



# בימים ההם בזמן הזה

## Living with the times

Eighth night of Chanukah



*A collection of short Chanukah Divrei Torah to share with your family when sitting by the Chanukah candles*

### Question of the Beis Yosef

Since the flask oil that was found would have naturally burned for one of the days, the miraculous component of the oil burning was only for the remaining seven days. If so, why was the festival of Chanukah established for 8 days?

This is known as קושיית הבית יוסף - the Question of the Beis Yosef. It is named after Rabbi Yosef Karo, author of the Shulchan Oruch, who raises this question in his work; the Beis Yosef.

#### Another Answer

When the Jews returned to the Beis Hamikdash it had been completely defiled by the Greeks and was littered with their idols. The Jews did not want to wait until they had cleared the Beis Hamikdash, so they lit the Menora outside in the courtyard.

The amount of oil required to keep a flame burning outside, where it is exposed to the wind, is greater than the amount needed inside. When the oil for the Menorah lighting had originally been measured and placed into special bottles, it was done so under the assumption that the candles would be lit inside the Temple, where its flames would not be subject to the wind. Thus, even the first night was a miracle, because the oil should not have been sufficient even for that night, but nonetheless lasted!

In *Al Hanisim* we say *And they lit candles in the courtyards of your Holy Temple and they established these eight days of Chanukah. i.e. since they lit the candles in the courtyard and not the Beis Hamikdash itself, they thus established eight days of Chanukah and not seven.*

## A Vort: Chanukah Inspiration

The final day of Chanukah is referred to as *Zos Chanukah* after the Torah reading for that day. We conclude reading the inaugural gifts which the nesim brought for the inauguration of the Mishkan. The Torah records the some total of the gifts and says (twice) *Zos Chanukas Hamizbeach*, this is the dedication of the Altar.

The origins of this name, and the significance of the day have far greater meaning than just an association to the Krias HaTorah. The eighth day unlike the previous seven represents a quantum leap from within the constraints and limits of nature (which is connected to the number seven) to a level which is completely beyond nature.

A similar idea is found in the Bris Milah. The Bris is performed on the eighth day because the level of G-dliness which it draws down is also beyond *sefer hishtalshelus*. The Kohen Gadol, who was on the level of Kodesh Kodoshim, wore 8 garments. The Kohen and the Bris are connected. On Yom Kippur, the Kohen Gadol would enter the Holy of Holies. The Torah says *Bezot yavo*, with this shall Aharon come into the Holy. On this posuk, the Medrash explains that it is in the merit of the Bris Milah, which was given with the words *Zos Brisi*, the Kohen

Gadol would enter the Kodesh Hakodoshim, where the light which transcends nature is manifest. (Yom Kippur is also on the eighth day which comes after the Kohen Gadol's seven days of preparation).

It is brought in Chassidische Seforim that on Chanukah the Judgment of the High Holy Days is finally sealed, making it an auspicious day for Teshuva. An allusion to this is found in the book of Yishayah *With this (Zos) the sin of Yaakov will be atoned*. The verse also be read that on the day of *Zos* (Chanukah) the final atonement is completed.

On *Zos* Chanukah, finally no more darkness remains, symbolized by the fact that all of the Menorah's lights are kindled. The objective of Chanukah is to radiate the light of Torah and Yiddishkeit to the outside, to illuminate the darkness. This darkness of Golus and the concealment of G-dliness will be completely eradicated with the coming of Moshiach, when evil will be swallowed up eternally. Then we will experience the G-dly light of beyond nature in a revealed way, as alluded to by the 8-string harp which will be played in the Third Beis Hamikdash (as opposed to the 7-stringed harp of the first Batei ikdosh), *bimheirah beyameinu Amein!*

## Halocha: Laws and Customs

After Chanukah, it is forbidden to use or benefit from any remaining oil from the Chanukah candles (or wicks) since they have become dedicated for use in a Mitzvah. The used and leftover wicks and oil should be burned. Some have the custom to wait and burn them together with the burning of the Chametz on Erev Pesach, while others burn them straight away.

This halocha applies even to the oil which remains after the candles have burned for the minimum required half an hour period. The assumption is that by placing the oil into the Menora, he is dedicating all of it for the Mitzvah. However, if a person makes a stipulation or condition that the additional oil which remains after the half hour period is not for the purpose of the Mitzvah, then one is permitted to use it after Chanukah.

Note: That the bottle of oil which was bought to use for Chanukah is not subject to this halocha, only oil which was placed into the Menora.

