



## An Intriguing Remez from the Megaleh Amukos

# היל"ל אל מול פני המנורה The Final Letters of Spell אל מול פני המנורה a Nitzotz of Moshe Rabeinu Who Added a "Yud" to His Name

This week's parsha is parshas Beha'aloscha. It is fitting for us to focus on the mitzvah of the kindling of the Menorah (Bamidbar 8, 1): **"וידבר ה' אל משה לאמר, דבר אל אהרן ואמרת אליו בהעלותך את הנרות: 'Speak to Aharon and say to him: 'When you kindle the lamps, toward the face of the menorah shall the seven lamps cast light.'"** Rashi comments on the words **"יאירו שבעת הנרות: Of the six (lamps) that are on the six branches, the three eastern ones, the wicks in them turn toward the middle lamp, and similarly, the three western ones, the tips of their wicks turned toward the middle lamp.** We will explain the significance of having all the lamps facing the middle lamp.

Additionally, it behooves us to address Rashi's question: **Why does the Torah juxtapose the passage of the Menorah with the passage describing the contributions of the "nesiim" (the princes of the shevatim)? Because when Aharon saw the inauguration of the "nesiim," he was disheartened, for he did not participate with them in the inauguration—neither he nor his tribe. HKBH said to him: "I swear by your life! Your contribution is greater than theirs, for you will kindle and prepare the Menorah's lamps."** In what way was the avodah performed by Aharon superior to the avodah performed by the "nesiim" at the inauguration of the Mishkan?

## היל"ל אל מול פני המנורה The Final Letters of Spell אל מול פני המנורה

To shed some light on the subject, we will introduce the words of the Megaleh Amukos on Va'etchanan (74). He points out an intriguing allusion in the directive given to Aharon at the beginning of the parsha: **"אל מול פני המנורה יאירו שבעת הנרות."** It is

based on a teaching of the illustrious Arizal in Sha'ar HaGilgulim (Introductions 34 and 36). He asserts that the neshamos of Moshe Rabeinu and Hillel HaNasi emanate from the same source. Thus, their lives paralleled each other. Just as Moshe was the leader of Yisrael, Hillel HaNasi was also the leader of Yisrael. Just as Moshe lived 120 years, Hillel also lived 120 years. Just as Moshe was the paradigm of humility, Hillel was also a paradigm of humility.

According to the Arizal, HKB"H hinted this Moshe when he ascended to the heavens to receive the Torah. Here is the pertinent passage from the Gemara (Shabbas 89a): **«בשעה שעלה משה למרום, מצאו להקב"ה שהיה קושר כתרים לאותיות אמר לו משה אין שלום בעירך. אמר לפניו כלום יש עבד שנותן שלום לרבו. אמר לו היה לך לעזרני מיד אמר לו ועתה יגדל נא כח אדני כאשר דברת».** When Moshe ascended to the heavens, he found HKB"H attaching crowns to the letters (the decorative extensions that adorn letters in a sefer Torah). He said to him (HKB"H to Moshe), **"Moshe, are there no greetings in your town?"** (Why did you not greet Me?) He (Moshe) replied to Him, **"Is there any servant who greets his master?"** He (HKB"H) said to him, **"You should have at least offered Me support."** (Rashi: You should have wished Me success in My endeavors.) **Immediately, he (Moshe) said to Him (Bamidbar 14, 17), "And now, may the strength of my Lord be magnified as You have spoken."** The Arizal asserts that HKB"H alluded to Moshe that he and Hillel share the same neshamah with the words **«האיה לאך לעזרני»**—whose first letters spell **הל"ל**.

The Megaleh Amukos goes on to explain that when Moshe was informed that Hillel HaNasi was destined to be a "nitzotz" of his—a spark from his neshamah—he prayed that HKB"H would

add the letter “yud” to Hillel’s name by saying: **“ועתה יגדל נא כח אדני”** **כאשר דברת**. For, the name **הל”ל** (65) possesses the same gematria as the name **אדני**, (65). So, we can interpret this entreaty to mean that Moshe was asking HKB”H **י-גדל**—to magnify and expand the name **הל”ל** by adding the letter **“yud”** to it—making it **היל”ל**. This is the rationale for the tradition to write the **“yud”** of **“יגדל”** in this passuk as a large **“yud.”**

Accordingly, the Megaleh Amukos asserts that HKB”H acquiesced to Moshe’s request. This is alluded to by the phrase **“א”ל מו”ל פני המנורה”**, whose last letters (in reverse) spell **הל”ל** with the addition of a **“yud.”** It is now incumbent on us to explain why Moshe prayed for HKB”H to add the letter **“yud”** specifically to the name **“הלל”**. Additionally, what is the connection between the command to kindle the lamps **“א”ל מו”ל פני המנורה”** and their allusion to the name **הל”ל**?

