

Discourse 10

“b’Chaf Hei b’Kislev - On the twenty-fifth of Kislev”

Delivered on Shabbat Parshat Mikeitz,
Shabbat Chanukah, Shabbat Mevarchim Teivet, 5718
By the grace of *HaShem*, blessed is He,

1.

The Talmud states,⁷⁴⁰ “On the twenty-fifth of Kislev the days of Chanukah are eight.” The question and dialogue in the words of the commentators⁷⁴¹ in explanation of why Chanukah was established for eight days, is well known. That is, even though the miracle of the cruse of oil (which only had enough oil to illuminate for a single day, miraculously burned for eight days),⁷⁴² nonetheless, the miracle was only in the course of following seven days. That is, there indeed was enough oil for the illumination of the first day.⁷⁴³ We nevertheless must better understand the inner depth of the matter, and why Chanukah must specifically be celebrated for eight days.

⁷⁴⁰ Talmud Bavli, Shabbat 21b

⁷⁴¹ Beit Yosef to Tur, Orach Chayim, Siman 670

⁷⁴² Talmud Bavli, Shabbat 21b *ibid*.

⁷⁴³ See the discourse entitled “*B’Chaf Hei b’Kislev*” 5637 (Sefer HaMaamarim 5637, Vol. 1, p. 328 and on).

We also must understand an additional matter. That is, it states in *Shnei Luchot HaBrit*⁷⁴⁴ and cited in *Chassidus*,⁷⁴⁵ that all holidays throughout the year relate to the Torah portion upon which they fall. With this in mind, the days of Chanukah always fall in juxtaposition to the Torah portion of *Vayeishev* and the Torah portion of *Mikeitz*. The common denominator between these two Torah portions is that both discuss the matter of,⁷⁴⁶ “These are the generations of Yaakov: Yosef,” in that Yosef was Yaakov’s primary son, and “everything that happened to this one, happened to that one.”⁷⁴⁷ We therefore must understand the relationship between Yosef and Chanukah.

⁷⁴⁴ *Shnei Luchot HaBrit*, *Chelek Torah SheB’Chtav*, *Vayeishev* (297a)

⁷⁴⁵ *Ohr HaTorah*, *Vayeishev* 268a; Also see the discourse entitled “*B’Chaf Hei b’Kislev*” 5637 *ibid*.

⁷⁴⁶ *Genesis* 37:2

⁷⁴⁷ *Midrash Bereishit Rabba* 84:6 – “This one [Yaakov] was born circumcised, and that one [Yosef] was born circumcised. This one’s mother was barren, and that one’s mother was barren. This one’s mother bore two, and that one’s mother bore two. This one’s mother had difficulty giving birth, and that one’s mother had difficulty giving birth. This one was hated by his brother, and that one was hated by his brothers. Just like this one’s brother sought to kill him, that one’s brothers sought to kill him. This one was a shepherd, and that one was a shepherd. This one was despised, and that one was despised. This one was stolen twice, and that one was stolen twice. This one was blessed with wealth, and that one was blessed with wealth. This one went out of the Land (of Israel), and that one went out of the Land (of Israel). This one married a woman from outside the Land, and that one married a woman from outside the Land. This one was accompanied by angels, and that one was accompanied by angels. This one was made great through a dream, and that one was made great through a dream. This one was the source of blessing for his father-in-law’s house, and that one was the source of blessing for his father-in-law’s house. This one went to Egypt, and that one went to Egypt. This one ended famine, and that one ended famine. This one satisfied others, and that one satisfied others. This one commanded, and that one commanded. This one was embalmed, and that one was embalmed. This one had his bones taken up (to the Land of Israel), and that one had his bones taken up (to the Land of Israel).”

2.

This may be understood based on the explanation in the responsa of Rabbi Shlomo Ibn Aderet (Rashba),⁷⁴⁸ regarding the numbers seven and eight.⁷⁴⁹ That is, all the “festivals of *HaShem*”⁷⁵⁰ are seven days in number, such as the holiday of Passover (*Pesach*) which is seven days. He explains that the number seven refers to the seven revolving days [of the week].

To explain, the entire creation took place over the course of seven days. For, even Shabbat is included within creation, as in the teaching of our sages, of blessed memory,⁷⁵¹ “What did the world lack? Rest! Shabbat came, and rest came.” It thus is understood that creation was perfected on the day of Shabbat. In other words, Shabbat includes the days that precede it and brings them to perfection. The same is true of all seven days [of the week], in that they are seven days that revolve.

With the above in mind we may understand why we recite,⁷⁵² “Today is the first day of the Sabbath,” and “Today is the second day in the Sabbath,” etc. For, at first glance, this presents a difficulty.⁷⁵³ Namely, until the present, many thousands of days have passed since the six days of creation. This being so, why do we say, “Today is the first day etc.”? However, the explanation is that since with each unit of seven

⁷⁴⁸ Shaalot u'Teshuvot HaRashba Vol. 1, Section 9

⁷⁴⁹ Ohr HaTorah *ibid*. Also see the discourse entitled “*B'Chaf Hei b'Kislev*” 5660 (Sefer HaMaamarim 5660 p. 63).

⁷⁵⁰ Leviticus 23:2; 23:4; 23:37

⁷⁵¹ Rashi to Genesis 2:2 citing Midrash Breishit Rabba 10:9 and elsewhere.

⁷⁵² In the song of the day (*Shir Shel Yom*) of the morning (*Shacharit*) liturgy.

⁷⁵³ See Likkutei Torah, Shir HaShirim 25a

days, the cycle concludes and repeats, we therefore say, “Today is the first day” etc., meaning the first day of this cycle.

Now, this does not contradict the explanation in various places, that Shabbat transcends the chaining down of the worlds (*Hishtalshelut*). For, there are two matters to Shabbat.⁷⁵⁴ The first is Shabbat as it is, in and of itself, in that “in and of itself, Shabbat is sanctified.”⁷⁵⁵ The second is what is brought about on Shabbat by virtue of the toil in serving *HaShem*-יהו"ה, blessed is He, on Shabbat, as the verse states,⁷⁵⁶ “Remember the Shabbat day, to sanctify it.”

In and of itself, the sanctity of Shabbat is that it concludes and completes the revolution of seven days [of the week]. However, through the toil of serving *HaShem*-יהו"ה, blessed is He, by “Remembering the Shabbat day, to sanctify it,” a higher aspect, which transcends the chaining down of the worlds (*Hishtalshelut*) is brought down. However, this is specifically brought about through toiling in serving *HaShem*-יהו"ה, blessed is He, whereas in and of itself, the sanctity of Shabbat is part and parcel of the revolution of the seven days [of the week], only that, as stated above, it is their completion and perfection.

