NEW

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TETZAVEH תצוה

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LIKKUTEI SICHOS

INSIGHTS INTO THE WEEKLY PARSHA

BY THE LUBAVITCHER REBBE

Dedicated to

Emmanuel (Mendel) Karp

1905 - 1989

son of Bernard (Berl) and Rose (Rezele)

Manny Karp was the first of his family born in the United States, in 1905. His first language was Yiddish. Losing his mother to the Spanish Flu shaped his resilience and commitment to helping others, ultimately leading to a career as a guidance counselor in Philadelphia public schools. He also served many years as the director of Camp Akiba in the Poconos.

Karp's legacy is characterized by his optimism and unwavering dedication to learning and mentorship. Emmanuel Karp died in 1989.

TETZAVEH I | תצוה א

Adapted from *sichos* delivered at *Simchas Beis HaShoevah,* 5712 (1951), and Chanukah, 5719 (1958)

Introduction

A young scholar once came to the *Tzemach Tzedek,* the third Rebbe of Chabad, asking to be accepted into his study program, proudly listing the many fundamental texts of Torah knowledge that he had mastered.

The *Tzemach Tzedek* replied to him, "Do not tell me how much Torah you have mastered. Tell me how much Torah has mastered you."

This message – that Torah study should not be a mere intellectual pursuit, but should be a transformative force in our lives – relates to all fields of Torah study, but is particularly relevant to *pnimiyus haTorah,* the Torah's inner, mystical dimension.

Pnimiyus haTorah is described with the metaphor of oil. Just as oil rises above all other liquids, yet permeates through other materials, so too, *pnimiyus haTorah* is the most esoteric of the Torah's branches of study, but simultaneously, has the unique potential to permeate through our being and transform our character.

Oil was used to kindle the *Menorah* and illuminate the Sanctuary. Similarly, the oil of the Torah – *pnimiyus haTorah* – can illuminate not only our minds but also our lives, making our homes sanctuaries in microcosm.

Transcendence Within Torah Study

The Torah as Personal Guidance

1. Commenting on the verse,[1] "They shall bring to you pure olive oil, crushed for illumination," our Sages[2] state that there are three grades of olive **oil. For the** ***Menorah,*** **it was necessary to use the first** – and purest – **grade.**

As discussed many times, every concept in the Torah exists in the spiritual service of the human soul. This is particularly true regarding concepts relating to the Sanctuary that accompanied the Jews in the desert **and the** *Beis HaMikdash* in Jerusalem. Concerning these structures, G-d told Moshe, as the Torah relates,[3] "Let them make Me a Sanctuary and **I will dwell within them," which our Sages[4] interpret as meaning "within each and every Jew,"** implying that every Jew is a Sanctuary in microcosm. As such, all the implements and services in the Sanctuary have parallels within our souls and Divine service.

א. אוֹיפְן פָּסוּק וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר גו׳, זָאגְן דִי רַזַ״ל[א], אַז עֶס זַיְינֶען דָא דְרַיי סָארְטְן שֶׁמֶן, אוּן פַאר דֶער מְנוֹרָה הָאט מֶען גֶעדַארְפְט הָאבְּן שֶׁמֶן הָרִאשׁוֹן (דֶעם עֶרְשְׁטְן סָארְט בּוֹימְל).

ווִי מֶען הָאט שׁוֹין גֶערֶעדט פִיל מָאל, אִיז יֶעדֶער עִנְיָן אִין תּוֹרָה - אוּן בִּפְרַט עִנְיָנִים פוּן מִשְׁכָּן אוּן מִקְדָּשׁ, ווָאס ווִי דִי רַזַ״ל זָאגְן דֶעם פֵּירוּשׁ פוּן וְשָׁכַנְתִּי בְּתוֹכָם, אַז דָאס מֵיינְט בְּתוֹךְ כָּל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל[ב] - פַאראַן אִין דֶער רוּחְנִיּוּת׳דִיקֶער עֲבוֹדָה פוּן נֶפֶשׁ הָאָדָם.

Three Dimensions within Torah Study

2. Three liquids – **water, wine, and oil[5]** – serve as metaphors for **the Torah,** each one corresponding to a different **dimension** of Torah study. ***Nigleh,*** **the revealed,** largely legalistic **dimension of Torah study corresponds to water,** while *nistar,* **the Torah's mystical dimension, corresponds to wine, and** *pnimiyus haTorah*, containing **its most esoteric secrets, is likened to oil.** As our Sages[6] note, **oil floats above wine – indicating that oil represents a loftier** spiritual **level than wine.**

ב. אִין תּוֹרָה זַיְינֶען דָא דְרַיי מַדְרֵיגוֹת: מַיִם, יַיִן אוּן שֶׁמֶן (ווַאסֶער, ווַיְין אוּן בּוֹימְל). גַּלְיָא דְתוֹרָה אִיז מַיִם, רָזִין דְּתוֹרָה - יַיִן, אוּן רָזִין דְּרָזִין - שֶׁמֶן. שֶׁמֶן אִיז צָף עַל גַּבֵּי יַיִן[ג] (בּוֹימְל שְׁווִימְט אוֹיפְן ווַיְין) - דָאס מֵיינְט, אַז שֶׁמֶן אִיז אַ דַרְגָּה ווָאס אִין נָאךְ הֶעכֶער פוּן יַיִן.

1. *Shmos* 27:20.

2. ***Menachos*** **86a.**

3. *Shmos* 25:8.

4. ***Reishis Chochmah, Shaar HaAhavah*****, ch. 6 (close to the beginning);** ***Shalah, Shaar HaOsios, os lamed; Maseches Taanis,*** **the beginning of s.v.** ***mei'inyan haavodah; Parshas Terumah, cheilek Torah Or,*** **pp. 325b, 326b.**

5. See *Imrei Binah, shaar Kerias Shema,* the end of sec. 53, *et al.*

6. ***T'vul Yom*** **2:5.**

אַזוֹי ווִי אַלֶע עִנְיָנִים פוּן תּוֹרָה זַיְינֶען פַאראַן סַיי בְּדֶרֶךְ כְּלַל אוּן סַיי בְּדֶרֶךְ פְּרַט, בְּמֵילָא זַיְינֶען אוֹיךְ אִין דֶער דַרְגָא פוּן שֶׁמֶן גוּפָא פַאראַן דְרַיי מַדְרֵיגוֹת - ג׳ שְׁמָנִים: מַיִם, יַיִן אוּן שֶׁמֶן שֶׁבְּשֶׁמֶן.

This pattern extends further, for **all the Torah's concepts are manifest both in general and specific terms. Thus, the level of oil itself contains three gradations.** Within oil itself, **there is** a level that resembles **water,** another that parallels **wine,** and, finally, the highest level **– "the oil of oil"** – which represents the most sublime dimension within this category.

דֶערְפַאר אִיז אִין תּוֹרַת הַחֲסִידוּת גוּפָא - פְּנִימִיּוּת הַתּוֹרָה, ווָאס דָאס אִיז דִי דַרְגָא פוּן שֶׁמֶן שֶׁבַּתּוֹרָה - פַאראַן אַלֶע חֶלְקֵי הַתּוֹרָה. אַזוֹי ווִי עֶס זָאגְט כְּבוֹד קְדֻשַּׁת מוֹרִי וְחָמִי אֲדוֹנֵנוּ מוֹרֵינוּ וְרַבֵּינוּ[ז], אַז אִין חֲסִידוּת אִיז פַאראַן אוֹיךְ מוּסָר אוּן חֲקִירָה, נָאר עֶס אִיז בְּרוּחַ הַחֲסִידוּת.

Accordingly, *Chassidus* **itself – i.e.,** ***pnimiyus haTorah,*** **the Torah's inner, mystical dimension, that corresponds to oil** – also **contains all the** other **dimensions of Torah study.** As **my revered father-in-law, the Rebbe** Rayatz,[7] **notes,** ***Chassidus*** **incorporates both** ***mussar*** **(ethical instruction) and** ***chakirah*** **(philosophical investigation),** but teaches these branches of study as permeated **with the spirit of chassidism.**

Penetrating Beneath the Surface

ג. דֶער אוֹיפְטוּ פוּן שֶׁמֶן אוֹיף מַיִם אוּן יַיִן אִיז:

3. The novel and distinctive quality **of oil** that reflects its supremacy **over water and wine** can be understood as follows: Unless there is another factor or force involved, **water and wine will remain in their immediate location; they will not flow further.**[8] **By contrast,** as reflected in ***halachah*****,** **Jewish Law,**[9] **oil permeates through other entities. In other words, when** oil **reaches one location, it penetrates all connected areas.**

מַיִם אוּן יַיִן אִיז דָארְטְן וואוּ זֵיי גֶעפִינֶען זִיךְ זַיְינֶען זֵיי פַאראַן, אָבֶער ווַיְיטֶער גֵייעֶן זֵיי נִיט, אָבֶער שֶׁמֶן אִיז דָאךְ אַ דִין אִין תּוֹרָה אַז ס׳אִיז מְפַעְפֵּעַ בְּכֻלוֹ, דָאס הֵייסְט ווֶען עֶס קוּמְט אִין אֵיין אָרְט, גֵייט עֶס אַרַיְין אִין אַלֶע עֶרְטֶער ווָאס זַיְינֶען פַארְבּוּנְדְן מִיט יֶענֶעם אָרְט.

This concept has a **spiritual parallel: When a person studies only the revealed dimension of Torah, it is possible that although he possesses Torah** knowledge, **he and the Torah will remain two separate entities;** the Torah will not penetrate his inner being. **However, by learning the Torah's profound mystical** truths – **which in our generations** are accessible through **the teachings of** ***Chassidus*** **– these teach-**

אַזוֹי אוֹיךְ אִין רוּחְנִיּוּת, אַז דוּרְךְ לֶערְנֶען גַּלְיָא דְתּוֹרָה אַלֵיין, קֶען זַיְין אַז כָאטשׁ עֶס גֶעפִינְט זִיךְ בַּיי אִים תּוֹרָה, אָבֶער עֶר מִיט דֶער תּוֹרָה זַיְינֶען צְווֵיי בַּאזוּנְדֶערֶע זַאכְן. אָבֶער דוּרְךְ לִימּוּד רָזִין דְּרָזִין, ווָאס אִין אוּנְזֶערֶע דוֹרוֹת אִיז דָאס תּוֹרַת

7. ***Kuntreis Toras HaChassidus,*** **ch. 18.**

8. I.e., on a flat surface, water will remain in place and not flow in any direction. Moreover, unless the surface is very porous, the water will not penetrate it.

9. See *Chulin* 97a, *Shulchan Aruch, Yoreh Deah* 105:5. See also *Kuntreis Inyono shel Toras HaChassidus,* sec. 7, which explains the analogy between *Chassidus* and oil at length.

ings, like oil, **will permeate his entire being. They will penetrate** to the core of his character, **diffusing throughout** all the aspects of his personality **until he and the Torah become a single entity, like letters engraved** into stone which are part and parcel of the stone.[10]

הַחֲסִידוּת, אִיז שֶׁמֶן מְפַעְפֵּעַ בְּכֻלּוֹ, אַז דָאס נֶעמְט אִים דוּרְךְ, דוּרְךְ און דוּרְךְ, בִּיז אַז עֶר מִיט תּוֹרָה וֶוערְן אֵיין זַאךְ עַל דֶּרֶךְ אוֹתִיּוֹת הַחֲקִיקָה.

