



# Likkutei Sichos

Volume 15 | Chanukah | Sichah 2

## Candles of Peace

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## 1.

IF YOU CAN ONLY DO ONE

At the end of *Hilchos Chanukah*, Rambam says:<sup>1</sup>

If a person can light {only} a lamp for his home {i.e., lighting Shabbos candles} or a Chanukah lamp; or a lamp for his home or {buying wine for} kiddush — the lamp for his home takes priority, since it generates peace within the home. For Hashem’s name is erased to foster peace between a husband and his wife.<sup>2</sup> Peace is so vital that the entire Torah was given to bring peace in the world, as it says:<sup>3</sup> “Its ways are pleasant ways and all its paths are peaceful.”

The source for this law is in tractate Shabbos,<sup>4</sup> but there, it only says “a lamp for his home {Shabbos candles} is preferable since it promotes peace within the home.” We need to clarify:

What compelled Rambam to add the proof that “Hashem’s name is erased to foster peace between a husband and his wife”?

What particularly requires an explanation is that after Rambam brings the proof that “Hashem’s name...,” he adds a new idea that “peace is so vital that the entire Torah was given....”

[It’s highly implausible that Rambam adds “peace is great...” in order to end on a pleasant note, because {the previous point,} “to create peace between a husband and his wife” is also something positive. Even if you want to say that because “Hashem’s name is erased,” it is not considered something positive, Rambam could have changed the order and said, “Peace in the home takes priority because Hashem’s name is erased to foster peace... and therefore, the lamp for one’s home take priority,” or something similar.

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<sup>1</sup> {*Mishneh Torah*, “*Hilchos Megillah v’Chanukah*,” ch. 4, par. 14.}

<sup>2</sup> {For the ritual of Sotah, the holy name of Hashem is written on parchment and dissolved in water. The Sotah ritual is done to protect marriages.}

<sup>3</sup> {*Mishlei* 3:17.}

<sup>4</sup> *Shabbos* 23b.

## 2.

### COMPARING RAMBAM AND THE TALMUD

We also need to clarify:

- a) What is the rationale of the proof itself? From a straightforward reading of the proof itself — “for Hashem’s name is erased to foster peace” — Rambam is emphasizing the great virtue in peace, which even supersedes a most severe prohibition of (Torah and) mitzvos (erasing Hashem’s name), so certainly Shabbos candles supersede Chanukah candles. However, our case is not comparable to the proof: Creating peace between a husband and wife (in the case of a *sotah*)<sup>5</sup> is speaking about permitting a wife to {live with} her husband, a “peace” upon which the continuation of their family life depends — whether the Divine presence be present with them,<sup>6</sup> and such peace prevents the altar from shedding tears,<sup>7</sup> **etc.** All these reasons outweigh the severity of erasing Hashem’s name. However, Shabbos candles {maintain} peace (because they merely prevent “trip[ping] over wood or stones,”<sup>8</sup> or because “his family will be distressed to sit in the dark”),<sup>9</sup> so what proof is there that **such** peace should supersede another mitzvah — (especially {the mitzvah of} publicizing the miracle of) the Chanukah candles?
- b) In the actual law, Rambam shortens and changes the wording of the Talmud:
- (a) In the Talmud there are two cases: “{When he has to choose between} Shabbos candles and Chanukah candles — Shabbos candles are preferable because they bring peace in the home. {When he has to choose between} Shabbos candles and {wine for} kiddush, Shabbos candles are preferable because they bring peace in the home.” Rambam merges both cases into a single clause. (b) The wording of the Talmud is “Shabbos candles **are preferable**,” whereas Rambam changes the wording and says, “Shabbos candles **take priority**.”

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<sup>5</sup> {A suspected adulteress.}

<sup>6</sup> *Sotah* 17a.

<sup>7</sup> End of *Gittin*. {Our Sages say that when a man divorces his first wife, the altar sheds tears.}

<sup>8</sup> *Mordechai*, “*Shabbos*,” sec. 294.

