

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

ליקוטי תורת
ל

בְּהַעֲלוֹתָךְ-פָּרָשָׁת בְּהַעֲלוֹתָךְ-Parshas Behaaloscha

מְאֹמֵר

וְזֹה מַעֲשָׂה הַמְנוֹרָה

“Making Our Menorah”

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Likutay Torah

ליקוטי תורה

פרק-פרשת בהעלותך-Parshas Behaalooscha

מאמר

וזה מעשה המנורה¹

דף לב' עמוד ד'

“Making Our Menorah”

At the beginning of the Parsha, Hashem describes the making of the Menorah in the Mishkan. The Alter Rebbe teaches that the Menorah is a metaphor for the Jewish People, especially during the time of Exile, and explains lessons in our service of Hashem by relating the process by which the Menorah in the Mishkan was made, and explaining how that process can be used in our own service of Hashem to make each of us into a “Menorah” that illuminates our surrounding.

(א) Chapter 1

וזה מעשה המנורה, מקשה זהב. עד ירכאה, עד פרקה [מקשה הוא כמראה אשר הרואה ה' את משה כן עשה את המנורה]. פרשנותנו 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. Just as Hashem showed Moshe, so did he make the Menorah.]” (Bamidbar 8:4)

¹ נאמר בשבת פרשת בהעלותך, י"ט ס"זון תקנ"ה, בסעודה שלישית, בביקור בעיירה לאדי כסדר בעיירה לאדי).

הנה מנורה נקראת בנסת-ישראל² –
שהיא קדושת כל נسمות ישראל.

כמבואר במנורת זכריה:⁴

[וַיֹּשֶׁב הַמֶּלֶךְ הַדָּבָר בְּיַיְעָרָנִי כְּאִישׁ אָשָׁר
יָעוֹר מִשְׁנְתוֹ:

וַיֹּאמֶר אֱלֹהִים מָה אָתָּה רֵאָה? וַיֹּאמֶר: רְאֵיתִי וְהַנֶּה
מִנְנוֹרָת זָהָב בְּלָה וְזִיגָה עַל רָאשָׁה וְשְׁבָעָה נְרוּנִיה
עַלְיָה שְׁבָעָה וְשְׁבָעָה מְוֹצָקּוֹת לְנוֹרֹת אֲשֶׁר עַל
רָאשָׁה: וְשְׁנִים זְוִינִים עַלְיָה אֲחֵד מִימִין הַגָּלָה
וְאֲחֵד עַל שְׁמָאלָה:

Now, the Menorah is also a reference to the level in Sefiros of Malchus of Atzilus, called “Knesses Yisrael,”³ which is the collective holiness of the of all the Jewish souls.

This concept is expressed in the prophecy of Zecharia, where he has a vision of a Menorah (in the Haftora of this week’s Parsha, Zecharia 4:1-6):

[“And the angel who was speaking to me previously 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

²(ראה ילקוט שמעוני צפניה, רמז תקסו. תורת אור מקץ לב, ב.)

³The 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. This is in contrast to how the souls of the Jewish People exist on the various spiritual levels of Beria, Yetzira, and Asiya, where the Jewish People exist as individuals with varying degrees of separation between one soul and another and between the souls and 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 related to the way that Jewish souls exist in Chochma of Atzilus. However, a similar relationship exists in Malchus of Atzilus (Knesses Yisrael), but on a somewhat lower level of Divine revelation].

⁴(זכריה ד, איז (הפטרת פרשותנו))

of the bowl of oil and one to its left.”⁵

וְאַעֲנָה וְאָמַר אֶל הַמֶּלֶךְ הַדָּבָר בַּי לְאֹמֶר מָה אֶלָּה
אָדָנִי:

וַיַּעֲנֵה הַמֶּלֶךְ הַדָּבָר בַּי, וַיֹּאמֶר אֲלֵיכֶם: הַלּוֹא
יָדַעַת מָה [הַמְּפֹתָה אֶלָּה? אָמַר: לֹא אָדָנִי.] [וַיֹּאמֶר]
אֲלֵיכֶם: הַזֶּה דְּבָר ה' [אֶל זְרֻבָּבֶל]
לְאֹמֶר: לֹא בְּחִיל וְלֹא בְּכַח, כִּי אֶם בְּרוּחִי אָמַר
ה' צְבָאוֹת.]

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

And the angel who was speaking to me earlier asked me,] “Do you know what [these are?]” And I said: “No, my master.”] And he answered, [and he said to me saying,] “This vision of the Menorah is the representation of the word of Hashem [to Zerubavel,⁶ saying, “Not with an army or physical strength will you succeed in building the Beis Hamikdash, but with my Spirit that will

⁵ The following is a visual representation of Zecharia's vision: A Menorah with a large bowl of oil suspended above it and 49 small pipes flowing from the bowl into the lamps of the Menorah; seven 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. See image.



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 building of the Second Beis Hamikdash and of the city of Yerushalayim.

convince the king to personally support its construction, **said Hashem.”]**

המִנּוֹרָה הִיא "דָּבָר הַ" - הוּא אֲשֶׁר
בְּרַבֵּר הַשְׁמִים נָעֹשׂוּ" (תְּהִלִּים לג, ו),
הַמְּחִיה בְּלַעֲלֹמוֹת.

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 the revelation of Hashem **that gives life to all the worlds.**⁷

שַׁחַיָּא בְּנֵסֶת יִשְׂרָאֵל - עַל שֵׁם
שְׁמֻכְנָסָת בְּתוּכָה בְּחִינַת אֱלֹהִות
הַנִּקְרָא יִשְׂרָאֵל' - 'סָבוּב בְּלַעֲלֹמִין',
כְּמוֹ שְׁבַתּוֹב (וַיְשַׁלַּח לג, כ): "וַיִּקְרָא לוֹ
אֱלֹהִי יִשְׂרָאֵל".

