

Discourse 37

*“BeHa'alotcha et HaNeirot -
When you kindle the lamps”*

19th of Sivan, 5724

By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁸⁸⁶ “When you kindle the flames etc.” Now, when it states “flames” (*Neirot*-נרות) in the plural, on the simple level this refers to the flames of the Candelabrum (*Menorah*) [of the Holy Temple] which had seven flames (*Neirot*). However, it can also be explained that the word “flames” (*Neirot*-נרות) in the plural, hints at two kinds of flames. The first is as the verse states,¹⁸⁸⁷ “The soul of man is the flame (*Ner*-נר) of *HaShem*-יהו”ה.” The second is as in the verse,¹⁸⁸⁸ “For You are my flame (*Neri*-נרי) *HaShem*-יהו”ה.” As our sages, of blessed memory, stated,¹⁸⁸⁹ “The Holy One, blessed is He, said to man, ‘My flame is in your hand, and your flame is in My hand.’”

About this the verse states, “When you kindle the flames (*Neirot*-נרות),” referring to the two flames (*Neirot*-נרות), these being, “The soul of man is the flame (*Ner*-נר) of *HaShem*-יהו”ה,” and, “You are my flame (*Neri*-נרי) *HaShem*-יהו”ה.” Now, in

¹⁸⁸⁶ Numbers 8:2

¹⁸⁸⁷ Proverbs 20:27

¹⁸⁸⁸ Samuel II 22:29

¹⁸⁸⁹ Midrash Devarim Rabba 4:4

both of them man's toil is required, which is the meaning of [the words], **"When you kindle** (*BeHa'alotcha*-בהעלותך) the flames."

2.

This may be understood by prefacing with the explanation in the discourse entitled *"Rani v'Simchi Bat Tziyon,"*¹⁸⁹⁰ [this being the verse that begins the Haftorah of the Torah portion of Beha'alotcha.¹⁸⁹¹ There are a number of discourses that relate to the Torah portion of Beha'alotcha, which begin with this verse].

There it explains why the Ingathering of Israel (*Knesset Yisroel*) is called "daughter-Bat-בת." That is, it states in Midrash,¹⁸⁹² "This is like the analogy of a king who had an only daughter who he was very fond of. He could not stop expressing his love for her, until he called her 'my daughter' [as the verse states,¹⁸⁹³ 'Listen My daughter and see'] etc. He could not stop expressing his love for her, until he called her 'My mother,' [as the verse states,¹⁸⁹⁴ 'Pay attention to Me, My people, give ear to Me, My nation-*Le'Umi*-לאומי,' [written without the letter *Vav*-ו it is] 'My mother-*Le'Eemi*-לאמי.']"

¹⁸⁹⁰ See Torah Ohr, Mikeitz 36a and on, and with the glosses in Ohr HaTorah, Chanukah 313b and on; Also see Sefer HaMaamarim 5627 p. 321 and on, (the redaction of the Rebbe Maharash (in his holy handwriting) of the discourse of the Tzemach Tzedek of Shabbat Parshat BeHa'alotcha 5616), and the citations there.

¹⁸⁹¹ Zachariah 2:14

¹⁸⁹² Midrash Shemot Rabba 52:5; Shir HaShirim Rabba 3, cited in Rashi to Song of Songs 3:11; Pesikta d'Rav Kahanah 1:3

¹⁸⁹³ Psalms 45:11

¹⁸⁹⁴ Isaiah 51:4

He begins by stating that we must understand the meaning of the verse, “The soul of man is the flame (*Ner*-נר) of *HaShem*-יהו"ה.” That is, the soul (*Neshamah*) is called the “flame” (*Ner*-נר) of the Name *HaShem*-יהו"ה. However, another verse states, “For You are my flame (*Neri*-נרי) *HaShem*-יהו"ה.” That is, *HaShem*-יהו"ה, blessed is He, is called the “flame” (*Ner*) of the souls of the Jewish people.

