
LESSONS IN TORAH OR

PRECIOUS TEACHINGS THAT AWAKEN THE HEART
TO DIVINE SERVICE FROM THE HOLY MASTER
❧ **RABBI SHNEUR ZALMAN OF LIADI** ❧
TRANSLATED AND EXPLAINED

תּוֹרָה אֹר

חֲנוּכָה

דְּבוּר הַמִּתְחִיל

עֵינֵי חֲנוּכָה

“Lessons from the Menorah”

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Torah Or English translation project

ב"ה

With Hashem's help we would like to present this installment of **Lessons in Torah Or**.

The original text of the maamarim with נקודות and punctuation is presented side by side with a phrase by phrase translation and explanation. The translation of the text is in **bold** whereas the commentary is in regular font. The explanations of general concepts that are not directly relevant to understanding the flow of the maamar are in footnotes.

All of the commentary of the Tzemach Tzedek printed with brackets in the original Likutay Torah have been moved to the Hebrew footnotes and left untranslated.

The Goal

The main purpose of this project is to enable the reader to learn the Likutay Torah in the original. By learning the words, structure, and concepts of the maamarim, eventually they should be able to learn it by themselves in the original.

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Please Donate to Keep this Project Going

Translating these maamarim takes many hours of work per week, and funding is needed to cover the expenses to make this possible. Please donate at our website www.learnchassidus.com

For comments and questions please email me at avraham.t.katz@gmail.com

Torah Or

תּוֹרָה אוֹר

דְּבוּר הַמִּתְחִיל

עֵינֵי חֲנוּכָּה¹

פְּרֻשֶׁת מִקֶּץ - חֲנוּכָּה דף לב, ב - לב, ד

“Lessons from the Menorah”

(א) (Part 1)

עֵינֵי חֲנוּכָּה: A lesson from Chanuka:

הִנֵּה קָבְעוּ הַנִּסִּים בְּנֵרוֹת, מֵה שְׂאִין
כֵּן בְּשָׂאֵר נִסִּים:

We need to understand the following: Why did the Sages establish to commemorate the miracle of Chanuka through lighting the lamps of a Menorah? **This is not how other miracles are commemorated:**

בְּפֶסַח, בִּיְצִיאַת־מִצְרַיִם -
"תֹּאכְלוּ מִצּוֹת" (בא יב, יח);
בְּפוּרִים - "יְמֵי מִשְׁתָּה וְשִׂמְחָה"

On Pesach, when we celebrate the miracle **of leaving Egypt**, it is through **“eating matzos”** (Shemos 12:18), when we

¹ (רֵאֵה לְעֵיל דְּבוּר הַמִּתְחִיל "בְּכ"ה בְּכֶסֶל"ו] וְשֵׁם: שְׂעֲרֵי אוֹרָה בְּתַחֲלָתוֹ. אוֹר הַתּוֹרָה בְּתַחֲלָתוֹ]. - הָעֵרַת כְּבוֹד קְדוּשַׁת אֲדָמוֹ"ר.

נֶאֱמַר שֶׁבֶת פְּרֻשֶׁת מִקֶּץ, חֲנוּכָּה, ל' כֶּסֶל, רֵאֵשׁ הַדָּשׁ טִבַּת תְּק"ס - הַנְּחַת הַמַּהְרִי"ל. נוֹסַח אַחַר, הַנְּחַת כְּבוֹד קְדוּשַׁת אֲדָמוֹ"ר הָאֲמָצְעִי וּמִתְחִיל "כִּי נָר מִצֻּה" - נִדְפֵס בְּסֵפֶר הַמֵּאֲמָרִים אֶתְהַלֵּךְ לִיאֲזַנָּא עֲמוּד סג. וְעַם הַגְּהוֹת - אוֹר הַתּוֹרָה חֲנוּכָּה (בְּרֵאשִׁית כֶּרֶךְ ז) עֲמוּד תַּתְּמ, ב וְאֵילָךְ. נ"ך כֶּרֶךְ א עֲמוּד תַּקְעוֹ).

(אֶסְתֵּר ט, כב) - כְּנִגְדֵי הַגְּלוּת שֶׁהָיָה
גַּם כֵּן גּוֹפְנֵי:

celebrate the miracle of **Purim** it is through “**days of feasting and rejoicing**” (Ester 9:22), these physical forms commemorating the miracle **correspond to the fact that the exile** which we were miraculously saved from **was also a physical exile:**

בְּמִצְרַיִם - "בְּחֹמֶר וּבִלְבָנִים"
(שְׁמוֹת א, יד); וּבִימֵי הַמָּן - בְּקֶשׁ
"לְהַשְׁמִיד כּוֹ וּשְׁלֵלָם לְבוֹז" (אֶסְתֵּר
ג, יג).

In Egypt we were physically enslaved with “**mortar and bricks**” (Shemos 1:14), **in the time of Haman** he sought physically “**to destroy all the Jews on one day, and take their property as spoils**” (Ester 3:13).

מָה שְׂאִין בֵּן בְּחֲנוּכָה, שֶׁהָיוּ
יִשְׂרָאֵל שְׂרוּיִם עַל אֲדָמָתָם וְלֹא
גָלוּ מֵאֶרֶץ, רַק גְּלוּת הַתּוֹרָה³ -

This is not the case with the story of **Chanuka**, when the **Jewish People** were still living on their own land and were **not even exiled from their land**, and were certainly not enslaved or threatened to physical destruction G-d forbid; **rather the exile was a spiritual exile of the Torah**,

"לְהַשְׁכִּיחָם תּוֹרָתָךְ, וְלִהְעִבְרָם
חֻקֵי רְצוֹנָךְ,"

like we say in the additional prayers for Chanuka: “**They wanted to cause us to forget Your Torah, and to cause us**

² [בבבב 167 נוסף: בגגגג גגג].

³ [בבבב 167 נוסף: שששש].

to transgress the precepts of Your Will.”

לְפִיכֶם קָבְעוּ בְּנֵרוֹת, עַל שֵׁם
הַפָּסוּק (מְשָׁלִיו, כג): "כִּי נֵר מִצְוָה
וְתוֹרָה אֹר, וְדֶרֶךְ חַיִּים תּוֹכָחוֹת
מוֹסֵר".

Therefore, the Sages established to commemorate this spiritual salvation through lighting lamps of a Menorah, based on what it says in the verse (Mishlei 6:23): “For a mitzvah is a lamp, the Torah is light, and the path of life is achieved through constructive criticism.”

וְלִהְבִּין עֲנֵן פָּסוּק זֶה, וְגַם סִפָּא
דְּקָרָא דְכָתִיב: "וְדֶרֶךְ חַיִּים וְגו'",
צָרִיךְ בִּיאור אֵיזָה "דֶּרֶךְ חַיִּים"
הוּא מְלַבֵּד הַתּוֹרָה וְהַמִּצְוֹת
הָאֲמוּרָה לְמַעַלָּה בַּפָּסוּק?

In order to understand this verse in general, and in particular to understand the end of the verse “and the path of life is achieved through constructive criticism”, we first need to understand the answer to the following question: Which possible “path of life” could there be besides for the Torah and mitzvos mentioned earlier in the verse?

