

Discourse 11

“Lehavin Inyan Neirot Chanukah - To understand the matter of the Chanukah lights”

Delivered on Shabbat Parshat Vayeishev,
Erev Chanukah, 5726⁵⁹⁴
By the grace of *HaShem*, blessed is He,

1.

To understand the matter of the Chanukah lights, in that although the Chanukah lights were established because of the miracle that happened with the lights [of the Candelabrum] in the Holy Temple, and “everything that the sages instituted, they instituted to be similar to the laws of the Torah,”⁵⁹⁵ nonetheless, in several ways [the laws of the Chanukah lights] differ⁵⁹⁶ – that is, the Candelabrum (*Menorah*) in the Holy Temple had seven lamps, whereas the Chanukah lights have eight [lamps].

[They also differ] in where they are placed⁵⁹⁷ – in that the Candelabrum (*Menorah*) was placed within (the sanctuary

⁵⁹⁴ The original discourse was edited by the Rebbe and published as a pamphlet for Chanukah, 5752. This discourse includes a portion of the discourse of Shabbat Parshat Mikeitz which was said in continuation to this discourse.

⁵⁹⁵ Talmud Bavli, Pesachim 30b

⁵⁹⁶ This is as pointed out in the discourse entitled “*Ner Chanukah*” 5679 (Sefer HaMaamarim 5679 p. 148); Discourse entitled “*v’Atah b’Rachamecha HaRabim*” 5698 (Sefer HaMaamarim 5698 p. 171); Also see the discourse entitled “*Tanu Rabbanan Mitzvat Ner Chanukah*” 5738 (Torat Menachem, Kislev p. 162), and the citations there.

⁵⁹⁷ As is pointed out in the aforementioned discourse of the year 5679 (Sefer HaMaamarim [5679] *ibid.* p. 143), and 5698 *ibid.*

(*Kodesh*))⁵⁹⁸ to the south (the right), whereas with the Chanukah lights it is a *mitzvah* to place them outside,⁵⁹⁹ to the left.⁶⁰⁰

[They also differ] in the time of their kindling⁶⁰¹ – in that the lamps of the Holy Temple were kindled at *Plag HaMinchah* [the midpoint of the afternoon], which is (an hour and a quarter)⁶⁰² before the setting of the sun, whereas the *mitzvah* is to kindle the Chanukah lights at sunset.⁶⁰³

His honorable holiness, my father-in-law, the Rebbe, (in *Hemshech* “*Padah b’Shalom*” 5704)⁶⁰⁴ adds another matter that is unique to the *mitzvah* of placing the Chanukah lights outside. That is, we find no other *mitzvah* (except for the Red Heifer – *Parah Adumah*)⁶⁰⁵ that must specifically be done outside (in the public domain – *Reshut HaRabim*).⁶⁰⁶ In the continuum discourse [*Hemshech*] he explains that the simple reason for

⁵⁹⁸ Mishneh Torah of the Rambam, Hilchot Beit HaBechirah 1:6. That is, in addition to the fact that it was inside the Holy Temple, (and not on the outside) – within the Holy Temple itself it was “within the Sanctuary (*Kodesh*).”

⁵⁹⁹ Talmud Bavli, Shabbat 21b; Mishneh Torah of the Rambam, Hilchot Chanukah 4:7; Tur and Shulchan Aruch, Orach Chayim, Hilchot Chanukah 671:5.

⁶⁰⁰ Talmud Bavli, Shabbat 21a; Mishneh Torah of the Rambam *ibid.*; Tur and Shulchan Aruch *ibid.* 671:7.

⁶⁰¹ As pointed out in various discourses – cited in the discourse “*Mitzvatah MisheTishka HaChamah*” 5738 (Torat Menachem, Kislev, p. 169 note 2).

⁶⁰² See Torat Menchem, Sefer HaMaamarim Kislev p. 162, note 11.

⁶⁰³ Talmud Bavli, Shabbat 21b; Mishneh Torah of the Rambaam *ibid.* [Hilchot Chanukah], 4:5; Tur and Shulchan Aruch *ibid.* 671:1.

⁶⁰⁴ In the discourse entitled “*Tanu Rabbanan Mitzvat Ner Chanukah*” 5704, (Sefer HaMaamarim 5704 p. 82).

⁶⁰⁵ Numbers 19:3 and Rashi there; Talmud Bavli, Yoma 68a

⁶⁰⁶ As stated in Sefer HaMaamarim 5704 *ibid.*, (and as also stated in various other discourses, as will be cited in Ch. 2). This is as per the view of Tosefot entitled “*Mitzvah l’Hanichah*” (Shabbat 21b), and is also the Halachic ruling – See Tur and Shulchan Aruch *ibid.* [Orach Chayim, Hilchot Chanukah 671:5].

placing the Chanukah lamp outside is for the sake of publicizing the miracle (*Pirsumei Nissa*).⁶⁰⁷

However, at first glance this explanation is not sufficient. This is because the miracle of Purim also is publicized. This is done through having a feast of gladness and by sending delicacies [to each other] and giving gifts to the poor.⁶⁰⁸ However, this is not done in the public domain (*Reshut HaRabim*).

2.

The essential point of the explanation (as explained in the teachings of Chassidus)⁶⁰⁹ is that the Chanukah lights is the matter of illuminating the darkness. For, through the battle of the Greeks “to cause them to forget Your Torah, and violate the decrees of Your will,”⁶¹⁰ [especially once they entered the Sanctuary and defiled all the oils in the Sanctuary],⁶¹¹ a dominance of the darkness of the side opposite holiness was caused. Thus, when the Kingdom of the House of the Hasmonaeans overpowered and defeated the Greeks, they established that the Chanukah lights should be kindled in order to illuminate the darkness.

This is why the time of their kindling is at sunset, being that the Chanukah lights are the matter of illuminating the

⁶⁰⁷ Rashi entitled “*MiBachutz*” to Talmud Bavli, Shabbat [21b] *ibid*.

⁶⁰⁸ [Esther 9:22]

⁶⁰⁹ See at length in Sefer HaMaamarim 5679 *ibid*. p. 148; 5698 p. 172; Also see Torat Menachem, Sefer HaMaamarim Kislev p. 163 and on; p. 169 and on.

⁶¹⁰ The liturgy of the thanksgiving prayer “*Al HaNissim*” of Chanukah.

⁶¹¹ Talmud Bavli, Shabbat 21b

darkness. Moreover, they are set outside (in the public domain – *Reshut HaRabim*),⁶¹² and on the left, which also is to illuminate the darkness of the public domain (*Reshut HaRabim*), “the mountains of divisiveness” (*Turei d’Pruda*), the vitality of which is derived from the left line and mode.

This is also why there are eight Chanukah lights. This is because the fact that the Chanukah lights illuminate the darkness (including the darkness of the public domain – *Reshut HaRabim*) is because the light of the Chanukah lamps transcends the chaining down of the worlds (*Hishtalshelut*). This is why there are eight lights, in that the number eight indicates that which transcends the chaining down of the worlds (*Hishtalshelut*).⁶¹³

The same is so of the holiday of Chanukah, in that the reason the holiday of Chanukah numbers eight (“the days of Chanukah are eight”),⁶¹⁴ is because the revelation of the days of Chanukah is a revelation that transcends the chaining down of the worlds (*Hishtalshelut*).

Now, this light (that transcends the chaining down of the worlds (*Hishtalshelut*) and illuminates on the days of Chanukah, especially in the lights of Chanukah), was drawn through the self-sacrifice of Matityahu and his sons.⁶¹⁵ In other words,⁶¹⁶ the relationship between this light and the darkness that was present then, is that because of the great darkness at

⁶¹² See the preceding note [13 in the original discourse, citing the view of Tosefot and Tur and Shulchan ibid.]

