

Discourse 32

*“Beha’alotcha et HaNeirot... -
When you kindle the lamps...”*

Delivered on Shabbat Parshat Beha’alotcha,

19th of Sivan, 5728

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

1.

The verse states,¹⁹⁸⁰ “When you kindle the flames, toward the face of the Candelabrum shall the seven flames cast light.” It is explained in Likkutei Torah¹⁹⁸¹ that the Candelabrum (*Menorah*) about which the verse states,¹⁹⁸² “I see and behold – there is a candelabrum (*Menorah*) made entirely of gold,” refers to the Ingathering of Israel (*Knesset Yisroel*), which is the source of the souls of the Jewish people.

This is because the soul is called a “flame-*Ner*-נר,” as the verse states, “The soul of man is the flame (*Ner*-נר) of *HaShem*-יהוה,” and the general totality of the souls of Israel is called the “candelabrum-*Menorah*-מנורה” consisting of seven flames (*Neirot*-נרות).

These correspond to the seven levels in the service of *HaShem*-יהוה, blessed is He. [That is, the seven emotions (*Midot*) of the soul, that chain down from the seven Supernal

¹⁹⁸⁰ Numbers 8:2

¹⁹⁸¹ Likkutei Torah, BeHa’alotcha 29c; Also see 33b

¹⁹⁸² Zachariah 4:2 – the Haftorah of the Torah portion of BeHa’alotcha

Sefirot.] That is, there is one who serves with love (*Ahavah*) that is drawn like water [the quality of Kindness-*Chessed*]. There is one who serves with love like flames of fire [the quality of Might-*Gevurah*]. There is one who serves through Torah [study] which is the middle line [the quality of Splendor-*Tiferet*]. There is [one whose service of Him is] through the quality of victory, to be victorious-*Netzach* in his service of *HaShem*-יהו"ה, blessed is He, in turning away from evil and doing good. There is [service of Him] through Submission-*Hodayah*, [meaning that even when he does not understand intellectually, he nevertheless serves *HaShem*-יהו"ה, blessed is He, in a way of submission, in that he acknowledges the truth etc.]¹⁹⁸³ There likewise a way of serving Him through elevation, as our sages, of blessed memory, stated in Mishnah, at the end of the fourteenth chapter of [Tractate] Shabbat, "all Jews are princes," and as the verse states,¹⁹⁸⁴ "His heart was elevated in the ways of *HaShem*-יהו"ה." And there likewise is service of Him through lowliness etc.

He continues to explain (in chapter two) that it is Aharon who kindles these flames, since he is one of the seven shepherds who draw vitality and Godliness to all the souls of Israel, and it is he who draws forth in order to affect an elevation of powerful love of *HaShem*-יהו"ה, to enlarge the bonfire of love like flames of fire etc.

He then continues to explain the difference and advantage of the level of Aharon, over and above the level of

¹⁹⁸³ See Siddur Im Da"Ch 303c and elsewhere

¹⁹⁸⁴ Chronicles II 17:6

our forefather Avraham, peace be upon him, who is called,¹⁹⁸⁵ “Avraham who loves me” (who is the matter of love that is like water, as it states,¹⁹⁸⁶ “Remember the forefather who was drawn after You like water”). That is, the love of *HaShem*-יהו"ה, blessed is He, of our forefather Avraham, is called “worldly love-*Ahavat Olam*-אהבת עולם,” whereas the love of Aharon is called “great love-*Ahavah Rabbah*-אהבה רבה” etc., as explained there at length.

2.

