

Discourse 7

“Mitzvatah MeShetishkah HaChamah - The commandment is from sunset...”

Delivered on Shabbat Parshat Vayeishev,
1st day of Chanukah, Shabbat Mevarchim Tevet, 5713
By the grace of *HaShem*, blessed is He,

1.

It states in the Talmud,⁴²³ “The *mitzvah* (to kindle the Chanukah lights) is from sunset until the foot-traffic of the wood-carriers (*Tarmuda’ei*) ceases from the marketplace.” Now, we need to understand.⁴²⁴ Why is the *mitzvah* of kindling the Chanukah lights specifically after sunset? The *mitzvah* of kindling the Chanukah lights is rabbinical in origin and “all rabbinical ordinances were instituted to be similar to Torah law.”⁴²⁵ Why then does the time of kindling the Chanukah lights differ from the kindling of the lights of the *Menorah* (Candelabrum) in the Holy Temple (which is from Torah)? That is, the time of lighting the *Menorah* in the Holy Temple was when it still was daylight, during the period that

⁴²³ Talmud Bavli, Shabbat 21b

⁴²⁴ See the discourse by this title of the year 5630 (Sefer HaMaamarim 5630 p. 53 and on); 5678 (Sefer HaMaamarim 5678 p. 112 and on); Discourse entitled “*B’Chaf Hey b’Kislev*” 5660 (Sefer HaMaamarim 5660 p. 63 and on).

⁴²⁵ Talmud Bavli, Pesachim 30b

precedes sunset.⁴²⁶ Why then is the time for kindling the Chanukah lights specifically after sunset? This is a particularly poignant question, since, as known, the *mitzvah* of kindling the Chanukah lights entirely relates to the lights of the *Menorah* in the Holy Temple. It therefore is perplexing that the kindling of the Chanukah lights differs from the kindling of the *Menorah* lights.

Moreover, even the kindling of the Shabbat lights, which also are rabbinical, must be done while it still is day. In other words, only in kindling the Chanukah lights are we commanded to do so after sunset. That is, the Chanukah lights differ both from the lights of the *Menorah*, which is from Torah, and the Shabbat lights, which is Rabbinical, for in both, the time for kindling is specifically when it still is day, whereas, the *mitzvah* of kindling the Chanukah lights is specifically after the sun has set.

Now, the book *Tur Bareket* states⁴²⁷ that the Chanukah lights correspond to the pillar of fire that accompanied the Jewish people at night, when they journeyed in the desert (as stated,⁴²⁸ “He did not remove the pillar of cloud by day and the pillar of fire by night from before the people”) and therefore, the *mitzvah* of kindling the Chanukah lights is specifically after sunset. However, this still is not

⁴²⁶ In the aforementioned discourse from 5630 it states, “At the period of time known as *Plag HaMinchah*, which is much earlier than the setting of the sun.” The discourse in 5678 specifies further, “An hour and a quarter before sunset.”

⁴²⁷ *Tur Bareket*, *Hilchot Chanukah*, 670.

⁴²⁸ Exodus 13:22

understood,⁴²⁹ since the pillar of fire too, came before sunset. This is as stated in Talmud,⁴³⁰ “Rav Yosef’s wife would kindle the candles late (that is, very close to the onset of Shabbat, when it was beginning to become dark). Rabbi Yosef said to her, ‘From the verse ‘He did not remove the pillar of cloud by day and the pillar of fire by night from before the people,’ it was taught that the pillar of cloud overlapped the pillar of fire and the pillar of fire overlapped the pillar of cloud.” (In other words, the pillar of fire came before the departure of the pillar of cloud, that is before sunset.) Moreover, obviously Rabbi Yosef’s wife did not kindle the Shabbat lights during twilight (*Bein HaShmashot*),⁴³¹ because,⁴³² “If there is uncertainty whether or not it is nightfall, one may not kindle the Shabbat lights.” In other words, of course she kindled the lights before sunset, nonetheless, basing himself on the fact that the pillar of fire came when it was still daylight, Rabbi Yosef told her to light them earlier (thus allowing a period of time to pass before sunset). This being the case, it still is not understood why the *mitzvah* of kindling the Chanukah lights must be done specifically **after** sunset (*Shkiyah*).

⁴²⁹ See Ohr HaTorah, Chanukah, Vol. 5, p. 940b

⁴³⁰ Talmud Bavli, Shabbat 23b and Rashi there.

⁴³¹ Which comes after sunset

⁴³² Talmud Bavli, Shabbat 34a (in the Mishnah).

Now, this may be understood by prefacing with an explanation of the verse,⁴³³ “The sun rises and the sun sets – it rushes to its place, there it rises.” Now at first glance, the words “there it rises” are not understood, for they seem to indicate that it rises in the place that it sets. However, the setting and rising of the sun are two separate and opposite matters. What then is meant that when it sets it rises?

However, the explanation is as follows:⁴³⁴ The verse states,⁴³⁵ “For a sun and a shield, is *HaShem Elohi*”m-יהו"ה.” That is, the term “sun-*Shemesh*-שמש,” refers to the Name *HaShem*-יהו"ה. This accords with the teaching of our sages, of blessed memory,⁴³⁶ “Shimshon (שמשון)⁴³⁷ is called by the Name of the Holy One, blessed is He, as it states, ‘For a sun (*Shemesh*-שמש) and a shield, is *HaShem Elohi*”m-יהו"ה.””

Now, the revelation of the “sun,” which is the Name *HaShem*-יהו"ה, is in the world of Emanation-*Atzilut*. Thus, when the verse states, “and the sun sets,” it refers to the illumination of the “sun,” that is, the Name *HaShem*-יהו"ה, as it becomes concealed by the screen (*Parsa*) between the world of Emanation-*Atzilut* and the worlds below it, that is, the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-

⁴³³ Ecclesiastes 1:5

⁴³⁴ See Biurei HaZohar of the Mittler Rebbe, Vayeitzei 17b and on; Ohr HaTorah Chanukah ibid. p. 941a.

