

LESSONS IN **TORAH** ♪ OR ♪

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

תּוֹרַה אָוֶר

פָּרָשָׁת תְּצִוָּה

דָּבָר הַמְּתֻחָל

וְאַתָּה תְּצִוָּה

“Lighting up our Menorah”

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Torah Or 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.

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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ב"ה

Torah Or**תורה אור****פָּרָשָׁת תְּצִוָּה**

דברור הפתחיל

וְאַתָּה תְּצִוָּה¹

דף פא,א – פב,א

“Lighting up our Menorah”

(א) Chapter 1

וְיַאֲفַת תְּצִוָּה אֶת בְּנֵי יִשְׂרָאֵל וַיְקַח
אֵלֶיךָ [שֶׁמֶן] זִית זָרָקְתָּה לְמַאֲוֵר לְהַעֲלָת נֶר תִּמְיד]
כַּי.

Hashem said to Moshe: “**And you will command the Children of Yisroel, and they will bring to you** pure olive oil, from olives that were crushed for the purpose of illumination, to kindle the lamps (of the Menorah) continually.

[בְּאֹהֶל מוֹעֵד] מְחֻזָּן לְפָרָכָת אֲשֶׁר עַל הַעֲדַת
יִעֲרֵךְ אֶתְךָ **אַהֲרֹן** [וּבְנֵיו מְעֻרָב עַד בָּקָר לְפָנֵי ה'
חֲקַת עֲוָלָם לְדֹרֶתֶם מֵאָת בְּנֵי יִשְׂרָאֵל כַּי”] (פָּרָשָׁתנו
כַּז, ב'כ'א):

In the Mishkan **outside of the Paroches** (dividing curtain) **that is in front of the Aron** (Holy Ark), Aharon and his children **should arrange this Menorah** so that it should burn before Hashem from evening until morning,

¹ (דברור הפתחיל וְאַתָּה תְּצִוָּה: תורה ח'ים דברור הפתחיל “ולקח מ את שניי” פרק ג וְאֵלֶיךָ [שֶׁמוֹת חלק ב' שמו, ג]. פירוש הפעילות להצמח אדרק [פָּאַלְטָאנוֹא, תְּרֻעָ"ב] דברור הפתחיל “וְאַתָּה תְּצִוָּה” []]. אוֹר הַתּוֹרָה דברור הפתחיל “וְאַתָּה תְּצִוָּה וּבֵיאָר וְקִיצָּרוֹ” [] – ציון בבוד קדושת אַרְמָמוֹר.). נאמר בשבת פָּרָשָׁת תְּצִוָּה, יג א'דר א, ערבע פורים קען תקס"ז).

הגהות באור תורה שמות כרך ה' ע' א'תקמ"א ואילך, קייזרים ממאמר זה שם ע' א'תקע"ג, והובאו כאן בשולי הגלין.

this is an eternal law throughout all generations of the Children of Yisrael.” (Shemos 27:20-12)

ו^צריך ל^הבִּין: מַאֲחָר שְׁהַמְצֻוּה הִיא
בְּאַחֲרָן, שֶׁהוּא יִעֲرִיךְ אֶת הַנְּרוֹת, לִמְהָ
צֹהָה ה' וַיִּקְחָוּ אֲלֵיכֶם - וְמִשְׁמַע שִׁבְיָאָו
הַשְׁמָנָן אֶל מְשָׁה?

וְגַם, דְּבָפְסּוֹק רָאשָׁוֹן גַּבְיָי "וַיִּקְחָוּ אֲלֵיכֶם" -
אֶל מְשָׁה - בְּתִיב: "לְהַעֲלֹת נֵר תִּמְיד",
וּבְפְסּוֹק שְׁנִי גַּבְיָי אַחֲרָן בְּתִיב: "מַעֲרֵב עַד
בָּקָר" לְבַד.

We need to understand: Since this mitzvah was intended for Aharon, who set up the Menorah, why would Hashem command Moshe “and they will bring to you” – which implies they will bring the olive oil to Moshe?

Also, we need to understand, in the first verse “and they will bring to you” – referring to Moshe – it states: “to kindle the lamps continually” whereas in the second verse referring to Aharon it states only “from evening until morning” that the lamps should be kindled?

אָרְךָ הַעֲנֵנִין הָוָא:

בַּי הַנֶּה אַחֲרָן - "שְׁוֹבֵנָא דְמַטְרוֹנִיתָא",
"מַטְרוֹנִיתָא" הָוָא מִקּוֹר נִשְׁמוֹת יִשְׂרָאֵל,
בַּי "כָּל יִשְׂרָאֵל כּו²", וְאַחֲרָן הָוָא הַשׁוֹבֵנִין
לְהָם.

However, the concept is:

Aharon is the “Escort of the Queen,” and this “Queen,” which is Malchus, Hashem’s attribute of Kingship, is the source of the Jewish People’s souls, since all Jews are children of Royalty,” and Aharon is their escort.

בָּמוֹעַל דָּרָר מִשְׁלַח חַתּוֹן וּבָלָה, שָׁצְרִיבִין
שַׁוֹּבֵנִין לִילָּר עַמְּהָם, לְפִי שָׁאֵי אָפְשָׁר
לְהָם לִילָּר בְּעַצְּמָם, מִחְמַת הַבּוֹשָׁה,
וּצְרִיבִין סָעֵד לְתִמְכָּם;

This is analogous to a groom and bride, they require escorts to accompany them to the Chuppa (marriage canopy), for they are not able to walk by themselves due to their shyness, and they need support to help them get married.

Similarly, in order for the souls of the Jewish People to be included back into their source, in the Infinite

כָּר לְהִיוֹת הַתְּבִלּוֹת נִשְׁמוֹת יִשְׂרָאֵל
בְּמִקּוּרָם, בָּאוּר אַינְסּוֹפֶן בְּרוּרִיהָו, אֵין

² (בְּנֵי מֶלֶכִים. בְּאָמֵץ עֲאָקִיג, ב.).

לְהָם כִּי מֵצֶר עָצָם, רַק עַל יְהִי בְּחִנַּת
אַהֲרֹן שֶׁהָוָא שָׁוֹשְׁבִּינָא דְלֹהּוֹן.

Light of Hashem, they do not have the ability to accomplish this on their own, only through the aspect of Aharon, who is their escort.

וְהִנֵּה, כְּמוֹ עַנְנִין הַשׁוֹשְׁבִּינִים עַל דָּרָה
מִשְׁלָל, שְׁאֵין זֶה אֶלָּא בְּשֻׁתַּת הַחֲתֹונָה, כִּי
מִשְׁם וְאַיְלָךְ אֵין צְרִיכִין עוֹד לְשׁוֹשְׁבִּינִים,

Now, just as it in the analogy, that the escorts of the groom and bride are only required during the time of the wedding, after which, escorts are no longer needed, because the newlyweds have become accustomed to each other,

כִּי הִנֵּה שׁוֹשְׁבִּינּוֹת שֶׁל אַהֲרֹן הָוְא
בְּבִחִנַּת "בַּיּוֹם חֲתֹונָתוֹ וּבַיּוֹם שְׂמִחַת
לְבָבוֹ" (שִׁיר הַשִּׁירִים ג, יא),

so too, the escorting by Aharon is “on the day of His (Hashem’s) wedding (with the Jewish People), and the day of His heart’s rejoicing.” (Shir HaShirim 3:11)

The verse in Shir HaShirim compares the connection of Hashem and the Jewish People to a marriage. In marriage the bride and groom need help to start off their marriage, on the day of the wedding. So too, the Jewish People need help to get “married” to Hashem, as it were, meaning to initiate a deep inner connection to Hashem. After that initial connection to Hashem is established, then they no longer need (as much) that type of help, which comes from Aharon, their “escort.”

וְהָוָא שְׂמִחָה שֶׁל מַעַלָּה הַמְּתַגֵּלָה
בְּנִשְׁמוֹת יִשְׂרָאֵל, לְשִׁמְחָה לְבָם בְּה' הַשׁוֹכֵן
בְּתוֹךְ תּוֹרַתְּכֶם וּבְבָרוֹךְתֶּם,

This “escort” is the Rejoicing from Above that is revealed in the souls of the Jewish People, to cause their hearts to rejoice with Hashem who dwells within their Torah learning and Divine service,

שְׁצִירָר לְהִיוֹת בְּשִׁמְחָה, כְּמוֹ שְׁבַחֲתָוּ
(תְּבֹאָה כָּחַ, מז): “תַּחַת אָשֶׁר לֹא עָבְדָת...
בְּשִׁמְחָה כֹּוּ.”

which needs to be performed with joy, as it is written (Devarim 28:47)
“(the reason for exile is) because you did not serve Hashem with joy.”

The verse in Parshas Ki Savo says that a person is punished for not serving Hashem with joy, rather he serves Hashem begrudgingly, as if it’s a burden. This shows that the proper service of Hashem is out of joy and happiness at the opportunity to make Hashem happy.

This joy is not only the proper method of serving Hashem, it also contains the power to initiate a connection with Hashem. When it comes as a gift from Above, this empowers the Jewish person to initiate a connection with Hashem. It “escorts” him on the path to establish that connection.

וְשָׂמֵחַה זוּ הִיא בָּאָה עַל יְדֵי אַהֲרֹן,
וְבְשָׂמֵחַה זוּ הַוָּא שׁוֹשֵׁבַן.

This joy is channeled through Aharon, and with this joy he “escorts” the Jewish People to unite with Hashem.

וְהַעֲנֵנִים: כִּי הַנֶּה שָׂמֵחַה זוּ הַוָּא מִקְּחַמְתָּ אָז
אַיִן-סּוֹף בָּרוּךְ-הָא - מִקְּוֹר הַחַיִּים, מִקְּוֹר
הַתְּעֻנוֹגִים הַמְּלֻבָּשׁ בְּמִצְוֹת.

וּבְמַאֲמָר: "אֲשֶׁר קָרְשָׁנוּ בְמִצְוֹתָיו" -

The idea is: This joy comes from the Infinite Light of Hashem – the Source of life and the Source of pleasure – that is clothed in Mitzvos.

As we say in the blessings over mitzvah performance: “Blessed are you Hashem our G-d, King of the world, אֲשֶׁר קָרְשָׁנוּ-that He made us holy בְמִצְוֹתָיו-with His Mitzvos, and commanded us to do this and this mitzvah.”

אֲשֶׁר "הַוָּא לְשׁוֹן תְּעֻנוֹג גָּדוֹל מִאָז עַד
לְהַלֵּל

Now, the word “אֲשֶׁר” which means “that,” is related to the word “אָשָׁר,” “fortunate,” and is an expression of a tremendous pleasure to the point of causing someone to give thanks to Hashem,

וּבָמוֹ (וַיַּצֵּא ל, יג): "בְּאָשְׁרִי בַּי אָשְׁרוֹנִי
בְּנוֹת וַתִּקְרַא אֶת שְׁמוֹ אֲשֶׁר",

as in what Leah said when naming the second son from her maidservant Zilpah: “בְּאָשְׁרִי בַּי אָשְׁרוֹנִי בְּנוֹת-women have declared me fortunate, and she called his name “אֲשֶׁר-Asher/the fortunate one.” (Bereshis 30:13)

שַׁהְוָא לְשׁוֹן שָׂמֵחַה וְהַלְלוּל עַל רׁוֹב טָב
כו'.

which is an expression of joy and praise due an overwhelming abundance of good.

וּבָמוֹ שְׁכַתּוֹב (בְּרִאשִׁית ב, טו): "וַיַּנְחַהוּ

As it written (Bereishis 2:15) “and He (Hashem) placed him (Adam) in

- בְּגַן־עָדָן לְעַבְרָה וְלִשְׁמָרָה -

"לְעַבְרָה" בְּמִצְוֹת־עֲשָׂה, שֶׁעֱלָל יָדִי הַמִּצְוֹת
הָוָא עֲוֹשָׂה גַּן־עָדָן, דְּהַיָּנוּ שֶׁמְמַשֵּׁךְ בָּו
יוֹ הַשְׁכִּנָה לִיקְנּוֹת בָּו לִצְדִּיקִים
שְׁמַתְעָגִים עַל הַבְּגַן־עָדָן, שֶׁהָוָא תְּעֻנָּג
נְפָלָא עַד אֵין קָז.