Now, about the matter of the seven flames, which are the seven levels of service of *HaShem*-יהו"ה, blessed is He, corresponding to the seven emotions (*Midot*), he enumerates the ways of service stemming from the emotions of Kindness-*Chessed*, Might-*Gevurah*, Splendor-*Tiferet*, Victory-*Netzach*, and Majesty-*Hod*. He then concludes, “There likewise a way of serving Him through elevation... and there also is service of Him through lowliness etc.” However, he does not explain the way of service stemming from the quality of Foundation-*Yesod*.¹⁹⁸⁷

[Now, it cannot be said that elevation (*Hitnasoot*) and lowliness (*Shifloot*) refer to Foundation-*Yesod* and Kingship-*Malchut*, since we do not find Foundation-*Yesod* being

¹⁹⁸⁵ Isaiah 41:8

¹⁹⁸⁶ In the liturgy of the prayer for rain (*Tefilat Geshem*)

¹⁹⁸⁷ This is the appropriate place to point out that when studying Likkutei Torah, who should be attentive to matters such as these, and not study it in a way in which one only learns the general matter without paying attention to the particular details of the matter, or that due to being engaged in the study of the depth of the matter one does not pay attention to the simple things.

associated with the matter of elevation (*Hitnasoot*), but on the contrary, elevation (*Hitnasoot*) is a matter of Kingship-*Malchut*. (This is also understood from the fact that he brings the teaching of our sages, of blessed memory, that “all Jews are princes.”)

In the same way, the reverse can also not be said, that Foundation-*Yesod* is a matter of lowliness (*Shifloot*). For, in addition to the fact that this does not accord to the order of the *Sefirot*, the matter of lowliness (*Shifloot*) is associated with the *Sefirah* of Kingship-*Malchut*, as known about the matter of “the land was nullified,”¹⁹⁸⁸ and it thus is not [associated with] the *Sefirah* of Foundation-*Yesod*.]¹⁹⁸⁹ However, this matter is indeed explained in Ohr HaTorah of the Tzemach Tzeddek, as will soon be explained.

To preface, the above-mentioned discourse is also found in the book of discourses of the Alter Rebbe from the year 5562,¹⁹⁹⁰ as well as in Ohr HaTorah of the Tzemach Tzeddek,¹⁹⁹¹ (in addition to the copy of the discourse in Likkutei Torah which includes additional glosses and explanations),¹⁹⁹² with additions and variations etc. These variations are not just linguistic variations, but are also variations in order, to the point that there even are variations in the substance of the matters. This is so, even though all the above-mentioned discourses are from the Alter Rebbe, this being true of [the discourse] in Likkutei Torah, which appears

¹⁹⁸⁸ Zohar II 176b (Sifra d'Tzniyuta)

¹⁹⁸⁹ Also see the discourse entitled “*BeHa'alotcha*” 5748

¹⁹⁹⁰ Maamarei Admor HaZaken 5562 Vol. 1, p. 215 and on

¹⁹⁹¹ Ohr HaTorah, *BeHa'alotcha* p. 327 and on

¹⁹⁹² Ohr HaTorah *ibid.* p. 336 and on

to be the actual words of the Alter Rebbe (except for the glosses of the Tzemach Tzeddek which are in the smaller letters), as well as [the discourse] as it is in the manuscript of [the discourses] of the year 5562, which is in the handwriting of the Mittler Rebbe.

There are two ways that an explanation can be suggested.¹⁹⁹³ The first is that this discourse was said by the Alter Rebbe on several different occasions, and on each occasion he added new explanations and insights etc., since “there cannot be a study hall without novelty.”¹⁹⁹⁴

The second is that various explanations were said on this discourse, in various ways (similar to what we find in the revealed parts of Torah). From this it is understood that if there is a difficulty in one discourse, the matter can be clarified through in-depth study (*Iyyun*) of a second discourse.

Now, in the discourse in Ohr HaTorah,¹⁹⁹⁵ he explains that the seven flames (*Neirot*) are the seven emotional qualities (*Midot*) [enumerated] in the verse,¹⁹⁹⁶ “Yours, *HaShem*-יהוה, is the greatness (*Gedulah*) etc.” He explains that the words, “for all (*Ki Kol*-כי כל)¹⁹⁹⁷ in the heavens and the earth [are Yours],” which is the aspect of Foundation-*Yesod*, is the matter of connectedness (*Hitkashroot*)¹⁹⁹⁸ etc. That is, it is not a quality

¹⁹⁹³ Also see the “Petach Davar” (Introduction) to Maamarei Admor HaZaken 5562 Vol. 2, note 4 (from a responsa of the Rebbe).

