

Discourse 7

“Ner Chanukah Mitzvah L’Hanicha - It is a mitzvah to place the Chanukah lamp”

Delivered on Shabbat Parshat Vayeishev,
1st day of Chanukah, Shabbat Mevarchim Tevet, 5720
By the grace of *HaShem*, blessed is He,

1.

It states in Talmud,⁴⁵¹ “It is a *mitzvah* to place the Chanukah lamp at the entrance to one’s house, on the outside etc. The *mitzvah* is from sunset until the foot traffic of the Tarmodites ceases.” Now, the *mitzvah* of the Chanukah lamp is that there must be a flame (*Ner*-נר) and light (*Ohr*-אור), the which is the matter of [the verse],⁴⁵² “For a *mitzvah* is a flame (*Ner*-נר) and Torah is light (*Ohr*-אור).” The *mitzvah* is to place it at the entrance to one’s home on the outside, meaning with the intention to illuminate the outside.

Now, we must understand why the *mitzvah* of the Chanukah lamp differs from other *mitzvot* that also involve [the kindling] of lights, such as the lights of the Holy Temple, and the lights of Shabbat, which are specifically kindled inside. For, the Shabbat lights for to illuminate the home, as known, that the reason for the *mitzvah* of the Shabbat lights is for the sake of

⁴⁵¹ Talmud Bavli, Shabbat 21b

⁴⁵² Proverbs 6:23

having peace and harmony at home (*Shalom Bayit*).⁴⁵³ It thus is certain that they must be kindled inside.

The same is so of the lights of the Holy Temple, that they specifically are lit in the interior. They likewise are positioned to the right, and this is so both of the lights [of the Candelabrum (*Menorah*)] in the Holy Temple – as it states,⁴⁵⁴ “The Table (*Shulchan*) was in the north, and the Candelabrum (*Menorah*) was in the south” – and also is so of the Shabbat lights, as the Siddur of the Arizal states,⁴⁵⁵ that they must be placed on the right. Additionally, the time for lighting them is specifically when it still is day.⁴⁵⁶ This being so, why does the *mitzvah* of [kindling] the Chanukah lights differ in all these matters?

The explanation is that the matter of the Chanukah lights is to bring about “the cessation of the foot traffic of the Tarmodites (*Rigla d’Tarmuda’ee*-רגלא דתרמודאי).” As stated in books of Kabbalah,⁴⁵⁷ the name “Tarmod-תַּרְמוֹד” shares the same letters as “rebellious-*Moredet*-מורדת.” The same is so in the literal sense, that the servants of Shlomo rebelled against him and intermingled with the Tarmodites etc.⁴⁵⁸

⁴⁵³ Shulchan Aruch of the Alter Rebbe, Orach Chayim 263:1; Talmud Bavli, Shabbat 23b; Mishneh Torah, Hilchot Chanukah 4:14

⁴⁵⁴ Talmud Bavli, Yoma 21b

⁴⁵⁵ See the Siddur of the Arizal (section on the Shabbat lights); Also see Mishnat Chassidim, Mesechet Leil Shabbat 3:8

⁴⁵⁶ Talmud Bavli, Shabbat 23b, and elsewhere.

⁴⁵⁷ Emek HaMelech, Shaar Kiryat Arba, beginning of Ch. 111 (108a); Kohelet Yaakov, section on “Tarmod-תַּרְמוֹד.”

⁴⁵⁸ See Talmud Bavli, Yevamot 16b; Likkutei Sichot Vol. 3 p. 811, note 3 and elsewhere.

This then, is the meaning of “the cessation of the foot traffic of the Tarmodites (*Rigla d’Tarmuda’ee*-רגלא דתרמודאי).” That is, through the light of the Chanukah lights, we bring about a cessation of the matter of rebelliousness (*Meridah*-מרידה) etc.⁴⁵⁹ In other words, because of the abundance of the light (*Ohr*) of the Chanukah lights – and what this means is not just abundance in quantity, but also abundance in quality (as explained elsewhere)⁴⁶⁰ – due to the abundance of light (*Ohr*), we affect the cessation of the side opposite holiness. This is not in a way of battle, but is automatic.

This is like what we explained before⁴⁶¹ about the verse, “He redeemed my soul in peace.” That is, this is service of *HaShem*-יהו"ה, blessed is He, that is not at all in a way of tests, being that through one’s toil, he already affected in himself that there altogether is no opposition. Therefore, the side opposite holiness has no hold on him. This is similar to what will take place in the coming future, when the prophecy,⁴⁶² “I shall remove the spirit of impurity from the land,” will be fulfilled. Therefore, no battles at all are necessary and the redemption is in peace.

Now, just as this was so in the days of Shlomo, who was “a man of tranquility,”⁴⁶³ and wars were unnecessary, such that the queen of Sheba brought him all the sparks of holiness by her

⁴⁵⁹ See *Ohr HaTorah, Bereishit (Chanukah)* Vol. 5, p. 942a

⁴⁶⁰ See *Sefer HaMaamarim* 5713 p. 228 (Translated in *The Teachings of The Rebbe*, 5713, Discourse 23, Ch. 3.)

⁴⁶¹ See the discourse entitled “*Padah b’Shalom*” of the 19th of Kislev of this year, 5720, Discourse 6.

⁴⁶² *Zachariah* 13:2

⁴⁶³ *Chronicles I* 22:9

own volition, without any war,⁴⁶⁴ this likewise is so of the Chanukah lights, that because of the abundance of light (*Ohr*), the side opposite holiness is caused to cease (“the cessation of the foot traffic of the Tarmodites-תַּרְמוּדִים”) automatically, without any need for wars.