This level also corresponds to ‘Knesses Yisrael’ (the gathering of Yisrael), which is called by this name because it ‘gathers’ inside itself the revelation of Hashem called ‘Yisrael,’ which is the level of Ze’er 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 (since He is called the G-d of Yisrael), and this is a reference to the revelation of Hashem known as ‘Ze’er Anpin,’ which is the set of six emotional attributes of Atzilus. These attributes “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

⁷ Malchus of Atzilus has two aspects: The “outer” aspect is known as Hashem’s “speech,” which creates all the worlds. Its “inner” aspect is how Malchus contains all Jewish souls.

in creating all the worlds. This is similar to the way a person's speech and actions express the person's intellect and emotions.⁸

This is why Malchus is called Knesses Yisrael, since it 'contains' in itself the full revelation of Hashem from the level of Ze'eir Anpin. It then uses that revelation to create the worlds, just like with a person, where the emotions and feelings that motivate his speech and action become included into any word or deed that stems from those emotions.

וְהִיא כָּלָלָה בְּכָל הַנְּשָׁמוֹת, מְגֹדְּלָה
הַצְדִּיקִים וְעַד פָּחוֹתֵי 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 בְּנֵי פְּתִיב (זְכִירָה שָׁם): "אֶל זְרוּבָּבֵל"

Therefore, it is written (in Zecharia 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 Zerubavel, who was Nechemya [called זְרוּבָּבֵל-זְרוּעַ-בָּבָל- Planted in Bavel (exile)] one of the leaders who helped build the Second Beis Hamikdash, but also to every Jew in Exile who is confused,

אָדָם הַמְּבוּלָל, טֹב עִם רָע, "זְרוּעַ
אָדָם וְזְרוּעַ בְּהַמָּה" (יְ�רַמִּיה לְא, כו),

זְרוּבָּבֵל- זְרוּעַ- a confused person, mixed up between good and bad, referred to in Yirmiya (31:26) as "**Children of men** (human, moral tendencies) and

⁸ However, the emotions in particular are more closely invested in the person's thought, speech, and deed than the intellect. Intellect 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 with worlds, even from 'encompassing' them superficially.

שׁ"מְשִׁים עַצְמוֹ כְּבָהָמָה⁹, שׁ"מְהַלֵּךְ
אַחֲרֵ שִׁיחָה נָּהָה¹⁰.

ועל זה אמר הכתוב: "זה מעשה
המנורה" - מי ש्रוצה לצאת
מבחינת רע, ולעשות עצמו "מנורה"
יעשה בסדר זה:

"מְקַשֵּׁה: שְׁמַחְתָּלָה הִיה בָּכֶר עַגְלָל,
וּפִירשׁ רְשִׁי: עָשָׂת שֵׁל בָּכֶר זָהָב
הִיתָּה, וּמְקִישׁ בְּקוֹרְנָס לְפִשְׁתָּה
אַבְרִיקָה."

children of animals (animalistic tendencies),"

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

Regarding this person, the verse says, "And this is how the Menorah was made," meaning that someone who wants to 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):

The first stage of the process: he should be "beaten;" The Menorah started as a round solid block of gold, like Rashi explains: "It was a 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."

⁹ (ראה בכוורות מה, ב. וברש"י ובטוkipות).

¹⁰ (בבא בתרא עח, ב. ורשות: "עִיר סִיחָן (במְדִבָּר כָּא, כו) - אִם מְשִׁים אֶרְם עַצְמוֹ בְּעִיר זוּ שְׁמַחְלָה אַחֲרֵ שִׁיחָה נָּהָה מִהְשִׁבּוֹן וּגּוֹ" (שם, כח) הַצָּא אֲשֶׁר מִמְּחַשְּׁבִין וְהַאֲכִיל אֶת שָׁאַנְנוּ מִמְּחַשְּׁבִין... אֲכַלָּה עַר מִזְאָב' (שם) וְהַמְּהַלֵּךְ אַחֲרֵ יְצָרוֹ בְּעִיר זוּ שְׁמַרְפְּתָה בִּיעַר וּבְדָבָר הַאֲפֻקּוֹרִיטִים וְאַיְנוּ מְוּשֵׁל בִּיעַר) שְׁמַהְלָה אַחֲרֵ שִׁיחָה נָּהָה".

¹¹ The passage, שׁ"מְהַלֵּךְ אַחֲרֵ שִׁיחָה נָּהָה, can be translated as referring to idle chatter, 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 סִיחָה. Thus, this phrase has a double implication.

ועל ידי הפעת הקורנס יורד זהב
עליזון למטה ותחתון עולה למעלה,
עד שנתעורר כל הזהב ומתחטטל
מצורתה הראשונית.

בן יעשה האדם בעצמו - לשבור
המדות שיתבטלו מצורתם,
במאמר¹²: "בטל רצונך מפני רצונו",

ומה שלמעלה יהיה למטה ויתעורר.
ודידי למבין.

ואחריו זה אמר הכתוב "זהב" - יבוא
לבחינת זהב שהוא ירא:

כى בסוף הוא אהבה, מלשון "נכספה"

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.

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."

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). Then he will come to the proper balance. This is something that can be understood through some reflection.

The 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.

Silver, spiritually corresponds to love of Hashem, as in the

¹² (אבות ב, ד).

