



## HIGHEST HONOR

**FIRE-OF-FIRE-OF-FIRE: AN ASCENT WITH NO BOUNDS** As mentioned, fire is the soul's nature to ascend higher, while fire-of-fire is when a person rises higher than this normal level. When fire-of-fire is used improperly, a person goes totally beyond his level which ends up being detrimental, and when this nature is used properly, a person will go a bit above his level and then he makes sure to return to his normal level.

Fire-of-fire-of-fire is when a person rises with no boundaries. Unlike earth-of-fire-of-fire where a person places some limit and boundary on how much he goes higher, fire-of-fire-of-fire is an unruly upward movement that is unbounded, breaking all boundaries along the way.

**ESAV'S EVIL FIRE-OF-FIRE-OF-FIRE** The classic example of this abused power is Esav. Hashem says of Esav, "If you will lift yourself like an eagle, and if between the stars you will place your wings, from there I will bring you down". Hashem told this to Yaakov to comfort him when Yaakov saw that the angel of Esav keeps rising the rungs of the ladder and wasn't coming down. Hashem made a guarantee to Yaakov that no matter how high Esav goes, Esav will eventually fall down from his heights. This is an example of evil fire-of-fire-of-fire, when one uses fire in the soul to keep rising and never coming back down.

**THE PURPOSE OF CREATION** Hashem created everything from His Truthful, Hidden Existence. The purpose of Creation is for the creations to recognize Him, and "in the future, the tzaddikim will be called by the name of their Creator", The Leshem explains about this extensively, and briefly, the synopsis of his words is that the purpose of all the creations is when Hashem will finish bestowing good upon His creations, since "Hashem desired to make a dwelling place for Him on the lower realms", and His main dwelling place is namely in Eretz Yisrael, and more specifically in Yerushalayim, in the Beis HaMikdash, in the Kodesh Kodashim. This is all the purpose of Creation "from above to below", Hashem leaves His place on High and descends to the lower realms.

But the main avodah in the Beis HaMikdash was to use the fire

of the korbonos and elevate everything back to above. There was a water-libation offering, there was the burning of the red heifer into ash (*dust, earth*), but the main element involved in all of the avodah of the Beis HaMikdash was fire.

On one hand Hashem desired to make a dwelling place for Him on the lower realms, which means for us personally that we have an avodah to go from above to below. Hashem brings down all Heavenly bestowal to make for Himself a dwelling place below, which was the Beis HaMikdash. But the avodah in the Beis HaMikdash was "from below to above", by using fire.

So the purpose of Creation can be viewed from two angles. The fact that Hashem desired to make a dwelling place for Him on the lower realms shows us that the purpose of Creation will be reached here on this world. As an example, the Gra was pained on his deathbed that he is about to leave the lowly world which he won't be able to get rewarded for any of its mitzvos in the Next World. But there is also another perspective about the purpose of Creation – it is to go "from below to above", to return the entire Creation back to Hashem.

Both views are true and fundamental. "From above to below", the purpose of Creation is that Hashem desired to make a dwelling place on the lower realms. "From below to above", the purpose of Creation is the opposite than this – it is to be like a fire that starts on the world and brings back everything to above. Although a fire descended from Heaven by the Beis HaMikdash, there was a mitzvah to bring our own fire. The avodah wasn't just from above to below – to make use of what has come down to us – but our avodah is to bring our own fire, to elevate everything from below to above.

The Leshem explains a lot about how the purpose of Creation is to return everything back to its root above in Heaven. While everything from Creation has to go back above, where does everything need to go back to? If we are going from below to above, our avodah is to keep going higher and higher, but at what point does the ascent stop? The purpose of all the creations is to return strongly to Hashem.

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This is really the holy, repaired power of fire-of-fire-of-fire. The fire enables one to rise, the fire-of-fire brings one above his level, and rising in an unrestrained fire to the highest place until one goes back to Hashem is the power of fire-of-fire-of-fire. Thus, fire-of-fire-of-fire is really the purpose of Creation to go from below to above and return to Hashem. Without fire-of-fire-of-fire, a person cannot reach the main purpose of Creation which is to completely return from below to above.

Fire's deeper purpose, then, is that it can return everything to Hashem. We shall now explain how to reveal this depth.

**THE ABILITY TO RISE TO THE HIGHEST POINT** Our main avodah on this world is to come to resemble Hashem by emulating His traits – and what is the purpose of resembling Hashem? It doesn't mean that we just as we see that Hashem has good middos, so too should we also behave with good middos. It means that we have to resemble Him only in the way that we can resemble Him. The mitzvah to cling to Hashem (*d'veykus*, “And you shall cling to Him”) is linked with the mitzvah to resemble Hashem – through resembling Him, we become attached to Him. If we do not resemble Him then we are not cleaving to His will and His wisdom (*as the Nefesh HaChaim explains*).

