

He established with Israel for the sake of His Torah. (Both covenant and Torah are symbolized by the Ark.)

This spirit creates within us the awareness that places the entire material sphere under the impress of its spiritual destiny (= the southern lights shining northward), and it creates the moral volition and performance that implement the spiritual within the material sphere (= the northern lights shining southward). In both these ways, the spirit always returns anew to its source in the center: to God, to His Torah, and to His covenant.

Accordingly, the central light was also the *נר מערבי* — i.e., the *נר תמיד*, the light *היה מדליק ובה היה מסיים*, “from which all the other lights were kindled and with which the tending of the lights ended.” The permanence of this light testified that God’s Presence dwells in Israel’s midst — *עדות היא לבאי עולם שהשכינה שורה בישראל* (see *Shabbos 22b*). Thus, the appearance of and procedure for the central light are consistent with the ideas embodied in the structure of the central shaft, as explained above.

If the Menorah stood in an east-west direction, and its central light was directed straight upward, then the symbolism is as follows:

The spirit fostered in God’s Sanctuary and directed toward Him draws its conception from God’s Torah and from the covenant that God established for the sake of His Torah and for the sake of its historical mission.

This spirit carries this conception to the people of Israel, who wait at the Sanctuary entrance for their sanctification, and instills it in them, so that they should devote their lives to it (= the lights that cast their light from west to east). This spirit also inclines Israel’s volition and activity toward the Torah and the covenant, which emanate from the Holy of Holies for the sanctification of Israel’s life (= the lights that cast their light from east to west). Both the spirit of the Torah and the actions of Israel unite around their common root and their common goal — the spirit that ascends high up to God.

The Torah seeks its realization in Israel, and Israel seeks the molding of its character in the Torah. Both — the Torah and Israel, *לימוד ומעשה* — become invested with their utmost value only if they exist *לשם שמים*, i.e., if they are dedicated to one and the same goal: the aspiration to ascend toward God in everything and through everything, an aspiration that must form their common center point.

If the Menorah stood in this direction, the נר מערבי was not the central light, but the middle one of the eastern lights directed westward. Accordingly, the focal point for the cultivation of the spirit — הטבה והדלקה — is not found at the same place where, according to the structure and appearance of the Menorah, the origin and objective of the spirit are located (meaning the central shaft). If the נר מערבי was the middle one of the lights directed from east to west, if that was the light that was ממנה היה מדליק ובה היה (cf. *Vayikra* 24:3), the light that תמיד לפני ה' (cf. *Vayikra* 24:3), the light that מסיים, then it symbolizes the following:

The cultivation of the spirit will always be connected with the aspiration to draw near to God and to His Torah. This aspiration is innate in Israel, like a perpetual fire that never goes out, and it is always in a process of continual refinement. This certainty, that this spark in Israel will never be extinguished, that Israel will always remain God's people, the people of the Torah, and that Israel will always turn toward the Shechinah which rests upon the Torah, is the proof and the עדות that the Shechinah is enthroned in Israel.

From the sources that have come down to us, it is difficult to decide which of the two views regarding the position of the Menorah is the correct one. The רמב"ם (in הל' בית הבחירה 3:12) adopts the first view, that the Menorah was placed in a north-south direction. The ראב"ד (ibid.), (ד"ה ובה היה מסיים *Shabbos* 22b; ד"ה מדכתב *Menachos* 98b; רש"י), and most other authorities decide in favor of the second view, that the Menorah was placed in an east-west direction, and we follow this view in the positioning of the Chanukkah Menorah in our synagogues (see מזורחי 3:12; הל' בית הבחירה on כסף משנה 671:7; רמ"א *Bemidbar* 8:2, (ד"ה אל מול פני המנורה).

Earlier, we cited the interpretation given in *Zecharyah* 4:6 regarding the Menorah's meaning as a symbol of רוח ה', and we saw how *Yeshayahu* 11:2 defines and explains the nature of רוח ה'. From this verse in which *Yeshayahu* describes the full meaning of God's spirit resting on man, we at once discerned that this spirit manifests itself in two dimensions: in theory (דעת, עצה, חכמה) and in practice (יראה, גבורה, בינה); the spirit of perception, on the one hand, and the spirit of action, on the other. This confirmed what we had already learned from our analysis of the meaning of "spirit" in Scripture.