תְּהִלִּים פָּר. ג, שְׁכֹונֶף לְדַבֵּק בְּשֶׁרֶשׁוֹ לְאֹר בָּאֹר הַחַיִּים" (איוב ל, ל). וְזֹהוּ נִקְרָא 'אַהֲבָה מִסּוּתָּרָת' שִׁשׁ תָּמִיד בְּלֵב כָּל אִישׁ יִשְׂרָאֵל. כְּמוֹ שְׁנִתְבָּאָר בָּמָקוּם אַחֲרָיו;

wording of the verse (Tehilim 84:3) "My soul נִבְשָׁפָה -yearned for Hashem," (the word נִבְשָׁפָה 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).

וְזֹהַב נִקְרָא יְרָא - "מִצְפָּנוֹן זֹהַב יְאָתָה עַל אָלֹהִים נֹרָא הָדוֹד" (איוב ל, כב).

And gold corresponds spiritually 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. An awareness of the awesomeness of Hashem leads to a fear of Hashem.

וְלֹזֶה צִירָר הַחֲבוּנָנוֹת בְּגִדּוֹלַת אֵין-סֻוֹף בְּרוּרִ-הָוָא, אֵין הוּא 'מִמְלָא כָּל עַלְמֵין', וּ'כָלָא קִמְיה פֶּלֶא חַשְׁיבַ',

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 totally unimportant.'

יְרָא וַיַּחֲבֹשׁ מְגֹדְלַת אֵין-סֻוֹף בְּרוּרִ-הָוָא.

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

ועל פָּן תָּקַנוּ לְנוּ אֲנָשִׁי בְּנֵסֶת הַגָּדוֹלָה
הַתְּפִלָּה עַמְּ פָּסּוּקִי זָמָרָה.

וּמְדָאָרִיְתָא אֵין צְרִיךְ כִּי אִם
קְרִיאַת־שְׁמָעַ וּמְעַט תְּפִלָּה.

כְּמוֹ בַּמִּקְדָּשׁ־רָאשׁוֹן, שֶׁלֹּא הָיו
מַתְּפִלְלִין, לְפִי שְׁהִנָּה שְׁכָלָם בְּהִיר
בְּשַׁחַקִּים¹⁴ כֹּל הַיּוֹם, לְרָאֹת וְלִהְבִין
פְּלָאוֹת אַיִן־סּוֹף בְּרוּרָהוּא.

אָבֶל אֲנָשִׁי בְּנֵסֶת הַגָּדוֹלָה בְּתִחְלַת
בֵּית־שְׁנִי, רָאוּ שְׁנַחַטְמָעַת הַשְּׁכָלִים,
וַנִּתְקַרְבּוּ הַלְּבָבוֹת אֶל הַחֻמֶּר לְרָאֹת
הַגָּשָׁם לְבַד,

עַל פָּן תָּקַנוּ לְהֵם הַתְּפִלָּה וּבְרָכוֹתֶיהָ,
שְׁפּוֹלָה סְפּוֹרִי שְׁבָחֵי אֲלֵהֶם פָּעָמִים
הַרְבָּה - שִׁגְיָע לִמְדָת יְרָאָה.

It is for this purpose that the Men of the 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.

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

Like in the time of the first Beis Hamikdash, when they did not recite all the prayers that we do because their mind was as clear as the heavens all day long, to be able to see, intellectually, and understand the wondrous truth of the Infinite Hashem.

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, becoming more exclusively aware of the physical existence.

Therefore, they established the order of prayers and blessings. All of them recount the praises of Hashem many times over,

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

¹⁴ (על פִּי אַיּוֹב לוֹ, כָּא: "רָאוּ אָוֹר בְּהִיר הָוֹא בְּשַׁחַקִּים").

until a person will come to fear Hashem.

וַיֹּהוּ רְפִיךְתּוֹ זָהָב¹⁵ (שיר השירים ג, י):
 כְּמוֹ הַמְּסִדָּר הַמְּטָה, מִסְדָּר וּמִנִּיחָה כָּל
 דָּבָר וְדָבָר בְּפָנַי עַצְמוֹ עַל מָקוֹמוֹ -

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,

בְּן הַמְּסִדָּר שְׁבַחֵי אֱלֹהִים נוֹתֵן מִקּוֹם
 לְכָל דָּבָר הֵ', שְׁפָרָא לְכָבּוֹד, לְמִצּוֹא
 גָּדוֹלָתוֹ.

so too, someone who arranges his praises of Hashem properly makes a place to find the greatness of Hashem in everything that He created, which was only created for His Glory.

This is the idea of Pesukei Dezimra: To reflect on all of the details of the world that Hashem created with wisdom and majesty, and to see Hashem’s greatness in every detail of the multitude of creation.

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

וַיְשִׁבְעָה מִינֵּי דָּחָבָא בְּדִיקָנָא.¹⁶

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).

דָּהַבְתָּדוֹד הָוֹא רַגֵּל רַבִּיעִי לְמַרְכְּבָה¹⁷,

Since King David was the ‘fourth leg of the Chariot,’¹⁸

¹⁵ (רְפִיךְתּוֹ - הַמְּצָעֹות. מִצְוֹתָת זָהָב).

¹⁶ (תִּיקְוֹנִי זָהָר תִּיקְוֹנָא שְׁבָעִין, דָּף קְכָג, ב. זָהָר, שְׁבָעָה מִינֵּי דָּחָבָא [זָהָב] הָוֹה בְּשֻׁעָרָיו. וּרְאָה גַם זָהָר חָלֵק בְּעֵג, א. חָלֵק גְּפָר, א.).

¹⁷ (זָהָר חָלֵק אֶרְמָח, ב. זָהָר חָלֵק גְּרָסָב, ב.).

