

תנו רבנן מצות נר חנוכה

Tanu Rabanan

Mitzvas Ner Chanukah

FOREWORD

One of the distinctive aspects of chassidic thought in general and the Rebbe's teachings in particular is the ability to see things in the abstract, and on that basis, find a connecting thread between seemingly disparate and unrelated concepts. The *maamar* to follow exemplifies this approach:

Among the spiritual theme associated with Chanukah are:

a) It is an eight-day festival; although the *Menorah* in the *Beis HaMikdash* whose lights it commemorates had seven lamps, eight Chanukah lights are kindled.

b) The Chanukah lights are kindled after sunset with the intent that they shine into the night, while the lights of the *Menorah* in the *Beis HaMikdash* were lit during the day.

c) The Greeks sought to stamp out the Jewish faith, "to cause [the Jews] to forget Your Torah and to transgress the statutes of Your will." The Jews responded with *mesirus nefesh*, self-sacrifice, taking up arms against the strongest army in the world. In response, G-d wrought a miracle, delivering "the mighty into the hands of the weak, the many into the hands of the few."

d) The Greeks had made the oil in the *Beis HaMikdash* impure. Hence, when the Jews purified the *Beis HaMikdash* and sought to renew its the service, there was no pure oil with which to kindle the *Menorah*. Inexplicably, they found a cruse of oil stamped with the seal of the *Kohen Gadol* and miraculously, that oil burnt for eight days until new pure oil could be brought.

A LIGHT THAT KNOWS NO LIMITS

The *maamar* explains the interrelation of all these themes. The military conflict between the Jews and the Greeks was an outgrowth of the spiritual clash between them. The Greeks were not bothered by the fact that the Jews had their own faith and culture. On the contrary, as their empire had expanded, they had encountered many other cultures and integrated them into their own. What aroused the conflict was the Jews' adherence to belief in G-dliness that transcends nature. For that reason, the Greeks sought to eradicate "the statutes

of Your will," the *mitzvos* that transcend man's conceptual grasp.

In response, the Jews went beyond the limits of logic, showing *mesirus nefesh*, a reflection of the dimension of their souls that is intrinsically bound up with G-d. This evoked a parallel reaction Above, calling forth a miraculous victory that transcended the limits of the nature.

A similar concept applies with regard to the miracle of the *Menorah*. The Greeks were not opposed to the kindling of the *Menorah*. Therefore, they did not destroy its oil. However, they rendered it impure, for they desired that it shine with a light that reflected their touch.

The force to counter this influence is oil sealed with the seal of the *Kohen Gadol*. The uniqueness of the *Kohen Gadol* is expressed in his entry into the Holy of Holies on Yom Kippur. His service at that time revealed the essential bond between the Jews and G-d that transcends all natural limits. This is a level which no impurity can touch.

The *Menorah* then burnt for eight days. The natural order is structured in sets of seven. Eight refers to transcendent G-dliness.

Each year, kindling the Chanukah lights calls forth such a transcendent light. Therefore, they are kindled after sunset. For they have the power to break through the limits of nature and illuminate darkness, indeed, transform it into light.

א) תנו רבנן מצות נר חנכה כו' בית שמאי אומרים: יום ראשון מדליק שמונה מכאן ואילך פוחת והולך, ובית הלל אומרים: יום ראשון מדליק אחת מכאן ואילך מוסיף והולך, טעמא דבית שמאי כנגד פרי החג, וטעמא דבית הלל דמעלין בקדש כו'א. וידוע דיוק כ"ק אדמו"ר הזקן², מה ענין נר חנכה לפרי החג.

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תְּנוּ רַבָּנָן מִצְוֹת נֵר חֲנֻכָּה כו' "Our Sages taught:¹ The *mitzvah* of kindling the Chanukah light:...

בֵּית שְׁמַאי אוֹמְרִים: יוֹם רֵאשׁוֹן מְדַלֵּיק שְׁמוֹנֶה The School of Shammai maintain: On the first day, one should kindle eight lights.

מִכָּאן וְאֵילָף פּוֹחֵת וְהוֹלֵךְ, From that day onward, he should progressively reduce the number of lights.

וּבֵית הֵלֵל אוֹמְרִים: יוֹם רֵאשׁוֹן מְדַלֵּיק אַחַת The School of Hillel maintain: On the first day, one should kindle one.

מִכָּאן וְאֵילָף מוֹסִיף וְהוֹלֵךְ, From that day onward, he should progressively increase the number of lights.

טַעְמָא דְּבֵית שְׁמַאי קִנְיָד פְּרֵי הַחֵג, The rationale for the position of the School of Shammai is that they draw a parallel to the bulls brought as sacrifices during the Sukkos holiday.

On the first day of Sukkos, fourteen bulls were brought as sacrifices. On each of the subsequent days, one less bull was brought. So too, the School of Shammai maintain that on Chanukah, one should begin by kindling eight lights and progressively decrease the number of lights kindled.

וְטַעְמָא דְּבֵית הֵלֵל דְּמַעְלִין בְּקֹדֶשׁ כו'. The rationale for the position of the School of Hillel is that one always increase in matters of holiness.

וְיָדוּעַ דְּיוֹק כ"ק אֲדַמּוּ"ר הַזְּקֵן, The Alter Rebbe² raises a well-known question:

1. *Shabbos* 21b.

2. *Torah Or*, the *maamar* entitled *Tanu Rabbanan*, p. 32d.

ובפרט לפי מה שכתב כ"ק אדמו"ר הצמח צדק³, שגם בית הלל לא פליגי רק משום דמעלין בקדש. ומה שמבאר בכמה מקומות⁴ שהשיכות דחנכה לסכות היא ששניהם הם שמונה ימים, דמספר שמונה מורה על בחינה שלמעלה מהשתלשלות⁵, הרי זה

מָה עֲנִין נֵר חֲנֻכָּה
לְפָרֵי הַחֵג.

Why is a parallel drawn between the Chanukah lights and the bulls brought as sacrifices on Sukkos? What is the thematic connection between the two?

וּבִפְרֹט לְפִי מָה שֶׁכָּתַב כ"ק
אֲדָמוֹ"ר הַצִּמְחָה צֶדֶק,

In particular, this question applies according to the statements of the *Tzemach Tzedek*³ who notes that

שְׁגַם בֵּית הַלֵּל לֹא פְּלִיגִי
רַק מִשּׁוּם דְּמַעְלִין בְּקִדְשׁ.

the School of Hillel differ with the School of Shammai only because of the importance of increasing in matters of holiness. They, too, accept the parallel to the bulls brought on the Sukkos holiday. Thus, the above question applies not only according to the School of Shammai – whose opinion is not accepted as *halachah* – but also to the School of Hillel.

וּמָה שֶׁמְבַאֵר בְּכַמָּה
מְקוֹמוֹת שֶׁהַשִּׁיכוֹת דְּחֲנֻכָּה
לְסֻכוֹת הֵיא שְׁשׁוּנֵיהֶם
הֵם שְׁמוֹנֵה יָמִים,

In several sources,⁴ it is explained that the parallel between Chanukah and Sukkos is drawn because they are both eight-day holidays. This is not a mere numerical coincidence. Instead, they share an inner spiritual connection

דְּמִסְפֵּר שְׁמוֹנֵה מוֹרָה
עַל בְּחִינָה שְׁלִמְעָלָה
מִהַשְּׁתַּלְשְׁלוֹת,

The number eight reflects a level above the structure of the Spiritual Cosmos.⁵ The Spiritual Cosmos, *Seder Hishtalshelus*, is structured in series of seven, paralleling the seven emotive attributes of *Atzilus*. Eight refers to a transcendent light, an *or makkif*, that stands above the patterns that define that structure.

הֲרִי זֶה גּוֹפֵא צְרִיף בְּאוֹר,

But this itself requires explanation:

3. Or *HaTorah, Bereishis*, Vol. 5, p. 942b. Similar concepts are stated in the *maamar* entitled *Mitzvosa*, 5654 (*Sefer HaMamaarim* 5654, p. 97).

4. Or *HaTorah, Bereishis*, Vol. 2, p. 304b; Vol. 7, p. 1262a-b; the *maamar* entitled *Bechof Hei BeKislev*, 5660 (*Sefer HaMamaarim* 5660, pp. 63, 76).

5. *Rashba*, Vol. 1, responsum 9; *Sefer HaMamaarim* 5660, *loc. cit.* *Rashba* explains that time is structured in cycles of seven and that the number eight reflects a level that transcends that cycle.

גופא צריך באור, מהו הקשר דסכות וחנכה לבחינה שלמעלה מהשתלשלות, שמצד זה הם שמונה ימים. וגם, הרי זה שתקנו נרות חנכה הוא מפני הנס שהיה בנרות המקדש, ומכיון שבמקדש היו ז' נרות, מדוע בחנכה יש שמונה נרות (וימים). וגם צריך להבין מה שהפערגלייך (ההשוואה) דנרות חנכה הוא (לא לחג הסכות בכלל,

מהו הקשר דסכות וְחֲנֻכָּה לְבַחֲנֵיהָ שֶׁלְמַעְלָה מִהַשְּׁתַלְשְׁלוֹת, **What is the connection between Sukkos and Chanukah with the aspect of Divine light that transcends the structure of the Spiritual Cosmos** which results in them encompassing eight days?

It is not that because Sukkos and Chanukah are eight-day holidays, we presume that they relate to this transcendent Divine light. Rather, it is because they reflect this transcendent light that they are eight-day holidays. It is necessary to understand the inner connection holidays share with this level of light.

וְגַם, **Also,** another related question is raised:

הָרִי זֶה שֶׁתִּקְנוּ נֵרוֹת חֲנֻכָּה הוּא מִפְּנֵי הַנֵּס שֶׁהָיָה בְּנֵרוֹת הַמִּקְדָּשׁ, **The kindling of the Chanukah lights was ordained in commemoration of the miracle that transpired with regard to the lamps of the Menorah in the Beis HaMikdash.**

וּמִכֵּיּוֹן שֶׁבַּמִּקְדָּשׁ הָיוּ ז' נֵרוֹת, **Since there were only seven lamps in the Menorah of the Beis HaMikdash,**

מִדּוּעַ בְּחֲנֻכָּה יֵשׁ שְׁמוֹנֵה נֵרוֹת (וַיָּמִים). **why is the Chanukah miracle commemorated by kindling eight lights (and celebrating for eight days)?⁶**

True, the Chanukah miracle was that the *Menorah* remained burning for eight days, but that also requires explanation: Why was it that the miracle encompassed eight days?

וְגַם צָרִיךְ לְהַבִּין **Another point requires explanation:**

מִהַשְּׁתַלְשְׁלוֹת שֶׁהַפְּעָרָגְלִיִּיךְ (הַהִשְׁוָאָה) דְּנֵרוֹת חֲנֻכָּה הוּא (לֹא לְחַג הַסְּכוֹת בְּכָלֵל, אֲלָא) לְפָרִי הַחֲגֵי דְּוִקָּא, **Why does the School of Shammai draw the comparison (not to the Sukkos holiday as a whole, but) specifically to the bulls offered on that holiday.**

6. This question is raised by my revered father-in-law, the Rebbe, in the *maamar* entitled *Mai Chanukah*, 5701 (*Sefer HaMaamarim* 5701, p. 59). Consult that source.

אלא) לפרי החג דוקא, דלכאורה, הרי נרות חנכה שיכים להמנורה (נרות חנכה הם מפני הנס שהיה בנרות המנורה), ופרי החג הקריבו (ככל הקרבנות) על גבי המזבח, והרי מנורה ומזבח הם שני כלים שונים; [ובפרט לפי המבאר בקבלה ובחסידות], ונרות וקרבנות עבודות שונות, ועד ש"ש"לך (נרות) גדולה משלהם" (קרבנות) כו'.

דְּלִקְאוּרָה, הָרִי נְרוֹת
חֲנֻכָּה שְׂכִימִים לְהַמְנוּרָה
On the surface, the kindling of the Chanukah lights relates to the *Menorah*

(נְרוֹת חֲנֻכָּה הֵם מִפְּנֵי הַנֵּס שֶׁהָיָה בְּנְרוֹת הַמְּנוּרָה),
הַקְּרִיבוּ הַבָּרִיבִּים לְפִי הַמְּבָאֵר בְּקַבְלָה וּבְחֲסִידוּת,
(for the Chanukah lights commemorate the miracle that transpired with the lamps of the *Menorah*).

וּפְרִי הַחֵג הֶחָג הֶקְרִיבוּ (כָּכֵל)
הַקְּרָבָנוֹת עַל גְּבֵי הַמִּזְבֵּחַ,
The bulls offered on Sukkos were offered (like all the sacrifices) on the outer altar.

וְהָרִי מְנוּרָה וּמִזְבֵּחַ
הֵם שְׁנֵי כְּלִים שׁוֹנִים
The *Menorah* and the altar were two different sacramental vessels.

Moreover, the place where these vessels were located in the *Beis HaMikdash* points to the difference between them. The (outer) altar (on which the sacrifices were offered) was positioned before the Entrance Hall to the Sanctuary; (i.e., outside the Sanctuary itself). The *Menorah*, by contrast, was located inside the Sanctuary.⁷

וּבִפְרָט לְפִי הַמְּבָאֵר
בְּקַבְלָה וּבְחֲסִידוּת,
[In particular, this is true according to the explanations regarding these vessels given by *Kabbalah* and *Chassidus*.]⁸

וְנְרוֹת חֲנֻכָּה וְקְרָבָנוֹת
עֲבוֹדוֹת שׁוֹנוֹת,
And the kindling of the lamps of the *Menorah* and the offering of the sacrifices are two different types of service.

The offering of the sacrifices is intended primarily to refine the sparks of G-dliness contained in the material substance of the world.⁹ In contrast, the purpose of kindling the *Menorah* is primarily to shine forth G-dly light within the world.¹⁰

וְעַד שֶׁ"שָׁלַךְ (נְרוֹת) גְּדוּלָה
מִשְׁלָהֶם" (קְרָבָנוֹת) כּו'
Indeed, when Aharon felt sorrow at not having been included in the offering of the sacrifices to dedicate

7. Rambam, *Hilchos Beis HaBechirah* 1:6..

8. See the detailed explanation in *Toras Chayim, Shmos*, p. 444b ff. In the new print, *Shmos*, Vol. 2, p. 305b ff.; *Derech Mitzvosecha, Mitzvas Binyan Mikdash*, sec. 2, p. 86b.

9. See the *maamar* entitled *Basi LeGani*, 5710, sec. 2.

10. *Shaarei Orah*, p. 10b.

“אינן בטלין לעולם”^ט. וגם צריך להבין מה שמצותה (של נר חנכה) היא משתשקע החמה^א, דידוע הדיוק בזה, דנרות המקדש הדליקו מפלג המנחה, שעה ורביע קדם השקיעה^א, וכיון שנרות חנכה הם (כנ”ל) מפני הנס שהיה בנרות המקדש ונבפרט שכל דתקון רבנן כעין דאורייתא תקון^י, היה ראוי לכאורה שתהיה זמן

the Altar of the Sanctuary,¹¹ G-d assured him: “Your Divine service, (kindling the lamps of the Menorah,) is greater than theirs (bringing the sacrifices).”

“אינן בטלין לעולם.” And he was promised that the kindling of the lamps of the Menorah “would never be nullified.”¹⁰

וגם צריך להבין A further point that requires explanation:

מה שמצותה (של נר חנכה) היא משתשקע החמה, The *mitzvah* to kindle (the Chanukah lights) begins after sunset.

דידוע הדיוק בזה, As is well known, this requires clarification,¹²

דנרות המקדש הדליקו מפלג המנחה, שעה ורביע קדם השקיעה, for the lamps of the Menorah in the *Beis HaMikdash* were kindled at *p’lag haminchah*, one and one fourth hours before sunset.¹³

וכיון שנרות חנכה הם (כנ”ל) מפני הנס שהיה בנרות המקדש (As explained above) the Chanukah lights commemorate the miracle that transpired concerning the lamps of the Menorah in the *Beis HaMikdash*.

[ובפרט שכל דתקון רבנן כעין דאורייתא תקון]. [And in particular, there is a general principle: Every practice ordained by the Sages was ordained in a manner that reflects a Scriptural commandment.]¹⁴

11. Rashi, the beginning of Parshas Bahaaloscha; Midrash Tanchuma, Parshas Bahaaloscha, sec. 5; Bamidbar Rabbah 15:6.

12. See the *maamar* entitled *Mitzvosa MiSheTishka HaChanah*, in *Or HaTorah, Bereishis*, Vol. 5, p. 940b; the *maamar* of that title in *Sefer HaMaamarim* 5678, p. 112; see also the *maamar* of that title from 5738, published in *Sefer Maamarim Melukat, Toras Menachem*, Vol. 2, p. 169.

13. This is derived as follows: The lamps of the Menorah were kindled after the incense offering was brought (*Pesachim* 59a; Rambam, *Hilchos Korban Pesach* 1:4). And as *Lechem Mishneh, Hilchos Tefilah* 3:2 writes: “The incense offering was brought after the daily offering of the afternoon.... Its service was completed a quarter of an hour before the eleventh hour of the day.”

14. *Pesachim* 30b.

הדלקתם כנרות המקדש, ולמה מצותה היא דוקא משתשקע החמה.