So that One's Light Shines Brightly

4. Returning to our **original** point: **For kindling the** ***Menorah's*** **lights, the first** and finest grade of **oil – "the oil of oil" – was required.**

To understand this on a deeper level, we must first appreciate **the distinction between** ***pnimiyus haTorah,*** **the Torah's mystical dimension, and** ***nigleh,*** **the revealed dimension of Torah:**

By and large, **the revealed dimension of Torah is clothed in human intellect. Therefore, it leaves room for** a sense of **independent existence and self-awareness (*yeshus*). By contrast,** ***pnimiyus haTorah*** **speaks about G-dliness and** ***bittul*** **(nullification) of the** spiritual **worlds** and also of our physical reality. As one deepens his awareness of these concepts, even **the possibility of** such feelings of ***yeshus*** **has no place.**

A similar distinction exists within the different dimensions of ***pnimiyus haTorah*** **itself,** separating **between its** elements that parallel **water and wine, and** its ultimate level, **"the oil of oil." Since** ***pnimiyus haTorah*** **was also given in a form that can be grasped by human intellect, its conceptual understanding represents** the parallels to the **"water" and "wine"** (that exist **within oil).** For the *Menorah* to shine forth G-dly light, **"the oil of oil" is necessary,** therefore one must be **"crushed for illumination." This refers to the** self-**nullification that characterizes** ***pnimiyus haTorah*****, which is achieved primarily through** intense **preparatory labor in prayer** as a preface to Torah study.

ד. ווִי גֶעזָאגְט פְּרִיעֶר, אַז אוֹיף שֶׁמֶן לַמָּאוֹר הָאט מֶען גֶעדַארְפְט הָאבְּן שֶׁמֶן הָרִאשׁוֹן, שֶׁמֶן שֶׁבְּשֶׁמֶן.

דֶער חִילּוּק פוּן פְּנִימִיּוּת הַתּוֹרָה (בִּכְלָל) מִיט גַּלְיָא דְתוֹרָה: גַּלְיָא דְתוֹרָה אִיז אָנְגֶעטָאן אִין מֶענְטשְׁלֶעכְן שֵׂכֶל, וָואס דֶערְפַאר לָאזְט זִי אִיבֶּער אַן אָרְט פַאר מְצִיאוּת און יֵשׁוּת, אָבֶּער פְּנִימִיּוּת הַתּוֹרָה רֶעדט וֶועגְן עִנְיָנִים פוּן אֱלֹקוּת און בִּיטּוּל הָעוֹלָמוֹת, גִּיט עֶס נִיט אַזוֹי קֵיין אָרְט אוֹיף יֵשׁוּת.

דָאס זֶעלְבֶּע אִיז אוֹיךְ דֶער חִילּוּק אִין פְּנִימִיּוּת הַתּוֹרָה גּוּפָא צְווִישְׁן מַיִם וְיַיִן שֶׁבְּשֶׁמֶן מִיט שֶׁמֶן שֶׁבְּשֶׁמֶן. ווִיבַּאלְד אַז אוֹיךְ פְּנִימִיּוּת הַתּוֹרָה אִיז גֶעגֶעבְּן גֶעווָארְן אִין אַן אוֹפֶן וָואס מֶען קֶען עֶס נֶעמֶען מִיט שֵׂכֶל, אִיז מִצַּד הַשָּׂגָה און פַארְשְׁטַאנְד אִיז דָאס אַן עִנְיָן פוּן מַיִם וְיַיִן (שֶׁבְּשֶׁמֶן) און אוֹיף דֶעם זָאגְט מֶען, אַז עֶס דַארְף זַיְין שֶׁמֶן שֶׁבְּשֶׁמֶן, כָּתִית לַמָּאוֹר, דָאס הֵייסְט דֶער בִּיטּוּל אִין פְּנִימִיּוּת הַתּוֹרָה, וָואס קוּמְט בִּפְרַט דוּרְךְ הַקְדָּמַת עֲבוֹדַת הַתְּפִלָּה.

(מלוקט משיחות שמחת בית השואבה תשי״ב, חנוכה תשי״ט)

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10. See *Likkutei Torah*, *Bamidbar,* p. 45d, which highlights the distinction between letters carved into stone – like the letters of the Ten Commandments that were carved into the tablets – which form an integral unity with the stone itself and letters written with ink on paper or parchment, which, while attached to them, remain separate from the paper on which they are written.

א) מנחות פו, א.

ב) זע לקו״ש ח״א עמוד 165 הערה 13.

ג) טבול יום פ״ב מ״ה.

ד) קונטרס תורת החסידות פי״ח.

TETZAVEH II | תצוה ב

Adapted from a *sichah* delivered on 5 Adar, 5715 (1955)

Introduction

Placement often reveals purpose.

The Torah describes the fashioning of the implements for the Sanctuary in *Parshas Terumah.* Then, in *Parshas Tetzaveh,* it describes the fashioning of the priestly garments and order of the sacrificial worship during the dedication of the Sanctuary. Only at the very end of *Parshas Tetzaveh,* does the Torah describe the Golden Altar on which incense was offered.

There was another unique aspect to the incense offering. Regarding it, the Torah[1] tells us, "No one else shall be in the Tent of Meeting when he, [the *kohen* ('priest')] enters to make atonement." Our Sages[2] teach us that this excludes even the angels. When bringing the incense offering, only the *kohen* and G-d were present.

This concept enables us to understand why the incense altar was not mentioned until all the other implements were described. Its placement implies that it represented the ultimate purpose of the Sanctuary.

The lesson: What G-d seeks in our Divine service is the private moments when we are together with Him.

In our age, so dominated by social media and constant documentation, when even our most meaningful moments often become public displays, this focus on authentic Divine service – while eternally relevant – deserves even greater focus.

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1. *Vayikra* 16:17.

2. *Talmud Yerushalmi, Yoma* 5:2.

To Be Alone with G-d

Why the Golden Altar Was Singled Out

1. Only **at the conclusion of *Parshas Tetzaveh*** does **the Torah mention the Golden Altar** on which the incense was offered. **The commentators question** why the command to fashion it was mentioned at so late a point. **Seemingly, the Golden Altar should have been mentioned together with the other implements of the Sanctuary in *Parshas Terumah,* which includes** the commands to fashion **the Table** for the Showbread **and the *Menorah*, which stood together with the Golden Altar in the Sanctuary. Why does the Torah** wait to **describe the Golden Altar** until **the end of *Parshas Tetzaveh,* after** it mentions **all** the tasks necessary to construct **the Sanctuary,** the priesty garments, and **the sacrificial service** involved in its dedication?

To explain **the** underlying **concept:** By placing the description of the Golden Altar here, **the Torah is intimating that the ultimate purpose of all the services in the Sanctuary was** reflected in **offering the incense on the Golden Altar.**

When making that offering, **only the *kohen* who offered the incense would enter** the Sanctuary. No one else was allowed to be there;[1] **it was just the *kohen* and G-d.** In that context, **the *Talmud Yerushalmi*[2] interprets the verse,[3] "No one else shall be in the Tent of Meeting when he enters [to make atonement],"** as excluding **even** the angels **"about whom it is written,[4] 'and the likeness of their faces were the face of a man.'"** When the incense offering was brought, **even** these lofty **ministering angels** could not be present. This constituted the uniqueness of the incense offering.

א. בַּיים סִיּוּם פוּן פַּרְשַׁת תְּצַוֶּה זָאגְט אָן דִי תּוֹרָה וֶועגְן מִזְבַּח הַזָּהָב. פְרֶעגְן דִי מְפָרְשֵׁי הַתּוֹרָה: אִין פְּלוּג הָאט דֶער מִזְבַּח הַזָּהָב גֶעדַארְפְט דֶערְמָאנְט וֶוערְן מִיט דִי אַנְדֶערֶע כְּלֵי הַמִּשְׁכָּן אִין פַּרְשַׁת תְּרוּמָה, וואוּ עֶס וֶוערְן אוֹיסְגֶערֶעכְנְט דֶער שֻׁלְחָן אוּן דִי מְנוֹרָה, וֶועלְכֶע זַיְינֶען גֶעשְׁטַאנֶען צוּזַאמֶען מִיט דֶעם מִזְבַּח הַזָּהָב אִין אֹהֶל מוֹעֵד. וָואס אִיז דֶער עִנְיָן וָואס דֶער מִזְבַּח הַזָּהָב שְׁטֵייט אִין דֶער תּוֹרָה נָאךְ אַלֶע עֲבוֹדוֹת פוּן מִשְׁכָּן, בַּיי דֶער עֶנְדֶע פוּן פַּרְשַׁת תְּצַוֶּה?

נָאר דֶער עִנְיָן אִיז: דִי תּוֹרָה אִיז דָא מְרַמֵּז, אַז דֶער תַּכְלִית פוּן אַלֶע עֲבוֹדוֹת אִין מִשְׁכָּן אִיז גֶעוֶוען דִי עֲבוֹדַת הַקְּטֹרֶת וָואס אִיז גֶעוֶוען אוֹיפְן מִזְבַּח הַזָּהָב, וואוּ עֶס פְּלֶעגְט אַרַיְינְגֵיין נָאר דֶער כֹּהֵן וָואס הָאט מַקְטִיר גֶעוֶוען דִי קְטֹרֶת, אוּן דָארְטְן אִיז גֶעוֶוען בְּלוֹיז דֶער כֹּהֵן אוּן דֶער אוֹיבֶּערְשְׁטֶער. ווִי עֶס שְׁטֵייט אִין יְרוּשַׁלְמִי[ה] אוֹיפְן פָּסוּק וְכָל אָדָם לֹא יִהְיֶה בְּאֹהֶל מוֹעֵד בְּבֹאוֹ גו׳, אֲפִילוּ אוֹתָם שֶׁכָּתוּב בָּהֶם וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם לֹא יִהְיוּ בְּאֹהֶל מוֹעֵד, אֲפִילוּ מַלְאֲכֵי הַשָּׁרֵת

1. *Yoma* 44a; *Rambam, Hilchos Temidim U'Musafim* 3:3.

2. ***Talmud Yerushalmi, Yoma*** **5:2.**

3. *Vayikra* 16:17. Although that verse is describing the incense offering brought in the Holy of Holies on Yom Kippur, *Rambam,* loc. cit., understands it as also referring to the incense offering brought every day.

4. *Yechezkel* 1:10.

וכו׳. פוּן אַלֶע עֲבוֹדוֹת פוּן מִשְׁכָּן אִיז נָאר בַּיי דֶער עֲבוֹדָה פוּן קְטֹרֶת יֶעדְן טָאג אוֹיפְן מִזְבַּח הַזָּהָב גֶעוֶוען דָארְטְן נָאר דֶער כֹּהֵן אוּן דֶער אוֹיבֶּערְשְׁטֶער, אוּן דָארְטְן אִיז גֶעוֶוען דִי הַשְׁרָאַת הַשְּׁכִינָה.

אַזוֹי אִיז אוֹיךְ אִין טֶעגְלֶעכֶער עֲבוֹדַת הָאָדָם צוּם בַּאשֶׁעפֶער: דֶער תַּכְלִית אוּן דִי גַאנְצְקַייט פוּן דֶער עֲבוֹדָה אִיז, אַז מֶען זָאל זוֹכֶה זַיין צוּ טָאן תּוֹרָה וּמִצְוֹת בִּכְלָל אוּן צְדָקָה בִּפְרַט אָן פִּרְסוּם, נִיט ווִי אֵיינִיקֶע פִירְן זִיךְ, אַז מֶען מַאכְט "פִּיקְטשׁוּרְס" - פָּאטָאגְרַאפְיֶעס - אוּן מֶען דְרוּקְט אִין דִי צַייטוּנְגֶען, נָאר עֶס זָאל זַיין מַתָּן בְּסֵתֶר, אַז קֵיינֶער זָאל נִיט ווִיסְן, נָאר עֶר אוּן דֶער אוֹיבֶּערְשְׁטֶער אַלֵיין.

(משיחת ה׳ אדר תשט״ו)

ה) יומא פ״ה ה״ב.

Of all the ongoing services in the Sanctuary, it was only during the daily incense offering on the Golden Altar that just the *kohen* and G-d were present, and the Divine Presence rested there.

