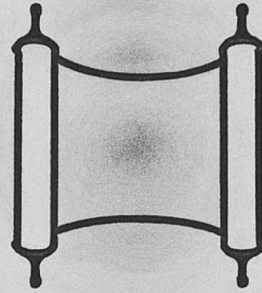


בס"ד

**Rebbe Elimelech
of Lizhensk
Parshas Behalosecha**



Dedicated in Honor of

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רבי אלימלך בן רבי אליעזר ליפמן

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The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech
Parshas Behalosecha

מאמר א

Introduction

This discourse by Reb Elimelekh of Lizhensk explores the mystical meaning behind the Menorah and the verse “בהעלותך את הנרות” — “When you raise up the lamps.” Drawing from the Talmudic teaching that successive prophets reduced the number of foundational principles of Divine service until Chavakuk said: “*The righteous shall live by his faith,*” the Rebbe uses this as a map for spiritual development. He teaches that at the outset, one needs multiple practices, fences, and safeguards; but the higher one ascends, the more unified their avodah becomes—until everything converges into pure Divine unity. The menorah and its lamps become a living symbol of this journey from multiplicity to oneness.

And Hashem spoke to Moshe, etc., "When you raise up the lamps," etc., "and this is the making of the Menorah," etc., "as the appearance," etc., "so he made the Menorah."

וידבר ה' אל משה כו' "בהעלתך את הנרות" כו' "וזה מעשה המנורה" כו' "כמראה" כו' "כך עשה את המנורה".

And the commentators questioned: how does "and this is the making of the Menorah" belong here? It appears to be an extra phrase.

ודקדקו המפרשים איך בא לכאן "וזה מעשה המנורה" שהיא בכאן לשפת יתר.

And it seems [we can explain] based on what is stated in the Gemara: “David came and established them,” etc., “until Chavakuk came and established them upon one [principle] — ‘and the righteous shall live by his faith.’”

ונראה דאיתא בגמרא "בא דוד והעמידן כו' עד בא תבבוק והעמידן על אחת - וצדיק באמונתו תקנה".

And it may be said, based on what we have written already, that in the beginning, a person entering into the service of the Blessed One must make for himself fences, boundaries, and many regulations so that he will act properly in his Divine service.

ויש לומר על פי דכתבנו כבר, שמתחלה צריך אדם הנכנס בעבודתו יתברך שמו לעשות לעצמו סיגים וגדרים והנהגות רבות, כדי שיתנהג בשורה בעבודתו.

And after he ascends to great levels, at each stage he no longer needs those practices he needed earlier, before reaching the purpose of the service.

ואחר שיעלה במדרגות גדולות בכל פעם, שוב אין צריך אותן הנהגות שהיה צריך קדם בואו לתכלת העבודה.

For with each ascent upward, he comes closer to unity, and he becomes unified also in his actions and conduct.

כי בכל פעם שעולה מעלה א', הוא בא יותר אל האחדות, והוא מתאחד גם כן במעשיו ובהנהגותיו.

So too is the case here, that David came and established [the mitzvot] upon eleven.

כן הדבר הזה בכאן שבא דוד והעמידן על אחד עשר.

For eleven hints at the worlds that become unified through the righteous man’s service, as is known to those who know grace.

כי אחד עשר רמז על העולמות המתאחדים בעבודת הצדיק כידוע ליודעי חן.

The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Behalosecha

And this is the essential purpose of Torah and good deeds — to make unifications in the worlds, as is known.

וְזֶה עֵקֶר תְּכֵלִית תּוֹרָה וּמַעֲשִׂים טוֹבִים – לַעֲשׂוֹת יְחֻדִים בְּעוֹלָמוֹת פְּיָדוּעַ.

And Yeshayahu established them upon seven — meaning that when a person ascends in service, he brings everything to the seven upper lights.

וַיִּשְׁעֶיְהוּ הַעֲמִידָן עַל שִׁבְעַת פִּירוּשׁ כְּשֶׁאָדָם עוֹלָה בְּעִבּוּדָה אִזּוֹ הוּא מְבִיא הַכֹּל אֶל הַשְּׁבַע מְאֻרוֹת הַעֲלִיּוֹנִים.

Until Chavakuk came and established them upon one — meaning, at the ultimate end of service, one comes entirely to perfect unity. And this is the intended goal.

עַד שֶׁבָּא חֲבַקּוּק וְהַעֲמִידָן עַל אַחַת, פִּירוּשׁ בְּתֵכֵלִית הַעֲבֻדָה שֶׁיָּבֹא כֻּלּוֹ אֶל הָאֲחָדוֹת הַגָּמוּר, וְזֶה תְּכֵלִית הַמְּכֻוֹן.

And this is what Hashem commanded the righteous: “When you raise up the lamps,” meaning when you wish to elevate the Torah and mitzvos — which are called “lights” — that become united in the upper lights, which are seven.

וְזֶה נְשִׂיָהּ ה' לְצַדִּיק: "בְּהַעֲלֹתְךָ אֶת הַנְּרוֹת", פִּירוּשׁ כְּשֶׁתִּרְצֶה לַעֲלוֹת הַתּוֹרָה וְהַמִּצְוֹת הַנִּקְרָאִים מְאֻרוֹת – הַמְּתַאֲחָדִים בְּאֻרוֹת הַעֲלִיּוֹנִים שֶׁהֵם שִׁבְעָה.

You should see to it that the main point is to bring everything to the perfect unity, which is “toward the face of the Menorah,” meaning toward the root of everything and the supernal source.

תִּרְאֶה עֵיקֶר שֶׁיָּבֹא הַכֹּל אֶל הָאֲחָדוֹת הַגָּמוּר, וְהוּא "אֶל מוּל פְּנֵי הַמְּנוֹרָה" – הַכּוֹנֵן אֶל שְׂרֵשׁ הַכֹּל וְהַמְּקוֹר הַעֲלִיּוֹן.

And you may ask: But on the contrary — from what is visible, the lamps are vessels for the lights placed in them, and the Menorah itself is of coarser substance than the lamps. So how can the secondary become the main?

וְאִם תֹּאמַר הֲלֹא אֲדָרְבָּה, שְׁלֹפֵי הַנְּרָאָה הַנְּרוֹת הֵם בֵּית קְבוּל לְאֻרוֹת הַנְּתוּנִים בָּהֶם, וְהַמְּנוֹרָה עֲצָמָה הִיא דָּבָר עֲבִיּוֹת יוֹתֵר מִן הַנְּרוֹת – וְאִיךָ נִעֲשֶׂה מִן הַטָּפֵל עֵיקֶר?

