
LESSONS IN LIKUTAY TORAH

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

לְקוּטֵי תוֹרָה
פְּרִשֵׁת בְּהַעֲלוֹתְךָ
ד"ה וְזֶה מַעֲשֵׂה הַמְּנוֹרָה

“Making Ourselves into a Menorah”

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Likutay Torah English translation project:

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

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. Hebrew end quotes of passages that are not in the original text of Likutay Torah are in a different font. (Original text ⚡, end quote added by translator ⚡)

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 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

לקוטי תורה

דבור המתחיל וזה מעשה המנורה¹

פרשת בהעלותך דף לב עמוד ד'

“Making Ourselves into a Menorah”

In the beginning of the Parsha, Hashem describes the making of the Menorah in the Mishkan. The Alter Rebbe learns that the Menorah is a metaphor for the Jewish People, especially during the time of Exile, and learns out lessons is our service of Hashem by “making ourselves into a Menorah” similar to how the Menorah was made in the Mishkan:

“וזה מעשה המנורה, מקשה זָהָב. עַד יִרְכָּה, עַד פְּרָחָה מְקֻשָּׁה הוּא כְּמִרְאָה אֲשֶׁר הָרָאָה יְהוָה אֶת מֹשֶׁה כִּן עָשָׂה אֶת הַמְּנֹרָה.” (פְּרָשַׁתְנוּ ח, ד):

“And this is how the Menorah was made, [one solid] piece of gold was beaten [into this shape]. [All of its components,] including its base and its [ornamental] flower designs were [made from one piece of gold] beaten [into the shape of a Menorah.]” (Bamidbar 8:4)

הנה מנורה נקראת כנסת ישראל² - שהיא קדושת כלל

Now, the Menorah is also a reference to the level of Malchus of Atzilus called “Knesses Yisrael”³, which is

¹ (נאמר בשבת פרשת בהעלותך, י"ט סיון תקנ"ה, בסעודה שלישית, בביקור בעיירה לאדי כשדר בעיירה לאזני).

² (ראה ילקוט שמעוני צפניה, רמז תקסז. תורה אור מקץ לב, ב).

³ The term "Knesses Yisrael"- the “gathering of Yisrael (the Jewish People)”, is a reference to the spiritual source of the entire Jewish People on the level of Malchus of Atzilus. On that level all the Jewish souls are united with each other and their connection to Hashem is fully revealed.

נִשְׁמוֹת יִשְׂרָאֵל the collective holiness of the
of all the Jewish souls. This is

בְּמִבּוֹאֵר בְּמִנּוֹרַת זְכַרְיָה׃ This concept is expressed in
the prophecy of Zecharya
where he has a vision of a
Menorah (in the Haftora of this
week's Parsha, Zecharya 4:1-6):

”וַיָּשָׁב הַמַּלְאָךְ הַדֹּבֵר בִּי וַיַּעֲרִינִי כְּאִישׁ
אֲשֶׁר יַעֲוֹר מִשְׁנָתוֹ׃ וַיֹּאמֶר אֵלַי מָה אַתָּה
רֹאֶה וָאָמַר רְאִיתִי וְהִנֵּה מִנּוֹרַת זָהָב כְּלָה
וְגִלְגָּה עַל רֹאשָׁהּ וְשִׁבְעָה נִרְתִּיָּה עָלֶיהָ
שִׁבְעָה וְשִׁבְעָה מוֹצְקוֹת לְנֵרוֹת אֲשֶׁר עַל
רֹאשָׁהּ׃ וּשְׁנַיִם זֵיתִים עָלֶיהָ אֶחָד מִיְּמִין
הַגִּלְגָּה וְאֶחָד עַל שְׂמֹאלָהּ׃ וָאָעַן וָאָמַר אֶל
הַמַּלְאָךְ הַדֹּבֵר בִּי לֵאמֹר מָה אֵלֶּה אֲדֹנָי׃

“And the angel who was speaking to me before returned to me and woke me up like one who wakes up from sleep. And he said to me: “What do you see?” I said: “I see a Menorah of pure gold, with a bowl of oil above it, with seven lamps on it, with seven small pipes carrying oil to each lamp on its top. There are two olive trees next to it, one to the right of the bowl of oil and one to its left.”⁵

This is in contrast to how the souls of the Jewish People exist on the various spiritual levels of Beria, Yetzira, and Asiya, where there is various degrees of disconnect between the souls with each other and with their source in Hashem. See Tanya chapter 2 at length for a similar explanation of how Jewish souls exist in the world of Atzilus. [In Tanya chapter 2, however, the explanation is in connection with the way that Jewish souls exist in Chochma of Atzilus, however a similar situation exists in Malchus of Atzilus (Knesses Yisrael), just on a somewhat lower level of Divine revelation.]

⁴ (זְכַרְיָה ד, א-ו) (הַפְּטָרַת פְּרָשְׁתָּנוּ)

⁵ The following is a picture giving an idea of what the vision was of: A Menorah with a large bowl of oil suspended above it, with 49 small pipes flowing from the bowl into the lamps of the Menorah, 7 small pipes to each lamp of the Menorah. In addition, there were two olive trees next to the bowl of oil, one on the right and one on the left:

And I lifted up my voice and I said to the angel who was speaking to me saying: “What are these, my master?”

וַיַּעַן הַמַּלְאָךְ הַדֹּבֵר בִּי, וַיֹּאמֶר אֵלַי:
הֲלוֹא יָדַעְתָּ מָה הֵמָּה אֱלֹהִים? וַאֲמַר:
לֹא אָדָנִי. וַיַּעַן וַיֹּאמֶר אֵלַי לֵאמֹר, זֶה
דִּבֶּר ה' אֶל זְרֻבָבֶל לֵאמֹר: לֹא בְחֵיל וְלֹא
בְכַח, כִּי אִם בְּרוּחֵי אֱמֶר ה' צְבָאוֹת.

And the angel who was speaking to me [before] asked me: “**Do you know what these are?**” And I said: “No, my master.” **And he lifted up his voice** and he said to me saying: “**This** [vision of the Menorah] **is the** [representation of the] **word of Hashem** to Zerubavel⁶ saying: “Not with with an army or physical strength [will you succeed in building the Beis Hamikdash], but with my Spirit [that will convince the king to personally support it’s construction], says Hashem.”



⁶ Zerubavel was another name for Nechemya ben Chachalya, a great Jewish sage who was an officer in the court of Koresh king of the Persians. He was instrumental in the rebuilding of the Second Beis Hamikdash and Yerushalayim.

הַמְנוּרָה הִיא "דְּבַר ה'" - הוּא
 אֲשֶׁר "בְּדִבְרֵי ה' שָׁמַיִם נִעְשׂוּ"
 (תהילים לג, ו), הַמְחִיָּה כָּל
 הָעוֹלָמוֹת.

The Menorah [in this vision] is referred to as “the Word of Hashem”. This also refers to what it says in Tehilim (33:6): “With the Word of Hashem the heavens were created,” which is the level of Malchus of Atzilus, which is Hashem’s revelation that gives life to all the worlds.⁷

שֶׁהִיא כְּנֶסֶת-יִשְׂרָאֵל - עַל שֵׁם
 שֶׁמְכַנְסֶת בְּתוֹכָהּ בְּחִינַת אֱלֹהוֹת
 הַנִּקְרָא 'יִשְׂרָאֵל' - 'סוֹבֵב כָּל
 עֲלָמֵינִי', כְּמוֹ שֶׁכָּתוּב (וישלח לג, כ):
 "וַיִּקְרָא לּוֹ אֵל אֱלֹהֵי יִשְׂרָאֵל".