Gan Eden to work it and to guard it."

The terms "to work it" refers to Mitzvos Asei ("Action" Mitzvos), that through fulfilling Mitzvos he "makes" Gan Eden, meaning, he draws into it a revelation of the Shechinah (Hashem's Divine Presence) which brings enjoyment to the Tzaddikim that rejoice over Hashem in Gan Eden, and this is a wonderous pleasure that is without end.

Based on this, the meaning of the blessing on mitzvos is: "Blessed are you Hashem, our G-d, King of the world, אֲשֶׁר—that we are infinitely fortunate,' when He made us holy with His mitzvos and commanded to do such and such.

שְׁלֵבֶן אָמַרְוּ עַל "אַחֲר": "מַוְטָב דְּלִידִינִיה
כו",⁴

This is why our sages said regarding Elisha ben Avuya, who they called "the other guy," **"It is better they he be judged in Gehinom (hell), in order that he should eventually enter the World to Come, i.e., Gan Eden."** (Chagiga 15b)³

שֶׁבֶל יִסּוּרִי גַּהֲנָם בְּקָרְאִי לְסִבּוֹל בְּשִׁבְיל
קְבָלָת תְּעֻנָּג עַלְמַיְהָבָא.

This shows that all the suffering of Gehinom is worthwhile in order to receive the enjoyment of the World to Come, referring to Gan Eden.

וּבְמִאָמָר רֹא"ל⁵ עַל רַבִּי עֲקִיבָא, בְּשִׁרְאָה

And as our sages said regarding

³ Elisha ben Avuya was a great Torah scholar for many years who abandoned the fulfillment of Mitzvos at the end of his life. The Sages derogatorily referred to him as "Acheir-the other guy", since they didn't want to refer to him directly by his name out of contempt for him. Nonetheless, since he had the merit of his previous years of Torah study the Sages asked Hashem that he be allowed to have the purification process of Gehinom and be able to enjoy Gan Eden after many years of Gehinom.

⁴ ("וְלִיתִי לְעַלְמָא דָאַתִּי." חגיגה טו, ב.)

⁵ מִפְוָת כָּד, אִיבָר וּרְשָׁי: "רְבָן גַּמְלִיאֵל, וְרַבִּי אַלְעָזָר בֶּן עֲזָרִיה, וְרַבִּי יְהוֹשֻׁעַ, וְרַבִּי עֲקִיבָא מַהְלָכָין בְּדָרָה, וְשָׁמְעוּ כָל הַמּוֹנָה שֶׁל רֹומי מִפְלָתָה [ברחווק] מֵאָה וָעֶשֶׂר מֵיל, וְהַתְּחִילוּ בּוֹכִין, וְרַבִּי עֲקִיבָא מַשְׁחָק. אָמְרוּ לוֹ: מִפְנֵי

ברך גָּדוֹל שֶׁל עֲוָבְדִי כּוֹכְבִים וּמְזֻלּוֹת
שְׁחַק וְאָמָרָה: אָמָ לְעַוְבָּרִי רְצֹנוֹ כָּךְ,
לְעַוְשִׁי רְצֹנוֹ עַל אַחַת בְּמַה וּבְמַה

Rabbi Akiva, when he saw a large city of idol worshippers and the abundant material pleasures they had, “he laughed and said ‘If it is like this for those who strayed from His Will, then those who do His Will, all the more so will they receive an even greater form of pleasure from Hashem.’” (Makos 24a-b)

פִּירּוֹשׁ: אָמָ יְשַׁׁרְבָּה תְּעֻנוּגִים כֹּל כֶּךָ
בְּבָחִינַת “עַוְבָּרִי רְצֹנוֹ”, שְׁהָם תְּעֻנוּגִי
עוֹלָם הַזֶּה, שִׁירְדוּ וַתְּגַנְשְׁמוּ בְּגַשְׁמִוֹת
הַעוֹלָם הַזֶּה וְחוֹמְרִיוֹתוּ,

Meaning: If there is so much abundant pleasure for “those who strayed from His Will”, which are only pleasures of this world, which originally derived from spiritual pleasure in holiness but descended and became transformed into pleasure in the materiality and coarseness of this world.

שֶׁלָּא כְּדַרְךָ הַשְׁתְּלִשּׁוֹלָה וַיַּרְדֵּת
הַמְּדֻרְגוֹת מִאָרֶר אַיִלּוֹן בְּרוּרָה וְאָ
מְדֻרְגָּה אַחֲרָ מְדֻרְגָּה בָּמוֹ מְדֻרְגוֹת
דְּקָדוֹשָׁה,

These pleasures did not descend in a manner of orderly progression from the Infinite Light of Hashem, one level after another level, as is the proper, organized manner of descent by levels of Holiness.

אַלְאָ שְׁהָם נִפְלָו מִמְּדֻרְגוֹת עַלְיוֹנוֹת
דְּקָדוֹשָׁה דַּרְךָ נִפְלֵה מַאֲגִירָה רַמָּה כִּי,

Rather, they “fell,” as it were, from their levels of Pleasures in Holiness as it is Above, in a manner similar to something falling from the top of the roof straight into a deep pit, in which case the object becomes totally shattered from the impact of the fall.

וְלֹכֶן נִקְרָאים “עַוְבָּרִי רְצֹנוֹ” – שְׁהַעֲבִירוּ
אֶת הַדָּרָךְ.

Therefore, these physical pleasures are termed “those who strayed from His Will,” as it were, meaning that

מה אתה משבח? .. אמר לך: לך אני מצחיק, ומה לעוברי רצונו לך, (شمשתחים לעובודה זרה שליהם יושבים בחתקן שלוחה), לעושי רצונו על אחת באה ובהמה (ישראל, שעושין רצונו, על אחת באה ובהמה שיישלים להם שכבר טוב). ראה לעיל: ט. ד. בז. א. סא. ג. לקוטי תורה: בהעלותך לגד. ד. שלוח מז, א. ראש הسنة נז, ב. האזינו עב. ב. ובבאה מקומות).

they were steered away from the path of holiness and were cast into unholiness.

ו"אָם לְעֹבֶרִי רָצְוֹנוֹ כֵּר" - יְשׁוּעָה
הַרְבָּה שָׁגַפֵּל בְּשִׁבְירַת הַכְּלִים,

כָּל-שָׁכֵן "לְעֹשֵׂי רָצְוֹנוֹ" - דְּהַיָּנוּ מָה
שַׁהְוָא עָשֹׂו וְנִתְּנוּ מְרַצּוֹן הַעֲלִיוֹן בְּרוּרִ
הָוָא כְּסֶדֶר יִרְדְּתָה הַמְּדֻרְגוֹת דָּקְדּוּשָׁה
בְּגַנְעָרָן הַעֲלִיוֹן וְהַמְּחַתּוֹן, שַׁהְוָא
הַתְּעִנְגּוֹת עַל הַתּוֹעַיָּה -

שְׁבָנְדָאִי יְשׁוּעָה בּוֹ תְּעִנְגּוֹ נַפְלָא, וְהַרְבָּה מִינִי
תְּעִנְגּוֹ אֵין קַץ - שַׁהְוָא מִקּוֹר הַחַיִם
וּמִקּוֹר הַתְּעִנְגּוֹת. ?

Now, “If it is like this for those who stray from His Will,” that there is abundant physical pleasure that “fell” from its source in holiness during from the Sheviras HaKeilim,⁶

all the more so for those “who make His Will happen,” – i.e., those who ‘make’ and channel the pleasure in holiness from the Will of Hashem Above, which comes in an organized descent through the levels of holiness, first into the Upper Gan Eden and then into the Lower Gan Eden, which is the pleasure in the revelation of Hashem’s Light,

for them there is certainly experienced an overwhelming pleasure, multitudes of pleasure to no end – since Hashem’s Infinite Light

⁶ “Sheviras HaKelim-the Shattering of the Vessels.” This refers to the process of the “breaking” of the Sefiros of Tohu. The World of Tohu is a level of Hashem’s revelation where the Light is unlimited and infinitely intense, but the “Keilim-Vessels”- the capacity to define that Light and channel it- was not able to handle the intensity of the Light, and the Keilim “broke down” and became the source for unholiness. The excitement over physical pleasure is the result of the “fall” of the pleasure in holiness from Tohu, which fell down into coarse physical pleasure.

The World of Tikkun is a level of Hashem’s revelation where the Light is limited to the capacity of the “Keilim-Vessels”, i.e., to be channeled properly, but the Light is inherently limited to the capacity of those “Keilim”, as opposed to the Light of Tohu that has no such limitation. The pleasure of Hashem in Gan Eden is from this level that didn’t “fall,” it merely descended to a level that the creations can enjoy, without detaching itself in any way from its source in Holiness Above.

[⁷ קייזור א: אהרן שודם”ט שיר ליום חתונתו ושמחה לבו הוא שמחה שלמעלה המתגללה בנש”י]

is the source of life and the source of all pleasures:

(ב) Chapter 2

רְהִנֵּה תְּעִנּוֹגֶת זוּ נִמְשָׁרֶת מִן הַמְּצֹוֹת.

שְׁלֹבֶן נִמְשָׁלִים הַמְּצֹוֹת לִנְרוֹת. בָּמוֹ שָׁעַל יְהִי שְׁמָרְקָלִיקְוָן אֶת הַנְּרוֹת נִתְמָלָא הַבֵּית אֹורְ וְיוֹוּ, כְּה עַל יְהִי עֲשֵׂית הַמְּצֹוֹת נִמְשָׁרֶת יוֹוְ בְּגַנְעָדָן כּוֹ.

לְכָן בְּתִיב (תְּבֹוא כח, מז): "תַּחַת אֲשֶׁר לֹא עָבַדְתָּ אֶת הָאֱלֹהִים בְּשָׂמְחָה וּבְטוּבָה לְבָב מַרְוָב בְּלָ" -

יוֹתֵר מִ"רְוָב בְּלָ",

Now, this pleasure (that is in Gan Eden) is drawn down through the observance of Mitzvos.

Therefore, the Mitzvos are compared to lamps. Just as lighting lamps results in the home being filled with light and radiance, so too through the observance of Mitzvos one draws the radiance of Hashem's Light into Gan Eden.

It is therefore written: (Devarim 28:47) "Because you did not serve Hashem your G-d with joy and gladness of heart, מַרְוָב בְּלָ"-from having an abundance of everything good, (that is why we are in exile)."

Now, the phrase "מַרְוָב בְּלָ"-from an abundance of everything" can also be interpreted to mean "more than having an abundance of everything good."

Thus, we can interpret the verse to mean that we should be serving Hashem with joy that is more than the joy of having an abundance of good things.

בַּי"רְוָב בְּלָ" הַם תְּעִנּוֹגֶת הָעוֹלָם-הַבָּא, The true "abundance of everything

בַּעֲבוּרָתֶם כְּמֵשׁ בְּשָׂמְחָה וּבְטוּבָה לְבָב מַרְוָב בְּלָ, שָׂמְחָה זוּ בָאֶה עַי אַהֲרֹן, וְשָׂמְחָה הִיא אֲשֶׁר קְבָ"ו, לְעַבְדָה זוּ רַמְ"ח מֵעַ שְׁמַחוֹיו שֶׁהַמְּצֹוֹת נִמְשָׁרֶת הַגּוּ, וּמוֹטוֹב דְּלִידְיָנִי כּוֹ אֶם לְעוֹבָרִי רְצָוָנוֹ כּוֹ.

⁸ The letter מ"ט at the beginning of the word מַרְוָב can be interpreted two ways: To mean "from," or "than," as in "more than" or "greater than." Thus, we can translate the verse to mean "from having an abundance of good," or to mean "more than having an abundance of good."

good" is referring to the abundantly good pleasures of the World to Come in Gan Eden.

והמצוות צריך להיות בשמחה יתירה ממה.

והוא באשר ישים אל לבו כי:

"בשמים ממועל, ועל הארץ מתחת אין עוד"⁹ – "על כל שבח מעשה ידיך כי" –

And the performance of mitzvos should be done with an even greater joy than the joy of the "abundant goodness" of entering Gan Eden.