To this it answers: Do not think that the Menorah itself was made physically — “and this is the making, etc., as the appearance shown on the mountain,” meaning that in the same holiness with which it was made on the mountain, so was it made here.

לְזֶה תִּרְצֶה: שְׁלֹא תֹאמַר שֶׁהַמְּנוֹרָה עֲצָמָה נִעֲשִׂית בְּגִשְׁמִיּוֹת – "וְזֶה מַעֲשֶׂה כּו' כְּמִרְאֵה אֲשֶׁר הוֹרָאָה בְּהַר", כְּלוּמַר בְּאוֹתָהּ קִדְּשָׁה עֲצָמָה שֶׁנִּעֲשֶׂה בְּהַר כֵּן עֲשֶׂה בְּכֹאן.

And it is spiritual from beginning to end. According to this, the Menorah itself is a hint to the perfect unity, and the lamps correspond to the seven upper lights.

וְהִיא בְּרוּחַנִיּוּתָהּ מִתְחִילָתָהּ וְעַד סוֹפָהּ. וְאִם כֵּן לִפְיָ זֶה, הַמְּנוֹרָה עֲצָמָה הִיא רִמְזוֹ אֶל הָאֲחָדוֹת הַגָּמוּר, וְהַנְּרוֹת הֵם נֶגֶד שִׁבְעָה הַמְּאֻרוֹת הַעֲלִיּוֹנִים.

And it is better to bring everything to the perfect unity, for this is the essential and the root of everything. Understand this well.

וְטוֹב יוֹתֵר לְהִבִּיאַת הַכֹּל אֶל הָאֲחָדוֹת הַגָּמוּר, כִּי זֶה הָעֵיקֶר וְשְׂרֵשׁ הַכֹּל. וְהִבְיָנוּ.

[NOTE Summary:

The Torah mentions: “This is the work of the menorah,” which, on the surface, seems like an extra phrase. Reb Elimelech explains this based on a Gemara: David reduced the 613 mitzvos to eleven foundational ones, Yeshayahu to seven, and finally, Chavakuk to one—*“The righteous shall live by his faith.”*

The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Behalosecha

This sequence represents the inner journey of a soul: when beginning avodas Hashem, a person needs many boundaries, practices, and external supports to remain aligned. But as the person ascends spiritually—drawing closer to Hashem—they no longer need as many distinct paths. Their actions and thoughts unify. What was once fragmented becomes whole.

The eleven mentioned by David reflect the worlds still in separation, requiring multiple modes of service. The seven from Yeshayahu allude to the seven supernal lights—sefirot—into which the diverse elements begin to merge. Finally, the “one” of Chavakuk refers to the goal: utter unification with Hashem.

The menorah represents this. The seven lamps (neiros) symbolize the seven lights, while the Menorah itself—the unified structure—symbolizes total oneness. Although it may seem that the lamps (the vessels of light) are superior, the menorah—crafted “*as shown on the mountain,*” entirely spiritual from beginning to end—is the true root. The lesson: one must rise from the fragmented to the unified, from the practice of mitzvos to their inner essence, until even the lamps (the outer expressions) point directly to the face of the Menorah—to the Divine Source.

Practical Takeaway:

Each person must begin where they are—with many supports, boundaries, and even mechanical routines. Don’t despise them; they are necessary in the beginning. But as you grow, begin letting your avodah become more integrated, more natural, and more unified. Don’t remain forever in the world of fragmentation. Aim to live your life pointing toward the Menorah—toward the Source. Eventually, everything you do—learning, mitzvos, speech, even rest—should express one thing: Divine unity. Your goal is not to juggle holiness and life but to let holiness become your life.

True Chassidic Story:

Reb Elimelekh once traveled incognito with his brother Reb Zusha. They entered a village where they were unknown and appeared to be simple beggars. They were arrested under suspicion of espionage and thrown into a filthy cell with a pail used as a toilet in the center of the room. When the time came to daven, Reb Zusha began to cry, “How can we pray in such filth?” But Reb Elimelekh responded with radiant joy: “If Hashem’s will is that we should not daven now, then by accepting this joyfully, we are fulfilling His will more purely than through prayer itself!”

He began to dance in joy. Reb Zusha joined him, and soon the other prisoners danced too. The noise was so great that the guards came in. When they asked what caused the celebration, the brothers pointed to the pail. Disgusted, the guards removed it from the cell.

Now, Reb Elimelekh smiled and said: “Now, Zusha, you may daven.”

This story reflects the very essence of the discourse: rising above fragmented distinctions between high and low, pure and impure, mitzvah and bitul. Reb Elimelekh saw unity even in what seemed to deny it. His avodah

The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech
Parshas Behalosecha

turned exile into revelation.

END NOTE]

מאמר ב

Or it can be said, “When you raise up the lamps,” etc., based on the introduction found in the holy book *Shefa Tal*, in its preface, which gives a reason for what the Sages said: “The entire world is sustained [by my son Hanina], and Hanina my son is satisfied with a small measure,” etc.

או יאמר "בהעלתך את הנרות" כו', על פי הקדמה דאיתא בספר הקדוש "שפע טל" בהקדמתו, טעם למה שאמרו חז"ל "כל העולם נזון כו' וחנונא בני די לוי" כו'.

And it is a wonder: why, in truth, should he not also enjoy this world?

והוא דבר תימה – למה באמת לא יתנה גם הוא ב'עולם הזה'?

And he explained by way of a parable: If you take one candle from a torch and wish to return it [to the torch], then the torch's flame will extinguish the candle.

ואמר דרף משל: אם תקח נר אחד מאבוקה ותרצה להחזירו, אזי יכבה האור של האבוקה את הנר.

But if you combine many candles, one to another, until they too become a torch, and then bring them near the torch, then they may be brought close together, and their light will increase.

ואם תחבר הרבה נרות אחד לאחד, עד שגם הם יהיו אבוקה, ותקרבתם לאבוקה – אזי יוכלו לקרבם יחד וירבה אורם.

So too, “a candle of Hashem is the soul of man” (Mishlei 20:27), which is a portion of God above — it is impossible for it to return to its source except by means of the garments of the mitzvos, which are spiritual lights, so that it may become a torch to return to the light of Ein Sof.

כן "נר ה' נשמת אדם" שהיא חלק אלוקה, בלתי אפשר שתחזור למקורה כי אם על ידי לבושי המצוות שהם אורות רוחניות, בכדי שתעשה אבוקה לתזור לאור האין-סוף ברוך הוא.