¹⁸ The “Chariot” is comprised of the main attributes of Atzilus that Hashem uses in order to interact with the world. Namely, Kindness, Severity, Mercy, and

בבחינת אלחות הנקרא (תהלים קמה, יג):
"מלכותך מלכות כל עולם".
ו' דיקנא נקרא המשבה מהשכל, ויש
שבעה מני שכלים - בבחינת דוד
ההנ"ל - שיכול לבא לבחינת זהב,
שהיא יראה.

וּזְהוּ שְׁבָעָה קְנִים הַיּוֹצָאים מִן
הַמִּנּוֹרָה,

זהם ז' ימי הבניין.

וּכֹל אֶחָד בְּלוּל מִזֶּד - הֵם "שְׁבָעִים נְפָשָׁה" שֶׁל יְעַקְּבָּן.²⁰

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.

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).

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

When these seven attributes are divided into ten internal components each, we come out with seventy, corresponding the “seventy souls” of Yaakov, our forefather’s family, who went into Egypt.

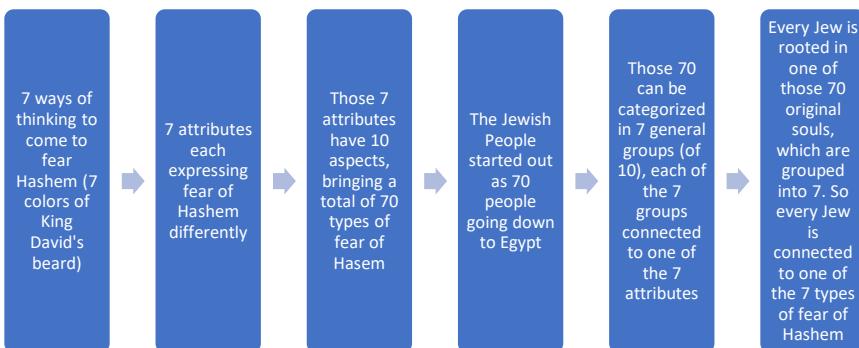
Kingship. These attributes are represented by four people: Avraham represented Kindness; Yitzchak represented Severity; Yaakov represented Mercy; and King David represented Kingship. They are called a “Chariot,” since they totally nullified their ego to Hashem and became vehicles for divine revelation, just like a chariot is totally nullified to its rider, having no ego of its own.

¹⁹ The seven attributes are: חסד-גבורה-תפארת-נצח-הוּא-יסוד-מלוכה, Kindness-Severity-Mercy-Victory-Submission-Connection-Kingship. The maamar seems to be saying that 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.

שםות א, ה).²⁰

וַיְשִׁיבַּע שְׁבָעִים שָׁרְשִׁים בְּנֶשֶׁמוֹת יִשְׂרָאֵל, וְכֹל אֶחָד מִיִּשְׂרָאֵל אֶחָזֶה בַּאֲחָד מִזְהָע שָׁרְשִׁים הַכְּלָוִים מֵזֶה, וַיְכֹל לְבוֹא לְבַחֲנִית זָהָב עַל יְדֵי אֶחָד מֵזֶה בַּחֲנִינָה, לְהִיוֹת "רְפִיךְתוֹ זָהָב,"

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 seven groups (of 10). 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 arranged appropriately.



וַיַּתְהַלֵּב בְּהַתְגִּלוֹת לְבָו "רְשָׁפֵי אַשׁ" -
שַׁהֲוָא חַם וַיְבַשֵּׂן. אֲבָל אַהֲבָה הַפְּנַיִם
אַינוּ מוֹשָׁג בְּלֵי בַּחֲנִית מִים - קָר וְלַח.

:

This understanding will then bring him to a fiery, impassioned 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."

When one reflects on the greatness of Hashem during Pesukei Dezimra, this can be done with seven different types of contemplation. This reflection produces a fiery feeling for Hashem. The nature of fire is

“hot and dry,” as the heat takes away the moisture and causes things to break apart (like a burnt log, which turns into separate pieces of ash). The opposite is true of water, which is “cold and wet,” causing things to stick together (like flour and water sticking together to make a dough). These two tendencies are expressed in different aspects of the intellect, and these different aspects of the intellect determine the resultant character of 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 as it is expressed in each specific creation, he becomes awestruck. This produces two feelings: An awe at the feeling of being in the presence of the great Hashem who is creating me presently, and a fiery excitement and desire 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, because it is essentially connected to Hashem, it constantly wants to reconnect with Hashem in a stronger way. This is called “love like water,” since water represents connection and enjoyment. This corresponds to the way that the Divine soul reconnects to Hashem by revealing the natural love and fear of Hashem.

These two types of fear and love, like gold/fire or like silver/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 timidity 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 with him. His love is the 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 of ourselves, the more we come to have an awe and respect for Him. Together with that awe, we also develop a love and yearning to connect to such an awesome Creator. This is fear and love like fire, since fire is characterized by the nullification of the original form of something. So too, this love changes our perspective on the world and enables us to see 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 the fear of harming his connection. Similarly, the Divine soul has a natural connection to Hashem, and therefore has an essential love for connecting with Hashem. This love also includes a fear of separation from Hashem by going against His will. This is love like water, since water causes things to unify. So too this love of Hashem is about becoming reunited with Hashem to be like one entity, as it were.

(ב) Chapter 2

"שֶׁעָרְכָה עַד פְּרַחָה": "ירכָה" היא רֶגֶל הַמְּחֻתָּן, ו"פְּרַחָה" הם הַפְּרַחִים עַלְיוֹנִים - פּוֹלָה בָּאָחָת נְקָרָא מִנּוֹרָה"

The third stage of the process: The verse says, “**including its -ירכָה base and its -פְּרַחָה 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 was equally called as one entity, ‘the Menorah.’

