

# נזר הפרשה

יוצא לאור ע"י ביהמ"ד נזר גדליהו - ברוקלין נ.י.

גליון תמ"ז - חנוכה תשפ"ו

## רמזי חנוכה

והם הח' פעמים דרך שזוכין לה בימי חנוכה, לכבוש הז' דרכים של הטבע, ולהשיג דרך התורה, וזה עבודת זאת חנוכה, שמשיגים הדרך למעלה מן הטבע.

[ב] 'ערכתי נר' בלי המילוי עולה תתק"ג, עם ב' התבות עולה בגימטריא 'שמע ישראל', להורות כי עבודת ימי חנוכה הוא קבלת עול מלכות שמים, לקיים כל לילה קבלת עול מחדש.

ערכתי נר עם הב' תיבות עולה בגימטריא נר שבת, כי האורות הבאים בכל שבתות השנה ע"י נר שבת, יכולים לערוך נרות אלו בימות החול בכח ימי החנוכה.

[ג] כל יום מחנוכה עבודת האדם הוא להלל ולהודות, בספר ייטב לב (פ') בשלח עה"פ ויושע אות ד') פי' הלל בפה והודאה בלב, איחוד פה עם הלב הוא עבודת ימי חנוכה, לא כמו הקליפה

במדה אחרת לקיים 'עזוב דרכו' של עד היום, לקנות דרך הישר והטוב.

בשמונה ימי חנוכה קונה האדם שמונה פעמים דרך, ועולה בגימטריא אלף תשצ"ב. בגימטריא 'הצלת נפשי ממות הלא רגלי מרחי'.

הפסוק (תהלים קלב, יז) 'ערכתי נר למושיחי, רמזו בספה"ק (מגן אברהם, פ' וישב) על הנר דחנוכה שהוא הכנה לימות המשיח, 'ערכתי נר' במילואו עי"ן רי"ש כ"ף תי"ו יו"ד נו"ן רי"ש עולה אלף תשצ"ב, בשמונה ימי חנוכה ע"י שמשנה דרכו לילך על דרך הטוב, הוא מקיים 'ערכתי נר' בשלימותה.

בדרך הטבע יש שבעה דרכים, כדכ' (דברים כח, ז) 'ובשבעה דרכים ינוסו', ובספר אהבת יחונתן פי' הכונה על הז' שערים של הארבעה חושים שיש בראש האדם, ודרך של תורה שנקרא דרך אחה, הוא למעלה מדרך הטבע,

[א] תשובה נקרא דרך (מאור ושמשי, פרשת כי תשא), כמו שאומרים 'דרך תשובה הורית', וכדברי האריז"ל עה"פ (ישעי' מג, טז) 'הנותן בים דרך' שהכונה הוא לתשובה. תשובה בא מכח מדת בינה, וכדכ' 'ולבבו יבין ושב ורפא לו', וזה הוא עבודת ימי חנוכה לבוא לידי עבודת הלב עם בינה, כמו שכ' הרבי הבית ישראל זי"ע (תשכ"ה ליל ב) 'והימים מסוגלים לתשובה וכל אדם יכול להתיישב באלו הימים ולשוב בתשובה וזה הרמז בני בינה ימי שמונה קבעו ולבבו יבין. קבעו נותן כח קביעות לכל השנים להבין ולשוב אל ד'. ולקיים 'בני בינה ימי שמונה'. ובשפת אמת (חנוכה, תרנ"ד) כתב 'שמונה רמז לתשובה' והכונה ששמונה רומז לבינה, ובינה הוא תשובה כנ"ל. בכל לילה של חנוכה ישנו עבודה מיוחדת של 'דרך', היינו לילך על דרך הישר והטוב, כל לילה



של יון שהוא א' בפה וא' בלב, כי יון הוא מל' אונאה כמו שכ' השפ"א, הוא רוצה לרמות את האדם בכח פיו שהוא נראה לעין כי הוא טוב ויש לו כח של חכמה, אבל כל הכח של יון הוא רק בחיצוניות בכח הפה, כמו שמצינו שיש איזה מעלה בלשון יונית.

עבודת ימי חנוכה הוא לנצח את הקליפה של יון, והוא ע"י עבודת הלב, בינה הוא בלב, כמו שאיתא בתיקו"ז (פתח אליהו) בינה לבא, הלב מבין, וע"י בינה האדם מנצח את יון, והוא ע"י איחוד הפה עם הלב, וזה הכונה שימים אלו קבעום בהלל והודאה, היינו איחוד הפה עם הלב.

הלל זה שם אדנ"י, והודאה הוא שם אהי"ה, ביחד זה שם אלקים, וע"י הלל והודאה ממתיקים שם אלקים, היינו שממתיקים כח הדין. וזה הוא הצירוף של נר, שאיתא בספרים בשם האריז"ל כי נר הוא הוי"ה אדנ"י הוי"ה אהי"ה הוי"ה אלקים.

ד] פה עם לב [עם התבות] עולה בגימטריא קי"ט, דמעה עולה קי"ט, כי דמעה הוא כח הפנימיות של האדם, כאשר הדברים באים מעומק הלב אז יש כח של דמעה, [עי' בשפת אמת ליקוטים פרשת כי תצא וזהרי שערי דמעה לא ננעלו, והיינו שכשנוגע הדבר עד הנפש, וזה דמעה שנדמע ונתערב היגון בעצם הלב ואז מעורר בכי], והוא היפך יון שאין לו שייכות לעבודת הלב, בח' ימים של חנוכה מדליקים בכל יום כח של קי"ט, המורה על האיחוד של חיצוניות ופנימיות,

ח' פעמים קי"ט עולה תתקנ"ב, כמנין ערכתי נר עם התבות כנ"ל באות א', ועולה בגימטריא ז' פעמים קול, המרמז על התיקון של כל הז' מדות, באופן ששייך גם לפנימיות הנפש, כמו שידוע כי קול הוא פנימיות של הדיבור, ובחינת קול אין ליון וחכמיה קשר ושייכות.

ה] פה עם לב עולה קי"ז, ח' פעמים קי"ז עולה תתקל"ו, כמנין י"ג פעמים חסד, המורה על התגלות י"ג מדות של רחמים כראיתא בספרי קודש, והוא רמז כי ע"י איחוד פה עם לב כהשמונה ימים זוכין לגילוי הי"ג מדות.

ו] נר איש וביתו, יש עבודה לאדם כל לילה שיהי' האדם בבחנת איש, ויהי' לו בית, בית שזוכה להיות נקרא בשם בית, היינו בית ששורה בו קדושה שהשכינה נמצאת שם, בבחינת יעקב אבינו שקראו בית.

נר איש וביתו עה"כ עולה בגימטריא על מלכות שמים, וזה עיקר בחינת קבלת עול, שיהי' האדם איש על עצמו, איש פירושו שר ושופט, כל לילה צריך להיות שר ושופט על מדה אחרת, ויהי' הבית גדור בגדר קדושה כראוי, וזה הוא הקבלת על מלכות שמים שצריכים בהשמונה ימים.

ח' פעמים איש, שנתהוה ע"י ההדלקה בשמונה ימים נר איש, שנעשה שולט על עצמו בכל מדה ומדה, עד שבא לח' פעמים איש, שעולה בגימטריא ב' אלפים תפ"ח, שהוא שמע ישראל וגו' עם ברוך שם וגו' עם הי"ב תבות שיש

בשניהם יחד, והיינו כי ע"י הח' ימי חנוכה וקיום מצות הדלקתה כראוי להיות בבחינת איש, זוכה האדם לקבלת עול מלכות שמים בשלימות.