This level also corresponds to ‘Knesses Yisrael’ (gathering of Yisrael), which is called by this name because it ‘gathers’ inside itself the revelation of Hashem which is called ‘Yisrael’, which is the level of Ze’eir Anpin that ‘Surrounds (transcends) all the created worlds’, as it is written (Bereshis 33:20): “And he (Yaakov) called Him (Hashem), G-d, who is the G-d of Yisrael”.

We see that Hashem associated His Name with Yisrael (G-d of Yisrael), and this is a reference to the revelation of Hashem called ‘Ze’eir Anpin’, which is the set of emotional attributes of Atzilus. These “surround” all worlds in the same way that a person’s speech and action are motivated by his emotions, thus the emotions ‘encompass’ his speech and actions. This is in contrast to Malchus of Atzilus, which is the creative power that is directly involved in

⁷ Malchus of Atzilus has two aspects, the “outer” aspect is how is is Hashem’s “speech” that creates all the worlds, and its “inner” aspect is how it contains all the Jewish souls.

creating all the worlds, like a person's speech and actions that expresses the person's intellect and emotions.⁸

This is why Malchus is called Knesses Yisrael, since it 'contains' in itself all the revelation of Hashem from the level of Ze'eir Anpin and uses that to create the worlds, just like a person's speech and actions contain in them all the emotions and feelings that motivated them in the first place.

וְהִיא בּוֹלֶלֶת כָּל הַנְּשָׁמוֹת,
מְגִדּוּלֵי הַצְּדִיקִים וְעַד פְּחוּתֵי
עָרָה.

This level (of Malchus of Atzilus) includes in itself all the Jewish souls, from the greatest of the righteous until the lowest of spiritual stature.

וְעַל כֵּן כָּתִיב (זְכַרְיָה שָׁם): "אֵל
זְרוּבָבֶל" -

Therefore it is written (in Zecharya quoted above): "This is the Word of Hashem to Zerubavel", since the message of Hashem expressed in the vision of the Menorah is not only to the person Zerubavel, Nechemya who helped build the Second Beis Hamikdash, who was called זְרוּבָבֶל-זְרוּעַ בְּבָבֶל - Planted in Bavel (exile), but also to every Jew in Exile who is confused,

אָדָם הַמְּבוֹלָבֵל, טוֹב עִם רָע,
"זְרוּעַ אָדָם וְזָרַע בְּהֶמָּה" (יִרְמְיָהּ לֵא,

זְרוּבָבֶל- זְרוּעַ הַמְּבוֹלָבֵל -
a confused person, mixed up between good and bad,

⁸ However, specifically the emotions are more closely invested in the person's thought, speech, and deed, more than the intellect, which is more removed from expression. This is why Ze'eir Anpin, the 'emotions' of Atzilus 'encompass' the creation of worlds, whereas Chochma and Bina are a step removed from direct interaction of worlds, even from 'encompassing' them.

referred to in Yirmiya (31:26) as “**Children of men** (human moral tendencies) **and children of animals** (animalistic tendencies),”

שׁ"מִשִּׁים עֲצָמוּ כְּבַהֲמָה"⁹,
שׁ"מִהֶלֶךְ אַחַר שִׁיחָה נְאֻה"¹⁰.

meaning that he makes himself like an animal, that he follows his natural desires in going after idle chatter or more coarse desires.¹¹

וְעַל זֶה אָמַר הַכָּתוּב: "זוֹה
מַעֲשֵׂה הַמְּנוֹרָה" - מִי שְׂרוּצָה
לְצֵאת מִבְּחִינַת רַע, וְלַעֲשׂוֹת
עֲצָמוּ "מְנוֹרָה" יַעֲשֶׂה כְּסֹדֶר
הַזֶּה:

Regarding this person the verse says: “**And this is how the Menorah was made**” meaning that someone who wants leave his unholy tendencies and make himself into a “**Menorah**” (something that shines Divine Light), he should fulfill the following process (hinted to in the continuation of the verse):

"מְקֻשָּׁה": שְׁמֵתַחֲלָה הָיָה כֶּכֶר
עֲגוּל, וּפִירֵשׁ רִשׁ"י: "עֲשֵׂת שֶׁל
כֶּכֶר זָהָב הַיְתָה, וּמְקִישׁ בְּקוֹרְנָס

First stage of the process: he should be “**beaten**”: **The Menorah started out as a round solid block of gold, like Rashi explains: “It was a**

⁹ (ראה בכורות מד, ב. וברש"י ובתוספות).

¹⁰ (בְּבֹא בְתָרְא עַח, ב ורש"י: "עיר סיחן (במדבר כא, כו) - אם משים אדם עצמו בעיר זה שמהלך אחר סיחה נאה מה כתיב אחריו? 'כי אש יצאה מחשבון וגו' (שם, כח) תצא אש ממחשבין ותאכל את שאינן מחשבין. 'אכלה ער מואב' (שם) זה המהלך אחר יצרו בעיר זה [שמתפתה ביצרו ובדברי האפיקורסים ואינו מושל ביצרו] שמהלך אחר סיחה נאה").

¹¹ The passage שׁ"מִהֶלֶךְ אַחַר שִׁיחָה נְאֻה" can be translated as referring to idle chatter, שִׁיחָה meaning speech, or like the meaning in the original context of this passage, describing a donkey that likes to go after a female donkey which is called a שִׁיחָה. Thus, this phrase has a double implication.

לְפֶשֶׁט אֲבָרִיָּהּ."

solid block of gold, and the craftsman would strike it with a hammer to shape it properly into branches and other components, but it was not made from separate pieces welded together."

וְעַל יְדֵי הַכֹּאֵת הַקּוֹרֵנֶס יוֹרֵד זָהָב
עֲלִיּוֹן לְמַטָּה וְתַחְתּוֹן עוֹלָה
לְמַעְלָה, עַד שֶׁנִּתְעָרַב כָּל הַזָּהָב
וּמִתְבַּטֵּל מִצּוֹרְתָהּ הָרֵאשׁוֹן.

Through the blows of the hammer the gold at the top of the block of gold would be shifted down to the bottom, and the gold at the bottom would be shifted to the top, until all the parts of the gold were mixed together, and it lost its original shape, and gained a new shape of a Menorah.

כֵּן יַעֲשֶׂה הָאָדָם בְּעֶצְמוֹ - לְשִׁבֵר
הַמְדוּת שִׁיתְבַּטְלוּ מִצּוֹרְתָם,
כְּמֵאֲמַר¹²: "בִּטֵּל רְצוֹנְךָ מִפְּנֵי
רְצוֹנוֹ",

This is what a person should do to himself: He should break his natural tendencies until they lose their original form, like it says (Avos 2:4): "Nullify your will before His (Hashem's) Will,"

וּמָה שֶׁלִּמְעַלָּה יִהְיֶה לְמַטָּה
וְיִתְעָרַב. וְדִי לְמִבֵּין.

and what he originally put as his top priority (his physical desires and needs) he should put at the bottom of the priority list (and put fulfilling Hashem's Will as the top priority), and then he will come to the proper balance, this is something you can

¹²(אבות ב, ד).

figure out in own personal life.