<sup>9</sup> Rashi on *Shabbos* 23b, s.v., “*shelom beiso*.”

### 3.

#### PRECISE PLACEMENT

We can clarify this by prefacing: As is known, the section {in *Mishneh Torah*} in which Rambam records every law is precise. The question is, then, why did Rambam record the ruling that Shabbos candles take priority over Chanukah candles in *Hilchos Chanukah* and not in *Hilchos Shabbos*?

Even though this is not a law that is relevant to every Shabbos, but only to a Shabbos that falls on Chanukah, it is a law that emphasizes Shabbos (candles), and the ruling is that the value of having lights (in the house) — Shabbos {candles} — takes priority over Chanukah candles. Seemingly, Rambam should have included this law in *Hilchos Shabbos*.

The question is even stronger when you consider the second law concerning a situation where he has to choose between “Shabbos candles and {wine for} kiddush.” This law has absolutely no connection to *Hilchos Chanukah*, only to *Hilchos Shabbos*, yet Rambam brought it parenthetically to the first law (“Shabbos candles and Chanukah candles”). So, there seems to be even more reason to include both laws in *Hilchos Shabbos* and not in *Hilchos Chanukah*.

Furthermore, in *Tur* and *Shulchan Aruch*, we actually find that the law that Shabbos candles come before Chanukah candles is included in both *Hilchos Shabbos*<sup>10</sup> and *Hilchos Chanukah*.<sup>11</sup>

We could suggest that it is not Rambam’s style to quote the same law in two places, as we find in “Principles of Rambam”<sup>12</sup> — his approach is “to explain his words in one place and in another place he is silent” because he “relies... upon that which was written already in an earlier place.” In contrast, *Tur* and

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<sup>10</sup> *Tur* and *Shulchan Aruch*, sec. 263, par. 3.

<sup>11</sup> *Tur* and *Shulchan Aruch*, sec. 678.

<sup>12</sup> *Yad Malachi, Klallei HaRambam*, par. 6.

*Shulchan Aruch* don't have such a rule. On the contrary, as we said above, in our case {we clearly see that} they recorded this law twice.

(We could say that the difference between them is as follows: *Shulchan Aruch* {lit., “the **Arranged Table**} is, as its name implies, “prepared” laws, which inform a person how to **perform** {a mitzvah} when the time comes to **fulfill** it. For this reason, certain laws may be repeated, as in our case, where this ruling — when a person has only the means to purchase one of either Shabbos candles or Chanukah candles — applies to both [the laws of] Shabbos and [the laws of] Chanukah.

In contrast, Rambam's *Mishneh Torah* is {structured as follows} [as he says in his introduction]:

This text is a compilation of the entire Oral Law.... A person should first study the Written Law, and then study this text, and he shall **know** the entire Oral Law from it, without having to study any other text between the two....

The point of his composition is that we should **know** the [laws of the] Torah, so what is already known there is no point to repeat.)

However, we can't say that in our case {Rambam} “explain[ed] his words in one place” and he relies on that. Were this the case, then the “one place” ought to be *Hilchos Shabbos*, and not *Hilchos Chanukah*. This is especially so, since the Shabbos candles supersede the Chanukah candles, and thus Shabbos is more emphasized, as discussed above.

## 4.

### PURPOSE OF SHABBOS CANDLES

We can explain all the above as follows: Regarding the obligation and legal framework to light Shabbos candles, Rambam says in *Hilchos Shabbos* that the purpose of Shabbos candles is a component of the general obligation “to take pleasure in Shabbos”<sup>13</sup> and “to honor the Shabbos.”<sup>14</sup> However, in *Hilchos Shabbos*, he doesn’t write that candles are lit to maintain peace in the home (“so that one should not trip over wood or stones,” or, because “the family will be distressed sitting in the dark”).

This is very puzzling. Since (in *Hilchos Chanukah*) Rambam maintains that the purpose of Shabbos candles is to foster “peace in the home,” **first and foremost**, he should have mentioned this in *Hilchos Shabbos*!

