
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

תּוֹרַה אֹר

חֲנוּכָה

דְּבוּר הַמִּתְחִיל

עֵינֵי חֲנוּכָה

“Lessons from the Menorah”

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ב"ה

Torah Or

תּוֹרַה אֹר

דְּבוּר הַמִּתְחִיל

עֵינֵי חֲנוּכָה¹

פְּרִשְׁת מִקֶּץ - חֲנוּכָה דָף לֵב, ב - לֵב, ד

“Lessons from the Menorah”

(א) (Part 1)

עֵינֵי חֲנוּכָה: A lesson from Chanuka:

הִנֵּה קָבְעוּ הַנְּס בְּנֵרוֹת, מִה שְׂאִין כֵּן
בְּשֵׁאֵר נְסִים:

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, בִּיציאת־מִצְרַיִם - "וְתֹאכְלוּ
מִצֹּת" (בֹּא יב, יח); בְּפִּוְרִים - "יְמֵי
מִשְׁתֵּה וְשִׂמְחָה" (אֶסְתֵר ט, כב) - כְּנִגּוּד
הַגְּלוּת שֶׁהִיָּה גַם כֵּן גּוֹפְנֵי:

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

¹ (רֵאָה לְעֵיל דְּבוּר הַמִּתְחִיל "בְּכ"ה בְּכֶסֶל"ו] וְשֵׁם: שְׂעָרֵי אוֹרָה בְּתַחֲלָתוֹ. אוֹר הַתּוֹרָה בְּתַחֲלָתוֹ]. - הֵעֵרַת כְּבוֹד קְדוּשַׁת אֲדָמוֹ"ר.

נֹאמֵר שְׁבֵת פְּרִשְׁת מִקֶּץ, חֲנוּכָה, ל' כֶּסֶל, רֹאשׁ חֹדֶשׁ טֵבֵת תַּק"ס - הַנְּחַת הַמַּהְרִי"ל. נוֹסַח אַחֵר, הַנְּחַת כְּבוֹד קְדוּשַׁת אֲדָמוֹ"ר הָאֲמִצְעִי וּמִתְחִיל "כִּי נֵר מִצְוָה" - נִדְפֵס בְּסֵפֶר הַמֵּאֲמָרִים אֲתֵהֱלֶךְ לִיאֲזָנָא עֲמוּד סָג. וְעַם הַגְּהוּת - אוֹר הַתּוֹרָה חֲנוּכָה (בְּרֵאשִׁית כָּרָךְ ז) עֲמוּד תַּתְּמ, ב וְאִילָךְ. נ"ך כָּרָךְ א עֲמוּד תַּקְעוֹ).

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 הַמֶּן - בְּקֶשׁ "לְהִשְׁמִיד כּוֹ וְשִׁלָּם לְבוֹ" (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).

מֵה שְׂאִין כֵּן בְּחֲנוּכָה², 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,

"לְהִשְׁכִּיחֵם תּוֹרָתָךְ, וְלִהְיוּ עֵבְרִים חֹזְקֵי רִצּוֹנְךָ",

like we say in the additional prayers for Chanuka: **“They wanted to cause us to forget Your Torah, and to cause us to transgress the precepts of Your Will.”**

לְפִיכָךְ קִבְּעוּ בְּנֵרוֹת, עַל שֵׁם הַפְּסוּק (מִשְׁלֵי ו, כג): "כִּי נֵר מִצְוָה וְתוֹרָה אֹר, וְדֶרֶךְ חַיִּים תּוֹכַחֹת 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

² [בְּבוּר 167 נוֹסֵף: בְּגִזְתֵי יוֹ].

³ [בְּבוּר 167 נוֹסֵף: שְׁרִצוֹ].

life is achieved through constructive criticism.”

וְלִהְבִּין עֵינֵינוּ פְּסוּק זֶה, וְגַם סִיפָא דְקָרָא דְכְּתִיב: "וְדֶרֶךְ חַיִּים וְגו'", צָרִיךְ בִּיאור אֵיזֶה "דֶּרֶךְ חַיִּים" הוּא מְלַבֵּד הַתּוֹרָה וְהַמִּצְוֹת הָאֲמֹרָה לְמַעַלָּה בְּפֶסוּק?

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?