And therefore, the reason that “Hanina my son is satisfied,” etc., is explained there at length.

ולכן הטעם ש"חנונא בני די לוי" כו', נשם באריכות.

And this is [the meaning of] “When you raise up the lamps”—that is, when you rebuke Israel to show them the true path in His mitzvos, may He be blessed, in order to elevate them—

ונהו "בהעלתך את הנרות", רצון לומר: באשר תוכיח את ישראל להראות להם הדרך האמת – במצותיו ותברך, כדי להעלותם

“They shall give light toward the face of the Menorah” — meaning, tell them that they need to shine the light of their soul **toward the face of the supernal Menorah**, which is the light of Ein Sof, blessed be He.

אל מול פני המנורה יאירו" – פירושו: תאמר להם" שהם צריכים להאיר באור נשמתם אל מול פני המנורה העליונה, שהוא אור אין-סוף ברוך הוא.

The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Behalosecha

Chanina ben Dosa, experience minimal physical enjoyment in this world, even while sustaining the world spiritually?

To answer, a parable is offered: if a single candle is brought close to a great torch, the torch will extinguish the candle. But if many small candles are joined together into a torch of their own, then they can be brought close to the great flame—and their combined light will grow even stronger.

The soul, described as "נֵר ה' נִשְׁמַת אָדָם" (the candle of God is the soul of man), is a fragment of the Divine. On its own, it cannot reunite with its Source—Ein Sof—unless it is “clothed” in the spiritual light of mitzvos. These mitzvos transform the individual soul into a torch capable of rejoining the Infinite Light without being extinguished.

Thus, the command “*when you raise up the lamps*” means: when you uplift and guide the Jewish people to the true path of mitzvos, you are enabling them to shine their inner Divine light “*toward the face of the Menorah*”—the supernal source, the Infinite One. The menorah thus becomes a symbol of spiritual reunion with the Ein Sof through mitzvah-based illumination.

Practical Takeaway:

Your soul on its own may feel small or fragile when approaching the Divine—but when you engage in mitzvos, you are clothing your soul in garments of spiritual light. These mitzvos are not just deeds; they transform you into a torch capable of uniting with the Infinite without being overwhelmed.

Each act of kindness, tefillah, or Torah learning is a wick added to your inner flame. And when you help others on their path—encouraging them, teaching them, uplifting them—you don’t just raise *their* lamps. You raise your own soul closer to the face of the supernal Menorah.

END NOTE]

מאמר ג

Or it can be said: “And Hashem spoke, etc., ‘When you raise up the lamps, toward the face of the Menorah,’ etc.”

או יאמר: "וידבר כו' בהעלתך את הנרות אל מול פני המנורה" כו'.

It appears to me that, behold, it is known that the Name Ado-nai is the chamber (heichal) for the Name Havayah, blessed be He.

נראה לי דהנה ידוע דהשם אדנ"י הוא ההיכל לשם הוי"ה ברוך הוא.

And we are obligated to draw the Name Havayah into the chamber—that is, the Name Ado-nai—to become a throne, as explained above, through good deeds.

ואנחנו מחויבים להמשיך את השם הוי"ה להיכל הוא שם אדנ"י, להיות פסא פנ"ל על-ידי מעשים טובים.

And this is what Avraham Avinu, peace be upon him, said: “Ado-nai, please do not pass by your servant.”

וזהו שאמר אברהם אבינו עליו השלום: "אדנ"י אל. נא תעבר מעל עבדך".

The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Behalosecha

And Rashi explains: “It is holy speech.” And seemingly, how is it possible that Avraham would say to the Holy One, blessed be He, to wait for him until he brings in guests?

וּפְרַשׁ רַשִׁי: "אֵל קֹדֶשׁ" — וְלִכְאוּרָה הִתְיַכֵּן
שֵׁי אִמַר אַבְרָהָם לַהֲקִיב ה' שְׁיִמְתִּין עֲלָיו עַד שְׁיָבִינִים
אֲוֹרְחִים!?

But according to our approach, it is explained that Avraham was saying as follows:

— וְעַל־פִּי דְרַבְנֵנוּ יִבְאֵר שְׂפָךְ אִמַר אַבְרָהָם

Behold, a mitzvah must be done with awe and love. And “awe” means that a person must tremble within himself—perhaps he is not performing the mitzvah with complete intention to unify the Name Havayah with Ado-nai, to make it a throne, as above.

הִנֵּה הַמִּצְוָה צְרִיךְ לַעֲשׂוֹתָהּ בְּדַחִילוֹ וּרְחִימוֹ, וְ"דַחִילוֹ"
הוּא שְׁצָרִיךְ הָאָדָם שְׁיַעֲלֶה מוֹרָא בְּרֵאשׁוֹ שְׂמָא אֵינּוּ
עוֹשֶׂה הַמִּצְוָה בְּשִׁלְמוֹת לְיַחַד שֵׁם הוּי"ה בְּאֲדֻנֵי
לַעֲשׂוֹתוֹ כִּסֵּא כַּנ"ל

And this is what Avraham was praying: “Ado-nai,” etc.—that through this mitzvah I may effect that the Name Ado-nai will not pass away, and that it should become a complete throne for the Name Havayah, blessed be He, as explained above.

וְזֶה הִנֵּה אַבְרָהָם מְתַפְלֵל: "אֲדֹנָי" כו', רְצוֹן לוֹמַר
שְׁעַל־יְדֵי הַמִּצְוָה הַזֹּאת אוּכַל לְפַעוֹל שְׂאֵל יַעֲבוֹר
הַשֵּׁם אֲדֹנָי וְיִהְיֶה כִּסֵּא שְׁלָם לְשֵׁם הוּי"ה בְּרוּךְ הוּא
כַּנ"ל

And furthermore, the tzaddik must sanctify and purify himself so greatly that he draws the supernal holiness downward, such that the lower world gives light to the upper world.

וְלֹא עוֹד אֵלֶּא שְׁהַצְדִּיק צְרִיךְ לְקַדֵּשׁ וּלְטַהֵר עַצְמוֹ עַד
שְׁיִמְשִׁיף הַקְּדוּשָׁה הַעֲלִיּוֹנָה לְמַטָּה, וְהַעוֹלָם הַתַּחְתּוֹן
יִתֵּן אוֹר לְעוֹלָם הַעֲלִיּוֹן

And the upper worlds become a throne for the lower world, due to the abundant holiness that the tzaddik has drawn down below.

