

Shvilei Pinches

Parshas Vayakhel

Rabbi Pinches Friedman

Parshas Vayakhel 5771

Translation by Dr. Baruch Fox

Practical Advice from the Chasam Sofer

“Do Not Kindle a Fire” of Spiritual Fervor “on the Sabbath Day”

Kindle It during the Week to Burn on Its Own on Shabbos

In this week’s parsha, parshas Vayakhel, we read (35,1): **“ויוקהל משה את כל עדת בני ישראל ויאמר אליהם, אלה הדברים אשר צוה ה' לעשות אותם, ששת ימים תעשה מלאכה וביום השביעי יהיה לכם קודש שבת שבתון לה, כל העושה בו מלאכה יומת, לא תבערו אש בכל מושבותיכם ביום השבת”**—Moshe assembled the entire assembly of Bnei Yisroel and said to them: **“These are the things that Hashem commanded to be done: ‘On six days, work may be done, but the seventh day shall be holy for you, a day of complete rest for Hashem; whoever does work on it shall be put to death. You shall not kindle fire in any of your dwellings on the Sabbath day.”**

It is well-known that there are thirty-nine categories of labor that are prohibited on Shabbos—as taught in the Mishnah (Shabbos 73.): **“אבות מלאכות ארבעים חסר אחת”**—The primary labors are forty minus one. Why, therefore, does HKB”H only mention the prohibition to kindle a fire in this possuk?

When Shabbos Kodesh Arrives the Spiritual Flame Should Blaze on Its Own

Let us begin our discussion with the illuminating words of our master, the Chasam Sofer, who elucidates this possuk in a manner which provides us with a practical approach to serving Hashem and sanctifying the Shabbos. He writes:

“לא תבערו אש בכל מושבותיכם ביום השבת, כי מהראוי שבכל השבוע תהיה אש האהבה ודביקות בה' בוער בלבנו, על ידי המצאת חוץ [כלומר על ידי פעולה מבחוץ שהיא] עסק התורה ועבודת ה', עד שבהגיע תור שבת קודש תהיה שלהבת עולה מאליה רשפיה רשפי אש שלהבת יה.”

ועל זאת המלאכה מלאכת הקודש צוה פה שנעשה ששת ימים, באופן שיום השביעי יהיה קדוש מאליו, ולא שנפנה כל השבוע איש לכרמו וזיתו, ונצטרך ביום השבת לתחילת ההבערה, ללבת ניצוץ אש בגחלים עוממות, וזה לא תבערו אש בכל מושבותיכם ביום השבת.”

He explains that when the possuk states: **“On six days work may be done,”** it is teaching us that it is our sacred duty to kindle a flame of devotion by engaging in Torah study and serving Hashem with fervor, during the six days of the work week. **“But the seventh day shall be holy for you, a day of complete rest for Hashem”**—so that come Shabbos, this flame of spiritual fervor will blaze on its own. Then, when the possuk states: **“whoever does work on it shall be put to death,”** it

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concludes by way of explanation and warning: **“You shall not kindle fire in any of your dwellings on the Sabbath day”**—do not wait until Shabbos to kindle this flame of spiritual fervor; rather, begin to kindle this flame during the six weekdays.

Remember the Day of Shabbos to Sanctify It

This elucidation of the Chasam Sofer’s provides us with a deeper insight into the positive commandment (Shemos 20,8): **“זכור את יום השבת לקדשו”**—**Remember the day of Shabbos to sanctify it**. The Ramban, in the name of the Mechilta, teaches us that the way to fulfill this mitzvah is by mentioning Shabbos on every single weekday.

Based on the Chasam Sofer’s elucidation, we have a practical approach to fulfilling this positive commandment of: **Remember the day of Shabbos to sanctify it**. By engaging in Torah study and the performance of mitzvos during the six days of the work week, we succeed in kindling a flame of spiritual fervor. Thus, the flame will blaze on its own on Shabbos and we will avoid performing the labor of kindling on Shabbos. The sages allude to this with the following statement in the Gemorah (Avodah Zarah 3.): **“מי שטרח בערב שבת יאכל בשבת, מי שלא טרח בערב שבת מהיכן יאכל בשבת”**—he who toiled on erev Shabbos—during the week—will eat on Shabbos; but he who did not toil and prepare adequately during the week, from where does he expect to eat?!

