



This was not meant to be a book at the beginning, but grew into one by the end. And it doesn't need a segue, because any of my other books, *The Light of Thirtysix*, *The Equation of Life*, *The Big Picture*, *Chaymukah*, *The Art of Chayn*, and *Once Revealed, Twice Concealed*, and probably a couple of others are already that. But I'll write one anyhow for those who will not go that next step, at least not yet.

Light is the universal symbol of good. Rarely does enlightenment mean something negative. When people become aware of something good, they "see the light." And the amazing thing is that most of the time people are not talking about *physical* light, but *spiritual* light.

What so many people do not realize is just how powerful a light that spiritual light is. They imagine it some-

times, even make movies about it, but don't really take it seriously in everyday life, even people who learn about it. It's been a long time since we have seen anyone who accesses this light in any obvious way.

True, the main light is beyond access and has been ever since the first week of Creation. But even the very small amount of it that does make it down to this world is incredibly empowering, *intellectually* and, eventually, even *physically*. It is the light with which so many miracles have been done by holy people.

It is also the light of redemption. Every redemption uses this light to break the shackles of the physical, material world so that wondrous things can occur that reveal the hand of God in history. It will make the final redemption, which is a lot closer than people realize, the most awesome event people have witnessed since the giving of Torah.

But as redemption comes closer, the light begins to intensify. It becomes increasingly more accessible, at least for the people who look for it and work on being a fitting vessel for it. As *Rashi* points out on the fourth verse of the Torah, the light is never accessible to the evil of history.

This light, the *Ohr HaGanuz*, is the light of Torah. The learning of Torah and the journey through *Pardes*¹ is the path to the *Ohr HaGanuz*, or at least as much of it as we are allowed to know at this time. Going from level to level means increasing one's access to this light and the

¹ See *Mem*, Eleventh of *Kislev*.

benefits doing so unlocks.

The *Obr HaGanuz* is also the basis of a Jewish soul. It does not take much of a soul to only perform seven Noachide Laws, and even less of a soul to do no *mitzvos* at all. Hence the incredible lack of spirituality of the world in general, and some people in particular, including non-Torah observant Jews.

But it does take higher levels of soul to fulfill the hundreds of *mitzvos* still relevant to every Jew today, especially with the proper devotion and intention. Just as an employee receives additional resources to accomplish more at their job, likewise does a Jew receive additional light to perform more *mitzvos*, and better.

The world rarely gets a chance to meet the people who have succeeded at doing this because they live materially quiet lives. Their focus and activities rarely cross paths with those outside their world, and so they remain famous only to the people who know and appreciate them for who they are and what they have become.

Looking at such people does not impress either. But though such a simple and humble appearance in the secular world usually implies poverty and weakness, in the world of the light of the *Obr HaGanuz*, it is unimaginable power. They may not excel at what we have in common with the animal world, but they do at what we have in common with God.

That is all that counts. The physical world is a means to an end. It is not an end unto itself. We were made in the

image of God not so we could forget about it and live more closely to the animal world than to the image of God in which we were created. Unlike all other species man was at first created alone, to learn the distinction and be inspired to strive to be different, higher.

That's why *Chanukah* happened. God saved us from the Greeks, but only after He first sent them to instigate us. That might be further than many might want to think, and make others ask, "Hey God, how about don't send us any enemies and then You won't have to save us from them as well!"

But God has an answer for that. He'd tell us that *He* wouldn't if *we* wouldn't. If we wouldn't allow ourselves to accept mediocrity as a way of life, then He wouldn't send any enemies to shake us out of it. Let's face it, had it not been for the Greeks and their Jewish counterparts, the Hellenists, we would never have reached such great spiritual heights.

That's the part of the *chag* that many people don't think about. They recall the miraculous victory over the Greek army and the oil burning for seven extra days. But they don't think back to why God had the Greeks rise up in power in the first place and eventually come to conquer *Eretz Yisroel*.

They *should*. We should. Because the more we do, the more we will be inspired to be more, better, and the more we will access the *Ohr HaGanuz* to achieve greater spiritual goals. This is how we rectify ourselves and, ulti-

mately, the world as well.

It's not a side show. Despite the fact that out of the billions of people that have walked the face of this planet so few have known this or have done much about it, it remains to be the *only* thing that counts to God. It's why God made the world and endowed man with so much Godly capability. And every time the twenty-fifth of *Kislev* comes around He asks, "*Who is for Me?*"²

When we light the *Menorah*, in which the *Ohr Ha-Ganuz* is said to reside, we should already have our answer:

² "*Moshe stood in the gate of the camp and said: 'Whoever is for God, [let him come] to me!'*" (*Shemos* 32:26)