Closer consideration of this verse from *Yeshayahu* reveals that it is surprisingly consistent with all that we have learned about the Menor-

Thus far we have considered only those features of the Menorah that are indispensable and mandatory, even if the Menorah is not made of gold but of some other metal. In this category is the additional halachah that the Menorah must never be made מן הגרוטאות, from scrap metal (see *Menachos* 28a).

This halachah expresses the idea that the human character trait to be cultivated as bearer of God's spirit is a natural and original trait innate in man, not a trait acquired through other capabilities, artificially grafted onto his personality. This conveys to us the truth that everyone — not just the unusually gifted — is capable of this spiritual development. Similarly, the Menorah ideally should be made of gold, the noblest of metals.

If gold is not available, however, the Menorah may be made from some other metal, and in that case, if necessary, may even be constructed piece by piece and not מקשה, hammered from one piece. Let us bear in mind that the spiritual development that finds expression here is not a sterile, one-sided, purely theoretical development, whose sole value is in abstract intellectual achievement. Rather, this development must lead to moral perfection. This accords entirely with the idea that everyone, by his natural abilities, is qualified to become a bearer of the light symbolized by the Menorah. Thus, everyone must strive to reach this state. Everyone, on his own level and with the faculties with which he is endowed, can reach the highest degree of moral and spiritual perfection commensurate with his own level and abilities, and thereby can ascend to the heights of his own moral and spiritual calling. Everyone can attain his share of רוח ה', of רוח דעת ויראת ה' — according to his ability.

What is true for the individual applies equally to the entire Jewish community: The call to ascend toward the spirit of God is not limited to a golden age, like that of David or Shlomo. Rather, regardless of external circumstances, favorable or adverse, even in times of trouble, in "times of brass and iron" (*Devarim* 28:23), Israel remains committed to its Divinely ordained spiritual mission; even in such times, Israel is obligated to strive to ascend to the height of its calling.

On the other hand, the spiritual and moral goal symbolized by the Menorah is the highest level of spiritual and moral perfection that a human being, as such, can attain. Attaining it requires the finest qualities in man. The very noblest in man — for the highest in the world. When

ah's structure, a consistency that this verse is none other than symbolism.

בורה, רוח דעת ויראת ה' of God is characterized by six components. These six pairs has one common denominator but רוח חכמה ובינה וגוי.

בורה ובינה



This is the complete structure of the seven aspects of the spirit of God. The spirit of God is described in seven aspects is single and unified. The Menorah, there was one and with which the spirit of God emerges like one spirit of God will be the passage in Y of the Menorah and

What is more, the spirit of God is described in seven aspects is single and unified. The Menorah, there was one and with which the spirit of God emerges like one spirit of God will be the passage in Y of the Menorah and

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this spiritual and moral development can draw on the very noblest resources, resources as pure as gold, this development not only is fashioned "מקשה" from beginning to end — like a piece of material shaped by masterly craftsmanship — but also manifests certain unique qualities, to which we shall devote the discussion that now follows.

If the Menorah is made from gold, then its base, shaft and branches must have גביעים כפתורים ופרחים, "cups, knobs and flowers." The position and numbers of these ornamentations are precisely specified and are so essential that the absence of even one of them suffices to invalidate the entire Menorah: זה מעכבין זה את זה (see Commentary above, v. 35).

Of these three ornamentations, the meaning of the פרחים is the most obvious. פרחים are blossoms. Hence, when they appear as symbolic forms, it seems unnecessary to search for a meaning beyond the most conventional: blossoms in full flower. This then indicates to us where we should seek the meaning of the other forms associated with the פרחים: the גביעים and the כפתורים.

A גביע is a vessel that is wide on top and narrow at bottom. From *Yirmeyahu* 35:5 it appears that גביע does not primarily denote a drinking vessel, but a large vessel in which wine is brought to the table and from which it is then poured into כוסות, goblets: וְאֶתֵן לְפָנָי וְגוֹ' גְּבִיעִים מְלֵאִים יַיִן וְכִסּוֹת כּוֹסוֹת.

The foregoing distinction is consistent with the meaning of the roots כוס and גבע. כוס — related to כסס, "to set a measure," "to apportion" — denotes a vessel in which one is served a drink apportioned for him. (Thus, כוס often appears as a metaphor for the fate that God assigns a person — see Commentary above, 12:3–6; 20:8). All roots and derivations related to גביע — גבע, גבעה, גבא, גבה, גבח — denote a collection of matter. A גביע, then, is the container in which the entire amount of liquid available for drinking is received and kept, whereas a כוס is the vessel into which the portion for the individual drinker is poured.