¹⁹⁹⁴ Talmud Bavli, Chagigah 3a

¹⁹⁹⁵ Ohr HaTorah *ibid.* p. 330; Also see p. 334 and on; p. 341; Sefer HaMaamarim 5679 p. 477 and on.

¹⁹⁹⁶ Chronicles I 29:11

¹⁹⁹⁷ [In addition to the other explanations of how this part of the verse refers to the quality of Foundation-*Yesod*, it can be pointed out that the numerical value of “for all-*Ki Kol*-כי כל-80” is the same as “Foundation-*Yesod*-יסוד-80.”]

¹⁹⁹⁸ Also see Maamarei Admor HaZaken 5562 Vol. 1, p. 216.

unto itself, but is rather the totality of all five emotional qualities mentioned before it, in that all the emotional qualities (*Midot*) must specifically be in a state of connectedness. For example, in love [of *HaShem*-יהו"ה] one should be in a state of absolute and true connection to the quality of love. Likewise, one should be in a constant state connection to fear [of *HaShem*-יהו"ה].

With the above in mind it is possible to explain why the Alter Rebbe does not mention the quality of Foundation-*Yesod* in Likkutei Torah here. This is because it is not a quality unto itself but is rather a general matter that must be present in all the emotional qualities (*Midot*).

However, if the matter is analyzed precisely, this cannot be said. For, if this was so, there only should be six flames to the Candelabrum (*Menorah*). However, being that there are seven flames, it must be said that in addition to the relation between the quality of Foundation-*Yesod* (this being the matter of connectedness – *Hitkashroot*) and all the emotional qualities (*Midot*), there also must be the matter of Foundation-*Yesod* as it is unto itself,¹⁹⁹⁹ as a flame unto itself. This is especially so according to the opinion²⁰⁰⁰ that the western flame (which would not only remain kindled from evening until morning, but for the entire day, and from it he would kindle [the other flames] etc.),²⁰⁰¹ is the sixth lamp (from west to east) and corresponds to the quality of Foundation-*Yesod*.²⁰⁰²

¹⁹⁹⁹ Also see Reshimat HaMenorah (Kehot 5758) p. 127-128.

²⁰⁰⁰ Pirush HaMishnayot of the Rambam, Tamid, end of Ch. 3; beginning of Ch. 6; Also see at length in Reshimat HaMenorah p. 10 and on.

²⁰⁰¹ See Talmud Bavli, Shabbat 22b; Menachot 86b

²⁰⁰² Also see Maamarei Admor HaEmtza'ee, Chanukah p. 326; Ohr HaTorah ibid. p. 347.

Therefore, it can almost certainly be said that the copy of the manuscript of the discourse in Likkutei Torah is missing a line due to a copyist error, and was subsequently copied in this way by the copyists who followed afterwards. [This is like what we find in Iggeret HaKodesh in Tanya, that there are matters that were redacted by the censor,²⁰⁰³ and thereby were caused to also be omitted in subsequent editions.] However, through toiling and searching in the manuscripts, they will find this omission, just as they have already found numerous other matters that were omitted in Torah Ohr and Likkutei Torah.

3.

However, we still must understand the general matter of the seven flames of the Candelabrum (*Menorah*), which indicate the division of the totality of the souls of Israel into seven categories, these being seven levels in the service of *HaShem*-יהו"ה, blessed is He.

To explain, the Torah portion about the Candelabrum (*Menorah*) is juxtaposed to the Torah portion of the tribal leaders,²⁰⁰⁴ where it relates at length about the sacrifices offered by the twelve princes of Israel, which each tribal leader offered on behalf of his tribe. However, at first glance, it is not understood²⁰⁰⁵ why the Torah [repeatedly] gives all the particulars of the sacrifices offered by each of the princes, being

²⁰⁰³ See the introduction ("Mevo") to the book *Torat Chabad – Bibliographia Al Sefer HaTanya*, p. 25 and on.

