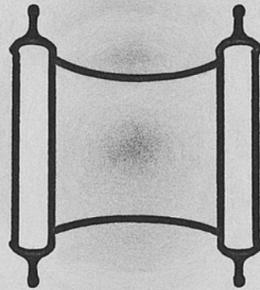


בס"ד

The Rebbe
Sichas Nun Beis
Chanukah



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חנכה

שיחת יום א' כ"ד כסלו ה'תשנ"ב לאחר תפילת מנחה והדלקת נר ראשון של חנכה במעמד פרסומי נסא עולמי לילדים וילדות דצבאות השם.

Chanukah. Talk of Sunday, the twenty-fourth of Kislev, the year five thousand seven hundred fifty-two, after the Minchah prayer and the lighting of the first Chanukah lamp, in a gathering of worldwide publicizing of the miracle, for the children, boys and girls, of the armies of God.

Introduction

Rabbi Menachem Mendel Schneerson, the Lubavitcher Rebbe (1902–1994), delivered this maamar during Chanukah, on Sunday the twenty-fourth of Kislev 5752 (1991), following the Minchah prayer and the lighting of the first Chanukah lamp, in a historic gathering dedicated to worldwide publicizing of the miracle, directed especially to the children, boys and girls, of the “Armies of God.” In this talk, the Rebbe weaves together the cosmic purpose of creation, the spiritual meaning of light, and the unprecedented technological ability to illuminate the entire world, presenting Chanukah as a living preparation for the true and complete redemption.

(א)

The beginning of the entire Torah, all five books of the Torah, is with an announcement and directive that becomes the foundation in the life of every single Jew and of all Israel: “In the beginning God created the heavens and the earth” (Genesis 1:1).

התחלת התורה כלה חמשה חמשי תורה היא בהודעה והוראה שנעשית היסוד בחייו של כל אחד ואחד מישראל וכלל ישראל בראשית ברא אלקים את השמים ואת הארץ

The entire world in its totality, the heavens including even the higher heavens, and the earth including even a remote corner at the edge of the land, and all their hosts, was created by the Holy One, blessed be He.

כל העולם כלו שמים כולל גם השמים העליונים וארץ כולל גם פנה נדחת שבקצה הארץ וכל צבאם ונברא על ידי הקדוש ברוך הוא ברא אלקים

The purpose of their creation is “in the beginning,” meaning for two things called beginning: for the Torah, which is called beginning, and for Israel, which are called beginning, as Rashi explains in the plain meaning of the verse.

ותכלית בריאתם בראשית ב' ראשית בשביל שני דברים שנקראו ראשית התורה שנקראת ראשית ובשביל ישראל שנקראו ראשית כפי שמפרש רש"י בפשוטו של מקרא

That is, so that every single Jew conducts himself according to the instruction of the Torah regarding all matters of the world.

כלומר כדי שכל אחד ואחד מישראל יתנהג על פי הוראת התורה בנוגע לכל הענינים שבעולם

For example, in a very simple and common daily event in a person's life such as drinking water, which is essential for human existence, before drinking the water a Jew, even a small child, first gives thanks to the Holy One, blessed be He.

ולדגמא במאורע הכי פשוט ורגיל בחיי היום יום של כל אדם כשתית מים דבר המכרח לקיום האדם שלפני שתית המים מקדים יהודי גם ילד קטן להודות לקדוש ברוך הוא

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Not only for the creation of the small amount of water in his cup, but for the creation of the entire world, by saying the blessing that everything came into being by His word.

לא רק על בריאת המים שבתוך הכוס שלו אלא על בריאת העולם כולו שהכל נהיה בדברו.

This knowledge, that every thing is created by the Holy One, blessed be He, causes a person to conduct himself in every matter according to His will, in the manner of the directives of His Torah.

וידועה זו שכל דבר נברא על ידי הקדוש ברוך הוא פועלת שיתנהג האדם בכל ענין ודבר על פי רצונו כבכח על דרך ההוראות בתורתו.

Additionally, a primary matter is to reveal in the world the message of the Torah that God created, through the blessing that everything came into being by His word, by which His glory is revealed in the world.

ועוד וגם זה עקר לגלות בעולם הודעת התורה שברא אלקים כמו באמירת הברכה שהכל נהיה בדברו שעל ידי מתגלה כבודו של הקדוש ברוך הוא בעולם.

It may be said that this idea is alluded to in the first utterance “Let there be light,” in which the revelation of Godliness in the world is implied, so that it is openly recognizable that the world was created by His word.

ויש לומר שענין זה מרמז במאמר הראשון יהי אור שבו נרמזה ההתגלות בעולם שיהיה נפר בו בגלוי שגברא במאמרו של הקדוש ברוך הוא.

Through this, the Holy One, blessed be He, adds vitality and existence to the world, that it be a world of true light, goodness, and peace, an illuminated world, in physicality and spirituality together.

ובמילא מוסיף הקדוש ברוך הוא בקיום וחיית העולם שיהיה עולם של אור וטוב ושלוש אמתיות. עולם מואר בגשמיות וברוחניות גם יחד.

(ב)

This matter, that a Jew, through his conduct according to the Torah, illuminates the world, is emphasized openly in a practical action, a mitzvah, of lighting a lamp, through which light is produced in its plain sense, in physicality, in a place that was not illuminated beforehand, as in the mitzvah of lighting the Shabbat lamp, on Friday evening, and the Chanukah lamp, as will be explained later. From them we also learn regarding all matters of Torah and its mitzvot, “for a mitzvah is a lamp and Torah is light.”

ענין זה (שיהיה על ידי הנהגתו על פי התורה מאיר את העולם) מדגש בגלוי בפעולה (מצוה) של הדלקת נר שעל ידיה נעשה אור בפשוטו (בגשמיות) במקום שלא היה מואר מקודם לכן – כבמצות הדלקת נר שבת (בערב שבת) ונר חנכה (כדלקמן), וממה למדים גם בנוגע לכל עניני תורה ומצוותיה, נר מצוה ותורה אור.

