



# The Community

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Boruch Hashem

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## From The Rebbe's Teachings -Lik" S Vol 15, Chaya Sarah 5 -Mivorchim Kislev

### Miracle Flames

Our *parsha*, *Chaya Sarah*, is quite often the one for the Shabbat in which we bless the month of Kislev, and hence, must have a connection with this month. The month of Kislev's main theme is connected with its holiday of Chanukah. Hence, there must be a connection between *Chaya Sarah* and Chanukah. The connection, in which *Chaya Sarah* is hinting upon the miracle of Chanukah is (-Genesis 24:67), "And Isaac brought her (Rebecca) to the tent of Sarah his mother..." Rashi: "He brought her to the tent, and behold, she was Sarah his mother (i.e., she became the likeness of Sarah his mother), for as long as Sarah was alive, a (her Shabbat) candle burned from one Sabbath eve to the next... When she died, these things ceased, and when Rebecca arrived, they resumed." And the miracle of Chanukah was (-Shabbos 21b), "(When the Greeks entered the Sanctuary they defiled all the oils that were in the Sanctuary --by touching them. And when the Hasmonean monarchy overcame them and emerged victorious over them, they searched and) found only one cruse of oil that was placed with the seal of the High Priest, (undisturbed by the Greeks). And there was (sufficient oil) there to light (the menorah for) only one day. A miracle occurred and they lit (the menorah) from it eight days." Being that the miracle of Chanukah created a holiday, hence we must say that there is a novelty in the miracle of the Chanukah lights over Sarah's and Rebecca's Shabbat candles<sup>1</sup>.

The miracle of the Chanukah Lights is understood in one of two ways: (i) In the quantity of the found oil --either that (a) the *found jug* miraculously refilled itself with the next day's oil, or (b) the menorah's 7 lamps were found full even after burning for the previous day. (ii) In the quality of the found oil, in which the oil that would normally last for one day miraculously burned for eight days, in which every of those eight days the oil decreased only 1/8<sup>th</sup> of the oil --either (a) in each of the menorah's lamps, or (b) that they only poured an 1/8<sup>th</sup> of the jug's oil each night. We can now compare the miracle of the Chanukah Lights and the Shabbat Candles of Sarah and Rebecca: According to the opinion of quality, both miracles were of the same category, in which the oil lit for longer than it naturally should --only that by the Chanukah Lights (1) the oil lasted longer, in lasting for 8 days, and (2) the miracle reoccurred every day, as they lit the menorah, while the Shabbat Candles (i) lasted less than seven full days<sup>2</sup>, and (2) happened only once, when lit on Friday, and then burned consequently for the week. While, according to the opinion of quantity, the two miracles were of different categories, in which by the Chanukah Lights, there was a miraculous creation of additional oil, and not so by the Shabbat candles of Sarah and Rebecca. Nevertheless, even according to the opinion of quantity, the Chanukah miracle is not a novelty, as we find the miraculous creation of additional oil happen in the times of the *Written Law* (-Kings II 4:2-6), by Elisha!

To understand the novelty of the miracle with the Chanukah Lights, let us look into the *halachic* (Jewish Law) issues with each of the two opinions: (i) Quantity: How could they use miracle oil to kindle the menorah, when the verse (-Exodus 27:20; Leviticus 24:2) dictates that it has to be, "And they shall take to you pure olive oil... to kindle the lamps continually"?!<sup>3</sup> (ii) Quality: The measurement of oil that needed to be in each of the menorah's lamps every day is the measurement of (-Exodus 27:21), "from evening to morning," which the sages (-Menochos 89a) measured to be one-half of *lug*<sup>4</sup> (-[Link](#)). However, according to this opinion, (1) only on the first night was there the, "Give it its measure," of one-half of *lug*, while on each of the following seven nights there was missing yet another 1/8<sup>th</sup> of the measurement, and (2) being that an 1/8<sup>th</sup> of one-half of *lug* was the amount of oil for the, "from evening to morning," hence, only the eighth night had the right amount, with no extras!?