וְאַחֲרֵי זֶה אָמַר הַפְּתוּב "זָהָב" -
יָבוֹא לְבַחֲיַנֵּת זָהָב שֶׁהוּא יִרְאֶה:

Second stage of the process: **After this the verse says that the Menorah was made of "gold", meaning that he should come to the spiritual level corresponding to gold, which is the fear of Hashem.**

כִּי כֶסֶף הוּא אֶהְבָּה, מְלֻשׁוֹן
"נִבְכְּסָפָה" (תהלים פד, ג), שְׂבוֹסֶף
לְדַבֵּק בְּשִׁרְשׁוֹ, "לֵאמֹר בְּאוֹר
הַחַיִּים" (איוב לג, ל). וְזֶהוּ נִקְרָא
'אֶהְבָּה מְסוּתֶרֶת' שִׁישׁ תַּמִּיד
בְּלֵב כָּל אִישׁ יִשְׂרָאֵל. כְּמוֹ שֶׁנִּתְבָּאָר
בְּמִקוֹם אַחֵר;

Silver spiritually corresponds to love of Hashem, as in the wording of the verse (Tehilim 84:3) "My soul yearned for Hashem," (the word נִבְכְּסָפָה-yearning sharing the same letters as כֶּסֶף-silver) that his soul yearns to attach to its source, (Iyov 33:30): "To be illuminated with the Light of Life." This is called 'the hidden love' for Hashem that exists constantly in the heart of every Jew. (As is explained elsewhere.)

וְזָהָב נִקְרָא יִרְאֶה - "מִצְפּוֹן זָהָב
יֵאָתֶר עַל אֱלוֹ-הֶּ נוֹרָא הוּד:" (איוב לו,
כב).

And gold spiritually corresponds to fear of Hashem, like it says (Iyov 37:22) "Gold is hidden away for those that bring themselves to serve Hashem, and put their faith upon G-d who is awesome and majestic." (See commentary of Rashi on this verse.)

We see that the verse connects the creation of gold to the awesomeness of Hashem, which brings to a fear of Hashem.

וְלִזְהָ צָרִיךְ הַתְּבוּנָנוֹת בְּגִדּוּלַת
אֵין-סוֹף בְּרוּךְ-הוּא, אֵיךְ הוּא
'מִמְלֵא כָּל עֲלָמִין', וְ"כּוֹלֵא קַמִּיָּה
כֵּלָא חָשִׁיב",

This (attaining fear of Hashem) **requires reflection upon the greatness of Hashem who is Infinite, how He 'fills (permeates) all worlds' and 'compared to Him everything is like totally unimportant'.**

יִירָא וַיִּתְבוּשֶׁשׁ מִגְּדוּלַת אֵין-סוֹף
בְּרוּךְ-הוּא.

When he thinks about this, **he will have awe and shame before the greatness of Hashem who is Infinite.**

וְעַל כֵּן תִּקְנּוּ לָנוּ אֲנָשֵׁי כְּנֶסֶת
הַגְּדוּלָּה הַתְּפִלָּה עִם פְּסוּקֵי
דְּזִמְרָה.

It is for this purpose that the Men of Great Assembly¹³ established the order of the prayers together with the 'Pesukei Dezimra-Verses of Praise' that we say at the beginning of the prayers.

וּמִדְּאוּרֵייתָא אֵין צָרִיךְ כִּי אָם
קְרִיאַת-שְׁמַע וּמַעַט תְּפִלָּה.

According to the minimal requirement of the Torah a person only needs to say the Shema and some personal requests,

כְּמוֹ בְּמִקְדָּשׁ-רֵאשׁוֹן, שְׁלֵא הָיוּ
מִתְּפַלְּלִין, לְפִי שְׁהָיָה שְׁכֻלָּם
בְּהִיר בְּשַׁחֲקִים¹⁴ כָּל הַיּוֹם,

like in the time of the first Beis Hamikdash, that they did not recite all the prayers that we do, because their

¹³ The greatest of the Sages at the beginning of the Second Beis Hamikdash.

¹⁴ (עַל פִּי אִיּוֹב לז, כא: "רָאוּ אֹר בְּהִיר הוּא בְּשַׁחֲקִים").

לראות ולהבין פלאות אין-סוף
ברוך-הוא.

mind was clear as the heavens all day long, to be able to see intellectually and understand about the wondrous truth of the Infinite Hashem.

אבל אנשי כנסת הגדולה
בתחלת בית-שני, ראו שנתמעט
השכליים, ונתקרבו הלבבות אל
החומר לראות הגשם לבד,

But the Men of the Great Assembly (who lived in the time of the beginning of the Second Beis Hamikdash) saw that people's intellectual powers decreased, and their hearts became more bound up with physicality, to only be aware of the physical existence,

על כן תקנו להם התפלה
וברכותיה, שכולה ספורי שבחי
אלהים פעמים הרבה - שיגיע
למדת יראה.

therefore, they established the order of the prayers and blessings, all of which are recounting the praises of Hashem many times over, until a person will come to fear Hashem.

וזהו "רפידתו זהב"¹⁵ (שיר השירים ג,
ו): כמו המסדר המטה, מסדר
ומניח כל דבר ודבר בפני עצמו
על מקומו -

This is similar to what it says in the verse (Shir Hashirim 3:10): "His (Hashem's) 'beddings' are arranged with gold," meaning, that just like someone who arranges a bed puts everything in the correct place;

¹⁵ (רפידתו - המצעות. מצודת דוד).

בֵּן הַמְסֻדָּר שְׁבַחֵי אֱלֹהִים נוֹתֵן
מְקוֹם לְכֹל דְּבַר ה', שְׁפָרָא
לְכַבוֹדוֹ, לְמִצּוֹא גְדוּלָתוֹ.

so too, someone who arranges his praises of Hashem properly, has a place for everything that Hashem created for His glory, to find something in it that will tell him about Hashem's greatness.

This is the idea of Pesukei Dezimra, to reflect on everything that Hashem created with wisdom and majesty, and see Hashem's greatness in every detail of the multitude of creation.

Saying that the praises of Hashem, which is compared to arranging a bed, is connected to the idea of 'gold', since praising Hashem brings fear of Hashem, associated with gold. This is why "His 'bed' (prayers) are arranged with 'gold' (fear of Hashem)."

וַיֵּשׁ שְׁבַעָה מֵיַיִן דְּהָבָא בְּדִיקָנָא¹⁶.

It says in the Zohar **there are seven shades of gold color** in King David's beard, signifying that he possessed seven qualities of the fear of Hashem (gold).

דְּהֵנָּה דְּדוֹד הוּא רְגַל רְבִיעִי
לְמַרְכָּבָה¹⁷, בְּחִינַת אֱלֹהוֹת

Since King David was the **'fourth leg of the Chariot'**¹⁸,

¹⁶ (תיקוני זוהר תיקונא שבעין, דף קכג, ב: דוד, שבעה מיני דהבא [זהב] הוה בשערוי. וראה גם זוהר חלק ב עג, א. חלק ג פד, א).

¹⁷ (זוהר חלק א רמח, ב. זוהר חלק ג רטב, ב).

¹⁸ The "Chariot" מרכבה are the main attributes of Atzilus that Hashem interacts with the world with, Kindness, Severity, Mercy, and Kingship, the way they are manifest in this world in four people that represented these attributes: Avraham represented Kindness, Yitzchak represented Severity, Yaakov represented Mercy, and King David represented Kingship. They are called a "Chariot" since they totally nullified their ego to Hashem to become a vessel for His revelation, just like a chariot is totally nullified to its rider with no ego of its own.