וְהָעֲנִין, כִּי מָה שֶׁהַמְשִׁיל הַמִּצְוָה
לְנֵר וְהַתּוֹרָה לְאֹר,⁴ הוּא מוֹבֵן:

The idea is: The fact that the verse compares a mitzvah to a lamp and the Torah to light will be understood as follows:

שְׁכָמוּ שֶׁהֵנָּר נִקְרָא עַל שֵׁם

We will bring an analogy for this from the following: A

⁴ (וְשִׁיר בְּמִיּוּחַד לְנֵר חֲנוּכָּה - רָאָה פִּירוּשׁ רַש"י דְּבוּר הַמִּתְחִיל "בְּנִים" שְׁבַת כג, ב: "כִּי נֵר מִצְוָה וְתוֹרָה אֹר - עַל יְדֵי נֵר מִצְוָה דְשְׁבַת וְחֲנוּכָּה בָּא אֹר דְּתוֹרָה" - מְכַתֵּב כְּבוֹד קְדוּשַׁת אֲדָמוֹר"ר כ"ף כְּסֵלוֹ תשמ"ו).

הַשֶּׁמֶן, בְּלִשׁוֹן רַז"ל: "נֵר שֶׁל שֶׁמֶן"⁵, "נֵר שֶׁל שֶׁעוּה",

lamp or candle is referred to by the oil (or wax) that it burns, like our Sages refer to them as a "oil lamp" or a "wax candle".

הִנֵּה אֵף עַל פִּי שֶׁהַשֶּׁמֶן אֵין בּוֹ אוֹר מִצַּד עֲצָמוֹ, וְאִדְרָבָה הוּא מְכַבֵּה אֶת אוֹר הַנוֹפֵל לְתוֹכוֹ, מִכָּל מְקוֹם, מִמֶּנּוּ וְעַל יָדוֹ נִמְשָׁךְ לְהַב שֶׁלְהֵבֵת הָאוֹר הַנֶּאֱחָז בַּפְּתִילָה בְּמַעַט שֶׁמֶן הַנִּמְשָׁךְ אַחֲרֵי הַפְּתִילָה,

This is for the following reason: Even though the oil (or wax) itself doesn't directly produce fire or light, in fact if fire falls into oil it becomes extinguished, nonetheless specifically from this oil is the flame of fire drawn forth which is held onto the wick through the small amount of oil that is drawn into the wick;

שֶׁהָרֵי בְּכֹלוֹת הַשֶּׁמֶן נִכְבָּה הָאוֹר;

We also see that the main source of the fire is the oil, since when the oil runs out the fire is automatically extinguished.

כָּכָה מִמֶּשׁ הִיא הַמִּצְוָה, הַגֵּם שֶׁהוּא רְצוֹן הַמֶּלֶךְ, בְּלִי שׁוּם טַעַם וְדַעַת, וְאֵין בָּהּ שׁוּם הַשְׂגָּה, מִכָּל מְקוֹם מִמֶּנָּה וְעַל יָדָהּ נִמְשָׁךְ וְנִתְגַּלָּה אוֹר הַחֲכָמָה זֶה תוֹרָה שֶׁבְּעַל־פִּיהָ ד' אֲוִרֵי־תֵא מִחֲכָמָה נִפְקֵת"⁶,

This is literally similar to the idea of a mitzvah: Even though it is the "Will of the King (Hashem)", which is beyond any reason or knowledge, and it is not possible to grasp it at all, nonetheless specifically from it and through it there is drawn forth the Light of

⁵ (דְּמֵאֵי א, ג. שְׁבֵת מו, א. וְעוֹד).

⁶ (זֶהָר חֶלֶק ב מִשְׁפָּטִים קבא, א).

Wisdom of the Oral Torah, regarding which it says that “the Torah comes forth from Wisdom” (Zohar II 121a).

וְהַחֲכָמָה וְהַבְּנָה בַּתּוֹרָה שְׁבַעֲל־
פָּה הוּא רַק לְהַבִּין וּלְהַשִּׁיג
פִּירוּשׁ וְטַעַם הַמִּצְוֹת, כָּל מִסְכַּת
לְפִי עֲנִינָה.

This Wisdom and understanding of the Oral Torah is only to understand and grasp the explanation and reason for the laws of the mitzvos, each Masechta (Tractate) explaining according to its topic (of which mitzvos to explain).

To summarize: Just like the main component of a lamp is specifically the oil, even the oil itself doesn't directly produce fire or light, but the entire light and fire of the lamp is drawn forth from that oil through the wick.

So too, even though the mitzvos themselves are not directly understandable, but the entire wisdom and knowledge of the Oral Torah derives from explaining how to fulfill the mitzvos properly, thus all the “spiritual” light and fire of the Gemara and other parts of the Oral Torah all derive essentially from the mitzvos themselves.

וּבִיאור עֲנִין זֶה דֶּרֶךְ פְּרָט
בְּעִבּוֹרַת ה':

To explain this concept further specifically in the service of Hashem during prayer:

הַיָּה כְּתִיב (שְׁמוֹת ל, ד-ה): "בַּבֶּקֶר
בַּבֶּקֶר בְּהִטִּיבוּ אֶת הַנְּרוֹת
יְקַטִּירְנָהּ" [וּבַהֲעֵלוֹת אַהֲרֹן אֶת
הַנְּרוֹת בֵּין הָעֶרְבִים יְקַטִּירְנָה].

It is written: “Every morning when he (the Cohen) will ‘improve by lighting up’ the lamps of the Menorah he should burn the Ketores (incense), and when Ahraon

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will ‘**bring up the fire of the lamps**’ of the Menorah in the afternoon he should again **burn the Ketores.**” (Shemos 30:7-8)

In the Beis Hamikdash the Menorah was lit twice, in the morning and in the afternoon. The time of lighting the Menorah corresponded to the time of performing a different service, the offering of the Ketores-Incense, which was also performed once in the morning and once in the afternoon.

וְלִהְבִּין לְמָה גַּבִּי בְּבוֹקֶר כְּתִיב
- "בְּהִטִּיבוֹ" וּבִיּוֹן הָעֶרְפִּים
"בְּהִעְלוֹת"?

We need to understand: **Why is it that regarding lighting the Menorah in the morning it is written he will ‘improve by lighting up’ the Menorah, whereas regarding the lighting the Menorah in the afternoon it is written he will ‘bring up the fire of the lamps’?**

To explain this, we will describe the comparison of the Jewish People to the Menorah:

הִנֵּה כְּנִסְתֵי יִשְׂרָאֵל, מְקוֹר
נְשָׁמוֹת יִשְׂרָאֵל נִקְרָאת בְּשֵׁם
מְנוֹרָה;

Now, the level of the inner dimension of Malchus of Atzilus, which is called “Knesses Yisrael-the Gathering of Yisrael” since it is the source of the souls of the Jewish People, is referred to as a “Menorah” in the prophecy of Zecharya (4:1-6), which is the Haftarah for Shabbos Chanuka.

Since the level which is the source of the Jewish souls is compared to the Menorah, we learn out that the entire Jewish People here below in this physical world are also compared to the Menorah.