וְהַעוֹלָמוֹת הַעֲלִיּוֹנִים יִהְיוּ כִּסֵּא לְעוֹלָם הַתַּחְתּוֹן מִחֻמַּת
רַב קְדוּשַׁת הַצְּדִיק שֶׁהִמְשִׁיף לְמַטָּה

And behold, that which is below is called “opposite” (*múl*)—meaning that it is aligned opposite that which is above it.

וְהִנֵּה הַדָּבָר שֶׁהוּא לְמַטָּה נִקְרָא "מוּל", שֶׁהוּא מְכוּן
נִגְדָּד הַדָּבָר שֶׁהוּא לְמַעַל מִמֶּנּוּ

And this drawing of holiness downward, done by the tzaddik, is called “elevation.”

וְזֶהוּ שְׁמִמְשִׁיף הַצְּדִיק הַקְּדוּשָׁה לְמַטָּה — נִקְרָא
"עֲלִיָּה"

And with this we can explain: “When you raise up the lamps”—that is, when you desire to draw holiness downward (which is called “lamps”)...

וּבִזְוָה יִבְאֵר: "בְּהַעֲלֵתָם אֶת הַנְּרוֹת" — פִּירוּשׁ כַּנ"ל,
כְּשֶׁתַּרְצֶה לְהִמְשִׁיף הַקְּדוּשָׁה לְמַטָּה הַנִּקְרָאת
"...נְרוֹת"

You must sanctify yourself so much that you draw down holiness to such a degree that “toward the face of the Menorah,” etc., “the seven lamps”...

צְרִיךְ אִתָּה לְהִתְקַדֵּשׁ כָּל כָּךְ עַד שְׁתִּמְשֹׁף הַקְּדוּשָׁה
כָּךְ שֶׁ"מוּל פְּנֵי הַמְּנוֹרָה" כו' "שְׁבַעַת הַנְּרוֹת" כו'

For the six directions correspond to the six weekdays, and the seventh corresponds to Shabbat.

דְּהִנֵּה ו"ק הֵם כְּנִגְדָּד שְׁשֶׁת יְמֵי הַחֹל, וְהַמְּדָה הַשְּׁבִיעִית
כְּנִגְדָּד שְׁבַת

And this is “the seven lamps.” And the tzaddik must unify them as one, and draw the holiness downward so that the entirety of holiness—called “the face of the Menorah”—be below, and the throne—called “opposite”—be above.

וְזֶהוּ "שְׁבַעַת הַנְּרוֹת", וְצְרִיךְ הַצְּדִיק לְיַחַדֵּם כְּאֶחָד,
וּלְהִמְשִׁיף הַקְּדוּשָׁה לְמַטָּה עַד שְׁיִהְיֶה כָּל הַקְּדוּשָׁה
הַנִּקְרָאת "פְּנֵי הַמְּנוֹרָה" לְמַטָּה, וְהַכִּסֵּא הַנִּקְרָא "מוּל"
לְמַעַל

And this is: “Opposite... shall shine the seven [lamps]”—that is, the lower world should illuminate the upper world.

וְזֶהוּ: "אֵל מוּל כו' יֵאִירוּ שְׁבַעַת" כו' — דְּהֵינּוּ
שֶׁהַעוֹלָם הַתַּחְתּוֹן יֵאִיר לְעוֹלָם הַעֲלִיּוֹן

The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Behalosecha

And this is (Tehillim 11:4): “And Hashem is in His holy chamber; Hashem—His throne is in the heavens,” meaning, as explained above, that the Name Havayah will be drawn so greatly into the Name Ado-nai (which is the chamber) that it will reside below, and the throne will be above in the heavens—the upper world.

וְנִהְיֶה (תְּהִלִּים י"א, ד'): "וְהָיָה כְּהִיכָל קִדְשׁוֹ ה' בְּשָׁמַיִם כְּסֹאוֹ" – פִּירוּשׁ פְּנ"ל: שְׁיִמְשׁוּף הַקְדוּשָׁה כְּךָ אֶת אֵת שֵׁם הוֹי"ה לְשֵׁם אָדוֹנָי, הוּא הֵהִיכֵל, שְׁיִהְיֶה לְמִטָּה, וְהַכֶּסֶּא יִהְיֶה בְּשָׁמַיִם בְּעוֹלָם הָעֶלְיוֹן.

And understand this well.

וְהִבֵּן.

[NOTE Summary:

The discourse begins by exploring the verse “בהעלותך את הנרות אל מול פני המנורה” (“When you raise up the lamps toward the face of the Menorah”) and explains it through the mystical relationship between the Divine names Havayah (הוֹי"ה) and Ado-nai (אָדוֹנָי). The name Ado-nai is understood as the *heichal*—the spiritual “chamber” or throne—that receives and reveals the transcendent name Havayah.

Human beings, through good deeds and especially mitzvos performed with awe and love, are tasked with unifying these two Divine names. When we act with complete spiritual intention, we transform the lower realm (symbolized by Ado-nai) into a throne for the higher light (Havayah). This is the inner meaning of Avraham’s prayer “אָדוֹנָי אֵל נָא תַעֲבוֹר מֵעַל עַבְדְּךָ”—not a delay in welcoming the Divine Presence, but a plea that the mitzvah he performs (hospitality) will itself serve as the channel to create this unification.

The tzaddik, through great self-sanctification, draws Divine holiness downward to such an extent that the lower world illuminates the upper worlds. What is normally above becomes the throne of what is below—reversing the natural direction of spiritual flow. The physical becomes so refined that it leads and elevates the spiritual.

Thus, “בהעלותך את הנרות” is not merely about lighting lamps but refers to elevating the lights—souls and mitzvos—by drawing holiness into them, until “שבעת הנרות יאירו אל מול פני המנורה”—the seven attributes (or lights) shine directly toward the Divine source. In doing so, the physical world becomes not only a recipient but an illuminator of the upper worlds.

Practical Takeaway:

Your physical deeds are not just reflections of higher worlds—they are vessels that shape them. When you perform a mitzvah with reverence, love, and deep intention, you are unifying Divine names, elevating the soul, and inverting the normal flow of spiritual energy: you cause the lower to give light to the higher.

This means that in your home, workplace, and relationships—when approached with sanctity—you’re not just being good; you are building a throne for God’s presence. Elevate the mundane through awareness and care, and the menorah’s flame will not only shine upward—it will shine *through you*. **END NOTE]**

מֵאֲמָר ד'

Or it can be said: “When you raise up,” etc.

אוֹיָאֲמָר: "בְּהִעָלְתְּךָ כו'.

The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Behalosecha

Rashi explains: “*Toward the face of the Menorah*” means the western lamp—the middle lamp, from which he would begin and at which he would end.

