VeAtah Tetzaveh
WHEN HINDSIGHT BECOMES 20/20

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

SPIRITUAL SYNERGY

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

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

2. Shmos 27:20
SHEPHERDS OF FAITH

The *maamar* proceeds to state several seminal concepts:

a) Moshe functions as “a shepherd of faith,” sustaining and nurturing the faith of the Jewish people. Although the Jewish people possess inherent resources of faith, it is possible for this belief to serve merely as an encompassing force, without being actively internalized within a person’s conscious thought processes. Moshe fosters and nurtures the faith of the Jewish people, enabling them to internalize this potential.

b) The designation of Moshe as “a shepherd of faith” applies not only to Moshe *Rabbeinu* himself, but also to “the extensions of Moshe in every generation.” In every era, there are spiritual leaders who perform the same function as Moshe, strengthening the faith of the Jewish people.

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

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

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

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

a) The source of a Jew’s soul in the spiritual realms sees G-dliness. As a result, the soul as it functions within the body likewise believes in G-d.

b) The essence of a Jew’s soul is an actual part of G-d.\(^3\) This is the core of a Jew’s being and when that core surfaces, a Jew believes.

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

\(^3\) *Tanya*, ch. 2.
When, by contrast, the core of a Jew's soul is called into expression, “a Jew neither wants nor is able to become severed from G-dliness.” If necessary, he will sacrifice his life for G-d. This is the contribution of Moshe as “a shepherd of faith.” He stirs the essence of the soul of the Jewish people as a whole, charging their faith with inner power and transforming it into a dynamic force.

**BRIDGING GAPS**

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

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

**WHEN THE ESSENCE SHINES FORTH**

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

5. See *Tanya*, chs. 3 and 42.
In Moshe's era, self-sacrifice was not demanded of the Jewish people. In contrast, in later generations, when self-sacrifice was required, there arose “shepherds of faith,” Jewish leaders who were able not only to affect a small group, but to motivate the people as a whole to reveal the quality of mesirus nefesh. As such, it can be said that these “extensions of Moshe” expressed the qualities of a shepherd of faith to a greater extent than did Moshe himself, for they, unlike Moshe, inspired the Jewish people to actual self-sacrifice.

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

SHAKEN TO THE CORE

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

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

a) the acceptance of the Torah and its mitzvos at the time of Haman’s decree as expressed by their self-sacrifice; and

b) the acceptance which came after the miracle of Purim, which, as will be explained, was on an even higher plane.

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

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

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

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

ALIGNED WITH THE ESSENCE

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

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

TWO LEVELS WITHIN THE ESSENCE OF THE SOUL

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

WHEN THE FEET RAISE THE HEAD

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

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

MOMENTS BEFORE DAWN

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

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

The explanation of the various details of this verse in Chassidus is well known.

Among the points discussed: The Torah generally introduces the commandments it conveys with the expression, “Command the Children of Israel,” or with a similar phrase.

The verse in question, by contrast, states, “And you (Moshe) shall command the Children of Israel.”

It is worth adding that this question revolves around more than a choice of wording, but rather on the intent of the message conveyed.

The phrase “And you shall command” implies that Moshe is the one issuing the command.

This requires explanation, for Moshe was merely the agent chosen to transmit G-d’s commandments to the Jewish people.

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1. The opening verse of Parshas Tetzaveh, Shmos 27:20. The verse is being translated according to the manner in which it is later referred in the maamar. Thus we have translated למאור as “for the luminary.” As will be pointed out below, this word can also mean “for illumination” (and indeed, that is the most appropriate translation in a literal context).

2. See Or HaTorah, Tetzaveh, p. 1541; the maamar entitled VeKibeil HaYehudim, 5687, sec. 3 (Sefer HaMaamarim 5687, p. 113; Sefer HaMaamarim 5711, p. 182).
Why, then, does the verse say, “And you shall command”?

There are other points that require explanation: For example, the verse states, “And they shall bring to you,” seemingly implying that the oil should be brought to Moshe. Since the lamps were in fact lit by Aharon, it would appear appropriate that the oil be brought to him.

Why was it necessary to bring it to Moshe?

Similarly, the phrase “...oil, crushed for the luminary (למאור),” requires explanation: On the surface, “crushed to illumine” (לائر), would be more appropriate.

Also requiring explanation is the apparent contradiction between the verse which follows in the Chumash4 which states that the lamps must burn “from evening until morning” while here the verse states “to kindle a constant lamp.”

3. See the commentary of Ramban.
SUMMARY

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

a) Why is the form of this command different from other commands in which Moshe is directed: “Command the Children of Israel...,” “Speak to the Children of Israel...,” etc.?

b) The verse states, “And they shall bring to you,” seemingly implying that the oil should be brought to Moshe. Since the lamps were in fact lit by Aharon, why was it necessary to bring the oil to Moshe?

c) The phrase “…oil, crushed for the luminary” requires explanation. On the surface, “crushed to illumine” would be more appropriate.

d) The verse here requires that “a constant lamp” be kindled, while the following verse states that the lamps must burn “from evening until morning,” presenting a seeming contradiction.
(In his renowned maamar entitled VeKibeil HaYehudim, delivered on Purim Katan, 5687)

my revered father-in-law, the Rebbe Rayatz explains

that tzivui, the Hebrew word for "command," relates to the word tzavsa, which means "connection" or "bond."

Thus the verse, “And you shall command the Children of Israel,” carries with it the implication that Moshe binds and connects the Jewish people with the Or Ein Sof, G-d's infinite light.

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

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

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

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

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

8. This concept is stated in the maamar entitled VeAtah Tetzaveh, 5679 (and appearing in Sefer HaMaamarim 5679, p. 254) and in other sources.
Moshe’s efforts to draw down influence to the Jewish people (and thus connecting them with the Or Ein Sof) increases and enhances Moshe’s own spiritual power.

[For the relationship between Moshe and the Jewish people can be described by the analogy of the head and the feet of a human body, as it is written, “Here I am in the midst of 600,000 people on foot.”]

Implied is that the Jewish people are the feet of Moshe, as it were, and that he is their head.

In human terms, on an obvious level, the head elevates the functioning of the feet. Nevertheless, the feet also contribute to the head, for the feet can bring the head to places to which it could never reach on its own.

Similarly in regard to the relationship between Moshe and the Jewish people —

Of course, Moshe elevates the Jewish people, but also

through the Jewish people (i.e., Moshe’s feet),

Moshe is advanced to a higher level.

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

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

“Here I am in the midst of 600,000 people on foot”

can thus be interpreted to mean: Because of the 600,000 people on foot, the revelation of the level of Anochi is drawn down in Moshe’s midst.]

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

Based on the above, we can understand the verse, “And you shall command the Children of Israel, and they shall bring you pure olive oil....”

Through Moshe’s efforts to connect and bind the Jews with the Or Ein Sof,

the Jews will be motivated to bring olive oil to Moshe (i.e., “and they shall bring you”),

10. See the explanation of similar concepts in the maamar entitled VeKibeil HaYehudim, 5687, sec. 5.
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אליך), שיוסיפו תוספות אור במשה.