"בֵּין גָּדוֹלִי צְדִיקִים הַנְּקָרָאים" פְּרַחָה עַל שֵׁם שְׁתֹּוֹרָתָם וְתִפְלָתָם "פְּרַחָה לְעִילָּא" עַל יְדֵי "דְּחִילָו וּרְחִימָו", שְׁהָם "גָּדְרֵפִין לְפְרַחָה", בִּמְבוֹאָר בָּזָהָר הַקְּדוֹשָׁה;²¹ וְאַפְּיָלוּ הַ"יְּרָךְ" הַוְּיָא בָּאָמָת מִנּוֹרָה.

This signifies that all the Jewish People, whether the great Tzadikim - who are called “**פְּרַחָה**” because their Torah study and prayers “**פְּרַחָה**-fly up” to Heaven (the word for -פְּרַחָה flower and for -פְּרַחָה flying has the 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 **שִׁיחַה** יו"ז **זָהָב** טָהוֹר" - בְּלִי סִיג, כְּמוֹ שְׁבַתּוֹב בְּפִסּוֹק (תְּרוּמָה כה, לו) אַחֲרֵי 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 אֵם יָשׁ בּוֹ סִיג מִמֵּין אַחֲרֵי נִשְׁתְּנָה מְרַאֲתָה לִירְקֹוֹן²², בֶּן עַל יְדֵי הַרְעָע נִשְׁתְּנָה. וְ"סִימָן לְעַבְירָה - הַדְּרוֹקָן"²³. וְצַרְירָה לְהִזְוֹת "סָוֶר מִרְעָע" לְגָמְרִי.

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 that his skin contracts a certain disease and turns a greenish color." Therefore, one must "turn from bad" completely to remain part of the pure gold Menorah.

וְהַיָּנוּ לְהַאֲמִין בְּבָקָר, "חֲדָשִׁים לְבָקָרים"²⁴, שְׁהָיוּם נִתְחִדְשָׁה הָעוֹלָם מִחְדָּש, כְּמַאֲמָרָה: "הַמְּחִידָש בְּטוּבוֹ בְּכָל יוֹם תִּמְיד מִעְשָׁה בְּרָאָשִׁית", שְׁמַמְשָׁנְבָרָא מְאַין לִישָׁוֹן, וְהַוָּא - גַּם בְּהַיּוֹם נֹצֵר בְּמָוֹאָדָם הָרָאָשׁוֹן,

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, as we say in the daily prayer, "He

²² ראה תורה חיים בראשית לט, ג. הנסמן באור התורה ויקרא ברכות בסוףו במראי מקומות עמוד (37).

²³ "סִימָן לְעַבְירָה - הַדְּרוֹקָן". פניהם של עוברי עבירה מורייקין. שbeta לג, א. יבמות ס, ב (ו'רש"י). ובמסכת ברכות כה, א מפרש: ירקון - חולין ששם גלניצ'ה [ילונציא: צהבת].

²⁴ "חֲדָשִׁים לְבָקָרים רַבָּה אַמּוֹנָת". Aiicha ג, בג).

²⁵ (ברכת יוצר אור).

renews in His goodness every day, constantly, the work of creation," and that the world was literally created today, as something from nothing. This individual was also just created today, like Adam, the first man, on the day he was created.

בָּוּזָאֵי יְיָרָא וַיְבַשׁ מִלְמָרוֹת עַיִן
כְּבָדוֹ, וְלֹא יְרַצֵּח בְּעוֹלָם הָאֵין.

גַם בָּחוֹשׁ הַרְאֹות אָנוּ רֹאִים בְּכָל יוֹם
מְעֻשָּׂה בְּרָאִיתָה: בְּתַחְלָה חֹשֶׁךְ
הַלִּילָה, וְאַחֲרֵ בָּךְ (בראשית א, ג): "יְהִי
אוֹר" חֹשֶׁךְ - לַיּוֹם.

וְזֹהוּ "בְּכָל יוֹם אַבְרָכֶךָ" (תהלים קמה, ב)
- בָּמָה שָׁאַנִי רֹואָה שׁגּוֹלֵל אֹרֶן
וְחֹשֶׁךְ מִפְנֵי אוֹר²⁶ הַיּוֹם, בָּזָה אָנִי
מַכְיר לְבָרֶכֶךָ.

וְאֶל יֹאמֶר הָאָדָם, שְׁנִמְנָע אָצְלָו לְפָרָד
מְהֻרָע וְהַתְּאֻוָת - שְׁנִשְׁתְּרָשׁ

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, which has no intrinsic existence.

Besides reminding ourselves of our belief and understanding of Hashem's constant creation of us, we can also see with our eyes that Hashem re-creates the world everyday: At the beginning of the night, there is darkness and afterwards, in the morning, the sun comes out to provide light.

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

A person shouldn't think that it's impossible to separate

²⁶ (ברכת קרייאת שמע של ערבית: "גּוֹלֵל אֹר מִפְנֵי חֹשֶׁךְ, וְחֹשֶׁךְ מִפְנֵי אוֹר").

בְּאַיסּוֹר, עַל זֶה אָנוּ אָמַרְיִם בְּתִפְלָה²⁷: "אָמַת מִמְצָרִים גַּאֲלַתָּנוּ ה' אֱלֹהֵינוּ" -

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 Egypt." ^{מִצְרִים}

"מִצְרִים" נִקְרָא "עֲרוֹת הָאָרֶץ"²⁸, הַיְינוּ, הַדִּיבָּוק בְּתַאֲוֹת בְּמַחְשָׁבָתוֹ, וְהַרְעָמָקָפוֹ, שָׁאַנוּ יִכְלֶל לְצָאת וְלְהַסִּיחַ דָּעַתּוֹ מֵהֶם - זֶה בְּחִינַת "מִצְרִים", שָׁאַנוּ יִכְלֶל בְּרוֹתַח מִשְׁם כִּי אִם בְּרָצֹן ה',

Egypt is described in a verse (Bereishis 42:9) as "The land of shame," representing someone whose thoughts are caught up in inappropriate desires, and these unholy desires encompass him, to the point that he feels that he cannot remove his attention from them. This is the idea of **limitations** (the word for Egypt also meaning limitations) that he feels unable to escape from unless Hashem will help him.

