'חַד' עִם הָעַצְמֵם.⁵⁶

“*And the Revelation of the Essence of the Soul from this that he is broken and depressed from this that he finds himself in exile is that also his Revealed Faculties (the form of the Revealed Faculties) are ‘one’ with the Essence*⁵⁶.”

The second dimension of the *Revelation of the Essence of the Soul*, that which reveals itself in the being broken and depressed from this that his is in exile (although he lives in abundance, both physically and spiritually), is an *Revelation of Essence of the Soul* in which the **form** of the *Revealed Faculties* are **one** with the *Essence*.

The Rebbe is speaking here of the specific virtue of whether the *bonding* between the *Essence* and the *Form* of the *Revealed Faculties* are driven from *Above* as a coup d'état, as that when the *Revelation of the Essence of the Soul* drives the *Revealed Faculties* to act with self-sacrifice, or whether the *bonding* between the *Essence* and the *Form* of the *Revealed Faculties* are as one, from the very core of the *Form* of the *Revealed Faculties* when he is broken and depressed of the lack of revelation of Divinity in exile.

The latter has a special virtue.

In FOOTNOTE 56 the Rebbe points out that albeit the mamor was speaking of the virtue of the *Faithful Shepherd* as it was by the *Manifestation of Moses in Each Generation* in the times of exile, who fed the faith of Israel that they observe Torah and Mitzvos with self-sacrifice, over the *Faithful Shepherd* as it was by Moses himself, who fed the faith of Israel with *Da'as*, nevertheless, concerning this virtue, of the *bonding* of the *Revelation of the Essence of the Soul* with the

Form of the Revealed Faculties as one, the Faithful Shepherd as it was by Moses himself, who fed the faith of Israel with Da'as, is greater than the Faithful Shepherd as it was by the Manifestation of Moses in Each Generation in the times of exile, who fed the faith of Israel that they observe Torah and Mitzvos with self-sacrifice.

The point being that we are speaking of a specific virtue of the bonding of the *Essence* with the *Form*, which is not the same as speaking of the “*crushed of luminary*” of the *luminary* being reached specifically through the *self-sacrifice* in the times of the decrees of exile, and not through the *Da'as* that Moses feeding the faith of Israel.

Thus, let us be clear with what is now taking place in the mamor itself, and in FOOTNOTE 56:

- (a) There is the virtue of the *Manifestation of Moses in Each Generation* in the times of exile, who fed the faith of Israel that they observe Torah and Mitzvos with *self-sacrifice* over Moses feeding *Da'as* to the faith of Israel. Because *self-sacrifice* can only come from the *Revelation of the Essence of the Soul*, and not of a cause of something they saw, a *Da'as*.
- (b) There is a virtue of the *broken and depressed from being in exile*, which is the *Revelation of the Essence of the Soul* as it is one with the *Form of the Revealed Faculties*, over the *Revelation of the Essence of the Soul* as it overpowers and drives the *Form of the Revealed Faculties* to act with self-sacrifice.
- (c) Concerning the virtue of the *Revelation of the Essence of the Soul* as it is one with the *Form of the Revealed Faculties*, Moses feeding *Da'as* to the faith of Israel is superior than the *Revelation of the Essence of the Soul* as it overpowers and drives the *Form of the Revealed Faculties* to act with self-sacrifice. For *Da'as* *internalizes*, makes one the *encompassing* faith of Israel with their *Internal Revealed Faculties*.

(d) The difference between Moses making *one* the *encompassing* faith of Israel with their *Internal Revealed Faculties*, is through revealing the *Essence of the Soul*, which is the *Essence* of both the *Encompassing* and the *Internal* faculties of the soul. If so, what is the difference between the *Revelation of the Essence of the Soul* that Moses does to **make** the *Encompassing* and the *Internal* faculties of the soul from the *Revelation of the Essence of the Soul* of that which the Jew is broken and depressed of being in exile?

That which Moses *Reveals the Essence of the Soul* in order to **make one** the *Encompassing* and the *Internal* faculties of the soul, is not the *Revelation of the Essence of the Soul* itself, but only its (the *Essence of the Soul's*) empowerment that the *encompassing faith* should become one with the *Internal Da'as* of the person. However, the *Revelation of the Essence of the Soul* in the brokenness and depression of being in exile is that its (the *Essence of the Soul's*) *Essence Connection* with G-d **shines**, and **this** (the *Essence of the Soul's*) *Essence Connection* with G-d **is one** with the *Revealed Faculties* of the soul within the person.

Note: From the aspect of whether the *Essence of the Soul* **itself is shining** or whether the *Essence of the Soul* is just **empowering**, by *self-sacrifice*, **it itself is shining**, while by the *Da'as* of Moses the *Essence of the Soul* is just **empowering**.

From the aspect of whether the *Essence of the Soul* is **becoming one** with the *Internal Revealed Faculties*, by the *Da'as* of Moses the *Essence of the Soul* is **becoming one** with the *Internal Revealed Faculties*, while by *self-sacrifice* it is not.

This is a bit complicated, therefore, we were lengthy with our explanation here.

* * *

The Rebbe now explains *why* there is the difference between the two dimensions of the *Revelation of the Essence of the Soul*, that of *self-sacrifice*, where the *Essence* does **not become one** with the *Form of the Revealed Faculties*, and that of the *brokenness and depression* of being in exile, which **becomes one** with the *Form of the Revealed Faculties*:

ויש לומר, דזה שעצם הנשמה והציור דהכחות הם (דגמט) שני ענינים, הוא לפי שגם עצם הנשמה היא מגדרת בגדר, והגדר שלה היא למעלה מהציור דהכחות. אבל מצד עצם הנשמה כמו שהיא משרשת בהעצמות, הפשיטות דהנשמה והציור דהכחות שלה הם כולא חד.⁵⁷

“And there is to be said, that this which the ‘Essence of the Soul’ and the ‘Form of the Faculties’ are (in likeness) to two concepts, is because that also (this dimension of) the ‘Essence of the Soul’ is defined, ‘fenced within a fence’, and its ‘fence’ is that it is ‘Above the Form of the Faculties’, however, (this dimension of) the ‘Essence of the Soul’ as she is sourced within the ‘Essence (of G-d)’, the ‘Simplicity’ of the soul and its ‘Form of Revelation’ are all one⁵⁷.”

The Rebbe is explaining that the difference in the two dimensions of “Revelation of the Essence of the Soul’s” *relationship* with the *Form of the Revealed Faculties* is because of the difference within the two dimensions of the *Essence of the Soul themselves*.

Chasidus explains that the *Yechida - Essence of the Soul* has two dimensions.: There is the way it has become one of the “Five Names” of the soul, in which even the *Yechidah* has its “form”, *per se*. Its *form* is that it is *simplicity*. A *simplicity* that is *above and beyond* the *form of complexity* of the *Revealed Faculties*. Thus, *this* dimension of *Yechidah*, when it needs to effect *self-sacrifice* within the *Revealed Faculties*, it cannot do it by *bonding - becoming one* with the *Revealed Faculties*. Rather, from its *Encompassing Dimension* it reveals itself, and *drives* the *revealed Faculties*.

However, there is the *Yechidah - “Truly a piece of G-d Above”* the way it is sourced within the *Essence of G-d*. There the “form” of *Simplicity*, and the *form of complexity are all one*. Thus, the *Revelation of the Essence of the Soul* from which the Jew is *broken and depressed*, from there being no revelation of Divinity,

which this *broken and depressed* is from the *Essence Connection* of the *Essence of the Soul as it is sourced within the Essence of G-d*, thus, *this* revelation is **one** with the *form of the Revealed Faculties*.

ועל-פי-זה יש לומר, דבחינת המאור דהנשמה שמתגלית על ידי מסירות נפש היא עצם הנשמה כמו שהיא מגדרת בענין הפשיטות שלמעלה מציור דכחות, ובחינת המאור דהנשמה שמתגלית על ידי הענין ד'כתית' מזה שנמצאים בגלות, הוא גלוי עצם הנשמה כמו שהיא משרשת בהעצמות.

“And in accordance to this there is to say, that the dimension of ‘luminary’ of the soul that reveals itself through self-sacrifice is the Essence of the soul as it is ‘fenced’ within the ‘Simplicity that is Above the Form of Faculties’, and the dimension of the ‘luminary’ that reveals itself through the concept of ‘crushed’ from this that we are in exile, is the revelation of the ‘Essence of the Soul’ is as it is sourced within the ‘Essence (of G-d)’.”

Footnotes

52. שבת פח, א.