וְהַעֲנִין, כִּי מֵה שֶׁהַמְשִׁיל הַמִּצְוָה לְנֵר וְהַתּוֹרָה לְאֹרֶךְ, 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 הַשָּׁמֶן, כְּלִשׁוֹן רַז"ל: "נֵר שֶׁל שָׁמֶן"⁵, "נֵר שֶׁל שֵׁעוּה",

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

הֵנָּה אָף עַל פִּי שֶׁהַשָּׁמֶן אֵין בּוֹ אֹרֶךְ מִצֵּד עֲצָמוֹ, וְאֲדַרְבָּה הוּא מְכַבֵּה אֶת אֹרֶךְ הַנּוֹפֵל לְתוֹכּוֹ, מְכַל מְקוֹם, מְמַנּוֹ וְעַל יָדוֹ נִמְשָׁךְ לְהַב שֶׁלֵּהַב הָאֹרֶךְ הַנֶּאֱחָז בְּפִתְיֵלָה בְּמַעַט שָׁמֶן 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

⁴ (וְשִׁיךְ בְּמִיּוֹחַד לְנֵר הַנּוֹכַח - רָאָה פִּירוּשׁ רַש"י דְּבוּר הַמִּתְחִיל "בְּנִים" שְׁבֵת כֵּן, ב: "כִּי נֵר מִצְוָה וְתוֹרָה אֹרֶךְ - עַל יְדֵי נֵר מִצְוָה דְּשֵׁבֵת וְהַנּוֹכַח בָּא אֹרֶךְ דְּתוֹרָה" - מְכַתֵּב כְּבוֹד קְדוּשַׁת אֲדָמוֹר כ"ף כְּסָלוֹ תַשְׁמ"ו).

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

through the small amount of oil that is drawn into the wick;

שהרי בכלות השמן נכבה האור;

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

ככה ממש היא המצוה, הגם שהוא רצון המלך, בלי שום טעם ורעת, ואין בה שום השגה, מכל מקום ממנה ועל ידה נמשך ונתגלה אור החכמה זו תורה שבעל-פה ד"אורייתא מחכמה נפקת"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 Wisdom of the Oral Torah, regarding which it says that “the Torah comes forth from Wisdom” (Zohar II 121a).

והחכמה והבנה בתורה שבעל-פה הוא רק להבין ולהשיג פירוש וטעם המצות, כל מסכת לפי ענינה.

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.

⁶ (זהר חלק ב משפטים קכא, א).

וּבִיאֹר עֲנֵן זֶה דֶּרֶךְ פֶּרֶט בְּעִבּוּדַת ה':

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

הִנֵּה כְּתִיב (שְׁמוֹת ל, זח): "בַּבֹּקֶר בַּבֹּקֶר בְּהִטִּיבוֹ אֶת הַנֵּרוֹת יִקְטִירָנָהּ. וּבַהֲעֵלוֹת אֶהְרֵן אֶת הַנֵּרוֹת בֵּין הָעֶרְבִים יִקְטִירָנָהּ."

It is written: "Every morning when he (the Cohen) will 'הִטִּיבוֹ-improve by lighting up' the lamps of the Menorah he should burn the Ketores (incense), and when Ahraon will 'הֲעֵלוֹת-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.

וּלְהִבִּין לָמָּה גַבִּי בַבּוֹקֶר כְּתִיב "בְּהִטִּיבוֹ" וּבִבִּין הָעֶרְבִים - "בְּהֲעֵלוֹת"?

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

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

הִנֵּה כְּנֶסֶת־יִשְׂרָאֵל, מְקוֹר נְשׁוֹמוֹת־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

⁷ [בְּבוֹר 167 גוֹסֵף: וְכְתִיב].

the prophecy of Zecharya (4:1-6), which is the Haftorah 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
בְּאַחַדוֹת; 1- The Menorah was “**מְקֻשָּׁה-one solid piece**”, since the Jewish People are all collectively one single entity,

וְהָיָא מִתְחַלֶּקֶת לְשִׁבְעָה נְרוֹת, 2- The Menorah **branched out into seven lamps**,

כִּי דְרָךְ פִּרְט יֵשׁ שְׁשִׁים רְבּוּא נְצוּצוֹת
בְּלָלִים, שְׁכָל נִיצוּץ מִתְחַלֵּק לְשְׁשִׁים
רְבּוּא נְצוּצוֹת פִּרְטוֹת כְּמִבּוֹאָר
בְּתַנְיָא,⁹ 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
שְׂיָרְדוּ אֲבוֹתֵינוּ 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 [בְּתַנְיָא פֶּרֶק לו'. בַּבּוֹר 167: בְּלִקוּטֵי אֲמָרִים].