⁶¹³ See Shaalot u’Teshuvot of the Rashba Vol. 1, Section 9.

⁶¹⁴ Talmud Bavli, Shabbat 21b ibid.

⁶¹⁵ Sefer HaMaamarim 5698 ibid.

⁶¹⁶ Also see the discourse entitled “v’Atah b’Rachamecha HaRabim” 5648 Ch. 4 (Torat Menachem, Sefer HaMaamarim Kislev p. 188).

that time, they were awakened with the power of self-sacrifice (*Mesirat Nefesh*) which transcends the chaining down (*Hishtalshelut*) as it is in man, and through this they drew the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*) from Above to below, and through this light they also illuminated the darkness.

This then, is the reason for all the above-mentioned differences between the lights of Chanukah and the lights of the Holy Temple. This is because (since it was not drawn through self-sacrifice-*Mesirat Nefesh*) the light that illuminated in the Holy Temple was a revelation within [the order] of the chaining down of the worlds (*Hishtalshelut*) [and therefore consisted of] seven lamps.

However, since the revelation of the chaining down of the worlds (*Hishtalshelut*) cannot illuminate the darkness, in that the darkness opposes it, therefore the place of the Candelabrum (*Menorah*) was within (the Sanctuary – *Kodesh*) and to the right (the south). It likewise was kindled [at *Plag HaMinchah*, one and a quarter hours] before sunset.

In contrast, the Chanukah lights (which followed after the self-sacrifice – *Mesirat Nefesh*) are eight lamps, [indicating] the light that transcends the chaining down of the worlds (*Hishtalshelut*) and illuminates the darkness.

In the above-mentioned *Hemshech*,⁶¹⁷ his honorable holiness, my father-in-law, the Rebbe, explains that this is why they established that the Chanukah lamps be placed at the

⁶¹⁷ Sefer HaMaamarim 5704 ibid. p. 109.

entrance of one's house, on the outside, in the public domain (*Reshut HaRabim*), even though we find no other *mitzvah* (except for the Red Heifer – *Parah Adumah*) that must be done in the public domain (*Reshut HaRabim*). This is because the Chanukah lights are the matter of illuminating the darkness of the public domain (*Reshut HaRabim*), as mentioned above.

However, at first glance, this requires further explanation. For, since the light that transcends the chaining down of the worlds (*Hishtalshelut*) and illuminates on Chanukah [this being the light that illuminates the darkness of the public domain – *Reshut HaRabim*] was drawn down through the self-sacrifice (*Mesirat Nefesh*) of Matityahu and his sons, shouldn't we say that the self-sacrifice (*Mesirat Nefesh*) of Purim also draws down this light?

[This is especially so considering that the self-sacrifice (*Mesirat Nefesh*) of Chanukah (primarily) only involved Matityahu and his sons, whereas on Purim the entire Jewish people had self-sacrifice.]⁶¹⁸ However, even so, they did not establish any *mitzvah* on Purim that must be done in the public domain (*Reshut HaRabim*), but only on Chanukah.

3.

Now, the fact that the light that illuminated in the Holy Temple was a revelation of the chaining down of the worlds (*Hishtalshelut*) which the darkness opposes (as cited above from the teachings of Chassidus), is only in comparison to the light of Chanukah. However, in general, even the light that

⁶¹⁸ See Torat Menachem, Sefer HaMaamarim Adar, p. 85.

illuminated in the Holy Temple was a revelation that transcends the chaining down of the worlds (*Hishtalshelut*) that darkness cannot oppose.

This is as explained before (in the discourse entitled “*Padah b’Shalom*”),⁶¹⁹ in that the Holy Temple was specifically built by Shlomo, (even though the plans were prepared by Dovid), as the verse states,⁶²⁰ “He (Shlomo) will be a man of rest... I will bestow peace and tranquility upon Israel in his days, (and therefore), he will build a Temple for My Name etc.”

The reason that all the nations were nullified to Shlomo [which is why there was peace and tranquility in his days] is because Shlomo is the aspect of “the King to whom peace is His,”⁶²¹ referring to the limitless light of the Unlimited One, which transcends the chaining down of the worlds (*Hishtalshelut*) and relative to this revelation (which transcends the chaining down of the worlds) all opposition is nullified. [Moreover], this revelation (that illuminated through Shlomo) was present even before the Holy Temple was built, and through the construction of the Holy Temple, it was revealed to an even greater extent.

However, even so, relative to the revelation of Chanukah, even the revelation that illuminated in the Holy Temple is considered to be in the category of the chaining down of the worlds (*Hishtalshelut*). We therefore must explain the difference between the revelation of the Holy Temple, and the revelation of Chanukah.

⁶¹⁹ Of the 19th of Kislev of this year (5726), Ch. 7 (Sefer HaMaamarim 5726, p. 61 *ibid.* [Discourse 10]).

⁶²⁰ Chronicles I 22:9-10

⁶²¹ Midrash Shir HaShirim Rabba 3:11 [1 – toward the beginning].

We also must explain what was cited before from the Chassidic discourses, that the reason that the kindling of the Chanukah lights is at sunset, is in order to illuminate the darkness. For, at first glance, the reason the Chanukah lights illuminate the darkness is because they illuminate **at night**. Why then must they be kindled at **sunset**?

We also must explain what was cited before from the Chassidic discourses, about where they are positioned, namely, that the reason they are placed outside is to illuminate the darkness of the public domain (*Reshut HaRabim*). However, at first glance, since the light of the Chanukah lamps transcends the chaining down of the worlds (*Hishtalshelut*), [meaning that it is] a limitless light, even if they were placed inside, they would be able to illuminate the public domain (*Reshut HaRabim*) (being that their light is limitless).

This is especially so considering the explanation before (in the discourse entitled “*Padah b’Shalom*”)⁶²² about the difference between the refinement brought about through the revelation of the Tabernacle (*Mishkan*), which was (like) refinement by way of war, in that the Tabernacle (*Mishkan*) traveled in the desert in order to refine and elevate the sparks that fell there, in comparison to the refinement brought about through (the revelation that illuminated through Shlomo, and especially through) the revelation that illuminated in the Holy Temple, which was in a way of tranquility. That is, Shlomo remained in his place, and the sparks (including the sparks that were spatially distant) were [automatically] drawn to him, in and of themselves.

⁶²² [Discourse 10 *ibid.*] Ch. 7.

Now, at first glance, from the above we can understand that this is certainly so of the light of the Chanukah lamps, which even transcends the light that illuminated in the Holy Temple, in that its illumination of the darkness of the public domain (*Reshut HaRabim*) is (not by way of descending to the place of the darkness to illuminate it, but is) automatic. Based on this, we must give additional explanation as to why the *mitzvah* of the Chanukah lights is [specifically] to place them outside the entrance to one's house.

4.

This may be understood by prefacing about the verse,⁶²³ “All your works shall thank You *HaShem*-יהו"ה and Your devout ones will bless You.” His honorable holiness, the Rebbe Rashab, whose soul is in Eden, explains in his discourse entitled “*Padah b'Shalom*” in *Hemshech* 5672,⁶²⁴ (cited in the discourse entitled “*Padah b'Shalom*” that was said on the 19th of Kislev),⁶²⁵ that the reason that “Your devout ones will bless You” is juxtaposed to “All your works shall thank You *HaShem*-יהו"ה,” is because the drawing down (the blessing) brought about by “Your devout ones (*Chassidecha*-חסידריך),” is from a very lofty place (this being the limitless light of the Unlimited One, that transcends the chaining down of the worlds (*Hishtalshelut*)), in which grasp does not apply, but only thankful submission (*Hoda'ah*-הודאה), [as indicated by the

⁶²³ Psalms 145:10

⁶²⁴ *Hemshech* 5672, Vol. 2, p. 766 and on

⁶²⁵ [Discourse 10 *ibid.*] (Sefer HaMaamarim 5726, p. 57 and on).

word], “shall thankfully submit to you-*Yoducha*-יודוך.” It is for this reason that it states, “**Your devout ones** (*Chassidecha*-חסידך) will bless You.” For, the drawing down from this place (which is in a way of blessing (*Brachah*)), is specifically in the power of “Your devout ones” (*Chassidecha*-חסידך).

