

Discourse 13

“*Ner Chanukah... Heicha Manach Leih... -
The Chanukah lamp... where is it to be placed...*”

Delivered on Shabbat Parshat Mikeitz,
Shabbat Chanukah, 5724
By the grace of *HaShem*, blessed is He,

1.

It states in Talmud,⁵⁷⁰ “[It is a *mitzvah* to place] the Chanukah lamp [within the handsbreadth adjacent to the entrance]. Where is he to place it...? The *halachah* is to place it on the left, so that the Chanukah lamp is on the left and the Mezuzah is on the right.” From this it is understood that the Chanukah lamp and the Mezuzah are related to each other, except that one is on the left and the other is on the right. Their relationship to each other is such that their matter is one and the same. This is why if (for whatever reason) there is no Mezuzah on the entrance of one’s house, he places the Chanukah lamp on the right.⁵⁷¹

Now, Maharil writes⁵⁷² that the Mezuzah is [placed to] the right, the Chanukah lamp is [be placed to] the left, and the householder wearing a Tallit with fringes is in the center. This

⁵⁷⁰ Talmud Bavli, Shabbat 22a

⁵⁷¹ Shulchan Aruch, Orach Chayim 761:7; Also see the discourse entitled “*Ner Chanukah*” of Shabbat Parshat Mikeitz 5746.

⁵⁷² Shaalot uTeshuvot Maharil, Siman 40.

is to fulfill the verse,⁵⁷³ “A three-ply cord is not easily severed.” The matter of a three-ply cord is that all three strands are one matter.

Now, we must understand how it is that though they are related to each other, so much so that they are one and the same matter, they nonetheless are also two opposites, in that one is on the left and the other is on the right, in that left and right are two opposite lines and modes.

2.

This may be understood from what we find regarding the lamps in the Tabernacle (*Mishkan*), about which the verse states,⁵⁷⁴ “You shall command the children of Israel and they shall take for you pure pressed olive oil for illumination, to kindle a continual flame... Aharon and his sons shall arrange it from evening until morning.” In other words, even though the kindling of the lamps was done by Aharon, nevertheless, the oil was specifically brought to Moshe, as it specifically states, “they shall take for you-*Eilecha*-אֵלֶיךָ.”

About this it is explained⁵⁷⁵ that our teacher Moshe is the “agent of the King” (*Shoshveena d’Malka*), whose matter is to draw down *HaShem*’s-יהו"ה Godliness from Above to below, and in contrast, Aharon is the “agent of the Queen” (*Shoshveena*

⁵⁷³ Ecclesiastes 4:12

⁵⁷⁴ Exodus 27:20-21; Leviticus 24:1-3

⁵⁷⁵ Torah Ohr, Tetzaveh 81a and on; Hosafot 110a; Torat Chayim, Shemot 106a; Maamarei Admor HaEmtza’ee, Shemot Vol. 2, p. 315 and on; Sefer HaMaamarim 5679 p. 245 and on.

d'Matronita),⁵⁷⁶ whose matter is that of ascent and elevation ([in that the word “to kindle-*Le'ha'alot*-להעלות” also means] “to uplift”) from below to Above.

In other words, the lamps of the Tabernacle (*Mishkan*) have two opposite matters, that of drawing down (*Hamshachah*) and that of ascending up (*Ha'ala'ah*). Moreover, there were two opposite matters in the lamps of the Tabernacle (*Mishkan*), evening and morning, as the verse states, “from evening until morning.”

The similarity to this in the Chanukah lights is that they too have the two opposite modes of right and left, (the Mezuzah on the right and the Chanukah lights on the left), these being similar morning and evening, or drawing down (*Hamshachah*) and ascending up (*Ha'ala'ah*).

3.