²⁰⁰⁴ Rashi to Numbers 8:2

²⁰⁰⁵ Also see Likkutei Torah, Zot HaBrachah 98c; Ohr HaTorah, Naso p. 254 and elsewhere.

that they all offered the exact same sacrifices. This being so, the Torah could simply have detailed the particulars of the sacrifices offered by the first prince, and could have then said, “So did he do... So did he do etc.,” [about the remaining princes]. Why was it necessary to repeat all the particulars of their sacrifices twelve times, when they all were exactly the same?

However, the explanation is that we find in the Midrashic teachings of our sages, of blessed memory,²⁰⁰⁶ that they stated a particular matter and intention unto itself about the sacrifice of each prince. In other words, the effect of the sacrifice, that is, the drawing forth and ascent [brought about by it] etc., was unique to each prince according to the manner of service of his tribe. This is why all the particulars of the sacrifices of each of the twelve princes is elucidated [unto itself] and it does not say, “So did he do etc.” This is due to the division in the modes of serving *HaShem*-יהו"ה, blessed is He, of each tribe.

With the above in mind, we must understand the difference between the sacrifices of the princes and the kindling of the flames. For, in regard to the sacrifices of the princes, the division is into twelve modes of service, whereas in regard to the kindling of the flames, the division is into seven modes of service.

²⁰⁰⁶ Midrash Bamidbar Rabba 13:14 and on; 14:1-11

4.

The explanation is as elucidated in Likkutei Torah,²⁰⁰⁷ that we find this to be similarly so of the splitting of the sea, in that the sea was split into twelve channels, each tribe having a path unto itself,²⁰⁰⁸ whereas about the coming future the verse states,²⁰⁰⁹ “He will wave His hand over the river... He will break it into seven streams.”

To preface, even though about the coming redemption the verse states,²⁰¹⁰ “As in the days when you went out of the land of Egypt, I will show them wonders,” meaning that the empowerment for the coming redemption comes from the exodus from Egypt, nevertheless, it is explained in Zohar²⁰¹¹ that the revelations of the coming future will be in a way of wonders, even compared to the exodus from Egypt.

The same is so according to the revealed parts of Torah. This is evident from the teaching of our sages, of blessed memory,²⁰¹² that even in the coming future we will recall the exodus from Egypt. That is, the exodus from Egypt will be in a way that is only secondary to the coming redemption. One of the matters in which the coming redemption will be higher than the exodus from Egypt, is in the difference between the splitting of the sea into twelve channels, and the splitting of the river into seven streams in the coming future.

²⁰⁰⁷ Likkutei Torah, BeHa'alotcha 31b

²⁰⁰⁸ Rashi to Psalms 136:13

²⁰⁰⁹ Isaiah 11:15

²⁰¹⁰ Micah 7:15

²⁰¹¹ Zohar I 261b; See Ohr HaTorah, Na"Ch Vol. 1 p. 487

²⁰¹² Mishnah Brachot 1:5; Talmud Bavli, Brachot 12b

In Likkutei Torah he continues and states that it is explained elsewhere (in the discourses of the seventh day of Pesach²⁰¹³ (which is connected to the coming redemption)) that the splitting of the sea (*Yam-Suf*) is in the aspect of Kingship-*Malchut*,²⁰¹⁴ this being so that there can be the ascent and bond of the twelve tribes, who are in the world of Creation (*Briyah*), to their root in the world of Emanation (*Atzilut*), in the twelve diagonal lines (*Yod-Beit Gvulei Alachson*)²⁰¹⁵ of *Zeir Anpin*. This is why it was divided into twelve channels.

In contrast, “He will wave His hand over the river,” refers to the aspect of Understanding-*Binah*. (This is as known²⁰¹⁶ about the matter of [the verse],²⁰¹⁷ “A river went out of Eden to water the Garden,” that Eden is the aspect of Wisdom-*Chochmah*, and the river (*Nahar*) is the aspect of Understanding-*Binah*.)²⁰¹⁸ Now, Understanding-*Binah* covers over the light of Wisdom-*Chochmah*, and it is necessary for there to be the revelation of the light of Wisdom-*Chochmah*, since the limitless light of the Unlimited One is manifest within Wisdom-*Chochmah*.²⁰¹⁹ Now, since this revelation within Wisdom-*Chochmah* is drawn from the aspect of the seven lower

²⁰¹³ See Likkutei Torah, Tzav 17a and on.