דרש"י מפרש: "אל מול פני המנורה" – הינו נר מערב, נר אמצעי, שממנה הנה מתחיל ובה הנה מסים.

And seemingly, it should have said: “*The six lamps shall give light.*”

ולכאורה, "יאירו ששת הנרות" מבעי ליה.

And it appears that the middle lamp is a hint to the Shechinah, for the Shechinah is in the west.

ונראה דנר אמצעי הוא רמז לשכינה, שהשכינה במערב.

And the tzaddik must always be in great deveikus (attachment).

והצדיק צריך להיות תמיד בדיבקות גדולה.

And this is [the meaning of] “from it he would begin,” etc.—that is, he is always in deveikus.

וזהו: "ממנה הנה מתחיל" כו' – דהינו שהוא תמיד בדיבקות.

And this is the level of Shabbos.

וזהו מדרגות שבת.

Therefore, the Torah scholar is always called “Shabbos,” because of the deveikus he possesses during the weekdays just as on Shabbos.

ולכן נקרא התלמיד חכם תמיד "שבת" מחמת הדיבקות שבו בימי החול כבימי השבת.

And this is [the meaning of] “When you raise up the lamps”—this is a hint to deveikus.

וזהו "בהעלתך את הנרות" – הוא רמז לדיבקות.

“Toward the face of the Menorah,” which is the middle lamp, a hint to the Shechinah—

אל מול פני המנורה" שהוא הנר האמצעי – רמז – לשכינה

“The seven lamps shall shine,” meaning: even the weekdays should be rectified so that they shine together with Shabbos as one light.

יאירו שבעת הנרות" – פירוש שתתקן גם ימי החול" שיאירו יחד עם השבת כאור אחד.

[NOTE Summary:

This discourse explores a deeper layer of the Torah’s instruction “בהעלותך את הנרות אל מול פני המנורה יאירו שבעת הנרות”—“When you raise the lamps, toward the face of the menorah shall the seven lamps shine.”

Rashi explains that the “face of the menorah” refers to the central (western) lamp, the *ner ha’emtzai*, from which the other lamps were lit and toward which they faced. Reb Elimelech teaches that this central lamp is an allusion to the Shechinah, the Divine Presence, which resides in the west. The menorah thus becomes a symbol not only of sacred service but of alignment with the Shechinah.

The tzaddik, whose entire being is devoted to deveikus (attachment to God), is compared to this middle lamp. Just as the *ner ha’emtzai* is the source and destination of the other lamps, the tzaddik becomes the spiritual reference point around which all others are elevated. He begins and ends all action in attachment to the Shechinah.

This is the deeper meaning of “בהעלותך את הנרות”: lighting the lamps signifies elevating the soul through attachment to God. The tzaddik must reach such a level of constancy in holiness that even the weekdays shine

The Rebbe, Rebbe Elimelech of Litzhensk

Noam Elimelech

Parshas Behalosecha

like Shabbos. Thus, "יאירו שבעת הנרות"—all seven days, including the six weekdays and the Shabbos—are unified into one continuous light of holiness.

A true Torah scholar, then, is called “Shabbos” not only on the seventh day but every day—because his soul is always in a state of Shabbos-like stillness, presence, and Divine connection.

Practical Takeaway:

Your mission is not just to serve God on Shabbos, but to infuse the weekdays with the light of Shabbos. The menorah teaches that when your life is aligned toward the Shechinah—your inner “middle lamp”—then every act, every moment, can become sacred.

Start with moments of focused deveikus during davening or learning, but then stretch that inner light into your weekday work, speech, and movement. The goal is that “*the seven lamps shall shine together*”—not only in the Beis HaMikdash, but in the sanctuary of your daily life.

Even if you're not a tzaddik, you can aspire to live in a way where your heart always turns “toward the face of the menorah”—toward the Shechinah.

Chassidic Story (Reb Elimelekh of Litzhensk):

Reb Elimelekh was once traveling with his brother, Reb Zusha of Anipoli. They stopped in a town where no one recognized them. The local innkeeper, judging them by their appearance, treated them harshly, giving them little to eat and a dark corner to sleep.

Later that evening, a wealthy merchant entered the inn and recognized the brothers for who they truly were—tzaddikim in disguise. Word quickly spread, and the innkeeper, realizing his error, rushed over with lavish food, apologies, and tears.

But Reb Elimelekh would not touch the food. He said: “What is holy must come from a holy place. A meal given from embarrassment and fear cannot nourish a soul striving for deveikus.”

Instead, he quietly took a dry crust from his coat pocket and ate it with joy. That simple piece of bread—eaten with deep attachment to Hashem—shone brighter than any feast.

This story reflects his teaching: holiness is not about external honor or setting. It's about where your heart is turned. When your “lamp” faces the Shechinah—even the smallest deed becomes radiant.

END NOTE]

מאמר ה

The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Behalosecha

“And Aharon did so,” etc. “He raised up its lamps.” Rashi explains: “To tell the praise of Aharon, that he did not deviate.”

ויעש כן אהרן כו' "העלה נרותיה", פרש"י
"רש"י: "להגיד שבחו של אהרן שלא שינה"

The textual precision is clear—what is Rashi trying to convey in interpreting “to tell”?

הדקדוק מפורש – מה בעי רש"י בזה שפרש
"להגיד"?

If it's because Rashi is bothered by the question: what novelty is there in stating that he did as Hashem commanded?

אי משום דקשה לרש"י ז"ל מה חדוש שעשה כמו
– שצנה אותו השם ותברך

If so, how is that question answered by saying it teaches his praise? The question still stands.

אם כן, היאך מתורץ במה שפרש "להגיד שבחו של
אהרן"? – הקשנה במקומה עומדת

Furthermore, we must examine the phrase “the seven shall shine,” etc., and “he raised up its lamps”—shouldn't it have said, “he lit its lamps”?

ועוד יש לדקדק בלשון: "אירו שבעת" כו', "העלה
נרותיה" – והנה לו לומר: "האיר נרותיה"

But the idea is as follows: It is taught that there are seven shepherds for Israel—Avraham, etc., Yosef, and David—

אבל הענין: דאיתא שבעה רועים יש לישראל –
– אברהם כו' יוסף ודוד

and upon them all the worlds stand, for they illuminate the seven days of building, and they are the foundation of all the worlds.

ושעליהם עומדים כל העולמות, שהם מאירים
בשבעת ימי הבנין, והם יסוד כל העולמות

Thus, the tzaddikim are called “lights.”

ונמצא הצדיקים נקראים אורות

And behold, a tzaddik who truly serves Hashem must bind himself to these seven shepherds.