However, according to what Midrash states,⁴⁶⁵ as cited by Ramban (Nachmanides) at the beginning of the Torah portion of Beha'alotcha, that the Chanukah lights are establish forever, it is understood that the Chanukah lights are greater than the level in the days of Shlomo. For, in the days of Shlomo, even though there was peace and “the moon was in a state of perfection,”⁴⁶⁶ nonetheless, for fifteen generations after Shlomo there was continual diminishment, until Nevuchadnetzar destroyed the Holy Temple.

However, this will not be so of the coming future, at which time the side opposite holiness will not be given any existence whatsoever, and it all will be transformed to holiness. This is as stated,⁴⁶⁷ “For then I will transform the nations [to speak] a clear language, so that they all will proclaim the Name *HaShem*-יהוה, to worship Him with united resolve.”

The same so of the Chanukah lights, which are established forever, meaning that there is no matter of destruction in them whatsoever. It is specifically the [Chanukah lights] that bring about “the cessation of the foot

⁴⁶⁴ See the discourse entitled “*Padah b'Shalom*” 5675 (*Hemshech* 5672 *ibid.* p. 769).

⁴⁶⁵ Midrash Bamidbar Rabba 15:6

⁴⁶⁶ See Zohar I 225b; Midrash Shemot Rabba 15:26

⁴⁶⁷ Zephaniah 3:9; Also see Rashi to Deuteronomy 6:4 (the *Shema*).

traffic of the Tarmodites-תַּרְמוּדַי,” meaning, the cessation and nullification of the side opposite holiness, and its transformation into holiness, which will happen in the coming future.

2.

Now, to understand this we must preface with an explanation⁴⁶⁸ of the verse,⁴⁶⁹ “All Your works shall thank You, יהוה-*HaShem*, and Your pious ones will bless You.” That is, two matters are enumerated here; “Thanks-*Hoda’ah*-הוֹדָאָה” and “blessing-*Brachah*-בְּרָכָה.” The difference between them is like the difference between a blessing (*Brachah*) and a prayer (*Tefillah*).⁴⁷⁰

As known, prayer applies to everyone, since it is both a Torah *mitzvah*⁴⁷¹ and a Rabbinical ordinance.⁴⁷² This is especially so according to the Alter Rebbe,⁴⁷³ that in our times

⁴⁶⁸ See the discourse entitled “*Padah b’Shalom*” 5675 (*Hemshech* 5672 p. 766 and on); Also see the discourse entitled “*Padah b’Shalom*” 5726, Ch. 3 and on, and its continuation “*Lehavin Inyan Neirot Chanukah*” of the year 5726, Ch. 4 and on (Torat Menachem, Sefer HaMaamarim Kislev p. 117 and on; p. 133 and on).

⁴⁶⁹ Psalms 145:10

⁴⁷⁰ See Likkutei Torah, Re’eh 19a; Ohr HaTorah, Bereishit Vol. 6, p. 725b; Vayikra Vol. 1, p. 26, p. 29, Naso p. 270 and on; Also see Likkutei Sichot, Vol. 18, p. 38 and on.

⁴⁷¹ Mishneh Torah, Hilchot Tefilah 1:1

⁴⁷² See Ramban in Hassagot Sefer HaMitzvot, Mitzvat Aseh 5; Sefer Mitzvot Katan, Mitzvah 12; Sefer Zohar HaRakia of the Rashbatz, Section 12; Also see the discourse entitled “*Bati LeGani*” 5735, Ch. 4 (Torat Menachem, Sefer HaMitzvot “*Bati LeGani*” Vol. 1 p. 170).

⁴⁷³ See Tanya, Kuntres Acharon 162a; Igrot Kodesh of the Alter Rebbe, p. 34 and on; Also see Iggeret HaKodesh, Vol. 12, p. 412.

“it literally is a Torah imperative.” This being so, it is understandable that prayer applies equally to everyone.

This is also understood from the fact that prayer is the matter of elevating all the sparks [of holiness] from matters that a person was engaged in, in accordance to Torah, throughout the day, that they all become refined and elevated during prayer. This matter is therefore applicable to everyone. This is because everyone is engaged in physical matters that he must elevate, being that his soul descended below. This elevation is done through prayer.

From this it is understood that the matter of prayer stems from below. In other words, through his own toil, the [person] below affects the refinement and elevation of the sparks [of holiness]. Since this stems from the one below, it is understood that the matter is dependent on the manner of the toil, and the preparation that the [person] below has undergone.

That is, when there is greater preparation in one’s toil in serving *HaShem*-יהו"ה, blessed is He, his prayer will be much more effective. This is to such an extent that even the loftiest prayer, such as the prayer of Choni HaMe’agel,⁴⁷⁴ which was the loftiest of prayers, depends on the manner of a person’s preparation below, as will soon be explained.

It also is understood that since prayer stems from the one below, it cannot be in the way of a command or an edict,

⁴⁷⁴ Talmud Bavli, Taanig 19a, 23a; Also see Zohar III 59b; Ohr HaTorah, Vayikra p. 257 and on; Discourse entitled “*Ita b’Zohar Zimna Chada*” 5627 (Sefer HaMaamarim 5627 p. 267 and on).

but by way of supplication. This is why the style and liturgy of prayer is in a way of supplication.

