

Discourse 11

*“Lehavin HaHefresh Bein Neirot Chanukah -
To understand the difference between the Chanukah
lights...”*

Delivered on Shabbat Parshat Vayeishev,
Shabbat Mevarchim Teivet, Erev Chanukah, 5719
By the grace of *HaShem*, blessed is He,

1.

We must better understand⁸⁴⁰ the difference between the lights of Chanukah, the lights of Shabbat and the lights of the Holy Temple.⁸⁴¹ The lights of the candelabrum in the Holy Temple were required to be kindled specifically when it still was daylight, from the time of *Plag HaMincha*, which is one and a quarter [*halachic*] hours before sunset,⁸⁴² (which even precedes the beginning of sunset).

⁸⁴⁰ See the discourse entitled “*Mitzvatah Mishetishka HaChamah*” 5678 (Sefer HaMaamarim 5678 p. 112 and on); Also see the discourse by the same title (“The commandment is from sunset...” of Shabbat Parshat Vayeishev, Chanukah, Shabbat Mevarchim Teivet 5713, translated in The Teachings of The Rebbe 5713, Discourse 7 (Sefer HaMaamarim 5713, p. 56 and on).

⁸⁴¹ See the discourse entitled “*Mitzvatah Mishetishka HaChamah*” in Ohr HaTorah, Chanukah, Vol. 5, p. 940b; Discourse by the same title in Sefer HaMaamarim 5730 (p. 43 and on); 5654 (p. 97); 5738 (Torat Menachem, Kislev p. 169 and on).

⁸⁴² See Lechem Mishneh, Hilchot Tefilah 3:2; Discourse entitled “*Tanu Rabbanan, Neirot Chanukah*” 5738 (Torat Menachem Kislev ibid. p. 162), note 11.

The Shabbat lights too must be kindled when it still is daylight. This is as stated in Talmud,⁸⁴³ “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 told her, ‘From the verse,⁸⁴⁴ ‘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.”

Rashi explains that “the pillar of fire came before the departure of the pillar of cloud, [that is before sunset] and therefore this is the way of the world.” Moreover, Rabbi Yosef’s wife obviously did not kindle the Shabbat lights after sunset, or even during twilight (*Bein HaShmashot*), because,⁸⁴⁵ “If there is uncertainty whether it is nightfall or not, one may not kindle the Shabbat lights,” (since there already is doubt as to whether it is nighttime). In other words, she certainly kindled the lights before sunset, since adding extra time to Shabbat is of Biblical origin.⁸⁴⁶ Even so, Rabbi Yosef told her the above teaching to instruct her that it is specifically necessary to kindle them significantly before sunset.

In contrast, about the kindling of the Chanukah lights we learn that,⁸⁴⁷ “The *mitzvah* (to kindle the Chanukah lights) is from the time the sun sets” specifically, and the conclusion of the time for lighting them is, “when the foot-traffic of the wood-carriers (*Tarmuda’ei*) ceases from the marketplace.” We

⁸⁴³ Talmud Bavli, Shabbat 23b and Rashi there.

⁸⁴⁴ Exodus 13:22

⁸⁴⁵ Talmud Bavli, Shabbat 34a (in the Mishnah).

⁸⁴⁶ Shulchan Aruch of the Alter Rebbe, Orach Chayim 261:4

⁸⁴⁷ Talmud Bavli, Shabbat 21b

therefore must understand why there is this difference between the lights of Chanukah, and the lights of Shabbat and the Holy Temple.

2.

Now, the general matter of lights (*Neirot*) is to illuminate the darkness. As this is spiritually, it is to illuminate the darkness of the side opposite holiness. For, *HaShem* 's-יהו"ה ultimate Supernal intent, blessed is He, in the entire chaining down of the worlds (*Hishtalshehut*), is specifically to light up and illuminate this world. This is as the Alter Rebbe stated,⁸⁴⁸ that *HaShem* 's-יהו"ה ultimate Supernal intent [in creation] is not for the upper worlds, such as the world of Emanation (*Atzilut*), since for them, it is a descent from the light of the face of *HaShem* 's-יהו"ה, blessed is He.

In other words, it cannot be said that *HaShem* 's-יהו"ה Supernal intent is for the world of Emanation (*Atzilut*), since as known, in a concealed way the ten *Sefirot* are already present in their Source, referring to the matter of the ten hidden *Sefirot* (*Eser Sefirot HaGanuzot*).⁸⁴⁹ As they are in their Source, they are in a much loftier state beyond any comparison.