In contrast, the number eight transcends the number seven. As Rashba explained,⁷⁵⁷ there are holidays that number

⁷⁵⁴ See the discourse entitled “*Et Shabtota*” 5679 (Sefer HaMaamarim 5679 p. 407 and on); 5700, Ch. 2 (Sefer HaMaamarim 5700 p. 81 and on (and also not Likkutei Torah, Behar, discourse entitled “*Et Shabtota*” p. 41a)); Also see Likkutei Torah, Shir HaShirim ibid. 24b; Sefer HaMaamarim 5700 ibid. Ch. 4 (p. 85 and on), and elsewhere.

⁷⁵⁵ Talmud Bavli, Beitzah 17a

⁷⁵⁶ Exodus 20:8

⁷⁵⁷ Shaalot u'Teshuvot HaRashba Vol. 1, Section 9

eight, such as the holiday of Shemini Atzeret, which although it is a festival in and of itself, is also a continuation of the seven days of Sukkot. This is why it is [specifically] called “The eighth-*Shemini*-שמיני,”⁷⁵⁸ in that it is the eighth from the first [day of Sukkot]. The matter of the number eight is that it is above the number seven. For, the matter of the number seven is that it includes the whole of the revolving cycle, whereas the matter of the number eight is that it transcends the revolving cycle.

This is similar to what we find that there are “seven shepherds, and eight princes amongst men.”⁷⁵⁹ Now, our teacher Moshe is counted amongst the seven shepherds, and generally includes and represents them all,⁷⁶⁰ whereas Moshiach is counted amongst the “eight princes amongst men.”

The explanation is that Moshe is the seventh and “all sevens are beloved,”⁷⁶¹ such that in the days of the week, the seventh day is beloved,⁷⁶² meaning, the day of Shabbat (as explained before). In the unit of years, the seventh year is beloved, and likewise, in the unit of each year itself, the seventh month is beloved, as the verse states,⁷⁶³ “In the seventh month, on the first of the month, there shall be a day of rest for you.” Likewise, in the souls of the Jewish people, Moshe is the seventh, and “all sevens are beloved,” and therefore the Torah was given by his hand.

⁷⁵⁸ Leviticus 23:36; Numbers 29:35; Nehemiah 8:18; Also see Likkutei Sichot, Vol. 9 p. 227.

⁷⁵⁹ Micah 5:4; Talmud Bavli, Sukkah 52b

⁷⁶⁰ Tanya, Ch. 42

⁷⁶¹ Midrash Vayikra Rabba 29:11

⁷⁶² Vayikra Rabba 29:11 *ibid.*

⁷⁶³ Leviticus 23:24

However, Moshiach is counted within the “eight princes amongst men,” which is higher than the seven revolving days, meaning that this transcends the chaining down of the worlds (*Hishtalshelut*), as known about the superiority of the revelations of the coming future. In other words, the number seven indicates the revelations of the chaining down of the worlds (*Hishtalshelut*), only that within the chaining down of the worlds (*Hishtalshelut*) itself, it is the highest revelation. In contrast, the revelation of Moshiach transcends the chaining down of the worlds (*Hishtalshelut*). This is why Moshiach will even teach Torah to our forefathers and to our teacher Moshe,⁷⁶⁴ because Moshiach is higher than our teacher Moshe.

This likewise is the meaning of the statement of our sages that,⁷⁶⁵ “The lyre used in the Holy Temple had seven strings, but in the days of Moshiach the lyre will have eight strings.” This is because in the coming future there will be a revelation of the matter of the number eight.

In the *Sefirot*, we find that the number seven refers to the seven emotional qualities (*Midot*), which are the seven days of construct, in that the emotional qualities (*Midot*) relate to the worlds, as stated,⁷⁶⁶ “Remember Your mercies, יהוה-*HaShem*, and Your kindnesses, for they are of the world.”⁷⁶⁷ In contrast, the eighth (*Shemini*-שמניי) refers to the *Sefirah* of

⁷⁶⁴ Likkutei Torah, Tzav 17a-b and elsewhere.

⁷⁶⁵ Talmud Bavli, Arachin 13b; Also see Likkutei Torah, Tazriya 21d

⁷⁶⁶ Psalms 25:6; See Likkutei Torah, Masei 92a and elsewhere.

⁷⁶⁷ Though the word “*MeiOlam*-מעולם” is normally translated as “[for they are] eternal,” nevertheless, it is explained that the word also bears the additional meaning, “of the world-*MeiOlam*-מעולם,” in that the seven lower *Sefirot* relate outward, to the worlds, as will be explained shortly.

Understanding-*Binah*,⁷⁶⁸ which transcends the worlds. By way of analogy, this is like how it is in man below, that his emotions (*Midot*) relate to others, whereas his intellect (*Mochin*) is [inward, and relates] to himself.

This likewise is the difference between revelations as they currently are and the revelations of the coming future. That is, currently the revelations are [like a lyre] of “seven strings,” in that they are the aspect of the emotional qualities (*Midot*), which relate to the worlds, whereas “the lyre of the coming future will have eight strings,” meaning that the aspect of Understanding-*Binah*, which transcends the worlds, will be revealed.

With the above in mind, we can understand why Chanukah is eight days. For, as known,⁷⁶⁹ on Chanukah there is a radiance akin to the revelations of the coming future, and therefore “the days of Chanukah are eight.” This is also the relationship between Yosef and Chanukah, being that Shemini Atzeret corresponds to Yosef.⁷⁷⁰ For, as known, the holidays correspond to the forefathers.⁷⁷¹ Pesach corresponds to Avraham, Shavuot corresponds to Yitzchak, Sukkot

⁷⁶⁸ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Ohr HaTorah, Chanukah 326b; Discourse entitled “*b’Chaf Hei b’Kislev*” 5653 (Sefer HaMaamarim 5653, p. 173 and on); Discourse entitled “*v’Atah b’Rachamecha HaRabim*” 5698 (Sefer HaMaamarim 5698 p. 182); Discourse entitled “*Ki Atah Neiri HaShem*” 5747, and elsewhere.

⁷⁶⁹ See the citations in the preceding note.

