

* הדלקת נר חנוכה *

Before the performance of any *mitzvah*, it is proper to state one's intention. The following declaration is from *Siddur Otzar HaTefillos*. It appears in the *Siddur Bais Yaakov* with minor variations.

לְשֵׁם יְחִוּד קוֹדֵשׁ אֲבִירָה הוּא וּשְׂכִינְתֶיהָ, בְּדְחִילוֹ וּרְחִימוֹ לַיְחָד שֵׁם י"ה
בו"ה בְּיַחְוּדָא שְׁלִים, בְּשֵׁם כָּל יִשְׂרָאֵל. הָרִינִי בָּא לְקִים מִצְוֹת
הַדְּלָקַת נֵר חֲנֻכָּה, לְתַקֵּן אֶת שְׂרָשָׁה בְּמִקּוּם עֲלִיּוֹן.

יְהִי רְצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שִׁיְהִי עִתָּה עֵת רְצוֹן לְפָנֶיךָ,
לְהִיּוֹת עוֹלָה מִצְוֹת הַדְּלָקַת נֵר חֲנֻכָּה כְּאֵלוֹ הַשְּׂגָתִי כָּל הַסּוּדוֹת
הַנּוֹרָאִים אֲשֶׁר הֵם חֲתוּמִים בָּהֶן, וְתַעֲלֶה לְפָנֶיךָ עִם פְּנֹת מַעֲשֵׂה מִצְוָה זֹאת,
הַנִּעֲשִׂית עַל יְדֵי בְנֵי יִדִּידֶיךָ, הַמְּכֻנָּיִים כָּל שְׂמוֹתֶיךָ הַקְּדוּשִׁים הָרְאוּיִים לְבוֹא
בְּהַדְּלָקָה זֹה, הַמַּעֲלִים יְחִוּד וְזוּג מַדּוֹת הַקְּדוּשׁוֹת הָעֲלִיוֹנוֹת, וְלְהָאִיר בְּשְׂכִינַת
עֲזָרָה הַמְּאֹרוֹת הַגְּדוּלִים וּמְשֵׁם יִשְׁפַע שְׁפַע לִי אֲנִי עֲבָדְךָ (Hebrew name) בֶּן / בַּת
(mother's Hebrew name) לְאוֹר בְּאוֹר הַחַיִּים. כִּי אַתָּה תְּאִיר גְּרִי יְהוָה אֱלֹהֵי יְגִיָּה
חֲשָׁבִי. שְׁלַח אוֹרְךָ וְאַמְתָּךְ הִמָּה יִנְחוּנִי לִירְאָה וְלֶאֱהָבָה אֶת שְׁמֶךָ לְלַמֵּד
וְלְלַמֵּד אֶת תּוֹרַתְךָ הַקְּדוּשָׁה, תּוֹרָה שְׁבַכְתָּב וְתּוֹרָה שְׁבַעַל פֶּה, בְּהַתְּמַדָּה
גְּדוּלָה, וְלִכְבוֹד שְׁמֶךָ יִתְבַרַךְ וְיִתְעַלֶּה. וּבְכַח סִגְלַת נֵר חֲנֻכָּה תַּחְכְּמֵנוּ בְּאוֹר
תּוֹרַתְךָ, אָנוּ וְזָרְעֵנוּ וְזָרַע וְזָרְעֵנוּ. וַיְקִים בִּי מִקְרָא שְׁפָתוֹב: לֹא יִמוּשׁוּ מִפִּיךָ
וּמִפִּי זָרַעַךָ וּמִפִּי זָרַע זָרַעַךָ, אָמַר יְהוָה, מֵעַתָּה וְעַד עוֹלָם. וַיְהִי זָרַעִי וְזָרַע
זָרַעִי תְלַמִּידֵי חֲכָמִים וְחֲסִידִים, אֲהוּבִים לְמַעַלָּה, וְנַחֲמָדִים לְמַטָּה, וְתַחֲזֹק אֶת
לְבָבְךָ לְתוֹרָה וְעִבּוּדָה, הַכֹּל בְּרְצוֹנְךָ הַטּוֹב. וְאַזְכֶּה לְרֵאוֹת בְּנִים וּבְנֵי בְנִים
עוֹסְקִים בְּתוֹרָה וּמִצְוֹת בְּאַמֶּת. גַּל עֵינָיו וְנִבִּיטָה נִפְלְאוֹת מִתּוֹרַתְךָ הַקְּדוּשָׁה,
לְכַוֵּן לְאַמְתָּה שֶׁל תּוֹרָה וְסוּדוֹתֶיהָ. וּבְזִכּוֹת מִתְתִּיָּהוּ כְּהוֹן גְּדוֹל וּבְנִי הָרְאוּנוּ
נִפְלְאוֹת, וּבְאוֹרְךָ נִרְאָה אוֹר, וְטַהַר אֶת לְבָבֵנו לְעִבּוּדְךָ, וְהִרְחִיקֵנוּ מִמַּדּוֹת
רָעוֹת וּמִחֲשָׁבוֹת זָרוֹת, וְתַחֲזִינָה עֵינָיו בְּשׁוּבָךָ לְצִיּוֹן בְּרַחֲמִים, בְּהַעֲלוֹתְךָ אֶת
הַנְּרוֹת, וְשֵׁם נְעַבְדְּךָ בִּירְאָה, כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנִיּוֹת. יְהִי לְרְצוֹן אֲמַרִי
פִּי, וְהִגִּיּוֹן לְפִי לְפָנֶיךָ, יְהוָה צוּרִי וְגֹאֲלִי. וְאַנִּי תַפְלָתִי לָךְ יְהוָה, עֵת רְצוֹן,
אֱלֹהִים בָּרַב חֲסִדָּךָ, עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ. וַיְהִי נֶעַם אֲדָנִי אֱלֹהֵינוּ עֲלֵינוּ, וּמַעֲשֵׂה
יְדֵינוּ כּוֹנְנָה עֲלֵינוּ, וּמַעֲשֵׂה יְדֵינוּ כּוֹנְנָהוּ.

