

Discourse 33

*“Vayedaber HaShem... BeHa’alotcha et HaNeirot -
HaShem Spoke... When you kindle the lamps...”*

Delivered on Shabbat Parshat BeHa’alotcha,

16th of Sivan, 5726

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

1.

The verse states,²¹⁰⁹ “*HaShem*-יהוה spoke... when you kindle the flames... Aharon did so etc.” Rashi comments on this stating,²¹¹⁰ “This is to tell us the praise of Aharon, that he did not deviate [from the command].” Now, the question about the words, “Aharon did so,” is well known.²¹¹¹ That is, we find several commands given to Aharon in the Torah, where it does not say, “Aharon did so.” Why then does it specifically state “Aharon did so” here?

We also must understand what our sages, of blessed memory, stated,²¹¹² “Why is the Torah portion of the *Menorah* (the candelabrum) juxtaposed [directly after] the portion of the offerings of the princes? This is because when Aharon beheld the dedication offerings of the [tribal] princes, he was stunned (*Chalshah Da’ato*-חלשה דעותו-his concentration weakened), in that [as the prince of the tribe of Levi] he was not included with them in the dedication etc. Therefore, the Holy One, blessed is He, said

²¹⁰⁹ Numbers 8:1-3

²¹¹⁰ Rashi to Numbers 8:3 citing Sifrei

²¹¹¹ Ohr HaTorah, Beha’alotcha p. 327

²¹¹² Rashi to Numbers 8:2; See Midrash Tanchuma to Beha’alotcha 3 & 5; Midrash Bamidbar Rabba 15:3; 15:6

to him, “By your life! Your portion is greater than theirs, for you will kindle and set the flames in order.”

However, we must understand why “your portion is greater than their portion.” For, at first glance, are not the dedication [offerings] of the princes greater? For they offered sacrificial offerings in great abundance, more than on all the days that followed after.

The same is so of the incense (*Ketoret*). It generally was offered on the inner altar, and only with the dedication offerings of the princes was there a temporary instruction for the incense be offered on the outer altar, (as Rashi explains).²¹¹³ All this was due to the superiority of the first dedication and instruction, which is analogous to a small child, that when first instructing him in learning, he is given greater gifts etc. The same was so of the dedication of the princes. There [first] was the drawing forth of lights in abundance, by which there then could be the general sacrificial offerings in their regular order.²¹¹⁴

In contrast, in Aharon’s kindling of the flames, the first kindling was the same as on all the days that followed after. This being so, what is the meaning of “your portion is greater than their portion,” when the dedication by the princes (“their portion”) had greater abundance and addition, whereas the kindling of the Menorah (“your portion”) was not in a way of addition, but as it was regularly?²¹¹⁵

²¹¹³ Numbers 7:14

²¹¹⁴ See Torah Ohr, Vayeishev (Chanukah) 29d and on; Likkutei Torah, Naso 29a and on.

²¹¹⁵ See the discourse entitled “*Beha’alotcha*” 5566 (Maamarei Admor HaZaken 5566 p. 242 and on) – cited in Ohr HaTorah ibid. p. 354; 5635 (Sefer HaMaamarim 5635 Vol. 2, p. 329 and on); 5654 (Sefer HaMaamarim 5654 p. 318 and on); Also see *Hemshech* 5666 p. 125-126.

2.

This may be understood based on the explanation in Likkutei Torah²¹¹⁶ as well as in Ohr HaTorah²¹¹⁷ (which is now in publication),²¹¹⁸ about the difference between the sacrifices (*Korbanot*) of the princes and the kindling of the flames, as a result of which there also was a difference in the sacrifices of the princes, who numbered twelve. The reason is because the children of Israel are divided into twelve tribes, these being the twelve ways of serving *HaShem*-יהו"ה, blessed is He, such that each tribe ascends by way of its particular pathway.²¹¹⁹

Therefore, each prince offered his own sacrifice individually, by which he elevated his [entire] tribe. In contrast, about the kindling of the lamps, the verse states,²¹²⁰ "When you kindle the lamps... the seven lamps will cast light." That is, Aharon elevated **all** the souls of Israel, who are compared to the Menorah of seven flames, these being seven levels in the service of *HaShem*-יהו"ה, blessed is He.²¹²¹

Now, the explanation is that there is a difference between the general matter of sacrificial offerings (*Korbanot*), in which they would elevate a physical animal upon the altar, whether a bull or a ram etc., and the kindling of the flames (*Neirot*), which had to specifically be done with "clear olive oil, crushed for illumination."²¹²²

In other words, even though the kindling of the flames (*Neirot*) had to be done with physical oil, there nevertheless first

²¹¹⁶ Likkutei Torah, Beha'alotcha 31b; Also see 32a-b there.