⁷⁷⁰ Zohar I 208b; Also see Ohr HaTorah, Vayeishev 268a; Also see the discourse entitled “*B’Chaf Hei b’Kislev*” 5637 *ibid*.

⁷⁷¹ Zohar III 257b; Menorat HaMa’or of Rabbi Yisrael Alnaqua, Vol. 2, Hilchot Rosh Chodesh (p. 202); Tur, Orach Chaim, Siman 417; Avudraham, Hilchot Rosh Chodesh.

corresponds to Yaakov, and Shemini Atzeret corresponds to Yosef.

It is in this regard that Shemini Atzeret is a continuation of Sukkot, but is also a festival unto itself. That is, Yosef is a continuation of Yaakov, as in the verse,⁷⁷² “These are the generations of Yaakov: Yosef,” in that Yosef is the continuation of Yaakov,⁷⁷³ but he also has a festival unto himself, being that there is a superiority to Yosef over and above Yaakov. The same is so of Shemini Atzeret. Although it is a continuation of Sukkot, it nevertheless also has a superiority [over Sukkot], which is the revelation of the aspect of the eighth (*Shemini-Shmini*). This likewise is why Chanukah is related to Yosef, being that Chanukah is similar to Shemini Atzeret, on which there is a revelation of the aspect of the eighth (*Shemini*).

To explain, Chanukah is a *mitzvah* that was established by Rabbinic ordinance,⁷⁷⁴ and as known,⁷⁷⁵ *HaShem*-יהוה said, “The words of the sages are more beloved to Me than the words of the Torah.” This is why “the days of Chanukah are eight,” this being the revelation of the aspect of the eighth, which is a foretaste of the revelations of the coming future. This likewise is the matter of Shemini Atzeret, since “there is nothing in the

⁷⁷² Genesis 37:2

⁷⁷³ See Biurei HaZohar of the Mittler Rebbe, 29d and on; Biurei HaZohar of the Tzemach Tzedek p. 168 and on; Ohr HaTorah, Vayechi, p. 385b and on, and elsewhere.

⁷⁷⁴ This is explained in Maamarei Admor HaZaken al Parshiyot HaTorah, Vol. 2, p. 457, 463 and on; *Hemshech “Matzah Zu”* 5640, Ch. 59 and on (Sefer HaMaamarim, 5640 p. 248 and on); Discourse entitled “*Mai Mevarech*” 5680 and 5700 (Sefer HaMaamarim 5680 p. 203 and on; 5700 p. 70 and on).

⁷⁷⁵ See Talmud Bavli, Avodah Zara 35a; Talmud Yerushalmi, Avodah Zarah 2:7, and elsewhere.

words of the sages that is not hinted at in Torah itself,” and in Torah itself, this is the matter of Shemini Atzeret.

3.

To explain in greater detail,⁷⁷⁶ about Yosef the verse states,⁷⁷⁷ “A charming son (*Ben Porat*-בן פורת) is Yosef, a charming son (*Ben Porat*-בן פורת) upon the eye.” We therefore must understand what these two matters are. Furthermore, we must understand that, in explanation of the words “*Ben Porat*-בן פורת,” Onkelos translated it as, “A son who will increase-*Breid’Yisgei*-ברי דיסגי is Yosef,” indicating that the term “*Porat*-פורת” indicates an “increase-*Hosafah*-הוספה.” However, the name “*Yosef*-יוסף” itself also indicates “increase-*Hosafah*-הוספה.” This being so, what is the meaning of “A son who will increase (*Ben Porat*-בן פורת) is Yosef,” seeming to indicate increase upon increase. Moreover, the verse does not stop there, but emphasizes “*Ben Porat*-בן פורת” a second time, indicating a further increase (*Hosafah*-הוספה).

4.

The explanation is that specifically Yosef is called by the title “Righteous-*Tzaddik*.” About the righteous-*Tzaddik*, Zohar states,⁷⁷⁸ “One who guards this covenant [of

⁷⁷⁶ See the (2nd) discourse entitled “*Ben Porat Yosef*” 5657 (Sefer HaMaamarim 5657 p. 292 and on); Also see the Sichah talk that followed this discourse, section 15 (Torat Menachem, Vol. 21, p. 297).

⁷⁷⁷ Genesis 49:22

⁷⁷⁸ Zohar I 49b

circumcision] (*Brit*-ברית) is called righteous-*Tzaddik*. He upholds the world and has a portion in the coming world.” However, we must understand how it could be that by guarding the covenant [of circumcision] (*Brit*), one obtains a portion in the coming world. For, in the matter of upholding the world, this is understood based on the verse,⁷⁷⁹ “Were it not for My covenant (*Briti*-בריתי) day and night, I would not set up the laws of the heaven and earth,” indicating that through the covenant (*Brit*-ברית) the world is upheld and sustained.

The explanation is that the verse states,⁷⁸⁰ “You upheld Your word, for You are righteous (*Tzaddik*).” Now, “Your word-*Dvarecha*-דבריך,” refers to “the word of *HaShem-Dvar HaShem*-יהוה-דבר”⁷⁸¹ which brings all novel creation into existence, as it states,⁷⁸² “Forever *HaShem*-יהוה, Your word (*Dvarecha*-דברך) stands in the heavens.” In other words, the entire novel existence is brought about from the Name *HaShem*-יהוה, which means, “He who gives existence-*Mehaveh*-מהווה.”⁷⁸³ [His speech is] the aspect of Kingship-*Malchut*, and is thus called,⁷⁸⁴ “The word of *HaShem-Dvar HaShem*-דבר יהוה.”

However, since it is possible for the word of *HaShem*-יהוה be concealed from the creatures, through guarding the covenant [of circumcision] (*Brit*-ברית), which is the aspect of

⁷⁷⁹ Jeremiah 33:25

⁷⁸⁰ Nehemiah 9:8

⁷⁸¹ Psalms 33:6

⁷⁸² Psalms 119:89; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1

⁷⁸³ Pardes Rimmonim, Shaar 1 (Shaar Eser v'Lo Teisha), Ch. 9; Zohar III 257b (*Ra'aya Mehemna*); Moreh Nevuchim, Vol. 1, Ch. 61; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4.

⁷⁸⁴ Psalms 33:6 *ibid*.

Foundation-*Yesod*,⁷⁸⁵ the aspect of Kingship-*Malchut* is sustained and upheld, so that [the word of *HaShem*-יהו"ה] will be revealed in the world.