LESSONS IN TORAH OR

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:

דְּהִנָּה אֶהְרֵן שׁוֹשְׁבֵינָא דְמִטְרוּנִיתָא¹⁰
הוא אֶהְרֵן כְּהֵן לְאֵל עֲלִיּוֹן¹¹, מִשְׁבְּעָה
רוּעִים¹² הַמְפְרִנְסִים וּמְשִׁיעִים
אֱלֵהוֹתוֹ יִתְבָּרַךְ בְּכִנְסַת־יִשְׂרָאֵל,

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 is one of the seven “Shepherds” of the Jewish People that nourish us spiritually and give over

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

¹¹ (כתו 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 הוא מו' רוּעִים, דְבִסוּפָה (נב, ב) לא נזכר.

כְּהֵנְזִכָר לְעֵיל הוּא בְּעוֹד מְקוּמוֹת בְּתוֹרָה אֹר – כְּמַצוּיִין בְּמִפְתַּח.

וְהַמְקוֹר עַל זֶה יֵשׁ לומר בְּשֵׁנִים:

(א) בזהר חדש (בסופו. תיקונים קד, א): קם רעיא מהימנא על רגלוי ואמר, רעין קדישין, אבריהם יצחק ויעקב ואדם קדמאה ואהרן ורוד ושלמה. ועל פי זה מתורץ גם כן: (1) בתורה אור (פב, א) – דאֶבְרָהם הוא הרועה הראשון ובסופה – אָדָם הָרֵאשׁוֹן. (2) בתורה אור (לג, ג) משמע דגם יצחק בכלל הרועים.

(ב) בזהר חלק ב (כו, ב): "הוא (לשון יחיד) אֶהְרֵן וּמִשָּׁה – לְאֶכְלָא דָא בְּדָא". להעיר מתענית ט, א. ויש לומר דלכן בהנ"ל לא נמנה רק אחד מהם – העיקרי באותו ענין. וקל להבין.

והנה עוד יש להקשות בזה, והוא העיקר. בתורה אור ולקוטי תורה מפרש ענין זה רועים שמשפיעים אלקותו לכנסת ישראל כו – ואינו מוכן 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 – דבסופה הוא לפי פירוש הא'. ובוהר חדש על פי פירוש הב'. ולולא דמסתפינא הייתי אומר לבדוק בדפוסים הראשונים של הזהר חדש אולי צריך להיות במקום אָדָם הָרֵאשׁוֹן – יוֹסֵף. ועל דרך האושפיזין דחג הסוכות.

אָבֵל עוֹמֵד לְגַדּוּר בִּיאֹר זֶה מֵה שְׁבִתוֹרָה אֹר (לג, ד) ובספר המצות להצמח צדק מצות חנוכה מעתיק מסופה הנ"ל ומפרש ענין הרועים כנ"ל. אָבֵל יְעוֹזֵן שָׁם שְׁמֵבִיא מֵהו' רוּעִים רַק אֶבְרָהִם יְעַקֵּב מִשָּׁה. וְעֲדִיין צָרִיךְ עֵינָן. וְאִין כָּאֵן מְקוּמוֹ).

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.

שִׂיאֵירוּ בְּאוֹר הָאֱהָבָה לְהִתְלַהֵט
אֵלָיו יִתְבַּרַךְ בְּכָלוֹת הַנֶּפֶשׁ, כְּשֶׁלֶּהֶבֶת
הָעוֹלָה מֵאֵלֶיהָ¹³,

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,

וְלִקְיִים מִצְוֹת "וְאָהַבְתָּ" שֶׁמְקַבְּלִים
עֲלֵיהֶם בְּקְרִיאַת־שְׁמַע,

thereby fulfilling the mitzvah of loving Hashem that we accept when we say Shema every day.

שִׁיחֶיהָ כִּךְ בְּאֶמֶת לְאֶמֶתוֹ 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 the heart of each and every Jew.**

שֶׁהָאָדָם מִצַּד עֲצֻמוֹ, מֵאֲחֵר שֶׁהוּא
מְגוּשָׁם וּמְלוּבָשׁ בְּעֵנִינִים גְּשָׁמִיִּים, לֹא
הָיָה יָכוֹל לִוְלֵי הַקְּדוּשׁ בְּרוּךְ־הוּא
עוֹזְרוֹ¹⁴, וְהַעֲזָר הוּא אֱהָבָה 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

¹³ (שְׁלֵהֶבֶת הַעוֹלָה מֵאֵלֶיהָ לְשׁוֹן הַגְּמָרָא שְׁבֵת בֵּא, א. רָאָה תְּנִינָא פְּרַק מַג).