Based upon the above let us now go a bit deeper with this. The beginning of our avodah is to go “from below to above”. What does this really mean? The first step is to keep all of the mitzvos, to follow halachah, to have our “first floor” – which is the realm of Asiyah (*doing*). Our second floor that we can build on top of that (*after we have our first floor*) is, to resemble the middos of Hashem. Above that is the level of clinging to the wisdom of Hashem (*the Torah*). When we exert ourselves in Torah we are really aligning our minds with Hashem's wisdom and that is how we cling to Hashem's wisdom. When we exert our minds in learning the Torah in order to get to the truth, the purpose of this is to align our minds with the wisdom of Hashem and this is how we cleave to Hashem (*without exertion we don't uncover the truth and then we are not connecting our minds to Hashem's wisdom*).

Fire-of-fire-of-fire is to rise through all of these levels (*becoming attached with Hashem through doing the mitzvos, through emulating His middos, and through learning the Torah*) – to rise (*fire*) above one's level (*fire-of-fire*) and then to keep rising to another level and then another until one has aligned his actions, character, and mind with the Creator.

To where does one keep rising to? The Creator is called the

Infinite. Where do we find the revelation of His Infiniteness? Hashem would have allowed the Creation to keep expanding had He not said “Enough” to it, so originally the Creation would have been endless. The root of an endlessly expanding Creation is really in the Torah, for “Hashem looked into the Torah and created the universe.” The Oral Torah is “longer than the land and wider than the seas”, while the Written Torah is exactly 600,000 letters with nothing that may be subtracted or added to it. The Torah itself is unlimited but the letters of the Torah are limited. When Hashem looked into the Torah and created the world from it, the Torah revealed in our world is the endless Torah. When Hashem said “Enough”, this was really coming from the light of the Torah which contains the Torah's letters which places some limit on the Torah. These are the roots of Creation.

Thus when we learn Torah there are two levels. There are the letters of the Written Torah. If one has a soul-root in this, that means he will be like “one who never said anything that his Rebbe never said”, he has the bounds of what he received, the mesorah (*tradition*) that goes back to everything Moshe received at Har Sinai, the ability of never saying anything he didn't hear from his Rebbe. That is one kind of person, but another kind of person has a soul-root in the Oral Torah, which is endless, and it epitomizes the teaching of the Sages, “One who says things that were never heard with ears.”

It's clear that these are two different soul-roots, and that each person has to learn Torah according to his soul-root, his personal portion in Torah. There are those whose portion in Torah is in the Written Torah, and there are those whose soul-root is in the Oral Torah – which was also received by Moshe at Har Sinai, since Moshe received every new Torah insight that will ever be produced.

So essentially we have two ways of becoming attached with Hashem. One way is by cleaving to the limits which He made, keeping all of the halachos of the Torah and all the Rabbinical commandments and laws, which are included His will, and this is so that we make for Him a dwelling place in the lower realms here on this world. But the additional way of cleaving to Hashem is through the light of His Torah which is endless, “longer than the land and wider than the seas”, and of this it is said, “Are My words not like my fire?”

CONTINUED NEXT WEEK HEBREW SHIUR/LAKEWOOD 2022  
דע את מידותיך הדונה מעשית אש כבוד 016 אש דאש דאש

## “הא לחמא עניא” בלבבי-פסח עמ' רלד

It is well-known that there are several questions on this: how can we say **כל דכפין ייתי ויכול**, that everyone should come and eat, if we are eating in our homes and no one can hear us? Why don't we instead say this in *shul*, when others will be able to hear us? Also, how can we say **כל דכפין ייתי ויפסח** - to invite others to come eat the *korbon pesach* - when nowadays we do not have the *korbon pesach*?

The explanation of the matter is based on the concept that everything contains an “inner light” (*ohr pnimi*) as well as a “container” (*kli*) to hold onto the “inner light”. The *korbon pesach* is the “container” for the inner spiritual light, whereas the inner spiritual light itself is the pure spirituality that becomes absorbed by the soul. Now that we are missing the *korbon pesach*, we are missing the “container”. But one who purifies himself is able to draw upon the spiritual light of the *korbon pesach*.

That is also the way to understand the next words we say here, **כל דצריך ייתי ויכול**, “All those who need, should come and eat”. We are referring to a spiritual kind of ‘eating’: a heavenly spiritual light which settles upon this evening. Hence, **הא לחמא עניא** is not an invitation for others to dine in our homes in the simple sense [but an invitation for a spiritual meal]. Therefore, even in our own times, it is possible for us to partake of the *korbon pesach* [on a spiritual level].

## “הא לחמא עניא” בלבבי-פסח עמ' רכא

What is the connection between the first part, **הא לחמא עניא**, where we declare an invitation to the poor to come eat at our seder, with the last words, **לשנה הבא, השתא הכא**, where we declare that next year we will be in Yerushalayim?

The Sages state that Hashem showed Moshe all of the spiritual treasures in Heaven and who would merit

them. Finally, Hashem Moshe the “*otzar shel matnas chinam*”, the “treasury of free gifts”, for those who do not have enough merits and who are thus in need of receiving “free gifts” from Heaven.

