The Rebbe

בְּסִיַּעְתָּא דִשְׁמַיָּא. יוֹם ד׳ פָּרָשַׁת בְּהַעֲלֹתְךָ, ט״ו סִיוָן ה׳תשל״ד

With the help of Heaven. Wednesday, Parshat Behaalotecha, 15 Sivan, 1974.

Introduction

This discourse presents a reflection from the Lubavitcher Rebbe on the opening verse of *Parshat Behaalotecha*—"When you raise up the lamps." With characteristic depth, the Rebbe unpacks the metaphor of kindling the Menorah as a multi-dimensional process: it reflects the soul's ascent, the elevation of mitzvot, and the ultimate refinement of creation. The discourse journeys from the essence of the soul rooted in Divine Essence to its expression through mitzvot and ultimately to the transformative role of exile as a "planting" for future growth. It concludes with a vision of Messianic light ignited by each individual's effort. The Rebbe weaves together teachings from the Maggid of Mezeritch, the Zohar, and Likkutei Torah to show how the Menorah becomes a symbol for the deepest yearnings of the soul and the highest purpose of Jewish life.

The Rebbe—Rabbi Menachem Mendel Schneerson (1902–1994), seventh Rebbe of Chabad-Lubavitch—was born in Nikolaev, Ukraine. He assumed leadership in 1951 in New York after the passing of his father-in-law, Rabbi Yosef Yitzchak Schneersohn. A revolutionary teacher and visionary leader, the Rebbe profoundly shaped post-Holocaust Jewish identity, outreach, and Torah study. His discourses frequently bridged mystical Chassidut with practical mission, empowering every Jew as a lamplighter. His influence remains global and transformative.

(א)	
"When you raise up the lamps—opposite the face of the Menorah shall the seven lamps shine."	**בְּהַעֲלֹתְךָ אֶת הַנֵּרוֹת אֶל מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת.**
My revered father-in-law, the Rebbe, the one connected with imprisonment and redemption, analyzes in his discourse beginning "Zayi" that at first it says "when you raise up the lamps" (with no number mentioned), and only afterward it says "the seven lamps shall shine."	וּמְדַיֵּיק כְּבוֹד קְדוּשַׁת מוֹרִי וְחָמִי אַדְמו״ר בַּעַל הַמַּאֲסָר וְהַגְּאֻלָּה בְּמַאֲמָרוֹ דִּבּוּר הַמַּתְחִיל זָהִי, שֶׁבִּתְחִלָּה אוֹמֵר בְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת (נֵרוֹת סְתָם) וְאֵינוֹ מַזְכִּיר אֶת מִסְפָּרָם, וּלְאַחֲרֵי זֶה אוֹמֵר יָאִירוּ שִׁבְעַת הַנֵּרוֹת.
And we also need to understand what is written, "Opposite the face of the Menorah shall the seven lamps shine." For the "face of the Menorah" refers to the middle lamp—and it should have said "the six lamps shall shine opposite the face of the Menorah."	וְגַם צָרִיךְ לְהָבִין מַה שֶּׁכָּתוּב אֶל מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת, הֲרֵי פְּנֵי הַמְּנוֹרָה הוּא נֵר הָאֶמְצָעִי, וְהָוָה לֵיהּ לְמֵימַר אֶל מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שֵׁשֶׁת הַנֵּרוֹת.
The point of the explanation is: The lamps referred to in "when you raise up the lamps" and those referred to in "the seven lamps shall shine" are two separate concepts.	וּנְקוּדַּת הַבֵּיאוּר בָּזֶה, דְּהַנֵּרוֹת שֶׁעֲלֵיהֶם נֶאֱמַר בְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת, וְהַנֵּרוֹת שֶׁעֲלֵיהֶם נֶאֱמַר יָאִירוּ שִׁבְעַת הַנֵּרוֹת, הֵם שְׁנֵי עִנְיָנִים.
"When you raise up the lamps"—lamps without specification—refer to souls, which are called "lamps," as it is written: "The lamp of Hashem is the soul of man."	בְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת, נֵרוֹת סְתָם, הֵם הַנְּשָׁמוֹת שֶׁנִּקְרָאוֹת נֵרוֹת, כְּמוֹ שֶׁכָּתוּב נֵר ה׳ נִשְׁמַת אָדָם.

