

# BILVAVI

## BUILDING A SANCTUARY IN THE HEART

### לחיות את הפרשה

#### BEHAALOSECHA #451

בְּהַעֲלֹתְךָ אֶת הַנֵּרוֹת אֶל מוֹל פְּנֵי הַמְּנוֹרָה יֵאָרְרוּ שִׁבְעַת הַנֵּרוֹת (במדבר, ח, ב)

"When you light the lamps, the seven lamps shall cast their light toward the face of the menorah"

#### THE MENORAH'S SHINE IN THE NEFESH

The light of the menorah should go up entirely on its own.

#### IN PRACTICE

For each person, his *neshamah* is his נר, his lit lamp, as it states נֵר ה' נִשְׁמַת אָדָם, "Man's *neshamah* is Hashem's lamp" (Mishlei 20:27).

One must reveal his *neshamah*, so that it should shine within him. The light of his *neshamah* should ascend on its own, since this is the nature of fire, and then it will uplift the person entirely, to the person's full height. As the *neshamah* increases to shine within him, it will become the person's "first nature" to raise higher and higher, for that is the nature and influence of the *neshamah*.

At the beginning of a person's growth, there will be a lot of toil and hard work. But when he succeeds to reveal his *neshamah*, it will be his desire, love, and nature to increase the revelation of the light of his *neshamah*. He becomes like a father who raises his only son with love and joy.

EXPANDED BASED ON EDITORS UNDERSTANDING

#### THE MENORAH'S SHINE IN THE YID

The Torah doesn't state בְּהַעֲלֹתְךָ אֶת הַנֵּרוֹת, "When you light the lamps." It states instead בְּהַעֲלֹתְךָ אֶת הַנֵּרוֹת, which means when you **raise** up the light of the lamps. Rashi teaches that this means "You have to light it until the flame goes up on its own."

The explanation is that the *kohen* who lights the *menorah* must light each wick until the fire goes up and shines fully. He shouldn't light the edge of the wick, and then move on to the next wick. The fire should be fully ignited and shining, before he moves on to the next wick.

#### PRACTICAL APPLICATION

There is a *menorah* shining within every *Yid*. The *menorah* is his *neshamah*, as it states נֵר ה' נִשְׁמַת אָדָם, "Man's *neshamah* is Hashem's lamp" (Mishlei 20:27). When the light of the *neshamah* is revealed, it will illuminate the person's life with joy, with awareness of Hashem's closeness, and with love and fear of Hashem. Without the revelation of the light of the *neshamah*, the person feels like he is groping in the darkness, not knowing exactly what he must do in Hashem's service.

This is the reason, at first, before the light of the *neshamah* is revealed, *avodas Hashem* is hard for people. But when the person reveals the shine of his *neshamah*, and he allows it to shine fully, the brightness will illuminate him in all ways, and he will grow immensely in his *avodas Hashem*.

It can be compared to a father who raises his only son with love and joy. So will a person seek to raise and to reveal the light of his *neshamah*, because he knows how vital and helpful this light is for his *avodas Hashem*.

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SHIURIM, TRANSCRIPTS,  
TRANSLATIONS AT  
[WWW.BILVAVI.NET](http://WWW.BILVAVI.NET)

subscribe:  
[bilvavi231@gmail.com](mailto:bilvavi231@gmail.com)

LISTEN TO BILVAVI  
ON KOL HALASHON  
ISRAEL 073.295.1245  
USA 605.313.6660

translated & edited by talmidim