¹⁴ ("יִצְרוּ שָׁל אָדָם מִתְּהַבֵּר עֲלָיו בְּכָל יוֹם . . וְאִלְמָלָא הַקְּדוּשׁ בְּרוּךְ־הוּא עוֹזְרוֹ אֵין יָכוֹל לוֹ". שְׁבֵת ל,

that draws the person towards Him, and this power comes to us through Aharon.

(ב) Part 2

וזהו בחינות "בהעלות" ו"בהטיבו":

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”:

כי הנה אָמְרוּ רַז"ל¹⁵: "אף על פי שְהָאֵשׁ יוֹרֵד מִן הַשָּׁמַיִם, מִצְוָה לְהַבִּיאַ מִן הַהַדְיוּט".

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 ‘man-made effort’.”

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 on that comes from man-made effort.

"הַדְיוּט"¹⁶ הוא הַאֱהָבָה שְאֵדָם לִוְקַח מִחַמַּת הָעוֹלָמוֹת מִבְּחִינַת מְלָכוּתוֹ

The fire that comes from ‘man-made effort’ represents the love of Hashem that a person

¹⁵ (עירו בין 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, ולשם נתבאר בענין אחר קצת, דהיינו שזהו האהבה שהאדם לוקח מחמת העולמות מבחינת מלכותו יתברך". וראה אור התורה ויקרא עמוד ז).

¹⁶ (הדיוט: בבורך 167 ליתא).

יִתְבַּרְךָ, שֶׁהוּא מֶלֶךְ גָּדוֹל וְנוֹרָא עַל כָּל
הָעוֹלָמוֹת עֲלִיוֹנִים וְתַתְּחוֹנִים,

awakens in himself coming from
a recognition of Hashem's
Kingship as it is found in the
worlds, that Hashem is a great
and awesome King over all
worlds Above and below,

וְכָל "צְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים"
(נחמיה ט, ו), וְ"אֵלֶּף אֲלָפִין [] וְרַבּוֹ
רַבָּן קְדָמוֹהֵי כו" (דניאל ז, י), כְּמִבּוֹאֵר
בְּגִמְרָא¹⁷ וּבְזוֹהַר בְּבִיאֹר עֲנִין רַבּוּי
הָעוֹלָמוֹת וְגִדּוּלָתוֹ.

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 חַו"ל¹⁸ לומר "בְּרוּךְ
שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד" לִפְנֵי
"וְאַהֲבָתְךָ".

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 "וְאַהֲבָתְךָ-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 "וְאַהֲבָתְךָ-and you should love" Hashem.

כִּי הִנֵּה אָנוּ אוֹמְרִים¹⁹: "יְחִיד, חַי
הָעוֹלָמִים מֶלֶךְ. מְשׁוּבָח וּמְפֹאָר עַד
עַד שְׁמוֹ הַגָּדוֹל כו".

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 is
His Great Name, blessed are You

¹⁷ (חגיגה יב, א).

¹⁸ (פסחים נו, א). שְׁלַחַן עֲרוּךְ אוֹרַח חַיִּים סִימָן סא. שְׁלַחַן עֲרוּךְ אֲדָמו"ר הַזֶּקֶן שֵׁם סְעִיף יג).

¹⁹ (ברכות "בְּרוּךְ שְׁאֵמַר". רֵאזָה לְקַמֵּן מ, ג).

LESSONS IN TORAH OR

Hashem, the King who is extolled with praises.”

פירוּשׁ: "יְחִיד" הוא לְמַעַלָּה מִבְּחִינַת "אֶחָד".

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

כִּי "אֶחָד" הֵינּוּ כְּמֵאמַר רַז"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 אלוּ=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 מִלְּבָדוּ" (וְאֶתְחַנְּנָה, 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-existent” (See Daniel 4:32 and Zohar I 11b), and “there is nothing besides for Him,” (Devarim 4:35).

²⁰ (בְּרַכּוֹת יג, ב).

²¹ (זֹהַר חֻלְק א יא, ב - עַל פִּי דְנִיָּאל ד, לב).

לְכֵן נִקְרָא "אֶחָד", וְהֵינּוּ כְשֶׁמְעַרְיָכִין
אוֹתוֹ נֶגְדַּת הָעוֹלָמוֹת.

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.