ח' פעמים בית, שהוא החלק של 'וביתו' של הדלקת כל לילה נר איש וביתו, והוא חלק מהקבלת עול מלכות שמים של כל לילה, עולה בגימטריא ג' אלפים רצ"ו, והוא כמנין י"ג מדות הרחמים שעולה ג' אלפים ר"י, עם שם אלקי"ם. והוא מורה על התפשטות הי"ג מדת הרחמים ביום ח' רחנוכה אחר שמביאים אור החנוכה על הבית ומקדשים הבית באור התורה והקדושה זוכין שיתפשטו הי"ג מדות אף לצד השמאל.

ז] ראש חדש חנוכה עולה תתק"ב, בגימטריא 'בורא רפואות'. כל ימי חנוכה מסוגל לרפואה, לפי מה שמבואר בספה"ק בשם האריז"ל כי בורא רפואות שייך למדת הוד, עי' בספה"ק ישמח ישראל (אות מ"ד).

כשחל חנוכה ביחד עם ראש חדש, אז יש כח התחדשות, שמתקיים 'תתחדש כנשר נעורכי' שבא על ידי זה לרפואה לכל תחלואיכי', יום זה מסוגל לפעול רפואה לכל ישראל, ולעורר מדת הוד ע"י ההודאה המיוחדת לימי החנוכה.

ר"ח הוא שייך לשבט יהודה ומלכות בית דוד, כדברי הגמ' שלח ליה סימנא דוד מלך ישראל חי וקים, ומדת הודאה מיוחד לשבט יהודה שנקרא על שם מדת הודאה, 'הפעם אודה את הוי"ה'.



ר"ח ביחד עם חנוכה מיוחד ליום של הלל והודאה, ומתעורר ביותר מדת הוד, ויש יותר כח לפעול המדה של 'בורא רפואות' שהוא מכוון נגד הוד.

[ח] אמרו חז"ל מזוזה בימין, נר חנוכה בשמאל, ובמגן אברהם איתא דנוהגין העניים לסבב הפתחים בעת ההדלקה הרי גם מצות צדקה. נר חנוכה עולה בגימטריא של"ט, להוסיף לזה מספר מזוזה עולה בגימטריא ת"ה, ואם מוסיפים מספר צדקה עולה בגימטריא תר"ג.

כתב המאור ושמש (פרשת מקץ) 'יש לומר כה, כי ראשי תיבות של נוצר חסד לאלפים הוא אותיות נחל, וראשי תיבות להדליק נר חנוכה הוא גם כן אותיות נחל, על כן רמזין נרות חנוכה במדת נוצר חסד לאלפים. והנה תיבות נוצר חסד לאלפים הם גימטריא תר"ג בלא הוי"ו של נוצר, כי בתורה (שמות לה, ז) כתיב נצר חסד בלא וי"ו, נמצא כי ע"י קיום הג' מצות האלו שעולים בגימטריא תר"ג, אנו מעוררים המדה השולט בימי חנוכה 'נצר חסד לאלפים'.

[ט] חנוכה עולה בגימטריא פ"ט, יחד עם מזוזה עולה בגימטריא קנ"ה, עם צדקה עולה בגימטריא שנ"ג, בגימטריא שמחה, שע"י קיום ג' מצות אלו מתקיים דברי הרמב"ם בהלכות חנוכה (פ"ג ה"ג) 'ומפני זה התקינו חכמים שבאותו הדור שיהיו שמונת הימים האלו שתחלתן מליל חמשה ועשרים בכסלו ימי שמחה, כי

השמחה בא ע"י קיום המצות בשעת הדלקה, ועי"ז מתקדשים הימים להיות ימי שמחה.

[י] כתיב (בראשית ה, ז) 'לפתח חטאת רבין', הפתח הוא מקום ששם רבצים הכוחות הלא טובים, ושם יש ג' שמירות והם 'נר חנוכה מזוזה וצדקה', אלו ג' ביחד עולים בגימטריא תר"ג, וביחד עם 'פתח' עולים בגימטריא אלף צ"א.

מחל"ת עם ליל"ת עה"כ עולה תתק"ס, עם סמא"ל עולה ביחד אלף צ"א, והכח של ימי חנוכה הוא להכניע אלו ג' כוחות הרע הכוללין בתוכם כל כוחות הרע שבעולם. והוא ע"י ג' מצוות האלו שמבטל הג' כוחות דטומאה.

[ט] יש לרמז כי עבודת הז' ימים הראשונים הם לבטל הז' כוכבי לכת, כמו שאיתא (ילקוט שמעוני בהעלותך רמז תשיט, וכן הוא בזה"ק וראה בספר באר משה פ' תצוה עמ' תתל"ב) לבאר ענין שבעה קני המנורה שהם הכח נגד הכוכבי לכת, ועי"ז בא האדם לידי 'תמים תהיה' שהוא ההיפך של הז' כוכבי לכת,

שבעה פעמים עין בגימטריא 'תמים תהיה', כי ע"י הז' ימי חנוכה באים לידי ביטול הז' בחינת של כוחות הטבע, ובאים לידי הדרגא של תמים תהיה, ומשם עולה לדביקות הנפלאה ביום השמיני, שהוא בחינת ח' פעמים עין וממשיכים 'עין עליון', שהוא צירוף

תיבות 'עין ע"ל יו"ן', שיון הוא הכח של הז' כוכבי לכת.

יש להוסיף כי עבודת ימי חנוכה הם המשך לעבודת חודש תשרי כמבואר בספרים, בחודש תשרי זכינו להיות בדרגת 'תמים תהיה' כמו שהביא החיד"א בשם רבנו אפרים כי תשרי בגימטריא תמים תהיה.

ויש להוסיף עוד, דע"י העבודה של ימי החנוכה, יש היחוד של שמע ישראל, והוא ע"י הח' ימי חנוכה שבכל יום ממשיכים הוי"ה אחת ע"י העבודה, ובח' ימי חנוכה ממשיכים ח' פעמים הוי"ה שעולה בגי' ר"ח, וביחד עם תמים תהיה עולה כמנין היחוד אלף קי"ח.

[י] בשפ"א ליקוטים (לחנוכה) כתב כי גלות יון נרמז בקרא (תהלים מ, ג) 'ויעלני מכור שאון מטיט היון', וכן רמז השפ"א כמה פעמים בדבריו הק', וכמו שכ' (חנוכה, תרל"ב) 'וכ' קוה קויתי כו' ויעלני מכור שאון מטיט היון כו' ויתן בפי שיר חדש כו' כנ"ל'. וכתוב בספר אמרי אמת 'איתא בשפת אמת שעל זה נאמר ויעלני מכור שאון מטיט היון שהוא התערוכת'.