⁴³⁵ Psalms 84:12

⁴³⁶ Talmud Bavli, Sota 10a

⁴³⁷ Samson

Asiyah. This is because in the world of Emanation-*Atzilut*, the Godliness of *HaShem*-יהו"ה is the simple reality, whereas the existence of the created worlds is entirely a novelty.⁴³⁸ In contrast, in the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, it is the other way around, that is, the creatures are the simple reality and the Godliness of *HaShem*-יהו"ה is the novelty. This is why, in the lower worlds, many proofs and contemplations of *HaShem*'s-יהו"ה Godliness are needed, because of the concealment of the light of the “sun,” *HaShem*-יהו"ה, blessed is He, as indicated by the words, “the sun sets.”

The verse then continues, “It rushes to its place, there it rises.” In other words, in truth, there is no concealment at all, for in reality, even in the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, the Godliness of *HaShem*-יהו"ה shines and illuminates. On the contrary, in those worlds, the rising of the “sun” of *HaShem*-יהו"ה is much greater than how it rises and illuminates in the world of Emanation-*Atzilut*. For, since⁴³⁹ “the Holy One, blessed is He, desired a dwelling place for Himself in the lower worlds,” it therefore is specifically when the “sun” sets, as it descends to the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, that the primary “rising of the sun” takes place, in that a dwelling place is made for Him in the lower worlds.

⁴³⁸ See *Hemshech* 5672 Vol. 2, p. 934 and on; *Sefer HaMaamarim* 5689 p. 44.

⁴³⁹ *Midrash Tanchuma* Bechukotai 3; *Naso* 16; *Bereishit Rabba* 3; *Bamidbar Rabba* 13:6; *Tanya* Ch. 36 and elsewhere.

3.

The explanation is that the ultimate Supernal intent of *HaShem*-יהו"ה, blessed is He, is specifically for this lowest world, which completes the creation. By way of analogy, this is like a person who constructs a building. Obviously, his intention is specifically for the finished building. Thus, it is specifically at the conclusion that his intent has been completed.

The same applies above, in the chaining down of the worlds (*Hishtalshelut*), which is called, “construct-*Binyan*-בנין,” as stated,⁴⁴⁰ “The Holy One, blessed is He, constructs (*Boneh*-בונה) worlds.” Similarly, the completion of *HaShem*’s-יהו"ה Supernal intention is at the conclusion of the work, meaning, the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, and this lowest world in particular, which is at the conclusion of creation. Moreover, as explained in Tanya,⁴⁴¹ *HaShem*’s-יהו"ה ultimate intention in the chaining down of the worlds (*Hishtalshelut*) and their descent from level to level, is not for the sake of the upper worlds, because, for them, it is a descent from the light of His Presence.

This is because the upper world is the world of Emanation-*Atzilut*. The word “emanation-*Atzilut*-אצילות” is a term of “emission-*Ha’atzlah*-האצלה” and “separation-*Hafrashah*-הפרשה,” as stated,⁴⁴² “And I will emanate

⁴⁴⁰ Midrash Kohelet Rabba 3:11 and elsewhere.

⁴⁴¹ Tanya, Ch. 36

⁴⁴² Numbers 11:17

(וּאֶצְלָתִי-*V'Atzalti*) some of the spirit that is upon you and place it upon them.” In other words, all matters that exist in the world of Emanation-*Atzilut*, particularly the Ten *Sefirot*, which are the primary aspect of the world of Emanation-*Atzilut*, exist higher than the world of Emanation-*Atzilut*. This refers to the Ten hidden *Sefirot* (*Eser Sefirot HaGenoozot*) as they are concealed in their Emanator. Thus, nothing new, that wasn't there before, is introduced in the world of Emanation-*Atzilut*, in that it merely is the revelation of that which was concealed (*Gily HaHe'elem*). In other words, all matters there were previously concealed are revealed in the world of Emanation-*Atzilut*, and are brought forth from concealment to revelation.⁴⁴³

This then, explains why *HaShem* יְהו"ה's ultimate Supernal intent is not for the sake of the upper world of Emanation-*Atzilut*, because, for the world of Emanation, it constitutes a descent from the light of His countenance. This is because, as they were included in the concealed light of *HaShem* יְהו"ה, the Unlimited One, blessed is He, who emanates them, they were on a much loftier level and state. This accords with what the Alter Rebbe explained in The Gate of Unity and Faith⁴⁴⁴ regarding the light and ray of the sun. That is, as the light and ray is included in the sun itself, it is much stronger, meaning, that when the *Sefirot* of Emanation-*Atzilut* are still concealed, they are comparable to the ray of

⁴⁴³ See Torah Ohr, Bereishit 3a; Vayera 14a; Mishpatim 76b; Ohr HaTorah, Inyanim, p. 201 and on, and elsewhere.

⁴⁴⁴ Tanya, Shaar HaYichud v'HaEmunah, Ch. 3

light as it is included in the sun itself. In contrast, when they come forth into revelation, they now take on the existence of an illumination of light (*Ohr*).⁴⁴⁵ Thus, since for them, this is a descent from the light of His countenance, blessed is He, it cannot be stated that the intention was for the descent, in and of itself.

Additional proof that *HaShem*’s יהו"ה ultimate intent is not for the sake of the world of Emanation-*Atzilut* is as follows: The revelations of the world of Emanation-*Atzilut* come into a state of division of Ten *Sefirot*. This is true whether it is due to the vessels-*Keilim* (according to the first opinion) or whether it due to the fact that the light itself essentially possesses Ten *Sefirot* (according to the second opinion).⁴⁴⁶ For, since it is the existence of light, its very name demonstrates that it has the properties of light. That is, light (*Ohr*-אור) indicates illumination and revelation, and all revelation has form (*Tziyur*). It therefore is applicable for there to be a division of Ten *Sefirot*, even in the light.