והנה הצדיק העובד השם באמת – צריך לקשר עצמו
בשבעה רועים הנ"ל

And Hashem teaches the tzaddik not only to do this—to bind himself to the seven shepherds—but also to bind himself to the entire community of Israel.

והשם ותברך מלמד לצדיק שלא זה בלבד יעשה –
לקשר עצמו בשבעה רועים – רק יקשר עצמו
בכללות ישראל גם כן

However, it is not possible to bind oneself to both the whole of Israel and the seven shepherds simultaneously—

אבל זאת – בלתי אפשר לקשר עצמו בכללות
– ישראל ובשבעה רועים בבת אחת

for when one binds to the whole of Israel, he must descend and incline away from his highest spiritual level;

כי בעת שהוא מקשר עצמו בכללות ישראל – צריך
לירד ולהטות עצמו ממדרגתו העליונה

and when he binds to the seven shepherds, he ascends “higher and higher.”

ובעת שהוא מקשר עצמו בשבעה רועים – אזי הוא
"עולה גבוה מעל גבוה"

And it is impossible to perform both types of connection at once.

נאי אפשר להיות בבת אחת השני קשרים הנ"ל

And this is what Hashem said: “Speak to Aharon,” etc.—that is, to teach him to proceed step by step:

וזהו שאמר השם ותברך: "דבר אל אהרן" כו' –
– דהיינו ללמדו שיעשה בהדרגה

First he should bind himself to the community of Israel, and only afterward to the seven shepherds.

מתחלה יקשר עצמו בכללות ישראל, ואחר כך
בשבעה רועים

The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech
Parshas Behalosecha

And this is the meaning of “When you raise up the lamps”—that is, when you elevate yourself to connect to the lamps (i.e., the seven shepherds),

“Toward the face of the Menorah”—that is, the collective Israel, who are called “the face of the Menorah,” for they are its root and body—

and afterward “the seven lamps shall shine”—these are the seven shepherds with whom you are to connect and illuminate.

“And Aharon did so,” etc., “he raised up its lamps”—for certainly, if it were possible to perform both types of connection simultaneously, it would be pleasing before Him, for this is His will.

And this was the intent when He spoke with Moshe Rabbeinu, peace be upon him. But the verse teaches a person how to proceed gradually.

And Aharon, in his great righteousness, did both at once—in one unified connection.

And this is “Toward the face...”—meaning: when he connected himself to the face of the Menorah,

“He raised its lamps”—of the seven shepherds—all together.

And this was a great praise for Aharon, the head of the pious ones, to accomplish such a lofty act before the Creator, blessed be He.

And this is what Rashi meant: “To tell the praise of Aharon that he did not deviate”—meaning, he didn’t *need* to deviate, i.e., to perform the two connections separately, but rather he achieved and rectified all at once.

And understand this well.

[NOTE Summary:

This discourse begins with the verse “ויעש כן אהרן... העלה נרותיה” —“And Aharon did so... he raised up its lamps.” Rashi comments: “*To tell the praise of Aharon, that he did not deviate.*” At first glance, the comment appears puzzling: what is so praiseworthy about Aharon doing what he was told?

Reb Elimelech explains that this verse reveals a profound inner secret. The seven lamps of the menorah represent the seven shepherds of Israel—Avraham, Yitzchak, Yaakov, Moshe, Aharon, Yosef, and David—who

וְזֶהוּ "בְּהִעָלְתָּךְ אֶת הַנְּרוֹת" – רָצוֹן לוֹמַר: בְּעֵת שֶׁתַּעֲלֶה עֲצָמְךָ לְהִתְקַשֵּׁר בְּנְרוֹת, הֵם שְׂבָעָה רוּעִים – הַנ"ל

אֵל מוֹל פְּנֵי הַמְּנוֹרָה" – הֵם כָּלֵלוֹת יִשְׂרָאֵל נִקְרָאִים" – "פְּנֵי הַמְּנוֹרָה", שֶׁהֵם הַשֹּׁרֵשׁ וְהַגּוּף שֶׁל הַמְּנוֹרָה

וְאַחַר כֵּן "וַיֹּאֲרוּ שְׂבָעַת הַנְּרוֹת" – הֵם שְׂבָעָה רוּעִים שֶׁתִּתְקַשֵּׁר וְתֹאֲרֵר בָּהֶם

וַיַּעַשׂ כֵּן אַהֲרֹן" כִּי "הִעָלָה נְרֹתֶיהָ" – כִּי בְּיָדָאֵי אִם" הִיָּה בְּאַפְשָׁרוֹת שֶׁיַּעֲשֶׂה הַצַּדִּיק שְׁנֵי קוֹשְׁרִים בְּאַחַד, בְּיָדָאֵי הִיָּה נִחַת רוּחַ לְפָנָיו יִתְבַּרַךְ, שֶׁזֶהוּ רָצוֹנוֹ

וְכֵן הִיָּתָה הַפְּנִיָּה בְּשָׂעָה שְׂדִיבֵר עִם מְלֶשֶׁה רַבְּנֵי עָלְיוֹ הַשְּׁלוֹם. אֲלֵא שֶׁהַכְּתוּב מְלַמֵּד לְאָדָם אִיךָ שֶׁיַּעֲשֶׂה בְּהִתְרַגֵּה

וְאַחֲרָיו בְּצַדִּיקוֹתוֹ הַגְּדוֹלָה – עָשָׂה שְׁנֵיהֶם בְּבַת אַחַת, בְּהִתְקַשְׁרוֹת אַחַת

וְזֶהוּ "אֵל מוֹל פְּנֵי" כִּי – פִּירוּשׁ: בְּשָׂעָה שֶׁהִתְקַשֵּׁר – עֲצָמוֹ בְּפָנֵי הַמְּנוֹרָה

הִעָלָה נְרֹתֶיהָ" שֶׁל שְׂבָעָה רוּעִים – הַכֹּל יַחַד

וְזֶה הִיָּה שְׂבַח גְּדוֹל לְאַחֲרָיו רֹאשׁ הַחֲסִידִים – לַעֲשׂוֹת כְּזֶה דָּבָר נִכְבָּד בְּעֵינֵי הַבּוֹרָא יִתְבַּרַךְ

וְזֶהוּ שֶׁפִּרְשׁ רַש"י ז"ל: "לְהַגִּיד שְׂבַחוֹ שֶׁל אַחֲרָיו שֶׁלֹּא שִׁיבָה" – פִּירוּשׁ: שֶׁלֹּא הִיָּה צְרִיכָה לְשַׁנּוֹת, דְּהֵינּוּ לַעֲשׂוֹת שְׁנֵי פְעָמִים כַּנ"ל, אֲלֵא עָשָׂה וְתָקַן הַכֹּל בְּאַחַד

וְהִבֵּן

The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Behalosecha

are the spiritual channels of Divine energy for the seven days of creation. These shepherds are called “lights,” and connecting to them is essential for a tzaddik’s spiritual ascent.