אָבֶל "יְחִיד" פִּירוּשׁ - הוּא יְחִיד
וּמְיֻחָד בְּפָנֵי עֲצָמוֹ, וְ"הוּא לְבָדוֹ
הוּא", וְאֵינוֹ בְּגֵדֵר הָעוֹלָמוֹת כְּלָל.

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 הָעוֹלָמִים מִלְּךָ" פִּירוּשׁ: שְׁכַל
חַיּוֹת הָעוֹלָמוֹת שֶׁמְחִיָּה אֶת כּוֹלָם
וּמְהִיָּוָה אֶת כּוֹלָם, עֲלִיוֹנִים
וּתְחִתּוֹנִים, אֵינוֹ אֶלָּא בְּשֶׁבִיל 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 הֵיחִיּוֹתוֹ מֶלֶךְ
עֲלֵיהֶם.

they all receive their life from the level of Hashem's Kingship, as a result of Him being their "King" that is how they came into existence and live.

וְכֵן מֵה שֶׁ"מְשׁוּבָּח וּמְפֹאָר", דִּהְיִינוּ
הַשְּׁבַח מְחֻמַּת שְׁמֵשׁוּיָגִים גְּדוּלָתוֹ,
הוּא "עֲדֵי עַד", כִּי "לְגְדוּלָתוֹ אֵין חֶקֶר"

Similarly, the fact that "His Name is praised and glorified", meaning the praise that comes

(תהלים קמה, ג), ולמעלה יש שבח אחר
שבח ועילוי אחר עילוי עד אין קץ
ואין תכלית.

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.

והכל הוא בעבור "שמו הגדול": כי
להיות נקרא שמו ומלכותו עליהם
בלבד הוא,

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;

ואינו יכול לנגוע לבחינת עצמותו
ומהותו כלל, כי "לית מחשבה
תפיסא ביה כלל"²², שהוא יחיד
ומיוחד ו"נשגב שמו לבדו" (תהלים
קמה, יג) כדכתיב (תהלים קמה, יג):
"מלכותך מלכות כל עולמים".

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).

וזהו "במקום שאתה מוצא גדולתו
שם אתה מוצא ענותותו"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,"

כדכתיב (תהלים קיג, ו): "המשפילי
לראות בשמים ובארץ", שאצלו

as it is written: "He lowers
Himself to look upon the heaven

²² (תקוני זוהר בהקדמה "פתח אליהו" יז, א).

²³ (מגילה לא, א).

יִתְבַּרַךְ נִחְשָׁב זֹאת לְהִשְׁפֹּלָה וְלַעֲנוּה
 "לְהַחֲיוֹת רוּחַ שְׁפָלִים" (יִשְׁעִיָּה נו, טו).

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 שֶׁכָּתוּב "סוּמְךָ נוֹפְלִים,
 וְרוּפֵא חוֹלִים"²⁴ וְ"זוֹקֵף כְּפוּפִים"
 (תְּהִלִּים 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’.

וְכֹל הַמַּמְלָכָה נִקְרָא בְּשֵׁם אֶרֶץ²⁵,
 לְהִיּוֹת כְּאֶרֶץ הַלְּזוּ הַשְׁפֹּלָה²⁶ שִׁירְדָה
 מִמְּקוֹם כְּבוֹדָה לְהִיּוֹת "מֶלֶךְ שְׁמו
 נִקְרָא"²⁷.

Also, the whole attribute of Kingship/Malchus is called “the Land”, since it descends so far down to the lowest level, 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 יַעֲרֵר בְּשׂוּמוֹ אֶל
 Therefore, when any created being will take to heart and

²⁴ (תְּפִלַּת הַעֲמִידָה). Teh.

