

Insights from Members of the Yeshiva University Torah miTzion Beit Midrash Zichron Dov of Toronto

Look on the Bright Side

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The victory of Chanukah and our subsequent celebration is something which we make known to all. Our menorahs shine bright in the darkest of nights, for all who pass by to witness and appreciate. In fact, the broadcasting of the miracle is such an intrinsic component of this holiday that it completely defines the nature and guidelines of its lone *mitzvah*. The *gemara* (Shabbat 21b) therefore concludes that the appropriate time for lighting the menorah lasts, עד שתכלה רגל, מן השוק, “until the walking in the marketplace ceases.” There is even discussion amongst later authorities if one is permitted to make a blessing on the menorah if there will be nobody else to see it. All of this points to the magnitude of the miracle which we experienced and the resulting desire to share that miracle experience with others. As we read in the *Al Hanisim*; these eight days of Chanukah were established “to give thanks and praise to Your great name.”

However, the Ramban in his commentary on Breishit 49:10 suggests that the victory of the Chashmonaim over the Greeks and their ensuing reign over the Jewish nation was not something deserving of praise. He notes that the parting wishes of Yakov to his sons included, לא יסור שבט מיהודה, the instruction that the sceptre of Israel shall remain within the tribe of Yehudah. Having the Chashmonaim, priests from the tribe of Levi, rule the nation was contrary to this dictum and was something undesirable. In fact, the Ramban adds that because of this disregard for Yakov’s final wish, the House of Chasmonai paid dearly, and was ultimately punished and destroyed.

This charge of the Ramban truly transforms the way we tend to look at the miracle and aftermath of the Chanukah story. The rosy ending of the miraculous salvation sent our way is stained with the recognition that allowing unworthy leaders to reign was a tragic mistake.

Following the victory of “the many in the hands of the few”, we had an unbelievable opportunity to re-establish Jewish life the way it should be; but this never materialized.

Nonetheless, Chanukah remains a joyous and celebrated holiday leaving no sour taste in our mouth. The *Al HaNisim* prayer paints a glorious picture of the deliverance of G-d and the rededication of the Temple, without even a hint that the Chashmonai dynasty acted inappropriately. Similarly, when one looks back at the Talmud’s description of Chanukah there does not appear to be an ounce of criticism leveled at the Chashmonaim or the nation for allowing such a travesty.

Perhaps the intentional omission of Chazal of this negative spin on the holiday of Chanukah was meant to teach us a lesson. Yes; the result of the Chashmonaim taking over the kingdom was not something which we should be proud of. And yes; this was a great opportunity to start fresh, with a clean and pure Temple, which we immediately squandered, ultimately resulting in a Jewish monarchy which was unsustainable. But that is not how Chanukah should be remembered. The grand evident miracles that we experienced in those dark days can not be clouded and soured with this misdeed of the Chashmonaim. Was the ending of the story the fairy-tale ending we were all hoping for? No. But life is never perfect and we must nonetheless appreciate the enormity of the salvation and exalt Hashem accordingly. In every positive we can always find imperfections, but that should not be our focus. We must not sacrifice the greater picture and tarnish the beautiful image at the expense of minor shortcomings. Let us celebrate the grand miracles of Chanukah and the great wonders that Hashem performs for us each day, focusing on the immeasurable positives of life.

Hallel as a Biblical Commandment on Chanukah

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R’ Yitzchak ben R’ Yosef, in mitzvah 280 of his work the *Sefer Mitzvat Katan* (Smak), explains that there is a mitzvah from the Torah to light Chanukah candles. R’ Yitzchak also connects this requirement of lighting candles to the mitzvah of reciting Hallel, which he counts as a separate mitzvah:

To recite Hallel in the appointed times, as it is written, “This is Your praise” (Devarim 10:21). Our Sages said (Arachin 10a), that in the Land of Israel it is said eighteen days (first day of Pesach, Shavuot, Sukkot, Shmini Atzeret, and Chanukah) and one night (Pesach night), and twenty one days and two nights in the Diaspora. Similarly, one who had a miracle performed for him must bless.

