



LESSONS IN
THE ALTER REBBE'S
∞ **MAAMARIM** ∞

PRECIOUS TEACHINGS THAT AWAKEN THE HEART
TO DIVINE SERVICE FROM THE HOLY MASTER
∞ **RABBI SHNEUR ZALMAN OF LIADI** ∞
TRANSLATED AND EXPLAINED

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לשנה אחרת קבעום בהלל והודאה

“Recognizing Hashem through His
Miracles”

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ב"ה

מאמר אדמו"ר הזקן

לחג י"ט כסלו

ד"ה לְשָׁנָה אַחֶרֶת קִבְעוּם בְּהַלֵּל וְהוֹדָאָה¹

מאמרי אדמו"ר הזקן קצרים ע' שכא

“Recognizing Hashem through His Miracles”

In the Gemara (Shabbos 21b) it describes how the festival of Chanuka was established by the Sages. The Jewish people defeated their enemies, the Greek army, on the 24th of Kisleiv. The next day, the 25th of Kisleiv, they started lighting the Menorah using one jug of oil that was able to burn only for one day, but it miraculously burned for eight days.

The next year the Sages established that from the 25th of Kisleiv, the Jewish People should celebrate for eight days every year. During these eight days, the Jewish People should recite Hallel, psalms of praise to Hashem, and should add special praise of gratitude to Hashem, the passage of Ve'al HaNisim in Shemona Esrai in the bracha of Modim, and in Birkas Hamazon in the bracha of Nodeh Lecha. The Alter Rebbe will analyze the meaning of ‘הוֹדָאָה’ as more than simple ‘gratitude,’ but also meaning “admitting” that Hashem’s perspective is correct, as will be explained.

The Alter Rebbe said this maamar on the 19th of Kisleiv 5560, the first anniversary of his release from prison in the Petersburg fortress on the 19th of Kisleiv 5559. Just as the Sages instituted Chanuka as a festival the year after the miracle of Chanuka occurred, similarly, the Alter Rebbe is implying that from the first year after his miraculous release, he establishes the day of the 19th of Kisleiv as a festival to be celebrated every year.

[וְעִשְׂאוּם יָמִים טוֹבִים] לְשָׁנָה אַחֶרֶת קִבְעוּם בְּהַלֵּל וְהוֹדָאָה:

The Gemara (Shabbos 21b): **“The following year, they established them** [the celebration of the eight days

¹ בשיחת י"ט כסלו תרצ"ז מסופר אך שמאמר זה נאמר בי"ט כסלו תק"ס. הנוסח פה בעיקר מנוסח הא' במאמרי אדמו"ר הזקן ע' שכא, בשילוב כמה ענינים מנוסח הב' שנדפס שם ע' שכב, במקום של אי הבנה מנוסח הא'. ואחריות שילוב זה על העורך בלבד, ואם שגיתי ה' יכפר.

of Chanuka, and made them festive days] with reciting Halel and “הַתְּהִלָּה-הַיְהוֹדָא”

לְהַבִּין מֵהוּ הַיְהוֹדָא,

We need to understand what is meant by ‘הַתְּהִלָּה-gratitude’:

דְּאִיתָא בְּגִמְרָא: "מִצְוַתָּהּ מִשְׁתַּשְׁקַע
הַחֲמָה עַד שֶׁתִּכְלֶה רֶגֶל מִן הַשּׁוּק."

It says in the Gemara (ibid.): “The time of the Mitzvah of lighting the Menorah is from when the sun sets until people stop walking in the marketplace.”

The Rif on that Gemara explains this means the Menorah must be lit within the first half an hour after sunset, since that is how long people are still walking around outside before it gets too dark to walk outside.

The Alter Rebbe will analyze this teaching on a mystical level, further in the maamar.

הָעֵינִין, דִּישׁ אֶצְלֵנוּ בְּתַפְלָה ב' מִיָּנִים בְּרָכָה
וְהַיְהוֹדָא.

The idea will be understood based on the following: We have in our prayers two expressions: 1- ‘בְּרָכָה- blessing,’ and 2- ‘הַיְהוֹדָא-gratitude.’

וּמֵהוּ הַיְהוֹדָא? כָּאֵדָם שְׂמוּדָה לְחַבְרוּ עַל
אִיזָה דְּבַר שְׁהִיָּה מְחַלֵּק עַד הַנָּה.

What does the word ‘הַיְהוֹדָא’ mean in our connection with Hashem? In addition to the meaning of gratitude, it also can mean “admitting”: Like someone who admits to his friend that he was correct in a matter that they were arguing about.

In our context, ‘הַיְהוֹדָא’ means that we are admitting that Hashem is correct in the issue we were disagreeing with Him about.

What were we disagreeing with Hashem about that we need to admit that He is correct?