²⁰¹⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

²⁰¹⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21.

²⁰¹⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*) and Gate Nine (*Chochmah*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

²⁰¹⁷ Genesis 2:10

²⁰¹⁸ Likkutei Torah, Shir HaShirim 39b

²⁰¹⁹ See the note in Tanya, Likkutei Amarim, Ch. 35

Sefirot of the Ancient One-*Atik*, it therefore states, “He will break it into seven streams.”

The explanation is that in general the worlds are divided into three general worlds. That is, there are the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*)), there is the world of Emanation (*Atzilut*), and there are the worlds of the Unlimited One which transcend the world of Emanation (*Atzilut*).

More specifically, since the world of Emanation (*Atzilut*) is the intermediary medium between the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) and the worlds of the Unlimited One, which transcend the world of Emanation (*Atzilut*), therefore the world of Emanation (*Atzilut*) itself has both these levels, these being the two levels of Kingship-*Malchut* and Understanding-*Binah*. This is because Kingship-*Malchut* is the “end of all levels,”²⁰²⁰ whereas Understanding-*Binah* is “the world of freedom.”²⁰²¹ (About this it states in *Zohar*,²⁰²² “To bind the seventh to the seventh,” meaning, from Kingship-*Malchut* until Understanding-*Binah*.)

This then, is the difference between the splitting of the Sea (*Yam-ים*) and the splitting of the river (*Nahar-נהר*) in the coming future. That is, in the splitting of the Sea (*Yam-ים*), the splitting was in the aspect of Kingship-*Malchut* so that there will be ascent from the worlds of Creation, Formation, and

²⁰²⁰ *Zohar* II 56a; 226a

²⁰²¹ See *Zohar* II 183a; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Eight (*Binah*); *Likkutei Torah*, *Drushim L'Rosh HaShanah* 57c; 60b

²⁰²² *Zohar* II 260b; See *Likkutei Torah*, *Beha'alotcha* 31b; *Drushim L'Yom HaKippurim* 71b; *Hemshech* 5672 Vol. 2 p. 1,089 and on.

Action (*Briyah*, *Yetzirah*, *Asiyah*) to the world of Emanation (*Atzilut*). This ascent is connected to the number twelve, this being the ascent of the twelve tribes, who are in the world of Creation (*Briyah*) to their root in the world of Emanation (*Atzilut*), as the verse states,²⁰²³ “There the tribes ascended etc.”

In contrast, the splitting of the river (*Nahar*-נהר) in the coming future is in the aspect of Understanding-*Binah*, meaning, to draw forth the aspect of Wisdom-*Chochmah* so that there will be the ascent from the world of Emanation (*Atzilut*) to the worlds of the Unlimited One, which is higher than the world of Emanation (*Atzilut*). This ascent is connected to the number seven, the seven lower *Sefirot* of the Ancient One-*Atik*, through which the revelation within Wisdom-*Chochmah* is drawn forth.

In Likkutei Torah he concludes that this is likewise so of the distinction between the sacrifices of the princes, which is the aspect of “there the tribes ascended” from the world of Creation (*Briyah*) to the world of Emanation (*Atzilut*), which is why each tribe had an ascent unto itself, as it receives from its root in the world of Emanation (*Atzilut*).

In contrast, the ascent of the flames of the Candelabrum (*Menorah*), in which the primary ascent is through the light of Wisdom-*Chochmah*, which is where the aspect of the oil (*Shemen*) comes from, it therefore is specifically drawn forth in the aspect of seven flames, in that it is similar to the aspect of “He will break it into seven streams,” specifically.

²⁰²³ Psalms 122:4

5.

