



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

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פרשת תצוה

דבור המתחיל

ואתה תצוה

“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

פְּרִשֶׁת תְּצִוָּה

דבור המתחיל

וְאַתָּה תְּצִוָּה¹

דף פא,א - פב,א

“Lighting up our Menorah”

(א) Chapter 1

וְאַתָּה תְּצִוָּה אֶת בְּנֵי יִשְׂרָאֵל וַיָּקִיחוּ
אֵלֶיךָ [שֶׁמֶן זַיִת זָךְ כֹּתִית לְמָאוֹר לְהַעֲלֹת נֵר תָּמִיד]
כו'.

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.**

[בְּאֶהֱל מוֹעֵד] מִחוּץ לַפָּרֹכֶת אֲשֶׁר עַל הָעֵדוּת
יַעֲרֹךְ אֹתוֹ אֶהְרֹץ [וּבְנֵיו מֵעֶרֶב עַד בֹּקֶר לִפְנֵי ה'
חֶקֶת עוֹלָם לְדֹרֹתָם מֵאֵת בְּנֵי יִשְׂרָאֵל] כו' (פְּרָשְׁתִּנוּ
כו, 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 (דבור המתחיל וְאַתָּה תְּצִוָּה: תורת חיים דבור המתחיל "וְלִקְחָתָּ אֶת שְׁתֵּי" פָּרָק ג וְאֵילָךְ [שְׁמוֹת חֶלֶק ב שמו, ג]. פִּירוּשׁ הַמִּילּוֹת לְהַצְמַח צֶדֶק [פֶּאֱלֻטָּאוֹא, תרע"ב] דבור המתחיל "וְאַתָּה תְּצִוָּה" []). אור התורה דבור המתחיל "וְאַתָּה תְּצִוָּה" וְכִיאוֹר וְקִיצוֹר []. - צִיּוֹן כְּבוֹד קְדוּשַׁת אֲדָמוֹר. נֶאֱמַר בְּשֶׁבֶת פְּרִשֶׁת תְּצִוָּה, יג אָדָר א, עֶרֶב פּוֹרִים קָטָן תַּקְס"ו).

הַגְהוֹת בְּאוֹר תוֹרָה שְׁמוֹת כֶּרֶךְ ה' ע' א'תְּקַמ"א וְאֵילָךְ, קִיצוֹרִים מִמֵּאמֶר זֶה שֵׁם ע' א'תְּקַע"ג, וְהוּבָאוּ כֵּאֵן בְּשׁוּלֵי הַגְלִיּוֹן.

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

וְצִרִיךְ לְהַבִּין: מֵאַחַר שֶׁהַמִּצְוָה הִיא בְּאַהֲרֹן, שֶׁהוּא יְצִירֵךְ אֶת הַנֵּרוֹת, לָמָּה צִוָּה ה' "וַיָּקַחוּ אֵלֶיךָ" - דְּמַשְׁמַע שְׂיָבִיאוּ הַשֶּׁמֶן אֶל מֹשֶׁה?

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?

וְגַם, דְּבִפְסוּק רִאשׁוֹן גָּבִי "וַיָּקַחוּ אֵלֶיךָ" - אֶל מֹשֶׁה - כְּתִיב: "לְהַעֲלוֹת נֵר תָּמִיד", וּבִפְסוּק שְׁנִי גָבִי אַהֲרֹן כְּתִיב: "מֵעֶרֶב עַד בֹּקֶר" לְבַד.

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?

אָךְ הָעֲנִין הוּא:

However, the concept is:

כִּי הִנֵּה אַהֲרֹן - "שׁוֹשְׁבֵינָא דְּמִטְרוֹנִיתָא", מִטְרוֹנִיתָא הוּא מְקוֹר נִשְׁמוֹת יִשְׂרָאֵל, כִּי "כָּל יִשְׂרָאֵל כִּי", וְאַהֲרֹן הוּא הַשׁוֹשְׁבִין לָהֶם.

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.

כְּמוֹ עַל דֶּרֶךְ מָשֶׁל חֲתָן וְכֻלָּה, שְׂצִירִכִין שׁוֹשְׁבִין לִילָךְ עִמָּהֶם, לְפִי שְׂאֵי אִפְשָׁר לָהֶם לִילָךְ בְּעַצְמָם, מִחֲמַת הַבּוֹשָׁה, וְצִירִכִין סָעֵד לְתַמְכָּם;

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.

כֶּךָ לְהִיּוֹת הַתְּכַלְלוֹת נִשְׁמוֹת יִשְׂרָאֵל בְּמִקְוָם, בְּאוֹר אֵין-סוֹף בְּרוּךְ-הוּא, אֵין

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

² ("בְּנֵי מְלָכִים". בְּבֹא מְצִיעָא קִיג, ב).

לָהֶם כַּח מַצֵּד עֲצָמָם, רַק עַל יְדֵי בַחֲיִנַת
אַהֲרֹן שֶׁהוּא שׁוֹשְׁבֵינָא דְלָהוֹן.

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.

וְהֵנָּה, כְּמוֹ עֲנִין הַשׁוֹשְׁבִינִים עַל דְּרָךְ
מְשָׁל, שְׂאִין זֶה אֶלָּא בְּשַׁעַת הַחַתּוּנָה, כִּי
מִשָּׁם וְאֵילָךְ אֵין צְרִיכִין עוֹד לְשׁוֹשְׁבִינִים,

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,

כִּךְ הֵנָּה שׁוֹשְׁבִינֹת שֶׁל אַהֲרֹן הוּא
בְּבַחֲיִנַת "בְּיוֹם חַתּוּנֹתוֹ וּבְיוֹם שְׂמִיחַת
לְבוֹ" (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."

וְהוּא שְׂמִיחָה שֶׁל מַעֲלָה הַמַּתְגַּלָּה
בְּנַשְׁמוֹת יִשְׂרָאֵל, לְשִׂמְחָה לִבָּם בְּה' הַשּׁוֹכֵן
בְּתוֹךְ תּוֹרָתָם וְעִבּוּדָתָם,

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,

שְׂצָרִיךְ לִהְיוֹת בְּשְׂמִיחָה, כְּמוֹ שְׂכַתּוּב
(תְּבוּאָה כח, מז): "תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ...
בְּשְׂמִיחָה כו'".

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.

וְשִׂמְחָה זוֹ הִיא בָּאָה עַל יְדֵי אַהֲרֹן,
וּבְשִׂמְחָה זוֹ הוּא שׁוֹשְׁבִין.

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

וְהַעֲנִין: כִּי הִנֵּה שִׂמְחָה זוֹ הוּא מִחֲמַת אוֹר
אֵין-סוֹף בְּרוּךְ-הוּא - מְקוֹר הַחַיִּים, מְקוֹר
הַתַּעֲנוּגִים הַמְּלוּבָשׁ בַּמִּצְוֹת.

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.

וּבִמְאָמַר: “אֲשֶׁר קִדְּשָׁנוּ בַּמִּצְוֹתֵינוּ” -

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

“אֲשֶׁר” הוּא לְשׁוֹן תַּעֲנוּג גָּדוֹל מְאֹד עַד
לְהֵלֵל,

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

וּכְמוֹ (וַיֵּצֵא ל, יג): “בְּאֲשֶׁר־כִּי אֲשֶׁרֹנִי
בָּנוֹת וַתִּקְרָא אֶת שְׁמוֹ אֲשֶׁר,”

as in what Leah said when naming the second son from her maidservant Zilpah: “בְּאֲשֶׁר־Because of my good fortune, בָּנוֹת אֲשֶׁרֹנִי-women have declared me fortunate, and she called his name “אֲשֶׁר-Asher/the fortunate one.” (Bereshis 30:13)

שֶׁהוּא לְשׁוֹן שִׂמְחָה וְהִילוּל עַל רוֹב טוֹב
כֵּן.