By way of analogy, this is like the light of the sun as it is included in its source in the body of the sun. About this, the Alter Rebbe explains in Tanya,⁸⁵⁰ that as the light is included in

⁸⁴⁸ Tanya, Likkutei Amarim, Ch. 36

⁸⁴⁹ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

⁸⁵⁰ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 3.

its source, it is in a much loftier state than when it spreads outside of its source.

The same is understood about the ten *Sefirot* of the world of Emanation (*Atzilut*), that their coming into emanation and revelation is a descent relative to their state when they were concealed in their Source. It therefore cannot be said that *HaShem's*-יהו"ה ultimate Supernal intent is for the world of Emanation (*Atzilut*).

Moreover, the matter of the ten *Sefirot* – and this applies to the totality of the chaining down of the worlds (*Hishtalshelut*) – is only a glimmer of the light of His radiance. Rather, *HaShem's*-יהו"ה Supernal intent in bringing novel existence forth, is for the Essential Self of *HaShem*-יהו"ה Himself, blessed is He. This being so, it cannot be said that His intent is for revelation and light, since relative to His Essential Self, the matter of revelation (*Giluy*) is of utterly no comparison to Him.

Now, although it is stated elsewhere that *HaShem's*-יהו"ה Supernal intent in bringing about novel existence is for the purpose of revelation (*Giluy*), what is meant is not that there should be an aspect of revelations (*Giluyim*) per se. Rather, what is meant is that there should be the revelation of the Essential Self of *HaShem*-יהו"ה, the Singular Preexistent Intrinsic and Unlimited One Himself, blessed is He. That is, His intention is for His Essential Self and Being, as He is, in and of Himself, to be revealed, (to the fullest extent that the revelation of His Essential Self is applicable).

This matter, that there should be a revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, (which

transcends the aspect of “revelations” (*Giluyim*)), is specifically possible in this world. As explained in Tanya,⁸⁵¹ it thus arose in His Supernal will, that when the side opposite holiness is subdued here below, it brings Him satisfaction of spirit, blessed is He. In other words, it is specifically in this world that there will be the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

In general, this itself is the difference between the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), and the world of Emanation (*Atzilut*) and that which transcends the world of Emanation (*Atzilut*). That is, in the world of Emanation (*Atzilut*) and that which transcends it, it all is the matter of the light and revelation of *HaShem*-יהו"ה, blessed is He, in that they are in a state of adhesion to Him etc.

In contrast, this is not so of the novel coming into being of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), which is in a way of an unquantifiable leap, namely, the novel creation of something from nothing. Specifically in this there is a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.

More particularly, even in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), *HaShem's*-יהו"ה Supernal intent is specifically for this world. As stated in Tanya,⁸⁵² this world is the lowest, in that there is nothing lower than it. In other words, the worlds of Creation and Formation

⁸⁵¹ See Tanya, Ch. 27 (34a)

⁸⁵² Tanya, Likkutei Amarim, Ch. 36

(*Briyah* and *Yetzirah*) indeed have a matter of light and revelation in them. This goes without saying in regard to the world of Creation (*Briyah*), which is in a state that only the possibility of a sense of independent existence is given. However, it even applies to the world of Formation (*Yetzirah*), which already is in a state of sense of independent existence, and is an admixture of half good and half evil.⁸⁵³

Even so, there is the matter of light and revelation in it, and as said above, *HaShem* יהו"ה's Supernal intent is not the matter of revelations (*Gilyim*). Therefore, it is specifically in this world where a person feels that he exists independently, in and of himself, that there can be a revelation of the Essential Self of the Singular Preexistent Unlimited One, *HaShem* יהו"ה, blessed is He, whose existence truly is intrinsic to Him, as explained in *Iggeret HaKodesh*.⁸⁵⁴

Now, though in this world the feeling that one exists independently, in and of himself, is only his perception [and not the reality], nonetheless, the very fact that a person feels this is because, in reality, the existence of the created something (*Yesh HaNivra*) is the existence of the True Something (*Yesh HaAmeete*), *HaShem* יהו"ה, blessed is He.⁸⁵⁵

Now, as known, all matters that are present currently will be revealed in the coming future. The same is true of the

⁸⁵³ See *Etz Chayim*, Shaar 43 (Shaar Tziyur Olamot), the introduction to the *Drush*; Also see *Shaar HaYichud* of the *Mittler Rebbe*, translated as the *Gate of Unity*, Ch. 54.