Now, to explain the greatness of this drawing down (and the reason it specifically is within the power of “Your devout ones-*Chassidecha*-חסידך”), he prefaces in the discourse with an explanation of the difference between blessing (*Brachah*) and prayer (*Tefillah*) and that each one has an element of superiority over the other.

The superiority of a blessing (*Brachah*), over and above prayer (*Tefillah*), is that prayer is from below to Above. In other words, the one who prays is below, and he requests and supplicates that they bestow to him from Above. In contrast, a blessing (*Brachah*) is from Above to below. That is, the one who blesses, [meaning, one who has the power to bless], is above the root from which the blessing is drawn, and he draws it down from Above to below. This is why a blessing (*Brachah*) is by way of command. For, since the one who blesses is above the root from which the blessing is drawn, it therefore is in his ability to command.

The superiority of prayer (*Tefillah*), over and above a blessing (*Brachah*), is that a blessing is the matter of drawing down that which already is present in the source, rather than something novel. In contrast, prayer (*Tefillah*) is the matter of requesting and beseeching of the Holy One, blessed is He, that even if the bestowal is not present in the source, Heaven forbid, and moreover, even if it has been decreed upon him to be sick,

or the like, Heaven forbid, there nonetheless should be a drawing down of new bestowal from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*). This is why in many prayers we say, "May it be desirable-*Yehiy Ratzon*- יהי רצון," meaning "May it **be** desirable-*Yehiy Ratzon*-יהי רצון," meaning that there should be (*Yihiyeh*-יהיה) a **new** desire (*Ratzon*-רצון).

This then, is the greatness of the blessing (of "Your devout ones"), in that it affects a drawing down from the place to which there [only] can be thankful submission (*Hoda'ah*-הודאה). That is, such a blessing (*Brachah*) has both elements of superiority. [That is], the drawing down is from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*), meaning that through this blessing (*Brachah*) a new desire is caused, this being the superiority of prayer. Yet, even so, it is (neither a prayer, a supplication, nor a request, but is rather) a **blessing** (*Brachah*) by way of command.

This is as stated in Talmud Yerushalmi⁶²⁶ on the verse,⁶²⁷ "You would utter a decree and it would be done," that, "Even if He (the Holy One, blessed is He) says so, and you say otherwise, yours is enduring and Mine is not enduring." That is, the fact that even after it is decreed that the bestowal will not be ("He says so"), the bestowal is nonetheless drawn down through the drawing down of a new desire, this being the superiority of prayer (*Tefillah*). However, the drawing down is

⁶²⁶ Talmud Yerushalmi, Taanit 3:10

⁶²⁷ Job 22:28

not through a request, but rather, through “you say otherwise,” such that the bestowal is drawn forth automatically.

This is like the statement in Zohar,⁶²⁸ that Rabbi Shimon Bar Yochai caused the rains to fall by saying a Torah teaching. That is, in order for the rains descend after it has **already** been decreed that the rains will be withheld, this comes about through drawing a new desire forth, nevertheless, by Rabbi Shimon Bar Yochai speaking a Torah teaching, the drawing was affected automatically.

This then, is the meaning of [the verse, “All your works] shall thank You [*HaShem*-יהו"ה] and Your devout ones will bless You,” (specifying, “Your devout ones-*Chassidecha*-חסידך”). This is because the drawing down in a way of blessing (“will bless you-*Yevarchuchah*-יברכוכה”) from the place where there [only] can be thankful submission (*Hoda'ah*-הודאה) indicated by the word, “shall thank you-*Yoducha*-יודוך”), is specifically within the power of “Your devout ones-*Chassidecha*-חסידך” (as will be explained in chapter six).

5.

Now, this must be better understood, because the “devout” (a *Chassid*-חסיד) is higher than the “righteous” (*Tzaddik*-צדיק).⁶²⁹ (As explained in the discourse⁶³⁰ about the three levels; “righteous” (*Tzaddik*-צדיק), “upright” (*Yashar*-ישר), and “devout” (*Chassid*-חסיד), the “upright” (*Yashar*-ישר))

⁶²⁸ Zohar III 59b

⁶²⁹ [Also see Shaarei Kedushah of Rabbi Chayim Vital, Part 1, Gate 3, citing Zohar Tikkunim and Ra'aya Mehemna.]

⁶³⁰ *Hemshech* 5672 *ibid.* Ch. 376 (p. 772 and on).

is higher than the “righteous” (*Tzaddik*-צדיק), and the “devout” (*Chassid*-חסיד) is higher than the “upright” (*Yashar*-ישר).

Thus, from the fact that the verse states, “[All your works] shall thank You, [יהו"ה-*HaShem*], and **Your devout ones** (*Chassidecha*-חסידריך) will bless You,” this seems to indicate that to affect the drawing down in a way of blessing (automatically, without beseeching) from the place where [only] thankful submission (*Hoda'ah*) applies, (this being the limitless light of the Unlimited One, יהו"ה-*HaShem*, blessed is He, who transcends the chaining down of the worlds (*Hishtalshehut*)), this is brought about specifically by “Your devout ones (*Chassidecha*-חסידריך),” who are higher than the righteous (*Tzaddikim*).

Now, this must be better understood. For, even about the righteous *Tzaddikim*, our sages, of blessed memory, stated,⁶³¹ “The Holy One, blessed is He, issues a decree, and the righteous *Tzaddik* nullifies it.” Moreover, the way it is nullified is (not through the supplication of the righteous *Tzaddik*, but) by his command. That is, through [the righteous *Tzaddik*] **commanding** that the decree be nullified, it **automatically** is nullified. [This is as stated,⁶³² “The righteous (*Tzaddik*) **rules** (*Moshel*-מושל) (with) the fear of God,” about which our sages, of blessed memory, explained,⁶³³ “The righteous *Tzaddik* **rules**

⁶³¹ Talmud Bavli, Mo'ed Katan 16b; Midrash Tanchuma, Ki Tavo 1

⁶³² Samuel II 23:3

⁶³³ See Talmud Bavli, Mo'ed Katan 16b *ibid.*; Midrash Tanchuma, Ki Tavo 1 *ibid.* Rashi to Samuel II 23:3, and elsewhere. [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gates Three & Four (*Netzach & Hod*) and Gate Eight (*Binah*); Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 50.]

(*Moshel*-מֹשֶׁל) over the Holy One, blessed is He, to nullify His decrees.”]

Now, at first glance, from this it is understood that even the drawing down affected by the righteous *Tzaddikim* has both superior qualities mentioned above. That is, this is drawn from a place where grasp does not apply, but only thankful submission (*Hoda'ah*) (this being the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*)).

Moreover, the drawing down is not by way of request, but by way of command (the superior element of the blessing (*Brachah*)). However, from the fact that the verse states, “[All your works] shall thank You, [*HaShem*-יהו"ה], and **Your devout ones** (*Chassidecha*-חַסִּידֶיךָ) will bless You,” this seems to indicate that the drawing in a way of a blessing (*Brachah*) from the place where [only] thankful submission (*Hoda'ah*-הוֹדָאָה) applies, is specifically in the power of “Your devout ones” (*Chassidecha*-חַסִּידֶיךָ).

6.