אֲךָ הָעֵינִין, דְּהֵינָה כָּל א' יֵשׁ לוֹ תַעֲנוּג
וְחַיּוּת,

The idea is as follows: Each person has the power of having pleasure, and he has a life force.

וענין התענוג שיש לו מזה שחויץ ממנו,
או כשהוא משיג איזה דבר כו',

The way that pleasure works is, usually, from something outside of the person, like enjoying something physical like food, or when he understands a concept, which is also outside of the person's essence.

Even though the process of understanding happens in the person's mind, the idea itself originates outside of the person.

ומחיות שלו שמחיה אותו אין לו תענוג,

However, a person does not (usually) receive pleasure from his own life force.

ובאמת, החיים הם יותר תענוג מכל
התענוגים הנמצאים בעולם, שמחיה
אותם מאין ליש.

But in truth, a person's own life force is a greater source of pleasure than all the other pleasures in the world, since it is this life force that enables those pleasures to exist for him.

ואח"כ בשנמצא בעולם יכול לקבל תענוג
מאיזה דבר,

Only after a person is alive in this world is he able to enjoy something anything.

ועל כל פנים, בלתי החיים לא היה יכול
לקבל שום תענוג, מאחר שאינו נמצא
בעולם, ממילא החיים הם יותר גדול.

In conclusion, without life a person would not be able to have any pleasure, since he is not found in this world, therefore, life itself is the greatest pleasure possible.

ואנו רואים בחוש שבאמת אצל [כל
אחד] (בעל) החיים שלו [גדול] מכל
התענוגים,

We see this in common experience, that in truth a person's life is more valuable to him than any other pleasure,

כי כל אשר לו נתן בעד נפשו, כמו שאנו
רואין שמוסר נפשו לסבל כמה יסורין
קשים לקחת רפואות מרים בכדי
להשאר בחיים.

for, a person will give whatever he has to save his life, as we see, that a person will willingly endure many painful medical procedures to stay alive.

מִכָּל הַנֶּ"ל יוֹבֵן שְׁחַיִּים גָּדוֹל, וְאֵעִפִּי"כ אֵין
אָדָם מְשִׁיג תַּעֲנוּג מִחַיּוֹת.

From the above it is understood that life itself is the greatest pleasure, and yet, at the same time, a person does not (usually) perceive the enjoyment of life itself on a conscious level.

How is this possible that life itself is the greatest pleasure, yet we are not conscious of it?

הָעֲנָן, מִפְּנֵי שֶׁתַּעֲנוּג תְּמִידִי אֵינוֹ תַּעֲנוּג,

The answer is that constant pleasure is not experienced consciously as pleasure.

וּמִמֵּילָא קָדָם שְׁנִתְהוּהָ בְּעוֹלָם לֹא הָיָה מִי
שֶׁיִּקְבַּל תַּעֲנוּג,

Therefore: before the person was born into this world, he was not able to perceive the enjoyment of being alive;

וּכְשֶׁנִּתְהוּהָ בְּעוֹלָם, הוּא תַּעֲנוּג תְּמִידִי,
לֹא יָכוֹל לְקַבֵּל תַּעֲנוּג.

and after he is born into this world, his enjoyment from being alive is constant, and therefore he is unable to experience that pleasure of being alive.

Because our pleasure of being alive is constant, it therefore is not experienced consciously.

אָבֵל בְּאַמְתָּ, הוּא טְעוּת גָּדוֹל.

However, in truth, this is big mistake.

The “mistake” is to take for granted the most important things in our lives, and the very fact that we are alive, and allow it to remain a subconscious awareness.

A person should use his mind to think about what is truly important, what is essential, and what is the ultimate pleasure that is the source of all pleasures.

On a simple level this means to be grateful for life itself. This is a conscious act that requires reflection.

On a deeper level, it means to be grateful to our True Life, which is Hashem, who is the Source of all life, including our life.

Just as the greatest pleasure is from life itself, but this pleasure is subconscious until we reflect upon intentionally; so too, the greatest pleasure is our Source of Life, Hashem, but we need to intentionally reflect upon that truth, that the ultimate pleasure is in our Source of Life, who is the Source of all pleasure.

שִׁידַע וְיִתְבוּנָן, שְׂוֵה הוּא עֵקֶר הָעֲבוּדָה,
שִׁיתְבוּנֵן הָאָדָם:

Since, this is a fundamental aspect of a person's service of Hashem, that he should know and reflect upon the following:

שְׁלֵא רַק פְּעַם אַחַת בְּרָא הוּא ית' כָּל
הַבְּרוּאִים מֵאֵין לִישׁ,

That it is not correct to say that only one time Hashem created everything out of nothing,

כִּי בְּכֹל רִגַע הוּא מְחִיָּה בְּחֶסֶדּוֹ הַגָּדוֹל
מֵאֵין לִישׁ, וּבְלֹא הֵכִי הָיוּ כָּלֵין וְנִפְסְדִין
כְּלָם בְּרִגַע א',

rather, each moment He gives life and creates everything in His kindness, and without that happening, everything would cease to exist in a moment.