The same also applies in a person's daily service to G-d: The ultimate purpose and perfection of Divine service is to merit to be alone with G-d, to fulfill the Torah and its *mitzvos* as a whole – and the *mitzvah* of charity in particular – without publicity. In contrast to the way some conduct themselves – taking pictures and publishing them in newspapers – one should give privately,[5] when no one knows about it other than himself and G-d.

5. The private distribution of charity, *matan beseiter,* is considered an exceptional way to fulfill the *mitzvah.* See *Rambam, Hilchos Matanos Aniyim* 10:8-9.

TETZAVEH III | תצוה ג

Adapted from a *sichah* delivered on Chanukah, 5716 (1955)

Introduction

There are many of us who enjoy the challenge of seemingly impossible tasks. True, some may be daunted when asked to take on such projects, but others come alive at the prospect. The idea of a mission that seemingly no one can accomplish speaks to them. However, this applies to tasks that, while demanding, remain within the realm of logical possibility; we can accomplish them, but only by tapping into our innermost energies. What if, by contrast, the matter is a logical impossibility?

When King Shlomoh built the *Beis HaMikdash,* he exclaimed,[1] "Will G-d indeed dwell on earth? Behold, the heavens and the loftiest celestial heights cannot contain You; how much less this House!" That same question – How can an infinite G-d dwell within a finite place in this material world? – left Moshe in wonderment when G-d commanded him to build the Sanctuary. The question intensified as G-d explained how He wanted the Sanctuary to be constructed – using material elements, gold, silver, and copper, which mortal man was to use to fashion a dwelling for the Infinite.

This question does not merely challenge us to employ our deepest potentials; it seems to go beyond our capabilities. Such a task – inviting the Infinite and the Divine into the finite – seemingly can only be achieved by G-d Himself. And yet, G-d not only asked – but commanded – the Jews to "make Me a Sanctuary,"[2] and to build it with their own efforts.

The interplay between G-dly revelation and human activity – and how together a Sanctuary for G-d is created in our world – is the theme on which the Rebbe focuses in the following *sichah*. In its development, he shows how each one of us can express the inner Divine potential we possess and, by doing so, make the world around us a place where even the deepest dimensions of G-dliness are revealed.

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1. *I Melachim* 8:27.

2. *Shmos* 25:8.

Transforming Ourselves and the World into a Sanctuary for G-d

When Moshe Was Baffled

1. While making the implements for the Sanctuary, our Sages[1] relate that Moshe was perplexed when it was necessary to fashion the *Menorah* and he did not know how it could be made. G-d told him to cast gold into the fire, and from this gold, **the *Menorah* emerged.**[2]

Seemingly, this requires explanation: **Why was the *Menorah* different from all** the other **implements** of the Sanctuary? **Moshe knew how to make all** the other **implements.** How is it that **he did not understand** how to make **the *Menorah*? Moreover,** as evident from the phrase, **"as you were shown,"**[3] **Moshe had already seen the *Menorah* in heaven,** when he was on Mount Sinai. **Why then did he not know** how to make it?

א. בְּשַׁעַת מֶען הָאט גֶעדַארְפְט מַאכְן דִי כֵּלִים פוּן מִשְׁכָּן, אוּן עֶס אִיז גֶעקוּמֶען צוּ דֶער מְנוֹרָה, זָאגְן דִי חַזַ"ל, אַז נִתְקַשָּׁה בָּהּ מֹשֶׁה. מֹשֶׁה רַבֵּינוּ הָאט נִיט גֶעווּאוּסְט ווִי צוּ מַאכְן דִי מְנוֹרָה. הָאט אִים דֶער אוֹיבֶּערְשְׁטֶער גֶעזָאגְט, עֶר זָאל אַרַיינְווַארְפְן גָאלְד אִין פַייְעֶר, אוּן פוּן דֶעם אִיז אַרוֹיס דִי מְנוֹרָה.

אִין פְּלוּג אִיז נִיט פַארְשְׁטַאנְדִיק, ווָאס אִיז אַנְדֶערְשׁ דִי מְנוֹרָה פוּן אַלֶע כֵּלִים – אַלֶע כֵּלִים הָאט מֹשֶׁה רַבֵּינוּ גֶעווּאוּסְט ווִי צוּ מַאכְן אוּן דִי מְנוֹרָה הָאט עֶר נִיט פַארְשְׁטַאנֶען? נָאךְ מֶערֶער אִיז נִיט פַארְשְׁטַאנְדִיק: מֹשֶׁה רַבֵּינוּ הָאט דָאךְ שׁוֹין גֶעזֶען דִי מְנוֹרָה אוֹיפְן הִימְל, ווִי עֶס שְׁטֵייט: כַּאֲשֶׁר הָרְאֵיתָ, הַיְינְט פַארְווָאס הָאט עֶר נִיט גֶעווּאוּסְט?

Two Fundamental Guidelines

2. The resolution of these questions **can be understood by first clarifying the concept of the Sanctuary and its implements as a whole.**

At the beginning of *Parshas Terumah*, when the Torah first discusses the command to **fashion the Sanctuary and its implements,**

ב. ווֶעט מֶען עֶס פַארְשְׁטֵיין דֶערְקְלֶערְנְדִיק פְרִיעֶר דֶעם עִנְיָן פוּן מִשְׁכָּן וְכֵלָיו אִין אַלְגֶעמֵיין.

בְּשַׁעַת דִי תּוֹרָה הוֹיבְּט אָן צוּ רֵיידְן (אִין אָנְהוֹיבּ פַּרְשַׁת תְּרוּמָה) ווֶעגְן מַאכְן דֶעם מִשְׁכָּן מִיט דִי כֵּלִים, זָאגְט עֶר אִין פָּסוּק

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1. *Midrash Tanchuma, Parshas Shemini,* sec. 8; *Parshas Behaaloscha,* sec. 3.

2. See *Rashi* on *Shemos* 25:31.

3. *Shmos* 26:30.

it begins with a general introduction, "Speak to the Children of Israel and they shall take for Me...."[4] **This** verse mentions **two aspects: a) speaking to the Children of Israel, and b)** that the donations for the Sanctuary will be **"take[n] for Me." Establishing these two preparatory** principles lays the groundwork for **fashioning the Sanctuary.**

אַ הַקְדָּמָה כְּלָלִית – דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְיִקְחוּ לִי גו׳, וואָס אִין דֶעם זַיְינֶען פַאראַן צְווייִ פְּרָטִים: א) דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל; ב) וְיִקְחוּ לִי, וואס נאָךְ די צְווייִ הַקְדָּמוֹת קֶען מֶען צוּגֵיין מַאכְן דֶעם מִשְׁכָּן.

To Dwell Among Mortals

3. The necessity for these two preparatory principles **can be explained** as follows: **The Sanctuary was constructed from physical materials: gold, silver, copper, and the like.** The uniqueness of this achievement cannot be overemphasized: **A Sanctuary and dwelling for G-d was made from material entities!**

But how is that possible? **How can a Sanctuary** for G-d **be made from something physical? On the surface,** we could understand **a Sanctuary being fashioned through** spiritual activities – **Torah study, prayer, and the like. But how can a Sanctuary be made from material** entities? How can a dwelling for an infinite G-d be fashioned with finite material entities?

The above question becomes **even more difficult to understand in light of the well-known concept that the indwelling of G-dliness within the** ***Beis HaMikdash*** **manifested a superior** dimension of G-dliness, even loftier **than the** G-dly **light that radiates in** all **the worlds, including the loftiest spiritual realms. A mere ray – a reflection of G-dliness – is manifest in the lofty spiritual realms, while in the** ***Beis HaMikdash,*** **G-d's very Essence, He in His glory, was drawn down;** He enclothed Himself in a structure on this physical plane.

ג. די דֶערְקְלֶערוּנְג פוּן דֶעם אִיז:

דֶער מִשְׁכָּן אִיז דָאךְ גֶעמַאכְט גֶעוואָרְן פוּן גַשְׁמִיּוּת׳דִיקֶע זַאכְן: זָהָב וָכֶסֶף וּנְחֹשֶׁת אוּן אַזוֹי ווַייְטֶער. דָאס הֵייסְט, אַז פוּן דְּבָרִים גַּשְׁמִיִּים הָאט מֶען גֶעמַאכְט אַ מִשְׁכָּן וּמִקְדָּשׁ פַאר דֶעם אוֹיבֶּערְשְׁטְן יִתְבָּרֵךְ.

פְרֶעגְט זִיךְ דָאךְ די שְׁאֵלָה, ווִי קֶען מֶען מַאכְן פוּן גַשְׁמִיּוּת אַ מִקְדָּשׁ? אִין פְּלוּג, אַ מִקְדָּשׁ קֶען מֶען מַאכְן דוּרְךְ לֶערְנֶען, דוּרְךְ דַאווְנֶען, אוּן אַזוֹי ווַייְטֶער. אָבֶּער ווִי קֶען מֶען מַאכְן אַ מִקְדָּשׁ פוּן גַשְׁמִיּוּת?

נָאךְ מֶער אִיז נִיט פַארְשְׁטַאנְדִיק לוֹיט דֶעם וָואס ס׳אִיז בַּאווּאוּסְט, אַז די הַשְׁרָאַת אֱלֹקוּת וָואס עֶס אִיז גֶעווֶען אִין בֵּית הַמִּקְדָּשׁ אִיז גֶעוֶוען הֶעכֶער פוּן דֶעם אוֹר וָואס לַייכְט אִין די עוֹלָמוֹת, אֲפִילוּ אִין עוֹלָמוֹת עֶלְיוֹנִים. ווַייל אִין עוֹלָמוֹת עֶלְיוֹנִים אִיז בְּלוֹיז אַ הֶאָרָה – אַן אָפְּשַׁיְין פוּן גֶ־טְלֶעכְקַייט – אוּן אִין בֵּית הַמִּקְדָּשׁ אִיז גֶעוֶוען הַמְשָׁכַת הָעַצְמוּת – גָ־ט בָּרוּךְ הוּא בִּכְבוֹדוֹ וּבְעַצְמוֹ.

4. Ibid. 25:2.

G-d's Inner Chamber

4. The indwelling of G-d's **Essence in the** ***Beis HaMikdash*** **mentioned above was primarily** manifest and **revealed in the Holy of Holies.** Indeed, there, an ongoing miracle enabled the manifestation of G-d's Essence to be **visible even to physical eyes: The place occupied by the Ark did not take up** any physical **space.**[5] The entire span of the Holy of Holies was 20 cubits. There were 10 cubits on either side of the Ark, and the Ark itself was 2 ½ cubits long. Miraculously, the space occupied by the Ark was not included in the measure. **This could only** occur **through** the power of **G-d's Essence.**

As is well-known, there exists a dimension of **G-dliness that is enclothed within nature,** for even **in physical entities, there exists a G-dly** life-force that maintains their existence. **There is a Divine power that brings** such physical entities **into being, and there also exists a dimension of G-dliness that** reflects G-d's infinity. On this level of **transcendence,** there is no possibility of **bringing** other entities **into being.**

The existence of these dimensions of G-dliness can be fathomed by man. **However, there exists an even loftier** level of G-dliness, one that transcends the finite and the infinite, a level of G-dliness described as ***nimna hanimnaos,*** **"transcending inherent impossibilities."**[6] **Several sages of Jewish philosophy stated, "*Nimnaos* have an established nature [even] within the Creator's domain."**[7] In other words, there are things that are beyond the laws of logic, and thus impossible even for G-d. **However, particularly as explained in *Kabbalah* and *Chassidus*,**[8] **the truth is that G-d is *nimna hanimnaos,* "transcending inherent impossibilities." This revelation was also manifest in the Holy of Holies –**

ד. דָאס וָואס אִין בֵּית הַמִקְדָּשׁ אִיז גֶעוֶוען הַשְׁרָאַת הָעַצְמוּת כַּנַ"ל, אִיז דֶער עִיקַר הַגִילוּי גֶעוֶוען אִין קָדְשֵׁי קָדָשִׁים, אוּן דָאס הָאט זִיךְ אוֹיסְגֶעדְרִיקְט בְּגִילוּי אוֹיךְ לְעֵינֵי בָשָׂר אִין דֶעם וָואס אִין קָדְשֵׁי הַקֳדָשִׁים אִיז גֶעוֶוען מְקוֹם הָאָרוֹן אֵינוֹ מִן הַמִדָּה, וָואס דָאס אִיז נָאר מִצַד הָעַצְמוּת.