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

וּכְמוֹ שֶׁכָּתוּב (בְּרֵאשִׁית ב, טו): “וַיִּנָּחֵהוּ

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

בגן-עדן לעבדה ולשמרה" – Gan Eden to work it and to guard it."

"לעבדה" במצות-עשה, שעל ידי המצות הוא עושה הגן-עדן, דהיינו שממשיך בו זיו השכינה ליהנות בו לצדיקים שמתענגים על ה' בגן-עדן, שהוא תענוג ופלא עד אין קץ.

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 wonderful 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, 'אשר-that we are infinitely fortunate,' when He made us holy with His mitzvos and commanded to do such and such.

ש'לכן אמרו על "אחר": "מוטב דלידייניה כו",⁴

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

ש'כל יסורי גיהנם כדאי לסבול בשביל קבלת תענוג עולם-הבא.

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.

ובמאמר רז"ל⁵ על רבי עקיבא, כשראה

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 ("וליתי לעלמא דאתי". חגיגה טו, ב).

⁵ (מכות כד, א"ב ורש"י: "רבן גמליאל, ורבי אלעזר בן עזריה, ורבי יהושע, ורבי עקיבא מהלכין בדרך, ושמעו קול המונה של רומי מפלטה [ברחוק] מאה ועשרים מיל, והתחילו בוכין, ורבי עקיבא משחק. אמרו לו: מפני

בְּרַךְ גָּדוֹל שֶׁל עוֹבְדֵי כּוֹכָבִים וּמַזְלוֹת
 "שֶׁחָק וְאִמֶּר: אִם לְעוֹבְדֵי רְצוֹנוֹ כֵּן,
 לְעוֹשֵׂי רְצוֹנוֹ עַל אַחַת כַּמָּה וְכַמָּה" -

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)

פִּירוּשׁ: אִם יֵשׁ הֶרְבֵּה תַעֲנוּגִים כָּל כֵּן
 בְּבַחֲיִית "עוֹבְדֵי רְצוֹנוֹ", שֶׁהֵם תַעֲנוּגֵי
 עוֹלָם-הַזֶּה, שִׁירְדוּ וְנִתְגַּשְׁמוּ בְּגִשְׁמִיּוֹת
 הָעוֹלָם הַזֶּה וְחוֹמְרֵיּוֹתוֹ,

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.

שֶׁלֹא בְּדֶרֶךְ הַשְׁתַּלְשְׁלוֹת וִירִידַת
 הַמַּדְרָגוֹת מֵאוֹר אֵין-סוֹף בְּרוּךְ-הוּא
 מַדְרָגָה אַחֵר מַדְרָגָה כְּמוֹ מַדְרָגוֹת
 דִּקְדוּשָׁה,

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.

אֲלֹא שֶׁהֵם נִפְּלוּ מִמַּדְרָגוֹת עֲלִיוֹנוֹת
 דִּקְדוּשָׁה דֶּרֶךְ נִפְּלָה מֵאִגָּרָא רַמָּה כו',

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.

וְלִכֵּן נִקְרָאִים "עוֹבְדֵי רְצוֹנוֹ" - שֶׁהֵעִבִּירוּ
 אֶת הַדֶּרֶךְ.

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

מֵה אִתָּה מִשְׁחָק? .. אָמַר לָהֶן: לִכֵּן אֲנִי מִצְחָק, וּמֵה לְעוֹבְדֵי רְצוֹנוֹ כֵּן, (שֶׁמִּשְׁתַּחֲוִים לְעַבְדוּתָה זָרָה שֶׁלָּהֶם יוֹשְׁבִים בְּהֶשְׁקֵט וְשִׁלּוּחַ). לְעוֹשֵׂי רְצוֹנוֹ עַל אַחַת כַּמָּה וְכַמָּה (יִשְׂרָאֵל, שֶׁעוֹשִׂין רְצוֹנוֹ, עַל אַחַת כַּמָּה וְכַמָּה שֶׁיִּשְׁלַם לָהֶם שָׂכָר טוֹב). רָאָה לְעֵיל: ט, ד. כו, א. סא, ג. לְקוּטֵי תוֹרָה: בְּהַעֲלוֹתָהּ לֵג, ד. שִׁלַּח מו, א ראש השנה נו, ב. הַאֲזִינוּ עב, ב. וּבְכַמָּה מְקוֹמוֹת).

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

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

וְאִם לְעֹבְרֵי רְצוֹנוֹ כֵּן - יֵשׁ תַּעֲנוּג
הַרְבֵּה שֶׁנִּפֵּל בְּשִׁבְרֵת-הַכֵּלִים,

כָּל-שֶׁכֵּן "לְעוֹשֵׂי רְצוֹנוֹ" - דִּהְיִינוּ מֵהַ
שֶׁהוּא עָשׂוּי וְנִתּוֹן מִרְצוֹן הָעֲלִיּוֹן בְּרוּךְ-
הוּא כְּסֹדֶר יְרִידַת הַמַּדְרָגוֹת וְדִקְדוּשָׁה
בְּגֹן-עֶדֶן הָעֲלִיּוֹן וְהַתַּחְתּוֹן, שֶׁהוּא
הַתַּעֲנוּגוֹת עַל הָאֵל ה' -

שְׂבֻדָּאֵי יֵשׁ בּוֹ תַּעֲנוּג נִפְלָא, וְהַרְבֵּה מִיָּנִי
תַּעֲנוּג אֵין קֵץ - שֶׁהוּא מְקוֹר הַחַיִּים
וּמְקוֹר הַתַּעֲנוּגִים. ⁷

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 [קיצור א: אהרן שודמ"ט שייך ליום חתונתו ושמחת לבו הוא שמחה שלמעלה המתגלה בנש"י]

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

(ב) Chapter 2

וְהֵנָּה תַעֲנוּג זֶה נִמְשָׁךְ מִן הַמִּצְוֹת.

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

שְׁלֹכֵן נִמְשָׁלִים הַמִּצְוֹת לְנֵרוֹת. כְּמוֹ שֶׁעַל יְדֵי שְׂמִדְלִיקִין אֶת הַנֵּרוֹת נִתְמַלֵּא הַבַּיִת אֹר וְזִיו, כֵּךְ עַל יְדֵי עֲשִׂיַּת הַמִּצְוֹת נִמְשָׁךְ זִיו בְּגֶן-עֵדֶן כו'.

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.

לָכֵן כְּתִיב (תְּבוֹא כח, מז): "תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ אֶת ה' אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבָב מְרֹב כָּל" -

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

יֹתֵר מִ"רֹב כָּל",

Now, the phrase "מְרֹב-from an abundance of everything" can also be interpreted to mean **"more than having an abundance of everything good."**⁸

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.

The true "abundance of everything כִּי "רֹב כָּל" הֵם תַעֲנוּגֵי הָעוֹלָם-הַבָּא,

בַּעֲבוּדָתָם כִּמְ"שׁ בְּשִׂמְחָה וּבְטוֹב לֵבָב מְרֹב כָּל, שִׂמְחָה זֹו בָּאָה ע"י אֲהָרִן, וְהַשְׂמָחָה הִיא אֲשֶׁר קָב"ו, לַעֲבֹדָה זֹו רִמ"ח מ"ע שְׂמֵחָיוֹ שֶׁל הַמִּצְוֹת נִמְשָׁךְ הִג"ע, וּמוֹטֵב לְדִיּוּנִי כו' אִם לַעֲבוּרֵי רְצוֹנוֹ כו'.

⁸ The letter מ"ם at the beginning of the word מְרֹב 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.

וְהַמִּצְוֹת צָרִיךְ לִהְיוֹת בְּשִׂמְחָה יְתִירָה מֵהֶם.