SUMMARY

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

a) “a faithful shepherd of the Jewish people”; i.e., he faithfully tends to the needs of the Jewish people;

and b) “a shepherd of faith,” i.e., that he sustains and nurtures the faith of the Jewish people, as the maamar proceeds to explain.

The Jewish people have inherent resources of faith, for the Jews are inherently “believers and the descendants of believers.”

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

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

11. Sec. 4.
12. We find the Hebrew original of this term (רעיה נאמן, ro’eh ne’eman) in the Pesichta to Eichah Rabbah, sec. 24. The Aramaic version of the term (רעיא מהימנא, raaya mehemna), also alluding to Moshe Rabbeinu, serves as the title of one of the component parts of the Zohar. See also Torah Or, Ki Sissa, p. 111a.
14. Sec. 5 below.
his *emunah*, his intellect, emotions, and everyday conduct may not change and, indeed, may function in direct contradiction to his faith.

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

*Moshe Rabbeinu* fosters and nurtures the faith of the Jewish people, enabling them to internalize this potential, thus empowering them to grow intellectually and emotionally as well.

Similar concepts are echoed by the *Zohar*, which states, “This supernal faith will be sustained and nurtured by you (Moshe).” This process of nurturing faith, inspired by *Moshe*, involves internalizing it, making it part of one’s conscious functioning.

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15. Sec. 10 below.
16. *Berachos* 63a, as cited in Ein Yaakov. A note in *Pachad Yitzchak* (s.v. גנובא) records that this is the reading in the Portuguese edition of the Talmud.
In every generation, there are spiritual leaders who perform the same function as Moshe did in his generation. The heads of the thousands of the Jewish people in every generation who strengthen the faith of the Jews (of their generation), enabling them to internalize their faith.

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

For example, Mordechai served as “the extension of Moshe” in his generation, as reflected in our Sages’ statement that Mordechai in his generation was like Moshe in his generation.

Even in the time of Haman's decrees,

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18. Tikkunei Zohar, Tikkun 69 (pp. 112b, 114a).
19. See the conclusion of the third and fifteenth chapters of the maamar entitled VeKibeil HaYehudim, op. cit.
when the study of the Torah and the observance of its mitzvos involved mesirus nefesh, self-sacrifice,

Mordechai gathered congregations of people who studied Torah communally to strengthen the Jews' faith in G-d and to motivate them to stand strong in the study of the Torah and the observance of its mitzvos.

After the maamar explains at length that Moshe – and the extension of Moshe in every generation – strengthens the faith of the Jewish people, it proceeds to explain\(^{21}\) the verse’s choice of wording – “oil, crushed for the luminary” – (i.e., “for the luminary” and not “to illumine”).

It explains that in the era of exile, when everyone is broken and pressed (i.e., “crushed”), we are able to approach the luminary (the essence), the essence of the soul which is bonded to G-d’s Essence,

\(^{21}\) The conclusion of sec. 15.
It is, however, necessary to understand the connection between the interpretation of the phrase “crushed for the luminary,” in the maamar entitled VeKibeil HaYehudim, and the explanation found previously (in that maamar) of the function of Moshe in sustaining and nurturing our people’s faith, enabling it to be internalized.

**SUMMARY**

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

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

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

It is necessary to understand the connection between the interpretation of the phrase “crushed for the luminary” and the explanation found previously in the maamar entitled VeKibeil HaYehudim: that the function of Moshe and the extensions of Moshe in every generation is to sustain and nurture our people’s faith, enabling it to be internalized.
The interpretation of the verse “And you shall command...” in the maamar VeKibeil HaYehudim comes as a continuation of the concepts explained at the beginning of that maamar, which interprets the verse,22 “The Jews accepted what they had begun to do,” to mean that at the time of the Purim miracle, the Jews accepted what they had begun at the time of the Giving of the Torah.23 The Giving of the Torah represented merely a beginning (i.e., “what they had already begun to do,”) and the Jews’ commitment at the time of Achashverosh (at the time of Haman’s decree) represented the consummate acceptance of the Torah, i.e., “And the Jews accepted.”

[We find a parallel concept in our Sages’ explanation24 of the verse,25 “The Jews established and accepted.”

23. Similar explanations are found in the beginning of the maamar VeKibeil HaYehudim in Torah Or, Megillas Esther, p. 96c, and in other sources. These are annotated in the beginning of the maamar VeKibeil HaYehudim, 5711 (Sefer HaMaamarim Melukat, Vol. 3, p. 67, fn. 4).
Our Sages understand this to mean “they now established what they previously accepted.”

The Jews’ statement “We will do and we will listen,”26 and, in particular, the fact that they declared “We will do” before “we will listen,” represented a blanket commitment that transcended the limits of knowledge. “We will do” refers to the desire to carry out G-d's will, and “we will listen” to the effort to understand G-d’s commandments intellectually. By proclaiming “We will do” before “we will listen,” our ancestors implied that they would fulfill G-d’s will without hesitation or doubt, whether they understood it or not. Nevertheless, this represented merely the acceptance of the Torah,

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

As the maamar VeKibeil HaYehudim explains,

on the surface, this is an inconceivable statement.29

At the Giving of the Torah, the Jews were on the loftiest spiritual peaks


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

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

29. The precise intent of the Hebrew words דבר פלא, translated as “inconceivable statement,” is explained in the maamar VeKibeil HaYehudim, Purim Katan, 5738, sec. 1 (Sefer HaMaamarim Melukat, Vol. 1, p. 317).
In addition to the extremely great revelations the Jews were granted before the Giving of the Torah,

the revelations associated with the Exodus, and particularly, those of the splitting of the Red Sea,

the revelations that accompanied the Giving of the Torah reflected a very sublime level.

In the times of Achashverosh, by contrast, the Jews experienced the ultimate of descents.

To explain: Every exile is associated with a veiling and concealment of G-dliness.

For all exiles follow the paradigm of the Egyptian exile,

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

of which it is written, 31 “They did not listen to Moshe because of their dwindled spirits and hard toil,”

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

30. See Bereishis Rabbah 16:5.
In like manner, all subsequent exiles have presented numerous challenges with regard to the observance of the Torah and its mitzvos.

In particular, then (in the time of Haman’s decree), there was an even greater veiling and concealment, for the very lives of the entire Jewish people were endangered.

Nevertheless, our Sages are implying that the time of the Giving of the Torah, when the Jews were on the sublime peaks, was merely a beginning (of “what they had begun to do”). Conversely, in the time of Haman’s decree, seemingly, the Jews were at their lowest depths.

It was specifically then that they “accepted” what they had begun at the Giving of the Torah. Seemingly, this is paradoxical: How was it possible for the Jews to reach a higher rung of service when they were on such a low spiritual level and subject to the anguish of persecution?

The maamar continues, explaining that at the time of Haman’s decree, the Jews’ observance of the Torah and its mitzvos was inspired by mesirus nefesh, “self-sacrifice.”