52. Shabbos 88a

53. תו"א מג"א צח, ד ואילך. ובכ"מ. וראה גם בד"ה הנ"ל תרפ"ז סוס"ב.

53. Torah Ohr, Megillas Esther, 98d. And in many places. And see also in the (mamor with the) Opening Words, ibid, 5687, end of second chapter.

54. להעיר גם מהמשך תער"ב ח"ב ע' תתקצו [ח"ה ע' א'שנז ואילך].

54. To point out also Series 5672, Vo; II, Page 996 [(new edition) Vol V, Page 1357 and further].

55. וראה ד"ה בלילה ההוא ה'תשכ"ה ס"ח, ובהערה 49 שם (תו"מ סה"מ אדר ע' עח).

55. And see (mamor with the) Opening Words, BaLaila Hahu, 5725, Chapter 8, and in footnote 49 there (Toras Menachem, Sefer HaMamorim Adar, Page 78).

56. ועד"ז הוא בנוגע להמשכת האמונה בפנימיות (בדעת), דזה שהאמונה פועלת על הדעת הוא יתרון ועילוי לגבי ענין המס"נ.

ויש לומר, דבהמשכת 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 [ע' רט]. ובכ"מ.

56. And in a likewise manner it is concerning drawing the faith into the internal (*Da'as*), which this that the faith effects upon the *Da'as* is a virtue and elevation comparatively to the concept of self-sacrifice.

And there is to say, that in the drawing of faith into *Da'as*, that it (faith) is drawn into revelation is the faith of “*their mazal san*” (the *Encompassing Dimension of 'Chaya**), only that the bond between the faith that is above *Da'as* with *Da'as* is through a drawing from the *Essence of the Soul* [Meaning, that the revelation of the *Essence of the Soul* was only an empowerment to the dimension of faith of the *Encompassing Dimension of 'Chaya'* that it bond with *Da'as*, and not that the *Essence of the Soul* itself was revealed].

However, this that the revelation touches the *Essence of his Beingness*, which therefore he is broken and depressed from this that in the time of exile there is no revelation of Divinity (see earlier *CHAPTER NINE*) - The revelation of the *Essence Connection of the Essence of the Soul* which is revealed by this that the revelation of Divinity touches **to the *Essence of his Beingness*** is [in addition to a manner that it is an empowerment, it is also] that the *Essence Connection* itself is openly shining (**in likeness** to the revelation as it is in the dimension of the self-sacrifice), and also this revelation (of the *Essence of the soul* itself) bonds with the form of the *revealed Faculties*.

***) See Sefer HaMamorim 56570, end of page 154 [(in the new edition) Page 209]. And in many places.**

This footnote was explained within the chapter itself, pages 160-161.

The Rebbe places in bold a footnote on the footnote to see a mamor of the Rebbe RaSHaB. The Rebbe RaSHaB explains there the difference between the *Finite Love* that comes from *Understanding and Grasping G-d*, and from the *Infinite Love* that comes from the *Reusa D'Liba - The Will of the Heart*. Even the latter needs something to awaken it, and this is the concentration upon the *Wondrous* (beyond logic) of the *Infinite Light*. Nevertheless, the concentration isn't

the reason, and thus it is not a limitation to the love. Rather, it just *awakens* the *Infinite Love* of the *Reusa D'Liba*.

Then the Rebbe RaSHaB goes further and explains that even this level of *Infinite Love* of the *Reusa D'Liba* of the “*Encompassing Dimension of Chaya*” is *not* an *Essence Connection*, but rather it is only a *Will to be within*, and thus it is not an *Essence Bond*. Only the *Yechida Dimension* of the soul, the *Essence of the Soul*, has truly an *Essence Bond* with the *Essence of G-d*.

57. ראה גם תו"מ סה"מ אלול ע' רנד.

57. See Toras Menachem, Sefer HaMamorim Elul, Page 254.

Chapter Eleven

Introduction

In this the chapter the Rebbe is going to answer the question that he asked in *CHAPTER EIGHT*.

- (i) The Rebbe explains how this works in one's service to G-d. Moses connects the Children of Israel with their *Essence of the Soul*, and then the Children of Israel each work to align their **form** of the *Faculties* with their *Essence of the Soul*. By doing this within the Children of Israel there becomes an elevation and addition in the *Essence of the Soul* that Moses revealed in them, that now there is the revelation of the *Essence of the Soul* as it is sourced within the *Essence of G-d*.

Note: The Rebbe, in a brackets, answers the question in *FOOTNOTE 8* as why the verse reads as Moses is to connect the Children of Israel among themselves. The Rebbe explains that this is of the *Revelation of the Essence of the Soul*, by which there are no differences, but rather, all Children of Israel are one.

(Note: In the original transcript of how the Rebbe had originally orally delivered the mamor, the Rebbe answers the question concerning “*And you - Moses* being the one connecting the Children of Israel with the *Infinite Light*, being that it is Moses who does the “*lift up the heads of Israel*” which refers to lifting up the “*skull - that encompasses the brain*”. And that Moses had self-sacrifice for the Children of Israel, which through this Moses effected the Children of Israel that it be by them the revelation of the “*luminary*” in their soul.)

- (ii) In a brackets the Rebbe explains the “*connect the Children of Israel*” as it speaks of connecting the children of Israel among themselves, one with the other. From the first dimension of the *Revelation of the Essence of the Soul*, as it is an additional concept to their form, the *Love Your Fellow as yourself* is through “*making their soul primary, and their body superfluous*”. However, from the *Revelation of the Essence of the Soul*, as it **becomes one** with the *form of the faculties*, then the love for a fellow Jew is also from “*their body*”.

(iii) The Rebbe now answers the question in *CHAPTER ONE* of why it states in this verse “*a perpetual candle*”, and in the next verse, “*from evening to morning*”.

Specifically through this that the Children of Israel, through their service of aligning their *Revealed Faculties* with their *Essence of the Soul*, they then bring an addition to Moses’ bringing them the “*Essence of the Soul* as it is sourced within the *Essence of G-d*”, this then brings about that the “*Soul of man is the candle of G-d*” be “*perpetual*”, with no changes.

Meaning, that in the first dimension of the *Revelation of the Essence of the Soul* that comes from *Above to Below* there are differences between the *Evening* (decrees in times of exile) through self-sacrifice, and when these people come to a place of *morning*, (spiritual and physical abundance in exile) the self-sacrifice was not that recognizable by them. However, the true “*perpetual flame*”, with no changes between *evening* and *morning*, can be only when the service of Israel is that also the *Revealed Faculties* is ***one*** with the *Essence of the Soul*, which is what happens with the “*and they shall take to you (Moses) (olive oil)*”.

(iv) Now the Rebbe answers to his question at the end of *CHAPTER SEVEN*, as why the verse has the “*crushed for luminary*” in connection with the “*and they will take to you pure olive oil*”?:

The “*crushed for luminary*” includes also the “*crushed - brokenness and depression*” of being in exile, which is from the *service of Israel* to align the *Essence of the Soul*, which is the “*and they shall take to you...*”, which reveals the *Essence of the Soul* as it is *sourced within the Essence of G-d*. Thus, the verse connects the “*crushed for luminary*” to the “*and they will take to you pure olive oil*”.

With this, the Rebbe concluded the *Body - Part B* of his mamor.

יא) ויש לקשר זה עם המבאר בהמאמר⁵⁸ בפרוש הכתוב ואתה תצוה את בני ישראל ויקחו אליך שמן זית גו', דלאחרי שמשנה יצוה ויקשר את בני ישראל אזי יביאו ישראל למשה שמן זית גו', שישאל על ידי עבודתם יוסיפו גלוי אור במדרגת משה. ויש לומר מהביאורים בזה בעבודת האדם, דזה שמשנה 'מצוה' 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. [ויש לומר, דזהו מה שנאמר ואתה תצוה את בני ישראל, דלשון ואתה תצוה את בני ישראל משמע שמשנה 'מצוה' (מקשר ומחבר) את בני ישראל עצמם, כי מצד עצם הנשמה, כל ישראל הם חד⁵⁹]. ועל ידי העבודה ד'ישראל (לאחרי שנמשך ב'ישראל גלוי עצם הנשמה על ידי משה), שגם כחות הגלויים שלהם (הציור דהכחות) יהיו מתאימים לעצם הנשמה, על-ידי-זה נעשה יתרון והוספה בבחינת עצם הנשמה שנמשכה ונתגלתה בהם על ידי משה (ויקחו אליך), כי על-ידי-זה מתגלה בה שרשה האמתית כמו שהיא משרשת בהעצמות.