Therefore, clearly, according to Rambam, the **fundamental obligation** of Shabbos candles is (**not** to promote domestic harmony,<sup>15</sup> but to express) honor and pleasure. Even though Shabbos candles promote domestic harmony, this **is not** a parameter of, or the reason for, the mitzvah.

Accordingly, however, the ruling that “Shabbos candles are preferable because they bring peace in the home” is difficult. “Peace in the home” is not a parameter of this mitzvah’s obligation!

To resolve this quandary, Rambam included this ruling (**not** in *Hilchos Shabbos*, but) in *Hilchos Chanukah*, and added the proof, “for Hashem’s name is erased to foster peace between a man and his wife....” By including it in *Hilchos Chanukah*, Rambam teaches us something novel — that the fact that “Shabbos candles take priority because they create peace in the home” is —

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<sup>13</sup> *Mishneh Torah*, “*Hilchos Shabbos*,” ch. 5, par. 1.

<sup>14</sup> *Mishneh Torah*, “*Hilchos Shabbos*,” ch. 30, par. 5.

<sup>15</sup> The Alter Rebbe differs, and explicitly emphasizes in the laws of Shabbos candles (sec. 263:1): “The Sages instituted the lighting of Shabbos candles **to create peace in the home, that one should not stumble.**”

(not a defining parameter of Shabbos (**candles**), which would be the reason Shabbos candles supersede Chanukah candles, for as we said above, domestic harmony is **not** a defining parameter of the obligation to kindle Shabbos candles, but it is)

— because of the **general** importance of peace. The reason a given mitzvah is superseded to promote peace is not because the mitzvah is **superseded**, but because a similar mitzvah is being **fulfilled** (but **practically**, it is superseded for the sake of peace, as explained below in Section 5).

Regarding our subject, the fact that “Shabbos candles take priority because they bring peace in the home” is also on account of the parameters of Chanukah and its theme (which falls under the principle that “the entire Torah was given to bring peace”). For this reason, Rambam includes this ruling in *Hilchos Chanukah* — to forestall the notion that it supersedes Chanukah, but rather that the underlying theme of Chanukah {itself} also mandates this.

To this end, he brings a proof from the fact that “Hashem’s name is erased to foster peace between a man and his wife.” Peace is so important that we not only override the severe prohibition of erasing Hashem’s name, but from the very **outset**, we write Hashem’s name, only to erase it, in order to restore domestic harmony. The **holiness and power of Hashem’s name** is activated and revealed by His name being “erased,” as this brings peace between a man and his wife.

Accordingly, when Rambam writes, “Shabbos candles **take priority**,” which differs from the Talmud’s wording, “Shabbos candles **are preferable**,” the precision of Rambam’s wording is now better appreciated. “Preferable” can be interpreted to mean that this mitzvah (i.e., lighting Shabbos candles) has an advantage over another mitzvah (i.e., lighting Chanukah candles), and therefore, it **supersedes** the other mitzvah.

Rambam teaches us that “preferable” here only means that “they take priority.” By recording this ruling, the Talmud only means to say that when it

comes to the practical application of which candles to kindle (when a person can afford only one type of candle), Shabbos candles take priority.

## 5.

### ONE AND THE SAME RULING

Rambam continues with his explanation: “Peace is so vital that the entire Torah was given to make peace in the world.” He says this in order to explain that when we speak about making peace, it is not in a way that one mitzvah (or prohibition) preempts another mitzvah (or prohibition) due to it being preferable, but it also coincides with the substance of the other one.

Since the aim of **the entire Torah** (every mitzvah) is to make peace in the world, clearly when a mitzvah is connected with **peace, literally**, we cannot say that the mitzvah that brings about peace **supersedes** another (biblical or rabbinic) mitzvah, because also by fulfilling the mitzvah that actually brings about peace, the intent of the other mitzvah (making peace) and its imperative is also fulfilled.