טיט היון הוא טיט עבה כמו שכ' המפ', והנה מצינו במדרש (בר"ר ל, י) 'את האלקים התהלך נח ר' נחמיה אמר משל לאוהבו של מלך שהיה משתקע בטיט עבה הציץ המלך וראה אותו אמר ליה עד שאתה משתקע בטיט הלך עמי', וכתב השפ"א (נח, תרס"א) 'ואותו מקום שנחשב טיט



עבה אצל נח שם ראה אברהם אבינו את המלך'. מבואר שאברהם אבינו הוא הכח נגד הטיט עבה ולגלות שמה אור, כמו שהביא האמרי אמת דברי השפ"א הנזכר בזה"ל איתא בשפת אמת 'באותו מקום שהיה נח משתקע בטיט עבה היה אברהם מאיר', וזה הוא הארת הנר חנוכה המאיר הטיט העבה, ומהפך הטיט עבה לאור.

איתא בזוה"ק (ב, רסג א) 'שבע שמהן אינון ליה, שטן, טמא, שונא, אבן מכשול, ערל, רע, צפוני. אלין אינון שבע שמהן לקבל שבע דרגין דהיכלין דיליה, דכלהו מסטרא מסאבא כדקאמרון, לקבל אלין שבעה שמהן, אינון דאקרי בהו גיהנם, אתר דאתנדנו ביה חייביא דעלמא, ואלין אינון, בור, שחת, דומה, טיט היון, שאול, צלמות, ארץ תחתית, כל אלין שבע מדורין דגיהנם, לקבל אלין שבע שמהן דאית ליה ליצר הרע. והא אוקימנא, דכמה דאית דרגין והיכלין לסטר קדושה, הכי נמי לסטר מסאבא, וכלהו משתכחי ושלטי בעלמא בסטר (ס"א שמאלא) מסאבא, שבעה היכלין אינון דאינון לקבל שבעה שמהן דאקרי בהו גיהנם, מבואר דיש גיהנם שנקרא טיט היון, ומכוון נגדו הוא היצר הקרוי אבן מכשול.

ובספר סבר נפתלי ביאר לפי זה כי היונים הם היצר הקרוי אבן מכשול,

'שהסט"א רימה אותם לדור ההוא והכנים בהם דעות זרות ובא עליהם תחילה להשים מכשולות באמרם שהוא גם כן מצוה והיינו חנו כה שתחילה חנו במדת כה' שאמר הסט"א בכל דרכיה כה אמר ה' גם כן, ועל כן באה עליהם הצרה הזאת, ונגד היצה"ר שנקרא מכשול הוא טיט היון בהיכלות, ומשום זה נתגבר עליהם מלכות יון הרשעה ואחר כך כי באו אל האמת אז חנו כה להביא כה בקדושה ומן מכשול נעשה מושכל והיינו בשכל אור תורה שנמשך בנס חנוכה והכניסו מצוה חדשה דרבנן של נרות שזהו ענין 'כה' דקדושה לומר שכן הוי גם מצוה היינו להדליק נרות ובהלל והודאה'.

מבואר בדבריו כי טיט היון הוא ענין אבן מכשול, שנטעה האדם, וזה יון שכתב השפת אמת (תרל"ה) 'ונראה כי יון הוא מלשון אונאה שרצו להטעות את בני ישראל. כי הרבה מקומות יש ביודעי דעת להחליף בין האמת והשקר והוא תלוי בנקודות דקות', ולפי זה מובן שהוא היצר של אבן מכשול, וזה הטיט היון שהנופל בו קשה לו לצאת כי הכל נחשב לו למותה.

ועבודת כל לילה בחנוכה הוא להאיר את החושך, ולראות האמת ולא יטעה בהשקר של יון ויתגבר נגד

טיט היון. טיט היון עולה בגימטריא צ"ט, בח' לילות שמדליקין יש לנו הכח להתגבר על האבן מכשול, והוא תשובה במלואו, ח' פעמים צ"ט עולה בגימטריא תשצ"ב, והוא שלימות כח התשובה, לפי מה שמובא בספרי תלמידי הרבי מלובלין ז"ע, ששם אהי"ה הוא שם התשובה, אהיה במילוי כזה אל"ף למ"ד פ"א ה"ה יו"ד יו"ד ו"ו דל"ת ה"ה עולה תשצ"ב. והוא הדרגא שמשיגים ביום זאת חנוכה, להתגבר על טיט היון.

[יא] הבאנו דברי השפת אמת ועוד שכח יון הוא טיט היון, יש להביא דברי הזוה"ק (א, קפא ב) 'תא חזי, ההוא בר נש דלא זכי לאשתדלא בהאי עלמא באורייתא, ואיהו אזיל בחשוכא, כד נפיק מהאי עלמא נטלין ליה ועאלין ליה לגיהנם, אתר תתאה דלא יהא מרחם עליה, דאקרי בור שאון טיט היון, כמה דאת אמר (תהלים מ ג) ויעלני מבור שאון מטיט היון, ויקם על סלע רגלי כונן אשורי, ובגין כך ההוא דלא אשתדל באורייתא בהאי עלמא, ואתטנף בטנופי עלמא, מה כתיב ויקחהו וישליכו אותו הבורה, דא הוא גיהנם, אתר דדיינין להו לאינון דלא אשתדלו באורייתא, והדבר נפלא כי התרשלות התורה באופן שאינו משתדל באורייתא יש לכח טיט היון שליטה.



# נזר הפרשה

## NEZER HAPARSHA

Torah Insights and Inspiration from Sefer Halekach V'Halibuv

Volume 1 - Chanukah 5786

### Fusing Truth and Peace (Emes and Shalom) The Unique Avodah of Chanukah

#### Aharon HaKohen Represents a Unique Fusion

The *Navi* (Zechariah 8:19) tells us regarding the End of Days that the days of fasting and mourning will be transformed into *Yamim Tovim* and והשלום אהבו, [if you will] only love truth and peace, that is, Klal Yisrael must embrace both truth and peace—something that may sometimes seem challenging.

Aharon HaKohen embodies this quality of espousing both אמת and שלום. Regarding Aharon, we are told (*Malachi* 2:6) תורת אמת, the teaching of truth was in his mouth, and in the same *pasuk* we are told ובמשור הלך אתי, he walked with Me in peace and with fairness, and בריתי היתה אתו החיים והשלום, My covenant was with him, life and peace.

This is the *middah* of Aharon HaKohen—the very embodiment of peace. The Torah demands of us a love of peace, and Chazal enjoin us to “be students of Aharon and love peace (*Avos* 1:12).” But an additional level is to fuse and reconcile peace and truth.

#### The Unique Avodah of Aharon

The נרות חנוכה hold the power of Aharon HaKohen, as the *sefarim barkedoshim* cite the *Midrash* that Aharon was promised that his light would be permanent and everlasting, and that this refers to the נרות חנוכה. The *avodah* of the *Menorah* was unique to Aharon HaKohen. In fact, the *sefer Ahalei Shem* points out that Aharon HaKohen is invoked in the Torah 301 times—the numerical value of *Menorah*—for this *avodah* is uniquely connected to him.

In addition, the first and last letter of מנורה comprise the word מה—which is mentioned in reference to Aharon a number of times—while the intermediate letters of נור are the numerical value of אהרן. And so, the מנורה was the *avodah* of Aharon, and has a deep and inner connection to him.

Therefore, by extension, the *avodah* of fusing אמת ושלום is likewise connected to the נרות of Chanukah.

#### Torah Shebiksav & Torah Sheb'al Peh

To understand this *avodah*, we must define and clarify the attributes of *emes* and *shalom*, and what their connection is to the *menorah*.

*Emes* refers to the *Torah barkedoshah*, as Chazal teach us אין אמת אלא תורה—specifically *Torah shebiksav*, the written Torah which was given *Min HaShamayim*. Furthermore, the *Tur* (*siman* 139) tells us that תורת אמת refers to *Torah Shebiksav*.

