

See The (Hidden) Light

For each Yom Tov, there is a parallel Masechta. Purim has Megilla, Yom Kippur – Yoma, Pesach – Pesachim and so on. Chanuka on the other hand is addressed in only a couple of pages in Masechta Shabbos (It is only in the chapter of *Bameh Madlikin*. It is specifically there because Chanukah is all about lighting candles.). We are left to wonder why Chanuka doesn't have its own Masechta.

The Gemara (Chagigah 12a) teaches that when Hashem looked at the *Dor Hanabul* and *Dor Haflaga* and saw their actions were perverse, He hid the light He created on the first day for the tzadikim in the future. This light is known as the *Ohr Haganuz*. With this we can grasp on a deeper level יהי אור (Breishis 1:3) as according to the rules of dikduk a *vuw* can change the tense of a word (known as the *vuw ha'hipuch*). Thus, this can now be understood as the *ohr* that is stored away for tzadikim (Peninim Mishulchan Hagra, Breishis, 1:4).

With this light, we see things as they are in reality. Before Adam sinned, this light permeated existence as the clarity of Hashem was so clear in the world. An example to help us understand this is that today we say a Bracha on food in order to recognize Hashem. However, back then, they didn't have to say a Bracha because when they saw, for example, an apple, it was so clear that it was from Hashem.

For the first 36 hours of the world's existence we had this light – from the time Adam was created on Friday until Motzai Shabbos. Although he sinned on Friday, the light wasn't removed until after Shabbos. This explains why it doesn't ערב יהי in regard to Shabbos since there was no ערב as there was only light. (Although it is a spiritual light, it has an impact on physical existence. Thus, during the period the world had this light, there was no darkness.)

The Rokeach (Taamei HaMinhagim, Chanuka, p. 366) links the 36 candles of Chanuka to the 36 hours we had the *Ohr Haganuz*. In fact, he calculates that it says ר, אור, מאור, נר – terms of light – 36 times in the Torah as a hint to the candles of Chanuka. The 36 candles also correspond to the 36 Masechtas of Shas, *Torah Sheb'al Peh* – that which is hidden. Additionally, it also connects to the 36 hidden tzadikim. Incidentally, כסלו is derived from the term כיסוי, covered, hidden since the *Ohr Haganuz* is the light that is hidden.

This light of Chanuka which is the light of the *Ohr Haganuz*, is the future light of Moshiach (Bnei Yissoschar, Kisleav Teves, 2:16) and as it says לרוד... ערכתני נר למשיחי, there I shall cause the power of kingship to sprout for Dovid, I have prepared a lamp for my anointed (Tehillim 132:17). Is it any wonder that משיח are the first letters of ימי חנוכה? An additional allusion to this can be found on the letters of the Dreidel – ג, נ, ה, ש – which yields a sum of 358, the same as משיח. R' Pinchos Koritzer informs us at the time of lighting, the *Ohr Haganuz* is revealed (Taamei HaMinhagim, p. 365).

In the home of R' Shlomo Kluger, the *Ner Chanuka* once caught fire. Although it was quickly extinguished, a small burn mark, nevertheless, remained. Contrary to the reaction of many, R' Shlomo Kluger was elated since now Chanuka, the days of the *Ohr Haganuz*, could linger on in his home even after Chanuka was over.

Since the light of Chanuka, which comes at the darkest time of the year, is the light of Moshiach, we see references of the two Moshiach's entering impurity, in the Parshiyos of Chanuka. The Pasuk הווד מצרמה (Breishis 39:1) also be read as ויסף משיח בן יוסף entering the impurity, ערות הארץ. This same terminology is found in conjunction with Yehuda as well, ויד, משיח בן דוד (Breishis 38:1), which refers to דוד בן דוד. At the outset of the episode

with Yehuda and Tamar we already see allusions to Moshiach – איש – עדלמי ושמו חירה (Breishis 38:1). ע – עדלמי has a Gematria of 70 referring to the 70 years of the life of ל. ד. ל – דוד – he was 30 when he became king. מ. י – are the first letters of חירה. מלך ישראל. בית הבחירה, the Beis Hamikdash.

This pattern of Moshiach coming from impure roots appears many times in the Torah – the story of the daughters of בעו, יהודה and לוט, רות and תמר. It is also incident of שכם and דינה since they gave birth to אסנת who later married יוסף. In fact, spelling out נון, ה, הא יוסף, we arrive at a total of 566, the equivalent of יוסף בן יוסף. Dina being placed in a box (Breishis 32:23, Rashi) – that which is concealed is symbolic of the *Ohr Haganuz*, that which is concealed.

We are taught that Yosef corresponds to Chanuka. One way we see this is that it states מציין מכלל יופי, from ציין beauty comes forth (Tehillim 50:2). Yosef is the only man in the Torah given the description יפה תאר (Breishis 39:6). His beauty is the opposite of the external, false beauty of יון. Indeed, יון originates from יפת, beauty. Yosef is called יוסף הצדיק. Inserting the letter צ into יון we get יון. Additionally, יוסף is identical in Gematria to 156, ציין.

Yosef characterizes the trait of יסוד, which refers to the Bris. יסוד literally means foundation, that which is hidden. Similarly, the Bris is covered, hidden. Additionally, Chazal teach that עין הרע doesn't affect the offspring of Yosef (Breishis 49:22). This is just as the *Ohr Haganuz* is that which is hidden.

Chanuka is closely associated with *Torah Sheb'al Peh* (as mentioned above), that which is not written. This is because it stems from such a high place, a place of beyond – *Ohr Haganuz*. It therefore can't be written. For this reason, it doesn't have its own Masechta (Bnei Yissoschar, Kisleav Teves 2:21).

The miraculous oil of Chanuka is a harbinger of the anointing oil used to inaugurate the coming of the era of Moshiach. The process can be traced to Dovid Hamelech who was the eighth (The number eight symbolizes the supernatural) of Yishai's sons (Shmuel 1, 16:10 and 17:12). The name Moshiach refers to the anointing of the Davidic dynasty with oil. The oil used in the Menorah is linked to the Melech HaMoshiach who will illuminate the world with his light (Vayikra Rabba 31:11).

The purpose of the era of Moshiach is to return the world to the level of Adam prior to his sin. The widespread teshuva of mankind will inaugurate a new world order in the knowledge of Hashem (Yeshaya 11:9). It will be the expansion of the original mission of the Jewish people: to live above the natural world in order to reveal the glory of Hashem. The period of Moshiach is inherently related to the number eight, as the Gemara (Sanhedrin 97a) informs us that in the year after the seventh, the son of Dovid (Moshiach) will come. The harp, belonging to the natural world, has seven strings while the musical instrument in the era of Moshiach will be eight-stringed (Eruchin 13b). This symbolically mirrors the reaching of an exalted level over the physical realm (Maharal in Netzach Yisrael, chapter 32). The Jewish people, as observers of the Heavenly Torah, live this supernatural existence even now, in this world. In so doing, they prepare the universe to welcome Moshiach, who will induct an existence that transcends the natural world. The world will then sing out to Hashem with the music produced by the eight-stringed harp, in a tune that will rise toward Hashem.

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