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

וְהוּא בְּאֲשֶׁר יִשִּׁים אֶל לְבוּ כּוֹי:

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

"בְּשָׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת אֵין עוֹד"⁹ - "עַל כָּל שְׂבַח מַעֲשֵׂה יְדִידְךָ כּוֹי" -

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.”**

פִּירוּשׁ: "בְּשָׁמַיִם מִמַּעַל" זֶה גִּן־עֵדֶן הָעֶלְיוֹן, "וְעַל הָאָרֶץ מִתַּחַת" זֶה גִּן־עֵדֶן הַתַּתְּחוֹן -

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

אֵין ה' שְׂבַח בָּהֶם אֵלֵיךְ, אֶלָּא שֶׁהֵם בַּחֲבִיטָה "מַעֲשֵׂה יְדִידְךָ":

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

כְּמוֹ עַל דְּרָךְ מַשָּׁל, שֶׁמִּשְׁבַּחֵיךְ אֶת הָאָדָם בְּמַעֲשֵׂה יָדָיו, אֵיךְ שֶׁהוּא כּוֹתֵב גְּדוֹל אוֹ שֶׁמִּצְיִיר צִיּוֹר נָאָה,

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

שֶׁהִשְׁבַּח הָזֶה אֵינוֹ נוֹגֵעַ לְחֻכְמָתוֹ וְלֵאמָהוּתוֹ וְעֶצְמוּתוֹ;

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

כִּי כָּל הַשְׁבַּח וְהַהִילּוּל שֶׁנִּמְשָׁךְ בְּגִן־עֵדֶן לְנִשְׁמוֹת, לְהַתְעַנֵּג עַל ה' בְּהִשְׁבָּחָתָם

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

⁹ (וְאַתְחִינֵן ד, לט. בְּבִרְכַּת יוֹצֵר: "בְּשָׁמַיִם מִמַּעַל, וְעַל הָאָרֶץ מִתַּחַת, עַל כָּל שְׂבַח מַעֲשֵׂה יְדִידְךָ כּוֹי").

וְהַשְׁגָּתָם, אֵין הַשְׂבִּיחַ הַזֶּה אֶלָּא בְּהַמְשָׁכַת
"מַעֲשֵׂה יָדָיו" שֶׁל הַקְדוֹשׁ בְּרוּךְ-הוּא לְבָר, שְׂבִיחָה יֵשׁ לָהֶם הַשְׂכָּלָה וְהַשְׁגָּה.

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.

וְהֵינּוּ זֵיו הַנִּמְשָׁךְ מִן הַמִּצְוֹת שֶׁנִּקְרְאוּ
"מַעֲשֵׂה יָדָיו" שֶׁל הַקְדוֹשׁ בְּרוּךְ-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.

כִּי בְּאַתְעֲרוּתָא-דְּלִתָּמָא בְּקִיּוּם הַמִּצְוֹת
לְמַטָּה - אֲתַעֲרוּתָא-דְּלַעִילָא - "הַקְדוֹשׁ
בְּרוּךְ-הוּא מִנִּיחַ תְּפִלִּין"; וְהַקְדוֹשׁ בְּרוּךְ-
הוּא "רוֹפֵא חוֹלִים"; וְ"מְבָרֵךְ הַשָּׁנִים";
וְ"מְכַלְכֵּל חַיִּים בְּחֶסֶד כו".

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.

וּמִזֶּה נִמְשָׁךְ הַזֵּיו בְּגִין-עֵדֶן לְהַתְעַנֵּג עַל
הַיּוֹ"ה בְּהַשְׂכָּלָתָם וְהַשְׁגָּתָם בְּהַמְשָׁכָה זו.

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.

(וְזֶהוּ "וּמַעֲשֵׂה יָדָיו מְגִיד הַרְקִיעַ" (תהלים
יט, ב) - כִּי הֵגֵן עֵדֶן-נִקְרָא "מִתִּיבְתָּא
דְּרַקִּיעַ"⁽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 וְעֵינֵינוּ מֵה שֶׁנִּתְבָּאֵר בְּפִירוּשׁ (תהלים קנ, א) "הַלְלוּהוּ בְּרַקִּיעַ עוֹזוֹ" (סדור עם דא"ח ע, א. ראה לקוטי תורה תנ"ך, כב, ד).

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

וּבְכֹמָה מִיָּנִי מִדְּרָגוֹת זֶה לְמַעַלָּה מִזֶּה
בְּהִשְׁכָּלָה זֶה, בְּכֹמָה מִיָּנִי תַעֲנוּגִים עַד אֵין
קֵץ, שֶׁיֵּשׁ כְּמָה מִיָּנִי גִן־עֵדֶן כו'.

הַגֵּם שֶׁלֹּא נִזְכָּר בְּסִפְרִים רַק גִּן־עֵדֶן
תַּחְתּוֹן וְעֶלְיוֹן,

הָרִי אָמְרוּ רַ"ל (בְּרִכּוֹת סד, א): "תִּלְמִידֵי
חֻכְמִים אֵין לָהֶם מְנוּחָה שְׁנֶאֱמַר (תְּהִלִּים
פד, ח): 'יֵלְכוּ מִחִיל אֶל חִיל כו'."

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 Rabeinu 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.

וְעַל זֶה נֶאֱמַר (דְּבָרֵי הַיָּמִים א' כט, יא): "כִּי
כָל בְּשָׂמִים וּבְאָרְצַן וְתִרְגּוּמוֹ: "דְּאֶחִיד
בְּשָׂמִיא וּבְאָרְעָא"¹¹.

Regarding this it is stated (Divrei HaYomim I, 29:11): “(To you Hashem is the greatness...and the majesty,) for ‘all-all’ 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 (שְׂאוֹחַז בְּשָׂמִים וְאָרְצַן).

The word “כל” which means “all” can also come from the word “התכללות”-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 עֲנִין שְׁנוּכָר בְּסִפְרִים שִׁישׁ עֲמוּד בָּגֶן-
עֵדֶן שָׁבוּ עוֹלִין מִגֶּן-עֵדֶן הַתַּחְתּוֹן לְעֵלְיוֹן,¹³
שֶׁהָעֲמוּד הוּא הַמַּחְבֵּר גֶּן-עֵדֶן עֲלִיוֹן עִם
תַּחְתּוֹן.

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.

וְכַמָּה בְּחִינּוֹת עֲמוּדִים לְכַמָּה בְּחִינּוֹת
צְדִיקִים יֵשׁ - לְכָל אֶחָד כְּפִי מַדְרָגָתוֹ.

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

וְכַמָּה בְּחִינּוֹת עֲלִיּוֹת בְּעִלּוּי אַחֵר עִלּוּי,
כְּעֵנֶן "נ"ן אֶלֶף יוֹבְלוֹת" שֶׁהֶכֵּל בְּחִינַת
עֲלִיּוֹת כו'.

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

וְכָל זֶה הוּא בְּבְחִינַת הַזֵּיו שְׁנוּמָשָׁךְ
מִ"מַּעֲשֵׂה יָדֶיךָ" בְּלִבְדּוֹ.

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.”

¹² (מאמרי אדמו"ר הזקן תקס"ז, ד"ה ואתה תצוה)

¹³ ע"פ הגההת אדמו"ר הרשב"ב בלוח התיקון דף קלז. ובנדפס: "שבו עולין מגן-עדן העליון לתחתון."

¹⁴ 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.

אָבֵל בְּאֵין־סוֹף בְּרוּךְ־הוא מִמֶּשׁ,
בְּעֶצְמוֹתוֹ וּמַהוּתוֹ יִתְבָּרֵךְ - לֵית מַחֲשָׁבָה
תְּפִיסָא.

הַמְּלָאכִים אוֹמְרִים 'קָדוֹשׁ' וּמוֹבְדֵל כּו'.

וּמַחֲמַת זֶה הָאוֹפָנִים "בְּרַעַשׁ גָּדוֹל" כּו' -
שְׂאוֹמְרִים: "אֵיזָה מְקוֹם כְּבוֹדוֹ?"

