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Excerpt of a letter

By the Grace of G-d
Motzoei Shabbos B'Haalos'cho
5732. Brooklyn, N.Y.

...The Sedra which we read this morning begins with the commandment of lighting the Menorah in the Beis Hamikdosh of old. But although the precept refers to a specific time and place, and was the function of the Kohanim, it is clear that there is an eternal message in this precept for each and every Jew at all times and in all places. For the Torah, Toras Chaim, is the Jew's eternal guide in his daily life.

Moreover, in a real sense each and every Jew is a Kohein, since with the Giving of the Torah at Sinai - which we celebrated on Shovuos, the highlight of this month of Sivan - all Jews were raised to the status of a "Kingdom of Kohanim and a Holy Nation".

In the light of the above, the detailed directives as to how the Menorah was to be lighted, is meaningful for all of us.

The commandment to light the Menorah has first of all two basic aspects:

- 1) The commandment itself - namely, the obligation to light the Menorah, and
- 2) The manner in which it is to be lighted - b'haalos'cho - to cause the flame of the lamp to go up on its own.

Symbolically, this commandment refers to the obligation on the part of every Jew to light up the Divine Soul within oneself and in other Jews, for the soul is called the "Lamp of G-d," and it is to be illuminated with the light of the Torah and Mitzvoth, as it is written "A Mitzvo is a lamp and the Torah is light."

This kind of "lamp-lighting" must, of course, continue together with the advancement in all matters of Torah and Mitzvoth.

I wish you the utmost Hatzlocho and am looking forward to receiving good news from you in all above.

With blessing,

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