However, blessing (*Brachah*) stems from the One Above, meaning that the one who blesses is higher than what he draws down. He therefore is able to command the blessing to be drawn down. Now, this is something that does not apply to everyone, but only to those who are higher than the blessing and the drawing down, which is why they have the ability to bless, as the verse states,⁴⁷⁵ “And you shall be a blessing,” meaning that the power to bless is given over into your hand. This is the superiority of blessing (*Brachah*) over prayer (*Tefillah*).

On the other hand, there also is a superiority to prayer (*Tefillah*) over blessing (*Brachah*). For, the drawing down that comes through the blessing (*Brachah*) is only from the root and source of the chaining down (*Hishtalshelut*). In other words, that which is drawn down is not novel, but is only a drawing down of that which was concealed in the root and source. This is as stated,⁴⁷⁶ “He blessed each one according to his appropriate blessing.”

However, prayer causes a novel drawing down and a new desire. In other words, since prayer is the introduction of a novelty, it therefore is in its power to affect a new desire, to heal the sick and bless the years etc., as known. Due to this, there is a superiority to prayer (*Tefillah*) over blessing (*Brachah*).

⁴⁷⁵ Genesis 12:2 and Rashi there.

⁴⁷⁶ Genesis 49:28

However, there is another manner of blessing (*Brachah*) that also has the superior element of prayer (*Tefillah*). This is the matter of the blessing of the Holy One, blessed is He, and similarly the Priestly Blessing (*Birkat Kohanim*), the substance of which is the drawing down of novel light that transcends the chaining down of the worlds (*Hishtalshelut*) (like prayer). Nevertheless, it is not in a way of supplication, but in a way of a command and edict (meaning, the superior element of a blessing-*Brachah*).

Now, the superiority of this blessing (*Brachah*) (the blessing of the Holy One, blessed is He) over prayer (*Tefillah*), is not just that it is in the way of a command, (unlike prayer (*Tefillah*), which is by way of supplication), but the superiority is also in the manner in which the novel drawing forth itself is drawn down.

The explanation is that the drawing down of new desire in prayer (*Tefillah*), even though it is a drawing down of a new desire from Above, is nevertheless also dependent on the manner of preparation of the one below. We find this in the prayer of Choni HaMe'agel, who said,⁴⁷⁷ "This is not what I asked for... This is not what I asked for..." until the appropriate rains descended. This is because the drawing down through prayer stems from the one below.

This is not so of the matter of blessing (*Brachah*) in which the drawing down stems from the one Above. This is

⁴⁷⁷ Talmud Bavli, Taanit 19a, 23a; Also see Zohar III 59b; Ohr HaTorah, Vayikra p. 257 and on; Discourse entitled "*Ita b'Zohar Zimna Chada*" 5627 (Sefer HaMaamarim 5627 p. 267 and on).

similar to the drawing down affected through Torah, the substance of which is a drawing down stemming from the One Above, as we find the Rabbi Shimon Bar Yochai, who through speaking words of Torah, immediately caused the descent of the rains in the appropriate way.⁴⁷⁸

However, in this there is equality between the blessing of the Holy One, blessed is He, and the matter of prayer (*Tefillah*). For, in both there is a drawing down of new desire that transcends the chaining down of the worlds (*Hishtalshelut*). About this the verse states,⁴⁷⁹ “You would utter a decree and it would be done.” This is as our sages, of blessed memory, stated,⁴⁸⁰ “Even if He (the Holy One, blessed is He) says so, and you say otherwise, yours is enduring and His is not,” for the Holy One, blessed is He, decrees and the righteous-*Tzaddik* nullifies the decree.

In other words, even when the Holy One, blessed is He, (the aspect of the chaining down of the worlds – *Hishtalshelut*) decrees something, nevertheless, the righteous-*Tzaddik* [can] nullify it, whereas when the righteous-*Tzaddik* decrees, then the Holy One, blessed is He, fulfills it and it is drawn down below. This is because the blessing (*Brachah*) is in such a way that it draws down a new desire in the chaining down of the worlds (*Hishtalshelut*).

The explanation is that, in general, the desire (*Ratzon*) is the Crown-*Keter*. Now, in the Crown-*Keter* itself, there is

⁴⁷⁸ See the citations to Zohar etc., in the preceding note.

⁴⁷⁹ Job 22:28

⁴⁸⁰ Talmud Yerushalmi, Taanit 3:10; Also see Talmud Bavli, Taanit 23a

the externality of the Crown-*Keter* and the innerness of the Crown-*Keter*, these being the externality (*Chitzoniyyut*) of the Crown-*Keter* and the innerness (*Pnimiyyut*) of the Crown-*Keter*. When the drawing down stems from the innerness (*Pnimiyyut*) of the Crown-*Keter*, a new desire (*Ratzon*) is made, and the externality of the Crown-*Keter* changes.

This is the meaning of the word “[Your pious ones] will bless You-*Yevarchuchah*-יברכוכה,” which divides into כה יברכו “they will draw down thus-*Koh*-כה”⁴⁸¹ Similarly, about the Priestly Blessing the verse states,⁴⁸² “Thus-*Koh*-כה shall you bless [the children of Israel],” in which the word “shall you bless-*Tevarchu*-תברכו” shares the same letters as “with His crown-*b’Kitro*-בכתרו,” which is the matter of drawing down from the innerness (*Pnimiyyut*) of the Crown-*Keter*.