To achieve this joy in mitzvah performance, a person should take to heart the following:

We say in the daily prayer in the blessings before Shema, in Yotzeir Or: **"In the Heavens above and on the Earth below, there is nothing else besides for Hashem, and for all the praiseworthy works of Your Hands they will praise Your forever."**

פירוש: "בשמים ממועל" זה גן-עדן הعلionario, "על הארץ מתחת" זה גן-עדן המתחון –

Meaning: "in the Heavens above" refers to the Upper Gan Eden, "and on the Earth below" refers to the Lower Gan Eden,

אין ה"שבח" בהם אליך, אלא שם בחינת "מעשה ידיך":

the praise to You regarding these levels is not a praise to Your true greatness, since they are only "the works of Your Hand":

במו על דרכך משל, שמשבחין את האדים במעשה ידיו, איך שהוא כותב גדול או שמעציר ציור נאה,

This is analogous to praising a person for their artistry, e.g., how they are a great writer, or they draw a beautiful picture.

ששבח זהה אינו נוגע לכךמותו ולא למஹתו ועצמותו;

This praise doesn't reflect on their true wisdom or essence.

בר כל השבח וההילול שנמשך בגן-עדן לנשימות, להתענג על ה' בהשכלתם

Similarly, all the praise and acclaim that is generated in Gan Eden by the souls, in their rejoicing over Hashem

⁹ (אתה חנן ד, ל. בברכת יוצר: "בשמים ממועל, ועל הארץ מתחת, על כל שבח מעשה ידיך בו").

והשׁגְתָתָם, אֵין הַשְׁבָח הַזֶּה אֶלָּא בְּהַמְשָׁכָת
"מְעָשָׂה יְדָיו" שֶׁל הַקָּדוֹש בָּרוּךְ הוּא לְבַד,
שֶׁבַּזָּה יְשַׁלֵּחַ לְהַמְשָׁכָתָה וְהַשְׁגָתָה.

with their understanding and comprehension, this praise is only about the “works of Your Hands” of Hashem, since this is the only way they can have some understanding and comprehension of Hashem’s existence, they have no comprehension of His Essence.

וְהַיִנּוּ זַיו הַנְּמַשֵּׁךְ מִן הַמְצֹוֹת שְׁנָקְרָאִים
"מְעָשָׂה יְדָיו" שֶׁל הַקָּדוֹש בָּרוּךְ הוּא.

This ray of Hashem’s Light that is drawn from the Mitzvos into Gan Eden is termed “the works of Your Hand” of Hashem.

בַּיְּאָתָרָוֹת אִדְלָתָתָא בְּקִיּוֹם הַמְצֹוֹת
לְמַטָּה - אִתְּאָתָרָוֹת אִדְלָעָלָא - "הַקָּדוֹש
בָּרוּךְ הוּא מִנְחַת תְּפִלִּין"; וְהַקָּדוֹש בָּרוּךְ
הוּא "רֹפֵא חֹלִים"; וּ"מְבָרֵךְ הַשָּׁנִים";
וּ"מְכַלְּפֵל חַיִּים בְּחִסְדָּכוּ".

Since there is a principle that an “initiative from below” created by our fulfilling Mitzvos down here - in this world, reciprocates a “response from Above,” that Hashem does “Mitzvos,” for example “**Hashem puts on Tefillin**,” i.e. He gives us new understanding and feeling for Him, **Hashem “heals the sick,”** He “**blesses the years,**” He “**sustains the living with kindness,**” etc.

וּמֹזֵה נְמַשֵּׁךְ הַזַּיְן בְּגַנְ-עַדְן לְהַתְעַנֵּג עַל
הַרְוִיָּה בְּהַשְּׁכָלָתָם וְהַשְׁגָתָם בְּהַמְשָׁכָתָה זוּ.

And from this reciprocal mitzvah of Hashem, a ray of Hashem’s Light is drawn into Gan Eden for the Tzaddikim to rejoice over Hashem in their comprehension and understanding that is illuminated through this ray of Hashem’s Light that is drawn down.

(זהו “ומְעָשָׂה יְדָיו מְגִיד הַרְקִיעַ” (תהילים
יט, ב) - בַּיְּגַן עֲדֹן-נֶקְרָא “מִתִּיבְתַּתָּה
דָּרְקִיעַ”¹⁰).

(This is the idea of “**The Heavens proclaim the work of His Hands,**” (Tehillim 19:2) since Gan Eden is termed “**the Yeshiva of Heaven.**”

¹⁰ וְעַיִן מָה שְׁנִתְבָּאֶר בְּפִירּוֹשׁ (תהילים קג, א) “הַלְלוּהוּ בְּרַקְיָעַ עַזָּוֹ” (סדור עם ר'א"ח ע, א. ראה לקוטי תורה תוריע ב, ד).

We see from this verse as well that Gan Eden is only describing the “handiwork” of Hashem, but not His true greatness.)

ובמה מיני מדרגות זו למעלה מזו
בשהשלחה זו, בכמה מיני תענוגים עד אין
קץ, שיש במה מיני גן-עדן כו'.

ה גם שלא נזכר בספרים רק גן-עדן
מחתוון ועליון,

הרי אמרו ר'יל (ברכות סד, א): "תלמידי
חכמים אין להם מנוחה שאנ אמר (תהלים
פד, ח): 'ילכו מHIGH AL CHIL CI'".

Within the “general” Gan Eden, there are **limitless levels, each higher than the other, in their understanding of Hashem’s revelation, and numerous pleasures to no end, since there are innumerable types of levels within Gan Eden.**

Although it is not mentioned in the holy books of the sages the innumerable levels of Gan Eden, only the two levels of Lower and Upper Gan Eden,

nonetheless, we know that there are innumerable levels, as **our sages say** (Brochos 64a): “**There is no rest for Torah Scholars, as it is stated (Tehillim 84:8): ‘they go from strength to strength.’**

From the fact that the souls of Torah Scholars never rest and are always going to a higher level, this proves there is no end to how many levels there are.

For example, Moshe Rabbeinu has been going up in level three times a day for over three thousand years. That comes out to over 3 million levels! And every day he still goes up to an even higher level.

על זה נאמר (דברי הימים א' בט, יא): "כִּי
כָל בְּשָׁמִים וּבָאָרֶץ" ותרגומו: "דָּחִיד
בְּשָׁמַיָּא וּבָאָרָעָא".¹¹

Regarding this it is stated (Divrei HaYomim I, 29:11): “(To you Hashem is the greatness...and the majesty,) **for ‘כָל-כָל’ that in all the Heavens and in the Earth (belongs to You).**” The Targum translates this as “**For He (Hashem) binds together’ the Heavens and Earth.**”

¹¹ (שָׁאַחַז בְּשָׁמִים וּבָאָרֶץ)

The word “בְּלֹא” which means “all” can also come from the word “to merge or bind together.” We can thus interpret the verse to mean that it is praising Hashem for “binding together Heaven and Earth.” The maamar will explain that this is a reference to binding together the Upper and Lower levels of Gan Eden, which are referred to as “Heaven and Earth” in certain contexts.

In the Mittler Rebbe’s version of this maamar,¹² it explains that what binds together the Upper and Lower Gan Eden is the Light of Hashem that flows down from Above into Gan Eden. This Light is derived from the Mitzvos we perform, as will further discussed.

וְהוּא עַנְנִין שְׁנוּכָר בְּסְפָרִים שִׁישׁ עַמּוֹד בְּגַן
עַדָּן שְׁבֹו עַלְוִין מִגְּנָעָדָן הַתְּחִתָּן לְעַלְיוֹן,¹³
שְׁהַעֲמֹוד הוּא הַמִּחְבָּר גַּנְעָדָן עַלְיוֹן עַמּוֹד
תְּחִתָּן.

This is the concept mentioned in the holy books of our sages: There is a column in Gan Eden through which those in the Lower Gan Eden can go up to the Higher Gan Eden, since this column connects the Upper Gan Eden with the Lower Gan Eden.

There are many types of columns corresponding to the many types of Tzaddikim that exist – each column designed according to their level.

There are many ascensions, ascent after ascent, as in the concept of “fifty-thousand Jubilees,”¹⁴ all of which are levels of ascents.

All of this aforementioned infinity and ascension within Gan Eden is only an aspect of a ray that is extended from “the works of Your Hand.”

ובמה בבחינות עמודים לכמה בבחינות
צדיקים יש – לכל אחד כפי מדרגתנו.

ובמה בבחינות עליות בעליוי אחר עליוי,
בענין “נֵי”ן אלף יובלות” שהכל בבחינת
עליותנו.

ובכל זה הוא בבחינת היזו שנמשך
מ”מעשה ידיו” בלבד.

(מאמרי אדרמו”ר הוזן תקס”ז, ד”ה ואתה תצוה) ¹²

ע”פ הගהה אדרמו”ר הרש”ב בלווח התקון דף קלז. ובנדפס: “שבו עולין מיגן-עדן העליוון לתחתון”.

¹³ A Yovel (Jubilee) is a cycle of 50 years. In our context, it refers to 50 spiritual levels. 50,000 Yovel cycles equals 2,500,000 years (50x50,000=2,500,000). Thus, 50,000 Yovel cycles, in the context of the maamar, refers to 2.5 million spiritual levels of awareness of Hashem. The soul can ascend millions of levels in Gan Eden. (In fact, even more than 2.5 million, since Moshe Rabeinu already has had over 3 million ascents until today.) All of these levels are levels of understanding a “ray,” a limited expression of Hashem’s Infinite Light.

אָבֶל בְּאַיִן-סֹוף בָּרוּךְ הוּא מִפְּנֵשׁ,
בְּעִצּוּמוֹתָו וּמְהוּתוֹ יִתְבָּרֵךְ - לִית מְחַשֵּׁבָה
תְּפִיסָּה.

הַמֶּלֶאכִים אֹמְרִים 'קָדוֹשׁ' וּמִבוֹךְלִכְיָה.

וּמְחַמֵּת זוּ הַאָוֹפָנִים "בָּרָעָשׁ גָּדוֹל" כֵּי -
שָׁאוּמָרִים: "אֵיָה מָקוֹם בְּבָדוֹ?".

אָךְ הַמְעֻצּוֹת עַצְמָן הֵן בְּחִינַת אָזְרַת הַנֶּר,
שָׁמוֹתָה נִמְשָׁךְ הַזְיוּן, וְהֵם מִקּוֹר הַזְיוּן.

שָׁהֵם נִקְרָאים "אֲבָרִים דְמִלְבָא", בְּחִינַת
אֲבָרִין וּכְלִים לְאָזְרַת אַיִן-סֹוף בָּרוּךְ הוּא
מִפְּנֵשׁ.

וְלֹכֶן בְּכָל הַמְעֻצּוֹת בְּתִיבָה: "לִפְנֵי הָיָה" - לִפְנֵי
הַמִּפְּנֵשׁ.

Whereas regarding the actual Infinite Hashem, His very Essence and Being – no thought can grasp Him at all.

The Angels realize this and therefore they say that Hashem is separate and removed from the limitations of all the spiritual levels, and He is separate and removed from being grasped by any creature, even the angels.

Because of this, the Ofanim¹⁵ angels are in a tremendous uproar, and they ask: “Where is the place of His grandeur?”¹⁶

However, the Mitzvos themselves are like the light of a lamp, which produces the light and is the source of the light.

I.e., the Mitzvos are like the lamp that produces the Light which shines in Gan Eden.

They are referred to as “limbs of the King,” just like limbs receive and express the life of the soul, so too the Mitzvos and are “vessels” to actually receive and express the Infinite Light of Hashem.

Therefore, regarding all the Mitzvos it is written that they should be performed “before Havayah,” with the simple meaning of “before Hashem,” but can also mean that the Mitzvos are actually higher than

¹⁵ The angels of the Word of Asiya.

¹⁶ As mentioned in the “Keser” prayer recited in the Chazan’s repetition of the Musaf Amida.

Hashem's Name Havaya, which represents His Light that descends into the worlds.