ווִי עֶס אִיז יָדוּעַ, אַז עֶס אִיז פַאראַן אֱלֹקוּת ווִי עֶס אִיז אָנְגֶעטָאן אִין טֶבַע, אִין גַשְׁמִיוּת'דִיקֶע זַאכְן, עֶס אִיז פַאראַן אֱלֹקוּת וָואס אִיז מְהַוֶּה, אוּן עֶס אִיז פַאראַן אֱלֹקוּת וָואס אִיז הֶעכֶער פוּן הִתְהַוּוּת. פַאראַן אָבֶּער נָאךְ הֶעכֶער – דֶער עִנְיָן פוּן נִמְנַע הַנִמְנָעוֹת (וָואס אוֹיף דֶעם עִנְיָן הָאבְּן כַּמָה מֵחוֹקְרֵי יִשְׂרָאֵל גֶעזָאגְט, יֵשׁ לַנִמְנָעוֹת טֶבַע קַיָם, בְּחֵק הַבּוֹרֵא. אוּן דֶער אֱמֶת, אוּן ווִי עֶס וֶוערְט דֶערְקְלֶערְט בִּפְרַט אִין קַבָּלָה אוּן אִין חֲסִידוּת, אִיז דֶער אוֹיבֶּערְשְׁטֶער נִמְנַע הַנִמְנָעוֹת), אִיז אִין קָדְשֵׁי הַקֳדָשִׁים גֶעוֶוען אוֹיךְ אָט דֶער

5. *Yoma* 21a.

6. To explain the meaning of the term *nimna hanimnaos* used in the main text: *Nimnaos* means "things that are impossible," i.e., things that cannot occur according to the implicit laws of nature and logic. *Nimna* means "it is impossible." Referring to G-d as *nimna hanimnao,* means to say that G-d is not bound by anything; nothing, even the seemingly impossible – the combining of two opposites simultaneously – is impossible for Him.

7. See *Rambam, Moreh Nevuchim,* Vol. 3, ch. 15; *Gur Aryeh, Devarim* 10:12.

8. See *Rashba,* Vol. 1, responsum 418; *Akeidas Yitzchak,* sec. 80; the *Tzemach Tzedek's Sefer HaChakirah,* pp. 34b ff. **(68ff.); the *maamar* entitled *Vetahair Libeinu,* 5677** (*Sefer HaMaamarim 5677,* p. 28ff.; *Likkutei Sichos,* Vol. 29, p. 77 (translated in *Selections from Likkutei Sichos, Devarim,* p. 206); *et al.*

space itself transcended space; the level of G-dliness described as ***nimna hanimnaos*** was visibly apparent.

גִּילּוּי, מָקוֹם גּוּפָא לְמַעְלָה מֵהַמָּקוֹם, נִמְנַע הַנִּמְנָעוֹת.

For this reason, all prayers ascend through the Holy of Holies, as Yaakov our Patriarch declared, **"This is the gateway to heaven."**[9] **Accordingly,** after building the *Beis HaMikdash*, King Shlomoh said,[10] **"They shall pray to You via their land."** Consequently, **throughout the world, all Jews pray facing the direction of *Eretz Yisrael,* while in *Eretz Yisrael*, they pray facing the *Beis HaMikdash*; and while in the *Beis HaMikdash,* they pray facing the Holy of Holies.**

דָאס אִיז אוֹיךְ דֶער טַעַם וָואס אַלֶע תְּפִלּוֹת גֵייעֶן דוּרְכְן קָדְשֵׁי הַקֳּדָשִׁים, וְזֶה שַׁעַר הַשָּׁמָיִם. דֶערְפַאר שְׁטֵייט דָאךְ וְהִתְפַּלְלוּ אֵלֶיךָ דֶּרֶךְ אַרְצָם – אַלֶע אִידְן פוּן גַאנְץ וועֶלְט הָאבְּן גֶעדַאווְנְט צוּם זַיְיט פוּן אֶרֶץ יִשְׂרָאֵל, אִין אֶרֶץ יִשְׂרָאֵל הָאט מֶען גֶעדַאווְנְט צוּם זַיְיט פוּן בֵּית הַמִּקְדָּשׁ, אוּן אִין בֵּית הַמִּקְדָּשׁ צוּם זַיְיט פוּן קָדְשֵׁי הַקֳּדָשִׁים.

Why must our prayers ascend via the Holy of Holies? **Our prayers concern our needs, and most of our needs concern physical matters. These have no place in the spiritual realms Above. However, in the Holy of Holies, where G-d's Essence is revealed, since** He is ***nimna hanimnaos*****, there can be a connection between the very lowest** physical realm **and the loftiest** aspect of G-dliness. Hence, it is through that place where the physical and the spiritual are fused that our prayers ascend.

דֶער טַעַם אוֹיף דֶעם, וָוארוּם דִי תְּפִלּוֹת זַיְינֶען דָאךְ אוֹיף דֶעם מֶענְטשְׁנְס בַּאדֶערְפֶענִישְׁן, אוּן דִי מֶערְהַיְיט פוּן דֶעם מֶענְטשְׁנְס בַּאדֶערְפֶענִישְׁן זַיְינֶען דָאךְ גַשְׁמִיּוּת׳דִיקֶע זַאכְן, וָואס לְמַעְלָה הָאט עֶס קֵיין תְּפִיסַת מָקוֹם נִיט, אָבֶּער אִין קָדְשֵׁי קָדָשִׁים, וָואס דָארְטְן אִיז דֶער גִּילּוּי הָעַצְמוּת, אִיז מִצַּד נִמְנַע הַנִּמְנָעוֹת קֶען זַיְין דֶער חִיבּוּר פוּן מַטָּה מַטָּה מִיט מַעְלָה מַעְלָה.

King Shlomoh's Question

5. The statement that in the Holy of Holies was manifest the aspect of G-dliness that is *nimna hanimnaos* **invites a question:** The Holy of Holies was made from material entities. **How can one generate such holiness** – a level **that surpasses even the holiness of the supernal realms – from material entities?**

ה. אִיז דָאךְ דִי קוּשְׁיָא, וִוי קֶען מֶען מַאכְן פוּן גַשְׁמִיּוּת׳דִיקֶע זַאכְן אַזַא קְדוּשָּׁה, נָאךְ הֶעכֶער פוּן דֶער קְדוּשָּׁה פוּן עוֹלָמוֹת הָעֶלְיוֹנִים?

King Shlomoh raised the same question when he **exclaimed in astonishment,** "Will G-d indeed dwell on earth? **Behold the heavens and the loftiest celestial heights cannot contain You; how much less this House!"**[11] **The heavens and the loftiest**

– וָואס דָאס אִיז דָאךְ וָואס שְׁלֹמֹה הַמֶּלֶךְ הָאט זִיךְ גֶעוואוּנְדֶערְט: הֵן הַשָּׁמַיִם וּשְׁמֵי הַשָּׁמַיִם לֹא יְכַלְכְּלוּךָ

9. *Bereishis* 28:17.

10. *I Melachim* 8:48.

celestial heights represent extremely sublime levels (whose details are explained in *Chassidus*[12]), yet they cannot serve as conduits for G-d's **Essence. How then can a house built of material entities do so?**[13]

celestial heights represent extremely sublime levels (whose details are explained in ***Chassidus***[12]**), yet they cannot serve as conduits for** G-d's **Essence. How then can a house built of material entities do so?**[13]

וְאַף כִּי הַבַּיִת הַזֶּה[ז]. שָׁמַיִם וּשְׁמֵי הַשָּׁמַיִם זַיְינֶען גָאר הוֹיכֶע מַדְרֵיגוֹת (דִי פְּרָטִים דֶערְפוּן וֶוערְן דֶערְקְלֶערְט אִין חֲסִידוּת), אוּן פוּנְדֶעסְטְווֶעגְן זַיְינֶען זֵיי נִיט קֵיין כֵּלִים צוּ עַצְמוּת, הַיְינְט ווִי אַזוֹי קֶען אַ בַּיִת, וואָס אִיז גֶעבּוֹיט פוּן גַשְׁמִיּוּת׳דִיקֶע זַאכְן, זַיְין אַ כְּלִי צוּ עַצְמוּת אֵין סוֹף בָּרוּךְ הוּא?[ח].

What Jews Can Accomplish

6. This fundamental question can be answered by **the verse** cited in sec. 2, which includes two clarifying clauses: **a) "Speak to the Children of Israel," b) "and they shall take for Me a donation."**

Tanya[14] **cites a passage from the** ***Zohar***[15] which explains that the phrase, "they shall take for Me," implies that by building the Sanctuary they are "taking Me," taking G-d's Essence, as it were. It then asks a rhetorical question concerning the phrase, "They shall take for Me a donation (*terumah*)": **Why does the verse say** ***terumah*** **when it should have said** ***uterumah*** **(adding the prefix** ***vav, meaning "and terumah"*****)?** The *Zohar* is asking: Since by taking the donations for the Sanctuary, the Jews are "taking G-d," as it were, seemingly, that concept should be emphasized by saying "taking Me and *terumah.*"

The *Zohar* **answers,** ***Dechula chad, "It is*** **all one," meaning that all thirteen**[16] **or fifteen**[17] **items mentioned here, although they are physical entities, are one with "Me,"** G-d's Essence. The reason this oneness is possible is that **the creation of physical existence stems from G-d's Essence.**[18] The G-dliness within physical objects **is merely concealed. Therefore, a Sanctuary**

ו. אוֹיף דֶעם זָאגְט דֶער פָּסוּק דִי הַקְדָּמָה. א) דַבֵּר אֶל בְּנֵי יִשְׂרָאֵל; ב) וְיִקְחוּ לִי תְּרוּמָה. אוֹיפְן פָּסוּק וְיִקְחוּ לִי תְּרוּמָה, אִיז עֶר מְדַיֵּיק אִין תַּנְיָא בְּשֵׁם הַזֹּהַר[ט]: פַאְרוואָס שְׁטֵייט תְּרוּמָה, עֶס הָאט דָאךְ גֶעדַארְפְט שְׁטֵיין "וּתְרוּמָה" (בְּוָא"ו)? עֶנְטְפֶערְט עֶר: דְכוּלָּא חַד, דָאס הֵייסְט אַז דִי אַלֶע דְרַיְיצְן אָדֶער פוּפְצְן זַאכְן וואָס עֶר רֶעכְנְט דָא אוֹיס, הֲגַם זֵיי זַיְינֶען דְּבָרִים גַשְׁמִיִּים, זַיְינֶען זֵיי אֵיין זַאךְ מִיט דֶעם "לִי", ווארוּם הִתְהַוּוּת הַגַּשְׁמִיּוּת הוּא מֵהָעַצְמוּת[י], מֶער נִיט וואָס עֶס אִיז בְּהֶעְלֵם,

11. ***I Melachim*** **8:27.**

12. *Maamarei Admur HaZakein, 5572,* p. 164, *Sefer HaMaamarim 5643,* p. 87, *et al.*

13. **See the** ***maamar*** **entitled** ***HaUmnem,*** **5643,** where these concepts are discussed at length.