The word “Thus-*Koh*-כה” refers to the aspect of Kingship-*Malchut*.⁴⁸³ This then is the meaning of “Thus shall you bless-*Koh Tevarchu*-כ”ה תברכו,” as well as “They shall bless Thus-*Yevarchu Koh*-כ”ה יברכו.”⁴⁸⁴ That is, we bless and draw down the aspect of “Thus-*Koh*-כה” with a new drawing from the innerness (*Pnimiyyut*) of the Crown-*Keter*.

This then, is the meaning of the verse,⁴⁸⁵ “All Your works shall thank You, *HaShem*-יהו”ה, and Your pious ones will

⁴⁸¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

⁴⁸² Numbers 6:23; Also see Shaarei Orah of Rabbi Yosef Gikatilla translated as Gates of Light, Gate One (*Malchut*) *ibid*.

⁴⁸³ See Shaarei Orah of Rabbi Yosef Gikatilla translated as Gates of Light, Gate One (*Malchut*) *ibid*.

⁴⁸⁴ See Shaarei Orah of Rabbi Yosef Gikatilla translated as Gates of Light, Gate One (*Malchut*) *ibid*.

⁴⁸⁵ Psalms 145:10

bless You.” The thanks (*Hoda'ah*) is to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. About this the verse states, “All Your works shall thank You, *HaShem*-יהו"ה.” That is, it is in everyone’s power to give thanks etc., since the Name of Heaven is frequent in all mouths.⁴⁸⁶

The verse then continues “and Your pious ones will bless You-*Yevarchuchah*-יברכוכה,” which comes to include the matter of blessing (*Brachah*) together with the matter of thanks (*Hoda'ah*) in a single verse. In other words, the blessing is in the same essential light (*Ohr HaAtzme*) of *HaShem*-יהו"ה, blessed is He, where the submission and gratitude (*Hoda'ah*) was. (This also is why the Priestly Blessing is included in the Blessing of Thanks (*Hoda'ah*)⁴⁸⁷ [of the *Amidah* prayer].)

This is the matter of drawing down (*Hamshachah*) from the innerness (*Pnimityut*) of the Crown-*Keter*. However, this drawing down (*Hamshachah*) is not in everyone’s ability, but is specifically in the ability of “Your pious ones (*Chassidecha*-חסידך).”

3.

The explanation is that our sages, of blessed memory, stated,⁴⁸⁸ “Who is Pious (*Chassid*-חסיד)? One who does

⁴⁸⁶ See Torah Ohr, Vayera 14b; Sefer HaMaamarim 5689 p. 23 and on, and in the citations there, note 127.

⁴⁸⁷ After the *Modim* blessing in the *Amidah* prayer.

⁴⁸⁸ Zohar II 114b; Introduction to Tikkunei Zohar 1b; Tanya, Likkutei Amarim, Ch. 10 (15b).

kindness (*Mitchessed*-מתחסד) for his Owner.” Torah Ohr (on Parshat Mishpatim)⁴⁸⁹ explains that “His Owner-*Kono*-קונו” refers to *Zeir Anpin* of the world of Emanation (*Atzilut*). This is because the words⁴⁹⁰ “Blessed is your Maker (*Oseich*-עושך), blessed is your Former (*Yotreich*-יוצרך), blessed is your Creator (*Boreich*-בוראך), blessed is your Owner (*Koneich*-קוונך),” refer to the four worlds of Emanation, Creation, Formation, and Action (*Atzilut*, *Briyah*, *Yetzirah*, and *Asiyah*).

We thus find that “your Owner (*Koneich*-קוונך) refers to the world Emanation (*Atzilut*),” which is the matter of acquisition (*Kinyan*-קנין). That is, just as an acquisition is not the bringing of something new into being, but is only the matter of transferring something from one domain to another domain, the same is so of the world of Emanation (*Atzilut*), that it is not something new, but is only the revelation of that which is concealed (*Giluy HaHe’elem*), as known.

Now, the primary aspect of the world of Emanation (*Atzilut*) is the aspect of *Zeir Anpin*. For, Kingship-*Malchut* is the aspect of created beings as they are rooted in the world of Emanation (*Atzilut*). However, the primary aspect of the world of Emanation (*Atzilut*) is the aspect of *Zeir Anpin*, which is the end of the world of Emanation (*Atzilut*).⁴⁹¹ This is why *Zeir Anpin* of the world of Emanation (*Atzilut*) is called “his Owner (*Kono*-קונו).”

⁴⁸⁹ Torah Ohr 75d, 76b; See *Hemshech* 5666 p. 160 and on.

⁴⁹⁰ In the Kiddush Levanah liturgy.

⁴⁹¹ See Torah Ohr, Terumah 81b; *Hemshech* 5666 p. 684 and on, and elsewhere.

Thus, the meaning of “One who does kindness-*Chessed*-חסד with his Owner,” in that he draws down additional lights into *Zeir Anpin*. This is because *Zeir Anpin* is in a state of constriction and smallness, which is the meaning of the word “small-*Zeir*-זעיר.” It therefore is necessary to bless and draw down additional lights (*Orot*) into *Zeir Anpin* from the aspect of the Long Patient One-*Arich*.

Tikkunei Zohar⁴⁹² explains the word “*Kono*-קונו” as “his Nest-*Kan*-דיליה-קן,” which is the aspect of Kingship-*Malchut* and is called a “Nest-*Kan*-קן.”⁴⁹³ Thus, the matter of doing “kindness-*Chessed*-חסד with his Nest-*Kono*-קונו,” meaning, with the *Sefirah* of Kingship-*Malchut*, is (not only the drawing down of additional lights (*Orot*), but also is) the matter of satisfying the lacking, in that Kingship-*Malchut* is in a state of lacking light (*Ohr*).