אֶךְ הַמִּצְוֹת עֲצָמָן הֵן בְּחִינַת אוֹר הַיָּר, שְׁמֻזָּה נִמְשָׁךְ הַיּוֹ, וְהֵם מְקוֹר הַיּוֹ.

שֶׁהֵם נִקְרָאִים "אֲבָרִים דְּמִלְכָּא", בְּחִינַת
אֲבָרִין וְכֵלִים לְאוֹר אֵין־סוֹף בְּרוּךְ־הוא
מִמֶּשׁ.

וְלָכֵן בְּכָל הַמִּצְוֹת בְּתִיב: "לִפְנֵי ה'" - לִפְנֵי
ה' מִמֶּשׁ.

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-ו-ה**, represents the process of descent of Hashem's Light. First it must be contracted into a point, like a **י**, then it expands like a **ה**, then it descends like **ו**, then it expands again like a **ה**. 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.

וּכְמוֹ שֶׁכָּתוּב (וְאֶתְחַנֵּן ו, ו): "אֲשֶׁר אֲנִי מִצְוֶה הַיּוֹם", שֶׁבְּחִינַת "הַיּוֹם לַעֲשׂוֹתָם" (וְאֶתְחַנֵּן ז, יא), "אֲנִי" מִמֶּשׁ - הוּא עֲצֻמּוּתוֹ וּמְהוּתוֹ מִמֶּשׁ - "מִצְוֶה" כו'.

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.

וְאִי לִזְמַן תִּהְיֶה הַשְּׂמִינָה בְּקִיּוֹם הַמִּצְוֹת גְּדוּלָּה לְאֱלֹקִים, הוּא אֹר אֵין סוּף בְּרוּךְ-הוּא מִמֶּשׁ הַמְּלוּבָשׁ בָּהֶן בִּיתֵר שְׂאֵת - "מֵרֵב כָּל", הֵינּוּ בְּחִינַת "כָּל" - "דִּדְאִחִיד בְּשִׁמְיָא וּבְאַרְעָא",

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 כל-everything,"** meaning, than the Light of Hashem flowing into Gan Eden that **'כל-binds together'** and connects Upper Gan Eden called **Heavens** and the Lower Gan Eden called **Earth**.

וּבְמֵאמַר רַ' ל: "יָפָה שְׁעָה אַחַת וְכוּ" ¹⁷. ¹⁸.

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

¹⁷ ("בְּתִשְׁבּוּבָה וּמַעֲשִׂים טוֹבִים בְּעוֹלָם-הַזֶּה, מְכַל חַיֵּי הָעוֹלָם-הַבָּא". אָבוֹת פֶּרֶק ד, מִשְׁנָה יז).

¹⁸ [קִיצוּר ב: וזוּי וּתְעוּגוֹ זֶה נִמְשָׁךְ מִהַמִּצְוֹת וּלְכֵן נִק' נֵרוֹת מְקוֹר הַזֵּי, וְזֶהוּ שֶׁהַשְּׂמִינָה מִהַמִּצְוֹת הִיא מֵרֵב כָּל, שֶׁהֵן תְּעוּגוֹי עוֹה"ב כִּי כָל בְּשָׂמִים וּבֶאֱרֵץ גֵּעָה"ע וְגַע"ת, וְזֶהוּ בְּשָׂמִים מִמַּעַל וְעַל הָאֶרֶץ מִתַּחַת עַל כָּל שֶׁבַח מַעֲשֵׂה יָדֶיךָ, הֵינּוּ הַמִּצְוֹת, שֶׁהֵקב"ה רּוֹפֵא חוֹלִים כו' וְכֵן הוּא הַעֲמֹד הַמְּקַשֵּׁר

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

וְהִנֵּה, לַהֲיוֹת גִּילּוֹי שְׂמֻחָה זֶה מְאוֹר אֵינֶן
סוֹף בְּרוּךְ-הוּא בְּנֶפֶשׁ הָאָדָם, הוּא עַל יְדֵי
אַהֲרֹן.

שֶׁהוּא הַמְדִּלִּיק אֶת הַנֵּרוֹת לַהֲיוֹת בְּחִינַת
"אוֹרָה וְשִׂמְחָה"¹⁹.

כִּי אַהֲרֹן הוּא מִ"שִׁבְעָה רוּעִים"
הַמְפְּרִנִּים וּמְשִׁיבִים לְכָל־לֹאֲת נְשָׁמוֹת
יִשְׂרָאֵל מִלְּמַעְלָה - מְאוֹר אֵינֶן-סוֹף בְּרוּךְ-
הוּא.

וְאַהֲרֹן הוּא הַרוּעָה וּמְפְרִנֵּס וּמְשִׁיבִין
לְכָל־לֹאֲת נְשָׁמוֹת יִשְׂרָאֵל בְּחִינַת אוֹרָה
וְשִׂמְחָה הַנִּלְוָה.

וּבְהַמְשָׁכָה זֶה יֵשׁ ב' בְּחִינּוֹת: "יַעְרוֹךְ אֶת
הַנֵּרוֹת", וּבְהַעֲלוֹת אַהֲרֹן אֶת הַנֵּרוֹת:

"יַעְרוֹךְ" - לַהֲיוֹת עֲרוּכָה וְשִׁמּוּרָה בְּלִב
וּנְפֶשׁ 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

געה"ע וגעה"ת ויש רוב כל, וכ"ז בבחי' הזיו, אבל המצות עצמן הן איברים וכלים לא ס"ב"ה ממש, אשר אנכי מצוך לכן צ"ל השמחה יותר מרוב כל.]

¹⁹ (לשונו הכתוב אֶסְתֵּר ח, טז).

²⁰ ("ערוכה בכל ושמרה" (שמואל ב' כג, ה) - "אם ערוכה ברמ"ח אברים שלך משתמרת, ואם לאו אינה משתמרת". ערוכין נד, א).

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

בְּזָכְרוֹ עַל ה' אֱלֹהָיו בְּעִמְקוֹת הַדַּעַת
מְעוֹמֵמָא דְלִבָּא, בִּיגִיעַת הַנֶּפֶשׁ
בְּהִתְבּוֹנְנוֹת בְּגִדּוּלַת ה' כְּאֲשֶׁר תּוּכַל נִפְשׁוֹ
שָׂאָת.

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.

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" הוּא הֵיא הַמְשָׁכוֹת הַשְׁמָחָה
הַבָּאָה מִלְּמַעְלָה, לְהַעֲלוֹת אֶת הַנֶּפֶשׁ
וּלְקַשְׂרָהּ בְּאֵלִקִּים חַיִּים, הוּא חַיִּי הַחַיִּים
בְּרוּךְ-הוּא, מְקוֹר הַחַיִּים וּמְקוֹר
הַתַּעֲנוּגִים, שְׁלִמְעָלָה מְעָלָה
מִהַשְׁתַּלְשְׁלוֹת,

"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,

לְמַעְלָה מִכְדֵּי שְׁתּוּכַל נִפְשׁוֹ שָׂאָת.

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 אֶהְבֵּת "בְּכָל מְאֹדָךְ" (וְאֶתְחַנֵּן ו, ה)
הַמִּתְגַּלָּה בְּקִרְיַת-שְׁמַע.

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

וּלְקִיּוֹם הַקְרִיאת-שְׁמַע "בְּכָל מְאֹדָךְ" תִּקְנוּ
פְּסוּקֵי-דוֹמָרָה לְפָנֶיהָ, לְהִיּוֹת "רוֹמְמוֹת

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

אֵל בְּגֵרוֹנָם וְחֶרֶב פִּיפְיוֹת בִּידָם" (תְּהִלִּים קמט, ו).