The content of lighting the Shabbat lamp, which affects the entire week, from Friday evening to Friday evening, is because of peace in the home, for the members of the household would be distressed to sit in darkness and eat, lest one stumble on wood or on stone.

תכנה של הדלקת נר שבת (שפועלת על כל השבוע, מערב שבת לערב שבת) – משום שלום בית, שפני ביתו מצטערין לישב בחשך ולאכול, שלא יפשל בעץ או באבן.

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חֲנֻכָּה

Through this, even the time of night, a time of darkness according to the order of creation, becomes illuminated with a mitzvah lamp and Torah light, through this that a Jew lights a lamp that illuminates at night, so that even at night he will be able to study Torah and conduct himself according to its directives.

שָׁגַם זְמַן הַלַּיְלָה (זְמַן שֶׁל חֹשֶׁךְ עַל־פִּי סֵדֶר הַבְּרִיאָה) נִעְשָׂה מוֹאָר בְּנֵר מִצְוָה וְתוֹרָה אֹר, עַל־יְדֵי זֶה שִׁיְהוּדֵי מְדַלִּיק נֵר שְׁמַאִיר בַּלַּיְלָה, כְּדֵי שָׁגַם בַּלַּיְלָה יוּכַל לְלַמּוֹד תּוֹרָה וּלְהַתְנַהֵג עַל־פִּי הוֹרְאוֹתֶיהָ.

To see and distinguish between kosher food and food that is not kosher, to look into the prayer book to say the appropriate blessing, Grace after Meals, and in a similar way the blessings of the Chanukah lamp, three blessings on the first night and two blessings on every following night, and similarly in the other matters that require conduct according to the instruction of the Torah, for a mitzvah lamp and Torah light illuminate a person's path and conduct.

לְרֹאוֹת וּלְהַבְחִין בֵּין מֵאֲכָל כָּשֶׁר לְמֵאֲכָל שְׂאִינֹו כָּשֶׁר, לְהִסְתַּפֵּל בְּסִדּוּר לֹוֹמֵר הַבְּרָכָה הַמְתַּאֲיָמָה, בְּרַפְתְּ הַמְזוּזָן (וְעַל־דְּרָדָר־זֶה הַבְּרָכוֹת דְּנֵר חֲנֻכָּה, שְׁלוֹשׁ בְּרָכוֹת בַּלַּיְלָה הָרִאשׁוֹן וּשְׁתֵּי בְּרָכוֹת בְּכָל לַיְלָה שְׁלֹא־חֲרִיו), וְכִיּוֹצֵא־בְּזֶה בְּשֵׁאֵר הַעֲנִינִים שֶׁצָּרִיךְ לְהַתְנַהֵג בָּהֶם עַל־פִּי הוֹרְאוֹת הַתּוֹרָה, נֵר מִצְוָה וְתוֹרָה אֹר, שְׁמַאֲיָרָה אֶת דְּרָכֹו וְהַנְהַגְתּוֹ שֶׁל הָאָדָם.

There is an additional distinction in the Chanukah lamp, even relative to the Shabbat lamp, in several matters. First, the mitzvah of the Chanukah lamp was instituted to show and reveal the miracle that occurred in the days of Chanukah, when the kings of Greece decreed decrees against Israel and did not allow them to engage in Torah and mitzvot, until the God of our fathers had mercy on them and saved them from their hand and rescued them.

וּמַעֲלָה יִתְרָה בְּנֵר חֲנֻכָּה (גַּם לְגַבֵּי נֵר שַׁבָּת) – בְּכַמָּה עֲנִינִים: א) מִצְוֹת נֵר חֲנֻכָּה נִתְקַנְּה לְהַרְאוֹת וּלְגַלוֹת הַנִּסִּים שֶׁאַרְעַע בִּימֵי חֲנֻכָּה, כְּשֶׁמְלַכֵּי יוֹן גָּזְרוּ גְזוֹרוֹת עַל יִשְׂרָאֵל וְלֹא הִנִּיחוּ אוֹתָם לְעִסֵּק בַּתּוֹרָה וּבַמִּצְוֹת, עַד שֶׁרַחֵם עָלֵיהֶם אֱלֹקֵי אֲבוֹתֵינוּ וְהוֹשִׁיעֵם מִיָּדָם וְהִצִּילָם.

As in the wording of the blessing of the Chanukah lamp, “Who performed miracles for our fathers in those days at this time,” and likewise in the prayer that follows, “These lamps we light for the salvations and for the miracles and for the wonders ... for Your miracles and for Your wonders and for Your salvations,” which indicates and emphasizes the victory of the children of Israel in their conduct of fulfilling Torah and mitzvot even in a situation and condition where there is prevention and obstruction from the nations of the world.

כְּנִסַח בְּרַפְתְּ נֵר חֲנֻכָּה: שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ בִּימֵים הָהֵם בְּזְמַן הַזֶּה, וְכֵן בַּתְּפִלָּה שְׁלֹא־חֲרִי־זֶה: הַנְּרוֹת הִלְלוּ אֲנוּ מְדַלִּיקִין עַל הַתְּשׁוּעוֹת וְעַל הַנִּסִּים וְעַל הַנִּפְלְאוֹת ... עַל נִסִּיךְ וְעַל נִפְלְאוֹתֶיךָ וְעַל יְשׁוּעוֹתֶיךָ – שְׁמוֹרָה וּמְקַדְּשׁ הַנִּצְחוֹן שֶׁל בְּנֵי־יִשְׂרָאֵל בְּהַנְהַגְתָּם בְּקִיּוּם הַתּוֹרָה וּמִצְוֹת גַּם בְּמַעֲמָד וּמַצָּב שִׁישׁ מְנִיעָה וְעֹכּוֹב מַצָּד אֲמוֹת הָעוֹלָם.