הִיָּה רְאוּי לְכַאוֹרָה
שֶׁתְּהִיָּה זְמַן הַדְּלָקָתָם
כְּגֵרוֹת הַמִּקְדָּשׁ,
As such, seemingly, it would have been appropriate that the time for kindling the Chanukah lights be the same as the time for kindling the lamps in the *Beis HaMikdash*.

וְלָמָּה מְצֻוֶּתָה הִיא דְּוִקָּא
מִשְׁתְּשַׁקֵּעַ הַחֲמָה.
Why then does the *mitzvah* to kindle Chanukah lights specifically begin after sunset?

SUMMARY

The *maamar* begins by questioning the comparison drawn by the School of Shammai between kindling the Chanukah lights and the bulls offered during the Sukkos holiday. On the surface, the source for the comparison is that both Sukkos and Chanukah are eight-day holidays and the number eight reflects a level that transcends the Spiritual Cosmos. Nevertheless, it is necessary to explain the thematic connection between these holidays and this transcendent light.

The connection with the number eight raises another question, for the kindling of the Chanukah lights commemorates the miracle that transpired with the *Menorah* in the *Beis HaMikdash*, and that *Menorah* included only seven lamps.

Also, the comparison between the Chanukah lights and the bulls of Sukkos raises another question because the kindling of the *Menorah* and the offering of the sacrifices were two distinct types of worship. Moreover, the *Menorah* in the *Beis HaMikdash* was lit before sunset, while we light the Chanukah menorah specifically after sunset.

(ב) ונקדת הבאור בזה¹, דענינם של נרות חנכה הוא להאיר את החשך. דהנה הנס דחנכה היה לאחרי שנכנסו היונים להיכל וטמאו כל השמנים שבהיכל, שהתגברות החשך (דהיונים)² היתה עד כדי כך, דלא רק שנכנסו להיכל וטמאוהו,

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וּנְקֵדַת הַבְּאֹר בְּזוֹה, The core of the explanation of the concept¹ is that
 דְּעֵנִינָם שֶׁל נְרוֹת חֲנֻכָּה the purpose of the Chanukah lights is to illuminate the darkness.
 הוּא לְהָאִיר אֶת הַחֹשֶׁךְ. illuminate the darkness.

The last two points – that Chanukah reflects a transcendent light above the structure of the Spiritual Cosmos and that the Chanukah lights are kindled after sunset are interrelated. The *Menorah* had seven lamps because the purpose of the *Menorah* was to illuminate the world as it exists within its natural framework. As explained below, the Greeks sought to prevent that light from shining forth. Indeed, they brought darkness to the world.

The light of the *Menorah*, i.e., the Divine light appropriate to the spiritual structure of the world, is not sufficient to combat that degree of darkness. On the contrary, the Greeks were able to impart impurity to that light. To overcome the darkness they brought and illuminate it, a higher light – one that transcends the spiritual structure of the world – was necessary.

To present the concept in its historical context:

דְּהִנְגָה הִנְס דְּחֲנֻכָּה הִיָּה The Chanukah miracle transpired after the
 לְאַחֲרֵי שֶׁנְּכַנְסוּ הַיּוֹנִים Greeks entered the Sanctuary and imparted
 לְהִיכֹל וְטָמְאוּ כָּל impurity to all the oil in the Sanctuary.²
 הַשְּׂמָנִים שֶׁבְּהִיכֹל, the sanctified oil.

שֶׁהִתְגַּבְּרוּת הַחֹשֶׁךְ The intensification of the darkness (brought
 (דְּהַיּוֹנִים) about by the Greeks)

Indeed, our Sages³ specifically associated darkness with the Greeks, interpreting the term “darkness” mentioned at the beginning of the narrative of creation⁴ as a reference to the sovereignty of Greece.

1. The explanations that follow are based on *Or HaTorah, loc. cit.*, and the *maamar* entitled *Mitzvosa MiSheTishka HaChanah, Sefer Maamarim Melukat, Toras Menachem*, Vol. 2, p. 169ff., and the sources mentioned there.

2. *Shabbos* 21b.

3. *Bereishis Rabbah* 2:4, 41:17; *Vayikra Rabbah* 13:5; *et al.*

4. *Bereishis* 1:2.

אלא שטמאו גם את כל השמנים שבהיכל. דשמן הוא בחינת קדש (כמו שכתוב: ^ט "שמן משחת קדש")^ט, קדש מלה בגרמיה" (בדגמת השמן שצף"י על גבי כל המשקין ואינו מתערב עמהם)^ט. דמזה מובן, שזה שטמאו את כל השמנים שבהיכל, נוגע

הַיְתָה עַד כְּדֵי כָּהֵן, was so great that

דְּלֹא רַק שְׁנַכְנְסוּ לְהִיכָל וְטָמְאוּהוּ, not only did they enter the Sanctuary and impart impurity to it,

אֲלָא שְׁטַמְאוּ גַם אֶת כָּל הַשְּׁמָנִים שֶׁבַּהִיכָל. They imparted impurity to all the oil in the Sanctuary.

As will be explained in sec. 4, the oil represents a higher spiritual rung than the Sanctuary. The Sanctuary is identified with the *Sefirah* of *Binah*, while oil is identified with the *Sefirah* of *Chochmah*.

דְּשֶׁמֶן הוּא בְּחִינַת קֹדֶשׁ (כְּמוֹ שֶׁכָּתוּב: "שֶׁמֶן מִשְׁחַת קֹדֶשׁ"), Thus, oil is identified with the level of *Kodesh*, "holiness," (as it is written: "oil, a holy ointment").⁶

קֹדֶשׁ מְלֵא בְּגִרְמִיָּה As the *Zohar* states:⁷ "*Kodesh*, "holiness," is a distinct quality."

There are entities that are described as *kadosh* (קדוש,) "holy," i.e., holiness has been imparted to them. This is alluded to by the *vav* whose form indicates that light is drawn down from its source. *Kodesh* (קדש,) by contrast, refers to holiness in its essence, above any connection to a specific entity.

(בְּדִגְמַת הַשְּׁמֶן שֶׁצָּף עַל גְּבֵי כָּל הַמִּשְׁקִין וְאֵינוֹ מִתְעַרֵּב עִמָּהֶם). (The uniqueness of this spiritual level is reflected in the physical property of oil, for oil floats on top of all other liquids⁸ and does not mix with them.)⁹

דְּמִזְדָּה מוּכָן, שְׂזָה שְׁטַמְאוּ אֶת כָּל הַשְּׁמָנִים שֶׁבַּהִיכָל, From this, it can be understood that the fact that the Greeks imparted impurity to all the oil in the Sanctuary as a whole,

5. *Shmos* 30:25.

6. The *maamar* entitled *Ki Atah Neiri, Torah Or*, p. 40d; sec. 6 of the *maamar* of that title in *Or HaTorah, Bereishis*, Vol. 2, p. 323b, et al.

7. *Zohar*, Vol. III, p. 94b.

8. *Shmos Rabbah* 36:1; *Devarim Rabbah* 7:3.

9. The *maamar* entitled *Baruch SheAsah Nissim, Or HaTorah, Bereishis*, Vol. 5, sec. 4, p. 961b; the series of *maamarim* entitled *Mayim Rabbim*, 5636, sec. 45, p. 52.

(בפרט זה) עוד יותר מזה שטמאו את ההיכל, אף שקדשת ההיכל היא דרגא נעלית בעשר קדשות.¹⁰ וכדמוכח גם מזה שגם לאחרי שבאו בניך כו' וטהרו את מקדשך¹¹, הנה בכדי שיוכלו להדליק את המנורה הצרכו לנס דוקא, מתחיל מהנס¹² שמצאו פך אחד שמן טהור חתום בחותמו של כהן גדול¹³, אור אין סוף שלמעלה מהשתלשלות,

נוגע (בפרט זה) עוד יותר is more significant (in this dimension) than the fact that they imparted impurity to the Sanctuary

אף שקדשת ההיכל היא even though the sanctity of the Sanctuary is a lofty level within in the ten levels of holiness mentioned by our Sages.¹⁰

Indeed, in their reckoning, it is only one level less than the Holy of Holies.

וכדמוכח גם מזה שגם The severity of the darkness brought into the world by the Greeks was so great that they were even able to impart impurity to the oil of the *Menorah*, i.e., to prevent the *Menorah's* light from shining into the world with its intrinsic purity. The depth of the descent is reflected in the fact that even after “Your sons came... and purified Your Sanctuary,”¹¹ nevertheless,

הנה בכדי שיוכלו in order to kindle the *Menorah* with pure oil a miracle – indeed, several miracles – were necessary, להדליק את המנורה הצרכו לנס דוקא,

מתחיל מהנס שמצאו פך beginning with the miracle that they found a cruse of pure oil sealed¹² with the seal of the High Priest. אחד שמן טהור חתום בחותמו של כהן גדול,

Why is Chanukah considered an eight-day miracle? The cruse of oil found contained enough oil to burn for one day. Thus, it burned miraculously for only seven days.¹³ Among the answers given is that the very discovery of the cruse of pure oil is considered a miracle.¹⁴

10. *Keilim* 1:9; *Rambam, Hilchos Beis HaBechirah* 7:21.

11. Borrowing the wording of the passage *VeAl HaNissim*.

12. *Shabbos* 21b uses slightly different wording, stating “set aside” instead of “sealed.” *Tur (Orach Chayim, sec. 670)* uses the expression “sealed.” See *Bach, (Orach Chayim, sec. 670)*, s.v., *Hachi garsinin*.

13. *Tosafos Rosh, Meiri to Shabbos* 21b; *Beis Yosef, sec. 670*.

14. See *Meiri, Shabbos* 21b; *Pri Chadash (Orach Chayim, sec. 670)*; *Shaarei Orah, the maamar* entitled *BeChof*

שלגבי אור זה גם כִּי חשך לא יחשיך, ואדרבא אור זה מאיר את החשך שגם החשך יאיר, והוי"כה (בתוס' וא"ו) יגיה חשכי.¹⁵ וזהו שנר חנוכה מצותה משתקע החמה

To focus on the spiritual dimension of that oil: The oil with the High Priest's seal represented

אור אין סוף שְׁלִמְעָלָה, מהשתלשלות, **G-d's infinite light transcends [the structure of] the Spiritual Cosmos.**

שְׁלִגְבֵי אור זה גם חֶשֶׁךְ לֹא יַחְשִׁיךְ, **In relation to this light – to borrow a Scriptural phrase¹⁵ – “Even darkness will not shade.”**

וְאֲדַרְבָּא אור זה מאיר אֶת החֶשֶׁךְ שְׁגַם החֶשֶׁךְ יֵאִיר, **On the contrary, this light illuminates the darkness and causes the darkness itself to shine.**

Implied is that not only is this light able to penetrate the darkness, but that it has the potential to transform the darkness itself into light. It is written,¹⁶ “...like the superiority of light over darkness.” *Chassidus*¹⁷ explains that the phrase translated as “over darkness” actually reads *min hachoshech*, “from the darkness.” A superior light is produced by the transformation of darkness into light.

As mentioned above, sparks of G-dliness exist within every entity in this world. These sparks reflect varying spiritual levels. In a unique process of causation, the loftier the spark's source, the further it descends. Hence, sparks whose source is in the loftiest rungs of G-dliness are found in the realm of evil.

Man's Divine service involves breaking through the negative character produced by this descent and revealing the inner G-dly potential that lies within, transforming darkness into light. Similarly, the Divine potential alluded to by the cruse of oil sealed with the seal of the High Priest has within its power the potential to transform the darkness of the Greeks into light.

והוי' (בתוס' וא"ו) This transformation is alluded to by the phrase,¹⁸
יֵגִיֵּה חֶשְׁכִּי. **“And G-d will illuminate my darkness.”¹⁹ Chassi-**

Hei BiKislev, sec. 42 (p. 17b) and sec. 53 (p. 22a), and the *maamar* entitled *Ki Atah Neiri*, sec. 16 and sec. 17 (p. 42a; see also the *maamar* entitled *VeAtah BiRachamecha HaRabbim*, 5684 (*Sefer HaMaamarim* 5684, p. 157).

15. *Tehillim* 139:12.

16. *Koheles* 2:13.

17. *Toras Chayim, Bereishis*, p. 60d, et al.

18. *II Shnuel* 22:29.

19. *Torah Or*, the *maamar* entitled *Tanu Rabbanan*, p. 34a; the *maamar* entitled *Ki Atah Neiri*, p. 41a, c; sec. 7

דוקא, כי ענין נרות חנכה הוא להאיר את החשך. וזהו גם מה שנרות חנכה הם שמונה דוקא (וכן יומי דחנכה תמניא אינון²⁰), שמספר שמונה מורה (כנ"ל ס"א) על בחינה שלמעלה מהשתלשלות, שמצד בחינה זו דוקא אפשר להאיר גם את החשך.^כ

*du*s explains that the **vav added** to G-d's name alludes to additional light. A *vav* alludes to drawing down G-dly energy from a higher source. Essential G-dly light is drawn down to G-d's name *Havayah* and that generates the potential to illuminate darkness.

וְזֶהוּ שְׁנַר חֲנֻכָּה מְצַתָּה
מִשְׁתַּשְׁקַע הַחֲמָה דְּדוּקָא,

On this basis, we can understand why the *mitzvah* of kindling Chanukah lights begins specifically after sunset:

כִּי עֲנִינְן נְרוֹת חֲנֻכָּה הוּא
לְהַאִיר אֶת הַחֲשֵׁךְ.

Because the purpose of kindling Chanukah lights is to illuminate darkness.

וְזֶהוּ גַם מַה שְׁנֵירוֹת חֲנֻכָּה
הֵם שְׁמוֹנֶה דְּדוּקָא

This also explains why there are eight Chanukah lights although there were only seven lights to the *Menorah*

(וְכֵן יוֹמֵי דְּחֲנֻכָּה
תְּמַנְיָא אֵינוּן),

(and similarly, why there are eight days of Chanukah).²⁰

שְׁמִסְפֵּר שְׁמוֹנֶה מוֹרָה
(כְּנ"ל ס"א) עַל בְּחִינָה
שְׁלֵמַעְלָה מִהַשְׁתַּלְשְׁלוֹת,

For, (as explained in sec. 1,) the number eight reflects a transcendent potential, above the structures of the Spiritual Cosmos.

שְׁמַצֵּד בְּחִינָה זֹו
דְּדוּקָא אֶפְשֵׁר לְהַאִיר
גַּם אֶת הַחֲשֵׁךְ.

For specifically this quality of transcendent light makes it possible even to illumine darkness.

of the *maamar* of that title in *Or HaTorah, Bereishis*, Vol. 2, p. 325b with the *Tzemach Tzedek's* notes; *Shaarei Or*, the *maamar* entitled *BeChof Hei BeKislev*, sec. 52, the *maamar* entitled *Ki Atah Neiri*, sec. 18-19; the *maamar* entitled *Ner Chanukah*, 5678 (*Sefer HaMaamarim* 5678, p. 148).

20. As *Shabbos*, *loc. cit.*, states.

SUMMARY

The purpose of the Chanukah lights is to illuminate the darkness. The Greeks engendered a climate of spiritual darkness, as reflected in the fact that they "imparted impurity to all the oil in the Sanctuary." The Jews discovered a cruse of oil sealed with the seal of the High Priest, which enabled them to combat and overcome this darkness. In commemoration of this miracle, we kindle the Chanukah lights after nightfall, illuminating the darkness of the night.

On this basis, we can understand why eight Chanukah lights are kindled. As mentioned above, eight reflects a transcendent light above the structures of the Spiritual Cosmos. Tapping this light generates the potential to illuminate spiritual darkness.

ג) ובאור הענין בעבודת האדם יובן בהקדם המבאר בדרושי כ"ק מו"ח אדמו"ר כ"ט, דזה שהיונים טמאו את השמנים שבהיכל הוא מפני שכל מלחמתם היתה מלחמה רוחנית, שלא רצו לפגוע בגופם של ישראל^ל אלא עקר רצונם היה "להשכיחם

— 3 —

In the previous section, the *maamar* emphasized that in order to combat and illuminate the spiritual darkness brought about by the Greeks, it was necessary to tap a light that transcends the structure of the Spiritual Cosmos. In this and the following sections, it explains the nature of the spiritual darkness introduced by the Greeks and the source of their conflict with the Jews.

ובאור הענין To explain the concept as it is reflected in terms
בעבודת האדם of our Divine service:

יובן בהקדם המבאר It can be understood on the basis of the
בדרושי כ"ק מו"ח אדמו"ר, explanation in the *maamarim* of my revered
father-in-law, the Rebbe,¹

דזה שהיונים טמאו את that the reason the Greeks imparted impurity to
השמנים שבהיכל הוא all the oil in the Sanctuary is because their entire
מפני שכל מלחמתם war constituted a spiritual conflict.
היתה מלחמה רוחנית,

On the surface, what strategic value would the Greeks find in imparting impurity to the Sanctuary's oil? How would that advance their dominance over the Jews? And even if one would say that there would be an advantage in depleting the Jews' store of pure oil, why did they impart impurity to the oil? Seemingly, they could have just poured it out.

The reason they imparted impurity to it was that the core of the conflict was spiritual and they desired that the light of the *Menorah* be affected by Greek values.