On this basis, it is clear why Rambam brought the two ideas together — he rules that Shabbos candles take priority over Chanukah candles and {wine for} kiddush, unlike the Talmud, which mentions them separately. He does this to emphasize that they are not two separate details and commands, (that Shabbos candles a) supersede Chanukah candles and b) supersede kiddush), rather it is the same ruling. Since peace is the whole point of the Torah being given with all its mitzvos (“the entire Torah”) including Chanukah candles and kiddush, **their common denominator** mandates that Shabbos candles take priority.



## 6.

### ALL-ENCOMPASSING

We can better appreciate the connection between the value of peace {as exemplified in} “the **entire** Torah” and *Hilchos Chanukah*, because Chanukah is not only a **detail** in the “entire Torah,” which “was given to bring peace in the world,” but rather, Chanukah is interconnected with “the **entire** Torah.”

Rambam elaborates in the beginning of the laws of Chanukah regarding the reason Chanukah was established {as a holiday}:<sup>16</sup>

In the Second Temple, when the Greeks ruled {over the Jews}, they made decrees against the Jewish people, abolished their religion and didn't let the Jewish people occupy themselves with Torah and mitzvos... until the L-rd of our fathers had mercy on them and rescued them.... Because of this, the Sages of that generation established that these eight days... should be days of joy and praise.

In other words, this means that the message of Chanukah concerns not only its specific mitzvos, similar to other Festivals and mitzvos (whether rabbinic or biblical). Rather on Chanukah, a salvation from **far-reaching** decrees took place, affecting the **entire** “religion” of Israel and **all** involvement in Torah and mitzvos.

## 7.

### THE ENTIRE TORAH

In light of the above, the connection between the ruling that “Shabbos candles take priority” to *Hilchos Chanukah* is only because of the connection that the importance of peace has to “the entire Torah,” and Chanukah is a part of “the entire Torah,” as explained.

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<sup>16</sup> {*Mishneh Torah*, “*Hilchos Chanukah*,” ch. 3, par. 1, 3.}

However, since Rambam elaborates on the subject of peace specifically in *Hilchos Chanukah*, it makes sense to say that the subject of peace has a unique connection to the theme and the subject of Chanukah.

We can understand this idea by prefacing with the concept that the spiritual service of Torah and mitzvos can be divided into two categories: (a) “I am Hashem your L-rd, etc.”<sup>17</sup> {which includes all the} positive mitzvos, those requiring an action; and (b) “do not have any other deities before you,”<sup>18</sup> {which includes all the} negative mitzvos, the negation of {by abstention from} forbidden actions.

**Generally**, this is the difference between positive and negative mitzvos. However, the intent and purpose of the seven Rabbinic mitzvos, which are all specifically in the category of active, positive mitzvos, is to repel and negate evil, as explained at length elsewhere.<sup>19</sup>

## 8.

POSITIVE OR NEGATIVE?

Generally, this is the difference between the defining parameters of Shabbos and Chanukah:

Shabbos is primarily about proactive activity, as the Rambam says in the beginning of *Hilchos Shabbos*: “Resting on the seventh day is a positive commandment, as it says,<sup>20</sup> ‘And on the seventh day you shall rest.’” Although most laws of Shabbos are prohibitions — the thirty-nine categories of labor prohibited on Shabbos, etc. — nevertheless (Rambam begins with the positive commandment because) its primary purpose is the idea of the proactive activity — of rest and serenity. This is because the idea of resting on Shabbos is not

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<sup>17</sup> {*Shemos* 20:2.}

<sup>18</sup> {*Shemos* 20:3.}

<sup>19</sup> *Torah Or*, 52c; *Likkutei Torah*, “*Pekudei*,” 6d; *Likkutei Torah*, “*Shir Hashirim*,” 11b.

<sup>20</sup> {*Shemos* 34:21.}

something passive,<sup>21</sup> but something active, as in the beginning of Creation, as our Sages taught<sup>22</sup> that the world had been **lacking** “Shabbos came and rest came.”