זֶהוּ "נְשִׁים מְשֻׁלָּו בָּנוּ" (ישעיה ג, יב) - נְשִׁים - לְשׁוֹן רַבִּים, בֵּין הַהִתְרָאָה בֵּין בְּאַיסּוֹר,

This is expressed in the verse (Yeshaya 3:12), regarding men who say to Hashem, "**Women have ruled over us**," in our thoughts. And this means **not only thoughts of our own wives, but also other thoughts**, so they ask, "Hashem, Please help us!"

אָנוּ הַקְּרוּשִׁים בְּרוּרֵיהֶם מְזֻעָיאוֹ מִמְצָרִים. כִּי מַאֲן יִבּוֹא אִישׁ הַיִשְׂרָאֵלִי לְבַחִינַת "מִצְרִים" -

Then Hashem takes this person out of this 'constriction.' Since, from where did it come to a Jew the thoughts that cause **this type of 'limitation?'** The Jewish

²⁷ בְּרַכְתָּ אָמַת וְצִיבָּה.

²⁸ מִצְרָיִם, ט. יב. וְרָאָה קָהָלָת רֶבֶה א, עַל פָּסּוֹק (ד) "וְהָאָרֶץ לְעוֹלָם עַמְּדָה".

"שְׁנַקְרָאוּ בְּנִים לְמִקְומָם"²⁹, שְׁטַבָּעַם
"לְעֹשֹׂת רָצֹן אֲבִיהֶם שְׁבָשִׁים!"

אֲבָל הוּא מֵאַתּוֹ יִתְבָּרֶר, שְׁנַתַּן הַעַצֶּרֶת
הָרָע, (כְּמַאֲמָר (מִיכָּה 4:6): "אֲשֶׁר
הַרְעָוָתִי וָגוּ"). בָּמוֹ שְׁחִיתָה גְּלוּת
מִצְרָיִם עַל יְדֵי גָּלָגָל; שְׁגָלָל הַקָּדוֹש
בָּרוּךְ הוּא עִם אֲבוֹתֵינוּ עַד שְׁהָבִיאָם
וַיָּכוּ".³⁰

וְעַל פָּנֵי בְּתִיב (ירמיה ב, כא) "וְאַנְכִּי
נִטְעָתֵיךְ שׂוֹרֵק, כּוֹלָה זָרָע אַמְתָה":³¹

אֲפִילוּ כִּשְׁהָאָדָם נַפְלֵל לִמְטָה חַס
וְשָׁלֹום לְתֹאֲוֹת, בְּחִנִּית "שׂוֹרֵק" -
בְּעַקְמִימּוֹת,

אֲפָעָל פָּנֵי בְּנֵי "כּוֹלָה זָרָע אַמְתָה" וְכַיּוֹל
לְהַשְׁתְּנוֹת, וְכַיּוֹל לְעֹשֹׂת מִזְחָה סְגוּל
- "סְגָולָה מִכְלֵה עַמִּים" (יתרו יט, ה).

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?!

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 caused them to have bad"), just like the original exile 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 שׂוֹרֵק-vine, all of them are children of truth."

Meaning, that even if, G-d forbid, someone falls into unholy desires, represented by the vowel שׂוֹרֵק - three dots going down •• (the word שׂוֹרֵק is the same letters as the word for, vine-קָרֵק), meaning that he goes crooked into unholy desires,

Nonetheless, the verse still confirms about every Jew that, "all of them are children of truth," and he can change that

²⁹ (אֲבוֹת ג, יד).

³⁰ (רָאָה שְׁבָת י, ב. מְגִילָה טז, ב: "נִתְגָּלֶל הַדָּבָר וַיַּרְדוּ אֲבֹתֵינוּ לְמִצְרָיִם". וּרָאָה זָהָר: וַיֵּשֶׁב קָצָא, ב-מִקְצָצָד, ב - קָצָה, א.).

³¹ (רָאָה זָהָר וַיַּרְא קִי, א).

וְעַד (.) crookedness **around** and make it into a “treasure” and show how we are the “treasured people from among all the nations” represented by the vowel סְגֻלָּה-treasure ☺☺.

The vowel סְגֻלָּה, (which means treasure), is the same three dots as the שָׁוֹרֶךְ, but instead of descending three times, they are arranged to descend and the ascend again. This pattern of descent followed by ascent is a representation of the way a soul descends into a body in this world, and then, following the completion of its mission, ascends to return to its place Above with an even deeper connection to Hashem. This deeper connection to Hashem is the result of having revealed the inner powers of the soul in the lower world, revealing how this soul is a member of the treasured people.

וְכֹן הִיה בְּמִצְרָיִם, שֶׁאָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא (וַיַּעֲשֵׂה מֹוֹ, כ) אָנֹכִי אֶרְדֶּעָמָךְ מִצְרָיִם, וְאָנֹכִי אֶעֱלֶךְ גַּם עַלְּהָ:

This is what happened in Egypt: Hashem told the Jewish People (Bereishis 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.”