This may be understood according to the explanation in the discourse of the Alter Rebbe, (this year being 150th years from his passing and Hilulah) in the booklet of [manuscripts of his discourses] in the handwriting of the Mittler Rebbe and includes the glosses of the Tzemach Tzeddek, [in the discourse entitled] “*v'Atah Tetzaveh*.”⁵⁷⁷

⁵⁷⁶ Zohar I 266b; Zohar II 49b; Zohar III 20a (Ra'aya Mehemna) 53b, 275b (Ra'aya Mehemna)

⁵⁷⁷ This was subsequently printed in Maaamarei Admor HaZaken 5562 Vol. 1, p. 163 and on; See at length in the discourse entitled “*v'Atah Tetzaveh*” in Torat Chayim, Shemot 464b and on (cited later in this discourse, in chapter six).

That is, our sages, of blessed memory, stated,⁵⁷⁸ “613 *mitzvot* were given to the Jewish people. Chabakkuk came and founded them upon one, as the verse states,⁵⁷⁹ ‘The Righteous shall live by his faith (*Emunah*).’” He continues the discourse stating that it is written,⁵⁸⁰ “And there was evening and there was morning, one day,”⁵⁸¹ and that there is no “day-*Yom*-יום” that does not consist both of “night” and “day” etc. Now, we must explain the continuation of the matter in the discourse, that evening (*Erev*) and morning (*Boker*) (night and day), are two opposite matters, but even so, “one day-*Yom Echad*-יום אחד” is made from them.

The same is so in regard to the *mitzvot*, that the 613 *mitzvot* are generally divided into two categories, positive action *mitzvot* and negative prohibitive *mitzvot*, (“turn away from evil and do good,”⁵⁸² these being the left line and mode and the right line and mode, similar to the two matters, “evening” and “morning,” which are the matter of ascent (*Ha’ala’ah*) and the matter of drawing down (*Hamshachah*)).⁵⁸³ Even so, they are one matter, this being the matter of “Chabakkuk came and founded them upon one.”

Now, in the discourse he explains that just as the general totality of creation is in a way of “evening” and “morning” (night and day), this likewise is so of each particular creation. This refers to the matter of small [intellect] (*Katnut*) (this being

⁵⁷⁸ Talmud Bavli, Makkot 24a

⁵⁷⁹ Habakkuk 2:4

⁵⁸⁰ Genesis 1:5

⁵⁸¹ See Zohar I 46a and elsewhere.

⁵⁸² Psalms 34:15

⁵⁸³ Also see *Hemshech* 5672 Vol. 2, p. 999 and on; *Sefer HaMaamarim* 5704 p. 223 and on.

evening and night), and expansive [intellect] (*Gadlut*) (this being morning and day). That is, at times a person can be in a state of great lowliness in the whole of his being, in his intellect (*Sechel*) and emotions (*Midot*) etc., whereas at other times, he can be in a state of expansive intellect (*Gadlut HaMochin*) and expansive emotions (*Gadlut HaMidot*) etc.

The same is so of one's the service of *HaShem*-יהו"ה, blessed is He, during prayer (*Tefillah*). That is, sometimes a person prays with expansive intellect (*Gadlut HaMochin*), with depth of grasp, expansive emotions (*Gadlut HaMidot*) and great passion and joy etc. However, at other times his prayer is in a state of diminished intellect (*Katnut HaMochin*) and lowliness of the emotions (*Shiflut HaMidot*) etc. At such a time, the primary mode of his service of *HaShem*-יהו"ה, blessed is He, during prayer, is with bitterness and with a broken and contrite heart over his distance from *HaShem*-יהו"ה, blessed is He, etc.

He continues the discourse and states that the root of the matter of "evening" and "morning" (night and day) as they are in the creatures below, is the matter of "running" (*Ratzo*) and "returning" (*Shov*) Above in the aspect of Kingship-*Malchut* of the world of Emanation (*Atzilut*) (which is the root of the created beings). That is, it has a state of small [intellect] (*Katnut*), (this being "evening"), and a state of expansive [intellect] (*Gadlut*), (this being "morning").

In other words, when Kingship-*Malchut* is in a state of "running" (*Ratzo*) to ascend and become subsumed and included in the *Sefirot* above it, all the way to the aspect of Wisdom-*Chochmah*, it then is in a state of expansive [intellect] (*Gadlut*), this being the matter of "morning" (*Boker*). However,

when it is in a state of “returning” (*Shov*), to descend below and “enliven the spirit of the lowly”⁵⁸⁴ in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), it is in a state of small [intellect] (*Katnut*), this being the matter of “evening” (*Erev*).