הַנִּקְרָא (תְּהִלִּים קמ"ה, יג): "מַלְכוּתְךָ
מַלְכוּת כָּל עוֹלָמִים". וְדִיקְנָא
נִקְרָא הַמְּשָׁכָה מֵהַשֶּׁכֶל, וַיֵּשׁ
שִׁבְעָה מֵיְנֵי שְׂכָלִים - בְּבַחֲיַנְתָּ
דְּיֹד הַנ"ל - שְׂיִכּוּל לְבָא לְבַחֲיַנְתָּ
זָהָב, שֶׁהִיא יִרְאָה.

which is the aspect of Hashem's revelation called (Tehilim 145:13): "Your Kingship is the Kingdom of all worlds." The 'beard' signifies drawing down from the intellect, so seven colors of the 'beard' signify seven aspects of intellect that King David had, with which he was able to come to 'gold', meaning the fear of Hashem.

וְזֵהוּ שִׁבְעָה קָנִים הַיּוֹצְאִים מִן
הַמְּנוֹרָה,

These seven types of understanding that bring to the fear of Hashem correspond to the seven branches of the Menorah (which was made of gold).

וְהֵם ז' יְמֵי הַבְּנִין.

They also correspond to the seven attributes that Hashem uses to create the world.¹⁹

וְכָל אֶחָד כָּלּוּל מִיּו"ד - הֵם
"שִׁבְעִים נֶפֶשׁ" שֶׁל יַעֲקֹב.²⁰ וַיֵּשׁ
שִׁבְעִים שָׂרָשִׁים בְּנִשְׁמוֹת
יִשְׂרָאֵל, וְכָל אֶחָד מִיִּשְׂרָאֵל אַחֲזוּ
בְּאֶחָד מֵהֶע' שָׂרָשִׁים הַכָּלּוּלִים

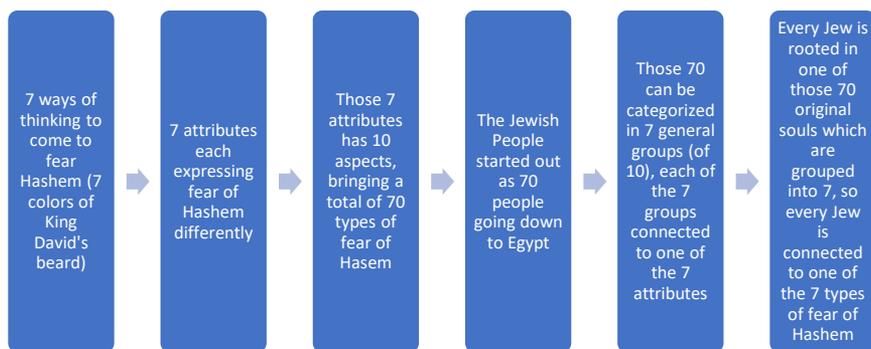
When these seven attributes are divided into ten each, we come out with seventy, corresponding the "seventy souls" of Yaakov our forefather's family who went

¹⁹ The seven attributes are: חסד-גבורה-תפארת-נצח-הוד-יסוד-מלכות Kindness-Severity-Mercy-Victory-Submission-Connection-Kingship. The maamar seems to be saying the seven aspects of intellect that produce fear of Hashem also correspond to these seven attributes, producing a fear of Hashem in a way of Kindness, a fear of Hashem in a way of Severity and so on.

²⁰ (שְׁמוֹת א, ה).

מז', ויכול לבוא לבחינת זָהָב על ידי אָחַד מִז' בְּחִינּוֹת, לֵהִיּוֹת "רְפִידָתוֹ זָהָב",

into Egypt. These seventy souls are the soul-roots of all the Jewish souls, and every Jew is rooted in one of those seventy souls which are categorized into 7 groups (of 10), and therefore every Jew is able to come to the level of 'gold' (fear of Hashem) through one of the seven types of understanding of Hashem, so that his praises of Hashem should be properly arranged.



וַיִּתְּלֶהָב בְּהִתְגַּלּוֹת לְבוֹ "רִשְׁפֵי אֵשׁ" - שֶׁהוּא חֵם וְיָבֵשׁ. אָבֵל אֶהְבָּה הַנִּלְאֵי אֵינוֹ מוֹשֵׁג בְּלִי בְּחִינַת מַיִם - קָר וְלֹחַ. :

This understanding will then bring him to a fiery flaming feeling of fear and love for Hashem, the nature of fire being "hot and dry". However, the type of love of Hashem mentioned above (like silver) cannot be attained without the aspect of "water" which is "cold and wet".

The reflection on the greatness of Hashem in Pesukei Dezimra, which can be done in seven different types of contemplation, produces a fiery feeling for Hashem. The nature of fire is “hot and dry”, the heat takes away the moisture and causes it to break apart. The opposite is true of water which is “cold and wet”, that causes things to stick together (like flour sticking together to make a dough). These two tendencies are expressed in different aspects of the intellect and their results in our feelings:

Bina-Logic likes to take an idea and dissect it, to take it apart and see how each aspect is different. When a person thinks in detail about the greatness of Hashem expressed in each specific creation, he becomes awestruck. This produces two feelings: An awe and shame that I am in the presence of the great Hashem who is creating me now, and a fiery excitement to want to leave the limitations of the world and connect to Hashem who is so great.

Chochma-Imagination/Insight likes to put things together and see the entire picture. The G-dly soul sees the truth of Hashem’s Oneness in the subconscious level of Chochma, and it because it is essentially connected to Hashem it wants reconnect with Hashem constantly stronger. This is called love like water, since water represents connection and enjoyment and this corresponds to how the Divine soul reconnects to Hashem through revealing the natural love and fear of Hashem.

These two types of fear and love, like gold and fire or like silver and water, are represented in two models of fear and love:

- 1- When someone goes to greet a great Tzadik (or a real king) he is first overwhelmed with a great feeling of awe and shame in the presence of such an exalted person. The more he gains awe and respect for him the more he also develops a love and desire to have a connection to him. His love is a result of his awe and respect. This is like the way we come to fear and love Hashem as our Creator and King: The more we reflect on His greatness in the creation of the world and ourselves the more we come to have an awe and respect for Him, and together with that also a love and yearning to connect to such an awesome Creator. This is fear and love

like fire, since fire is about nullifying the original form of something, so too, this love is about changing our perspective on the world and seeing how it is really nullified to Hashem.

- 2- A son has a natural love for his father and wants to build up and maintain that connection. Included in that love is a fear, the fear of separation from his father and hurting that connection. Similarly, the Divine soul has a natural connection to Hashem and therefore has an essential love to connect to Hashem. This love includes a fear, a fear of separation from Hashem by going against His will. This is love like water, since water causes things to come together as one entity, so too this love of Hashem is about becoming reunited with Hashem to be like one entity, as it were.

"עַד יִרְכָּה עַד פְּרָחָה": "יִרְכָּה"
הִיא רֶגֶל הַתְּחִתּוֹן, וְ"פְרָחָה" הֵם
הַפְּרָחִים עֲלִיוֹנִים - כּוֹלָה כְּאַחַת
נִקְרָא "מְנוֹרָה":

Third stage of the process: The verse says "**including its יִרְכָּה -base and its פְּרָחָה-flower designs** it was all from one piece of gold." Its 'base' included the feet at the bottom, and its 'flowers' were the flower designs at the top of the Menorah, yet the entire thing from top to bottom were equally called as one 'the Menorah'.