כְּמֵאִמֵר בְּרוּךְ עוֹשֶׂה בְּרֵאשִׁית,

As we say (in our daily prayers): "Blessed is He who is creating the universe,"

וְנֵאמַר בְּדָבָר ה' שָׁמַיִם נִעְשׂוּ וּבְרוּחַ פִּי
בָּל יִצְבְּאֵם.

and it says (Tehillim 33:6): "with the words of Hashem the heavens were made, and by the breath of His mouth all their hosts (were made)."

לְמַשָּׁל, אֵצֶל הָאָדָם הַדְּבוּר מְקַבֵּל
מִמַּחְשֶׁבָה, וְהַמַּחְשֶׁבָה מֵהַשָּׂכֵל,

To understand this with an analogy: A person's words of speech receive their vitality and existence from his thoughts, since without thought there can be no speech, and thoughts receive their life and existence from the person's intellect, since without any knowledge or ideas there can be no thoughts.

כֵּן עֵתָה מְקַבְּלִים זֶה מִזֶּה,

So too now, in our case, each level of the spiritual worlds receives its existence power and vitality from the

level above, which in turn receives form the level above it,

עד שְׁמַחֲתָהּ תְּמִיד כָּל הָעוֹלָמוֹת בְּכָל רִגְעַ.

until they all receive their existence power and **vitality from** the “Words of Hashem,” Malchus of Atzilus, so that it is Hashem **who is the one that is constantly giving** existence and **life to all the worlds every moment**, by bring down His creative power and vitalizing power down the chain of words into every level every moment.

וְזוֹהוּ: בְּרֵאשִׁית? בְּרֵא אֱלֹ-הִים!

This is the deeper (non-literal) meaning of the first verse of the Torah: “**בְּרֵאשִׁית-what is the first thing a person needs to know? אֱלֹ-הִים - that Hashem created everything!**”

רֵאשִׁית חֲכָמָה, שְׁצָרֶיךָ לְקַבֵּל תְּמִיד מִמְּנָה.

This is the beginning of wisdom, that a person needs to constantly receive a new appreciation of Hashem **from** his reflection upon **this** concept.

וּכְשֶׁהָאָדָם יִתְבּוֹנֵן בְּכָל זֶה, אִזִּי לֹא יִהְיֶה הִתְעַנּוּג אֲצֵלוֹ תְּמִידִי, מֵאַחַר שֶׁבְּכָל רִגְעַ מְחַיֶּה אוֹתוֹ יֵשׁ מְאִיֵּן,

When a person will reflect upon all of this, then his enjoyment in his Source of Life **will not be experienced as something constant** and unchanging and therefore only felt subconsciously, rather it will be experienced as something new, **since every moment Hashem creates him new out of nothing and gives him new life,**

וְהִיָּה מִבְּטֵל כָּל הִתְעַנּוּגִים נֶגֶד הִתְעַנּוּג הַזֶּה,

when he experiences this, **he would consider all other pleasures as meaningless compared to this great pleasure** in his Source of Life, that he is able to experience as new every day,

וְהִיָּה מְדַבֵּק אֶת עַצְמוֹ רַק אֵלָיו, כְּמוֹ

he would devote himself to only want to connect to Hashem, as it

שָׁכָתוֹב וּבְחֵרֶת בְּחַיִּים, וּלְדַבְּקָה בּוֹ, כִּי
הוּא חַיִּיק.

says (Devarim 30:19-20): **“and you should choose True Life...to connect to Hashem...for He is your True Life.”**

זוֹהוּ פִּירוּשׁ: "יוֹנְתִי בַּחֲגוּי הַסֵּלַע [בְּסִתֵּר
הַמְּדֻרָּגָה הִרְאֵנִי אֶת מְרִאֲךָ הַשְּׂמִיעִי אֶת קוֹלְךָ
כִּי קוֹלְךָ עָרֵב וּמְרִאֲךָ נְאוּהָ] וְגוֹ"

This is the meaning of (Shir HaShirim 2:14): **“My dove, who is trapped in the cleft of the rocks [in the crevices under the steps, show me your appearance, let me hear your voice, for your voice is pleasant and your appearance is comely].”**

Shir HaShirim is a metaphorical story meant to describe the Jewish people in exile and their desire to connect to Hashem there. The Jewish people are called Hashem's "dove" who is stuck in exile, like a dove trapped in the cleft of a rocky cliff, or hiding in a crevice under steps.