A further allusion to this concept can be found in the words of the divine poet, Rabbi Shlomo Alkabetz, zy”a—which we recite on Friday night in Lecha Dodi: **“לקראת שבת לכו ונלכה, כי היא מקור הברכה, מראש מקדם נסוכה, סוף מעשה במחשבה תחילה”**. In other words, we prepare for Shabbos, by kindling a flame of Torah and mitzvos during the six weekdays. This fire and light will then illuminate the Shabbos which is our source of blessing.

“מראש מקדם נסוכה”—the degree of sanctity of the Shabbos light is determined by the degree of preparation and fervor demonstrated during the six weekdays preceding the Shabbos. Now, each weekday is comprised of twenty-four hours; so, the six weekdays combined contain one hundred and forty-four hours—the numerical equivalent of the word **קד”ם**. This is the allusion in the words: **“מראש מקדם נסוכה”**—the Shabbos light is kindled by the flame kindled during the preceding one hundred and forty-four hours of the six weekdays. Additionally, **“סוף מעשה”**—the last element of creation, i.e. Shabbos—must be illuminated **“במחשבה תחילה”**—by preparation and forethought during the six weekdays.

It Must Achieve an Intensity so that It Continues to Burn on Its Own

The Chasam Sofer wrote: **“כי מהראוי שבכל השבוע תהיה אש האהבה ורביקות בה’ בוער בלבנו... עד שבהגיע תור שבת קודש תהיה שלהבת עולה מאליה רשפיה רשפי אש שלהבת ייה”**—it is proper to have a flame of love and closeness to Hashem burn in one’s heart all week long. . . so that when Shabbos arrives the flame will ignite on its own, like fiery sparks from the mighty flame of G-d. After careful analysis of his sacred words, I would like to propose that they allow us a

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deeper understanding of the mitzvah of kindling the candles described in parshas Behaalotcha (Bamidbar 8,1): **וידבר ה' אל משה לאמר, דבר אל אהרן ואמרת אליו בהעלותך את הנרות אל** (Bamidbar 8,1): **“וידבר ה' אל משה לאמר, דבר אל אהרן ואמרת אליו בהעלותך את הנרות אל”** **“מול פני המנורה יאירו שבעת הנרות”** **—Hashem spoke to Moshe, saying, “Speak to Aharon and say to him: When you kindle the candles, toward the face of the menorah shall the seven candles cast light.”** Rashi comments: **“בהעלותך, שצריך להדליק עד שתהא שלהבת עולה מאליה”**—it is necessary to kindle the candles in such a way that the flame ignites and rises on its own. Let us try to understand exactly what this implies.

HKB”H commanded us to light the menorah in a specific manner: **“אל מול פני המנורה יאירו”** **“אל מול פני המנורה יאירו”** **—toward the face of the menorah shall the seven candles cast light.** Rashi explains: **“אל מול פני המנורה, אל מול נר האמצעי שאינו בקנים אלא בגוף של מנורה, יאירו”** **“אל מול פני המנורה, אל מול נר האמצעי שאינו בקנים אלא בגוף של מנורה, יאירו”** **“שבעת הנרות, ששה שעל ששת הקנים, שלשה המזרחיים פונים למול האמצעי - הפתילות”** **“שבעת הנרות, ששה שעל ששת הקנים, שלשה המזרחיים פונים למול האמצעי - הפתילות”** **—that the middle candle was part of the body of the menorah, whereas the other six candles branched off from the central body; these six other candles and wicks, both the eastern ones and the western ones, faced the central candle.**

The Shem MiShmuel (Behaalotcha 5675), quoting his father, the great author of the Avnei Nezer, zy”a, addresses the deeper significance of this mitzvah. He cites the Midrash (Yalkut Shimoni): **“למה שבעה נרות... כנגד שבעת ימי בראשית”**—which informs us that the seven candles of the menorah correspond to the seven days of creation. With this understanding, he explains that the middle candle corresponds to Shabbos; while the other six candles branching off from the central body of the menorah, correspond to the remaining six days of the week—which receive their sustenance from the day of Shabbos. This alludes to the fact that the six weekdays derive their kedushah and very existence from Shabbos—as stated in the Zohar hakadosh (Yitro 88.): **“כל ברכאן דלעילא ותתא ביומא שביעאה תליין”**—all blessings depend on the seventh day.