Thus, since the revelations of the world of Emanation-*Atzilut* come into an aspect of division into Ten *Sefirot*, it clearly is not the Essential Being of *HaShem* יהו"ה Himself, blessed is He, in that “an essence is indivisible.”⁴⁴⁷ Rather, it

⁴⁴⁵ Another example commonly given for this is (Sefer Yetzirah 1:7), “Like a flame bound to the coal.” That is, the heat of the flame cannot compare to the heat of the coal itself from which it emanates. Yet, it has no existence independent of the coal. (See the discourse entitled “*Bati LeGani* – I have come to My garden” 5712, translated in The Teachings of The Rebbe – 5712, Discourse 8, Ch. 3.)

⁴⁴⁶ See *Ohr HaTorah*, Inyanim p. 259 and on; See *Sefer HaErechim* Chabad, Vol. 4, p. 93 and on.

⁴⁴⁷ See *Imrei Binah*, Shaar HaKriyat Shma, Ch. 8; *Sefer HaMaamarim* 5689 p. 57.

is merely a revelation and illumination of light (*Ohr*) and therefore has the form of Ten *Sefirot*. However, the existence of the chaining down of the worlds (*Hishtalshelut*) is due to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He and blessed is His Name. For, it is solely within His power alone to bring forth existence out of nothing. It therefore is understood that it cannot be stated that the Supernal intent of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, is for revelations (*Gilyim*), since His Essential Being is utterly separate and apart from the matter of revelation (*Gily*).

This then, explains why *HaShem*'s-יהו"ה ultimate Supernal intent is for the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah*, in general, and for this lowly world in particular. For, this world is the completion of His work and does not consist of a revelation of that which is concealed (*Gily HaHe'elem*). Rather, it is the novel creation of something new. This is because this world does not reveal its Source, but on the contrary, in this world one feels himself to exist independently. Even though, according to the intellect, it is understood that it has a Source that brings it into existence, and there are many proofs for this, such as the fact that nothing cannot bring itself into existence out of nothing and something cannot create itself etc., nevertheless, all this remains in the realm of intellect and understanding alone. However, when it comes to one's sense and feeling, he feels

himself to exist as an independent being and his Source is not revealed.

This then, is the difference between a tangible being (*Yesh*) and light (*Ohr*), for, the very essence of light is that it illuminates and reveals its source, which is the luminary. In other words, no external proofs are necessary to understand that light has a source. Instead, when we see the existence of light, in and of itself, we immediately recognize that it must have a source. This is because light is in constant need of a luminary (*Ma'or*), for it is impossible for light to exist without being drawn from a luminary (*Ma'or*).

However, this is not so regarding tangible beings (*Yesh*) whose existence does not reveal their Source. Rather, it is only through external proofs that we understand that they indeed have a Source that brings them into being.

The reason for this difference is because light (*Ohr*) comes in a way of revelation (*Giluy*), in that its very existence depends on its adhesion to its luminary (*Ma'or*). This is why it reveals the essential self of the luminary (*Ma'or*) – or at the very least, the level of the luminary that relates to the emanation of light. In contrast, the existence of tangible beings (*Yesh*) is that they are brought into novel existence from nothing, specifically through the concealment of *HaShem*-יהו"ה, the Creator, blessed is He, from them. They therefore do not reveal their source.

Now, since the existence of tangible beings (*Yesh*) is that they are newly brought into being, not in a way of revealing their source, it therefore is not a matter of descent, as

it is in the world of Emanation-*Atzilut*. For, since the world of Emanation-*Atzilut* is a revelation of its Source, it is comparable to lighting one flame from another flame,⁴⁴⁸ in which no lacking takes place in the original flame. This is because it is not a drawing forth of the essence itself,⁴⁴⁹ but is merely the matter of revelations (*Gilyim*), which are only external illuminations relative to the Source.

In contrast, the coming into being of tangible beings (*Yesh*) which is a matter of novelty, is in a manner that the very being of the Ten *Sefirot* is concealed and manifest within the screen (*Parsa*) to bring novel tangible beings (*Yesh*) into existence. Moreover, in the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, and particularly in this world, there is the power of the Singular Preexistent and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, whose existence is intrinsic to Him. That is, the reason that one senses himself to exist intrinsically and independently in this world, is because he is rooted in the Singular Preexistent Being of *HaShem*-יהו"ה Himself, blessed is He, whose existence is intrinsic and not preceded by any cause whatsoever, God forbid.⁴⁵⁰ In other words, the True Something (*Yesh HaAmeete*) is reflected in the created something (*Yesh HaNivrah*) who senses himself as existing intrinsically and independently. Moreover, through the

⁴⁴⁸ As per the language of our sages, of blessed memory. See Sifri and Rashi to Numbers 11:17; Midrash Bamidbar Rabba 15:19; This is further explained in Likkutei Sichot Vol. 8, p. 75 and on.

⁴⁴⁹ See Ohr HaTorah, Inyanim, p. 97; Sefer HaMaamarim 5677 p. 129.

⁴⁵⁰ See Tanya, Iggeret HaKodesh, Epistle 20 (130a).

service of *HaShem*-יהו"ה, blessed is He, of the created beings, the created something (*Yesh HaNivrah*) is capable of reaching the aspect of the True Something (*Yesh HaAmeete*), blessed is He, (as stated in the teachings of Chassidut).⁴⁵¹ Therefore, the power of the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He, is found in the created beings, so that after all is said and done, through their service of Him, blessed is He, the created something (*Yesh HaNivrah*) can come to be entirely unified with the aspect of the True Something (*Yesh HaAmeete*).⁴⁵²

This then, is the meaning of the statement that *HaShem*'s-יהו"ה ultimate Supernal intent in the chaining down of the worlds (*Hishtalshehut*) is (not for the sake of the upper worlds, but is rather) specifically for this lower world. For it is specifically in this world that there can be a leap (*Dilug*) whereby the created something (*Yesh HaNivrah*) can come to the aspect of the True Something (*Yesh HaAmeete*), blessed is He.