Hashem's Name Havaya, which is the four-letter Name of ה-י-ה-ה, represents the process of descent of Hashem's Light. First it must be contracted into a point, like a ה, then it expands like a נ, then it descends like י, then it expands again like a נ. However, Mitzvos are the Essential Will of Hashem that is beyond all worlds, and is the source of the Light that descends into the worlds through the Name Havaya.

ובמו שכתבוב (אתה חנן ו, ו): "אשר אנכי מצורך היום", שבבחינת "היום לעשותם" (אתה חנן ז, יא), "אנכי מפורסם - והוא עצמותו ומהותו מפורסם - "מצורך" נז'.

As it is written in the Shema prayer regarding Mitzvos (Devarim 6:6) "which I (Hashem) command you today." Meaning, that the Mitzvos which are "to be done today" (Devarim 7:11), are commanded by "I Myself," the very Essence and Being of Hashem.

ואז לאות תהיה השמחה בקיום המצוות גודלה לאלקיים, והוא אור אין-סוף בירור - הוא מפורסם המלוכש בהן ביתר שאות - "רבים כל", היינו בבחינת "כל" - "אחד" בשמייא ובארעא,

This being the case, the required joy of performing a Mitzvah for Hashem should be tremendously great – because it is the Infinite Light of Hashem that literally clothes itself in them (the Mitzvos) – and this joy should be exceedingly greater than the joy and pleasure which is derived "from an abundance of everything," meaning, than the Light of Hashem flowing into Gan Eden that 'binds together' and connects Upper Gan Eden called Heavens and the Lower Gan Eden called Earth.

As our sages say (Avos 4:17): "One

ובמאמיר ר' ל: "יפה שעה אחת וכו" ¹⁷ .¹⁸ :

¹⁷ ("בתשובה ומעשים טובים בעולם-הזה, מכל חמי הולם-הפה". אבות פרק ד, משנה ז).
¹⁸ [קיצור ב: זיו ותענו זה נמשך מהמצוות ולכן נק' נורת מקור הזיו, וזה שהשמה מהמצוות היא מרובה כל, שהן תענו עזה"ב כי כל בשמיים ובארץ געה"ע וגעה"ת, וזה בשמיים ממול ועל הארץ מתחת על כל שבח מעשה ידין, היינו המצוות, שהקב"ה רופא חולים וכו' וכל הוא העמוד המקשר

hour of Teshuva and good deeds (Mitzvos) in this world, is better than all of the life of the World to Come (in Gan Eden)."

(ג) Chapter 3

וְהַגָּהָה, לְהִיּוֹת גִּילְעִי שְׁמָחָה זוֹ מְאוֹר אַיִן
סֹוףּ בְּרוּךְ הוּא בַּנֶּפֶשׁ הָאָדָם, הוּא עַל יָדֵי
אַהֲרֹן.

שֶׁהָוָא הַמְּדָלִיק אֶת הַנְּרוֹת לְהִיּוֹת בְּחִינַת
אוֹרָה וּשְׁמָחָה¹⁹.

כִּי אַהֲרֹן הוּא מִשְׁבָּעָה רֹועִים
הַמְּפִרְנִים וּמְמִשְׁיכִים לְכָלֹות נְשָׂמוֹת
יִשְׂרָאֵל מִלְמָעָלה – מְאוֹר אַיִן-סֹוףּ בְּרוּךְ
הָוָא.

וְאַהֲרֹן הוּא הַרְוָעָה וּמְפִרְנִס וּמְמִשְׁיךָ
לְכָלֹות נְשָׂמוֹת יִשְׂרָאֵל בְּחִינַת אוֹרָה
וּשְׁמָחָה הַנְּגָלָל.

וּבְמִשְׁכָּה זוֹ יִשְׁבַּב' בְּבָחִינּוֹת: "יַעֲרֹר אֶת
הַנְּרוֹת", "וּבְהַעֲלוֹת אַהֲרֹן אֶת הַנְּרוֹת":

"יַעֲרֹן" – לְהִיּוֹת עֲרוֹכָה וּשְׁמֹוֹרָה בְּלֵב
וּבַנֶּפֶשׁ הָאָדָם²⁰,

In order to reveal this joy derived from the Infinite Light of Hashem within the soul of a person, this is accomplished through Aharon.

He is the one who kindles the lamps to be in a manner of "light and joy."

This is because Aharon is one of the "Seven Shepherds" that nourish and bring down from Above, from the Infinite Light of Hashem, to all the souls of the Jewish People.

And Aharon is the Shepherd that nourishes and brings down to all the souls of the Jewish People the "light and joy" in the service of Hashem, as discussed previously.

In this revelation that he brings down there are two aspects: 1) "setting up the lamps," 2) "when Aharon lights up the lamps."

"Setting up the lamps" refers to how a person sets up and guards a path of

גַּעַת וְגַעַת וַיָּשֵׁר כָּל, וּבְצִי בְּבָחִי הַזָּיו, אֶבֶל הַמְּצֻוֹת עַצְמָן הָן אִיבָּרִים וְכָלִים לְאָסְבָּה מִמְּשָׁמֶן,
אֲשֶׁר אֲנִי מְצֻרָּק לְכָן צָל הַשְּׁמָחָה יוֹתֵר מְרוֹבָּבָל.

¹⁹ (לשון הקתוב אַסְטָר ח, טז).

²⁰ ("עֲרוֹכָה בְּכָל וּשְׁמֹרָה" (שְׁמוֹאֵל ב' כג, ח) – "אֵם עֲרוֹכָה בְּרַמְּחָח אֲבָרִים שָׁלַג מִשְׁתְּמִירָת, וְאֵם לֹא אִינָה
מִשְׁתְּמִירָת". עֲרוֹבֵין נד, א).

spiritual service of connecting to Hashem in prayer **with his heart and soul**,

when he remembers Hashem, his G-d, using all the depth of his mind and heart, working very hard to contemplate on the greatness of Hashem according to the capability of the person.

בָּזְכָרוּ עַל ה' אֱלֹהֵינוּ בָּעֵמֶקֶת הַדָּעַת
מְעוּמָקָא דְלֹבָא, בִּינִית הַנֶּפֶשׁ
בְּהַתְּבוֹנָנוֹת גְּדוֹלַת ה' בִּאָשָׁר תּוֹכֵל נֶפֶשׁוּ
שָׁאת.

Arranging one's prayer and contemplation is called "setting up the lamps," since he has to "put everything in place" in order to achieve the proper effect of awakening a love for Hashem. This process is done through the person's own effort, "from below to Above."

וּבְהַעֲלוֹת "הַזֶּה" הַזֶּה הַמְשֻׁכּוֹת הַשְׁמָחָה
הַבָּאָה מִלְמָעָלה, לְהַעֲלוֹת אֶת הַנֶּפֶשׁ
וּלְקַשְׁרָה בְּאֶלְקִים חַיִם, הַזֶּה חַיִם הַחַיִם
בְּרוּרֵהוּ, מִקּוֹר הַחַיִם וּמִקּוֹר
הַתְּעֻנוֹנִים, שָׁלֹמָעָלה מִעָלָה
מִהַשְׁתְּלִשּׁוֹת,
לְמִעָלָה מִכִּדִּי שְׁתוֹכֵל נֶפֶשׁוּ שָׁאת.

"Lighting up the lamps" refers to drawing down the joy that descends from Above, to uplift the soul and bind it to the Living G-d, who is the Blessed Life of Life, the source of life and the source of all pleasure, Who transcends the entire Order of Spiritual Worlds,

this joy from Above uplifts the soul **beyond the limited capability of the person** to experience joy and love created from contemplation.

Rather, he is assisted from Above to experience an incomparably greater joy and love of Hashem than he would be able to achieve with only his own efforts.

This is called "Lighting up the lamps," since he already has set up "lamps" of love and joy in Hashem through his own contemplation, and the revelation from Above elevates the existing love and joy in a Hashem to a higher level.

וְהִיא אַהֲבָת "בְּכָל מְאַרְךָ" (וְאַתְּחַנֵּנוּ וְה
הַמּוֹתְגָלָה בְּקָרְיאַת-שְׁמָעַ).

This great love is called "**with all your might** (limitless)" (Devarim 6:5) which is revealed during the Recital of Shema.

וְלֹקְיּוֹת הַקָּרְיאַת-שְׁמָעַ "בְּכָל מְאַרְךָ" תְּקַנֵּנוּ
פָּסּוֹקִידָזָמָרָה לְפָנֶיךָ, לְהִזְוֹת "רְוּמָמוֹת

In order achieve a Reciting Shema and experience love of Hashem "**with all your might**," they (the sages)

אל בְּגִרּוֹנָם וְחַרְבַּ פִּיפּוֹת בַּיָּדָם" (תְּהִלִּים
קָמְטָ, 1).

instituted reciting the Verses of Praise before reciting Shema, since “when the praises of G-d are in their throats, then they have a double-edged sword in their hands.” (Tehillim 149:6)

Meaning, that by singing the praises of Hashem with our throat and mouth, it is like our “sword,” our weapon, to cut down the forces of unholiness that prevent us from experiencing the love of Hashem when reciting Shema. That is why they are the preparation for reciting Shema.

כִּי "שָׁעַת צָלָתָא שָׁעַת קָרְבָּא",

This is because, as the Zohar says, “the time of prayer of a time of war,”

לְעָשֹׂות הַכְּנָה בְּנֶפֶשׁ הָאָדָם תְּחִלָּה,
לְהַגְבֵּיר בַּחֲנֹפְשׁוֹ עַל הַמּוֹנוּעִים וּמַעֲכִיבִים
מִבֵּית וּמִחוֹן.

meaning that first a person needs to fight with himself to prepare for prayer, by using the power of his soul to overcome all distractions or hinderances from inside of himself or outside of himself.

This inner battle takes place mainly at the beginning of prayer, during reciting the “Verses of Praise.” By winning that battle, he is then able to fully concentrate during reciting Shema on his contemplation of Hashem, so he can experience love of Hashem “with all of his might.”

זֶהוּ "מַעֲרֵב וְעַד בְּקָרְבָּא"²¹,

This is the idea of arranging the lamps of the Menorah to burn “from evening until morning,”

כִּי "בְּרִישָׁא חַשׁׁוֹבָא וְהַדָּר נְהֹרָא"²²

since there is a principle that “first there is darkness and afterwards there is light,”

When Hashem created the world, He first created night, and then day. Similarly in our service of Hashem, we start off with a “darker” love of Hashem created through our own contemplation, followed by a “lit up” love of Hashem that is illuminated with a revelation from Above.

שְׁפָמָאֵיד בְּנֶפֶשׁוֹ אָרָה וְשָׂמֵחָה בָּה' מַעַט

meaning, that the light and joy in

²¹ (פְּרִשְׁתָנוּ כֹּו, כָּא. וְשָׁמָ: עַד).

²² (בְּתִחְיָה חֹשֶׁךְ וְאַחֲרָה בְּקָרְבָּא).

מעט, מהתוך הבהיר כי':²³

Hashem shines in a person's soul slowly, a bit at a time, starting from a place of spiritual darkness that becomes slowly more spiritually illuminated.

(ד) Chapter 4

אך מדלקת אהרן את הנרות הוא בשמן זית "בהתיה" (פרשתנו צ, ב' ד' ו' ק' א',

וכדאיותא במשנה (מנחות ח, ד): "שלשה זיתים, ובין שלשה שלשה שמנים.

הזמן הראשון, מגרגורו בראש השנה בותש ונוטן לתוך הסל

However, the kindling by Aharon of the lamps is with olive oil that is specifically "crushed" (Shemos 27:20),

as it is written in the Mishna (Menachos 8:4) "Three times a year they would harvest the olives (for oil for the Bais Hamikdash), each time they would produce three different grades of quality of olive oil.

First, **they would** pick the ripe olives at the top of the olive tree, (as those are the first to ripen,) and **crush them in a mortar and place them inside** (the bottom of) a **wicker basket** (that has many small holes in it). The oil will then drip from the olives through those holes into a vessel placed underneath the basket.)

זהראשון.

This is the first grade of oil produced from the first harvest.

שען בקורה, ... זה שני.