⁸⁵⁴ *Tanya*, *Iggeret HaKodesh*, Epistle 20

⁸⁵⁵ See *Biurei HaZohar* of the *Mittler Rebbe*, *Beshalach* 43c; See the discourse entitled "*Bati LeGani* – I have come to My garden" 5711, translated in *The Teachings of The Rebbe*, 5711, Discourse 1, Ch. 4 (*Torat Menachem*, *Sefer HaMaamarim Shvat*, p. 266 and on).

feeling of the created something (*Yesh HaNivra*) that his existence is intrinsic to him. This is because it truly is so, except that presently it is concealed, whereas in the coming future it will be revealed, so that the created something (*Yesh HaNivra*) will then feel that, in reality, his existence is the existence of the True Something (*Yesh HaAmeete*), *HaShem* יהוה, blessed is He, whose existence truly is intrinsic to Him. This is why, even now, a person feels his existence as being independent and intrinsic.

This itself is the general difference between a tangible “something” (*Yesh*) and light (*Ohr*). For, in regard to light (*Ohr*-אור), the luminary (*Ma'or*-מאור), which is its source, is sensed. However, what we mean here – that in the light (*Ohr*) there is a sense of its source – is not through intellect, meaning that the contemplation of the existence of light (*Ohr*) intellectually necessitates that it must be drawn from a luminary (*Ma'or*), being that this also applies to the created something (*Yesh HaNivra*), in that through intellectually contemplating (*Hitbonenut*) the existence of the “something” (*Yesh*), it must be said that its entire existence is solely from the intangible Godly “nothing” (*Ayin*) that brings it into existence, enlivens it, and constantly sustains it at every moment, as explained in Shaar HaYichud VeHaEmunah,⁸⁵⁶ especially in the discourses that followed it). Rather, in regard to the tangible “something” (*Yesh*), this is **only** necessitated intellectually, whereas in regard to the light (*Ohr*), it is not only necessitated intellectually, but its source is sensed in its very existence.

⁸⁵⁶ See Shaar HaYichud VeHaEmunah of Tanya, translated as The Gate of Unity and Faith, Ch. 1 and on.

This is why the nullification (*Bittul*) of the light (*Ohr*) to *HaShem*-יהו"ה, blessed is He, is in a way that, "Before Him everything is considered like nothing-*K'Lo*-כל" in which it specifically is "like nothing-*K'Lo*-כל," (with the prefix *Khaf*-כ indicating that it only is "like").⁸⁵⁷ This is because the sense of its Source does not affect it to actually be nothing-*Lo*-לא, (that is, to actually make it into nothing), but it only is "like nothing-*K'Lo*-כל."

In contrast, in the created "something" ("*Yesh HaNivra*") who indeed feels his Source, there is true nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is he, to actually be nothing-*Lo*-לא. This is because his whole existence is solely the existence of the True Something (*Yesh HaAmeete*) and in reality, "there is nothing but Him alone."⁸⁵⁸ This explains that the matter of the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, is specifically in this world, and that the entire chaining down of the worlds (*Hishtalshelut*) is specifically for this.

3.

With the above in mind, we can understand the verse,⁸⁵⁹ "The sun rises and the sun sets – it rushes to its place, there it rises." Now at first glance, this is not understood. How is it

⁸⁵⁷ This is called the *Khaf*-כ *HaDimyon*. Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining the distinction of the letters from each other, (section on the motion of the letter *Khaf*-כ).

⁸⁵⁸ Deuteronomy 4:35; Also see *Sefer HaMaamarim* 5661 p. 197 and on.

⁸⁵⁹ Ecclesiastes 1:5

possible to say, “it rushes to its place, there it rises,” which seems to indicate that its rising is in the same place as its setting, which is a contradiction in terms. Rashi explains, “Just as the sun rises in the morning and sets in the evening, and goes throughout the night yearning to return to where it arose the day before, it also will rise from there today.” However, “Scripture does not depart from its simple meaning,”⁸⁶⁰ and the simple meaning of the verse is that with its setting, it rises. We therefore must understand this, since it seems to be a contradiction in terms.

We also must understand the meaning of the words, “it rushes to its place,” which seem to indicate that the place it was first in [in the morning], is not its true place, but that its true place is specifically where it sets.