The maamar will bring two examples of how the Jewish People are similar to the Menorah in the Beis Hamikdash:

וְהָיָא "מְקֻשָּׁה" - שְׁכָל יִשְׂרָאֵל
הֵם בְּאַחַדוּת;

1- The Menorah was “מְקֻשָּׁה-
one solid piece”, since the
Jewish People are all
collectively one single entity,

וְהָיָא מִתְחַלְקָת לְשִׁבְעָה נְרוֹת,

2- The Menorah branched out
into seven lamps,

כִּי דְרָךְ פֶּרֶט יֵשׁ שִׁשִּׁים רְבּוּא
נְצוּצוֹת כְּלָלִים, שְׁכָל נִיצוּץ
מִתְחַלֵּק לְשִׁשִּׁים רְבּוּא נְצוּצוֹת
פֶּרֶטִיּוֹת כַּמְבוּאָר בְּתַנְיָא,

Since, even though the Jewish
People are divided up
specifically into 600,000
general souls, and each of
those 600,000 is further
subdivided into 600,000
specific souls⁸ as mentioned in
Tanya (chap. 37),

וְדָרָךְ כָּלֵל נִכְלָלוּ בְּשִׁבְעִים נֶפֶשׁ
שִׁירְדוּ אַבּוֹתֵינוּ לְמִצְרַיִם, וְכָלֵל
מִן הַכָּלֵל נִקְרְאוּ בְּשֵׁם "שִׁבְעָה
נְרוֹת".

nonetheless in more general
terms the Jewish People are
all included in the 70 souls of
our ancestors who originally
went down to Egypt, and
these 70 souls can be further
categorized in seven general
categories referred to as “the
seven lamps of the Menorah”.

⁸ Coming out 360 billion specific souls of Jewish People. This can mean either literal souls or “sparks” of each soul, for example, every time a soul needs to reincarnate it is considered a separate “spark” of the same general soul.

⁹ [בתניא: פֶּרֶק לז. בְּבוֹר 167: בְּקְאוּטֵי אֶמְרִים].

Now that we established that the Jewish people are compared to the seven branches of the Menorah, we can go back to that analogy and learn out a lesson from the fact that Aharon was the one to light up these seven branches of the Menorah:

Now, Aharon who is referred to as “the escort of the queen”, it is this Aharon who is a Cohen that serves Hashem who is Exalted, and

דְּהִנָּה אֶהְרֵן שׁוֹשְׁבֵינָא דְּמִטְרוֹנִיתָא¹⁰ הוּא אֶהְרֵן פְּהֵן לְאֵל עֲלִיּוֹן¹¹, מִשְׁבְּעָה רוּעִים¹² הַמְּפָרְנְסִים וּמְשִׁיעִים אֱלֵהוֹתוֹ

¹⁰ (ראה זהר חלק א רסו, ב. חלק ב מט, ג. חלק ג רעיא מהימנא כ, א. קעו, ב. קפ, ב. ערה, ב. ראה לקמן פא, א. לקוטי תורה בהעלותך כט, ג. ענין שושבינא דמטרוניתא - ראה אור התורה תצנה עמוד א'תקסג. לקוטי שיחות חלק כב עמוד 61 ואילך. ספר הערכים חב"ד כרך ב' עמוד כו ואילך).

¹¹ (טו לאל עליון: לך לך יד, יח).

¹² (באגרות קודש כבוד קדושת אדמו"ר כרך יח אגרת ז'כג:

לשאלתו המקור למה שכתוב כאן בתורה אור (לב, ב) ובלקוטי תורה בהעלותך (כט, ג) דאֶהְרֵן הוּא מו' רוּעִים, דְּבִסּוּכָה (גב, ב) לֹא נִזְכָּר.

כהנזכר לעיל הוא בעוד מקומות בתורה אור - כמצויין במפתח.

והמקור על זה יש לומר בשנים:

(א) בזהר חדש (בסופו. תיקונים קד, א): קם רעיא מהימנא על רגלוי ואמר, רעין קדישין, אברהם יצחק ויעקב ואדם קדמא ואהרן ודוד ושלמה. ועל פי זה מתורץ גם פן: 1) בתורה אור (פב, א) - דאברהם הוא הרועה הראשון ובסוכה - אדם הראשון. 2) בתורה אור (לג, ג) משמע דגם יצחק בכלל הרועים.

(ב) בזהר חלק ב (כו, ב): "הוא (לשון יחיד) אהרן ומשה - לאכללא דא בדא". להעיר מתענית ט, א. ויש לומר דלכן בהנ"ל לא נמנה רק אהר משה - העיקרי באותו ענין. וקל להבין.

והנה עוד יש להקשות בזה, והוא העיקר. בתורה אור ולקוטי תורה מפרש ענין הז' רוּעִים שמשפיעים אלקותו לכנסת ישראל כו' - ואינו מובן כלל מה ענין שת ומתושלח בזה?

והנה הצמח צדק על הפסוק במיכה (ה, ד) מדייק דשני פירושים בתיבת "והקימונו": (א) על אשור. (ב) על בני ישראל (כפירוש התרגום) - ובדרך ממילא ינוצח אשור.

ועל פי זה נראה לי ליישב כל הנ"ל - דבסוכה הוא לפי פירוש הא'. ובזהר חדש על פי פירוש הב'. וללא דמסתפינא הייתי אומר לבדוק בדפוסים הראשונים של הזהר חדש אולי צריך להיות במקום אדם הראשון - יוסף. ועל דרך האושפיזין דחג הסוכות.

אבל עומד לנגד ביאור זה מה שבתורה אור (לג, ד) ובספר המצות להצמח צדק מצות חנוכה מעתיק מסוכה הנ"ל ומפרש ענין הרועים כנ"ל. אבל יענין שם שמביא מהז' רוּעִים

רק אברהם יעקב משה. ועדיין צריך עיון. ואין כאן מקומו).

יְתַבְרֵךְ בְּכַנְסֵת-יִשְׂרָאֵל, is one of the seven “Shepherds” of the Jewish People that nourish us spiritually and give over Hashem’s revelation into the Jewish People.

The term “escort of the queen” means that just like when a king and queen get married each has an escort that brings them to the marriage canopy (Chuppa), so too the Jewish People and Hashem have, as it were, “escorts” to enable them to come together meaningfully. Moshe is called “the escort of the King” since he brings Hashem’s revelation down to us through the Torah, and Aharon is called “the escort of the queen”, since we -the Jewish People- are like Hashem’s “queen”, and Aharon enables us to go up spiritually towards Hashem through the service of prayer.

שְׂיֵאִירוּ בְּאוֹר הָאֱהָבָה לְהִתְלַהֵט
 אֵלָיו יְתַבְרֵךְ בְּכָלוֹת הַנֶּפֶשׁ,
 כְּשֶׁלֶהֶבֶת הָעוֹלָה מֵאֵלֶיהָ¹³,
 וְלִקְיִים מִצּוֹת "וְאֶהְבֵּת"
 שְׂמִקְבָּלִים עֲלֵיהֶם בְּקִרְיַת-
 שְׁמַע,

He nourishes us spiritually by causing the love of Hashem to shine in us with a fiery yearning to connect to Hashem so strong that we feel as though we could expire from the intensity of that love, this love goes up in our hearts like a flame that rises by itself after it is ignited, thereby fulfilling the mitzvah of loving Hashem that we accept when we say Shema every day.