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 "שְׁעַת צְלוֹתָא שְׁעַת קְרָבָא",

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

לַעֲשׂוֹת הַכְּנָה בְּנַפְשׁ הָאָדָם תְּחִלָּה, לְהַגְבִּיר כַּח נַפְשׁוֹ עַל הַמוֹנְעִים וּמַעֲכָבִים מִבֵּית וּמִחוּץ.

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.”

וְזֶהוּ "מַעְרַב וְעַד בֹּקֶר"²¹,

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

כִּי "בְּרִישָׁא חֲשׁוּכָא וְהָדָר נְהוּרָא"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.

שְׂמַאִיר בְּנַפְשׁוֹ אוֹרָה וְשִׂמְחָה בַּה' מַעַט

meaning, that the light and joy in

²¹ (פְּרָשְׁתָנוּ כֹּז, כֹּא. וְשֵׁם: עַד).

²² (בְּתַחֲלִילָה חוֹשֶׁךְ וְאַחֲרַיִךְ אֹר).

מַעֲט, מִתּוֹךְ הַחֹשֶׁךְ כּו' 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

אָהֲרֹן הִדְלִקַּת אֶהָרִין אֶת הַנֵּרוֹת הוּא בְּשֶׁמֶן זַיִת "כְּתִית" (פָּרֻשְׁתָּנוּ כּו, כ) דִּדְקָא,

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

וּכְדֵּאִיתָא בְּמִשְׁנָה (מְנַחוֹת ח, ד): "שְׁלֹשָׁה זֵיתִים, וּבָהֶן שְׁלֹשָׁה שְׁלֹשָׁה שְׁמָנִים.

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.

הַזֵּית הָרִאשׁוֹן, מִגִּגְרוֹ בְּרֹאשׁ הַזֵּית כּוֹתֵשׁ וְנוֹתֵן לְתוֹךְ הַסֵּל....

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.)

זֶה רִאשׁוֹן.

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

טָעַן בְּקוֹרָה, ...זֶה שֵׁנִי.

(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' בחי' יערוך את הנרות הכנה כמו פסוד"ו הכנה לק"ש ובהעלות אהרן את הנרות וזהו בחי' מערב עד בקר ברישא חשובא והדר נהורא כו'.]

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

חֹר וְטָחַן וְטָעַן, זֶה שְׁלִישִׁי.

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.

הָרִאשׁוֹן לַמְנוּחָה וְהַשֶּׁאֵר לַמִּנְחוֹת."

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)."

וְהַעֲנִין הוּא: כִּי עֲנִין הַזֵּית הוּא שֵׁשׁ בּו מְרִירוֹת.

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

וּכְמוֹ שֶׁאֱמָרָה הַיּוֹנָה²⁴: "יִהְיוּ מְזוֹנָתִי מְרוּרִים כְּזֵית כו'".

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."

Around one year after the beginning of the Mabul (Great Flood), Noah 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 (Eiruvim 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 Noah to feed him. We see from here that olives are bitter.

וְגַם אָמְרוּ בַּגְמָרָא (הוֹרִיּוֹת יג, ב) "שֶׁהַזֵּית מְשַׁכֵּחַ תַּלְמוּדוֹ שֶׁל ע' שָׁנָה כו'".

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

שֶׁהוּא מְבַחֵינֵת עוֹלָם הַשְּׁכָחָה, שֶׁהוּא מַעֲוָלָם הַקְּלִיפּוֹת,

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

²⁴ (ערובין יח, א: "וְהָיָה עָלֶיהָ זֵית טָרֵף בְּפִיהָ" (נח ח, יא) - אֱמָרָה יוֹנָה לִפְנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא: רְבוּנוּ שֶׁל עוֹלָם, יִהְיוּ מְזוֹנָתִי מְרוּרִין כְּזֵית וּמְסוּרִין בְּיָדָהּ, וְאֵל יִהְיוּ מְתוּקִין כְּדָבָשׁ וְתַלְוִין בְּיַד בָּשָׂר וְדָם". סנהדרין קח, ב).

covers over holiness),

וְהֵייוֹנוּ עֲנֵן הַגּוֹף וְנִכְשׁ הַבְּהֵמִית שְׁמוֹנָה,
וּמִשְׁכָּא דְּחוּיָא.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)

וְכוֹתָשִׁים אוֹתוֹ עַד שְׁמוֹצִיָּאִים מִמֶּנּוּ שֶׁמֶן
הֵייוֹנוּ בְּחֵינַת חֲכָמָה.

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

וּבְמֵאָמַר רַ"ל²⁶: "כִּשֶּׁם שֶׁהוֹיָת מִשְׁכָּח
תְּלִמּוּדוֹ שֶׁל ע' שָׁנִים, כֵּךְ שֶׁמֶן וַיֵּת מְחֻזָּר
תְּלִמּוּדוֹ שֶׁל ע' שָׁנָה כו".

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 חֲכָמָה הוּא מוֹחַ הַזְכָּרוֹן, כְּמוֹ שֶׁכָּתוּב
בְּפָרֶשֶׁת "קָדֵשׁ" (בֹּא יג, ב), שְׁרוּמוֹת
בְּחֲכָמָה (שָׁם, ט): "וְלִזְכָּרוֹן בֵּין עֵינֶיךָ כו".

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 (עוֹר הַנָּחָשׁ).

²⁶ (שָׁם, בְּגִירְסַת הָעֵין יַעֲקֹב).

וְעִנֵּן בְּתִישָׁה זֶה הֵינּוּ לֵהִיּוֹת בְּבַחֲנִית
 אֶתְכַפִּיּוֹת סִטְרָא-אֲחֵרָא עַל יְדֵי "לְשֹׂאֲרִית
 נִחְלָתוֹ" (מִיכָה ז', יח) - שְׁ"מִשִּׁים עֲצָמוֹ
 בְּשִׁירִיִּים" (רֹאשׁ 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.

שְׂבַחֲחִינָה זֶה הִיא הַמְכַנְעֶת כָּל הָרְצוֹנוֹת
 שְׂבַ"זֶה לְעוֹמֶת זֶה", שֶׁלֹּא יִהְיֶה לוֹ חֶפֶץ
 וְרָצוֹן אַחֵר לְעֲצָמוֹ, לִהְיוֹת וּלְהִתְעַנֵּג
 בְּתַעֲנוּגֵי בְּנֵי אָדָם בְּעוֹלָם-הַזֶּה, וְלֹא יִבְקֹשׁ
 וְיִרְדּוֹף אַחֲרֵיהֶם כָּלֵל.

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.

כִּי מֵאַחֵר שְׁמִשִּׁים עֲצָמוֹ בְּשִׁירִיִּים
 וּמוֹתָרוֹת בְּעוֹלָם, וּכְאֵלוֹ אֵין בּוֹ צוּרָךְ
 בְּעוֹלָם כָּלֵל - מָה לוֹ וְלְעוֹלָם כִּי?!

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?

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.

וְלָכֵן לֹא יֵאָבֵה לֹא הָעוֹלָם-הַזֶּה וְלֹא

Because of this, not only will he not

הָעוֹלָם-הַבָּא, וְכִמּוֹ שֶׁכָּתוּב (תְּהִלִּים עג, כה): "מִי לִי בִשְׁמַיִם כּו'".

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)

וְכִמּוֹ שֶׁכָּתוּב (מִיכָה ה, ז): "וְהָיָה שְׂאִרִית יַעֲקֹב בְּגוֹיִם כּו'", וְכָתוּב בְּתַרְיָה (שָׁם, ח): "תָּרוּם יָדְךָ עַל צָרֶיךָ, וְכָל אוֹיְבֶיךָ יִכָּרְתוּ",

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."