יוֹנְתִי - הוּא הַשֶּׁבֶל - מְלֻשׁוֹן אוֹנָאָה,
שְׂמֵאֲנִין אוֹתָהּ לָרֵד בְּגוֹף, בַּחֲגוּי הַסֵּלַע
הוּא הַגּוֹף הַחֲמֵרִי, בְּסִתֵּר הַמְּדֻרָּגָה
שְׂמִסְתִּיר מִמְּנָה,

The “dove-יוֹנָה,” which represents the Divine intellect of the Jewish soul, which is called ‘יוֹנָה’ from the expression ‘אוֹנָאָה-cheated,’ since it feels cheated out of its lofty awareness of Hashem in Gan Eden and is forced to descend into the body, which is called “the cleft of the rocks,” since it is as coarse as a rock, and it is called “the hidden crevices under the steps,” since it is a body is a “crevice” that “hides” the Light of Hashem from it, the Divine soul.

כִּי בְּתֵיב אֲנִי ה' לֹא שָׁנִיתִי,

For, it is written (Malachi 3:6): “I, Hashem, have not changed.”

This means that there is no change in His Oneness, just as before He created the world, He was alone, so too now He is One and alone.

מֵאַחַר שֶׁכֵּלָא עֲלֵמָא כְּלָא חֲשִׁיבֵי בְּאֵמַת,
כְּלָא שְׂאִין שׁוּם עוֹלָם, וְאִין שִׁיךְ אֶצְלוּ
שׁוּם מְקוּם וְזִמְן מֵאַחַר שֶׁהִכַּל מִמְּנוּ וְאִין
שׁוּם דְּבַר חוּץ מִמְּנוּ,

Since the whole world is truly like nothing relative to Him, for Him, it is as if there is no world at all, since there a no limitations of time and space for Hashem, since they all

derive from Him, and nothing exists outside of Him,

וְהוּא מְשִׁיג אֶת עֲצָמוֹ, וּמִמִּילָא אֶצְלוּ עֶבֶר
וְעֵתִיד שׁוּיִן, וְכֵן הוּא, הַכֹּל בְּרִגַע א',
מֵאַחַר שֶׁהַכֹּל מִמֶּנּוּ.

and because He knows Himself, therefore, past, present, and future all exist simultaneously in Him, since they all derive from Him.

וְזֶהוּ שֶׁכָּתַב הַרְמַב"ם הוּא הַמֵּדַע וְהוּא
הַיֹּדֵעַ.

This is the meaning of what the Rambam wrote (Hilchos Yesodei HaTorah 2:10): “He [Hashem] is the knowledge and the Knower” at the same time, since His knowledge is derived from His Self.

אך מכל מקום, בהסתרה נראה שנויים,

However, even though in Hashem Himself there are no changes in His Oneness, nonetheless, in the place of His concealment we see “changes,”

Meaning, we see a world that appears separate from Him, as though Hashem's status of being alone with nothing separate has changed, G-d forbid.

וְזֶהוּ יוֹנְדֵי [בְּחִגּוֹי הַסֵּלַע], שֶׁהַשֶּׁכֶל שֶׁבְּגוֹף
הוּא מִתְאַנֶּה וְרוֹאֶה שְׁנוּיִם,

This is the meaning of My “יוֹנְדֵי,” which represents the Divine intellect of the Jewish soul, which is trapped in the body, which feels ‘אֹנֵא-cheated,’ and sees what looks like “changes;”

אֲבָל בְּאֵמַת צְרִיךְ הָאָדָם לְהִתְבּוֹנֵן שְׂאִינָנוּ
כֵּן.

but in truth, a person needs to reflect upon all the above and come to realize that it is not true, and there no real “changes” to Hashem's Oneness.

וּמִכָּל מְקוֹם, בְּהִתְבּוֹנְנוֹת י' ש' ב' בְּחִי,
שְׂמִיעָה וְרֵאיוֹה,

Nonetheless, even though in general during this contemplation a person will come to recognize the truth of Hashem, in this contemplative process itself there are two aspects, known as “hearing,” and “seeing,”

וְאִינוּ דוֹמָה שְׁמִיעָה לְרֵאִיָּה, שְׁבִרְאִיָּה
נִתְאַמַּת הַדְּבָר אֶצְלוֹ בְּלִי סִפְקוֹת.

and the level of “hearing” is not comparable to the level of “seeing,” since when one “sees” something he recognizes the truth of it without any doubt whatsoever.

וְזֶהוּ אֵיזָהוּ חָכָם הַרְוָאָה אֶת הַנּוֹלָד,

As our Sages say (Tamid 32a): “Who is a “חָכָם”-wise” person? One who sees “נוֹלָד-what will come to be.”