*Shalom*, however, refers to *Torah sheb'al peh*, the Oral Torah, as we find in the writings of Rav Tzadok Hakohen of Lublin, who writes in *Pri Tzaddik*: “Aharon was engaged in *Torah sheb'al peh*, as the *pesukim* indicate (we find the word נה associated with Aharon in multiple places).”

Rav Tzadok continues: “Just as Yosef HaTzadik—whose *middah* was *shalom*—joined together Heaven and earth, *Torah Shebiksav* and *Torah Sheb'al Peh*, and our connection between the two Torah's runs through him, so did Aharon HaKohen, whose *middah* is likewise *shalom*.” Rav Tzadok cites a *Midrash* (*Bereishis* 8:2) which likewise indicate that *emes* and *shalom* correspond to the written and Oral Torah respectively.

#### Menorah Represents Torah Sheb'al Peh

The *Sefer Ohr Gedalyahu* (authored by HaGaon Rav Gedalyahu Schorr, זצ”ל) notes that the *menorah* represents the Oral Torah. “In the *Mishkan* and in the *Beis HaMikdash*, there was the Aron, which contained the *Luchos*, and then there was the *Menorah*. The Aron, which was situated beyond the *Paroches*, was the *yesod* of *Torah Shebiksav*, and was the place from which Moshe Rabbeinu heard the Voice of the Ribbono shel Olam—the source of *Torah Shebiksav* for Klal Yisrael.



“Outside, there was the *Menorah*—and from there emanated the influence of wisdom and *Torah sheb'al Peh* to the *Chachamim*. This is hinted at in the *Gemara* (*Bava Basra* 25b) which says, ‘one who wishes to become wise should turn to the south—for that is where the *Menorah* is situated.’ The *Menorah* is a source of חכמה and the endowment of wisdom to the חכמי ישראל. When Moshe Rabbeinu wished to delve into the depth of Torah and the Word of Hashem, he would stand next to the נרות and gaze at them, and able to perceive the depths of Hashem’s Word that he heard from above the *Kapores* through the aura and power of the *neiros*.”

### Our Neiros Chanukah Hold This Secret

Thus, we see clearly that the *inyan* of the *Menorah* represents *Torah Sheb'al Peh*—to illuminate the Torah that emanates from the *Aron HaKodesh*. And thus, the *avodah* of הדלקת הנרות is the essence of fusing the elements of אמת ושלווה. In fact, the words of the *pasuk* “שמן זית נר” are the numerical value of האמת והשלווה—for this is the *avodah* of the *Menorah*, to fuse together these two *yesodos*, and to bring out the pure oil, unadulterated truth and peace.

Our *neiros Chanukah* hold an aura of the נרות המקדש, and our *avodah* of lighting the *Menorah* is connected to the great *avodah* of הדלקת נרות in the *Beis HaMikdash*. Indeed, Chazal instruct us to place the *Menorah* opposite the *Mezuzah*, which contains Torah Shebiksav, and thus we surround ourselves by these two elements—as we see further in *Ohr Gedalyahu*:

### Drawing Out the Light

“When Chazal instituted the *mitzva* of *neiros Chanukah*, they did so in a manner which would imitate the נרות שבמקדש whose express purpose was to draw out the light of *Torah Shebiksav* from behind the *Paroches*. For the נרות חנוכה draw from the נרות המקדש, and are thus designed the same way. Just as the design in the *Beis HaMikdash* entailed the *Aron* within, and the *Menorah* outside, which drew out the light to the outside, so too are the Chanukah lights designed the same way.

The *Mezuzah* corresponds to *Torah Shebiksav*, for it is the miniature *Sefer Torah* that resides in every Jewish home, containing the basic tenets of *Yiddishkeit* of accepting the yoke of *Malchus Shamayim* and the yoke of all the *mitzvos*. And indeed, we find that Chazal refer to the *Mezuzah* as אמת (See *Megillah* 16b). And the *avodah* of the *Menorah* to the left is to draw out this light to the world.

### The Yevanim Sought to Banish Emes and Shalom

When the *Yevanim* defiled the pure oil designated for the *Menorah*, they were really seeking to banish the אמת and שלום from *Klal Yisrael*. For the Greeks represented superficiality and an obsession with pleasure of This World, a world of falsehood, which is the polar opposite of אמת. Rather than join and fuse and connect שמים וארץ—the *Yevanim* sought to *separate* Heaven and earth.

This is why the *Megale Amukos* reveals to us that *Yavan* was the arch rival of יוסף הצדיק—who, as noted above, represented the *connection between* Heaven and earth. His *middas hayesod* connects Heaven and earth.

Furthermore, Yaakov Avinu represented *emes*, תתן אמת ליעקב, while Yosef represented the fusion of the two which is expressed through *shalom* (as explained that שלום brings out the essence of אמת)—and this explains the unique connection and love between Yaakov and Yosef; they were fusing *emes* and *shalom*, Heaven and earth. The *Yevanim*—who opposed the very idea of bringing Heaven down to earth, and to elevate This World to the Upper World—vehemently opposed everything represented by Yosef HaTzadik.

### The Avodah to Prepare for Mashiach

As we have explained—to bring about the final redemption we must reach a state of האמת והשלווה, to reconcile and connect the two elements. And this is possible through the *avodah* of נר חנוכה whose essence is to join אמת ושלווה, and through our *daveikus* in Aharon HaKohen, who likewise represents this fusion.

For this reason, the *Me'or Einayim* (*Parashas Mikeitz*) explains that the *pasuk* ערכתי נר למשיחי, *I have prepared a lamp for My anointed*, that is *Mashiach*, refers to the נרות חנוכה—because through our *avodah* of נר חנוכה we have the ability to join and fuse אמת ושלווה—Heaven and earth—and thus bring about the coming of *Mashiach*.

By internalizing and incorporating the lofty *yesodos* of *emes* and *shalom* into our lives, we will merit what it says ותבא אליו היונה לעת ערב, which refers to *Mashiach*, who will come toward evening. The words ותבא אליו היונה have the same numerical value of האמת והשלווה אהבו.

### How We Merit The Light

And so, what does this mean for our *avodah* as we prepare for Chanukah and the *avodah* of נר חנוכה? The way we prepare to be *zoché* to this great light is through delving into the Torah—for this is the only way to acquire אמת ושלווה. Torah is called *emes*, and the *Sfas Emes* tells us that through Torah we merit *emes*—because the Torah instructs and guides us in the ways of truth. Anyone who studies Torah arrives at the truth, and merits to have his “heart of stone” lifted from him. The Torah is the only entity that can light our way in knowing what truth is—and it is the only thing that enables us to connect with truth amid a world of falsehood and *sheker*. *Shalom* as well comes through our toil in *Torah Sheb'al Peh*.

And if our *avodah* of נר חנוכה is essentially one of fusing אמת ושלווה and drawing out the light of the Torah HaKedoshah, then our Torah learning must likewise be performed in a manner of כחית, in purity and holiness, drawing out the purest oil to illuminate our *avodah* of the נרות חנוכה. ●



# The Menorah Teaches us That Our Humble Avodah is Precious and Desired

## The Source For Our Menorah Lighting

Chazal tell us (see *Gemara Shabbos* 21a) that כבתה אין וקוק לה, if the *menorah* becomes extinguished after lighting it, the person is not obligated to rekindle it.