At the same time, the tzaddik must bind himself to the collective soul of Israel, the *klal Yisrael*, which is described here as the “face of the Menorah”—the body and root of the structure.

However, these two connections require different movements of the soul: to connect to the seven shepherds is to ascend ever higher into transcendent realms; to connect to klal Yisrael requires descending into the needs and reality of the community.

The challenge: a tzaddik cannot fully do both at once. Normally, one must first connect to the people and then ascend to the shepherds. That’s why the verse says “*When you raise up the lamps toward the face of the Menorah*”—first the menorah’s “face” (klal Yisrael), and only then “*the seven lamps shall shine*” (the shepherds).

But Aharon, in his extraordinary righteousness, did both simultaneously. When he stood “toward the face of the Menorah”—binding to the people—he also “raised up its lamps”—binding to the seven shepherds at the same time. He unified descent and ascent in one act, harmonizing heaven and earth in a single service.

That’s why Rashi says “*to tell the praise of Aharon, that he did not deviate.*” Not that he simply followed instructions, but that he fulfilled the ideal—a single, unbroken act that included both levels of connection without needing to switch between them.

Practical Takeaway:

The ideal in Divine service is to unite the highest spiritual aspirations with deep involvement in the needs of the people. Often we feel torn—either immersed in prayer and learning, or busy helping others. Reb Elimelekh teaches that true greatness lies in merging both.

When you’re davening, don’t forget the people you care about. When you’re helping others, don’t forget to lift them toward higher spiritual light. Aharon’s greatness was not just in obeying—it was in weaving heaven and earth together in a single movement of devotion.

In your own life: strive to make your inner light (the shepherds) and your communal mission (the menorah’s body) shine together.

Chassidic Story (Reb Elimelekh of Lizhensk):

Once, Reb Elimelekh was walking with his students when they passed a beggar covered in sores and filth. The students recoiled and hurried past, but Reb Elimelekh went directly to the man, knelt down, and whispered something into his ear. The beggar burst into tears. After a long moment, Reb Elimelekh stood up, embraced him, and left.

The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Behalosecha

The students asked what happened. Reb Elimelech said: “That man’s soul is from a very high place. But it had fallen so far, it forgot it was loved. I reminded it.”

He then turned to them and said: “You wish to connect to Avraham, Moshe, and David? Begin by seeing the Divine in a broken man. If you can bind yourself to him, you are already holding onto the lights of the menorah.”

This story embodies the discourse’s teaching: the true tzaddik unites the heights of spirituality with the depth of humanity—not in separate steps, but in one glowing act of compassion and elevation.

END NOTE]

מאמר 1

“And Hashem spoke,” etc., “in the first month, saying...”

“And they made,” etc., “the Pesach offering in its appointed time, on the fourteenth,” etc., “in the afternoon,” etc., “according to all its statutes,” etc.

“And Moshe spoke to the Children of Israel to perform the Pesach,” and “they made the Pesach in the first month on the fourteenth day, in the afternoon,” etc., “according to all that Hashem commanded,” etc., “so they did,” etc.

And seemingly, we must examine: why, in Hashem’s command, are all these signs stated—at what time the Pesach offering is to be brought—in the first month, on the fourteenth, in the afternoon, etc.?

But when Moshe spoke to the Children of Israel, it only says: “Moshe spoke,” etc., “to perform the Pesach.”

And only afterward, in the actual performance, are all the signs once again stated, just as in Hashem’s command.

One way or another: if it was unnecessary to detail the times in Moshe’s instruction to Israel—since he certainly commanded them as Hashem had told him—

then also in the narrative of their performance, there should be no need to repeat it—since they obviously did exactly as they were instructed.

And the phrase “so they did” is also redundant, for the verse already began with “they made the Pesach.”

But the explanation is as follows: all time-bound mitzvos—such as Pesach, Sukkah, Shofar, and Lulav—

וַיְדַבֵּר ה' כו' "בַּחֹדֶשׁ הָרִאשׁוֹן לֵאמֹר..."
 "וַיַּעֲשׂוּ" כו' "אֶת הַפֶּסַח בְּמוֹעֲדוֹ בְּאַרְבַּעַת עֶשְׂרִית"
 כו' "בֵּין הָעֶרְבִים" כו' "כָּכָל חֻקְתָּיו" כו'

וַיְדַבֵּר מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת הַפֶּסַח,"
 וַיַּעֲשׂוּ אֶת הַפֶּסַח בְּרִאשׁוֹן בְּאַרְבַּעַת עֶשְׂרִית יוֹם בֵּין
 הָעֶרְבִים" כו' "כָּכָל אֲשֶׁר צִוָּה" כו' "כִּן עֲשׂוּ" כו'

וּלְכַאוּרָה יֵשׁ לְדַקְדָּק: מַה טַעַם – בְּצִוּוֵי הַשֵּׁם יִתְבָּרַךְ
 – נֶאֱמַר כָּל הַסִּימָנִים הָאֵלֶּה, בְּאִזְיָה זְמַן יַעֲשׂוּ הַפֶּסַח
 – בַּחֹדֶשׁ הָרִאשׁוֹן, בְּיוֹם הָאַרְבַּעַת עֶשְׂרִית, בֵּין הָעֶרְבִים
 כו'?