שֶׁבְּבַחֲחִינָת "שְׂאִרִית יַעֲקֹב", שֶׁ"מְשִׁים עֲצָמוֹ בְּשִׁירִיִּים", הוּא מְכַרִּית וְיָרִים יָדוֹ עַל צָרָיו,

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

בְּבַחֲחִינָת "רוּמָמוֹת אֶל בְּגִרוֹנָם", לְהִיּוֹת "חֶרֶב פִּיפְיוֹת בְּיָדָם",

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,

בְּהַתְגַּלּוֹת רוּמָמוֹת אֹר אֵין-סוּף 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.

מֶה שְׂאִין כֵּן בְּבַחֲחִינָת יֵשׁ - "אֵין אֲנִי וְהוּא יְכוֹלִין לָדוֹר כּו'". וְאֵין אֹר אֵין-סוּף בְּרוּךְ-הוּא שׁוֹרֶה וּמְתַגַּלֶּה אֶלָּא בְּמִי שֶׁבָטַל כּו'.

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.

וְהֵינּוּ בַּחֲנִינֵת חֲכָמָה, הוּא בַּחֲנִינֵת שֶׁמֶן
הַנֶּעֱשֶׂה עַל יְדֵי כְּתִישַׁת הַזֵּית:

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

שֶׁהַשֶּׁמֶן הוּא שׁוֹמֵשׁ אַחֵר הַפֶּתִילָה,
וְנִכְלָה וְנִשְׂרַף הֵכָל בָּאוֹר הַנֶּאֱחָז
בַּפֶּתִילָה, שֶׁלֹּא נִשְׁאַר מִמֶּנּוּ כְּלוּם. (מֵה)
שָׂאִין בֵּן מִן הַפֶּתִילָה נִשְׁאַר קֶצֶת אֶפֶר).

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).

וְכֵן בַּחֲנִינֵת הַחֲכָמָה הוּא בַּחֲנִינֵת הַבְּטוּל,
שֶׁבֵטֵל וְנִכְלָל מִמָּשׁ בָּאוֹר הַנֶּר שֶׁל מִצְוָה
זוֹ, לִהְיוֹת גִּילּוּי אוֹר אֵין-סוֹף בְּרוּךְ-הוּא
מִמָּשׁ עַל נִפְשׁוֹ.

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.

וְעַל יְדֵי זֶה מִתְקַיִּים בְּנִפְשׁוֹ אוֹר אֵין-סוֹף
בְּרוּךְ-הוּא הַנִּמְשָׁךְ מִן הַמִּצְוָה.

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

מֵה שָׂאִין בֵּן בְּלֹא בַּחֲנִינֵת שֶׁמֶן, הָרִי אֵין
אוֹר הַנֶּר מִתְקַיִּים עַל הַפֶּתִילָה לְבִדְדָה,
אֶלָּא דוֹלְקֶת מִהֵר וְכִלָּה בְּרִגְעַ כּו'.

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.

וְהִנֵּה עֲבוּדַת אַהֲרֹן בְּעִרְכַּת הַנֵּרוֹת
וְהַעֲלָאתָם, הֵינּוּ בַּחֲנִינֵת הַשְׂמִיחָה שֶׁל
מִצְוָה, הִיא "מִחוּץ לְפָרְכַּת הָעֵדוּת"

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

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

וענין הפְּרִכָּת הוּא: כִּי הִנֵּה כְּתִיב (תְּהִלִּים פד, יב): "כִּי שֶׁשֶׁשׁ וּמִגֵּן הוּא" ה' אֱלֹקִים. **The concept of the dividing curtain is: It is written (Tehillim 84:12) “Like the sun and its covering are Havayah and Elokim.”**

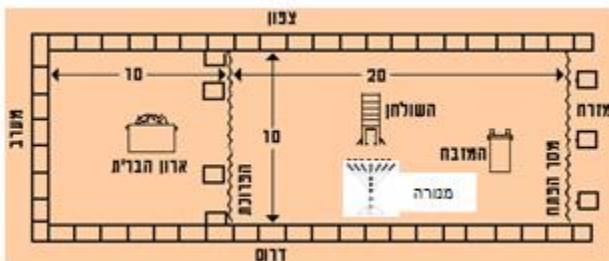
The sun has a protective covering, a “shield,” that prevents it from sending more ^{ממרה} light and heat than the world can handle. So too, Hashem’s power of revelation in Atzilus, which is connected to His Name Havaya, is so strong that the world can’t handle it. If it would shine without any concealment, 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 Percieving 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).

פירושו: כִּי שֵׁם הוּא הוּא עֲנִין יְחֻדָּא 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 curtain called the פְּרִכָּת-Dividing Curtain. From the perspective of standing inside the Kodesh HaKadashim, the Menorah is “outside” of the Paroches, and slightly on the right.



עֲלָאָה, אֵיךְ שֶׁ"אֵין עוֹד מְלַבְדּוֹ" (וְאֶתְחַנֵּן
ד, לה), וְכֵלָא קָמִיָּה כֵּלָא חָשִׁיב כּו';

וְשֵׁם אֱלֹקִים הוּא הַמְסַתִּיר וּמַעְלִים
לְהִיּוֹת נִרְאָה הָעוֹלָם בְּבַחֲיַנַּת יֵשׁ וְדָבָר כּו';

רַק אֵף עַל פִּי כֵן "מֵלָא כָּל הָאָרֶץ כְּבוֹדוֹ"
(יִשְׁעִיָּה ו, ג), בְּבַחֲיַנַּת יְחֻדָּא־תַּתָּאָה.

וְהִנֵּה שֵׁם אֱלֹקִים הוּא "מָגֵן" לְשֵׁם הַיּוֹי"ה
כְּמוֹ מָגֵן שֶׁעוֹשֶׂין לְשֶׁמֶשׁ, שֶׁמַּחֲמַת שְׁאֵי
אֶפְשָׁר לְהִסְתַּכֵּל בְּשֶׁמֶשׁ מְרֹב בְּהִירוֹתוֹ
כו' :

וְזֶהוּ עֵנִין "וְהַבְדִּילָהּ הַפְּרִכַת לָכֶם בֵּין
הַקֹּדֶשׁ כּו'" (תְּרוּמָה כו, לג).

וְשֵׁם הוּא עֵנִין עֲרִיכַת הַנִּרוֹת וְ"שְׁמַחָה
שֶׁל מִצְוָה" - "מַחוּץ לַפְּרִכַת" (שָׁם, לה),

בְּבַחֲיַנַּת יְחֻדָּא־תַּתָּאָה, לְהִיּוֹת "רֶץ לִבָּךְ"

Havaya is the concept of the
"Yichudah Ila'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 Lowel-
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

לִיְחֻדָּא-עֲלָאָה. level “your heart will run” to the level of Yichudah Ila’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.

כִּי שִׂמְחָה זֹה הִיא בְּחִינַת רְצוּא בְּנֶפֶשׁ,
מִחֲמַת גִּילּוּי אֹר אֵין-סוֹף בְּרוּךְ-הוּא
מִמֶּשׁ שְׂבִמְצוּתִיו,

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 זֶה אֵלָיו לָבְדּוּ יִתְבַּרֵּךְ תְּכִסּוּף
וְתִכְלָה הַנֶּפֶשׁ בְּבְחִינַת "וּבְכָל מְאֹדְךָ",
בְּשִׂמְחָה,

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

שֶׁהִיא בְּחִינַת "וּבְהֶעֱלוֹת אֶהְרֵן כו'".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

אָהֳרֹן הָיָה שֵׁשׁ לְאַהֲרֹן לְהַעֲלוֹת אֶת However, this ability of Aharon to

²⁸ [קיצור ד: אך הדלקת הנרות היא דוקא בשמן זית וך כתיב כי הזית יש בו מרירות ומשכח תלמודו משכא דחויא ושמן זית מחזור תלמודו להיותו בחי' חכמה שנתברר מק"נ זית כו' והיינו ע"י כתיבה להיות בבחי' אתכפי' סט"א ע"י לשארית נחלתו משים עצמו כשיריים ומותר בעולם, וכתוב בתרי' וכל אויבך יכרתו יהי' גילוי א"ס ב"ה, משא"כ בבחי' יש מאין אני הוא כו' וזהו שהשמן נכלה באור היינו ביטול ועי"ז מתקיים האור כו', והנה עבודת אהרן בעריכת הנרות והעלאתם הוא מחוץ לפרוכת שהפרוכת פרסא שם אלקים מגן ומסתיר לשם הוי' רק אעפי"כ מכה"כ יחו"ת ושם הוא עריכת הנרות ושמחה הנ"ל ביהו"ת להיות רץ לבך ליחוד"ע בחי' ובכל מאדך.]