(After the oil ceases to seep from the crushed olives,) one then presses down with a wooden beam upon them,

²³ [קיצור ג: וגילוי שמחה זו בנפש האדם הוא ע"י אהרן ממשיך לנש"י בהי אורה ושמחה ויש בזה ב' בח' יערוך את הנרות הכהנה כמו פסוד' ז' הכהנה לק"ש ובהעלות אהרן את הנרות וזה בח' מערב עד בקר בירישא חשוכה והדר נהורא כ'].

(causing additional oil to flow from the basket into the vessel.) This is the second grade of oil.

חוֹר וְתַחַן וְטַעַן, וְהַשְׁלִישִׁי.

הַרְאָשׁוֹן לְמִנְחָה וְהַשָּׁאָר לְמִנְחֹתָה.

One then ground the olives with a millstone and pressed down with a beam on those olives (to extract any remaining oil); this is the third grade of oil.

The first grade is fit for kindling the Menorah, (which requires: “Refined olive oil” (Vayikra 24:2)), **and the rest are fit for use in Menachos** (meal offerings).²⁴

The idea is: the idea of the olive is that it is bitter.

As it is stated by the dove (sent by Noach): “**Let my food be as bitter as an olive** in the hands of Hashem, rather than relying on people feeding me delicacies.”

וְהַעֲנִין הוּא: פִּי עַנִּין הַזִּית הוּא שִׁישׁ בּוּ מְרִירוֹת.

ובמו שאמרה היונה²⁴: “יהיו מזונתי מרוירים בזאת כי”.

Around one year after the beginning of the Mabul (Great Flood), Noach sent a dove out of the ark to see if the water of the Mabul had gone down. The dove came back to the Teiva (Ark) with an olive branch in its mouth. In the Gemara (Eiruvin 18a) it explains that the dove had a message to give over by bringing the olive branch back. It was saying that it would rather eat bitter olives than be stuck in the Teiva and dependent on Noach to feed him. We see from here that olives are bitter.

וְגַם אָמְרוּ בְּגַמָּרָא (הוֹרִיוֹת יג, ב) “שְׁהִזְוִית מְשֻׁבֵּחַ תַּלְמֹודו שֶׁל ע' שָׁנָה כֵּי”.

Also, it is stated in the Gemara (Horayos 13b) “**eating olives causes one to forget seventy years' worth of Torah study.**”

Since it is from the aspect of “the World of Forgetfulness,” which is the world of kelipos (unholiness that

²⁴ ערובין יח, א: “וְהַנֶּה עַלָּה זִית טְרֵף בְּפִיקָה” (נח ח, יא) – אמרה זו נה לפנֵי הקדרוש ברווח הוא: רבונו של עולם, יהיו מזונוני מזרוני ביצה ומסורוני ביריה, ואל יקי מותיקין בדרכש ותלויין ביד בשר ודם. סנהדרין קח, ב).

covers over holiness),

וְהִיינוּ עַנְנִין הַגּוֹף וְנוּפָשׁ-הַבָּהִמִּית שְׁמֻנוֹגָה,
וּמְשֻׁבָּא דְּחַוִּיאָה.²⁵

which is the concept of the body and the animal soul which are derived from “kelipas nogah,” (the level of unholiness that can be transformed into holiness), which is also called **the “skin of the serpent.”**

The idea of the “skin of the serpent” is that it is not the Serpent of Unholiness itself, just the skin, the outer aspect of unholiness, which can be used for holiness, like the skin of the snake which was made into garments for Adam and Chava after they ate from the Tree of Knowledge. (See Targum Yonasan ben Uziel to Bereishis 3:21)

וּבָוֹתְשִׁים אָתוּ עַד שְׁמוּצִיאִים מִמְּנוּ שְׁמַן
הַיָּנוּ בְּחִינַת חַכְמָה.

ובמְאֹמֶר רֹא"ל: "כִּי שְׁמַן שְׁהִזְוֵית מִשְׁבָּח
תַּלְמֹודוֹן שֶׁל ע' שָׁנִים, בֶּרֶת שְׁמַן זִית מִחְזִיר
תַּלְמֹודוֹן שֶׁל ע' שָׁנָה כ"ו".

These have to be crushed until the “olive oil” emerges i.e., the aspect of Chochmah-Wisdom of Holiness.

As our sages say: “Just as eating olives causes one to forget seventy years’ worth of Torah study, so too does eating olive oil restore seventy years’ worth of Torah study.”

כִּי חַכְמָה הָוּא מִזְחָצָרָן, בָּמוֹ שְׁכָבָתָו
בְּפִרְשָׁת “קָדֵשׁ” (בָּא יָג, בָּ), שְׁרוּמָזָת
בְּחַכְמָה (שָׁמ, ט): “וַיִּזְכְּר֣וּ בֵין עֵינֵיכֶם”.

This is because Chochmah is the mind’s memory, as it is written in the Torah section entitled “Kadeish-make holy” in parshas Bo (Shemos 13:2), which alludes to the level of Chochmah-Wisdom of Holiness, which is the holiest of levels in Atzilus, that the tefillin should “be a remembrance between your eyes,” showing how memory is connected to Chochma, which is referred to as “Kadeish.”

Thus, adding in Chochma will restore memory. Since olive oil restore memory, this shows that they are connected to the level of Chochma.

²⁵ עַזְרָה הַנְּחָשׁ.

²⁶ (שָׁמ, בְּגִרְשָׁת הַעַיִן יַעֲקֹב).

וְעַנְיֵן בְּחִישָׁה זו הַיָּנוּ לְהִיּוֹת בְּבִחִינָּה
אַחֲפְּפִיא סִטְרָא אַחֲרָא עַל יְדֵי "לְשָׁאָרִית
נְחַלְתּוֹ" (מִיכָּה ז, יח) – שׁ"מ שָׁמַיִם עַצְמוֹ
כְּשִׁירִים" (רָאשׁ הַשָּׁנָה יז, א).

The concept of this “crushing” the animal soul is through of suppressing the “Sitra Achra-Opposite Side from Holiness” through considering oneself as the “remnant of His heritage” (Michah 7:18), meaning, the he “regards himself as leftovers that are insignificant.” (Rosh HaShanah 17a-b)

In other words, in order to crush the “olive” of one’s animal soul so that it should produce “olive oil” which is Chochma-Wisdom of Holiness, a person needs to humble his ego. He has to stop thinking that the whole world revolves around him. He has to consider himself like leftovers.

Meaning, the fact that he is able to accomplish Hashem’s mission in this world is just a kindness from Hashem. Hashem could have not made him at all or made someone else to fulfill that mission. He can’t look at himself like he is the important guy that without him the world would collapse. He needs to be humble and grateful for every opportunity to serve Hashem, without ego and fanfare.

שְׁבִחִינָה זו הִיא הַמְכִנָּת בְּלַד הַרְצָנוֹת
שֶׁבָּזָה לְעוֹמֶת זֶה", שֶׁלֹּא יְהִי לוּ חָפֵץ
וּרְצֹן אַחֲרָלְעַצְמָו, לְהַנּוֹת וּלְהַתְעִנָּג
בְּתַעֲנוּגִים בְּנֵי אָדָם בְּעוֹלָם-הַזֶּה, וְלֹא יְבַקֵּשׁ
וּרְדוֹף אַחֲרֵיכֶם בְּלַל.

This humility is what subdues all desires that are “in opposition” of Divinity, so that there should not be any self-centered desire or drive, to not derive enjoyment and delight from the pleasures that the society of this world enjoys, to not seek and chase after them at all.

If a person will consider himself as just “leftovers” and “extras,” as though he is completely insignificant in this world, then why would he want anything in this world?

כִּי מַאֲחָר שָׁמַיִם עַצְמוֹ כְּשִׁירִים
וּמַוְתָּרוֹת בְּעוֹלָם, וּכְאֹלוֹ אֵין בָּו צָרָךְ
בְּעוֹלָם בְּלַל – מָה לוּ וּלְעוֹלָם כָּו?!?

When someone is humble and doesn’t make a big deal out of himself, then he isn’t so needy and desirous. He doesn’t feel he deserves anything in the first place, so he is happy with whatever he has.

Thus, humility is what brings a person to “crush” the excessive desires for physicality.

וְלֹכֶן לֹא יָאֶבֶה לֹא הַעוֹלָם-הַזֶּה וְלֹא

Because of this, not only will he not

הַעוֹלָם־הַבָּא, וְכָמוֹ שְׁכַתּוֹב (תְּהִלִּים עֲגַם): "מַי לִי בְּשָׁמִים כֵּי".

desire the pleasures of **this world**, he won't even desire the pleasures of the **World to Come** (in Gan Eden), as it is written: "What do I want in heaven besides for You Hashem? And I don't want anything besides for You on earth." (Tehillim 73:25)

וְכָמוֹ שְׁכַתּוֹב (מִיכָּה ה, ז): "וְהִיא שָׁאָרִית יַעֲקֹב בְּגּוֹיִם כֵּי", וְכַתִּיב בְּתִירִה (שְׁמ, ח): "תְּרוּם יָדָך עַל צְרִיךְך, וְכָל אֹיְבֶיךָ יִכְרֹתֶנוּ",

And as it is written (Michah 5:7): "And the remnant of Yaakov shall be very powerful among the nations," and in the next verse it says (ibid 5:8): "Your (Hashem's) 'hand' shall be raised above Your oppressors, and all your enemies shall be destroyed."

שְׁבָחִינָת "שָׁאָרִית יַעֲקֹב", שׁ"מִשִּׁים
עָצָמוֹ בְּשִׁירִים", הוּא מִכְרִית וַיְרִים יָדָו
עַל צְרִיךְוֹ,

Meaning, that "the remnant of Yaakov," i.e., "those who consider themselves like leftovers," will **destroy and raise their hand above their spiritual oppressors**.

בְּבָחִינָת "רֹומָמוֹת אֶל בְּגָרוֹנֶם", לְהִיוֹת
"חַרְבַּ פִּיפִוָּת בְּקָרְבָּם",

This is accomplished through their prayers, when "the praises of Hashem are in their throat and mouth," this becomes a "**double-edged sword in their hand**" to cut down the unholy desires of the yetzer hara,

בְּהַתְּגִלּוֹת רֹומָמוֹת אֶל אַיִן־סֹוף עַל
נַפְשׁוֹ.

and the power for this is from a **revelation of the exalted Infinite Light of Hashem in his soul**.

When a person is humble, he allows the Infinite Light of Hashem to shine into him. This gives him the power to pray and contemplate on Hashem's greatness, which will in turn cut down the unholiness of his animal soul's desires.

מַה שָׁאֵין בָּן בְּבָחִינָת יְשָׁ – "אַיִן אָנִי וְהַוָּא
יָכֹלֵן לְדוֹר כֵּי". וְאַיִן אֶרְאֵ אַיִן־סֹוף בְּרוֹךְ
הַוָּא שָׂוֶרֶה וּמִתְגָּלָה אֶלְאָ בְּמַי שְׁבָטֵל כֵּי".

Whereas, if someone has ego, then "I (Hashem) and he cannot live together" (Sota 5a). It is not possible for the Infinite Light of Hashem to

dwell and be revealed except upon one who is egoless.

והיינו ב'חינת חכמָה, הוּא ב'חינת שָׁמָן הַנְּעָשָׂה עַל יְדֵי בְּתִישָׁת הַזִּיְתָה:

שֶׁהַשָּׁמָן הוּא שְׁנָמְשָׂר אַחֲר הַפְּתִילָה, וְנַכְּלָה וּנְשָׁרֶף הַכָּל בָּאָוֶר הַנְּאָחָז בְּפְתִילָה, שֶׁלֹּא נִשְׁאַר מִמְּנוּ בְּלוּם. (מה שָׁאַיְן בָּן מִן הַפְּתִילָה נִשְׁאַר קָצַת אַפְּרָ).

וּבָרְךָ ב'חינת הַחֲכָמָה הוּא ב'חינת הַבְּטוּל, שַׁבְּטוּל וְנַכְּלָל מִמְּשָׁבֵב אָוֶר הַנְּרָא שֶׁל מְצֻוָּה זו, לְהִזְוֹת גִּילּוּי אָוֶר אַיִּינְסּוּפָ בְּרוּךְ הוּא מִמְּשָׁבֵב עַל נְפָשָׁו.