²¹¹⁷ Ohr HaTorah ibid. p. 323, 325, 353.

²¹¹⁸ This volume (Beha'alotcha, Shlach, Korach) was published around the 20th of Menachem-Av of this year (5726).

²¹¹⁹ See Pri Etz Chayim, introduction to Shaar HaTefilah; Likkutei Sichot Vol. 23, p. 54.

²¹²⁰ Numbers 8:2 ibid.

²¹²¹ Likkutei Torah, beginning of Beha'alotcha

²¹²² Exodus 27:20 and Rashi there.

had to be the refinement and clarification of the oil, and only then was it possible to kindle the flames with it. In contrast, this was not so of the sacrificial offerings (*Korbanot*), in which they would take the animals, as they were, and offer them upon the altar. [This also is why the flames of the candelabrum (*Menorah*) were inside the sanctuary, whereas the sacrifices (*Korbanot*) were offered on the outer altar alone.]

Now, as this matter relates to our service of *HaShem*-יהו"ה, blessed is He, is that the sacrifices, by which they would elevate the animal upon the altar, indicate the matter of elevating one's animalistic soul, as well as the matter of refining and elevating the world in general. This is brought about by those levels of the soul that descend and manifest in the world, [as indicated by the words],²¹²³ "You created her, You formed her, You blew her into me," corresponding to the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).²¹²⁴

In contrast, the kindling of the flames (*Neirot*) indicates the elevation of the Godly soul itself, as it is, in a state of "she is pure (*Tehorah Hee*),"²¹²⁵ in the world of Emanation (*Atzilut*).²¹²⁶

From this it is understood that through the sacrifices of the princes, the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) were elevated to Kingship-*Malchut* of the world of Emanation (*Atzilut*). This is why the sacrifices of the princes numbered twelve, because the twelve tribes correspond to the twelve oxen²¹²⁷ of the world of Creation (*Briyah*) (the root of the animalistic soul),²¹²⁸ and their ascent is to Kingship-*Malchut* [of

²¹²³ In the "*Elo'hai Neshamah*" blessing of the morning blessings.

²¹²⁴ Siddur of the Arizal there; Pri Etz Chayim, Shaar HaBrachot, Ch. 7; Likkutei Torah, Parshat Re'eh 27a

²¹²⁵ Also see the discourse entitled "*Beha'alotcha et HaNeirot*" 5734, Ch. 2 (Torat Menachem, Sefer HaMaamarim Sivan p. 369).

²¹²⁶ Also see Ohr HaTorah, Megillat Esther p. 23; Sefer HaArachim Chabad, section on Aharon, p. 17-18 and the notes there.

²¹²⁷ See Kings I 7:25

²¹²⁸ See Likkutei Torah, Emor 36b, 37a

Emanation-*Atzilut*], which is the aspect of the “sea-*Yam-ים*” that rests upon them from above.”²¹²⁹

However, the service of Aharon in kindling the flames caused an elevation in the world of Emanation (*Atzilut*) itself, from the externality (*Chitzoniyut*) of Kingship-*Malchut*, (which is where the twelve oxen of the world of Creation-*Briyah* ascend to), to the innerness (*Pnimiyyut*) of Kingship-*Malchut*.

Beyond this, through the revelation and drawing forth of the aspect of Wisdom-*Chochmah* (this being the root of the Godly soul)²¹³⁰ which is the matter of the oil, the ascent of the *Sefirah* of *Malchut* is caused, as well as the aspect of *Zeir Anpin* of the world of Emanation-*Atzilut* in general.

This is why the kindling of the flames were with the number seven, as the verse states, “toward the face of the Menorah shall the seven flames cast light,” (even though, at first glance, only six flames should have cast light, being that only six flames cast light “toward the face of the Menorah” which is the center column) [where the seventh flame was].²¹³¹

This is because the seven lamps are the seven emotive qualities (*Midot*) of the world of Emanation (*Atzilut*) (which are seven and not twelve) and the kindling of the flames was the matter of elevating the seven emotive qualities (*Midot*) of the world of Emanation (*Atzilut*) to the “innerness-*Pnimiyyut*-פנימיות” ([indicated by the words, “toward the face-*Pnei*-פני of the Menorah”), all the way to that which completely transcends the world of Emanation (*Atzilut*).²¹³²

Based on this, we can understand the superiority of the kindling of the flames in comparison to the sacrifices of the

²¹²⁹ Kings I 7:25; See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light (*Malchut*), section on “sea-*Yam-ים*”; Also see Likkutei Torah, Beha'alotcha 32a; Ohr HaTorah, Naso p. 279, and elsewhere.