About this [latter aspect] the verse states,⁵⁸⁵ “She rises while it is yet night and gives food to her household.” For, as known,⁵⁸⁶ it is at “night” when Kingship-*Malchut* descends to affect refinements (*Birurim*) etc. Now, since that which comes about is similar to that which caused it, we likewise find the matters of evening and morning (night and day) in the creations, this being the matter of small [intellect] (*Katnut*) or expansive [intellect] (*Gadlut*).

This then, is the general matter of “evening” and “morning” as it is in all the aspects of World (*Olam*), Year (*Shanah*), and Soul (*Nefesh*). World (*Olam*) refers to the essential being of the creations. Year (*Shanah*) refers to the matter of time. Soul (*Nefesh*) refers to the vitality that enlivens them from nothing (*Ayin*) to something (*Yesh*). In all of them there is the matter of “evening” (*Erev*) and “morning” (*Boker*).

In the Soul (*Nefesh*), this the matter of drawing down vitality (*Chayut*) in a way of “running” (*Ratzo*) and “returning” (*Shov*). In the Year (*Shanah*) this is the matter of the twelve hours of night and the twelve hours of day (evening and morning in the literal sense). In the World (*Olam*) this is the

⁵⁸⁴ Isaiah 57:15

⁵⁸⁵ Proverbs 31:15

⁵⁸⁶ See Ohr HaTorah, Na”Ch to Proverbs 31:15 (Vol. 1, p. 645 and on).

matter of small [intellect] (*Katnut*) and expansive [intellect] (*Gadlut*).

The root of all this is that in the Torah, which preceded the world,⁵⁸⁷ there also are the aspects of “evening” (*Erev*) and “morning” (*Boker*). This is the matter of the two categories of *mitzvot*, in which the matter of the positive *mitzvot* is that of drawing down and revelation, “morning” (*Boker*), whereas the matter of the negative *mitzvot* is that of withholding the drawing down of bestowal, “evening” (*Erev*).

However, the general matter of “running” (*Ratzo*) and “returning” (*Shov*) (evening and morning) as they are below, is unlike how they are Above in *HaShem*’s-יהו"ה Godliness. The explanation is that below, it is not possible for the “running” (*Ratzo*) and “returning” (*Shov*) to be simultaneous. That is, when a person is in a motion of “running” (*Ratzo*), he cannot be in a motion of “returning” (*Shov*). Similarly, when he is in a motion of “returning” (*Shov*), he cannot be a motion of “running” (*Ratzo*). In contrast, Above in *HaShem*’s-יהו"ה Godliness, the “running” (*Ratzo*) and “returning” (*Shov*) is in such a way that the ascent of “running” (*Ratzo*) is not separate from the descent of “returning” (*Shov*). Rather, when the animal-*Chayot* [angels] run, they return immediately, similar to the ascent and descent of a flame.

From this it is understood that this likewise is so in the root of the matters of “evening” and “morning,” as they are in the Torah which precedes the world, that the two matters of “evening” and “morning” (the positive *mitzvot* and negative *mitzvot*) are one matter.

⁵⁸⁷ Midrash Bereishit Rabba 1:4, and elsewhere.

4.

This may be understood with the known preface about the matter of the power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*). That is, the power of the actor (*Ko'ach HaPo'el*), as it is in man below, in something that he actualizes (*Nifal*), cannot compare to the Godly power of the Actor (*Ko'ach HaPo'el*) in the creatures that He actualizes (*Nifal*).

This is because in man below, the power of the actor (*Ko'ach HaPo'el*) as it manifests in that which he actualizes (*Nifal*), is by way of actually drawing his bodily power to that which is actualized (*Nifal*), at which time the power of his body becomes diminished. [For example], during the act [of lifting an object, his strength diminishes] until he unable to lift that which is in his strength to lift when he is not acting, and when he concludes the act [of lifting] his strength returns as it was, and he then is again able to lift, and there are other examples similar to this. In other words, the act contains [and limits] him.

