



In Chassidic tradition, Chanukah is a time when one wishes his fellow Jew 'A Gut Kvittel'. Seemingly, before the Chashmonaim, the time of Chanukah was not considered an extension of the Yamim Noraim, or a time of Teshuva and to ask forgiveness from Hashem. The Aruch Shulchan cites the Book of the Maccabees, which describes how the Greeks prevented the Korbanos from being brought. When the Chashmonaim armies overcame their aggressors and took back Yerushalayim, they made a commemoration for the eight days in honor of the rededication of the Beis HaMikdash. This makeshift festival was a Tashlumin or a makeup for the previous festival of Sukkos that was lost. This is perhaps the strongest proof for why Beis Shammi maintains that one should count down the number of candles each night of Chanukah, corresponding to the 70 bulls offering during Succos that represents the nations of the world.

The Yalkut Shemoni (Mishlei 944) states that in the future all the festivals will be nullified except for Purim. There are those that all add Hanukkah to the list of those Chagim that will not be nullified. However, if the Torah is eternal, why would any of the festivals become voided. We must understand the word 'nullified' as when it is used to discuss a case where a small drop of milk fell into a large pot of meat. When we say the taste of the milk is Batil [nullified], it might be that the molecules of the milk are still chemically in the mixture, however the amount is so small that the taste of the milk will not be noticeable in the meat. Similarly, we can say that in the future when our existence will be one of 'Kulo Shabbos', immersed in a reality where every day is similar to Shabbos, the difference between Shabbos and Yom Tov and the regular days of the week will hardly be noticeable. Only when a Rabbinic festival like Purim or Chanukah comes, will there be a perceptible difference.

This year, Shabbat Hanukkah coincides with Rosh Chodesh Tevet and we read from three separate Torahs on Shabbos morning from three separate portions: Parshat HaShavua (Miketz), Rosh Chodesh and Chanukah. On Erev Shabbos of Chanukah one needs to light their Chanukah candles followed by their Shabbos candles after Plag HaMincha but before sunset, as not to violate the Shabbos after sunset. If one were to accept Shabbat early this Friday afternoon, they could recite Yaaleh v'Yoveh in Maariv and say Kiddush before the sun sets and properly fulfill those obligations. However, if one does not put enough oil into the Menorah when lighting so that the candles will burn into the time of Tichleh Regel Min HaShuk, a period of time after the stars are out, one has not fulfilled the Mitzvah of lighting Chanukah candles.

The answer may be that Shabbos candles are intended to honor the Shabbos and Kiddush and/or the prayer of Maariv need only be recited when there is a possibility to accept the coming day as Shabbos. However, the essence of the Mitzvah of Chanukah candles is Pirsumei Nisa, to publicize the miracle of the candles in the days of the Chashmonaim. Unless there is sufficient darkness outside, one does not notice the Hanukah candles to the degree necessary for Pirsumei Nisa. This may also be why the normative position is that Chanukah will also be nullified in the future, in the time when we say that there will be great light, where the light of the moon will be equivalent to the light of the sun, and the light of the sun will be equivalent to the light of the seven days of Creation. During this time there will be so much light at night that we will not be able to appreciate the Chanukah candles even during the nighttime and it will be impossible to fulfill our obligation. light it can be said that Hanukkah will also be canceled in the future when we will have great light, which will be As the light of the seven days of Genesis, and there will be an inability to feel illumination from Hanukkah candles, and we will not be able to meet the obligation of lighting Hanukkah candles.

In his Sefer, the Kiddushas Levi asks why the festivals of Chanukah and Purim have the blessing of ShehAsah Nissim, 'that you performed miracles for our forefathers...', whereas the festival of Passover does not. Even though there were many miracles that are commemorated on Pesach, and there is even a Mitzvah of the Arba Kosot, the four cups of wine that we drink on Seder night, which is designed for the sake of Pirsumei Nisa, we still do not say the blessing of ShehAsah Nissim in conjunction with the Mitzvah of Arba Kosot on Pesach.

The Kiddushas Levi explains that there is a fundamental difference between the two Rabbinic festivals of Chanukah and Purim, and the D'Oreiysa festival of Pesach. The miracles of Yitziyas Mitzrayim, such as the Aser Makot and the Splitting of the Sea were 'open' supernatural miracles where everyone in Egypt saw the unquestionable alteration of nature. The miracles of Chanukah and Purim were military victories, within the framework of nature. Even the miracle of the oil on Chanukah which was supernatural was only witnessed by a small fraction of the population in the courtyard of the Mikdash, as opposed to the military victory, which was experienced by all, both the Jews and Greeks alike. We may always pray for Miracles that are veiled by natural causes, but it is inappropriate to pray for supernatural miracles. Therefore, when we say ShehAsah Nissim we are asking Hashem to bring about miracles today, just as he did to our forefathers in their days, to bring us salvation, may we see it speedily in our days.