שלא רצו לפגוע They had no desire to physically harm the Jews.²
בגופם של ישראל

Our Rabbis³ highlight the difference between the commemoration of the miracle

1. The *maamar* entitled *Mai Chanukah*, 5701 (*Sefer HaMaamarim* 5701, p. 59ff.)

2. True, *Rambam* (*Hilchos Chanukah* 3:1) writes that the Greeks also "extended their hands against their property and their daughters." That, however, was a secondary dimension of the conflict. The primary thrust of their persecution of the Jews was spiritual.

3. *Levush* and *Turei Zahav* in their glosses to *Shulchan Aruch* (*Orach Chayim* 670:3).

תורתך ולהעבירם מחקי רצונך". וגם בזה גופא (בזה שלחמו נגד התורה ומצות), עקר מלחמתם היתה נגד הרוחניות (והאלקות) ⁴ דתורה ומצוות ⁵. דזהו להשכיחם

of Chanukah and Purim: that the Chanukah miracle is commemorated by kindling lights, while the Purim miracle is commemorated through a feast. They explain that since at the time of the Purim miracle, Haman's decree was directed towards the Jews' physical annihilation, to slaughter every man, woman, and child, the miracle is commemorated in a physical manner, through a feast. At the time of the Chanukah miracle, the Greeks' decree was directed towards the destruction of the Jews' faith. Therefore, it is commemorated through a spiritual activity, kindling lights.

אֶלָּא עָקַר רְצוֹנָם הָיָה
 לְהַשְׁכִּיחַם מִתּוֹרָתְךָ
 וְלִהְיוֹת עֲבָרִים מִחֻקֵּי רְצוֹנְךָ.
 Instead, their fundamental desire was "to cause [the Jews] to forget Your Torah and to transgress the statutes of Your will."⁴

וְגַם בְּזֶה גּוֹפֵּא (בְּזֶה שְׁלַחְמוּ
 נֶגְדַּת הַתּוֹרָה וּמִצְוֹת),
 In this purpose itself (– i.e., their attack on the Torah and its *mitzvos* –)

עָקַר מִלְחֻמָּתָם הָיְתָה נֶגְדַּת
 הַרוּחָנִיּוּת (וְהַאֲלֻקוּת)
 דְּתוֹרָה וּמִצְוֹת.
 their fundamental attack was directed against the spirituality (and more particularly, the G-dliness) of the Torah and its *mitzvos*.⁵

Thus, our Sages relate⁶ that the Greeks told the Jews: "Write down... that you have no portion in the G-d of Israel."⁷

Not only did the core of the Greeks' conflict with the Jews focus on spirituality,

4. Taken from the *VeAl HaNissim* prayer.

5. The *maamar* entitled *Mai Chanukah*, 5701, *loc. cit.* See also the *maamar* of that title, *Sefer HaMaamarim Yiddish*, sec. 2, p. 185; *HaYom Yom*, entry 2 Teves.

6. *Bereishis Rabbah* 2:4, 41:17; *Vayikra Rabbah* 13:5; *et al.*

7. There is no contradiction between the above and *Rambam's* statement (*loc. cit.*) that the Greeks "nullified their faith and did not allow them to occupy themselves with the Torah and its *mitzvos*," i.e., they sought to prevent the Jews from involving themselves not only with the G-dliness of the Torah, but also the actual observance of the *mitzvos*. {As is well known (see the *Scroll of Antiochus*), the Greeks issued decrees forbidding the observance of circumcision, Rosh Chodesh, and *Shabbos*.}

It is possible to explain that the fundamental thrust was "to cause [the Jews] to forget Your Torah and to transgress the statutes of Your will," i.e., to nullify the Jews' bond with the G-dliness of the Torah and its *mitzvos*. Afterwards, as a consequence, they also enforced decrees on the actual observance of the Torah and its *mitzvos*. It can be said that this order is alluded to by *Rambam's* wording: "they nullified their faith and (afterwards) did not allow them to occupy themselves with the Torah and its *mitzvos*."

Alternatively, it is possible to explain that chronologically, the Greeks' approach was the opposite, dealing first with relatively lesser matters. Thus, initially, they enforced decrees against the actual observance of the Torah and its *mitzvos*. Afterwards, they issued a more severe decree, challenging the very essence of the Jewish faith. *Rambam* mentions "nullify[ing] their faith" first, because that was their primary intent.

תורתך (תורתך דוקא), שגם להיונים לא היה אכפת (כל כך) שישראל ילמדו תורה, אלא שרצו שלמוד התורה יהיה רק מצד השכל שבתורה, כי היא חכמתכם ובינתכם לעיני העמים⁸, וכל עקר מלחמתם היתה שבקשו להשכיחם תורתך, להשכיח חס ושלום את ישראל שהתורה היא תורת הוי'. ועל דרך זה במצוות, שמלחמת היונים

on the Torah and its *mitzvos*, within the Torah and its *mitzvos* themselves, they focused on the spiritual and G-dly dimension of the Torah and its *mitzvos* and sought to eradicate it.

דְּזָהוּ לְהִשְׁכִּיחַם תּוֹרַתְךָ (תּוֹרַתְךָ דְּיֻקָּא), **This is implied by the phrase “to cause [the Jews] to forget Your Torah,” (“Your Torah”), to lose sight of the G-dliness of the Torah.**

שְׁנָם לְהִיּוֹנִים לֹא הָיָה אֲכַפְתָּ (כָּל כֶּף), שְׂשִׁיִּשְׂרָאֵל יִלְמְדוּ תּוֹרָה, **The Greeks were not (that) bothered by the fact that the Jews studied the Torah. After all, they were a cultured people with wisdom of their own and they appreciated the wisdom of the Torah.**

אֲלֹא שְׂרָצוּ שְׁלֵמוֹד הַתּוֹרָה יִהְיֶה רַק מִצַּד הַשְּׂכָל שֶׁבַתּוֹרָה, **They desired, however, that the Jews’ study of Torah focus only on the intellectual dimension of the Torah, of which it is said:⁸**

כִּי הִיא חֲכָמְתְּכֶם וּבִינְתְּכֶם לְעֵינֵי הָעַמִּים, **“It is your wisdom and understanding before all the nations.”**

וְכָל עֵקֶר מְלַחְמָתְּם הָיְתָה שְׁבִקְשׁוּ לְהִשְׁכִּיחַם תּוֹרַתְךָ, **The entire thrust of their attack was to cause the Jews to forget *Your Torah*,**

לְהִשְׁכִּיחַ חֵס וְשְׁלוֹם אֶת יִשְׂרָאֵל שֶׁהַתּוֹרָה הִיא תּוֹרַת הוִי'. **to cause the Jews to forget that the Torah is *G-d’s Torah*.**

וְעַל דֶּרֶךְ זֶה בְּמִצְוֹת, **Similarly with regard to the *mitzvos*.**

שְׁמִלְחָמַת הִיּוֹנִים הָיְתָה נֶגְדַּת הָאֱלֻקוֹת שֶׁבְּמִצְוֹת, **The Greeks’ conflict was against the G-dliness of the *mitzvos*. They were willing to allow the Jews to perform ritual acts. After all, they had many of their own. What they objected to was the conception that**

היתה נגד האלקות שבמצוות, מה שהמצות הם רצונו יתברך, דזהו "להעבירם מחקי רצונך" (חקי דוקא, ורצונך דוקא), דשני פרושים בזה. שעל המצוות דעדות ומשפטים, להיותם מצוות שכליות, הסכימו גם היונים, וכל מלחמתם היתה כנגד המצוות דחקים,

מה שהמצוות הם **the mitzvos are G-d's will**, observed to establish a bond with Him.
 רצונו יתברך,

דזהו "להעבירם מחקי רצונך" (חקי דוקא, ורצונך דוקא),
This concept is alluded to by the phrase "to transgress the statutes of Your will," (where the emphasis is on "statutes" and "of Your will").

דשני פרושים בזה. **There are two interpretations of this:**

שעל המצוות דעדות ומשפטים, להיותם מצוות שכליות, הסכימו גם היונים, **a) that the Greeks were willing to accept the observance of the mitzvos that fall under the heading of *eidus* and *mishpatim*, for these mitzvos are intellectually comprehensible.**

There are three categories of *mitzvos*:

a) *mishpatim*, i.e., rationale laws, judgments: *mitzvos* like the prohibition against murder, theft, and adultery and obligations like honoring one's parents and giving charity, which are logical imperatives. Even if the Torah had not, heaven forbid,⁹ been given, man would have ordained similar regulations (as, in fact, most secular societies have).

b) *eidus*, testimonials: *mitzvos* like *Shabbos*, *tefillin*, the sounding of the *shofar*, which commemorate a certain event and/or teach a certain concept. Mortal wisdom would not prescribe such practices, but once they are dictated by the Torah, their rationale can be understood and internalized.

c) *chukim*, decrees. *Mitzvos* like the red heifer, the laws of purity and impurity, and *kashrus*, which transcend mortal wisdom and are fulfilled solely because of *kabbalas ol*, the acceptance of G-d's yoke.

The Greeks did not object to the Jews observing the *eidus* and the *mishpatim*, because they were willing to accept observance that had a rationale basis.

וְכָל מִלְחַמָּתָם הָיְתָה
 כְּנֶגְדַת הַמִּצְוֹת דְּחָקִים, **The entire brunt of their attack was focused on the mitzvos of *chukim***

9. An addition made by the Rebbeim when making such a statement.

מכיון שאפן קיומם הוא רק מפני שהם רצון הוי'. ופרוש ב' (בעמק יוטר), דזה מה שבקשו להעבירם מחקי רצונך הוא בכל המצוות, גם בהמצוות דעדות ומשפטים ל'.^ד

מכיון שאפן קיומם הוא רק מפני שהם רצון הוי'. since their observance is motivated solely by the fact that they are G-d's will. This, obedience to a higher authority, a power above intellect, ran contrary to the Greeks' entire approach to life. Not only could they not accept it, they wished to stamp it out entirely.

ב) A second (and a deeper) interpretation:

דזה מה שבקשו להעבירם מחקי רצונך, הוא בכל המצוות, The Greeks' endeavor to cause the Jews "to transgress the statutes of Your will," encompassed all the *mitzvos*,

גם בהמצוות דעדות ומשפטים. even the *mitzvos* of *eidus* and *mishpatim*. For, as will be explained in sec. 4, fundamentally all the *mitzvos* are expressions of G-d's will and should be fulfilled as an expression of obedience to His desire.

Conversely, it can be said that the Greeks would have accepted the Jews' observance of *mitzvos* that are *chukim* were they to be fulfilled because intellect understands that there are concepts that transcend mortal understanding. Their objection (even to these *mitzvos*) was solely that they should not be fulfilled because they are G-d's will. See *Likkutei Sichos*, Vol. 3, p. 815.

In that source, the Rebbe illustrates how logic could also agree to accept directives that transcend understanding with the following allegory. A person had a mentor who always gave him excellent advice which time and again proved its effectiveness. Once, the mentor gave the person advice which the person did not understand at all. Nevertheless, the person followed it, calculating that since the advice his mentor had previously given him had always proved beneficial, it is likely that this directive would also be to his benefit. Why does he not understand it? Because his mind is not yet as developed as his mentor's and there are matters that he does not comprehend. When he will advance his wisdom, these matters that are presently incomprehensible will be understood as well.

Similarly, a person could accept the observance of *chukim* based on the rationale that since they are Divine commandments, they are obviously motivated by a positive purpose. Mortal wisdom cannot understand that purpose because mortal wisdom is limited and cannot fathom Divine wisdom in all its depth.

The Greeks could have accepted such an approach. What they objected to was blind devotion to G-d's will, simply because it is His will.

SUMMARY

The Greeks' oppression of the Jews was primarily a spiritual conflict. For that reason, the Greeks sought to impart impurity to the oil in the Sanctuary. They did not desire to harm the Jews in a physical sense. Instead, their fundamental desire was "to cause [the Jews] to forget Your Torah and to transgress the statutes of Your will." More particularly, it was not the Jews' observance per se that brought about the conflict, but the conception of the Torah as "Your Torah" and the *mitzvos* as "the statutes of Your will," i.e., the Torah and its *mitzvos* as they are bonded with G-d and expressions of His will.

ד) ויובן זה על פי הידוע¹, שגם המצוות דעדות ומשפטים צריך לקיים (בעקר) מפני שהם רצון ה', כמו החקים. וענין זה (שגם המצוות שיש עליהם טעם צריך לקיים מפני שהם רצון ה') הוא לא רק מצד האדם המקיים, שקיום המצוות שלו צריך להיות בדרך עבודת עבד², שזהו דוקא כשמקיים את המצוות (לא מצד

— 4 —

ויובן זה על פי הידוע, **The above** – i.e., that the Greeks' endeavor “to cause [the Jews] to transgress the statutes of Your will,” encompassed even the *mitzvos* of *eidus* and *mishpatim* – can be understood on the basis of the well-known concept¹ that

שגם המצוות דעדות ומשפטים צריך לקיים (בעקר) מפני שהם רצון ה', כמו החקים. **even the *mitzvos* that are *eidus* and *mishpatim* should also be fulfilled (primarily) because they are G-d's will, like *chukim*.** Although the *eidus* and *mishpatim* have an intellectual dimension, the primary motivation for their observance should be that they are G-d's will.

וענין זה (שגם המצוות שיש עליהם טעם צריך לקיים מפני שהם רצון ה') **This concept** (– that the *mitzvos* that are *eidus* and *mishpatim* should also be fulfilled because they are G-d's will –)

הוא לא רק מצד האדם המקיים, **is true not only from the perspective of the person who fulfills these *mitzvos*,**

שקיום המצוות שלו צריך להיות בדרך עבודת עבד, **i.e., that he should observe the *mitzvos* with the approach of a servant.**

As stated in *Tanya*,² this manner of service is “the initial stage of Divine service, and its core and root.”

A servant does not fulfill his master's commands because he understands their value or they appeal to him emotionally. He fulfills them because he must. He is his master's property and is obligated to carry out his master's will whether it

1. The *maamar* entitled *Lmaan Daas*, 5690, sec. 5 (*Sefer HaMaamarim Kuntreisim*, Vol. 1, p. 84a); the *maamar* entitled *Havayah Li BiOzrai*, 5687, sec. 3 (*Sefer HaMaamarim* 5687, p. 203); *Sefer HaMaamarim Yiddish*, p. 46; the *maamar* entitled *Mai Chanukah*, 5701, sec. 1; the *maamar* of that title, *Sefer HaMaamarim Yiddish*, loc. cit., et al.

2. *Tanya*, ch. 41.

הטעם והשכל, כי אם) מצד ציווי האדון³, אלא גם מצד המצוות, כי כל המצוות (גם המצוות שיש עליהם טעם) הם רצונו יתברך, רצון שלמעלה מהטעם⁴, ורק שכן

appeals to him or not. Similarly, our observance of the *mitzvos* must be motivated by artless obedience, following G-d's commandments not because we appreciate them, but because we are obligated to do so.

שׁוּהוּ דְרַקָּא כְּשִׁמְקַיִם Such service is carried out only when one observes
אֶת הַמִּצְוֹת (לא מצד the *mitzvos* (not out of a rational or intellectual
הַטֵּעַם וְהַשְּׂכָל, motivation,

כי אם) מצד ציווי האדון, but because) of the command of the Master.³

From man's perspective, if he observes the *mitzvos* because he understands them, he is not serving G-d; he is doing what he thinks is right. Service requires obedience, fulfilling G-d's will without a reason why, only because He so commands.

אֲלָא גַם מִצַּד הַמִּצְוֹת, Such an approach, however, is also mandated by the
very nature of the *mitzvos* themselves.

כִּי כָל הַמִּצְוֹת (גַּם הַמִּצְוֹת For all the *mitzvos* (even those *mitzvos* which
שֵׁישׁ עֲלֵיהֶם טֵעַם) have a rationale explanation)

הֵם רְצוֹנוּ יִתְבָּרֵךְ, are G-d's will,

רְצוֹן שְׁלִמְעֵלָה מֵהַטֵּעַם, will that transcends reason.⁴

In a personal sense, when a person does something because it makes sense, he is motivated by an outside factor. He understands the necessity of the action and acts accordingly. True, he may understand and identify with this logic, but ultimately, the idea is not his. He is aligning himself with something – a concept, an idea – that exists outside himself. When a person desires something, by contrast, his actions are expressions of his own personal will. His desire conveys and brings out his inner self.

Similarly, in relation to G-d, a conception of *mitzvos* as Divine wisdom would imply that they are the inner truth lying at the core of existence. By defining them as G-d's will, the focus is shifted to their being expressions of Him and how they give man an opportunity to bond with Him, as He exists within His Private Self, as it were.

3. See *Likkutei Torah, Bamidbar*, p. 40a; and the elaborate explanation in *Ateres Rosh, Rosh HaShanah*, pp. 57, 59

4. See the series of *maamarim* entitled *Yom-Tov shel Rosh HaShanah*, 5666, pp. 67, 522; the *maamar* entitled *VaAni Tefilasi*, 5694 (*Sefer HaMaamarim Kuntreisim 2*, p. 312a), et al.