A minor difficulty must be pointed out. The possuk states: **“אל מול פני המנורה יאירו שבעת הנרות”** **“אל מול פני המנורה יאירו שבעת הנרות”** **—toward the face of the menorah shall the seven candles cast light.** The simple meaning here suggests that the other six candles cast their own light toward the middle candle. How, then, does the Avnei Nezer propose that the exact opposite is true—that the other six days of the week receive their light and sustenance from the Shabbos day?

If, however, we add the Chasam Sofer’s explanation concerning the Torah’s warning: **“לא תבערו”** **“לא תבערו”** **—You shall not kindle fire in any of your dwellings on the Sabbath day,** the meaning of this possuk—**“אל מול פני המנורה יאירו שבעת הנרות”** **“אל מול פני המנורה יאירו שבעת הנרות”** **—toward the face of the menorah shall the seven candles cast light**—becomes clear. The Chasam Sofer taught us that we must not wait until the arrival of Shabbos to begin kindling a flame of spiritual fervor and enthusiasm—this flame must be kindled and nurtured during the six days of the work week.

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Similarly, the six candles branching out from the central stem of the menorah, representing the six weekdays, must cast their light of Torah and mitzvos toward the middle candle, representing Shabbos. In this merit, Shabbos will cast its magnificent light upon the six weekdays, showering them with blessing and sustenance.

We can now appreciate the meaning of the possuk: **“בהעלותך את הנרות”**—**when you kindle the candles**, and Rashi’s comment: **“שצריך להדליק עד שתהא שלהבת עולה מאליה”**—they must be kindled in such a manner that they ignite and rise on their own. In other words, a light of Torah must be ignited during the six weekdays, so that on Shabbos, the fire and light will rise on its own. **“אל מול פני המנורה יאירו שבעת הנרות”**-- **toward the face of the menorah shall the seven candles cast light**—the focus during the week must be directed toward Shabbos.

Service during the Weekdays Is out of Fear

Service on Shabbos Kodesh Is out of Love

Let us proceed along this path to achieve a greater understanding of the Chasam Sofer’s elucidation of the possuk: **“לא תבערו אש בכל מושבותיכם ביום השבת”**-- **You shall not kindle fire in any of your dwellings on the Sabbath day**. Once again, he advises us to be sure to kindle a spiritual flame of Torah and mitzvos during the work week, so that when Shabbos arrives, the holy flames and sparks will ignite on their own to form a mighty, heavenly fire. To assist us, we will provide several precious introductions from our great luminaries.

Our first introduction comes from the incomparable teachings of the Noam Elimelech (beginning of Vayigash). He states that during the week, a Jew serves Hashem primarily out of fear and reverence; whereas on Shabbos kodesh, a Jew serves Hashem out of love. Nevertheless, even during the week, one must mention and recall the Shabbos day, in order to draw the element of Shabbos service, service stemming from love (“ahavah”), into the weekday service characterized by fear (“yirah”). Here are his holy words:

“ונראה כי השבת הוא רק אהבה, והאדם צריך לקשר ימי החול בשבת כי ימי החול הם יראה, וכתבנו שהיראה צריכה להיות מתוך אהבה, ולכן מטעם זה אנו מונים ימי החול על ידי השבת, היום יום ראשון בשבת, וכן כל יום ויום, כדי לקשר השבת בימי החול, שגם בימי החול יהיה אהבה ויהיה יראה מתוך אהבה, וכשהיראה היא מתוך אהבה אזי גם ימי החול נקראים שבת, כי הם גם כן מדרגות אהבה, אבל אינם כמו השבת עצמו, כי השבת הוא רק אהבה לבד, אבל ימי החול הם יראה מחמת אהבה.”

Shabbos is only love and adoration. Man must connect the weekdays with Shabbos; although the weekdays are characterized by fear it must be a fear that stems from love. When the weekday service achieves this level, they, too, are called “Shabbos” to some degree.

This concept is repeated by his student, the holy Chozeh of Lublin, zy”a, in the sefer Divrei Emet (Yitro). He addresses the possuk (Shemos 34,21): **“ששת ימים תעבוד וביום השביעי תשבות”**—**you shall work for six days and on the seventh day you shall rest**, in light of the formula recited

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at the conclusion of the Shabbos (in the berocheh of Chonen HaDaas): **“אבינו מלכנו החל עלינו”** הימים הבאים לקראתנו לשלום, חשוכים מכל חטא ומנוקים מכל עון ומדובקים ביראתך” We pray that Hashem will allow us to begin the weekdays free of sin and engrossed in “yirah,” fear and reverence of the Almighty.