בֵּין גְּדוּלֵי צְדִיקִים הַנִּקְרָאִים
"פְּרָחָה" עַל שֵׁם שְׂתוּרְתָם
וְתַפְלָתָם "פְּרָחָה לְעֵלְא" עַל יְדֵי
"דְּחִילוֹ וְרַחֲמֵימוֹ", שֶׁהֵם "גְּדַפִּין
לְפְרָחָה", כַּמְבוֹאֵר בְּזוֹהַר
הַקְדוּשׁ²¹; וְאַפִּילוֹ הַ"יִּרְךָ" הוּא

This signifies that all the Jewish People, whether the great Tzadikim -who are called "פְּרָחָה" because their Torah study and prayers "פְּרָחָה-fly up to Heaven" (the word for פְּרָחָה-flower and for פְּרָחָה-flying has the

²¹(תקוני זוהר, תקון ו).

בְּאֵמֶת מְנוֹרָה. same letters) through their love and fear of Hashem which are like spiritual wings for the Torah and prayer, as explained in the Zohar- together with the simple Jews who are called “the base” of the Menorah, are in truth all together one single “Menorah”.

רק שִׁיְהִיו "זָהָב טָהוֹר" - בְּלִי סִיג, כְּמוֹ שְׁכָתוֹב בַּפָּסוּק (תְּרוּמָה כה, לו) אַחַר "מִקְשָׁה אַחַת" - "זָהָב טָהוֹר".

However, this connection between all Jews is only revealed when they are “pure gold”, without impurities, like the verse (in Shemos 25:36) mentions after saying that it must be “one solid piece”, it adds that it must be “pure gold”.

כִּי הַזָּהָב אִם יֵשׁ בוֹ סִיג מִמִּין אַחַר נִשְׁתַּנָּה מְרֵאִיתָהּ לְיִרְקוֹן,²² בֵּן עַל יְדֵי הָרַע נִשְׁתַּנָּה. וְ"סִימָן לְעֵבִירָה - הַדְּרוֹקוֹן"²³. וְצָרִיךְ לִהְיוֹת "סוֹר מֵרַע" לְגַמְרֵי.

When gold has another type of material mixed in with it changes its appearance to green. So too, when a person sins it changes a person's appearance, like we find that “a sign that someone committed a certain sin is a disease that his skin turns a greenish color”. Therefore, one must “turn from bad”

²² (ראה תורת חיים בראשית לט, ג. הנסמן באור התורה ויקרא כרך ג בסופו במראי מקומות עמוד 37).

²³ ("סימן לעבירה - הדרוקון". פניהן של עוברי עבירה מוריקין. שבת לג, א. יבמות ס, ב ורש"י. ובמסכת ברכות כה, א מפרש: ירקון - חולי ששמו גלניצ"ה [ילוניציא"ה: צהבת]).

וְהֵינּוּ לְהֵאֲמִין בְּבוֹקֶר, "חֲדָשִׁים
 לְבִקְרִים"²⁴, שֶׁהַיּוֹם נִתְחַדָּשׁ
 הָעוֹלָם מִחֲדָשׁ, כְּמֵאֲמַר²⁵:
 "הַמְּחַדָּשׁ בְּטוֹבוֹ בְּכָל יוֹם תְּמִיד
 מַעֲשֵׂה בְרֵאשִׁית", שֶׁמֶמֶשׁ נִבְרָא
 מֵאִין לִישׁ, וְהוּא - גַּם בֵּן הַיּוֹם
 נּוֹצֵר כְּמוֹ אָדָם הָרֵאשׁוֹן,

בְּוֹדָאֵי יִירָא וַיְבוֹשׁ מִלְמַרְוֹת עֵינָי
 כְּבוֹדוֹ, וְלֹא יִרְצֶה בְּעוֹלָם הָאֵין.

גַּם בְּחֹשׁ הָרְאוֹת אָנוּ רוֹאִים
 בְּכָל יוֹם "מַעֲשֵׂה בְרֵאשִׁית":
 בְּתַחֲלָה חֹשֶׁךְ הַלַּיְלָה, וְאַחַר כֵּן
 (בְּרֵאשִׁית א, ג): "יְהִי אוֹר" הִשְׁמַשׁ -

completely to remain part of
 the pure gold Menorah.

To help a person do this: He should remind himself every morning that he believes that he is created every morning as new, and that this day the world was just created as new, like we say in the daily prayer: "He renews in His goodness every day constantly the work of creation," and that the world was literally created today as something from nothing, and this person also was just created today like Adam the first man on the day he was created.

When he thinks about this, he will certainly have awe of Hashem and be embarrassed to rebel against Hashem who is watching him, and he will not have such a desire for the world that has no intrinsic existence.

Besides for reminding ourselves of our belief and understanding of Hashem's constant creation of us, **we can also see with our eyes that**

²⁴ ("חֲדָשִׁים לְבִקְרִים רַבָּה אֲמוּנָתְךָ". אֵיכָה ג, כג).

²⁵ (בְּרֵכֶת "יוֹצֵר אוֹר").

ליום. every day Hashem re-creates the world: In the beginning of the night there is darkness and afterwards in the morning the sun comes out to provide light.

וְזֶהוּ "בְּכָל יוֹם אֲבָרְכֶךָ" (תהלים קמה, ב) - בְּמָה שְׁאֲנִי רוֹאֶה שֶׁ"גּוֹלָל אוֹר וְכוּ, וְחֹשֶׁךְ מִפְּנֵי אוֹר"²⁶ הַיּוֹם, בְּזֶה אֲנִי מְכִיר לְבָרְכֶךָ.

This is the meaning of (Tehilim 145:2) "every day I will bless you," the fact that I see that You take away light of day every night and take away darkness in place of light every morning, with this I recognize to bless you.

וְאֵל יֹאמֶר הָאָדָם, שְׁנִמְנַע אֶצְלוֹ לְפָרֵד מֵהָרַע וְהַתְּאוּוֹת - שְׁנִשְׁתַּרְשׁ בְּאִיסוֹר, עַל זֶה אָנוּ אוֹמְרִים בַּתְּפִלָּה:²⁷ "אָמַת מִמִּצְרַיִם גָּאֵלְתָּנוּ ה' אֱלֹהֵינוּ" -

A person shouldn't think that it's impossible to separate himself from bad things and physical desires, because he is so rooted in the unholy things; regarding this we say in the prayers: "It is true that You Hashem our G-d have redeemed us from מצרים-Egypt."

"מִצְרַיִם" נִקְרָא "עֲרוֹת הָאָרֶץ"²⁸, הַיֵּינוּ, הַדִּיבּוּק בַּתְּאוּוֹת בְּמַחְשְׁבֹתוֹ, וְהָרַע מְקִיפוֹ, שְׁאִינוּ יְכוּלִים לְצֵאת וּלְהִסִּיחַ דַּעְתּוֹ מֵהֶם - זֶהוּ בְּחִינַת "מִצְרַיִם", שְׁאִינוּ

מצרים-Egypt is described in the verse (Bereishis 42:9) as "the shameful land", representing someone whose thoughts are caught up in inappropriate desires, and these unholy desires

²⁶ (ברכת קריאת שמע של ערבית: "גולל אור מפני חשך, וחשך מפני אור").

²⁷ (ברכת אמת ויציב).

²⁸ (מקץ מב, ט. שם, יב. וראה קהלת רבה א, על פסוק (ד) "והארץ לעולם עמדת").