On the other hand, the story of Chanukah, as the Rambam **elaborates** in the beginning of the laws of Chanukah (as mentioned) is that “{the Greeks} issued decrees... and abolished the Jewish religion and did not allow the Jews to occupy themselves with Torah and mitzvos... they oppressed them... the sons of the Hashmonaim overcame them... **and destroyed them**” — this is the idea of negating, **abolishing** the decrees and whatever opposed Torah and mitzvos.

Afterwards, the positive action of “joy, praise, and lighting of the candles” came about, but its root cause was the destruction of the enemy, as discussed.

## 9.

### PEACE IN THE HOME

In light of the above, we can also gain clarity regarding Shabbos candles and Chanukah candles: The defining parameter of Shabbos candles, like the general underlying theme of Shabbos, is positive — pleasure, etc. Therefore, Rambam says in the laws of **Shabbos** that Shabbos candles are for pleasure and honor — to **increase** pleasure and honor. However, in reality, since Shabbos candles are a light which illuminates, they also (achieve domestic harmony, that is) prevent and repel negativism. It prevents and precludes people in the house from being “distressed to sit in the dark,” and “so that one should not trip over wood or stones.” (In contrast, it is forbidden to make use of the Chanukah candles.)<sup>23</sup>

The mitzvah and the effect of Chanukah candles is “to display and reveal the miracle,”<sup>24</sup> to publicize the miracle to the world, which takes an active role,

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<sup>21</sup> {“Rest” (of Shabbos) doesn't just mean the absence of work. Instead, it is a positive, “proactive” enhancement to one's life, as we see in the following teaching of our Sages that Shabbos (has a positive quality, fulfilling a deficiency.)}

<sup>22</sup> *Rashi on Bereishis 2:2.*

<sup>23</sup> *Mishneh Torah, “Hilchos Megillah v'Chanukah,” ch. 4, par. 6.*

<sup>24</sup> *Mishneh Torah, “Hilchos Megillah v'Chanukah,” ch. 3, par. 3.*

and for this reason, “a person needs to be careful with it in order to proclaim the miracle **and to increase** in praising Hashem and thanking Him for the miracles that He performed for us.”<sup>25</sup> In contrast, the cause and substance of the events that brought it all about, was one of cancelation and negation, to remove those opponents who “issued the decrees... and didn’t allow the Jews to occupy themselves with Torah and mitzvos,” and “saved them from their hands, rescued them, and the sons of the Hashmonaim overcame.” They removed the opposition to Torah and mitzvos, which, in general, is what peace is about.<sup>26</sup>

[This point is also manifested by the Chanukah lights, as mentioned above regarding Rambam’s phraseology, and as we say when we light the Chanukah candles: “We light these candles to commemorate the **salvation**, the miracles, and the **wonders**.”]<sup>27</sup>

Therefore, when it comes to a question of “a lamp for his home or a Chanukah lamp; or a lamp for his home or {buying wine for} kiddush,” it says in *Hilchos Chanukah* that “Shabbos candles take priority”: Since Shabbos candles illuminate and bring peace in the home tangibly, it is understood that they will promote the essence of peace more than Chanukah candles. As a matter of course, the ruling (and the above message) of Chanukah itself emerges that “Shabbos candles take priority because they bring peace in the home.”

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<sup>25</sup> Ibid., ch. 4, par. 12.