However, the explanation⁸⁶¹ is that the “sun” refers to the sun of *HaShem*-יהו"ה, [as in the verse,⁸⁶² “For a sun and a shield, is *HaShem Elohi*”מ-אלהי”ה.” That is, the word “sun-*Shemesh*-שמש,” refers to the Name *HaShem*-יהו"ה, which is the matter of light and revelation. However, since as the light (*Ohr*) is, in and of itself, the place of its rising does not have a revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He, it therefore is not called “His place-*Mekomo*,” since the word “His place-*Mekomo*” refers to the Essential Self of *HaShem*-יהו"ה, blessed is He.

⁸⁶⁰ Talmud Bavli, Shabbat 63a

⁸⁶¹ See Biurei HaZohar of the Mittler Rebbe, Vayeitzei 17b and on; Ohr HaTorah Chanukah ibid. p. 941a.

⁸⁶² Psalms 84:12; See Tanya, Shaar HaYichud veHaEmunah translated as The Gate of Unity and Faith, Ch. 4 and on.

This is as our sages, of blessed memory, taught,⁸⁶³ “He is the place-*Mekomo*-מקומו of the world, and the world is not His place-*Mekomo*-מקומו.” That is, the true matter of “His place-*Mekomo*-מקומו” refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.⁸⁶⁴ Therefore, the place of the rising [of the sun] is not His place, but the place of the setting is His place, meaning that His true place-*Mekomo*-מקומו is concealed in this world, since this world is where there is the revelation of the Essential Self of *HaShem*-יהו"ה, blessed is He.

This then, is likewise the meaning of the words, “it rushes to its place, there it rises,” indicating that its true rising is specifically in the place of its setting. This is because, in the place of the rising, there is an illumination of the light (*Ohr*) in an openly revealed way, which is not the true matter of the light (*Ohr*), being that the Essential Self of *HaShem*-יהו"ה, blessed is He, is not revealed. Rather, it is specifically in the matter indicated by the words “the sun sets,” which refers to the darkness of this world, where there is the true matter of the rising – the true matter of revelation – meaning, the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

From all the above it is understood that *HaShem* 's-יהו"ה's ultimate Supernal intent is for the revelation of His Essential Self, blessed is He, specifically in this world. Now, the way to draw down the Essential Self of *HaShem*-יהו"ה, blessed is He, is

⁸⁶³ Midrash, Bereishit Rabba 6:

⁸⁶⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part II), section entitled “The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the place-*Makom*-מקום of all beings.”

through,⁸⁶⁵ “A *mitzvah* is a flame (*Ner*-נר), and Torah is light (*Ohr*).” This explains why,⁸⁶⁶ “The *mitzvah* (to kindle the Chanukah lights) is from the time the sun sets.” For, this is *HaShem*’s-יהו"ה ultimate Supernal intent, that through “a *mitzvah* is a flame (*Ner*-נר),” there will be a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, specifically when the “sun” sets, meaning, specifically in the darkness of this world.

4.

Now, the reason the Shabbat lights must specifically be kindled when it still is day, may be understood based on the well-known matter that there are two ways in serving *HaShem*-יהו"ה, blessed is He; ascent (*Ha'ala'ah*) from below to Above and drawing down (*Hamshachah*) from Above to below.

This is reflected in the two explanations of the verse,⁸⁶⁷ “I will exalt You my God, the King (*Aromeemcha Eloh"ai HaMelech*-המלך אלה"י).” The first is that it refers to the elevation (*LeRomem*-לרומם) of the aspect of “my God the King-*Eloh"ai HaMelech*-המלך אלה"י” from below to Above, to the aspect of *HaShem*’s-יהו"ה exaltedness (*Romemut*-רוממות). The second is that it refers to drawing down the aspect of *HaShem*’s-יהו"ה exaltedness (*Romemut*-רוממות) into the aspect of “my God the King-*Eloh"ai HaMelech*-המלך אלה"י.”

⁸⁶⁵ Proverbs 6:23

⁸⁶⁶ Talmud Bavli, Shabbat 21b

⁸⁶⁷ Psalms 145:1; See the discourse entitled “*Ki Atah Neiri HaShem*” in Torah Ohr, Mikeitz 40b.

The explanation is that “my God the King-*Eloh*” *ai HaMelech*-אלה”י המלך refers to the vitality of the worlds, which only stems from the lowest aspect, which the *Sefirah* of Kingship-*Malchut*. That is, even though all the *Sefirot* are merely a glimmer of *HaShem*’s-יהו”ה radiance and are called “garments” (*Levushim*) etc.,⁸⁶⁸ nevertheless, the matter of all the [other] *Sefirot* is to reveal *HaShem*’s-יהו”ה Godliness. In contrast, this is not so of the *Sefirah* of Kingship-*Malchut*, the matter of which is concealment (*He’elem*).