There also is a change [in him] from before the act and during the act, being that “all movers are themselves moved.”⁵⁸⁸ For example, when he writes his fingers move, and the like. All this does not apply to the Godly power that manifests in the created beings actualized by Him, since⁵⁸⁹ “I *HaShem*” יהוה have not changed.” That is, from before the creation of the worlds to after the creation of the worlds, there is no change in Him whatsoever, neither in the matter of drawing forth actual power, nor in the matter of motion or movement etc.

⁵⁸⁸ See Moreh Nevuchim, Introductions to Part 2, Introduction 9.

⁵⁸⁹ Malachi 3:6

The reason is because the existence and vitality of the worlds is only from the aspect of a Name-*Shem*-שם. This is analogous to a king who reigns over his country, in that all the people of the country and everything within it, are called by the name, “The Kingdom of “so-and-so.” That is, they have no relation to him other than being called by his name, and his name is [extended and] called upon them.

Now, in the analogue, this relates to the matter of Kingship-*Malchut* as it is Above, about which the verse states,⁵⁹⁰ “Your Kingship is the Kingship over all worlds.” That is, through His Name being called upon them, He enlivens and [brings them into being] from nothing to something.

Now, this analogy is more aligned [with the truth of the matter] than the analogy of a light and ray in relation to its luminary. This is because a light and ray has some element of relationship to its luminary, whereas a body and His Name, blessed is He, have no relation or comparison to each other whatsoever.

With the above in mind, we can understand the verse,⁵⁹¹ “Praise *HaShem*-יהו"ה from the heavens... and the waters that are above the heavens... Let them praise the Name *HaShem*-יהו"ה, for He commanded and they were created... praise *HaShem*-יהו"ה from the earth... let them praise the Name *HaShem*-יהו"ה.” In other words, all the particular creations of the heavens, the waters that are above the heavens, and the earth, [and as known, “the heavens” refers to the chambers (*Heichalot*) of the world of Creation (*Briyah*), “the waters

⁵⁹⁰ Psalms 145:13

⁵⁹¹ Psalms 148:1 and on.

above the heavens” refers to the aspect of the upper waters above the firmament (*Rakiya*) which are in the upper Garden of Eden (*Gan Eden HaElyon*), and “the earth” refers to the chambers (*Heichalot*) of the world of Action (*Asiyah*), along with the aspect of the lower waters etc.] They all receive solely from the aspect of a **Name-*Shem*-שם**, this being the quality of His Kingship-*Malchut*, blessed is He, in that His Name is called upon them, as explained above.

Additionally, the continuation of the verse is,⁵⁹² “[Let them praise the Name *HaShem*-יהו"ה] for His Name alone is exalted; His glory is above earth and heaven.” That is, even in regard to His Name, it cannot be said that His Name itself is the Godly power that acts to enliven the acted upon, in that even “His Name is alone exalted,” and it only is “His glory (*Hodo*-הודו) that is above earth and heaven.” In other words, only the glory and radiance of the aspect of His Name is the actual Godly power that acts in the acted upon.

We thus find that there are three levels: The lowest level is the Godly power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*), which only is a ray and radiance of the aspect of His Name. Higher than this is the aspect of His Name itself, blessed is He, in that His Name is called upon them. Higher than this is the essential self of the King Himself, who even transcends the aspect of His Name being called upon them.

⁵⁹² Psalms 148:13; Also see Torah Ohr, Mishpatim 79a and elsewhere.

Now, in regard to the Godly power of the Actor that is actually in the acted upon (*Ko'ach HaPo'el BaNifal*) to enliven it, being that it only is a ray and radiance from the aspect of His Name, it therefore is in a way of utter concealment and hiddenness. That is, the physicality of the created beings completely conceals and hides the Godly power within them. This is to such an extent, that a state of rebellion is possible, Heaven forbid etc.