This is the meaning of the verse,⁷⁸⁶ “You upheld Your word, for You are righteous-*Tzaddik*-צדיק,” being that the term “righteous-*Tzaddik*-צדיק” refers to the aspect of Foundation-*Yesod*, as it states,⁷⁸⁷ “The righteous-*Tzaddik*-צדיק is the foundation-*Yesod*-יסוד of the world,” and the aspect of Foundation-*Yesod* is what sustains the quality of *HaShem*’s-יהו"ה Kingship-*Malchut*. This then, explains the words of Zohar that, “One who guards this covenant [of circumcision] (*Brit*-ברית) upholds the world.”

However, the continuation that he “has a portion in the coming world,” is not understood. For, the coming world was created with the letter *Yod*-י [of the Name *HaShem*-יהו"ה],⁷⁸⁸ and the aspect of the letter *Hey*-ה [of the Name *HaShem*-יהו"ה] – which is the aspect of Understanding-*Binah* – is drawn from the letter *Yod*-י.⁷⁸⁹ This being so, how is it possible that through guarding the covenant [of circumcision] (*Brit*), which is the aspect of Foundation-*Yesod*, one can come to have a portion in the coming world (*Olam HaBa*), which is the aspect of Understanding-*Binah*?⁷⁹⁰

⁷⁸⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Shaar 2 (*Yesod*).

⁷⁸⁶ Nehemiah 9:8

⁷⁸⁷ Proverbs 10:25; See Shaarei Orah *ibid*.

⁷⁸⁸ Talmud Bavli, Menachot 29b

⁷⁸⁹ See Likkutei Torah, Beshalach 1a, 1c, and elsewhere.

⁷⁹⁰ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*).

For, the aspect of Foundation-*Yesod* is part of the emotional qualities (*Midot*), and the emotional qualities (*Midot*) and intellectual faculties (*Mochin*) (such as Understanding-*Binah*) are not comparable to each other. This is as briefly explained before, that the emotions (*Midot*) are in regard to another, be they Kindness-*Chessed*, Judgment-*Gevurah*, or Mercy-*Rachamim*, all of which relate to another.

Moreover, just as this is so of the emotions of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* (*ChaGa"t*), which are the primary emotions (*Midot*), this likewise is so of the remaining emotions (including the quality of Foundation-*Yesod*). In contrast, this is not so of the intellectual faculties (*Mochin*), which do not relate to another, but are solely within oneself.

This may be better understood by how Rabbi Shimon Bar Yochai studied [Torah] during the years that he spent in the cave, through which he attained additional wisdom-*Chochmah* to such a degree, that though before he studied [Torah] in the cave, he would ask Rabbi Pinchas Ben Yair questions, and Rabbi Pinchas Ben Yair would answer each question with twelve answers, after he studied [Torah] in the cave, Rabbi Pinchas Ben Yair would ask Rabbi Shimon Bar Yochai questions, and Rabbi Shimon Bar Yochai would answer each question with twenty-four answers.⁷⁹¹ From this it is understood that specifically through studying [Torah] by himself, much additional wisdom-*Chochmah* was added to him.

Though it is true that in the cave, Rabbi Shimon Bar Yochai learned with son Rabbi Elazar, nevertheless, as

⁷⁹¹ Talmud Bavli, Bava Metziyah 84a

known⁷⁹² Rabbi Elazar was not on the level of “another” who causes distraction (*Zulat HaMebalbel*), nor was he on the level of “another” who is a recipient (*Zulat HaMekabel*). Rather, as known, he too was of a level unto himself.

Now, this matter, that the primary aspect of the intellectual faculties (*Mochin*) is to oneself, does not contradict the explanation elsewhere about the teaching,⁷⁹³ “[I have learned much from my teachers, even more from my friends,] but from my students I have learned more than from all of them.” For, that which is added through bestowing influence to another is solely the revelation of the concealed understanding-*Binah*, which already relates to novel existence and revelation.

However, to attain the essential being of understanding-*Binah*, this specifically comes about through solitude (*Hitbodedut*) within oneself.⁷⁹⁴ Therefore, it is specifically because Rabbi Shimon Bar Yochai was in a state of solitude within himself in the cave, there was an awakening of the essential aspect of Understanding-*Binah* in himself, to the point that he brought about a total novelty and opposite of his previous state. That is, instead of his previous state, in which he would ask a question and Rabbi Pinchas Ben Yair would respond with twelve answers, after his solitude [in the cave] he was the one who answered each question with twenty-four explanations, which not only was the complete opposite of his previous state, but was double the measure.

⁷⁹² See the discourse entitled “*Et Shabtota*” 5679 ibid. p. 407; 5700 p. 82.

⁷⁹³ Talmud Bavli, Taanit 7a

⁷⁹⁴ Also see Mishneh Torah, Hilchot Teshuvah, 10:6

Now, just as in a person, one's intellectual faculties (*Mochin*) are to himself, so is it above in *HaShem*'s-יהו"ה Godliness. That is, the aspect of the intellectual qualities (*Mochin*) transcends the worlds, (unlike the emotional qualities (*Midot*) which relate to the worlds). Based on this, the matter is not understood. Namely, how is it possible that through guarding the covenant [of circumcision] (*Brit*), which is in the aspect of the emotional qualities (*Midot*), a person will have a portion in the coming world (*Olam HaBa*), which is the aspect of the intellectual qualities (*Mochin*).

5.

The explanation is that our sages, of blessed memory, stated,⁷⁹⁵ “The handiwork of the righteous-*Tzaddikim* is greater than the creation of the heavens and the earth. For, about the creation of the heavens and the earth it is written,⁷⁹⁶ ‘My hand (one hand) also has laid the foundation of the earth, and My right hand has spanned the heavens.’ In contrast, about the handiwork of the righteous-*Tzaddikim* it is written,⁷⁹⁷ ‘The foundation of Your dwelling-place that You have made *HaShem*-יהו"ה, the Sanctuary my Lord-*Adona*”עֲדֹנִי, that Your hands (two hands) established.”

Now, this must be better understood. For, to create the heavens and the earth is solely within the power of the Creator, *HaShem*-יהו"ה, blessed is He. Even if all the people in the world

⁷⁹⁵ Talmud Bavli, Ketubot 5a

⁷⁹⁶ Isaiah 48:13

⁷⁹⁷ Exodus 15:17

would come together, they would be incapable of creating a single gnat.⁷⁹⁸ This being so, how is it possible that the deeds of the righteous-*Tzaddikim* are greater than the creation of the heavens and the earth?