Sefer Mitzvot Katan, Mitzvah 146

להלל בזמנים קבועים דכתיב (דברים י')
הוא תהלתך ואמרו רבותינו (ערכין דף י')
בארץ ישראל שמונה עשר יום ולילה אחד.
ובגולה) עשרים ואחד יום ושתי לילות וכן
מי שאירע לו נס כגון ארבע' שצריכין
להודות יורדי הים והולכי מדברות וחולה
שנתרפא ויוצא מבית האסורין צריך לברך.
ספר מצוות קטן מצוה קמו

This opinion, that the lighting of candles and the recitation of Hallel on Chanukah has a Torah basis was previously rejected by the Rambam in his *Book of Mitzvot*: he saw it as an impossibility that an event that happened more than 1000 years after the Exodus and the giving

of the Torah could generate these new mitzvot as Torah law⁵⁷.

Another peculiarity exists in R' Yitzchak's presentation of the mitzvah of Hallel: What is the similarity between reciting Hallel at the appointed times, and reciting *birkat hagomel* after Hashem, in his infinite mercy, performed a miracle on behalf of an individual?

It would seem that the answer to these two questions lies in the complete verse quoted by the Smak himself:

He is your praise and He is your G-d, Who did for you these great and awesome things that your eyes saw.

Dvarim 10:21

הוא תהלתך והוא אלהיך אשר עשה אתך את הגדלת ואת הנוראת האלה אשר ראו עיניך:

דברים י:כא

If this verse is the source of the mitzvah of Hallel, the connection between reciting Hallel on the three festivals and Chanukah, as well as at a time when a miracle was performed on our behalf is self-evident: each of the three festivals commemorates a unique miracle performed on our behalf during the Exodus and our journey to the Holy Land of Israel: the Exodus, the giving of the Torah, and the Clouds of Glory.⁵⁸ Similarly, Chanukah is also a celebration of the miracle of our redemption: "And for the miracles ... which You performed for our forefathers ... and you delivered the strong into the hands of the weak..."⁵⁹

According to this reading of the verse, it is clear why the Smak counted the recitation of Hallel on Chanukah as a positive mitzvah: Whenever we, as individuals or as a nation, are miraculously brought from despair to deliverance we must express gratitude to our Redeemer through Hallel.

The Hidden Miracle of Chanukah

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As we think about Chanukah we begin asking ourselves the age-old question: Why is Chanukah celebrated for eight days? If there was enough oil in the jug for one night, then the miracle was only seven days long, not eight, and as such the holiday should begin on the twenty sixth of Kislev and run for seven days. Many suggestions have been offered to solve this problem, but perhaps we should stop trying to answer the question and instead attack the premise.

The Gemara in Taanis, 25a, records the story of Rabbi Chanina ben Dosa and his burning

⁵⁷ The Ramban, in his commentary on the Rambam's work, offers two possible justifications for a possible Torah law of reciting Hallel according to the Behag. However, neither of these reasons would apply to its recitation on Chanukah.

⁵⁸ There is a dispute among the decisors if there is a requirement to say Hallel on Rosh Hashanah and Yom Kippur which is superseded by the fact that it is inappropriate to recite Hallel while standing in judgement, or if there is no requirement whatsoever. According to the first view, the miracle of national atonement on the first Yom Kippur is clear; however, it is unclear to this author what would create a requirement for Hallel on Rosh Hashanah.

⁵⁹ On two other celebrations of national redemption we do not recite Hallel: the last day of Pesach, and Purim. Both are addressed in Masechet Megillah: regarding the last day of Pesach, Hashem responds to the angels: "My creatures are drowning in the sea, and you want to say shira?" (10b); regarding Purim, the Megilla's reading "is Hallel" (14a).

vinegar. One Friday afternoon he noticed that his daughter was upset. She explained that she had accidentally filled the candles with vinegar instead of oil and was upset that she would be unable to light shabbos candles. He responded matter of factly: “What difference does it make? He who commanded oil to burn will command vinegar to burn.” And so it was; the candles remained lit until havdalah. What we see from this episode was Rabbi Chanina’s approach to the “natural” burning of oil. He recognized that there is no greater miracle occurring when vinegar burns than when oil burns, both are expressions of HaShem’s will at a particular moment. He knew that even the burning of the oil is miraculous but most people just don’t realize that since it happens all the time.

With this in mind we can return to our question about the miracle of Chanukah: Why was the holiday established for eight days instead of seven if the miracle of the oil was only seven days? The answer is that the assumption is flawed; even the first day was a miracle! The very fact that oil burns is miraculous. The holiday of Chanukah was not established only to commemorate the *nes nigleh*, the revealed miracle—one day’s worth of oil lasting for eight days—but also for the *nes nistar*, the hidden miracle of one day’s worth of oil burning even for that one day.

