

With the Help of Hashem

Royal Words

of the

Lubavitcher Rebbe King Moshiach Shlita

Rabbi Menachem Mendel *Shlita* Schneerson



A Free Translation of the Addresses of

Chanukah 5752



5782 (2022) – 120 year's of the Rebbe King Moshiach Shlita

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The Talk of Sunday, the 24th of Kislev, 5752
Following (the Minchah Prayer* and) the Lighting
of the First Candle of Chanukah
At the Event of the “Worldwide Publicizing of the
Miracle”**

–To the Boys and Girls of “Tzivos Hashem,” May They Live –

- Translated from Hebrew -

1. The beginning of the entire Torah (the Five Books of the Torah) is the message and instruction that is the foundation of the life of every single Jew and the Jewish people as a whole¹ – “Bereishis Bara Elokim Es Hashamayim

*) And (followed by) the recitation of the 12 verses and quotes from our Sages – by the Jewish children all over the world (see the following note).

**) Through a live broadcast from here by means of satellites tens of thousands of Jewish people in different places in the world united[and among them: in the Holy city of Jerusalem at the western wall, in Moscow (Russia) , in Paris (France), in Melbourne (Australia) and in Hong Kong (china)] – in a manner of “*to see and be seen*” – the event of the lighting of the Chanukah Candle (also in the abovementioned places) and its continuation with the holy Talk of the Rebbe Shlita (and see infra ch. 3 ff.). *The publisher.*

¹ As in all matters of Torah, “Torah of life,” an instruction in life, and most certainly *the beginning* of the Torah.

V'es Ha'aretz, in² the beginning Hashem created the Heaven and the earth.”³

The entire world – the heavens (including the high heavens, “the heaven of heavens”⁴) and the earth (including also a far flung place at the end of the world) and all they have in them (everything in the Heaven and everything on the earth “[it says “Es”] *Es Hashamayim*, to include everything in it, *V'es Ha'aretz*, to include everything on it”⁵) – was created by Hashem⁶ (“Hashem created”).

And the purpose of their creation – “Bereishis,” *Beis Reishis* – for the *Beis* (two) things that are called *Reishis*, for the Torah which is called *Reishis*⁷ and for the Jewish people who are called *Reishis*⁸ (as Rashi explains the simple meaning of the verse), meaning, [the purpose of their creation is] so that every single Jew/Jewess shall conduct themselves

² As they just now said in the 12 verses and quotes from our Sages.

³ *Bereishis* 1, 1.

⁴ *Eikev* 10, 14. And more.

⁵ Rashi's comm. on *Bereishis* 1, 14.

⁶ On the first day of the six days of creation (Rashi's comm. *ibid*), and likewise on the first day of every week (including this Sunday), that is called the ‘first day’ (although many days have passed since the six days of creation until now) being that it is similar to the first day of the six days of creation (see *Likkutei Torah Shir Hashirim* end 25a. *e.p.*), and emphasized also in the song of the day whose content is about the creation of this day (*Rosh Hashanah* 31a, and in Rashi's comm.).

⁷ *Mishlei* 8, 22.

⁸ *Yirmiyah* 2, 3.

according to the instructions of the Torah with regard to everything in the world.

And for example – in a most simple and common occurrence in the daily life of every person like the drinking of water, a necessity for a person to stay alive – that before drinking the water a Jew (even a small child) precedes this with thanking Hashem (not only for the creation of the water that is in his cup, a small amount of water, and especially the mouthful of a small child, rather) for the creation of the entire world, “*Shehakol Nehiyah Bedivoro*, that everything was created with His word,” that the entire world (heavens, earth and all that is in them) was created *with the word of Hashem*,⁹ “with ten utterances¹⁰ the world was created.”¹¹ And knowing this (that everything was created by Hashem) accomplishes that a person shall act in everything according to the will of Hashem, regarding this matter, as befits the instructions in His Torah.

Furthermore, and this is also essential – *to reveal in the world* the message of the Torah that “Hashem created,”¹² for

⁹ And similarly, with all the Brachos that we bless on all the necessities for a person’s existence – “*Hamotzi*, Who brings out bread from the earth,” etc.