Now, this cannot be resolved by saying that though the creation of the heavens and the earth is more wondrous, in that it is solely within the capacity of the Creator, *HaShem*-יהו"ה, blessed is He, to do so, nonetheless, in some other matter, there also is a superiority to the deeds of the righteous-*Tzaddikim*. For, the very words of our sages, of blessed memory, that "the handiwork of the righteous-*Tzaddikim* is greater than the creation of the heavens and the earth," indicate that in this very matter of the creation of the heavens and the earth (which is solely in the capacity of the Creator, *HaShem*-יהו"ה, blessed is He), the deeds of the righteous *Tzaddikim* are greater. It also is necessary to say this because of the scriptural proofs brought for this, in that, in the creation of the heavens and the earth, the verse only mentions one hand, whereas about the deeds of the righteous-*Tzaddikim*, the verse mentions two hands, proving that the superiority is in this very matter itself.

However, the explanation is that just as in the matter of the *Sefirot* above in *HaShem*'s-יהו"ה's Godliness, there is the mystery of the root (*Shoresh*-שרש), and there is the mystery of addition (*Tosefet*-תוספת), this likewise is so of the creation, that there is the aspect of the root (*Shoresh*-שרש) and the aspect of addition (*Tosefet*-תוספת).

To explain, the aspect of the root (*Shoresh*-שרש) includes all matters that are absolutely necessary, whereas the

⁷⁹⁸ See Talmud Yerushalmi, Sanhedrin 7:13; Pesikta Rabbati 43:5

aspect of addition (*Tosefet*-תוספת) refers to those matters that are additional [to what is necessary]. This is like how it is physically, that there are matters that are [essential and] necessary, without which a person is lacking. Then there are matters of wealth, meaning that after already having everything that is necessary to him, as in the verse,⁷⁹⁹ “Whatever is lacking to him,” until he has no lackings whatsoever, the matters of wealth are then added to him, as in the Talmudic statement,⁸⁰⁰ “You are obligated to make him wealthy.” In other words, wealth does not just satisfy what is lacking, but is the drawing forth of pleasure (*Taanug*).

This is the meaning of the blessing *Boreh Nefashot*, which states,⁸⁰¹ “Blessed are You, *HaShem*-יהוה our God, King of the world, Who creates many souls and what they lack, for all that You created to enliven the soul of every living being etc.” The words “Who creates many souls and what they lack” refers to that which is necessary for sustainment. However, the continuing words, “for all that You created,” refer to the mystery of additions (*Tosefet*-תוספת) beyond what is necessary.

In general, this likewise is the difference between the six mundane days of the week and the day of Shabbat. During the six days of the week, a person’s conduct should be in “the way of Torah: [that is,] eat bread with salt, drink water in small measure etc.”⁸⁰² However, on the day of Shabbat it is a *mitzvah*

⁷⁹⁹ Deuteronomy 15:8

⁸⁰⁰ See Talmud Bavli, Ketuvot 67b

⁸⁰¹ One of the after-blessings recited over the consumption of food. See Beit Yosef to Tur, Orach Chayim, Siman 207; Also see Likkutei Torah, Beshalach 1c and elsewhere.

⁸⁰² Mishnah Avot 6:4

to delight through eating and drinking, with fatty meats and spiced wine.⁸⁰³

The same is understood spiritually, that there are matters in creation that are necessary for the creation. For example, it is imperative that the speech of *HaShem*-יהו"ה, blessed is He, which brings novel creations into being and enlivens them at every moment,⁸⁰⁴ must be manifest within them, only that *HaShem*'s-יהו"ה speech, blessed is He, could be concealed from the creatures. To this end there is the toil in service of *HaShem*-יהו"ה, blessed is He, to bring about that the word of *HaShem*-יהו"ה, blessed is He, will be openly revealed amongst the creatures.

That is, the created should come to sense that his entire existence is solely and exclusively the word of *HaShem*-יהו"ה, blessed is He, which brings him into being, vitalizes, and sustains him, at every moment. This matter, which is necessary and imperative to the creation, is the aspect of the mystery of the "root" (*Shoreshe*-שרש).

However, there also is a higher form of serving *HaShem*-יהו"ה, blessed is He. Namely, even after a person comes to the knowledge and recognition that the primary aspect of the existence of the tangible "something" (*Yesh*) is the Godly "nothing" (*Ayin*) that brings him into novel existence, he then [must] come to an even higher recognition, that even the Godly "nothing" (*Ayin*) is just a glimmer of His radiance, and is like nothing relative to the True Something (*Yesh HaAmeetee*),

⁸⁰³ Mishneh Torah, Hilchot Shabbat 30:7; Shulchan Aruch Admor HaZaken, beginning of Hilchot Shabbat.

⁸⁰⁴ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on.

HaShem-יהו"ה Himself, blessed is He. This matter is not crucial to the [fundamental existence] of the creatures, but is utterly higher than the creatures, and is called wealth, which is the mystery of "addition" (*Tosefet*-תוספת).

More specifically, the matter of wealth, is that the mystery of "addition" (*Tosefet*-תוספת) is even higher than the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*). For, as known, the difference between the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*) and the light of *HaShem*-יהו"ה that transcends and surrounds all worlds (*Sovev Kol Almin*), is that the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*) manifests in an inner manner within the creatures. In contrast, the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*) is much higher than the light that fills all worlds, and is in a state of encompassing transcendence (*Makif*).

Nevertheless, even the light of *HaShem*-יהו"ה that transcends all worlds, is also necessary to the creation, as explained before about the teaching,⁸⁰⁵ "What did the world lack? Rest! Shabbat came, and rest came." In other words, even the matter of rest and cessation from work, which is the aspect that transcends the worlds, and is the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev*), is also included in the category of relating to worlds. Therefore, this is not the true matter of wealth. Rather, true wealth is the knowledge and recognition that before Him everything is as

⁸⁰⁵ Rashi to Genesis 2:2 citing Midrash Breishit Rabba 10:9 and elsewhere.

nothing, and even transcends the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*).

(With what was explained before in mind, that on Shabbat it is a *mitzvah* to delight etc., and that this is the matter of wealth, nonetheless, in truth, this only is the aspect of the light of *HaShem*-יהו"ה that transcends all worlds (*Sovev Kol Almin*). It only is generally called “wealth,” being that it is not the inner light that manifests within the worlds. Nevertheless, it is not the true matter of “wealth” and “excess” (*Hosafah*-הוספה). Rather, the true matter of excess (*Hosafah*-הוספה) is the aspect of Yosef (יוסף), who is the aspect of the eighth, which transcends the seven revolving days [of the world.]