One of the other, more well-known, answers to our question is that the first day commemorates the miraculous military victory, while the subsequent seven days relate to the miracle of the oil. One might have erroneously claimed that the military victory was not a miracle but rather the result of strategic brilliance and unyielding will on the part of the Chashmonaim. It is possible to attribute the victory to the power of man, not to the Power of G-d, and as such we dedicate the first day of Chanukah to the miraculous, supernatural, victory over the Greeks.

The miraculous nature of the war and the miracle of the oil’s nature to burn, two events which could otherwise be misunderstood, reflect the same basic point: we must celebrate all miracles, not only the obvious ones. [Perhaps this also is the meaning of the statement in the *Modim* section of *Shemoneh Esrei* “ועל נסיון שבכל יום עמנו” which itself gets overlooked due to its thrice-daily repetition.] Through the establishment of Chanukah for eight days instead of seven, Chazal have brought to our minds not only the *nes nigleh* of the seven days, but also the *nes nistar* of the first day.

This idea may be what the Poskim are referring to when they say that Chanukah is “Days of *Hallel* and *Hodaah*.” These are days when we recognize, give thanks, and praise HaShem for *all* His wondrous deeds, both revealed and hidden.

The Beauty Challenge

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The Torah records the first encounter between the “fathers” of the two civilizations at the heart of the Chanuka story. After safely disembarking from the ark, Noach, in his drunken state, is taken advantage of by his son, Cham. Both Shem and Yefet, the fathers of Judaism and Yavan, respectively, come to protect their father’s dignity. The two seemingly engage in the same pious act of covering their father with a blanket, yet the blessings that Noach gives them reflects a clear

preference to the actions of Shem. Shem is granted the blessing, “Baruch Hashem Elokei Shem...” while Yefet is blessed, “yaft Elokim l’Yafet, v’yishkon b’ohalei Shem.” Something about Yefet’s blessing is dependent on Shem. What was it in Shem’s act that made him worthy of this superior blessing?

Chazal in the midrash Tanchuma highlight a discrepancy in the grammar at the beginning of the story. “*VaYikach* Shem v’Yefet et HaSimla, VaYasimu al Shchem Shenehem ... VaYachasu et Ervat Avihem” (Bereishit 9:23) The pasuk begins in the singular- “Vayikach”- and “he took the garment” but concludes in the plural “they placed it in their shoulders... and they covered the nakedness of their father.” Why the switch between singular to plural? The midrash explains that Shem acted immediately and showed more courage in the mitzvah than Yefet. Yefet joined and help out, but only after Shem’s initiative. The midrash adds that as a reward for this extra effort by Shem, his descendents merited the mitzvah of talit. Yefet’s descendents were rewarded with the promise that they will be buried in the ground. What is the connection between the actions of these two brothers and the “rewards” they earned as a result?

Rav Reuven Taragin, drawing from the works of Rav Solovetchik and Rav Hutner, explains that Yefet’s blessing is the blessing of beauty, a concept that Judaism very much values. The mishna in Megilla says that a megilla written in Greek is kosher (all other languages are pasul) because the Greek language, a reflection of their culture as a whole, is a beautiful one. The Greeks developed the aesthetics of art, music, and literature. They were experts at discovering the beauty in the world and expressing the beauty that man has within himself. However, the value of beauty also contains with it a possible danger. The whole notion of beauty is subjective-it places a tremendous amount of importance on the individual to determine what is beautiful. As the popular saying goes, beauty is in the eye of the beholder.

This philosophy was at the center of Greek ideology and culture. The Greeks were the ones that put the Earth and mankind both literally and figuratively in the center of the universe. They celebrated the human body and all of its accomplishments. In Greek mythology the gods possess strong humanistic qualities: anger, jealousy and lust. These gods were created in the image of man, not the reverse. When one’s perception of reality is viewed through the lens of beauty alone, man is essentially god-his word, his thoughts, and his opinions rule.

Judaism has a simple response to this. A person must remember that there are objective values that don’t stem from man, but from G-d. Man must be able to distinguish between values that he can appreciate and determine and those that he cannot.