וַיְדַבֵּר מֹשֶׁה לְבְנֵי יִשְׂרָאֵל – לֹא נֶאֱמַר אֵלֶּה: "וַיְדַבֵּר
 "מֹשֶׁה" כו' "לַעֲשׂוֹת הַפֶּסַח

וְאַחַר כֵּן, בְּעֲשִׂיָּה – נֶאֱמַר גַּם כִּן כָּל הַסִּימָנִים, כְּמוֹ
 בְּצִוּוֵי הַשֵּׁם יִתְבָּרַךְ

מַה מִּהֲנַפְשָׁה: אִם אֵין מִן הַצִּדָּקָה לְפָרֵשׁ בְּצִוּוֹת מֹשֶׁה
 לְבְנֵי יִשְׂרָאֵל כָּל הַעֲתִים – מִשּׁוֹם שְׁוֹדָאֵי צִוָּה אוֹתָם
 – כְּאֲשֶׁר צִוָּה ה' אוֹתוֹ

אִם כִּן גַּם בְּעֲשִׂיָּה – אֵין צִדָּקָה לְפָרֵשׁ, מִשּׁוֹם שְׁוֹדָאֵי
 עֲשׂוֹ כְּאֲשֶׁר נִצְטוּוּ

וְגַם "כִּן עֲשׂוּ" – הוּא מְיוֹתֵר, שְׂפָכֵר הַתְּחִיל הַכְּתוּב:
 "וַיַּעֲשׂוּ אֶת הַפֶּסַח

אֲבָל הַעֲנָן הוּא: דְּכָל מִצְוֹת זְמַנִּיּוֹת – כְּגוֹן פֶּסַח, סֻכָּה,
 – שׁוֹפָר וְלוּלָב

The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Behalosecha

a person must perform these mitzvos in an elevated state, with great joy and deveikus (cleaving to the Divine),

צריך האדם לעשות המצוה הזאת בכחינה גדולה – בשמחה ובדבקות העליון

so that through it he becomes connected with holiness in a way that has no interruption.

כדי שעל-ידי זה יתקשר בקדושה בלי שום הפסק לכל זמן.

And this is alluded to in the word “במועדו” (“in its appointed time”), which was not stated as “בזמנו” (“in its time”).

– וילזה רמז מלת “במועדו”, ולא אמר “בזמנו”

This hints at the above—that one should perform the mitzvah with joy and deveikus.

לרמז לנ”ל – שיעשה המצוה בשמחה ובדבקות כנ”ל.

For “מועד” supports two meanings: it implies both *time*, and *festival*—which connotes joy and spiritual attachment.

ו”מועדו” סובל שני פירושים: לשון זמן, ויום-טוב – דהיינו שמחה ודבקות.

So the performance of time-bound mitzvos is in actuality at that moment, but in potential for the future as well—meaning the holy light remains with him.

ונמצא: עשיית המצוה הזמנית – היא בפעל בזמן ההוא, ובפסח לאחר זמן – דהיינו: הארת קדושה שתשאיר בו.

And to this Moshe Rabbeinu, peace be upon him, alluded when he simply said to the Israelites: “to perform the Pesach”—

ולזה פון משה רבינו עליו השלום – שאמר סתם – “לבני ישראל לעשות הפסח

to hint at the above—that they should always “make Pesach”: in action during its time, and in potential afterward, via the holiness that attaches and continues to awaken them in Divine service.

לרמז הנ”ל – שיעשו תמיד פסח, דהיינו: בזמנו בפעל, ולאחר זמן בפסח קדושה שנתקשר בה ומעוררו תמיד לעבודתו יתברך.

And therefore, in their actual performance, it says: “*And they did... in its appointed time*”—meaning they did it with joy and spiritual deveikus as described above.

ולכן – בעשייה נאמר: “ויעשו” כו’ “במועדו” – דהיינו: שיעשו באופן הנ”ל – בשמחה ובדבקות העליון.

And that is why it repeats “so they did”—to teach that their action was twofold: in actual practice at its proper time, and in spiritual potential for the future.

ולזה כפל: “כן עשו” – להורות שהיתה עשייה כפולה: בפעל בזמנו, ובפסח לעתיד לאחר זמן.

And understand this well.

ונהב.

[NOTE Summary:

The Torah repeats multiple times that the Jewish people offered the Korban Pesach “במועדו”—“in its appointed time”—specifying the date and time: the fourteenth of Nissan, in the afternoon. This is restated in both Hashem’s command to Moshe and in the people’s actual fulfillment, including the unusual phrase “כן עשו” (“so they did”), even though it seems redundant.

Reb Elimelech explains that these repetitions hint at something far deeper. Time-bound mitzvos like Pesach, Sukkah, Shofar, and Lulav must not be performed merely as technical obligations. Rather, they must be fulfilled with a heightened state of joy and deveikus (cleaving to God). This inner state ensures that the mitzvah does not remain limited to its time but leaves a lasting imprint—a spiritual momentum that continues to inspire even after the calendar moment has passed.

The Rebbe, Rebbe Elimelech of Lizhensk

Noam Elimelech

Parshas Behalosecha

This is why the Torah uses the word "מוֹעֵד" instead of "זְמַן". While both can mean "time," the word מוֹעֵד also connotes a festival—a meeting, joy, elevation, and thus represents not only the timeframe of the mitzvah but its spiritual charge. The mitzvah must be done not only בְּפֶעֶל (in actuality) but also בְּכֹחַ (in potential)—meaning, the light and holiness generated during the mitzvah should continue illuminating the person's soul long after the act ends.

Moshe only said "לעשות את הפסח", without repeating all the details, because he was hinting that the spiritual core is what matters most: the Korban Pesach must be done in a way that its holiness reverberates beyond the moment. The repeated phrase "בְּזֶמְנוֹ" teaches that the Israelites succeeded in this—they not only fulfilled the mitzvah in its proper time but also imbued it with such joy and deveikus that it left a perpetual spiritual impression.

Practical Takeaway:

When you perform a mitzvah—especially one tied to a specific time—don't just "check it off." Infuse it with joy, presence, and inner connection. Let it be an encounter, not a routine.

Mitzvos like lighting the menorah, shaking the lulav, or hearing the shofar are not just about the moment; they are about the spiritual residue they leave in your soul. If done with full heart and awareness, they can ignite inspiration that lingers long after the mitzvah is done.

So next time you approach a mitzvah tied to the calendar, ask yourself: *How can I bring my whole self to this moment—so it stays with me even when it's over?*

Chassidic Story (Reb Elimelekh of Lizhensk):

One year on the first night of Pesach, Reb Elimelekh sat at his seder table surrounded by students. The room was filled with light, song, and holiness. Suddenly, he closed his eyes during the Haggadah and remained silent for many long minutes. When he opened them, he whispered, "I see the faces of Jews in distant villages... I see their souls rejoicing... They are saying *Ma Nishtanah* with such longing. Their candles are not as bright as ours—but their mitzvah is blazing."

A student asked how he could see this.

Reb Elimelekh answered: "When a mitzvah is done with deep joy and attachment to Hashem, it rises not just to heaven—it circles back to awaken others. One Jew's Pesach, done in *mo'ado*—with time and soul united—can bring light to another, many miles away. And that light... remains."

This story reflects the very core of the discourse: A mitzvah done in its appointed time with full spiritual presence can transcend its moment—and touch the hearts of others and even your own future self.

END NOTE]