Now, in order to attain this, the order of serving *HaShem*-יהו"ה, blessed is He, is that there first must be a sublimation and nullification (*Bittul*) of the tangible something (*Yesh*) to nothing (*Ayin*). However, this alone is insufficient, for there must then be a drawing forth of the True Something (*Yesh HaAmeete*) into the nothing (*Ayin*) (meaning, into the

⁴⁵¹ See Sefer HaMaamarim 5678 *ibid.* p 113; Biurei HaZohar of the Mittler Rebbe 43c.

⁴⁵² See Biurei HaZohar of the Mittler Rebbe *ibid.* 43c; Maamarei Admor HaZaken al Maamarei Razal, p. 483 and on, and elsewhere.

tangible being (*Yesh*) as it has come into the category of nothing (*Ayin*)).

This matter, is the essential theme of the *Shema* recital and *Amidah* prayer.⁴⁵³ For, in the *Shema* recital, one is to come to the sublimation and nullification (*Bitul*) of the tangible something (*Yesh*) to nothing (*Ayin*). This is reflected in the verses,⁴⁵⁴ “Listen Israel, יהו"ה-*HaShem* our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה” through which one comes to “you shall love יהו"ה-*HaShem* your God,” to the point of expiry, which is the nullification and sublimation to the intangible Godliness of יהו"ה-*HaShem* (*Ayin*). Afterwards, in the *Amidah* prayer, we recite, “Blessed are You *HaShem*-יהו"ה.” The term “blessed-*Baruch*-ברוך” is of the root “*Brachah*-ברכה,” which means to draw down.⁴⁵⁵ Thus, the words “Blessed are You יהו"ה-*HaShem*-*Baruch Atah HaShem*-ברוך אתה יהו"ה” refer to a drawing down of the Singular Preexistent Intrinsic and Essential Being of יהו"ה-*HaShem* Himself, blessed is He.

Thus, with this in mind, we can understand the aforementioned verse that, “it rushes to its place, there it rises.” That is, it is specifically in this lowly world, wherein the “sun” sets, that there is the “rising” of the “sun” with much greater strength, since it reaches the Singular Preexistent

⁴⁵³ These two aspects and the approach to these two prayers are discussed in great length in the *Petach HaShaar* (Opening Gateway) to *Imrei Binah* of the Mittler Rebbe, which is translated as *The Gateway to Understanding*.

⁴⁵⁴ Deuteronomy 6:4-5

⁴⁵⁵ See *Torah Ohr* Mikeits 37c and elsewhere. Also see *Mishnah Kilayim* 7:1, “*Hamavrich et hagefen ba’Aretz*-המברך את הגפן בארץ” which means “If one has bent a vine down to the ground.”

Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. It is for this same reason that the *mitzvah* of kindling the Chanukah lights is specifically once the sun sets. For, the intention of the Chanukah lights is to illuminate the darkness, which refers to the worlds of Creation-*Briyah*, Formation-*Yetzirah* and Action-*Asiyah* and even this lowest world, to bring a revelation of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, into it.

4.

We now must understand the difference between the Chanukah lights, the lights of the Holy Temple and the lights of Shabbat. This may be understood by prefacing with an explanation that there are two modes in serving *HaShem*-יהו"ה, blessed is He. That is, there is the ascent from below to Above and there is the drawing forth from Above to below.

These two aspects are reflected in the two explanations of the verse,⁴⁵⁶ "I will exalt You, my God, the King." The first explanation is from below to Above, and is the matter of exalting "My God, the King," – the Essential Being of the Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He. The second is from Above to below, which is to draw forth the exaltedness of the Essential Being of *HaShem*-יהו"ה Himself, blessed is He.

⁴⁵⁶ Psalms 145:1

To explain in greater detail, the word, “My God-*Eloh*” אֱלֹהֵי-י,“ is a term of strength and ability,⁴⁵⁷ as indicated by the verse,⁴⁵⁸ “He took away the mighty-*Eiley*” אֵילֵי- of the land.” This refers to *HaShem*’s יהו"ה power to bring forth existence out of nothing, which is drawn forth in the world and is from the aspect of *HaShem*’s יהו"ה Kingship-*Malchut*. For, the matter of Kingship-*Malchut* is that it is the expression of external illumination only.⁴⁵⁹ This is as stated,⁴⁶⁰ “When all was done by His will, He then was called King-*Melech*” מֶלֶךְ.” This is comparable to the name of a person, which only is a glimmer of illumination and is not the very essence of the person. This is because the name by which a person is called has no effect on him whatsoever. That is, it is dissimilar to the powers of the soul, which although they are not the essence of the soul, are nevertheless called the, “fixtures of the soul,”⁴⁶¹ in that the soul is adorned with them and is rectified and rectifies through them. This is not at all the case with a person’s name, which is entirely not relevant to the person himself.

Now, although the vitality of a person is drawn to him through his name, nevertheless, this matter is concealed and

⁴⁵⁷ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of His Title (Shaar HaKinuy)*.

⁴⁵⁸ Ezekiel 17:13; Also see Shulchan Aruch of the Alter Rebbe, Orach Chayim, 5:3.

⁴⁵⁹ For example, the external expressions of speech, which is the power of kingship-*Malchut* מלכות (as it states (Eccl. 8:4), “The word of The King rules,” and as stated in the introduction to Tikkunei Zohar 17a) is merely a glimmer of the inner illumination of the intellect.

⁴⁶⁰ In the liturgy of the “*Adon Olam* – Master of the world” prayer.

⁴⁶¹ Introduction to Tikkunei Zohar 17a

entirely unrecognizable. That is, irrespective of whether a person is called by one name or another, we are incapable of recognizing any difference in this. Although we know with certainty that indeed there is a difference between this name and another, nevertheless, the difference is not recognizable in any way. This is because the general matter of a name is that it merely is an external illumination and glimmer of the person.