The Rebbe introduces a *Third Perspective* on the Chanukah Lights' miracle, based on the truest omnipotence of G-d called, "Nimneh HaNimnois -Impossible of Impossibilities," of simultaneously antithetical. Such as (-Yuma 21a), "The place of the Ark is not in the measurement." There is the mandatory measurement of (-Exodus 25:10), "Two and a half cubits its length, a cubit and a half its width, and a cubit and a half its height."

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1. While on the other hand, their Shabbat candles had a novelty over that of the Chanukah lights, being that theirs stayed lit for seven days, happened weekly, and was a miracle on behalf of an individual, versus the entire Jewish nation.
2. Albeit, the oil in each menorah lamp sufficed for an entire night, while Sarah's and Rebecca's lamps held only oil for an hour plus.
3. To which we then need to answer that the verses don't mean actual olive oil, but of an oil that has the properties of olive oil, that the flame burn clearly.
4. In addition to the *Holy Vessels* used to measure must be always filled completely.

## This Week...

FRIDAY, NOVEMBER 10, 2023 ★ כו' חושן תשפ"ד

[Shabbat Candle Lighting](#): 5:16 PM [Kabbalat Shabbat](#): 5:30 PM

SATURDAY, NOVEMBER 11, 2023 ★ כז' חושן תשפ"ד

TORAH READING: [Chaya Sarah](#) (Genesis 23:1-25:18) · HAFTORAH: [Kings I](#): (1:1-31)

[Shacharit](#): 9:30 AM · [Mincha](#): 5:00 PM · Shabbat Ends: North Miami: 6:09 PM

TUESDAY, NOVEMBER 14, 2023 ★ א' כסלו תשפ"ד

[ROSH CHODESH](#): Recite *Hallel & Musaf* · Resolve to add this month in Torah-study, prayer, and charity Celebrated with gratitude, being the first time that the Rebbe went home, after his heart attack in 1977 ([Link](#)).

Likewise, the *Holies of Holies* was ten cubits by ten cubits. Nevertheless, when the *Holy Ark* was placed within the *Holy of Holies*, the 2.5x1.5x1.5 of the *Holy Ark* took up no space of the 10x10x10 of the *Holy of Holies*<sup>5</sup>! Therein lays the omnipotence, that within place itself there is beyond place.

So too, concerning the, "oil for lighting," which means that the oil is being consumed, there was the trait of *Heavenly Fire*, "the thorn bush was not being consumed." There was the *Nimneh HaNimnois*, in which the oil was simultaneously "being consumed and not being consumed." Thus, there was (a) natural "oil of an olive," being consumed for the menorah flames, and the daily (b) "Give it its measure."

Deeper yet: The miraculous, "The place of the Ark is not in the measurement," was only through the Ark being a *Holy Ark*, which could only be so by making it as G-d commanded, to its measurement. Hence, the, "The place of the Ark is not in the measurement," is of the very measurement of the *Holy Ark*. So too, it is only by kindling the menorah in accordance to G-d's law of using natural olive oil, with the property of being 'consumed' by fire, which then brought about the miracle of, "They found (the next morning) the lamps filled with oil," meaning that the olive oil was not consumed.

The specific *Chanukah novelty* of the miracle of the lamps, will be the outcome of the three different opinions:

- (i) *Quantity*: Whilst the oil (from the second day on) was *Miracle Oil*, nevertheless, the miracle was visible only in the *first moment*, in which the lamp was miraculously full with oil. After which, the oil would burn naturally for the duration of the menorah lamps being lit for that day.
- (ii) *Quality*: Whilst the miracle of the fire not consuming the natural amount of oil (but just an 1/8th of this amount) is visible throughout the entire time, nevertheless, it is only the effect (the amount of oil being consumed) of the miracle, and not the miracle itself that is visible (the miracle property within the oil).
- (iii) *Nimneh HaNimnois*: The very miracle itself that, "natural consumable oil," itself is not being consumed at all, at every and any moment of being lit is where the very miracle itself --being not the outcome of miracle oil, but rather the miracle itself in natural oil-- is visible the entire time.