Rashi explains: He thinks into what will probably happen in the future, and takes the necessary precautions to be ready for those probabilities.

The Alter Rebbe in Tanya Ch. 43 explains this on a deeper level: A truly wise person ‘sees’ the idea of ‘נוֹלָד-how everything comes into being,’ i.e., how everything comes into being every moment from Hashem’s creative power.

The following is a quote from Tanya chapter 43:

”שְׁרוּאָה [כָּל דְּבַר אֵיךְ נּוֹלָד וְנִתְהַוָּה מֵאַיִן לִישׁ,
בְּדַבַּר ה' וְרוּחַ פִּי יִתְבַּרַךְ].”

“Meaning, that the “חָכָם”-wise person is he who ‘sees’ [how everything is born and brought into tangible existence from the ‘אַיִן-transcendent’ power of Hashem behind creation, by means of the Word of G-d and the breath of His mouth].”

וְזֶהוּ פִּירוּשׁ ב' שְׁמוֹת חָכָם וְנָבוֹן,

This is the meaning of the two terms used by Moshe (in Parshas Yisro) to describe the new judges he wants to appoint, they should be “חָכָם”-wise and “נָבוֹן-understanding.”

Rashi explains that Moshe wanted judges who were both “חָכָם”-wise and “נָבוֹן-understanding” but was only able to find judges that were “נָבוֹן-understanding” since “חָכָם”-wise was harder to find.

He explains that “נָבוֹן-understanding” means someone who figures out how to manage what he already has, or compute the facts that are already in front of him. However, a “חָכָם”-wise person can think deeper and come up with original ideas and solutions. A “חָכָם”-wise is someone who can see past what is already in front of him and look deeper into the true inner nature of things. A “נָבוֹן-understanding”

person can figure out things intellectually, but not necessarily “see” the idea in an absolute sense, outside of its original context.

וְאֵלֹהֵי הַיָּבִיב' בְּחִינֹת שְׂאָדָם יָכוֹל לְהַשִּׁיג
בְּהִתְבּוֹנְנוֹתוֹ, **These are the two levels a person can reach in his contemplation on Hashem's creation of everything,**

בְּחִינַת שְׂמִיעָה שְׂבִיבִין, **One level is “listening,” meaning to comprehend on the level of “נְבוֹן- understanding.”**

The first level of understanding, where he understands the idea intellectually, is called “listening,” like one who hears an idea from someone else and must decide whether to believe them or not.

וְרֵאִיָּה שְׂרוּאָה בְּחִכְמָתוֹ שְׂבֹאֶמֶת הוּא
כָּהֵן, **The second level is called “seeing,” that using his wisdom he discerns that this is absolutely true.**

This is called seeing, like when one sees something with his own eyes, that he has no doubts that it is true.

זוּה פִּירוּשׁ “הִרְאֵנִי אֶת מְרֵאִיךָ הַשְּׂמִיעֵנִי
אֶת קוֹלְךָ,” **This is the meaning of the verse quoted above: “Hashem asks the Jewish people, let Me see how you “see” me in your contemplation on My truth, let Me hear your voice in prayer, and you should “hear” about My truth in your contemplation of Me.”**

The beginning of the verse it describes how the Jewish soul, Hashem's “dove,” is trapped in the body. Hashem says to the Jewish soul that to be freed from this situation it needs to relate to Hashem in the level of “seeing” and “listening,” which refers to both levels of comprehension of Hashem's Oneness in the contemplation in prayer. Through this the soul can reconnect to Hashem.

וּבִדְאִי אִם הִיָּה מִתְבּוֹנֵן בְּזֶה תָּמִיד שְׂהוּא
אֲחָדוֹת פְּשׁוּטָה פִּנְל, הִיּוּ בִטְלִים מִמֶּנּוּ כָּל
הַתְּעֻנּוּגִים, וְהִיּוּ כִנֵּר בְּפִנֵּי הָאֲבוּקָה, רַק
לְדַבְּקָה בּוֹ. **Certainly, if he would constantly reflect upon Hashem's True Oneness, then all the other pleasures of this world would seem insignificant relative to the pleasure of connecting to Hashem, like the**

light of a small candle is insignificant before the light of a huge torch.

וְזוּהוּ בְרָכָה וְהוֹדָאָה. This difference between “seeing” Hashem’s Truth and “hearing about it” is the difference between ‘בְּרָכָה-blessing’ and ‘הוֹדָאָה-admitting.’

In other words, ‘בְּרָכָה-blessing’ which is related to the word that means to draw down and reveal, represents “seeing” Hashem’s Oneness. Whereas ‘הוֹדָאָה-admitting’ which means that we had a disagreement with Hashem about what is the true pleasures of life, and we ended up admitting that Hashem is correct, that He is the True Life and the greatest pleasure is to connect to Him. The fact that we had a “disagreement” and had to “admit” means that we do not “see” His True Oneness, we only “hear about it,” and that is why there is room for disagreement. If we would “see” His True Oneness there we be no disagreement in the first place.