¹⁰ Nine utterances that were said in the verses following the first and foremost general utterance of “*Bereishis*,” which is “also an order” (Rosh Hashanah 32a).

¹¹ Avos beg. ch. 5. Rosh Hashanah *ibid*.

¹² Note that “*Bara*,” is (also) a synonym of revelation – as the wording of the Talmud (Chulin 43b) “maybe it *Hivrie*,” punctured and came out (see *Keser Shem Tov*, supplements, sect. 4-5. *Ref. a.l.*).

example, by saying the Brachah “Shehakol, that everything was created by His word,” that through this the honor of Hashem is revealed in the world.

And we may say that this phenomenon is alluded to in the first command¹³ “there shall be *light*”¹⁴ – in which is alluded *the revelation* (the content of *light*, “and Hashem called light ‘day’”¹⁵) in the world (that it should be evident clearly in it) that it was created by the order of Hashem, and automatically the entire world conducts itself according to the will of Hashem, and through this Hashem adds in the enduring and vitality of the world that it shall be a world of true light, good and peace, an ‘*illuminated*’ world (“A Lichteke Velt”), physically¹⁶ and spiritually as one.

2. This phenomenon (that through a Jew’s conduct according to the Torah *he illuminates the world*) is emphasized in a revealed way in the act (Mitzvah) of *lighting a candle* which through it *light in the literal sense* (physical) is brought to a place that was not illuminated before this – as in the Mitzvah of lighting Shabbos candles (on Erev Shabbos) and Chanukah candles (as we shall explain), and from them we

¹³ Of the specific orders.

¹⁴ Bereishis 1, 3.

¹⁵ Ibid, 5.

¹⁶ And for example regarding livelihood – that it comes easily, without worries and hardships, and is used for good and healthy things, a healthy body and healthy soul, without needing medical healing Heaven forbid, rather, used for the need to eat and drink to connect the soul and body, and likewise other similar things that add in the health of the body and the soul.

learn also regarding all matters of Torah and its Mitzvahs, “a¹⁷ Mitzvah – *a lamp* and Torah – *light*”:

The content of the lighting of Shabbos candles (which affects the entire week, “from Erev Shabbos to Erev Shabbos”¹⁸) – for family harmony,¹⁹ since his household are grieved to sit in the dark and eat,²⁰ so not to stumble on a stick or stone²¹ – that also at night (a time of darkness in the order of nature) becomes *illuminated* with “a Mitzvah – *a lamp* and Torah – *light*,” through a Jew lighting a candle that shines at night, so that also at night he can study Torah and act according to its instructions: to see and differentiate between a Kosher food and a non-kosher food, in order to look inside a Siddur to say the correct Brachah, Grace After Meals (and likewise the Brachos of the Chanukah lighting, three Brachos the first night and two Brachos every night after it), and similarly in other matters that we must conduct ourselves according to the instructions of the Torah, “a Mitzvah – *a lamp* and Torah – *light*,” which illuminates the path and conduct of man.

¹⁷ Mishlei 6, 23. – And is related especially to the Shabbos and Chanukah candles (and see Rashi’s comm. to Shabbos 23b).

¹⁸ Rashi’s comm. to Chaye Sarah 24, 67 (from Bereishis Rabbah 60:16) – regarding Sarah and Rivkah, and similarly (in a spiritual sense) regarding the Shabbos candles of every Jewish woman and girl (see Likkutei Sichos vol. 15 pg. 171).

¹⁹ Rambam end Hilchos Chanukah. Shulchan Aruch of the Alter Rebbe Orach Chayim 263:1. Ibid, law 4.

²⁰ Shulchan Aruch of the Alter Rebbe *ibid*, law 4.

²¹ Shulchan Aruch of the Alter Rebbe *ibid*, law 1.