To explain, Kingship-*Malchut* is the root and source of the existence of “somethingness” (*Yesh*) and separateness (*Nifrad*). This is because it lacks all aspects of lights (*Orot*) within it, as known about the verse,⁴⁹⁴ “You alone are *HaShem*-יהוה; You (*Atah*-את) made the heavens etc.” That is, the coming into being of the heavens etc., is from the aspect of “You-*Atah*-את,” spelled lacking the letter *Heh*-ה. This is because the aspect of Kingship-*Malchut* lacks the five-ה Statures (*Partzufim*), these being the Crown-*Keter*, Wisdom-*Chochmah*, Understanding-*Binah*, *Zeir Anpin*, and Kingship-

⁴⁹² Cited in Tanya, Ch. 10 *ibid*.

⁴⁹³ See Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “Nest-*Kan*-קן.”

⁴⁹⁴ Nehemiah 9:6

Malchut, and all that remains in it, is just the aspect of Kingship-*Malchut* of Kingship-*Malchut*.

Now, just as this is so of the “particular world of Emanation (*Atzilut*)”, this likewise is so of the “general world of Emanation (*Atzilut*).” This refers to the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that filled the place of the void before the restraint of the *Tzimtzum*. That is, for there to be the drawings down which follow the restraint of the *Tzimtzum*, this is also brought about by the lacking of the five Statures (*Partzufim*), which also are present in the “general world of Emanation (*Atzilut*).”

For example, in regard to that which arose in *HaShem*’s-יהו"ה Supernal desire [before the restraint of the *Tzimtzum*], to bestow goodness, since “He desires kindness,”⁴⁹⁵ the aspect of the “desire (*Chafetz*) for kindness” is the aspect of the Ancient One-*Atik*, and “the desire (*Ratzon*) to bestow goodness” is the aspect of the Long Patient One-*Arich*, until the desire of “I will be King (*Ana Emloch*-אנא אמלך)” etc.

However, for there to be the drawing down after the restraint of the *Tzimtzum*, there was the [withdrawal and] lacking of all five Statures (*Partzufim*), so that all that remained was the aspect of the [final letter] *Tav*-ת"ו, such that it is as though it can be said of it, that it is Kingship-*Malchut* of Kingship-*Malchut* of the Unlimited One, *HaShem*-יהו"ה, blessed is He.⁴⁹⁶

⁴⁹⁵ Micah 7:18; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

⁴⁹⁶ See Etz Chayim, Shaar 42 (Shaar Drushei ABY”A), Ch. 1

This then, is the matter of lacking in the aspect of Kingship-*Malchut*. Therefore, to satisfy the lacking, it is necessary for there be the blessing (*Brachah*) and drawing down. [The same is so of the aspect of *Zeir Anpin*, that there is a matter of a lacking in the light (*Ohr*). For, as known, *Zeir Anpin* is only emanated in the aspect of the six directions etc., and it is therefore applicable for there to be a matter of satisfying the lacking in it. Nevertheless, the primary lacking and the primary satisfaction of the lacking is in Kingship-*Malchut*.]

However, the matter of satisfying the lacking as it stems from [one] “who acts kindly (*Mitchessed*-מתחסד) with his Owner,” which specifies kindness-*Chessed*-חסד, is in a way of drawing down additional lights (*Orot*), beyond just satisfying the lacking. This is as Rambam states⁴⁹⁷ in explanation of the superiority of kindness-*Chessed* over charity (*Tzedakah*). That is, it is fitting to give charity (*Tzedakah*) to each person according to what is appropriate to him. For, as known about charity (*Tzedakah*),⁴⁹⁸ “[You shall open your hand to him...] his requirements, whatever is lacking to him.” However, you have no obligation to make him wealthy.

In contrast, the matter of kindness-*Chessed* is the bestowal of goodness in a way of wealth. This likewise is the meaning of the statement of our sages, of blessed memory,⁴⁹⁹ “Acts of kindness (*Gemilut Chassadim*) are greater than charity

⁴⁹⁷ See the Rambam’s commentary to Mishnah Avot 5:6; Moreh Nevuchim 3:53.

⁴⁹⁸ Deuteronomy 15:8 and Rashi there; Ketuvot 67b

⁴⁹⁹ Talmud Bavli, Sukkah 49b

(*Tzedakah*). Charity is given to the poor, whereas acts of kindness are both for the poor and the rich.” This is because it is not just the matter of satisfying a lacking, but is also the drawing down of additional lights (*Orot*).

This then, is the meaning of “Your pious ones (*Chassidecha*-חסידים) shall bless You (*Yevarchuchah*-יברכוכה),” meaning that there should be a drawing down of the aspect of “Thus-*Koh*-כה,” which is the aspect of Kingship-*Malchut*, not just in a manner of filling the lacking, but also the drawing down of additional lights and new desire that transcend the chaining down of the worlds (*Hishtalshelut*) from the innerness (*Pnimiyyut*) of the Crown-*Keter*, as mentioned before.

4.

Now, because of the drawing down of additional light that transcends the chaining down of the worlds (*Hishtalshelut*) into the aspect of Kingship-*Malchut*, the nullification of the side opposite holiness is also caused, to the point that no battle at all is necessary. This is the matter of redemption in peace.