Now, the explanation of this matter as it is in our service of *HaShem*-יהו"ה, blessed is He, is that the Sea (*Yam*-ים) and the river (*Nahar*-נהר) are the aspects of speech (*Dibur*) and thought (*Machshavah*). The Sea (*Yam*) is the matter of speech (*Dibur*), whereas the river (*Nahar*) is the matter of thought (*Machshavah*).²⁰²⁴

The difference between them is that speech (*Dibur*) is the matter of revelation as it is separate from its source. This is why speech (*Dibur*) is called a “minor action” (*Ma’aseh Zuta*)²⁰²⁵ since from speech (*Dibur*) there then is a drawing forth into actual deed (*Ma’aseh*). In contrast, thought (*Machshavah*) itself is the matter of concealment.

This then, is the difference between the splitting of the sea and the splitting of the river as they are in man’s toil. That is, through nullifying evil and affecting refinements etc., in matters that are revealed (speech-*Dibur*), there thereby is caused to be the matter of the splitting of the sea (*Yam*). In contrast, the matter of splitting the river (*Nahar*) in the coming future is brought about through toil in matters that are concealed (thought-*Machshavah*).

The same is so of the difference between the sacrifices (and the incense) offered by the princes (in that in this matter, the toil of the Jewish people is divided into twelve modes of service, similar to the sea splitting into twelve channels) and the kindling of the flames (in that in this matter the toil of the

²⁰²⁴ Likkutei Torah, Tzav ibid., and elsewhere.

²⁰²⁵ Talmud Bavli, Sanhedrin 65a

Jewish people is divided into seven modes of service, similar to the splitting of the river into seven streams).

To further explain, the matter of the sacrifices offered upon the altar refers to the general toil of affecting refinement (*Avodat HaBirurim*) in physical things. This is because the sacrifices are more physical than the flames of the Candelabrum (*Menorah*) the substance of which is light (*Ohr*).

The difference between them is like the difference between the vessel (*Kli*) and the light (*Ohr*), this being the general difference between the world of Chaos-*Tohu* and the world of Repair-*Tikkun*.²⁰²⁶ For, in the world of Chaos-*Tohu* the lights (*Orot*) were abundant whereas the vessels (*Keilim*) were few, and they were in a way that the vessels (*Keilim*) were nullified to the lights (*Orot*). (This is why it is called Chaos-*Tohu*, because of the [dominance of the] light (*Ohr*).)²⁰²⁷ In contrast, in the world of Repair-*Tikkun* the vessels (*Keilim*) are abundant whereas the lights (*Orot*) are few, and it is like the general difference between light (*Ohr*) and vessel (*Kli*) within holiness itself.

We thus find that the sacrifices (*Korbanot*) are the matter of the vessel (*Kli*), whereas the flames (*Neirot*) of the Candelabrum (*Menorah*) are the matter of the light (*Ohr*). This is especially so according to the explanation in Likkutei Torah, that the flames of the Candelabrum (*Menorah*) are the matter of the light (*Ohr*) of Wisdom-*Chochmah*, up to and including the aspect of the Concealed Wisdom-*Chochmah Stima'ah*.²⁰²⁸

²⁰²⁶ See Sefer HaMaamarim 5672-5676 p. 114

²⁰²⁷ See Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 5; Torat Chayim, Bereishit 9a; 12c and on, and elsewhere.

²⁰²⁸ *Hemshech* 5672 Vol. 2, p. 891

[This likewise is the matter of the oil (*Shemen*), as the verse states,²⁰²⁹ “Like precious oil (*Shemen*) upon the head, running down upon the beard... running down over his emotions (*Midotav*-מדותיו).” That is, oil (*Shemen*-שמן) is the matter of Wisdom-*Chochmah* and it only “runs down over his emotions (*Midotav*-מדותיו),” whereas the oil (*Shemen*) itself remains above them, in the aspect of Wisdom-*Chochmah*.] Moreover, as known²⁰³⁰ the *Sefirah* of Wisdom-*Chochmah* is light (*Ohr*) without a vessel (*Kli*).