שְׂיֵהִיָּה כֶּךָ בְּאֵמֶת לְאֵמֶתוֹ תְּקוּעַ
 בְּלֵב כָּל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל;

He enables that this love that we strive for in Krias Shema should be experienced in absolute truth, and fixed in

¹³ (שְׂלֶהֶבֶת הָעוֹלָה מֵאֵלֶיהָ: לְשׁוֹן הַגְּמָרָא שְׁבֵת כּא, א. רֵאֵה תְּנַיָּא פְּרָק מֵג).

the heart of each and every Jew.

שֶׁהָאָדָם מֵצֵד עֵצְמוֹ, מֵאַחַר
 שֶׁהוּא מְגוּשָׁם וּמְלוּבָשׁ בְּעֵינָיִם
 גְּשָׁמִיִּים, לֹא הָיָה יָכוֹל לִוְלִי
 הַקָּדוֹשׁ בְּרוּךְ־הוּא עוֹזְרוֹ¹⁴,
 וְהַעֲזָר הוּא אֶהְבֵּה הַבָּאָה
 מִלְּמַעְלָה לְהַמְשִׁיכוֹ אֵלָיו.

A person of his own accord - who is physical and involved in material matters- is not able to accomplish this if Hashem doesn't help him, and this help is a love from Hashem from Above that draws the person towards Him, and this power comes to us through Aharon.

¹⁴ ("יצרו של אדם מתגבר עליו בכל יום . . ואלמלא הקדוש ברוך-הוא עוזרו אין יכול לו".

(ב) Part 2

וְזֶה בְּחִינֹת
"בְּהַעֲלוֹת"
ו"בְּהִטִּיבוֹ":

This is the meaning of the two phrases 1- "he will bring up the fire of the lamps" of the Menorah, and 2- "he will make better and light up" the Menorah":

כִּי הִנֵּה אָמְרוּ רַז"ל¹⁵: "אֵף עַל פִּי
שֶׁהָאֵשׁ יוֹרֵד מִן הַשָּׁמַיִם, מִצְוָה
לְהַבִּיא מִן הַהֲדִיּוֹט".

Our Sages have said (Yoma 21b): "Even though there is a fire that descends from Heaven (onto the mizbei'ach (Altar) to consume the offering), it is still a mitzvah for a fire to be made (on the Mizbei'ach) from 'מְאֵד הַדִּיּוֹט'."

פִּירוּשׁ: The deeper meaning of this is as follows:

The fire on the mizbei'ach that consumes the offerings is a metaphor for the love of Hashem in our heart that consumes the animal soul's passions. Just like on the mizbei'ach there were two types of fire, a fire that came from Above, and a fire made by man, so too there are two types of fierly love of Hashem, one that is a gift from Above, and one that comes from man-made effort.

"הֲדִיּוֹט"¹⁶ הוּא הָאֵהָבָה שְׂאָדָם
לוֹקֵחַ מִחֵמַת הָעוֹלָמוֹת מִבְּחִינַת
מַלְכוּתוֹ יִתְבָּרַךְ, שֶׁהוּא מֶלֶךְ גָּדוֹל
וְנוֹרָא עַל כָּל הָעוֹלָמוֹת עֲלִיוֹנִים

The fire that comes from 'מְאֵד הַדִּיּוֹט' represents the love of Hashem that a person awakens in himself coming from a recognition of Hashem's Kingship as it is

¹⁵ (עירוובין סג, א. יומא כא, ב. נג, א. ראה רמב"ם הלכות תמידין ומוספין פרק ב הלכה א. וראה לקוטי תורה שמיני עצרת עט, ב: "בענין מצוה להביא מן ההדיוט, בדבור המתחיל ענין חנוכה בפרשת מקץ, דלשם נתבאר בענין אחר קצת, דהיינו שזהו האהבה שהאדם לוקח מחמת העולמות מבחינת מלכותו יתברך". וראה אור התורה ויקרא עמוד ז).

¹⁶ (הדיוט: בבבויך 167 ליתא).

וּתְחַתּוֹנִים, found in the worlds, that Hashem is a great and awesome King over all worlds Above and below,

וְכָל "צִבָּא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים" (נְחֻמִּיהָ ט, ו), וְ"אֵלֶּף אֲלָפִין [. . .] וְרַבּוֹ רַבְּבָן קִדְמוֹהֵי כו" (דְּנִיאל ז, י), כְּמִבּוֹאֵר בְּגִמְרָא¹⁷ וּבְזוֹהַר בְּבִיאֹר עֲנִין רַבּוּי הָעוֹלָמוֹת וּגְדוּלָתוֹ.

and “the hosts of heaven bow to You” (Ezra 9:6), and “there are thousands and millions, and hundreds of millions of angels that stand before Hashem...” (Daniel 7:10), as it is explained in the Gemara and Zohar how many different types of worlds there are, which bring out Hashem’s greatness.

וְעַל דֶּרֶךְ זֶה תִּקְנוּ חַז"ל¹⁸ לֹאמֹר "בְּרוּךְ שֵׁם כְּבוֹד מְלְכוּתוֹ לְעוֹלָם וָעֶד" לִפְנֵי "וְאַהֲבָתָּה".

In a similar idea, we find that that the Sages instituted to say “Blessed be the name of His Glorious Kingdom” after the first verse of Shema and before the next verse of “-and you should love” Hashem,

Since, by contemplating on Hashem’s ‘glorious kingdom’ in the creation and supervision over millions of worlds and infinite creatures etc. a Jew will then be able to truly experience “-and you should love” Hashem.

כִּי הִנֵּה אָנוּ אוֹמְרִים¹⁹: "יְחִיד, חַי הָעוֹלָמִים מֶלֶךְ. מְשׁוּבַח וּמְפֹאֵר עַד עַד שְׁמוֹ הַגָּדוֹל כּו".

To explain: We say in the daily prayer of Baruch Sheamar: “He (Hashem) is the “יְחִיד-Only One”, He is the Life of all worlds, He is the King; praised and glorified forever and ever

¹⁷ (חֲגִיגָה יב, א).

¹⁸ (פְּסָחִים נו, א. שְׁלַחַן עֲרוּךְ אוֹרַח חַיִּים סִימֵן סא. שְׁלַחַן עֲרוּךְ אֲדָמוֹר הַזֶּקֶן שֵׁם סְעִיף יג).

¹⁹ (בְּרַכּוֹת "בְּרוּךְ שְׁאֵמֵר". רֵאדָה לְקַמֵּן מ, ג).

is His Great Name, blessed are You Hashem, the King who is extolled with praises.”

פִּירוּשׁ: "יְחִיד" הוּא לְמַעַלָּה מִבְּחִינַת "אֶחָד".

The meaning of saying that Hashem is the “Only One” is higher than saying that Hashem is just plain “אֶחָד-One”.