<sup>26</sup> {That is, “peace” is associated with removing the opposition, (שלילה), in contrast to a proactive activity (חיוב).}

<sup>27</sup> {From the *Haneiros Hallalu* liturgy.}

## 10.

### CREATING PEACE IN THE WORLD

In line with this, Rambam brings a proof that the fact that the idea of peace (negating the opposition) overrides the proactive {element of mitzvos}, (adding in light and holiness), is not only a specific detail within Chanukah but a general rule and the purpose of the entire Torah. “For the name of Hashem is erased to foster peace between a man and his wife.” The highest level of Hashem’s names, the name of *Havayah*,<sup>28</sup> is His essential name,<sup>29</sup> the name which is explicit<sup>30</sup> and unique,<sup>31</sup> and when Hashem’s holy name is written with ink on physical parchment, it is the highest way of drawing down and adding holiness **into the world**. Nevertheless, we see that we write the Holy name initially with the intention to erase it and bring peace between a man and his wife. The entire purpose of actively adding holiness into the world is for the sake of peace {which reflects} prevention — that there should not be divisiveness between husband and wife.<sup>32</sup>

Rambam continues and adds a reason “peace is great” — because “the entire Torah was given to bring **peace in the world**.” “Torah was **given**” — and given down in this world — not (only) in order to add light and holiness even in the (lowest) world, but “to create peace in the world,” and peace is only necessary where there is division and dispute which needs to be removed.

This means that “all of Torah” — the entire Torah, all mitzvos, including even those whose obvious purpose is proactive — is for the sake of adding and revealing light and holiness; nonetheless, their primary intent and purpose is

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<sup>28</sup> {The Tetragrammaton.}

<sup>29</sup> *Pardes, shaar 19; Moreh Nevuchim*, vol. 1, ch. 61 ff.

<sup>30</sup> *Sotah 38a; Mishneh Torah, “Hilchos Yesodei HaTorah,”* ch. 10, par. 2.

<sup>31</sup> *Sotah 38a; Sanhedrin 60a.*

<sup>32</sup> {To elaborate: lighting Chanukah candles (adding holiness into the world) represents the proactive element of mitzvos. Similarly, writing Hashem's name on parchment falls into this category. On the other hand, Shabbos candles which are for the sake of peace, reflect “negation of the opposition” facet of mitzvos, which also includes restoring domestic harmony. The fact that Hashem's name is written only to be later erased for the sake of making peace between husband and wife shows that the aspect of “negation of the opposition” overrides the “proactive” aspect of mitzvos.}

also “to create **peace in the world**” — to destroy those things in the world which oppose holiness.

## 11.

### THE TRUE REALITY OF THE WORLD

The explanation on a deeper level:

True and complete peace emerges not only when the opposition is obliterated and peace is achieved but also when there is no opposition at all (and when it is impossible) to have the existence of an **opponent**. This means that it comes to light that the other person’s identity is not one of an antagonist (and in fact), and is no different from his own identity.

This is the deeper explanation that “Torah was given to bring peace in the world.” The true reality of the world is Torah — G-dliness. Not only is G-dliness the entire cause for Creation and what sustains it — as the Alter Rebbe explains at length,<sup>33</sup> Hashem creates the world constantly every moment from nothing to something — but also the essential reality of the “created being” is “the True Existence.”<sup>34</sup>

The *olam* — world (an idiom of *hellem* — concealment)<sup>35</sup> on its own conceals the G-dly light; it is not noticeable in the world. On the contrary, the world seems to be an autonomous reality. A person could even believe that not only is the world’s existence not G-dliness, but it doesn’t even need the word of Hashem to give it life and existence; he could believe that the world is, G-d forbid, detached from G-dliness — “This castle has no one to manage it,”<sup>36</sup> G-d forbid. That is why Torah was given — “to bring peace in the world” — to make peace between the world and Hashem, so to speak. The Torah was given to make it recognizable and felt (not only that the reality of the world does not oppose or contradict G-dliness, G-d forbid, and moreover, it needs Hashem constantly,

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<sup>33</sup> *Tanya*, “*Shaar Hayichud VeHaemunah*,” ch. 1 ff.

<sup>34</sup> Mittlerer Rebbe’s *Biurei Hazohar*, 43c; *Maamar* “*Mitzvasah Mishetishkah HaChamah*,” 5678.

<sup>35</sup> *Likkutei Torah*, “*Shelach*,” 37d.