Now, it can be said that these two matters, “For You are my flame (*Neri*-נרי) *HaShem*-יהו"ה,” and, “The soul of man is the flame (*Ner*-נר) of *HaShem*-יהו"ה,” are aligned with the two matters; “My daughter” and “My mother.” In other words, when it states, “For You are my flame (*Neri*-נרי) *HaShem*-יהו"ה,” the Holy One, blessed is He, is called the “flame” (*Ner*-נר) that illuminates for the Jewish people, in a way that the souls of the Jewish people are the recipients, this being the matter of “My daughter,” in that a daughter (*Bat*-בת) is in the aspect of a recipient (*Mekabel*).

In contrast, when it states, “The soul of man is the flame (*Ner*-נר) of *HaShem*-יהו"ה,” the souls of the Jewish people are the “flame” (*Ner*-נר) that illuminates for *HaShem*-יהו"ה, blessed is He,¹⁸⁹⁵ in a way that the Jewish people are the aspect of the bestower (*Mashpia*), this being the matter indicated by “My mother.”

¹⁸⁹⁵ See Midrash Bamidbar Rabba 15:5

He continues the discourse and states that this may be better understood with a preface explaining the verse,¹⁸⁹⁶ “Let the entire soul (*Neshamah*) praise *Ya”h-הי”ה*.” About this, the Tzemach Tzedek adds a note¹⁸⁹⁷ stating that the fact that the Alter Rebbe begins with the verse, “Let the entire soul (*Neshamah*) etc.,” is because the ascent of Kingship-*Malchut* is to the aspect of “My mother-*Eemee-אמ*,” which is the aspect of Understanding-*Binah*, and the *Neshamah* [level of the soul] is also the aspect of the Understanding-*Binah*, as in the verse,¹⁸⁹⁸ “It is the soul (*Neshamah*) from the Almighty that gives them understanding.” It is for this reason that he begins with this verse.

He explains that the word “praise-*Tehalel-תהלל*” is of the same root as in the verse,¹⁸⁹⁹ “When His flame would shine (*b’Heelo-בהילו*) over my head,” this being a term indicating radiance (*Ha’arah*). This refers to the coming into being of all the worlds, which is merely from a glimmer of His radiance (*Ha’arah*).

However, for the matter of a radiance (*Ha’arah*) to be possible, there first must be a matter of constriction (*Tzimtzum*). About this the verse states,¹⁹⁰⁰ “For, with *Ya”h-הי”ה* did *HaShem-יהוה* form worlds.” About this, our sages, of blessed memory,

¹⁸⁹⁶ Psalms 150:6

¹⁸⁹⁷ Sefer HaMaamarim 5627 p. 322

¹⁸⁹⁸ Job 32:8

¹⁸⁹⁹ Job 29:3

¹⁹⁰⁰ Isaiah 26:4

stated,¹⁹⁰¹ “The coming world (*Olam HaBa*) was created with the [letter] *Yod-י*.” That is, for the existence of the coming world (*Olam HaBa*) to be possible, this is brought about through the letter *Yod-י*, which is a matter of constriction (*Tzimtzum*).

However, even so, this world was created with the [letter] *Hey-ה*. For,¹⁹⁰² had this world also been created with the letter *Yod-י*, its vitality would be too constricted, and it then would be possible for the forces of externality to derive vitality. This is similar to what we find about the matter of the hairs (*Sa’arot*).¹⁹⁰³ That is, that in a Nazirite they are a matter of holiness, as the verse states,¹⁹⁰⁴ “He shall be holy, allowing the hair of his head to grow wild.”

In contrast, about the Levites the verse states,¹⁹⁰⁵ “Let them pass a razor over their entire flesh,” (unlike the priests, and especially the high priest, for whom the hairs (*Sa’arot*) are Supernal drawings etc.).¹⁹⁰⁶ Similarly, about women, our sages of blessed memory, stated,¹⁹⁰⁷ “A woman’s hair is [considered to be] nakedness.”