כִּי "אֶחָד" הֵינּוּ כְּמֵאמַר רַ"ל²⁰: "שֶׁהוּא אֶחָד בְּשָׁמַיִם וּבָאָרֶץ וּבְד' רוּחוֹת הָעוֹלָם".

Because the meaning of “אֶחָד-One” is like our Sages say (Brachos 13b): “This means that He is One in the heavens and earth and the four directions.”

The word “אֶחָד-One” is made up of three letters: א, ח, ד which represent that:

Hashem is the א=One ח=Master

in the ח=8, referring to the the 7 heavens and the 1 earth (which together add up to 8)

and over ד=4 directions of north south east west.

Thus, the word “אֶחָד-One” represents how Hashem is the One Master over the heavens and earth.

כִּי כָּל הָעוֹלָמוֹת עֲלִיוֹנִים אֵינָם תּוֹפְסִים מְקוֹם לְהִיּוֹת יֵשׁ וְדָבָר נִפְרָד בְּפָנָיו עֲצָמָם, וְ"כּוֹלָא קַמִּיהּ כְּלָא - וּכְאִין נִגְדוּ - חֲשִׁיבִי"²¹ מִמֶּשׁ, וְ"אִין עוֹד מְלַבְּדוּ" (וְאֶתְחַנֵּן ד, לה);

For even all of the spiritual worlds Above (Heavens) have no significance to have any independent importance at all compared to Hashem, and “Before Him (Hashem) everything is like nothing, and compared to Hashem it is considered like literally non-

²⁰ (בְּרִכּוֹת יג, ב).

²¹ (זְהַר חֶלֶק א יא, ב - עַל פִּי דְנִיָּאל ד, לב).

existent” (See Daniel 4:32 and Zohar I 11b), and **“there is nothing besides for Him,”** (Devarim 4:35).

לְכֵן נִקְרָא "אֶחָד", וְהֵינּוּ
בְשִׁמְעֵרִיכִין אוֹתוֹ נִגְדֵּה עוֹלָמוֹת.

Therefore, Hashem is referred to as “אֶחָד-One” when he is ‘compared’ to the worlds.

Compared to the worlds that Hashem creates we say that He is the One most important and true existence behind all of creation, and the One guiding force and Master of all of creation. Thus, the term “אֶחָד-One” in reference to Hashem is referring to a level where Hashem brings Himself to create and guide worlds; in comparison with the worlds He creates He is the “אֶחָד-One” and only important being.

אָבֵל "יְחִיד" פִּירוּשׁ - הוּא יְחִיד
וּמִיּוֹחַד בְּפָנָי עֲצָמוֹ, וְ"הוּא לְבַדּוֹ
הוּא", וְאֵינוֹ בְּגֵדֵר עוֹלָמוֹת כָּלֵל.

But the term “יְחִיד-the Only One” means that He is alone to Himself, and “He alone is in His own category”, and is not in the same category as the worlds at all.

The way the Hashem is to Himself, before He ‘lowers’ Himself to create worlds, He is not in a category that has anything to do with worlds at all, and thus cannot be compared to them in any way to say that “compared to Him they are like nothing”, since at this level there is no possibility to make any comparison in the first place.

וְ"חַי עוֹלָמִים מֶלֶךְ" פִּירוּשׁ: שְׁכַל
חַיּוֹת עוֹלָמוֹת שְׁמַחֲיָה אֶת כּוֹלָם
וּמַהוּוּהָ אֶת כּוֹלָם, עֲלִיוֹנִים
וְתַחְתּוֹנִים, אֵינוֹ אֶלָּא בְּשִׁבִיל
שֶׁהוּא מֶלֶךְ,

Thus, the meaning of “He is the Life of all the worlds, He is the King” is as follows: All of the life of the worlds with which Hashem gives life and creates everything Above and below, only comes from the level of how Hashem is the “King”;

וְכוֹלָם מְקַבְּלִים חַיּוֹת מִבְּחִינַת
מַלְכוּתוֹ יִתְבָּרַךְ בְּעֵבוֹר הַיּוֹתוֹ מֶלֶךְ

they all receive their life from the level of Hashem’s Kingship, as a result of Him

עליהם. being their “King” that is how they came into existence and live.

וְכֵן מֵה שׁ"מִשׁוּבַח וּמְפֹאָר", דְּהֵינּוּ הַשְּׁבַח מִחֻמַּת שְׁמִשְׁיָגִים גְּדוּלָתוֹ, הוּא "עֲדֵי עַד", כִּי לְגְדוּלָתוֹ אֵין חֶקֶר" (תהלים קמה, ג), וּלְמַעַלָּה יֵשׁ שְׁבַח אַחַר שְׁבַח וְעֵילוּי אַחַר עֵילוּי עַד אֵין קֶץ וְאֵין תְּכֵלִית.

Similarly, the fact that “His Name is praised and glorified”, meaning the praise that comes from the creating beings recognizing Hashem’s greatness, is “forever and ever”, since “there is no limit to His greatness” (Tehilim 145:3), and Above in the spiritual worlds there are infinite levels of praise, one level higher than the next, without end or limitation.

וְהַכֹּל הוּא בְּעִבּוּר "שְׁמוֹ הַגְּדוֹל": כִּי לְהִיּוֹת נִקְרָא שְׁמוֹ וּמַלְכוּתוֹ עֲלֵיהֶם בְּלִבָּד הוּא,

And all of these levels of praise are only for “His Great Name”, meaning they are only from the level of Hashem’s Name and Kingship which extends over them;

וְאֵינוּ יָכוֹל לְנַגּוֹעַ לְבַחֲיַנַּת עֲצֻמוֹתוֹ וּמָהוּתוֹ כֻּלָּל, כִּי "לֵית מַחְשְׁבָה תְּפִיסָא בֵיה כְּלָל"²², שֶׁהוּא יָחִיד וּמְיֻחָד וְ"נִשְׁגָב שְׁמוֹ לְבָדוֹ" (תהלים קמה, יג) כְּדִכְתִּיב (תהלים קמה, יג): "מַלְכוּתְךָ מַלְכוּת כָּל עוֹלָמִים".

however, these praises are not able to be applied to Hashem’s Essence and Being at all, since “no thought can grasp Him at all” (Tikunei Zohar 17a), since He is alone to Himself, and “only His Name is able to be exalted by created beings” (Tehilim 148:13), as it is written: “Only Your Kingship is what creates the Kingdom of all worlds” (Tehilim 145:13).

²² (תקוני זוהר בהקדמה "פְּתַח אֱלֹהֵיו" יז, א).

וזהו "במקום שאַתָּה מוֹצֵא גְדוּלָתוֹ שֶׁמֶ אַתָּה מוֹצֵא עֲנוּתוֹתָו"²³,

This is the meaning of the statement of our Sages (Megilla 31a): "In the place that you think you are finding Hashem's greatness you are really just finding His humility,"

כְּדַכְתִּיב (תהלים קיג, ו): "הַמְשַׁפֵּילִי לְרֵאוֹת בַּשָּׁמַיִם וּבָאָרֶץ", שְׁאַצְלוּ יִתְבַרֵךְ נַחֲשֵׁב זֹאת לְהַשְׁפִּילָה וְלַעֲנוּהָ "לְהַחֲיוֹת רוּחַ שְׁפָלִים" (ישעיה נז, טו).

as it is written: "He lowers Himself to look upon the heaven and earth" (Tehilim 113:6), that from Hashem's perspective He considers this as 'lowering Himself' and 'humility' to "give life to souls of the lowly" (Yeshaya 57:15).