The Rebbe

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Just as a flame naturally rises upward to unite with its source—the universal element of fire beneath the lunar sphere—so too, the soul is inherently drawn upward, desiring to reunite with the Source from which it was hewn.	דְּכְמוֹ שֶׁהַגֶּפֶר טִבְעוֹ לַעֲלוֹת לְמַעְלָה וְלִידָּבֵק בְּשָׁרְשׁוֹ (בִּיסוֹד הָאֵשׁ הַכְּלָלִי שֶׁתַּחַת גַּלְגַּל הַיָּרֵחַ), כֵּן הַנְּשָׁמָה הִיא בְּטֶבַע הָרָצוֹא לַעֲלוֹת לְמַעְלָה לְהִכָּלֵל בִּמְקוֹר חוּצְבָּהּ.
However, in the souls of the worlds of Beriah, Yetzirah, and Asiyah, this inherent desire is hidden, and the service of Aharon is to arouse and reveal this desire and upward movement within them.	אֲבָל בִּנְשָׁמוֹת דִּבְרִיאָה יְצִירָה עֲשִׂיָּה, טֶבַע הָרָצוֹא שֶׁבָּהֶם הוּא בְּהֶעְלֵם, וַעֲבוֹדָתוֹ שֶׁל אַהֲרֹן הִיא לְעוֹרֵר וּלְגַלּוֹת אֶת טֶבַע הָרָצוֹא וְהָעֲלִיָּה שֶׁלָּהֶם.
That through "when you raise up the lamps," the upward tendency in them becomes revealed.	בְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת – שֶׁטֶבַע הָעֲלִיָּה שֶׁבָּהֶם יִהְיֶה בְּגִילּוּי.
And "the seven lamps shall shine" refers to the celestial lights in the firmament of the heavens, as stated in the Midrash that the Mishkan parallels the world.	וְיָאִירוּ שִׁבְעַת הַנֵּרוֹת קָאֵי עַל הַמְּאוֹרוֹת שֶׁבִּרְקִיעַ הַשָּׁמַיִם, כִּדְאִיתָא בַּמִּדְרָשׁ שֶׁהַמִּשְׁכָּן הוּא שִׁקּוּל כְּנֶגֶד הָעוֹלָם.
Everything present in the creation of the world had its counterpart in the Mishkan, and the Menorah in the Mishkan corresponded to "let there be lights in the firmament."	דְּכָל הָעִנְיָנִים שֶׁהָיוּ בִּבְרִיאַת הָעוֹלָם הָיוּ דּוּגְמָתָם בַּמִּשְׁכָּן, וְהַמְּנוֹרָה שֶׁהָיְתָה בַּמִּשְׁכָּן הִיא דּוּגְמַת "יְהִי מְאוֹרוֹת בִּרְקִיעַ הַשָּׁמַיִם".
Even though the verse says, "God made the two great lights," that refers primarily to sun and moon. But in detail, there are seven lights.	וּמַה שֶּׁכָּתוּב יָאִירוּ שִׁבְעַת הַנֵּרוֹת, אַף שֶׁבַּמַּאֲמָר "יְהִי מְאוֹרוֹת" כְּתוּב "וַיַּעַשׂ אֱלֹקִים אֶת שְׁנֵי הַמְּאוֹרוֹת" גו׳ – הוּא, כִּי שֶׁמֶשׁ וְיָרֵחַ הֵם עִקְרֵי הַמְּאוֹרוֹת, אֲבָל בִּפְרָטִיּוּת יֵשׁ שִׁבְעָה מְאוֹרוֹת.
Thus, "when you raise up the lamps… the seven lamps shall shine" means that through Aharon's service in raising the souls—that the souls of Beriah, Yetzirah, and Asiyah experience revealed yearning for G-dliness—this causes increase of light in the seven firmament-lights mentioned in "let there be lights."	וְזֶהוּ "בְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת... יָאִירוּ שִׁבְעַת הַנֵּרוֹת" – שֶׁעַל־יְדֵי עֲבוֹדָתוֹ שֶׁל אַהֲרֹן לְהַעֲלוֹת אֶת הַנֵּרוֹת, שֶׁהַנְּשָׁמוֹת דִּבְרִיאָה יְצִירָה עֲשִׂיָּה יִהְיֶה בָּהֶן הָרָצוֹא לָאֱלֹקוּת בְּגִילּוּי – עַל־יְדֵי זֶה יָאִירוּ שִׁבְעַת הַנֵּרוֹת, שֶׁנַּעֲשֶׂה תּוֹסֶפֶת אוֹר בַּמַּאֲמָר "יְהִי מְאוֹרוֹת".
(ב)	
Now, from the fact that "when you raise up the lamps" in its plain meaning refers to the lamps of the Menorah, it is understood that the deeper meaning—"when you raise up the lamps"—refers to the souls, because the souls are the inner aspect of the Menorah's lamps.	וְהִנֵּה מִזֶּה שֶׁבְּהַעֲלוֹתְךָ אֶתהַנֵּרוֹת לְפִי פְּשׁוּטוֹ קָאֵי עַל נֵרוֹת הַמְּנוֹרָה, מוּבָן, דְּזֶה שֶׁבְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת בִּפְנִימִיּוּת הֶעְנְיָנִים קָאֵי עַל הַנְּשָׁמוֹת, הוּא כִּי הַנֵּרוֹת – הַנְּשָׁמוֹת – הֵם הַפְּנִימִיּוּת דְּנֵרוֹת הַמְּנוֹרָה.
[In addition to the fact that souls are called "lamps" in general, they are also the lamps of the Menorah.]	[דְּנוֹסֵף לָזֶה שֶׁהַנְּשָׁמוֹת הֵם נֵרוֹת בִּכְלָל, הֵם נֵרוֹת הַמְּנוֹרָה].

The Rebbe

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The fact that the Menorah had seven lamps is because the "soul-lamps" divide into seven types.	וְזֶה שֶׁבַּמְנוֹרָה הָיוּ ז׳ נֵרוֹת – הוּא מִפְּנֵי שֶׁהַנֵּרוֹת דִּנְשָׁמוֹת נֶחֱלָקוֹת לְז׳ סוּגִים.
Based on this, we need to understand the change in the wording of the verse: concerning the firmament-lights, it says "the seven lamps shall shine," while regarding the soul-lamps, it says, "when you raise up the lamps"—lamps without specification.	וְעַל פִּי זֶה צָרִיךְ לְהָבִין טַעַם הַשִּׁינּוּי בְּלָשׁוֹן הַכָּתוּב: שֶׁבְּנֵרוֹת הַמְּאוֹרוֹת כְּתִיב ״יָאִירוּ שִׁבְעַת הַנֵּרוֹת״, וּבְהַנֵּרוֹת דִּנְשָׁמוֹת כְּתִיב ״בְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת״ – נֵרוֹת סְתָם.
This will be understood by what is explained in *Likkutei Torah*—that the seven lamps of the Menorah correspond to seven categories of Jews in serving G-d:	וְיוּבַן זֶה עַל פִּי מַה שֶּׁנִּתְבָּאֵר בְּלִקּוּטֵי תּוֹרָה שֶׁז׳ הַנֵּרוֹת דְּהַמְּנוֹרָה הֵם ז׳ סוּגֵי בְּנֵי־יִשְׂרָאֵל בַּעֲבוֹדַת ה׳:
There is one who serves with love drawn like water (chesed), and one who serves with love that blazes like fiery coals (gevurah), etc.	יֵשׁ עוֹבֵד מֵאַהֲבָה מְשׁוּךְ כַּמַּיִם (חֶסֶד), וְיֵשׁ מֵאַהֲבָה כְּרִשְׁפֵּי אֵשׁ (גְּבוּרָה), וְכוּ׳.
One can say that the reason these seven categories (though their difference is only in their mode of service) are called "seven lamps" (since the soul is called a lamp, this implies there are seven types of souls),	וְיֵשׁ לוֹמַר, דְּזֶה שֶׁז׳ סוּגִים אֵלֶּה (אַף שֶׁהַחִלּוּק שֶׁבֵּינֵיהֶם הוּא רַק בְּאוֹפֶן עֲבוֹדָתָם) נִקְרָאִים ״ז׳ נֵרוֹת״ (דְּמִזֶּה שֶׁהַנְּשָׁמָה קְרוּיָה ״נֵר״ – מַשְׁמַע שֶׁהֵם ז׳ סוּגֵי נְשָׁמוֹת),
is because since "I was created to serve my Creator" (and especially according to the version "I was not created except to serve my Creator"),	הוּא, כִּי כֵּיוָן שֶׁ״אֲנִי נִבְרֵאתִי לְשַׁמֵּשׁ אֶת קוֹנִי״ (וּבִפְרָט לַגִּירְסָא ״אֲנִי לֹא נִבְרֵאתִי אֶלָּא לְשַׁמֵּשׁ אֶת קוֹנִי״),
therefore, the difference in their mode of service (their "service of their Creator") touches on the very core of their existence.	לָכֵן, הַחִלּוּק בְּאוֹפֶן עֲבוֹדָתָם (הַשִּׁמּוּשׁ אֶת קוֹנָם) נוֹגֵעַ לְעֶצֶם מְצִיאוּתָם.
And based on what is explained elsewhere regarding the exact wording of our Sages: "I was created to serve my Creator"—that the soul's identity is to serve, this refers to its state in creation, its descent into Beriah.	וְעַל פִּי הַמְבוֹאָר בְּמָקוֹם אַחֵר בְּדִיּוּק לְשׁוֹן רַז״ל ״אֲנִי נִבְרֵאתִי לְשַׁמֵּשׁ אֶת קוֹנִי״ – דְּזֶה שֶׁעִנְיָנוֹ שֶׁל הָאָדָם (הַנְּשָׁמָה) הוּא לְשַׁמֵּשׁ אֶת קוֹנוֹ, הוּא בְּנוֹגֵעַ לִבְרִיאָתוֹ – יְרִידַת הַנְּשָׁמָה לִבְרִיאָה.
But the soul itself as it is in the state of "You are pure" (above even the level of "You created it"), since it is a literal piece of G-d above—it is not a means to some other end (not even to "serve her Creator"), and the purpose is in herself.	אֲבָל הַנְּשָׁמָה עַצְמָהּ – כְּמוֹ שֶׁהִיא בִּבְחִינַת ״נְשָׁמָה טְהוֹרָה הִיא״ (לְמַעְלָה מִבְּחִינַת ״אַתָּה בָרָאתָהּ״) – כֵּיוָן שֶׁהִיא חֵלֶק אֱלוֹקָה מִמַּעַל מַמָּשׁ, אֵינָהּ אֶמְצָעִי לְאֵיזֶה עִנְיָן אַחֵר (גַּם לֹא לְעִנְיָן דְּלְשַׁמֵּשׁ אֶת קוֹנָהּ), וְהַתַּכְלִית הוּא בָּהּ בְּעַצְמוּתָהּ.
Therefore, the differentiation of souls in their modes of service applies only at the level of "You created it," not in their essential being.	מוּבָן, שֶׁהַהִתְחַלְּקוּת דִּנְשָׁמוֹת בְּאוֹפֶן עֲבוֹדָתָם הִיא רַק בְּדַרְגָּא דְּ״אַתָּה בָרָאתָהּ״, וְלֹא בְּעֶצֶם מַהוּתָם.