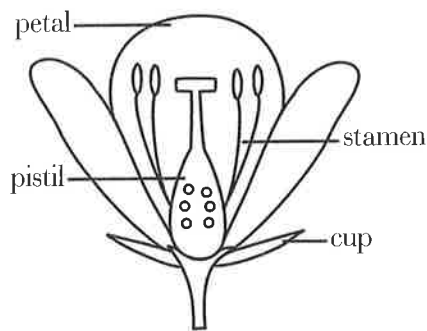
Thus, גביע, according to its basic meaning, forms a contrast to פרח. Whereas גביע denotes the collection of matter, פרח — in all its derivatives (e.g., אפרוח and the Aramaic פרח, "to fly") and related roots (פרע, פרא) — denotes release, escape.

For the term כפתור there is no linguistic analogy in Scripture. Our only resort is to rely on the tradition of our Sages that כפתורים are כמין תפוחי הכרתיים, "like Cretan apples" (*Menachos* 28b). Accordingly, they are fruit-like ornamentations that protrude on the central shaft and on the lateral branches.

When we consider these parts of the Menorah in their context in the order in which they are consistently mentioned in Scripture — גביע, כפתור, and פרח — they appear to be the components of one unified system. The פרחים — “blossoms” — and the fruit-like כפתורים indicate to us that in our study of this system we must turn to botany. We are led further in this direction by the expression “משוקדים,” “almond-like.” This expression, which Scripture adds to the detailed description of these ornamentations, will also prove most significant in the total picture of the Menorah’s symbolism.

Fortunately, we need not look far to find, in plant structure, an organic system that corresponds exactly to the shapes we are now studying. The פרח itself, the blossom, provides us with the data for understanding the meaning of these shapes.

Every normal flower consists essentially of three parts: (a) a flower cup (an outer covering, usually consisting of green leaves); (b) a capsule which contains the seed-germs and collects the pollen (the fertilizing agent) through the pistil (which eventually becomes the fruit); (c) petals, the blossom which surrounds the stamens with their filaments.



These correspond exactly to the three shapes on the Menorah: cup, knob, and blossom. We should therefore interpret these shapes as symbols of blossoming that bears fruit. We will then also understand why these ornamentations are indispensable (מעכבין זה את זה) precisely when the Menorah is made מקשה זהב: Precisely when this light-bearing “tree” is made of one piece and stands before us with all its parts in pure perfection are these symbols necessary to show that it signifies not a rigid form of existence, but a life of eternal, fruitful blossoming.

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Now that we have flower cups, pistils (seed-bearing pods) and blossom, could the filaments and the pollen, the element that gives life to the whole, be lacking?

From *Menachos* 28b we know that the three top טפחים of the central shaft consist of cups, a knob, and a blossom. Thus, the pinnacle of the shaft consists of a פרה, a blossom, in which rests the נר with the light-bearing wick. From *Kelim* 11:7 we know that פרה came to be the term used for the depression that holds the lamp's light.

If, then, the Menorah culminates in cups, a knob, and blossoms, and out of these blossoms the light burns on the wick, then the burning wick on the Menorah corresponds to the filament which bears the fertilizing pollen. *It is the light itself, the spirit, the spirit of God, the fructifying element, that brings life to the seed-germ which comes into being on the "tree of light." The seed requires stimulation and development. The spirit brings it to maturity as a ripe fruit.*

We thus have the flower cup, the seed-bearing pod, the blossoms, and the light — the fertilizing element on the filament. Just as the filaments with their pollen represent the fertilizing, life-giving element of the light and the spirit, so, too, we need to understand the concepts represented by the flower cup, the seed-bearing pod, and the blossoms.

As we have seen, Scripture itself characterizes the light of the Menorah as symbolizing God's spirit, and God's spirit as embracing six distinct aspects. Closer consideration, however, reveals that these six aspects of spiritual development are actually only three — three levels, three elements; for the six aspects are arranged in three pairs:

ובינה	חכמה
וגבורה	עצה
ויראת ה'	דעת

It appears that these three elements of spiritual development stand in the same relation to רוח ה' — their source and culmination — as do flower cup, seed-bearing pods and blossom (עביע, כפתור and פרה) to the fructifying and vivifying pollen filament (נר).