הַנֶּפֶשׁ "מִחוּץ לַפָּרֹכֶת", לִהְיוֹת בָּהּ גִּילּוּי אֱהָבָה זוֹ שֶׁהִיא בִּבְחִינַת אֵין-סוֹף, הִנֵּה עַל זֶה נֶאֱמַר (פֶּרֶשְׁתָּנוּ כֹּז, כֹּא): "חֻקַּת עוֹלָם לְדוֹרוֹתֵם מֵאֵת בְּנֵי 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, מֵאֵת-בְּנֵי יִשְׂרָאֵל-Children of Yisrael."

פִּירוּשׁ: "מֵאֵת" הֵינּוּ מִבְּחִינַת אוֹתִיּוֹת הַתּוֹרָה שֶׁמֵּאֵל"ף וְעַד תי"ו.

The deeper meaning of "מֵאֵת-from the" is "מֵ-from" "אֵת" the letters of the Torah from א through ת.

דִּהְיִינוּ עַל יְדֵי עֶסֶק הַתּוֹרָה שֶׁל "בְּנֵי 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, וּמֵשִׁים לְבוֹ וְנֶפֶשׁוֹ בְּאוֹתִיּוֹת שֶׁמְדַבֵּר בָּהֶם בְּדַחֲלֵיו וּרְחִימוֹ, שְׂאוֹתִיּוֹת אֵלוֹ יְסוּדֶתָן בְּהִרְרֵי קֹדֶשׁ - חֻכְמָה-עֲלֵאָה.

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.

לָכֵן הַתּוֹרָה הִיא אוֹר, שֶׁהִיא מְאִירָה אֶת הַנֵּר.

Therefore, the Torah is Light, which illumines the "lamps."

שׁ"נֵר מִצְוָה" (מִשְׁלֵי ו, כג) הִיא כְּלִי לְאוֹר הַתּוֹרָה, וְהַתּוֹרָה הִיא אוֹר וְחִיּוֹת הַמִּצְוֹת.

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.

וְהֵן הַגּוֹרְמוֹת לִהְיוֹת בָּח לְאֶהָרָן לִהְיוֹת 'שׁוֹשְׁבֵין' - לְהַמְשִׁיךְ אוֹר וְגִילּוּי הָאֱהָבָה בְּנֶפֶשׁ הָאָדָם, וְלִהְיוֹת בָּהּ אוֹרָה וְשִׂמְחָה שֶׁל מִצְוָה.

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.

מִה שְׁאִין בֶּן עַם-הָאָרֶץ שְׁאִין בּוֹ בְּחִינַת
חֻכְמָה - אָמְרוּ רַ"ל (אֲבוֹת פָּרָק ב, מִשְׁנָה
ה): "וְלֹא עַם-הָאָרֶץ חֲסִיד כּו'".

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.

אָךְ לְהִיּוֹת הַמְּשַׁכֵּת הַתּוֹרָה לְמִטָּה
בְּיִשְׂרָאֵל, הוּא עַל יְדֵי בְּחִינַת מֹשֶׁה.

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

וּכְמוֹ שֶׁכָּתוּב בְּזֹהָר עַל פֶּסוּק (קֹהֶלֶת א, ג)
"מִה יִתְרוֹן לְאָדָם בְּכָל עֲמָלוֹ שִׁיעֲמַל תַּחַת
הַשֶּׁמֶשׁ" - "שְׁאִנִּי עֲמָלָא דְאוּרִייתָא דְהִיא
לְעִילָא מִן שְׁמַשָּׁא"²⁹.

As it is written in the Zohar on the verse (Koheles 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'eir 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'eir 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'eir Anpin.

וְשֵׁם הוּא מְדִרְגַּת מֹשֶׁה - "כְּבֹד פֶּה וְכֹבֵד
לְשׁוֹן כּו'" (שְׁמוֹת 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 (שוֹנֵה עֲמָלָה שֶׁל תּוֹרָה, שֶׁהוּא לְמַעְלָה מִן הַשֶּׁמֶשׁ. זֹהָר וִיחִי רַכְג, 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.

כִּי בַחֲנִינֵת עֶסֶק הַתּוֹרָה, הִנֵּה אֵינוּ בְּדֶרֶךְ
 "שִׂמְחָה שֶׁל מִצְוָה", שֶׁהוּא בְּבַחֲנֵינֵת "רֶץ
 לְבָב" - "מִחוּץ לַפְּרֹכֶת",

אֲלֹא הִיא בְּבַחֲנֵינֵת "שׁוּב לְאַחַד".

שֶׁעַל יְדֵי הַתּוֹרָה הוּא גִילּוֹי יַחֲדוֹ וְיִתְבָּרֵךְ
 לְמִטָּה כְּמוֹ לְמַעֲלָה, עַל יְדֵי הַתּוֹרָה שֶׁהִיא
 דִּבְרֵי ה' מִמֶּשׁ.

וְכֵמוֹ שֶׁכָּתוּב (יִשְׁעִיָּה נט, כא): "וְדִבְרֵי
 אֲשֶׁר שִׁמְתִּי בְּפִיךָ" - "דִּבְרֵי" מִמֶּשׁ,

הִנֵּה אָמְרוּ רַ"ל: "מִתְנִינָתָא - מִלְּבָתָא -
 כְּמִלְךָ עֲצָמוֹ,

שֶׁמִּתְאַחַד עִם "דִּבְרֵי ה'" - זֶה הֵלְכָה" (שִׁבְת
 קלח, ב), שֶׁיְהִי הַפֶּסֶק כֶּךָ, כְּאֵלוֹ הַפֶּסֶק
 הַזֶּה יוֹצֵא מִפִּי עֲצָמוֹ.

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.

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.

(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).

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."

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

וְהֵינּוּ מַעֲלֵת וּמַדְרִיגַת מִי שֶׁ"תּוֹרַתוֹ אוֹמְנָתוֹ" כְּמוֹ רַבִּי שְׁמַעוֹן בֶּר יוֹחָאִי וְחֲבֵירָיו.

(שְׁלֹכֵן פְּטוּרִים מִן הַתַּפִּלָּה, שֶׁהַתַּפִּלָּה הִיא בְּחִינַת בְּטוּל בְּהַשְׁתַּחֲוָאוֹת, וְהַמְשָׁכַת אֹר אֵין-סוֹף בְּרוּךְ-הוּא - הַמְשָׁכוֹת אֵלּוֹ נִמְשָׁכוֹת עַל יְדֵי עֶסֶק הַתּוֹרָה גַּם כֵּן.)

וְכֵמוֹ שֶׁאָמַר רַבִּי שְׁמַעוֹן בֶּר יוֹחָאִי³⁰: "בְּחֵד קְטִירָא אֶתְקַטְרָנָא כו"³¹, שֶׁהוּא בְּחִינַת בְּטוּל בְּאֹר אֵין-סוֹף בְּרוּךְ-הוּא מִמֶּשׁ, בְּבְחִינַת יְחוּדָא-עִילָאָה.

וְלִכֵּן אָמְרוּ רַז"ל (פֶּאֶה פֶּרֶק א, מִשְׁנָה א): "וְתִלְמוּד תּוֹרָה כְּנֶגֶד כּוֹלָם".

