The Miracle of Chanukah

Performing the Actions…

Awaking from Below

An action the Vessel performs in order to awaken the Upper World

Yichud

"Unification" (Plural: Yichudim)

Form of Kabbalistic Meditation based on different combinations of Hebrew letters or "Names of God"
Atzilut – World of Emanation

The “Sin of Adam” results in...

The Fall of Nukva

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The Literal Story of Chanukah

- Approximately 259 BCE
- During the time of the 2nd Temple
- Syrian-Greek Control of Middle East
- Syrian King Antiochus outlaws circumcision, Shabbat, and Holidays
- These connections are designed to elevate Israel out of Exile
- Mattityahu and his five sons continue observing Kabbalah
- Maccabees = Mattityahu Byakim mcy
  (Who is like You, OY?)
- Restoring the Temple and finding one vial of oil fit to be used.
- The oil lasts for eight days

The Concealed Light

אור הגנוצ

Ohr HaGanuz

Light hidden away at the time of Creation that does not require anything to earn it.

Connecting to the Ohr Ganuz

1. Chanukah
2. Connecting to the Tzadikim
3. The Zohar
Exercise

Where is the one area in your life that you do not allow the Light to awaken in?

It’s the weak point where you merely deal with the 1% without taking the time to allow the Light in.

Lighting the Candles

Light the Candles with the understanding that you are downloading the Ohr HaGanuz…

1. Certainty in the Process
2. The Meditations & Yichudim
3. The Consciousness of “I am willing to do whatever it takes to connect to the Light.”
Chanukah Candle Lighting

Blessed are You, HaShem, Creator of the Universe, who makes us holy through His precepts and obliged us with lighting the candles of Chanukah.

Understanding the Word

Chanukah

25

"Resting upon"

25 Letters

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12/16/08
Rav Brandwein’s Letters - #3

The 28th day of Kislev.
The fourth of Chanukah, year 5725,
Tel Aviv

Light and joy and all that is good everlasting to the honorable and beloved among men, HaRav, Rabbi Fivel,

After inquiring and wishing for his well being with great love, I have received your telephone call yesterday. Today I sent you the second volume of “Talmud Eser Sefirot” (The Ten Luminous Emanations) that has just come out of the binder. It being the Festival of Lights, I am writing to you something concise concerning today’s events. There is a difficulty that everyone is pondering hesitantly about, why was the celebration of the miracle invoked and embedded in connection with oil and not with the victory in a war which the mighty were delivered into the hands of the weak, and the many into the hands of the few and so on. The [implemented] remembrance that we undertake, with the lighting of the Chanukah candles, is for the miracle of the oil only.

The answer is that the oil signifies Chochma as was said “The candle light of HaShem is the [Neshama] spirit of man” (Mishle 20:27) that keeps him alive, and the light of Chochma is called (Chaya) life in the secret of what is written; “And Chochma (wisdom) vitalizes it’s owners,” (Kohelet 7:12) and also the word for wise [chacham = chayim] is numerically equivalent to life. There is also a hint to that effect in the vessels of the Tabernacle, because after Betzalel having arranged all, Moshe our teacher, then, came along and consecrated them all by the anointment rite with the oil of anointment and it is then they became holy vessels, and beforehand they were not. The proof of the matter is that the oil hints to the Holy Spirit that is drawn with the oil of anointment, it is hence called the oil of Holy Anointment. Consequently, when the evil kingdom of Greece was set against us in order to prompt us to forget our compliance with the precepts of our Sacred Torah, which is our life, and told us to write upon the horn of the bull that we have no part in Elohim of Yisrael, then the Chashmoniam were filled with zealotry for HaShem and went into the midst of the Grecian camp and struck to the right and to the left. This awakening from below made a great impression in the heavens how the Children of Yisrael relinquished their soul for the sanctity of HaShem, Blessed is He, by saying that without the Torah and the fulfillment of His commandments what then do we need life for. The great miracle happened for them and they overpowered their haters and vanquished them. That is why we do this remembrance with oil because it alludes to “The candle light of HaShem is the Neshamah spirit of Man” (Mishle 20:27).

This will also help you to understand what was discussed in the “Sha-ar HaKavanot” (the Gate of Meditation) (The Ari, pg. 326) of Chanukah. Because in the numerical reckoning of the word for candle light [Ner] are insinuated three unifications which numerically are equivalent to Nun-Reish - 250. Those are: the unification of YHVH & Ehe-yeh; YHVH & Elohim; and YHVH & Adonai. Those are the six names having twenty five letters. This is the meaning of the word Chanukah, Chanu-Kaf-Hei (because it contains Chanu signifying a setting down and Kaf-Hei which is the numerical equivalent to 25. Thus, Chanukah signifies) that upon the nation of Yisrael settled down and rested the great light of the three above mentioned unifications. We awaken those lights so that they shine upon us in those days and this period. This is why we recite the blessing, “to light the ‘Ner’ – candle-light,” because with the precept of this lighting and setting we can merit to enjoy the lights of those above mentioned unifications.

Yehuda Tzvi
How to Light Chanukah Candles

The Ari gives us the following instructions on how to light the Chanukiah (Chanukah menorah):

1. The Chanukiah should be placed on the right side of the house entrance, from within the house, while the Mezuzah is on our left.

2. The Chanukiah should be at least 30 centimeters above the floor and lower than the bottom of the hand of the person lighting it.

3. The Shamash’s (server) place is not significant, as long as it is separated from all the other candles, and it must be higher than them.

4. The Chanukiah should be lit after sunset.

5. On the first night - the first candle, we place the candle at the furthest point from the opening of the house (on our right). During the following nights we add one candle each night on the left side of the previous one. We first light the candle that we added that night, and than the candle to its right, meaning we add the candles from right to left, and we light them from left to right.

6. The candles should last for at least 30 min. It is good to sit near the Chanukiah during that time.

7. On Friday night we should light the Chanukah candles first then the Shabbat candles, a minimum of 30 min. before Shabbat candle lighting time.

Happy Chanukah!
How to Light Chanukah Candles

Direction for lighting the candles each night

The Shamash (server candle) is separated and higher than the rest of the candles.

Direction for adding candles each night

The Chanukiah is put to the right of the front entrance, while the Mezuzah is on the left.

On the first night, we light the candle furthest from the door.