

## The Eighth Day the Light of Moshiach

In this week's Parsha, Shemini, on the first verse, "And it was on the eighth day,"<sup>1</sup> the Kli Yakar<sup>2</sup> asks: Why is the day after the seven days of installation<sup>3</sup> called the eighth day? There were only seven days of installation, as the verse says, "for He will install you for seven days."<sup>4</sup> These seven days were the days that they inaugurated the altar, and the day after was separate; that one was for the inauguration of Aaron and his sons. But it calls it the eighth day, as if it was connected. Why?

The Kli Yakar answers that this day was special, as it says further on in the Parsha, "for on this day Hashem will show Himself to you."<sup>5</sup> Why specifically on this day and not on any of the previous seven? Because it was the eighth, so it has an extra holiness to it, as "Every number seven is mundane and the number eight is holy."<sup>6</sup> This is also the reason why we do a Bris even on Shabbos, because a Bris is on the eighth day and Shabbos is on the seventh day, and "the spiritual pushes off the physical."<sup>7</sup>

This is not to say that Shabbos isn't holy, it is definitely holy, but since it is one of the seven days of Creation, it is thus part of Creation, which is mundane compared to the number eight, which is above Creation. So, compared to the eighth day, Shabbos is called mundane.

The Kli Yakar continues to explain: The lyre of the time of Moshiach will have eight strings<sup>8</sup> (it will have an eighth note), because in the era of Moshiach, the light of the eighth day will shine bright. In the Temple, the lyre had seven strings. It was obviously holy, but compared to the lyre of the time of Moshiach, it is mundane.

The same is true about the study of Torah now. Of course it is holy, but compared to the level of Torah study that Moshiach will reveal, it is called nothing.<sup>9</sup>

The explanation of the Kli Yakar is difficult to understand, because it doesn't appear to answer the question. If anything, it seems to make his question stronger. His answer is that the eighth day is completely higher than the seven days of installation, that it is in a league of its own – the seven days of installation are connected to the seven days of Creation, and the eighth is above Creation. Whenever you say something is the "eighth," it usually means that it is necessarily a continuation of the seven that come before it; here, however, this is totally separate. It raises the question: Why would it be called the eighth day?

To explain: The revelation in the time of Moshiach will come as a result of our service to Hashem in the exile,<sup>10</sup> even though it will be infinitely greater than the service that we can possibly do now. We do the best we can, and Hashem then bestows His revelation from above, which is beyond anything we can attain on our own. However, it must be prefaced by our effort. Even though it is totally separate, and totally beyond us, it is still connected to our effort, so it is considered as if it is from our service.

The same is true about the eighth day. Even though it was in a league of its own, it was totally separate, above the seven days of installation – as it says, "for on this day Hashem will show Himself to you" – it could only come as a result of the effort of the seven days of installation that preceded it. This is why it is called the eighth day.

Similarly, the day of Shabbos itself has these two ideas. On one hand, it is part of the week of Creation, which is connected to the mundane; its holiness is therefore within Creation. It is the day that comes in conjunction with the six work days, and it's a product of our effort, as it says, "to make

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<sup>1</sup> Vayikra, 9:1.

<sup>2</sup> Kli Yakar to Vayikra 9:1.

<sup>3</sup> The Hebrew word used is "*Miluim*," which translates to something like 'training.'

<sup>4</sup> Vayikra, 8:33.

<sup>5</sup> Vayikra, 9:4.

<sup>6</sup> Kli Yakar, Vayikra 9:1.

<sup>7</sup> Ibid.

<sup>8</sup> Talmud, Eirchin, 13b.

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<sup>9</sup> *Koheles Rabbah*, 11:8. The word it uses is *hevel*.

<sup>10</sup> Tanya, Chap. 37.

the Shabbos.”<sup>11</sup> On the other hand, Shabbos is a taste of the World to Come, the time of Moshiach, which is called, “The day that is totally Shabbos.”<sup>12</sup> It is a gift from Hashem, beyond anything we can achieve on our own, as the Talmud<sup>13</sup> tells us that Hashem says, “I have a good gift in My treasury and it is called Shabbos.” This level of Shabbos is a gift from above.

Although it is a gift from above, and beyond anything we can achieve on our own, it comes only after we put in our effort, as our sages say, “The one who toils on Erev Shabbos, will eat on Shabbos.”<sup>14</sup> We have to do something to merit the gift, as our sages say about gift giving, “If he didn’t do anything to cause me pleasure, I wouldn’t have given him a gift.”<sup>15</sup> A gift is not payment, it is above and beyond payment. Our effort is miniscule compared to the great gift of Shabbos that is bestowed upon us from above, but still, if not for our effort, we would not be getting the gift.

You may ask: If Shabbos is so holy, how can a Bris push it off? Because even the gift level of Shabbos is only a “taste” of the world to come, and not the full thing; it doesn’t compare to an eighth day, which a Bris is. Therefore, the Bris pushes off Shabbos every time.<sup>16</sup>

The same is true about the eighth day referred to in our Parsha. It is obvious that the effort of the seven days of installation wasn’t enough to receive the gift of the eighth day, “for on this day, Hashem will show Himself to you” – but it was only after the service of the seven days of installation was completed that the revelation of the eighth day could be bestowed upon them. And that is why it is called the eighth day, because it comes only after the service of the seven days before it.

May we complete our effort in the exile and merit the ultimate level of the eighth day, which Hashem will bestow upon us with the coming of Moshiach. May he come soon.<sup>17</sup>

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<sup>11</sup> Shemos, 31:17.

<sup>12</sup> Shabbos addition to the Grace After Meals (Birkas HaMAzon).

<sup>13</sup> Talmud, Shabbos, 10b.

<sup>14</sup> Talmud, Avoda Zara, 3a.

<sup>15</sup> See Talmud: Megillah, 26b, Gittin 50b, Bava Basra, 156a.

<sup>16</sup> See *Likkutei Sichos*, vol 3, p. 975, footnote 9.

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<sup>17</sup> Based on *Likkutei Sichos*, vol. 3, pp. 973–976.