To understand this theme on a deeper level which can be instructive to us in our *avodas Hashem*, we must understand that the entire *inyan* of נרות חנוכה is based upon and derived from the נרות in the Beis HaMikdash. For this reason, says the Ran, we are prohibited from benefiting from the light of the *menorah*—just as the *Menorah* in the Beis HaMikdash was sacred and prohibited. From this we understand that there's a strong connection in the פנימיות of the *menorah* of the Beis HaMikdash and the *Menorah* that we light on Chanukah.

## The King's Comrade

Regarding the *menorah* in the Beis HaMikdash, the Torah tells us that all seven lights bowed “in the direction of the *Menorah*.” When we think about it, *only six* of the lights bowed toward the center of the *menorah*, not seven. Furthermore, the *pasuk* tells us that Aharon HaKohen didn't deviate at all from what he was commanded. This begs the question: Would Aharon HaKohen even *consider* the possibility of changing from what he was commanded with regard to lighting the *menorah*?! Why would the Torah even need to tell us this.

The *Midrash* tells us a *masbal* regarding the *avodah* of the *menorah* (*Bamidbar Rabbah* 15:8): Once there was a king who had a close friend. He told his friend to prepare a meal, for he would be dining in his home. The friend went and prepared a simple candelabra, and a mundane couch and table. But when the king's attendants arrived, they brought with them royal furniture and candelabras made of gold. This caused the king's friend to become humiliated, and he quickly hid his simple furnishings. When the king arrived, he asked, “Didn't I tell you that I am coming to you? Why didn't you prepare for me?” The man explained: “I *did* in fact prepare for you, but when I saw all the honor that came along with you, I was embarrassed, and I hid away my mundane offerings.” Countered the king: “I swear on your life that I negate all the vessels that came with me, and out of my deep love for you, I will only use *your* furnishings alone.”

## The King Wants Your Humble Offering

The Sfas Emes (*Behaaloscha* 5643) explains this *masbal*—pointing to a two area of miscalculation that this friend made in hiding his humble furnishings and utensils. Firstly, through his shame and his hiding his own vessels, he drew attention to the matter, and thus caused the king to use mundane utensils, which aren't

befitting to his royalty. Furthermore, what was he thinking in doing so? Didn't he know from the outset that the king eats in utensils far more royal than what he could offer?! Didn't he know that the king possesses far more than he could ever present, and that he doesn't need to come to his home for his food or his presentation?! Surely, the king knew what he possessed, and he wanted precisely the simple and humble offering that he would get there. Had he understood this from the beginning, he would never have hid his offerings—because he would have known that he could never honor the king adequately, and that he must only do what the king asked of him.

## We Needn't Be Ashamed

With this, the Sfas Emes explains the state of our *avodas Hashem* in this world. We must understand that all of our mitzvos are “mundane offerings”—for what could we possibly offer the King of all Kings other than fulfilling His command, simply because He commanded us to do these mitzvos?

The more a person will internalize this, he will feel no shame in his *avodah* even when he comes up to the Next World, and sees the Divine service of the *Malachim* and the Heavenly legions—and even the *Shechinah* itself. This is what we say in *bentching* שלא נבוש ולא *bentching* ourselves, *that we shouldn't be ashamed or humiliated forever and ever.*

For a person may be inclined—when comparing his *avodah* in the *Olam HaSheker* to what takes place in the World of Truth—to hide away all his offerings out of sheer shame! But if a person is already ashamed in This World, and always feels like he has nothing of his own but the Command of Hashem... that his deeds have no merit other than the fact that Hashem asks them of him... then there's nothing to hide, and nothing to be ashamed of.

With these words, the Sfas Emes explains the Chazal אשרי אדם שיש לו תלמודו בידו, *fortunate is one who comes here (the Olam HaEmes) with his learning in his hand.* This *Yid* understood the mission. He understood that he fulfilled the command. And he therefore can hold it proudly in his hand—even when faced with the most dazzling *avodah* of the *Malachim*.

## Despair Comes from Hubris

This teaching from the Sfas Emes answers the questions posed above: All seven lights indeed bowed toward the *Menorah*—the *מנורה של מעלה*—to reveal the Heavenly *Menorah*, the royal utensils, and not to hide it away, like the protagonist in the *masbal* caused to happen. Aharon HaKohen understood that the entire reason for lighting the *Menorah* is the express command of Hashem, and that he fulfills His Divine wishes by doing so, and he thus has nothing to be ashamed of. This is why Aharon HaKohen didn't deviate; he proudly performed the *avodah* that he was commanded



to do, unashamed, and the Heavenly Menorah continued to remain revealed—as befits the King.

This lesson is a great *chizuk* and an inspiration to all of us who devote our lives to Torah and mitzvos. The *yetzer hara* works every day to get us down and bring us to despair—all by pointing out the inadequacy of our *avodah*. But this is only possible if we thought highly of ourselves to begin with. If we understand that the Ribbono shel Olam wants us as exactly as we are, then the *yetzer hara* has no hold over us. If we think that we, through our meager actions, can prepare something for the Ribbono shel Olam, we will have much to be ashamed of. If we understand that all we have are the humble offerings—and that this is precisely what the King wants—we can proudly march forward in our *avodah*.

All despair is a result of hubris. The *גאווה* of a person demands that he should feel like he accomplished something—and when he doesn't feel like he attained something, he feels despair. If he performs mitzvos for no other reason than Hashem's desire, then there's no place for despair.

### Just Ignite the Flame

Chazal teach us that the essence of the mitzvah of the *menorah* lighting is to light the flame, not to ensure that there would be illumination. We learn from this that when we light the *Menorah*—which corresponds to the light of Torah and the flame of *mitzvos*, as we learn in *Mishlei* (6:23) *כי נר מצוה ותורה אור*—we must not look for the lasting flame, i.e. the results of his deeds and their importance. The main thing is to light the flame, not to look after their outcome! Similarly, when performing mitzvos, our express goal should be to do the actions that Hashem desires from us, thereby burning out the undesirable aspects, and igniting the *נר פיתילה שיתן* (flame, wick, and oil) which are an acronym for *nefesh*—and the rest will be done by the Ribbono shel Olam.

### Throw It In the Fire

This lesson—that when we do our part, the Ribbono shel Olam does the rest—is learned from the story of the fashioning of the Menorah itself. We know that Moshe Rabbeinu struggled with the construction of the Menorah, and Hashem showed him a Menorah of fire. When he still couldn't do it, He commanded him to throw it in the fire from where it emerged complete.

This begs the question, if the Ribbono shel Olam knew that Moshe wouldn't be able to execute it, why go through the whole exercise? Says the Sfas Emes (*Terumah* 5631) “for through the *desire* of a person with true heart and soul, the rest happens on its own.” For this reason, Moshe needed to perform the action of *השליך לאור*, *to throw the gold into the fire*.

Continues the Sfas Emes: “So it is with the mitzvos of every *Yid*. For, surely, no human has the ability to fulfill the *ratzon* of Hashem. It is only through the *desire* of a person that the mitzvah is completed. It is for this reason that Moshe Rabbeinu was shown a *מנורה של אש*—so he would understand what the desired outcome is. By developing a strong desire to execute *רצון ה'*—even if it was far above his ability—it happened on its own.