וולהעיר, שעל-ידי-זה נתוסף גם בהאחדות ד'ישראל. שהאחדות ד'ישראל על ידי עצם הנשמה שמתגלית בהם היא כמו דבר נוסף על מציאותם. ולכן, אחדות זו היא על ידי שעושים נפשם עקר וגופם טפל⁶⁰. ועל ידי גלוי עצם הנשמה כמו שהיא משרשת בהעצמות, שעל-ידי-זה גם הציור דכחות הגלויים הוא 'חד' עם העצם, האחדות ד'ישראל היא בכל הענינים שלהם, גם בענינים השייכים להגוף].

ועל-פי-זה יובן מה שכתוב בהמאמר⁶¹, דעל ידי ש'ישראל מוסיפים (על ידי עבודתם) במדרגת משה, על-ידי-זה יהיה נר תמיד, דלכאורה, זה שהנר דהנשמה (נר⁶² הו' נשמת אדם⁶³) הוא תמיד (בשונה, בלי שנוי), הוא על ידי גלוי עצם הנשמה שנמשך על ידי משה ('ואתה תצוה'), דבעצם הנשמה אין ש'י שנוי, ובהמאמר אומר שהענין דנר תמיד הוא על ידי ש'ישראל מוסיפים במדרגת משה, ויקחו אליך. ויש לומר, שבהגלוי דעצם הנשמה בדרך מלמעלה למטה על ידי 'ואתה תצוה', יש חלוק בין ערב ובקר. שעקר הגלוי שלה הוא כשישנם העלמות והסתרים (ערב) שעל-ידי-זה מתעורר ומתגלה כח המסירות נפש, וכמו שנתבאר לעיל (סעיף יו"ד), שגם אלה שבזמן הגזרה (ערב) עמדו במסירות נפש, כשבאו למקום שאפשר לעסק בתורה ומצוות מתוך הרחבה (בקר), אין נכר בהם המסירות נפש שהיה להם מקדם. ואמתית הענין ד'נר תמיד' (ש'אין ש'י בו שנוי) הוא על ידי עבודתם של ישראל שגם כחות הגלויים יהיו 'חד' עם עצם הנשמה, ויקחו אליך.

ועל-פי-זה יש לבאר זה ש'כתית למאור' נאמר בכתוב בהמשך לו'יקחו אליך גו', כי ב'כתית למאור' נכלל גם זה ש'ישראל הם שבורים ונדכאים ('כתית') מזה שהם בגלות, דענין זה הוא על ידי עבודתם של ישראל שגם

כחות הגלויים שלהם יהיו מתאימים לעצם הנשמה, ובחינת ה'מאור'
דהנשמה שמתגלית על ידי זה היא עצם הנשמה כמו שהיא משרשת
בהעצמות, ולכן נאמר 'כתית למאור' בהמשך לויקחו אליך גו'.

יֵשׁ (יֵשׁ) לְקֶשֶׁר זֶה עִם הַמְּבֹאֵר בְּהַמְּאָמֵר⁵⁸ בְּפֶרוֹשׁ הַכְּתוּב וְאַתָּה תִּצְוֶה אֶת בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זֵית גֹּי, דְּלֹאֲחֲרֵי שְׁמֵשׁה יִצְוֶה וְיִקְשֶׁר אֶת בְּנֵי יִשְׂרָאֵל אֲזִי וַיְבִיאוּ יִשְׂרָאֵל לְמֹשֶׁה שֶׁמֶן זֵית גֹּי, שֶׁיִּשְׂרָאֵל עַל יְדֵי עֲבוֹדָתָם יוֹסִיפוּ גְלוֹי אֹר בְּמִדְרַגַּת מֹשֶׁה.

“11) And *there is to connect this* (that there are two dimensions of the *Revelations of the Essence of the Soul*: That which is fenced within ‘*simplicity*’, and that which is sourced within the *Essence of G-d*, and is fenced within nothing) *to that which is explained in the* (Previous Rebbe’s) *mamor*⁵⁸ *in explaining the verse ‘And you shall ‘tetzaveh’ the Children of Israel and they shall take for you olive oil, etc.’ that after Moses is ‘yetzaveh’ and connects the Children of Israel, then Israel will bring to Moses olive oil, etc., that Israel through their service add revelation of Light in Moses’ level.”*

The Rebbe asks a question at the end of *CHAPTER EIGHT*: Why, in the verse, does the “*crushed for luminary*” come in connection with the “*and they shall take to you pure olive oil*”, which speaks of an addition of *Light* that Israel brings to Moses?

The entire journey of *CHAPTERS NINE-TEN* was leading up to answering this question.

First the Rebbe explained that within the “*crushed for luminary*” - *Revelation of the Essence of the Soul* there are two dimensions: (a) The “*crushed for luminary*” - *Revelation of the Essence of the Soul*, which is revealed through Israel’s service of *self-sacrifice*, which **cannot become one** with the **Form of Faculties**. (b) The “*crushed for luminary*” - *Revelation of the Essence of the Soul* that comes from the *brokenness and depression* that there is no revelation of Divinity in the times of exile, which **becomes one** with the *Form of Faculties*.

The Rebbe then explained the *reason* for these two dimensions: (a) The “*luminary*” - *Revelation of the Essence of the Soul*, **is** fenced within *Simplicity* - above and beyond any *Form of Faculties* (thus, its effect of having self-sacrifice for Torah and Mitzvas are as the *Encompassing Essence is driving* the *Form of Faculties*). (b) *Revelation of the Essence of the Soul* that **is** sourced within the *Essence of G-d*, to which *simplicity* and *form* are one (thus, its effect of being broken and depressed of there being no revela-

tion of Divinity in the time of exile, is of the *Essence of the Soul* **becomes one** with the *Form of Faculties*). Thus, the Rebbe explained that the latter is higher than the prior.

From this the Rebbe continued with, the prior is what Moses gives Israel, “*And Moses ‘tetzaveh’ the Children of Israel*”, while the latter is what the Children of Israel give to Moses through the service of aligning their *Form of Faculties* with the *Revelation of the Essence of the Soul* that Moses gave them.

The Outcome: The “*crushed for luminary*” - *Revelation of the Essence of the Soul*, which is revealed through Israel’s service of *self-sacrifice*, is the *Revelation of the Essence of the Soul* of “*And you shall connect the Children of Israel*” - that Moses gave Israel *from Above*. The “*crushed for luminary*” - *Revelation of the Essence of the Soul* that comes from the *brokenness and depression* of Israel in exile, is the *Revelation of the Essence of the Soul* of “*And they shall take for you pure olive oil*” - that Israel gives Moses *from Below*, through aligning their *Form of Faculties* with the *Essence of the Soul*.

From this the Rebbe will answer his question at the end of *CHAPTER EIGHT*, that the verse’s “*crushed for luminary*” includes the *latter Revelation of the Essence of the Soul* of “*And they shall take to you pure olive oil*” - thus the verse places the “*crushed for luminary*” in connection to the “*And they shall take to you pure olive oil*”.

The Rebbe begins his answer with that which the Previous Rebbe’s explains that the “*And you shall connect the Children of Israel*” leads to the “*And they shall take to you pure olive oil*”, which is Israel giving an addition of *Light* to the level of Moses. Then the Rebbe continues with:

וַיֵּשׁ לֹמֵר מִהִבְיָאוּרִים בְּזָה בְעִבּוּדַת הָאָדָם, דִּזְהָ שְׁמִשָּׁה 'מִצְוָה' וּמִקֶּשֶׁר אֶת
בְּנֵי יִשְׂרָאֵל, הוּא, שֶׁהוּא זֶן וּמִפְרִנְס אֶת הָאֲמוּנָה, שֶׁהָאֲמוּנָה תִּהְיֶה נֹסֶף עַל
כְּמוֹ שֶׁהִיא מִצַּד הַגְּלוּיִים דְּהַנְּשָׁמָה (מִצַּד זֶה שֶׁהַנְּשָׁמָה שְׁלִמְעֵלָה רוֹאָה
אֱלֻקוֹת) גַּם מִצַּד עֲצָם הַנְּשָׁמָה.

“*And there is to say that of the explanations of this within the service of man (to G-d), that this*

Moses is 'metzaveh' and connects the Children of Israel, is, that he (Moses) feeds and sustains the faith (of Israel), that the faith will be, in addition to they way it is from the revelations of the soul (from this that the soul above (the encompassing dimension, which is above being encloded in the body) sees Divinity) (but rather, the faith of Israel should be) also from the Essence of the Soul?"