This is why there also must be a drawing down of the aspect of His Name itself, literally (that transcends the ray and radiance, which is the power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*)), to the point of actually drawing down the essential self of the King Himself, who even transcends the aspect of His Name. Through this, it also is possible for there to be a grasp and recognition of the Godly power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*) in an openly revealed way.

This matter comes about through the toil of the Jewish people in serving *HaShem*-יהו"ה, blessed is He, by fulfilling His *mitzvot*. To explain, in the blessings recited over the *mitzvot*, we say, "Blessed are You *HaShem*-יהו"ה our God, King of the world etc." Now, there are three levels of Names in this statement, "*HaShem*-יהו"ה," "our God-*Elo'heinu*," and "King of the world-*Melech HaOlam*-מלך העולם."

The words "King of the world-*Melech HaOlam*-מלך העולם" refer to His title of Lordship-*Adona* "אדני," in that His Name is called Lord-*Adon*-אדון upon them. However, the

essential self of the King, [such as] His intellect (*Sechel*) and emotions (*Midot*) (which transcends the aspect of His Name being called upon them) is called *HaShem*-יהו"ה, ("I *HaShem*-יהו"ה have not changed"). The power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*), which is the aspect of His glory and the ray of His Name that is called upon them, is called "our God-Elo"הינו-אלהינו."

This is also the meaning of the verse,⁵⁹³ "I am the first and I am the last, and besides Me there is no God-Elohi"מ-אלהי." The word "besides me-*MiBaladai*-מבלעדי" means an "intermediary-*b'Emtza'eeta*-באמצעיתא."⁵⁹⁴ In other words, there is the aspect of an intermediary (*Emtza'eet*-אמצעית) between the essential self of the King - which is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surround and transcends all worlds (*Sovev Kol Almin*), this being "I am first" even before His Name being called upon them - and the aspect of "God-Elohi"מ-אלהי," which is the aspect of the Power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*) (which is the ray and radiance of the aspect of His Name). This intermediate aspect ("besides me-*MiBaladai*-מבלעדי") is the matter of "King of the world-*Melech HaOlam*-מלך העולם," which is the matter of His Name being called upon them.

Now, the aspect of the Power of the Actor in the acted upon (*Ko'ach HaPo'el BaNifal*), which is the aspect of "God-Elohi"מ-אלהי," is called in the blessing over the *mitzvot* by the name "our God-Elo"הינו-אלהינו," specifying that He is

⁵⁹³ Isaiah 44:6

⁵⁹⁴ See Tikkunei Zohar, Tikkun 70 (120a)

“our God-*Elo*” *heinu*-אלהינו⁵⁹⁵ meaning that He only is united to Jewish people, being that this [aspect] is specifically actualized through their fulfilling the *mitzvot* in action, by which there thereby is caused to be a drawing down from the aspect of *HaShem*-יהוה, the essential self of the King, who even transcends the matter of His Name being called upon them.

The explanation is that the *mitzvot* are called “the limbs of the King.”⁵⁹⁶ This is because, when the *mitzvot* are done they draw down the aspect of “the limbs of the King.” For example, by doing acts of charity and lovingkindness, this awakens the aspect of the Supernal Kindness-*Chessed*, which is analogous to “the right arm.”⁵⁹⁷ In this, there also is the inclusion of the inner aspect (*Pnimityut*) of the limbs, this being the matter of the vitality of the soul, which is present in all the limbs equally. For, from the angle of the limbs themselves, there is a difference between the hand and the foot etc. In contrast, from the angle of the soul there altogether is no difference between them.

The same is so of the *mitzvot*, that there is a specific matter in each *mitzvah*, but in addition, there also is the general matter which is equally present in all the *mitzvot*. This is also why every *mitzvah* includes all the *mitzvot*, which is why our sages, of blessed memory, stated,⁵⁹⁸ “a person who is engaged in doing [one *mitzvah*] is exempt from doing a different *mitzvah*.” In other words, through fulfilling the *mitzvot* we thereby draw down the inner aspect (*Pnimityut*) of “the limbs of

⁵⁹⁵ See Likkutei Torah, Va’etchanan 12c and elsewhere.