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Therefore, the spiritual light of a mitzvah lamp and Torah light is emphasized in it more, more than in the Shabbat lamp. Second, the mitzvah of the Chanukah lamp is in a manner that on the first day one lights one, and from here on adds and goes, until the eighth day on which one lights eight lamps.

Through this it is emphasized that from day to day every single Jew adds and goes, "they go from strength to strength," in a mitzvah lamp and Torah light, over the course of seven consecutive days, from the second night, when the addition begins beyond the one lamp of the first night, until the eighth night.

These include all the days of the week, the seven days of creation, which are the totality of time, through which it becomes so in an automatic manner throughout all the weeks thereafter, throughout the entire year, that from day to day one adds and goes in a mitzvah lamp and Torah light.

And furthermore, and this is primary: the Chanukah lamp is a mitzvah to place it at the entrance of one's house on the outside, because of publicizing the miracle, in the public domain, in which passersby, including non Jews, pass and see the light of the Chanukah lamp.

Through this it is emphasized that the light of a mitzvah lamp and Torah light, which a Jew lights, and continues adding from day to day, illuminates also outside the Jew's home, in the public domain.

Through this, additional spiritual light, goodness, righteousness, and uprightness, is added also among the nations of the world that are in his surroundings, and through this also in the entire world as a whole.

(ג)

In all this, there has been added even more in the later years, that they established the custom to conduct the lighting of the Chanukah lamp in a setting of publicizing the miracle on a worldwide scale, through the use of a satellite.

ולכן מדגש בו ביותר האור הרוחני דגנר מצנה ותורה אור (יותר מגר שבת). (ב) מצות גר חנכה היא באפן שיום ראשון מדליק אהד ומכאן ואילך מוסיף והולך, עד ליום השמיני שבו מדליק שמונה גרות.

שבנה מדגש שמיים ליום מוסיף והולך פלאהד ואהד מישראל (ולכו מחיל אל חיל) בגר מצנה ותורה אור, במשך שבעה ימים רצופים, מהלילה השני, שבו מתחילה ההוספה על הגר אהד דלילה הראשון, עד ללילה השמיני.

הכוללים כל ימי השבוע, שבעת ימי בראשית, שהם פלות הזמן, שעל ידי זה נעשה כן בדרה ממילא (באפן אוטומטי) במשך כל השבועות שלאחר יום במשך כל השנה פלה, שמיים ליום מוסיף והולך בגר מצנה ותורה אור.

ג) ועוד ועקר: גר חנכה מצנה להניחה על פתח ביתו מבחוץ, משום פרסומי נסא, ברשות הרבים, שבו עוברים (גם) אינם יהודים וראים האור דגנר חנכה.

שבנה מדגש שהאור דגנר מצנה ותורה אור שמדליק יהודי (ומוסיף והולך מיום ליום) מאיר גם מחוץ לביתו של יהודי, ברשות הרבים.

ועל ידי זה נתוסף אור רוחני (טוב צדק וישר) גם אצל אמות העולם שבסביבתו, ועל ידי זה גם בכל העולם פלו.

בכל זה נתוסף עוד יותר בשנים האחרונות – שקבעו המנהג לערף הדלקת גר חנכה במעמד של פרסומי נסא בקנה מדה עולמי, על ידי השמוש בלוון.

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And as an introduction, since everything that the Holy One, blessed be He, created in His world, He created only for His glory, it is understood that this is likewise so regarding all the scientific discoveries that have been renewed and revealed in the later years.

ובתקדמה – שכינון שכל מה שברא הקדוש ברוך הוא בעולמו לא בראו אלא לכבודו, מוכן שכן הוא גם בנוגע לכל התגליות המדעיות שנתחדשו ומתגלות בשנים האחרונות.

Their purpose and their goal is to add to the glory of the Holy One, blessed be He, through this that they utilize them for matters of holiness, Torah, and its mitzvot.

שמתכמתן ומטרטן להוסיף בכבודו של הקדוש ברוך הוא, על ידי זה שמנצלים אותן לענייני קדושה, תורה ומצוותיה.

And in this manner, in our case, they utilize the satellite for the glory of the Holy One, blessed be He.

ועל דרך זה בנדון דידן, שמנצלים את הלון לכבודו של הקדוש ברוך הוא.

Through it, they see, with eyes of flesh, the act of lighting the Chanukah lamp that is done in one place, in different places across the expanses of the world, at that very same moment.

שעל ידי רואים (בעיני בשר) את פעלת הדלקת נר חנכה שנעשית במקום אחד, במקומות שונים ברחבי העולם, באותו רגע ממש.

And not only this, but that anyone who wishes, not only from the children of Israel but also from the nations of the world, can activate a device through which he too will see the lighting of the Chanukah lamp.

ולא עוד אלא שכל הרוצה (ולא רק מבני ישראל, אלא גם מאמות העולם) יכול להפעיל מכשיר, שעל ידיו יראה גם הוא את הדלקת נר חנכה.

(ד)

In the content of the publicizing of the miracle in this event there are several details.

ובתוכן הפרסומי נסא שבמארג זה – כמה פרטים:

With regard to each individual of Israel, that it is within the power of one single Jew, even a small child, who has not yet filled his strength as an adult, and certainly not as a great hero, to perform an action that will illuminate the entire world.

בנוגע לכל יחיד מישראל – שבכחו של יהודי אחד ויחיד, אפלו ילד קטן (שעדין לא נתמלא כחו כאדם מבגר, ובדאי לא כגבור גדול), לעשות פעולה שתאיר בכל העולם.

As we saw just now, that one Jew, an adult or a small child, lights a lamp that beforehand was not lit, and in an instant, as if in a saying, they see the light of the lamp in the entire world.

כפי שראינו זה עתה, שיהודי אחד, מבגר או ילד קטן, מדליק נר (ששולפני זה לא היה דולק), וברגע כמאמרא רואים את אור הנר בכל העולם פלו.