אָנֹכִי - “מֵשָׁאָנֹכִי” - אֶרְדֶּעָנוּ,

“I- Me, Myself- will go down with you,” meaning that Hashem Himself puts the soul into a body with these desires and temptations,

וְאָנֹכִי אֶעֱלֶךְ - שַׁהְקָדוֹשׁ בָּרוּךְ הוּא עַזְוָרוֹ³²

“And I will bring you up,” meaning that “Hashem helps him” to overcome his Yetzer Hara,

גַּם - עַלְּהָ - שְׁבִחִינַת “גַּם” יְהִי לֹא גַּם בְּן עַלְּיָהָ³³

“And will also bring you up higher,” means that even the

³² (קדושים ל, ב.)

³³ (וַיַּעֲשֵׂה מֹשֶׁה שְׁגַנְתֵּבָאָר בְּדָבָר הַמּוֹתָחֵל “וַיַּעֲשֵׂה מֹשֶׁה נְחַשׁ נְחַשְׁתִּי”, בְּעַנְנֵן פִּירּוֹשׁ “גַּם זוֹ לְטוּבָה” (לקפָן)

Yetzer Hara who is called “**גָּדוֹלָה – also**” will also go up, in addition to the G-dly soul going up out of limitations.

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

**וַיֹּהּוּ אָמֵת מִמְצָרִים גָּאֵלֵתנוּ: כי
בּוֹלֶה זָרָעָה אָמֵת בְּנֵי לְ**

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

**עַל בָּן מִמְצָרִים גָּאֵלֵתנוּ ה' אֱלֹהֵינוּ:
שְׁהַגְּאֹולָה – שִׁיחַה הָווִיה 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. (When our relationship with Hashem is not personal and direct, we are at risk of becoming subservient to the Yetzer Hara, who relates to us very personally. However, when Hashem is *our personal G-d*, then we cannot serve the Yetzer Hara, because we are already serving Hashem. Thus, our personal redemption from the limitations of the Yetzer Hara is the result of our efforts to relate to Hashem personally and directly, so that Hashem is *our G-d*).

מִבֵּית עֲבָדִים", הַמְשׁוּבֵד לְתֹאָות -
פְּדִיתָנוּ.

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

וואריך היתה הַגָּאֹולָה?

How did this redemption happen?

"כל בכוויהם הרגת": כי בעולם נקרא פטר כל רחם" (ב"א יג, ב) - הראשון. וכן בנפש - הוא השכל, ראשית - חכמה" (תהלים קי, י);

As the prayer continues, “All their firstborns (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, is called the “firstborn,” as it says, (Tehilim 111:10) “Wisdom is the first.”

וְזַהוּ "כֹּל בְּכֹוִיהֶם" - הֵם שְׁכְלִיִּם
שֶׁל מְצֻרִים, שֶׁכֶל אֶחָד רֹזֶחֶת
לְהֻמֶּד רָצְנוֹ עַל יְדֵי שֶׁכֶל -
הַגְּרָגָת - שִׁיפּוֹל מִמְּדָרְגָתָו וּרְצָנוֹ,
שְׁנַקְרָא "מִתְהָ" 34.

This then is the meaning of “All their ‘firstborns,’” - 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 the drives those desires.

ובכורך יישראלי" - שכלו אלהות, להתבונן גודלה אין-סופי ברוך-הוא במתפללה, הנקרא "מיטה" בוחר הקדוש, שיש בתפלה "מיטה, כסא, מנורה ושולחן" (בזהר חלק ב': מ"ד, א).

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

³⁴ ראה זהר חיל ג קלה, ב. הוקא בעץ חיים שער שבירת הכלים פרק ו ובכמה מקומות. ובבראשית רבבה ריש פרשת ויחי: "אין מות אלא השפה".

- **כל"ג, א', רפיךתו זהב**"

"גָּאַלְתָּה": שֶׁלָּא יִהְיֶה בָּרָךְ מִקְרָה,
מִחְמָת מִנְיָת,

שְׁזַהוּ גָּלוּת עֲדִין,

אֲבָל תְּהִי הַגָּאֹלָה וְחִירוֹת מִשְׁעָבוֹד
הַפְּרָנֵסָה, **שֶׁלָּא יִהְיֶה דָּבָר מָנוּעַ**
מִתְפָּלָה, **כִּי בַּלְאַתְפָּלָה אֵין אָפְשָׁר**
לְהִיוֹת "סָור מָרָע."

ולִכְنָת חִקּוֹן וַידּוּיִם בְּכָל יוֹם בְּתִפְלָה:

describes prayer in four stages: "A bed,³⁵ a chair,³⁶ a Menorah,³⁷ and a table,³⁸" and as prayer is described as "arranging his bed with gold."

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

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

Redemption means that he is free from feeling subjugated to his mundane work so that it doesn't stop him from proper prayer. Without proper prayer, it is impossible to "turn from the bad."

Therefore, they (the Men of the Great Assembly) established to say the confession prayer every

³⁵ Referring to Maariv 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 Behaalooscha page 357 and onwards, and Maamar Parshas Vayigash 5675.

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, standing 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 with an awareness of Hashem (See Likutei Torah Bechukosai).

day during (the end of the) prayer service.

שָׁקוּם הַתְּפִלָּה כַּשְׁיַתְבּוּנָן שְׁפָלָתָו,
שַׁהֲוָא בְּ"מְצָרִים",

וַיַּתְבּוּנָן בְּגָדוֹלָת אִין-סָוָף בְּרוּךְ הוּא -
יִתְחַרְתָּ בְּנוֹדָאי מִן הַרְעָ;

וּבְתִּפְלָה יְהִיָּה "וַיְדֹוִי דְּבָרִים",

וְאֹנוֹ יְהִיָּה מְנוֹרָה "אַחַת, זָהָב טָהוֹר",
שְׁיִהְיָה "יִרְכָּה וּפְרָחָה" - מְנוֹרָה
אַחַת.