This represents the higher quality of the service of Mordechai’s generation over that of the Jews who accepted the Torah. By saying naaseh venishmah, “We will do
and we will listen,” at the Giving of the Torah, the Jews made a total commitment to observe G-d’s will. However, their commitment was only on the level of potential. At the time of Haman's decree, their commitment was expressed in actual fact – and this came about even though mesirus nefesh, self-sacrifice, was required.

For the decree was issued merely against the Jews, i.e., those who held firm to their faith. Generally, it is explained that while the persecutions against the Jews at the time of the Chanukah miracle were directed against the Jews’ faith, Haman's decrees were against their very lives. Even so, even in Haman's times, had the Jews forsaken their faith, they would have been spared. Nevertheless, the thought of acting in a manner outside their faith, Heaven forbid, did not occur to them.

Moreover, not only did they not deny their faith, they exhibited self-sacrifice in the observance of the Torah and its mitzvos

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

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

33. Tanya, ch. 18, and other sources.
to the extent that they congregated to study Torah communally.)

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

It was Mordechai, the Moshe of his generation, who inspired this self-sacrifice.

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

On this basis, we can understand the verse, “The Jews accepted what they had already begun,”

that the Giving of the Torah was merely a beginning

and their acceptance came at the time of Haman’s decree.

For their actual expression of self-sacrifice in the observance of the Torah and its mitzvos elevated them

(in this regard)

to a level above that experienced at the Giving of the Torah.

Therefore, this specifically was the time when the consummate acceptance of the Torah took place,
וְקִבֵּל הַיְּהוּדִים לִכְאוֹרָה יֵשׁ לוֹמַר, שֶׁהַפֵּרוּשׁ בְּכָתִית לַמָּאוֹר, תשֶׁל יְי כחֵית (נָשְׁבַר וְנִדְכָּא) מְגִיעִים לְהַמָּאוֹר, הָיוּ נַעֲלֶה בְּאֹפֶן נַעֲלֶה בְּיוֹתֵר.

לְחֵפֶרָה, תַּאֲרוּ עַל וּבְשֹׁמַן הַגּוֹרָה, רֹקֶא בְּלוֹפֶסָרָה נְפֶשׁ בְּאֹפֶן נַעֲלֶה בְּיוֹתֵר. רָכִּיבֶה נְפֶשׁ הַנְּשָׁמָה שֶׁלְּמַעְלָה מִגִּלּוּי, מָאוֹר (שֶׁמִּמֶּנּוּ נִמְצָא הָאוֹר), לְפָנֵי נַעֲלֶה נְפֶשׁ הַנְּשָׁמָה, מָאוֹר. אָבֶל

i.e., when “the Jews accepted.”

The above appears to provide us with an explanation of the phrase “crushed for the luminary,”

i.e., that through being “crushed” (broken and pressed), one approaches the luminary, the very essence and root of the soul.

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

This explains why, in the time of Haman’s decree, the Jews were able to attain these peaks of self-sacrifice.

These high levels of self-sacrifice stem from the essence of the soul, a level which transcends revelation;

it is “the luminary” (from which light emanates).

Thus, because the Jews were crushed (broken and pressed),

the essence of their souls, “the luminary,” was revealed.

The above explanation is frequently found in chassidic texts.

34. See Menachos 63b.
Nevertheless, from the context and structure of the Rebbe Rayatz's *maamar* which explains the phrase “crushed for the luminary” following the explanation of Moshe's contribution as a “shepherd of faith,” it would appear that the two concepts are interrelated:

The concept of “crushed for the luminary” shares a connection with the concept that Moshe sustains and nurtures the faith of the Jewish people, enabling it to be internalized.

**SUMMARY**

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

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

It is necessary to understand the connection between the concept of “crushed for the luminary” and the concept that Moshe (and his extensions in every generation) sustain and nurture the faith of the Jewish people, enabling it to be internalized.
The interrelation of these concepts can be resolved based on the well-known concept that the fact that the Jews believe in G-d with simple faith and do not require any proof for it comes as a result of two factors:

a) To borrow an expression: “His mazal perceives,” i.e., the soul as it exists in the spiritual realms sees G-dliness.

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

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

35. See the series of maamarim entitled BeShaah Shehikdimu, 5672, Vol. 1, sec. 61 (p. 114). In that same source, see also Vol. 2, p. 1182: “Faith stems from the fact that... ‘His mazal perceives,’ i.e., the soul as it exists in the spiritual realms sees G-dliness.... Similarly, there is a dimension of faith that stems from the essence of the soul.”
36. Megillah 3a.
Once a person sees something, he will not be able to accept any attempt to explain that it did not happen. Conversely, when one sees something that conflicts with concepts that he merely thinks are true, he may well abandon his previous beliefs. The explanation for these phenomena is that sight stems from – and activates – a deeper source in the soul than intellect.

Similarly, with regard to the concept at hand, the soul’s perception of G-d in the spiritual realms makes a powerful impression on it. This vision affects the soul as it is enclothed within the body, imbuing it with spirited faith in G-d.

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

b) Faith is rooted in the essence of the soul

(Indeed, the soul’s perception transcends the power of thought.)

Although sight makes a deep impression on a person, touching his core, it merely touches his core; it is not who he is. Instead, it is something outside of himself that affects him. According to the second explanation, a person believes – not because of an outside influence, however deep it is – but because his essence is one with
Aramaic (הָעִנְיָנִים) and, therefore, the faith expressed therein is limited to the physical body and its functions.

It is possible to explain the difference between these two sources of faith as follows:

The faith experienced by the soul as it is enclothed in the body, which stems from the perception of the soul in the spiritual realms, serves merely as an encompassing light that is not entirely internalized. The person feels that he is being influenced by a higher power.

Since the soul as it exists in the spiritual realms is too elevated to be enclothed within the body, therefore, its effect on the soul as it is enclothed within the body cannot be internalized, and can serve only as an encompassing light.

In contrast, the potential for faith to be internalized (within the soul as it is enclothed in the body) stems from a revelation of the essential connection with G-d shared by the essence of the soul.

For the essence of the soul does not refer only to the essence of the soul in the spiritual realms but also is the essence of the soul that is enclothed within the body. Since an entity will ultimately reflect the truth of its existence,
The faith that stems from the essence of the soul can be internalized within the soul as it is enclothed within the body.

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

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

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

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

Based on the above, we can explain the conceptual flow of the ideas expounded on in the Rebbe Rayatz’s maamar, VeKibeil HaYehudim:

The concept of “(crushed) for the luminary” (למאור) comes as a continuation of the concept of “a shepherd of faith.” In sec. 4, it was explained that when the Jews are crushed by the challenges of exile, the essence of their souls is revealed. Similarly,
Moshe's endeavor to nurture and sustain the faith of the people, enabling it to be internalized,
is possible because he reveals the essence of the soul which every Jew possesses.

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

This level (is above the mazal that perceives), i.e., it is “the luminary,” the source of light, which is above the light that emanates from it.