The same is true Above, that the power to bring forth novel existence, which is from the aspect of *HaShem*'s יהו"ה Kingship-*Malchut*, is called by the term, "Name-*Shem*-שם." This is because it is only from the external aspect alone. Because of this, the existence of novel creations does not at all affect any change whatsoever in the Creator, *HaShem*-יהו"ה, blessed is He, who brings them into existence. This is as stated,⁴⁶² "You are He before the creation of the world and You are He after the creation of the world," with no change at all, in that Before Him it all is entirely equal in the most literal sense.⁴⁶³ Thus, since it merely is the aspect of an external glimmer of illumination, the aspect of, "I will exalt You, my God the King" is therefore necessary.

Now, there are two ways for this to be.⁴⁶⁴ The first way is to exalt the aspect of, "My God, the King," in the exaltedness of the Singular Preexistent Intrinsic Essence of the Light of the Unlimited One, *HaShem*-יהו"ה Himself, blessed is

⁴⁶² Liturgy of the morning prayers.

⁴⁶³ See Tanya, Ch. 20; Torah Ohr, Mikeitz 36a, and elsewhere.

⁴⁶⁴ See *Hemshech* 5672 Vol. 1, p. 621 and on.

He. The second is to draw forth the aspect of the exaltedness of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, into the aspect of His Kingship-*Malchut*, as it is in its place.

These two aspects are the same as the two matters of weaving (*Shiluv*) the Name *HaShem*-יהו"ה with His title my Lord-*Adona*'ע-אדני (as follows, יאהדונה"י) or the weaving (*Shiluv*) of His title my Lord-*Adona*'ע-אדני with His Name *HaShem*-יהו"ה (as follows, אידהנוי"ה). For, the title my Lord-*Adona*'ע-אדני indicates the matter of,⁴⁶⁵ "You are the Master-*Adon*-אדון over all Your creations," and thus relates to the creation of novel beings.⁴⁶⁶ It therefore is necessary to elevate and exalt the aspect of the title my Lord-*Adona*'ע-אדני to the Singular Preexistent Intrinsic and Essential Name *HaShem*-יהו"ה, blessed is He. However, there are two ways this can be accomplished. The first is through elevating the title my Lord-*Adona*'ע-אדני to the Name *HaShem*-יהו"ה, blessed is He, which is the matter of weaving (*Shiluv*) His title my Lord-*Adona*'ע-אדני into His Name *HaShem*-יהו"ה (as follows, יאהדונה"י). Alternatively, this can be accomplished through drawing the Name *HaShem*-יהו"ה into His title my Lord-*Adona*'ע-אדני, which is the matter of weaving (*Shiluv*) His title my Lord-*Adona*'ע-אדני with His Name *HaShem*-יהו"ה (as follows, אידהנוי"ה).

⁴⁶⁵ Midrash Bereishit Rabba 17:4

⁴⁶⁶ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One, The Gate of the Sanctuary (Shaar HaHeichal)*.

This is similar to the two explanations of the verse, “I will exalt You, my God the King.” That is, one is the aspect of elevating and exalting the aspect of His Kingship-*Malchut*, and the other, is the aspect of drawing His exaltedness into the aspect of His Kingship-*Malchut*.

To further explain,⁴⁶⁷ sometimes we recite,⁴⁶⁸ “The Singular One (*Yachid*), the Life of the worlds, is King.” At other times we recite,⁴⁶⁹ “The King who is Singular (*Yachid*), the Life of the worlds.” The explanation of, “The Singular One (*Yachid*), the Life of the worlds, is King,” is that *HaShem*-יהו"ה, blessed is He, is utterly Singular and Unique (*Yachid*-יחיד). (That is, the term Singular-*Yachid*-יחיד, is loftier than even the aspect reflected by the term One-*Echad*-אחד. For, though the inner meaning of One-*Echad*-אחד is that He is One-א in the seven heavens and the earth (ה-8) and in the four directions (ד-4) of the world, and that they are all utterly nullified to the Master of the World-*Alupho Shel Olam*-אלופו של עולם, nevertheless, it is in a manner of division. Thus, the level indicated by the term Singular-*Yachid*-יחיד is higher than this, and indicates that, in and of Himself, He essentially is utterly Singular-*Yachid*-יחיד, blessed is He.)⁴⁷⁰ Thus, the “Life

⁴⁶⁷ See Torah Ohr, Mikeitz 37c and elsewhere.

⁴⁶⁸ In the liturgy of the “*Baruch She'amar* – Blessed is He who spoke” prayer – יחיד חי העולמים מלך –

⁴⁶⁹ In the liturgy of the “*Yishtabach Shimcha* – May Your Name be praised” prayer – מלך יחיד חי העולמים –

⁴⁷⁰ *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11; Also see at length in the *Petach HaShaar* – *Opening Gateway to Imrei Binah* of the Mittler Rebbe, translated as *The Gateway to Understanding*. Also see *Sefer Mitzvos Katan*, cited in *Beit Yosef*, *Orach Chayim* 61; *Shulchan Aruch* and

of the worlds-*Chai HaOlamim*-”הי העולמים” is drawn from the aspect of “King-*Melech*-מלך,” which is only a mere glimmer. That is, this is the aspect of “my God, the King,” in which there must be an exaltation from below to Above.

The words, “The King who is Singular (*Yachid*), Life of the worlds,” refer to the fact that even as the aspect of His Kingship-*Malchut* becomes the source for the existence of the worlds, it is not separate, but rather, is entirely unified with the aspect of His Singularity-*Yachid*-יחיד.⁴⁷¹

For, as known, the manner in which creation is brought forth, is that the aspect of Kingship-*Malchut* of the world of Emanation-*Atzilut* becomes the Crown-*Keter* of the world of Creation-*Briyah*. Now, as known⁴⁷² the chaining down of the Crowns-*Ketarim* is one from the other. This is similar to what we observe below in man, that the desire (*Ratzon*) that comes from the intellect is of much greater strength and has a much stronger bond with the desire (*Ratzon*) that transcends the intellect, than the bond of the intellect itself with the desire

Shulchan Aruch of the Alter Rebbe, Orach Chayim 61:6; Torah Ohr, Va’era 55b and on, and elsewhere.