גזר הקדוש ברוך הוא שהרצון דמצוות אלו יתלבש גם בטעם⁵. ולא עוד, אלא שגם טעמי המצוות (כמו שהם לאמתתם) הם למעלה מההבנה דשכל אנושי, דאמיתית טעמי המצוות הוא כמו שהם בחכמתו יתברך, ומכיון שגם חכמתו יתברך היא אין סוף (ובפרט שהוא יתברך וחכמתו אחד⁶), הרי אין שיך ששכל מגבל דהנבראים

וְרַק שְׂפָף גְזַר הַקְּדוֹשׁ בְּרוּךְ
הוא שְׂהֲרָצוֹן דְּמִצְוֹת
אֵלּוּ יִתְלַבֵּשׁ גַּם בְּטַעַם. **It is only that G-d decreed that the will that man-
dates these *mitzvos*, i.e., the *mitzvos* of *eidus* and
mishpatim, also enclothe themselves in intellect.**

Indeed, even as the will for these *mitzvos* enclothes itself in intellect, it remains in essence, simple and suprarational, beyond the limits and structures of wisdom.⁵

Thus, with regard to *mitzvos* that were also clothed in intellect, though their fundamental motivation – as is the case with the observance of all *mitzvos* – must be *kabbalas ol*, the acceptance of G-d's yoke, however, when observing *eidus* and *mishpatim*, that Divine suprarational desire should also permeate one's intellect as well.

וְלֹא עוֹד, **Moreover,**

אֶלָּא שְׂגַם טַעְמֵי הַמִּצְוֹת
(כְּמוֹ שֶׁהֵם לְאַמְתָּתָם)
הֵם לְמַעְלָה מִהֶהֱבֵנָה
דְּשִׁכְל אָנוּשִׁי, **even from the perspective of intellect itself, an approach
of humble acceptance is required, because the (true)
motivating rationale for *mitzvos* transcends the
understanding of mortal intellect.**

דְּאִמִּיתִית טַעְמֵי
הַמִּצְוֹת הוּא כְּמוֹ שֶׁהֵם
בְּחֻכְמָתוֹ יִתְבָּרַךְ, **For the true motivating rationale for the *mitzvos*
is prescribed within G-d's wisdom.**

וּמִכֵּיּוֹן שְׂגַם חֻכְמָתוֹ
יִתְבָּרַךְ הִיא אֵין סוּף. **Since G-d's wisdom is infinite,**

(וּבִפְרָט שֶׁהוּא יִתְבָּרַךְ
וְחֻכְמָתוֹ אֶחָד), **(and in particular, this is true, for He and His
wisdom are one),⁶**

Hence, just as G-d is truly infinite, beyond all human conceptions, so too, his wisdom is utterly boundless.

5. The *maamar* entitled *VaAni Tefilasi*, 5694, *loc. cit.*

6. *Rambam, Hilchos Yesodei HaTorah* 2:10; *Tanya*, ch. 2, *Shaar HaYichud VahaEmunah*, ch. 8, *et al.*

יוכל להשיג אמיתית הטעם דהמצות, וכמו שכתוב באגרות הקדש⁷ שטעמי מצוות לא נתגלו והם למעלה מהשכל וההבנה, וגם באיזהו מקומן שנתגלה ונתפרש איזה טעם המובן לנו לכאורה, הנה טעם זה המובן לנו אינו תכלית הטעם כו'. וענין זה (שהטעם המובן לנו אינו תכלית הטעם) מובן גם בשכל אנושי. שהרי גם שכל אנושי מבין בפשטות, ששכל מגבל אין ביכלתו להשיג חכמתו יתברך הבלתי מוגבלת.

הרי אין שיף ששכל מגבל
דהנבראים יוכל להשיג
אמיתית הטעם דהמצות,

thus, it is not possible for the limited mind of a created being to grasp the ultimate motivating rationale for the *mitzvos*,

וכמו שכתוב
באגרות הקדש

as stated in *Tanya, Iggeres HaKodesh*,⁷

שטעמי מצוות לא
נתגלו והם למעלה
מהשכל וההבנה.

the motivating rationale for *mitzvos* – all *mitzvos*, not only the *chukim* – has not been revealed and it transcends rationale thought and understanding.

וגם באיזהו מקומן
שנתגלה ונתפרש איזה
טעם המובן לנו לכאורה,

If, here and there, a motivating rationale that appears to be comprehensible to us was revealed and explained for one of the *mitzvos*,

הנה טעם זה המובן לנו
אינו תכלית הטעם כו'.

this rationale that we can comprehend is not the ultimate motivating rationale.

וענין זה (שהטעם המובן
לנו אינו תכלית הטעם)
מובן גם בשכל אנושי.

This concept (– that the rationale that we can comprehend is not the ultimate motivating rationale –) is not something to be accepted as a point of faith, but rather can also be understood by mortal intellect.

שהרי גם שכל אנושי
מבין בפשטות,

For even mortal intellect readily understands

ששכל מגבל אין ביכלתו
להשיג חכמתו יתברך
הבלתי מגבלת.

that a limited, mortal mind cannot comprehend G-d's unlimited wisdom.

7. *Tanya, Iggeres Hakodesh*, Epistle 19, p. 128a.

ואדרבא, זה שבאיזהו מקומן נתגלה ונתפרש איזה טעם המובן לנו הוא פלא גדול, והוא רק חסד ה' שגם שכל האדם יהיה לו איזו השגה בזה. וגם לאחרי שבחסד ה' נתגלה ונתפרש טעם המובן לנו, הרי ידוע⁸ שהטעם הוא רק על כללות המצוה ולא על הפרטים. שמכל זה מובן, שגם המצוות דעות ומשפטים הם (כמו) חקים לגבנו (מכיון שגם טעמי המצוות שמצד חכמתו יתברך הם למעלה משכל הנבראים), ויתרה מזו שהם "רצונך" (רצונו יתברך שלמעלה גם מחכמתו יתברך). וזהו דמה שהיונים

ואַדְרַבָּא, זֶה שְׁבִיאִיזְהוּ
מְקוּמָן נִתְגַּלָּה וְנִתְפָּרֵשׁ
אִיזָה טַעַם הַמּוּבָן לָנוּ
הוּא פֶּלֶא גָדוֹל,

On the contrary, if here and there, a motivating rationale that we can comprehend was revealed and explained, that is a wondrous phenomenon.

וְהוּא רַק חֶסֶד ה' שְׁגַם
שְׁכָל הָאָדָם יִהְיֶה לוֹ
אִיזוֹ הַשְּׂגָה בְּזָה.

The possibility for man to somewhat comprehend G-d's wisdom was granted merely as an expression of G-d's kindness, in essence, His wisdom utterly transcends our understanding.

וְגַם לְאַחֲרֵי שְׁבִחְחֶסֶד
ה' נִתְגַּלָּה וְנִתְפָּרֵשׁ
טַעַם הַמּוּבָן לָנוּ,

Moreover, even after – as an expression of G-d's kindness – a motivating rationale that we can comprehend was revealed for a given *mitzvah*,

הַרִי יְדוּעַ שֶׁהַטַּעַם הוּא
רַק עַל כְּלָלוֹת הַמְצָוָה
וְלֹא עַל הַפְּרָטִים.

as is well known,⁸ the motivating rationale that is revealed merely reflects the *mitzvah* as a whole, but not all its particulars. There are dimensions of the *mitzvah* that are beyond our comprehension.

שְׁמַכְּל זֶה מוּבָן, שְׁגַם
הַמְצָוֹת דְּעֵדוֹת וּמִשְׁפָּטִים
הֵם (כְּמוֹ) חֻקִּים לְגַבְנוּ

From all the above, it is understood that even the *mitzvos* of *eidus* and *mishpatim* (resemble) *chukim* for us,

(מִכֵּיוֵן שְׁגַם טַעַמֵי הַמְצָוֹת
שְׁמַצַּד חֻכְמָתוֹ יִתְבָּרַךְ הֵם
לְמַעַלָּה מִשְׁכָּל הַנְּבִרָאִים),

(since even the motivating rationale for the *mitzvos* as prescribed by G-d's wisdom is above mortal comprehension,)

וְיִתְרָה מִזּוֹ שְׁהֵם "רְצוֹנְךָ"
(רְצוֹנוֹ יִתְבָּרַךְ שְׁלִמְעָלָה
גַּם מִחֻכְמָתוֹ יִתְבָּרַךְ).

and, moreover, they are expressions of His will, (His will that transcends even His wisdom).

8. *Moreh Nevuchim*, Vol. 3, ch. 26.

בקשו "להעבירם מחקי רצונך" הוא גם בהמצוות דעדות ומשפטים⁹, כי היונים בקשו לעקר חס ושלוה מישראל את ההרגש האלקי שבמצוות, שכל המצוות הם חכמתו יתברך שלמעלה משכל אנושי (להעבירם מחקי), ובקשו לעקר חס ושלוה את ההרגש שהמצוות הם רצונו יתברך (רצונך).

Thus, a) even from the perspective of wisdom, all the *mitzvos* are like *chukim* for us, since His wisdom transcends ours entirely, and b) in essence, *mitzvos* are expressions of G-d's will that transcends all limits, even the limits of His wisdom. As explained below, this is intimated by the seemingly redundant phrase, "the statutes of Your will." Seemingly, if they are "statutes," they are expressions of "will."

וְזֶהוּ דְמָה שֶׁהַיִּוֹנִים
בְּקִשׁוֹ "לְהַעֲבִירָם מִחֻקֵּי
רְצוֹנְךָ" הוּא גַם בְּהַמְצוּת
דְּעֵדוֹת וּמִשְׁפָּטִים,
Thus, the Greeks' endeavor "to cause [the Jews] to
transgress the statutes of Your will" also applied
to the *mitzvos* of *eidus* and *mishpatim*.

On this basis, it can be understood why it is stated in *Chassidus*⁹ that one must observe the *mitzvos* that are *eidus* and *mishpatim*, not only on the basis of logic, but primarily because they are G-d's *mitzvos*, expressions of His will. This truth – that all *mitzvos*, even those with a perceived rationale – are essentially expressions of Divine will, also relates to the explanation of the concept that the Greeks sought to "cause [the Jews] to transgress the decrees of Your will," explained above.

כִּי הַיִּוֹנִים בְּקִשׁוֹ לְעַקֵּר
חֵס וְשָׁלוֹם מִיִּשְׂרָאֵל אֶת
הַהֲרֵגָשׁ הָאֱלֹקִי שֶׁבְּמִצְוֹת,
For a) the Greeks endeavored to, heaven forbid,
uproot from the Jews the sensitivity to the G-dli-
ness intrinsic to the *mitzvos*,

שֶׁכָּל הַמְצוּת הֵם
חֻקְמָתוֹ יִתְבָּרַךְ שֶׁלְּמַעְלָה
מִשְׁכָּל אָנוּשִׁי
the awareness that all the *mitzvos* are expressions of
G-d's wisdom that transcends mortal intellect.

(לְהַעֲבִירָם מִחֻקֵּי),
(This is alluded to by the words "to cause [the Jews] to
transgress the statutes")

וּבְקִשׁוֹ לְעַקֵּר חֵס וְשָׁלוֹם
אֶת הַהֲרֵגָשׁ שֶׁהַמְצוּת
הֵם רְצוֹנוֹ יִתְבָּרַךְ
And b) they endeavored to uproot, heaven forbid,
the sensitivity to the fact that the *mitzvos* are
expressions of His will.

(רְצוֹנְךָ). (This is alluded to by the term "Your will.")

9. The *maamarim* entitled *Ner Chanukah* cited previously.

SUMMARY

The *mitzvos* that are *eidus* and *mishpatim* should also be fulfilled (primarily) because they are G-d's will, like *chukim*, for two reasons:

- a) from man's perspective, such service defines him as a servant; he is carrying out G-d's will simply because it is His will.
- b) this reflects the essential nature of the *mitzvos*, that they are expressions of G-d's will that transcend understanding.

Moreover, even from the standpoint of logic, we must regard all *mitzvos* as fundamentally above our understanding. For the *mitzvos* that are *eidus* and *mishpatim* reflect G-d's wisdom and His wisdom transcends human understanding.

Thus, the Greeks' endeavor "to cause [the Jews] to transgress the statutes of Your will" also applied to the *mitzvos* of *eidus* and *mishpatim*. They sought to eradicate the Jews' sensitivity to the G-dliness of the *mitzvos*, that the *mitzvos* are expressions of G-d's wisdom that transcends mortal intellect and that they are expressions of His will that transcends intellect.

ה) **רבזה** יובן לשון הגמרא כשנכנסו יונים להיכל טמאו כל השמנים שבהיכל, דמשמעות הלשון הוא ^מ, שכשנכנסו להיכל הנה השתדלו ונתאמצו לטמא את השמנים (בכדי לנצח חס ושלום את ישראל), כי היכל הוא בינה, ושמן הוא חכמה

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רבזה יובן לשון הגמרא **On this basis, we can understand the wording of the Gemara,¹**

כְּשֶׁנִּכְנְסוּ יוֹנִים
לְהֵיכָל טְמְאוּ כָּל
הַשְּׁמָנִים שְׁבֵהֵיכָל,
“When the Greeks entered the Sanctuary, they imparted impurity to all the oil in the Sanctuary.”

דמשמעות הלשון הוא, **The implication² of that wording is that**

שְׁכַשְׁנִכְנְסוּ לְהֵיכָל הַנֶּה
הַשְּׁתַדְּלוּ וְנִתְאָמְצוּ
לְטַמֵּא אֶת הַשְּׁמָנִים
when they entered the Sanctuary, they made a special effort and strove to impart impurity to the oil

(בכדי לנצח חס
ושלום את ישראל),
(for this was part of their endeavor to, heaven forbid, vanquish the Jews). As mentioned above, their battle against the Jews was primarily spiritual. Hence, they sought to impart impurity to the oil. To highlight the spiritual forces involved in the conflict:

כִּי הֵיכָל הוּא בֵּינָה,
The Sanctuary is identified with the *Sefirah* of *Binah* of Atzilus

וְשֶׁמֶן הוּא חֹכְמָה
שְׁלֵמְעֵלָה מֵהַשְּׁכָל דְּבֵינָה
and oil is identified with the *Sefirah* of *Chochmah* of Atzilus, which transcends *Binah* at is associated with intellect.³

Although *Chochmah* is translated as “wisdom,” *Chochmah* is the seminal point from which wisdom derives and ordinary rational thought begins with the potential of *Binah*. *Chochmah*, by contrast, represents the bond between intellect and G-dliness that transcends intellect.

1. *Shabbos* 21b.

2. The *maamar* entitled *Mai Chanukah*, 5701, ch. 2.

3. *Shaarei Orah*, the *maamar* entitled *Ki Atah Neiri*, sec. 16 (p. 42a). See also the *maamar* of that title, *Torah Or*, p. 41a, et al.

שלמעלה מהשכל דבינה^{יה} (כנזכר לעיל ס"ב ששמן הוא בחינת קדש), ולכן טמאו כל השמנים שבהיכל דבינה, בכדי להפיק חס ושלום את מזמתם "להשכיחם תורתך ולהעבירם מחקי רצונך", אלא שלמוד התורה וקיום המצוות יהיו רק מצד השכל.

בפְּנֵי זֶכֶר לְעֵיל סְעִיף ב' (As mentioned in sec. 2 above, oil is identified with the level of *kodesh*, holiness in essence, above the holiness associated with any particular entity)
 שְׁשֵׁמֶן הוּא בְּחִינַת קֹדֶשׁ),

וְלִכֵּן טָמְאוּ כָּל הַשְּׁמָנִים שֶׁבְּהֵיכַל דְּבִינָה, Therefore, the Greeks imparted impurity to all the oil in the Sanctuary identified with *Binah*

בְּכַדֵּי לְהַפִּיק חָס וְשְׁלוֹם אֶת מְזֻמָּתָם "לְהַשְׁכִּיחַם תּוֹרַתְךָ וְלִהְעַבְרֵם מִחֻקֵּי רְצוֹנְךָ", in order to achieve their goal of "caus[ing the Jews] to forget Your Torah and transgress the decrees of Your will." As mentioned above, they did not destroy the oil, they imparted impurity to it. Their intent was to have their worldly approach influence the Jew's spiritual potentials.

אֲלֵא שְׁלֵמוֹד הַתּוֹרָה וְקִיּוּם הַמִּצְוֹת יִהְיוּ רַק מִצַּד הַשְּׁכָל. They desired that the Jews' study of the Torah and observance of the *mitzvos* would be motivated solely by the intellect without a bond to G-d and Holiness.

SUMMARY

On this basis of the above concepts, we can understand why the Greeks imparted impurity to all the oil in the Sanctuary. Since their conflict with the Jews was spiritual they sought to "cause [the Jews] to forget Your Torah and transgress the decrees of Your will," seeking to impair the Jews' spiritual potential. They tried to impair the Jews' spiritual potential. Oil is identified with *Chochmah*, the potential that makes possible the bond between intellect and G-dliness that transcends intellect.

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In the previous sections, the *maamar* describes the spiritual darkness with which the Greeks sought to envelope the Jewish people. In this and the following sections, the *maamar* describes the spiritual potential the Jews possess that enables them to combat and overcome that darkness.