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בְּסִיעְתָּא דִשְׁמַיָּא. יוֹם ד׳ פָּרָשַׁת בְּהַעֲלֹתְךָ, ט״ו סִיוָן ה׳תשל״ד

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Based on this, one can say that the verse's wording "when you raise up the lamps"—with no mention of "seven lamps"—is to allude that the elevation of the souls (in "when you raise up the lamps") also touches the level of "You are pure," above all differentiation—simply: "the lamps."	וְעַל פִּי זֶה יֵשׁ לוֹמַר, דְּמַה שֶׁכָּתוּב ״בְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת״ – נֵרוֹת סְתָם (וְלֹא ״שִׁבְעַת הַנֵּרוֹת״) – הוּא לְרַמֵּז שֶׁהַעֲלִיָּה דִּנְשָׁמוֹת (״בְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת״) הִיא (גַּם) בַּדַּרְגָּא דְ״טְהוֹרָה הִיא״ – שֶׁלְּמַעְלָה מֵהִתְחַלְּקוּת – ״נֵרוֹת״ סְתָם.
As was brought earlier (in the maamar), that "when you raise up the lamps" refers to the souls of Beriah, Yetzirah, and Asiyah—	דְּזֶה שֶׁמּוּבָא לְעֵיל (בַּמַּאֲמָר) שֶׁ״בְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת״ – – הוּא בַּנְּשָׁמוֹת דִּבְרִיאָה יְצִירָה עֲשִׂיָּה
since through their descent into Beriah, Yetzirah, and Asiyah, their natural desire and upward pull is hidden—	דְּכֵיוָן שֶׁעַל־יְדֵי יְרִידָתָם לִבְרִיאָה יְצִירָה עֲשִׂיָּה – טָבַע הָרָצוֹן וְהָעֲלִיָּה שֶׁלָּהֶם הוּא בְּהֶעְלֵם
therefore, it is necessary to awaken and reveal their inherent upward movement: "when you raise up the lamps"—this is the beginning of the elevation.	לָכֵן צָרִיךְ לְעוֹרֵר וּלְגַלּוֹת טָבַע הָעֲלִיָּה שֶׁלָּהֶם – ״בְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת״ – הוּא הַתְחָלַת הָעֲלִיָּה.
But through this, they are then brought to a far loftier ascent,	אֲבָל עַל־יְדֵי זֶה נַעֲשֵׂית בָּהֶם (אַחַר כָּךְ) עֲלִיָּה נַעֲלֵית – יוֹתֵר
they are elevated to a level even higher than where they stood before their descent.	שֶׁהֵם מִתְעַלִּים לְמַעְלָה יוֹתֵר גַּם מִכְּמוֹ שֶׁהָיוּ קֹדֶם יְרִידָתָם.
(ג)	
This will be understood according to the teaching of the Maggid on the verse "when you raise up the lamps"—that the lamps are the mitzvot, as it is written: "For a lamp is a mitzvah."	וְיוּבַן זֶה עַל פִּי תּוֹרַת הָרַב הַמַּגִּיד עַל הַפָּסוּק ״בְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת״ – דְּנֵרוֹת הֵם הַמִּצְוֹת, כְּמוֹ שֶׁכָּתוּב ״כִּי נֵר מִצְוָה״.
Just as a lamp houses light, so too the mitzvah—the inner aspect (its light)—is love and awe (of G-d).	דְּכְמוֹ שֶׁהַנֵּר שׁוֹרֶה בּוֹ אוֹר, כָּךְ הַמִּצְוָה – הַפְּנִימִיּוּת (הָאוֹר) שֶׁלָּהּ הִיא אַהֲבָה וְיִרְאָה.
The interpretation of "when you raise up the lamps" (where the word "את" includes "also with") is that you should elevate yourself together with the mitzvot.	וּפֵירוּשׁ ״בְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת״ (דְּפֵירוּשׁ ״אֶת״ הוּא [גַּם] עִם) – הוּא, שֶׁתַּעֲלֶה אֶת עַצְמְךָ עִם הַמִּצְוֹת.
And the elevation is "toward the face of the Menorah"—to the inwardness.	וְהָעֲלִיָּה הִיא ״אֶל מוּל פְּנֵי הַמְּנוֹרָה״ – לַפְּנִימִיּוּת.
As in the verse: "And G-d spoke all these words, saying: I am..." The intent of all the mitzvot ("all these words") is "to say"—that a person should think and say "I am" and "you shall have no other," meaning: awe and love.	וְעַל דֶּרֶךְ מַה שֶׁכָּתוּב ״וַיְדַבֵּר אֱלֹקִים אֶת כָּל הַדְּבָרִים הָאֵלֶּה לֵאמֹר: אָנֹכִי...״ – שֶׁהַכַּוָּונָה דְּכָל הַמִּצְוֹת (״כָּל הַדְּבָרִים הָאֵלֶּה״) הִיא ״לֵאמֹר״ – שֶׁהָאָדָם יַחְשֹׁב וְיֹאמַר ״אָנֹכִי״ וְ״לֹא יִהְיֶה לְךָ״.
That is, the acronym of "I am" and "you shall have no other" (או״י) also forms the acronym of "love and awe." "I am" corresponds to love; "you shall have no other" to awe.	הַיְינוּ: או״י (רָאשֵׁי תֵּיבוֹת ״אָנֹכִי וְלֹא יִהְיֶה״) – וְגַם רָאשֵׁי תֵּיבוֹת ״אַהֲבָה וְיִרְאָה״ – דְּ״אָנֹכִי״ הוּא אַהֲבָה וְ״לֹא יִהְיֶה לְךָ״ יִרְאָה.
"Before Me" means inwardness—the inwardness is the Holy One Blessed Be He.	״עַל פָּנָי״ – פֵּירוּשׁ: פְּנִימִיּוּת. שֶׁהַפְּנִימִיּוּת הוּא הַקָּדוֹשׁ בָּרוּךְ הוּא.