We find here a clear-cut indication that the service during the six weekdays is characterized by “yirah”; in contrast to the service on Shabbos which is characterized by “ahavah.” Thus, when the possuk states: **“ששת ימים תעבוד”**-- **you shall work for six days**—it is referring to work and service out of “yirah.” After all, the term **“תעבוד”** connotes servitude, and a slave serves his master out of fear. Nonetheless, the possuk continues: **“וביום השביעי תשובת”**-- **and on the seventh day you shall rest**, indicating that one should cease and rest from his service of “yirah” and advance to the performance of service out of “ahavah.”

Along these lines, we find a beautiful allusion brought by the Bnei Yissaschar (Shabbos 1,9) in the name of the holy, Rabbi Tzvi Hirsch of Ziditshov, zy”a. The possuk states (Devarim 6,5): **“ואהבת”** **“את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך”**—**You shall love Hashem, your G-d, with all of your heart, with all of your soul and with all of your resources.** He points out that the numerical value of the words: **אהב”ה בכ”ל לב, אהב”ה בכ”ל נפ”ש, אהב”ה בכ”ל מא”ד** (meaning “love with all of your heart, love with all of your soul and love with all of your resources”) equals **שב”ת**. As per our discussion, the essence of Shabbos is service of Hashem rooted in “ahavah.”

One Need Only Focus on “Yirah and “Ahavah” Will Follow Automatically

A fundamental concept concerning “yirah” and “ahavah” is found in the Orach L’Chaim (Bereishis) in the name of the holy Maggid, Rabbi Dov Ber of Mezritch, zy”a. He addresses two statements in the Tikunei Zohar (Tikun 10,25:): (1) **“אורייתא בלא דחילו ורחימו לא פרחת לעילא”** and (2) **“תורה”** **“ומצוה בלא דחילו ורחימו לא יכילת לסלקא ולמיקם קדם י”ה”**. Both statements convey the message that Torah study and the fulfillment of mitzvos performed without both “yirah” and “ahavah,” are incapable of ascending to heaven.

The holy Maggid reveals to us that a person should focus primarily on achieving “yiras Hashem,” fear of Hashem. As a consequence, he will merit “ahavas Hashem,” love of Hashem, as a gift from above. Many sources refer to “yirah” as the female component, as it is written (Mishlei 31,30): **“אשה יראת ה' היא תתהלל”**—**a G-d-fearing woman, she deserves to be praised.** In contrast, “ahavah” is referred to as the male component. The Gemorah states (Kiddushin 2:): **“דרכו של איש”** **“לחזר על אשה”**—it is the way of a man to pursue a woman. So, if a man pursues the woman—which is an allusion to “yiras Hashem”—he will be rewarded from above with “ahavah,” as well.

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Another beautiful illustration of the connection between “yirah” and “ahavah,” is brought by the divine kabbalist, Rabbi Shimshon of Ostropol, zy”a, in Likutei Shoshanim, in the name of the sefer Limudei HaArizal. The latter states: “**יראה אהבה בקרושה, והנה בקשר אחד תמצאנו**”—“yirah” and “ahavah” are intimately connected. Rabbi Shimshon illustrates this connection by means of the following diagram:

אה	יר
בה	אה

When these two words—“yirah” and “ahavah”—are arranged one on top of the other, they can be read horizontally, from right to left, or vertically, from top to bottom. In other words, the first two letters of the word **ירא”ה** combine with the first two letters of the word **אהב”ה** to spell **ירא”ה**. Similarly, the last two letters of the word **ירא”ה** combine with the last two letters of the word **אהב”ה** to spell **אהב”ה**.

According to this illustration, we see an allusion to the principle we learned from the Maggid of Mezritch, zy”a. The ability to read these two words both horizontally and vertically only works if “yirah” precedes “ahava.” If, however, “ahava” comes first, the words cannot be read vertically, from top to bottom. This emphasizes the point, once again, that one must first strive to acquire the level of “yirah”; by so doing, he will merit the level of “ahava” automatically, as a gift from heaven. If, however, one reverses the order, not only will he not acquire the level of “yirah,” but even his “ahavah” will be found to be lacking.