⁴⁷¹ That is, *HaShem*’s-יהוה title My Lord-*Adona*’ע-אדני-65 which is the Sanctuary-*Heichal*-היכל-65 within which He is concealed, is not truly separate from the Singularity of *HaShem*-יהוה, blessed is He. This is demonstrably so by the fact that that the title My Lord-*Adona*’ע-אדני-65 is equal to *HaShem*-יהוה-26 + *HaShem* is One-*HaShem Echad*-אחד-39 (26+39=65), as we recite in the first verse of the *Shema*. Moreover, even if *HaShem*-יהוה is concealed in the Sanctuary-*Heichal*-היכל-65, *HaShem* is One-*HaShem Echad*-אחד-39 still remains. (See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Sanctuary (*Shaar HaHeichal*).)

⁴⁷² See Likkutei Torah, beginning of Korach; Sefer HaMaamarim 5665 p. 260 and on; *Hemshech* 5672 Vol. 1, p. 148 and on; Sefer HaMitzvot 5703 p. 112, and elsewhere.

(*Ratzon*) that transcends the intellect.⁴⁷³ It is similarly understood as it is Above, that the aspect of the Crown-*Keter* of each of the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*, is more closely related to the Crown-*Keter* of the world of Emanation-*Atzilut* and to the general all-inclusive Crown-*Keter*, even more than to the aspect of Wisdom-*Chochmah* of the world of Emanation-*Atzilut*.

This then is the meaning of, “The King who is Singular (*Yachid*),” that even the aspect of Kingship-*Malchut* as it becomes the Crown-*Keter* of the world of Creation-*Briyah*, is still the aspect of the Singular One-*Yachid*-יהיך, blessed is He, since the chaining down (*Hishtalshehut*) of the Crowns-*Ketarim* is one from the other. This then, is the aspect of the exaltedness of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He, from Above to below, which is the aspect of the drawing forth of the Exaltedness of the Unlimited One, blessed is He, into the worlds of Creation-*Briyah*, Formation-*Yetzirah*, and Action-*Asiyah*.

⁴⁷³ In other words, the existence of any desire (*Ratzon*) which corresponds to Crown-*Keter*, is loftier than the existence of intellect and below. Thus, even a lower desire, such as the desire for action (*Keter* of *Asiyah*) (or in this case, a desire that is born of intellect) is itself loftier than the existence of wisdom-*Chochmah* (which is intellect itself), for example. Thus, the desires for everything in creation, whether the lowest desire or the loftiest desire, are all brought forth according to the Supernal desire of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He, in a direct manner. Thus, the existence of a desire (*Ratzon*) for the world of Action-*Asiyah*, which is the crown-*Keter* of the world of Action-*Asiyah*, is actually loftier than the existence of wisdom-*Chochmah* of the world of Emanation-*Atzilut*. For, the former is in the realm of desire (*Ratzon*), and is thus rooted in the Supernal crown which transcends the existence of intellect and wisdom. (See *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 7.)

Now, based on the above, we may understand the difference between the lights of the Holy Temple and the lights of Chanukah. The lights of the Holy Temple are the matter of ascension from below to Above, as it states,⁴⁷⁴ “When you uplift (*B’Ha’alotcha*-בהעלותך)⁴⁷⁵ the flames,” and refers to the souls of the Jewish people. This is as explained in Likkutei Torah, on the Torah portion of *B’Ha’alotcha et HaNeirot*,⁴⁷⁶ in explanation of the verse,⁴⁷⁷ “I see, and behold – there is a Menorah entirely of gold... its seven flames are upon it.” The seven flames correspond to seven levels in the service of *HaShem*-יהו"ה, blessed is He. For, the soul is called a “flame-*Ner*,” as it states,⁴⁷⁸ “The soul of man is the flame-*Ner* of *HaShem*.” That is, just as the nature of the flame is that it desires to ascend and be included in its source, even though it will become utterly nothing there, so likewise, by nature, the soul of man desires to be included in its Source in *HaShem*-יהו"ה, blessed is He.⁴⁷⁹

Now, the soul of every single Jew, whether he is the greatest of the great or the simplest of the simple, possesses this nature, and it is only because of the concealment caused by the body and animalistic soul, which cover and conceal the

⁴⁷⁴ Numbers 8:2

⁴⁷⁵ Although generally translated as “When you kindle the lamps,” the term “*B’Ha’alotcha*-בהעלותך” literally means “When you uplift.”

⁴⁷⁶ Likkutei Torah, *B’Ha’alotcha* 29c and on.

⁴⁷⁷ Zachariah 4:2

⁴⁷⁸ Proverbs 20:27

⁴⁷⁹ See Tanya, Ch. 19

Godly soul, that the Godly soul requires assistance in its ascension. This assistance is the work of Aharon, the high priest, who is called, “The agent of the bride”⁴⁸⁰ (*Shoshvinah D’Matronita*).⁴⁸¹ That is, he affects the removal of the concealment of the body, thus causing the ascent of the soul.

This is similar to the Rambam’s⁴⁸² ruling regarding the case of the rabbinical court using force to compel a husband to grant a bill of divorce (*Get*) to his wife, in which case, the divorce is valid and binding. (At first glance this is not understood, since a bill of divorce (*Get*) requires that the husband grant it willingly). However, the Rambam explains that, “In reality, this person who refuses to grant the divorce wants to be a part of the Jewish people, to fulfill all the commandments-*mitzvot* and to distance himself from sin, only that his evil inclination overcomes him. Therefore, when he is beaten until his inclination is weakened and he consents, his granting of the divorce is indeed willful and consensual.”

In other words, even a person who finds himself in a state and standing, in which he does not desire to fulfill the ruling of the court of Torah Law (*Beit Din*), and he even strongly resists, to the point that it is necessary to force him through various forms of coercion, nevertheless, he too has an essential and pure desire to fulfill the Supernal will of

⁴⁸⁰ That is, one’s body is dear to him like his wife, as stated (Yevamot 62b) “one who loves his wife like his body.” The body is thus compared to a bride, in that the body is the recipient of the soul. However, one can come to place the body before the soul, causing a descent and concealment of the illumination of the soul.