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And this is "toward the face of the Menorah." "The seven lamps shall shine"—these are the seven days of building: love, awe, beauty, etc.	וְזֶהוּ ״אֶל מוּל פְּנֵי הַמְּנוֹרָה... יָאִירוּ שִׁבְעַת הַנֵּרוֹת״ – הֵם שִׁבְעַת יְמֵי הַבִּנְיָן: אַהֲבָה וְיִרְאָה וְתִפְאֶרֶת וְכוּ׳.
It would seem that the intention is that in the inwardness of the mitzvot, there are two aspects: through fulfilling the mitzvot (the "lamp," the vessel) one arrives at love and awe (the "light").	וְלִכְאוֹרָה הַכַּוָּונָה בָּזֶה – דְּבִפְנִימִיּוּת דְּמִצְוֹת שְׁנֵי עִנְיָנִים: שֶׁעַל־יְדֵי קִיּוּם הַמִּצְוֹת (הַנֵּר – הַכְּלִי) בָּאִים לְאַהֲבָה וְיִרְאָה (הָאוֹר).
This is the meaning of "I am" and "you shall have no other"—the generality of all the mitzvot—acronym: או״י, love and awe.	דְּזֶהוּ שֶׁ״אָנֹכִי וְלֹא יִהְיֶה״ (כְּלָלוּת כָּל הַמִּצְוֹת) רָאשֵׁי תֵּיבוֹת: או״י – אַהֲבָה וְיִרְאָה.
This inwardness is like the light of the lamp—the light and the lamp are related—and through this one draws afterward a higher inwardness: "before Me," the true inwardness, which is the Holy One Blessed Be He.	דְּפְנִימִיּוּת זוֹ הִיא כְּמוֹ אוֹר הַנֵּר – שֶׁהָאוֹר וְהַנֵּר הֵם בְּעֵרֶךְ זֶה לָזֶה – וְעַל־יְדֵי זֶה נִמְשָׁךְ בָּהֶם אַחַר כָּךְ פְּנִימִיּוּת נַעֲלֵית יוֹתֵר: ״עַל פָּנַי״ – אֲמִיתִּית הַפְּנִימִיּוּת, שֶׁהוּא הַקָּדוֹשׁ בָּרוּךְ הוּא.
According to this, we can also understand the connection between the two interpretations of "when you raise up the lamps": that the lamps are the souls—revealing the natural desire and ascent of souls in Beriah, Yetzirah, Asiyah—	וְעַל פִּי זֶה יוּבַן גַּם הַקֶּשֶׁר דִּשְׁנֵי הָעִנְיָנִים דְּ״בְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת״ – לְפֵירוּשׁ דְּנֵרוֹת הֵם הַנְּשָׁמוֹת: גִּילוּי טֶבַע – הָרָצוֹא וְהָעֲלָיָה בַּנְּשָׁמוֹת דְּבְרִיאָה יְצִירָה עֲשִׂיָּה
and through this, they rise even higher than they were in Atzilus before their descent to Beriah, Yetzirah, Asiyah.	וְשֶׁעַל־יְדֵי זֶה נַעֲשֶׂה בָּהֶם עֲלִיָּה לְמַעְלָה יוֹתֵר גַּם מִכְּמוֹ שֶׁהָיוּ בַּאֲצִילוּת קֹדֶם יְרִידָתָם לִבְרִיאָה יְצִירָה עֲשִׂיָּה.
That the soul is aroused with a desire (great love that is above reason and knowledge),	דְּזֶה שֶׁהַנְּשָׁמָה מִתְעוֹרֶרֶת בִּרְצוֹא (אַהֲבָה רַבָּה שֶׁלְמַעְלָה מִטַּעַם וְדַעַת),
even though this ascent is "toward the face of the Menorah" (the level of inwardness), it is the first level of inwardness (like the love and awe drawn through mitzvot).	הֲגַם שֶׁעֲלִיָּה זוֹ הִיא ״אֶל מוּל פְּנֵי הַמְּנוֹרָה״ (בְּחִינַת פְּנִימִיּוּת), הִיא דַּרְגָּא רִאשׁוֹנָה דִּפְנִימִיּוּת (דּוּגְמַת אַהֲבָה וְיִרְאָה שֶׁנִּמְשָׁכִים עַל־יְדֵי הַמִּצְוֹת).
And through this, it ascends even higher—more than how it was in Atzilus—the second level of inwardness: "before Me."	וְעַל־יְדֵי זֶה הִיא מִתְעַלֶּית לְמַעְלָה יוֹתֵר גַּם מִכְּמוֹ שֶׁהָיְתָה בַּאֲצִילוּת – דַּרְגָּא הַשְּׁנִיָּה דִּפְנִימִיּוּת: ״עַל פָּנַי״.
(ד)	
The concept is that the soul—even as it is above—is comparable to a son, like one drawn from the brain of the father.	וְהָעִנְיָן הוּא, דְּהַנְּשָׁמָה גַּם כְּמוֹשֶׁהִיא לְמַעְלָה, הִיא דּוּגְמַת הַבֵּן (כְּמוֹ) שֶׁנִּמְשָׁךְ מִמּוֹחַ הָאָב,
But the essence of the soul as it is rooted in His Blessed Essence is like the son as he is still in the father's mind itself (before being drawn forth)—not in the realm of revelation and drawing down.	אֲבָל עֶצֶם הַנְּשָׁמָה כְּמוֹ שֶׁהִיא מְשֹׁרֶשֶׁת בְּעַצְמוּתוֹ יִתְבָּרַךְ, בְּדוּגְמַת הַבֵּן כְּמוֹ שֶׁהוּא בְּמוֹחַ הָאָב עַצְמוֹ (טֶרֶם שֶׁנִּמְשַׁךְ), אֵינָהּ בְּגֶדֶר הַמְשָׁכָה וְגִילוּי.
Through the soul's service in its descent below—to arouse and reveal its natural longing and ascent,	וְעַל־יְדֵי עֲבוֹדַת הַנְּשָׁמָה בִּירִידָתָהּ לְמַטָּה, לְעוֹרֵר וּלְגַלּוֹת אֶת טֶבַע הָרָצוֹא וְהָעֲלִיָּה שֶׁבָּהּ,