With regard to the collective of Israel, their unity, the unity of Israel throughout the entire world, that even when they are in a state and condition of being scattered and dispersed among the nations, in all corners of the globe, behold they are one people, bound with one God.

בנוגע לכלל ישראל – אחדותם של ישראל בכל העולם פלו, שגם בהיותם במעמד ומצב דמפוזר ומפוזר בין העמים, בכל קצוי תבל, הרי הם עם אחד, הקשור עם ה' אחד.

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חנכה

Through one Torah, as we saw just now the fulfillment of the mitzvah of lighting the Chanukah lamp in different places, at the ends of the world, in a manner that all of them were united together.

על־ידי תורה אחת – כפי שראינו זה־עתה קיום מצוות הדלקת נר חנכה במקומות שונים בקצווי תבל, ובאופן שכלם התאחדו יחדו.

Through this, that in every place they saw all the lightings of the lamps that were in the other places.

על־ידי־זה שבכל מקום ראו את כל הדלקות הנרות שבשאר המקומות.

And furthermore, and this too is primary, that all of this was done in a manner of publicizing the miracle throughout the entire world, that even the nations of the world saw.

ועוד וגם־זה עקר – שכל זה נעשה באופן של פרסומי נסא בכל העולם כלו, שגם אומות העולם ראו.

That through the action of the children of Israel, whether the individual and all the more so through the unification with the collective, there was added in the entire world light that reveals the glory of the Holy One, blessed be He.

שעל־ידי פעלתם של בני־ישראל (הו היחיד והו ועל־אחת־כמה וכמה על־ידי ההתאחדות עם הכלל) נתוסף בכל העולם כלו אור שמגלה כבודו של הקדוש־ברוך־הוא.

Namely, the publicizing of praise and thanksgiving to the Holy One, blessed be He, for the miracles that He performed for the children of Israel.

הינו, פרסום השבח וההודאה לקדוש־ברוך־הוא על הנסים שנעשה לבני־ישראל.

Through this, the entire world becomes illuminated with true light, a mitzvah lamp and Torah light, so that righteousness, uprightness, and peace are brought about in the entire world.

על־ידי־זה נעשה העולם כלו מואר באור אמתי (נר מצוה ותורה אור), שנעשה צדק וישר ושלוה בכל העולם.

(ה)

This event also provides a clear lesson and instruction in actual practice, relating to the application in action of the foundational principle in the life of every single Jew, that “In the beginning God created the heavens and the earth,” that the creation of the entire world is for Israel and for the Torah, as mentioned above in section one.

מאד זה מהנה גם למוזדוהוראה במעשה בפעל – בשיכות להישמה במעשה לידיעה (שמנהו יסוד חיו של כל־אחד ואחד מישראל) שבראשית ברא אלקים את השמים ואת הארץ, שבריא את כל העולם היא בשביל ישראל ובשביל התורה (כנזכר לעיל (סעיף־א).

It becomes possible for a Jew to think that his action, which is done in his place, in his immediate surroundings, at the entrance of his house on the outside, being in a certain part of the earth, does not relate to the other parts of the earth.

חשיבה יכול יהודי לחשב שפעלתו שנעשית במקומו, בסביבתו הקרובה (על פתח ביתו מבחוץ), להיותה בחלק מסים בארץ אינה שיבת לשאר חלקי הארץ.

And certainly not to the parts of the earth that are found at a great distance, with hundreds of miles separating between them, and all the more so not to the heavens, which are at an immense distance from the earth.

ובודאי לחלקי הארץ שנמצאים במרחק רב, שמאות מילין מפרידים ביניהם, ועל־אחת־כמה וכמה לא לשמים שהם ברחוק עצום מן הארץ.

The Rebbe

Sichas Nun Beis

חֲנֻכָּה

And in order to make it easier for a Jew to understand and to grasp that his action, which is done in one place, is connected with and affects the entire world, in the heavens and on the earth.

וְכַדֵּי לְהַקְלֵל עַל יְהוּדֵי לְהַבִּין וּלְהַשִּׁיג שְׁפָעֻלָּתוֹ שֶׁנִּשְׁעָשִׂית בְּמָקוֹם אֶחָד קְשׁוּרָה וּפּוֹעֵלֶת בְּכָל הָעוֹלָם כָּלוּ, בְּשָׁמַיִם וּבָאָרֶץ.

The Holy One, blessed be He, desired and revealed additional arrangements that He established in the conduct of the world, through which it is possible to connect the heavens and the earth, and parts of the earth that have between them great and immense distance.

רְצָה הַקְדוֹשׁ-בְּרוּךְ הוּא וּגְלָה סְדוּרִים נּוֹסְפִים שֶׁקָּבַע בְּהַנְהִיגַת הָעוֹלָם, שְׁעַל-יָדָם יְכוּלִים לְחַבֵּר שָׁמַיִם וְאָרֶץ וְחֻלְקֵי הָאָרֶץ שֵׁשׁ בֵּינֵיהֶם מְרַחֵק רַב וְעֲצוּם.

Through the satellite, which hovers in space, in the heavens, and receives commands that are sent to it in order to transmit them from one end of the earth to the other.

שְׁעַל-יָדֵי הַלּוֹנֵן, שֶׁמְרַחֵף בְּחֻלְל, בְּשָׁמַיִם, וְקוֹלֵט פְּקֻדוֹת שֶׁנִּשְׁלַחֹת אֵלָיו כְּדֵי לְהַעֲבִירוֹ מִקְצֵה הָאָרֶץ לְקְצֵהוּ.

A person is able to remain within his four cubits, at the entrance of his house on the outside, and to connect with a person who is found at the edge of the world, to speak with him and to see him.