Now, this can be explained based on the continuation of the discourse,⁶³⁴ that it states in Zohar,⁶³⁵ “Who is a devout one (a *Chassid*-חַסִּיד)? One who is benevolent (*Mitchessed*-מִתְחַסֵּד) with his Owner (*Kono*-קוֹנוֹ).” In other words, the matter of the

⁶³⁴ *Hemshech* 5672 *ibid.* (p. 772 and on).

⁶³⁵ Zohar II 114b – Also see the citations in the [prior] discourse of this year, [5726], entitled “*Padah b'Shalom*, [note 30 in the original] (Sefer HaMaamarim 5726, p. 60). [Zohar III 222b (Ra'aya Mehemna), 281a (Ra'aya Mehemna); Introduction to Tikkunei Zohar (1b).]

“devout” (a *Chassid*) is that his service of *HaShem*-יהו"ה, blessed is He, is not for his own sake, such as to adhere to Godliness, but for the sake of [He who is] On High, as explained in Tanya.⁶³⁶

In the discourse he explains that the drawing brought about through the service of *HaShem*-יהו"ה of the devout (*Chassidim*) is from the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*. This is why the “devout” (a *Chassid*-חסיד) is higher than the “righteous” (a *Tzaddik*-צדיק) and is even higher than the “upright” (*Yashar*-ישר).⁶³⁷

This is because the drawing down brought about by the service of *HaShem*-יהו"ה of the righteous (*Tzaddikim*) is from the externality (*Chitzoniyyut*) of the Crown-*Keter*, [the aspect of] the Long Patient One-*Arich*. The drawing down brought about by the service of *HaShem*-יהו"ה of the “upright” (*Yesharim*) (who are higher than the righteous-*Tzaddikim*) is from the inner aspect (*Pnimiyyut*) of the Crown-*Keter*, [the aspect of] the Ancient One-*Atik*. However, the drawing down brought about by the service of *HaShem*-יהו"ה of the devout (*Chassidim*) (who are even higher than the upright-*Yesharim*) is from the **inner** aspect (*Pnimiyyut*) of the Ancient One-*Atik*. For, being that their service of Him is in a way of nullification of self (*Bittul*) (that transcends existence) therefore the drawing brought about through their service is from the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-

⁶³⁶ Tanya, Likkutei Amarim, Ch. 10 (15b)

⁶³⁷ Also see the Sichah talk of Motzei Shabbat, the 21st of Kislev 5673 (Sefer HaSichot, Torat Shalom p. 185 and on). There it states that one who is “perfect” (*Tamim*-תמים) is also loftier than one who is “upright” (*Yashar*-ישר), but that one who is “devout” (*Chassid*-חסיד) is loftier than even one who is “perfect” (*Tamim*-תמים).

יהו"ה, blessed is He, who transcends spreading down (existence), [this being] the inner aspect (*Pnimityut*) of the Ancient One-*Atik*.

About this our sages, of blessed memory, stated,⁶³⁸ “Charity (*Tzedakah*) is [given] to the poor, whereas acts of lovingkindness (*Gemilut Chassadim*) are [done] both for the poor and the rich.” From this, (that is, from the fact that acts of lovingkindness (*Gemilut Chassadim*) are [done] for the rich as well), it is understood that kindness (*Chessed*-חסד) is even above wealth.

He thus explains⁶³⁹ that these three matters, charity (*Tzedakah*), wealth (*Ashirut*), and kindness (*Chessed*), are the three levels drawn from Above that are drawn into Kingship-*Malchut*. Charity (*Tzedakah*) is the matter of satisfying a deficiency, ([as in the verse],⁶⁴⁰ “Sufficient for his deficiency,” [about which our sages, of blessed memory, stated],⁶⁴¹ “Sufficient for his deficiency – but you are not commanded to make him wealthy”) is the drawing down of revelation that relates to Kingship-*Malchut*, through which her deficiency is satisfied.

This revelation also includes the external aspect (*Chitzoniyyut*) of the Crown-*Keter*, [which is] the Long Patient One-*Arich*. For, since the Long Patient One-*Arich* is the root and source of the emanated, except that it encompasses them (and is a surrounding light-*Sovev*), it therefore is included in the

⁶³⁸ Talmud Bavli, Sukkah 49b

⁶³⁹ In *Hemshech* 5672 *ibid.* p. 768 and on.

⁶⁴⁰ Deuteronomy 15:8

⁶⁴¹ Talmud Bavli, Ketubot 67b

light of *HaShem*-יהו"ה, blessed is He, that relates to worlds (Kingship-*Malchut*).

It can be said that the name “righteous-*Tzaddik*-צדיק” is of the same root as “charity-*Tzedakah*-צדקה,” because the service of *HaShem*-יהו"ה of the righteous *Tzaddikim* causes the drawing down of the external aspect (*Chitzoniyyut*) of the Crown-*Keter* (as mentioned above) and this drawing down is in the category of satisfying deficiency, [this being the matter of] charity (*Tzedakah*).

Wealth (*Ashirut*), which transcends satisfaction of deficiency, is the drawing down of the revelation of the light that transcends relation to Kingship-*Malchut* (and is drawn into Kingship-*Malchut*), this being the inner aspect (*Pnimiyyut*) of the Crown-*Keter*, [and is] the Ancient One-*Atik*.

Kindness (*Chessed*), which even transcends wealth (*Ashirut*) is the drawing down of the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*, (and is drawn into Kingship-*Malchut*).

This then, is the meaning of [the teaching], “Who is a devout one (a *Chassid*-חסיד)? One who is benevolent (*Mitchessed*-מתחסד) with his Owner (*Kono*-קונו).” One of the reasons that one whose service of *HaShem*-יהו"ה, blessed is He, (is not for his own sake, but) for the sake of [He who is] On High, is called devout (a *Chassid*-חסיד) (from the root “kindness-*Chessed*-חסד”), is that since his service is in a state of ultimate nullification of self (*Bittul*) (transcending existence), therefore, the drawing down brought about by his service is of the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*, (as mentioned above), this being the matter of “kindness-

Chessed-חסד,” which is why he is called “devout-*Chassid*-חסיד.”

7.

Now, it can be said that in regard to the verse stating, “[All your works] **shall thank You** (*Yoducha*-יודוך) [*HaShem*-יהוה] and Your devout ones (*Chassidecha*-חסידריך) will bless You,” in that the superiority of the drawing down (the blessing-*Brachah*) brought about by “Your devout ones” is because the drawing is from a place in which grasp does not apply, but only thankful submission (*Hoda’ah*-הודאה) applies, is because the true matter of thankful submission (*Hoda’ah*-הודאה) is of the inner aspect (*Pnimityut*) of the Ancient One-*Atik*,⁶⁴² and the drawing from there (in a way of blessing-*Brachah*) is specifically by “Your devout ones” (*Chassidecha*-חסידריך).

We can also say that the novelty of “[All your works] shall thank You (*Yoducha*-יודוך)... will bless You (*Yevarchucha*-יברכוכה),” is that the primary drawing down from the place where there is the matter of thankful submission (*Hoda’ah*-הודאה) (this being the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, that transcends the chaining

⁶⁴² In *Sefer HaMaamarim* 5670 p. 10 [it states] that in the Long Patient One-*Arich*, knowledge through negation (*Yediyat HaShelilah*) is applicable, but this is not so in the Ancient One-*Atik*. Based on what is explained in the discourse (*Hemshech* 5672 *ibid.* p. 770, and also see the prior discourse of this year (5726) entitled “*Padah b’Shalom*,” [Discourse 10], Ch. 10 (*Sefer HaMaamarim* 5726, p. 65)), [it is explained that] the primary matter of the Ancient One-*Atik* is the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, (which is the Unlimited One (*Ein Sof*) as He is in the Unknowable Head (*Reisha d’Lo Ityada – RaDL”A*) – it can be said that the matter of knowledge being inapplicable in the Ancient One-*Atik*, (not even knowledge through negation), is **primarily** in the inner aspect (*Pnimityut*) of the Ancient One-*Atik*.

down of the worlds (*Hishtalshelut*)), is in a way of a blessing (*Brachah*) (“will bless You-*Yevarchuchah*-יברכוכה”) meaning that the drawing is automatic, is because this kind of drawing is (primarily) through “Your devout ones” (*Chassidecha*-חסידריך), specifically.