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which is comparable to the nature of a son's longing for his father—through this, the essence of the soul is revealed as it is rooted in the Divine Essence.	שֶׁהוּא דּוּגְמַת טֶבַע הַגַּעְגּוּעִים דְּבַן אֶל אָבִיו – עַל־יְדֵי זֶה מִתְגַּלֶּה עֶצֶם הַנְּשָׁמָה כְּמוֹ שֶׁהִיא מְשֹׁרֶשֶׁת בָּעַצְמוּת.
For relative to the level of the soul that is like the son drawn from the mind of the father,	כִּי לְגַבֵּי דַּרְגַּת הַנְּשָׁמָה שֶׁבְּדוּגְמַת הַבֵּן שֶׁנִּמְשַׁךְ מִמּוֹחַ – הָאָב
the descent into Beriah, Yetzirah, Asiyah (and how much more so into this physical world) conceals and obscures that connection.	הַיְרִידָה לִבְרִיאָה יְצִירָה עֲשִׂיָּה (וּמִכָּל שֶׁכֵּן הַיְרִידָה לְמַטָּה בָּעוֹלָם הַזֶּה הַגַּשְׁמִי) – מַעֲלִימָה וּמַסְתֶּרֶת עַל זֶה.
[As is known, only the souls of Atzilus are called "sons."]	[וְכַיָּדוּעַ שֶׁרַק נְשָׁמוֹת דַּאֲצִילוּת נִקְרָאוֹת בְּשֵׁם בָּנִים].
And that even in its descent below the soul is in the category of "son" in a revealed manner—that its desire and ascent is open like a son yearning for his father—	וְזֶה שֶׁגַּם בִּירִידָתָהּ לְמַטָּה הִיא בִּבְחִינַת בֵּן בְּגִילּוּי – שֶׁהָרָצוֹא וְהָעֲלִיָּה שֶׁלָּהּ הוּא בְּגִילּוּי כְּבֵן הַמִּתְגַּעֲגֵעַ אֶל – אָבִיו
this is through the revelation of the essence of the soul as it is in the father's mind before being drawn forth.	הוּא עַל־יְדֵי גִּילּוּי עֶצֶם הַנְּשָׁמָה כְּמוֹ שֶׁהִיא בְּמוֹחַ הָאָב (טֶרֶם שֶׁנִּמְשַׁךְ).
For relative to that level (the essence of the soul as rooted in the Essence), Atzilus, Beriah, Yetzirah, and Asiyah are all the same.	שֶׁלְּגַבֵּי דַּרְגָּא זוֹ (עֶצֶם הַנְּשָׁמָה כְּמוֹ שֶׁמְּשֹׁרֶשֶׁת בָּעַצְמוּת) – אֲצִילוּת וּבְרִיאָה יְצִירָה עֲשִׂיָּה הֵם בְּשָׁוֶה.
According to this we can explain what is stated in *Likkutei Torah* on the verse "I saw, and behold—a golden Menorah... this is the word of G-d to Zerubavel."	וְעַל פִּי זֶה יֵשׁ לְבָאֵר מַה שֶּׁנִּתְבָּאֵר בְּלִקּוּטֵי תּוֹרָה עַל הַפָּסוּק "רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ... זֶה דְּבַר ה׳ אֶל – זְרוּבָּבֶל"
The connection between the Menorah and the word of G-d to Zerubavel is that "the word of G-d" is the source of Jewish souls.	שֶׁהַשַּׁיָּכוּת דִּמְנוֹרָה לְדִבַּר ה׳ אֶל זְרוּבָּבֶל הִיא – דְּ"דִבַּר ה׳" הוּא מְקוֹר נִשְׁמוֹת יִשְׂרָאֵל.
What is written, "the word of G-d to Zerubavel," is because at that time (during the Babylonian exile), Israel were called by the name Zerubavel—based on the verse "I have planted her in the land."	וּמַה שֶּׁכָּתוּב "דְּבַר ה׳ אֶל זְרוּבָּבֶל" – הוּא, כִּי יִשְׂרָאֵל אָז (בִּזְמַן גָּלוּת בָּבֶל) נִקְרְאוּ בְּשֵׁם "זְרוּבָּבֶל", עַל שֵׁם ("וּזְרַעְתִּיהָ לִּי בָּאָרֶץ" ("זְרוּבָּבֶל" מִלְּשׁוֹן זָרוּעַ בְּבָבֶל).
And this is the connection between the golden Menorah and the word of G-d to Zerubavel: for the collective souls of Israel are called a Menorah.	וְזוֹהִי הַשַּׁיָּכוּת דִּמְנוֹרַת זָהָב עִם "דְּבַר ה׳ אֶל זְרוּבָּבֶל" – כִּי כְּלָלוּת נִשְׁמוֹת יִשְׂרָאֵל נִקְרֵאת "מְנוֹרָה".
It would seem not to be understood: what connection does the fact that Israel were sown in Bavel have to do with the matter of the Menorah?	דְּלִכְאוֹרָה אֵינוֹ מוּבָן: מַה בּוֹגֵעַ לְעִנְיַן הַמְּנוֹרָה שֶׁיִּשְׂרָאֵל הֵם זְרוּעִים בְּבָבֶל?
But one can say the explanation is based on the known concept that the descent of exile is referred to as "planting," because the intention of the descent is for the sake of ascent—like sowing in the earth is for the sake of growth (in great multiplication, for does a person sow a measure except to bring in many kor?).	וְיֵשׁ לוֹמַר הַבֵּיאוּר בָּזֶה, עַל פִּי הַיָּדוּעַ – דְּזֶה שֶׁהַיְרִידָה דְּדַהֲגָלוּת נִקְרֵאת בְּשֵׁם זְרִיעָה, הוּא כִּי הַכַּוָּונָה בְּהַיְרִידָה הִיא שֶׁהִיא לְצוֹרֶךְ עֲלִיָּה – בְּדוּגְמַת הַזְּרִיעָה בָּאָרֶץ שֶׁהִיא בִּשְׁבִיל הַצְמִיחָה (בְּרִיבּוּי – דִּכְלוּם אָדָם זוֹרֵעַ סְאָה אֶלָּא לְהַכְנִיס כַּמָּה כּוֹרִין).