### Toil and You Will “Find”

We find this idea in the Gemara (*Megillah 6b*) which says *ינעתיו*, *והוצאתי תאחין*, [only] if a person tells you that he toiled and then found should you believe him. The words “finding” is something that happens in a happenstance manner... we walk in the street and we find something. If so, how can we say that it happened through toil? The answer is that when we toil in our *avodah*, the Ribbono shel Olam does the rest for us, and we attain the results as a gift that we find. But this is only possible if we toil. We do our utmost—with our humble abilities—and the rest is done for us.

### Hearing the Call

Thus—in order to grow and advance in our *avodas* Hashem—every *Yid* must hear the call of *אצל אני סועד*, *I want to eat in your home*. The Ribbono shel Olam wants *your* Torah and *tefillah*, *your avodah* and *your* mitzvos. We must feel that Hashem is addressing us—and that everything we do is only because we were called upon to prepare for the King!

Thus, we must not look at the results or at the caliber of our *avodah*. We must only endeavor to fulfill the mission for which we were created; to present *כלי הדיסוּט*, *humble and mundane vessels*, because *this* is what Hashem desires—and through this we will merit that our deeds will be completed in the best way possible, as a flame that burns bright.

### Chanukah Illuminates our Way In Galus Through This Message

The entire purpose of the *נס תנוכה* was in order to strengthen the Jewish People in *galus*, to give them the strength to continue doing good things in *galus*, not looking at the inadequacies, but to execute *ratzon Hashem* with sincerity and humility.

And this is precisely the message of *כבתה אין זקוק לה*, *if it's extinguished, there's no obligation to rekindle it*—for our mission is simply to light, not to ensure that there's illumination, not for any results or to feel like we accomplished something big. Even if the flame is extinguished—which would make it seem like nothing was accomplished; you don't even see anything emanating from your actions—you're not obligated to rekindle it.

Your *avodah* is simply to—sincerely and humbly—carry out the wishes of the King. ●



# נזר הפרשה

## NEZER HAPARSHA

Torah Insights and Inspiration from Sefer Halekach V'Halibuv

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### The Avodah of Chanukah: Knowing What True Life Is

#### The Entire World Is Conducted by Hashem

The Sfas Emes (Chanukah 5661) points out that the word יין, *Greece*, has the same numerical value as גלגל, *wheel* or *cycle*—for the Ancient Greeks were proficient in the wisdom of the celestial systems (גלגלים). But while they thought that events in the world function according to random מולות, the reality is that the constellations—and all the events that emanate from them—are all directly controlled and conducted by the Ribbono shel Olam.

Indeed, the *sefarim bakesodim* teach us that אלוהים also has the same numerical value as גלגל, as does היה הוה יהיה—for all the cycles of events in the world are entirely for His honor, to proclaim that He is First and He is Last.

#### The Real Battle of the Yevanim

Thus, יין is *gematria* אלוהים, and perhaps this is because the true battle of the *Yevanim* was to uproot Klal Yisrael's awareness and knowledge that the Ribbono shel Olam is present in the life of every individual *Yid*. *Elokecha* refers to the Divine Presence in every single *Yid*—and *Yavan* wished to eradicate this connection between every *Yid* and the Ribbono shel Olam. For this reason, they decreed that the *Yidden* must write, "We have no share in the G-d of the Jewish People" (*Yerushalmi, Chagigah* 2:2).

On Chanukah, there's specifically a mitzvah of נר איש וביתו—for every individual to light and illuminate. It's not a communal mitzvah for Klal Yisrael in general, but rather for every individual to celebrate this Divine light that is within him, so that he will know and appreciate his personal bond with the Ribbono shel Olam Who is אלוהים.

Furthermore, we know that the Greeks celebrated materialism, and they wanted everyone to be preoccupied with material pursuits and pleasures. אלהי"ן has the same letters as אכילה—for by pursuing pleasure, *Yavan* wished to uproot *Elokecha*. **Our way of fighting back against this kelipah is to introduce holiness and Godliness into our eating and our**

**other worldly pursuits**—to know that Hashem is in us and with us at every moment, in all that we do.

#### Galus Yavan Entailed True Bloodshed

There are four exiles: *Bavel, Madai, Yavan, and Edom*. There are also עבירות חמורות ג', the three most severe sins that a person must give up his life rather than transgress: idolatry, adultery, and bloodshed. Says the Maharal: *Galus Yavan* corresponds to the *aveirah* of bloodshed.

This begs understanding—for wasn't the decree of Haman to annihilate the Jewish People physically, while *Galus Yavan* focused solely on להעבירם מחוקי רצונך, to effect instead a *spiritual* Holocaust?! Why would the Maharal tell us that *Yavan* was about bloodshed? What is the connection?

But the truth is that there's a great connection indeed, and it goes to the perspective that every *Yid* must have. The Ibn Ezra cites Rabbi Yehudah HaLevi, who asks: In the *Aseres HaDibros* we say אנכי ה' אלוהים אשר הוצאתיך מארץ מצרים, *I am Hashem, your G-d, Who has taken you out of the land of Egypt*. This is Who Hashem is! It doesn't say אשר בראתיך, *your G-d Who created you and brought you into being!* Explains the Sfas Emes that indeed, pulling us out of the depths of Mitzrayim was far greater than giving us physical life. For when a person is created, he doesn't know what kind of life he will have. But once we were brought out of Mitzrayim, we are assured that we will belong to the Ribbono shel Olam, the Source of goodness.

And so, if גדול המחטיו יותר מההורגו, *one who causes a person to sin is worse than one who murders him*, then on the positive side, one who brings a person to a life of good and mitzvos has done even more for him than one who has given him his very life!

#### The Avodah of Chanukah Is to Believe That Sin Is Worse Than Death

The concept that גדול המחטיו יותר מההורגו must be internalized—and we must constantly work to *truly* believe it. For every one



of us knows in our hearts that we're far more afraid of being killed, *R"l*, than of being brought to sin, *R"l*. But this is the truth of our תורת אמת: We must be far more afraid of sin than of death!

With this idea, my saintly father explains in *Ohr Gedalyahu* that the Greeks were the true murderers—for they wished to bring Klal Yisrael to sin...to persuade them to pursue a life of pleasure and material recreation, and to make them forget the truth of Torah. This is far worse than murdering them. The *Yevanim* wished to draw out the נפש, the true lifeblood, from the life of a *Yid*—so they would remain superficial, without their פנימיות. *This* is true bloodshed.



## The Avodah of Teves: Responsibility for Our Fellow Yid



### Guarantees to “Ourselves”

In *Parashas Mikeitz*, we learn that Yehudah took responsibility for his younger brother Binyamin, telling his father, אנכי מערבוני חיי, *I will personally guarantee him, from my hand you can demand him* (*Bereishis* 43:9). Indeed, this *pasuk* is the Torah source for the concept of suretyship for loans (see *Bava Basra* 173b).

The *Midrash* tells us in the name of Rabbi Chaninah that a person must flee from three things, one of which is guaranteeing a loan. But the *Sfas Emes* clarifies that this is only when the loan is to be extended to a stranger. This is when we say, *balenai* that you should be able to keep your own obligations. However, when we're connected on a deep level with someone—as Yehudah and Binyamin were—then ערבות takes on a meaning of תערובות, a *mixture*. We're combined with this person. We're one with them. And thus, we will surely be able to fulfill our obligations, promises, and guarantees toward them.

