

סדר הדלקת נרות חנוכה

On each of the eight nights of חנוכה, the lights of the חנוכיה are lit: one on the first night, two on the second, and so on. On the first night, the rightmost branch of the חנוכיה is used; on each subsequent night, an additional light is added to the left. Each night, the new light is lit first, then the others, moving rightwards. If possible, the חנוכיה should be displayed near a window so that it is visible from the street.

The lights are lit using a separate flame known as the שבוש. The lighting should be carried out as soon as possible after nightfall. On Friday night, it must be done before the beginning of שבת. See laws 151–157. Before lighting the חנוכה lights, say:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה.

On the first night, add:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיִּינוּ וְקִיְּמָנוּ וְהַגִּיעָנוּ לְזִמְנֵי הַזֶּה.

HANUKKA

After the conquests of Alexander the Great, Israel came under the rule of Greece, in the third century BCE under the Ptolemies, based in Egypt; then in the second century BCE under the Seleucids, based in Syria. Beginning in 175 BCE, one of the Seleucid rulers, Antiochus Epiphanes, decided to embark on a campaign of enforced Hellenization of the Jews in Israel. A gymnasium was built at the foot of the Temple Mount. Temple funds were diverted to Greek athletic and cultural events. Eventually, in 167 BCE, the public practice of Judaism was forbidden and a statue of Zeus erected in the Temple. Many Jews went to their death as martyrs rather than abandon their faith.

A group of pious Jews, led by an elderly priest, Mattityahu, and his sons – including most famously Judah, known as the Maccabee – rose in revolt. Over the next three years they fought a successful campaign, driving the Greek forces out of Jerusalem and rededicating the desecrated Temple. Hanukka

SERVICE FOR HANUKKA

On each of the eight nights of Hanukka, the lights of the menorah are lit: one on the first night, two on the second, and so on. On the first night, the rightmost branch of the menorah is used; on each subsequent night, an additional light is added to the left.

Each night, the new light is lit first, then the others, moving rightwards. If possible, the menorah should be displayed near a window so that it is visible from the street.

The lights are lit using a separate flame known as the shamash. The lighting should be carried out as soon as possible after nightfall. On Friday night, it must be done before the beginning of Shabbat. See laws 151–157. Before lighting the Hanukka lights, say:

בְּרוּךְ Blessed are You, LORD our God, King of the Universe, who has made us holy through His commandments, and has commanded us to light the Hanukka lights.

בְּרוּךְ Blessed are You, LORD our God, King of the Universe, who performed miracles for our ancestors in those days, at this time.

On the first night, add:

בְּרוּךְ Blessed are You, LORD our God, King of the Universe, who has given us life, sustained us, and brought us to this time.

is the anniversary of that ceremony of rededication, celebrating not only the military victory and the restoration of Jewish self-government, but also the spiritual victory of Jewish faith over enforced assimilation. Shortly afterward, it was decided to hold an annual eight-day celebration in memory of those events, including the recitation of Hallel.

One incident came to hold immense symbolic significance: the fact that among the debris of the Temple, a single cruse of oil was found, its seal intact, with which the menorah – the Temple candelabrum – could be lit. The oil that would normally have lasted for one day burned for eight, the full period of the rededication ceremony. Even after the Temple was destroyed more than two centuries later by the Romans, the Hanukka lights bore witness to the fact that after the worst desecration, something pure remains, lighting a way to the future. The Hanukka lights became one of the great symbols of Jewish hope.

מסכת
סופרים
פרק ג

After lighting the first light, say:

הַנְּרוֹת הַלְלוּ אֲנֵנוּ מִדְּלִיקָיִם
עַל הַנִּסִּים וְעַל הַנִּפְלְאוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמְּלַחְמוֹת
שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵנוּ הַזֶּה
עַל יְדֵי בְּהִנְיַךְ הַקְּדוּשִׁים.

וְכָל שְׂמוֹנַת יָמֵי חֲנֻכָּה
הַנְּרוֹת הַלְלוּ קֹדֶשׁ הֵם
וְאֵין לָנוּ רִשׁוּת לְהִשְׁתַּמֵּשׁ בָּהֶם
אֶלָּא לְרְאוֹתָם בְּלִבָּב

כְּדֵי לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל
עַל נִסֶּיךָ וְעַל נִפְלְאוֹתֶיךָ וְעַל יְשׁוּעָתְךָ.