### The Wonderful Explanation of the Ohev Yisrael concerning the Crowns HKB”H Ties for Ba’alei Teshuvah

I would like to propose a wonderful explanation based on an incredible insight found in the sefer Ohev Yisrael authored by the great Rabbi of Apta, zy”a. He addresses the statement in the Gemara cited above that **when Moshe ascended to the heavens, he found HKB”H attaching crowns to the letters**. As a loyal servant in the presence of his master, I would like to expand on his sacred words based on what the Gemara teaches us elsewhere (Menachos 29b): **אמר רבא שבועה אותיות צריכות שלשה**—**Rava said: Seven letters require three tagin** (adornments on top of the letters resembling miniatures of the letter **“zayin”**) **each. They are the “shin,” “ayin,” “tet,” “nun,” “gimel,” and (both forms of the) “tzadi.”**

In Igeres HaTiyul, Rabeinu Chaim, the brother of the Maharal of Prague, ztz”l, explains why these specific seven letters require **“tagin”**: It is because the letters **שעטנ”ז** are an anagram for three prosecutors named **שט”ן ע”ז ג”ץ**. In the gloss of Tiyul BaPardes, the esteemed Rabbi of Shimluya, ztz”l, provides a wonderful rationale for this tradition. Since the **“tagin”** are miniatures of the letter **“zayin,”** they function as **“כלי זיין”**—weapons that defend and protect Yisrael against the three klipos of **שט”ן ע”ז ג”ץ**.

Based on this understanding, the Ohev Yisrael explains the statement in the Gemara (Berachos 34b): **“מקום שבעלי תשובה עומדין”**—**צדיקים גמורים אינם עומדין**

**stand, even consummate tzaddikim do not stand.** Here is a translation of his sacred insight: **All of this is a tremendous act of kindness from the Almighty—that He performs a chesed for ba’alei-teshuvah, providing them with a source of life from the world above, where the external forces of evil have no power. For, until now, their source of life stemmed from the source of tumah, G-d help us . . . however, when this person decided to perform sincere teshuvah with self-sacrifice, his source of life was immediately detached from the klipos. For this purpose, Hashem, blessed is He, prepared higher worlds, namely these “tagin,” to draw life to them from there.**

### The Tikun of Teshuvah for a Sinner Is Exclusively from the Midah of Chesed

We will now introduce an important concept. Teshuvah as a means of tikun for a sinner is available solely on account of the midah of chesed—it is beyond what he deserves legitimately based on the midah of din. This is reflected by the formula we recite (Tachanun in Shacharis on Mondays and Thursdays): **“נחפשה דרכינו ונחקורה ונשובה אליך, כי ימינך פשוטה לקבל שבים”**—**let us examine and scrutinize our ways, and return to You, for Your right hand is extended to accept those who return** (ba’alei teshuvah). Similarly, in Ne’ilah, at the conclusion of Yom Kippur, we say: **“אתה נותן יד לפושעים וימינך פשוטה לקבל שבים”**—**You offer a hand to wrongdoers, and Your right hand is extended to receive those who return.** Both of these statements indicate that HKB”H accepts sinners back with His right hand. The source for this notion is the Pirkei D’Rabbi Eliezer (Chapter 43): **“ימין הקב”ה פשוטה לקבל שבים בכל יום”**—**the right hand of HKB”H is extended to receive those who return every day.**

This is consistent with what we have learned in the Gemara (Pesachim 119a): **אמר רבי שמעון בן לקיש משום רבי יהודה נשיאה, מאי דכתיב וידי אדם מתחת כנפיהם, ידו כתיב, זה ידו של הקב”ה שפרוסה תחת כנפי החיות, כדי לקבל בעלי תשובה מיד מדת הדין.”** **Rabbi Shimon ben Lakish said in the name of Rabbi Yehudah Nesiah: What is meant by that which is written (Yechezkel 10, 21): “And there were human hands under their wings”? What is actually written is “his hand” (although tradition dictates that it be read “his hands”). This refers to the hand of HKB”H, which is extended beneath the wings of the “Chayos” (the highest category of malachim) to receive ba’alei-teshuvah from the midah of “din.”** Undoubtedly, the reference is to the right hand of HKB”H, which is the instrument of **“midas**

hachedes.” It is open to receive ba’alei-teshuvah. This can be understood in light of the following in the Talmud Yerushalmi (Makkos 2, 6):