The reason is because the matter of the hairs (*Sa’arot*) indicates a very constricted drawing down. This is analogous to hair, that even though the vitality drawn into them is from the vitality of the brain, which causes them to grow, it nonetheless

¹⁹⁰¹ Talmud Bavli, Menachot 29b

¹⁹⁰² See Likkutei Torah, beginning of Beshalach

¹⁹⁰³ See Likkutei Torah, Emor 31d and on; Sefer HaMitzvot of the Tzemach Tzedek 104b and on.

¹⁹⁰⁴ Numbers 6:5

¹⁹⁰⁵ Numbers 8:7

¹⁹⁰⁶ See Likkutei Toraah, Korach 54b

¹⁹⁰⁷ Talmud Bavli, Brachot 24a

is a very constricted vitality, so much so, that when the hair is cut the brain feels no pain at all. (This is unlike the limbs of the body, which have much vitality etc.)

This is why the matter of holiness (*Kedushah*) relates to the aspect of the hairs (*Sa'arot*), and it specifically is the hairs (*Sa'arot*) that indicate the matter of holiness (*Kedushah*). For, being that He, blessed is He, is holy and separately transcendent, a drawing down is not possible except specifically by way of the aspect of the "hairs" (*Sa'arot*), as the verse states,¹⁹⁰⁸ "The hair of His head [was] like clean wool."

However, below it is not possible for the drawing down to be by way of the hairs (*Sa'arot*), this being the matter indicated by the words, "A woman's hair is [considered to be] nakedness." This is because "woman" hints at the aspect of the vitality that manifests in the worlds, which is the feminine aspect, and when there is a drawing down from that aspect by way of the "hairs" (*Sa'arot*), then because of the overabundance of constrictions (*Tzimtzumim*) it is possible for the forces of externality to derive vitality from there.

This is why a woman's hair must be covered,¹⁹⁰⁹ so that the matter of constriction (*Tzimtzum*) will not be revealed. The same is so of the Levites, in that since they are from the aspect of the powers of Might-*Gevurot*, therefore, when there is a drawing down of bestowal from them by way of the "hairs" (*Sa'arot*) and constrictions, the forces of externality can derive vitality from there. This why it states about them, "Let them pass a razor over their entire flesh." This also is why this world

¹⁹⁰⁸ Daniel 7:9

¹⁹⁰⁹ See Igrot Kodesh, Vol. 15 p. 415

was created with the [letter] *Hey*-ה, rather than the letter *Yod*-י, so that the constriction (*Tzimtzum*) will not be overly dominant, in which case the forces of externality would derive vitality.

More specifically, there are two [letters] *Hey*-ה in the Name *HaShem*-יהו"ה, the first *Hey*-ה and the final *Hey*-ה. When our sages, of blessed memory, stated that this world was created with the [letter] *Hey*-ה, they were referring to the final *Hey*-ה, except that it is rooted in the first *Hey*-ה, [the first *Hey*-ה] being the aspect of the coming world (*Olam HaBa*).¹⁹¹⁰ In other words, only the **creation** of the coming world (*Olam HaBa*) is with the *Yod*-י, but the coming world (*Olam HaBa*) itself, is the aspect of the (first) *Hey*-ה.¹⁹¹¹

This then, is the meaning of [the verse], “Let the entire soul (*Neshamah*) praise *Ya”h*-יה”י.” That is, man’s toil is to draw down the aspect of *Ya”h*-יה”י, this being the meaning of the word “praise-*Tehalel*-תהלל” which is of the same root as,¹⁹¹² “When His flame would shine (*b’Heelo*-בהילו) over my head,” which is a term indicating radiance (*Ha’arah*). In other words, one is to affect that there be the radiance of the *Yod*-Hey-י”ה, so that it is with the *Yod*-י”ה that the coming world is created and with the *Hey*-ה”ה that this world is created.