14. ***Tanya,*** **ch. 47.**

15. ***Zohar,*** **Vol. II, p. 140b.**

16. Enumerated in *Shmos* 25:3-7. See *Rashi, Shmos* 25:2; *Yechezkel* 16:13; *Zohar,* Vol. II, p. 148a.

17. See the supercommentaries on *Rashi,* loc. cit., which offer different reckonings of the total number of items donated.

18. ***Tanya, Iggeres HaKodesh,*** **Epistle 20.**

can be made from these physical entities. **All that is necessary is merely to reveal** the inner G-dliness **which is hidden, bringing it from a concealed state to revelation.**

The first clause in the verse, **"Speak to the Children of Israel,"** is also integrally related to the revelation of G-d's Essence within our material world. True, ***"It is* all one,"** and **all that is necessary is to reveal** this unity. **However, this very act – revealing G-d's Essence that exists within physical entities – can only be accomplished by the souls of the Jewish people. Since G-d's Essence is openly manifest within them – and G-d's Essence has given Himself over to them – they have been empowered to "take" Him** and reveal His Presence in material reality.[19]

און דערפאַר קען מען מאַכן פון זיי אַ מקדש, ווײַל מען דאַרף מער ניט ווי מגלה זײַן מההעלם אל הגילוי (פון פאַרבאָרגנקייט צו אַנטפּלעקונג).

נאָך אַ זאַך זאָגט ער – דבר אל בני ישראל. וואָרום הגם אַז עס איז טאַקע כולא חד, און מען דאַרף דאָס ניט מער ווי מגלה זײַן, אָבער דאָס גופא – מגלה זײַן דעם עצמות וואָס איז אין דברים הגשמיים – קענען נאָר נשמות ישראל דווקא, ווײַל אין זיי איז עצמות בגילוי און צו זיי האָט זיך עצמות אָפּגעגעבן, זיי זאָלן אים קענען נעמען.

Every Jew Can

7. The potential for every Jew to reveal G-dliness within physicality relates to **the well-known interpretation**[20] **of** the verse,[21] **"When you acquire** a Hebrew servant...." The fact that the subject of the verse is a servant indicates that it is referring to souls on a low spiritual level, in kabbalistic terms, **souls from the worlds of *Beriah, Yetzirah, and Asiyah*.** To be able to be a conduit for G-dliness, these souls must be "acquired" by Moshe, a soul rooted in *Atzilus* and even loftier spiritual realms.[22] Because of their lack of genuine G-dly knowledge, most souls are referred to as **"animal seed."**[23] Nevertheless, ***daas,* consciousness of the Divine, can also be drawn down** to such souls **because:**

a) In the root and source of all souls, even those on a lower level, **this** consciousness **already exists;**

ז. דאָס איז לויט דעם באַוואוסטן פּירוש פון כי תקנה[יא], אַז דערפאַר קען זײַן המשכת הדעת אויך צו נשמות דבריאה־יצירה־עשיה, זרע בהמה, ווײַל: א) אין שורש איז דאָס פאַראַן און מען דאַרף דאָס מער ניט

19 . See *Likkutei Sichos,* Vol. 6, p. 24 (translated in *Selections from Likkutei Sichos, Shmos,* p. 64), *et al.,* which discusses the unique capacity of the Jewish people to bring about the revelation of G-dliness in this physical world.

20. See *Torah Or,* p. 74c ff.; the *maamar* entitled *VeEileh HaMishpatim,* 5711.

21. *Shmos* 21:2.

22. All Jewish souls are rooted in G-d's Essence. Nevertheless, as they descend through the chainlike progression of spiritual worlds (*Seder HaHishtalshelus*), they take on characteristics of a particular realm or *sefirah.*

23. *Yirmeyahu* 31:26. See *Torah Or,* loc. cit., *et al.,* where the implications of the term are explained.

it merely needs to be revealed. For this reason, the verse referred to previously uses **the term *sikneh*** ("acquire"). **Acquisition involves merely** transferring the ownership of an entity from one person to another, not making something new.[24] Thus, it serves as a metaphor for **revealing something that was previously concealed, not bringing into being a new entity.**

b) Divine **consciousness** must be **drawn down** to such souls **specifically through Moshe.**[25] His spiritual **level** is alluded to in the verse,[26] **"From the water I drew him."** Water serves as a metaphor for a spiritual level entirely beyond the framework of G-dliness manifest in this world.[27] That was the source of Moshe's soul. **Although, as explained above, in their root, all souls possess** Divine **consciousness that merely needs to be revealed, that revelation must be brought out by one in whom this level shines openly.**[28]

This concept helps clarify how it is possible to make a Sanctuary for G-d, a place where His Essence is revealed, from material entities: The potential to **make material entities** – i.e., the Sanctuary and its implements – **conduits for G-d's Essence stems from** the fact that G-d's Essence is **the root** of their existence; **they are "for Me."** However, **the revelation** of this essential G-dliness **must be brought about by the Jewish souls because G-d's Essence is openly manifest within them.**

ווִי מְגַלֶּה זַיְין. ווָאס דָאס מֵיינְט תִּקְנֶה, ווָאס קִנְיָן (קוֹיפְן) אִיז דֶער עִנְיָן גִּילוּי הַהֶעְלֵם בִּלְבַד וְלֹא הִתְחַדְּשׁוּת (אַנְטְפְּלֶעקְן אַ זַאךְ ווָאס אִיז גֶעווֶען פְּרִיעֶר פַאֲרְהוֹילְן, אָבֶּער נִיט אוֹיפְטָאן אַ נַייֶע זַאךְ). ב) דִי הַמְשָׁכַת הַדַּעַת אִיז דוּרְךְ מֹשֶׁה'ן דַוְקָא, ווַיְיל מֹשֶׁה אִיז אִין דֶער מַדְרֵיגָה פוּן מִן הַמַּיִם מְשִׁיתִיהוּ. און כָאטשׁ אַלֶע נְשָׁמוֹת אִין זֵייעֶר שׁוֹרֶשׁ הָאבְּן דַעַת, ווָאס מֶען דַארְף עֶס מֶער נִיט ווִי מְגַלֶּה זַיְין, ווִי אוֹיבְּן דֶערְקְלֶערְט, אָבֶּער דֶער גִּילוּי מוּז זַיְין דוּרְךְ אַזַא ווָאס בַּיי אִים לַיְיכְט דִי מַדְרֵיגָה בְּגִילוּי.

אַזוֹי אוֹיךְ אִין דֶעם עִנְיָן: בִּכְדֵי צוּ מַאכְן פוּן גַשְׁמִיּוּת כֵּלִים צוּ עַצְמוּת אִיז דָאס ווַיְיל בְּשָׁרְשָׁם זַיְינֶען זֵיי "לִי", דֶער גִּילוּי אִיז דוּרְךְ נִשְׁמוֹת יִשְׂרָאֵל ווַיְיל אִין זֵיי אִיז עַצְמוּת בְּגִילוּי.

The Fusion of the Spiritual and Physical

8. Based on these concepts, **we can understand why Moshe found** fashioning **the *Menorah* specifically difficult. The *Menorah* was made of gold and its purpose was to illuminate** – not only physical, but spiritual – **darkness in a manner that would serve as "testimony to [all] inhabitants of the world that the Divine Presence**

ח. לוֹיט דֶעם ווֶעט מֶען פַארְשְׁטֵיין, פַארְווָאס נִתְקַשָּׁה מֹשֶׁה בִּמְנוֹרָה דַוְקָא: דִי מְנוֹרָה אִיז גֶעווֶען פוּן גָאלְד, און אִיר עִנְיָן אִיז גֶעווֶען לִיכְטִיק מַאכְן דֶעם חֹשֶׁךְ אִין אַן אוֹפֶן אַז עֶס זָאל זַיְין

24. *Torah Or,* p. 75d; *Toras Chayim, Shmos,* Vol. 2, p. 278c, *et al.* Moshe's "acquisition" involves taking them from a state where their G-dly nature is latent and dormant in bringing it to a state where it can become an active potential.

25. See *Tanya,* ch. 42.

26. *Shmos* 2:10.

27. See the *maamar* entitled *VeEileh HaMishpatim,* 5711.

28. See the *maamar* entitled *VeAtah Tetzaveh,* 5741, sec. 6.

rests among the Jewish people.”[29]

It was this that Moshe found difficult to comprehend: **How could** an implement whose function was to demonstrate the revelation of G-dliness **be made from gold, a physical substance?**

G-d answered him by telling him to cast the gold for the *Menorah* into the fire.[2] In other words, He was clarifying that **man cannot achieve** this fusion of the material and the spiritual **on his own.** Only **G-d can do that.**

What is required of man? To take the gold and cast it into the fire. When man casts the gold into the fire, G-d then transforms it into a *Menorah* that will generate luminance in the Sanctuary.

אַן עֵדוּת לְבָאֵי עוֹלָם שֶׁהַשְּׁכִינָה שׁוֹרָה בְּיִשְׂרָאֵל[ב] (אַן עֵדוּת פַאר דֶער גאַנְצֶער וועֶלְט אַז די שְׁכִינָה רוּט בַּיי אִידְן). אִיז בַּיי מֹשֶׁה'ן גֶעוועֶן שְׁוֶוער: ווי קֶען מֶען עֶס מַאכְן פוּן גָאלְד, פוּן גַשְׁמִיוּת?

הָאט אִים דֶער אוֹיבֶּערְשְׁטֶער גֶעעֶנְטְפֶערְט: אַ מֶענְטשׁ קֶען דָאס טָאקֶע נִיט מַאכְן. דָאס מַאכְט דֶער אוֹיבֶּערְשְׁטֶער. נָאר וָואס עֶס פָאדֶערְט זִיךְ פוּן דֶעם מֶענְטשְׁן אִיז, עֶר זָאל נֶעמֶען די גָאלְד אוּן אַרַיינְוואַרְפְן אִין פַייְער, אוּן בְּשַׁעַת דֶער מֶענְטשׁ וואַרְפְט אַרַיין די גָאלְד אִין פַייְער, דֶעמָאלְט מַאכְט דֶער אוֹיבֶּערְשְׁטֶער דֶערְפוּן אַ מְנוֹרָה וָואס זָאל לַייכְטְן אִין מִשְׁכָּן.

We Can Do This in the Present Era

9. As has been discussed several times, only the *Beis HaMikdash* built of wood, stone, and the like was destroyed. The *Beis HaMikdash* that exists within the heart of every Jew – alluded to by the verse,[30] **“I will dwell within them” – remains intact forever, at all times and under all circumstances.**

When a Jew transforms all his possessions into a Sanctuary for G-d, G-d tells him to take **his gold – the choicest physical matter, i.e., the finest and most select** element **that exists in the physical realm** – and **make a *Menorah*** from it. With that command, **G-d is telling him, “I am not satisfied** merely **with your Torah study, your prayer, and all** your *mitzvos*. **I demand** some-

ט. מֶען הָאט שׁוֹין גֶערֶעדט עֶטְלֶעכֶע מָאל, אַז דָאס וָואס עֶס אִיז חָרוּב גֶעוואָרְן אִיז דָאס נָאר דֶער בֵּית הַמִּקְדָּשׁ וָואס עֶס אִיז גֶעוועֶן גֶעבּוֹיט פוּן הָאלְץ אוּן שְׁטֵיינֶער וכו'. דֶער בֵּית הַמִּקְדָּשׁ וָואס אִיז בַּיי יֶעדֶער אִידְן אִינֶעווייֵניק אִין הַאַרְצְן – דֶער וְשָׁכַנְתִּי בְּתוֹכָם – דָאס בְּלַייבְּט אַלֶע מָאל גַאנְץ, אִין אַלֶע צַייטְן אוּן אוּנְטֶער אַלֶע אוּמְשְׁטֶענְדְן.