This may be better understood by way of analogy to man below, that there is a difference between all his other powers, and the power of Kingship-*Malchut*. That is, the aspect of Kingship-*Malchut* is only the aspect of a name (*Shem*-שם), as it states,⁸⁶⁹ “Then His Name was called King-*Melech*-מלך over them.”

That is, even though all the other powers are also not the essence of the soul, but only its garments, nevertheless, the other powers of the soul reveal the soul. In other words, the soul is revealed through its powers, in that through them a person is “wise” or “kind” etc. However, this is not so of one’s name (*Shem*-שם), for when one’s name is revealed, its relationship to the soul is not revealed, since, he could have been called by a different name, and whether he is called by this name or another name makes no difference. This demonstrates that one’s name (*Shem*-שם) seems to have no relation to the person himself and is an aspect of concealment (*He’ele’em*).

⁸⁶⁸ See introduction to Tikkunei Zohar 17a-b (*Maamar Eliyahu*).

⁸⁶⁹ In the liturgy of the “*Adon Olam*” prayer.

Though elsewhere⁸⁷⁰ it indeed is explained that the name (*Shem*-שם) of something is its true vitality, this is indeed so from the perspective of the true reality of the matter of a name (*Shem*-שם). However, here we are explaining the matter of revelation (*Giluy*), and in this, it makes no difference whether one is called by one name or another, since a name (*Shem*-שם) is not a revelation (*Giluy*) of the soul, like the other powers, but is rather an aspect of concealment (*He'elem*). This is so of the matter of a name (*Shem*-שם) in general, as it relates to the person himself, and is especially so when one's name is called upon another object,⁸⁷¹ in which there is even greater concealment (*He'elem*).

The same is understood in regard to how it is Above in *HaShem*'s יהו"ה Godliness, that in regard to all other *Sefirot*, though they only are garments (*Levushim*), their matter is to reveal *HaShem*'s יהו"ה Godliness, as in the teaching,⁸⁷² "He and His life force are one, He and His organs are one."

In contrast, the *Sefirah* of Kingship-*Malchut* is not to reveal *HaShem*'s יהו"ה Godliness. Proof of this is the fact that Kingship-*Malchut* is the root of the created being, meaning that it brings the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) into existence, and as explained before, the matter of a tangible "something" (*Yesh*) is that it's Source is not

⁸⁷⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Shnei Luchot HaBrit, introduction to Beit HaMikdash (14a); Ohr Torah of Maggid of Mezritch, Section 14 (p. 16 in the 5766 Kehot edition); Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 1 and on; Sefer HaMaamarim 5699 p. 163 and on, and elsewhere.

⁸⁷¹ Such as saying, "The House of David."

⁸⁷² Introduction to Tikkunei Zohar 3b

felt within it. This being so, if we were to say that Kingship-*Malchut* is like all [other] *Sefirot*, the matter of which is to reveal, it then would be incapable of bringing the novel “something” (*Yesh*) into existence. Therefore, it must be said that Kingship-*Malchut* is the aspect of concealment (*He’elem*).

All the above is so of the essential aspect of Kingship-*Malchut*, meaning, even as it is in the world of Emanation (*Atzilut*), and is thus especially so as it is drawn down into the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), to be the aspect of,⁸⁷³ “His Name was called King-*Melech*-מלך over them.” In this, it certainly is the aspect of hiddenness and concealment to an even greater extent.

It therefore is necessary to bring about the matter of exaltedness (*Romemut*-רוממות) in it, in which there are two ways, ascent (*Ha’ala’ah*) from below to Above, or drawing down (*Hamshachah*) from Above to below, these being the two meanings of the verse,⁸⁷⁴ “I will exalt You my God, the King (*Aromeemcha Eloh”ai HaMelech*-המלך אלה”י).”

The difference between these two ways may be understood through the analogy of a teacher who bestows intellect to his student, who is not intellectually comparable to himself. There are two ways that he may do this. If the student has intellect in and of himself, and is receptive to the teachings, except that his own intellect is nowhere near his teacher’s intellect, the order of teaching him is that the teacher constricts his own intellect according to the capacity of the receptacle of

⁸⁷³ In the liturgy of the “*Adon Olam*” prayer.