There are three levels within the Jews' spiritual potential:

a) *kochos p'nimiim*, "internal powers," the soul's conscious powers of intellect and emotion;

and *kochos makkifim*, "encompassing powers," spiritual potentials that transcend the soul's conscious control, encompass it, and lift it up to a rung that transcends intellect. In this category itself, there are two levels:

b) *makkif hakarov*, "an encompassing light that is close," a level which though transcendent is still within reach of the intellect and affected by it;

c) *makkif harachok*, "an encompassing light that is distant," a level which is entirely transcendent, bound up with essential G-dliness and thus, beyond the reach of intellect.

In chassidic thought,¹ these three levels are explained with an analogy to three essential human needs: food, clothing, and a home. Food is ingested into our system. When digested, it provides us with energy and is assimilated into our bodies. Similarly, the soul's internal powers are controlled by our conscious minds and spur us to spiritual activity.

Clothing is not ingested. On the contrary, it is worn above the body. On the other hand, it is measured to fit the body so that it is not too large or too small. Thus, it refers to the soul's encompassing powers that are within reach of the intellect and affected by it. A person's garments enhance his personality, projecting an image that magnifies his conscious powers. And yet, that image reflects those conscious powers and reveals much about his identity.

A home, however, is totally beyond the measure of a person. Indeed, several people can live under one roof, all sharing the very same home. Thus, it serves as an analogy for those *kochos makkifim* that entirely transcend an individual's identity. On the other hand, it is precisely in a person's home that his essence is revealed; that is where his true identity is expressed.

To relate the above to the spiritual nature of the conflict leading to the Chanukah miracle: The Greeks were able to affect - and convey impurity - to the Jews' conscious powers of intellect and emotion and even to the lower dimension of their supra-rational powers. This was their intent in imparting impurity to the oil in the Sanctuary. The Jews were able to emerge victorious in the conflict by drawing on

1. See the *maamar* entitled *Tanu Rabbanan*, 5644 (*Sefer HaMaamarim* 5644, p. 207), et al.

ו) והנה בכדי לנצח מלחמה זו, אין מספיקה העבודה שעל פי טעם ודעת, ואפלו לא העבודה שלמעלה מטעם ודעת הקשורה עם טעם ודעת (העבודה שמצד בחינת מקיף דחיה^מ, מקיף הקרוב), מכיון שטמאו גם את כל השמנים שבהיכל, היינו גם הענינים דקדשה שלמעלה מטעם ודעת אלא הקשורים עם טעם ודעת. ונצחון המלחמה הוא על ידי העבודה דמסירות נפש דוקא,

the potential of the third rung, the essential G-dly potential lying at the core of the Jewish soul, symbolized by the cruse of oil sealed with the seal of the *Kohen Gadol*.

וְהֵנָּה בְּכֹדֵי לְנִצָּחַן
מִלְחָמָה זֹאת, In order to emerge victorious in this conflict,

אֵין מִסְפִּיקָה הָעֲבוּדָה
שְׁעַל פִּי טַעַם וְדַעַת, Divine service that is motivated by logic and reason is not sufficient. On the contrary, in this realm, the Greeks were powerful and could compete with the Jews.

וְאֶפְלוּ לֹא הָעֲבוּדָה
שְׁלִמְעֵלָה מִטַּעַם וְדַעַת
הַקְּשׁוּרָה עִם טַעַם וְדַעַת Even Divine service that transcends logic and reason, but which is connected to logic and reason did not suffice.

(הָעֲבוּדָה שְׁמֵצֵד בְּחִינַת
מִקִּיף דְּחִיָּה, מִקִּיף הַקְּרֹב), (This refers to Divine service that emanates from the level of the encompassing light of *chayah*, a transcendent potential within the soul, but one which is identified as *makkif hakarov*.)

See *Kuntreis HaAvodah*² which explains that the will that emanates from the encompassing light of *chayah* is an essential desire that transcends logic and reason. Nevertheless, it is aroused through meditation, i.e., it is still connected to the intellect. Hence, using the power of the light of *chayah* was not sufficient to overcome the Greeks,

מִכִּיּוֹן שְׁטִמְאוּ גַם אֶת
כָּל הַשְּׂמָנִים שֶׁבְּהֵיכָל, since, i.e., as indicated by the fact that the Greeks imparted impurity to all the oil in the Sanctuary,

הֵינּוּ גַם הָעֲנִינִים דְּקִדְשָׁה
שְׁלִמְעֵלָה מִטַּעַם וְדַעַת אֶלָּא
הַקְּשׁוּרִים עִם טַעַם וְדַעַת. they affected even those dimensions of holiness that transcend logic and reason, but which are connected to logic and reason.

וְנִצָּחוֹן הַמִּלְחָמָה
הוּא עַל יְדֵי הָעֲבוּדָה
דְּמִסִּירוֹת נַפְשׁ דְּדֹקָא, Victory in the war comes solely through the Divine service of *mesirus nefesh*.

2. *Kuntreis HaAvodah*, ch. 5, p. 30, and other sources in *Chassidus*.

דענין המסירות נפש היא העמידה בתקף נגד כל המונעים ומעכבים, תקף עצמי שלמעלה מהשכל לגמרי, וכמו המסירות נפש על קדוש השם שאינה מצד איזו סברא שכלית, כי אם, שאי אפשר כלל להיות באפן אחר³. וזה בא מצד ההתקשרות דעצם הנשמה, בחינת יחידה, דענין התקשרות עצמית הוא שאי אפשר כלל להיות באפן אחר

דְּעֵנִין הַמְּסִירוֹת נֶפֶשׁ הִיא הָעֵמִידָה בְּתִקְוָה נֶגֶד כָּל הַמוֹנְעִים וּמְעַכְבִּים, *Mesirus nefesh* involves standing firmly against all opposing forces and impediments, to borrow a classic Chassidic expression, *azoy un nisht anderish*; “this is the way it is, there is no other option.”

תִּקְוָה עֲצָמִי שְׁלֹמְעָלָה מְהַשְׁכֵּל לְגַמְרִי, This reflects essential power that transcends intellect entirely,

וְכִמּוֹ הַמְּסִירוֹת נֶפֶשׁ עַל קְדוּשַׁת הַשֵּׁם שְׁאִינָה מִצַּד אִיזוֹ סְבָרָא שְׁכֻלִית, as in the instance of *mesirus nefesh* for the sanctification of G-d’s name that is not motivated by any form of intellectual reasoning,

כִּי אִם, but rather is an innate, essential response. A person does not make a conscious decision to sacrifice his life for a reason.

שְׂאִי אֶפְשָׁר כָּלֵל לְהִיּוֹת בְּאֶפְסָן אַחֵר. It is just impossible for him to respond in any other way.³ As the Alter Rebbe would say,⁴ “No Jew is willing – and no Jew is able – to be severed from G-dliness.”

וְזֶה בֵּא מִצַּד הַהִתְקַשְּׁרוֹת דְּעֵצָם הַנִּשְׁמָה, בְּחִינַת יְחִידָה, This results from the bond that the essence of the soul, the level of *yechidah*, shares with G-d’s Essence.

דְּעֵנִין הַתְּקַשְּׁרוֹת עֲצָמִית The characteristic of an essential bond, i.e., a bond that is not a result of two entities coming together because of an external factor, but rather reflects the fact that in essence they are one,

הוּא שְׂאִי אֶפְשָׁר כָּלֵל לְהִיּוֹת בְּאֶפְסָן אַחֵר חַס וְשָׁלוֹם. is that it is impossible that it be otherwise, Heaven forbid.⁵

3. *Tanya*, ch. 18.

4. *HaYom Yom*, entries for 21 Sivan and 25 Tammuz. See also p. 123ff. above.

5. *Kuntreis HaAvodah*, loc. cit.

חס ושלום⁶. ומכיון שבבחינת היחידה אין שיך שום פגם וטמאה חס ושלום (בדגמת הפך אחד של שמן שהיה חתום בחותמו של כהן גדול, שאין החיצונים יכולים לגעו שם⁷), הנה על ידי העבודה דמסירות נפש שמצד היחידה, על ידי זה דוקא מנצחים

ומכיון שבבחינת היחידה Since, from the standpoint of *yechidah*, it is impossible that there be any blemish, Heaven forbid, וטמאה חס ושלום

Jews possess the dimension of *yechidah* because their souls are fundamentally G-dly, “an actual part of G-d from Above.”⁶ No other created being or Divine emanation possesses such a dimension. Just as G-d Himself cannot be affected by any other entity, so too, this dimension of G-dliness that exists with a Jew, can never be blemished. It is intact within every Jew, regardless of his present conscious spiritual level and his degree of Torah observance. It always remains untainted,

(כדגמת הפך אָחַד וְשֵׁן שֶׁחָתוּם בְּחֹתְמוֹ שֶׁל כֹּהֵן גָּדוֹל (like the cruse of oil sealed with the seal of the *Kohen Gadol*)

שֶׁאֵין הַחִיצוֹנִים וְשֶׁל שֵׁן שֶׁחָתוּם בְּחֹתְמוֹ שֶׁל כֹּהֵן גָּדוֹל Which the external forces, the forces of *kelipah*, personified by the Greeks, could not affect.)⁷

The uniqueness of the *Kohen Gadol* is expressed in his entry into the Holy of Holies on Yom Kippur. There, he is alone, at one, with the Divine Presence. Concerning that entry, the Torah states,⁸ “No man shall be in the Tent of Meeting when he enters.” Our Sages comment⁹ that this includes even those angels whose face is like the face of man, i.e., the angels on the highest levels of created existence. For when the essential bond between the Jews and G-d is revealed, nothing else – not even the most supernal levels – can intrude.¹⁰

וְהָנָה עַל יְדֵי הָעֲבוּדָה וְהַמְסִירוֹת נֶפֶשׁ שֶׁמִּצֵּד תְּהִיָּה עַל יְדֵי זֶה דְּדוֹקָא מְנַצְחִים אֶת הַמְּלָחָמָה. Thus, through Divine service sparked by *mesirus nefesh* that stems from the *yechidah*, it is possible to be victorious in the war.

6. *Tanya*, ch. 2.

7. *Shaarei Orah*, loc. cit., sec. 7, p. 42b.

8. *Vayikra* 16:17.

9. *Pesikta Rabosi*, ch. 47.

10. This bond surfaces during the *Neilah* service of Yom Kippur. Indeed, this is the meaning of the term *Neilah*, “locked in.” At that time, a Jew is at one with G-d, bonded in an essential connection that is so powerful that nothing else can intrude upon it. See p. 285 above and see pp. 191, 227, 237 above with regard to the service of the *Kohen Gadol*.

את המלחמה. וכמו שהיתה במלחמת היונים כפשוטה, דעל ידי המסירות נפש של מתתיהו ובניו, דאף שהיו חלשים ומעטים, מכל מקום עמדו במסירות נפש להלחם נגד גבורים ורבים, ועל ידי זה עוררו ופעלו גם באנשי דורם למסר נפשם על קדוש השם שלא לעבר על הדת בשום אפן, הנה על ידי זה נצחו את המלחמה.¹¹

וּכְמוֹ שֶׁהִיְתָה בְּמִלְחַמַּת הַיּוֹנִים כְּפִשׁוּטָה, This concept was realized in the war against the Greeks as reflected by the historical narrative.

דְּעַל יְדֵי הַמְּסִירוֹת נֶפֶשׁ שֶׁל מַתְתִּיָּהוּ וּבָנָיו, Through the *mesirus nefesh* of Mattisyahu and his sons,

דְּאִף שֶׁהָיוּ חֲלָשִׁים וּמְעַטִּים, although they were “weak” and “few,”¹¹

מִכָּל מְקוֹם עָמְדוּ בְּמְסִירוֹת נֶפֶשׁ לְהִלָּחֵם נֶגְדַּ גְּבוּרִים וְרַבִּים, nevertheless, they arose with *mesirus nefesh* to fight against the “mighty” and the “many.”¹¹

וְעַל יְדֵי זֶה עוֹרְרוּ וּפְעָלוּ גַם בְּאַנְשֵׁי דוֹרָם לְמַסֵּר נֶפֶשָׁם עַל קְדוּשַׁת הַשֵּׁם שְׁלֹא לְעֵבֵר עַל הַדַּת בְּשׁוּם אִפְּן, In this manner, they aroused and affected the members of their generation, motivating them as well to sacrifice their lives for the sanctification of G-d's name, not to violate the Jewish faith in any way.

הִנֵּה עַל יְדֵי זֶה נִצְחָו אֶת הַמְּלָחָמָה. Through such service, they emerged victorious in the war against the Greeks.¹²

SUMMARY

To emerge victorious in the conflict against the Greeks, it was not sufficient for the Jews to carry out Divine service motivated by logic and reason. Indeed, even Divine service that transcends logic and reason, but which is connected to logic and reason would not have sufficed. Victory in such a conflict can come about solely through the Divine service of *mesirus nefesh*, self-sacrifice, that emanates from the essential bond with G-d every Jew possesses. This essential potential is alluded to by the cruse of oil sealed with the seal of the *Kohen Gadol*.

There is no parallel to this essential potential in the forces of unholiness. When it is revealed, all negative forces can be vanquished.

11. Cf. the passage *VeAl HaNissim*.

12. See *Shaarei Orach*, p. 17b, the *maamar* entitled *BeChof Hei BeKislev*, sec. 42; the *maamar* of this title in *Sefer HaMaamarim* 5660, p. 75.

ז) והנה נצחון המלחמה שנעשה על ידי העבודה דמסירות נפש הוא נצחון בשלמות. דנוסף על זה שהעבודה דמסירות נפש, להיותה באה מצד העצם, היא חודרת בכל כחות הנפש עד לכח המעשה, שבכל עניינו נכר אז דאס טוט א מסירות נפש-איד, ועל דרך מה שכתוב באברהם¹ "עקב אשר שמע אברהם בקלי",

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והנה נצחון המלחמה
שנעשה על ידי העבודה
דמסירות נפש הוא
נצחון בשלמות.
When victory in war is achieved through the
Divine service of *mesirus nefesh*, it is a complete
victory. Not only does tapping the essential power of
the soul through *mesirus nefesh* make victory over the
opposing forces possible, it brings about several effects
that reflect a complete victory. Firstly,

דנוסף על זה שהעבודה
דמסירות נפש,
להיותה באה מצד העצם,
היא חודרת בכל כחות,
הנפש עד לכח המעשה,
Because Divine service stemming from *mesirus
nefesh*,
emanates from the essence of the soul,
it permeates all the powers of the soul, including
even the power of action.

All of the other powers of the soul can only stimulate or constrain each other; they cannot have an internal effect on each other because they are essentially different potentials. The essence of the soul, by contrast, since it is the essence of all the soul's powers, can permeate them all and lift them up, elevating them to a radically different plane of functioning.¹

שכל ענינו נכר אז דאס
טוט א מסירות נפש-איד,
Thus, in every aspect of the person's functioning,
it is evident that these are the actions of a Jew
whose very being is suffused with *mesirus nefesh*
("a *mesirus nefesh* yid").

ועל דרך מה שכתוב
באברהם "עקב אשר
שמע אברהם בקלי",
As *Chassidus*² explains, concerning the phrase,³
"because Avraham heeded My voice." *Eikev*, trans-
lated as "because," also means "heel."

1. See the *maamar* entitled *VeAtah Tetzaveh*, 5741, sec. 10. This quality is also reflected in tendencies of oil which seeps through and permeates other substances. See *Inyano Shel Toras HaChassidus*, sec. 7

2. A letter of the Rebbe Rayatz printed in *HaTomim*, p. 293d and in his *Igros Kodesh*, Vol. 3, p. 563; the *sichos* delivered Yud-Beis Tammuz, 5699 (printed in *Sefer HaSichos* 5699, p. 345), originally published as *Sichos* Yud-Beis Tammuz 5708 (*Sefer HaMaamarim* 5708, p. 253).

3. *Bereishis* 26:6.

שעל ידי המסירות נפש שלו פעל דגם העקב שלו שמע (האט דערהערט) צווי הקדוש ברוך הוא⁴, הנה עוד זאת, שלגבי בחינת יחידה אין שך שום מנגד. דבעבודה על

שְׁעַל יְדֵי הַמְסִירוֹת נֶפֶשׁ שְׁלוֹ פָּעַל דְּגָם הָעֵקֶב שְׁלוֹ שָׁמַע (הָאֵט דְּעִרְהֵרֵט) צְוִי הַקְּדוֹשׁ בְּרוּךְ הוּא, Through his *mesirus nefesh*, Avraham caused even his heel to heed (and be sensitive to) G-d's command. He was able to internalize his commitment to Divine service to the extent that even the least sensitive part of his body⁴ responded and identified with G-dliness.

הִנֵּה עוֹד זֹאת, Moreover, i.e., the above represents the effect of *mesirus nefesh* in a Jew's own spiritual development. In addition, *mesirus nefesh* makes possible a complete victory over the opposing forces for two reasons:

א) אֵין שִׁיךְ שׁוֹם מְנַגֵּד. a) It is not possible for there to exist a power in the realm of *kelipah* that opposes the dimension of *yechidah*.