Based upon this, we can understand that when we say **הא לחמא עניא**, on a deeper level, we are really saying that even the bread we own is in the category of a “poor man, who has nothing of his own”, one who receives everything not as a result of his actions [and is entirely dependent on others for sustenance]. A poor man understands well that he should give to others, because he feels that he is not any more deserving than others.

This understanding leads us to say **לשנה הבא**, that next year we will be in Yerushalayim, in the same way that Hashem will grant us the *otzar shel matnas chinam*, the “treasury of free gifts”, and redeem us from exile. We are not worthy of Redemption due to any of our actions - we will only receive the Redemption due to the “treasury of free gifts” which Hashem bestows upon even the undeserving.

## “מעשה בר”א וכו” בלבבי-פסח עמ' רכא

When these Sages were discussing the wondrous events that Hashem wrought on the night of Pesach, they came to a very high level of love (*ahavah*) for Hashem. At that time, they were functioning on a level of *ahavah* (love), as opposed to *yirah* (fear). That is why they forgot that it was time to recite the *Shema*, which is all about accepting the yoke of Heaven, which is a form of *yirah* (fear) that contradicted their *ahavah* which they felt for Hashem at this time.

Their students, however, were in the midst of observing the *halachah* that “it is prohibited to lean in front of a master (*Torah mentor*)”, so they were constantly in a state of *yirah*, and that is how they were able to remind themselves that it came the time to recite *Shema* and accept the yoke of Heaven.



# VIGNETTES ON THE HAGADDAH

## “ענין שמתו רשעים” בלבבי-פסח עמ' רכז

The rasha (*wicked son*), had he remained in Egypt, would not have merited redemption. The Sages state that four-fifths of the Jewish people at the time were reshaim (*in the category of wicked*), who all perished during the plague of darkness. Perhaps their deaths were not caused by their wickedness, but as a kindness of Hashem to them so that they wouldn't become even worse and thereby fall into the “50th level of defilement” (*the shaar hanun d'tumah*), which is impossible to be redeemed from.

## “חכם מה הוא אומר” בלבבי-פסח עמ' רכה

The chacham (*wise son*) is asking about the laws that Hashem has commanded us with. What he is really asking is, “What is the purpose of the mitzvos?” He really has a deeper question. What is bothering him is that a person does a mitzvah and a moment later, the action can no longer be seen. Therefore, he is asking, what is the purpose of doing the mitzvos? We answer him that there is a halachah that nothing is eaten after the afikoman. After the afikoman, nothing may be eaten because the taste of the mitzvos should linger for a long time in one's mouth. Meaning, we need to let the good taste that we receive from doing the mitzvah to linger with us long after we have done the mitzvah.

## “בקש לעקור את הכל” בלבבי-פסח עמ' רלג

Lavan tried to uproot the entire Jewish people. How do we see this? By exchanging Leah for Rachel in marriage to Yaakov Avinu, he was tampering with the awesome kedushah (*holiness*) of Yaakov Avinu. When Yaakov Avinu thought he was marrying Rachel, he was really marrying Leah, and this was a degree of improper thoughts, for he was thinking of a different woman at the time of the union. Hence, Lavan's devious scheme was actually an attempt to cause some damage to the kedushah of Yaakov and hence the entire kedeushah of the Jewish people. In that way, Lavan was trying to uproot the entire Jewish people.

## “ברוך המקום ברוך הוא” בלבבי-פסח עמ' רלד

Why do we say twice ברוך הוא, that Hashem is blessed? The understanding of this is because the word הוא (“*hu*”) is a term of concealment, for it is in the third-person. That is why HaKadosh Baruch Hu is always called הוא, “*Hu*”, in the third-person, and not in the first-person, for it is impossible to comprehend the essence of His infiniteness (*the EinSof*). At the giving of the Torah, the Sages state that Hashem tore open all the heavens and showed everyone *Ain Od Milvado*, that there is nothing besides for Him. So there may have been room for people to make the mistake, *chas v'shalom*, that after the Torah was given to the Jewish people and they beheld the revelation of *Ain Od Milvado*, that perhaps they had indeed comprehended the very essence of His infiniteness (*the EinSof*). That is why the Hagaddah emphasizes, ברוך הוא, the word “*Hu*”, implying that even after the people stood at Sinai and they witnessed the revelations, Hashem still remains to us as “*Hu*”, concealed.

For, ultimately, the essence of His infiniteness cannot be comprehended by anyone [since even we witnessed the revelation of “*Ain Od Milvado*”].

## “עד שבאו תלמידיהם” בלבבי-פסח עמ' רכג

The Sages perceived such a high level of spiritual illumination on the night of Pesach that the evening appeared as bright as daytime. Therefore, they did not sense that the daytime had now arrived. This is because it said of the night of Pesach that it is a “night which shines like the day.”

## ליל פסח בלבבי-פסח עמ' רכז

The depth behind the *mitzvah* of the night of Pesach to tell over the story of the exodus to our children is, because Pharaoh decreed death on all Jewish baby boys, and therefore we have a corresponding *mitzvah* to tell Jewish boys about the exodus.