The difference between these two philosophies can be seen in the reaction of Shem and Yefet upon seeing their father debased and dehumanized lying in front of them. Religious man acts immediately. Wrong is what G-d says is wrong, and he must act immediately to improve it. The man of beauty, on the other hand, believes it is wrong, because he believes that it is wrong. It is wrong because his subjective set of values tells him that what he sees is wrong, and this extra step of consciousness, of mental processing, causes a delay. Shem acts immediately; Yefet needs a little bit of time to reflect.

Religious man, the descendents of Shem, is given the mitzvah of the talit. The tzitzit serve as a

continual reminder that G-d is always “above.” “U’zechartem et kol mitzvot Hashem, v’asitem otam.” Shem’s descendants earn this distinction of recognizing objective values and living their life by them. The descendants of Yefet though are given the gift of burial. For if there is one thing that runs counter to the value of beauty and the idealization of the human body, it is the phenomenon of death. Yefet, the man of beauty, is given the gift that will allow him to escape the reality of death that counters his concept of the beauty of man.

Generations later, this difference between the Greeks and the Jews played on. The Greeks were not against mitzvot or the Jewish G-d. They were against transforming those subjective ideals to an objective mandate. The Jews could continue to practice, as long as they made it about themselves, not about some G-d that was commanding them to perform. They were against “chukei retzonecha.” Chukim are the greatest expression of man submitting himself to a Higher Power. It is this same conflict that we must safeguard and defend even today; against both those that attack us from the outside and our own voices that challenge us from within.

A Miraculous Revelation

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The climax of the Chanukah story, as recorded in the Gemara Shabbat (20b), occurs after the victory of the *Chashmonaim* and their return to the Beit Hamikdash to light the Menorah. The Gemara tells us how they searched for oil that was pure and sealed only to find one jug remaining. That jug lasted for eight days and was the basis for our celebration of Chanukah.

The *Pnei Yehoshua* notes that this miracle seems to be unnecessary. Although it is true that purity is a critical component of worship, when the entire congregation is impure the *avodah* must nonetheless continue. This is described in Pesachim (66b) as *tumah hutra b’tzibur*. Based on this rule we can conclude that the oil for the Menorah should have ideally been pure but when there was only impure oil it would have been perfectly acceptable. If so, there was no need to have the one jug last all eight days.

One possible solution to this question can be gleaned from a comment of Rashi on the story of Yosef. In Parshas Vayeishev the Torah describes how Yosef’s brothers sold him into slavery and details that he was sold to a group of Arab merchants selling pleasant fragrances. Rashi wonders why the merchandise of these Arabs was a necessary detail in the story. He explains that this detail teaches us of the “great reward of the righteous”, that the fragrances contributed to making Yosef’s trip a bit more pleasant.

This comment of Rashi is troubling. Can we really appreciate the great reward of a *tzaddik* from this story of Yosef? Even if we are to believe that this trip was a pleasant one, it was still a first class ticket to slavery!

It is possible to suggest that the message which Yosef received on his way to Egypt and the message the Jewish people received when they discovered the only remaining jug of oil are one and the same. The fragrance of the Arab caravan did not halt Yosef’s descent into slavery and the purity of the oil did not change the tragic reality that the Beit Hamikdash was in shambles, but

both incidents sent a powerful message. Yosef could have easily given up as result of his continued persecution but when he recognized the rare and pleasant aroma of his caravan he realized that what had happened to him was not mere coincidence. He saw that Hashem had made this decision for him because the details of his journey had not been neglected. So too, the *Pnei Yehoshua* answers, through the great fortune of discovering a jug of pure oil, the Jewish people saw Hashem more clearly than they had throughout the war against their Greek enemies. The miracle was not one of necessity but a revelation of G-d's continued presence in the lives of His people.

As we celebrate Chanukah this year, as Jews have celebrated Chanukah throughout the exile, this message remains an important one. We may not always understand why we are in the position we are in or what we are supposed to gain from it, but its critical that we always remember Hashem is with us throughout our journey. The candles of Chanukah light up the dark winter streets of the Jewish communities around the world and the knowledge of G-d's continued support inspires us to persevere until the coming of the redemption.

כל הפתילות והשמנים כשרים

ר' איתמר זולברג

חבר, ישיבה אוניברסיטה תורה מציון בית מדרש זכרון דוב

הנרות הללו אנו מדליקים, על הניסים ועל הנפלאות ועל התשועות ועל הנחמות שעשיתם לאבותינו בימים ההם בזמן הזה, על ידי כהניך הקדושים. שבכל שמונת ימי החנוכה הנרות הללו קודש הם ואין לנו רשות להשתמש בהם, אלא לראותם בלבד...