”שאלו לחכמה חוטא מהו עונשו, אמרו להם חטאים תרדף רעה, שאלו לנבואה חוטא מהו עונשו, אמרה להן הנפש החוטאת היא תמות... שאלו לקודשא בריך הוא חוטא מהו עונשו, אמר להן יעשה תשובה ויתכפר לו, היינו דכתיב על כן יורה חטאים בדרך, יורה לחטאים דרך לעשות תשובה.”

They asked “Chochmah” (Wisdom): “What should the punishment of a sinner be?” She answered them (Mishlei 13, 21): “Evil pursues sinners.” They asked “Nevuah” (Prophecy), “What should the punishment for a sinner be?” She answered them (Yechezkel 18, 4): “The soul that sins shall die.” ... They asked HKB”H, “What is the punishment for a sinner?” He answered that he should perform teshuvah, and it will atone for him, as it is written (Tehillim 25, 8): “Good and upright is Hashem; therefore, He guides sinners on the path”—for He shows the sinners the path of performing teshuvah.

From the perspective of “din,” neither Nevuah nor Chochmah found legitimate grounds to offer the sinner a tikun. HKB”H, however, offered the sinner a tikun based on “midas hachedes” transcending the dictates of “din.” According to what we learned from the Ohev Yisrael, this is because when a person sins, the three prosecutors—שט”ן ע”ז ג”ץ – impair and damage the letters שט”ן ע”ז ג”ץ. HKB”H, however, shines a bright, protective light on them emanating from the “tagin” on those seven letters, placing them beyond the reach of the external forces of evil—the “chitzonim.”

Let us add another incredible chiddush from the Kedushas Levi (Likutim). He explains the reason that halachah generally accords with the opinion of Beis Hillel rather than Beis Shamai. As Rashi teaches us in his commentary (Bereishis 1, 1): The opening passuk of the Torah employs the name Elokim rather than Havaya; this indicates that the Creator initially intended to create the world based on the midah of “din.” He foresaw, however, that the world could not survive based on this strict standard. Therefore, he preferentially partnered the midah of “rachamim” with the midah of “din.” Therefore, in Olam HaZeh, the halachah follows the opinion of Beis Hillel, who personify the midah of “chedes,” as opposed to Beis Shamai, who personify the midah of “din.” Le’asid la’vo, however, the yetzer hara will be eliminated, and we will deserve all that is good even based on “midas hadin.” Therefore, le’asid la’vo, the halachah will follow the opinion of Beis Shamai.

## HKB”H Requested that Moshe Establish the Halachah according to Hillel Whose Midah Is Chessed so that a Sinner Would Be Afforded a Means of Tikun via Teshuvah

Following this line of reasoning, we will now proceed to unravel the enigmatic statement in the Gemara above along with the incredible “remez” of the Arizal: “When Moshe ascended to the heavens, he found HKB”H attaching crowns to the letters”—as we have learned, He was adorning the seven letters שט”ן ע”ז ג”ץ to afford ba’alei-teshuvah a higher level of protection from the three klipos שט”ן ע”ז ג”ץ who they were vulnerable to due to their sins. During the ensuing conversation between HKB”H and Moshe, HKB”H says to him: ה’יה לך לעזרני. According to the Arizal, HKB”H was hinting to him that Hillel would be a “nitzotz” of his; the Arizal deduced this from the first letters of these three words.

We can propose an explanation based on the well-known fact that since HKB”H gave Yisrael the Torah at Har Sinai, all halachic rulings are determined by Yisrael’s sages down below in Olam HaZeh. This is evident from the following incident described in the Gemara concerning a heated debate between Rabbi Eliezer and the other sages (B.M. 59b):

”אם הלכה כמותי מן השמים יוכיחו, יצאתה בת קול ואמרה, מה לכם אצל רבי אליעזר שהלכה כמותו בכל מקום. עמד רבי יהושע על רגליו ואמר, לא בשמים היא... שכבר נתנה תורה מזה סיני אין אנו משגיחין בבת קול, שכבר כתבת בהר סיני בתורה אחרי רבים להטות. אשכחיה רבי נתן לאלהיו, אמר ליה, מאי עביד קוב”ה בההיא שעתא, אמר ליה, קא חייך ואמר, נצחוני בני נצחוני בני.”

