



Adapted from the sefer **במוצאי שבת** a collection of maamarim on
given by the Tolner Rebbe shlita at Melave Malka

Melave Malka Parshas Miketz 5762

In the *nusach of al hanissim* we say,

ואחר כך באו בְּנֵיךָ לְדָבִיר בֵּיתְךָ וּפָנּוּ אֶת הַיְכָלְךָ וְטָהְרוּ אֶת-מִקְדָּשְׁךָ
(And after that, your children came to the *dvir* of your house, and
cleared the *heichal*, and purified your *mikdash*.)

Those three verbs **טהרו**, **באו**, **ופינו**, remind us of the Gemara (*Avodah Zarah 52b*)

“In the northeastern *lishkah* the Chashmonaim hid away the stones of the *mizbeach* that were defiled by the men of Yavan. Rav Sheshes said that they were defiled by being dedicated to *avodah zarah*. Rav Papa said that he (Rav Sheshes) found a *pasuk* and was *doreish* for it says in *Sefer Yechezkel* (7/22) **וּבָאוּ בָּהּ פְּרִיצִים וְחָלְלוּהָ** (and *pritzim* entered it and profaned it).”

The Gemara means to tell us that even though in general, a person can't cause something that isn't his to become forbidden, the *tumah* of Yavan was so intense that it was able to profane and conquer the *makom hamikdash* and to be *metamei* all of the stones of the *mizbeich*. This is why they had to hide away the stones of the *mizbeich* that were defiled by the *yevanim*.

The Maharsha, (*Chidushei Agados Megilla 11a.*) presents an amazing *chidush* about the Gemara's explanation of the *pasuk* (Vayikra 26/44)

ואף גם זאת בהיותם בארץ איביהם לא מאסתיים ולא געלתיים לכלתם להפר בְּרִיתִי
אתם כי אני ה' אלקיהם



[1]

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(Despite all of this, when they are in their enemies' land, I will not despise them and become disgusted by them, (to the extent that I) annihilate them breaking my covenant with them...)

“Shmuel said, לא מאסתים - in the days of the *yevanim*....The *braisa* says ולא געלתיים - in the days of the *yevanim*, when I gave them Shimon Hatzadik, Chasmonai and his sons, and Matisyahu Kohen Gadol”.

The Maharsha draws our attention to the introduction of the *pasuk* which clearly states that the *pasuk* is describing a future when the Jewish people will be in the land of their enemies. How then, can the *chachamim* explain expressions in the *pasuk* as referring to the “days of the *yevanim*”. The struggle with the *yevanim* took place entirely in the land of Israel! The Maharsha explains that under the rule of the *yevanim*, even *Eretz Yisrael* was called “the land of your enemies”. It’s shocking to realize that the *tumah* of *Yavan* was so powerful that it infiltrated and transformed the very *kedusha* of *Eretz Yisrael*.

We can now understand why *Al Hanissim* describes so many steps that had to be taken to uproot and purge the *tumah* of the Greeks from the *mikdash*. The Chashmonaim, and Matisyahu and his sons defeated the *klipah* of *Yavan* so totally that they cleared away every vestige of their influence. Only by realizing the extent of *Yavan*’s power can we truly appreciate the miraculous powers of *kedushah* that were awakened by the *mesirus nefesh* of the Chashmonaim.

Once Chazal established the days of Chanukah to be days of thanks and praise to Hashem, the powers utilized by the Chashmonaim are awakened and available to us. As the *Kedushas Levi* explained, when we say בימים ההם בזמן הזה, it means that the spiritual forces of “those days”, are present “in this time”. That is why we must take advantage of this time to uproot and purge the influence of *Yavan* from every aspect of our homes and our lives. This will enable us to receive a *chasimah tova* on *Zos Chanukah*, the day of *chasimah*. נזכר להתקרב אליו יתברך ולחדש ימינו כקדם
אכ"ר



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