In other words, the drawing down from the place in which only the matter of thankful submission (*Hoda'ah*) applies is something that also is present in the righteous (*Tzaddikim*) and the upright (*Yesharim*). For, since the Long Patient One-*Arich*, and certainly the external aspect (*Chitzoniyut*) of the Ancient One-*Atik*, are also higher than the chaining down of the worlds (*Hishtalshelut*), it therefore does not apply for there to be any grasp of them, but only thankful submission (*Hoda'ah*).

Nonetheless, the drawing from the Long Patient One-*Arich* and the externality of the Ancient One-*Atik*, (brought about through the righteous-*Tzaddikim* and the upright-*Yesharim*), is (similar to how it is) by way of action. In contrast, the true matter that is automatic, is the drawing down that comes from the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*, (through “Your devout ones-*Chassidecha*-חסידריך”), as will be explained.

8.

The explanation is that the Long Patient One-*Arich* and the Ancient One-*Atik* are comparable to desire (*Ratzon*) and

pleasure (*Taanug*).⁶⁴³ Among the differences between desire (*Ratzon*) and pleasure (*Taanug*) is⁶⁴⁴ that the way desire (*Ratzon*) affects the powers [of the soul] and the limbs [of the body] is by exerting its dominion [over them]. In other words, in and of themselves, the powers and limbs remain as they are in their natural state, except that the desire rules over them and forces them to accord to it (against their nature).

In contrast, the way pleasure (*Taanug*) affects the powers [of the soul] and the limbs [of the body] is that the pleasure is the innerness and vitality of the powers and limbs themselves.⁶⁴⁵ Therefore, the effect brought about in them through the pleasure (*Taanug*) is (not by way of exerting dominion and force over them, but) they rather come to be so by themselves [in accordance to the pleasure].

The same is so Above in *HaShem*'s יהוה's Godliness,⁶⁴⁶ that the change (so to speak) brought about in the chaining down (*Hishtalshelut*) of the worlds through the drawing down by the righteous (*Tzaddikim*) of the **externality** (*Chitzoniyut*) of the Crown-*Keter*, is that even though from the perspective of the chaining down (*Hishtalshelut*) the decree is that the bestowal will not be drawn down, nonetheless, through the righteous *Tzaddik* drawing down a new desire from the Crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*) (the externality (*Chitzoniyut*) of the Crown-*Keter*), the decree is nullified.

⁶⁴³ [See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 24.]

⁶⁴⁴ Similarly see Sefer HaMitzvot of the Tzemach Tzeddek p. 97b.

⁶⁴⁵ Also see Likkutei Torah, Vayikra, Hosafot 52a

⁶⁴⁶ See Sefer HaMitzvot of the Tzemach Tzeddek *ibid.* p. 98a in the note.

However, this is by way of force and dominion, (in that, “The righteous (*Tzaddik*) **rules** (*Moshel*-מושל) (with) the fear of God”), such that the desire (*Ratzon*), which transcends the chaining down of the worlds (*Hishtalshelut*), rules and has dominion over the chaining down (*Hishtalshelut*).

However, the nullification of the decree stemming from the aspect of the chaining down of the worlds (*Hishtalshelut*) through drawing the **inner** aspect (*Pnimiyut*) of the Crown-*Keter* by the service of *HaShem*-יהו"ה of the upright (*Yesharim*), is (**not** by way of dominion, but) because the pleasure (*Taanug*) of the innerness (*Pnimiyut*) of the Crown-*Keter* is [itself] the innerness (*Pnimiyut*) of the chaining down (*Hishtalshelut*).

It therefore is through drawing down the innerness (*Pnimiyut*) of the desire and pleasure, (the **inner** aspect (*Pnimiyut*) of the Crown-*Keter*) in which the desire too is for the bestowal, that the nullification of the decree also stems from the chaining down (*Hishtalshelut*) itself.

About this our sages, of blessed memory, stated,⁶⁴⁷ “Whosoever teaches Torah to the son of an ignoramus, even if the Holy One, blessed is He, has issued a [harsh] decree, He nullifies it for his sake, as it states,⁶⁴⁸ ‘If you bring forth an honorable person from a glutton, then you will be like My own mouth.’” The words “He nullifies it for his sake” indicate that **the Holy One, blessed is He**, nullifies it for him. It can be said that this is higher than [the statement], “The Holy One, blessed is He, issues a decree and **the righteous Tzaddik** nullifies it.”

⁶⁴⁷ Talmud Bavli, Bava Metziya 85a

⁶⁴⁸ Jeremiah 15:19

The explanation is that the pleasure (*Taanug*) Above in *HaShem*'s יהו"ה Godliness primarily comes from the **novelty**⁶⁴⁹ of transforming (*It'hapcha*) darkness into light, in "bringing forth an honorable person from a glutton." Thus, since it is so that from the service of *HaShem*-יהו"ה of a righteous person such as this, who teaches and disseminates Torah to the outside, even to the son of an ignoramus, this brings pleasure (*Taanug*) Above in *HaShem*'s יהו"ה Godliness.

Therefore, the nullification of the decree brought about by him [is not that the Holy One, blessed is He, issues a decree and the righteous *Tzaddik* nullifies it - meaning that from the perspective of the Holy One, blessed is He (the chaining down of the worlds – *Hishtalshelut*) there indeed **is** a decree, except that through that which transcends the chaining down of the worlds (*Hishtalshelut*) (the external aspect (*Chitzoniyut*) of the Crown-*Keter*) being drawn down by the righteous *Tzaddik* who rules over the chaining down (*Hishtalshelut*) ("The righteous (*Tzaddik*) **rules** (*Moshel*-מושל) (with) the fear of God") it is nullified.]

It rather is because of the pleasure (*Taanug*) (the inner aspect (*Pnimiyyut*) of the Crown-*Keter*) brought about Above because of his service of *HaShem*-יהו"ה, blessed is He, in that the nullification of the decree also stems from the level of the Holy One, blessed is He, (the chaining down of the worlds – *Hishtalshelut*).

⁶⁴⁹ As in the known analogy of the talking bird. (Likkutei Torah, Bamidbar 20a, and elsewhere.)

Now, as known⁶⁵⁰ although the Ancient One-*Atik*-עתיק is of the root “removed-*Ne’etak*-נעתק” [indicating] transcendent separateness,⁶⁵¹ nonetheless, from the fact that He is called “The Ancient of Days-*Atik Yomin*-יומין עתיק,” (in that He is “removed-*Ne’etak*-נעתק” from “days-*Yomin*-יומין”), it is understood that even in relation to the aspect of the Ancient One-*Atik*, there is the matter of “days-*Yomin*-יומין,” except that He is [elevated and] “removed-*Ne’etak*-נעתק” from them.

[Beyond this,⁶⁵² even in the level that (simply) is called “The Ancient One-*Atik*-עתיק,” which transcends “The Ancient of Days-*Atik Yomin*-יומין עתיק,” nonetheless, since it is called “The Ancient One-*Atik*-עתיק” in which “Ancient-*Atik*-עתיק” means “removed-*Ne’etak*-נעתק,” it must be said that there is that from which He is “removed-*Ne’etak*-נעתק.”]