וְהַחֲלוּק שְׂבִינֵיהֶם הוּא עֲצָמוּ הַחֲלוּק שְׂבִין שְׁבַת לְשָׁאָר מוֹעֲדִים, **The difference between these two levels of “blessing-seeing” and “admitting-hearing” is also the difference between Shabbos and the other festivals.**

שְׁהֵנָּה שָׁאָר מוֹעֲדִים עַל שֵׁם הַיֵּס שְׁנַעֲשָׂה בָּהֶם, הוּא מִתְרַאָּה גְדֻלָּתוֹ יִת' וּמִתְגַּלָּה אֶל-הוֹתוֹ, וּמִבֵּין כָּל הַיְצוּר שֶׁהֵבֵל הוּא מִמֶּנּוּ יִת', **Since, the other festivals are related to the miracles that happened on them, since through them Hashem’s greatness and Elokus is revealed, and every created being becomes aware that everything comes from Him,**

כִּי הַיֵּס הוּא הַתְּגִלוֹת אֶלְקוֹת, **since the miracle itself is an expression of Elokus,**

וְלִכֵּן הוּא הוֹדָאָה, **and therefore, this brings out in a person that aspect of ‘הוֹדָאָה-admitting,’**

שְׁמוּדָה לוֹ יִת' שְׁאִינוּ כְּמוֹ שֶׁחָשַׁב עַד הַנָּה שִׁישׁ ח'וֹ שְׁנוּיִים, **that he comes to admit that the truth is not like he thought all along, that the word seems separate from Hashem and that it seems like a change, G-d**

forbid, in Hashem's Oneness of being the only Existence,

רק שֶׁזוּה הָיָה מַחְמַת הַסִּתְרָה. **rather, this perception was only because Hashem was hiding Himself.**

He realizes, that in truth, Hashem is still the only True Existence, and nothing is separate from Him, and He is still fully in control of everything that happens in this world.

אָר, מ"מ, זוּ הֵתְבוּנָנוּת אֵינוֹ רַק בַּחַי' שְׁמִיעָה הַנ"ל, שְׁמִיבִין אָבֵל בְּאַמַּת אֵין אֶצְלוֹ כ"כ בַּחַי' הַשְּׁגָה וְרֵאִי' **However, this type of contemplation is still only on the level of "hearing about" Hashem's Oneness through an external factor, i.e., the miracle, that he comes to understand about Hashem's Oneness but he does not truly grasp it in a way of "seeing" it.**

אָבֵל בְּשַׁבָּת נַעֲשֶׂה בְּאַמַּת מִמִּילָא שְׁיָכוֹל לְדַבֵּק אֶת עַצְמוֹ כָּל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל בּוֹ ית', **But on Shabbos, it happens automatically that every Jewish person can connect himself to Hashem in contemplative prayer,**

לְהִיּוֹת בְּטֵל מִקַּמִּי' מַחְמַת בַּחַי' אֵין הַנּוֹכַח [לְעֵיל], **to reach a level of giving himself over completely to Hashem because of "seeing" the 'אֵין-transcendent' power of Hashem behind creation, mentioned above.**

We said above that a wise person sees how everything is created from the 'אֵין-transcendent' power of Hashem. On Shabbos, every Jew is elevated to a level where they can reach an awareness of the 'אֵין-transcendent' Truth of Hashem on the level of "seeing."

(Obviously, this does not mean that this awareness happens automatically, it means that we are automatically elevated to a level where it is possible to reach that awareness through our effort in contemplative prayer.)

שְׁבַשְׁבַּת יֵשׁ תִּלְתָּ קְשָׁרִין קוֹדֶשָׁא בְּרִיךְ הוּא וְשַׁבָּת וְיִשְׂרָאֵל, וְאֵף עַל גַּב דְּאִיהוּ לֹא חֲזִי [מְזֻלִּיה חֲזִי] כּו'. **Since on Shabbos, the Shabbos itself connects the Jewish soul to Hashem, and even if he is not consciously aware of this, the higher,**

subconscious part of his soul sees this.

וְזוּהוּ נִקְרָא בְּרָכָה בְּחַי' רֵאֵיהּ הַנ"ל,

This level of awareness of Hashem available on Shabbos is referred to as 'ברכה-blessing' which is related to the word that means to draw down and reveal, and represents the level of "seeing" Hashem's Oneness, as mentioned before.

[בְּרָכָה מְלֻשׁוֹן] דְּבַר הַמְתַּרְבֶּה וּמְתַגַּדֵּל, שְׂוִתְגַדֵּל אֶלְקִים עַד שְׂבִאֲמַת צְרִיךְ לְהִיּוֹת הַכֹּל בְּטָלִים.