The Rebbe

בְּסִיַּעְתָּא דִשְׁמַיָּא. יוֹם ד׳ פָּרָשַׁת בְּהַעֲלֹתְךָ, ט״ו סִיוָן ה׳תשל״ד

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And this is the connection of the golden Menorah with Zerubavel: for the concept of "when you raise up the lamps"—which is the revelation of the essence of the soul (as explained above in section 2)—is primarily through the service during the time of exile.	וְזוֹהִי הַשַּׁיָּכוּת דִּמְנוֹרַת זָהָב עִם זְרוּבָבֶל – כִּי הָעִנְיָן דְּ״בְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת״, שֶׁהוּא הַגִּילּוּי דְּעֶצֶם הַנְּשָׁמָה (כַּנַּ״ל סָעִיף ב׳) – הוּא בְּעִיקָּר עַל־יְדֵי הָעֲבוֹדָה בִּזְמַן הַגָּלוּת.
[That which was explained above, that the revelation of the essence of the soul comes through its service in its descent below, is in general; but the primary revelation is through the service of Israel particularly during their descent in exile.]	[דְּזֶה שֶׁנִּתְבָּאֵר לְעֵיל – שֶׁהַגִּילּוּי דְּעֶצֶם הַנְּשָׁמָה הוּא עַל־יְדֵי עֲבוֹדָתָהּ בִּירִידָתָהּ לְמַטָּה – הוּא בִּכְלָלוּת, וְעִיקַּר הַגִּילּוּי הוּא עַל־יְדֵי הָעֲבוֹדָה דְּיִשְׂרָאֵל בִּירִידָתָם בִּפְרָט בַּגָּלוּת].
Therefore, Israel are here called by the name "Zerubavel"—because they were "planted" in Bavel (the first of the four exiles),	וְלָכֵן נִקְרָאִים יִשְׂרָאֵל כָּאן בְּשֵׁם ״זְרוּבָבֶל״, עַל שֵׁם שֶׁהָיוּ זְרוּעִים בְּבָבֶל (גָּלוּת הָרִאשׁוֹן דְּד׳ הַגָּלוּיוֹת),
to allude not only that even during exile Israel are a Menorah [for even "though I sleep" in exile, "my heart is awake"],	בִּכְדֵי לְרַמֵּז, דְּלֹא רַק שֶׁגַּם בִּזְמַן הַגָּלוּת – יִשְׂרָאֵל הֵם ״מְנוֹרָה״ [דְּגַם כַּאֲשֶׁר ״אֲנִי יְשֵׁנָה״ בְּגָלוּתָא – ״לִבִּי עֵר״],
but more than that—that the descent into exile is a planting through which there is a far greater multiplication of growth, in the elevation of the lamps.	אֶלָּא יֶתֵרָה מִזּוֹ – שֶׁהַיְרִידָה בַּגָּלוּת הִיא זְרִיעָה, שֶׁעַל־יָדָהּ נַעֲשֵׂית צְמִיחָה בְּרִיבּוּי גָּדוֹל יוֹתֵר – ״בְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת״.
(ה)	
Now, just as in the interpretation that "when you raise up the lamps" refers to the souls, the main elevation of the souls is the revelation of their root as they are rooted in the Essence,	וְהִנֵּה, כְּמוֹ שֶׁלְּפֵירוּשׁ דְּ״בְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת״ קָאֵי עַל הַנְּשָׁמוֹת – עִיקַּר הָעֲלָיָה שֶׁלָּהֶם הוּא גִּילּוּי שָׁרְשָׁם כְּמוֹ – שֶׁהֵם מְשֹׁרָשׁוֹת בָּעַצְמוּת
so too in the interpretation that "when you raise up the lamps" refers to the mitzvos, their elevation is that the Essence is drawn into them.	עַל דֶּרֶךְ זֶה הוּא גַּם לְפֵירוּשׁ דְּ״בְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת״ קָאֵי עַל הַמִּצְוֹת – שֶׁהָעֲלָיָה שֶׁלָּהֶם הִיא שֶׁנִּמְשָׁךְ בָּהֶם מֵהָעַצְמוּת.
For when Israel fulfill the mitzvos—since the root of the souls of Israel is in the Essence—this Essence is drawn also into the mitzvos.	דְּעַל־יְדֵי שֶׁיִּשְׂרָאֵל מְקַיְּימִים אֶת הַמִּצְוֹת, שֶׁהַשֹּׁרֶשׁ דְּנִשְׁמוֹת יִשְׂרָאֵל הוּא בָּעַצְמוּת – מַמְשִׁיכִים זֶה גַּם בַּמִּצְוֹת.
What was explained earlier—that through mitzvah observance one comes to love and awe—means that the mitzvos are higher than the person performing them, and they influence him to reach love and awe.	דְּזֶה שֶׁנִּתְבָּאֵר לְעֵיל, שֶׁעַל־יְדֵי קִיּוּם הַמִּצְוֹת בָּאִים לְאַהֲבָה וְיִרְאָה – הַיְינוּ, שֶׁהַמִּצְוֹת הֵם לְמַעְלָה מֵהָאָדָם הַמְקַיֵּים אוֹתָם, וְהֵם מַשְׁפִּיעִים בּוֹ שֶׁיָּבוֹא לְאַהֲבָה וְיִרְאָה.
That is, a love and awe that is beyond reason and knowledge, which one could not attain through personal effort (contemplation), but which is drawn from above through the mitzvos—this is the beginning of the avodah.	אַהֲבָה וְיִרְאָה שֶׁלְּמַעְלָה מִטַּעַם וְדַעַת, שֶׁאֵין בִּיכָלְתּוֹ לְהַגִּיעַ אֲלֵיהֶם עַל־יְדֵי עֲבוֹדָתוֹ (הִתְבּוֹנְנוּת), וְנִמְשָׁכִים מִלְּמַעְלָה עַל־יְדֵי הַמִּצְוֹת – הוּא בְּתְחִלַּת הָעֲבוֹדָה.

