

SIMCHAT SHMUEL

BY RABBI SAM SHOR

Program Director, OU Israel Center

s we look forward with anticipation and prepare for *Chanuka* this coming week, I'd like to reflect upon and offer a new perspective on one of the most familiar concepts associated with *Chanuka*. We are all familiar with the formula proscribed by *halacha* as to how we are to kindle our *Chanuka* lights, by lighting one candle on the first night of *Chanuka*, and adding one candle for each subsequent night, in accordance with the opinion of *Beit Hillel*, that one must always seek to increase and ascend in holiness, rather than decrease-*maalin b'kodesh v'ein moridin*.

Most of us associate this principle, and the entire *mitzva* to kindle *Chanuka* lights, with the Talmudic account of the *nes pach hashemen*- the miracle of the small jar of oil that the *Chashmonaim* found hidden away, which burned for eight days instead of one.

It is interesting to note that there is an alternative version of the story of *Chanuka* which appears in the early rabbinic/midrashic collection known as the *Pesikta*

Rabbati. In this account, upon entering the Beit Hamikdash, which was defiled by the Greeks, the Chashmonaim find not a small jar of oil, rather shmoneh shipudei barzel-eight iron spears, which they bound together as a makeshift menora and lit eight lights within this makeshift menora.

In this version of the story, the *Chash-monaim* find the *Beit HaMikdash* in a complete state of impurity, and even the *menora* was either destroyed or rendered impure and unusable. In that challenging moment, rather than despair, they found those eight iron spears, weapons that had been used for destruction and harm, the spoils of war, and bound them together to restore light and holiness within the walls of the *Beit HaMikdash*, and the entire world.

Reb Tzadok HaKohain MiLublin zy'a, points to this *midrash*, and suggests that the eternal message of *Chanuka* is actually quite clear-when there is a will, there always is a way. When we put our minds and hearts to serving *Hashem*, even in seemingly trying



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times or difficult circumstances, we can often find new strength and discover new opportunities to achieve and bring goodness into the world

Perhaps this depiction of what transpired when the *Chashmonaim* re-entered the *Beit HaMikdash*, is an even stronger illustration of the *halachic* principle of *maalin bkodesh v'ein moridin*-taking those weapons, those vessels intended to cause harm, and elevating those very vessels into something sacred, to become the conduit to restore the lights of holiness both within the *Beit HaMikdash*, and subsequently the light that lives on through each of our *chanukiot* as well.

Ultimately the *yom tov* of *Chanuka* is meant to inspire each of us to look at the world through the proverbial lens of *maalin bkodesh vein moridin*- to seek opportunities to transform that which might be mundane or even profane, and elevate those very items and circumstances and make them sacred.

May our *Nerot Chanuka*, inspire each of us to see the great opportunities that exist each and every day to experience growth and transformation, to sanctify the mundane and profane, *maalin bkodesh v'ein moridin....Chanuka Sameach!*