And an additional advantage in the Chanukah flames (even in comparison to the Shabbos flames) – and in a number of things:

1) The commandment of Chanukah flames was instituted “to show and publicize the miracle”²² that occurred in the days of Chanukah, “when the kings of Greece decreed decrees on the Jewish people... and they did not let them be occupied in Torah and Mitzvos... until the G-d of our forefathers had mercy on them and saved them from their hands”²³ as the wording of the Brachah on the Chanukah flames²⁴: “that He did miracles for our forefathers in those days in this time,” and likewise in the prayer after it: “these flames we light for the salvations, for the miracles and for the wonders... for Your miracles, for your wonders and for Your salvations”²⁵ – which denotes and emphasizes the victory of the Jewish people in their conduct in fulfilling Torah and Mitzvahs even in a state of obstacles due to the nations of the world, and therefore it is exceedingly emphasized in it the *spiritual* light of “a Mitzvah – a lamp and Torah – light” (more than in Shabbos candles).²⁶

²² Rambam Hilchos Chanukah 3:3. And see 4:12: “in order to make the miracle known and to add in the praise of Hashem and thanks to Him for the miracles that He made for us.”

²³ Ibid beg. ch. 3.

²⁴ After the first Brachah – “that He sanctified us with His Mitzvahs and commanded us to light the lamps of Chanukah.”

²⁵ See Likkutei Sichos vol. 15, pg. 366 *ff*.

²⁶ And note that the Chanukah flames “we have no permission to use them” (unlike the Shabbos candles which is (mainly) in order to use it as a physical light), since its entire

2) The Mitzvah of the Chanukah flames is as such that “the first day he lights one, thereafter *he continuously adds*”²⁷ (until the eighth day upon which he lights eight flames) – which this emphasizes that from day to day every single Jew adds (“they will go from strength to strength”²⁸) in “a Mitzvah – *a lamp* and Torah – light,”²⁹ for *seven consecutive days* (from the second night, upon which begins the addition to the one flame of the first night, until the eighth night) which include all the days of the week, the seven days of creation, which comprise *time in general*,³⁰ which through this, this automatically continues throughout all the weeks after this, throughout the entire year,³¹ that from day to day he continuously adds in “Mitzvah – *a lamp* and Torah – light.”

3) Furthermore and mainly: “it is a Mitzvah to place the Chanukah flames *at the entrance* to his house *on the outside*,”²⁷

purpose is a spiritual light, “to offer thanks and praise Your great Name.”

²⁷ Shabbos 21b.

²⁸ Tehillim 84, 8.

²⁹ Just like from day to day a person continuously grows in the physical sense,* and most certainly one must continuously grow in the spiritual sense.

*) *And with greater emphasis regarding children who are still at the stage of growth and development of the body.*

³⁰ See Likkutei Sichos vol. 25, pg. 511.

³¹ Until the days of Chanukah of the following year, which then there will be an even greater addition, since every year a new light is drawn forth that has not yet shined ever before– a high light as this one (see Tanya Iggeres Hakodesh sect. 14).

“in order to *publicize the miracle*,”³² outside, where (also) non-Jews pass by and see the flames of Chanukah – which in this is emphasized that the light of “a Mitzvah – *a lamp* and Torah – light” that a Jew lights (and continuously adds from day to day) illuminates also outside the house of a Jew, outdoors, and through this spiritual light (good, righteousness and justice) is added also for the nations of the world that are in his surroundings, and through this also in the entire world.

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3. A great addition was added in all this in the recent years in the establishment of the custom³³ to perform the lighting of the Chanukah flames in a manner of “publicizing the miracle” in a *worldwide* manner through the use of a *satellite*.

And by way of preface – being that “everything Hashem created in His world, He only created for *His honor*,”³⁴ it is understood, that so it is regarding all the new scientific discoveries that were innovated and are being revealed in the recent years, that their purpose and goal is to add in the honor of Hashem, through using them for matters of holiness, Torah and its Mitzvahs.

And likewise in our case, that we use the satellite for the honor of Hashem – that through it is *seen* (with one’s eyes) the lighting of the Chanukah flames (that is being done in one place) in different places *throughout the world*, literally at

³² Rashi’s comm. on Shabbos *ibid*.

³³ For the third time – “the third time is a Chazakah [that so will it continue]” (Bava Metzia beg. 106b. *ref. a.l.*)

³⁴ Avos end ch. 6.

the same moment, what more, *whoever wants* (not only Jewish people, rather also people from the other nations) can turn on a device which through it also *he will see* the lighting of the Chanukah flames.