בְּשַׁעַת אַ אִיד מַאכְט פוּן אַלֶע זַיינֶע זַאכְן וָואס עֶר פַארְמָאגְט אַ בֵּית הַמִּקְדָּשׁ צוּם אוֹיבֶּערְשְׁטְן, זָאגְט אִים דֶער אוֹיבֶּערְשְׁטֶער, עֶר זָאל מַאכְן פוּן זַיין גָאלְד, פוּן דֶעם מוּבְחָר שֶׁבְּגַשְׁמִיוּת (פוּן דָאס בֶּעסְטֶע אוּן אוֹיסְדֶערְוויילְטְסְטֶע וָואס אִיז פַאַראַן אִין גַשְׁמִיוּת) – אַ מְנוֹרָה. דֶער אוֹיבֶּערְשְׁטֶער זָאגְט אִים: אִיךְ בַּאנוּגְן זִיךְ נִיט מִיט דַיין לֶערְנֶען, מִיט דַיין דַאוונֶען, מִיט אַלֶע מִצְוֹת, אִיךְ

29. *Shabbos* 22b.

30. *Shmos* 25:8.

פַארלַאנְג פוּן דִיר אַז אוֹיךְ פוּן דִי גַשְׁמִיוּת וָואס דוּ הָאסְט, זָאלְסְטוּ מַאכְן אַ בֵּית הַמִקְדָּשׁ פַאר מִיר.

אַלֵיין וֶועסְטוּ דָאס נִיט קֶענֶען – זָאגְט דֶער אוֹיבֶּערְשְׁטֶער – דָאס וֶועל אִיךְ טָאן. נָאר וָואס עֶס פָאדֶערְט זִיךְ פוּן דִיר, אִיז, זָאלְסְט אַרַיינְוַוארְפְן דִי גָאלְד אִין דֶעם פַייְעֶר וָואס בַּיי דִיר אִין הַארְצְן, וָואס בַּיי יֶעדֶער אִידְן אִינֶעוֵוייניק בְּרֶענְט אַ פְלַאם פַייְעֶר צוּם אוֹיבֶּערְשְׁטְן, אִיז בְּשַׁעַת דוּ וֶועסְט אַרַיינְוַוארְפְן דִי גָאלְד אִין דֶעם פַייְעֶר דֶעמָאלְט וֶועל אִיךְ מַאכְן דֶערְפוּן אַ בֵּית הַמִקְדָּשׁ, אוּן נָאךְ מֶער, אַז דָאס וֶועט נָאךְ גֶעבְּן לִיכְטִיקַייט אִין וֶועלְט אוּן עֶס וֶועט זַיין אַן עֵדוּת אַז דִי שְׁכִינָה רוּט בַּיי דִיר.

(משיחת חנוכה, תשט"ז)

thing more **of you – that you also make a Sanctuary for Me from your physical possessions."**

G-d emphasizes to him, "You cannot accomplish this alone. I will do this. What is required of you is only **to cast the gold into the fire that burns in your heart – for within every Jew is a fire that flames for G-d. When you cast your gold into this fire, I will then transform it into a Sanctuary. Moreover, it will illuminate the world and serve as testimony that the Divine Presence rests within you."**

ו) זע שאלות ותשובות הרשב"א סימן תי"ח. עקידה ש"פ. ספר החקירה להצמח צדק עמוד 68. ד"ה וטהר לבנו, עזר"ת.

ז) מלכים א ח, כז.

ח) זע בכל זה ד"ה האומנם תרמ"ג.

ט) תניא פמ"ז. זהר ח"ב קמ, ב.

י) אגרת הקדש סימן כ.

יא) זע תורה אור עד, ג. ד"ה ואלה המשפטים תשי"א.

יב) שבת כב, ב.

TETZAVEH-PURIM KATAN I | תצוה-פורים קטן א

Adapted from a *sichah* delivered on *Shabbos Parshas Ki Sissa,* Shushan Purim Katan, 5717 (1957)

Introduction

All of us are looking for happiness. However, it often seems to be the most elusive quality to acquire. Indeed, true joy cannot be acquired; it must well up from within; then, it is no longer elusive. King Shlomoh encapsulated that message in the verse, "One who is glad of heart is always celebrating."[1] With true happiness, it is our own gladness of heart and not an outside factor that motivates our celebration.

Rama cites that verse to explain the reason why Purim Katan,[1] a date that seemingly gives little cause for celebration, should be marked by at least a modicum of festivity. By analyzing *Rama's* words, the Rebbe clarifies that the law does not merely teach us how to mark this date, but how to discover true joy. Authentic joy does not stem from external circumstances, but from our inner mindset.

True joy does not come from having everything we want, but from developing the wisdom to know what to want – to focus on what is of true substance and value and what will serve as a basis for real and lasting joy.

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1. *Mishlei* 15:15.

2. Purim Katan refers to the fourteenth of I Adar, which occurs only in a leap year, when an extra month of Adar is added. Then Purim is celebrated in the second Adar, and the fourteenth of I Adar is called Purim Katan.

The Key to Celebrating at All Times

Should We Celebrate on Purim Katan?

1. In his gloss on **the *Shulchan Aruch, Orach Chayim, Rama*[1] presents a difference of opinion regarding whether or not there is an obligation to increase feasting and joy on Purim Katan,** the minor Purim.[2] ***Rama* rules that one should moderately increase his meal,** adding a festive element **to satisfy** the opinion of **those who advocate maximizing one's observance. *Rama* then concludes, "One who is glad of heart is always celebrating."**[3]

Another point requires clarification: Does *Rama's* ruling to modestly increase one's meal **apply only to the fourteenth of I Adar, Purim Katan,**[4] **or does it apply also to** the next day,[5] **the fifteenth** of that month, **Shushan Purim Katan?**[6]

***Rama's* wording appears to support the second option. The word "always" in *Rama's* conclusion – "One who is glad of heart is always celebrating" – indicates that whenever there is any reason for a celebration, one should act accordingly.**

Following this practice – making certain to rejoice whenever there is a premise for celebration – will enable a person to reach the mindset described **in the verse, "One who is glad of heart is always celebrating."**

א. אִין שׁוּלְחָן עָרוּךְ אוֹרַח חַיִּים[ג], בְּרֶענְגְט דֶער רְמָ"א צְוֵויי דֵיעוֹת, צִי מֶען דַארְף פּוּרִים קָטָן מַרְבֶּה זַיְין בְּמִשְׁתֶּה וְשִׂמְחָה, אוּן דֶער רְמָ"א אִיז מַכְרִיעַ, מֶען זָאל מַרְבֶּה זַיְין קְצַת בִּסְעוּדָה, כְּדֵי לָצֵאת יְדֵי הַמַּחְמִירִים, אוּן אִיז מְסַיֵּים: וְטוֹב לֵב מִשְׁתֶּה תָּמִיד.

אִין דֶעם גוּפָא זַיְינֶען פַּארַאן צְווֵיי דֵיעוֹת: צִי דָאס גֵייט אוֹיף י"ד בַּאֲדָר רִאשׁוֹן, פּוּרִים קָטָן, דַוְקָא, צִי אוֹיךְ אוֹיף ט"ו, שׁוּשַׁן פּוּרִים קָטָן.

פוּן לָשׁוֹן הָרְמָ"א וַוייַזְט אוֹיס ווִי דִי צְווֵייטֶע דֵיעָה. ווָארוּם ווִיבַּאלְד דֶער רְמָ"א אִיז מְסַיֵּים, וְטוֹב לֵב מִשְׁתֶּה תָּמִיד, אִיז דָאךְ פוּן דֶעם ווָארְט "תָּמִיד" מוּכָח, אַז וואוּ נָאר עֶס אִיז עֶפֶּעס דָא אַ סְבָרָא, אַז עֶס דַארְף זַיְין שִׂמְחָה, זָאל מֶען אַזוֹי טָאן.

אִיז בְּשַׁעַת מֶען ווֶעט זִיךְ פִירְן מִיט דֶער הַנְהָגָה, אַז ווֶען סְ'אִיז נָאר דָא עֶפֶּעס אַ דֵיעָה אוֹיף דֶעם עִנְיָן פוּן שִׂמְחָה, ווֶעט מֶען מַחְמִיר זַיְין, ווֶעט מֶען דוּרְךְ דֶעם צוּקוּמֶען צוּ דֶעם ווָאס עֶס שְׁטֵייט אִין פָּסוּק – וְטוֹב לֵב מִשְׁתֶּה תָּמִיד.

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1. ***Rama,* sec. 697:1.**

2. The term Purim Katan refers to the fourteenth of I Adar, which occurs in a leap year, when an extra month of Adar is added. Then Purim is celebrated in the second Adar. The fourteenth of I Adar, Purim Katan, is the subject of the difference of opinion mentioned in the main text: Should it be marked by celebration or not?

3. ***Mishlei* 15:15.**

4. See *Ateres Zekeinim* in the name of *Beis Yosef.*

5. *Levush,* 697:1.

6. The *sichah* was delivered on Shushan Purim Katan. In the walled cities of *Eretz Yisrael* and the city of Shushan, Purim is celebrated on the fifteenth of Adar, not on the fourteenth. That day is referred to as Shushan Purim. In a year when an extra month of Adar is added, the fifteenth of I Adar is commemorated as Shushan Purim Katan.

What Leads a Person to Celebrate Always?

2. When citing **the verse,**[3] **"One who is glad of heart is always celebrating," the Talmud**[7] **comments, "This refers to one with an expanded consciousness."** ***Rashi*** gives a different interpretation. Commenting on the phrase in its source, **"One who is glad of heart,"** he **states, "[is one who] is happy with his portion."**

We must say that these two interpretations are related: Having an expanded consciousness leads a person to be always **happy,** continually being joyful for the portion G-d grants him.

At first glance, whether or not a person is happy **would appear to depend** entirely **on how** G-d **relates to the person from Above. If** He **relates to the person via the attribute of kindness and grants him all that he needs, the person will have no worries. However, if** G-d **relates to the person in a different manner,**[8] **he may** well **have worries.**

By explaining that "one who is glad of heart is always celebrating" refers to **"one with an expanded consciousness," the Talmud** opens us up to a new perspective: **A person with an expanded consciousness is joyful** under **all** circumstances.

ב. אוֹיפְן פָּסוּק[ד] וְטוֹב לֵב מִשְׁתֶּה תָּמִיד, זָאגְט דִי גְמָרָא[טו]: זֶה שֶׁדַּעְתּוֹ רְחָבָה. רַשִׁ"י זָאגְט[טז] אוֹיפְן פָּסוּק: וְטוֹב לֵב, שָׂמֵחַ בְּחֶלְקוֹ.

דַארְף מֶען דָאךְ זָאגְן אַז בֵּיידֶע פֵּירוּשִׁים הָאבְן אַ שַׁייְכוּת. דָאס הֵייסְט אַז דוּרְךְ דֶעם וָואס עֶר הָאט אַ דַּעַת רְחָבָה אִיז עֶר שָׂמֵחַ.

אִין פְּלוּג אִיז דָאךְ דָאס גָאר פַאַרְבּוּנְדְן מִיט דֶעם אוֹפֶן הַהַנְהָגָה וִוי מֶען פִירְט זִיךְ מִיט אִים מִלְמַעְלָה. אַז אוֹיבּ מֶען פִירְט זִיךְ מִיט אִים בְּמִדַּת הַחֶסֶד אוּן מֶען גִיט אִים אַלְץ וָואס עֶר דַארְף, דַאֲגֶה'ט עֶר נִיט, אוּן אוֹיבּ מֶען פִירְט זִיךְ מִיט אִים מִיט אַן אַנְדֶער הַנְהָגָה אִיז שַׁיָּיךְ עֶר זָאל הָאבְן דַאֲגוֹת.