The Rebbe explains this in the service to G-d. This is the service of Israel that they align their *Form of Faculties* to the *Revelation of the Essence of the Soul*, that Moses gave Israel.

The Rebbe, before continuing with the outcome of the *service of Israel*, will first give us a brackets to answer the question as to why the verse reads as Moses is the one the one to connect the Children of Israel *among themselves*:

[וַיֹּשֶׁ לֵאמֹר, דָּזְהוּ מֵה שֶׁנֶּאֱמַר וְאַתָּה תְּצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל, דְּלִשׁוֹן וְאַתָּה תְּצַוֶּה אֶת בְּנֵי יִשְׂרָאֵל מִשְׁמַע שְׁמִשָּׁה 'מְצִוָּה' (מְקַשֵּׁר וּמְחַבֵּר) אֶת בְּנֵי יִשְׂרָאֵל עִצְמָם, כִּי מְצַד עִצְמֵם הַנִּשְׁמָה, כָּל יִשְׂרָאֵל הֵם חֵד⁵⁹].

“[And there is to say, that this is what it is stated, ‘And you shall ‘*tetzaveh*’ the Children of Israel, that the terminology ‘and you shall ‘*tetzaveh*’ the Children of Israel means that Moses is ‘*metzaveh*’ (connects and bonds) the Children of Israel themselves, for from (the aspect of the) *Essence of the Soul* all of Israel is one⁵⁹.”

There is this brackets and another brackets in this chapter that the Rebbe is speaking of that which the simplicity of the verse does not speak of Moses connecting the Children of Israel *to the Infinite Light*. Rather, it seems to be speaking of Moses’ uniting, connecting, and bonding, the Children of Israel *among themselves*.

Being that we are speaking here of the revelation of the *Essence of the Soul*, thus we are speaking of there where there are no differences among Jews, but where all Jews are one.

וְעַל יְדֵי הָעֲבוּדָה דְיִשְׂרָאֵל (לְאַחֲרֵי שֶׁנִּמְשָׁךְ בְּיִשְׂרָאֵל גְּלוּי עִצְמֵם הַנִּשְׁמָה עַל יְדֵי מִשָּׁה), שֶׁגַּם כַּחוֹת הַגְּלוּיִים שְׁלֵהֶם (הַצִּיּוֹר דְּהַכַּחוֹת) יְהִיּוּ מִתְאַיְמִים לְעִצְמֵם הַנִּשְׁמָה, עַל-יְדֵי-זֶה נַעֲשֶׂה יִתְרוֹן וְהוֹסְפָה בְּבַחֲיִנַת עִצְמֵם הַנִּשְׁמָה שֶׁנִּמְשָׁכָה

ונתגלתה בהם על ידי משה (ויקחו אליה), כי על-ידי-זה מתגלה בה שרשה
האמתית כמו שהיא משרשת בהעצמות.

“And through the service of Israel (for after this that it was drawn within Israel the Revelation of the Soul through Moses), that also the Revealed Faculties of them (the children of Israel) (the form of the faculties) should be aligned with the Essence of the Soul, through this there is made an advantage and addition in the dimension of the Essence of the Soul which was drawn and revealed within them through Moses ((this ‘advantage and addition’ is what the verse states,) ‘and they shall take to you’), for through this (service of Israel) there is revealed in it (the Essence of the Soul that Moses gave to Israel) its true source that it is sourced within the Essence (of G-d).”

The Rebbe returns to what he was saying concerning the meaning of all the above in the service of man, that it is what brings the “*advantage and addition*” to Moses, by “*there is revealed in it (the Essence of the Soul that Moses gave to Israel) its true source that it is sourced within the Essence (of G-d)*”.

* * *

The Rebbe now has another bracket that speaks of the “*connecting the Children of Israel within themselves*”:

וּלְהַעֲרִי, שְׁעַל-יְדֵי-זֶה נִתְּוֹסֵף גַּם בְּהֶאֱחָדוּת דִּישְׂרָאֵל.

שְׁהֶאֱחָדוּת דִּישְׂרָאֵל עַל יְדֵי עֶצֶם הַנְּשֻׁמָּה שְׁמִתְגַּלִּית בָּהֶם הִיא כְּמוֹ דְּבַר נוֹסֵף
עַל מְצִיאוֹתָם. וְלִכֵּן, אֶחָדוּת זֶה הִיא עַל יְדֵי שְׁעוֹשִׂים נַפְשָׁם עֶקֶר וְגוֹפָם טַפָּל⁶⁰.

“[And to point out, that through this (that there is the addition in the level of Moses, that there is revealed the true source and dimension of the Essence of the Soul) there is added on as well in the unity of Israel.

For the unity of Israel that is through the Essence of the Soul (that was given to them by Moses by the ‘And you shall connect...’) which is revealed within them as an additional matter to their Beingness. And therefore, this unity is through Making their soul primary, and their body superfluous⁶⁰.”

Tanya explains that the way to achieve, “*Love your fellow as yourself*” is achieved through one “*Making their soul primary, and their body superfluous*”. For the body is where there exists differences among everyone. However, the soul of each and every Jew are “*as identical twins*”.

However, this that within “*the body is where there exists differences among everyone*” is only when the *Essence of the Soul* does **not** become one with the *Revealed Faculties* within the body.

ועל ידי גלוי עצם הנשמה כמו שהיא משרשת בהעצמות, שעל-ידי-זה גם הציור דכחות הגלויים הוא 'חד' עם העצם, האחדות ד'ישראל היא בכל הענינים שלהם, גם בענינים השייכים להגוף].

“*And through the Revelation of the Essence of the Soul as it is sourced within the Essence (of G-d), which through this also the Form of the Faculties is ‘one’ with the Essence (of the soul), the unity of Israel is in all their concepts, also the concepts that related to the body).*”

Thus, we see that the “*Revelation of the Essence of the Soul as it is sourced within the Essence (of G-d)*”, which is the “*advantage and addition*” that the service of Israel bring to Moses, brings a advantage and addition to the unity of Israel, as well.

* * *

Now the Rebbe turns to the question asked in the first chapter of this mamor, as to the contradiction between this verse’s “*a perpetual candle*”, and the next verse’s “*from evening to morning*”, and the Previous Rebbe’s answer as how the “*And they will take for you pure olive oil*” creates “*a perpetual candle*”:

ועל-פי-זה יובן מה שכתוב בהמאמר⁶¹, דעל ידי שישראל מוסיפים (על ידי עבודתם) במדרגת משה, על-ידי-זה יהיה נר תמיד,

דלקאורה, זה שהנר דהנשמה (נר⁶² הני' נשמת אדם⁶³) הוא תמיד (בשנה, בלי שנוי), הוא על ידי גלוי עצם הנשמה שנמשך על ידי משה (ואתה תצוה),

“And in accordance with this it is understood that which is written in the (Previous Rebbe’s) *mamor*, that through Israel adding on (through their service) in the level of Moses, through this it will be ‘a perpetual candle’,

For seemingly, thais that the ‘Candle of the Soul’ (‘Candle of G-d is the soul of man’) is perpetual (steady, with no changes), is through the revelation that was drawn through Moses (‘And you shall connect’),”

Within the *Form of the Revealed Faculties* the “Candle of the Soul” is not “steady, with no changes”. Different *Forms* are aligned with different situations. It is the “Essence of the Soul”, its *Simplicity*, is where the “steady, with no change” of the “Perpetual” exists.

דְּבַעֲצָם הַנְּשָׂמָה אֵין שִׁיבָה שְׁנוֹי, וּבְהַמְאָמֵר אוֹמֵר שֶׁהַעֲנִין דְּנֵר תַּמִּיד הוּא עַל יְדֵי שְׂיִשְׂרָאֵל מוֹסִיפִים בְּמַדְרַגַּת מֹשֶׁה, וַיִּקְחוּ אֵלָיךְ.

“For in the *Essence of the Soul* change is not relevant, and in the *mamor* it says that the concept of the ‘perpetual candle’ is through that which Israel adds on in the level of Moses, ‘And they shall take to you’.”

The Rebbe is presenting a question: Seemingly, that which there is a *perpetual candle* is through the *Essence of the Soul*, which seemingly only comes from *Above* through the “And you shall connect them with the Infinite Light”. However, the Previous Rebbe’s *mamor* is saying that the *perpetual candle* is through that which *Israel gives Moses through their service*, “And they shall take to you”?