This then, is the meaning of the teaching,⁸⁰⁶ “The handiwork of the righteous-*Tzaddikim* is greater than the creation of the heavens and the earth.” For, the creation of the heavens and the earth is the creation of something from nothing (*Yesh MeAyin*), and is of the aspect of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that relates to worlds. Thus, about this aspect they said, “The handiwork of the righteous-*Tzaddikim* is greater than the creation of the heavens and the earth.” For, through their deeds, the righteous-*Tzaddikim*, draw down the aspect of the light (*Ohr*) of *HaShem*-יהו"ה Himself, blessed is He, before Whom all is as nothing.

This revelation occurred in the Holy Temple, in which the matter of the Holy Ark was revealed, “which was not according to measure,”⁸⁰⁷ in that both space and time take up

⁸⁰⁶ Talmud Bavli, Ketubot 5a

⁸⁰⁷ Talmud Bavli, Yoma 21a; Also see the Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 6. That is, the Holy of Holies of the Holy Temple, had physical measure and

no space and are entirely inconsequential before Him.⁸⁰⁸ In other words, in the Holy Temple there was the knowledge and recognition that before Him everything is as nothing.

This is also the meaning of the statement of our sages, of blessed memory,⁸⁰⁹ “Great is knowledge-*De’ah*-דעה, which was placed between two letters [that is, two holy names] as written,⁸¹⁰ ‘For a God of knowledges is *HaShem-E”l De’ot HaShem*-יהו”ה דעות יהו”ה.’ Great is the Holy Temple-*Mikdash*-מקדש, which was placed between two letters [that is, two holy names] as written,⁸¹¹ ‘The foundation of Your dwelling-place that You have made, *HaShem*-יהו”ה, the Sanctuary-*Mikdash*-מקדש, my Lord-*Adona”y*-אדני, that Your hands established.’”

The explanation is that when it states, “For a God of knowledges is *HaShem-E”l De’ot HaShem*-יהו”ה דעות יהו”ה,” it states “knowledges-*De’ot*-דעות” in the plural, indicating that there are two knowledges. One knowledge (*De’ah*) is that below is “something” (*Yesh*) and Above is “nothing” (*Ayin*), in which the “something” (*Yesh*) is nullified to the “nothing” (*Ayin*). Nevertheless, the “nothing” (*Ayin*) is the source of the “something” (*Yesh*), and is only called “nothing” (*Ayin*) because we do not recognize its essential being. The second knowledge (*De’ah*) is that Above is “something” (*Yesh*) and

dimensions. However, the holy ark that was situated in it, took up no space at all. For, although the room measured twenty-cubits by twenty-cubits, nevertheless, when measuring the ark against the room, there were ten-cubits from each side of the ark, to the wall on each side of the room.

⁸⁰⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part II), The Gate explaining that *HaShem*-יהו”ה, blessed is He, is the Place-*Makom*-מקום of all beings, and elsewhere.

⁸⁰⁹ Talmud Bavli, Brachot 33a; Sanhedrin 92a; See Likkutei Torah, Naso 21c.

⁸¹⁰ Samuel I 2:3

⁸¹¹ Exodus 15:17

below is “nothing” (*Ayin*), meaning that the created “something” (*Yesh*) and the “nothing” (*Ayin*) that brings it into being, are both nothing relative to the True Something (*Yesh HaAmeete*).

This likewise is the matter of the Holy Temple (*Mikdash*), (about which it states, “Great is the Holy Temple-*Mikdash*-מִקְדָּשׁ, which was placed between two letters [that is, two holy names],” just as knowledge-*De’ah*-דִּיעָה was placed between two letters [that is, two holy names]). That is, this is the matter of drawing down the upper knowledge (*Da’at Elyon*) into the lower knowledge (*Da’at Tachton*), so that even in the chaining down of the worlds (*Hishtalshelut*) there should be a drawing forth and revelation of the upper knowledge (*Da’at Elyon*), that before Him everything is as nothing, as it was revealed in the Holy Temple, in which it was openly recognized that the place of the Holy Ark was not according to measure.

This then, is the meaning of the teaching, “The handiwork of the righteous-*Tzaddikim* is greater,” in that through their service of *HaShem*-יְהוָה, blessed is He, the righteous-*Tzaddikim* drawn down a revelation of *HaShem*-יְהוָה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*), into the chaining down of the worlds (*Hishtalshelut*).

6.

Now, the drawing down brought about through the service of *HaShem*-יְהוָה of the righteous-*Tzaddikim* comes

through the *Sefirah* of Foundation-*Yesod*, as in the verse,⁸¹² “The righteous-*Tzaddik*-צדיק is the foundation-*Yesod*-יסוד of the world.” (In our service of *HaShem*-יהו"ה, blessed is He, this refers to safe-guarding the covenant [of circumcision] (*Brit*).) For, on account of its quality of bonding, the *Sefirah* of Foundation-*Yesod*⁸¹³ even reaches the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*).⁸¹⁴

This likewise is the matter of *Yosef*-יוסף, which means to “add-*Hosafah*-הוספה.” This is because *Yosef* is the aspect of Foundation-*Yesod*,⁸¹⁵ and the matter of the *Sefirah* of Foundation-*Yesod* is that it receives from the *Sefirot* above it and draws down influence into the *Sefirah* of Kingship-*Malchut*. It thus not only receives the aspect of the emotional qualities (*Midot*) and not only the aspect of the intellectual faculties (*Mochin*), but also the aspect of the transcendent surrounding light of *HaShem*-יהו"ה, blessed is He (*Sovev*), and even higher. All this is drawn through the *Sefirah* of Foundation-*Yesod* to the *Sefirah* of Kingship-*Malchut*. Thus, since the *Sefirah* of Foundation-*Yesod* also draws down the light of *HaShem*-יהו"ה that transcends the worlds, the *Sefirah* of Foundation-*Yesod* is therefore called *Yosef*-יוסף, meaning an “addition-*Hosafah*-הוספה.”

Now, the matter of the words, “*Ben Porat Yosef*”-בן פורת יוסף, which Onkelos translated as, “A son who will increase-

⁸¹² Proverbs 10:25; See Shaarei Orah *ibid*.