The term 'ברכה-blessing' also has the meaning of 'increasing' something and making it greater, which in our case refers to making greater everyone's awareness of Hashem, until everyone will know that they are completely dependent on Him and should serve Him.

וְזוּהוּ בְּרוּךְ אַתָּה [ה' אֶלְקֵינוּ מֶלֶךְ הָעוֹלָם]

This is also another meaning of what we say when we make a blessing: "ברוך-it should be made greater' the awareness of the fact that 'אתָה ה' -You, Hashem, our G-d, is the King of the world."

וְזוּהוּ וַיְבָרַךְ אֱלֹהִים וְכו'

This is also the meaning of what Hashem said regarding Shabbos: "and He [Hashem] blessed and made greater Hashem's power invested in creation."

אִף עַל פִּי שְׁהוּא בְּחַי' אֱלֹהִים לְחַיּוֹת עוֹלָמוֹת, מִכָּל מְקוֹם וַיְבָרַךְ כּו'

Even though this level of Elokim is the power of Hashem invested in giving life to the creations, nonetheless, Hashem "blessed" it and made it greater on Shabbos, but elevating it to a higher level,

This process is referred to as 'עליית המלכות-the elevation of Malchus, Hashem's creative power' from investment in the creations back to the World of Atzilus. This happens on Shabbos.

This is compared a person who finishes speaking, and retracts back into himself, into his thoughts.

When that happens, Malchus reaches a very high level. This is the meaning of “Hashem blessed Elokim” on Shabbos, He elevated His speech back into Himself. At that level, the creations are insignificant by themselves, since they do not seem separate from their Source.

שְׁהַכֵּל בְּטֵלִין נִגְדוּ ית',

This causes that the creations can reach a much higher level of feeling insignificant relative to Hashem.

וְלִכֵּן אֵין שׁוּם זְמַן, רַק שֵׁשֶׁת יָמִים תַּעֲשֶׂה
מְלָאכָה וַיּוֹם הַשְּׁבִיעִי שַׁבַּת לַה' אֱלֹהֶיךָ.

Therefore, on Shabbos, it is as though time does not exist, since only during the six days of the week is there any need to work and change things, but on Shabbos, there is no need to change anything, since we feel that there is only Hashem.

Time means change, the ability for things to change. On Shabbos we feel how, in Hashem, nothing needs to change, as though time does not exist. (See the Sicha of Parshas Bamidbar 5751 for more on this.)

וְזוּהוּ ג"כ יתגדל ויתקדש שמי' רבא שיגדל
שמו,

This is the meaning of “Hashem’s Great Name should be made even greater,” meaning that our awareness and respect for Him should be made greater.

וְזוּהוּ בְרִבְתָּ ה' הִיא תַעֲשִׂיר, וְלֹא יוֹסֵף עֶצֶב
בָּהּ, כִּשְׁהַשֵּׁם מִתְבָּרַךְ בָּא הַטּוֹב.

This is the meaning of (Mishlei 10:22): “when Hashem is ‘blessed,’ you will be rich,” and then there will be no sadness, for, when Hashem is “blessed” then good things come automatically.

In other words, when Hashem’s Light and Power is “blessed” in the sense of made greater and more revealed, then everyone will automatically benefit. This happens automatically on Shabbos, when Malchus, Hashem’s creative power, becomes elevated to the level of Atzilus.

מה שאין כן בחנכה, שאינו רק בחי' שמיעה בחי' הודאה כו', והוא למטה ממדרגה,

This is not the case regarding Chanuka, which is only the level of 'hearing about' Hashem's Oneness, in a way of 'הודאה-admitting' that Hashem is in control of everything and Life of everything etc., which is a lower level than Shabbos which is 'seeing' Hashem's Oneness on the level of 'בְּרָכָה-drawn down and revealed' revelation of Hashem.

צריך יותר זמן כל כך התבוננות,

Therefore, on Chanuka, more time is needed to reflect on Hashem's Oneness to come to the full recognition of Hashem in a way of 'seeing,'

עד שתכלה רגל מן השוק,

until he can metaphorically "remove his 'רגל-legs/feet' from walking in the marketplace":

רגל היא אמונה,

the term 'רגל-legs/feet' represents his faith in Hashem;

A person's faith is the base of his entire connection to Hashem, like the legs that support the entire body and carry it where it needs to go.

This comparison of legs to faith is explained in Tanya Igeres Hakodesh in the first letter.

מן השוק שהיא רשות הרבים שהוא ענפים שמתפשטים, שהם השנויים הנראים בעולם,

and the goal is to remove our faith from 'the marketplace' which represents the "רשות הרבים-domain of plurality," which is the physical world where everything looks and feels separate from Hashem and from each other thing, which are the ever-changing events that we see in this world that we do not see how they are directed by Hashem.