### Rectification Through Responsibility

The Tiferes Shlomo (*Mikeitz* and *Vayigash*) elaborates on the guarantee that Yehudah gave for Binyamin, and he explains that it was a rectification for the neglect of the brothers' responsibility for their brother Yosef. Furthermore, the *sefarim bakesodoshim* teach us that our entire *galus* is a תיקון for the Shevatim neglecting their responsibility for Yosef, and the great damage that was done through it.

Our *galus* originates from שנאת חינם, which was at the heart of מכירת יוסף. In this *galus*, we must rectify this damage by loving our brethren—each and every *Yid*—and taking responsibility for their welfare.

### Guaranteeing Our Youth

Our *parashah* urges us, כי אין מעלה אל אבי והנער איננו אתי, *how can I return to my father and the youth isn't with me?* This refers to our Father in Heaven and the youth of our generation who struggle so mightily with the temptations of the *yetzer bara*. אין אראה ברעה אשר ימצא את אבי, *how can I stand by and witness the pain that will befall my father?* We cannot stand idly by as the *Shechinah* suffers so much from the pain of Klal Yisrael as our families contend with these temptations and pulls.

The *avodah* of Chanukah is to believe that the true *chiyus* and lifeblood of a *Yid* is the *chiyus* and the life that comes from Torah and mitzvos...and to know that the greatest dangers we face are the forces that pull us to aveiros, *R"l*.

With this in mind, we can understand why the tzaddikim have told us that the Yom Tov of Chanukah gives us the strength to endure the long *galus*. For our victory over Yavan is dependent upon this belief: to believe that sin is far worse than death. This knowledge and understanding gives us the strength to endure the terrible *galus* and to reverse the damage of *Yavan*. •

Indeed, once Yaakov Avinu saw that Yehudah took responsibility for his brother Binyamin, he was assured that they would see salvation, and he said ואל-ש-די יתן לכם רחמים, *you will be given mercy*—because Yehudah has now rectified the *inyan* of מכירת יוסף. Similarly, once Yehudah related his guarantee to Yosef, he immediately broke down, ולא יכול יוסף להתאפק, there was no longer a reason to remain distant from his brothers. The matter had been rectified.

Says the Tiferes Shlomo, “This hints at the גאולה העתידה, the Final Redemption from the *Galus* which is a rectification for the מכירת יוסף. For the Final Redemption will come from the togetherness and the unity and the ערבות and the responsibility of *Yidden* to one another; each will help his fellow, with love and brotherhood and friendship. Amen.”

If so, this *avodah* of taking responsibility for our brethren is incumbent upon us so that we may bring the *geulah* closer.

### Teves: Improving Souls

And this is essentially the *avodah* of *Chodesh Teves*—to take responsibility for the welfare of our fellow, *b'ruchniyus* and *b'gashmiyus*, as we will explain:

The *pasuk* tells us in the end of *Parashas Bereishis*, ויראו בני האלקים, *and the sons of the rulers saw that the daughters of man were good*. The word טוב is written sans the letter *vav*, and Rashi explains that these women needed improvement, they required additional “goodness” to be added from elsewhere. Says the *Sfas Emes* (*Likkutim*) that we learn the *avodah* of Teves (which is spelled exactly as טוב is spelled here) from here. These days essentially belong to Esav, and they do not possess inherent goodness. We must bring improvement to these days.

This supports what we have said here: Our *avodah* is to take responsibility for others, to bring them to improve. The Chiddushei HaRim says that טוב is an expression of הטבת הנרות, *to prepare the neiros*—the נשמה, which is called a נר. We must guarantee that these *neshamos* too will be uplifted to Hashem.

### Teves: Uniting Klal Yisrael in Praise of Hashem

The iteration of שם הוי"ה which shines during this month is the order of the last letters in the words ונחמנו' שמיו' יחדו *to*





praise and elevate the Name of Hashem together as one. The *avodah* of this month is to unite Klal Yisrael in praise of Hashem—*ונרוממה שמו יחדיו*.

Also, the word *אמי* has the same numerical value as *טבת*—it shouldn't be *אמינו*; rather, we should come to our Father in *Shamayim* with each and every member of Klal Yisrael. We must all feel a sense of duty and responsibility to our fellow *Yid*. This is an *avodah* of *emes*—it must be selfless and altruistic. The words *איערבנו* *א'מ'ידי* (*I will guarantee him; you may demand him from my hand*) have the *roshei*

*teivos* of *אמת*. The words *מבשרך אל תתעלם*, *not to ignore your own flesh and blood* are likewise *roshei teivos*—for it requires truthfulness and altruism to help another *Yid* in a real way, whether by sharing kind words, sharing Torah, or by assisting monetarily those who are engaged in this work *l'sheim Shamayim*.

This is the *avodah*—especially in *Chodesh Teves*—that will draw closer the *Geulah HaSheleimah*, may it come speedily in our days. •



## Banishing the Kelipah of Yavan by Erecting Guardrails for Kedushah



### Breaking the Barriers of Binah

In the *mizmor* *Ma'oz Tzur*, we say: *ופרצו חומות מגדלי*, *they broke through the walls of my towers*. This is generally thought to refer to the outer walls of Har HaBayis in which the *Yevanim* pierced thirteen fissures. But there's a deeper *inyan* in this as well: the *Yevanim* broke through the barriers and guardrails meant to prevent us from, *chas v'shalom*, committing *aveiros*, as we will explain.

Further in the *mizmor*, we sing: *בני בינה ימי שמונה קבעו שיר ורננים*, *those of understanding established [a Yom Tov of] song of joy and singing*. Why did it require *בינה*, special understanding, in order to establish this Yom Tov of Chanukah?

### The Essence of Binah

Let us explain the difference between *חכמה* and *בינה*, *wisdom* and *understanding*. The *Zohar HaKadosh* tells us (introduction to *Tikkunei Zohar*): *חכמה מוחא איהי מחשבה בלגו*, *wisdom is the thought of the mind alone*, while *בינה ליבא ובה הלב מבין*, *binah is the ability of the heart to understand*. Likewise, in *Aharas Olam* we supplicate Hashem to grant us *בינה* so that “we can understand and be wise”—because this *middah* is the bridge that connects the wisdom of the mind to the lower *middos*. *Binah* is the secret of overcoming the *kelipah* of *Yavan*. The *gematria* of *יון* is 66, while *בינה* has the numerical value of 67; one more than the value of *Yavan*. Thus, we must understand the essence of *בינה* and how we must employ it to overcome the *kelipah* of *Yavan*.

Wisdom and knowledge alone—without understanding how to translate them properly through *Binah*—is the *kelipah* of *Yavan*, the epitome of secular wisdom, that is, pseudo wisdom... false wisdom. For the only true wisdom is the wisdom of Torah, but the wisdom of the Greeks is superficial and doesn't contain the truth.

The essence of *Binah* is to understand one thing based on another. That is, once someone understands the wisdom of *Torah She'bichsav*, he also understands that there are barriers and guardrails we must add from the *Torah Shebe'al Peh* so that we don't, *chas v'shalom*, come close to transgressing any commandments.

### Defiling Wisdom

The Greeks broke through *מגדלי חומות*—for the *גדרים וסייגים*, *the barriers and guardrails*, are walls and fences that prevent a person from coming close to prohibited matters. The Greeks saw themselves as

smarter and more enlightened than needing barriers. They wished to remain with superficial wisdom alone—without the *בינה* of creating barriers to preserve holiness—because they knew that this is the way to bring *Yidden* to sin (for the entire purpose of these guardrails is to distance people from *aveiros*).