עביע — both etymologically and actually — is a vessel that collects and accumulates [as explained above]. And in fact this is also the function of the עביע of a flower: it stops the sap from continuing to develop the branch, and gathers in the sap at one point to form a new structure. Where the flower forms, the growth of the branch comes to an end. The saps and vital forces are collected there to produce the fruit, the

ultimate goal of plant development, and the first vessel to hold this collection together is the גביע, the flower cup.

כפתור, the seed-bearing pod, is the place where the plant's whole wealth of material, saps and vital forces is transformed into seeds for the growth of new plants. Whereas all the other parts that have grown on the plant until this stage — stem or trunk, branches, twigs, and leaves — remain attached to the plant as dependent structures, the formations in the seed-bearing pod are destined to detach themselves from the parent plant and begin their own independent development of life. Latent within the tiny seed-germs that are hidden in the pod is a whole world of independent life, with an infinite wealth of formative forces. The seeds of the future lie dormant in the pod, waiting for their release to a life of their own. But the energy for this release toward life does not lie in the pod itself, and the seed-germs remain bound in the pod, awaiting detachment. (Thus, the term "כפתור" may be a compound of כפת, "to bind," and פתור [related to פטר], "to release.") The energy for detachment and release to life comes to them only through the fructifying pollen.

פרח, the petals, the blossom, protects the pollen filaments. In this sense פרה constitutes the plant's "wings of freedom" [from פרח, "to fly"] which capture and preserve the "dust of life" on their filaments, to bring awakening and form, life and maturity, release and freedom, to the seed-germs within the pistil.

Let us now see how the phenomena just described relate to the three aforementioned pairs of aspects of spiritual life ascending to רוח ה'.

חכמה ובינה both are activities of recognizing truth and goodness. Truth includes both what is true and what is good: the former is the truth of what is; the latter is the truth of what ought to be. Truth is a given absolute, and any perception of truth is, in the final analysis, only an acceptance and absorption of something that is objectively and irrevocably a given.

However, חכמה denotes intellectual activity that is primarily receptive: grasping, understanding, and retaining given truths, whereas בינה denotes the activity of הבנת דבר מתוך דבר: making connections between truths, arriving at fresh conclusions, and inventing what appear to be new truths. But they only appear to be new. The new truth is only subjectively new. It is new only in that the person's mind was not aware of it until now, and it is truth only insofar as it was already inherent

in what he had previously recognized as truth. The new truth is credible only if it follows from premises whose truth has already been recognized and confirmed.

The distinguishing quality of *בינה* is that it affords a comprehensive view of any given truth and of all the logical conclusions to be drawn from that truth.

A new truth that claims to be more than a heretofore unrecognized aspect of, or conclusion from, an old truth ceases to be truth and enters the realm of fantasy and delusion. God has laid down in the world of creation and in the revelation of the Torah all the truths that man is capable of perceiving; there are none other beside them. *חכמה ובינה* have been given to man so that he should recover these given treasures, gather and comprehend them, gain full and clear insight into them with all their details and implications, and retain them in his consciousness and memory.

חכמה ובינה are the "cup" which collects and keeps the truths that are within the grasp of the human intellect.

The spirit becomes truly productive only through *עצה וגבורה*. Through *עצה וגבורה* the knowledge gained through *חכמה ובינה* is converted into resolution to take action. By means of *עצה וגבורה* a person leaves the realm of thought and enters the world of reality, where things happen. Now he is ready to actively intervene in the world of events, of cause and effect, and to inject into these events his own free-willed activity, like a potent seed which bears within it the future.

עצה וגבורה are the "seed-bearing pod" which shapes within it resolutions and decisions as seeds for the future, holding them in readiness for maturation into deeds.

But these resolutions must ripen into deeds, righteous deeds, the only deeds that have lasting value; deeds that are vital, viable and vivifying. Toward this end, the noblest flower of perception is required — namely: *דעה ויראת ה'*.

Just as the flower cup, at its best, opens to form the petals to collect the pollen which fertilizes the seed-germ of the pistil, so, too, perception must ascend in *דעה ה' ויראת ה'* to attain in *רוח ה'* the true spirit which alone can bring resolutions from potentiality into the actuality of proper action.

All knowledge of the world must lead to the perception of God's existence and work in the world, and to the perception of the world as derived from God. All knowledge of the Torah must lead to the fear of

God, to man's knowledge and awareness of his own personal relationship with God, to the desire to be a servant of God in the world He has created.