The Rebbe answers this with, “And in accordance with this it is understood”. And now the Rebbe explains:

וַיֵּשׁ לוֹמֵר, שֶׁבְּהַגְלוֹי דְּבַעֲצָם הַנְּשָׂמָה בְּדֶרֶךְ מְלַמְעָלָה לְמַטָּה עַל יְדֵי וְאִתָּה תִצְוָה, יֵשׁ חֲלוּק בֵּין עָרֵב וּבִקָּר.

שְׁעַקֵּר הַגְּלוֹי שְׁלָהּ הוּא כְּשִׁשְׁנָם הַעֲלָמוֹת וְהַסְתָּרִים (עָרֵב) שְׁעַל-יְדֵי-זֶה מִתְעוֹרֵר וּמִתְגַּלָּה כַּח הַמְסִירוֹת נֶפֶשׁ, וְכִמוּ שֶׁנִּתְבָּאֵר לְעֵיל (סְעִיף יו"ד), שְׁגָם אֵלָה שְׁבִזְמֵן הַגְּזֵרָה (עָרֵב) עֲמָדוֹ בְּמִסִּירוֹת נֶפֶשׁ, כְּשֶׁבָאוּ לְמָקוֹם שְׁאֲפָשֵׁר

לַעֲסֹק בַּתּוֹרָה וּמִצְוֹת מִתּוֹךְ הַרְחָבָה (בְּקָר), אֵין נִכְר בְּהֵם הַמְסִירוֹת נִפְשׁ
שְׁהִיָּה לָהֶם מִקֶּדֶם.

וְאִמְתִּית הָעֵינָן דְּנֵר תְּמִיד' (שְׁאִין שִׁיבָה בּו שְׁנוֹי) הוּא עַל יְדֵי עֲבוּדָתָם שֶׁל
יִשְׂרָאֵל שֶׁגַם כַּחוֹת הַגְּלוּיִים יִהְיוּ 'חַד' עִם עֲצָם הַנְּשֻׁמָּה, וְיִקְחוּ אֶלְיָהּ.

“And there is to say, that within the Revelation of the Essence of the Soul ‘from Above to Below’ through the ‘And you shall connect’, there is a difference between ‘evening’ and ‘morning’.

For the primary revelation is when there is ‘hiddenness and concealment’ (‘evening’), which through this there is awakened and revealed the power of self-sacrifice, and as it was explained earlier (CHAPTER TEN), that even those who in the time of decrees (against Torah and Mitzvos) (‘evening’) they stood with self-sacrifice, and (nevertheless) when they came to a place that it was possible to occupy themselves with Torah and Mitzvah within an abundance (‘morning’), it was not recognizable by them the self-sacrifice that there was by then earlier (when they were in the environment of ‘evening’).

And the true concept of ‘perpetual candle’ (in which change is not applicable) is through the service of Israel that also the Revealed Faculties are ‘one’ with the Essence of the soul, ‘And they shall take to you’.”

To understand what the Rebbe is specifically saying here is that “*perpetual candle*” in which “*change is not applicable*” can only exist within the *Revelation of the Essence of the Soul*. Now, the “*primary effect of the (lower) Revelation of the Essence of the Soul*” the mamor had explained is in the service of self-sacrifice for Torah and Mitzvos. However, we have explained that we have seen by men of self-sacrifice (*Revelation of the Essence of the Soul*) that their self-sacrifice only functioned at a time of “*evening*” with decrees against Torah and Mitzvos, but not in a time of “*morning*” when it is possible to do Torah and Mitzvah in abundance. Thus, *this Revelation of the Essence of the Soul* is not the one that brings a “*perpetual candle*”.

Thus, it is specifically, as the Previous Rebbe’s explained, that the “*perpetual candle*” is through the *Revelation of the Essence of the Soul that is sourced in the Essence of G-d* which is revealed specifically through the service of Israel, the “*and they shall take to you.*”

* * *

Now, in the last paragraph in this chapter the Rebbe answers his question at the end of *CHAPTER EIGHT*:

**וְעַל-פִּי-זֶה יֵשׁ לְבָאֵר זֶה שְׂכֵתִית לְמֵאוֹר' נֶאֱמַר בְּכַתּוּב בְּהַמְשָׁךְ לְוִיקָחוּ
אֵלֶיךָ גו',**

כִּי בְּכֵתִית לְמֵאוֹר" נִכְלָל גַּם זֶה שִׁישְׂרָאֵל הֵם שְׁבוּרִים וְנִדְכָּאִים ('כֵּתִית') מִזֶּה
שֶׁהֵם בְּגָלוֹת,

דְּעֵנִין זֶה הוּא עַל יְדֵי עֲבוּדָתָם שֶׁל יִשְׂרָאֵל שֶׁגַּם כַּחוֹת הַגְּלוּיִים שֶׁלָּהֶם יֵהִיוּ
מִתְאַיְמִים לְעֶצֶם הַנְּשֻׁמָּה,

וּבְחִינַת ה'מֵאוֹר' דְּהַנְּשֻׁמָּה שְׂמִתְגַּלִּית עַל יְדֵי זֶה הִיא עֶצֶם הַנְּשֻׁמָּה כְּמוֹ שֶׁהִיא
מִשְׁרָשֶׁת בְּהַעֲצָמוֹת, וְלִכֵּן נֶאֱמַר 'כֵּתִית לְמֵאוֹר' בְּהַמְשָׁךְ לְוִיקָחוּ אֵלֶיךָ גו'.

“And in accordance with this there is to explain this which ‘crushed for luminary’ is stated in the verse in connection to the ‘And they will take to you...’

For within the ‘crushed for luminary’ is also included this that Israel is broken and depressed (‘crushed’) from this that they are in exile,

For this concept is through the service of Israel, that also their Revealed Faculties being aligned to the Essence of the Soul.

And the concept of the ‘luminary’ of the soul that is revealed through this is the Essence of the Soul as she is sourced within the Essence (of G-d), and therefore, ‘crushed for luminary’ is stated in connection to ‘And they shall take for you, etc.’”

After all that was explained concerning the *higher* dimension of the *Revelation of the Essence of the Soul*, as it is *Sourced within the Essence of G-d*, which is revealed specifically through the “*And they shall take to you*”, which *this* higher dimension of “*luminary*” is included within the verse’s “*crushed for luminary*”, thus we now understand why the verse has the “*crushed for luminary*” stated in connection to

the “*And they shall take for you....*”

And with this the Rebbe completed *Part 2 of the Body* of the mamor.

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Footnotes

58. סעיף ד – הובא לעיל ס"ב.

58. Chapter 4 - quoted earlier in *CHAPTER TWO*.

59. וראה המשך תער"ב פס"א [ח"א ע' קיד [קנא]], שבראי ישנם חילוקי דרגות, וזה שהאמונה היא בכל ישראל בשה הוא לפי ששרשה הוא התקשרות העצמית שמצד עצם הנשמה (שלמעלה ממזלי חזי).

59. And see the Series 5672, chapter 61 [Vol I, page 114 [(new edition, page) 151]], that within 'seeing' there is a difference of levels, and this that the faith is by all of Israel equally is because of the *Essence Connection* from the *Essence of the Soul* (which is above "their *mazal saw*").

60. ראה תניא פרק לב.

60. See Tanya, Chapter 32.

61. סעיף ד.

61. Chapter 4.

62. משלי כ, כז.

62. Proverbs 20:27.

63. ראה בהמאמר סט"ו.

57. See in the mamor, end of Chapter 15.

Chapter Twelve

Introduction

This is the closing chapter of the mamor.

The Rebbe explains that the simple meaning of the verse “*And you shall command the children of Israel, and they shall take to you...*” is that Moses is commanding the Children of Israel to take to him.... And from this we understand that it is so also concerning the mystical concepts. Moses is ‘*metzaveh - connecting*’ the Children of Israel in a manner that he is empowering them to be able to do the “*and they shall take to you*”.

So too it is concerning the Moses of our generation, the Previous Rebbe, that his work is to awaken and reveal the faith of the *Essence of the Soul* within every Jew in a manner that they then be able to work of their own, to the point that they become “*a perpetual flame*” with no changes, even within their *Revealed Faculties*.

The Rebbe then states that through this we will get to kindle the menorah in the Third Holy Temple, with the true and complete redemption by our righteous Moshiach.