For this reason, we continue in the *mizmor* *כל וטמאו* *ופרצו חומות מגדלי* *ושמנים*, *they broke through the walls, and defiled the oil*, which corresponds to wisdom, as we see throughout Chazal. Their entire purpose of breaking through the barriers of *Binah* was to defile the *חכמה*. For when there's *Binah*, that is, the *גדרים וסייגים* to Torah, then the wisdom of Torah is real and true—but without them, one is left with *חכמות חיצוניות*, outer and superficial wisdom alone.

And *this* is why the victory over the *Yevanim* required *בני בינה*, *those of understanding*—those who extrapolated the truth of Torah and understood the importance of barriers and guardrails of holiness around the Torah.

### What the Eighth Day Illustrates

We all know the famed *kushya* of the Beis Yosef regarding the celebration of the *neis Chanukah* over eight days. Why do we celebrate for eight days, when the miracle only took place over seven days (because the fact that the oil burned on the first day wasn't really a miracle)? According to this *yesod*, we can understand the reason for the eighth day of Chanukah.

The eighth day alludes to the idea of adding a barrier—for just as we add guardrails around *aveiros* so we do not transgress them, so too must we add on in positive matters of *kedushah*. In fact, this is the concept of *מוסיף והולך*, *constantly adding and increasing*, which is at the heart of this Yom Tov.

If we celebrated for only seven days, we wouldn't recognize the *והולך* aspect—for all we would be doing is dedicating one *נר* for every day of a miracle. But the eighth light illustrates that we're adding constantly—and that our entire *avodah* of the *נחת* throughout Chanukah is an *avodah* of *מוסיף והולך*, which is the *inyan* of *Binah*. As we have elaborated above, the *בינה לבא*, the heart understands that we must add holiness in the areas of negative as well as the positive *mitzvos*.

And as noted, this is why it required *בני בינה* to banish the *tumah* of *Yavan* and bring about the spiritual victory of Chanukah. •





# Teves: Illuminating the Darkness



## The Two Avodos of Chanukah

In *Tehillim* (18:20) we learn the *pasuk* אֵלֶיךָ יְיָ חָשְׁכִי, *for it is You Who will light my lamp, Hashem, my G-d, illuminates my darkness*. Here we learn that there are two aspects to light. The first is תאיר נר, to illuminate for a person, and then there's an *avodah* of גִּינָה חָשְׁכִי, of completely transforming the darkness into light. The Sfas Emes (*Beha'aloscha* 5651) elucidates this *pasuk* in great depth, and his words are exceedingly instructive to us in our personal *avodah*.

We know that every *chodesh* has its own unique *avodah* connected with the iteration of Hashem's Name (צִדְקָה שֵׁם הוֹיָה) that is illuminated during that month, as well as to a corresponding *Shevet* whose *avodah* we must tap into during that month.

We find that Chanukah is different from other Yamim Tovim in that it is spread over two months (Kislev and Teves)—which means that there are two distinct *avodos* during the days of Chanukah. Let us elaborate on the *avodah* of these respective months, as well as discuss the corresponding *Shevatim* of Binyamin and Dan.

### Kislev: Our Personal Light

The ninth month, Kislev, corresponds to Shevet Binyamin in whose portion of Eretz Yisrael the Beis HaMikdash—the source of light to the entire world—was situated. The Menorah illuminated the entire world (see *Shabbos* 22b), and thus, the *avodah* of Kislev is כִּי אֵתָה תאיר נר—so that the light within each person should illuminate properly. The emphasis is on the light within *our own* hearts and *neshamos*—בְּתוֹךְ לִבִּי מִשְׁכַּן אֲבִנָּה—and from there, the light should emanate to the entire world. This is the *avodah* of a *Yid* during the first days of Chanukah, which fall in Kislev.

### Teves: Brightening the “Straggling Moments”

Then comes Teves, and we're given a new *avodah*, the second *avodah* of Chanukah—and this is to illuminate the darkest places within us. Every person has darkness within him. The Ramchal (*Derech Hashem* 1:4) refers to the body of a person as “murky material.” The darkness of the *guf* can, in fact, dim the bright light of our *neshamos*, not allowing them to illuminate as they should. Our *avodah* during this month is גִּינָה חָשְׁכִי, to chase away this darkness with light.

The month of טבת—which is an expression of הַטְּבָה הַנּוֹרָה, *cleaning and preparing* the lights of the Menorah—is the *avodah* of removing the unwanted aspects and thus allow the light to shine bright. And this is the *avodah* of Shevet Dan.

Shevet Dan were situated in the rear of Klal Yisrael's encampment in the *Midbar*, and they were responsible for the stragglers—the

old and the sick who fell behind as they were traveling... those who were lost in the darkness of the desert. **We all have days and moments that are dark and lost, but in Teves, we're given the ability to rectify those days and to bring them back**—to repair the aspects of our *neshamos* that aren't shining properly.

### Retrieving the Prime Power

Rosh Chodesh Teves is the day Avraham Avinu left this world, according to a number of sources cited in *Sefer Karnayim* (a *kabbalistic* work whose author is a matter of debate). On that day, Esav sold the בכורה to Yaakov, who took back this tremendous power from the forces of evil represented by Esav, and granted it back to the *kedushah*. The power of ראשית represented by the בכורה is a great one indeed, and Esav seeks to rob us of it and bring it over to his side. On Rosh Chodesh Teves, we are given the ability to take it back from him.

The Shem MiShmuel tells us in the name of his father, the Avnei Nezer, that theoretically, Teves is a month that belongs to Esav. But we split off its head — ראש חבית רשע חצצת — because Rosh Chodesh Teves is situated in the days of Chanukah, a time of great miracles, and these initial days of the month become part of *kedushah*. Thus, the Avnei Nezer reveals to us that on Rosh Chodesh Teves we can overcome these negative forces.

Furthermore, on Rosh Chodesh Teves, we have the power of אֵשׁ וְלֹהָבָה, *a fire and flame*, the traits of Yaakov and Yosef, with which we can overcome and burn down the house of Esav. The word חָשְׁכִי has the numerical value of יַעֲקֹב יוֹסֵף—for with their *koach* and their *midos*, we overcome and conquer the darkness represented by Esav, and this is the *second avodah* of the latter days of Chanukah, which fall in Teves.

### Illuminating Ourselves, Then the World

In *Tehillim* we learn סוּר מֵרָע וַעֲשֵׂה טוֹב—first we must turn away from evil and then engage in doing good. This is the proper order—for, as the tzaddikim explain, if we do good while we're still mired in evil, the *kochos* of evil may feed off these mitzvos and take them for themselves.

We must do סוּר מֵרָע, cease doing bad. And this is the *avodah* of תאיר נר, to rectify and illuminate our own deeds and actions, and only later comes the *avodah* of גִּינָה חָשְׁכִי, to illuminate the darkness around us through the good that we do.

During the initial days of Chanukah, there's an *abr* of bolstering and strengthening the good within us, to light up our *neshamos* with an incredible light—and then we can rectify and burn out the evil around us, the *avodah* that begins on Rosh Chodesh Teves, the month of Shevet Dan which rectifies the lost moments of our lives. ●