וְכֵן מֵה שְׁכָתוּב "סוּמְךָ נוֹפְלִים, וְרוֹפֵא חוֹלִים"²⁴ וְ"זוֹקֵף כְּפוּפִים" (תהלים קמו, ח),

So too, what is written that Hashem "supports the falling, and heals the sick, and straightens the bent over" (See Shemona Esrai prayer and Tehilim 146:8) come from Hashem's 'humility'.

וְכֵל הַמַּמְלָכָה נִקְרָא בְּשֵׁם אֲרָץ²⁵, לְהֵיוֹת כְּאֲרֶץ הַלְיוֹ הַשְּׁפִלָה²⁶ שִׁירְדָה מִמְקוֹם כְּבוֹדָה לְהֵיוֹת

Also, the whole attribute of Kingship/Malchus is called "the Land", since it descends so far down to the lowest level,

²³ (מְגִילָה לָא, א).

²⁴ (תְּפִלַּת הָעֵמִידָה). Teh.

²⁵ (פִּירוּשׁ: וְלִכְךָ נִקְרָא מֵדַת מַלְכוּת בְּשֵׁם אֲרֶץ, כְּמוֹ שְׁאָמַר בּוֹזְהֵר וַיְחִי וְהָאָרֶץ לְעוֹלָם עוֹמֶדֶת - דָּא שְׂכִינְתָא, בִּי שְׂכִינָה הִיא מֵדַת מַלְכוּת שִׁירְדָה לְהֵיוֹת "חַי הָעוֹלָמִים", כְּנ"ל ד"ה חַי הָעוֹלָמִים" הוּא מְבַחֲנֵת מֶלֶךְ כּו', וַיְרִידָה זֶה הִיא הַשְּׁפִלָה גְדוּלָה לְגַבֵּי מֵהוּתוֹ וְעֲצֻמוֹתוֹ יִתְבַרֵךְ, וְלְגַבֵּי בַחֲיֵינָת מַלְכוּת כְּמוֹ שְׁהֵיטָה כְּלוּלָה בְּמֵהוּתוֹ וְעֲצֻמוֹתוֹ כְּבִיטוּל הָאוֹר בְּהִמְאוֹר, לִכְן נִמְשַׁל לְבַחֲיֵינָת אֲרֶץ, שֶׁהִיא תְּכֵלִית הַשְּׁפִלָה. וְכֵן הוּא בְּפִרְדָּס רִישׁ שַׁעַר כ"ג דְּאֲרֶץ הִיא הַבְּחִינָה הָאֲחֻרוֹנָה שְׁבַמְדַת מַלְכוּתוֹ יִתְבַרֵךְ, דְּהֵינּוּ מֵה שְׁנִמְשָׁכָה לְהֵיוֹת "חַי הָעוֹלָמִים" - אוֹר הַתּוֹרָה חֲנוּכָה תַתְּמָא, ב).

²⁶ (רָאָה לְקוּטֵי תּוֹרָה בְּמִדְבָּר ה, ב. אוֹר הַתּוֹרָה פֶּרֶשֶׁת לָךְ לָךְ תִּשְׁכַּח, א).

"מֶלֶךְ שָׁמוּ נִקְרָא"²⁷ to be like the lowly earth that everyone steps on, since Hashem's attribute of Kingship/Malchus descended from its place of honor (in Atzilus) in order for the "King, his name will called on the subjects".

Malchus/Kingship descends so low as to create and enliven even physical beings that are made from the earth, that is why it is called "the Earth".

וְלָכֵן זֹאת יִבִּין כָּל יַצִּיר בְּשׁוֹמוֹ אֶל לְבוֹ, וְיִרְחִיב דַּעְתּוֹ בְּגִדּוּלְתּוֹ יִתְבַּרֵּךְ וְנִפְלְאוֹת מַעֲשָׂיו בְּרַבּוּי הָעוֹלָמוֹת עַד אֵין חֶקֶר,

Therefore, when any created being will take to heart and think deeply into the greatness of Hashem, and His wondrous acts in the creation of countless worlds,

הֵינָה יִשְׁכִּיל שְׂוֵהוּ עֲנוּתָנוֹתוֹ יִתְבַּרֵּךְ, וְאֵין עֲרוֹךְ אֵלָיו, שְׂאִינוּ בְּגִדְרַ עֲלָמִין כָּלֵל, וְהוּא "הַשְּׂוֵה וּמִשְׂוֵה קִטָּן וְגִדּוּל"²⁸ -

he will realize that this is actually Hashem's humility, since nothing created is comparable to Him at all, and He is not in the same category of existence as all the worlds, and He "is equally exalted above everything, and thereby makes from greatest to smallest seem the same",

מִמִּילָא תִתְלַהֵט וְתִתְלַהֵב נִפְשׁ וְלֵב, לְאוֹר בְּאוֹר הָאֱהָבָה "בְּכָל נִפְשָׁךְ" מִמֶּשׁ, לְצֵאת מִגְדֵר הָעוֹלָמוֹת,

then automatically he will become excited and enflamed with his soul and heart to experience the love of Hashem "נִפְשָׁךְ-with all of your soul" literally, to want to leave

²⁷ (פיוט "אדון עולם").

²⁸ (פיוט ל'מים נוראים "וכל מאמינים").

the limitations of worlds to experience only Hashem,

כְּמוֹ שֶׁכָּתוּב (תְּהִלִּים עג, כה-כו): "מִי לִי בַשָּׁמַיִם, וְעִמָּךְ לֹא חִפְצָתִי בְּאָרֶץ, כָּלָה שְׂאִרֵי וּלְבָבִי".

as it is written (Tehillim 73:25-6): "Who do I have with me in the heavens (besides for Hashem), and besides for You (Hashem) I don't want anything on earth, my flesh and heart yearn (for Hashem)!".

וְזֶהוּ "וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ" (וְאַתְחַנֵּן ו, ה): כִּי אַהֲבָה - מְשַׁרְשׁ "אַבָּה" ²⁹, שֶׁהוּא מְלִשׁוֹן חִפְץ וְרִצּוֹן ³⁰, דִּהְיִינוּ רְעוּתָא-דְלִבָּא שִׁיְהִיָּה "ה' אֱלֹהֶיךָ", וּלְדַבְּקָה בּוֹ מִמֶּשׁ.

This is the meaning of (Devarim 6:5): "And you should love אֱלֹהֶיךָ - Hashem your G-d": the word 'love-אהבה' (which is the root of the word 'and you should love') comes from the word 'אבָּה' which means desire and will; meaning that the person has a strong inner desire that "Hashem-h' אֱלֹהֶיךָ" should be his G-d" by actually connecting to Him.