4. And in the content of the “Publicizing of the miracle” in this event – several details:

Regarding every individual of the Jewish people – that it is in the power of one single Jew, even a small child (that did not yet gain the strength of a grown up, and most certainly not the strength of a truly mighty person), to do an action *that will illuminate the entire world* – as *we saw* just now, that one Jew, grown up or small child, lit a candle (that before this was not lit), and simultaneously the light of the candle is seen throughout the entire world.

Regarding the Jewish people at large – the unity of the Jewish people in the entire world, that also as they are in a state of “dispersed and separated among the nations,”³⁵ throughout the whole wide world, nevertheless they are “one nation,”³⁵ connected with “One Hashem,”³⁶ through “the one Torah”³⁷ – as *we saw* just now the fulfillment of the Mitzvah of the lighting of the Chanukah candle in different places throughout the world, and in a manner that they all united together through the phenomenon that in every place they saw the lighting of the candles in the other places.

³⁵ Esther 3, 8.

³⁶ Va'eschanon 6, 4. Zecharyah 14, 9.

³⁷ Wording of the verse, Bo 12, 49. And more.

And furthermore and this is also the main thing – that all this was done in a manner of “publicizing the miracle” in the whole entire world, that also the nations of the world *saw* that through the action of the Jewish people (both of an individual, as well as and most certainly through uniting with the [Jewish people] at large) was added (and we tell them that we continuously add from day to day) in the entire world *a light that reveals the honor of Hashem* (publicizing the miracle, publicizing the praise and thanks to Hashem for the miracles that he made for the Jewish people), which through this the entire world becomes *illuminated*³⁸ with the true light (“a Mitzvah – *a lamp* and Torah – light”), namely, righteousness, justice and peace is brought about in the entire world.

5. This event also acts as a lesson regarding actual action – in correlation with the fact (which acts as a foundation of the life of every single Jew and Jewess) that “in the beginning Hashem created the heavens and the earth,” that the creation of the entire world is for the Jewish people and for the Torah (as mentioned above in ch. 1):

³⁸ To such an extent that after the addition in the flames of Chanukah throughout the seven days which include all the days of the week, time in general, there is no necessity *to light* the Chanukah flames,* since the world is *already illuminated*.

*) *And when the days of Chanukah of the coming year arrive – there will be the lighting of the flames of Chanukah (not because of a lack in light, rather) in order to add in a higher light (see also supra note 31).*

A Jew could think that his action that is done in his place, in nearby surroundings (“at the entrance to his house on the outside”), being that it is in a specific place on earth, it has no relation to the other parts of the earth, and most certainly not parts of the earth that are very far away, that many hundreds of miles separate between them, and most certainly not to the heavens which are of extreme distance from earth.

And in order to make it easier for a Jew to *understand and recognize* that his action that is done in one place is connected to and influences the entire world, *the heavens and the earth*, Hashem desired and revealed additional secrets that He set in the conduct of the world which through them one can connect heaven and earth and parts of earth that have a great distance between them – which through the satellite which hovers in outer space, in “the heavens,” which picks up commands that are sent to it in order to send them from one side of the world to the other, a person can stay in his four cubits, “at the entrance of his house outside,” and “connect” to a person found on the other side of the world, to speak to him and to see him, to let him know about helping him in his needs, or to help him by giving him good advice or the like.

– As we clearly see now, that from this place (in New York) we see and speak (through the satellite) with Jewish people who are found in different places throughout the world (in Eretz Yisroel, Moscow, Paris, Japan, India (Kolkata), Australia, and the like) regarding matters of Judaism, Torah and its Mitzvahs, and we arouse to add in “Mitzvah – *a lamp*

and Torah - light"[beginning with the addition in the Mitzvah of "Love³⁹ your fellow Jew as yourself,"⁴⁰ through giving Tzedakah, both for physical necessities (bread and water), as well as in regard to spiritual necessities through spreading Torah,⁴¹ and especially in timely matters, the needs for Chanukah and the Laws of Chanukah], which through this there will be an addition also in the physical matters, health and livelihood etc. Jewish, healthy and illuminated life

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Moreover, one *can actually give assistance at the same moment* (not only to let him know about giving assistance, and afterwards he will need to *wait* some time, at the least a short time, a day or an hour, until he actually receives the assistance) - as the innovation in the recent years that through the satellite people transfer money to a bank (or a store of house wares or groceries⁴²) for so-and-so, as such, that in a moment the assistance actually reaches from one end of the world to the other.