⁸¹³ Also see Likkutei Torah, Eikev 15c

⁸¹⁴ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35.

⁸¹⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 36.

Brei d'Yisgei ברי דיסגי is Yosef,” is the matter of an increase upon an increase (*Hosafah L'Hosafah*). The explanation is that even though the Crown-*Keter* is higher than all the *Sefirot*, meaning, higher than the chaining down of the worlds (*Hishtalshelut*), nevertheless, there are two aspects in the Crown-*Keter* itself. There is the externality of the Crown (*Chitzoniyut HaKeter*) and the inner aspect of the Crown (*Pnimiyyut HaKeter*), which are called the “Long Patient One-*Arich Anpin*,” and the “Ancient of Days-*Atik Yomin*.”⁸¹⁶

The external aspect of the Crown (*Chitzoniyut HaKeter*), is the aspect of the Long Patient One-*Arich Anpin* and relates to the chaining down of the worlds (*Hishtalshelut*). In other words, even though it transcends the chaining down of the worlds (*Hishtalshelut*), it nevertheless relates to the chaining down of the worlds (*Hishtalshelut*). That is, it is the source that includes in itself the totality of the chaining down of the worlds (*Hishtalshelut*) in a concealed way. In contrast, the word the “Ancient One-*Atik*” עתיק means “removed-*Ne'etakh*” נעתק, in that it is removed and separate from the chaining down of the worlds (*Hishtalshelut*).

This then, is the meaning of “*Ben Porat Yosef*” בן פורת יוסף, meaning, “A son who will increase-*Brei d'Yisgei*” ברי דיסגי is Yosef.” That is, not only does the aspect of Yosef reach the aspect of the Crown-*Keter* in general, but beyond this, within the Crown-*Keter* itself, it reaches the aspect of the Ancient One-*Atik* עתיק. In other words, the matter of the *Sefirah* of Foundation-*Yesod* is that it reaches the inner aspect (*Pnimiyyut*),

⁸¹⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.

(that is, the inner aspect of the Crown-*Pnimityut HaKeter*), and from there it draws influence down to the *Sefirah* of Kingship-*Malchut*.

However, even the [first time] that “*Ben Porat*-בן פורת” is mentioned in the verse, is not the ultimate matter of “addition” (*Hosafah*-הוספה). The verse therefore continues and states [again], “a charming son (*Ben Porat*-בן פורת) upon the eye (*Alei Ayin*-עלי עין),” referring to drawing down an even higher matter.

The explanation⁸¹⁷ is that the words “upon the eye-*Alei Ayin*-עלי עין” refer to that which is above the eye-*Ayin*-עין. The aspect of the eye (*Ayin*-עין) refers to the revelation of that which is concealed (*Giluy HaHe'elem*). That is, all matters that currently exist but are concealed, will be revealed in the coming future, as it states,⁸¹⁸ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.” In other words, this is not a drawing down of something new and novel, but is only the revelation of matters that currently exist in a concealed state.

As known, through our toil in serving *HaShem*-יהו"ה, blessed is He, right now, we bring about all manner of drawing forth [of influence], except that they are like precious stones and pearls that are kept in a chest, but will be revealed in the coming future. This is the aspect of the “eye” (*Ayin*-עין). From this it is understood that the aspect of the eye (*Ayin*-עין) refers to revelations of *HaShem*'s-יהו"ה light, blessed is He, that relate to the worlds.

⁸¹⁷ See Ohr HaTorah, Vayechi 387a; 400b and on.

⁸¹⁸ Isaiah 40:5

However, the words “upon the eye-*Alei Ayin*-עלי עין” indicate that which is above the eye-*Ayin*-עין. In other words, this refers to the light of *HaShem*-יהו"ה, blessed is He, that utterly transcends worlds. This refers to the aspect of the “forehead” (*Mitzcha*-מצחה) of the Ancient of Days-*Atik Yomin*, which is higher the aspect of the “eyes” (*Einayim*-עינים), and is the matter of “The Supernal desire of all desires (*Ra'ava d'Kol Ra'avin*) revealed in the forehead (*Mitzcha*).”⁸¹⁹ In regard to this, during the Afternoon-Minchah prayer of Shabbat, we recite,⁸²⁰ “And I, may my prayer to You *HaShem*-יהו"ה, be in a desirable time (*Eit Ratzon*-עת רצון),” being that [Minchah of Shabbat] is when this aspect of *HaShem*'s-יהו"ה Supernal desire is revealed.

In regards to the matter of the *Sefirot*, this is the most inner aspect of the Ancient One-*Atik*, as it is in its own level and place. For, as known, there is the inner aspect of the Ancient One-*Atik* as it manifests in the inner aspects of Wisdom-*Chochmah* and Understanding-*Binah*, as it states,⁸²¹ “The inner aspect of the father-*Abba* is the inner aspect of the Ancient One-*Atik*,” and it also states⁸²² that the inner aspect of Understanding-*Binah* is the inner aspect of the Ancient One-*Atik*. However, there also is the inner aspect of the Ancient

⁸¹⁹ See Zohar III 129a, 136b (Idra Rabba), 288b (Idra Zuta); Likkutei Torah, Pinchas 76d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17 & 46.

⁸²⁰ Psalms 69:14

⁸²¹ See Pri Etz Chayim, Shaar HaKriyat Shema, Ch. 15; Ramaz to Zohar I 260b, 276b; Likkutei Torah, Nitzavim 49d; Shaar HaYichud of the Mittler Rebbe *ibid.*, and elsewhere.

⁸²² See *Hemshech* “v'Kacha” 5637, Ch. 11 (Sefer HaMaamarim 5637, Vol. 2, p. 409 and on); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40, and elsewhere.

One-*Atik*, as it is, in and of itself, in its own place and level, which is much higher and beyond all comparison to the inner aspect of the Ancient One-*Atik* as it manifests in Wisdom-*Chochmah* and Understanding-*Binah*, as explained elsewhere at length.⁸²³ This then, is the meaning of “upon the eye-*Alei Ayin* עַל־עֵין,” namely, that the aspect of Foundation-*Yesod* even reaches the inner aspect of the Ancient One-*Atik*, as it is, in its own place and level.