The expression “crushed for the luminary” is explained in the maamar VeKibeil HaYehudim as teaching that the feelings of being “crushed” experienced in exile are necessary to reach “the luminary.”

For the fundamental revelation of the essence of the soul (“the luminary”) is through mesirus nefesh, as explained in the following section (which is expressed primarily in the time of exile) as will be explained. (See sec. 7 below.)

SUMMARY

There are two explanations for the Jewish people’s faith in G-d:
a) The soul as it exists in the spiritual realms sees G-dliness. This causes the aspect of the soul that is enclothed in the body to believe in G-d with simple faith.

b) Faith is rooted in the essence of the soul. The essence of the soul is connected with G-dliness through an essential bond, and that bond is reflected in a Jew's faith.

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

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

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

A Jew’s willingness to sacrifice his life for his faith stems (primarily) from the faith rooted in the essence of his soul.

For the faith that stems from sight (“its mazal perceives”) does not motivate such a commitment.

Although the faith inspired by this perception is also very forceful,

[for the impression created by sight is extremely powerful],

Indeed, because sight creates such a powerful impression, “a witness may not serve as a judge.”

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

nevertheless, since this faith comes from an external factor

38. Rosh HaShanah 26a. See Likkutei Sichos, Vol. 6, p. 121, and consult the references noted there.
Why will a Jew give up his life for his faith?

Because faith in G-d is the very essence of his being.

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

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

And therefore, it is impossible for him to deny G-d. Heaven forbid.

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

Based on the above, we can explain the statement in the maamar VeKibeil HaYehudim that Moshe’s function as a “shepherd of faith” (that he sustains and nurtures the faith of the Jews) applies also to the “shepherds of Israel” (“the extensions of Moshe”) in every generation, for they strengthen the faith of the Jewish people, inspiring them to manifest self-sacrifice for the sake of the observance of the Torah and its mitzvos.

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

On the surface, the above statement is problematic. (In several sources\(^\text{40}\) and in the maamar VeKibeil HaYehudim itself\(^\text{41}\)) it is explained that Moshe’s efforts to sustain and nurture the faith of the Jewish people is accomplished by infusing them with the knowledge – and the internalized awareness – of G-d.

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\(^{40}\) Torah Or, Mishpatim, p. 75b, and other sources. See also the beginning of ch. 42 of Tanya.

\(^{41}\) Sec. 11.
This enables the faith of the Jewish people to be internalized.

However, (in the maamar VeKibeil HaYehudim,) it is also explained that the shepherds of Israel in every generation strengthen the faith of the Jewish people,

inspiring them to self-sacrifice.

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

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

Based on the above, this difficulty can be resolved as follows:

The primary activity of a “shepherd of faith” is to sustain and nurture faith itself,

i.e., to lift our faith above the influence of our revealed powers

(three peak of this being the soul’s perception of G-dliness)
rather, to have our faith reflect the essence of the soul.

In this context, Moshe's achievements in internalizing faith, (bringing it within the realm of knowledge and comprehension)

is an outgrowth of his efforts to sustain and nurture faith itself, (drawing down and revealing the dimension of faith that stems from the essence of the soul),

as explained above (sec. 5).

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

comes from the revelation of the essential bond between G-d and the essence of the soul.

Faith represents a potential that transcends limitations. A person’s conscious powers of intellect and emotion, by contrast, are limited potentials. Therefore, faith usually functions as an encompassing light. Internalizing faith thus represents a
fusion of opposites, and such fusion is only possible because of the revelation of the soul's essence.

Based on the above, it can be explained that in the generations in which actual mesirus nefesh was required and people indeed risked and gave up their lives, the shepherds of Israel ("the extensions of Moshe") who strengthened the faith of the Jewish people, inspiring them to self-sacrifice, expressed the qualities of a shepherd of faith (in this context) to a greater extent than did Moshe himself.

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

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

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

SUMMARY

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

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

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

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

42. Moshe’s mission as a “shepherd of faith” began primarily after the exodus from Egypt. Therefore, the suffering of the Jews in Egypt and their response is not referred to in this maamar.
of the Jewish people, inspiring them to self-sacrifice, expressed the qualities of a shepherd of faith to a greater extent than did Moshe himself. For the revelation of the dimension of faith which stems from the essence of the soul, inspired by “the extensions of Moshe in every generation,” is primarily manifest through actual self-sacrifice.
It was explained in the previous section that a “shepherd of faith” strengthens faith itself by connecting the essence of the soul with a person’s conscious powers, sparking the potential for mesirus nefesh, self-sacrifice. Since the essence of the soul exists within every member of the Jewish people, a true shepherd’s uniqueness is his ability to affect the conduct of every member of his people.

As is well-known, the ultimate prototype of actual self-sacrifice for the sake of the Torah and its mitzvos on the part of the entire Jewish people took place during the time of Purim (at the time of Haman’s decree).

In contrast, during the events of Chanukah, mesirus nefesh (in the face of the decrees of the Greeks) was displayed (primarily) by Matisyahu and his sons.

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

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

Based on the above, it is possible to explain the statement of the Midrash\(^{43}\) cited in the maamar VeKibeil HaYehudim:\(^{44}\)

\(^{43}\) Esther Rabbah 6:2.
\(^{44}\) Sec. 3.
“Mordechai, in his generation, was equivalent to Moshe in his generation.”

Although there is an extension of Moshe in every generation,

the Midrash states in regard to Mordechai (only) that “in his generation, he was equivalent to Moshe in his generation.”

The distinction of Mordechai can be explained as follows:

The unique quality of Mordechai was that he served as a shepherd of faith (in an apparent and revealed manner) for all the Jews of his generation,

just as Moshe served as a shepherd of faith,

drawing down knowledge to all the Jews of his generation.

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

Moshe served in this capacity (as the shepherd of faith for the entire Jewish people) by infusing every member of his generation with knowledge.

Mordechai served in this capacity, i.e., as a source of influence for every member of the Jewish people, by revealing the quality of mesirus nefesh in every member of his generation.

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

It is possible to say that by citing the quote, “Mordechai in his generation was equivalent to Moshe in his generation,” in the maamar, the Rebbe Rayatz was defining his own function.

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

45. See Vayikra Rabbah 9:1, Bamidbar Rabbah 19:3, and consult the references noted there.
judgment regarding a colleague’s conduct without thinking that he himself possesses the same fault – or in the case cited in the maamar – the same virtue. Afterwards, an “accounting” is made and the judgment he delivered is applied to him, himself.

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

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

i.e., that (in an overt and revealed manner), he served as the shepherd of faith for all the members of his generation.

SUMMARY

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

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

46. See Likkutei Sichos, Vol. 6, p. 283, and consult the references noted there.
Based on the above, it is possible to explain the connection (and the sequence) of the subjects (discussed in the maamar) VeKibeil HaYehudim.  

In the beginning of the maamar, the Rebbe Rayatz explains the interpretation of the verse, “And you shall command the Children of Israel,” that Moshe connects and binds the Jewish people (to the Or Ein Sof, G-d’s infinite light) through sustaining and nurturing their faith.