This is also one of the main purposes of the satellite - in order that through it there will be a greater addition in the

³⁹Kedoshim 19, 18.

⁴⁰"A great all-embracing part of Torah" (Toras Kohanim and Rashi's comm. on the verse). To the extent that "this is the entire Torah and the rest is the commentary" (Shabbos 31a).

⁴¹As known that the Torah is called "bread" - "go eat from My bread" (Mishlei 9, 5. And see Berachos, end 57a). And "water" - "water is Torah" (Bava Kama 17a. *ref. a.l.*).

⁴² And a special virtue in this - since he does not need to exhort himself to buy his necessities (see Taanis 23b).

unity of humanity as a whole, to help one another even when they are found in a distant place from one another, both assistance in physical matters, as well as spiritual assistance, to add more in matters of righteousness, justice and peace in the whole world.

*

6. The above spoken is of special relevance to our present era in which the hope and the “I believe every day that he will come” is with greater strength, and to the extent that we will see literally the true and complete Redemption through Moshiach – which then the entire world will be illuminated with the true light of the revelation of the honor of Hashem at the height of perfection.⁴³

And in these days, the more we add in matters of Torah and its Mitzvahs, “a Mitzvah – *a lamp* and Torah – light,” including and especially through kindling the Chanukah lamps, and in particular in a manner of “publicizing the miracle” in the whole world, we hasten even more and bring the true Redemption literally.

And to add that the days of Chanukah are especially connected to the true and complete Redemption – for, the lighting of the Chanukah flames is to commemorate the

⁴³ And in the words of the Rambam in the culmination of his Code of Laws – a ruling in Halachah – “at that time there will be no hunger nor war, nor jealousy nor competition (only peace and unity)... and the entire preoccupation of the whole world will be only to know Hashem.”

miracle of the oil⁴⁴ which was in the Menorah of the *Beis Hamikdosh* when it was dedicated⁴⁵ anew by the Chashmona'im, and this is the preparation for the building and dedicating (and lighting of the Menorah in) *the third Beis Hamikdosh*,⁴⁶ in the true and complete Redemption through Moshiach.

7. The Mitzvah which has a special influence in bringing close the Redemption, is the Mitzvah of Tzedakah – “Great is Tzedakah for it hastens the Redemption.”⁴⁷

And from this is understood that we should add even more in the Mitzvah of Tzedakah, and it would be good for the addition in Tzedakah to be immediately, so that also the Redemption (which comes through the Mitzvah of Tzedakah) will come immediately.

And especially that since “we do not know what more,”⁴⁸ it is possible that the only thing that is missing in order to bring the Redemption is merely giving a few coins to Tzedakah!...

⁴⁴ See Shabbos 21b, and in Rashi's comm.

⁴⁵ And therefore these days are called by the name “the days of *Chanukah*” (Mordechai and Ohr Zaru'a Hilchos Chanukah sect. 321. And see the sources cited in Likkutei Sichos vol. 25, pg. 235, note 6).

⁴⁶ Which is “a house of prayer, it will be called ‘for all the nations’” (Yeshayah 56, 7).

⁴⁷ Bava Basra 10a. And see Tanya ch. 37.

⁴⁸ Tehillim 74, 9.

And in the words of the Rambam⁴⁹ – a ruling of Halachah – “every person must see himself... as well as the whole world half meritorious and half guilty... he did one Mitzvah indeed he tipped the scale for him and for the entire world to the side of merit and he caused him and them salvation,” meaning that the action of one Jew, grown up or child, who gives one small coin to Tzedakah, causes him and the entire world “salvation” of the true and complete Redemption.

8. And a Mitzvah that has come to our hand literally now – after the Maariv prayer each and every one found here will be given a Shlichus Mitzvah [mission] to give Tzedakah – a coin and a bill: a coin – in order to fulfill the Jewish custom (which “is Torah”⁵⁰) to give “Chanukah Gelt,” and a bill – in order to give it to Tzedakah for a good cause or good institution.