פוּן דֶעם אָבֶער וָואס דִי גְמָרָא זָאגְט וְטוֹב לֵב מִשְׁתֶּה תָּמִיד, זֶה שֶׁדַּעְתּוֹ רְחָבָה, אִיז מוּכָח אַז בְּשַׁעַת עֶר הָאט אַ דַּעַת רְחָבָה, אִיז עֶר אִין אַלֶע אוֹפַנִּים פְרֵיילֶעךְ.

A Different Way of Thinking

3. This new insight **can be understood by first** expounding on **the interpretation given by the Rebbe Maharash, in the name of the Alter Rebbe, on the phrase** from the *Selichos* prayers,[9] **"The needs of Your people are many, but their knowledge is limited":**

The Alter Rebbe explains that the phrase involves a question and an answer. **Why are "the needs of Your people many"? Because "their knowledge is**

ג. וֶועט מֶען עֶס פַאַרְשְׁטֵיין מִיט מַקְדִּים זַיְין דֶעם פֵּירוּשׁ פוּן דֶעם רֶבִּי'ן מַהֲרַ"שׁ בְּשֵׁם דֶעם אַלְטְן רֶבִּי'ן, אוֹיפְן מַאֲמַר הַפִּיּוּט "מְרֻבִּים צָרְכֵי עַמְּךָ וְדַעְתָּם קְצָרָה": פַארְוָואס אִיז מְרֻבִּים צָרְכֵי עַמְּךָ – וַוייְל דַּעְתָּם

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7. ***Bava Basra* 145b.**

8. Following his characteristic pattern, the Rebbe refrained from mentioning negative terms.

9. The prayers recited in preparation for and during the day preceding Rosh HaShanah and the *Neilah* prayers of Yom Kippur.

limited.”[10] **However, if they expanded their consciousness, they would not** feel that they **had many needs.**

Based on this, we can also understand the Talmud’s teaching that when one has an expanded consciousness, he is “glad of heart” because he lacks nothing – he operates with the recognition that **he has what he needs.**

קְצָרָה"[ז]. אָבֶער אוֹיבּ עֶס וָואלְט גֶעווֶען אַ דַּעַת רְחָבָה, וָואלְט נִיט גֶעווֶען דֶער מְרֻבִּים צָרְכֵי עַמְּךָ.

לוֹיט דֶעם וֶועט מֶען פַאַרְשְׁטֵיין אוֹיךְ דִי גְמָרָא, אַז בְּשַׁעַת דַּעְתּוֹ רְחָבָה, אִיז עֶר טוֹב לֵב, וָוארוּם אִים פֶעלְט גָארְנִיט, עֶר הָאט וָואס עֶר דַארְף.

Wearing Your Father’s Clothes

4. There are two aspects to understanding **why “their knowledge [being] limited” leads to “the needs of Your people are many”:**

The first reason is that **generally, a person is granted all the things he needs from Above. However, when he chases after unnecessary matters, not only may he fail to receive these luxuries, but he may forfeit, G-d forbid, the flow** of blessing **from Above concerning even those matters that are essential for him.**

To refer to the well-known analogy given by the *Tzemach Tzedek:*[11] Clothes must be fitted to a person’s measurements. If the garment is larger than his size, not only does it not help him walk, but on the contrary, the fabric gets tangled between his legs and interferes with his progress.

Similar concepts apply regarding spiritual matters. As alluded to in the verse,[12] **“She shall shave her head and cut her nails,”**[13] a

ד. אִין דֶעם הֶסְבֵּר פַאַרְווָאס פוּן וְדַעְתָּם קְצָרָה נֶעמְט זִיךְ דֶער מְרֻבִּים צָרְכֵי עַמְּךָ, זַיְינֶען פַאַרַאן צְווֵיי עִנְיָנִים:

א) מִלְמַעְלָה אִיז מֶען עַל פִּי רוֹב מַשְׁפִּיעַ דֶעם מֶענְטְשְׁן אַלֶע עִנְיָנִים וָואס עֶר דַארְף, נָאר בְּשַׁעַת דֶער מֶענְטְשׁ יָאגְט זִיךְ נָאךְ עִנְיָנֵי מוֹתָרוֹת, קֶען דֶעמָאלְט זַיְין אַז נִיט נָאר וָואס עֶר וֶועט נִיט בַּאקוּמֶען דִי מוֹתָרוֹת, נָאר עֶר זָאל פַאַרְלִירְן חַס וְשָׁלוֹם אוֹיךְ דִי הַשְׁפָּעָה מִלְמַעְלָה אִין דִי זַאכְן וָואס עֶר מוּז הָאבְּן.

ווִי עֶס אִיז בַּאווּאוּסְט דֶער מָשָׁל פוּן כְּבוֹד קְדֻשַּׁת אֲדוֹנֵנוּ מוֹרֵנוּ וְרַבֵּנוּ הַצֶּמַח צֶדֶק נִשְׁמָתוֹ עֵדֶן, אַז קְלֵיידֶער דַארְפְן זַיְין צוּגֶעפַּאסְט צוּ דֶער מָאס פוּן מֶענְטְשְׁן. אוּן אוֹיבּ דִי קְלֵייד אִיז גְרֶעסֶער פוּן זַיְין מָאס, אִיז נִיט נָאר וָואס דָאס הֶעלְפְט נִיט צוּם גַאנְג, נָאר אַדְּרַבָּה, דִי קְלֵיידֶער פְּלָאנְטֶערְן זִיךְ נָאךְ צְווִישְׁן דִי פִּיס, אוּן שְׁטֶערְן אִין דֶעם גֵיין.

אַזוֹי אִיז אוֹיךְ אִין רוּחְנִיּוּת – וְגִלְּחָה אֶת רֹאשָׁהּ וְעָשְׂתָה אֶת צִפָּרְנֶיהָ"[ח]. בְּשַׁעַת

10. The series of *maamarim* entitled *Mayim Rabbim, 5636,* sec. 1.

11. See *Derech Mitzvosecha, mitzvas tiglachas metzora,* sec. 3. In that source, the *Tzemach Tzedek* explains that man must provide a conduit – a garment – for the flow of Divine blessing; he must work to earn his livelihood. However, his labor is merely a channel, an external medium through which the Divine blessings flow. Accordingly, when a person invests himself excessively in creating a conduit, laboring beyond the norm in the hope of gaining wealth, it is like wearing an oversized garment, one that will impede the person’s progress.

12. *Devarim* 21:10, translated according to *Sifri* and *Ramban*.

13. See *Likkutei Torah, Devarim,* p. 37b, where the Alter Rebbe interprets the verse, **“She shall shave her head,”** as referring to minimizing **excessive intellectual involvement in worldly matters** in the hope of gaining wealth and material satisfaction.

person should limit his involvement in material matters. By contrast, **when one seeks schemes** to acquire **material wealth and eagerly pursues extravagances** and indulgences, **not only does this not help, but it causes harm.**

מֶען זוּכְט תַּחְבּוּלוֹת אִין דִי עִנְיָנִים הַגַּשְׁמִיִּים אוּן מֶען אִיז לָהוּט נָאךְ מוֹתְרוֹת, אִיז נִיט נָאר וָואס דָאס הֶעלְפְט נִיט, נָאר דָאס פִּירְט נָאךְ אִיבֶּער.

Looking in the Mirror Honestly

5. What causes a person to pursue indulgence and extravagance? **"Their knowledge is limited."** In other words, **he does not** thoroughly and honestly **assess who he is and** the true nature of **his spiritual state. Consequently, he thinks everything is coming to him, that he needs it all. For this reason, he chases after** excessive material gain.

However, when a person has an expanded consciousness, he is not limited by his own subjectivity and is able to look at things objectively, without his personal feelings distorting his understanding. **He will then honestly assess who he is. Consequently, he will feel that whatever he is granted from Above is only** given him **due to Divine kindness. Therefore, he will not complain, nor pursue more. He will realize** that G-d does not owe him anything and **what he has is only** given him **due to** G-d's **attribute of kindness.**

ה. פוּן וָואס הוֹיבְּט זִיךְ דָאס אָן – פוּן דֶעם וְדַעְתָּם קְצָרָה. עֶר שַׁאצְט נִיט אָפּ זַיְין מַהוּת, זַיְין רוּחְנִיּוּת'דִיקְן מַעֲמָד וּמַצָּב, בְּמֵילָא מֵיינְט עֶר אַז אַלְץ קוּמְט אִים, אַלְץ דַארְף עֶר אוּן דֶערְפַאר יָאגְט עֶר זִיךְ נָאךְ מוֹתְרוֹת.

אָבֶּער בְּשַׁעַת אַז דַעְתּוֹ רְחָבָה, שַׁאצְט עֶר אָפּ רִיכְטִיק זַיְין מַהוּת, וּבְמֵילָא פִילְט עֶר אַז דָאס וָואס מֶען גִיט אִים יָא מִלְמַעְלָה אִיז דָאס נָאר מִצַּד חַסְדּוֹ יִתְבָּרֵךְ, בְּמֵילָא קְלָאגְט עֶר זִיךְ נִיט אוּן יָאגְט זִיךְ נִיט נָאךְ מֶער, וָוארוּם עֶר וֵוייס אַז אוֹיךְ דָאס וָואס עֶר הָאט אִיז נָאר מִצַּד מִדַּת הַחֶסֶד.

Setting One's Priorities Right

6. The second reason why "their knowledge is limited" leads to "the needs of Your people are many" can be explained as follows:

The objectivity of **an expanded consciousness** enables **a person** to look at **material matters** in a different light; **they no** longer **have any significance to him.** He realizes that all **material entities are** inherently **constrained and limited. From the perspective of an expanded consciousness, they are not of import to him.**

What does he consider important? Something

ו. ב) בְּשַׁעַת עֶר הָאט אַ דֵעַת רְחָבָה, בַּאטְרֶעפְט נִיט בַּיי אִים דֶער עִנְיָן פוּן גַשְׁמִיּוּת, וָוארוּם גַשְׁמִיּוּת אִיז דָאךְ בְּמֵיצַר וּבְהַגְבָּלָה, (גַשְׁמִיּוּת אִיז פַארְקְלֶעמְט אוּן בַּאגְרֶענֶעצְט) אִיז אִין אַ דֵעַת רְחָבָה, הָאט דָאס נִיט קֵיין תְּפִיסַת מָקוֹם (קֵיין בַּאטְרֶעף). דֶער

genuinely significant. For that reason, **he eagerly pursues the Torah and its *mitzvos*. They are not bound by the limitations of this world or even the limitations of the higher worlds. They constitute true infinity and what is genuinely unbounded. For** a person with **an expanded consciousness, this** – and this alone – **has significance.**

Because of his **state of mind, such a person does not think about material matters, for they hold no importance to one whose thinking processes are truly expansive. He thinks only about spiritual matters,** the things that are genuinely real. **Material entities concern him only to the extent that they relate to the Torah and its *mitzvos*.**

As ***Rambam*** states,[14] **"The Sages did not yearn for the era of *Mashiach*** so that they would have dominion over the entire world…." **They did not look forward to the great wealth and material pleasures that will exist in that era;** material luxuries **did not mean anything** to them. **Proof for this** can be **brought from the verse** describing that future time,[15] **"On that day, a man will raise a calf and two sheep,"** indicating **that people will be satisfied with little. Rather,** the Sages **yearned for the era of *Mashiach*** so they could achieve complete **fulfillment of the Torah and its *mitzvos* and** rejoice in the expanded potential for **the comprehension of G-dliness that will be** granted **then.**

There was once **a chassid who had** the requisite knowledge and spiritual awareness **to become a** practicing **rabbi but did not desire** to take on such a position. Instead, **he became a businessman.** Having chosen this path, a sequence of events led him to **become excessively involved in his commercial** ventures. Aware of the change in his follower, my revered father-in-law, **the Rebbe** Rayatz,[16] **wrote this chassid a letter,** referring to the verse,[17] **"Man does**

עִנְיָן נָאך וועלכְן עֶר יָאגְט זִיך יָא אִיז תּוֹרָה וּמִצְוֹת. תּוֹרָה וּמִצְוֹת זַיְינֶען נִיט מוּגְבָּל אִין דֶער הַגְבָּלָה פוּן עוֹלָם הַזֶה אוּן אֲפִילוּ נִיט אִין דֶער הַגְבָּלָה פוּן עוֹלָמוֹת הָעֶלְיוֹנִים, דָאס אִיז דֶער אֱמֶת׳עֶר בְּלִי גְבוּל וּמֶרְחָב הָאֲמִיתִּי, אוּן מִצַד דַעַת רְחָבָה, אִיז דָאס דִי אֵיינְצִיקֶע זַאך וואָס הָאט אַ תְּפִיסַת מָקוֹם.