Afterwards, he explains that in every generation, the shepherds of Israel (the “extensions of Moshe”) strengthen the faith of the Jewish people.

For example, Mordechai (the Moshe of his generation) reinforced the faith of the Jews to stand firm in the study of the Torah and the observance of the mitzvos.

47. See secs. 4 and 5 where the sequence of the subjects in the maamar are discussed.
Then, he explains the phrase “crushed for the luminary” –

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

(which appears in the verse “And you shall command,” and as explained above, “you” apparently refers to Moshe himself).

For Moshe’s potential to reveal “the luminary” within every Jew

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

is expressed primarily by the extension of Moshe

in the times of exile

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

(when the Jews are “crushed”).

For these leaders arouse the power of mesirus nefesh within the Jewish people.

Their mesirus nefesh represents the fundamental revelation of the essence of the soul, the level described as “the luminary.”

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

a) that Moshe connects (tetzaveh) the Jewish people to G-d by bringing the essence
of their souls into revelation, alluded to by the phrase, “And you shall command the Children of Israel”; 

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

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

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

There is, however, a need for clarification:

According to the above explanation, the concept “crushed for the luminary” is related to the concept, “And you shall command the Children of Israel,” i.e., that Moshe, and the extension of Moshe in every generation, connect and bind the Jewish people with the Or Ein Sof.

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

This latter phrase (which relates how the Jews bring oil to Moshe) alludes to the potential the Jews have to augment Moshe’s power, bringing him additional light (as explained in sec. 2), using the example of the synergetic relationship between the head and the feet. What connection does this concept share with the concept of being “crushed for the luminary”?

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

**SUMMARY**

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

There is, however, a need for clarification: According to the above explanation, the concept of “crushed for the luminary” is related to the concept “And you shall command the Children of Israel,” i.e., that Moshe connects the Jewish people with the Or Ein Sof. Nevertheless, in the verse itself, the phrase “crushed for the luminary”
comes after the phrase, “and they shall bring you pure olive oil.” As explained above, this latter phrase alludes to the potential the Jews have to augment Moshe’s power. This matter is explained in the later sections of the maamar.
The above question can be explained by prefacing with another concept:

(According to its simple meaning), the verse “And the Jews accepted what they had already begun” refers to the time after the Purim miracle and not to the time of Haman's decree as explained above. As explained in sec. 4 above, in the maamar VeKibeil HaYehudim (and in other sources in Chassidus), it is stated that the acceptance of the Torah came through the Jews' self-sacrifice at the time of Haman's decree.

It is possible, however, to apply the interpretation of the maamar that “the Jews accepted what they had already begun” to mean that the Jews' acceptance of what began at the Giving of the Torah took place in the time of Achashverosh, even according to the simple meaning of the verse – that their acceptance of the Torah came after the miracle.

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

48. See Rashi, Shabbos 88a, who explains that the verse “The Jews established and accepted,” which conveys a similar concept, refers to the circumstances after the Purim miracles.
According to this interpretation, there are two dimensions of the acceptance of what began at the Giving of the Torah by the Jews at the time of Achashverosh:

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

b) the acceptance which came after the miracle of Purim, for this was on a higher plane than the acceptance during the time of the decree (as will be explained in the following section).

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

A similar explanation can be offered for the phrase “crushed for the luminary,” pointing to two different patterns that reflect how being “crushed” in the era of exile leads a Jew to reach “the luminary”:

49. Berachos 28a; Shabbos 21b; et al.
As mentioned initially, the Rebbe Rayatz delivered that maamar at the time when the Stalinist regime tried to stamp out Jewish practice.

Through their mesirus nefesh, they reached “the luminary,” the essence of their souls was expressed.

There is, however, another dimension of the phrase “crushed for the luminary”:

that even when the Jews are living in a state of prosperity,

both in a material and spiritual sense,

they feel “crushed” because of the very fact that they are living in exile.

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

Significantly, the text of the maamar VeKibeil HaYehudim mentions that the Jews are “crushed” because of “the time of exile.” This can be understood as alluding to the interpretation that one is crushed from the very fact that they are in exile. The synopsis of that section of the maamar VeKibeil HaYehudim however, mentions “the time of exile and oppressive decrees,” highlighting the first dimension of being crushed.
“the Jews enjoyed light and joy, gladness and honor”\(^{50}\) in the literal as well as in the spiritual sense.\(^ {51}\)

and thus, the Jews also possessed the positive qualities associated with the transformation of darkness into light. For Haman represented the epitome of the forces of evil. When his house and resources were given to Esther, she was able to use these possessions for holiness.

Nevertheless, they were still in exile, to borrow a phrase from our Sages: \(^{53}\) “We are now servants of Achashverosh.”

And this very fact, that the Jews are in exile, is sufficient to bring them to a state of feeling “broken” and “crushed.”

And through this crushed state

they reach “the luminary.”

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\(^{50}\) Esther 8:16.

\(^{51}\) See Megillah 16b.

\(^{52}\) Esther 8:1.

\(^{53}\) Megillah 14a.
At this point, the *maamar* begins explaining why the feelings of being “crushed” because the Jews are still in exile enables a Jew to reach “the luminary,” the essence of the soul, and, thereby, to establish a more comprehensive bond with G-d’s Essence than that established by the Jews through being crushed by oppressive decrees.

To explain:

The very fact that the Jews are in exile makes them feel broken and crushed (even when they are blessed with material and spiritual prosperity) because the true desire of every Jew, a desire that emanates from the core of who he is, is that there be a revelation of G-dliness.

Indeed, this desire for the revelation of G-dliness affects the very essence of his being.

Therefore, the fact that G-dliness is not revealed in the time of exile to the same extent as in the time of the Beis HaMikdash – [and this is particularly true when one contemplates our Sages’ statement,54]

“Whoever did not merit to have the Beis HaMikdash built in his time should consider it as if it were destroyed in his time”] –

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

54. See the *Talmud Yerushalmi*, *Yoma* 1:1 (4b); *Midrash Tehillim* on *Tehillim* 137:7.
An experience of pain and discomfort affects a person to the extent that the source of that pain is rooted in his being. There are simple physical discomforts that are obviously external. Deeper than that are factors that cause emotional upset. Now there are various degrees to which a person is affected and disturbed by what happens around him. In all instances, however, there is a dimension of the person – his essence – that remains unchanged. The fact that the very essence of a Jew is shaken by the experience of exile and the concealment of G-dliness indicates that the rejection of exile and the desire for redemption is rooted in the very core of his being. These feelings define who he is.

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

Even when an individual is on such a lofty spiritual plane that G-dliness is revealed for him – in his personal spiritual world, G-dliness shines in a manner which resembles the revelation during the times of the Beis HaMikdash,

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

nevertheless, the fact that this revelation is not expressed throughout the world at large

55. Pelach HaRimon, Shmos, p. 7, in the name of the Alter Rebbe.
is a clear indication that even the revelation granted to him is limited in nature.