After all the lights are lit:

| | |
|-----------------------|--------------------------------|
| לְךָ נָאָה לְשַׁבַּח | מְעוֹז צוֹר יְשׁוּעָתִי |
| וְשֵׁם תוֹדָה נוֹבַח | תִּבְנוֹן בֵּית תְּפִלָּתִי |
| מִצַּר הַמְּנַבַּח | לְעֵת תִּכְיִן מִטְּבַח |
| חֲנֻכַּת הַמִּזְבֵּחַ | אִז אֲגַמֵּר בְּשִׁיר מְזֻמָּר |

They are lit at home, at nightfall or soon thereafter, preferably in a position where they can be seen by passersby. Our custom is to light one candle (or olive-oil lamp) on the first night, two on the second, and so on. The first candle is placed at the right of the menorah; on each night, the first light to be lit is the leftmost.

הַנְּרוֹת הַלְלוּ *We light these lights:* A hymn about the holiness of the lights and why we light them. The text is known from the rabbinic tractate, *Sofrim*, though it has undergone some changes in the intervening centuries. וְאֵין לָנוּ רִשׁוּת לְהִשְׁתַּמֵּשׁ בָּהֶם *We are not permitted to make any other use of them:* Unlike

After lighting the first light, say:

הַנְּרוֹת הַלְלוּ *We light these lights*
because of the miracles and wonders,
deliverances and victories
You performed for our ancestors in those days, at this time,
through Your holy priests.

Throughout the eight days of Hanukka
these lights are holy
and we are not permitted
to make any other use of them,
except to look at them,

that we may give thanks and praise to Your great name
for Your miracles, Your wonders and Your deliverances.

After all the lights are lit:

מְעוֹז צוֹר *Refuge, Rock of my salvation:*
to You it is a delight to give praise.
Restore my House of prayer,
so that there I may offer You thanksgiving.
When You silence the loud-mouthed foe,
Then will I complete, with song and psalm, the altar's dedication.

Shabbat lights, those of Hanukka are not lit for the sake of the light they give, but rather are lit in order to "publicize the miracle." A separate light or candle, the *shamash*, is used to light the others, and is placed slightly higher, so that if we benefit from the light, it is from the *shamash*, and not those that form part of the mitzva itself.

מְעוֹז צוֹר יְשׁוּעָתִי *Refuge, Rock of my salvation:* Composed in Germany in the thirteenth century. The first letters of the verses spell out the name Mordekhai; other than this we cannot identify the author. The first verse recalls the rededication of the Temple and looks forward to its future restoration. The

Sofrim
ch. 3

בַּגּוֹן בָּחִי בְּלָה
בְּשִׁעְבוֹד מַלְכוּת עֵגְלָה
הוֹצִיא אֶת הַסְּגֻלָּה
יָרְדוּ כְּאֲבֹן מִצּוֹלָה.

וְגַם שָׁם לֹא שָׁקֵטִי
כִּי זָרִים עֲבַדְתִּי
כַּמַּעֲט שְׁעֵבְרַתִּי
לִקְץ שִׁבְעִים נוֹשַׁעְתִּי.

אֶגְיִי בֶן הַמְּדַתָּא
וְגֵאוֹתוֹ נִשְׁפָּתָה
וְאוֹיֵב שָׁמוּ מַחִית
עַל הָעֵץ תָּלִית.

אֲזִי בֵימֵי חֲשֹׁמְנִים
וְטַמְאוּ כָּל הַשְּׁמַנִּים
נַעֲשֶׂה נִם לְשׁוֹשְׁנִים
קִבְּעוּ שִׁיר וְרִנָּנִים.

וְקָרַב קֶץ הַיְשׁוּעָה
מֵאֵמֶה הַרְשָׁעָה
וְאִין קֶץ לִימֵי הָרָעָה
הִקָּם לָנוּ רוּעִים שִׁבְעָה.

רַעוֹת שִׁבְעָה נִפְשִׁי
חַיִּי מָרְדוּ בְּקִשִּׁי
וּבִידוֹ הַגְּדוּלָּה
חֵיל פְּרִיעָה וְכָל זִרְעוֹ

דְּבִיר קִדְשׁוֹ הִבִּיאֵנִי
וּבֹא נוֹגֵשׁ וְהִגְלֵנִי
וַיִּזַּן רַעַל מִסַּכְתִּי
קֶץ בְּבַל וְרַבְבָּל

כֶּרֶת קוֹמַת בְּרוֹשׁ בְּקֶשׁ
וְנִהִיתָה לוֹ לִפָּח וּלְמוֹקֶשׁ
רֹאשׁ יְמֵינִי נִשְׂאָתָה
רַב בְּנֵי וְקַנְיָנוּ

יּוֹנִים נִקְבְּצוּ עָלַי
וּפְרָצוּ חוֹמוֹת מְגַדְלֵי
וּמְנוֹתֵר קַנְקַנִּים
בְּנֵי בֵינָה יְמֵי שְׁמוֹנָה

חֲשָׁף זְרוּעַ קִדְשֶׁךָ
נָקָם נִקְמַת עֲבָדֶיךָ
כִּי אֶרְכָּה לָנוּ הַשָּׁעָה
דְּחָה אֲדַמּוֹן בְּצַל צִלְמוֹן

next four describe, sequentially, four crises and deliverances of Jewish history – slavery in Egypt, the Babylonian exile, Purim, and Hanukka itself. The last verse, missing from some manuscripts, may have been a later addition; alternatively it may have been part of the original text, but was censored by the non-Jewish authorities.