Otherwise, the germs of deeds that should build the world and eternity — germs hidden in man's capacity to make free decisions and to act — will lie dormant. The seeds will degenerate, and the noblest and godliest qualities in man will remain unborn, because all his wisdom and understanding, counsel and strength, will lack the vivifying and guiding spirit of God.

The spirit of God dwells only where all wisdom and understanding culminate in knowledge of God, and all counsel and strength culminate in the fear of God; where knowledge of God and the fear of God admit the spirit of God to fructify human counsel and strength; where counsel and strength are offered (by the knowledge and fear of God) to the spirit of God, in order to attain life.

ה' דעת ויראת ה' are the "petals" which cause God's fructifying and vivifying spirit to rest on the seeds which produce the resolutions and powers of human action.

To summarize:

נר = רוח ה' = pollen.
 פרח = דעת ויראת ה' = petals.
 כפתור = עצה וגבורה = pistil; seed-bearing pod.
 גביע = חכמה ובינה = flower cup.

The basis of our whole discussion has been the premise that the shapes on the Menorah, in their outward appearance, correspond to parts of a plant and symbolize spiritual activities, particularly the activity that occurs in the highest stages of spiritual development.

We have already indicated that this premise is decisively confirmed by the expression "משקדים" — "almond-shaped" or "almond-like" — by which Scripture twice characterizes the גביעים and perhaps also the כפתורים (see Commentary above, v. 33).

Now, the root שקד — both as a verb and as a noun — serves as a specific symbolic expression for the most intense intellectual concentration on an object or purpose. The almond tree is the earliest to blossom; it blossoms even before it grows leaves. And its name, שקד, serves as a metaphoric expression for intense, attentive, and diligent intellectual effort, an untiring effort that seeks to attain its goal swiftly. Thus the terms "שקידה" and "שקדנות."

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אם ה' לא יִשְׁמֵר-עִיר שְׂוֹא שֹׁקֵד שׁוֹמֵר: If God does not guard the city, then the watchman watches — שֹׁקֵד — in vain (*Tehillim* 127:1). אֲשֶׁר-יֵאָדָם שִׂמְעַע. Happy is the man who listens to Me, watching diligently — לִי לְשֹׁקֵד עַל-דְּלֹתַי יוֹם יוֹם — at My gates day by day (*Mishlei* 8:34). וְהָיָה כְּאִשֶּׁר. Even as — שֹׁקֵדְתִי עֲלֵיהֶם — I have watched over them diligently without letup to ruin and destroy . . . כִּן אֲשֹׁקֵד עֲלֵיהֶם לְבִגְוֹת. . . so — אֲשֹׁקֵד — will I watch over them diligently without letup to build and to plant (*Yirmeyahu* 31:27).

מה-אֵתָּה רֵאָה, “What do you see?” Yirmeyahu was asked, when he received his first call from God. מִקַּל שֹׁקֵד אֲנִי רֵאָה, “I see מִקַּל שֹׁקֵד, a branch of an almond tree.” הֲיִשְׁבַּחְתָּ לְךָ אֹת, “You have seen well,” replied God, “for שֹׁקֵד אֲנִי עַל-דְּבָרַי לַעֲשׂוֹתוֹ” (ibid. 1:11–12).

In *Bemidbar* 17:20, the prince of the tribe that was chosen by God was to be identified (as chosen by God) by his staff producing blossoms, and this staff was to be kept before the Ark of the Testimony as an everlasting memorial (ibid. 17:25). Aharon’s staff then brought forth blossoms, reaffirming that the tribe of Levi and, within it, the family of Aharon, had been chosen for the priesthood: וַיֵּצֵא פָרַח וַיֵּצֵן צִיץ וַיִּגְמַל: שֹׁקֵדִים, “It brought forth flowers, produced filaments, and bore almonds” (ibid. 17:23). שֹׁקֵד denotes earnest, unceasing, eager devotion to one’s calling, and by virtue of this trait Aharon’s tribe was found worthy of being chosen for the lofty spiritual calling of Jewish priesthood. In our opinion, this is clear confirmation of our interpretation of the almond-like flower formations on the Menorah. For the shaft and branches of the Menorah bear the very same symbols that identify Aharon’s staff, resting in front of the Ark of the Testimony, as the staff of the priesthood. In both instances we see almond blossoms ripening into almonds!