The Rebbe

בְּסִיעְתָּא דִשְׁמַיָּא. יוֹם ד׳ פָּרָשַׁת בְּהַעֲלֹתְךָ, ט״ו סִיוָן ה׳תשל״ד

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But after he reaches such love and awe—this is the first level of "the face" (inwardness) of the Menorah—	אֲבָל לְאַחֲרֵי שֶׁמַּגִּיעַ לְאַהֲבָה וְיִרְאָה אֵלּוּ – דַּרְגָּא ראשׁוֹנָה דְּ״פְּנֵי״ (פְּנִימִיּוּת) הַמְּנוֹרָה
the root of the soul is revealed in him as it is rooted in the Essence—this is the second level of "the face" of the Menorah: the level of "before Me," the Holy One Blessed Be He.	מִתְגַּלֶּה בּוֹ שֹׁרֶשׁ הַנְּשָׁמָה כְּמוֹ שֶׁהִיא מְשֻׁרֶשֶׁת בָּעַצְמוּת – דַּרְגָּא הַשְּׁנִיָּה דְּ״פְּנֵי הַמְּנוֹרָה״ – בְּחִינַת ״עַל פָּנַי״ – הַקָּדוֹשׁ בָּרוּךְ הוּא.
And this concept continues also in the mitzvos, as our Sages said on the verse "He tells His words to Jacob, His statutes and judgments to Israel":	וְעִנְיָן זֶה הוּא מַמְשִׁיךְ גַּם בַּמִּצְוֹת, כְּמַאֲמַר רַז״ל עַל הַפָּסוּק ״מַגִּיד דְּבָרָיו לְיַעֲקֹב, חֻקָּיו וּמִשְׁפָּטָיו לְיִשְׂרָאֵל״ –
"That which He does, He tells Israel to do." The known explanation is: through Israel doing and fulfilling the mitzvos, they cause the Holy One Blessed Be He to do those very mitzvos.	מַה שֶּׁהוּא עוֹשֶׂה – הוּא אוֹמֵר לְיִשְׂרָאֵל לַעֲשׂוֹת. וְיָדוּעַ הַפֵּירוּשׁ בָּזֶה: שֶׁעַל־יְדֵי שֶׁיִּשְׂרָאֵל עוֹשִׂים וּמְקַיְּימִים אֶת הַמִּצְוֹת – עַל־יְדֵי זֶה גּוֹרְמִים שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא יַעֲשֶׂה מִצְוֹת אֵלּוּ.
[And similarly, it is known regarding Torah: that after Israel connect themselves to the Torah, and through it to the Holy One Blessed Be He, then the root of Israel is revealed as higher than the root of Torah.	[וְעַל דֶּרֶךְ הַיָּדוּעַ בְּנוֹגֵעַ לַתּוֹרָה: דְּלְאַחֲרֵי שֶׁיִּשְׂרָאֵל מִתְקַשְּׁרִים בְּאוֹרַיְיתָא, וְעַל־יְדֵיהָ בְּקוּדְשָׁא־בְּרִיךְ־הוּא – מִתְגַּלֶּה הַשֹּׁרֶשׁ דְּיִשְׂרָאֵל שֶׁלְּמַעְלָה מֵהַשֹּׁרֶשׁ דַּתּוֹרָה.
And after the root of Israel is revealed in the Essence of the Blessed One, they draw that into the Torah as well—similar to the idea that "David would compose Torah above in the Holy One Blessed Be He."]	וּלְאַחֲרֵי שֶׁמִּתְגַּלֶּה הַשֹּׁרֶשׁ דְּיִשְׂרָאֵל בָּעַצְמוּתוֹ יִתְבָּרַךְ – הֵם מַמְשִׁיכִים זֶה גַּם בַּתּוֹרָה, עַל דֶּרֶךְ ״דָּוִד הָיָה מְחַבֵּר תּוֹרָה שֶׁלְּמַעְלָה בְּקוּדְשָׁא־בְּרִיךְ־הוּא״].
And one can say that this is what the Maggid explained (as cited above), that the meaning of "when you raise up the lamps" includes "with the lamps"—that is, raise yourself with the mitzvos.	וְיֵשׁ לוֹמַר, דְּזֶהוּ מַה שֶּׁבֵּיאַר הָרַב הַמַּגִּיד (הוּבָא לְעֵיל) – דְּפֵירוּשׁ ״בְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת״ הוּא עִם הַנֵּרוֹת: ״בְּהַעֲלוֹתְךָ אֶת עַצְמְךָ עִם הַמִּצְוֹת״.
The intent being: that a person elevates the mitzvos to the level that he himself is elevated to—the second level of "the face" of the Menorah, the level of "before Me."	שֶׁהַכַּוָּנָה בָּזֶה הִיא: שֶׁהָאָדָם מַעֲלֶה אֶת הַמִּצְוֹת לַמָּקוֹם שֶׁהוּא עַצְמוֹ עוֹלֶה לְשָׁם – דַּרְגָּא הַשְּׁנִיָּה דְּ״פְּנֵי הַמְּנוֹרָה״ – בְּחִינַת ״עַל פָּנַי״.
(ו)	
One may add: just as according to the plain meaning of the verse, "opposite the face of the Menorah" leads into "the seven lamps shall shine,"	וְיֵשׁ לְהוֹסִיף: דִּכְמוֹ שֶׁלְּפִי פַּשְׁטוּת הַכָּתוּב, ״אֶל מוּל פְּנֵי הַמְּנוֹרָה״ נִמְשָׁךְ לְ״יָאִירוּ שִׁבְעַת הַנֵּרוֹת״
so too in the inner meaning of things: "opposite the face of the Menorah" refers to the level of "before Me,"	עַל דֶּרֶךְ זֶה הוּא בִּפְנִימִיּוּת הָעִנְיָנִים – דְּ״אֶל מוּל פְּנֵי הַמְּנוֹרָה״ שַׁקָּאֵי עַל בְּחִינַת ״עַל פָּנַי״
and it follows additionally after "when you raise up the lamps," which refers to the souls, also into "the seven lamps shall shine."	בָּא בַּהֶמְשֵׁךְ נוֹסָף עַל ״בְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת״ – שַׁקָּאֵי עַל הַנְּשָׁמוֹת – גַּם לְ״יָאִירוּ שִׁבְעַת הַנֵּרוֹת״.