רַעוֹת Troubles sated my soul; my strength was spent with sorrow.
They embittered my life with hardship,
when I was enslaved under Egyptian rule.
But God with His great power
brought out His treasured people,
While Pharaoh's host and followers sank like a stone into the deep.

דְּבִיר He brought me to His holy abode,
but even there I found no rest.
The oppressor came and exiled me,
because I had served strange gods.
I had drunk poisoned wine. I almost perished.
Then Babylon fell, Zerubbabel came: within seventy years I was saved.

כֶּרֶת The Agagite, son of Hammedatha,
sought to cut down the tall fir tree,
But it became a trap to him,
and his arrogance was brought to an end.
You raised the head of the Benjaminite,
and the enemy's name You blotted out.
His many sons and his household You hanged on the gallows.

יּוֹנִים Then the Greeks gathered against me,
in the days of the Hasmoneans.
They broke down the walls of my towers,
and defiled all the oils.
But from the last remaining flask
a miracle was wrought for Your beloved.
Therefore the sages ordained these eight days for song and praise.

חֲשָׁף Bare Your holy arm, and hasten the time of salvation.
Take retribution against the evil nation
on behalf of Your servants,
For the hour [of deliverance] has been too long delayed;
there seems no end to the evil days.
Thrust the enemy into the darkness of death,
and establish for us the seven Shepherds.

Hanukkah Candle Lighting Blessings

Candle Lighting Blessings

First Blessing (Recited Every Night)

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה

Transliteration: *Baruch Atah Adonai Eloheinu Melech Ha'olam, asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel Chanukah.*

Translation: Blessed are You, Lord our God, King of the Universe, who has sanctified us with His commandments and commanded us to light the Hanukkah candles.

Second Blessing (Recited Every Night)

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמַּן הַזֶּה

Transliteration: *Baruch Atah Adonai Eloheinu Melech Ha'olam, she'asah nisim la'avoteinu bayamim hahem bazman hazeh.*

Translation: Blessed are You, Lord our God, King of the Universe, who performed miracles for our ancestors in those days at this time.

Third Blessing (Recited Only on the First Night)

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֶחְיָנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמַּן הַזֶּה

Transliteration: *Baruch Atah Adonai Eloheinu Melech Ha'olam, shehecheyanu v'kiy'manu v'higiyanu lazman hazeh.*

Translation: Blessed are You, Lord our God, King of the Universe, who has given us life, sustained us, and brought us to this time.

HaNeirot Halalu (Recited After Lighting the Candles)

הַנְּרוֹת הַלְלוּ אֲנֵנוּ מְדַלִּיקִין עַל הַנִּסִּים וְעַל הַנִּפְלְאוֹת וְעַל הַתְּשׁוּעוֹת וְעַל
הַמְּלַחְמוֹת שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הֵהֵם בְּזִמְנֵי הַזֶּה עַל יְדֵי כֹהֲנֶיךָ
הַקְּדוֹשִׁים. וְכָל שְׂמַנְתָּ יְמֵי חֲנֻכַּת הַנְּרוֹת הַלְלוּ קֹדֶשׁ הֵם, וְאִין לָנוּ רְשׁוֹת
לְהַשְׁתַּמֵּשׁ בָּהֶם, אֲלָא לְרֵאוֹתָם בְּלִבָּד, כְּדֵי לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל
עַל נִסֶּיךָ וְעַל נִפְלְאוֹתֶיךָ וְעַל יְשׁוּעָתְךָ

Transliteration: *Ha-neirot halalu anu madlikin al ha-nisim v'al ha-nifla'ot v'al
ha-teshu'ot v'al ha-milchamot she'asita la'avoteinu bayamim hahem bazman hazeh al
y'dei kohanecha ha-k'doshim. V'chol sh'monat y'mei Chanukah ha-neirot halalu kodesh
hem, v'ein lanu r'shut l'hishtamesh bahem, ela lirotam bilvad, k'dei l'hodot ul'hallel
l'shimcha ha-gadol al nisecha v'al nifl'otecha v'al y'shu'atecha.*

Translation: These lights we kindle to commemorate the miracles and wonders, the salvations and battles that You performed for our ancestors in those days at this season through Your holy priests. During all eight days of Hanukkah, these lights are sacred, and we are not permitted to make ordinary use of them but only to look at them, so that we may thank and praise Your great Name for Your miracles, Your wonders, and Your salvations.