If the halachah accords with me, it will be proved from the heavens. A heavenly voice went out and proclaimed, “What argument do you have with Rabbi Eliezer, whom the halachah follows in all places?” Rabbi Yehoshua stood up on his feet and replied (Devarim 30, 12): “It is not in heaven.” What is meant by: “It is not in heaven”? Rabbi Yirmiyah said: For, the Torah was already given on Har Sinai. (The Gemara returns to Rabbi Yehoshua’s response.) We do not heed a heavenly voice; for, You already wrote in the Torah at Har Sinai (Shemos 23, 2): “Matters shall be decided according to the majority opinion.” Rabbi Nasan once met Eliyahu. He said to him, “What did HKB”H do at that moment?” He answered him, “He laughed and said: ‘My children have triumphed over Me, My children have triumphed over Me.’”

This illuminates for the profundity of the Arizal’s teaching that HKB”H informed Moshe with the words ה’יה לך לעזרני that Hillel would be a “nitzotz” of his. After all, HKB”H tied crowns to



the letters שטנ"ז to illustrate that sinners can achieve tikun by means of teshuvah. Furthermore, this is only possible on account of "midas hachessed"—decreeing something beyond the letter of the law. Therefore, with this "remez," HKB"H requested of Moshe Rabeinu—His agent to transmit the Torah to Yisrael—to ensure that halachic rulings would follow the opinion of Hillel, the personification of "midas hachessed." Thus, tikun would be available to a sinner who performed teshuvah.

### Moshe Prayed to Add the Letter "Yud" to Hillel's Name

Continuing along this sublime path, we will now focus on the conclusion of the passage in the Gemara under discussion: **Immediately, he (Moshe) said to Him (HKB"H), "עתה יגדל נא, כח אדני" כאשר דברת**. Here, we learned from the Megaleh Amukos that upon learning that Hillel HaNasi would be a "nitzotz" of his, Moshe Rabeinu prayed for HKB"H to add the letter "yud" to Hillel's name—making it היל"ל. He arrived at this interpretation as follows: the name הל"ל without a "yud" has the same gematria as אדני; he interpreted "יגדל", which is written in a sefer-Torah with an enlarged "yud," as a request from Moshe to enlarge the name הלל by adding the letter "yud" to it.

It appears that we can interpret this request in the context of the following Gemara (Eiruvim 13b): **שלוש שנים נחלקו בית שמאי ובית הלל, הללו אומרים הלכה כמותנו והללו אומרים הלכה כמותנו, יצאה בת קול. ואמרה, אלו ואלו דברי אלקים חיים הן והלכה כבית הלל. For three years, Beis Shammai and Beis Hillel debated each other; these said that the halachah follows their view, and these said that the halachah follows their view. A heavenly voice went forth and declared: "Both are the words of the living G-d; yet the halachah follows Beis Hillel."**

This prompts the Gemara to ask an obvious question: **וכי מאחר שאלו ואלו דברי אלקים חיים, מפני מה זכו בית הלל לקבוע הלכה כמותן**—if the views of both schools of thought are equally valid, and both represent divine truth, then why do halachic rulings accord with the viewpoints of Beis Hillel? It answers: **מפני שנוחין ועלובין היו ושונין דבריהן ודברי בית שמאי, ולא עוד אלא שמקדימין דברי בית שמאי לדבריהן—because they were tolerant and humble, and they would study their own positions as well as the positions of Beis Shammai; furthermore, they would mention the opinions of Beis Shammai before their own.**

It is clear from this Gemara that Beis Hillel merited having the halachah accord with them on account of their exemplary

degree of humility. This relationship can be understood based on the well-known fact that the attribute of humility is an essential prerequisite for acquiring the wisdom of the Torah. This is evident from the following Gemara (Sotah 5a): **אמר רבי יוסף, לעולם ילמד אדם מודעת קונו שהרי הקב"ה הניח כל הרים וגבעות והשרה שכנתו על הר**. **Rabbi Yosef said: A person should always learn from the good sense of his Creator—for behold, when HKB"H gave the Torah, He abandoned all the great mountains and hills and instead rested His Shechinah on Har Sinai.** Rashi comments that we are being taught to value modesty and humility from the fact that HKB"H passed over more majestic and taller mountains, such as Har Savor and Har Carmel, in order to give the Torah on the lowly, less imposing Har Sinai.