For when the infinite dimension of the *Or Ein Sof* is revealed,

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

As long as there is one place (even a remote corner)
where G-dliness is not revealed,

the revelation is limited (and that limitation affects even the place where the light shines).

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

[This is implied by the statement in the Alter Rebbe’s *maamar* to the *Tikkunei Zohar* that the *Tikkunei Zohar* relates that if even one tzaddik in a generation would turn to G-d in perfect teshuvah,

*Mashiach* would come in his generation.

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

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

_and when this light is revealed, the revelation will permeate the totality of existence._

And when a Jew – and these feelings are inherent to all Jews, both ordinary people and the spiritually gifted – does not perceive the revelation of the essence of the Or Ein Sof,

he is broken and crushed.

[This relates to the well-known concept that חולה, Hebrew for “sick,” is numerically equivalent to 49. There are 50 “Gates of Understanding.”

Even when a person attains 49 of these gates and is lacking only the 50th, he is not content or satisfied with his achievements. Rather, he is “sick” with yearning for the complete revelation of G-dliness.]

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

58. Taamei HaMitzvos of the AriZal, Parshas Vayeira; Likkutei Torah, Berachah, p. 97b; the series of discourses entitled VeKachah, 5637, ch. 63 (p. 99).
59. R. Chaim Vital, Taamei HaMitzvos, Parshas Vayeira.
60. See Rosh HaShanah 21b.
In resolution: There is a renowned statement of the *Tzemach Tzedek*:

> We would hear from our teacher and master, **ע”ה** (i.e., the Alter Rebbe): “I do not want anything. I do not want Your *Gan Eden*. I do not want Your World to Come. I want nothing else but You alone.”

The fact that the Alter Rebbe made such a statement

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

and particularly, the fact that the *Tzemach Tzedek* publicized it,

endows each and every Jew with the potential to have a similar yearning, i.e., **for his fundamental desire** – implied is that he also has other desires, for after all, we are speaking about ordinary people.


61. Quoted in the *maamar Shoresh Mitzvas Ha’Tefillah* of the *Tzemach Tzedek*, ch. 40 (p. 138a).
that he did not consider it a private dimension of the Alter Rebbe's own Divine service, but something relevant to every individual.

Moreover, this desire is so powerful that when such a revelation does not shine forth

– and how much more so in the time of exile

when we are lacking even the revelation (of light)

that existed in the time of the Beis HaMikdash –

the person is “crushed.”

And he requests three times (or more) every day,

“May our eyes behold Your return to Zion in mercy,”

i.e., that there be a revelation of G-dliness, and

indeed, a revelation of G-d’s Essence.

This is the meaning of the phrase “crushed for the luminary,”

that the feelings of being “crushed” that stem

from our being in exile

bring us to “the luminary,” the essence of the soul.

For the desire of every Jew for the revelation of G-dliness

– and the fact that this desire affects the very

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

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

a) the acceptance of the Torah and its mitzvos at the time of Haman’s decree as expressed by their self-sacrifice; and

b) the acceptance which came after the miracle of Purim, which, as will be explained, was on an even higher plane.

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

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

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

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

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

In resolution: The Alter Rebbe was wont to say: “I do not want anything. I do not want Your Gan Eden. I do not want Your World to Come. I want nothing else but You alone.” By making this statement, the Alter Rebbe endowed every Jew with the potential to have a similar yearning: that his fundamental desire be that G-d’s Essence be revealed.
It was explained in the previous section that the feelings of being “crushed” that stem from the very fact that one is in exile express the essence of the soul. This section explains that these feelings serve as an even more complete expression of the soul’s essence than self-sacrifice.

It is possible to explain that the dimension of “the luminary” of the soul that is revealed when a Jew feels “crushed” from the very fact that he is in exile reflects a higher level than the dimension of “the luminary” of the soul that is revealed through mesirus nefesh.

This concept can be clarified by prefacing with a further explanation of the superiority of the Jews’ acceptance of the Torah at the time of Purim over their acceptance of the Torah at Mount Sinai.62

Among the explanations given for the fact that the Giving of the Torah is considered merely the beginning of the process (i.e., “what they had already begun”),

while the acceptance of the Torah was consummated in the time of Achashverosh (“And the Jews accepted”) is the following:

The Jews accepted the Torah at Mount Sinai declaring, “We will do” before “we will listen,” because,

62. See sec. 4 above.
The Alter Rebbe interprets our Sages’ statement in a non-literal manner, explaining that the spiritual revelations from Above were so powerful, the Jews had no other choice but to accept the Torah.

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

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

In the time of Achashverosh, by contrast, the Jews accepted the Torah of their own volition.

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

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

63. Shabbos 88a.
64. See Torah Or, Megillas Esther, p. 98d ff., and other sources. See also the conclusion of the second section of the maamar VeKibeil HaYehudim, 5687.
66. See Tanya, ch. 46, et al.
The faith that comes about because, in the spiritual realms, the soul perceives G-dliness – (i.e., it is faith that stems from an external cause) – can be compared to the willingness to accept the Torah because of a revelation from Above.

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

In contrast, the Jews’ acceptance in the time of Achashverosh came of their own volition and initiative, for, at that time, the connection with G-dliness that stems from the essence of their souls was revealed –

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

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

To develop these concepts in greater detail:

67. See sec. 5 above.
68. Note also the concepts explained in the series of maamarim entitled BeShaah Shehikdimu, 5672, vol. 2, p. 996.
Even with regard to the revelation of the soul’s essence, there is a (similarity) between the two dimensions explained above.

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

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

the revelation of the essence of the soul through mesirus nefesh can be considered as an external influence in relation to a person’s revealed powers, i.e., his intellect and emotions.

By and large, the essence of a person’s soul is not revealed in his everyday conscious functioning, for our ordinary lives do not reflect the soul’s essence. Thus it can be said that the soul’s essence and its revealed powers are comparable to two separate entities and one is an external influence on the other.
We see this concept exemplified in the personal examples of several individuals who displayed mesirus nefesh continuously for many years when they were living in a country where oppressive decrees conflicted with their observance of the Torah and its mitzvos.

When, however, these same individuals came to a country where they could observe the Torah and its mitzvos amidst bounty, the mesirus nefesh which they previously displayed was not displayed (to the same degree) in their present conduct.

This situation is paradoxical. Since mesirus nefesh reflects a person’s inner G-dly core – who he really is – his commitment should not be subject to change. How is it then that it is lessened when the challenges to his faith are reduced? This is possible because the mesirus nefesh they expressed throughout these many years stemmed from their being granted a revelation of the essence of the soul which transcends their revealed powers.

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

There was no change within their revealed powers.

As individuals, they remained on the same spiritual level as before. In simple terms, since these individuals did not refine themselves through study and prayer, their
internal powers of intellect and emotion were not developed. Hence, their own personalities and characters did not change radically.