In Service to G-d: 'Nature,' represents serving G-d only within the *Natural Capacity of Man's Logic*; how much, "he understands," and how much, "he feels". 'Miracle,' represents serving G-d with, "Acceptance of the Yoke; Obedience," and, "Trans-rational Self-Sacrifice<sup>6</sup>." Being human mandates that in order for our observances be in accordance with G-d's *Supernal Will*, beyond our finite capacity, our "Nature (Logical)" service to G-d must be upon our "Miracle (Obedience; Self-sacrifice)" service to G-d. In this we find three categories:

- (i) *Quantity*: Whilst the feeling of *Obedience* and *Self-sacrifice* leaves its residue upon the observances of the entire day, nevertheless, the actual "Miracle" is visible only in the morning, "Shema -hear O' Israel... G-d is one," which is (-Tanya, Chapter 25), "To accept upon oneself the Kingdom of Heaven with self-sacrifice."

*Era*: This service is for when all is as should be, and the *Light of G-d* shines, with no *Darkness*. Hence, it is suffice the morning *Miracle*, and have its residue carry us through the day.

- (ii) *Quality*: Whilst the "Miracle" of the morning's, "Shema -Hear O' Israel... G-d is one," is (-ibid), "fixed permanently in his heart and will not depart from his memory night and day," and thus, visible all day, nevertheless, while the, 'memory' of the "Miracle" is shining all day, and is visible in its effect on his observance, however, he is not within the actual "Miracle" all day.

*Era*: This service is for when there is *Darkness*, but within the natural capacity that G-d created for *Nature* to conceal the *Light of G-d* within it. Hence, one needs to always 'remember' the *Miracle*, but not necessarily to live within the service of *Self-sacrifice*.

- (iii) *Nimneh HaNimnois*: All day long he visibly stands within the "Miracle" service of *Self-sacrifice* is visible the entire time, and hence, his observances are all in its accordance. --As that of Rabbi Akiva's (-Brochois 61b), "All my days I have been troubled by the verse (-Deuteronomy 6:5), 'With all your soul, (meaning) Even if G-d takes your soul (actual Self-sacrifice). I said to myself, 'When will the opportunity be afforded me to fulfill this verse?'"

*Era*: This service is for when the *Darkness*, not only conceals, but rises up against the *Light of G-d*, and we need to engage with war against the *Darkness* and break it. For this we must live within the "Miracle" all day long.

*Chanukah* was a time when Israel had to consistently live within their spiritual *Nimneh HaNemnois*, battling against the Hellenic's, "rose up against Your people Israel to make them forget Your Torah and violate the decrees of Your will," fighting, "the weak against the strong, the few against the many..." Thus, Israel had to reach into, and connect with the (-Samuel II 22:29), "And (mystically, transcendence above and beyond the *Light* of the Ineffable Tetragrammaton:) G-d illuminated my darkness," within the, "one jar sealed by the High Priest," untouchable by *Darkness*, and even more so, "illuminated my darkness."

So too, concerning the *Kislev* holiday of 19th of *Kislev*: *Rosh Hashanah of Chassidus* (-Link), for it is especially in these *Dark Days* of the, "Heels (footsteps) of *Moshiach*," that we need to reveal the "Oil (Soul; Secrets of Secrets; *Yechida Essence*; *Chassidus*) of the Torah," in the fashion of, "When your wellsprings shall spread forth outside," in order to ignite the *Yechida Essence* of the Jewish soul, to transform the *Darkness* into the, "Day of all Light," speedily in our days, *Amein!*

5. Meaning: From the northern wall to the northern edge of the *Holy Ark* was 5 cubits, from the northern edge of the *Holy Ark* to its southern edge was 2.5, and from the southern edge of the *Holy Ark* to the southern wall of the *Holy of Holies* was another 5 cubits, totaling 12.5 cubits. Nevertheless, from the northern wall of the *Holy of Holies*, to its southern wall measured 10 cubits!

6. *Self-sacrifice* also includes the *Sacrifice of Self*, meaning the I of, "I want," or, "I don't want".