יב) והנה הפרוש (בפשטות) בואתה תצוה את בני ישראל ויקחו אליך גו' הוא שמשוה יצוה את בני ישראל שיקחו אליך גו'. ומזה מובן גם בפנימיות הענינים, דזה שמשוה 'מצוה' ומקשר את בני ישראל הוא באפן שממשיך להם נתינת כח גם על ויקחו אליך גו'. וכמו כן הוא בנוגע למשה שבדורנו, כבוד קדשת מורי וחמי אדמו"ר 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 לגאולה האמתית והשלמה, שאז יהיה גלוי אלקות גם מצד המטה. ויהיה אז הבאת השמן והדלקת הנרות (ויקחו אליך שמן גו' להעלות נר תמיד) גם בגשמיות, בבית המקדש השלישי, בגאולה האמתית והשלמה על ידי משיח צדקנו, בקרוב ממש.

יב) וְהִנֵּה הַפְּרוֹשׁ (בְּפִשְׁטוֹת) בְּוֹאֲתָה תִצְוֶה אֶת בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ גו'
הוא שְׁמֵשָׁה יִצְוֶה אֶת בְּנֵי יִשְׂרָאֵל שְׁיִקְחוּ אֵלֶיךָ גו'.

“12) And behold the (simple) meaning of ‘And you shall command the Children of Israel and they will take to you...’ is that Moses command the Children of Israel that they ‘shall take for you...’”

Until now the Rebbe in the mamor was separating the “And you shall *tetzaveh* the Children of Israel” from the “And they shall take to you pure olive oil”. We were explaining that Moses is to connect the children of Israel with the *Infinite Light*, by feeding their encompassing faith of “*their mazal san*”, that the faith be of the “*Revelation of the Essence of the soul*”, and through this their faith will be internalized. This phrase of the verse speaks of what Moses is doing for Israel.

Then comes the “And they shall take for you...” which is the service of Israel, that they align their *Revealed Faculties* with the *Essence of the Soul*, and that through this, they, “And they shall take to you...” that the children of Israel bring an advantage and an addition to Moses.

Now the Rebbe is saying that in the simple meaning of the verse, the two phrases are one. Moses is commanding the Children of Israel that they bring to him pure olive oil.

If so, this too must exist within the mystical inner meaning of the verse. This means that the verse is telling us that this which Moses is *tetzaveh* - connecting the Children of Israel is in a manner that he is *commanding* - *empowering* the Children of Israel that they then be able to do their service of “And they shall take to you”:

וּמִזֶּה מוֹבֵן גַּם בְּפִנְיֵמִיּוֹת הָעִנְיָנִים, דָּזָה שְׁמֵשָׁה 'מִצְוֶה' וּמְקַשֵּׁר אֶת בְּנֵי יִשְׂרָאֵל
הוא בְּאִפְסָן שְׁמֵמְשִׁיךְ לָהֶם נְתִיבַת כַּח גַּם עַל וַיִּקְחוּ אֵלֶיךָ גו'.

“And from this it is understood that as such it is also on the *Internal Dimension* (meaning of this verse), that Moses is ‘*metzave*’ and connecting the Children of Israel in a manner that he draws for them an empowerment also for the ‘And they shall take to you’.”

The Rebbe now turns to the *Moses of Our Generation*, who the Rebbe refers to is the Previous Rebbe, and we follow our Rebbe in the manner that we refer this to the Rebbe:

וְכַמוֹ כֵּן הוּא בְּנוֹגֵעַ לְמִשְׁהַ שְׂבָדוֹרְנוּ, כְּבוֹד קְדֻשַׁת מוֹרֵי וְחַמֵּי אֲדָמוֹ"ר נְשִׂיא
דוֹרְנוּ, שְׂעִבּוּדָתוֹ לְעוֹרֵר וּלְגַלּוֹת אֶת הָאֲמוּנָה שְׂבִכָּל אֶחָד מִיִּשְׂרָאֵל שְׂמַצֵּד
עֲצָם הַנְּשָׁמָה הִיא בְּאִפְּן שְׂאֲחֵר-כֶּף יַעֲבֹדוּ עֲבוּדָתָם בְּכַח עֲצָמָם, וְעַד שְׂיִהְיוּ
'נֵר תְּמִיד' שְׂאִין שְׂיֵר בּוֹ שְׂנוֹי גַּם מְצַד כַּחוֹת הַגְּלוּיִים.

“And so it is as well concerning the Moses of Our Generation, the Previous Rebbe, which his work was to awaken and to reveal the faith from the Essence of the Soul within every one of Israel, that it be in a manner that afterwards they do their service of their own strength, to the point that it be ‘a perpetual flame’, which there is no changes within it, also from the aspect of the Revealed Faculties.”

The point here that the Rebbe is emphasizing is that the Rebbe is giving strength, by revealing the faith of the “*Essence of the Soul*” that we then have the power to do our work service of our own strength. And that this service be to the point that even our *Revealed faculties*, our *Intellect, Emotions, Thoughts, Speech*, and *Actions* be in a manner of “*a perpetual candle*” with no changes.

Note: One cannot help but hear the Rebbe talking to us about the period we are living through now, until the Rebbe will once again be with us as “*a soul within a body*”.

Look at the transcript of what the Rebbe *said* in delivering the mamor orally. The Rebbe is emphasizing that the Moses be specifically “*a soul in a body here below*”. May we have this imminently.

* * *

The Rebbe in the closing paragraph of the mamor connects this all with our meriting the complete and true redemption, through our righteous Moshiach:

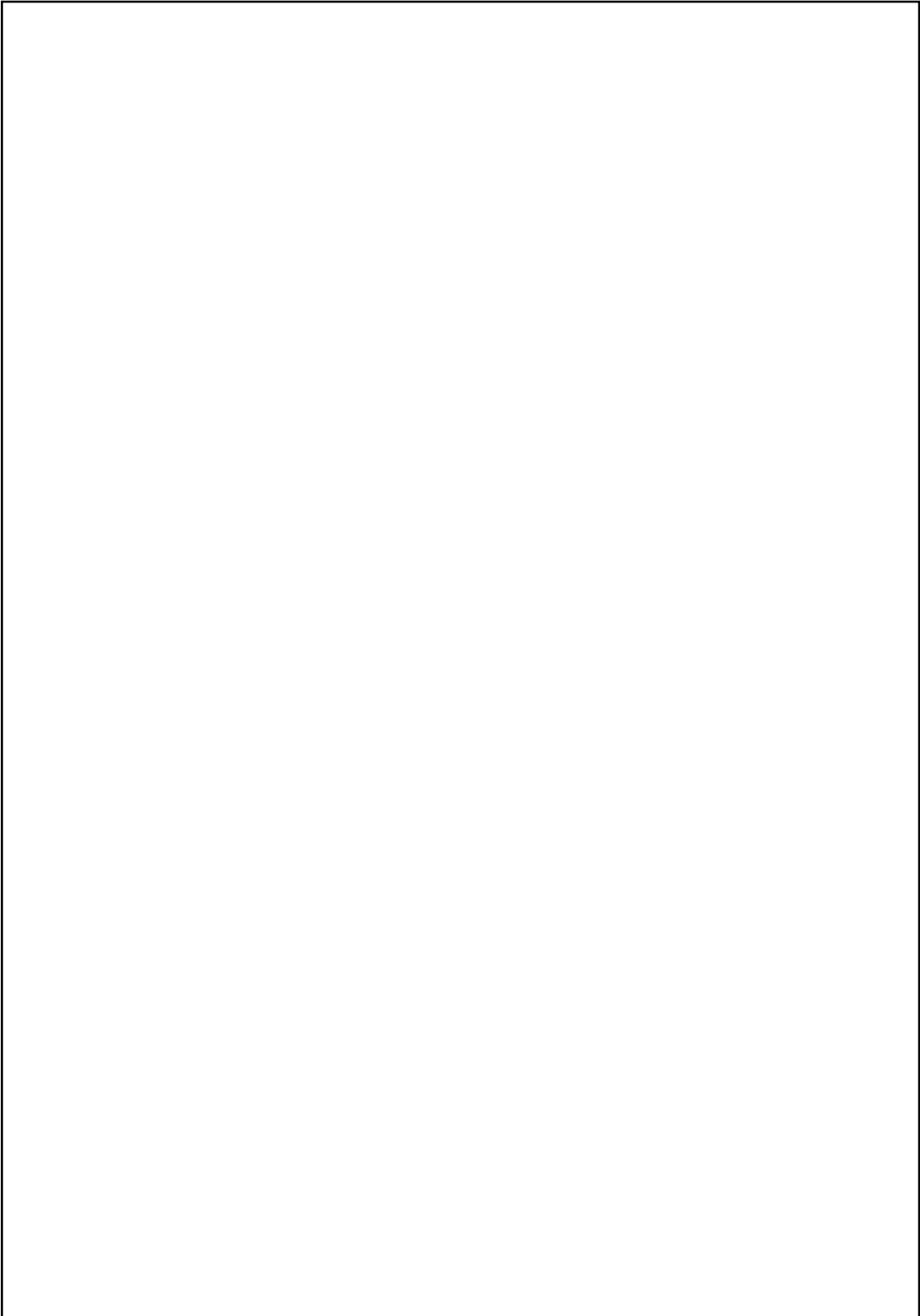
וְעַל-יְדֵי-זֶה זֹכִים בְּקִרְוֵב מִמֶּשׁ לְגַאֲלָה הָאֲמִתִּית וְהַשְּׁלָמָה, שְׂאֵז יִהְיֶה גְלוּי