²⁵ (פִּירוּשׁ: וְלָכֵן נִקְרָא מַדַּת מַלְכוּת בְּשֵׁם אֶרֶץ, כְּמוֹ שֶׁאָמַר בְּזוֹהַר וַיְחִי "וְהָאֶרֶץ לְעוֹלָם עוֹמְדַת - דָּא שְׂכִינְתָא", כִּי שְׂכִינָהּ הִיא מַדַּת מַלְכוּת שִׁירְדָה לְהִיּוֹת "חַי הָעוֹלָמִים", כְּנִל ד"חַי הָעוֹלָמִים" הוּא מִבְּחִינַת מֶלֶךְ כּו', וַיְרִידָהּ זֶה הִיא הַשְׁפֹּלָה גְדוֹלָה לְגַבֵּי מְהוּתוֹ וְעֲצֻמוֹתוֹ יִתְבַּרַךְ, וְלִגְבֵי בְּחִינַת מַלְכוּת כְּמוֹ שֶׁהִיְתָה כְּלוּלָה בְּמְהוּתוֹ וְעֲצֻמוֹתוֹ כְּבִיטוּל הָאוֹר בְּהַמְאֹר, לָכֵן נִמְשַׁל לְבְּחִינַת אֶרֶץ, שֶׁהִיא תְּכֵלִית הַהִשְׁפֹּלָה. וְכֵן הוּא בְּפִרְדֵּס רִישׁ שַׁעַר כ"ג דְּאֶרֶץ הִיא הַבְּחִינָה הָאֲחֵרוֹנָה שֶׁבְּמַדַּת מַלְכוּתוֹ יִתְבַּרַךְ, דִּהְיִינוּ מֵה שֶׁנִּמְשַׁכָּה לְהִיּוֹת "חַי הָעוֹלָמִים". - אֹר הַתּוֹרָה חֲנוּכָה תַתְּמָא. ב.)

²⁶ (רֵאָה לְקוּטֵי תוֹרָה בְּמִדְבָּר הַ, ב. אֹר הַתּוֹרָה פֶּרֶשֶׁת לָךְ לָךְ תִּשְׁכַּח, א.)

²⁷ (פִּיּוּט "אֶרֶץ עוֹלָם").

לבו, ויִרְחִיב דַעְתּוֹ בְּגִדּוֹלְתּוֹ יִתְבַּרֵּךְ
וּנְפִלְאוֹת מַעֲשָׂיו בְּרַבּוּי הָעוֹלָמוֹת עַד
אֵין חֶקֶר,

think deeply into the greatness
of Hashem, and His wondrous
acts in the creation of countless
worlds,

הִנֵּה יִשְׁכִּיל שְׂוֵהוּ עֲנוּתָנוֹתוֹ יִתְבַּרֵּךְ,
וְאֵין עֲרוֹךְ אֵלָיו, שְׂאִינוּ בְּגִדְר עֲלָמִין
בְּלָל, וְהוּא "הַשְׂוֵה וּמְשׁוֹה קָטָן
וְגִדּוֹל"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 תַתְּלֵהֵט וְתַתְּלֵהֵב נַפְשׁ וְלֵב,
לְאֹר בְּאֹר הָאֵהָבָה "בְּכָל נַפְשֶׁךָ"
מִמֶּשׁ, לְצִאת מְגִדְר הָעוֹלָמוֹת,

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

כְּמוֹ שְׂכֵתוֹב (תְּהִלִּים עג. כה-כו): "מִי לִי
בְּשָׁמַיִם, וְעִמָּךְ לֹא חִפְצֵתִי בְּאָרֶץ,
כָּלָה שְׂאֲרֵי 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 "וְאֵהָבֵת אֵת ה' אֱלֹהֶיךָ" (וְאֵתְחַנְּנוּ,
ה): כִּי אֵהָבָה - מִשְׁרָשׁ "אָבָה"²⁹,
שֶׁהוּא מִלְשׁוֹן חִפְץ וְרִצּוֹן³⁰, דְּהֵיִינוּ

This is the meaning of (Devarim
6:5): "And you should
love Hashem your

²⁸ (פִּיּוּט לְיָמִים נוֹרְאִים "וְכָל מֵאֲמִינִים").

²⁹ (רֵאָה סִפֵּר שְׂרָשׁ יִשַׁע הוּבָא בְּסִפֵּר הַחֲקִירָה לְהַצְמַח צֶדֶק מִעֲרַכַת אַהֵב (צד, א). לְקוּטֵי תוֹרָה נִשְׂא
כו, ב. בְּהַעֲלוֹתוֹךְ כֵּט, א. בְּלֶק עֵא, ב. מִסְעֵי פֹחַ, ד. וְאֵתְחַנְּנוּ ב, ג. ט, ב. רֵאָה כג, ג. שִׁיר הַשִּׁירִים יז, א.
לג, ד. מֵאֲמִירֵי אֲדָמוֹ"ר הִזְקֵן תִּקְס"ד עֲמוּד קֶצֶט).