⁸⁷⁴ Psalms 145:1; See the discourse entitled “*Ki Atah Neiri HaShem*” in Torah Ohr, Mikeitz 40b.

the student to receive. Through this, the receptacle of the student is refined, and he ascends and becomes receptive to the higher intellect, until ultimately, over time, he becomes a receptacle for the intellect of the teacher. This is the order of ascent from below to above, meaning that little by little, he becomes refined and elevated.

However, when the student is not a receptacle at all, meaning that his intellect is of utterly no comparison to the teacher, then the order of teaching him is by way of drawing down from above to below. That is, the teacher bestows the essence of his own intellect to the recipient, as the student is. For, from the perspective of the essence of the light (*Etzem HaOhr*), it certainly can descend all the way down, being that “whatever is higher can descend lower.”⁸⁷⁵

That is, this is not in a way of ascent (*Ha’ala’ah*) from below to above, in which the recipient becomes more refined, but rather, the light (*Ohr*) descends to the level of the recipient, as he is. The superiority of this, is that there then is a drawing down of the essence and innermost aspect of the light (*Ohr*). For, since it does not stem from the vessels (*Keilim*), but from the light (*Ohr*), therefore, there can even be a drawing down of the essence and innermost aspect of the light (*Ohr*) etc., which is drawn down to the level of the recipient.

The same is understood Above in *HaShem*’s יהו"ה Godliness. That is, the first meaning of the words, “I will exalt You my God, the King (*Aromeemcha Eloh”ai HaMelech-*

⁸⁷⁵ See Likkutei Torah, Shlach 47b, Re’eh 19c; Also see the citations in Sefer HaMaftichot (Kehot 5741) to the works of the Alter Rebbe, section entitled “*Kol HaGavo’ah* – That which is higher.”; Also see Siddur Im Divrei Elokim Chayim 71d, 303c; Shaarei Orah of the Mittler Rebbe 58a and on, 65a and on, and elsewhere.

המלך (אָרוממך אַלע״י המלך),” is that it refers to the ascent (*Ha’ala’ah*) of the aspect of Kingship-*Malchut* to the aspect of *HaShem*’s-יהו״ה exaltedness (*Romemut*-רוּמּוּת), which is the matter of ascent, in a way of step by step etc.

In contrast, the second meaning is in a way that the light (*Ohr*) of *HaShem*-יהו״ה, blessed is He, descends to the aspect of Kingship-*Malchut*, as it is in its place. For, from the perspective of the Essence of the Light (*Ohr*), it can even descend to the place of darkness, as the verse states,⁸⁷⁶ “and *HaShem*-יהו״ה illuminates my darkness,” specifying “**and** *HaShem*-יהו״ה” with the addition of the [prefix] letter *Vav*-ו [indicating a drawing down (*Hamshachah*)]. He therefore is even capable of illuminating in a place of darkness.⁸⁷⁷

This then, is the difference between the lights of Shabbat and the lights of Chanukah. For, the matter of the Shabbat lights is ascent (*Ha’ala’ah*) from below to Above, and therefore, they must specifically be kindled when it still is day. In contrast, the matter of the Chanukah lights (*Neirot*) is that of drawing down (*Hamshachah*) from Above to below, and therefore, “The *mitzvah* (to kindle the Chanukah lights) is from the time that the sun sets,” specifically.

5.

With the above in mind, we can also understand why the conclusion of the time for lighting the [the Chanukah lights]

⁸⁷⁶ Samuel II 22:29

⁸⁷⁷ Torah Ohr, Mikeitz 41a

is,⁸⁷⁸ “when the foot-traffic of the wood-carriers (*Tarmuda’ei*) ceases from the marketplace.” To explain, it states in books of Kabbalah⁸⁷⁹ that the name “*Tarmod*-תִּרְמוֹד” shares the same letters as “she is rebellious-*Moredet*-מְרֹדֶת.” The matter of “she is rebellious-*Moredet*-מְרֹדֶת” refers to a woman who does not do her husband’s will. For, “a proper woman fulfills the will of her husband,”⁸⁸⁰ and,⁸⁸¹ “A woman only forms a covenant (*Brit*) with the one who made her into a vessel.”

As this relates to serving *HaShem*-יהו"ה, blessed is He, is that “a proper woman who fulfills the will of her husband,” refers to sublimation and nullification (*Bittul*) to *HaShem*’s-יהו"ה Godliness, which is the matter of being a receptacle, that is, an empty vessel. This was explained at length in the earlier discourses,⁸⁸² about the toil of serving *HaShem*-יהו"ה, blessed is He, as an empty vessel. That is, one must affect within himself to have utterly no desires, such as “this I want, but this I do not want etc.”