וְעַל יְדֵי אֲתַעְרוּתָא-דְלִתְמָא זֶה יְחוּל עָלָיו אֹר הָאַהֲבָה מְלַמְעָלָה, לְהַגְדִּיל מְדוּרַת אִשׁ הָאַהֲבָה בְּלִבּוֹ יוֹתֵר מִכְּדֵי כַח אֲנוּשֵׁי וְשִׁרְשׁ נִשְׁמָתוֹ שֶׁהִיא בְּגֵדֵר וּגְבוּל וְנִבְרָא -

And through this 'arousal from below' of the person, this causes that the 'light of this love' should shine into him from Above, which causes to make even greater the intense flaming love of Hashem in his heart, more than he would be

²⁹ (רָאָה סִפֵּר שִׁרְשׁ יֵשַׁע הוּבָא בְּסִפֵּר הַחִקְיָרָה לְהַצְמַח צֶדֶק מֵעֶרְכַת אַהֲב (צד, א). לְקוּטֵי תוֹרָה נִשָּׂא כּו, ב. בְּהַעֲלוֹתָךְ כֵּט, א. בְּלֶק עֵא, ב. מִסְעֵי פַח, ד. וְאַתְחַנֵּן ב, ג. ט, ב. רָאָה כג, ג. שִׁיר הַשִּׁירִים יז, א. לג, ד. מֵאֲמָרֵי אֲדָמוֹר הִזְקֵן תִּקְס"ד עֲמוּד קִצֵּט).

³⁰ ("וְהַכְּוִנָּה שִׁיְהִיָּה רִצּוֹן הָאָדָם וְחִפְצוֹ וּבִקְשָׁתוֹ כְּכֹל לֵב וְנַפְשׁ לְהִיּוֹת גִּילּוּי אֱלֻקוֹתוֹ וְיַחְוּדוֹ יִתְבָּרַךְ בְּעוֹלָם וְנַפְשׁ" - לְקוּטֵי תוֹרָה נִשָּׂא כו, ב).

able to arouse with his own human capacity and more than the ability he receives from the source of his soul, since his soul is also in the category of limited finite creations,

לְקַרְבָּה אֶל ה' מִמֶּשׁ, וּבִיטוּל אֶלָּיו
בְּמִצִּיאוֹת מִמֶּשׁ עַל יְדֵי בְּחִינַת
אֶהֱרִן כִּהְנֵא רַבָּא;

this causes him to literally come close to Hashem, and to surrender his whole ego literally to Hashem; this shine of the 'light of love of Hashem' from Above comes into him through the level of 'Aharon the Kohen Gadol', who represents the unlimited kindness of Hashem higher than Atzilus.

כִּי "וְאֶהְבֶּתָּ" בְּגִמְטְרִיא ב' פְּעָמִים
אִוֵּר.³²

This idea -that there are two levels of love of Hashem- is expressed in the fact that the word "וְאֶהְבֶּתָּ-and you should love (Hashem)" has the same numerical value (gemtria) as two times the word "אִוֵּר-Light".³¹

This is because the "light of the love of Hashem" exists on two levels, the "light of love of Hashem" created and revealed through the person's own effort, and the "light of love of Hashem" that comes from a revelation from Above.

וְנִקְרָאת בְּחִינָה זוֹ "בְּהִטִּיבוֹ" -
שְׂמֵטוֹב וְחֹסֵד עֲלִיוֹן מִשְׁפִּיעַ עַל
רוּחַ שְׂפָלִים, לְהִטִּיב וּלְהַגְדִּיל אֶת

This higher level of love is referred to as "he will 'הִטִּיבוֹ-improve and light up' the

³¹ The word וְאֶהְבֶּתָּ is 400=ת=2=ב=5=ה=1=א=6=ו total: 414, the word אִוֵּר is 200=ר=6=ו=1=א total: 207, thus two times אִוֵּר=207 is וְאֶהְבֶּתָּ=414.

³² (שְׁעַר הַכְּוֹנוֹת בְּוִנַת קְרִיאַת שְׁמַע. פְּרִי עֵץ חַיִּים שְׁעַר הַקְּרִיאַת שְׁמַע פָּרָק כג ו"ה).

הַאֲהָבָה שְׁלֵמָטָה. Menorah”: **From the goodness and kindness of Above, Hashem bestows this love on the ‘humble spirited’, to improve and make greater the love that was aroused by the person from below.**

The word "בְּהֵטִיבוֹ" literally means: ‘when he makes better/improves’; on a simple level this means that in the morning Aharon had to make the menorah better by cleaning it out from the ashes of the burned oil of the previous night before re-lighting it in the morning, thus he had to ‘make the menorah better (and cleaner) and then light it’. On a mystical level the Alter Rebbe is explaining the phrase to mean that ‘Aharon’ -Hashem’s limitless kindness- makes better our ‘menorah’ of love for Hashem by adding an infinitely deeper dimension to it through a revelation from Above.

אך הנה באמת גם אתערוּתא־
דלתתא כנ"ל אשר יחפוץ האדם
לדבקה בו ממש, גם זאת מתת
אלהים היא³³, לא לפי כח נפש
האדם ומזגו ותכונתו.

Now, the truth is that even the ‘arousal from below’ - described above- that a person awakens himself to desire to connect to Hashem Himself, this is ability is also a gift of Hashem, and is not according to the natural ability of the person according to his inborn characteristics.

ונקראת בחינת "ובהעלות אהרן",
שאהרן העליון הוא הנותן כח
בכנסת ישראל לעורר את
האהבה זו.

This level of love of Hashem is referred to as “Aharon will ‘bring up the fire of the lamps’ of the Menorah: Meaning that the level of ‘Aharon’ as it exists above (as Hashem’s Kindness beyond Atzilus), this gives the power to the Jewish People to be able to

³³ (מתת אלהים היא: קהלת ג, יג, ה, יח).

arouse this love for Hashem
(through their effort during prayer).

The word “וּבְהֶעֱלוֹת” literally means: ‘when he will make something go up’ and on a simple level is referring to the flame kindled on the menorah that once lit -even the end of the wick- it will continue to burn and go up by itself, thus Aharon causes the flames to up by themselves. On a mystical level this means that through ‘Aharon’ -Hashem’s limitless kindness- we receive the power to awaken a love for Hashem through our own efforts in prayer, like the flames that continue to go up by themselves.

וְזֶהוּ "בֵּין הָעֶרְבִים", שֶׁהוּא מֵדַת עֶרֶב וְלִילָה וְחֹשֶׁךְ מִצַּד עֲצָמוֹ, שְׂאִין בּוֹ אוֹר.

This is the meaning of saying that “Aharon will ‘הֶעֱלוֹת-bring up the fire of the lamps’ of the Menorah specifically **“in the evening”**: when it is spiritually evening, and night, and dark by itself, that there is no Divine Light.

Meaning, when a person is spiritually dark and doesn’t experience the “light of love” of Hashem, then Hashem gives that person the power to arouse a love for Him, just like Aharon lit the menorah for its flames to go up by themselves.

אָבֶל מֵדַת בּוֹקֵר, שֶׁהוּא מֵדַת אַבְרָהָם אִישׁ הַחֶסֶד, כְּמוֹ שֶׁפָּתוּב (וַיִּרְא יֵט, כו): "וַיִּשְׁכֶם אַבְרָהָם בְּבֹקֵר" - הוּא בְּחֵינַת "בְּהֵיטִיבוֹ"³⁴.