We translate צִיץ (ibid.17:23) as pollen-stamens [filaments]. We think that צִיצֵת, strands of hair, in *Yechezkel* 8:3, and צִיצֵת, the fringes on garments, bear out this interpretation.

It is significant that the trait of שֹׁקֵד, tireless diligence, hastening to attain one’s goal, seems to be engraved particularly on the גְּבִיעִים, the flower cups on the Menorah that collect and absorb וְבִינָה. Each שלשה גְּבִיעִים משׁוקֵדִים, and each פָּרַח is preceded by a triple flower cup, כַּפְתּוֹר. Thus, the function of the גְּבִיעִים is singled out from among the other functions quantitatively (שלשה) and qualitatively (משׁוקֵדִים).

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h the Menorah-tree

This גביעים-function — the collecting, absorbing, and retaining of truths — is none other than התורה, “learning,” which requires our unceasing devotion וליילה. The משוקדים on our Menorah call out to us: הוי שקוד ללמוד תורה (Avos 2:14). And the greater number of גביעים — שלושה גביעים משוקדים — from which the *one* כפתור and the *one* פרח emerge, teaches us: גדול לימוד שמביא לידי מעשה (see *Kiddushin* 40b).

If there is any truth to the parallels we have drawn — flower cups = דעת ויראת, pistil (seed-bearing pods) = עצה וגבורה, petals = דעת ויראת — then the three pairs of branches at the sides of the Menorah, which likewise bear these same symbols of spiritual activity, constitute an independent formation of the same phenomenon that appears on the central shaft merely as one stage in the development toward נר ה' = רוח ה'. The appearance of this same system of flower cups, pistils and petals also on the lateral branches gives rise to the following thought:

If דעת ויראת, עצה וגבורה, חכמה ובינה develop in man to such a degree that they are inspired by רוח ה', then רוח ה' will fructify and enrich every aspect of this spiritual development so plentifully that each aspect of this development will produce a distinctive fruit that is ripened by God's spirit and for whose completion, in turn, all the other powers of the spirit unite. חכמה as well as עצה, בינה as well as גבורה, דעת as well as יראת ה' — each one of these rays of the unified spiritual life requires, in order to attain the highest degree of perfection, a diligent search for truth as symbolized by the almond-shaped flower cups (חכמה ובינה); a molding of methodical intellect and creative energy (עצה וגבורה); and knowledge of God and fear of God (דעת ויראת ה') that seek their inspiration in the spirit of God.

For each one of these branches embodying God's spirit, the central shaft provides one knob (pistil): וכפתור תחת שני הקנים ממנה; because the concentrated and collective power (כפתור) of עצה וגבורה — the mind aspiring toward a conscious goal, עצה; the power to overcome any obstacle, גבורה — is required in order to embody all the manifestations of the spirit in the fullness of godly purity and perfection.

Now let us consider further certain other parts of this flower structure, which appear in two places on the central shaft and which are highly significant (see figure, p. 567).

On the ירך, the base — the root stock from which the Menorah-tree

“עיר שוא שקד שומר”
the watchman watch
לשקד על-דלתתי יום יום
diligently — לשקוד —
דתי עליהם לנחוש ולנחזק
them diligently with
אשקד — אשקד —
build and to plant (

מה-אתה ראיה
“WI
received his first call
of an almond tree.”
אני על-דברי לעשותו
it” (ibid. 1:11-12).

In *Bemidbar* 17
was to be identified
and this staff was
everlasting memor-
blossoms, reaffirmi
of Aharon, had be
שקדים, “It brought
monds” (ibid. 17:2
to one's calling, a
worthy of being cl
hood. In our opin
of the almond-lik
and branches of tl
Aharon's staff, res
of the priesthood.
into almonds!

We translate ע
that ציצת, strand
garments, bear o

It is significar
attain one's goal,
flower cups on t
רח and each כפתור
Thus, the functi
functions quanti

emerges — there is a single פרה at the place where the central shaft begins, and this פרה has *neither flower cup nor pistil*.

After a space of two טפחים, within the third טפה of the central shaft, the sixth טפה of the total height measured from the bottom, there is a complete flower structure — cup, knob, and blossom — but on a smaller scale, in miniature. For whereas the flower structure at the top of the central shaft occupies three טפחים, with each part measuring one טפה, in this reduced structure the cup, pistil and petals are concentrated within the space of one טפה (see *Menachos* 28b (ד"ה וטפה)). Moreover, the reduced structure has only one cup, whereas the flower structure at the top of the central shaft has three cups.