By way of analogy, this is like how a physical vessel is made. One must first beat the metal with a blacksmith’s hammer to completely flatten it and then bend and shape it, making it into a vessel. The same is so in our service of

⁸⁷⁸ Talmud Bavli, Shabbat 21b

⁸⁷⁹ Emek HaMelech, Shaar Kiryat Arba, Ch. 111 (108a); Kohelet Yaakov, section on “*Tarmod*-תִּרְמוֹד.”

⁸⁸⁰ Tanna d’Bei Eliyahu Rabba, Ch. 9, cited in Rama to Even HaEzer 69:7

⁸⁸¹ See Talmud Bavli, Sanhedrin 22b

⁸⁸² See the discourse entitled “*Tikoo* – Blow the Shofar at the renewal of the moon,” 5718, translated in The Teachings of The Rebbe, 5718, Vol. 2, Discourse 31, Ch. 3 and on (Sefer HaMaamarim 5718, p. 308 and on); Also see the preceding discourses of this year, 5719, “*Amar Rabbi Shmuel Bar Nachmeini*” Discourse 2, Ch. 5 (Sefer HaMaamarim 5719, p. 16 and on), and “*KaNesher* – He was like an eagle arousing its nest,” Discourse 3, Ch. 4 (Sefer HaMaamarim 5719, p. 25 and on).

HaShem-יהו"ה, blessed is He. There first must be the toil of "flattening-*Pasheit*-פשיט" [meaning to become "divested-*Mufshat*-מופשט"] of all desires, followed by the toil of "bending-*Kayef*-כייף."⁸⁸³

This is why the beginning of service of *HaShem*-יהו"ה, blessed is He, is through self-nullification (*Bittul*) and submission (*Hoda'ah*). This is so in our service of Him each and every day, that the beginning of our serving Him is by reciting "I submit to You-*Modeh Ani*-מודה אני," and "Submit to *HaShem-Hodu LaHaShem*-להודו ליהו"ה," followed by serving Him in the verses of song (*Pesukei d'Zimra*) etc., until we arrive at the nullification (*Bittul*) to *HaShem*-יהו"ה of the *Shema* recital, and the aspect of "[You shall love *HaShem*-יהו"ה your God...] with all your being (*Bechol Me'odecha*-בכל מאדך)," until we finally arrive at the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the Amidah prayer, which is the matter of nullifying one's existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

This is as explained before, that the nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, of the Amidah prayer, is nullification (*Bittul*) to Him that transcends reason and intellect, and is the inner aspect of the heart (*Pnimitiyut HaLev*). Through this nullification (*Bittul*) to Him we thereby elicit a new desire, since one is in a state of the complete nullification (*Bittul*) of the totality of his existence to *HaShem*-יהו"ה, blessed is He.

⁸⁸³ See Talmud Bavli, Rosh HaShanah 27b; Also see Sefer HaMaamarim 5689 p. 9; Also see the preceding discourses of this year, 5719, "*Amar Rabbi Shmuel Bar Nachmeini*" Discourse 2, Ch. 6 *ibid*.

Now, although even in the Amidah prayer there is the matter of asking for one's needs, which, at first glance, seems to contradict the matter of nullifying one's existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, nevertheless, the explanation is that because this was preceded by the toil of the *Shema* recital, "with all your **being** (*Bechol Me'odecha*-בכל מאדך)," he no longer is an independent existence unto himself at all.

This is like what was explained before, that the true existence of the created "something" (*Yesh HaNivra*), is the existence of the True Something (*Yesh HaAmeetee*), *HaShem*-יהו"ה, blessed is He. Therefore, even his requests for his particular needs are not in contradiction to the nullification of his existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, since even the existence of the created "something" (*Yesh HaNivra*) is the existence of the True Something (*Yesh HaAmeetee*), *HaShem*-יהו"ה, blessed is He. All this comes about through toil in serving *HaShem*-יהו"ה, blessed is He, as an empty vessel.