Now, in regard to the fact that the verse states, “Let the entire soul (*Neshamah*) praise *Ya”h*-יה”י,” specifying the *Neshamah* [level of the soul], even though the soul of man has the three aspects; *Nefesh*, *Ru’ach*, and *Neshamah*, this is

¹⁹¹⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

¹⁹¹¹ Also see Tanya, Iggeret HaKodesh, Epistle 5 (107b); Likkutei Torah, Beshalach ibid.

¹⁹¹² Job 29:3

because the word “*Neshamah*-נשמה” is of the same root as “breathing-*Nesheemah*-נשימה.”¹⁹¹³ This is as our sages, of blessed memory, expounded¹⁹¹⁴ on the verse, “Let the entire soul (*Neshamah*-נשמה) praise *Ya”h*-יה,” stating, “For each and every breath (*Nesheemah*-נשימה) that a person takes, he must praise the Creator.”

The matter of breathing (*Neshimah*-נשימה) is the matter of “running” (*Ratzo*) and “returning” (*Shov*), as it states,¹⁹¹⁵ “I will pant and gasp (*Eshom v’Eshof*-ואשום ואשוף) together,” in that one draws (*Sho’ef*-שואף) the breath in, and it enters and [then] departs. It is in this way that the general vitality of the worlds is drawn down, in a way of “running” (*Ratzo*) and “returning” (*Shov*).

4.

We should also add and explain the specific use of the words, “Let the entire-*Kol*-כל soul (*Neshamah*) etc.,” based on the explanation in the discourse of the Alter Rebbe, (in the booklet of manuscripts that was recently released from captivity), entitled “*VaAseh Li Mat’amim*,”¹⁹¹⁶ (which follows after the discourse entitled “*Al Yithalel* etc.”)¹⁹¹⁷ said on the

¹⁹¹³ Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), end of the section entitled “The Three Letters *Yod-Hey-Vav*-יהו”א.”

¹⁹¹⁴ Midrash Bereishit Rabba 14:9

¹⁹¹⁵ Isaiah 42:14; See Rashi to Talmud Bavli, Chagigah 12b, entitled “*v’HaRuchot*” as well as Bereishit Rabba *ibid.*; Mishneh Torah, Hilchot Yesodei HaTorah 4:9

¹⁹¹⁶ Subsequently printed in Maamarei Admor HaZaken 5568 Vol. 1, p. 43

¹⁹¹⁷ Maamarei Admor HaZaken 5568 Vol. 1 *ibid.*, p. 41 and on.

preceding Shabbat).¹⁹¹⁸ In explanation of the word “delicacies-*Mat'amim*-מטעמים,” he explains that the prayers of the Jewish people are analogous to “eating,” as the verse states,¹⁹¹⁹ “I have come to My garden, My sister... I have eaten (*Achalti*-אכלתי)...”

This is analogous to a meal which consists of various kinds [of foods]. Some foods, such as bread, are [consumed] for the sake of nourishment, and other foods, such as delicacies made with fish or meat, are for pleasure. Moreover, some ingredients are sweet, so that one will eat them with greater appetite, whereas other ingredients, such as spicy peppers and the like, add strong flavor to the food.

Now, just as if physical food lacks salt and pepper, the pleasure of it will be lacking, the same is so of the prayers of the Jewish people, that if their prayers do not include all the various kinds, it is not called “eating-*Achilah*-אכילה.” This is why our sages, of blessed memory, stated,¹⁹²⁰ “Any fast that does not include [the participation of some] sinners of the Jewish people, is not a fast.” This is the meaning of “make delicacies (*Mat'amim*-מטעמים) for me,”¹⁹²¹ from the six-hundred thousand souls of the Jewish people.

With this in mind, we can explain the precise wording, “Let the entire-*Kol*-כל soul (*Neshamah*) etc.” That is, the matter of “praise *Ya”h-Tehalel Ya”h*-יה”ה” brought about by the

¹⁹¹⁸ In the discourse of Shabbat Parshat Naso of this year, 5724, entitled “*VaEheyeh Etzlo Amon* – I was with Him as His nursling,” Discourse 36 (Sefer HaMaamarim 5724, p. 237 and on).

