

חנוכה - שלימות של ה"כתר" הרב נחום לנסקי

The *Seforim* say that *Mitzvas Chanukah* is the ultimate *mitzvah* in the Torah. There are 613 *mitzvos de'oraisa*, plus another seven which are *derabonon*. This is the *Tarach Mitzvos* which is also the *osiyos* of "Kesor." This "Kesor" means the totality of Hakadosh Boruch Hu's *malchus* in the world. Chanukah is the finishing *mitzvah* which Klal Yisroel received, as even *mitzvos derabonon* are *metzvuvah* from Hakadosh Boruch Hu. This, the *gemara Shabbos 23a* explains, is how we are able to make a *beracha* with "asher kideshonu b'mitzvosav v'tzivonu," on *mitzvos derabonon*.

The question is, why is this the closing *mitzvah*? What is special and significant about Chanukah that it should be the culmination of the *Tarach Mitzvos*?

We also see that *Ner Chanukah* is placed in *Maseches Shabbos* in *perek "Bameh Madlikin."* What is the *kesher* between Chanukah and Shabbos?

Of course, the *davar pashut* is that we have a *Ner Shabbos* just like the *Ner Chanukah*. They both go together with this *tzad hashoveh*.

We also see other *keshorim* between them. One is the following *kushya* of the *gemara*: If one has only enough money to purchase one *ner*, should he buy *Ner Shabbos* because of *shalom bayis* or *Ner Chanukah* because of *pirsumei nisah*? The *gemara* answers *Ner Shabbos* because *shalom bayis* is more significant. We see that these two *mitzvos* are intertwined from the fact that this *sh'eilo* is relevant every year, as there is always Shabbos Chanukah.

Another connection between them is the following: Shabbos comes from the *lashon "shevisa"*- to rest. There is *shevisa* from *melacha* and all the things which a person does throughout the week. The name of Chanukah comes from "*Chanu-kah*," a *chaniya* on the 25th of *Kislev*. The *Chashmonaim* fought for the first twenty-four days of *Kislev* and rested on the 25th with the victory over the *Yevonim*. This is similar to the *shevisa* which comes every week for Shabbos.

This connection of *shevisa* and *menucha* is seen in one of the *zemiros* of Shabbos, "*Yonah motzo vo mano'ach*." The dove from Noach found, and rested on Shabbos. *Chazal* say the *shelichus* of Noach's *yonah* was the *inyan* of *galus*, that each *shelichus* corresponded to a different *galus* of ours. The *shelichus* with "*aleh zayis toraf befiha*," was the *galus* of *Yavan*. *Chazal* say that had Hakadosh Boruch Hu not affected an awakening in the *kohanim* during *Galus Yavan*, there would not be left a *sorid me'sh'eiris Yehuda*. The *yonah* is the one who found *Ner Chanukah (the alei zayis)*, which shows that the *etzem kiyum* of Klal Yisroel is *taluy* on *mitzvas Ner Chanukah*.

It says that this *galus* was unique because it was in *Eretz Yisroel* and also while the *Beis Hamikdosh* stood. The *Gr"a z"l* comments that this *nes* of Chanukah is in the *etzem kiyum* of Klal Yisroel. The *Yevonim* wished to destroy the *metziyus* of Klal Yisroel on a *ruchniyus* level. The other time and place we see this is by Purim with *Haman*, who wished

to destroy Klal Yisroel physically. The two *yomim tovim derabonon* correspond to the *kiyum* of Klal Yisroel.

We always think that we're going to light this *ner* and it will last for a few hours. We have to realize that this *shemen* represents our *etzem kiyum*. *Ner Chanukah* is what gives us *koach* to exist. Why is this so? What is the special nature of this *mitzvah*?

Another difference between *Ner Chanukah* and *Ner Shabbos*, which actually makes them opposites, is the ability to use the *ner*. On Shabbos, we are supposed to use the light for *shalom bayis*, to see the table and the foods. *Ner Chanukah*, however, is "*kodesh heim v'ein lanu reshus lehishtameish bahem elah lir'osam bilvad.*" We are permitted only to look at them, but not to utilize them.

The *chiluk* between them is that the day of Shabbos is *kodesh*, nothing on Shabbos is without *kedushah*. This is why *melachah* is *assur*. The *seudos Shabbos* are *seudos* of *kedushah*. Therefore, using the *ner* is part of the *kedushah* of Shabbos. However, on Chanukah we are surrounded by *chol*. There is no *issur melachah*. The *ner* serves to show that nothing else is *kodesh* and the *makor* of our *kedushah* is from this *ner*, which is the *ner* of Torah.

This is what Chanukah was. The *Yevonim* brought *chol* to the world. They made everything into *chol*, introducing the idea (and *chochmos*) that the world can exist without the *Ribono Shel Olam* and without *hashgocho protis*, free-standing within the physical laws of nature. Therefore, they brought *choshech* to the world, and wanted to bring this *choshech* to Klal Yisroel in order to cause Klal Yisroel to become completely *chol*. They strove to be *metameh* the *kedushah* of the *Ner HaTorah*.

This is why the *Ner Chanukah* is the heart of *kiyum* Klal Yisroel and whether we would still exist. Had they been successful, and had the *briyah* been made into *chol*, then there would have been no *makom*, *kaviyachol*, for the *Ribono Shel Olam*. Chanukah showed that their only source for the world's existence, for Klal Yisroel's existence, is *Torah U'Mitzvos*. The *Kohanim* were *moser nefesh*, and the *ikur* at the end was that they had a *mitzvah*. Because the *Ribono Shel Olam* gave us the *nisim* of the *milchomo* in order for us to keep the *mitzvos*, they established this *mitzvah* of Chanukah.

This *mitzvah* is so special and unique because the *tachlis* of Torah, the *Or HaTorah*, is what gives life to Klal Yisroel and all of creation. The *Gr"a z"l* says that *Or*, the *Or Haganuz* from *Sheishes Yemei Bereishis*, endures and shines even after the *genizah* and gives the world *kiyum*. One time a year, that which was *nignaz* becomes *galuy*-manifest. That is Chanukah.

On Chanukah, every single person's *ner* is the *or shel kedushah* which shines on creation and specifically Klal Yisroel. (This relates to the *Rokeach* who points out that we kindle 36 lights *k'neged* the 36 *sha'os* which benefitted from the *Or Haganuz* during *Sheishes Yemei Bereishis*.) Therefore, that *or* goes into the *divrei chol* and shines with the message that the source of all *chiyus* in the *chol* comes from *kedushas HaTorah*.

This is the *inyan* of "*Ner Mitzvah v'Torah Or.*" The *mitzvah* that embodies the *chibur* between the *kedushas HaTorah* and a person's *guf*, which becomes a *kli* for *mitzvos* and *avodas Hashem*, is *Ner Chanukah*. *Ner Chanukah* is literally *Ner Mitzvah v'Torah Or*.