Therefore, the nullification of the decree stemming from the level of the chaining down of the worlds (*Hishtalshelut*) through drawing forth the Ancient One-*Atik*, is in a way of an **action**. That is, from the perspective of the chaining down of the worlds (“days-*Yomin*-יומין”) it was decreed that the bestowal will not be, but through drawing the Ancient One-*Atik* forth, **it is nullified**. [It only is that the nullification of the decree in the chaining down of the worlds (*Hishtalshelut*) brought about through drawing the Ancient One-*Atik* forth is such that the chaining down (*Hishtalshelut*) itself comes to be so.]

However, the change in the chaining down of the worlds (*Hishtalshelut*) brought about through drawing down the **inner**

⁶⁵⁰ See at length in Torat Menachem, Sefer HaMaamarim Shvat p. 407.

⁶⁵¹ Torah Ohr, Megillat Esther 98c **and elsewhere**.

⁶⁵² See at length in Torat Menachem, Sefer HaMaamarim Shvat *ibid.* p. 407.

aspect (*Pnimiyyut*) of the Ancient One-*Atik*, is not by way of an action, but is the automatic result.

The explanation is that the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik* is the Unlimited One (*Ein Sof*) in the Unknowable Head (*Reisha d'Lo Ityada – RaDL"A*) (as explained in the discourse).⁶⁵³ Thus, since the meaning of “the Unlimited One-*Ein Sof*-אין סוף” is that He has no limitations whatsoever, it is understood that relative to the Unlimited One (*Ein Sof*) it does not apply to say that He is “removed-*Ne'etak-ne'etak*” and separately transcendent from any matter of the chaining down of the worlds (*Hishtalshehut*).

This is because in relation to Him, the entire matter of the chaining down of the worlds (*Hishtalshehut*) is utterly inapplicable. [Even though He is present in the Unknowable Head (*Reisha d'Lo Ityada – RaDL"A*), nevertheless, as explained in the discourse, He is present in the Unknowable Head (*RaDL"A*) as He is in His Essential Self, blessed is He.]

From this it is understood that the nullification of the decree as it stems from the chaining down of the worlds (*Hishtalshehut*) as it is brought about through the revelation of the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*, is (not that through the revelation of the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik* there is **caused to be** the nullification of the decree, but rather) that due to the revelation of the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*, this being **the Unlimited**

⁶⁵³ *Hemshech* 5672 *ibid.* p. 770; Also see the [prior] discourse of this year, (5726), entitled “*Padah b'Shalom*,” [Discourse 10], Ch. 10, (*Sefer HaMaamarim* 5726, p. 65).

One (*Ein Sof*) (within the Unknowable Head – *RaDL* "A), there is no room for a decree in the first place.

With the above in mind, we can explain the statement in the discourse about the matter of "Your devout ones will bless you," that this is as stated in Talmud Yerushalmi, "Even if He (the Holy One, blessed is He) says so, and you say otherwise, yours is enduring and Mine is not enduring." The explanation of the words, "Mine is not enduring (*Lo Kayama*-לא קיימא)," is (**not** that through "you saying otherwise" the decree is **caused** to be nullified, but) that through the revelation of the innerness (*Pnimityut*) of the Ancient One-*Atik*, brought about by "you saying otherwise" there is no room in the first place for a decree, [and it thus] "**has no existence** (*Lo Kayama*-לא קיימא)."

This then, is the meaning of [the verse], "[All your works] shall thank You (*Yoducha*-יודוך)... Your devout ones will bless You (*Chassidecha Yevarchucha*-יברכוכה חסידך)." That is, the drawing down from the place where there [only] is thankful submission (*Hoda'ah*) in a way of a blessing (*Brachah*) (meaning automatically) is specifically through "Your devout ones (*Chassidecha*-חסידך)," This is because the drawing down brought about by "Your devout ones (*Chassidecha*-חסידך)," is from the innerness (*Pnimityut*) of the Ancient One-*Atik*, and the drawing down from there is (not in a way of an action, but) is automatic.

9.

Now, the difference between the three above-mentioned kinds of drawings (from the Long Patient One-*Arich*, from the

Ancient One-*Atik*, and from the inner aspect (*Pnimityut*) of the Ancient One-*Atik*), also applies to the matter of refinements (*Birurim*). That is, the refinement (*Birur*) brought about through the revelation of the Long Patient One-*Arich* is from Above to below. In other words,⁶⁵⁴ the refinement of the lower one is not because of his own existence, but is because there is an illumination in him of a revelation of light that is not commensurate to his capacities [this being the aspect of the surrounding light (*Sovev*) of *HaShem*-יהו"ה, blessed is He] by which he **is nullified** of his own existence. Therefore, even after the refinement, the fact that the lower one does not stand in opposition is because **he has become nullified** of his own existence through the revelation of the light. However, this did not affect a change **in the existence** of the lower one himself.

However, the refinement brought about through the revelation of the Ancient One-*Atik* also results from the lower one himself.⁶⁵⁵ That is, since the pleasure (the Ancient One-*Atik*) is the inner aspect (*Pnimityut*) and vitality of the entire chaining down of the worlds (*Hishtalshelut*), therefore the refinement of the lower one brought about through this revelation is in a way that a change is caused in the lower one himself.

This is as explained in the discourse⁶⁵⁶ about the refinement brought about through the revelation that

⁶⁵⁴ See at length in the discourse entitled "*Padah b'Shalom*" 5722, Ch. 5 (Torat Menachem, Sefer HaMaamarim Kislev, p. 3 and on) [translated in The Teachings of The Rebbe 5722, Vol. 1, Discourse 11].

⁶⁵⁵ **This is similar** to how the refinement is in a way that is from below to Above.

⁶⁵⁶ *Hemshech* 5672 *ibid.* p. 769.

illuminated through Shlomo [in that the revelation that illuminated in him was the revelation of the Ancient One-*Atik*] in which the revelation of the light caused all the sparks to be drawn to him, similar to a torch which draws all the sparks to itself. Thus, since the refinement was in a way that **the sparks** (of the lower one) are drawn to the revelation **in and of themselves**, it is understood that the refinement was also due to the matter of the lower one.⁶⁵⁷

Nonetheless, since even in relation to the Ancient One-*Atik* there is the existence of the chaining down of the worlds (*Hishtalshlut*), and as a result of the chaining down of the worlds (*Hishtalshelut*), the parameters of the lower one is that he is lower one (which is the opposite of the upper one),⁶⁵⁸ therefore the revelation of the upper light drawn down in him, [and it follows automatically that this also applies to the refinement brought about by the revelation] is like something in addition to himself.

However, in the refinement brought about through the revelation of the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*, since the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*,

⁶⁵⁷ It can be said that the difference between (Numbers 10:35) “Arise *HaShem*-יה"י and let Your foes be scattered,” and (Psalms 132:8), “Arise *HaShem*-יה"י to Your resting place,” (see the discourse of the 19th of Kislev [of this year, 5726, Discourse 10 *ibid.*] Ch. 8 (Sefer HaMaamarim 5726, p. 62 and on)) is that the revelation that illuminated within the Tabernacle (*Mishkan*) was (generally) the revelation of the Long Patient One-*Arich*. Therefore, the primary matter that was brought about through the travel of the Tabernacle (*Mishkan*) in the desert was that it **killed** the snakes, serpents, and scorpions. In contrast, the revelation that illuminated within the Holy Temple was the revelation of the Ancient One-*Atik*, and it therefore **drew** all the sparks to Him.

⁶⁵⁸ See the discourse entitled “*Padah b'Shalom*” 5722 *ibid.*, and note 24 there. (Torat Menachem, Sefer HaMaamarim Kislev, p. 3 and on) [translated in The Teachings of The Rebbe 5722, Vol. 1, Discourse 11].