אֶלְקוֹת גַּם מִצַּד הַמַּטֵּה. וַיְהִי אִזְּ הַבָּאת הַשֶּׁמֶן וְהַדְּלָקַת הַנֵּרוֹת (וַיִּקְחוּ אֵלָיךְ
שֶׁמֶן גֹּ' לְהַעֲלוֹת נֵר תָּמִיד) גַּם בְּגַשְׁמִיּוֹת, בְּבֵית הַמִּקְדָּשׁ הַשְּׁלִישִׁי, בְּגֵאֲלָה
הָאֲמִתִּית וְהַשְּׁלֵמָה עַל יְדֵי מְשִׁיחַ צְדִקְנוֹ, בְּקִרְוֹב מִמֶּשׁ.

*“**And through this** truly imminently we merit the true and complete redemption, which then there will be revelation of Divinity also from the Below. And then there will be the bringing of the oil and the kindling of the menorah (‘And they shall take to you oil... to kindle a perpetual candle’), also physically, in the third Holy Temple, with the true and complete redemption through our righteous Moshiach, truly imminently.”*

Footnotes

There are no *FOOTNOTES* on this chapter.



Unchecked
Transcription of the
Mamor the Rebbe Said

Introduction

When one listens to the mamor as the Rebbe originally delivered it, or learning the unchecked transcription of what the Rebbe originally said, and then the you learn the “*Mugahdikeh Mamor*” the Rebbe prepared for being published, it becomes clear to all, that the Rebbe gifts us with a *new* mamor. With absolute *new* concepts explained. This not being just in the *footnotes* on the mamor, but entire new *chapters* within the mamor itself.

With this mamor, one can only marvel and give deep gratitude that the Rebbe gifted us with a new mamor.

In order to be able to see this, we are presenting here a transcript of the what the Rebbe delivered in 5741 (1981).

It is important to note that are numerous transcripts to a mamor the Rebbe delivers, from many different people who were present, and then transcribed what they heard after Shabbat or Holiday.

- (a) These transcriptions are only of the memory of those who transcribed them.
- (b) Therefore, there are differences between one transcription and the other.

This is but one transcription.

With The Help of Heaven. Shabbos Torah-portion Tetzave,

10th of First-Adar 5741 (February 14,1981)

Unchecked Transcript

“And you shall command the Children of Israel. and they shall take to you pure olive, oil crushed for luminary, etc..” And *“The Rebbe, The Father-in-law”* (Previous Rebbe) emphasizes upon thus in (the mamor) *“And the Jews accepted upon themselves”*, which was said on Purim Kattan, in the year 5687 (1927) (which was also a leap-year), that seemingly it is not understood. Why was this commandment changed from all other commandments of the Torah, by which it is stated, *“Command the Children of Israel”*, and here it says, *“and you should command the children of Israel”*? And the explanation to his question is, that by all commandments of the Torah by which it is stated, *“And G-d spoke to Moses saying, command the Children of Israel”*, or *“Speak to the Children of Israel”*, thus, the commander is the Holy One, blessed be He, and Moses is giving it other the commandment by His directive to Israel, However, here that it states, *“And you shall command”*, it seems that Moses is the commander? And he (the Previous Rebbe in his mamor), and also, what is the *“And they shall take to you”*? For was not the kindling of the candles (on the Tabernacle) by Aharon [as it is written, *“Abaron shall arrange it (the Menorah), etc.”*], and it should have also been that the bringing was of the to Aharon? And why is the *“And they shall take to you (Moses)”* specifically? And also, what is the concept of *“crushed for luminary”*? For was not the oil to illuminate (the menorah) only *“pure”*, as the Sages, of blessed memory, say, *“One picks (the ripe olives) from the top of the olive (tree), etc.”*, and if so, we do not need for this the entire concept of *crushing*, so why does the verse emphasize that it need to *“crushed”* specifically? And what is this that it (the verse) says, *“for luminary”* for it should have said, *“for illuminating [a verb (instead of the noun, “luminary”)]”*? As that (of the verses in Genesis) by the (creation of the) two great luminaries (sun and moon), that even though it (the verse) calls them *“luminaries”* nevertheless, it is written by them, *“to illuminate the Earth”*, thus, why over here is it stated, *“for luminary”* specifically?

And this will be understood according to what is explained in this mamor (of the Previous Rebbe) mentioned earlier, upon the verse *“And the Jews accepted (on Purim) that which they commenced to do (at the Giving of the Torah)”*, that specifically in the time of the exile and (Haman's) decrees (against Torah and Mitzvos), when, *“We have not seen our*

signs... and no one with us knows how long”, then was the, *’And the Jews accepted what they commenced to do’* at the *Giving of the Torah*. Because at the time of the exile and the decree, that is when it is revealed by Israel the *“luminary (Essence)”* of their soul. And this is (the meaning of) *“crushed for luminary”*, that through the *crushing* of the exile and the decrees the dimension of the *“luminary”* is revealed. And the concept of *crushed* in the time of exile is also when Israel find themselves in a state of abundance and profit, and even spiritually, that their observance of Torah and Mitzvos are in absolute completion and beauty, and with joy and a gladdened heart, (and nevertheless) from this itself that the Divine life force is not openly seen, for of the time of exile it is written, *“We have not seen our signs...”*, this causes a concept of *“crushed”* by Israel. For being that the *Essence of Beingness* and the *Strength of Beingness* by each and every one of Israel is *Divine Revelation*, thus, at a time when the *Divine Light* is not seen in (the time of) exile, he is completely broken and shaken up, (which is) the concept of *“crushed”*. And as our Sages, of blessed memory, say *“He who the Holy Temple was not rebuilt in his days, it is as if the Holy Temple was destroyed in his days”*. And it is not just so, but even when there is in one place in the world that there is missing the Divine Revelation, this is already a concept of lacking, and in a manner of exile, for if there would be the *Revelation of the Essence* (of G-d) in one place in the world, then this would effect upon the entire world. And this is what is brought in the manner of the *Alter Rebbe* that it is stated in the *Tikkunim*, that if even one Tzadik were to return to G-d) with complete *teshuvah* in his generation (times) Moshiach would come. For the revelation that happens through *teshuvah* is the revelation of *His Essence* and the *His Existence*, blessed be He, above the fences (boundaries) of *Time* and *Place*. And if it would be *teshuvah* the way it has to be, and (therefore) there would be the revelation of the *Essence*, (then) this would effect the entire world. And therefore, *“All who the Holy Temple was not rebuilt in his days...”* And from this itself that the *Essence*, blessed be He, is not revealed, he (*“each and every one of Israel”*) is a dimension of *“crushed”*. And as it is explained in many places that *choleh* - חולה is the numerical value of 49. Meaning that even by one who it was revealed to him 49 *Gateways of Understanding*, and there is missing by him only the 50th Gateway [and as Moses our teacher, of whom it is written *“Yet You have made him slightly less from Divinity”* for he was given only 49 *Gateways of Understanding*, and only on the day of his passing when he went up Mount Nevo - נבו, was it revealed to him the 50th Gateway, and this is the acronym of Nevo - נבו is בו - נ - Nun (50) (Gateway of Understanding) *Boi* is in it (there is Moses received it). And this is why *“Those above it seemed to them that he is below, and those above it seemed that he is above”* (meaning that the 50th Gateway is the *Infinite Circular* in