However, in this itself, there are various levels. This itself is the difference between how it was in the days of Shlomo, and how it will be in the coming future. For, as previously explained, in the days of Shlomo “the moon was in a state of perfection.”⁵⁰⁰ This perfection was not just the satisfaction of the lacking, but its matter was the abundance of

⁵⁰⁰ See Zohar I 225b; Midrash Shemot Rabba 15:26

much greater bestowal, which is the matter of wealth (*Asheeroot*-עשירות).

[The same is so of the filling of the moon, in that “the moon was in a state of perfection” every month, which is the matter of drawing down the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*), so that there is a drawing down of all the light (*Ohr*) which relates to each particular month, in a way of wealth (*Asheeroot*-עשירות).] It is for this reason that in his days there was peace, and the sparks were refined automatically, as explained before.

Even so, it was not that they were completely transformed in the very essence of their beings, as will be in the coming future, when “I will then transform the nations [to speak] a clear language, so that they all will proclaim the Name *HaShem*-יהו"ה, to worship Him with united resolve.”⁵⁰¹

The explanation is that Etz Chayim states⁵⁰² that there are seven levels in the ascent of Kingship-*Malchut*. In the days of Shlomo, Kingship-*Malchut* ascended to the sixth level. That is, the aspect of Kingship-*Malchut* ascended to be face to face (*Panim b'Panim*) with *Zeir Anpin*. However, it was not yet in a way that one Crown-*Keter* shared by both of them, but rather in a way that His Crown-*Keter* is above her Crown-*Keter*, and she receives the light through *Zeir Anpin*.

⁵⁰¹ Zephaniah 3:9; Also see Rashi to Deuteronomy 6:4 (the *Shema*).

⁵⁰² Etz Chayim, Shaar 36 (Shaar Miyut HaYare'ach), Ch. 2

It explains there⁵⁰³ that at this level, the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, does not yet illuminate within Kingship-*Malchut* of Kingship-*Malchut*, but remains included in her Foundation-*Yesod*. In other words, the drawing down of the light (*Ohr*) is within all aspects of Kingship-*Malchut*, until the aspect of the Foundation-*Yesod* of Kingship-*Malchut*. This causes that even Kingship-*Malchut* of Kingship-*Malchut* is included in the Foundation-*Yesod*. Nevertheless, the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, is not drawn down, nor does it radiate [all the way] into Kingship-*Malchut* of Kingship-*Malchut*, as she is in her place.

The explanation of this matter as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that the Foundation-*Yesod* of Kingship-*Malchut* is the matter of the bond of the recipient (*Mekabel*) with the Bestower (*Mashpiya*). This specifically only applies when the recipient senses the revelation of the light (*Ohr*) of the Bestower, and as a result, is drawn to the Him and bonds with Him. In contrast, if he does not sense the revelation of the light (*Ohr*), he does not bond with Him etc.

This is how the revelation was in the days of Shlomo, (that the aspect of Kingship-*Malchut* of Kingship-*Malchut* was included in the aspect of the Foundation-*Yesod* of Kingship-*Malchut*). That is, because of the abundance of light (*Ohr*), they became refined, and at the very least, elevated all the sparks of the side of holiness. For, although the sparks became very distant [from fire of the torch], they nevertheless are of the

⁵⁰³ Etz Chayim, Shaar 36 (Shaar Miyut HaYare'ach), Ch. 1

aspect of holiness, and therefore the matter of nullification (*Bittul*) and bonding applies to them. In other words, they still can come to have a sense of *HaShem*'s יהו"ה Godliness and be in a state of "running" desire (*Ratzo*) to ascend Above. This is why they were awakened and elevated through the revelation of [the fire of] the torch etc.

However, even after the queen of Sheba brought Shlomo all the sparks, there still remained sparks [of holiness] that had not been refined. (For, there were various matters that had sparks of holiness in them, but were not brought to Shlomo.) In other words, only the sparks in which some light (*Ohr*) was sensed, became refined and included in holiness, like a spark that is drawn to the torch and be included in its fire.

However, about the sparks whose light completely darkened, [like Tanya states⁵⁰⁴ about the three husks of *Kelipah* that are completely evil and have no good in them at all – what is meant here is not⁵⁰⁵ that they no spark of goodness at all, being that it is impossible for something to be sustained in its existence without any spark of Godliness – rather, what is meant is that the spark has become so distant, that its light has darkened, similar to the verse,⁵⁰⁶ "The flame of the wicked shall be snuffed out (*Yidach*-ידעך)."] That is, these sparks were not refined in the days of Shlomo, and therefore the side opposite holiness still remained in existence etc.

⁵⁰⁴ Tanya, Likkutei Amarim, Ch. 6

⁵⁰⁵ See the discourse entitled "*Vayigdelu HaNe'arim*" 5665 (Sefer HaMaamarim 5665 p. 104); Also see the discourse entitled "*Ner Chanukah*" 5670 (Sefer HaMaamarim 5670 p. 104); *Hemshech* 5672 Vol. 2 p. 770.

⁵⁰⁶ Job 21:17

However, about the coming future it is written,⁵⁰⁷ “I will remove the spirit of impurity from the land,” meaning that there will be a refinement of those sparks in which there is a sense of *HaShem*’s-יהוה light, blessed is He, but beyond that, the very essence of the existence of the side opposite of holiness will be transformed to holiness.

In other words, in the days of Shlomo there was the refinement of the sparks that stemmed from the revelation of the light (*Ohr*), and therefore there was a refinement of only those sparks in which it was applicable to have a sense of the light. However, there was no refinement of those sparks whose light had completely darkened, but remained in existence etc. Therefore, even though in the days of Shlomo, the refinement was in a way of peace, and the side opposite holiness had no hold, there nevertheless remained some element of the side opposite holiness that was not transformed in essence.