([which is] the Unlimited One (*Ein Sof*) who is in the Unknowable Head (*Reisha d'Lo Ityada – RaDL"A*), is (generally) the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, and in relation to Him, it is utterly inapplicable for there to be any existence outside of Himself, but on the contrary, the true reality of His being is the being of all beings in existence,⁶⁵⁹ therefore, through the revelation of the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*, it is sensed within everything that its existence itself is Godliness.

10.

This then, is why in the times of Shlomo there only was the refinement of those sparks that had a matter of light in them, whereas in the coming future all the sparks will be refined. This is because the refinement of the sparks brought about through the external aspect (*Chitzoniyut*) of the Ancient One-*Atik*, [being that the revelation in the times of Shlomo was through the revelation of the external aspect (*Chitzoniyut*) of the Ancient One-*Atik*], was not the result of the sparks themselves, but because of the revelation that draws the sparks to itself. Therefore there only was the refinement of those sparks that are related to sensing the revelation of the light.

In contrast, the refinement brought about through the revelation of the inner aspect (*Pnimiyut*) of the Ancient One-*Atik* is that through this revelation, it becomes revealed in

⁶⁵⁹ Mishneh Torah of the Rambam, beginning of Hilchot Yesodei HaTorah.

everything that the **true** reality of its own existence is itself Godliness.

Therefore, in the coming future, at which time there will be the revelation of the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*, even the sparks that were darkened will ascend and become included in holiness. Beyond this, even physical things themselves (not just the sparks within them) will come to be in a state of ultimate oneness with Godliness, as we explained in the discourse entitled “*Padah b’Shalom*” which was said on the 19th of Kislev.⁶⁶⁰

Another difference between the refinement that took place in the days of Shlomo and the refinement that will take place in the coming future, is that the refinement of the sparks of the nations, came about through them coming to him. However, before coming to him they were not yet refined. For, even though the revelation that illuminated through Shlomo also illuminated the sparks in distant places and drew them to him, nonetheless, the actual refinement took place specifically once they came to him.

This is also understood from the fact that even after the queen of Sheba heard of Shlomo’s reputation, she still had to come to Yerushalayim,⁶⁶¹ and the refinement was only affected then.⁶⁶² For, since their refinement was not due to themselves, but due to the revelation that illuminated in them, therefore, their refinement took place once they came to the place where the revelation was.

⁶⁶⁰ [Discourse 10 *ibid.*]

⁶⁶¹ Kings I 10:1-2

⁶⁶² But not prior to her arrival, to the point that [she states] (Kings I 10:7), “I had not believed the words until I came.”

In contrast, in regard to the refinement of the coming future, since the refinement will be through the revelation of the true reality of things being refined themselves, therefore, [about the coming future the verse states],⁶⁶³ “I then will transform the nations (as they are **in their existence and in their place**) [to speak a pure language, so that they all will proclaim the Name *HaShem*-יהו"ה],⁶⁶⁴ to serve Him with united resolve.”

11.

The same is so in regard to the matter of spreading the wellsprings [of the teachings of Chassidus] to the outside (which is the preparation and receptacle for the coming of our Master, King Moshiach).⁶⁶⁵ This is because the teachings of Chassidus are [themselves] the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*. Thus, this is why through studying the teachings of Chassidus and going in the ways of Chassidus, the natural powers (of one who engages in Chassidus) become Godly powers.⁶⁶⁶ For, through drawing forth the revelation of the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*, it is sensed in him (at the very least in a concealed way) that the true reality of *HaShem* 's-יהו"ה Being is his very existence.

⁶⁶³ Zephaniah 3:9

⁶⁶⁴ [Also see Rashi to the first verse of the *Shema* (Deuteronomy 6:4); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.]

⁶⁶⁵ As stated in the well-known letter of the Baal Shem Tov – which is [translated at the beginning of The Way of The Baal Shem Tov, a translation of Tzava'at HaRivash, and] also printed at the beginning of Keter Shem Tov.

⁶⁶⁶ *Hemshech* 5672 *ibid.* p. 773; See at length in the Sichah talk of Motzei Shabbat Kodesh, 21st of Kislev, 5673 (Sefer HaSichot, Torat Shalom, p. 185).

The matter of spreading the wellsprings to the outside is that even in the aspect of the “outside” there should be (a spreading forth) not only of the living waters drawn from the wellsprings (similar to the revelation of the external aspect (*Chitzoniyut*) of the Ancient One-*Atik* that took place in the days of Shlomo, in that the revelation was primarily in Yerushalayim and only **a radiance** of it was also drawn to distant places), but is rather [the spreading forth of] the wellsprings (*Ma’ayanot*) themselves. Through doing so, there will be a revelation of the true reality of the existence of the “outside” itself, that the true reality of its being is the wellsprings.

Based on the above, we can explain the statement of his honorable holiness, the Rebbe Rashab, whose soul is in Eden,⁶⁶⁷ about the revelation of the teachings of Chassidus that were drawn forth by the Alter Rebbe after [his imprisonment] in Petersburg, that it is similar to an olive, which [specifically] puts out its oil when pressed.⁶⁶⁸

One of the reasons that the revelation [of the teachings of Chassidus] after [his incarceration] in Petersburg is compared to oil, is because in regard to oil,⁶⁶⁹ even though it is separate from everything (which is why it does not mix with other liquids) it nonetheless permeates all things.⁶⁷⁰ (That is, the oil itself permeates into everything, and does not merely affect it externally.)

⁶⁶⁷ Sichah talk of the 19th of Kislev 5663 (Sefer HaSichot, Torat Shalom p. 26).

⁶⁶⁸ See Talmud Bavli, Menachot 53b; Midrash Shemot Rabba 36:1

⁶⁶⁹ See at length in Kuntres Inyana Shel Torat HaChassidut, Ch. 7 [Torat Menachem, Vol. 45 p. 263 and on].

⁶⁷⁰ See Talmud Bavli, Chullin 97a; Shulchan Aruch, Yoreh De’ah 105:5

The same is so of the revelation of the 19th of Kislev. That is, the reason that the primary matter of the spreading the wellsprings to the outside began then,⁶⁷¹ is because there then was a drawing forth of the revelation of the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*. This is because the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik* is separately transcendent from the entire chaining down of the worlds (*Hishtalshelut*) (and how much more so from the “outside”), to a much greater degree than the external aspect (*Chitzoniyyut*) of the Ancient One-*Atik*, (similar to oil, that **does not** mix with other liquids).

However, even so, and for this very reason itself, it specifically was after the 19th of Kislev that the matter of spreading the wellsprings to the outside began, so that in the outside there would be the presence of the wellsprings themselves (similar to oil that permeates into all things).

12.

The same is so of the revelation of Chanukah, especially the revelation of the lights of Chanukah, which were established because of the miracle that took place with the oil, this being the revelation of the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*.

Now, in regard to the explanation in the Chassidic discourses (cited in chapter two) that the superiority of the Chanukah lights (relative to the lights of the Holy Temple) is that the revelation of the Chanukah lights transcends the

⁶⁷¹ Sefer HaSichot, Torat Shalom, p. 112 and on.

chaining down of the worlds (*Hishtalshelut*), even though the whole of the Crown-*Keter* (including the Long Patient One-*Arich*, and certainly the external aspect (*Chitzoniyut*) of the Ancient One-*Atik*) is higher than the chaining down of the worlds (*Hishtalshelut*), it can be said that the [true] matter of transcending the chaining down of the worlds (*Hishtalshelut*) is that it is in every place (above and below) equally.

This matter is primarily in the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*. For, the revelation of the external aspect (*Chitzoniyut*) of the Ancient One-*Atik* is (primarily) above, except that it also is drawn to have an effect below. This is as explained before (in chapter 10) regarding the matter of the revelation that illuminated through Shlomo, (this being the revelation of the external aspect (*Chitzoniyut*) of the Ancient One-*Atik*), that the revelation was primarily in Yerushalayim, except that it was drawn forth and also had an effect in Sheba.