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

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

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

Nevertheless, the essence of the soul transcends the scope of these powers entirely. Although it is the essence of these powers, it has no direct effect on their functioning, i.e., how they operate within their own framework – who the person is, and how he thinks and feels, in his everyday setting.\]

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

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

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

In contrast, the revelation of the essence of the soul that is expressed in the feelings of being crushed and broken from being in exile makes even the revealed powers (as they function within their own framework) one with the essence.\(^69\)

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

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

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

When the yearning for the revelation of G-dliness affects the very essence of one’s being – and therefore, one is broken and crushed from the fact that G-dliness is not revealed in the time of exile – both advantages are achieved. The person’s yearning reveals the essential connection with G-d shared by the essence of the soul. For, as mentioned above, the fact that the person is entirely broken shows that his essence is involved. Moreover, when the lack of the revelation of G-dliness affects the very essence of one’s being, not only is the power of the essence expressed as it is through the process of internalizing faith, but also there is an overt revelation of the
Putting it simply, if a person's internal powers, his mind and his heart, have not changed, he will not be broken about being in exile. On the contrary, he will see it as an opportunity for the expression of his personal desires. Why does he feel entirely crushed from the lack of revelation of G-dliness? Because his mind and his heart have been aligned with the essential desire of his soul. Thus, even as they function within the context of a person's day-to-day reality, they motivate him to long for the revelation of G-dliness.

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

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

It is possible to explain that the fact that the essence of the soul and the framework of the revealed powers (appear) as two separate matters is that no two entities with different qualities and definitions can be joined in total unity. And when looking at the essence of the soul from the perspective of the revealed powers, it also appears to have a specific definition,

i.e., that it is on a transcendent plane above the framework of the revealed powers.

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

*See Sefer HaMaamarim 5670, p. 154, et al.
The essence of the soul is a simple, undefined potential. This is expressed through *mesirus nefesh* which demonstrates a simple, undefined commitment to G-dliness. This level of commitment is on a level that transcends the person's character, intellect and emotion, and indeed, appears to be separate from them. Therefore, it is possible that even though a person expressed *mesirus nefesh*, his character and revealed powers of thought and feeling may remain unchanged, as explained above.

When, however, one considers the essence of the soul as it is rooted in G-d’s Essence, it does not have any definition whatsoever. G-d’s Essence cannot be defined in terms of finitude or infinity, nor can G-d’s Essence be said to be void of either of these dimensions.

Similarly, because it is rooted in His Essence, the essence of the soul possesses both a simple, transcendent dimension and a framework of limited powers, combining them in an absolute and singular unity.70

Based on this distinction, it is possible to say that “the luminary” of the soul revealed through *mesirus nefesh* refers to that aspect of the essence of the soul that is defined as a transcendent entity, above the framework of our revealed powers.

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70. See *Sefer HaMaamarim Melukat*, Vol. 4, p. 378.
And the dimension of “the luminary” of the soul which is revealed through the feelings of being “crushed” because of the exile is a revelation of the essence of the soul as it is rooted in G-d’s Essence. Accordingly, it can permeate our revealed powers and become integrated within them to the extent that they reflect it.

SUMMARY

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

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

The mesirus nefesh they expressed stemmed from the revelation of the essence of the soul which transcended their revealed powers. It did not, however, bring about a change within their revealed powers. In contrast, the revelation of the essence of the soul that is expressed in the feelings of being crushed from being in exile makes even the revealed powers one with the essence.
The source for the difference between mesirus nefesh and the feelings of being crushed because of the exile can be explained as follows: It is possible to say that “the luminary” of the soul revealed through mesirus nefesh refers to the essence of the soul as it is defined as a transcendent entity, above the framework of our revealed powers. By contrast, the dimension of “the luminary” of the soul which is revealed through the feelings of being “crushed” because of the exile is a revelation of the essence of the soul as it is rooted in G-d’s Essence. Accordingly, it can permeate our revealed powers and become integrated within them to the extent that they reflect it.
The above explanations enable us to resolve some of the questions concerning the verses cited at the beginning of the maamar:

A connection can be made between the above concepts and those explained in the maamar entitled VeKibeil HaYehudim in the interpretation of the verse, “And you shall command the Children of Israel and they shall bring you pure olive oil.”

The implications of these verses in our Divine service are that after Moshe Rabbeinu commands, i.e., connects, the Jewish people with the Or Ein Sof, bringing out a higher level of faith, the Jews will bring Moshe olive oil, i.e., that through their Divine service, the Jews will increase the revelation of light on Moshe’s level.

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

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

The maamar proceeds to explain Moshe’s contribution to the Jewish people: that
he elevates their faith, causing their faith to reflect the essence of the soul and not merely its revealed powers. Moshe’s endeavors are associated with the phrase in the verse cited, “crushed for the luminary,” for they bring out the expression of the essence of the soul, “the luminary.”

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

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

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

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

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

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

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

To offer an explanation of this concept in terms of our individual Divine service:
Moshe’s endeavor to command, i.e., connect the Jewish people with the Or Ein Sof, involves sustaining and nurturing faith, i.e., bringing out a higher dimension of faith, that the faith should not only come from the revealed powers of the soul (in its fullest sense, this refers to the level of faith resulting from the perception of G-dliness by the soul in the spiritual realms), but that our faith be an expression of the essence of the soul.

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

Based on the above, it is possible to explain that the expression “And you shall command (tetzaveh) – which, as explained above, means ‘connect’ – the Children of Israel” means that Moshe will establish bonds of connection among the Jewish people themselves.

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

72. See sec. 2.
73. Or HaTorah, Tetzaveh, p. 1541, et al.
connect them to each other, to establish oneness among them. Nevertheless, this understanding relates to the interpretation given previously, because

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

The commandment\(^{74}\) to “Love your fellowman as yourself” is difficult to comprehend. How is it possible to love another person as oneself? Each one of us is motivated by a fundamental self-interest. In resolution, *Tanya*\(^{75}\) explains that since the core of every Jew’s soul is the same fundamental G-dly essence, loving another Jew is thus self-love.

It is explained in *Chassidus*\(^{76}\) that souls differ in their perception of G-dliness in the spiritual realms. As a result of these differences, the unity of the Jewish people will not be perfect. The fact that faith is shared by all Jews equally stems from the fact that the source of our faith is the essential bond of the essence of the soul with G-d. (This is a loftier level of faith than that resulting from the perception of the soul in the spiritual realms.) When the essential connection inherent to the Jews’ souls is brought to the surface, the bonds of unity between the Jews are strengthened, because on this level, our people are all truly one. There is nothing separating one from another.

(After the revelation of the essence of the soul has been drawn down to them through Moshe’s efforts,) the Divine service of the Jewish people and their striving that even their revealed powers (i.e., the framework of their functional powers) should be aligned with the essence of the soul, i.e., that a person’s mind and heart should reflect the will of the essence of the soul,

\(^{74}\) Vayikra 19:18.

\(^{75}\) Ch. 32.

\(^{76}\) See the series of discourses entitled *BeShaah Shehikdimu*, 5672, Vol. 1, sec. 61.
increases and brings out a higher quality in the influence from the essence of the soul drawn down to them and revealed through Moshe.

This increase in Moshe’s influence is alluded to by the phrase, “and they shall bring to you.”)