This likewise is the meaning of what Ramban wrote²⁰³¹ in explanation of the words of the Midrash²⁰³² about the superiority of kindling the flames (*Neirot*) over and above the sacrifices of the princes. That is, the sacrifices (*Korbanot*) were only in effect as long as the Holy Temple was standing, whereas the flames are always kindled “toward the face of the Candelabrum (*Menorah*),”²⁰³³ in that they are never nullified - referring to the flames of “dedication (*Chanukah*) of the Hasmoneans,” which remains in effect even after the destruction [of the Temple] when we are in exile.

This is because the flames (*Neirot*) are the matter of light (*Ohr*), and the superiority of light (*Ohr*) is that there are no changes in it. This is as in the known analogy in Pardes Rimmonim,²⁰³⁴ of waters that are placed in a [colored] vessel and of light that passes through a [stained] window, that even

²⁰²⁹ Psalms 133:2

²⁰³⁰ See Sefer HaMaamarim 5678 p. 366

²⁰³¹ Ramban to Numbers 8:2

²⁰³² Midrash Tanchuma Beha'alotcha 8; Bamidbar Rabba 15:6

²⁰³³ Numbers 8:2

²⁰³⁴ Pardes Rimmonim, Shaar 4 (Shaar Atzmut v'Keilim) Ch. 4

though the light takes on the appearance of the color of the glass, nevertheless, the light does not actually acquire the color.

6.

Now, even though the level of greatness of the kindling of the flames (*Neirot*) is superior to the sacrifices (*Korbanot*), nevertheless, based on the well-known matter²⁰³⁵ that all the revelations of the coming future depend on our deeds and our work throughout the entire time of the exile, it is understood that to bring about the matter of the splitting of the river (*Nahar*) into seven streams, it is necessary for there to be the matter of toiling during the time of exile of kindling the flames (*Neirot*). Nevertheless, for the matter of kindling the Candelabrum (*Menorah*) to be possible, there first must be the matter of the sacrifices (*Korbanot*), just as the princes first brought the sacrifices, and [only] afterwards was the Candelabrum (*Menorah*) kindled by Aharon.

The substance of this as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that there first must be the toil of prayer, which is the matter of sacrifices (*Korbanot*),²⁰³⁶ and the toil in studying Torah, which is the matter of kindling of the Candelabrum (*Menorah*), [as it states],²⁰³⁷ "Torah is light (*Ohr*)," only comes afterwards.²⁰³⁸ Through this, there is caused to be the general matter of the revelation of the

²⁰³⁵ Tanya, beginning of Ch. 37

²⁰³⁶ See Talmud Bavli, Brachot 26a-b

²⁰³⁷ See Talmud Bavli, Brachot ibid. 64a; Shulchan Aruch of the Alter Rebbe, Orach Chayim 155

²⁰³⁸ Proverbs 6:23

Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, as the verse states, "I will dwell within them (*v'Shachanti b'Tocham*-בְּתוֹכְכֶם)," meaning,²⁰³⁹ within each and every Jew.

This is the meaning of [the teaching about] the Menorah,²⁰⁴⁰ that it is a testimony to all the people of the world that the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, dwells within the Jewish people, such that the revelation of the *Shechinah* is caused in the whole world, as the verse states,²⁰⁴¹ "The glory of *HaShem*-יהו"ה will be revealed, and all flesh together will see etc.," with the coming redemption, through our righteous Moshiach, speedily and in the most literal sense!

²⁰³⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (Malchut); Reishit Chochmah, Shaar HaAhavah, Ch. 6 at the beginning (in the section entitled "*v'Shnei Pesukim*"); Alshich to Exodus 25:8 ("Shamati Lomdim"); Shnei Luchot HaBrit 69a, 201a, and Chelek Torah SheBichtav (in ShaLa"H), Terumah 325b, 326b; Likkutei Torah, Naso 20b; Also see Likkutei Sichot, Vol. 26, p. 173, note 45 (citing Shalah, and the Shalah's citation there), and elsewhere.

²⁰⁴⁰ Pirush HaMishnayot of the Rambam, Tamid, end of Ch. 3; beginning of Ch. 6; Also see at length in Reshimat HaMenorah p. 10 and on.

²⁰⁴¹ Isaiah 40:5