



## Never Too High!

*The Megillah tells us that Haman built a gallows “fifty Amos high”. This seems strange: the whole purpose was to hang Mordechai, why did it need to be so high?*

*In this sicha said by the Rebbe on Shabbos Parshas Shelach, 5732, the Rebbe derives from this an important lesson for us.*

*After analyzing a Rashi and interpreting his meticulous choice of words, the Rebbe explains that Moshe Rabbeinu’s davening was able to save all of the Jewish people from destruction, but not the meraglim themselves, for they had spoken against Moshe Rabbeinu.*

*From here we learn the importance of connecting ourselves to the Nossi Hador. In the Rebbe’s words (free translation):*

Looking at the end of the story of Purim - that Haman and his sons were hung on the gallows - we understand why it was fifty Amos. The Targum explains in the following way: Fifty Amos was the perfect height to hang Haman and his ten sons. Three Amos per person, with one-and-a-half Amos in between each one, equals a total of fifty Amos. However, [the question still remains because] Haman obviously didn’t build the gallows for himself and his sons, he built it for Mordechai. So why did **he** build it 50 Amos high?

An explanation can be found in Sifrei Musar: Haman was trying to show how Mordechai - notwithstanding his esteemed stature and great qualities - was too lofty for the Yidden. The Gemora explains that fifty Amos symbolizes the greatest distance possible. Fifty Amos away is Halachically considered an entirely different domain.

It was this message Haman was portraying by building his gallows **fifty**

Amos high. When Mordechai went around gathering the children, Haman said: “Mordechai is too lofty for you. He might be demanding from you to learn Torah and to teach children Torah, he may be teaching you the laws of the Omer, and so on - great things! - But Mordechai is above the world. He’s too elevated for you to have any connection with him.”

[At first glance] It may sound like an innocent argument, but in reality what was Haman truly after? He was trying to fight Mordechai.

People make a similar claim about the Rebbe and Chassidus. True, they are great and lofty; but they are *too* high, *too* elevated for us to have any connection with them. This was the problem of the *meraglim*. Superficially, they were speaking about the good of the land, but their intent was to fight Moshe.

Why does the Torah tell us the story of the *meraglim*? [It is unusual because] The Torah avoids speaking negative even about non-kosher animals, how much more so does it avoid speaking ill of Yidden.

The story is included to serve as a lesson for all generations:

Every generation has a Moshe Rabbeinu. Throughout all the generations, from the *Tannaim* and *Amorim* until now, the *Nossi* of every generation is the “*Ispashtusa D’Moshe*”. The Moshe Rabbeinu of our generation is the [Frierdiker] Rebbe. Some people try to talk their pupils out of learning Chassidus by telling them that Chassidus is too high for them. Similarly, they claim: “The Rebbe is so much higher than you! How can you connect to the Rebbe? How can you go into Yechidus? How can you write Panim?”

The answer is: this claim - innocent as it sounds - is the same insidious claim of the *meraglim*.

The *meraglim* themselves, having openly opposed Moshe Rabbeinu, were incapable of being saved by his davening. On the other hand, when one connects himself to the Nossi Hador, no matter how low he may have fallen, the *Nossi* will shlep him out of the depths. ■

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Part of this sicha appears in *Lekutei Sichos* vol. 13 p. 44.