פרשת מקץ-חנוכה

The גמ' שבת after mentioning the נס of the oil that took place in the גמ' שבת, says that the code as a Yom Tov להודות ולהלל, to give thanks. The כה כסלו however, does not make any mention of הדלקת נרות, lighting the menorah. This seems strange. One would think that the primary מצוה is lighting the menorah. Why doesn't the מצוה make any mention of it?

We find in halacha that great importance is given to הדלקת נרות. One must sell the clothes off his back in order to be able to light. If one had to choose between הדלקת נרות or wine for Kiddush, lighting takes precedence. The reason for this is because חנוכה has the element of פרסומי ניסא, publicizing the ש. The Alter of Kelm (חכמה ומוסר סי' ס) explains that the whole purpose of lighting the menorah is to remind us to think about the great miracles that took place and to reflect upon them. It is compared to someone making a note to remind him of something. To just remember about the note and not do what it is reminding him to do, would defeat the whole purpose of the reminder. Similarly, to merely light the mitzvah of to think of the ניסים that Hashem did would be lacking the spirit of the mitzvah of גמי that is a note to remove to say more. The entire purpose of lighting the is no need to say more. The entire purpose of lighting the menorah is merely a reminder of the ניסים so we can give thanks to Hashem.

The miracles that we are giving הודאה or thanks took place in the days of the However, it is also for the many miracles that Hashem does for us in our days, as we say in nuder that everything is a miracle. The (פר' בא) אמונה we remember all the מנורה and appreciate that everything is a miracle. When we light the מנורה we remember all the that the does for us. This is will be אמונה עמונה that everything comes from Hashem and will bring us closer to Him.

Have a good Shabbos and a freilichen Chanukah.

Rabbi Yitzchok Davis

Kollel merkz Hatorah Beverly Hills, CA

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