Just as the G-dly soul possesses intellectual and emotional attributes that seek expression in the service of G-d, the animal soul possess intellectual and emotional attributes that seek expression in worldly activities and pleasures. Moreover, a parallel to the G-dly soul's desire for the spiritual that transcends intellect also exists within the animal soul. As we see, there are times when the animal soul is driven by desires that have no basis in – and run contrary to – reason or logic. The dimension of *yechidah*, however, reflects the core of the G-dly soul, the spark that is “an actual part of G-d from Above.” G-d is True Existence, fundamentally different from all created beings. The *yechidah* has its source in that level of being. As such, there is no level in *kelipah* that can parallel it.⁵

4. Avos deRabbi Nassan, ch. 31, refers to the heel as “the angel of death in man.”

5. This concept is reflected in *Nigleh*, the revealed dimension of Torah Law, in an interchange between the Sages. A *mishnah* relates (*Gittin* 66a) that if one hears the voice of a person who was cast into a pit saying to compose a bill of divorce for his wife, his instructions are to be followed. The Sages discuss the matter as follows:

[One asked:] Perhaps the voice emanated from a demon.

[A second answered:] The listener saw the image of a person.

Demons can also assume the visage of a person.

They saw a shadow.

The form of demons also produces a shadow.

They saw the shadow of a shadow (an umbra and penumbra). The form of demons does not produce the shadow of a shadow.

Chassidic thought (*Likkutei Torah, Devarim*, p. 36c, et al.) explains the inner dimension of this Talmudic discussion. Demons can also assume the visage of a person, i.e., there are dimensions of *kelipah* that parallel man's powers that are reflected by the human form (i.e., intellect and emotion). They also possess a shadow, i.e., a transcendent dimension that cannot be internalized within a person. However, the “shadow of a shadow,” i.e., the essence of the soul, does not exist within the realm of *kelipah*.

פי טעם ודעת, ואפלו בעבודה שלמעלה מטעם ודעת הקשורה עם טעם ודעת, שיך שיהיה מנגד. מה שאין כן כשמעורר ומגלה בחינת היחידה שלו, אין שיך שיהיה מנגד.⁶ ולא עוד, אלא שבהתגלות בחינת יחידה שבנפש, הרי זה פועל גם על נפש הבהמית, שעצם החמריות דנפש הבהמי מתהפך מן הקצה אל הקצה.⁷

דְּבַעְבוּדָה עַל פִּי טַעַם וְדַעַת, With regard to Divine service motivated by reason and logic,

וְאֶפְלוּ בְּעַבְדוּת שְׁלִמְעֵלָה מְטַעֵם וְדַעַת הַקְּשׁוּרָה עִם טַעַם וְדַעַת, and even, Divine service that transcends reason and logic, but which is connected to reason and logic, the level of *chayah* discussed in sec. 6,

שִׁיךְ שְׂיִהְיֶה מְנַגֵּד. It is possible that there will be opposition from the forces of *kelipah*.

As such, in a conflict of this nature, “One nation will strengthen itself against the other,⁶ which *Rashi* interprets to mean, “When one rises, the other will fall,” i.e., there will be a constant see-saw of power. Moreover, even when victorious, as happens in a battle, the triumphant side will suffer losses.

מֵה שְׂאִין בֶּן כְּשִׁמְעוֹרֵר וּמְגַלֶּה בְּחִינַת הַיְחִידָה שְׁלוֹ, When, by contrast, the person’s *yechidah* is aroused and revealed,

אִין שִׁיךְ שְׂיִהְיֶה מְנַגֵּד. it is not possible that there be any opposition,⁷ for, as mentioned in the explanations in sec. 6, the *yechidah* emanates from the essential spark of G-dliness that every Jew possesses, a potential that has no parallel in the realm of *kelipah*.

וְלֹא עוֹד, אֲלֵא שְׂבִהַתְגְּלוֹת בְּחִינַת יְחִידָה שְׂבִנְפֶשׁ, Moreover, b) when the dimension of *yechidah* within the soul is revealed,

הַרִי זֶה פּוֹעֵל גַּם עַל נֶפֶשׁ הַבְּהֵמִית, it also affects the animal soul, causing

שְׂעֵצָם הַחֲמֻרִיּוֹת דְּנֶפֶשׁ הַבְּהֵמִי מִתְהַפֵּךְ מִן הַקְּצֵה אֶל הַקְּצֵה. the fundamental material orientation of the animal soul to be transformed from one extreme to the other.

6. Bereishis 25:23.

7. See the *maamar* entitled *Padeh BeShalom* by the Mitteler Rebbe (*Shaarei Teshuvah*, Part 1m p. 54b ff.).

ובזה יובן מה שנרות חנכה חלוקים מנרות המקדש, הן במספרם והן בזמן הדלקתם, כי ענין חנכה הוא העבודה דמסירות נפש שמצד בחינת יחידה, למעלה מהשתלשלות

As explained in *Chassidus*,⁸ when a person sacrifices his life for the sanctification of G-d's name, his animal soul is also involved. Indeed, the decision is made by the animal soul. Now, the animal soul has an inherent desire to live. Why is it willing to give up life? Because the *yechidah* is the essential core of the person's being, including even the animal soul. Accordingly, when it is aroused, even the animal soul responds, going beyond its natural, material tendency and actively agrees to give up life for the sanctification of G-d's name.

Mesirus nefesh does not mean only giving up one's life to sanctify G-d's name. One can live a life of *mesirus nefesh*. For the utter surrender of the will of the animal soul to the G-dly soul, is also a form of *mesirus nefesh* which affects the very nature of the animal soul.⁹

The arousal of the *yechidah* and the *mesirus nefesh* that resulted is alluded to in the cruse of oil found by the Jews. This enabled them to defeat the Greeks.

ובזה יובן מה שנרות חנכה חלוקים מנרות המקדש,

On this basis, we can understand the differences between the lights of Chanukah and the lights of the *Beis HaMikdash*. As mentioned in the questions raised in sec. 1, there are two fundamental differences between the two:

הן במספרם

a) **in their number**, on Chanukah, eight lights are kindled and in the *Beis HaMikdash*, only seven were kindled,

והן בזמן הדלקתם,

and b) **the time when they are kindled**. The Chanukah lights are kindled after sunset, while the lights of the *Beis HaMikdash* were kindled during the day. Both of these differences emanate from the same fundamental point.

כי ענין חנכה הוא העבודה דמסירות נפש שמצד בחינת יחידה,

Chanukah reflects the Divine service of *mesirus nefesh* that stems from the dimension of *yechidah*,

8. *Kuntreis HaAvodah*, p. 32.

9. See *Tanya*, ch. 41.

(שבאדם), ולכן הם ח' נרות, דמספר ח' קשור (כנזכר לעיל ס"א) עם בחינה שלמעלה מהשתלשלות. ובדגמת החלוק בין כנור דבית המקדש שהיה של שבעת נימין, וכנור של ימות המשיח שיהיה של שמונה נימין¹⁰. דאף שבית המקדש הוא מקום הכי מקדש שבעולם, ובפרט כנור של בית המקדש שהוא ענין המשכת שם הוי', דכנור אותיות כ"ו

לְמַעַל מֵהַשְּׁתַּלְשָׁלוֹת
(שְׁבָאֲדָם),

a level above the hierarchy of powers that exist within a person's soul and which is rooted in a level of G-dliness that transcends all hierarchies, G-d's Essence that transcends the Spiritual Cosmos (*Seder HaHishtalshelus*).

וְלִכֵּן הֵם ח' נְרוֹת,

Therefore, there are eight Chanukah lights.

דְּמִסְפַּר ח' קְשׁוֹר (כְּנֻזָּכָר
לְעֵיל סְעִיף א') עִם בְּחִינָה
שְׁלֵמָעֲלָה מֵהַשְּׁתַּלְשָׁלוֹת.

(As mentioned above, sec. 1,) the number eight is connected with a dimension that transcends the Spiritual Cosmos.

וּבְדִגְמַת הַחֲלוּק בֵּין כְּנֹר
דְּבֵית הַמִּקְדָּשׁ שֶׁהָיָה
שֶׁל שִׁבְעַת נִימִין,

This is reflected in the contrast between the harp used in the *Beis HaMikdash* which comprised seven strands

וְכְנֹר שֶׁל יְמוֹת הַמְּשִׁיחַ
שֶׁהָיָה שֶׁל שְׁמוֹנֶה נִימִין.

and the harp that will be used in the *Beis HaMikdash* in the era of *Mashiach*, which will comprise eight strands.¹⁰

As mentioned above, the number seven represents perfection in the perfection of the natural order and eight, a transcendent light above the limits of nature.

דְּאֵף שְׁבִיט הַמִּקְדָּשׁ הוּא
מְקוֹם הַכִּי מְקַדָּשׁ שְׁבַעֲוֹלָם,

True, the *Beis HaMikdash* was the holiest place in the world.

וּבִפְרָט כְּנֹר שֶׁל בֵּית
הַמִּקְדָּשׁ שֶׁהוּא עֲנִין
הַמְּשַׁכֵּת שֵׁם הוִי',

And in particular, the harp of the *Beis HaMikdash* represented a lofty level, for it drew down influence from G-d's name *Havayah*.

דְּכְנֹר אוֹתִיּוֹת כ"ו
(נִימְטָרְיָא דְשֵׁם הַנְּיָה) ג"ר

For כנור, "harp," is comprised of the letters נר כ"ו, "the lamp of 26 (the numerical equivalent of G-d's name *Havayah* ה-ו-ה-י-ו-ה)."¹¹

10. *Arachin* 13b.

11. *Tikkunei Zohar*, *tikkun* 21 (p. 52a);* *Pardes, Shaar Archei HaKinuim, erech kinor; Meorei Or*, pp. 20, 35; cited in the *maamarim* in *Likkutei Torah* and *Toras Shmuel* 5629, cited below, footnotes 13 and 14.

(גימטריא דשם הויה) נ"ר¹² (נר¹³ הוי' נשמת אדם)¹², מכל מקום הוא רק שלמות דסדר ההשתלשלות, ולכן היה של שבעת נימין. מה שאין כן בימות המשיח שיהיה גלוי שלמעלה מסדר ההשתלשלות (שם הויה דלעילא), יהיה של שמונה נימין¹³.

וזהו גם הטעם שנרות חנוכה חלוקים מנרות המקדש גם בזמן הדלקתם, מה שמצותה של נר חנוכה היא משתשקע החמה, כי דוקא על ידי הגלוי (דבחינת יחידה) שלמעלה

(נר הוי' נשמת אדם), (Thus relating to the verse,¹² "The lamp of G-d (*Havayah*) is the soul of man.")¹³

מכל מקום הוא רק שלמות Nevertheless, it reflects only perfection within the structure of the Spiritual Cosmos, דסדר ההשתלשלות,

i.e., Divine light that has adapted itself to the limits of the world. Although it refers to G-d's name *Havayah* which reflects transcendence, it relates to the lower level of G-d's name *Havayah*, the level that relates to the word *mehaveh*, which means "bring into being," i.e., the G-dliness that is the source for the worlds' existence.

ולכן היה של שבעת נימין. Therefore, it comprised seven strands.

מה שאין כן בימות המשיח In contrast, in the era of *Mashiach* when there will be a revelation of G-dliness that transcends the Spiritual Cosmos, (the higher level of G-d's name *Havayah*). שיהיה גלוי שלמעלה מסדר ההשתלשלות (שם הויה דלעילא),

יהיה של שמונה נימין. Hence, the harp of the future *Beis HaMikdash* will comprise eight strands.¹⁴

וזהו גם הטעם שנרות חנוכה חלוקים מנרות המקדש גם בזמן הדלקתם, On this basis, an explanation can also be given for the difference in the time of the kindling of the Chanukah lights and the lights of the *Beis HaMikdash*,

מה שמצותה של נר חנוכה היא משתשקע החמה, why the *mitzvah* to kindle Chanukah lights begins after sunset:

12. *Mishlei* 20:27.

13. See *Likkutei Torah, Vayikra*, p. 21d.

14. *Likkutei Torah, loc. cit.*; the *maamar* entitled *Amar Rabbi Zeira*, 5629 (*Toras Shmuel* 5629, p. 11-12); the *maamarim* entitled *Ner Chanukah*, 5679 (*Sefer HaMaamarim* 5679, p. 148) and 5685 (*Sefer HaMaamarim* 5685, p. 105).

מהשתלשלות (שבאדם), מאירים גם את החשך. דלא רק שלגבי אור זה החשך אינו מעלים, אלא יתרה מזו, שהחשך נהפך לאור.

וזהו גם מה שזמנה של נר חנכה הוא עד שתכלה רגל מן השוק עד דכליא רגלא דתרמודאי. תרמודאי הם המורדים במלכות שמים (תרמודאותיות מורדת) והם

כי דְּנֻקָא עַל יְדֵי הַגְּלוּי
(דְּבְחִינַת יְחִידָה) שְׁלִמְעָלָה
מְהַשְׁתַּלְשְׁלוּת (שְׁבָאֲדָם),

For as mentioned in sec. 2, the Chanukah lights are intended to illuminate the darkness and **it is specifically through the revelation of (the dimension of *yechidah* that) transcends the structure (of a person's internal powers) and reflects G-dliness that is utterly transcendent**

מְאִירִים גַּם אֶת הַחֹשֶׁךְ.

is it possible to **illuminate even darkness**. In particular, there are two aspects of illuminating the darkness:

דְּלֵא רַק שְׁלִגְבֵי אֹרֶז
הַחֹשֶׁךְ אֵינוֹ מַעְלִים,

Not only that the darkness does not cause concealment for this light,

אֲלֵא יִתְרָה מְזוּז,
שְׁהַחֹשֶׁךְ נִהְפֵךְ לְאֹרֶז.

but moreover, the darkness is transformed into light.¹⁵

וְזֶהוּ גַם מַה שְׁזִמְנָה
שֶׁל נֵר חֲנֻכָּה הוּא עַד
שְׁתַּכְּלֶה רִגְלָהּ מִן הַשּׁוּק

The transformation of darkness into light is reflected by the wording used by our Sages,¹⁶ who state that **the time for the kindling of the Chanukah lights extends until there are no longer passersby in the marketplace. The literal meaning of their words is “Until a foot ceases [to be] in the marketplace.”**

עַד דְּכָלְיָא רִגְלָא דְּתַרְמוּדָאֵי.

And they further explain that statement to mean, **“Until the feet of the Tarmudites cease to be in the marketplace.”**¹⁷

תַּרְמוּדָאֵי הֵם הַמּוֹרְדִים
בְּמַלְכוּת שָׁמַיִם

The Tarmudites rebelled against the kingdom of Heaven.

15. See the explanation in sec. 2 above.

16. *Shabbos* 21b.

17. The Tarmudites were a Syrian tribe who sold kindling materials. They would linger in the marketplace later than the general populace in the hope of selling their wares (see *Rashi, Shabbos, loc. cit.*).

מתעכבים בשוק¹⁸ בחינת רשות הרבים טורי דפרודא¹⁹, ועל ידי נר חנכה נעשה כליא רגלא דתרמודאי, דשני פרושים בזה. שהאור דנר חנכה מכלה ומבטל את רגלא דתרמודאי²⁰, ושהאור דנר חנכה פועל הכליון (כליא מלשון כליון וכלות הנפש) גם

Tadmor¹⁸ (the city from which the Tarmudites originated) was an oasis built by King Shlomo.¹⁹ The inhabitants did not reciprocate his kindness and took an active role in the destruction of both *Batei HaMikdash*.²⁰

(תַּרְמוֹד אוֹתִיּוֹת מוֹרְדָת) (Indeed, the very name **Tarmod employs the same letters as the word *moredes*, “one who rebels.”**)²¹

וְהֵם מְתַעֲכָבִים בְּשׁוּק They would linger in the marketplace.¹³

בְּחִינַת רְשׁוּת הָרַבִּים The marketplace is identified with the public domain, טוּרֵי דְפְרוּדָא, “**mountains of separation,**”²² i.e., analogies for the forces of *kelipah*.

וְעַל יְדֵי נֵר חֲנֻכָּה נַעֲשֶׂה כְּלִיא רְגְלָא דְתַרְמוּדָאִי The Chanukah lights cause the feet, i.e., the lowest rungs, of the Tarmudites to cease.

דְּשְׁנֵי פְרוּשִׁים בְּזוּה. Moreover, two interpretations can be given for that statement.

א) שְׁהָאוֹר דְּנֵר חֲנֻכָּה a) that the radiance of the Chanukah lights nullifies the feet of the Tarmudites and causes their מְכַלְהָ וּמְבַטֵּל אֶת רְגְלָא דְתַרְמוּדָאִי, existence to cease.²³

וְשְׁהָאוֹר דְּנֵר חֲנֻכָּה פּוֹעֵל and b) that the Chanukah lights motivate even the feet of the Tarmudites to intense longing and love for G-d. (כְּלִיא מְלִשׁוֹן כְּלִיוֹן וְכִלּוֹת הַנֶּפֶשׁ) גַּם בְּרְגְלָא דְתַרְמוּדָאִי, “**cease**” can be interpreted as related to כְּלִיוֹן, “**intense longing,**” a yearning so powerful that the soul expires in love for G-d.) Thus,

18. Identified with present day Palmyra.

19. I *Melachim* 9:18; II *Divrei HaYamim* 8:4.

20. *Bereishit Rabbah* 56:11; *Eichah Rabbah* 2:5; see *Minchas Shai* to I *Melachim*, *loc. cit.*

21. *Emek HaMelech*, *Shaar Kiryas Arba*, ch. 11 (p. 108a); *Kehilas Yaakov*, *erech Tadmor*.