If we study the Menorah, we see the flowers in four distinct stages of development: (a) the פרה on the ירך; (b) גביע, כפתור and פרה in the sixth טפה; (c) כפתור תחת שני הקנים ממנה וכו'; (d) פרה, כפתור, שלושה גביעים in the top three טפחים of the central shaft.

What immediately strikes the eye is that this series of flowers *begins*, at the lowest stage, with the same form as that with which it *ends*, at the highest stage. פרה (the petals) is the last stage at the peak of the shaft, and it is also פרה that marks the beginning of the blossom in the first stage. True, the petals in the first stage do not emerge from a flower cup, nor do they have a pistil (כפתור) bearing seed-germs to be fertilized by pollen as symbolized by the light. They are merely a blossom, through which the tree shoot emerges from the roots.

We have seen above that the petals on the tree of the spirit symbolize the knowledge of God and the fear of God, דעת ה' ויראת ה', the noblest and most beautiful flowering of spiritual life that unfolds in man; a flowering that brings man, at the highest stage of his development, near to the spirit of God and makes man's spirit, when that man is on the highest level, a bearer of God's spirit.

Now, are these not in truth the very same elements with which man's spiritual development must begin in early childhood? Are they not the root and foundation of spiritual life? דעת ה' ויראת ה' are truly דעת ראשית in a double sense: the beginning of knowledge and its ultimate flowering! This tree, which symbolizes in God's Sanctuary man's spiritual development, sets forth a profound and unshakable truth: If the knowledge of God and the fear of God are to reach the highest level in mature manhood, then this knowledge and fear of God must be nurtured in early childhood and made the underlying

מ ויראת ונעשה
אתה מיראת פ

- 40 See that you make them according to their form that will be shown to you upon the mountain. מ ויראה וְעָשָׂה בְּתַבְנִיתָם אֲשֶׁר-
אַתָּה מְרַאֶה בְּהָר: ס שלישי

basis for all spiritual development and growth, in all their manifestations.

To be sure, at that level, the blossom has neither flower cup nor pistil. At that level, *דעת ה' ויראה ה'* are not drawn from cups that have already collected *חכמה ובינה*, and they are not yet directed toward the production of fruit in the form of action, *עצה וגבורה*. This blossom of knowing God and fearing God is given in the very root and stock — of the human spirit: *עץ יסדף עץ* (Tehillim 8:3; see Commentary there); this blossom can be awakened from its core in the hidden recesses of the child's spirit — without theoretical preparation, without *גביע* — through education.

This initial stage of *דעת ויראה ה'* in the young child need not yet lead to sowing the seeds of *עצה וגבורה*; for that seed, which stimulates action, is not yet present. Rather, *דעת ויראה ה'* in the young child should, for the time being, be activated only in nurturing his will — which is more unconscious than conscious — to devote himself to, and grow toward, the path to the light.

Only later, in his youth, do the beginnings of those three manifestations of spiritual life emerge in the young person, and only then does he gain the *capacity* for drawing *חכמה ובינה*, the *capacity* for acting with *עצה וגבורה*, and the *capacity* for acquiring *דעת ויראה* which lead to action. At this initial stage, he has only the capacity and ability to practice acts of *גביע כפתור ופרח* on a small scale.

Later, in adolescence, the individual employs all his energies of strength and resolve for the separate development of each of these three manifestations: *וכפתר תחת שני הקנים ממנה*, *וכפתר תחת שני הקנים ממנה*, *שני הקנים ממנה*.

Then, finally, the mature adult directs all these branches back to the one central point. From the wellspring of *חכמה ובינה* he develops within himself *דעת ויראה ה'*, which bring life and maturity for dynamic action, and draw the spirit of life from above, the spirit of God, whose symbol is the *נר ה'* atop the Menorah: *שלושה גביעים משוקדים כפתור ופרח, ועליהם - נר ה'*

emerges — begins, and

After a sixth complete flowering on a smaller scale of the central point, in this *טפה*, within the *שפה*; over, the result at the

If we speak of development in the sixth *טפה*; in the top

What is at the lowest of the shaft, and in the first stage. cup, nor do by pollen which the

We have the knowledge and most flowering to the spirit highest level

Now, man's spirit is not the root of the ultimate of man's spirit: truth: If the highest level of God must