⁵⁹⁶ See Tikkunei Zohar, Tikkun 30 (74a); Tanya, Likkutei Amarim, Ch. 23.

⁵⁹⁷ See Introduction to Tikkunei Zohar, 17a

⁵⁹⁸ Talmud Bavli, Sukkah 25a; Also see the citations in Likkutei Sichot, Vol. 26 p. 237, note 64.

the King,” this being the aspect of the Essential Self of the King, who is higher than the aspect of His Name being called upon them.

6.

The discourse continues and adds that through the *mitzvot*, which are the inner aspect (*Pnimityut*) of the “limbs of the King,” the matter of returning to a relationship of “face to face” (*Panim b’Panim*) with *HaShem*-יהו"ה is caused, even if the Jewish people are in a state of a “back to back” (*Achor b’Achor*) in their relationship with Him. Now, to understand this, we must preface by explaining the matter of “face to face” (*Panim b’Panim*) and the matter of “back to back” (*Achor b’Achor*). This concludes what is available of the discourse in the above-mentioned booklet [of manuscripts].⁵⁹⁹

However, the continuation of the matter, may be understood based on the explanation in *Torat Chayim*, in the discourse entitled “*v’Atah Tetzaveh*.”⁶⁰⁰ That is, it is analogous to two people who are standing back to back. Now, though their bodies are not far from each other, and on the contrary, it could be that the [back and] shoulders of the one are literally next to the back and shoulders of the other one, and are very close, as if they were face to face, nonetheless, there is no greater distance than when a person turns his back to his friend and

⁵⁹⁹ Later on, the **entirety** of this discourse was found preserved with minor variations, and is printed in *Maamarei Admor HaZaken* 5562 p. 346 and on.

⁶⁰⁰ *Torat Chayim* *ibid.* 495a and on.

stands back to back in relation to him. This stems from his lack of his love for him in the innerness of his heart etc.

Now, as this relates to our service of *HaShem*-יהו"ה, blessed is He, this is as the verse states,⁶⁰¹ "To Me they turned their backs, and not their faces." The simple meaning of this verse is that it refers to the time when they completely cast off the yoke of Heaven and worshipped idolatry, such as in the time of the first Holy Temple, when their sin was openly exposed, in that that they sinned with idolatry etc.⁶⁰² At that time they turned backward,⁶⁰³ literally casting off the yoke, in a way of distance, comparable to two people who hate each other, Heaven forbid.

However, all this was not at all applicable in the time of the second Holy Temple, at which time their sin was not openly revealed, in that they were occupied in fulfilling Torah and *mitzvot* etc.⁶⁰⁴ The same is so in our current exile, that the Jewish people indeed fulfill Torah and *mitzvot*, as in the teaching of our sages, of blessed memory,⁶⁰⁵ "Even the sinners of Israel are full of *mitzvot* like a pomegranate [is full of seeds]."

Moreover, for the sake of fulfilling Torah and *mitzvot* they literally will even sacrifice their lives in actuality. Even so, their minds and hearts are bound to the vanities of this world,⁶⁰⁶ whereas their service of *HaShem*-יהו"ה in prayer, is not in a way of bonding [to Him] with their minds and hearts, but

⁶⁰¹ Jeremiah 2:27

⁶⁰² Talmud Bavli, Yoma 9b

⁶⁰³ See Isaiah 42:17

⁶⁰⁴ Talmud Bavli, Yoma 9b *ibid.*

⁶⁰⁵ Talmud Bavli, Chagigah

⁶⁰⁶ See Tanya, Likkutei Amarim, Ch. 18

only in a way of externality (*Chitzoniyut*). It therefore applies to say about this that, “To Me they turned their backs, and not their faces.”

In other words, though it is true that they literally turn to Him, (“To Me they turned”), being that they indeed actually and literally fulfill the *mitzvot*, nonetheless, this turning is only with the aspect of “the back” (“To Me they turned their backs”), meaning, only with the externality of their desire (*Chitzoniyut HaRatzon*) and not with the inner aspect of their desire (*Pnimiyyut HaRatzon*), (“not their faces”).