This also is the meaning of what we recite,⁸²⁴ “The Supernal God-*E”l Elyon* אֱלֹהֵי־עֶלְיוֹן, Who bestows good kindnesses... and brings a redeemer to their children’s children.” The words, “brings a redeemer-*Go’el* גּוֹאֵל” refer to the aspect of Foundation-*Yesod*,⁸²⁵ through whom there is a drawing forth of the aspect of the Crown-*Keter*, which is the aspect of “the Supernal God-*E”l Elyon* אֱלֹהֵי־עֶלְיוֹן.”⁸²⁶ The words, “to their children’s children-*L’Vnei Veneihem* לְבְנֵי בְנֵיהֶם” refer to the aspects of Victory-*Netzach* and Majesty-*Hod*. In other words, the *Sefirah* of Foundation-*Yesod* reaches all the way to the innermost aspect of the Ancient One-*Atik*, literally.

⁸²³ See Discourse 4 of this year, 5718, entitled “*Lehavin Inyan Simchat Torah* – To understand the matter of Simchat Torah,” Ch. 3, and the citations there.

⁸²⁴ At the beginning of the Amidah prayer; Also see Pri Etz Chayim, Shaar HaAmidah, Ch. 3; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26

⁸²⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*), section on “Redeemer-*Go’el* גּוֹאֵל.” Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 25 & 26.

⁸²⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), Gate Seven (*Chessed*), and Gate Ten (*Keter*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity Ch. 25 & 26 *ibid.*, and Ch. 35.

This then, is the meaning of the teaching,⁸²⁷ “One who guards this covenant [of circumcision] (*Brit*-ברית) is called righteous-*Tzaddik*. He upholds the world and has a portion in the coming world.” The words “He upholds the world,” refer to the sustainment of the *Sefirah* of Kingship-*Malchut*. The words, “He has a portion in the coming world,” refer to the World to Come (*Olam HaBa*) [which is the aspect of Understanding-*Binah*].

Now, in the World to Come (*Olam HaBa*) itself, there are two aspects. The first aspect of the coming world (*Olam HaBa*) is that it is the revelation of things that currently exist, in that all matters that currently are present, but in a concealed manner, will become revealed in the coming future. This refers to the inner aspect of the Ancient One-*Atik* as it manifests in the inner aspects of Wisdom-*Chochmah* and Understanding-*Binah*, which relates to the worlds.

The second aspect of the coming world (*Olam HaBa*) is the revelation of that which transcends the “eye” (*Ayin*-עין), and is the revelation of the inner aspect of the Ancient One-*Atik*, as it literally is, in and of itself, in its own place and level. Thus, when it states that through guarding the covenant [of circumcision] (*Brit*) he has a portion in the coming world, this also includes the second aspect of the coming world (*Olam HaBa*), which is the innermost aspect of the Ancient One-*Atik*, literally as it is. The words, “He upholds the world,” means that even this innermost aspect of the Ancient One-*Atik* will be drawn down through the *Sefirah* of Foundation-*Yesod* into the *Sefirah* of Kingship-*Malchut*.

⁸²⁷ Zohar I 49b

This then, is the meaning of the teaching,⁸²⁸ “On the twenty-fifth of Kislev, the days of Chanukah are eight.” The matter of the eighth (*Shemini*) is that it transcends the revolution of the seven [days of the world], meaning that it utterly and completely transcends the worlds. This refers to the innermost aspect of the Ancient One-*Atik* as it is in its own place and level. From there it is drawn into the aspect of Understanding-*Binah*, for as explained before (in chapter two), the eighth is the aspect of Understanding-*Binah*.⁸²⁹

This is because revelation that transcends the worlds cannot be drawn into the aspect of the emotional qualities (*Midot*) that relate to worlds, but only into the aspect of Understanding-*Binah*, which transcends the worlds.⁸³⁰ It then is also drawn into the emotional qualities (*Midot*) until the aspect of Foundation-*Yesod*, which then draws it into Kingship-*Malchut*. That is, the drawing down of Foundation-*Yesod* is specifically through the emotional qualities (*Midot*), as it states,⁸³¹ “These are the generations of Yaakov: Yosef,” in that Yosef receives from Yaakov.

⁸²⁸ Talmud Bavli, Shabbat 21b

⁸²⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*) and Gate Ten (*Keter*); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40 and the notes and citations there.

⁸³⁰ It appears that there was a further explanation given regarding the drawing forth of the inner aspect of the Ancient One-*Atik* into the quality of Understanding-*Binah*, which is missing at this juncture. [However, see the citations in the prior note and the commentative notes and citations there.]

⁸³¹ Genesis 37:2

This is also why we specifically recite,⁸³² “The Supernal God-*E”l Elyon*-א"ל עליון, Who bestows good kindnesses... and brings a redeemer to their children’s children,” in the blessing of the forefathers. For, the drawing down into the quality of Foundation-*Yesod* is specifically through the forefathers,⁸³³ primarily Yaakov, who is the choicest of the forefathers.⁸³⁴

This is likewise why, on the one hand, Shemini Atzeret is a continuation of the seven days of Sukkot, but on the other hand, it is a festival unto itself. For, the drawing down of Foundation-*Yesod* specifically comes from the aspect of Splendor-*Tiferet*, and yet, through the quality of Foundation-*Yesod*, it reaches even higher.⁸³⁵ The same is so in regard to the matter of Shemini Atzeret, and the same is so in regard to the matter of the eight days of Chanukah.

For, on Chanukah there is a revelation that is a foretaste of the revelations of the coming future. This is the meaning of the words, “the days of Chanukah are eight,” that it, it is a foretaste of the revelations of the coming future, when the lyre will have eight strings.⁸³⁶ This refers to the revelation of the inner aspect of the Ancient One-*Pnimitiyut Atik*, as it is in its own place and level, literally, and this matter will even be drawn below into the aspect of Kingship-*Malchut*, and through it, even

⁸³² At the beginning of the Amidah prayer; Also see Pri Etz Chayim, Shaar HaAmidah, Ch. 3; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26

⁸³³ That is, Avraham (Kindness-*Chessed*), Yitzchak (Might-*Gevurah*), and Yaakov (Splendor-*Tiferet*).

⁸³⁴ See Midrash Bereishit Rabba 76:1; Zohar I 147b, 119b, 171b; Shaar HaPesukim to Genesis 27:25

⁸³⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 35 and 36 *ibid.*, and the commentative notes and citations there.

⁸³⁶ Talmud Bavli, Arachin 13b; Also see Likkutei Torah, Tazriya 21d

into this world. In other words, even in this world there will be a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited Being, *HaShem*-יהו"ה Himself, blessed is He, in the most literal sense!