D'varim 17:11 states: You must keep the Torah as they interpret it for you, and follow the laws that they legislate for you. Do not stray to the right or left from the word that they declare to you.

This pasuk from Sho-f’tim contains two of the 613 mitzvot: The ASEI (positive command) of TAASEH, you shall do. The Torah's command to follow Rabbinic law.

And the LO TAASEI (a.k.a. LAV - prohibition) of LO TASUR, you shall not veer (from what they command...)

Technically, when one lights Chanuka candles each night of Chanuka, he is fulfilling a Rabbinic Mitzva - AND - the Torah mitzva of TAASEH. In addition, he is not in violation of LO TASUR.

This mitzva, to follow Rabbinic Law, applies to two different types of Rabbinic Law.

The Sages of the Talmud, and of Sanhedrins throughout the generations, transmit to us the Oral Law. This is, the way HaShem explained the Torah mitzvot to Moshe Rabeinu. The Torah - in Writing - says Do not cook a G'DI in its mother's milk. This is defined in the Oral Law as the prohibition of cooking Meat in Milk, the prohibition of eating such cooked mixtures, and the prohibition of deriving benefiting from cooked Meat in Milk. This is NOT Rabbinic Law. This is Torah-level Law. Cooking baby goat meat in its mother's milk is a Torah violation (D'ORAYTA). Cooking beef in the milk of a sheep (no relation between the sourceof the meat and the source of the milk) is a Torah violation (D'ORAYTA). Not one iota less than the first mentioned prohibition. The former is in the Written Torah; the latter is in the Oral Law. No difference.

The Sages also legislated - what we would call Rabbinic Law. Their forbidding eating of milk and meat together (but not cooked together - for example, a salami and cheese sandwich) is D'RABANAN, Rabbinic Law.

Difference? Yes, several. But not from the perspective of our compliance with the command.

D'varim 17:11 commands us to keep Rabbinic Law, just as the Torah elsewhere commands us to keep Torah Law.

We are duty-bound to Bench after a satisfying meal (Torah law) and we are duty-bound to wash Netilat Yadim for bread (Rabbinic Law).

Put into other words, a Jew cannot say - I'm not that religious; I listen to the Torah but not to the Rabbis - because the Torah commands us to listen to the Rabbis. There's more, but not for now.