which there is no *above* or *below*). (as is explained in the teachings of the Mezritcher Maggid)]. Behold, as long as he (who has the 49 *Gateways of Understanding*) is missing the 60th *Gateway* he is called *choleh* - חולה (sick). And of such in kind it is related to each and every, and as the *Tzemach Tzedek* writes in *Shoresh Mitzvas HaTefillah* (and it is printed in *Derech Mitzvosecha*), “*And as such it was heard the wording of the Alter Rebbe in his ‘state of cleaving’ [meaning, not only once, or his cleaving in prayer, but always] that he would say in this language, ‘I want nothing at all, I want not your Garden of Eden, I want not Your World to Come... I want nothing more than You alone.’*” Which from this story which was brought through the *Tzemach Tzedek*, and it was publicized and printed, it is understood that this is a guidance for each and every one of Israel. And as is explained in the *Tanya*, beginning of chapter 42, that the *Shepherds of Israel* give from their dimensions to their flock. And from this it is understood concerning our concept, that every person of Israel wants and needs the *Essence* and *Existence* (of G-d), the dimension of “*luminary*”. And what makes what pleases him? “*Only You alone*”. And this is (the meaning of) “*And the Jews accepted...*”, that even though Israel was then in a state of broadness, for Mordechai was then the Viceroy, and “*The House of Haman was I* (King Achashverosh) *gave to Esther*” to the point that it was (now) called by her name (*House of Esther*), meaning, that it was not only a physical broadening, but also a spiritual broadening, and more than this, they also had the advantage of “*the advantage of light from darkness* (the advantage of light that comes from transformed darkness)”, etc., through this that they had in their possession the *House of Haman* and they transformed it to holiness, and nevertheless, behold, (as the Talmud states), “*we are still the servants of Achashverosh*”, (thus we are in the) dimension of “*crushed*”. And this is what each and every one of Israel beseeches every day “*And may our eyes behold Your return to Zion with mercy*” for regardless of what state it may be, even one of absolute completion, Behold, he has a thirst and desire that there should be Divine Revelation. And though this that he is “*crushed*” he reveals the “*luminary*” (Essence) of his soul, that through this he draws the “*luminary*” (Essence of G-d) from Above.

And behold the revelation of this dimension (“*luminary*” - Essence of his Soul) of Israel is through Moses, Our teacher, “*and you shall command*” specifically. For behold, it is known that Moses, Our Teacher, is called “*Faithful Shepherd*”, that he is a “*Faithful Shepherd*”, and as it is stated in the Midrash that Moses, Our Teacher, occupied himself with self-sacrifice for his flock. And this that he was a “*Faithful Shepherd*” he would shepherd faith, that he would feed, sustain, and influence Israel with the concept of faith. For behold the concept of faith can be in a manner of *encompassing*, as

is the teaching, “*a thief, at the mouth of the breach, calls out to G-d*” (that G-d protect him and grant him success in his theft), that even though he has faith in G-d, nevertheless, his faith is in an encompassing manner, and it does not effect his actions, to the point that he is “*a thief at the mouth of the breach*”. And the concept of Moses is, as explained in length in Torah Ohr (Torah-portion Ki Sisa), that he feeds, sustains, and influences to the general (all) souls of Israel that their faith should be in an internal dimension. And this is “*And you shall tetzaveh the Children of Israel*” that through is feeding the faith it will be “*Tetzaveh the Children of Israel*”, *tetzaveh* from the terminology of *tzavsa* - connection and bonding, meaning, that he bonds all of Israel together, also the dimension of the Children of Israel who are “*outside of the body*” that he makes them all one. For in the concept of faith, all of the Children of Israel are equal, for faith is their *Essence Beingness*.

And there is to say, that this is deeper, as is explained in Tanya, Chapter 32, concerning the concept of the mitzvah of *Loving a Jew*. Which there it explains that there is one Father to all of us, and who knows their greatness and virtue in their root and source. However, here is being explained from the aspect of their *Essence Beingness*, the concept of faith, in which they (all of Israel) are truly one. And as it is known, the mamor of *My Rebbe, My Father-in-law* (the Previous Rebbe), that the “*simplicity*” of the Jewish person down here is from the “*simplicity of the Essence* (of G-d)”. And this is what it is written, “*And you shall command*”, that the revelation of the concept of faith, and its strengthening, is through Moses. And it explains in the mamor (of the Previous Rebbe) that the “*manifestation of Moses within every generation*”, and he explains that at the time of Haman’s decree, Mordechai was the dimension of “*Moses in his generation*”. --And through this he ruled upon himself that in our generation he was the “*Moses, Our Teacher*” of our generation, that *My Rebbe, My Father-in-law*, the Prince of our generation, and he feeds and sustains Israel with the concept of faith.-- However, the revelation of this concept (revelation of the “*luminary*” - Essence of his soul) within Israel while they were “*souls in bodies*”, is through this that the command comes through Moses, Our Teacher, as he is a “*soul in a body*”. And there is to say in a manner of maybe, that therefore, it is stated, “*And you shall command*” [lain, without the name of G-d (being mentioned), for the command needs to come from Moses, Our Teacher, as he is “*soul in a body*”].

And it continues in the verse, “*And they shall take for you pure olive oil*”, that Israel

effects an elevation by Moses. And this concept is, behold the verse, “*six hundred thousand feet of the people, and I am amidst them*” that the revelation of “*I*” (*Onoichee*, which refers to the *His Essence*, blessed be He) to be “*in the midst*” (internalized) by Moses is specifically through the “*six hundred thousand feet of the people*”, that through the “*feet of the people*” there is an addition within the *Light* by Moses. And as such it is said, “*and moses was exceedingly humble of all man which are upon the face of the Earth*”, and it is explained in another place that primarily his humility was to the “*Generation of the Heels of Moshiach*” [which is also the generation that who will greet the face of our righteous Moshiach, speedily in our days], due to their service with self-sacrifice, and especially (their self-sacrifice) in the concept of “*Be not embarrassed by the scoffers*”. Which from this it is understood, that the “*Generation of the Heels of Moshiach*” effect an elevation within Moses, Our Techer. For before to this service (of the “*Generation of the Heels of Moshiach*”) there was the his humility before the man upon the face of the earth during *all generations*. And afterwards came this generation and added an elevation in the humility of Moses, Our teacher, that he should be also humble before the “*Generation of the Heels of Moshiach*”, and through this he will be “*humble before all the people upon the face of the Earth*”. (Meaning, that after Moses was humble before all the generations before this generation, and then came this generation, and Moses now became humble before this generation --due to a virtue that we have over all generation, the self-sacrifice of the “*Generation of the Heels of Moshiach*”-- this is how Moses is “*humble before all the people upon the face of the Earth*”).

And it continues in the verse, “*To kindle a perpetual candle*”, that concerning Aharon’s kindling the candles it is written, “*from evening to morning*” and here it is written “*a perpetual candle*”. And the concept in this is, for “*from evening to morning*” shows of *changes*, and is without say according to the opinion that says that they not kindle the candles in the morning, which according to this opinion, there was a break in the kindling of the menorah (from morning until evening), but even according to the opinion that they would also kindle the menorah also in the morning, that it should be lit always, nevertheless, the verse states “*from evening to morning*”, which shows that within this kindling there is a difference between evening and morning. However, “*a perpetual candle*” means that it is an eternal one, which has no changes. And this dimension is through Moses specifically, who reveals the faith, the dimension of “*luminary*”, which within this dimension there are no changes.

And this is, “*And you shall tetzaveh... crushed for luminary to bring up a perpetual candle*”, That Moses, the *Faithful Shepherd*, shepherds and sustains for all Israel the dimension

of faith, to the point that he effects by them the “*When you will lift up the heads of the Children of Israel*”, which the lifting up of the head refers to the skull specifically, an elevation within the dimension of skull, which is the dimension of faith and encompassing (the skull encompasses the head, the internal faculties of intellect), to the point that he (Moses) sacrifices himself for the Children of Israel, as is told on the Torah-portion of Ki Sisa (concerning protecting the Children of Israel from G-d’s wrath and punishment for the sin of the golden calf). And through this he effected within them the revelation of the dimension of “*luminary*: within their soul, to the point that their service is not just to illuminate the world with the “*Mitzvah is a candle, and Torah is light*”, but rather with “*crushed for luminary*”. The revelation of “*luminary*”. His Existence and His Beingness, blessed be He. And though this service there is effected a unity within the Children of Israel, “*Tetzaveh the Children of Israel*” from the etymology *tzasa* - connection and bonding. And this is through the mission (being emissaries of) of the Moses, Our Teacher, of our generation, *My Rebbe, My Father-in-law, Prince of our generation*, to bring close all of Israel to observing Torah and Mitzvos through the revelation of the dimension of “*luminary*” within them, to the point of being “*a perpetual candle*”, in an eternal manner, with no changes. And through this we merit speedily in our days the kindling of the menorah in the Holy temple, with a true and complete redemption, which then there will be Divine Revelation, and it already happened in kind at the time of the *Giving of the Torah*, and so it will be truly imminently in our days with the coming of our righteous Moshiach.

This book is dedicated to

Batya Rosa שתי Brikman