Because of this, even though the queen of Sheba brought the sparks to Shlomo, nevertheless, over time, Nevuchadnetzar descended from her⁵⁰⁸ and destroyed the Holy Temple etc. In contrast, in the coming future there will not be any existence of the side opposite holiness, since all of existence will have been transformed to holiness. This likewise is the matter of the Chanukah lights, which bring about “the cessation of the foot traffic of the Tarmodites-תרמודאי,” so that they cease and are completely nullified.

⁵⁰⁷ Zachariah 13:2

⁵⁰⁸ See Rashi to Kings I 10:13 citing the Arizal; Also see ShaLaH 205b

This is the true matter of,⁵⁰⁹ “[Who is Pious (*Chassid*-מתחסד)?] One who does kindness (*Mitchessed*-חסד) with his Owner.” Namely, that the aspect of Kingship-*Malchut* should be filled with the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, stemming from the matter of kindness-*Chessed*-חסד, which transcends charity (*Tzedakah*). For, the refinement that took place in the days of Shlomo, even though it stemmed from the revelation of the light of *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*), and is the matter of wealth (*Asheeroot*-עשירות) (as mentioned before), is still only included in the matter of charity (*Tzedakah*).

This is because the manner of refinement stemmed from the revelation of the light (*Ohr*), meaning that the spark (*Nitzutz*) sensed the light of the torch and therefore became included in it. That is, the sense of revelation affected a sense of lacking in it, meaning that it sensed that it lacked this revelation, and it therefore was drawn to become included in the torch, by which what it lacked was fulfilled. This is like the bond of the recipient (*Mekabel*) with the Bestower (*Mashpia*), stemming from the sense that without the Bestower (*Mashpia*) he is lacking. This being so, this all is included in the matter of charity (*Tzedakah*).

However, the true matter of acts of lovingkindness (*Gemilut Chassadim*) does not stem from the revelation of the light (*Ohr*) of *HaShem*-יהו"ה, blessed is He, but rather stems

⁵⁰⁹ Zohar II 114b; Introduction to Tikkunei Zohar 1b; Tanya, Likkutei Amarim, Ch. 10 (15b).

from a drawing down of the loftiest level, namely, the revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, through which all of existence is transformed to holiness.

5.

Now, due to this, something new is also introduced into the matter of prayer (*Tefillah*). Namely, *this* prayer is not to satisfy a lacking, but is the prayer of the wealthy. For, as known,⁵¹⁰ the prayer of the wealthy is the “prayer of Moshe (*Tefillah l’Moshe*).”⁵¹¹ About this Midrash states,⁵¹² “What is the example for this? Three people came to take... from the king... the third one came and the king asked him, ‘What is your request?’ He responded, ‘I ask nothing for myself. However, a certain country is in ruins, and it is yours. Decree that it should be rebuilt etc.’ In the same way, Moshe requested nothing for himself, but only prayed on behalf of the Jewish people.”

The explanation is that the “country” refers to the aspect of Kingship-*Malchut*. “It is in ruins” means that it relates to having the above-mentioned lacking, and is therefore in the category of being “in ruins,” meaning to say that the possibility

⁵¹⁰ Zohar I 168b; Also see the discourse entitled “*Tefilah L’Moshe*” 5660 (Sefer HaMaamarim 5660 p. 49 and on); Discourse entitled “*Vayedaber... Zot Chukat*” of Shabbat Parshat Chukat-Balak 5729, Ch. 4 and on; and its continuation in the discourse entitled “*Tefilah L’Moshe*” of the 13th of Tammuz 5729, Ch. 3 and on (Torat Menachem, Sefer HaMaamarim Tammuz p. 25 and on; p. 36 and on).

⁵¹¹ Psalms 90:1

⁵¹² Midrash Tehillim and Yalkut Shimoni to Psalms 90:1

for ruin exists. This is as explained before, that even in the days of Shlomo, who was a man of tranquility, nevertheless, the possibility remained for there to subsequently be destruction etc.

“It is Yours” refers to the fact that Kingship-*Malchut* is rooted in the innerness (*Pnimiyut*) of the Crown-*Keter*, and in the innerness (*Pnimiyut*) itself, it is rooted in the innerness of the innerness (*Pnimiyut d’Pnimiyut*). For, as known, Kingship-*Malchut* is rooted in the Unknowable Head (*Reisha d’Lo Ityada*), and in the Unknowable Head (*Reisha d’Lo Ityada*) itself, it is in the innerness (*Pnimiyut*) of the Unknowable Head (*Reisha d’Lo Ityada*), and even beyond this, it is rooted in the aspect that is like the Ancient One-*Atik*, which transcends the Skull-*Galgalta* of Primordial Man-*Adam Kadmon*.⁵¹³

This then, is the meaning of “Decree that it should be rebuilt,” meaning, that it should not **at all** be in the category of destruction. This is brought about through drawing down the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, within Kingship-*Malchut*. For, through doing so, not only is there the inclusion of the spark within the torch, but beyond this, the very existence of the side opposite holiness is transformed to holiness in essence, as mentioned before.