²¹³⁰ See Tanya, Likkutei Amarim, Ch. 2.

²¹³¹ Also see Ohr HaTorah, Beha'alotcha p. 321, p. 327 and elsewhere.

²¹³² See Likkutei Torah, Beha'alotcha 30d; 31a; Ohr HaTorah ibid. p. 325.

princes. This is because the sacrifices of the princes only brought about the ascent from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to Kingship-*Malchut* of the world of Emanation (*Atzilut*). In contrast, the kindling of the flames caused the ascent in the world of Emanation (*Atzilut*) itself, up to that which transcends the world of Emanation (*Atzilut*).

Now, another matter in this, is that the ascent brought about through the sacrificial offerings, is connected to the our service of refining (*Birur*) the animalistic soul, and refining the world in general, (by which the ascent from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to Kingship-*Malchut* of the world of Emanation-*Atzilut* is caused). This is service and toil in a way of arousal from below, this being an ascent from below to Above.

In contrast, the matter of elevation brought about through the kindling of the flames, which is the elevation of the Godly soul itself (that causes the ascent in the world of Emanation (*Atzilut*) itself), is through a drawing down and revelation from Above, in a way of an arousal from Above.

This is why the verse states, “*HaShem* יהו"ה spoke... when you kindle the flames etc.,” (unlike the sacrifices of the princes, which were offered of their own volition).²¹³³ As known,²¹³⁴ revelation drawn from Above by way of arousal from Above is far higher than that which is drawn by the arousal from below.

Thus, about this the Holy One, blessed is He, told Aharon, “Your portion is greater than theirs, for you will kindle and set the flames in order.” This is because the sacrifices of the princes only caused the ascent from the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to the world of Emanation (*Atzilut*), in a way of arousal from below. In contrast, the kindling

²¹³³ Also see Rashi to Numbers 7:3-10

²¹³⁴ See Likkutei Torah, Shir HaShirim 23d

of the flames caused ascent in the world of Emanation (*Atzilut*) itself to higher than the world of Emanation (*Atzilut*) in a way of arousal from Above.

3.

The verse continues, “Aharon did so (*VaYa’as Kein*- ויעש כן) etc.” About this Ohr HaTorah explains²¹³⁵ that this action (*Asiyah*-עשייה) is like the matter of action (*Asiyah*-עשייה) mentioned about Sarah, in which the verse states,²¹³⁶ “God made (*Asah*-עשה) laughter for me.” About this, our sages, of blessed memory, stated,²¹³⁷ “She caused addition to the Luminaries, (in that this verse states a word of ‘action-*Asiyah*-עשייה,’ ‘God made-*Asah*-עשה,’ and that verse states,²¹³⁸ ‘God made (*VaYa’as*-ויעש) the two great Luminaries’). The same is so of Aharon, that through his service of kindling the flames, which correspond to the Luminaries,²¹³⁹ he caused addition to the Luminaries.

The explanation²¹⁴⁰ is that it first states, “God made the two great Luminaries,” [as equals] but then states, “The great luminary to dominate the day, and the small luminary to dominate the night.” This is because the moon raised an objection etc.²¹⁴¹ To explain, these two great luminaries are the two names *HaShem*-יהו"ה and God-*Elohim*-אלהים. That is, the great spreading forth and revelation of His Name *HaShem*-יהו"ה is specifically through His title God-*Elohi*-אלהים.

²¹³⁵ Ohr HaTorah *ibid.* p. 330 and on.

²¹³⁶ Genesis 21:6

²¹³⁷ Midrash Bereishit Rabb 53:8

²¹³⁸ Genesis 1:16

²¹³⁹ See Midrash Bamidbar Rabba 12:13

²¹⁴⁰ Ohr HaTorah *ibid.* Also see the discourse entitled “*BeHa'alotcha et HaNeirot*” 5630; 5634; 5679; 5734 (Sefer HaMaamarim 5630 p. 167 and on; 5634 p. 226 and on; 5679 p. 433 and on; Torat Menachem, Sefer HaMaamarim Sivan p. 368 and on).