22. *Or HaTorah*, *Bereishit*, Vol. 5, p. 941b; the *maamar* entitled *Mitzvosa*, 5738, *Sefer Maamarim Melukat*, *Toras Menachem*, Vol. 2, p. 170.

23. *Or HaTorah*, *loc. cit.*, and p. 942a; the *maamar* entitled *Mitzvosa*, 5738, *loc. cit.*

ברגלא דתרמודאי, שגם המורדים יבואו לבחינת כלות הנפש^{טד}.

שגם המורדים יבואו לְבַחֲיַנַת כְּלוֹת הַנְּפֹשׁ. **even those who rebel against G-d will be motivated to love Him, and their love will be so strong that their souls will expire.**²⁴

SUMMARY

Not only does tapping the essential power of the soul through *mesirus nefesh* make victory over the opposing forces inevitable, it brings about several effects that reflect a complete victory. Firstly, the essential G-dliness of the soul permeates its internal powers and elevates them. Also,

a) there is no power in *kelipah* that can oppose the essence of the soul. As such, when it is revealed, it negates the influence of *kelipah*;

b) when the dimension of *yechidah* within the soul is revealed, it also affects the animal soul, transforming its fundamental material orientation.

On this basis, we can understand the differences between the lights of Chanukah and the lights of the *Beis HaMikdash*. As mentioned in sec. 1, there are two differences between the two:

a) in their number: on Chanukah, eight lights are kindled and in the *Beis HaMikdash*, seven were kindled, and

b) the time when they are kindled.

The Chanukah lights are kindled after sunset, while the lights of the *Beis HaMikdash* were kindled during the day. Both of these differences emanate from the same fundamental point. Chanukah reflects the Divine service of *mesirus nefesh* that stems from the dimension of *yechidah*. Therefore,

a) there are eight lights, for eight reflects a transcendent level, while seven represents perfection within the structure that characterizes nature.

b) they are kindled at night, because they are intended to illuminate darkness.

More particularly, the illumination of darkness is twofold, nullifying its negative qualities and transforming it into good. Both of these dimensions are reflected in the Talmud's statement that the Chanukah lights must burn until the feet of the Tarmudites cease to be in the marketplace.

24. The *maamarim* entitled *Mitzvosa 5630* (*Sefer HaMaamarim 5630*, p. 47); 5654 (*Sefer HaMaamarim 5654*, p. 103; 5678 (*Sefer HaMaamarim 5678*, p. 118); 5738, *loc. cit.*

(ח) ועל פי כל הנ"ל יובן הפערגלייך דנרות חנכה לסכות ולפרי החג, כי ענין סכות (וגם ענין פרי החג) הוא התגלות המקיפים^{סה}, בדגמת סכה כפשוטה שמקפת על האדם. ובשמיני דסכות נמשכים המקיפים ונעצרים גם בפנימיות, בדגמת העבודה דמסירות נפש (דחנכה) שפועלת (כנ"ל) וחודרת בכל כחות הנפש. וזהו מה

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One of the questions raised in the beginning of the *maamar* was: Why does the School of Shammai draw a comparison between the bulls offered on Sukkos and the Chanukah lights? The sacrifices offered on the Altar and the lights of the *Menorah* represented two different types of service.

ועל פי כל הנ"ל יובן הפערגלייך דנרות חנכה לסכות ולפרי החג, **On the basis of all the concepts explained above it is possible to understand the comparison between the Chanukah lights to Sukkos and the bulls offered on that holiday.**

כי ענין סכות (וגם) ענין פרי החג) הוא התגלות המקיפים, **For Sukkos is characterized by the revelation of G-d's encompassing light.¹ (This also applies to the bulls offered on that holiday.)**

On Rosh HaShanah and Yom Kippur, the Divine service of the Jews evokes new light from G-d's essence. This light transcends the structure of the world and man's internal powers. Hence, it is described as encompassing. This light is drawn down during the holiday of Sukkos and is

בדגמת סכה כפשוטה שמשקפת על האדם. **reflected in the actual *sukkos* in which Jews dwell, which encompass a person.**

ובשמיני דסכות **On the eighth day of Sukkos – Shemini Atzeres, which contributes a new dimension to the holiday. Sukkos as a whole is associated with the revelation of encompassing lights. On Shemini Atzeres,**

נמשכים המקיפים ונעצרים גם בפנימיות, **those encompassing lights are drawn down and collected (the meaning of the term *atzeres*) in an internalized manner,**

1. The *maamar* entitled *Tanu Rabbanan, Torah Or*, p. 34a-b; *Derech Mitzvosecha, Mitzvas Ner Chanuklah*, p. 74b.

ששניהם (סכות וחנכה) שמונה ימים, דמספר שמונה הוא א' ז', שהא' (שלמעלה מהשתלשלות) נמשך בז' (השתלשלות)¹⁰. וכמו שזר חנכה פועל גם ברגלא דתרמודאי בשני הענינים, שבתחלה הוא מכלה ומבטל אותם ואחר כך פועל בהם שגם הם יהפכו לקדשה, על דרך זה הוא גם בהקרכת ע' פרי החג שכנגד שבעים אמות העולם¹¹,

בדגמת העבודָה דמסירות נפש (דחנכה) שפועלת (כנ"ל) וחדרת בכל פחות הנפש. similar to the manner in which the Divine service of the *mesirus nefesh* (of Chanukah) effects and permeates all the powers of the soul (as explained above, sec. 7).

וזהו מה ששניהם (סכות וְחַנְכָּה) שמונה ימים, On this basis, it can be understood why the two (festivals of Sukkos and Chanukah) are eight days. Above, it was explained that in general eight refers to a transcendent encompassing light. More particularly, however, it can be explained that

דמספר שמונה הוא א' ז', the number eight is a combination of one and seven.

שהא' (שלמעלה מהשתלשלות) Implied is that one (G-d's infinite light that transcends the Spiritual Cosmos)

נמשך בז' (השתלשלות). is drawn down into the seven, (the structure of the Spiritual Cosmos),² permeating it and elevating it,

וכמו שזר חנכה פועל גם ברגלא דתרמודאי בשני הענינים, like the Chanukah lights that have a twofold effect on "the feet of the Tarmudites":

שבתחלה הוא מכלה ומבטל אותם Initially, they eliminate and nullify them.

ואחר כך פועל בהם שגם הם יהפכו לקדשה, Afterwards, they bring about their transformation into holiness.

על דרך זה הוא גם בהקרכת ע' פרי החג Similar concepts apply with regard to the offering of the seventy bulls on Sukkos,

2. *Likkutei Torah, Devarim*, p. 88b; the *maamar* entitled *Baruch SheAsah Nissim*, sec. 4, *Or HaTorah, Bereishis*, *loc. cit.*, p. 962a; see also p. 966b.

שבתחלה פועלת ההקרבה שהאמות יהיו פוחתים והולכים, ואחר כך פועלת בהם שגם הם יסיעו לישראל, כמאמר רז"ל³ אלו היו אמות העולם יודעים מה היה המקדש יפה להם, קסטריות⁴ היו מקיפים אותו כדי לשמרו כו'. דעל ידי שפועלים בהם הענין דאתהפכא, מתוסף על ידם סיוע (גם) בקדשה, שמירת המקדש⁵. ועל דרך

שְׁכַנְגָד שְׁבָעִים
אֲמוֹת הָעוֹלָם, which correspond to the seventy nations of the world.³

שְׁבַתְחֻלָּה פּוֹעֵלֶת
הַהִקְרָבָה שֶׁהָאֲמוֹת יִהְיוּ
פּוֹחֲתִים וְהוֹלְכִים, Initially, the offering of these sacrifices causes the influence of these nations to progressively decrease, as the bulls offered decreased in number each day.

וְאַחַר כֵּן פּוֹעֵלֶת בָּהֶם
שְׁגָם הֵם יִסְיְעוּ לְיִשְׂרָאֵל, Afterwards, these offerings cause these nations to offer assistance to the Jewish people.

כְּמֵאֲמַר רַז"ל אֵלּוּ הָיוּ
אֲמוֹת הָעוֹלָם יוֹדְעִים מָה
הָיָה הַמִּקְדָּשׁ יָפֵה לָהֶם,
קִסְטְרִיּוֹת הָיוּ מְקִיפִים
אוֹתוֹ כְּדִי לְשָׁמְרוֹ כּו'. As our Sages state,⁴ were the nations of the world to know how advantageous the *Beis HaMikdash* was to them, they would surround it with army camps⁵ to protect it.

דְּעַל יְדֵי שְׁפּוֹעֲלִים בָּהֶם
הָעֲנִיָּן דְּאֵתְהִפְכָּא, Bringing about the transformation of the nations of the world

מֵתוֹסֵף עַל יָדָם סִיּוּעַ
(גַּם) בְּקִדְשָׁה, (also) causes, through the assistance these nations render, an increase in holiness,

שְׁמִירַת הַמִּקְדָּשׁ. in guarding the *Beis HaMikdash*,

which, as *Rambam* writes,⁶ contributes to the honor of the *Beis HaMikdash*:⁷ "A palace that is guarded is not comparable to a palace that is guarded."

3. *Sukkah* 55b; *Bamidbar Rabbah* 21:24; *Rashi*, *Bamidbar* 29:18, 35.

4. *Bamidbar Rabbah* 1:3; See also *Vayikra Rabbah*, 1:11; *Shir HaShirim Rabbah* 2:3 (5).

5. This translation follows the commentary of R. Zaeve Einhorn to *Vayikra Rabbah*, loc. cit., The version of the above-cited texts referred to by the *Aruch* and is quoted by *Matnas Kehunah* in his gloss to *Vayikra Rabbah* and *Bamidbar Rabbah* interprets the term as meaning "ramparts."

6. *Hilchos Beis HaBechirah* 8:1.

7. There is, however, a difference between the honor to the *Beis HaMikdash* contributed by the Levites who would guard inside the enclosure of the outer wall of the mountain of the *Beis HaMikdash* and the non-Jews who will guard outside of it.

שיהיה לעתיד לבוא, כאשר אז "אהפך אל עמים גו' לעבדו שכם אחד"⁸, הנה אז "ועמדו זרים ורעו צאנכם"⁹. ועל דרך הקרבת הע' פרים שכנגד ע' האמות, ועד שעל ידי ומצד האמות נתוסף (בשמיני) קרבן לבני ישראל בבית המקדש.

ועל דרך שיהיה לעתיד לבוא, This foreshadows the state of affairs in the Ultimate Future

כאשר אז "אהפך אל עמים גו' לעבדו שכם אחד", at which time, "I will transform the peoples... so that they all will call upon the name of G-d and serve Him with one purpose."⁸

הנה אז "ועמדו זרים ורעו צאנכם". Then, "Foreigners will stand and pasture your flocks."⁹

ועל דרך הקרבת הע' פרים שכנגד ע' האמות, Similar concepts apply with regard to the offering of the seventy bulls, which correspond to the seventy nations,

ועד שעל ידי ומצד האמות נתוסף (בשמיני) קרבן לבני ישראל בבית המקדש. Because of the offerings that relate to the nations of the world, there is added (on Shemini Atzeres) a sacrifice for the Jewish people in the *Beis HaMikdash*,¹⁰ i.e., an additional measure of holiness is contributed to the Divine service of the Jews themselves.

SUMMARY

On the basis of the above explanations, it is possible to resolve one of the questions raised in the beginning of the *maamar*: Why is a comparison drawn between the bulls offered on Sukkos and the Chanukah lights despite the fact that they are two different types of service?

Sukkos is associated with the revelation of G-d's encompassing light. On Shemini Atzeres, that encompassing light is internalized. This parallels the manner in which the *mesirus nefesh* shown by the Jews at the time of the Chanukah struggle permeated their internal powers.

Just as the Chanukah lights have a twofold effect on undesirable influences, nullifying them and transforming them into good, the Sukkos offerings nullified the negative aspects of the nations of the world and transformed them into good. Moreover, as a result, there was an increase in holiness.

8. Tzephaniah 3:9.

9. Yeshayahu 61:5.

10. See *Midrash Tanchuma, Parshas Pinchas*, sec. 16, *Rashi*, to *Bamidbar* 29:35, which explain that after the offerings were brought for the non-Jewish nations throughout the holiday of Sukkos, G-d desired that special offerings be brought to highlight His unique relationship with the Jews.

ט) והנה הענין דמשתקע החמה קאי ביחוד על חשך הגלות¹, ובפרט החשך כפול ומכפל דעקבתא דמשיחא. וזוהי ההוראה דנר חנכה לכל אחד ואחד בזמן הגלות, שהכונה דחשך הגלות הוא בכדי לעורר העבודה דמסירות נפש, ועל זה מתברר החשך ונהפך לאור. ועל ידי צרוף עבודת כל אחד ואחד מבני ישראל יחד, על

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As mentioned, the Chanukah lights are kindled after sunset. Metaphorically,

וְהֵנָּה הָעֲנִיָּן דְּמִשְׁתַּשְׁקַע
הַחֲמָה קָאִי בְּיַחְוּד
עַל חֲשָׁךְ הַגְּלוּת,

“After sunset” specifically refers to the darkness of exile,¹

וּבִפְרֵט הַחֲשָׁךְ כְּפֹל וּמְכַפֵּל
דְּעַקְבָתָא דְּמִשְׁיַחָא.

and in particular to the compounded darkness of *ikvesa demeshicha*, “the era when we are on the heels of *Mashiach’s* arrival.”

וְזוּהִי הַהוֹרָאָה דְּנֵר
חֲנֻכָּה לְכָל אֶחָד וְאֶחָד
בְּזִמְן הַגְּלוּת,

This is the lesson the Chanukah lights teach every person in the era of exile,

שְׁהַפְּנֵנָה דְּחֲשָׁךְ הַגְּלוּת
הוּא בְּכַדִּי לְעוֹרֵר הָעֲבוּדָה
דְּמִסִּירוֹת נַפְשׁ,

that the intent of the darkness of exile is to arouse the Divine service of *mesirus nefesh* – Not only do the Jewish people have the power to overcome the darkness of exile by calling forth the potential of *yechidah* that exists within their souls, the purpose of the exile is to arouse this potential.

וְעַל זֶה מִתְבָּרֵר הַחֲשָׁךְ
וְנִהְפֵךְ לְאוֹר.

– and in this manner, refine the darkness of exile and transform it into light.

וְעַל יְדֵי צְרוּף עֲבוּדַת
כָּל אֶחָד וְאֶחָד מִבְּנֵי
יִשְׂרָאֵל יַחַד,

Through combining the Divine service of the entire Jewish people –

עַל כָּל פְּנִימֵי רַבִּים
(דְּרַבּוּ כְּכֹל),

– or at least the majority of them (and the majority is considered as the entire people)²

1. The series of *maamarim* entitled *Matzah Zu*, 5640, sec. 64; see also sec. 59.

2. *Nazir* 42a.

כל פנים רבם (דרבו ככלויע), ואפלו על ידי מצוה אחת של אחד מישראל, הן במעשה
הן בדבור והן במחשבה, הוא מכריע את עצמו ואת כל העולם כלו לכף זכות וגורם לו
ולהם תשועה והצלה עה.

וְאִפְלוּ עַל יְדֵי מִצְוָה אַחַת
שֶׁל אֶחָד מִיִּשְׂרָאֵל, and indeed, even one *mitzvah* performed by any
individual Jew

הֵן בְּמַעֲשֵׂה הֵן בְּדַבָּר
וְהֵן בְּמַחְשְׁבָה, whether in deed, speech, or thought

הוא מְכַרְיֵעַ אֶת עֲצָמוֹ
וְאֶת כָּל הָעוֹלָם כְּלוּ
לְכַף זְכוּת וְגוֹרֵם לוֹ
וְלָהֶם תְּשׁוּעָה וְהַצְלָה. tips the scales of one's individual balance and
the balance of the entire world to good, bringing
himself and – humanity as a whole – deliverance
and salvation.³

SUMMARY

The Chanukah lights are kindled after sunset. Metaphorically, “After sunset” specifically refers to the darkness of exile. The Chanukah lights teach everyone that the intent of the darkness of exile is to arouse the Divine service of *mesirus nefesh*. Through that service, the darkness of exile is refined and transformed into light.

3. Rambam, *Hilchos Teshuvah* 3:4, based on *Kiddushin* 40b.

י"ד) ועל אחת כמה וכמה על ידי ההוספה בקיום מצות נר חנוכה, שמצוה זו שיכת במיוחד להישועה וההצלה, הגאלה שתהיה על ידי משיח, מכיון שמשיח, וכן אליהו מבשר הגאלה^ע, הם מהשמונה נסיכי אדם^ע, ענין שמונה נרות דחנוכה^ע. ועוד ענין בהשיכות המיוחדת דנרות חנוכה לגאלה העתידה, דכמו שנרות חנוכה אין

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True, the performance of all the *mitzvos* have the potential to bring redemption, but

ועל אחת כמה וכמה how much more so does this apply with regard
על ידי ההוספה בקיום to increasing in the observance of the *mitzvah* of
מצות נר חנוכה, kindling Chanukah lights,

i.e., not only to perform the *mitzvah*, but to increase its observance. This is accomplished either by encouraging others to kindle Chanukah lights, or by performing the *mitzvah* with extra *hiddur* that enhances its observance.