<sup>36</sup> This wording is from *Midrash Bereshis Rabbah*, ch. 39, sec. 1.

but) that the entire reality of the world itself is “the True Existence,” as discussed above.

On this basis, is it clear that although in Torah and mitzvos there are both modes of *avodah*<sup>37</sup> — the positive (drawing down more light) and negative (removing the opposition) — the purpose and intent of the whole Torah (both modes of *avodah*) is to create peace in the world, to reveal that the true reality of the world is G-dliness. This is achieved by abolishing the falsehood of the world, that the world conceals G-dliness. Then, automatically, it will be revealed that the world's true reality is G-dliness.

## 12.

### PEACE AND REST

This is connected with the general theme of (the laws of) Chanukah: The victory of the Jews and the annulment of the “decrees against Israel {by which} the Greeks abolished the Jewish religion, and didn’t allow the Jews to occupy themselves with Torah and mitzvos,” was brought about by the Hashmonaim, in those days, exercising self-sacrifice to sanctify Hashem’s<sup>38</sup> name. Self-sacrifice expresses the soul’s level of *yechidah*,<sup>39</sup> and this is the level from which true peace emerges. Meaning, on this level, there is no room for opposition in the first place (as the Mittlerer Rebbe explains at length).<sup>40</sup>

As a matter of course, this also came down into reality with the effect that “Israel overcame their enemies **and destroyed them**,”<sup>41</sup> and “the Jewish monarchy was restored”<sup>42</sup> — restoring unqualified peace and tranquility for the Jewish nation.

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<sup>37</sup> {Divine service.}

<sup>38</sup> *Torah Or* p. 30a.

<sup>39</sup> {*Yechidah*, the highest of five levels of soul, is one with its source — with Hashem.}

<sup>40</sup> *Shaarei Teshuvah*, vol. 2, s.v., “*Padah B’Shalom*.”

<sup>41</sup> *Mishneh Torah*, loc. cit., ch. 3, par. 2.

<sup>42</sup> *Mishneh Torah*, loc. cit., ch. 3, par. 1.

From the entire discussion above, clearly, great effort must be invested in the mitzvah of lighting the Shabbos candles throughout the entire year. This effort also needs to include that every Jewish daughter (even before marriage, as soon as she reaches the age of education)<sup>43</sup> should light Shabbos candles, as discussed many times at length. Consequently, it is also important that, especially during Chanukah, we should make the greatest effort, not only for the campaign to light Chanukah candles but also to strengthen the campaign to light Shabbos candles.

These efforts will give extra encouragement to the efforts and empowerment {of our divine service} that we take along with us from the days of Chanukah into the days following.

When all the {additional} lights of mitzvah (Shabbos candles and Chanukah candles) will be combined, it makes a great flame, which will brighten the darkness of exile and will bring the redemption through our righteous Moshiach, when “peace in the world” will prevail in actuality. “In that era, there will be no famine, no war and no jealousy or competition,”<sup>44</sup> because our righteous Moshiach will perfect “the entire world so that it serves Hashem together, as it says,<sup>45</sup> “Then, I will transform the peoples to a pure language and they will all call in the name of Hashem and serve Him in unison.”<sup>46</sup> At that time, the verse, “I will show you the lights of Zion”<sup>47</sup> will be fulfilled, with the lighting of the candles in the Third Temple.

— Based on talks delivered on 19 Kislev, and Shabbos *parshas Vayeishev & Miketz*,  
5736 (1975)

<sup>43</sup> {In the original, משהגיעה לחינוך, a halachic term that means from the age that she understands the meaning of Shabbos candles (see *Likkutei Sichos*, vol. 17 p. 146).}

<sup>44</sup> *Mishneh Torah*, end of “*Hilchos Melachim*.”

<sup>45</sup> {*Tzefanyah* 3:9.}

<sup>46</sup> *Mishneh Torah*, “*Hilchos Melachim*,” end of ch. 11.

<sup>47</sup> *Yalkut Shimoni*, beg. of “*Behaaloscha*.”