יְכוּל אָדָם לְהִשָּׂאֵר בְּאַרְבַּע אַמּוֹתָיו, עַל פֶּתַח בֵּיתוֹ, מִבְּחוּצוֹ, וּלְהַתְחַבֵּר עִם אָדָם הַנִּמְצָא בְּקֵצֵה הָעוֹלָם, לְדַבֵּר עִמּוֹ וּלְרְאוֹתוֹ.

To inform him about giving help and assistance in what he needs, or to help him by giving good advice, and the like.

לְהוֹדִיעוֹ עַל נְתִינַת עֲזָר וְסִיעוּע בְּמָה שֶׁמֻצְטָרֵךְ לוֹ, אוֹ לְעֲזֹר לוֹ בְּנְתִינַת עֲצָה טוֹבָה וְכִיּוֹצֵא-בְּזָה.

As is seen tangibly now, that from one place, by means of this medium, from New York, they see and speak via the satellite with Jews who are located in places across the world.

כְּפִי שְׂרוֹאִים בְּמוֹחַשׁ עֵתָה, שֶׁמִּמָּקוֹם אֶחָד (בְּאַמְצָעוֹת אֲמֻצָּעֵי זֶה – בְּנִיּוֹ-יוֹרְק) רוֹאִים וּמְדַבְּרִים עַל-יָדֵי הַלּוֹנֵן עִם יְהוּדִים שֶׁנִּמְצָאִים בְּמָקוֹמוֹת בְּרַחְבֵי הָעוֹלָם.

In the Land of Israel, in Moscow, in Paris, in Japan, in India, Calcutta, in Australia, and the like, about matters of Judaism, Torah, and its mitzvot.

בְּאָרֶץ יִשְׂרָאֵל, בְּמוֹסְקוּבָה, בְּפָרִיז, בְּיַפֵּן, בְּהוֹדוֹ (קַלְקוּטָה), בְּאוֹסְטְרָלְיָה, וְכִיּוֹצֵא-בְּזָה, אוֹדוֹת עֲנִינֵי נְהֻדוֹת, תּוֹרָה וּמִצְוֹתֶיהָ.

And they arouse to add in a mitzvah lamp and Torah light, beginning with the addition in the mitzvah of “And you shall love your fellow as yourself,” through giving charity.

וּמְעוֹרְרִים לְהוֹסִיף בְּנֵר מִצְוָה וְתוֹרָה אוֹר, הַחֵל מִהֶהוֹסֵפָה בְּמִצְוֹת וְאֶהְבֵת לְרֵעֵךְ כְּמוֹךְ, עַל-יָדֵי נְתִינַת צְדָקָה.

Both with regard to physical needs, bread and water, and with regard to spiritual needs, through dissemination of the Torah.

הֵן בְּנוֹגַע לְצָרְכִים גְּשָׁמִיִּים (לֶחֶם וּמַיִם), וְהֵן בְּנוֹגַע לְצָרְכִים רוּחָנִיִּים, עַל-יָדֵי הַפְצַת הַתּוֹרָה.

And in particular in the matters that cause, the needs of Chanukah and the laws of Chanukah.

וּבִפְרָט בְּהֶעֱנִינִים גּוֹרָמִים, צָרְכֵי חֲנֻכָּה וְהִלְכוֹת חֲנֻכָּה.

Through this, there is added also in physical matters, health and livelihood and so forth, healthy and illuminated Jewish lives.

שְׁעַל-יָדֵי-זֶה יְתוּסַף גַּם בְּעֲנִינֵים הַגְּשָׁמִיִּים, בְּרִיאוֹת וּפְרֻנְסָה וְכוּ', חַיִּים יְהוּדִיִּים בְּרִיאִים וּמוֹאָרִים.

And not only this, but that it is possible to give actual help and assistance in an instant, as if in a saying.

וְלֹא עוֹד אֵלָּא שִׁיכוּלִים לְתַתּ בְּפִעֵל עֲזָר וְסִיעוּע בְּרֵגַע כְּמֵאִמְרָא.

The Rebbe

Sichas Nun Beis

חנכה

Not only to inform about giving help and assistance, and afterward it would be necessary to wait a prolonged time, or at least a short time, a day or an hour, until receiving the help and assistance in actual fact.

לא רק להודיעו על דבר מתן עזר וסייע, ולאחר־כך יצטרף להמתין זמן ממש, ועל־כ־פְּנִים זמן קצר, יום או שעה, עד לקבלת העזר והסייע בפעל ממש.

Rather, as the innovation in the recent years, that by means of the satellite they transfer a sum of money to the bank.

כהחדוש בשנים האחרונות, שבאמצעות הליון מעבירים סכום כסף לבנק.

Or to a store of household utensils or food products, on behalf of a certain person, such that in an instant the help and assistance actually arrives from one end of the world to the other.

או לחנות של כלי בית או מוצרי מזון עבור פלוני, כך שברגע כמאימרא מגיע בפעל ממש העזר והסייע מקצה העולם ועד קצהו.

This is also one of the primary purposes of the satellite, in order that through it there be added more in the unity of all humanity.

זוהי גם אחת המטרות העקרויות של הליון, כדי שיעל־ידו יתוסף יותר באחדות האנושיות כלה.

To help and to assist one another even when they are located far from one another, both with regard to physical help and assistance and with regard to spiritual help and assistance.

לעזר ולסייע אחד לשני גם כשנמצאים ברחוק מקום זה מזה, הן בנוגע לעזר וסייע גשמי, והן בנוגע לעזר וסייע רוחני.

To add more in matters of righteousness, uprightness, peace, and unity throughout the entire world.

להוסיף יותר בעניני צדק וישר, שלום ואחדות בכל העולם.

(1)

What was stated above is especially relevant to our present era, in which the hope and the declaration "I believe every day that he will come" is with greater intensity and with greater strength, until we see tangibly the true and complete redemption through our righteous Mashiach.

האמור לעיל שיף במיוחד לתקופתנו זו – שהתקנה והאני מאמין בכל יום שיבוא היא ביתר שאת וביתר עז, ועד שגראה במוחש הגאולה האמתית והשלמה על־ידי משיח צדקנו.