Removing our faith from the "marketplace" means to not take the world at face value, and to stop believing that things just happen based on physical causes.

Rather, we train ourselves to believe that everything that happens with us and with everyone is only directed by Hashem for a Divine purpose.

רק [לראות] ולהתבונן ולהתחזק
באמונתו כל כך עד שתקבע האמונה
בלבו שהוא אחדות פשוטה ד"ל.

Rather, the person should strengthen himself to look into and reflect upon his belief in Hashem's Oneness, until this belief in Hashem's True Oneness will be firmly planted in his heart.

On Chanuka, a person needs to look into and recognize the miracles that Hashem performs for us, and use that insight to reshape how he looks at everything in the world in general, and his own life in particular.

This is the inner meaning that the Sages “established eight days of Chanuka for Halel and for ‘הוֹדָאָה-admitting’ that Hashem is the True Master of everything that happens, and is his true Source of Life, and therefore, the ultimate pleasure in his life is from connecting to Him.

These days were not only established for giving thanks to Hashem, but more so, to come to a deeper recognition of Hashem. By thinking about the miracles that Hashem did for us then and does for us today, we are able to realize that Hashem is always performing miracles for us, and He is always in control of everything that happens, and has a plan for everything in this world.

This is the inner meaning that the mitzvah of lighting the Menorah is from the time the sun sets and it starts getting dark, until the “legs and feet” of people are no longer walking in the marketplace:

When it begins to get spiritually dark, during the mundane days of the week, and especially during the dark time of exile, we need to illuminate ourselves spiritually. We do so by becoming conscious of and deeply recognizing our belief in Hashem's Oneness. This process lights us up spiritually, and we need to be active in this process until it “removes our legs and feet from the marketplace”: The “feet and legs” represent our base, our foundation, the marketplace is the plurality of the material world and its beliefs. Removing our “feet and legs” means taking away and shifting our conscious beliefs from those of the “marketplace,” of worldly perspective that has materialistic goals and thinks that each person and the world in general seem to operate “by themselves” G-d forbid. Instead, we realign our consciousness with our inner beliefs that only Hashem makes everything happen, and the only goal in life is to serve Him and connect to Him. This allows us to “see” Hashem everywhere, even in the “marketplace.”

This lesson from Chanuka also applies to Yud Tes Kisleiv, when we celebrate the miracle of the Alter Rebbe's release from prison and the vindication of the teachings of Chassidus.

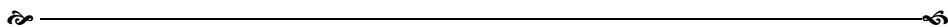
We need to focus on the miracles that happened then and apply them to our lives today.

One lesson to take from those miracles is that Hashem planned out the entire arrest and liberation of the Alter Rebbe only in order to bring about an even greater awareness of the importance of learning and applying Chassidus. We need to look at any obstacle towards learning and applying Chassidus as a test from Hashem, the purpose of which is only to enable us to reach and even deeper commitment and connection to the teachings of Chassidus, so that we will be able to recognize Hashem and serve Him even better by overcoming those challenges.

Another lesson is similar to that of Chanuka:

The purpose of Chassidus is like that of the menorah, to bring spiritual illumination into our lives. This is accomplished by pushing ourselves to think about Hashem's Oneness during (or before) prayer on a regular basis. This will enable to not only "hear about" Hashem's True Oneness, but to come to "see" it as our reality. This will cause our true inner belief in Hashem's Oneness to become firmly implanted in our hearts, and from there to our actions.

Through the spreading of Chassidus into our own mind and hearts, and by sharing it with others, we bring the Light of Hashem into the entire world. This will bring about and hasten the complete Geulah with the coming of Moshiach, when every part of us, and every person, will see Hashem's True Oneness, and we will then also see the lighting of the Menorah in the Beis Hamikdash as well!



לזכות כל ילדי החסידים שיתנו חסידישע נחת לכ"ק אדמו"ר ולהוריהם שיחיו

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חלציהם שיחיו, שיזכו ללמוד חסידות ולילך בדרכי החסידות, ויפוצו
מעיינות אור החסידות

ולעילוי נשמת מרת

מינדל בת ר' דוד ע"ה פעללער

לרגל היארצייט שלה, ח"י כסלו, ער"ה לחסידות

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נשיא של דור ה"שביעי לראשון, אדמו"ר הזקן"

**ולזכות גאולה קרובה לכל השבויים בארץ הק', ורפואה
שלימה לכל הפצועים,**

ונצחון גמור לעם ה' נגד כל הקליפות ימ"ש,

**שנזכה בעזרת ה' לפדה בשלום נפשי של כללות ישראל
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