³⁰ ("וְהִכּוֹנְנָה שְׂיֵהִיָּה רִצּוֹן הָאָדָם וְחִפְצוֹ וּבִקְשָׁתוֹ בְּכָל לֵב וְנַפְשׁ לְהִיּוֹת גִּלּוּי אֱלֻקוֹתוֹ וְיַחְדּוֹ יִתְבַּרֵּךְ")

רְעוּתָא־דְּלִבָּא שִׁיחִיה "ה' אֱלֹהֶיךָ",
וּלְדַבְּקָהּ בּוֹ מִמֶּשׁ.

G-d": the word 'אֱהָבָה-love' (which is the root of the word 'וְאָהַבְתָּ-and you should love') comes from the word 'אָבָה' which means desire and will; meaning that the person has a strong inner desire that "ה' אֱלֹהֶיךָ-Hashem should be his G-d" by actually connecting to Him.

וְעַל יְדֵי אֲתַעְרוּתָא־דְּלִתָּא זֶה יַחֲלוּ
עָלָיו אֹרֵי הָאֱהָבָה מִלְּמַעְלָה, לְהַגְדִּיל
מְדוּרַת אִשׁ הָאֱהָבָה בְּלִבּוֹ יוֹתֵר מִכְדֵּי
כַּח אֲנוּשֵׁי וְשֵׁרֵשׁ נִשְׁמָתוֹ שֶׁיֵּא בְּגֵדֵר
וְגָבּוּל 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 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,

לְקַרְבָּהּ אֶל ה' מִמֶּשׁ, וּבִיטוּל אֵלָיו
בְּמִצִּיאוֹת מִמֶּשׁ עַל יְדֵי בְּחִינַת אֶהְרֹן
כְּהֵנָּא 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 "וְאָהַבְתָּ" בְּגַמְטְרִיא ב' פְּעָמִים

This idea -that there are two levels of love of Hashem- **is expressed in the fact that the word**

LESSONS IN TORAH OR

אור³² “and you should love (Hashem)” has the same numerical value (gematria) as two times the word “אור-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.

וְנִקְרָאתָ בְּחִינָה זוֹ "בְּהִטִּיבוֹ"
שְׂמֵטוֹב וְחֹסֵד עֲלִיּוֹן מְשַׁפֵּיעַ עַל רוּחַ
שְׁפָלִים, לְהִטִּיב וּלְהַגְדִּיל אֶת הָאֱהָבָה
שְׁלֵמָה.

This higher level of love is referred to as “he will ‘הִטִּיבוֹ-improve and light up’ the 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 "בְּהִטִּיבוֹ" 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.

אֲךָ הִנֵּה בְּאֵמֶת גַּם אֶתְעֲרוֹתָא
דְּלִתְתָא כְּנִ"ל אֲשֶׁר יִחְפוֹץ הָאָדָם
לְדַבְּקָה בּוֹ מִמֶּשׁ, גַּם זֹאת מֵתַת
אֱלֹהִים הִיא³³, לֹא לְפִי כַח נִפְשׁ הָאָדָם
וּמְזוּגוֹ וְתִכּוֹנְתּוֹ.

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

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

³² (שֶׁעַר הַכְּפוֹנוֹת כְּפוֹנֵת קְרִיאַת שְׁמַע. פְּרִי עֵץ חַיִּים שֶׁעַר הַקְּרִיאַת שְׁמַע פָּרָק כג וְכ"ה).

³³ (מִתַּת אֱלֹהִים הִיא: לְקִהְלָתָּ, יג. ה, יח).

of the person according to his inborn characteristics.

וְנִקְרָאתָ בְּחֵינֵת "וּבְהַעֲלוֹת אֶהְרֵן",
שֶׁאֶהְרֵן הָעֲלִיּוֹן הוּא הַנוֹתֵן כֹּחַ
בְּכִנְסוֹת־יִשְׂרָאֵל לְעוֹרֵר אֶת הָאֵהָבָה
זוּ.

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

The word "וּבְהַעֲלוֹת" 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 עֶצְמוֹ, שֶׁאֵין בוֹ
אוֹר.

This is the meaning of saying that "Aharon will 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.

אֲבָל מֵדַת בּוֹקֵר, שֶׁהוּא מֵדַת אַבְרָהָם
אִישׁ הַחֶסֶד, כְּמוֹ שְׁכַתּוֹב (וַיֵּרָא יט, כו):
"וַיִּשְׁכַּם אַבְרָהָם בְּבֹקֵר" - הוּא בְּחֵינֵת

However, when it is spiritually 'morning', which corresponds to the the aspect of 'Avraham' who represented kindness, as it is written (Bereishis 19:27):

“בְּהֵטִיבוֹ”³⁴ “And Avraham got up early in the morning”, showing how Avraham-Kindness is connected to ‘morning’-revelation of Divine Light, **then comes the aspect of “he will 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 שֶׁיִּגְיעַ עַד הַלּוֹם,
שֶׁיִּגְיעַ 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?