However, the matter of "she is rebellious-*Moredet*-מורדת" means that he is not a receptive vessel. This is because he has his own personal desires, such as "this I want, but this I do not want etc." Moreover, those desires that are foreign to *HaShem*'s-יהו"ה Godliness will sometimes bend his intellect as well, in that he rationalizes to himself, "this I can do and that I cannot do." In other words, even though he knows that this is the Supernal will of *HaShem*-יהו"ה, blessed is He, and that "the Holy One, blessed is He, does not come with tyrannical commands upon his creatures [which they are incapable of

fulfilling],”⁸⁸⁴ from which it is understood that since this is what *HaShem* יהו"ה demands of him, he is granted the power to do it, however, his desires that are foreign to *HaShem*'s יהו"ה's Godliness also bend his intellect, so that he thinks he is not capable etc.

This likewise is the meaning of Rashi's explanation about the “wood-carriers-*Tarmuda* 'ei-תרמודאי,” that “[this is a name for those] who gather small pieces of wood and stay in the marketplace [after the people of the marketplace have gone home].” The “wood-*Eitzeem* עציים” refers to the tree of the knowledge (*Etz HaDa'at*) of good and evil, from which the sparks of holiness fell into the place of the external husks of *Kelipah* etc.

That “they stay in the marketplace” refers to the domain of the many (*Reshut HaRabim*),⁸⁸⁵ which refers to “the mountains of separateness” (*Turei d'Pruda*).⁸⁸⁶ This aspect is affected by the lights (*Neirot*) of Chanukah. For, since the lights of Chanukah are the aspect of drawing down from Above to below, they even can illuminate the darkness, the aspect of the “wood-carriers-*Tarmuda* 'ei-תרמודאי.”

6.

This then, is the element of superiority of the lights (*Neirot*) of Chanukah, over and above the lights of the Holy Temple and the lights of Shabbat. For, the lights of the Holy

⁸⁸⁴ Talmud Bavli, Avodah Zarah 3a

⁸⁸⁵ That is, public domain, as opposed to domain of the singular (the private domain).

⁸⁸⁶ See Tanya, Likkutei Amarim, Ch. 33.

Temple and the lights of Shabbat are the matter of the ascent (*Ha'ala'ah*) from below to Above. In contrast, the matter of the Chanukah lights (*Neirot*) is the matter of drawing down (*Hamshachah*) from Above to below, which is much loftier.

This is why the lights of the Holy Temple were seven in number, whereas the Chanukah lights are eight in number, similar to the Lyre (*Kinor*-כנור) of the coming future, which will have eight strings.⁸⁸⁷ This refers to the aspect of the eighth, which transcends the chaining down of the worlds (*Hishtalshelut*).⁸⁸⁸

This refers to the matter of eight times the Name *HaShem*-יהו"ה-26, which is the numerical value of Yitzchak-יצחק-208,⁸⁸⁹ which is why, in the coming future it will be said about Yitzchak,⁸⁹⁰ “For You are our father.” This likewise is the meaning of the verse,⁸⁹¹ “and *HaShem*-יהו"ה illuminates my darkness.” That is, because of the additional [prefix] letter *Vav*-ו [indicating a drawing down (*Hamshachah*)], it can even illuminate in a place of darkness.

Through this we fulfill *HaShem*'s-יהו"ה ultimate Supernal intent, blessed is He, that there should be a dwelling place for Him in the lower worlds.⁸⁹² For, His primary intent is for there to be illumination even in the darkness of this lowest world, as explained before, and specifically through this, we

⁸⁸⁷ Talmud Bavli, Arachin 13b

⁸⁸⁸ See Likkutei Torah, Tazriya 21d

⁸⁸⁹ See Ohr HaTorah, Chanukah 326b and on; Sefer HaMaamarim 5698 p. 182 and on.

⁸⁹⁰ Isaiah 63:16; Talmud Bavli, Shabbat 89b

⁸⁹¹ Samuel II 22:29

⁸⁹² See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

actualize a dwelling place for *HaShem*-יהו"ה, blessed is He, in the lower worlds.

The meaning of a “dwelling place” is that it is the Essential Self and Being of *HaShem*-יהו"ה Himself, blessed is He, that dwells in the dwelling place.⁸⁹³ This refers to the matter of drawing down (*Hamshachah*) and revealing the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, below, so that “there is a dwelling place for the Holy One, blessed is He, in the lower worlds.”

⁸⁹³ See *Hemshech* 5666 p. 3; Also see the discourses of the year, 5717, entitled “*Na’aseh Adam* – Let us make man,” and “*Vayavo Moshe* – Moshe came into the cloud,” translated in *The Teachings of The Rebbe, 5717*, Vol. 1, Discourse 4, Ch. 3 and on, and Discourse 13, Ch. 3 (*Sefer HaMaamarim 5717*, p. 33 and on; p. 127).