At that time the entire world will be illuminated with the true light of the revelation of the glory of the Holy One, blessed be He, in ultimate perfection.

שאז יהיה העולם כלו מואר באור האמתי דהתגלות כבודו של הקדוש־ברוך־הוא בתכלית השלמות.

In matters and in days such as these, the more one adds Torah and its mitzvot, a mitzvah lamp and Torah light, including and especially through the lighting of the Chanukah lamp.

בענינים ובמים אלה, ככל שמוסיפים יותר תורה ומצוותיה, גר מצוה ותורה אור, כולל ובמיוחד על־ידי הדלקת גר חנכה.

And particularly in a manner of publicizing the miracle throughout the entire world, they further hasten and accelerate and bring about in actual fact the true redemption.

ובפרט באפן של פרסומי נסא בכל העולם, ממהרים ומזרזים עוד יותר ומביאים בפעל את הגאולה האמתית.

And to add, that the days of Chanukah are especially connected to the true and complete redemption.

ולהוסיף, שימי חנכה שייכים ביותר לגאולה האמתית והשלמה.

The Rebbe

Sichas Nun Beis

חנכה

For the lighting of the Chanukah lamp is in remembrance of the miracle of the oil that was in the Menorah of the Holy Temple, when it was rededicated by the Hasmoneans.

פי הדלקת נר חנכה היא לזכר נס השמן שהיה במנורת בית המקדש כשנתחנך מחדש על-ידי החשמונאים.

And this is the preparation for the building and dedication, and the lighting of the Menorah, of the Third Holy Temple, in the true and complete redemption through our righteous Mashiach.

וזוהי ההכנה לבנין וחנפת (והדלקת המנורה ב) בית המקדש השלישי, בגאולה האמתית והשלמה על-ידי משיח צדקנו.

(ז)

The mitzvah that has a unique quality to bring the redemption closer is the mitzvah of charity.

המצוה שיש לה סגולה מיוחדת לקרב את הגאולה, היא מצוות הצדקה.

“Great is charity, for it brings the redemption near.”

גדולה צדקה שמקרבת את הגאולה.

From this it is understood that one must add even more in the mitzvah of charity.

ומזה מוכן שיש להוסיף עוד יותר במצוות הצדקה.

And how good it is that the increase in charity be immediately and at once, so that the redemption, which comes through the mitzvah of charity, will also come immediately and at once.

ומה טוב ששהוספה בצדקה תהיה תכף ומיד, כדי שגם הגאולה (שבאה על-ידי מצוות הצדקה) תבוא תכף ומיד.

And particularly since no one knows how much is still lacking, it is possible that the only thing missing to bring the redemption is merely the giving of a few coins to charity.

ובפרט שפיון שאין איש אתנו יודע עד מה, הרי יתכן שהדבר היחיד שחסר להבאת הגאולה אינו אלא נתינת מטבעות אחדות לצדקה.

And in the language of Rambam, a halachic ruling, every person must see himself, and likewise the entire world, as half meritorious and half liable.

ובלשון הרמב"ם – פסק-דין להלכה, צריך כל אדם שיראה עצמו, וכן כל העולם, חציו זכאי וחציו חייב.

He performed one mitzvah, behold he tipped himself and the entire world to the side of merit, and caused for himself and for them salvation and deliverance.

עשה מצוה אחת, הרי הכריע את עצמו ואת כל העולם כולו לכף זכות, וגרם לו ולקם תשועה והצלה.

That is, the action of one Jew, an adult or a child, who gives one single coin to charity, causes for him and for the entire world salvation and deliverance, the true and complete redemption.

הינו, שפעלתו של יהודי אחד, מבגר או ילד, שנותן פרוטה אחת לצדקה, גורמת לו ולכל העולם תשועה והצלה, דהגאולה האמתית והשלמה.

(ח)

And the mitzvah that comes to our hands literally now is that immediately after the evening prayer they will give to each and every one of those present here a mitzvah-mission for charity, a coin and a bill.

ומצוה הבאה לידינו ממש עתה, יתנו לאחרי תפלת ערבית לכל-אחד ואחד מהנמצאים כאן שליחות מצוה לצדקה, מטבע ושטר.

The Rebbe

Sichas Nun Beis

חנכה

A coin, in order to fulfill the custom of Israel, which is Torah, to give Chanukah money; and a bill, in order to give it to charity for a good cause or a good institution.

מטבע – פְּדִי לְקוּמֵי מְנַהֵג יִשְׂרָאֵל (שְׁתוּרָה הִיא) לְתַתּוּ מַעוֹת חֲנֻכָּה, וְשֵׁטֶר – עַל מְנַת לְתַנוּ לְצַדָּקָה עֲבוּר דְּבָר טוֹב אוֹ מוֹסָד טוֹב.

And may it be the will that the decision and the announcement, before the actual giving, concerning the giving of the mitzvah-mission for charity here.

וְיִהְיֶה רְצוֹן שֶׁהַחֲלֻטָּה וְהַהוֹדָעָה (לְפָנֵי הַנְּתִיבָה בְּפִעֵל) עַל־דְּבַר נְתִיבַת שְׁלִיחוֹת־מִצְוָה לְצַדָּקָה כְּאֵן.

And likewise in the other places throughout the world that are hearing these words, will tip the scale and bring the true and complete redemption immediately and literally at once, before the evening prayer.

וְעַל־דְּרָדְרֵי־זֶה בְּשָׂאֵר הַמְּקוֹמוֹת בְּרַחֲבֵי הָעוֹלָם שֶׁשׁוֹמְעִים אֶת הַדְּבָרִים, תִּכְרִיעַ אֶת הַכַּף וְתָבִיא אֶת הַגְּאֻלָּה הָאֲמִתִּית וְהַשְּׁלֵמָה תִּכְרַף וּמִיָּד מִמֶּשׁ, לְפָנֵי תְּפִלַּת עֶרְבִית.