וְעַל יְדֵי זו מַתְקִים בְּנֶפֶשׁוּ אָוֶר אַיִּינְסּוּפָ בְּרוּךְ הוּא הַנְּמַשֵּׂר מִן הַמְּצֻוָּה.

מָה שָׁאַיְן בָּן בְּלָא ב'חינת שָׁמָן, הַרִּי אִין אָוֶר הַנְּרָא מַתְקִים עַל הַפְּתִילָה לְבָדָה, אֶלָּא דּוֹלְקַת מַהְרָה וְכַלָּה בְּרַגְעַכְיָה.

וְהַנֶּה עֲבוּדָת אַהֲרֹן בְּעַרְיוֹנָת הַנְּרוֹת וְהַעֲלָאתָם, הַיְיָנוּ ב'חינת ה"שְׁמַחָה שֶׁל מְצֻוָּה", הִיא "מְחוֹן לְפִרְכַּת הָעֲדּוֹת

This state of being egoless is the idea of Chochmah, which corresponds to the olive oil that is made by crushing the olive:

Olive oil is drawn by the wick, and becomes completely consumed and burned by the flame that is attached to the wick, to the extent that nothing remains of it at all, (whereas the wick still has a bit of ashes remaining after it is consumed by the flame).

Similarly, regarding the idea of Chochmah which is egoless transparency: When a person is on a level of Chochma then he becomes transparent to and literally absorbed in the "light of the lamp" of this Mitzvah, so that the Infinite Light of Hashem can actually shine upon his soul.

Through this egoless transparency, the Infinite Light of Hashem shining into him through this Mitzvah will continually stay with him.

Whereas without the idea of "olive oil," i.e., the egoless state, the Light of the Lamp (of the Mitzvah) cannot continuously burn with just the "wick" (the soul of the person) alone, rather, it burns quickly and is extinguished in a short time.

Now, the Divine service of Aharon in setting-up the lamps and lighting them up, which is through "rejoicing in Mitzvos," is done

אָמָר כְּדֹבָר.

“Outside the Paroches (the dividing curtain) which is front of the Aron (Holy Ark).” (Vayikra 24:3)²⁷

וענין הפרכה הווא: כי הנה כתיב (תהלים פד, יב): כי שמש ומגן הויה אלקים.

The concept of the dividing curtain is: It is written (Tehillim 84:12) “Like the sun and its covering are Havayah and Elokim.”

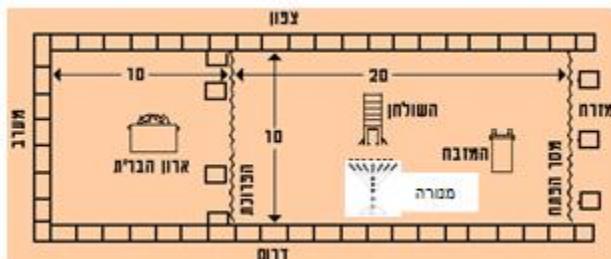
The sun has a protective covering, a “shield,” that prevents it from sending more light and heat than the world can handle. So too, Hashem’s power of revelation in Atzilus, which is connected to His Name Havaya, is so strong that the world can’t handle it. If it would shine without any concealment, we would lose our ego and any sense of separation from Hashem. We would then have no accomplishment in serving Him. This higher level of perceiving Hashem in Atzilus is called “Yichuda Ila’ah-the Higher Level of perceiving His Oneness.”

In order for us to choose to serve Him, He conceals this level from us, and allows us to perceive Him from a lower level. This is called “Yichuda Tita’ah-the Lower Level of Perceiving His Oneness.” This lower level, connected to Hashem’s Name Elokim, allows us to feel our own ego and existence separate from Him, as it were.

The separation between these two levels is the idea of the “Paroches-dividing curtain” between the Aron (in the Kodesh HaKadashim) and the Menorah (in the Heichal).

פִּירּוּשׁ: כִּי שֵׁם הוֹיָה הוּא עַנִּין יְהוָה Meaning: Hashem’s Name of

²⁷The Menorah is in the Heichal, also called the Kodesh-Holy Area, which is the part of the Mishkan and Beis Hamikdash that also contains the Shulchan and the Mizbei’ach HaZahav. The Aron is in the Kodesh HaKadashim, the Holy of Holies. Between the Kodesh HaKadashim and the Heichal is a curtain called the Parochet-Dividing Curtain. From the perspective of standing inside the Kodesh HaKadashim, the Menorah is “outside” of the Paroches, and slightly on the right.



עלְאָה, אֵיר שָׁאֵין עוֹד מַלְבָּדוֹ (וְאַתְּחַנֵּן
ד, לה), וּכְלָא קְמִיה בֶּלֶא חַשִּׁיבָה כֵּי;

וְשֵׁם אֱלֹקִים הַוָּא הַמְּסִתִּיר וּמְעַלִּים
לְהַיוֹת נְרָאָה הָעוֹלָם בְּבִחִינַת יְשָׁרֶת כֵּי;

רַק אָפֵן עַל פִּי כֵּן "מֶלֶא כָּל הָאָרֶץ בְּבֹדוֹן"
(יְשַׁעְיָה ו, ג), בְּבִחִינַת יְחֻזָּא-תִּתְּפָאָה.

וְהַנֶּה שֵׁם אֱלֹקִים הַוָּא "מֶגֶן" לְשֵׁם הַוָּי"ה
בְּמִנְן שְׁעוֹשִׁין לְשִׁמְשׁ, שְׁמַחַת שָׁאֵי
אָפֵשֶׁר לְהַסְּתַּבֵּל בְּשִׁמְשׁ מְרֻוב בְּהִרוּתוֹ
כו. :

וְזֹהוּ עֲנֵנִים "וְהַכְּרִילָה הַפְּרַכְתָּה לְכֶם בֵּין
הַקְדֵּשׁ כֵּי" (תְּרוּמָה כו, לג).

וְשֵׁם הַוָּא עֲנֵנִים עַרְיכַת הַנְּרוֹת וְשְׁמַחַת
שֶׁל מָצְוָה - "מְחוֹזֵן לְפָרָקָת" (שם, לה),

בְּבִחִינַת יְחֻזָּא-תִּתְּפָאָה, לְהַיוֹת "רַצְן לְבָבֶךָ

Havaya is the concept of the “Yichudah Ilah’ah-the Higher-Level Perception of His Oneness,” which is that “there is no existence besides Him,” (Devarim 4:35), and “all is deemed non-existent before Him.” (Zohar I, 11a)

The name Elokim is that which hides and obscures in order to give the illusion that existence has an independent identity.

Yet, despite that illusion, the reality is, “the world is filled with His glory” (Yeshayah 6:3) in a manner of “Yichudah Tita’ah-The Low-Level Perception of His Oneness.”

The name Elokim is a “shield” to the name of Havayah. Meaning, just as a there is a shield for the sun since it is impossible to directly stare at the sun for more than a few moments due to its overwhelming brightness, and therefore a person needs to wear dark-colored glasses to look at the sun, so too we need a concealment on the intensity of Hashem’s Light to be able to perceive it our world.

This shield is the idea of “the dividing curtain shall separate for you between the Holy and the Holy of Holies” (Shemos 26:33).

That is where the lamps of the Menorah are set up and where there is the “joy of Mitzvos” – “on the outer side of the curtain” (ibid. 26:35).

These are performed in a manner of Yichudah Tita’ah, which on this

לִיחָזְקָא־עַלְאָהָה . level “your heart will run” to the level of Yichudah Ilah’ah.

Since the person is outside of the Holy of Holies, outside of Atzilus, he therefore now has a great yearning to ascend to that level.

בַּיְ שְׁמָחָה זוֹ הִיא בְּחִינַת רְצֹוֹת נֶפֶשׁ,
מְחִימַת גְּלִילִי אָוֹר אַיִן־סּוֹף בְּרוּךְ הוּא
מִפְּנֵשׁ שְׁבָמְצּוֹתָיו ,

This joy and yearning in the person’s soul is caused by the actual revelation of the Infinite Light of Hashem in His Mitzvos.

שְׁעַל יְדֵי זוֹ הִיא אֶלְיוֹן לְבָדוֹ יַתְּפִירַת תְּכִסּוֹף
וְתִכְלֵה הַנֶּפֶשׁ בְּבְחִינַת “וְכָל מְאַדְרָה”,
בְּשְׁמָחָה ,

That through this revelation a person will have an intense yearning for Hashem “with all of his might,” with great joy.

שַׁהְיָא בְּחִינַת “וּבַהֲעֵלוֹת אַהֲרֹן כֹּו” .²⁸

This experience of joy and yearning is accomplished **through Aharon, who empowers the Jewish People to go up** spiritually to Hashem in prayer.

(ה) Chapter 5

אֲךָ הַכְּנָזְבָּה שִׁשְׁ לְאַהֲרֹן לְהַעֲלוֹת אֹתָה However, this ability of Aharon to

²⁸ קייזור: אך הדלקת הנרות היא דוקא בשמנן זית זר כתיה כי היה יש בו מרירות ומשבח תלמידו משכा דחויה ושמן זית מחזר תלמידו להיותו בחיה חכמה שנתברר מ “ק”ן זית כו’ והיינו ע”י כתיה להיות בבחיה ‘אתכפי’ סט”א ע”י לשארית נחלתו משים עצמו כשירים ומותר בעולם, וכחיב בתاري וכל אויביך יברתו ייה, גileyו א”ס ב”ה, משא”ב בבחיה יש מאין אני הוא כו’ וזה שהשמן נכללה באוור הינו ביטול ועיז”ו מתקיים האור כו’, והנה עבودת אהרן בעריכת הנרות והעלאתם הוא מוחוץ לפרקcta שהפרוכת פרסא שם אלקם מגן ומסתיר לשם הו’ רק אעפ”כ מכח”ב יחו”ת ושם הוא עריכת הנרות ושמחה הנ”ל ביהו”ת להיות רץ לבר ליהו”ע בחיה ובכל מאדרך.]

הנֶּפֶשׁ "מְחוֹן לְפָרְכָת", לְהִיּוֹת בָּהּ גִּילוֹן אֶחָבָה זוֹ שֶׁהָיָה בְּבִחְנִית אַיִלְסָוֶף, הַנָּה עַל זֶה נָאֹמֵר (פָּרָשָׁת נוֹן כֹּז, כָּא): "חֹקֶת עַולְם לְדוֹרוֹתֶם מֵאַת בָּנֵי יִשְׂרָאֵל".

elevate the soul “on the outer side of the curtain,” to bring about a revelation of unlimited love for Hashem, regarding this experience it is stated (Shemos 27:21) “an everlasting law for their generations, **מֵאַת בָּנֵי יִשְׂרָאֵל**—Children of Yisrael.”

פִּירּוּשׁ: “מֵאַת בָּנֵי מִבְּחִינַת אָתָiot הַתּוֹרָה שֶׁמְאַל” וְעַד פִּי”ו.

The deeper meaning of “מֵאַת **from the**” is “מִמְּ” “את” the letters of the Torah from **א** through **ת**.

דְּהִיּוֹן עַל יָדֵי עַסְק הַתּוֹרָה שֶׁל “בָּנֵי יִשְׂרָאֵל” –

This means that this power to elevate the soul like the lighting up the Menorah is **through the Torah study of the Jewish People**.

שֶׁהָאָדָם לוֹמֵד, וּמְשִׁים לְבּוֹ וּנְפִשּׁוֹ בָּאָתָiot שֶׁמְדַבֵּר בָּהֶם בְּדִיחָלוֹ וּרְחִימָיו, שָׁאָתָiot אֲלֹו יִסּוּדֵת בְּהַרְרוּ קָדְשׁ – חַכְמָה-עֶלְאהָ.

When a person learns, and puts his heart and soul into the letters that he says with awe and love of Hashem, which these letters are rooted in the highest levels of Holiness, in the level of Chochma Above in Atzilus, then these letters of Chochma empower his spiritual elevation in prayer.