וְהֵנָּה, כְּדֵי שְׁיַגִּיעַ לְבְּחִינַת וּמַדְרִיגַת בְּטוּל זֶה כְּתִיב (שְׁמוֹת כז, כ): "וַיִּקְחוּ אֵלָיֶךָ שֶׁמֶן זַיִת זָךְ" - בְּחִינַת חֻכְמָה.

כִּי "אֵיזְהוּ חֻכָּם? הֲרוֹאֶה אֶת הַנוֹלָד" (תְּמִיד לב, א), דְּהֵינּוּ הַנוֹלָד מֵאֵין לִישׁ.

³⁰ זוֹהַר חֵלֶק ג אֲדָרָא זוּטָא רַפָּא, א.

³¹ (בְּקֶשֶׁר אֶחָד הַתַּקְשְׁרִיתִי).

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.

ובמאמר: "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."**

כי ההתחדשות מאין ליש הוא תמיד כו'.

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

והיינו, לפי "כי אני הו' ה לא שניתי" (מלאכי ג, ו), 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 ההתחדשות להיות יש הוא רק הארה בעלמא כו'.

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

ולכן צריך להיות התחדשות ההארה תמיד, שלא תבטל במציאות לגמרי 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 יִשִּׁים אֶל לְבוּ הַדָּבָר הַזֶּה, יִהְיֶה
בְּבַחֲיִנַת בְּטוֹל אֵלָיו יִתְבָּרַךְ,

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

וְ"רוּחַ אֵייתִי רוּחַ וְאַמְשִׁיךְ רוּחַ כו" ³⁴,

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

³⁴ (זֶהר חֶלֶק ב קסב, ב).

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

בטול אור אין-סוף ברוך-הוא ממש על
נפשו בעסק התורה כי :

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.

וזהו "ואתה תצוה את בני ישראל":
"תצוה" - מלשון צוותא והתקשרות -

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

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

על ידי "ויקחו אליך שמן זית זך" לבחינת
משה תחלה.

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.

וּמִזֶּה נִמְשָׁךְ לֵהִיּוֹת "חֻקַּת עוֹלָם מֵאֵת בְּנֵי
יִשְׂרָאֵל", לֵהִיּוֹת אוֹתִיּוֹת הַתּוֹרָה גּוֹרֶמֶת
שִׁיעָרוֹךְ אֶהְרֹן אֶת הַנֵּרוֹת - בְּחִינַת
"שְׂמִיחָה שֶׁל מִצְוָה",

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

מִחֻמָּת כִּי אוֹתִיּוֹת הַתּוֹרָה הֵן הַנִּמְשָׁכוֹת
מִבְּחִינַת מֹשֶׁה - "וְאַתָּה תִּצְוֶה אֶת בְּנֵי
יִשְׂרָאֵל כֹּ"ן".

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 'תִּצְוֶה-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, בְּבְחִינַת אֶהְרֹן שֶׁהוּא בְּחִינַת "רָץ
לִבְךָ"³⁵ כְּתִיב: "מֵעֶרֶב וְעַד בֹּקֶר" -

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."

בְּרִישָׁא חֲשׁוּכָא וְהָדָר נִהְוָא"³⁶.

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 (סֵפֶר יִצִּירָה פָּרָק א מִשְׁנָה ח: "אִם רָץ לִבְךָ שׁוֹב לְאַחֵד").

³⁶ (שַׁבָּת עז, 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.

אָבֵל בְּבַחֲיִנַת מֹשֶׁה, שֶׁהוּא בְּבַחֲיִנַת "שׁוֹב
לְאַחֵד", וְגִילּוֹי יְחִידוֹ יִתְבָּרֵךְ בְּבַחֲיִנַת
יְחִידָא-עֲלָאָה, כְּתִיב: "לְהַעֲלוֹת נֵר
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 Ila’ah, it is written: “it will be a continual lamp.”

שֶׁהוּא גִילּוֹי יְחִידוֹ עֲלִיּוֹן שְׁלִמְעֵלָה מִהֶזְמַן,

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

וּלְפָנָיו יִתְבָּרֵךְ "כְּחֹשֶׁכָה כְּאוֹרָה" (תְּהִלִּים
קֶלֶט, יב),

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

שֶׁהוּא "הַשָּׁוֶה וּמִשְׁוֶה כִּי"³⁷.

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

וְדִי לְמַבִּין.³⁸

This explanation will be enough for one working to understand.

³⁷ ("קָטָן וְגָדוֹל". פִּיּוּט לְיָמִים נוֹרָאִים "וְכָל מְאֻמִּינִים").

³⁸ [קִיצוֹר ה': אֵךְ הַכַּח הַזֶּה שִׁישׁ לֵאמֹר הֵן לְהַעֲלוֹת אֶת הַנֶּפֶשׁ מִחוּץ לְפְרוּכַת עוֹ"ג חֻקַּת עוֹלָם לְדוּרוֹתָם מֵאֵת בְּנֵי פִי' מֵאֵת הַיֵּינוּ מִבְּחִי' אוֹתוֹת הַתּוֹרָה שֶׁל בְּנֵי שֶׁהַתּוֹרָה נִק' אִישׁ שֶׁמֵּאִירָה אֶת הַנֵּר וְלֹא ע"ה חֲסִיד כו', וְהַמִּשְׁכַּת הַתּוֹרָה לְמִטָּה הוּא ע"י מֹשֶׁה וְעֶסֶק הַתּוֹרָה אֵינוֹ ע"ד רְצוֹן בְּחִי' מִחוּץ לְפְרוּכַת אֵלָּא הִיא בְּבַחֲי' שׁוֹב וְדַבְּרִי אֲשֶׁר שְׁמַתִּי בְּפִיךָ מִתְּנִיתִין מִלְּכַתָּא בְּחִי' בִּיטוּל (שְׁלִמְעֵלָה מִבְּחִי' שְׁמַחַה הַנִּל"ל ע"ד וְגִילּוֹי בְּרַעְדָּה וּבְשִׁמְחָה ש"מ הוּא לְהִפְךָ הַשְׁמַחָה בְּגִילּוֹי) וְכִדִּי שִׁיגִיעַ לְבַחֲי' בִּיטוּל זֶה כְּתִיב וַיִּקְחוּ אֶלֶיךָ שֶׁמֶן זֵית זֶה וְזֵית זֶה חֲכָמָה הִרְוָאָה אֶת הַנּוֹלֵד הַתְּחַדְּשׁוֹת מֵאֵין לִישׁ כו' וְאֵייתִי רוּחַ בִּיטוּל וְגִילּוֹי ע"ס ב"ה עַל נֶפֶשׁוֹ בְּעֶסֶק הַתּוֹרָה, וְזֶה וְאֵתָה תְּצוּהָ צוּתָה וְהַתְּקַשְׁרוֹת לְבַחֲי' אֶת בְּנֵי אוֹתוֹת הַתּוֹרָה ע"י וַיִּקְחוּ אֶלֶיךָ שֶׁמֶן זֵית זֶה כו' שׁוֹה נִמְשָׁךְ לְהִיּוֹת חֻקַּת עוֹלָם מֵאֵת בְּנֵי שִׁיעֲרוֹךְ אַהֲרֹן מֵעַרְבַּ עַד בָּקָר וּבִמְשָׁה נֵר תָּמִיד גִּילּוֹי יְחִידָא שְׁלִמְעֵלָה מִהֶזְמַן].

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 Kodosh from the Kodosh 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’a’ 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 drawn 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 'תִּצְוֶה-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- 'מֵאֵת-from the letters of א through ת': Say the words of the Torah.
- 4- 'וַיַּעַרְךָ אֶתוֹ 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- 'וַיִּבְהַעַל אַהֲרֹן אֶת הַנֵּרוֹת'-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."

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