הגמרא במסכת שבת פרק "במה מדליקין" דף כא ע"א-ע"ב מביאה סוגיא לגבי מהי טיבעה של מצוות הדלקת נרות חנוכה. ההקשר שבו הסוגיא מובאת הוא לגבי סוגי השמנים והפתילות שבהם מותר להדליק בשבת והאם אותה רשימה המופיעה במשנה תקפה גם לנרות חנוכה.

אמר רב הונא: פתילות ושמנים שאמרו חכמים אין מדליקין בהן בשבת - אין מדליקין בהן בחנוכה, בין בשבת בין בחול. אמר רבא: מאי טעמא דרב הונא - קסבר: ככתה זקוק לה, ומותר להשתמש לאורה. ורב חסדא אמר: מדליקין בהן בחול, אבל לא בשבת, קסבר: ככתה אין זקוק לה, ומותר להשתמש לאורה. אמר רבי זירא אמר רב מתנה, ואמרי לה אמר רבי זירא אמר רב: פתילות ושמנים שאמרו חכמים אין מדליקין בהן בשבת - מדליקין בהן בחנוכה, בין בחול בין בשבת. אמר רבי ירמיה: מאי טעמא דרב - קסבר: ככתה אין זקוק לה, ואסור להשתמש לאורה. אמרוה רבנן קמיה דאביי משמיה דרבי ירמיה - ולא קיבלה. כי אתא רבין, אמרוה רבנן קמיה דאביי משמיה דרבי יוחנן - וקיבלה. אמר: אי זכאי גמירתיה לשמעתי מעיקרא. - והא גמרה! - נפקא מינה לגירסא דינקותא.

ע"פ הסברו של רבא, רב הונא סובר "ככתה, זקוק לה" כלומר במקרה שהנר נכבה יש צורך להדליק מחדש עד שיכלה השמן. "ומותר להשתמש לאורה" רבא מבין זאת מכך שרב הונא מפרש ואומר בין בשבת בין בחול, כלומר שיש טעם נוסף, מיוחד לשבת, שממנו אפשר ללמוד שמותר להשתמש באור של נרות חנוכה. רב חסדא לעומת רב הונא סובר שאין בעיה להדליק בחול משמנים ופתילות שאינם מותרים בשבת אך בשבת דינם כנרות שבת. לפי שתי הדעות הראשונות אין בעיה להשתמש בנרות חנוכה לכל תכלית. על כן, לפחות בנוגע לשבת, יש צורך להשתמש רק בשמנים ופתילות הראויים לנרות שבת כדי שלא יבוא לידי הטיית הנר (נרות בימות הגמרא היו בנויים מחרס או מתכת ובתוכם היו השמן והפתילה כך שכאשר רצו להגביר את עוצמת האור היו מטים את הנר על צידו כדי לרכז את השמן בכיוון הפתילה וע"י כך תגבר עוצמת הבערה). אך הדעה השלישית, דעתו של ר' זירא בשמו של רב, אינה מקבלת את הכלל של "מותר להשתמש לאורה". רב ובהמשך הסוגיא מתברר שאף ר' יוחנן, קבעו כי "אסור להשתמש לאורה" ועל כן אין בעיה להדליק אף בכלל השמנים והפתילות כיוון שכל המצווה היא בהדלקה הראשונית ולאחר מכן אין חשיבות לאיכות האור או

לחשש שמא יכבה ועל כן כבתה אין זקוק לה ואסור להשתמש לאורה.

לכאורה, דעתו של רב אינה מובנת, מהי הבעיה להשתמש באור נרות חנוכה, מה מקום לחומרה זו ועוד ביחס לחפצא של מצווה מדרבנן, הרי אין שום פגיעה וחסרון לאור הנרות שנגרם על ידי שימוש לאורן. בנוסף אנו רואים שאכן טעמו של רב אינו פשוט ועל כן אביי, כאשר שמע את הדין של רב והסברו של ר' ירמיה לא קיבל את דעתם כיוון שאביי הכיר גם דעות אחרות, רב הונא ורב חסדא, שסברו שמותר להשתמש לאורה. לאחר זמן, הגיע עולא מארץ ישראל ומסר את אותה הלכה משמו של ר' יוחנן ואז אביי קיבלה.