לְכַן הַתּוֹרָה הִיא אֹור, שֶׁהָיָה מְאִירָה אֶת הַנֶּר.

Therefore, the Torah is Light, which illuminates the “lamps.”

שׁ”בָר מְצֻוָּה” (מִשְׁלֵי ו, כג) הִיא בְּלִי לְאֹור הַתּוֹרָה, וּהַתּוֹרָה הִיא אֹור וּתְיוֹת הַמְצֻוֹת.

This refers to the “lamp of the Mitzvah” (Mishlei 6:23), which is a vessel to receive the Light of the Torah, and the Torah is the Light and Life of the Mitzvah.

וְהַן הַגּוֹרָמוֹת לְהִיּוֹת כַּח לְאַהֲרֹן לְהִיּוֹת שׁוּשָׁבֵין – לְהַמְשִׁיךְ אֹור וְגִילוֹן אֶחָבָה בְּנֶפֶשׁ הָאָדָם, וְלִהְיֹת בָּהּ אֹרֶה וְשָׁמֶחֶת שֶׁל מְצֻוָּה.

Together they cause this ability of Aharon to be an “Escort” – to channel the Light and revelation of love of Hashem within the person’s soul, to bring about the light and joy of a Mitzvah.

מה שאין כן עם הארץ שאין בו בחינתה חכמָה – אמרו ר' ל' (אבות פרק ב, משנה ח): "ילא עם הארץ חסיד כו".

Whereas regarding one who doesn't learn Torah, that does not possess this aspect of Chochmah generated from the letters of Torah learning, - our sages say (Avos 2:5): "one who does not learn Torah cannot be a Chasid-pious person."

The term "Chasid-pious person" mentioned by the sages often refers to those involved in intense prayer and contemplation. Our sages statement shows that one who doesn't learn Torah cannot fully be involved in prayer and attain love and fear of Hashem.

אך ליהوت המשכנת התורה למתה
בישראל, הוא על ידי בחינת משה.

ובמו שבחוב בזוהר על פטוק (קהלת א, ג)
"מה יתרוץ לאדם בכל عملו שיעמל תחת
השמש" – "שאני עמלך לאורייתךך היא
לעילא מן الشمس"²⁹.

However, in order to channel the light of Torah into the Jewish People, this is through the aspect of Moshe.

As it is written in the Zohar on the verse (Kohelles 1:3): "What profit does a person have in all their toil that they toil under the sun?" The Zorah explains "the toil of Torah study is different, since it is above the 'sun.'"

The term 'sun' is a reference to the level of Ze'ir Anpin, the Attributes of Hashem of Kindness and Severity and their derivatives in the World of Atzilus. 'Under the sun' is referring to Malchus, which is lower than Ze'ir Anpin and receives from it. Malchus is involved in creating the world. Any toil in material things is connected to Malchus, which is 'under the sun.' However, Torah study is in Hashem's Wisdom and Understanding, Chochma and Bina of Atzilus, which are 'above the sun,' since they are higher than Ze'ir Anpin.

שם הוא מדרגת משה – "כבד פה וכבד
לשון כו" (שמות ד, י).

There at that transcendent level is Moshe, who is at the level of Chochmah of Atzilus, regarding him it says he was "heavy of mouth and heavy of tongue." (Shemos 4:10)

²⁹(שונה עמלה של תורה, שהוא למטה מן המשמש. זהר ויחי רבג, ב.).

The fact the Moshe had a hard time speaking was because he was on a level much higher than Malchus of Atzilus, which is the source of speech in this world, since he was the level of Chochma of Atzilus.

בַּיְ בְּחִינַת עַסְק הַתּוֹרָה, תְּנַה אַיִן בְּדַרְךָ
שְׁמַחַת שֶׁל מְצֻוָה", שֶׁהוּא בְּבִחִינַת "רָז
לְבָה" - "מְחוֹן לְפָרְכָת",

אֵלָא הִיא בְּבִחִינַת "שׁוֹב לְאָחָד".

שָׁעַל יְהִי הַתּוֹרָה הוּא גִּילּוּי יְהוָה יְתִבְרָא
לִמְשָׁה בָּמוֹ לְמַעַלָה, עַל יְהִי הַתּוֹרָה שֶׁהִיא
דָּבָר ה' מִמֶּשׁ.

וְכִמו שְׁכֹתּוּב (ישעיה נט, כא): "וְדָבָר
אֲשֶׁר שִׁמְתִּי בְּפִיךְ" - "דָבָר" מִמֶּשׁ,

הִנֵּה אָמְרוּ רַז"ל: "מִתְנִיתָא - מַלְכָתָא -
בְּמַלְךָ עַצְמוֹ,

שְׁמַחַת אֶחָד עִם "דָבָר ה'" - זֶה הַלְכָה" (שבת
קלח, ב), שִׁיחָא הַפְּסָק בָּר, בָּאַלְוָה הַפְּסָק
הַזֶּה יוֹצֵא מִפִּי עַצְמוֹ.

The study of Torah is not in the manner of “rejoicing in a Mitzvah,” in which “your heart will run” in yearning to Hashem **“from the outer side of the curtain,” meaning, a yearning to ascend from the created worlds to Atzilus,**

rather it (Torah learning) is the idea of “returning to reveal the Oneness of Hashem in this world.”

Through learning Torah, there is a manifestation of His True Oneness here below as it is Above, this is accomplished through Torah learning since it literally is the Word of Hashem.

As it is written (Yeshayahu 59:21): “(Hashem promises to the Jewish People:) **My Words** (of Torah) which I have placed in your mouth (will never be forgotten by the Jewish People).” This means the words of Torah we speak with our mouths **are literally “His Words”** that He is saying through us.

Our says say (see Kesubos 61b): **“The Mishna is like the Queen,”** who has a royal status like the King himself,

since the person who says over the Mishna becomes united with “the Word of Hashem- which is the Halacha” (Shabbos 138b), so that when he says what the Halacha is according to the Torah, it is as if he

is the one deciding it, since he is united with Hashem at that moment.

והיינו מעלת ומדרגת מי ש"תורתו אומנתו" כמו רבי שמעון בר יוחאי וחביריו.

This most complete level of Torah study where one unites with Hashem is the lofty level of someone who's entire pursuit in life is Torah study, like Rabbi Shimon Bar Yochai and his colleagues.

(שלכן פטורים מן התפלה, שהתפלה היא בוחינת ביטול בהשתחוות, והמשכנת אוור אין-סוף ברורו הוא - המשכונות אלו נמשכות על ידי עסוק התורה גם כן).

(Therefore, they were exempt from prayer, since prayer is the idea of submission to Hashem during bowing in Shemona Esrai, which channels the Infinite Light of Hashem into this world, and these revelations of Hashem are also generated through Torah study).

ובמו שאמר רבי שמעון בר יוחאי³⁰: "בחד קטירא אתקטרנא כי", ³¹ שהו בוחינת ביטול באור אין-סוף ברורו הוא ממש, בבחינת יוחזק-עליה.

As Rabbi Shimon Bar Yochai said (Zohar III, 288a) "I am tied in one knot with Hashem," which is the idea of complete egoless transparency to the Infinite Light of Hashem on the level of Yichudah Ila'ah.

Therefore, our sages say (Peah 1:1) "Learning Torah is equivalent to all of the Mitzvos."

ולכן אמרו ר"ל (פאה פרק א, משנה א): "ותלמוד תורה כנגד כולם".

והנה, כדי שיאיגע בבחינת ומדרגת ביטול זה כתיב (שמות כז, ב): "ויקחו אליהם שמן זית זר" - בוחינת חכמיה.

In order to reach this manner and level of egoless transparency to Hashem, regarding this it is written: (Shemos 27:20) "and they shall bring to you pure olive oil," which is the aspect of Chochmah-Wisdom of Holiness.

For our sages say: "Who is a Chochom-wise person? One who

ב" איזהו חכם? הרואה את הנולד פמید לב, א), דהיינו הנולד מאיין ליש.

³⁰ זהר חלק ג אדרא וטיא רפח, א).
³¹ (בקשר אחד התקשרה).

sees what will come to be as a result of his actions," (Tamid 32a), which can also mean that he sees how everything is coming into being from Hashem in a manner of something from nothing.

ובמאמ'ר: "המחדש בטובו בכל יום תמיד מעשה בראשית כו'."

And as we say (in Shachris, in the blessing of Yotzer Or): "In His Goodness, He renews every day constantly the act of Creation."

כ"י התחדשות מאין ליש הוא תמיד כו'.

Since, the process of the renewal of creation something from nothing³² is constantly happening.

(והינו, לפי "כ"י הוי"ה לא שניתי" (מלachi ג, 1), ו"אתה הוא קודם שנברא כו",

The reason for this is: Regarding Hashem Himself it is written: "For I am Hashem, and I have never changed" (Malachi 3:6), and as we say in the Shachris: "You (Hashem) are the same before the world was created as You are after the world was created," without any change.

רק התחדשות להיות יש הוא רק הארה בעלמא כו'.

However, the renewal of the existence of creation is only from a limited expression of His Light.

ולכך צרייך להיות התחדשות ההארה תמיד, שלא תבטל במעיאות לנויר כו'.

Therefore, there must be a constant renewal of this Light, so that the worlds shouldn't cease to exist.

A short explanation of the reason for constant creation: Hashem is the only true Real Existence. He is beyond the category of change, since He is beyond the

³² The idea of "something from nothing" has two different meanings, both of which are true: 1- creation of a type of existence that in no way existed before at all, 2- creation of something that feels separate from Hashem, our physical world, from an existence that has no independent existence or identity other than Hashem, meaning from His Light as it shines in Atzilus.

limitations of time and all levels of existence that He created. His existence isn't dependent on anything outside of Himself at all.

However, everything that Hashem created has no ability to exist by itself at all. It only exists because Hashem brings it into existence.

Since the worlds that Hashem creates are limited and changing, the power from Hashem invested in them is also a very limited expression of Himself. The creative energy from Hashem is compared to the light of the sun, or to words of speech. In both analogies, since are limited expressions of their source, and cannot continue to exist without being constantly renewed. Similarly, the creative energy of Hashem must constantly be renewed from its source in Hashem.

The same thing is true of the existence of the worlds from Hashem's creative energy:

The created beings are only a limited expression of Hashem's creative energy. Just as the light must be constantly renewed from the sun, so too, each creation needs to be constantly renewed from its source in Hashem's creative energy.

Another way of saying this analogy: Let's say there are stain glassed windows producing an image on the wall opposite them. This image is only an expression of the light shining in the window. As soon as the sun sets, the image vanishes, since it is only a projection caused by the light of the sun shining in the windows.

Similarly, the entire existence of all creations is merely a "projection" from the existence of Hashem's Light, which is their source of existence. Just as His Light is constantly renewed, so too all the creations' existence must be constantly renewed.

וְכַאֲשֶׁר יִשְׂים אֶל לִבּוֹ הַדָּבָר הַזֶּה, יְהִי
בְּבִחְנִית בְּטוּל אֶלָּיו יִתְבֹּרֶךְ,

וְ"רוֹחַ אִיתִי רֹוחַ וְאַמְשִׁיר רֹוחַ נִי"³⁴,

When a person will reflect upon this idea and take it to heart, this will cause him to humble himself to Hashem,

and, as it says in the Zohar (II, 162b): "when there is a spirit of devotion from the person to Hashem, this brings about and draws out from

Hashem **a spirit** of wanting to reveal Himself to the person,”³³

בְּטוּל אָוֶר אַיִ-סְוָף בְּרוּךְ הוּא מִמְשָׁעַל
נֶפֶשׁוּ בַעֲסָק הַתּוֹרָה כִּי :

this brings about that the person should truly be able to lose himself in the experience of Hashem’s Infinite Light that is revealed in Torah study.

רְזָהָה “וְאַתָּה תְּצֻוָּה אֶת בְּנֵי יִשְׂרָאֵל”
תְּצֻוָּה – מְלֻשָּׁן צְוּתָא וְהַתְּקִשְׁרוֹת –

This is the idea of “You (Moshe) will command the Children of Yisroel”: “תְּצֻוָּה-command” is related to the word “צְוּתָא-connection” and bonding.