⁵¹³ See Etz Chayim, Shaar 9 (Shaar Shevirat HaKeilim) Ch. 6

This likewise is the matter of Chassidus-חסידות.⁵¹⁴ For, in the words of the Alter Rebbe, “A Chassid-חסיד is one who acts *beyond* the letter of the law.”⁵¹⁵ In other words, his intention is not for himself, that he pleads for something that he lacks which he needs, or even for his portion in the world, nor does he even ask that there be drawings to his fellow solely as his fellow relates to him. For, according to the letter of the law, the revelation should be only to himself, but he goes beyond the letter of the law, and does for his fellow, even as he is entirely unrelated to himself.

This is like the teaching of the Baal Shem Tov,⁵¹⁶ that the love of another Jew (*Ahavat Yisroel*) must even be for a Jew who is found in the ends of the earth. This likewise is stated in Tanya,⁵¹⁷ “Like a son who exerts himself on behalf of his father and mother whom he loves more than himself etc.”⁵¹⁸ Beyond this, the matter of Chassidus is that one’s natural emotions (*Midot Tiviyim*) themselves are transformed to holiness (*Kedusha*).⁵¹⁹

It therefore is not at all a contradiction that he himself remains wealthy, even physically, since all his physicality is not

⁵¹⁴ See Kuntres Inyana Shel Torat HaChassidut (from the Sichah talk of the 19th of Kislev 5726), Ch. 1 (Torat Menachem, Vol. 45 p. 257).

⁵¹⁵ See Sefer HaMaamarim 5698 p. 24

⁵¹⁶ See Likkutei Sichot Vol. 1 p. 201; Vol. 21 p. 51

⁵¹⁷ Tanya, Likkutei Amarim, Ch. 10

⁵¹⁸ Zohar III 281a

⁵¹⁹ See the Sichah talk of Shmini Atzeret and Simchat Torah 5694, Ch. 5 (Likkutei Diburim, Vol. 1, 56a and on).

merely for the sake of Heaven, but itself has become Godliness. This is similar to the revelation of the coming future, when all of existence will be transformed to holiness in essence.

This then, is the meaning of “Your pious ones (*Chassidecha*-חסידים) shall bless You (*Yevarchuchah*-יברכוכה).” That is, it is specifically “Your pious ones (*Chassidecha*-חסידים)” whose toil is solely for the sake of the One Above, *HaShem*-יהו"ה, blessed is He, so that even their natures are transformed into Godliness, who “shall bless *Koh-Yevarchu Koh*-כה.” That is, it is they who draw down the innerness (*Pnimitiyut*) of the Crown-*Keter* into the aspect of Kingship-*Malchut*.

This is also the meaning of the statement in Zohar,⁵²⁰ that “Your pious ones (*Chassidecha*-חסידים)” refers to the Priests (*Kohanim*), as it states,⁵²¹ “Your *Tumim* and Your *Urim* befit your pious one (*Ish Chassidecha*-איש חסידים).” This is because the matter of Aharon, the High Priest (*Kohen Gadol*), is to draw down the revelation of *HaShem*’s-יהו"ה Godliness below. This likewise is the matter of the Priestly Blessing, which is the matter of drawing new light (*Ohr*) into the aspect of Kingship-*Malchut*.

This then, is the meaning of “He redeemed my soul in peace.” This is as stated by the Alter Rebbe,⁵²² that it was the recitation of this verse that brought about his redemption and the redemption of the teachings of Chassidus. For, the

⁵²⁰ Zohar I 148a-b

⁵²¹ Deuteronomy 33:8

⁵²² See Igrot Kodesh of the Alter Rebbe p. 232, brought in HaYom Yom of the 19th of Kislev.

teachings of Chassidus are a matter that is beyond the letter of the law, and one's intention is utterly not for himself. Rather, the whole intention [of Chassidus] is to draw down the revelation of *HaShem*'s יהו"ה Godliness below, into the world, (which is the matter of the prayer of the wealthy, as mentioned before). Its toil is in such a way that even the natural emotions (*Midot Tiviyim*) become Godly emotions. Through this, there comes to be redemption in peace, meaning that the side opposite holiness has no hold whatsoever, so that its existence is entirely nullified, to the point that it is transformed to holiness.

7.

This then, explains the teaching,⁵²³ “The *mitzvah* of the Chanukah light is from sunset etc.” In other words, even at the time of the setting of the sun, when there is no illumination of light (*Ohr*) whatsoever, which is the matter of the sparks whose light has become darkened, such that it is inapplicable for them to become included in holiness out of any revelations of light (*Ohr*), being that they have no sensitivity to the light (*Ohr*), nevertheless, the matter of the *mitzvah* of the lights of Chanukah is to affect a transformation to holiness in them, as will be revealed in the coming future.

It likewise is for this reason that the lights of Chanukah are eight in number, just as it will be in the coming future, when there will be a lyre of eight strings,⁵²⁴ eight times *HaShem*-

⁵²³ Talmud Bavli, Shabbat 21b

⁵²⁴ Talmud Bavli, Arachin 13b

יהו"ה.⁵²⁵ About this it states,⁵²⁶ “And *HaShem*-יהו"ה illuminates my darkness,” meaning that even in a time of darkness, because of the aspect of the eighth Name *HaShem*-יהו"ה, there is caused to be “My darkness will illuminate,” and also will shine in a place of darkness, causing all of existence to be transformed to holiness, and the verse,⁵²⁷ “they shall make a sanctuary for Me and I shall dwell within them,” will be fulfilled.

⁵²⁵ See Ohr HaTorah, Bereishit (Chanukah), Vol. 1 326b and on.

⁵²⁶ Samuel II 22:29; See Torah Ohr, Mikeitz 41a, and elsewhere.

⁵²⁷ Exodus 25:8