

SICHA POEM

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Chanukah

— By Mrs. Chanie Gourarie, Chabad Toms River

The V'al Hanisim prayer describes that after the victory,
The Yidden cleared the Heichal and kindled lights in the courtyards so holy.
But within the Heichel is the place that is most fit,
For the Menorah to be lit!

The Chasam Sofer explains that since the Heichel had idols inside,
The Menorah was lit in the courtyard outside.
“All of Israel saw the lamps burning for eight days,” so bright,
In the Heichal, only the Kohanim would have seen the miraculous sight.

For this explanation there are problems three,
1. The kindling took place after the Heichal was idol free.
2. Idols were also put in the courtyard by the Greek army.
3. Why is the word courtyards in the plural form specifically?

“And they kindled lights in your courtyards so holy,”
Doesn't refer to the Menorah but rather to other lights for praise and glory.
This also explains why the word courtyards is in plural,
The courtyards were filled with celebration lights that didn't require pure olive oil.

However according to this interpretation,
The miracle of the oil, why doesn't V'al Hanisim mention?
In the Gemarah the essence of Chanukah is defined as the miracle of the oil only,
Why doesn't it mention at all the miraculous victory?

During the time of Chanukah the primary decree,
Was not against the Jewish body.
The decree was against the Mitzvos which are in the category of Chukim,
Whose fulfillment is based only on accepting the yoke of Heaven.

G-dliness is completely higher than the limitations of creation,
And can not be grasped by intellect that is human.
The miracle of the victory was just a step towards a much greater goal,
To show that a nation limited to logic has no power over the Jewish soul.

The Yidden had Mesiras Nefesh to fulfill Hashem's every command,
Even the Mitzvos that we don't understand.
Although it wasn't logical since they were so few,
They fought a war for the sake of Hashem so that they could keep His Torah so true.

The essence of Chanukah and the primary miracle was seen clearly,
When the Yidden returned to the Beis Hamikdash and found one jug only,
Of pure olive oil that still had the seal of the Kohen Gadol so holy,
Which burned in the Menorah for eight nights and days, miraculously.

The most spiritual creation is light and therefore the Menorah,
Is the most fitting vessel to express the miracle and to draw down the Shechinah.
The Shechinah's light is above creation and shines within every Jew,
Therefore logic doesn't limit our connection to Hakadash Baruch Hu.

When we wish to offer Thanksgiving to Hashem for the miracle of the victory,
We can't mention the miracle of the oil because they are as different as can be.
To thank Hashem for the miracle of the oil we light each Chanukah light,
To thank Hashem for the military victory, V'al Hanissim we recite.

The miracle of the victory is a physical one,
It is more insignificant than a candle shining outside when there is sun,
Compared to the objective of the miracle of the oil,
Which was to prove that the physical has no value compared to the spiritual.

The lesson for me and you,
Is to realize that Torah and Mitzvos are the priority for a Jew.
Although we need physical objects to do Mitzvos we can't get carried away,
Our dedication is above creation and therefore spirituality always leads the way!