¹⁹¹⁹ Song of Songs 5:1; Also see Sefer HaLikkutim Da”Ch of the Tzemach Tzedek, section on “eating-*Achilah*-אכילה,” p. 1,165 and on.

¹⁹²⁰ Talmud Bavli, Keritot 6b

¹⁹²¹ Genesis 27:4

toil of the soul (*Neshamah*), which is the aspect of Understanding-*Binah*, (as in the verse,¹⁹²² “It is the soul (*Neshamah*) from the Almighty that gives them understanding”) and transcends the *Nefesh* and *Ru'ach*, and relates to each and every Jew, “the **entire** *Neshamah*,” which refers to and includes of all the kinds and ways of serving *HaShem*-יהו"ה, blessed is He, by the Jewish people.

5.

This is also the meaning of the verse, “The soul of man (*Nishmat Adam*-נשמת אדם) is the flame (*Ner*-נר) of *HaShem*-יהו"ה.” That is, the soul (*Neshamah*) is the flame of *HaShem*-יהו"ה, blessed is He, meaning that it brings about the revelation of *HaShem*-יהו"ה, so that there will be the matter of the *Yod-Hey*-י"ד ה"א, the *Yod*-י"ד by which the coming world is created, and the *Hey*-ה"א by which this world is created, (as explained above in explanation of the verse, “Let the entire soul praise *Ya*"ה-ה"י”).

However, for the souls of the Jewish people to be capable of being “the flame of *HaShem*-יהו"ה,” and to bring about the [above-mentioned] matters of *Yod-Hey*-י"ד ה"א etc., the granting of empowerment is needed from Above. About this the verse states, “For You are my flame (*Neri*-נרי) *HaShem*-יהו"ה.” This refers to the granting of empowerment to the souls of the Jewish people from Above, by which they are capable of being “the flame of *HaShem*-יהו"ה.”

¹⁹²² Job 32:8

In other words, the souls of the Jewish people first receive the revelation of “the flame of *HaShem*-יהו"ה,” and are then in the state of “My daughter-*Beetee*-בתי.” Through this, they subsequently are made to be “the flame of *HaShem*-יהו"ה,” in that they have an effect Above, causing there to be the revelation of the *Yod-Hey*-ה"א-יוד, (“praise *Ya”h-Tehalel Ya”h*-תהלהלל י"ה”), and they then are in the state of “My mother-*Eemee*-אמי.”

Now, in regard to the verse, “For You are my flame (*Neri*-נרי) *HaShem*-יהו"ה,” (referring to the matter of drawing down from Above to below, which is the granting of empowerment to the souls of the Jewish people to be capable of serving *HaShem*-יהו"ה, blessed is He, in their service from below to Above, to be “the flame of *HaShem*-יהו"ה”), this relates to the service of *HaShem*-יהו"ה of the Righteous (*Tzaddikim*).

However, the primary matter of the aspect of “My mother-*Eemee*-אמי” (in which the souls of the Jewish people have an effect Above), is brought about through serving Him by returning to Him in repentance (*Teshuvah*), (which transcends [regular] service of [Him with] Torah and *mitzvot*).¹⁹²³ About this the verse continues,¹⁹²⁴ “(For You are my flame *HaShem*-יהו"ה) and *HaShem*-יהו"ה illuminates my darkness.”

That is, this is the granting of empowerment from Above for the service of *HaShem*-יהו"ה, blessed is He, of those who return to Him in repentance (*Baalei Teshuvah*), , in and of themselves, are in a state of darkness, and for whom it is

¹⁹²³ See Ohr HaTorah, Bo p. 258; Vol. 8 p. 2,918.

¹⁹²⁴ Samuel II 22:29

necessary that “*HaShem*-יהו"ה illuminates my darkness.”
Through this, they too are capable of being the aspect of “the
flame (*Ner*-נר) of *HaShem*-יהו"ה.”¹⁹²⁵

¹⁹²⁵ The conclusion of this discourse is missing.