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

For in this manner, the true source of the essence of the soul as it is rooted in G-d’s Essence is revealed.

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

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

It can be noted that Divine service of this nature will also increase the unity of the Jewish people.

The unity within the Jewish people that stems from the revelation of the essence of the soul is like an additional matter, something apart from their ordinary selves.
For, as explained in sec. 10, the essence of the soul operates above the level of a person's conscious powers. Therefore, this unity comes about through considering one's soul of primary importance and one's body as subordinate.\(^78\)

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

In contrast, the revelation of the essence of the soul as it is rooted in G-d's Essence affects the revealed powers as they exist within their own framework and demonstrates how they are one with G-d's Essence. This brings about oneness among the Jewish people in all matters, even in those matters involving material concerns.

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

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\(^78\). See *Tanya*, ch. 32.
Based on the above, it is possible to understand the statement of the maamar entitled VeKibeil HaYehudim, that through the Jews’ (Divine service), they increase Moshe’s level, causing it to serve as “a constant lamp.”

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

On the surface, the lamp of the soul (“the lamp of G-d is the soul of man”) shines constantly (in a consistent, unchanging manner) because of the revelation of the essence of the soul that is drawn down by Moshe (“And you shall command”).

For in regard to the essence of the soul, there is no possibility or concept of change.

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

79. Sec. 4.
80. Shmos 27:20, the verse on which this maamar is based.
81. Mishlei 20:27.
82. See the conclusion of sec. 15 of the maamar entitled VeKibeil HaYehudim.
These concepts do not apply to the essence of the soul, for the essence of a soul is a single, uncompound G-dly entity, above the possibility of being changed by outside factors.

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

The maamar entitled VeKibeil HaYehudim, however, states that the potential for “a constant lamp” comes about because of the Divine service of the Jewish people who enhance the level of Moshe: “and they shall bring to you.”

In resolution, it is possible to explain that regarding the revelation of the essence of the soul from Above that comes through Moshe’s influence, “And you shall command,” there is a difference between evening and morning.

For the fundamental revelation of this quality comes when G-dliness is concealed and veiled (“evening”), i.e., when the Jews are “crushed” by the persecution of other nations, for this arouses and reveals the power of mesirus nefesh.

In such an instance, it is possible that, as explained above (sec. 10), when those who displayed mesirus nefesh in the face of oppressive decrees (“evening”)

83. See Shmos 27:21, as quoted in sec. 1.
came to lands where it was possible for them to observe the Torah and its mitzvos amidst prosperity, (i.e., morning)

the uplifting effects of their previous service of mesirus nefesh were not apparent.

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

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

In contrast, the true concept of a “constant lamp” (i.e., that there is no possibility for change)

comes about through the Divine service of the Jewish people –

that reflects how their revealed powers have become one with the essence of the soul, “and they shall bring to you.”

Since the Jews will have aligned their hearts and minds with the essence of their souls, the light of the essence of their souls will continue to shine in all situations, regardless of the external circumstances.
Based on the above, it can be explained why the verse includes the phrase “crushed for the luminary” after the phrase “and they shall bring to you.”

For the phrase “crushed for the luminary” includes not only the concept of the Jews being crushed by oppressive decrees, but also the concept that the Jews are broken and “crushed” from the very fact that they are in exile.

These feelings of being crushed are dependent on the Divine service of the Jewish people, i.e., “and they shall bring to you,” in aligning their revealed powers with the essence of the soul.

The “luminary” of the soul which is revealed through such service is the essence of the soul as it is rooted in G-d’s Essence.

Therefore “crushed for the luminary” is mentioned after “and they shall bring to you,” for the revelation of the essence of the soul alluded to by the phrase, “crushed for the luminary,” comes into consummate expression through the Divine service of the Jews as alluded to in the phrase “and they shall bring to you.” When they are
“crushed” by the very fact that they are in exile, they demonstrate that their revealed powers are aligning with the essence of their souls. This expresses the essence of the soul as it is rooted in G-d’s Essence.

SUMMARY

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

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

These concepts are also reflected in the unity of the Jewish people. The revelation of the essence of the soul through Moshe’s influence will establish bonds of connection among the Jewish people themselves, for from the standpoint of the essence of the soul, the Jewish people are a single entity. Nevertheless, the unity within the Jewish people that stems from the revelation of the essence of the soul can appear as an additional matter, something apart from their ordinary selves. Hence, this unity is established by deemphasizing one’s mundane concerns and highlighting the essential nature of the soul. When, however, the essence of the soul as it is rooted in G-d’s Essence is revealed, there is oneness among the Jewish people in all matters, even in those matters involving material concerns.
Section 11 focused on the concept that the phrase “and they shall bring to you” highlights the Divine service of the Jewish people in aligning their conscious powers with the essence of the soul revealed by Moshe. In this section, the maamar emphasizes that “And you shall command” – i.e., the revelation of the essence of the soul by Moshe – and “they shall bring to you,” the Divine service of the Jewish people, are not two separate thrusts. Instead, the consummation of Moshe’s influence is that he inspires the Jewish people to carry out the service of “and they shall bring to you.” And conversely, the Jews’ service of “and they shall bring to you” is dependent on the influence of Moshe.

The (simple) meaning of the verse “And you shall command the Children of Israel and they shall bring to you” is that Moshe will command the Jewish people and thus evoke their service, which is reflected by the phrase, “and they shall bring to you.”

Just as in the simple sense Moshe was commanded to have the Jews bring him the oil, so too it is understood regarding the inner, spiritual counterpart of that activity.

It is Moshe who connects the Jewish people to the Or Ein Sof and thus generates the potential for them to carry out the service of “and they shall bring to you.”

Moshe’s influence – the connection of the Jews to their essential G-dly core – elevates their Divine service. Instead of their Divine service reflecting man’s limited potential, their Divine service reflects the essence of their souls.
This concept is applicable as well with regard to the Moshe of our generation, my revered father-in-law, the Rebbe Rayatz.

His service involved arousing and revealing the faith that stems from the essence of the soul possessed by each and every Jew in a manner that afterwards, they will be able to continue to carry out their Divine service on their own initiative until they shine as “a constant lamp,”

without any change or variation even from the perspective of the revealed powers.

And through efforts of this nature we will merit the true and ultimate Redemption in the very near future.

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

Then the revelation of G-dliness will permeate even this lowly realm.

Chassidus\(^8^4\) interprets the verse\(^8^5\) “And the glory of G-d will be revealed and all flesh shall see together...” as referring to a two-phased change in the makeup of the world. Firstly, there will be a revelation of “the glory of G-d” from Above. In

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84. See Likkutei Sichos, Vol. 17, p. 96ff. et al.
85. Yeshayahu 40:5.
addition, the fundamental nature of worldly existence will change. “All flesh will see” – the natural tendency of our eyes will be to see G-dliness. Moreover, mankind will perceive G-dliness not as something new and unusual, but as the simple, ordinary fact of existence.

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

May this take place in the near future.

SUMMARY

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

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