Elsewhere, we have learned (Ta'anis 7a): **למה נמשלו דברי תורה למים, דכתיב (ישעיה נה-א) הוי כל צמא לכו למים, לומר לך מה מים מניחין במקום גבוה והולכין למקום נמוך, אף דברי תורה אין מתיקמין אלא במי שדעתו שפלה.** **Why are words of Torah compared to water? . . . To teach us that just as water flows from higher ground to lower ground, so, too, words of Torah are only retained by someone who possesses a lowly self-image (humility).** Furthermore, another Gemara states (Pesachim 66b): **כל המתייחר אם חכם הוא חכמתו—מסתלקת ממנו—anyone who displays haughtiness (the opposite of humility), if he is a wise man, his wisdom deserts him.**

We will now take this auspicious opportunity to present a novel explanation. From where did Moshe Rabeinu take the letter "yud" to enhance Hillel's name to היל"ל? To answer this question, we will refer to the Midrash (S.R. 47, 6): **ומהיכן נטל משה קרני ההוד... עד שהיה כותב בקולמוס נשתייר קימעה, והעבירו על ראשו, וממנו נעשו קרני ההוד. From where did Moshe get the "rays of splendor"? . . . When he was writing with the quill, a small amount remained. He passed it over his head, and from it the "rays of splendor" were produced.** In other words, when Moshe was inscribing the Torah as it was dictated to him by HKB"H, a small amount of ink remained in the quill. The quill was waved over Moshe's head, and his face became radiant. According to the Ohr HaChaim hakadosh (Shemos 34, 29), the remaining ink was from the letter "yud" that was omitted from the word "עניו" in the passuk (Bamidbar 12, 3): **והאיש משה עניו מאד—now the man Moshe was exceedingly humble.** Reflecting his extreme humility, Moshe chose not to inscribe the word meaning "humble" in its full form.

Accordingly, we can postulate that Moshe took the letter "yud" that he chose to omit from the word "עניו" and incorporated it in the name היל"ל. Let us elaborate. The letter "yud" is the smallest

of all the letters; as such, it alludes to humility. This is why Moshe wrote the word 'ענו' deficiently, without a "yud," as an expression of his extreme humility. For this reason, he prayed for HKB"H to add this "yud" to the name of his "nitzotz," Hillel, so that he would emulate Moshe's humility and low self-image. By adopting this attribute, Hillel merited having the halachah accord with him and his midah of chesed. As explained above, this allowed the possibility of tikun for sinners by means of teshuvah.

### Aharon HaKohen Kindled the Seven Lamps of the Menorah to Illuminate the "Tagin" of the Seven Letters ג"ץ ש"עטנ"ז

We will now continue on this sacred journey to explain what HKB"H said to Aharon HaKohen to uplift him after being disheartened by his lack of participation in the inauguration along with the other nesiiim: **"I swear by your life! Your contribution is greater than theirs, for you will kindle and prepare the Menorah's lamps."** Let us refer to the Mishnah (Avos 1, 12): **"אהב שלום ורודף שלום, אהב את אהרן, אהב את חכמים ורודף חכמים, אהב את תורה ורודף תורה."** Hillel says: **Be among the disciples of Aharon—love peace and promote peace, love your fellow creatures, and bring them closer to Torah.**

The Bartenura explains in the name of the Avos D'Rabbi Nasan: **And how did he bring people closer to the Torah? When he was aware that a particular person had committed an aveirah, he would befriend him and greet him with a smile. That person would feel ashamed. For he would say to himself: If this tzaddik was only aware of my evil deeds, he would surely stay far away from me. As a result, he would return to the good (i.e., mend his ways). Thus, the prophet attests to his character (Malachi 2, 6): "He walked with Me in peace and with fairness, and turned many away from iniquity."**

Now, with the utmost reverence and devotion, I would like to propose a novel explanation: HKB"H entrusted the mitzvah of kindling the seven lamps of the Menorah to Aharon HaKohen and his descendants in order to extend the extraordinary light of the "tagin" of the seven letters ג"ץ ש"עטנ"ז to ba'alei-teshuvah—to provide them with a new, higher life-source beyond the reach of the "chitzonim."