“Flashes of Fire” Refer to Those Who Possess “Yirah” “The Flame of G-d” Refers to Those Who Possess “Ahavah”

Now, let us introduce the words of the Gr”a in his commentary on Shir HaShirim (8,6): **כני עזה** “**כמות אהבה קשה כשאול קנאה, רשפיה רשפי אש שלהבת יה**—though their zeal for vengeance is hard as the grave, its flashes are flashes of fire from the flame of G-d. He explains that “flashes of fire” refers to those who possess “yirah”; whereas “the flame of G-d” refers to those who possess “ahavah.” This suggests that the term **“אש”**, fire, represents “yirah, whereas **“שלהבת”** represents “ahavah” and the ability to spread like a flame or torch.

We can apply these definitions to the words of the prophet (Ovadia 1,18): **והיה בית יעקב אש** “**והיה בית יוסף להבה**—The house of Yaakov will be a fire and the house of Yosef will be flame. “The house of Yaakov” refers to the lower levels of Jewish society, who serve Hashem out of “yirah,” represented by fire; while “the house of Yosef” refers to the higher, more spiritually enlightened, levels of Jewish society, who follow in the path of Yosef, the tzaddik, the foundation of the world—who serve Hashem out of “ahavah,” like a flame.

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According to the Maggid of Mezritch's principle, one should strive primarily to serve Hashem out of "yirah," and in the process, he will merit "ahavah" as a gift. So, now we can suggest that this is the message Shlomo HaMelech, the wisest of men, wished to convey in Shir HaShirim: **"רשפיה רשפי אש—its flashes are flashes of fire.** If a Jew toils to achieve "yiras Hashem," represented by "אש", fire, he will eventually merit the status of **"שלהבת יה"—the mighty flame of G-d—**able to serve Hashem like a flame that ignites and rises on its own.

Concerning this subject, we find the illuminating words of the author of the Tanya in Likutei Amarim (Chapter 43):

"אהבה רבה היא אהבה בתענוגים, והיא שלהבת העולה מאליה ובאה מלמעלה, בבחינת מתנה למי שהוא שלם ביראה, כנודע על מאמר רבותינו ז"ל דרכו של איש לחזר אחר אשה, שאהבה נקראת איש וזכר, כמו שכתוב (תהלים צח ג) זכר חסדו, ואשה יראת ה' כנודע (משלי לא ל), וכלי קדימת היראה אי אפשר להגיע לאהבה רבה זו."

The greatest love is like a flame that rises on its own; it comes as a gift to one who has perfected the element of "yirah"—as we have learned from our blessed sages: it is a man's way to pursue a woman—where the man alludes to "ahavah" and the woman alludes to "yirah." If "yirah" does not come first, it is impossible to achieve this degree of "ahava," love.

We see that the author of the Tanya incorporates in his writings the lesson of his teacher and Rebbe, the Maggid of Mezritch, zy"va—that only a person who is complete with regards to "yirah" can merit the highest level of "ahava," resembling a flame that rises on its own. This, then, is the meaning of: **"רשפיה רשפי אש"—its flashes are flashes of fire—**if one has perfected the attribute of "yirah," resembling fire, he will also merit: **"שלהבת יה"—the mighty flame of G-d—**the level of "ahava," which resembles a flame.

Alas, we can return to the words of the Chasam Sofer with joy in our hearts having gained a deeper appreciation of his elucidation of the possuk: **"לא תבערו אש בכל מושבותיכם ביום השבת"—You shall not kindle fire in any of your dwellings on the Shabbos day.** He instructed us to kindle a fire of Torah and mitzvos during the six weekdays, so that when Shabbos arrives, the flame will ignite on its own—sparks of fire like the mighty flame of G-d.

Based on what we have learned, we understand that this possuk constitutes a warning to Yisroel: **"לא תבערו אש בכל מושבותיכם ביום השבת"**—do not wait until Shabbos to begin to work on your level of "yirah," alluded to by "אש", fire; rather, do so during the six days of the work week, the appropriate time to serve Hashem out of "yirah." Therefore, the Chasam Sofer adds, if you do so, by the time Shabbos arrives, the flame will ignite and rise on its own, akin to the mighty flame of G-d. He concludes his remarks specifically with the phrase from Shir HaShirim: **"רשפיה רשפי אש— שלהבת יה-- its flashes are flashes of fire from the flame of G-d.** As we have learned from the Gr"va: **"רשפיה רשפי אש"**—alludes to the aspect of "yirah" which is the main type of service in

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effect during the weekdays, while “שלהבת יה” alludes to the aspect of “ahavah” which is the type of service in effect on Shabbos.