Meaning, that Moshe “connects” and binds the Jewish People with Hashem through His Light that is revealed in Torah study.

עַל יָדֵי “וַיַּקְהֵוּ אֶלְيָךְ שָׁמָן וַיְתַּזֵּר” לְבַחִינַת
מֹשֶׁה תְּחִלָּה.

However, this connection can only be made **through first “bringing olive oil to you (Moshe).”**

In other words, first a person needs to bring humility to Hashem, which is called “olive oil,” in order to experience the connection to Hashem that is revealed in Torah study through Moshe.

“Olive oil” represents Chochma. This is the ability to see how everything is constantly being created by Hashem and has no separate existence from Him. When one “sees” that in their mind and heart, this will humble their ego and allow them to perceive Hashem’s Light in the Torah.

³³ In the Zohar where this quote is taken from, it says: “There is a mitzvah to love Hashem with great intensity. This is connected to the right hand, (which is Kindness/Love.) One who loves Hashem, he awakens the “Right Hand” of Hashem towards him, and Hashem accepts the person in love. Everything in the world is dependent on a person’s desire, since a spirit of desire from the person draws forth and brings about a spirit of desire from Hashem towards him. We find a similar concept in Iyov (35): “If one will give over his heart to Hashem, then Hashem will gather his spirit and soul to come close to Him.”

The Alter Rebbe is applying this concept to humility. When one humbles himself to Hashem, Hashem will help him achieve true selfless transparency to Him, so he can experience His Light in Torah study.

ומזה נמ"ש להיות "חו"ק עולם מאת בני ישראל", להיות אותיות התורה גורמת שיעורו אהרן את הנרות - ב"חינת שמחה של מצוה",

This bring about the next part of the verse: "(Lighting up the Menorah) is an eternal law-מ"ז-from the letters of א through ח' of the Children of Yisroel," meaning that the letters of the Torah should cause Aharon to "set up the lamps" of "rejoicing in Mitzvos."

מקחת כי אותיות התורה הן הנמשכות מבחינת משה - "ואתך תצעה את בני ישראל כו".

This power of the letters is because the letters of the Torah are from the level of Moshe (Chochma of Atzilus), and from that level "you (Moshe/Torah) will -תצעה-connect the Children of Yisroel with Hashem."

In other words, when a person humbles himself to Hashem, and he learns Torah, those letters of Torah connect him to Hashem and give him the power to have "rejoicing in Mitzvos."

וְהִנֵּה, בְּבִחִינַת אַהֲרֹן שֶׁהוּא בִּבִּחִינַת ר' 35 בתי"ב: מַעֲרֵב וְעַד בְּקָר - לְבָקָר

ברישא ח' שוכן והדר נהוֹרָא³⁶.

Now, regarding Aharon, which is the level of "when your heart runs" in yearning for Hashem, it is written: "(the Menorah should burn) from evening until morning."

This is the concept of "first there is the darkness of night, and only afterward is the light of day." (Shabbos 77b)

When Hashem made the world, He first created night, and then day. This is why the in the Jewish calendar, Shabbos and holidays start at night and continue into the following day.

This system is reflected in our service of Hashem in prayer:

³⁵ ספר יצירה פרק א משנה ח: אם ר' ל' בק שוב לאחד (").

³⁶ שבת ע, ב).

We start off in a spiritually dark level of feeling materiality, and we “run” and yearn to experience the spiritual Light of Hashem’s Oneness, as we reach deeper levels of awareness of Hashem through the order of the prayers and the recital of Shema.

Thus, the idea of Aharon and the Menorah, yearning for Hashem in prayer, is in a system of burning “from evening until morning,” from spiritual darkness to spiritual Light.

אָבֶל בְּבָחִינַת מֹשֶׁה, שֶׁהוּא בְּבָחִינַת “שׁוֹב
לְאַחֲד”, וְגִילּוּיו יְחִוּדוֹ יְתַבְּרֵךְ בְּבָחִינַת
יְחִוּדָא-עַלְּאָה, בְּתִיבָּה: “לְהַעֲלוֹת נֶר
תָּמִיד”,

Whereas regarding Moshe, which is the level of “returning to reveal the One Hashem in this world,” which reveals Hashem’s Oneness on the level of Yichuda Illa’ah, it is written: “it will be a continual lamp.”

since it is a revelation of Hashem’s Oneness that is above the limitations of time,

and before Hashem “darkness and light are the same” (Tehillim 139:12),

since “He is always the same, and he makes everything else completely equal in comparison to Him.”

This explanation will be enough for one working to understand.

³⁷ (קָטָן וּגְדוֹלָל). פִוּט לִימִים נָוְרָאים וּכְלָמָדִים (").

[קיצור זה: אף הכה הווה שיש לאחרן להעלות את הנפש מחוץ לפרוכת עוזן חקית עולם לדורותם מאת בניי פ"י מאת הינו מבחי' אותיות התורה של בני' שהتورה נק' או' שמאירה את הנר ולא ע"ה חסיד כו', והמשכת התורה למטה הוא ע"י משה ועסק התורה אינו ע"ד רצוא בח' מוחוץ לפרוכת אלא היא בבח' שוב ודברי אשר שמות בפרק מותניתין מלכטת בח' ביטול (שלמעלה מבחי' שמחה הנ"ל ע"ד גילו' ברעודה ובשמחה ש"מ הוא להיפך השמחה בגילוי) וכדי שיגיע לבח' ביטול והכתיב ויקחו אליך שמן זית ור' בח' חכמה הרואה את הנולד התהדרות מאין ליש כו' ואיתך רוח ביטול וגילו' ע"ס ב"ה על נפשו בעסק התורה, וזה אתה תזו'ה צוותא והתקשרות לבח' את בני' אותיות התורה ע"י ויקחו אליך שמן זית ור' כו' שזה נמשך להיות חוקת עולם מאת בני' שיעורו אהרן מערב עד בקר ובמשה נר תמיד גילוי יחו"ע שלמעלה מהזמן].

In other words, the idea of Torah study is a revelation from Above to below. It comes from Atzilus, a place of eternal Light. It reveals the truth of Hashem that He is beyond the limitations of time, space, and levels. In fact, Torah study has, in a certain sense, an opposite system to that of prayer. Torah starts off in a place of eternal light and shines down into the darkness of our world. This is the opposite of prayer, which starts off in our spiritually dark world and works upwards towards the Light.

Since the Light of Torah study is from Atzilus, from a place of eternal unchanging Light, it is called “a continual lamp.”

Whereas the Light of prayer, the Menorah of Aharon, is called a lamp that burns “from evening until morning.”

Summary of the Maamar:

- 1- The verse describes the mitzvah to bring oil of crushed olives to Moshe, to be used for lighting the Menorah. If Aharon is the one who actually lights the Menorah, why are we not commanded to bring the olive to him directly instead of to Moshe?
- 2- The idea of Aharon is the “escort of the bride,” to accompany us, Hashem’s “bride,” to ascend spiritually and unite with Hashem (the “groom”) through the joyous fulfillment of mitzvos.
- 3- He helps us rejoice in mitzvos by showing us that a mitzvah is like a lamp that shines Hashem’s Light. This light of the mitzvos is so powerful that it is this “mitzvah light” that illuminates the realm of Gan Eden. All the delight in Hashem’s presence found in Gan Eden is only a mere “radiance” from the Light of the mitzvos themselves, with are the “lamps” and the source of that Light.
- 4- How does Aharon give us that joy and appreciation of mitzvos? By empowering us to connect to Hashem in prayer. He is one of the “Seven Shepards” that give spiritual power to the Jewish people to connect to Hashem. Specifically, he gives the spiritual power to contemplate on Hashem’s greatness during prayer and thereby awaken a love for Hashem. This love for Hashem will translate into a joy in the fulfillment of mitzvos.
- 5- Not only does he empower us to put in our own effort in contemplative prayer, but once we put in the effort, he helps us further. He takes our accomplishment in prayer to a new level by

infusing it with a deeper dimension of awareness for Hashem and love of Him.

- 6- However, to have the spiritual “oil” (fuel) to light up our spiritual “menorah” of contemplative prayer, we first need to “crush the olives.” This represents crushing our ego and selfish, animalistic desires. Through this crushing of the ego, we can reach the “oil” of the true wisdom and appreciation of Hashem’s greatness during prayer. This appreciation of Hashem through prayer enables us to rejoice in fulfilling mitzvos, and to feel some of the connection established through the mitzvah.
- 7- Now, this entire system of awakening a feeling for Hashem in prayer, and coming to rejoice in mitzvos, is “outside of the Paroches,” the curtain separating the Kodesh from the Kodesh Hakadashim, where the Aron and Luchos are located. This is because we are engaging our own ego and feelings in our connection to Hashem in prayer and feeling joy in mitzvos. This level is called “Yichuda Tita’ah,” the lower level of experiencing Hashem’s Oneness, that allows room for us to exist on some level and have an emotional relationship with Hashem.
- 8- However, the Torah itself, as embodied in the Aron and Luchos, is a higher level, called “Yichuda Ila’a,” experiencing Hashem’s Oneness on a higher level. This is because the Torah is Hashem’s own Will and Wisdom that is completely united with Him and has no separate identity whatsoever. This is the level of Moshe Rabeinu. Through the letters of Torah, given to us by Moshe (Yichuda Ila’a), we receive a higher spiritual power for our own personal service of Hashem on the level of Yichuda Tita’ah in prayer and joy.
- 9- This is why we need to bring the oil to Moshe, even though Aharon is the one lighting the Menorah: We need to connect our emotional prayers and joyous service of Hashem, the level of Aharon and the Menorah, with the higher level of selfless transparency to Hashem (bitul) found in Torah, the level of Moshe.
- 10- Through this connection between these two levels, we create a working system called “ratzo vashuv – running in yearning and returning to this world”: When we learn Torah, we receive power to awaken a love for Hashem in prayer. When we pray with emotion, we awaken a yearning to leave this world and connect to Hashem. When we learn Torah after our prayers, we draw down

Hashem's Light from the Torah into us as we live in the world. Together, these two levels enable us to transcend our ego and brings Hashem's True Infinite Light into ourselves and this world.

A Lesson from the Maamar:

For our service of Hashem to be most effective, this should be the order:

- 1- "Bring olive oil to Moshe": Contemplate on how Hashem constantly recreates the entire world. This should bring a person to humble his ego before Hashem.
- 2- "וְאַתָּה-you (Moshe/Torah) will 'תְּצַוָּה'-connect' the Children of Yisroel (with Hashem)": Connect with Moshe Rabeinu, with the Rebbe, who is the extension of Moshe in our generation, and connect with the Torah. This will connect you with Hashem.
- 3- 'מִאת' from the letters of נ through ת': Say the words of the Torah.
- 4- 'יעַרְ אֶתְךָ אַהֲרֹן'-Aharon should arrange the Menorah': Set up your davening, your personal 'Menorah,' by contemplating on the great love and kindness Hashem shows us by giving us Mitzvos. Think about how one minute of doing Mitzvos is greater than all of Gan Eden, and how much more so it is greater than anything else in the physical world.
- 5- 'וּבְהִלְלֹת אַהֲרֹן אֶת הַנִּרְוֹת'-when Aharon lights up the Menorah': If we contemplate on Hashem's greatness in the Pesueki Dezimra (Verses of Praise) and when saying Shema, we allow Aharon to pour into us a joyous love of Hashem to give extra power to our current love of Hashem. We need to make ourselves sensitive and receptive to receive this from Above, so that we can experience loving Hashem "with all of our might."

לזכות חיזוק ההתקשרות
לכ"ק אדמו"ר נשיא דורנו

שרצונו הקדוש אחד ואחת ילמדו תורה אור ולקוטי
תורה שעיניים מזרזים הגאולה האמיתית והשלימה

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

ולזכות יוסף יצחק בן בילא איטה ולאה בת חנה דברה
רייזל וכל יוצאי חלציהם שיחיו, שיזכו ללמידה חסידות
וליליך בדרכי החסידות, ויפוצו מעינות אור החסידות

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לעילוי נשמה אבוי מורי

ר' חיים משה בן ר' אהרון לייב הכהן ע"ה

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