To accomplish this, HKB"H commanded Moshe to instruct Aharon: **"בהעלותך את הנרות"**. Regarding the neshamos of Yisrael, it says (Mishlei 20, 27): **"נר ה' נשמת אדם"—a man's neshamah is the lamp of Hashem.** Thus, we can interpret this directive to

Aharon as follows: When you elevate the neshamos of Yisrael by lighting the lamps in order to return them by means of teshuvah; **"אל מול פני המנורה יאירו שבעת הנרות"**—orient them in such a way to draw upon the extraordinary light from the upper world of the "tagin" associated with the seven letters ג"ץ ש"עטנ"ז; then they will be immune from the deleterious effects of the "chitzonim."

We can suggest that this is why the fire of the seven lamps was comprised of three colors. As we have learned in the Gemara (Berachos 52b), Beis Hillel told Beis Shamai that the berachah **"בורא מאורי האש"**, which we recite on Motza'ei Shabbas, is formulated in the plural, because **"there are many shades of light in the fire."** Rashi comments: **A flame contains red, white, and green coloring.** We find a related statement in the Tikunei Zohar (Tikun 52b). It states that man's neshamah, Hashem's candle, shines with these three colors—white, red, and green. Thus, we have three colors in a flame corresponding to the three "tagin" that adorn the letters ג"ץ ש"עטנ"ז.

### For You Will Kindle and Prepare the Menorah's Lamps to Provide Them a Life Source from the Upper World

With what we have learned, we can now provide a marvelous explanation for the "remez" of the Megaleh Amukos—that the final letters of the words **"אל מול פני המנורה"** (in reverse) spell **היל"ל**. Now, according to the Noam Elimelech, the seven lamps of the Menorah in the Beis HaMikdash represented the seven shepherds of Yisrael: **Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yosef, and David.** Accordingly, the middle lamp, which is the fourth lamp, corresponds to Moshe Rabeinu who delivered Torah she'b'chsav to us. Similarly, his "nitzotz" in Torah she'b'al peh, with whom the halachah accords, was Hillel HaNasi, a paradigm of chesed.

This then is what HKB"H instructed Aharon to do: **"בהעלותך את הנרות"**—when you kindle the lamps to rectify the neshamos of Yisrael that you are drawing back to their Father in Heaven by means of teshuvah; **"אל מול פני המנורה יאירו שבעת הנרות"**—connect them with the "tagin" that adorn the seven letters ג"ץ ש"עטנ"ז and have in mind and heed that all the lamps face **"אל מול פני המנורה"**—the middle lamp. For, the final letters of this phrase spell **היל"ל**, because the middle lamp represents Moshe Rabeinu and his "nitzotz" Hillel, who were both exceedingly humble. On account of their "midas hachessed," it is possible for ba'alei-teshuvah to achieve tikun by drawing from the heavenly illumination of the "tagin."

In this manner, we can interpret the words of encouragement HKB"H offered to the disheartened Aharon HaKohen: **"I swear by your life! Your contribution is greater than theirs, for you will kindle and prepare the Menorah's lamps."** At the inauguration of the mizbeiach, the nesiim offered korbanos as a preparation for sinners who would need to offer korbanos to atone for their transgressions. Here is how the Ramban explains this process of atonement (Vayikra 1, 9): **The sinner must imagine that everything being done to the korban should have been done to him. Because he sinned against G-d with his body and soul, his blood deserved to be spilled, and his body burned. It is only due to the Almighty's kindness that a substitute was accepted in his stead. In this manner, the korban provides atonement—its blood in place of his blood, its life in place of his life.**

The atonement and tikun provided by Aharon HaKohen was far superior! By performing the avodah of the kindling of the seven lamps of the Menorah with proper kavanah, he shone the light of the "tagin" adorning the letters **שעטנ"ז** and **ג"ץ** on the ba'alei-teshuvah. These letters were damaged as a result of the sins of the reshaim, enabling the three klipos **שט"ן** to prevail over them. Because Aharon drew from the lights of the "tagin" on those seven letters, ba'alei-teshuvah received a new life-source that was beyond the reach of the "chitzonim." Hence, HKB"H appeased Aharon by telling him: **"חייך שלך גדולה משלהם"**—the tikun that you are providing for the neshamos of Yisrael—the lamps of Hashem—is superior to the tikun provided by the korbanos offered by the nesiim. **"שאתה מדליק ומטיב את הנרות"**—you are igniting and providing a new life for them from the heavenly light that is impervious to the influence of the external forces of evil.



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