אֶךָ הוּא עַל יְדֵי תוֹרָה וּמִצְוֹת. "כִּי נִרְמָז
מִצְוָה", שֶׁהַמִּצְוֹת נִמְשָׁכִין מִמָּקוֹם
גְּבוּהָ מְאֹד נֶעְלָה, 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.

כְּמִשַׁל הַשֶּׁמֶן הַנִּל, שֶׁאֵין נִכְנָסִים
בְּפִנְיָמִיּוֹת נַפְשָׁם, רַק בְּבַחֲיַנַת מִקִּיף
עֲלֵיהֶם מִלְמַעְלָה.

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

³⁴ [בְּרַפּוּס זִיטָאמִיר נּוּסֶף:] [וְעֵינֵי מַה שֶׁנִּתְבָּאָר לְקַמּוֹן (לו, א) בְּדַבּוּר הַמִּתְחִיל “רְנִי וְשִׂמְחִי”, בְּעִנְיַן “רְנָא בְּרַמְשָׁא וְשִׂמְחָה בְּצַפְרָא”].

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 תָּשִׂים עָלֶיךָ מֶלֶךְ" - כְּמוֹ מֶלֶךְ הַמוֹשֵׁל עַל עַמּוֹ, וְהוּא גְבוּהָ עֲלֵיהֶם, וְהֵם עוֹשִׂין רְצוֹנוֹ בְּלִי טַעַם וְדַעַת - "כִּי מִצְוֹת הַמֶּלֶךְ הֵיא" ³⁵, "וְלֵב מְלָכִים - אֵין חִקְרָ" ³⁶ הַהִשְׁגָּה שֶׁבְּעִבּוּרָם 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 peopled 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 מְשָׁל, כְּאָדָם שֶׁתּוֹפֵס אֶת הַמֶּלֶךְ בְּאֶחָד מֵאַבְרָיו וּמְמַשִּׁיכוֹ אֵלָיו, הֵנָּה גַם חַיּוֹתוֹ שֶׁבְּקִרְבוֹ נִמְשָׁךְ אַחֲרָיו, כִּף כְּתִיב (שִׁיר הַשִּׁירִים ב, ו): "וַיִּמְיֵנו תַּחֲבֹקֵנִי".

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

³⁵ (מְלָכִים ב' יח, לו). אֶסְתֵּר ג, ג. נְחֻמְיָה יא, כג. רָאָה זֶהר חֲלָק ג צו לג, ב בְּרַעֲיָא מְהִימְנָא. קוֹדוּשִׁים פב, ב. שְׁלַח קַעָה, ב. תְּקוּיָה זֶהר בְּהַקְדָּמָה י, ב).

³⁶ (מִשְׁלֵי כה, ג).

is written regarding Hashem's mitzvos (Shir Hashirim 2:6): **“His ‘right hand’ hugs me”:**

כִּי הִנֵּה רַמ"ח מְצוֹת עֲשֵׂה הֵם "רַמ"ח
 אֲבָרִין דְּמַלְכָּא"³⁷ וְעַל יְדֵי הַמְּשַׁכֵּת
 הַמְּצוֹת, מִמֵּילָא נִמְשָׁךְ אַחֲרָיו בְּחִינַת
 יְחֻדוֹ יִתְבָּרַךְ בְּעֲצָמוֹ וּבְכַבּוּדוֹ,
 בְּבְחִינַת יְחֻדוֹ כֵּן"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(ראה תקוני זהר תקון ל).

לעילוי נשמת הרה"ת ר' חיים שניאור זלמן יהודה ז"ל בן
יבלחט"א ר' אהרן לייב שיחי

לזכות כל ילדי החסידים שיתנו חסידישע נחת לכ"ק
אדמו"ר ולהוריהם שיחיו

ולזכות יוסף יצחק בן בילא איטא ולאה בת חנה דבורה
רייזל וכל יוצאי חלציהם שיחיו, שיזכו ללמוד חסידות
ולילך בדרכי החסידות, ויפוצו מעיינות אור החסידות

לזכות חיזוק ההתקשרות

לכ"ק אדמו"ר נשיא דורנו

שרצונו הק' שכל אחד ואחת ילמדו תורה אור ולקוטי תורה
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