That they will say immediately in the evening prayer, together with the dedication of the Third Holy Temple, and the offering of the sacrifices.

שֶׁיֵּאָמְרוּ תִּכְרַף בְּתְּפִלַּת עֶרְבִית, בְּיַחַד עִם חֲנֻכַּת בַּיִת הַמְּקֻדָּשׁ הַשְּׁלִישִׁי, וְהַקְּרַבַּת הַקְּרִבָּנוֹת.

Beginning with the matters of the sacrifices that are associated with the evening prayer, which were instituted corresponding to the limbs and fats that are offered and continue throughout the entire night.

הַחֵל מֵעֲנִינֵי הַקְּרִבָּנוֹת הַשִּׁכִּים לְתְּפִלַּת עֶרְבִית, שֶׁנִּתְּקְנוּ כְּנֶגֶד אֲבָרִים וּפְדָרִים שֶׁקְּרָבִים וְהוֹלְכִים כָּל הַלַּיְלָה.

And the preparation for the removal of the ashes at dawn, and likewise the mitzvah that a continual fire shall burn upon the altar.

וְהַהֲכֵנָה לְתְּרוּמַת הַדָּשָׁן בַּעֲלוֹת הַשַּׁחַר, וְכֵן הַמִּצְוָה דְּאֵשׁ תָּמִיד תּוֹקֵד עַל הַמִּזְבֵּחַ.

And the main point, that all of this is done in actual fact, immediately and literally at once.

וְהַעֲקָר – שֶׁכָּל זֶה נַעֲשֶׂה בְּפִעֵל מִמֶּשׁ, וְתִכְרַף וּמִיָּד מִמֶּשׁ.

Afterwards he said, since they are preparing for the evening prayer, including and especially the recitation of the evening Shema, whose content is the acceptance of the yoke of the Kingdom of Heaven.

אַחֲרֵי־כֵן אָמַר: [כִּינּוּן שֶׁמִּתְּכַוְּנִים לְתְּפִלַּת עֶרְבִית], כּוֹלֵל וּבְמִיחָד קְרִיאַת שְׁמַע שֶׁל עֶרְבִית, שֶׁעֲנִינָהּ קְבָלַת עַל מְלָכוֹת שָׁמַיִם.

It is fitting to conclude with a melody whose content is the matter of acceptance of the yoke of the Kingdom of Heaven, and he began to sing “Nyet Nyet Nikava.”

מִתְּאִים לְסִיִּם בְּנִגּוֹן שֶׁתְּכַוְּנוּ הוּא עֲנִין קְבָלַת עַל מְלָכוֹת שָׁמַיִם, וְהַתְּחִיל לְנַגֵּן נִיעוּט נִיעוּט נִיקָאוּא.

After the evening prayer, the Rebbe, may he live long, gave to each and every one of the boys and girls, and afterwards to all those present, a ten-cent coin and a one-dollar bill.

לְאַחֲרֵי תְּפִלַּת עֶרְבִית נָתַן כְּבוֹד־קִדְשָׁת אֲדָמוֹרִי שְׁלִיטֵ"א לְכָל־אֶחָד וְאֶחָד מֵהַיְלָדִים וְהַיְלָדוֹת שִׁיחִיו, וְאַחֲרֵי־כֵן לְכָל הַנוֹכְחִים שִׁיחִיו, מִטְּבַע שֶׁל עֶשֶׂר סֶנֶט וְשֵׁטֶר שֶׁל דוֹלָר.

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And then we will continue in the gathering of unity of all of us together with all the Jews throughout the world who are hearing these words.

ואז נמשך במעמד ההתאחדות של כלנו יחדו עם כל היהודים ברחבי העולם ששומעים את הדברים.

Together with the entire people of Israel, our youth and our elders, our sons and our daughters, in every place where they are, at the ends of the earth.

ביחד עם כלל ישראל, בנערנו ובזקנינו, בבנינו ובבנותינו, בכל מקום שהם בקצו תבל.

In the Third Holy Temple, which the Lord established by His hands, since in an instant they come with the clouds of heaven to our Holy Land.

בבית המקדש השלישי, מקדש אדני כוננו ידיו, פיון שברגע פמאימרא באים עם ענני שמאי לארצנו הקדושה.

To Jerusalem the holy city, to the holy mountain, and to the Third Holy Temple.

לירושלים עיר הקדש, להר הקדש ולבית המקדש השלישי.

And we continue with all the matters of Chanukah in the place where they lit the Chanukah lamps the first time, when they lit lamps in the courtyards of Your holiness.

וממשיכים בכל עניני חגכה במקום שבו הדליקו גרות חגכה בפעם הראשונה, שהדליקו גרות בחצרות קדשך.

[NOTE Summary:

The Rebbe opens by grounding all of reality in the opening words of the Torah, “In the beginning God created the heavens and the earth,” emphasizing that the entire universe, from the highest heavens to the most distant corner of the earth, was created by the Holy One blessed be He and exists for a single purpose: that every Jew live according to the Torah in all aspects of life. Even a simple daily act, such as drinking water, becomes an expression of this truth when preceded by a blessing that acknowledges that everything comes into being through God’s word.

This idea of revealing Godliness within the physical world is symbolized by light. The Rebbe explains that mitzvot are called light because they illuminate darkness, not by removing it, but by transforming it. This is expressed most tangibly in the mitzvah of lighting lamps, especially the Chanukah lamp, which creates physical light in a place that was previously dark. Shabbat candles bring peace into the home and allow Torah life to continue even at night. Chanukah candles go further, shining outward and illuminating the public domain.