מִצַד דַעַת רְחָבָה טְרַאכְט עֶר נִיט וועגְן גַשְׁמִיוּת, וואָרוּם דָאס זַיְינֶען עִנְיָנִים וואָס פַארְנֶעמֶען נִיט קֵיין אָרְט בַּיי דֶעם וואָס פַארְמָאגְט אַ דַעַת רְחָבָה. עֶר טְרַאכְט נָאר וועגְן רוּחְנִיוּת, אוּן דִי גַשְׁמִיוּת אִיז אִים נוֹגֵעַ נָאר אוֹיף וִויפְל דָאס הָאט אַ שַׁיְיכוּת צוּ תּוֹרָה וּמִצְוֹת כו׳.

אוּן וִוי דֶער רַמְבַּ"ם זָאגְט[יט], לֹא נִתְאַוּוּ הַחֲכָמִים לִימוֹת הַמָּשִׁיחַ – דִי חֲכָמִים הָאבְּן נִיט אַרוֹיסְגֶעקוּקְט צוּ דִי טֶעג פוּן מָשִׁיחַ׳ן צוּלִיבּ דֶעם גְרוֹיסְן עוֹשֶׁר אוּן גַשְׁמִיוּת׳דִיקְן פַארְגֶענִיגְן וואָס וועט דֶעמָאלְט זַיְין, דָאס הָאט גָאר קֵיין בַּאטְרֶעף נִיט, אוּן בְּרֶענְגְט אַ רְאָיָה פוּן דֶעם וואָס עֶס שְׁטֵייט בַּיּוֹם הַהוּא יְחַיֶה אִישׁ עֶגְלַת בָּקָר וּשְׁתֵּי צֹאן, אַז מֶען וועט זִיך בַּאנוּגֶענֶען מִיט ווֵינִיק, נָאר דָאס וואָס נִתְאַוּוּ לִימוֹת הַמָּשִׁיחַ אִיז צוּלִיבּ דֶעם קִיוּם הַתּוֹרָה וּמִצְוֹת אוּן הַשָּׂגַת אֱלֹקוּת וואָס וועט דֶעמָאלְט זַיְין.

– עֶס אִיז גֶעוועֶן אַ חֲסִידִי׳שֶׁער אִיד וואָס הָאט גֶעקָאנְט, אָבֶּער נִיט גֶעוואָלְט זַיְין קֵיין רָב, אוּן אִיז גֶעוואָרְן אַ סוֹחֵר. זַיְיעֶנְדִיק אַ סוֹחֵר הָאט עֶר זִיך צוּפִיל אַרַיְינְגֶעלֵייגְט אִין מִסְחָר. הָאט אִים דֶער רֶבִּי גֶעשְׁרִיבְּן

14. ***Hilchos Melachim* 12:4.**

15. *Yeshayahu* 7:21. See *Sanhedrin* 94b; *Bereishis Rabbah,* sec. 48:10.

16. See the *Igros Kodesh* of the Rebbe Rayatz, Vol. 14, p. 445, which mentions similar concepts.

17. *Devarim* 8:3.

not live by bread alone, but by every emanation from G-d's mouth does man live," and clarifying that **the body's hunger for physical bread stems from the soul's hunger for the spark of G-dliness within the food. This affects the body, causing it to crave physical bread.**[18] **Thus, the essential matter is the Divine element within [the food], not its physicality.**

אִין אַ בְּרִיוו: כִּי לֹא עַל הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל כָּל מוֹצָא פִּי הֲוָיָ׳ יִחְיֶה הָאָדָם, דָאס וָואס דֶער גוּף אִיז הוּנְגֶערִיק צוּם לֶחֶם הַגַּשְׁמִי, נֶעמְט זִיךְ דָאס פוּן דֶעם וָואס דִי נְשָׁמָה אִיז הוּנְגֶערִיק צוּם נִיצוֹץ אֱלֹקִי שֶׁבְּהַמַּאֲכָל, אוּן דָאס פּוֹעֵל׳ט אוֹיפְן גוּף עֶר זָאל זַיְין הוּנְגֶערִיק צוּם לֶחֶם הַגַּשְׁמִי. נִמְצָא אַז דֶער עִיקָר אִיז דֶער עִנְיָן אֱלֹקִי וָואס אִיז דָא אִין דֶעם אוּן נִיט דֶער גַשְׁמִי –

This is what is meant by the phrase, **"The needs of Your people are many, but their knowledge is limited." Due to a person's "limited knowledge," material matters hold sway over him and, consequently, "the needs of Your people are many." However, when one has an expanded consciousness, material matters have no significance for him due to the breadth of his perspective. As a result, he** is never pressured by physical circumstances and maintains **a mindset** that fits the description, **"One who is glad of heart is always celebrating."**

אוּן דָאס אִיז מְרֻבִּים צָרְכֵי עַמְּךָ וְדַעְתָּם קְצָרָה, אַז מִצַּד קוֹצֶר הַדַּעַת, פַּארְנֶעמְט בַּיי אִים גַשְׁמִיּוּת אַן אָרְט, וּמִצַּד דֶעם אִיז מְרֻבִּים צָרְכֵי עַמְּךָ, אָבֶּער וֶוען דַעְתּוֹ רְחָבָה, אִיז מִצַּד הַרְחָבַת הַדַּעַת פַּארְנֶעמְט גַשְׁמִיּוּת קֵיין אָרְט נִיט, וּבְמֵילָא אִיז עֶר אִין אַ מַצָּב פוּן וְטוֹב לֵב מִשְׁתֶּה תָּמִיד.

Requesting Divine Generosity

7. Despite the shortcomings of limited knowledge, in **our prayers, we** use the words, **"The needs of Your people are many, but their knowledge is limited,"** asking **that G-d fulfill all the many needs of His people, even though these** needs **stem from our constrained perspective.**

ז. מִיר בֶּעטְן דָאךְ אָבֶּער אוֹיף מְרֻבִּים צָרְכֵי עַמְּךָ וְדַעְתָּם קְצָרָה, אַז דֶער אוֹיבֶּערְשְׁטֶער זָאל מְמַלֵּא זַיְין אַלֶע צָרְכֵי עַמְּךָ הַמְרֻבִּים, כָאטשׁ דָאס נֶעמְט זִיךְ מִצַּד דֶעם וָואס דַעְתָּם קְצָרָה.

The reason we pray in that manner can be **explained** based on the verse,[19] **"A *tzadik* ('righteous man') falls seven times and rises,"** teaching that **even a *tzaddik* does not always maintain the same high level** of Divine service. **Surely, then, one who is on a lower level than a *tzadik* can sometimes stumble and descend. He** may **lose his expanded consciousness and** begin looking at things from **a limited**

אִיז דֶער פְּשַׁט אִין דֶעם: שֶׁבַע יִפּוֹל צַדִּיק וָקָם, אַז אֲפִילוּ אַ צַדִּיק אִיז נִיט אַלֶע מָאל גְלַייךְ, מִכָּל שֶׁכֵּן דֶער וָואס אִיז נִידֶערִיקֶער פוּן דֶער מַדְרֵיגָה פוּן צַדִּיק קֶען דָאךְ בַּיי אִים זַיְין אַמָאל עֶר זָאל אַרָאפְּפַאלְן פוּן זַיְין מַדְרֵיגָה, עֶר זָאל אָנְוֶוערְן דִי דַעַת הָרְחָבָה אוּן בַּאקוּמֶען אַ דַעַת

18. See the Baal Shem Tov's interpretation [*Kesser Shem Tov,* sec. 194 (p. 110 in the latest edition)] of the verse (*Tehillim* 107:5), " Both hungry and thirsty, their souls languished within."

19. *Mishlei* 24:16.

קְצָרָה, א) אַז גַשְׁמִיּוּת וועט בַּיי אִים פַאַרְנֶעמֶען אַן אָרְט, ב) און עֶר וועט נִיט אָפְּשַׁאצְן זַיְין מַהוּת.

אִיז דָאס דִי בַּקָשָׁה, אַז אוֹיךְ בְּשַׁעַת עֶר וועט הָאבְּן אַ דַעַת קְצָרָה זָאל אִים גָארְנִישְׁט פֶעלְן.

און דִי הַמְשָׁכָה אִיז דוּרְךְ דַעַת רְחָבָה, אַז בְּשַׁעַת עֶר שְׁטֵייט בִּכְלָלוּת אִין אַ דַעַת רְחָבָה, דֶעמָאלְט אִיז מֶען אִים מְמַלֵא אַלְץ וָואס עֶר דַארְף, בִּיז אַז אוֹיךְ וֶוען עֶר פַאלְט אַרָאפּ פון זַיְין מַדְרֵיגָה זָאל עֶר הָאבְּן אַלֶע עִנְיָנִים וָואס עֶר דַארְף.

לוֹיט דֶעם וועט מֶען פַארְשְׁטֵיין דֶעם מַאֲמַר הַגְמָרָא, וְטוֹב לֵב מִשְׁתֶּה תָּמִיד זֶה שֶׁדַעְתּוֹ רְחָבָה, אַז דֶער וָואס בִּכְלָלוּת אִיז דַעְתּוֹ רְחָבָה, פּוֹעֵל'ט עֶר אַלֶע הַמְשָׁכוֹת מִלְמַעְלָה, אַז מֶען אִיז אִים מְמַלֵא כָּל צְרָכָיו, וּבְמֵילָא אִיז וְטוֹב לֵב מִשְׁתֶּה תָּמִיד, אַז תָּמִיד, אֲפִילוּ וֶוען עֶר פַאלְט אַרָאפּ פון זַיְין מַדְרֵיגָה און הָאט קוֹצֶר הַדַעַת, אִיז עֶר אוֹיךְ וְטוֹב לֵב, וָוארוּם עֶר הָאט כָּל צְרָכָיו.

(משיחת שבת פרשת תשא
שושן פורים קטן, תשי״ז)

perspective. As a result: **a) material matters will become significant for him, and b) he will not accurately assess who he is.**

This is what we **ask** G-d – **that even when** we **have limited knowledge,** we **should lack nothing.** **This** Divine blessing **is elicited by** maintaining **an expanded consciousness** to whatever degree possible. **When, by and large, a person maintains such a mindset, he is granted everything he needs; even in those times when he falls from his level, he will have whatever is necessary for him.**

On this basis, we can understand the Talmud's statement, "'One who is glad of heart is always celebrating,' refers to one with an expanded consciousness." When **one generally maintains such a mindset, he elicits** Divine blessing in **all** things and **he is granted everything he needs. Consequently, "One who is glad of heart is always celebrating."** "Always" means **that even when he falls from his level and has limited knowledge, he remains "glad of heart" because,** as a result of Divine kindness, **he is granted all that he needs.**

יג) סימן תרצ״ז.
יד) משלי טו, טו.
טו) בבא בתרא קמה, ב.
טז) משלי שם.
יז) מים רבים תרל״ו פ״א.
יח) זע לקוטי תורה דברים לז, ב, וגלחה את ראשה: הוא ענין ההתחכמות היתירה במילי דעלמא.
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