A New Reason for Lighting Candles on Erev Shabbos and on Motzaei Shabbos

Come and see how this lesson of the Chasam Sofer’s allows us to suggest a novel explanation for the institution of lighting candles at the onset of Shabbos and again at the conclusion of Shabbos. Let us first quote the words of the Shulchan Aruch concerning candlelighting on erev Shabbos (O.C. 263,1): “יהא זהיר לעשות נר יפה, ויש מכוונים לעשות ב’ פתילות, אחד כנגד זכור ואחד כנגד שמור”—one should take care to prepare a nice candle; some deliberately choose to make two wicks—one corresponding to “zachor” and one corresponding to “shamor.”

Concerning this, the Beit Yosef writes in the name of the Kol Bo: “ובתנחומא מצאתי כל מילי דשבת כפול, שני כבשים, מזמור שיר ליום השבת, לחם משנה, זכור ושמור. ונראה שהמנהג על דבר זה—זה להדליק שני נרות”—according to the Tanchuma, all matters pertaining to Shabbos are double, e.g. two loaves of bread, “zachor” and “shamor,” etc. Seemingly, this is also the reason for the custom of lighting two candles. Hence, we should endeavor to explain why everything pertaining to Shabbos is double.

We can provide an explanation based on an idea of the Ramban’s (Shemos 20,8). “Zachor” constitutes a positive commandment and denotes “ahavah.” On the other hand, “shamor” constitutes a prohibition and denotes “yirah.”

Now, as we have shown, the service performed on the weekdays is the kindling of the fire of “yirah”; by doing so, we are granted a gift on Shabbos—the ability to serve Hashem with the flame of “ahavah.” So, in effect, the two forces of “yirah” and “ahavah” unite on Shabbos. Hence, all matters pertaining to Shabbos are double, alluding to this union.

This explains why our blessed sages instituted the lighting of two candles—corresponding to “zachor” and “shamor”—to designate the moment in time when the weekdays end and Shabbos begins. We do so to unite the fire of “yirah,” which we have kindled during the week, with the flame of “ahavah,” which we hope to merit on Shabbos as a gift. By uniting these two forces, Shabbos will be illuminated by the two lights of “yirah” and “ahavah.”

Based on the preceding discussion, we can also understand the custom described by the Shlah HaKadosh concerning candlelighting on erev Shabbos: “וראיתי מדקדקים מדליקין על פי הסוד שבע נרות, ונכון הוא כי אל מול פני המנורה יאירו שבעת הנרות”—he states that some follow the custom of lighting seven candles for mystical reasons; he considers this custom appropriate and in keeping with the possuk which states: “**toward the face of the menorah shall the seven candles cast light.**” The Beer Heitev writes (O.C. 263,2): “ונוהגין להדליק ז’ נרות כנגד ז’ ימי השבוע וכן כתב האר”י ז”ל”—some follow the custom to light seven candles corresponding to the seven days of the week; this custom is also described by the Arizal. We can suggest an explanation

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for this custom, as well, based on our preceding discussion. The six branches of the menorah represent the six days of creation, which cast the light of “yirah” toward the central body and candle of the menorah representing Shabbos; this enables the flame of Shabbos to rise on its own.

In a similar fashion, we can also understand why our blessed sages instituted the blessing over the candle at the conclusion of Shabbos. The Shulchan Aruch states (O.C. 298,1): **“מצוה מן המובחר לברך על אבוקה... הגה ונר שיש לו שתי פתילות מיקרי אבוקה (אגודה)”**—the preferred method of performing this mitzvah is to recite the blessing over a torch. . . a candle with two wicks is considered a torch. The source for this is the Gemorah (Pesachim 103:): **“אבוקה להברלה מצוה מן המבחר”**—a torch for havdalah is the preferred method of performing the mitzvah.

Once we have merited to have the Shabbos flame of “ahavah” rise on its own due to our service out of “yirah,” we wish to extend its light and kedushah, at the conclusion of the Shabbos, into the oncoming weekdays. By doing so, we wish to insure that we will have the power and ability to kindle the fire of “yirah” anew in preparation for the upcoming Shabbos. Therefore, the preferred method of performing this mitzvah is by lighting a torch, which provides a greater, more intense fire; this is accomplished by two candles joined together. This union of two candles or wicks alludes to the union of the fire of “yirah” and the flame of “ahavah” that joined forces on Shabbos; then, at the conclusion of Shabbos, we draw a new light from them to illuminate the week to come.