⁴⁸¹ Zohar I 266b; Zohar II 49b; Zohar II 20a (Ra’aya Mehemna), 53b, 275b (Ra’aya Mehemna); Likkutei Torah, Be’Ha’alotcha 30a and on, and elsewhere.

⁴⁸² Mishneh Torah, Hilchot Geirushin 2:20

HaShem-יהו"ה, blessed is He. It is only that it is necessary to remove and nullify the evil-inclination that overpowers him. This is to say that the soul of every single Jew possesses the natural and pure desire to become included in its Source, whether he is the greatest of the great or the simplest of the simple. This is true even of the most unworthy Jew, except that his evil inclination overpowers him, due to the concealment and hiddenness caused by the body and the animalistic soul.

This then, is the service of Aharon, the high priest, which is to remove and nullify the overpowering of the evil-inclination, which refers to the concealments caused by the body and animalistic soul, through which he affects ascension in the soul. This explains the matter of, "When you uplift the flames."

Thus, since the matter of the lights of the Holy Temple is that of ascension from below to above, therefore, the flames were kindled specifically while it was still daylight, in order to elevate the flames (*Neirot*-נרות) in the place of light (*Ohr*). The same applies to the Shabbat lights, which also are kindled specifically when it is still daylight. For, Shabbat is likewise the matter of ascent in expiry-*Khilyon*-כליון,⁴⁸³ as it states regarding Shabbat,⁴⁸⁴ "The heavens and the earth were finished-*VaYechulu*-ויכלו," which shares the same root as expiry-*Khilyon*-כליון. This refers to the ascent of the vessels

⁴⁸³ See Ohr HaTorah, Bereishit 42b and on.

⁴⁸⁴ Genesis 2:1

(*Keilim*) (as explained in the discourses of Rosh HaShanah).⁴⁸⁵ Thus, the time for kindling the Shabbat lights is specifically when it still is daylight, indicating the ascent in the place of light (*Ohr*).

In contrast, the *mitzvah* of kindling the Chanukah lights, is specifically after the sun sets. For, the Chanukah lights is the matter of drawing forth from Above to below. This is the meaning of, “until the foot-traffic of the wood-carriers (*Tarmuda’ei*) ceases from the marketplace.” For, the term “foot-traffic-*Regel*-רגל” refers to the matter indicated by the verse,⁴⁸⁶ “sending the feet-*Regel*-רגל of the ox and the donkey to roam freely.”⁴⁸⁷ The “marketplace-*Shuk*-שוק” refers to the public domain (*Reshut HaRabim*),⁴⁸⁸ which is called “the mountains of division” (*Turei D’Pruda*).⁴⁸⁹ In other words, one must affect a refinement (*Birur*) in the aspects of the “feet-*Regel*-רגל in the marketplace-*Shuk*-שוק,” to the point that, “the foot-traffic of the wood-carriers (*Tarmuda’ei*-תרמודאי) ceases.” The word “wood-carriers-*Tarmuda’ei*-תרמודאי” shares the same letters as “she who rebels-*Moredet*-

⁴⁸⁵ See Sefer HaMaamarim 5661 p. 171; Tanya, Kuntres Acharon 157b; Likkutei Torah, Re’eh 25d, and elsewhere.

⁴⁸⁶ Isaiah 32:20; Talmud Bavli, Avoda Zarah 5b and Rashi and Tosafot there.

⁴⁸⁷ That is, this refers to the emissaries and forces of the evil inclination that come upon a person of their own volition, against his will. (See Talmud Bavli, Avoda Zarah 5b *ibid.* and Rashi and Tosafot there.)

⁴⁸⁸ For a lengthy explanation of the matter of the private domain (*Reshut HaYachid*) and the public domain (*Reshut HaRabim*), see the discourse entitled “*Chimisha Kinyanim* – The Holy One, blessed is He, acquired five possessions as His own in His world” 5712, translated in The Teachings of The Rebbe – 5712, Discourse 16.

⁴⁸⁹ See Tanya, Ch. 33 and elsewhere.

מורדת” (as stated in books of Kabbalah),⁴⁹⁰ like the statement,⁴⁹¹ “A woman who rebels-מורדת against her husband.” For, it is written,⁴⁹² “For your Master is your Maker,” about which our sages, of blessed memory, stated,⁴⁹³ “A woman is like raw material⁴⁹⁴ and makes a covenant only to the one who made her a vessel.” However, the rebellious woman (*Moredet*-מורדת) is she who does not desire to be a vessel (*Kli*).

The explanation of this is as follows: The Jewish people are called, “the cup of salvation,” as King David said,⁴⁹⁵ “I raise the cup of salvation,” referring to the Jewish people,⁴⁹⁶ who are the vessel for *HaShem*’s-יהו"ה Supernal salvations. However, this is specifically when one is an empty vessel, as in the teaching of our sages, of blessed memory,⁴⁹⁷ “An empty vessel holds what is placed into it, whereas a full vessel does not.” In other words, when one is full of many alien desires, in that he wants this, but he doesn’t want that, he is incapable of receiving and holding. That is, he is

⁴⁹⁰ Emek HaMelech, Shaar Kiryat Arba, Ch. 111 (108a); Kohelet Yaakov, section on “*Tarmod*-תרמוד”; Also see Likkutei Sichot, Vol. 5, p. 448 and the note there.

⁴⁹¹ Mishnah Ketubot 5:7

⁴⁹² Isaiah 54:5; See Sefer HaMaamarim 5634 p. 302 and on; 5679 p. 651 and on.

⁴⁹³ Talmud Bavli, Sanhedrin 22b

⁴⁹⁴ See Rashi to Sanhedrin 22b *ibid*. This refers to a woman who is still a virgin and is thus analogous to raw material, like a vessel that has yet to be completed. Thus, a unique bond (covenant) is formed between her and her first husband, the “one who made her a vessel” through their first act of intimacy.

⁴⁹⁵ Psalms 116:13

⁴⁹⁶ See Likkutei Torah, Drushim L’Sukkot 80c; Sefer HaMaamarim 5679 *ibid*.

