

פרשת מקץ-חנוכה

The 'גמ' after mentioning the נס of the oil that took place in the בית המקדש, says that the חכמים declared כה כסלו as a Yom Tov ולהלל, to give thanks. The 'גמ' however, does not make any mention of הדלקת נרות, lighting the menorah. This seems strange. One would think that the primary מצוה on חנוכה is lighting the menorah. Why doesn't the 'גמ' 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 נס. The Alter of Kelm (חכמה ומוסר ס' 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 נרות and not to think of the נסים that Hashem did would be lacking the spirit of the mitzvah of חנוכה. This is why the 'גמ' doesn't mention the מצוה of הדלקת נרות. Once the 'גמ' tells us that חנוכה is a Yom Tov of להלל ולהלל, there is no need to say more. The entire purpose of lighting the menorah is merely a reminder of the נסים of חנוכה so we can give thanks to Hashem.

The miracles that we are giving הודאה or thanks took place in the days of the חשמונאים. However, it is also for the many miracles that Hashem does for us in our days, as we say in ועל ניסוך שבכל יום עמנו,מודים. The רמב"ן (פר' בא) says that from the open miracles we realize and appreciate that everything is a miracle. When we light the מנורה we remember all the נסים that Hashem does for us. This is will be מחזק our אמונה that everything comes from Hashem and will bring us closer to Him.

Have a good Shabbos and a freilichen Chanukah.

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