However, the primary matter of transcending the chaining down of the worlds (*Hishtalshelut*) (which is equal in every place), is in the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*, in that He Himself is also found below. Beyond this, in relation to the revelation of the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*, there is no difference between above and below.⁶⁷² For, through the revelation of the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*, it is sensed that everything that exists, its very existence is itself Godliness.

⁶⁷² Also see Torat Menachem, *Sefer HaMaamarim* Av, p. 172, that the true matter of transcending the chaining down of the worlds (*Hishtalshelut*) is that there is no limitation or difference between above and below.

13.

This then, is why in regard to the Chanukah lights, the *mitzvah* is to place them at the entrance of one's house, outside in the public domain (*Reshut HaRabim*). [That is, this is unlike the lights of the Holy Temple which were in the interior, and from there they illuminated to the outside.] This is because the Chanukah lights illuminate the darkness of the public domain (*Reshut HaRabim*) in a way that they themselves are (also) present in the public domain (*Reshut HaRabim*).

This is also why the time of their kindling is at sunset. For, the way the Chanukah lights illuminate the darkness of night is (not in a way that the illumination of the light is primarily during the day except that it also is drawn to illuminate the night. Rather, even at night, the light itself is present. Beyond this, through the Chanukah lights being present in the place and time of darkness (in the public domain (*Reshut HaRabim*) and at night), the darkness itself is transformed into light.

14.

Based on this, we can explain why the drawing forth of this revelation was specifically through the self-sacrifice (*Mesirat Nefesh*) of Matityahu and his sons, [and not through the self-sacrifice of Purim]. This is because the self-sacrifice (*Mesirat Nefesh*) of Matityahu and his sons was such that even though they were weaker and fewer in number, they nevertheless fought against the mightier and the many.

The reason they took action in the way of the natural order (and fought a war) to be victorious over the Greeks – even though according to the natural order there is no possibility for the weaker and the fewer to be victorious over the mightier and the many – was because it was an established axiom in them that even the natural order (of this lowly world in which the external husks (*Kelipot*) are dominant,⁶⁷³ and even when the world is in a state that the opposition is the mightier and is the many) [it nonetheless] is Godliness.

This axiom⁶⁷⁴ comes from the sense that *HaShem's*-יהו"ה existence, blessed is He, is the **true** reality of the existence of all beings that exist.⁶⁷⁵ Therefore, it is through this that they drew forth the revelation of the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*.

15.

This then, is also why the time for [kindling] the Chanukah lights is “until the foot-traffic of the [people] of Tarmod ceases.”⁶⁷⁶ “The [people] of Tarmod-תרמוד” refers to “those who are rebellious-*Modrim*-מורדים” against the Kingdom of Heaven. (The name “Tarmod-תרמוד” shares the same letters as “rebellious-*Moredet*-מורדת.”)⁶⁷⁷ However, the [kindling] of

⁶⁷³ Tanya, Likkutei Amarim, Ch. 6 (10b)

⁶⁷⁴ Similarly see chapter 11 before.

⁶⁷⁵ Rambam [Mishneh Torah], beginning of Hilchot Yesodei HaTorah ibid.

⁶⁷⁶ Talmud Bavli, Shabbat 21b

⁶⁷⁷ Emek HaMelech, Shaar Kiryat Arba, Ch. 111 (108a); Kehilat Yaakov, section on “Tarmod-תרמוד”; This is also hinted (as with all matters in the inner aspects (*Pnimiyut*) of the Torah) in the revealed parts of Torah. For, the people referred to were servants of Shlomo who rebelled against him and intermingled with the Tarmodites (as indicated in Tractate Yevamot 16b). A rebellion against Shlomo

the Chanukah lights causes the “cessation (*Kalaya*-כלי־א) of the foot-traffic of the [people] of Tarmod.”

Now, there are two explanations of this.⁶⁷⁸ [The first] is that the lights of the Chanukah lamps cause the cessation (*Kalaya*-כלי־א) and nullification of the “feet of the [people of] Tarmod-תִּרְמוֹד.” [The second] is that the Chanukah lights cause the expiry (*Kilayon*-כלי־יון) (as a term of “expiry-*Kilayon*-כְּלִי־יוֹן,” such as “the expiry of the soul (*Klot HaNefesh*-כְּלוֹת הַנֶּפֶשׁ)”) of even “the feet of the [people of] Tarmod-תִּרְמוֹד,” in that even those who are rebellious (*Mordim*-מורדים) come to a state of [Godly]⁶⁷⁹ expiry of the soul (*Klot HaNefesh*-כְּלוֹת הַנֶּפֶשׁ).

This then, is the superiority of the refinement brought about through the revelation of the Chanukah lights, over and above the refinement brought about through the revelation that illuminated in the times of Shlomo. For, in the days of Shlomo there only was the refinement of those sparks within which there was a matter of light, and not those sparks that had become darkened, [and it certainly⁶⁸⁰ did not affect the refinement of the sparks of “Tarmod-תִּרְמוֹד”⁶⁸¹ which shares the same letters as

who “sat upon the throne of *HaShem*-יְהוָה” (Chronicles I 29:23) is a matter of rebellion and casting off the yoke of Heaven. [Also see the discourse entitled “*Hodu LaHaShem Ki Tov* – Give thanks to *HaShem* for He is good” 5722, translated in The Teachings of The Rebbe 5722, Vol. 1, Discourse 16, Ch. 3.]

⁶⁷⁸ See *Torat Menachem*, *Sefer HaMaamarim Kislev* p. 170.

⁶⁷⁹ [As in the verse (Psalms 73:26), “My flesh and heart expire with yearning (*Kaleh*-כָּלָה) etc.”]

⁶⁸⁰ In *Hemshech* 5672 *ibid.* p. 770 [it states] that in the days of Shlomo there was not a refinement of the sparks in the three completely impure husks (*Shalosh Kelipot HaTmei'ot*). Yet, in the three completely impure husks (*Shalosh Kelipot HaTmei'ot*) there are also those who are not rebellious. (See Tanya, *Likkutei Amarim*, Ch. 24 (30a); *Ohr HaTorah*, Na”Ch, p. 768 and on.)

⁶⁸¹ Not only were they not refined through the revelation that was present in the Holy Temple, but they **rebelled** (as mentioned in the preceding note [78 in the

“rebellious-*Moredet*-מורדת”]. However, the revelation of the Chanukah lights causes the cessation-*Kilayon*-כליין (the expiry of the soul-*Klot HaNefesh*-כלות הנפש) of even the “feet of the [people of] Tarmod-תרמוד.”

From the above we can also understand this matter as it relates to spreading the wellsprings [of the teachings of Chassidus] to the outside. That is, even those who are in the lowest state of being “outside,” including the matter of rebelliousness, may the Merciful One save us, nonetheless through spreading the wellsprings to the outside the existence of the rebellion in them is utterly nullified (including even “the feet of Tarmod-תרמוד,” in that feet are the lowest aspect).

Beyond this, they are caused to have the matter of cessation (*Kilayon*-כליין) in them, meaning, the [Godly] expiry of the soul (*Klot HaNefesh*-כלות הנפש). This is similar to what will take place in the coming future, at which time “I will remove the spirit of impurity from the earth,”⁶⁸² and beyond that – “I will then transform the nations [to speak a pure language, so that they all will proclaim the Name *HaShem*-יהו"ה],⁶⁸³ to serve Him with united resolve.”

original, in regard the servants of Shlomo who rebelled]. Moreover, Tarmod was a partner in the destruction of the Temple (Talmud Yerushalmi, Taanit 4:5).

⁶⁸² Zachariah 13:2

⁶⁸³ [Also see Rashi to the first verse of the *Shema* (Deuteronomy 6:4); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.]