יכול לברוח משם כי אם ברצון
ה',

encompasses him to the point that he feels that he can't distract his attention from them, this is the idea of **מצרים-limitations** (the word for Egypt also meaning limitations) that he feels unable to escape from without Hashem helping him.

וזהו "נשים משלו בנו" (ישעיה ג, יב)
- "נשים" - לשון רבים, בין
בהיתר בין באיסור,

This is expressed in the verse (Yeshaya 3:12): There are men who say to Hashem that **"women have ruled over us"** in our thoughts, **not only thoughts of our own wives, but also other thoughts**, so please help us Hashem!

אז הקדוש ברוך הוא מוציא
ממצרים. כי מאין יבוא איש
הישראלי לבחינת "מצרים" -
"שנקראו בנים למקום"²⁹,
שטבעם "לעשות רצון אביהם
שבשמים!"

Then Hashem takes this person out of this 'limitation'. Since: Where did it come to a Jew this type of 'limitation', the Jewish people are called children of Hashem, and their nature is to fulfill the Will of their Father in Heaven, so how did they get this unholy desire in the first place?!

אבל הוא מאתו יתברך, שנתן
היצר הרע, (במאמר (מיכה ד, ו):
"אשר הרעותי וגו'"), כמו שהיה

But this was also caused by Hashem, since He gave us a Yetzer Hara-Evil Inclination, (like it says (Micha 4:6) **"That I (Hashem) have**

²⁹(אבות ג, יד).

גלות מצרים על ידי גלגל;
ש"גלגל הקדוש ברוך הוא עם
אבותינו עד שהביאם וכו'".³⁰

ועל כן כתיב (ירמיה ב, כא) "ואנכי
נטעתיו שורק, כולה זרע
אמת"³¹;

אפילו כשהאדם נופל למטה
חס ושלום לתאוות, בחינת
"שורק" - בעקמימות,

אף על פי כן "כולה זרע אמת"
ויכול להשתנות, ויכול לעשות
מזה סגול - "סגולה מכל
העמים" (יתרו יט, ה. ועוד).

caused them to have bad,"),
just like the original exiled to
Egypt was caused by
Hashem, that "Hashem
caused a series of events to
happen until he brought
them to Egypt."

Therefore, it is written
(Yirmiya 2:21): "And I
planted you as my שורק-
vine, all of them are children
of truth."

Meaning, that even if G-d
forbid someone falls into
unholy desires, represented
by the vowel שורק- three dots

going down  (the word
שורק is the same letters as the
word for vine-שורק),
meaning that he goes
crooked into unholy desires,

nonetheless he is still from
"all of them are children of
truth", and he can change
that crookedness around and
make it into a "treasure"
and show how we are the
"treasured people form
among all the nations"

³⁰ (ראה שבת י, ב. מגילה טז, ב: "נתגלגל הדבר וירדו אבותינו למצרים". וראה זהר: וישב קצא, ב. מקץ קצר, ב - קצה, א).

³¹ (ראה זהר וירא קי, א).

represented by the vowel

סגול-treasure 

The vowel סגול (which means treasure) is the same three dots, but rearranged from going down three time to going down and returning back up, representing how the soul comes down and returns up with a deeper connection to Hashem as a member of the treasured people.

וְכֵן הָיָה בְּמִצְרַיִם, שֶׁאָמַר
הַקְּדוֹשׁ בְּרוּךְ־הוּא (וַיֵּגֶשׁ מו, ד)
"אֲנֹכִי אֵרָד עִמָּךְ מִצְרַיִמָּה, וְאֲנֹכִי
אֶעֱלֶךָ גַּם עֲלֶיהָ":

This is what happened in Egypt, Hashem told the Jewish People (Bershis 46:4): "I will go down with you to Egypt, and I will bring you up, to also go up higher than where you started."

"אֲנֹכִי - מִי שֶׁאֲנֹכִי" - אֵרָד וְגו',

"I- who I really am- will go down with you", meaning that Hashem Himself puts the soul into this body with these desires and temptations,

וְ"אֲנֹכִי אֶעֱלֶךָ" - שֶׁ"הַקְּדוֹשׁ
בְּרוּךְ־הוּא עוֹזְרוֹ"³²,

"and I will bring you up," meaning that **"Hashem helps him"** to overcome that Yetzer Hara,

"גַּם - עֲלֶיהָ" - שֶׁבְּחִינַת "גַּם"
יְהִיָּה לוֹ גַּם כֵּן עֲלִיָּה³³.

"and will also bring you up higher" means that even the Yetzer Hara who is called **"גַּם-also"** will also go up, in addition to the G-dly soul going up out of limitations.

³² (קדושין ל, ב).

³³ (ועיין מה שנתבאר בדבור המתחיל "ויעש משה נחש נחשת", בענין פירוש "גם זו לטובה" (לקמן חקת טב, א)).

Thus, he returns higher than where he started, since he also has an elevated animal soul-Yetzer Hara with him.

וְזֶהוּ "אֶמֶת מִמִּצְרַיִם גְּאֻלְתָּנוּ":
כִּי "כּוֹלֵה וְרַע אֶמֶת" כִּנּוּל,

This is the meaning of “It is true that you redeemed us from Egypt-limitations”, the fact that we were redeemed is because essentially every Jew is true (“It is true” referring to every Jew), since “they are all children of truth”, as explained above, every Jew having a Divine soul of Truth.

עַל כֵּן "מִמִּצְרַיִם גְּאֻלְתָּנוּ ה'
אֱלֹהֵינוּ": שֶׁהֶגְאֻלָּה - שִׁיחִיָּה
הַיְי"ה לְאֱלֹהֵינוּ;

Therefore, the prayer continues: “From Egypt-limitations You have redeemed us, Hashem our G-d,” meaning that the redemption consists of Hashem becoming our G-d (and not subservient to the desires of the Yetzer Hara),

"מִבֵּית עֲבָדִים", הַמְשׁוּעָבָד
לְתַאֲוֹת - "פְּדִיתָנוּ".

as it continues to explain: “From the place of slavery”- meaning slaves to physical desires- “He redeemed us.”

וְאִיךְ הֵיטָה הֶגְאֻלָּה?

How did the redemption happen?

"כָּל בְּכוֹרֵיהֶם הָרַגְתָּ": כִּי בְעוֹלָם
נִקְרָא "פֶּטֶר כָּל רֶחֶם" (בֵּא יג, ב) -
הָרֵאשׁוֹן. וְכֵן בְּנִפְשׁ - הוּא
הַשֶּׁכֶל, "רֵאשִׁית - חֲכָמָה" (תְּהִלִּים
קיא, י);

As the prayer continues: “All their firstborn (of Egypt) You killed.” In the physical world the child who “first opens the womb” of his mother is called the firstborn. So too in the

person's soul, the intellect, which is the first and highest expression of the soul, as it says (Tehilim 111:10) **“Wisdom is the first,”** is called the **“firstborn”**.

וְזֶהוּ "כָּל בְּכוֹרֵיהֶם" - הֵם
שְׂכָלֵיִם שֶׁל מִצְרַיִם, שֶׁכָּל אֶחָד
רוֹצֵה לְהַעֲמִיד רְצוֹנוֹ עַל יְדֵי
שְׂכָלוֹ - "הַרְגָתוֹ" - שִׁיפּוֹל
מִמְדַּרְגָּתוֹ וּרְצוֹנוֹ, שֶׁנִּקְרָא
"מִיתָה"³⁴.