²¹⁴¹ Rashi to Genesis 1:16 *ibid.*

The diminishment of the moon to be “the small luminary,” indicates the matter of concealment, hiddenness, and constriction, stemming from His title God-*Elohi*”מ-אלהי, causing that there not be the illumination and revelation of the Name *HaShem*-יהו”ה. It is in this regard that [Sarah said], “God-*Elohi*”מ-אלהי has made laughter for me.” That is, it is specifically through His title “God-*Elohi*”מ-אלהי,” which is the aspect of constriction (*Tzimtzum*) and concealment to bring about something that is separate, that through self-restraint (*Itkafiya*) and self-transformation (*It’hapcha*) there is a drawing down of the aspect of “laughter,” this being the revelation of the pleasure of the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, who transcends the Name *HaShem*-יהו”ה.

This then, is the meaning of [the teaching] that “Sarah caused there to be addition to the Luminaries.” That is, through the ascent of the refinements (*Birurim*) that stem from the constriction (*Tzimtzum*) and concealment brought about specifically by the title “God-*Elohi*”מ-אלהי” (which is then called “the small luminary,” as mentioned above) there is a drawing down and revelation of additional lights from the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, within the Luminaries, and it then is brought about that “the two great Luminaries” are equal in stature etc.

Now, based on the explanation above, that when the verse states, “Aharon did so (*VaYa’as Kein*-ויעש כן),” this is like the matter stated about Sarah, “God has made (*Asah*-עשה) laughter for me,” in that “she caused there to be addition to the Luminaries,” which is the ascent brought about specifically through the toil of affecting refinements (*Birurim*) (as mentioned before), we must say that this likewise was so of the kindling of the lights by

Aharon, that there also was the matter of an ascent brought about through the toil of affecting refinements (*Birurim*).

In other words, the effect of Aharon in kindling the flames was not just in regard to the elevation of the Godly soul itself (in the world of Emanation (*Atzilut*)), but also related to the elevation of the animalistic soul etc., (and the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*)).²¹⁴²

It may thus be said that the elevation brought about by the toil of affecting refinements (*Birurim*) was also present in Aharon's service of kindling the flames, which was done after "his concentration became weakened" when he saw the dedication by the princes in offering the sacrifices, thereby bringing about the matter of refinements (*Birurim*) (as mentioned above). For, through it he also was caused to come to the elevation brought about through the toil of affecting refinements (*Birurim*), as with the sacrifices of the princes.

However, for Aharon, even this matter (of the elevation brought about through the toil of affecting refinements (*Birurim*) that was caused in him through "his concentration becoming weakened etc."), was part of the general service of kindling the flames, which was in a way of arousal from Above, as the verse states, "*HaShem* יהוה spoke etc.," (as explained in chapter two).

In other words, the "weakening of Aharon's concentration" was not actually a matter of the ascent of the feminine waters (*Ha'ala'at Mayim Nukvin*) (as it was with the princes who offered the sacrifices in dedication of the altar by their own volition), but was only the aspect of being an empty

²¹⁴² Also see Sefer HaArachim Chabad *ibid.*, (in regard to the effect of the kindling of the lamps by Aharon upon the souls of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, and Asiyah*), to the point that it even effected those who are found on the lowest of levels).

receptacle²¹⁴³ for the revelation drawn from Above in a way of arousal from Above.

Therefore, Aharon's effect in kindling the flames (did not only relate to the elevation of the Godly soul itself, but also) related to the elevation of the animalistic soul etc., (the matter of refinements), brought about (not by way of toil from below to Above, but) specifically through drawing down revelation from Above.²¹⁴⁴

4.

With the above in mind, we can understand a greater depth in the matter of "Your portion is greater than theirs." That is, the superiority of kindling the lamps, over and above the sacrifices of the princes, was also in regard to the elevation and additional light brought about through the refinement of the animalistic soul and the general matter of the refinements (that stemmed from the fact that "Aharon's concentration was weakened," by which he also came to have this elevation), since ultimately there is greatness to the ascent brought about in the Godly soul itself.