And may it be the will [of Hashem] *that the decision and announcement* (before the actual giving)⁵¹ regarding giving Shlichus Mitzvah to give Tzedakah here (and similarly the other places throughout the world who hear these words) shall tip the scale and bring the true and complete Redemption *literally* immediately, before the evening prayer.

⁴⁹ Hilchos Teshuvah 3:4.

⁵⁰Shulchan Aruch of the Alter Rebbe Orach Chayim end sect. 180. 494:16. And [the sources] cited in Likkutei Sichos vol. 22 pg. 56, note 2.

⁵¹See Taanis 8b. Shulchan Aruch Orach Chayim end sect. 571.

And then we will continue *in this state of unity* of all of us together with all the Jewish people throughout the world who hear these words, together with the Jewish people as a whole (“with our young and with our elders... with our sons and with our daughters”⁵²) from wherever they may be throughout the whole world – in the third Beis Hamikdosh (“the⁵³ Mikdash that Your hands, O Hashem, have established”⁵⁴), since *in an instant* we come “*with the clouds of heaven*”⁵⁵ to our Holy Land, to Jerusalem the holy city, to the holy mountain and to the third Beis Hamikdosh.

And we continue with all the matters of Chanukah in the place in which they lit the flames of Chanukah the first time – “they lit lamps *in Your holy courtyard*”⁵⁶ (as we will say momentarily in the Maariv prayer), together with the “*Chanukah (inauguration)*” of the third Beis Hamikdosh, and the offering of the Korbanos (offerings), beginning with the aspects of the Karbanos that are connected to the Maariv prayer which was instituted to correspond to the limbs and fats⁵⁷ that are offered any time throughout the whole

⁵²Bo 10, 9.

⁵³Beshalach 15, 17.

⁵⁴Which is “built and complete and will be revealed and come *from heaven*” (Rashi’s comm. and Tosafos, Sukkah, end 41a. and more).

⁵⁵Daniel 7, 13.

⁵⁶See Likkutei Sichos vol. 25, pg. 255 ff.

⁵⁷From the Korbanos that Eliyahu offers before the building of the Beis Hamikdosh – that “they said about him that he offers Tamid sacrifices in the Beis Hamikdosh even though it is

night,⁵⁸ as well as the preparation for “the removal of ashes” at dawn⁵⁹ (and the Mitzvah of “a⁶⁰ continuous fire shall burn on the altar”⁶¹).

And mainly – that all this is done in actuality, and *literally* immediately.

[(After this he said:) being that we are preparing for the Maariv prayer, including and especially the reading of Shema of the Maariv prayer⁶² which its concept is accepting the yoke of Heaven⁶³ – it is befitting to conclude with a song whose content is accepting the yoke of Heaven – (and he began the song) “Nyet Nyet Nikava.”

desolate” (Asarah Maamoros (by the Ram’e of Pano) Maamar Eim Kol Chai part 3, sect. 23).

⁵⁸Berachos 26b.

⁵⁹Rambam Hilchos Temidin Umusafin 2:11.

⁶⁰Tzav 6, 7.

⁶¹In addition to its fulfillment in the spiritual sense – that in the hearts of every Jew and Jewess who are compared to an altar there must be “a constant flame,” throughout day and night (see Likkutei Torah Derushei Sukkos 78d. Derech Mitzvosecha 85a *ff.* “Hayom Yom” 20th Adar Sheni. *E.p.*).

⁶²Note what is alluded in the time of the Shema recitation of Maariv, “from when can do we recite the Shema in Maariv from the time the Cohens enter [the city] to eat their Terumah” (beg. Berachos), which is connected to the Redemption, since “there is no Terumah of Biblical obligation only in Eretz Yisroel alone and when all the Jewish people are there... as they are destined to return in the third inheritance [conquering of the Land]” (Rambam Hilchos Terumos end ch. 1).

⁶³ Berachos beg. ch. 2.

After the Maariv prayer the Rebbe Shlita gave every single one of the boys and girls, may they live, and then to all those present, may they live – a coin of ten cents and a dollar bill].