This then is the meaning of “all their ‘firstborn’,”- meaning all the intellect of Egypt-limitations, that each person decides what he wants based on his own understanding -**“You ‘killed’,”**- meaning that You help us lose our level of egotistic desires, thereby **‘killing’** the ego behind those desires.

"וּבְכוֹרְךָ יִשְׂרָאֵל" - שֶׁכָּלוּ
אֱלֹהוֹת, לְהִתְבּוֹנֵן גְּדוּלַת אֵין-
סוֹף בְּרוּךְ-הוּא בְּתַפְלָה, הַנִּקְרָא
"מְטָה" בְּזֶהר הַקְדוּשׁ, שֶׁיֵּשׁ
בְּתַפְלָה "מְטָה, בְּסֵא, מְנוּרָה
וְשׁוֹלְחָן" (בְּזֶהר חֶלֶק ב': מ"ד, א'. קל"ג,
) א', "רְפִידָתוֹ זֶהב" -

The prayer continues: **“But Your firstborn Yisroel”**- who is totally Divine and holy, and reflects upon the greatness of the Infinite Hashem during prayer, - which is called a **“bed”** in the holy Zohar, as it describes prayer in four stages: **“a**

³⁴ (ראַה זֶהר חֶלֶק ג קלח, ב. הוּבֵא בְּעַץ חַיִּים שֶׁעַר שְׂבִירַת הַכְּלִים פֶּרֶק וּבְכֻמָּה מְקוּמוֹת. וּבְבִרְאשֵׁית רַבָּה רִישׁ פֶּרֶשׁת וְיַחֲזִי: "וְאֵין מְנוֹת אֱלֹא הַשְּׂפָלָה").

bed³⁵, a chair³⁶, a Menorah³⁷, and a table³⁸,” and as prayer is described as “arranging his bed with gold”-

"גַּאֲלֵתָּ: שְׁלֵא יִהְיֶה דְּרָךְ מִקְרָה,
מִחֲמַת מְנִיעַת,

The prayer continues: “**You have redeemed**”, meaning that **You help him** to pray consistently, **not just whenever he happens to have time** because he is **distracted by other things preventing him from prayer,**

שְׁזָהוּ גְלוֹת עֲדִיין,

which is still the idea of spiritual Exile (lack of proper prayer and Divine awareness).

אֲבָל תְּהִיָּה הַגְּאוּלָּה וְחִירוֹת
מִשְׁעֶבֶד הַפְּרִנָּסָה, שְׁלֵא יִהְיֶה
דְּבַר מוּנֵעַ מִתְּפִלָּה, כִּי בְּלֵא
תְּפִלָּה אֵי אֶפְשָׁר לְהִיּוֹת "סוּר
מִרַע".

Redemption means that he is free from feeling totally subjugated to his mundane work, so that it doesn't stop him from proper prayer, since without proper prayer it is impossible to “turn from bad.”

³⁵ Referring to Mariv or the bedtime Shema that we say before sleep, or to the morning Brachos that we say right after we get out of bed. See Or HaTorah on Behaaloscha page 357 and onwards, and 5675 parshas Vayigash.

³⁶ Referring to the Shema and its blessings in the morning prayer, which we say sitting down.

³⁷ Referring to the Shemona Esrai of the morning prayer, where we become totally nullified to Hashem with our feet together like the Menorah that only had one leg.

³⁸ Referring to the Pesukei Dezimra prayers, where we feed our animal soul an awareness of Hashem (See Likutei Torah Bechukosai).

וְלִכְּנֵן תִּיקְנוּ וַיְדוּיִים בְּכָל יוֹם
בְּתַפְלָה:

Therefore, they (the Men of the Great Assembly) established to say confessions every day during (the end of the) prayer:

שְׁקוּדִים הַתְּפִלָּה בְּשִׁיתְבוּנָן
שֶׁפֶלֶאֱתוֹ, שֶׁהוּא בְּ"מִצְרִים",

Before prayer when a person will reflect on his lowly state, that he is still in מִצְרִים-limitations of his Yetzer Hara,

וַיִּתְבוּנָן בְּגְדוּלַת אֵין-סוֹף בְּרוּךְ-
הוּא - יִתְחַרֵּט בְּוֵדָאֵי מִן הָרַע;

and he will further reflect upon the greatness of the Infinite Hashem, he will certainly regret the unholiness he got himself connected to,

וּבְתַפְלָה יִהְיֶה "וַיְדוּי דְבָרִים",

and during prayer (during Tachanun, after Shemona Esrai) he will confess to Hashem his feelings of wanting to pull away from materialistic desires, and Hashem will help him.

וְאֵז יִהְיֶה מְנוֹרָה "אַחַת, זֶהְבַּ
טָהוֹר", שֶׁיִּהְיֶה "יִרְכָּה וּפְרָחָה" -
מְנוֹרָה אַחַת.

Then, he will be part of the "One Menorah of pure gold", that from the simplest of Jews to the greatest Tzadikim it will be visible that it is all one Menorah.

אֲךָ הָעֵיקָר, שְׁצָרִיךְ לְהִיּוֹת
אַחָדוֹת גַּמּוֹר זֶה עִם זֶה, שֶׁלֹּא
יְבִיט בְּרַעַת חֲבִירוֹ וְכוּ'.

Fourth stage of the process: However, the main the thing needed for there to be true unity between Jewish people is that one person should not see the bad in his friend.

וְהֵינּוּ, שִׂדְעַ שְׂיִישׁ לְמַעְלָה
מִנּוֹרָה "מְקֻשָּׁה" -

How does he do this? He should know and reflect upon the following: Above, in the spiritual level of the Menorah, the source of the Jewish souls in Malchus of Atzilus, all the souls exist as "one solid piece".

שֶׁהָעֲלִיּוֹן יוֹרֵד לְמַטָּה, וְהַתְּחִתּוֹן
עוֹלָה לְמַעְלָה.

At that level a person on a high soul level can be expressed in a low soul level, and a person on a low soul level can be expressed in a person with a high soul level.

שֶׁהָרַע יוֹרֵד לְפַעֲמִים לְמַטָּה,
וְנִכְנָס בְּאָדָם רָע.

For example: Sometimes a person who usually does good things did something bad, and the bad thing that he did became expressed in a person who usually does bad, dragging him down even lower.

וְלְהֵיפֹךְ, עֲשִׂיית אֵיזָה מִצְוָה
מֵאָדָם רָע, לְפַעֲמִים עוֹלָה
לְמַעְלָה וְנוֹטֵל אַחֵר.

And sometimes the opposite happens: Someone who usually does bad things can do a mitzva, and sometimes it goes up and becomes connected to inspiring someone else, while he remains uninspired.

וְכָל אָדָם צָרִיךְ לְתַלּוֹת הַחֲסָרוֹן
בוֹ; וְהַטּוֹב שְׁלוֹ - שְׂמָא הוּא
מֵאַחֵר שֶׁעָלָה לְמַעְלָה,

Every person should think that the bad he finds in himself is from his own bad decisions and unholy things he connected to, and the good

that he finds in himself, maybe its really from someone else that went up and afterwards came down to be expressed in him,

וְרַעַת אַחֵרִים - שְׂמָא הוּא שְׁלוּ
שִׁירָד לְמִטָּה,

but when he looks at his friends, he thinks the opposite: **the bad he sees in other people, maybe it's from his own unholiness that came down to effect these people,** and that's why they are in such a bad state, whereas the good in them is from their own hard work.

