## Chanukah 5785

לכבוד חנוכה, and ליילוי נשמת רב צבי בן אלכסנדר, the man who was tragically killed in Abu Dhabi, we are learning now לעילוי, and also for all those who need a רפואה שלמה, and a big ישועה.

הנוכה is a joyous יום טוב, one that many of us cherish from childhood. The following is an idea found in "A Short Vort.": The בני יששכר and many other גדולי ישראל describe הנוכה as the יום טוב of יום טוב . This leads to a very obvious and straightforward question: Why are there no הנוכה משניות that discuss סוכות? We have a whole משניות, a whole מסכת for מסכת and another for סוכות, filled with הנוכה, there is nothing. Why is that?

R' Nissan Kaplan offers a fascinating explanation. He suggests that רב יהודה הנשיא deliberately chose not to write down חנוכה in order to beat the יוונים at their own game. The יוונים did not seek to annihilate us physically, as מצוות did. Their war was ideological; they sought to erase חורה and מצוות and מצוות the very essence of what makes us Jews. As we say in על הנסים, both in ברכת המזון and ברכת המזון their goal was to cause the Yidden to forget the חורה.

ערב יהודה הנשיא when he recognized that the was at risk of being forgotten. However, when it came to חנוכה, a יום טוב that commemorates our ניצחון over the Greeks and their attempt to obliterate הגוכה, he chose to preserve its unique connection to oral tradition. By leaving the חנוכה of הלכות unwritten in the משניות and accessible only through the רב יהודה הנשיא, גמרא הנשיא המרא פרובה הנשיא המרא הנוכה חנוכה.

In the zechus of learning חורה, may הקדוש ברוך הוא protect us from all our enemies, grant us גזונט, and most importantly, הבורא הבורא. And as we look at the wonderful light of the מנורה, let us try to imagine - We can't see it - the אור הגנוז. We little people can't see it, but it's there. If we focus on the light of הנוכה, it can penetrate deep into our נשמות, and give us a tremendous ישועה and tremendous.