



Dayan Yehonoson Hool

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Parshah

THE HIDDEN LIGHT OF THE TORAH

“ויעש כן אהרן אל מול פני המנורה העלה נרותיה”

The *meforshim* say that the menorah in the *mishkon* represented the Torah, “For Mitzvah is a candle, and Torah is light.” [Mishlei, 6:23]

But in fact, there were two vessels in the Mishkan (and Beis Hamikdash) that represented the Torah. The *oron hakodesh*, containing within it the *luchos*, and the Sefer Torah that Moshe wrote, represented the *Torah Shebichsav*, the Written Torah. The Menorah also alludes to the Torah, but, says the Netziv, it represents the Oral Law, the *Torah Sheb'al Peh*. Thus the light of the Menorah alludes in particular to the wisdom of the Torah that is found in the *Torah Sheb'al Peh*.

This spiritual light of the *chochmas Torah Sheb'al Peh*, originates from all the way back to the Creation itself.

On the very first day of the creation of the world, Hashem created light.

“וַיֹּאמֶר אֱלֹהִים יְהי אור וַיְהי אור”

With all the other stages of the creation, it says “ויהי כן – it was so.” Uniquely with the creation of light it doesn't say ויהי כן but rather “ויהי אור – and there was light.” The Gemora (Chagigah, 12a) explains that the light that was created on the first day was not a physical light – the sun and moon were created only on the fourth day – but a spiritual light. This light, however, did not continue to manifest itself. Hashem saw that the world was not ready for such a spiritual light, and so He hid it away for the righteous to bask in in the Time to Come.

This is alluded to by the fact that the Torah doesn't say, ויהי כן, it was so, which would imply that it continued to exist, but rather ויהי אור – there was light, only temporarily - it did not continue to manifest itself, because it was hidden away.

The Medrash Tanchumah (Parshas Noach) writes that this great spiritual light is hidden away specifically “for those who toil in the Torah Sheb'al Peh, by day and by night, and in whose merit the world stands.” Those who extend and exert themselves to study with difficulty and sacrifice, and “push the sleep away from their eyes” deserve to enjoy this great spiritual light, says the Medrash.

Where did Hashem hide this spiritual light? The Sfas Emes (Terumah, 5635) writes that Hashem actually hid it in the Torah itself. (The source for this appears to be the Zohar.) Now, if it is hidden in the Torah, it won't be found easily. But since it is only to be appreciated by those who toil in the *Torah Sheb'al Peh*, they at least may be able to discover some of this hidden light. So by learning the *Torah Sheb'al Peh*, one may merit to sense some of this hidden light in this world.

All of the various different services in the Mishkon had the effect of bringing down to the world tremendous spiritual benefits, for

those who performed them, for Klal Yisroel and indeed for the whole world. Specifically with regard to the Menorah, the Malbim explains that by lighting the Menorah, Aharon HaKohen would bring down into this world the wisdom of *Torah Sheb'al Peh*, to make available this *chochmah* and facilitate its study. This enabled those who study the Torah to reveal and absorb its endless *chochmah*. Thus in effect, by lighting the menorah, some of the effects of the hidden light, the great light that is set aside for those who toil in *Torah Sheb'al Peh*, would be brought down into this world.

In this way, the light that is hidden for the future would also have at least a partial effect in this world, through the learning of *Torah Sheb'al Peh* that Aharon facilitated by lighting the menorah in the *Mishkon*.

Thus, says the Malbim, the Torah says “ויעש כן אהרן – and Aharon did so” – he enabled the original light of creation to shine at least partially in this world, so that no longer was it merely ויהי אור – it was now ויהי כן – it continued to be present in this world too, in small measure, perceived by those who toil in *Torah Sheb'al Peh*, though its full effects are still set aside for the righteous in the World to Come.

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