The Rebbe

בְּסִיעְתָּא דִשְׁמַיָּא. יוֹם ד׳ פָּרָשַׁת בְּהַעֲלֹתְךָ, ט״ו סִיוָן ה׳תשל״ד

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That through the service of Israel, additional light is brought into the luminaries (similar to how Sarah added to the luminaries),	דְּזֶה שֶׁעַל־יְדֵי הָעֲבוֹדָה דְּיִשְׂרָאֵל נִתּוֹסֵף אוֹר בַּמְּאוֹרוֹת – ((עַל דֶּרֶךְ שָׂרָה הוֹסִיפָה עַל הַמְּאוֹרוֹת
this is in addition to merely filling the deficiency caused by the lessening of the moon; there is also an increase and elevation for the luminaries themselves—	הוּא נוֹסָף עַל שֶׁנִּתְמַלֵּא הַחֶסְרוֹן שֶׁנַּעֲשָׂה עַל־יְדֵי מִעוּט הַיָּרֵחַ – גַּם נַעֲשָׂה בָּהֶם תּוֹסֶפֶת עִלּוּי לְגַבֵּי דַּרְגָּתָם
that they return to the level of "the two great luminaries."	כְּמוֹ שֶׁהָיוּ "שְׁנֵי הַמְּאוֹרוֹת הַגְּדוֹלִים".
For although the world was created in a complete state, nonetheless, through the service of man, the world is elevated to a level even higher than its original creation—	דַּהֲגַם שֶׁעוֹלָם עַל מִלּוּאוֹ נִבְרָא, מִכָּל מָקוֹם – עַל־יְדֵי עֲבוֹדַת הָאָדָם נַעֲשֵׂית עֲלִיָּה בָּעוֹלָם לְמַעְלָה יוֹתֵר גַּם מִכְּמוֹ שֶׁהָיָה בִּתְחִלַּת בְּרִיאָתוֹ
[how much more so regarding the fact that through avodah there is elevation not only in the mitzvos but even in the souls],	וּמִכָּל שֶׁכֵּן מִזֶּה שֶׁעַל־יְדֵי הָעֲבוֹדָה נַעֲשֵׂית עֲלִיָּה [בַּמִּצְוֹת, וַאֲפִלּוּ בַּנְּשָׁמוֹת
so that the world becomes a dwelling place for Him, may He be blessed—for Him, for His Essence.	שֶׁהָעוֹלָם נַעֲשֶׂה דִּירָה לוֹ יִתְבָּרַךְ – לוֹ לְעַצְמוּתוֹ.
(ז)	
And through the service of "when you raise up the lamps," etc., the seven lamps will shine in all the matters mentioned above—	וְעַל יְדֵי הָעֲבוֹדָה דְּ"בְּהַעֲלוֹתְךָ אֶת הַנֵּרוֹת" גו׳ – "יָאִירוּ שִׁבְעַת הַנֵּרוֹת" בְּכָל הָעִנְיָנִים דִּלְעֵיל
drawing close and hastening the fulfillment of the prophecy: "the night will shine like the day," in the true and complete redemption through our righteous Moshiach.	מְקָרְבִים וּמְמַהֲרִים אֶת הַיְעוּד: "דְּלַיְלָה כַּיּוֹם יָאִיר" – בַּגְּאֻלָּה הָאֲמִתִּית וְהַשְּׁלֵמָה עַל־יְדֵי מָשִׁיחַ צִדְקֵנוּ.
And even before that, in these final days of the darkness of exile, there will be light in the dwellings of all the children of Israel—	וְגַם לִפְנֵי זֶה, בַּיָּמִים הָאַחֲרוֹנִים דְּחֹשֶׁךְ הַגָּלוּת – יִהְיֶה לְכָל בְּנֵי יִשְׂרָאֵל אוֹר בְּמוֹשְׁבוֹתָם,
through each individual adding light and vitality in his service—	עַל־יְדֵי שֶׁכָּל אֶחָד יוֹסִיף אוֹר וְחַיּוּת בַּעֲבוֹדָתוֹ,
and this will further hasten the fulfillment of the prophecy: "the night will shine like the day," in the coming of our righteous Moshiach—	וְזֶה יְמַהֵר עוֹד יוֹתֵר קִיּוּם הַיְעוּד "דְּלַיְלָה כַּיּוֹם יָאִיר" – בִּבְיאַת מָשִׁיחַ צִדְקֵנוּ
he will come and redeem us and lead us upright to our Land—	– יָבוֹא וְיִגְאָלֵנוּ, וְיוֹלִיכֵנוּ קוֹמְמִיּוּת לְאַרְצֵנוּ
when there will be elevation ("behaalotecha") in all matters, in ultimate perfection—both inwardly and outwardly together.	שֶׁאָז תִּהְיֶה הָעֲלִיָּה ("בְּהַעֲלוֹתְךָ") בְּכָל הָעִנְיָנִים בְּתַכְלִית הַשְּׁלֵמוּת – בִּפְנִימִיּוּת וּבְחִיצוֹנִיּוּת גַּם יַחַד.

[NOTE Summary:

The verse *"Behaalotecha et ha'neirot"*—"When you raise up the lamps"—is explored here as referring not merely to the physical act of lighting but to a cosmic elevation across all dimensions of Divine service. The soul, likened to a flame, is shown to originate from the very Essence of G-d—before any revelation or manifestation. Although it descends into a physical

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body and a dark world, this descent is itself a purposeful "planting" (like seeds sown in exile) to allow for the emergence of even greater light.

The soul's natural longing for G-d is compared to a son yearning for his father. This longing becomes activated specifically through the challenges and concealments of the physical world. In exile, when things seem darkest, the essential soul becomes revealed. This explains why the Jewish People are referred to as "Zerubavel"—planted in Babylon—because their descent brings about a greater ascent, just like seeds must first be buried in the earth to grow.

Similarly, the mitzvot themselves—while seemingly acts done in the material realm—draw from the same Divine Essence. By fulfilling them with love and awe, a Jew uplifts the mitzvah itself to the level of its root. The mitzvot then illuminate like flames "before the face of the Menorah," signifying not only the human act of service but the Divine reciprocation: G-d Himself also fulfills the mitzvot through Israel's actions.

The Menorah thus symbolizes three ascending stages:

1. The soul's longing to return to its source.
2. The mitzvot being elevated back to their Divine root.
3. The refinement of the entire world into a dwelling place for G-d.

This entire system culminates in the promise that "the night will shine like the day"—in the final redemption through Moshiach. But even now, in the final moments of exile, every added flame of Torah and mitzvah draws the world closer to this revelation.

Practical Takeaway:
Even when the world feels dark—personally or collectively—every mitzvah we do is not just meaningful but essential. Our descent into this exile is not a fall but a planting. Each time we light the flame of Torah, of kindness, of truth, we are illuminating both the world and our own soul, reconnecting it with its Source. And in doing so, we not only uplift ourselves but we draw closer the complete redemption, where the soul, mitzvot, and the world will all radiate as one divine flame.

True Chassidic Story:
In the 1980s, a young man who had grown disillusioned with religious life visited the Rebbe's farbrengen. He stood at the back, arms crossed, skeptical. As the Rebbe began to speak about *Behaalotecha*, his tone shifted. He said, "Even a soul that feels distant, even a lamp that appears dim or extinguished, still possesses a hidden spark. It only needs someone to bend close, to fan it gently, to lift it—and it will blaze."

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Later that night, the young man approached a Chassid and asked: “Does the Rebbe know me?” The Chassid smiled, “He knows your soul.” The man would later recount that those words transformed his life. He became a baal teshuvah and eventually helped countless others return, seeing himself as a lamplighter like Aaron—raising other flames simply by revealing their inner fire.

Source: Recounted in “My Encounter with the Rebbe” project archives, JEM.

END NOTE]