וְאִזּוּ יִהְיֶה בְּאֶמֶת אֶחָד - הִירָךְ עִם
הַפְּרָחִים, שְׁכָל אֶחָד יַחְזִיק עֲצָמוֹ
לְבַחֲיֵנֵת "יָרֵךְ" וְלַחֲבִירוֹ בְּחֵינֵת
"פְּרָח" - וְחֲבִירוֹ לְהִיפֹךְ.

Then, when everyone will do that, we will be truly one, from the bottom to the top, since each person will consider himself as the "bottom" and his friend as the "top", and his friend will do the same thing back to him, with each person putting down their own ego.

וְאִזּוּ יִכּוּל אֶהְרֵן הַכֹּהֵן לְהַדְלִיק
אֵשׁ בְּכָל הַז' יָרוֹת, שֶׁהוּא 'כֹּהֵן
גָּדוֹל', "רַב חֹסֵד", שְׁכָל הַחֹסְדִים
בו -

Then Aharon the Kohen Gadol will be able to light the fire of Hashem in all the seven lamps of the Menorah, in all the seven groups of the Jewish People, since he is the "Kohen Gadol" which corresponds to Hashem's attribute of "Abundant

Kindness” that contains all Kindnesses,

יִוָּכַל לְהַמְשִׁיךְ מִ"אַהֲבַה־רַבָּה" לְ"אַהֲבַת־עוֹלָם", וְאֵז מִמִּילָא יִהְיֶה "תּוֹכוֹ רְצוּף אַהֲבָה" (שִׁיר הַשִּׁירִים ג, י), בְּהַתְּגַלּוֹת לְבוֹ כְּרִשְׁפֵי אֵשׁ וְכוּ'.

he will be able to draw down the “infinite love of Hashem” into our “love of Hashem based on His creation of the world”, and our entire being will be permeated with a revealed love of Hashem in our heart like a flaming fire.

וְזֶהוּ "בְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת" -

This is the idea behind the first verse of the Parsha: “When you (Aharon) will cause the flames of the Menorah to go up”,

שְׂאֵהֲרֵן יַעֲלֶה אוֹתָם. :

meaning that Aharon will elevate them -every Jew- who makes himself into a spiritual Menorah, by drawing in them an intense love for Hashem.



Summary and Lessons in the Service of Hashem from the Maamar

For this summary, instead of the regular question and answer form followed by lessons, we will go through the four stages of how to spiritually make ourselves into a Menorah, as the Alter Rebbe learns out from the verse:

- 1- “מִקְשָׁה-beaten” - Just like the Menorah was made from one solid piece of gold that was beaten with a hammer into the shape of a Menorah, thereby shifting around the position of the gold, so too we need to shift around our priorities. We need to shift our physical needs and concerns to be lower on the priority list, and our service of Hashem to the top of the priority list. This is also expressed in how we eat and talk etc. that we don't focus on these things as a priority and goal in itself, rather as a means to accomplish the real goal and priority of serving Hashem.
- 2- “זָהָב-gold” - The nature of gold is to give off a reddish shine, similar to the color of fire. This represents a fiery feeling of fear and love for Hashem. How do we attain this fear and love? By concentrating on the praises of Hashem during prayers, especially in Pesukei Dezimra and the blessing before Shema, which describe at length how Hashem creates and runs every detail of the infinite details of creation with His awe-inspiring power and wisdom.

In particular, we attain this when we reflect on the fact that Hashem creates the entire world every day. This is reminded to us when we see that every night the light of day disappears and every morning Hashem creates new light and warmth for us. This is true of each person in particular, that Hashem literally created him today just like Adam the first man on the day he

was created. When a person thinks of all this, he will attain a respect, awe, and shame before Hashem his Creator and not want to rebel against him and will also be drawn with a fiery yearning to connect to Hashem who is so awesome.

- 3- “עַד יִרְכָה עַד פְּרֻחָהּ - all of its details, from its top to its bottom were from one solid piece of gold” - Just like the Menorah had many components from its top to its bottom that were all essentially connected and made from one single piece, so too the entire Jewish People, from the greatest Tzadikim to the simplest Jew are all essentially connected and one single entity. However, this connection is only apparent when a person is free from sin, since sin changes his appearance of “pure gold”. To restore his purity and revealed connection to Tzadikim and everyone else, he needs to free himself from his connection to base physical desires.

How can one who feels stuck in physical desires pull himself out? The answer is that the same Hashem who gave us the Yetzer Hara (physical desires) also gives us the power to leave the limitations (מְצָרִים) of those desires and reconnect to Hashem even stronger than before we had to deal them. This is also accomplished during prayer, where a person has the ability to get rid of his unholy thoughts by focusing his mind on the true greatness of Hashem. By focusing on how Hashem creates everything every morning and himself in particular he comes to a recognition of Hashem. Then after Shemona Esrai he compares his newfound awareness of Hashem to his usual thoughts of physical desires and he truly regrets that mode of thinking, and asks Hashem to help him. By doing this every day he receives strength from Hashem to continue his proper thoughts throughout the day, thereby enabling him to

free himself of the limitations of the Yetzer Hara and returning to be “pure gold” unblemished of unholy conduct. Then his connection to Tzadikim and the entire Jewish People becomes fully revealed again.

- 4- “עַד יִרְכָּה עַד פְּרָחָה מִקְשָׁה הוּא”-from its top to its bottom, the entire Menorah was made of one solid piece”- Besides for nullifying our ego towards Hashem through prayer, we also need to nullify our ego towards other people. One way to do this is to reflect on the following concept:

Just like in the Menorah, the gold that started out in the block on top, through the blows of the hammer shifted position towards the bottom, and gold originally positioned at the bottom of the block, through the blows of the hammer shifted position towards the top, so too all the Jewish souls are interconnected and have a “shifting effect” on each other. This means that sometimes an average person becomes inspired to do more Mitzvos and learn more Torah etc., not because of his own merits but because he is receiving this inspiration from someone else’s soul that is connected to his. The opposite is also true, sometimes an average person becomes overwhelmed with negative desires and feelings which drags him down to sin, not because of his own bad behavior, but because he was affected negatively by someone else’s soul that became connected to his. When we look at someone else, we should judge them that the good things they do are from their own hard work, and the sins they do is from my own bad behavior that had a negative effect on them. And when we look at ourselves, we should judge ourselves that the good things we do are because we receive inspiration from other peoples’ good

behavior, and when we sin it is our own fault that we chose not to listen to Hashem.

When we think that way, we can nullify our ego towards other people, seeing only the good in them and attributing their flaws to the fact that we need to work more on ourselves.

The Maamar concludes that after we spiritually make ourselves into a Menorah by nullifying our ego and physical desires and working to fear Hashem during prayer, then Aharon, the level of Hashem's abundant kindnesses, will "light us up". Meaning that Hashem will reveal in us a great fiery and illuminated love for Hashem during prayer, on an infinitely deeper level than we could ever create only through our own efforts. (See Lesson is Torah Or for Parshas Ki Sisa for more on this.)

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לזכות רגל הנישואין

של החה"ת ר' שמעון בן רחל

וב"ג הכלה מרת חיה מושקא בת ביילא נחמה

דעקסטער

כד סיון, תשע"ט

שה' יברכם בבית נאמן וחסידים וכל טוב בגו"ר

לזכות רבקה בת חי' רחל

שתגדל לתורה ולחופה ולעשים טובים