⁴⁹⁷ Talmud Bavli, Brachot 40a

comparable to raw material that does not yet have the form of a vessel and is therefore not a receptacle. He therefore is not a receptacle for *HaShem*'s-יהו"ה Supernal salvations. This is what is meant by, "wood-carriers-*Tarmuda'ei*-תרמודאי," which shares the same letters as, "she who rebels-*Moredet*-מורדת." That is, he does not desire to bond himself to the Holy One, blessed is He and become His receptacle.

The matter of the lights of Chanukah, however, is to bring about the cessation of "the foot-traffic of the wood-carriers (*Tarmuda'ei*-תרמודאי)," so that one is no longer filled with alien desires. He then will automatically be "a cup of salvation." This is accomplished through contemplation (*Hitbonenut*). That is, he must contemplate all he has done all the days of his life, during which, not only did he not attain any relation to lofty matters in the service of *HaShem*-יהו"ה, blessed is He, nor even a relation to lesser matters, nor at the very least, to matters relating to thought, speech and action. For, if he at least would serve *HaShem*-יהו"ה, blessed is He, in these matters, he would have some justification to believe that he is entitled that his request should be fulfilled. In truth, however, from the very fact that he is filled with alien desires, wanting this and rejecting that, it is plainly evident that he is not serving *HaShem*-יהו"ה, blessed is He. For, if he indeed was serving *HaShem*-יהו"ה, blessed is He, he would not be filled with alien desires. Therefore, since indeed he is filled with various desires, this itself demonstrates that he is not serving *HaShem*-יהו"ה, blessed is He. This being the case, how can he possibly believe that what he desires should be

fulfilled in any way whatsoever? How does he even have the arrogance and audacity to have any desires at all? Moreover, even if on occasion he was a vessel for Godliness, nevertheless, as known, before Kiddush (sanctification), the cup “must be washed from within and its outer surface must be rinsed.”⁴⁹⁸ In other words, before the wine is poured into it, referring to contemplation (*Hitbonenut*), the vessel must be washed and rinsed to remove any impurity that may have adhered to it. Thus, by contemplating all this, he will come to the aspect of subjugation and sublimation (*Bittul*) to *HaShem*-יהו"ה, blessed is He, which is the matter of the cessation of “the foot-traffic of the wood-carriers (*Tarmuda'ei*-תרמודאי),” through which he no longer will be filled with alien desires, and through which he will be a “cup” for *HaShem*'s-יהו"ה's Supernal salvations.

6.

This then, explains why the *mitzvah* of kindling the Chanukah lights is specifically after sunset. For, since the Chanukah lights are a matter of drawing forth from Above to below, therefore, the *mitzvah* is specifically after the sun sets – in order to illuminate the darkness. For, as explained above, it is a much loftier matter specifically when the light illuminates below. This is as explained before regarding the verse,⁴⁹⁹ “And the sun rises and the sun sets – it rushes to its place,

⁴⁹⁸ Shulchan Aruch of the Alter Rebbe, Orach Chayim 271:18

⁴⁹⁹ Ecclesiastes 1:5

there it rises,” and that it is specifically “there-*Sham*-שם” that “it rises.” The word “there-*Sham*-שם” itself, is a term meaning distance, and is therefore a term of concealment that refers to the external husks (*Kelipot*).⁵⁰⁰ However, it is through the clarification (*Birur*) of the external husks (*Kelipot*), that an even stronger “rising” and illumination is brought about.

It thus is understood that the Chanukah lights, which are drawn from Above to below to illuminate the darkness, are even loftier than the lights of the Holy Temple. It is in regard to this that our sages, of blessed memory, stated,⁵⁰¹ “When Aharon saw the dedication offerings of the chieftains, he became distressed... the Holy One, blessed is He, said to him, ‘yours is greater than theirs, for you will kindle and prepare the flames.’” The Ramban⁵⁰² further explains,⁵⁰³ based on the Midrash,⁵⁰⁴ that although the sacrificial offerings only took place when the Holy Temple was extant, the flames are eternally “kindled toward the face of the Menorah.”⁵⁰⁵ At first glance, this is not understood, for since the Holy Temple is no longer extant, and because of its destruction the sacrificial offerings have been nullified, so likewise, the lights of the Menorah have been nullified. However, Ramban explains that the Midrash is hinting to the Chanukah lights of the Hasmoneans, which continue even after the destruction of the Holy Temple and even during exile.

⁵⁰⁰ See Likkutei Torah, Re’eh 32b and on.

⁵⁰¹ See Rashi to Numbers 8:2

⁵⁰² Nachmanides

⁵⁰³ Ramban to Numbers 8:2

⁵⁰⁴ Midrash Tanchumah BeHa’alotcha 5; Bamidbar Rabba 15:6

⁵⁰⁵ Numbers 8:2

From all the above we may understand the superiority of the Chanukah lights over and above the lights of the Holy Temple. That is, Aharon was not appeased because of the lights of the Holy Temple alone, since they are not established eternally. Rather, he was appeased specifically because of the lights of Chanukah. For this same reason, in the Holy Temple there only were seven lights, whereas on Chanukah there specifically are eight lights. This is similar to, “the harp of the coming future, which will have eight strings,” rather than seven.⁵⁰⁶ In other words, the Chanukah lights are akin to the revelations of the coming future, and as known, the revelations of the coming future will be loftier than the revelations of the Holy Temple. That is, although the lights of Chanukah are during the time of exile and their matter is to illuminate the darkness, for which reason they need assistance from the lights of the Holy Temple, nevertheless, in essence, they are loftier than the lights of the Holy Temple, because it is specifically the lights of Chanukah that illuminate the darkness. Because of this we place them at the entrance of the house, on the outside, and elevate the sanctity.⁵⁰⁷

⁵⁰⁶ Talmud Bavli, Arakhin 13b; See Likkutei Torah Tazria 21b

⁵⁰⁷ See Talmud Bavli, Shabbat 21b