אֵךְ הַעֲיקָר, שְׁאַרְיוֹן לְהִיּוֹת אַחֲרוֹת
גַּמָּוֹר זֶה עִם זֶה, שֶׁלָּא יִבְיטֶ בְּרַעַת
חַבְירָוּ נִכְיָה.

וְהַיָּנוּ, שִׁידַע שִׁישׁ לְמַעַלָּה מְנוֹרָה
- "מְקַשָּׁה"

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

and he will further reflect upon the greatness of the Infinite Hashem, then he will undoubtedly regret the unholiness that he became attached to,

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

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

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

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."

שְׁחָלִילָיוֹן יָרַד לְמַטָּה, וְהַתְּחִתּוֹן עֹלָה
לְמַעַלָּה.

שְׁחָרָע יוֹרֵד לְפָעָמִים לְמַטָּה, וְנִכְנֵס
בָּאָדָם רָע.

וְלֹהִיפֶר, עֲשִׂית אֵיזָה מִצְוָה מְאָדָם
רָע, לְפָעָמִים עֹלָה לְמַעַלָּה וְנוֹטֵל
אַחֲרָה.

וְכָל אָדָם צָרֵיךְ לְתַלְוֹת הַחֲסָרוֹן בָּו;
וְהַטּוֹב שָׁלוֹ - שֶׁמְאָה הוּא מְאָחָר
שְׁעָלָה לְמַעַלָּה,

וְרֹעַת אֶחָרִים - שֶׁמְאָה הוּא שָׁלוֹ שִׁירָד
לְמַטָּה,

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.**

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.

And sometimes the opposite happens: Someone who usually does bad things can do a mitzvah, and sometimes it goes up to inspire someone else, while the one who did the mitzvah remains uninspired.

Every person should think that the bad that he finds in himself is from his own bad decisions and any unholy things that he connected to, and the good that he finds in himself, might really be from someone else whose good deeds elevated him.

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

וְאֹז יִהְיֶה בְּאַمִּתְּ אֶחָד - הַיְרָךְ עַמּ
הַפְּרַחִים, שֶׁפֶל אֶחָד יִתְחַזֵּק עַצְמוֹ
לְבַחֲנִית "יָרָךְ" וְלִתְבִּירֹו בַּחֲנִית
"פְּרַח" - וְלִתְבִּירֹו לְהִפְרֹךְ.

וְאֹז יִכְלֶن אַהֲרֹן הַפְּהָנָן לְהַדְלִיק אֲשֶׁר
בְּכָל חַזְוִינָה, שֶׁהוּא 'בְּהַן גָּדוֹל', 'רַב
חֶסֶד', שֶׁפֶל הַחֲסִידִים בָּו -

וַיּוּכֶל לְהַמְשִׁיק מִ"אַהֲבָה-רַבָּה"
לְ"אַהֲבָת-עוֹלָם", וְאֹז מִפְנִילָא יִהְיֶה
"תָּכוֹן רַצְוֹף אַהֲבָה" (שיר השירים ג, י),
בְּהַתְגִּלוֹת לְבָוּ בְּרַשְׁפֵי אַשׁ וּנוּ.

- וְזֹהוּ "בְּהַעֲלוֹתֶךָ אֶת הַנְּרוֹת"

שֶׁאַהֲרֹן יִעַלֶּה אֹתָם. :

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 subduing their own ego.

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.

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.

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

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

Summary and Lessons in the Service of Hashem from the Maamar

The Alter Rebbe goes through the four stages of the spiritual service of transforming ourselves into a Menorah, based on the verse quoted in the maamar, as follows:

- 1- “**נַפְלָקָת**-beaten”- Just like the Menorah was made from a 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 how we talk, etc. We have to pay attention that we don't focus on these things as a priority and an end goal. Rather, they are useful as a means to accomplish our true goal and priority of serving Hashem.
- 2- “**בָּבָרֶא**-gold”- The nature of gold is to give off a reddish shine, similar to the color of fire. This represents a fiery, passionate 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 love and fear when we reflect on the fact that Hashem creates the entire world every day. We are reminded of this 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 for each person in particular. Hashem literally created him today, just like Adam, the first man, on the day he was created. When a person reflects on these facts, he will attain respect, awe, and shame before his Creator. He will not want to rebel against Him and will also be drawn with a fiery yearning to connect to Hashem, Who is so awesome.

3- “עד ירכה עד פרחה” - “all of its details, from its top to its bottom, were from one solid piece of gold”- The Menorah had many components from its top to its bottom. All were essentially connected and unified, having been made from one single piece. Similarly, the entire Jewish People, from the greatest Tzadikim to the simplest Jews, are all essentially connected and one, unified entity. However, this connection is only apparent when a person is free from sin, since sin changes his appearance from his original state of “pure gold.” To restore his purity and revealed a 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 (**מצרים**) of those desires and reconnect to Hashem in an even stronger way than before. 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, mundane desires. He will come to truly regret that mode of thinking and will ask 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. Thus, one can return to be “pure gold,” unblemished by any unholy conduct. Then, his connection to Tzadikim and the entire Jewish People becomes fully revealed again.

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

Just as in the Menorah, the gold that started out on the top of the block shifted position towards the bottom when it was beaten with the hammer, and the gold that was 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 the soul of someone else that is connected to him. 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 the soul of someone else that is connected to him. When we look at someone else, we should remind ourselves that the good things they do are from their own hard work, and the sins they do could be 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 this 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 by teaching that after we spiritually make ourselves into a Menorah by nullifying our ego and our 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 a great, fiery and illuminated love for Hashem into us during prayer, on an infinitely deeper level than we could ever generate through our own efforts alone. (See Lesson 15 in Torah Or for Parshas Ki Sisa for more on this).

Likutay Torah English translation project:

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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