Chanukah possesses unique qualities. It commemorates a miracle that occurred specifically when Torah observance was opposed, highlighting the eternal victory of Torah and mitzvot even under conditions of spiritual darkness. The structure of the mitzvah, adding an additional light each night, teaches that holiness must constantly increase, day by day, and that this growth affects not only the individual but the entire span of time and the entire year. A central theme of the talk is publicizing the miracle on a global scale. The Rebbe points to the modern use of satellite technology, which allows a single act, such as lighting a Chanukah candle in one place, to be seen instantly across the world. This demonstrates both the unity of the Jewish people, scattered across continents yet bound by one Torah and one God, and the power of a single Jew, even a child, to illuminate the entire world.

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The Rebbe further explains that this technological ability reflects a deeper spiritual truth: every action of a Jew affects all of creation, in heaven and on earth. God revealed new means within creation so that this interconnectedness could be grasped even on a physical level. Through these tools, people can assist one another immediately, whether through spiritual encouragement or tangible help, such as transferring funds for charity across vast distances in an instant. Chanukah is then presented as directly connected to the true and complete redemption. The miracle of the oil in the Temple Menorah serves as a preparation for the dedication and lighting of the Menorah in the Third Temple. Increasing Torah and mitzvot, especially through Chanukah lights publicized worldwide, hastens the arrival of Mashiach.

The Rebbe emphasizes that charity has a unique power to bring the redemption closer. Even the giving of a single coin by one Jew can tip the balance of the entire world toward merit and salvation. Accordingly, the Rebbe instituted the immediate distribution of coins and bills after the talk, enabling everyone present to fulfill the mitzvah of charity without delay. The maamar concludes with a vision of immediate redemption: the rebuilding and dedication of the Third Temple, the restoration of the sacrificial service, and the ingathering of the Jewish people from all corners of the world, arriving instantly with the clouds of heaven, to Jerusalem, the Holy City, and the Holy Temple.

Practical Takeaway:

Every Jew, regardless of age or circumstance, possesses the power to illuminate the world. By adding light through Torah, mitzvot, Chanukah candles, and acts of charity, and by using all available means to spread that light outward, one actively hastens the redemption. No action is small, and no moment should be delayed.

Chassidic Story:

During one Chanukah in the late twentieth century, a young child stood next to his father at a public menorah lighting broadcast live across continents. Nervous and unsure, the child asked quietly whether his small candle truly mattered when the world was so large and dark. The father pointed to the screen showing Jews in distant countries watching the same flame and said, "That one light is already in all those places."

Years later, one of the viewers from a faraway land recalled that moment as the first time he felt personally connected to Jewish life. He later returned to observance and became involved in teaching Torah to others. The child never knew the effect of his candle, but his simple act had crossed oceans, igniting a chain of light that continued to grow.

TPX: Chanukah Light, Psychological Agency, and Global Impact

Core Teaching

The Rebbe reframes Chanukah as a lesson in psychological agency. Light is not only a metaphor for holiness. It is a model for how change actually works. One small, intentional action alters an entire environment. In

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therapeutic language, this is the move from perceived helplessness to active agency. A single person, even a child, can initiate meaningful change that radiates outward far beyond the original context.

Chanukah candles do not argue with darkness. They do not analyze it or negotiate with it. They introduce light, and darkness retreats automatically. This mirrors a key psychological principle: healthy behavior does not wait for ideal emotional conditions. Action precedes clarity. When a person acts in alignment with values, the internal state follows.

Light as Behavioral Intervention

From a psychological standpoint, the Rebbe is describing a behavioral activation model grounded in Torah. Lighting a candle is a concrete, embodied action. It requires presence, timing, and follow through. Each night adds another candle, reinforcing consistency and growth. This incremental increase mirrors habit formation and identity reinforcement. You do not aim for transformation in one leap. You add one unit of light today, then another tomorrow.

The emphasis on placing the Chanukah light outside reflects a critical therapeutic insight. Growth that remains private stagnates. When values are expressed outwardly, behavior becomes integrated into identity. The act shifts from something I do to something I am.

Technology and Interconnection

The Rebbe's discussion of satellites anticipates modern systems thinking. Human beings are not isolated units. We are nodes in a network. An action in one location affects distant points instantly. Psychologically, this counters the distortion of insignificance. Many people underestimate their impact because they evaluate themselves in isolation. The Rebbe insists on a relational model of meaning. Your behavior matters because the system responds to it.

This applies equally to emotional support, generosity, and moral leadership. A single supportive action can stabilize an entire relational field. Charity is highlighted because it converts inner intention into measurable external impact. It grounds spirituality in action.

Redemption as Psychological State

Redemption is not presented only as a future event. It is a lived process. In therapeutic terms, redemption begins when a person experiences coherence between belief, action, and purpose. The Rebbe teaches that increasing light accelerates redemption because clarity and alignment reduce fragmentation. When individuals act from values, systems reorganize around health.

Charity is emphasized because it bypasses overthinking. It is immediate. It creates movement. In therapy language, it disrupts rumination and restores momentum. Even a single coin changes the balance because it represents choice over paralysis.

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Practical Integration

When feeling overwhelmed, do not wait for certainty. Light one candle. Choose one value aligned action and execute it today. Make it visible. Share it. Let it ripple. Tomorrow, add another. Do not measure impact emotionally. Trust the system effect.

Modern Stor

A software engineer working remotely during a period of burnout felt disconnected and ineffective. Global problems felt abstract and unmanageable. One evening during Chanukah, he decided to donate a small amount online to a relief fund and then sent a brief message to a colleague asking how they were coping.

Within minutes, the colleague responded, relieved and grateful, sharing that the message arrived during a particularly difficult moment. That conversation reopened collaboration. Weeks later, the engineer learned that the donation helped fund emergency supplies delivered within hours.

Nothing dramatic changed that night. No fireworks. But the sense of paralysis lifted. One action restored agency. Another followed. The burnout eased not because the world improved, but because light was introduced into motion.

That is Chanukah psychology. One candle. Then another. And the darkness does not get a vote.

END NOTE]