This is like the explanation of the verse,²¹⁴⁵ "Draw me, after You we will run, the King has brought me to His chambers." That is, even though there is an advantage to the refinement of the animalistic soul, which is what is meant by the word "we will run-*Narutzah*-נרוצה" in the plural, referring [both] to the Godly soul and the animalistic soul, it nevertheless then states, "the King has brought **me** to His chambers" [in the singular], referring to the elevation caused in the Godly soul itself, this being a much loftier matter than the elevation and refinement of the animalistic soul.

²¹⁴³ See Likkutei Sichot, Shir HaShirim 13b; Ohr HaTorah, Na"Ch Vol. 2, p. 716 and on.

²¹⁴⁴ Also see Sefer HaArachim Chabad ibid. p. 14 and the citations there.

²¹⁴⁵ Song of Songs 1:4; See Likkutei Torah, Vayikra 2d and on; Ohr HaTorah, Shir HaShirim Vol. 1, p. 64 and on, and elsewhere.

This likewise is the matter of “Your portion is greater than theirs.” That is, the primary elevation is in Aharon’s service as it is, in and of itself, (this being a much loftier matter than what was brought about in him through “the weakening of his concentration”), because this is the ascent of the Godly soul itself, which is an ascent within the world of Emanation (*Atzilut*) itself, up to and including [an ascent] even higher than the world of Emanation (*Atzilut*) etc. That is, this matter is much loftier than the matter of the refinements (*Birurim*) etc.

5.

This likewise is the elevation of the splitting of the river that will take place in the coming future,²¹⁴⁶ over and above the splitting of the sea in the exodus from Egypt. For, even though the verse states,²¹⁴⁷ “As in the days that you went out of the land of Egypt I will show them wonders,” meaning that the revelations of the coming future will be like the revelations that took place during the exodus from Egypt, nonetheless, the revelations of the coming future will be much loftier.

This is why even though splitting of the sea was into twelve channels,²¹⁴⁸ each tribe having a path of its own, nonetheless, in the coming future the river will be split into seven streams.²¹⁴⁹ (This is similar to the difference between the kindling of the flames, which were seven in number, and the sacrifices of the princes, which were twelve in number).

This is because²¹⁵⁰ the matter of the splitting of the sea is connected to the general service of *HaShem*-יהוה, blessed is He, in our times, which is through the refinement of the animalistic

²¹⁴⁶ Isaiah 11:15

²¹⁴⁷ Micah 7:15

²¹⁴⁸ Mechilta to Exodus 14:16; Rashi to Psalms 136:13

²¹⁴⁹ Isaiah 11:15 *ibid.*

²¹⁵⁰ Also see Likkutei Torah, Beha'alotcha 31b; Tzav 14d

soul and the world at large, by which there is caused to be an ascent from the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) to the world of Emanation (*Atzilut*).

This itself is the matter of the splitting of the sea (*Yam-ם*), which is the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*), in order for there be the ascent and bond of the twelve tribes, which are in the world of Creation (*Briyah*), to their root in the world of Emanation (*Atzilut*) (this being the “twelve diagonal lines” (*Yud-Beit Gevulei Alachson*) of *Zeir Anpin*).²¹⁵¹

In contrast, in the coming future there will be the splitting of the river (not into twelve channels, but) specifically into seven streams, this being the matter of the revelation of the seven lower *Sefirot* of the Ancient One-*Atik*.²¹⁵²

This is also why Moshiach is called by seven names,²¹⁵³ since by his hand there will be a drawing forth of the revelation of the seven streams. In other words, in the coming future there will be the ascent of the Godly soul itself, this being the ascent in the world of Emanation (*Atzilut*) itself, up to and including the aspect of the Crown-*Keter*, which transcends the world of Emanation (*Atzilut*), and in the Crown-*Keter* itself, up to the innerness (*Pnimiyut*) of the Crown-*Keter*.

For, as known,²¹⁵⁴ all drawings down right now are just from the externality (*Chitzoniyut*) of the Ancient One-*Atik*, and it is not applicable for there to presently to be a revelation of the inner aspect (*Pnimiyut*) of the Father-*Abba* (Wisdom-*Chochmah*) which is the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*.

²¹⁵¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21, and elsewhere.

²¹⁵² Likkutei Torah, Be’ahalotcha *ibid.* 33b.

²¹⁵³ See Midrash Mishlei – Buber – end of Ch. 19.

²¹⁵⁴ Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 15; Likkutei Torah, Shir HaShirim 50c, 51c and on.

Rather, the revelation of the innerness of the Ancient One-*Atik* will only take place in the coming future, with the coming of our righteous Moshiach, may he come and redeem us speedily and in the most literal sense!