However, when it is spiritually ‘morning’, which corresponds to the the aspect of ‘Avraham’ who represented kindness, as it is written (Bereishis 19:27): **“And Avraham got up early in the morning”**, showing how Avraham-Kindness is connected to ‘morning’-revelation of Divine Light, **then comes the**

³⁴ [בְּדָפוּס זֵיטָאמִיר נױספּ:] (וַעֲיִין מַה שֶׁנִּתְבָּאָר לְקַמּוֹן (לו, א) בְּדַבּוּר הַמִּתְחִיל "רְנִי וְשִׂמְחִי", בְּעֵינֵי "רְנָנָא בְּרַמְשָׁא וְשִׂמְחָה בְּצַפְרָא").

aspect of “he will **הִטִּיבוֹ**-**improve and light up**’ the Menorah”.

This means that when someone has already reached a level of spiritual ‘morning’ and revelation of Hashem and experiences a love of Hashem through his own effort, then Hashem sends a different revelation from Above to ‘improve’ and magnify his existing love. (The revelation that empowers the person to awaken love of Hashem with his own effort is not a ‘revelation’ in a revealed way, it is just giving the potential ability to arouse the love.)

וְהִנֵּה, מִי זֶה הָאָדָם שִׁיגִיעַ עַד
הַלּוֹם, שִׁיגִיעַ אֵלָיו בְּחִינַת אַהֲרֹן
הָעֲלִיּוֹן?

Now, someone can ask himself: Which person is able to reach such a level, that the level of “Aharon” as it exists Above (power to love Hashem) should reach him?

אָךְ הוּא עַל יְדֵי תוֹרָה וּמִצְוֹת. "כִּי
נִרְמָז מִצְוָה", שֶׁהַמִּצְוֹת נִמְשָׁכִין
מִמָּקוֹם גְּבוּהָ מְאֹד נִעְלָה, וּלְפִיכָךְ
אֵין בָּהֶם הַשְׂגָּה כָּלֵל.

The answer is that it is possible for every Jew through the Torah and Mitzvos he performs. This is because “the Mitzvah is like an oil lamp”, meaning that the mitzvos come from a very lofty level - Hashem’s Essential Will- and therefore it is not possible to understand them at all.

כְּמִשְׁלַל הַשֶּׁמֶן הַנִּלְל, שֶׁאֵין נִכְנָסִים
בְּפִנְיָמִיּוֹת נַפְשָׁם, רַק בְּבַחֲיַיִת
מִקִּיף עֲלֵיהֶם מְלֻמְעָלָה.

The analogy for this is the oil of the lamp, as explained above how the oil itself doesn’t directly produce light but it is the ultimate source of all of the light of the fire, therefore the connection to Hashem accomplished through the mitzvos doesn’t inside the person’s soul internally (consciously), rather it

‘encompasses’ the person from ‘above’ (in a hidden manner).

כְּמוֹ שֶׁכָּתוּב (שׁוֹפְטִים יז, טו): "שׁוֹם תִּשִּׂים עָלֶיךָ מֶלֶךְ" - כְּמוֹ מֶלֶךְ הַמּוֹשֵׁל עַל עַמּוֹ, וְהוּא גְבוּהָ עֲלֵיהֶם, וְהֵם עוֹשִׂין רְצוֹנוֹ בְּלִי טַעַם וְדַעַת - "כִּי מִצְוֹת הַמֶּלֶךְ הִיא"³⁵, "וְלֵב מְלָכִים - אֵין חֶקֶר"³⁶ הַהִשְׁגָּה שְׁבַעבּוֹרִם נִצְטוּוּ.

Like it is written (Devarim 17:15): “You should place over yourself a King,” meaning that just like the physical king rules over the people and is exalted above them, and they fulfill his will even if they don’t understand the reason, simply because “it is the command of the king”, and “the heart of kings cannot be fathomed”, meaning the reasoning behind why thy command certain things is beyond our understanding.

So too, Hashem is our King who give us Mitzvos that must be performed regardless of our understanding. In fact, Hashem’s mitzvos are completely beyond understanding entirely.

רַק מִכָּל מְקוֹם הוּא עַל דֶּרֶךְ מִשְׁלָה, כְּאֶדָם שֶׁתּוֹפֵס אֶת הַמֶּלֶךְ בְּאֶחָד מֵאַבְרָיו וּמְמַשִּׁיכוֹ אֵלָיו, הֵנָּה גַם חַיּוֹתוֹ שֶׁבְּקִרְבוֹ נִמְשָׁךְ אַחֲרָיו, כִּי כְּתִיב (שִׁיר הַשִּׁירִים ב, ו): "וַיִּמְיֵנו תַּחְבֵּקֵנִי".

However, even though the mitzvos are beyond understanding, nonetheless they accomplish a connection with Hashem, this is by way of analogy like a person who holds the king by one of his limbs (his hand, for example) and bring him close to himself, by doing so he also draws to himself the life which is inside the king, so too it is written regarding Hashem’s mitzvos

³⁵ (מְלָכִים ב' יח, לו). אֶסְתֵּר ג, ג. נְחֻמְיָה יא, כג. רָאָה זֶהר חֶלֶק ג צו לג, ב בְּרַעֲיָא מְהִימְנָא. קְדוּשִׁים פב, ב. שְׁלַח קעה, ב. תְּקוּנֵי זֶהר בְּהַקְדָּמָה י, ב).

³⁶ (מְשָׁלִי כה, ג).

LESSONS IN TORAH OR

(Shir Hashirim 2:6): “His ‘right hand’ hugs me”:

כִּי הִנֵּה רַמ"ח מְצוֹת עֲשֵׂה הֵם
"רַמ"ח אֲבָרִין דְּמַלְכָּא"³⁷ וְעַל יְדֵי
הַמְשָׁכַת הַמְצוֹת, מִמִּילָא נִמְשָׁךְ
אֲחָרָיו בְּחֵינַת יְחֻדוֹ יִתְבָּרַךְ
בְּעֲצָמוֹ וּבְכַבּוּדוֹ, בְּבַחֲיַנַת יְחֻדוֹ
כַּנ"ל :

Since the 248 Active Mitzvos are called (in the Tikunei Zohar chapter 30): “The 248 ‘limbs’ of the King”, meaning that through the person fulfilling the mitzvos he automatically also draws down the Oneness of Hashem Himself, as this True Oneness is described above in the maamar

Just like someone who hugs his friend (or King) also hugs and connects to the person’s very soul not just his body, even though this connection isn’t based on any understanding, so too when we perform a mitzvah, we connect not just to the mitzvah but to Hashem Himself, in a manner beyond any understanding. This essential connection that is beyond understanding that is accomplished through mitzvos is what gives us the ability to receive the “light of love” in prayer, first through our own efforts, which is then intensified through additional revelation from Above. This process of awakening a love for Hashem is like lighting up the menorah to shine and give off light. However, before the menorah can be lit there first must be oil, which is the mitzvos.

³⁷ (ראַה תְּקוּנַי זְהַר תְּקוּן ל).

LESSONS IN **TORAH OR**

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