However, even when service of *HaShem*-יהו"ה, blessed is He, is in a way of, “To Me they turned their backs, and not their faces,” in that it does not stem from the inner aspect of the desire (*Pnimiyyut HaRatzon*), but only from the externality of the desire (*Chitzoniyut HaRatzon*), nonetheless, “action is primary”⁶⁰⁷ and in action the *mitzvot* indeed are being done, and being that the *mitzvot* are “the limbs of the King,” therefore the innerness (*Pnimiyyut*) and essential self of the King is in them.

Moreover, through fulfilling the *mitzvot* in actual deed, we ultimately come to the complete and perfect manner of serving *HaShem*-יהו"ה, blessed is He, in a way that is “face to face” (*Panim b'Panim*), with the inner aspect of the desire (*Pnimiyyut HaRatzon*) etc. That is, even when service of *HaShem*-יהו"ה, blessed is He, in fulfilling the *mitzvot* is only with the externality of the desire (*Chitzoniyut HaRatzon*), through this, he who fulfills the *mitzvot* **comes close** to the Holy One, blessed is He, and unites with Him, like the example of two people who are standing **in close proximity** to each other.

⁶⁰⁷ Mishnah Avot 1:17

Even though their proximity is presently in a way of “back to back” (*Achor b’Achor*), nonetheless, since there is already the matter of closeness and proximity (in whatever way it may be), it therefore is easier to come to a whole and perfect service of *HaShem*-יהו"ה, blessed is He, in which the closeness is in a way of “face to face” (*Panim b’Panim*).

7.

With the above in mind, we can explain the teaching of our sages, of blessed memory, that,⁶⁰⁸ “613 *mitzvot* were given to the Jewish people. Chabakkuk came and founded them on one, as the verse states,⁶⁰⁹ ‘The Righteous shall live by his faith (*Emunah*).’” This refers to simple faith (*Emunah Peshutah*) in the innerness and essential self of the King, who is manifest in the deeds of the *mitzvot*, even when a person does not sense this in the innerness of his soul etc. This matter transcends the divisions of the 613 *mitzvot*, even including the divisions into the two lines and modes of right and left, which are the positive *mitzvot* and negative *mitzvot*. This is because the innerness and essential self of the King is present in all the *mitzvot* equally, and there, both aspects come as one.

8.

This then, is also the matter of the bond between the two lines and modes of right and left in regard to the Chanukah

⁶⁰⁸ Talmud Bavli, Makkot 24a

⁶⁰⁹ Habakkuk 2:4

lights, in that the Mezuzah is on the right and the Chanukah lights are on the left. This is because the kindling of the Chanukah lights is in remembrance of the miracle, that they found one cruse of oil that still had the seal of the High Priest upon it, which only contained enough oil in it to kindle [the Temple menorah] for one day, but a miracle was done and they kindled [the menorah] with it for eight days.⁶¹⁰

The explanation⁶¹¹ is that the single cruse of oil that still had the seal of the High Priest, indicates the matter of faith (*Emunah*) and the power of self-sacrifice (*Mesirat Nefesh*) present in each and every Jew. This is drawn down and illuminates in all matters of service of *HaShem*-יהו"ה, blessed is He, which divide into the two lines and modes of right and left, as explained above about the matter of "[Chabakkuk came] and founded them on one."

Thus, since the Chanukah lights are bound to the revelation of the power of faith (*Emunah*) in *HaShem*-יהו"ה, blessed is He, and self-sacrifice (*Mesirut Nefesh*), therefore in the Chanukah lights there is an emphasis of the union of the two lines and modes of right and left, such that "the Mezuzah is on the right and the Chanukah lights are on the left."⁶¹²

⁶¹⁰ Talmud Bavli, Shabbat 21b

⁶¹¹ See Sefer HaMaamarim 5658 p. 58; 5660 p. 75, and elsewhere.

⁶¹² The ending of this discourse is missing.