שמצוה זו שיכת במיוחד For this *mitzvah* has a unique connection to the
להישועה וההצלה, ultimate deliverance and salvation

הגאלה שתהיה the Future Redemption to be brought about by
על ידי משיח, *Mashiach*,

מכיון שמשיח, וכן since *Mashiach* – and also Eliyahu, the herald of
אליהו מבשר הגאלה, הם the Redemption¹ – are among the eight “princes
מהשמונה נסיכי אדם, of men.”

Scripture² and our Sages³ speak of seven shepherds of the Jewish people and eight “princes of men.” *Mashiach* and Eliyahu are included in the latter grouping.

ענין שמונה נרות דחנוכה. They correspond to the eight Chanukah lights.⁴

ועוד ענין בהשיכות There is another unique dimension of the con-
המיוחדת דנרות חנוכה, nection between the Chanukah lights and the
לגאלה העתידה, Future Redemption.

1. *Rashi*, commentary to *Bamidbar* 26:42; see also *Targum Yonason* to *Shmos* 6:8; *Yalkut Shimoni*, the beginning of *Parshas Pinchas*; *Rambam*, *Hilchos Melachim* 12:2.

2. *Michah* 5:4.

3. *Sukkah* 52b.

4. *Torah Or*, p. 33c.

בטלין לעולם^ט, כן גם גאלה העתידה תהיה גאלה נצחית שאין שיך שיהיה אחריה גלות^פ, וכן בית המקדש השלישי הוא בית נצחי^{פא} שאינו בטל לעולם, בביאת משיח צדקנו, יבוא ויגאלנו ויוליכנו קוממיות לארצנו, ובקרוב ממש.

דְּכֵמוּ שְׁגֵרוֹת חֲנֻכָּה Just as the Chanukah lights will never be
אֵין בְּטָלִין לְעוֹלָם, nullified.⁵

כֵּן גַּם גְּאֻלָּה הָעִתִּידָה תִּהְיֶה So too, the Future Redemption will be an eternal
גְּאֻלָּה נְצִיחִית שְׁאֵין שִׁיךְ redemption, whose nature is such that it is not
שִׁיחָה אַחֲרֶיהָ גְלוּת, possible that there be an exile afterwards,⁶

i.e., not only in actual fact will there not be an exile after the Future Redemption, the redemption itself is of a nature that precludes the possibility of a subsequent exile, because in that era, it will be revealed how all existence is G-dly.

וְכֵן בֵּית הַמִּקְדָּשׁ Similarly, the Third *Beis HaMikdash* will be an
הַשְּׁלִישִׁי הוּא בֵּית נְצִיחִי eternal structure⁷ that will never be nullified.
שְׁאֵינוֹ בְּטָל לְעוֹלָם,

בְּבִיאַת מְשִׁיחַ צְדִיקְנוּ, יְבוֹא As will be realized with the coming of our righteous
וְיִגְאֲלֵנוּ וְיֹולִיכֵנוּ קוֹמְמִיּוֹת *Mashiach*. May he come and redeem us and lead
לְאַרְצֵנוּ, וּבְקֵרוֹב מִמֶּשׁ. us upright to our land in the immediate future.

SUMMARY

The performance of all the *mitzvos* have the potential to bring redemption, but the Chanukah lights have a unique potential to do so, because Chanukah is intrinsically connected to the Future Redemption.

5. *Midrash Tanchuma, Parshas Behaaloscha*, sec. 5; *Bamidbar Rabbah* 15:6; cited by *Ramban* at the beginning of his commentary to *Parshas Behaaloscha*.

6. *Mechilta* to *Shmos* 15:1; cited by *Tosafos, Pesachim* 116b. Similarly, *Pri Etz Chayim, Shaar Chanukah*, states. "In the Ultimate Future,... there will be an eternal and ongoing redemption."

7. *Zohar*, Vol. III, p. 221a; also Vol. I, p. 28a.

(* יצא לאור בקונטרס חנוכה – תשמ"ז.

- (א) שבת כא, ב.
 (ב) תו"א מקץ ד"ה זה לב, ד.
 (ג) באוה"ת חנוכה כרך ה סד"ה מצותה משתשקע החמה (תתקמב, ב). ועד"ז הוא כרד"ה מצותה תרנ"ד (ע' צו).
 (ד) אוה"ת חנוכה ד"ה זה (דש, ב). שם כרך ז ד"ה לה"ע חנוכה (תתתסב, א-ב). ד"ה בכ"ה בכסלו תר"ס (ע' סג. עו).
 (ה) ראה שו"ת הרשב"א ח"א ס"ט. ד"ה הנ"ל תר"ס שם.
 (ו) כמו שמדייק כ"ק מו"ח אדמו"ר בד"ה מאי חנוכה ה'תש"א (ע' 59). עיי"ש.
 (ז) ויתירה מזו, שמקומו של המזבח (החיצון, שעליו הקריבו הקרבנות) הוא "לפני האולם" (מחוץ לקודש), משא"כ המנורה היתה "בתוך הקודש" (רמב"ם הל' בית הבחירה פ"א ה"ו).
 (ח) ראה בארוכה תו"ח תרומה תמו, ב ואילך [בהוצאה החדשה – ח"ב שה, ב ואילך]. ספר המצוות להצ"צ מצות בנין מקדש פ"ב (דרמ"צ פו, ב).
 (ט) פרש"י ר"פ בהעלותך. תנחומא בהעלותך ה. במדב"ר פט"ו, ו.
 (י) רד"ה מצותה משתשקע החמה באוה"ת שם כרך ה (תתקמ, ב). רד"ה זה תרע"ח (ע' קיב). וראה רד"ה זה דזאת חנוכה ה'תשל"ח (לקמן ע' קסט). וש"נ.
 (יא) ראה לחם משנה הל' תפלה פ"ג ה"ב: הקטורת שהיו מקטירין אחר התמיד (של בין העריבים).. הי' כלה בי"א שעות חסר רביע. ונמצא, שזהו גם הזמן דנרות שהי' לאחרי הקטורת (פסחים נט, א. רמב"ם הל' ק"פ פ"א ה"ד).
 (יב) פסחים ל, ב. וש"נ.
 (יג) אוה"ת ד"ה הנ"ל. ד"ה הנ"ל ה'תשל"ח (לקמן ע' קסט ואילך). וש"נ.
 (יד) להעיר מדרשת חז"ל "וחושך זה גלות יין" – ב"ר פ"ב, ד. ועד"ז הוא שם פמ"ד, יז. ויק"ר פי"ג, ה. ועוד.
 (טו) תשא ל, כה.
 (טז) תו"א מקץ ד"ה כי אתה נרי מ, ד. אוה"ת חנוכה ד"ה זה ס"ו (שכג, סע"ב). ועוד.
 (יז) זח"ג צד, ב.
 (יח) ראה שמו"ר רפ"ל"ו. דב"ר פ"ז, ג.
 (יט) ראה אוה"ת חנוכה כרך ה ד"ה ברוך שעשה נסים ס"ד (תתקסא, ב). המשך מים רבים תרל"ו פמ"ה (ע' נב).
 (כ) רק דרגא אחת למטה מדרגת הקדושה דקודש הקדשים (כלים פ"א מ"ט. רמב"ם הל' ביהב"ח פ"ו הכ"א).
 (כא) נוסח הודאת "ועל הנסים" דחנוכה.
 (כב) ראה מאירי שבת כא, ב. פו"ח לשו"ע או"ח הל' חנוכה סתר"ע. שערי אורה שער החנוכה ד"ה בכ"ה בכסלו פמ"ב (יז, ב). פנ"ג (כב, א). ד"ה (כתיב) כי אתה נרי פט"ו ורפי"ז (מב, א). וראה רד"ה ואתה ברחמיך הרבים תרפ"ד (ע' קנז).
 (כג) שבת שם. בגמרא שם: מונח. אבל כ"ה גם בטור או"ח הל' חנוכה סתר"ע. וראה ב"ח שם ד"ה ה"ג.
 (כד) לשון הכתוב – תהלים קלט, יב.
 (כה) שמואל-ב כב, כט.
 (כו) תו"א מקץ ד"ה זה לד, א. ד"ה כי אתה נרי מא, א. שם, ג. ועם הגהות – באוה"ת ד"ה זה ס"ז (שכה, ב). שערי אורה ד"ה בכ"ה בכסלו ספנ"ב. ד"ה (כתיב) כי אתה נרי ספי"ח. שם פי"ט. ד"ה נר חנוכה מצוה להניחה עטר"ת (ע' קמח).
 (כז) לשון הגמרא – שבת שם.
 (כח) ד"ה הנ"ל עטר"ת שם.
 (כט) ד"ה מאי חנוכה ה'תש"א (סה"מ תש"א ע' 59 ואילך).
 (ל) ראה לבוש וט"ז או"ח הל' חנוכה סתר"ע סק"ג.
 (לא) להעיר גם מהמסופר במדרשי חז"ל (שבעה ערה 14) שאמרו "כתבו לכם כו' שאין לכם חלק באלקי ישראל". ואין סתירה לזה ממ"ש הרמב"ם (ריש הל' חנוכה) "ובטלו דתם ולא הניחו אותם לעסוק בתורה ובמצוות" (ומהידוע (מגילת אנטיוכס) שגזרו על מילה חודש ושבת) – דיש לומר, שהתחלת ועיקר המלחמה היתה "להשכיחם תורתן ולהעבירם מחוקי רצונך", ומזה נשתלשלו אח"כ הגזירות על קיום התומ"צ ב90על. וכחסר בלשון הרמב"ם "בטלו דתם (ואח"כ) ולא הניחו אותם לעסוק בתורה ובמצוות".

- או יש לומר, שבנוגע לזמן בפועל היא הסדר להיפך, מן הקל אל הכבד: דתחילה גזרו על תומ"צ בפועל, ואח"כ גזירה קשה יותר – על עצם הדת (ומה שהרמב"ם מקדים "בטלו דתם" – כי זה היא עיקר המכוון שלהם).
- (לב) ד"ה מאי חנוכה הנ"ל. וראה גם ד"ה זה בסה"מ אידיש פ"ב (ע' 185). "היום יום" ב טבת, ז' חנוכה. (לג) ואתחנן ד, ו.
- (לד) וכן לאידך, שהסכימו גם על קיום המצוות דחוקים, מצד זה שהשכל מחייב שישנם ענינים שלמעלה מהשכל, והתנגדותם (גם למצוות אלו) היתה רק שלא יקיימו אותם מצד זה שהם "רצונך" – ראה בארוכה לקו"ש ח"ג ע' 815.
- (לה) ד"ה למען דעת תר"צ פ"ה (סה"מ קונטרסים ח"א פד, א). הוי' לי בעוזרי תרפ"ז פ"ג (סה"מ תרפ"ז ע' רג). סה"מ אידיש ע' 46. ד"ה מאי חנוכה הנ"ל ספ"א. ד"ה זה בסה"מ אידיש שם. ועוד.
- (לו) תניא רפמ"א.
- (לז) ראה לקו"ת שלח מ, א. ובארוכה עטרת ראש דרוש לעשי"ת נז, א. נט, ב.
- (לח) המשך תרס"ו ע' סז. שם ריש ע' תקכב. ד"ה ואני תפלתי תרצ"ד (סה"מ קונטרסים ח"ב שיב, א). ובכ"מ.
- (לט) וגם לאחרי שנתלבש הרצון בטעם, נשאר הוא במהותו ובפשיטותו (ד"ה ואני תפלתי תרצ"ד שם).
- (מ) רמב"ם הל' יסוה"ת פ"ב ה"י. תניא פ"ב. שעהייה"א פ"ח. ובכ"מ.
- (מא) סי"ט (קכח, א).
- (מב) ראה מו"נ ח"ג פכ"ו.
- (מג) ועפ"ז יובן מה שמובא בד"ה מאי חנוכה (תש"א ורסה"מ אידיש) שגם המצוות דעדות ומשפטים צריך לקיים "לפי שהם מצות הוי", – כי גם זה נוגע להביאור ד"להעבירם מחוקי רצונך", ככפנים.
- (מד) ד"ה מאי חנוכה ה'תש"א רפ"ב.
- (מה) שערי אורה שער החנוכה ד"ה כי אתה נרי פט"ז (מב, א). וראה גם תו"א ד"ה זה מא, א. ובכ"מ.
- (מו) ראה קונטרס העבודה פ"ה (ע' 30) ובכ"מ, שהרצון דבחינת מקיף דחי', עם היותו רצון עצמי שלמעלה מטו"ד, התעוררותו הוא ע"י ההתבוננות.
- (מז) תניא ספ"ח. ובכ"מ.
- (מח) קונטרס העבודה שם.
- (מט) שערי אורה שם פי"ז (מב, ב).
- (נ) ראה גם שערי אורה שם ד"ה בכ"ה בכסלו פמ"ב (יז, ב). ד"ה זה תר"ס (ע' עה). ועוד.
- (נא) תולדות כו, ה.
- (נב) מכתב כ"ק מו"ח אדמו"ר – נדפס ב"התמים" חוברת ו ע' נב [רצג, ד]. אגרות-קודש שלו ח"ג ע' תקסג. שיחת י"ב תמוז תש"ח (סה"מ תש"ח ע' 253 [סה"ש תרצ"ט ע' 345]).
- (נג) ראה ד"ה פדה בשלום לאדמו"ר האמצעי פ"ט (שערי תשובה ח"א שער התפלה נד, סע"ב ואילך).
- (נד) קונטרס העבודה שם (ע' 32).
- (נה) ערכין יג, ב.
- (נו) תקו"ת תכ"א (נב, א)*. פרדס שער ערכי הכינויים ערך כנור. מאו"א כ, לה. הובא בלקו"ת וסה"מ תרכ"ט דלהלן.
- (נז) משלי כו, כז.
- (נח) ראה לקו"ת תזריע כא, ד.
- (נט) לקו"ת שם. סד"ה א"ר זירא פתילות ושמינים תרכ"ט (ע' יא-יב). ד"ה נר חנוכה מצוה להניחה עטר"ת (ע' קמח). תרפ"ה (ע' קה).
- (ס) עמק המלך שער קרית ארבע ר"פ קיא (קה, א). קה"י ערך תרמוד.
- (סא) פרש"י שבת כא, ב (ד"ה רגלא דתרמודא).
- (סב) אוה"ת חנוכה שבעה ע"ה 3 ס"ד (תתקמא, ב). ד"ה מצותה ה'תשל"ח (לקמן ריש ע' קע) ס"א. וש"נ.
- (סג) אוה"ת שם סוף סעיף ה וריש סעיף ח (תתקמב, א). ד"ה הנ"ל ה'תשל"ח שם. וש"נ.
- (סד) ד"ה מצותה תר"ל (ע' מז), תרנ"ד (ע' קג), תרע"ח (ע' קיח). ד"ה הנ"ל ה'תשל"ח שם. וש"נ.
- (סה) תו"א מקץ ד"ה ת"ר מצות נר חנוכה כו' לד, א-ב. סה"מ"צ להצ"צ מצות נר חנוכה (דרמ"צ עד, ב).
- (סו) לקו"ת שמע"צ פז, ב. אוה"ת חנוכה שם ד"ה ברוך שעשה נסים סוס"ד (תתקסב, א). וראה גם שם תתקסו, ב.
- (סז) סוכה נה, ב. במדב"ר פכ"א, כד. פרש"י עה"פ פינחס כט, יח. שם, לה.

- (* ב" יאיר נתיב" למאור"א שבפנים, ובלקו"ת שבפנים: "ת"ז תיקוןך", והוא ע"פ דפוס אמשטרדם תקכ"ח.
 (סח) במדב"ר פ"א, ג. וראה גם ויק"ר פ"א, יא. שהש"ר פ"ב, ג (ה).
 (סט) גזוטראות (פי' וגירסת הערוך, הובא במת"כ לויק"ר ובמדב"ר שם), או מצור למחנה של אנשי מלחמה (פי' מהרז"ו לויק"ר שם).
 (ע) להעיר דשמירת המקדש היא (גם) כבוד המקדש (רמב"ם הל' ביהב"ח רפ"ח. אלא ששם בשמירתו בפנים, משא"כ דאו"ה הנ"ל).
 (עא) צפני" ג, ט.
 (עב) ישעי" סא, ה.
 (עג) המשך מזה זו תר"ם בסופו (פס"ד. וראה גם שם פנ"ט).
 (עד) נזיר מב, רע"א. וש"נ.
 (עה) רמב"ם הל' תשובה פ"ג ה"ד, מקידושין מ, ריש ע"ב.
 (עו) פרש"י בחוקתי כו, מב. וראה תיב"ע וארא ו, ח. יל"ש ר"פ פנחס. רמב"ם הל' מלכים פי"ב ה"ב.
 (עז) מיכה ה, ד. סוכה נב, ב.
 (עח) תו"א שם לג, סע"ג ואילך.
 (עט) תנחומא בהעלותך ה. במדב"ר פט"ו, ו – ע"פ רמב"ן ר"פ בהעלותך.
 (פ) מכילתא עה"פ בשלח טו, א. הובא בתוד"ה ה"ג ונאמר – פסחים קטז, ב. ובפע"ח סוף שער החנוכה: לעתיד לבוא.. יהי' גאולה נצחיית וקיימת.
 (פא) זהר ח"ג רכא, א. ח"א כח, א.