מהו הטעם של רב ור' יוחנן לאסור את השימוש בנרות חנוכה? רש"י עונה בפשטות: שיהא ניכר שהוא נר מצוה. כיוון שבימי קדם, לפני שהשתמשו בחשמל, נרות היו הדרך להאיר את החשכה בבית. אם נרות חנוכה היו דולקים ומותר להשתמש לאורן, אנשים לא היו נזקקים להדליק נרות נוספים כדי להאיר את ביתם בחשכה ולא היה שום היכר שאלו נרות מצווה. הרז"ה סובר אחרת: כיוון שהם זכר לנרות ולשמן של היכל (בית המקדש) אסורות הן בהנאה כל עיקר אפילו לקרוא בספר ואפילו לסעודת שבת ולסעודת מצווה. ע"פ הרז"ה נרות חנוכה הן זכר למקדש ועל כן הדינים החלים על מנורת המקדש חלים על נרות חנוכה ואסור להנות מאורן פילו בשביל מצווה. מי שממשיך בדרך זו הינו הרמב"ן. הרמב"ן בפירושו על פרשת בהעלותך אינו מבין את פירושו של רש"י למדרש חז"ל. המדרש מתאר כי הסמיכות בין קורבנות הנשיאים בחנוכה המשכן לפרשת הדלקת הנרות באה בעקבות חולשת דעתו של אהרן שלא היה שותף לנשיאים. ה' מנחם את אהרן בכך ששלו גדולה משלהם (הזכות של אהרן גדולה מזכותן של הנשיאים בהקרבת הקורבנות) כיוון שהוא מדליק את הנרות. רש"י מפרש שמדובר בהדלקת הנרות במקדש, אך הרמב"ן לא מקבל את ההסבר ומציע פירוש מיוחד, הנרות הללו אינם רק נרות המקדש אלא גם נרות החנוכה ששנים רבות לאחר החורבן ממשיכים לדלוק בכל מקום שבו ישנם יהודים.

ע"פ השיטה שנרות החנוכה הם זכר למנורת המקדש עולה שאלה: הגמרא הנ"ל מציינת כי במנורה שבמקדש יש צורך באותם השמנים והפתילות שמותרים בשבת. אם נרות חנוכה הם זכר למקדש, מדוע מותר להשתמש בכל הפתילות והשמנים בחנוכה?

מרדכי אליאב, ניצול שואה, מספר על חג החנוכה שלו במחנה נידרארשל בגרמניה. לקראת חג החנוכה עלה בלבם של היהודים במחנה להדליק נרות ולקיים את מצוות החג. הם ידעו שעל פי ההלכה אינם צריכים להסתכן עבור מצוות אך בכל זאת רצו לקיים את המצווה. הם הצליחו להשיג מעט שמן מכוונות ופרמו סיבים מתוך שמיכה על מנת להשתמש בהן כפתילה. ליל חנוכה הגיע, כדי להשיג גפרור להדלקה היה עליהם לשחד את הטבח ולוותר על חלק ממנת המזון שלהם. מרדכי הדליק את הנר וברך את שלשת הברכות "להדליק נר", "שעשה ניסים" ו"שהחיינו". אמת, נר חנוכה זה ממש החיה יהודים, בשעה של סבל ועינוי שכזאת.

אמנם אי אפשר לומר כי ההלכה שנקבעה בימי האמוראים בדבר כל הפתילות והשמנים מותרים, נקבעה בידיעה על ימים אפלים אלו של השואה, אבל בכל זאת אפשר להציע הסבר. אכן אנו רואים קשר ישיר בין מנורת המקדש ונרות חנוכה, אך מעשה ההדלקה לא מקביל בכל למנורת המקדש. אנו מחויבים להזכר במנורת המקדש אך לא כל מצוות הדלקת נרות חנוכה נובעת ממקור זה.

נרות החנוכה אינם נחלת הכהנים בלבד, הם שייכים לכל אחד, נר איש וביתו, בכל מקום. בחנוכה כל הנרות כשרים וכך גם עלינו לראות את מדליקי הנרות הללו. בימים שבהם ניסו היוונים "להשכיחם תורתך" עלינו להגביר את אור התורה ולקרר את היהודים, לאחדם סביב נרות החנוכה, כנגד החושך הגדול שניסו היוונים להביא לעולם.