All three blessings are pronounced before kindling the Chanukah *menorah* for the first time that Chanukah. On all subsequent nights, the third blessing, שְׁחַיְיָ, is omitted.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ,
וְצִוְּנוּ לְהַדְּלִיק נֵר (שֶׁל) חֲנֻכָּה.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה נְסִים לְאַבוֹתֵינוּ,
בְּיָמֵים הָהֵם בְּזְמַן הַזֶּה.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחֲזִינוּ וְקִיָּמְנוּ וְהִגִּיעֵנוּ
לְזְמַן הַזֶּה.

❧ KINDLING THE CHANUKAH MENORAH ❧

Before the performance of any *mitzvah*, it is proper to state one's intention. The following declaration is from *Siddur Otzar HaTefillos*. It appears in the *Siddur Bais Yaakov* with minor variations.

לְשֵׁם יְחִוּד *For the sake of the unification of the Holy One, Blessed is He, and His Presence, in fear and in love to unify the Name Yud-Kei with Vav-Kei in perfect unity, in the name of all Israel. Behold, I come to fulfill the commandment of kindling the Chanukah light, to perfect its root on High.*

יְהִי רְצוֹן *May it be Your will, HASHEM, my God and the God of my ancestors, that this be a favorable time before You for the observance of the Chanukah lamp lighting, as if I had fathomed all the awesome secrets that are sealed into it. May it ascent before You with the intent of this commandment as it is performed by the children of Your beloved ones, who concentrate on all Your sacred Names that are recalled by this lighting, who elevate the unification and pairing of the holy, supreme Attributes, and illuminate through Your powerful Presence the Great Luminaries. From there may an emanation be directed to me, Your servant (Hebrew name) son/daughter of (mother's Hebrew name) to illuminate through the Lights of Life. "For is it You Who will light my lamp, HASHEM, my God, Who will illuminate my darkness."*

Dispatch Your light and truth — they shall guide me to fear and love of Your Name, to study and to teach Your holy Torah, the Written Torah and the Oral Torah, with great diligence and to give honor to Your blessed, exalted Name. By virtue of the Chanukah lights' inherent power, make us wise through the lights of Your Torah, us, our children and grandchildren. May this verse be fulfilled, as it is written: "It shall not depart from your mouth, from the mouth of your children and from the mouth of your children's children," says HASHEM. "from now to eternity." May my children and grandchildren be Torah scholars and devout people, beloved above and cherished below, and may You strengthen their resolve in Torah and service, all according to Your good desire. May I deserve to see children and grandchildren engaging in the Torah and commandments with sincerity.

Uncover our eyes that we may perceive the wonders of Your holy Torah, to define the truth of the Torah and its mysteries. In the merit of Mattisyahu, the great Kohen, and his sons, show us wonders, and through Your light may we see light. Purify our hearts for Your service, distance us from evil traits and foreign thoughts, and may our eyes see Your return to Zion with mercy when You will rekindle the lights. There we shall serve You as in days of old and as in former years.

May the expressions of my mouth and the thoughts of my heart find favor before You, HASHEM, my Rock and my Redeemer. For me, my prayer is to You, HASHEM, at an opportune time; O God, in the abundance of Your kindness, answer me with the truth of Your salvation. May the pleasantness of my Lord, our God, be upon us — may He establish our handiwork for us; our handiwork may He establish.

All three blessings are pronounced before kindling the Chanukah *menorah* for the first time that Chanukah. On all subsequent nights, the third blessing, שְׁחַחֵנוּ, "Who has kept us alive," is omitted.

בָּרוּךְ *Blessed are You, HASHEM, our God, King of the universe, Who has sanctified us with His commandments, and has commanded us to kindle the Chanukah light.*

בָּרוּךְ *Blessed are You, HASHEM our God, King of the universe, Who has wrought miracles for our forefathers, in those days at this season.*

בָּרוּךְ *Blessed are You, HASHEM our God, King of the universe, Who has kept us alive, sustained us, and brought us to this season.*

On the first night, the light to the extreme right is kindled. On each subsequent night, a new light is added to the left of the previous night's lights. The new light is always kindled first, the one to its right second, and so on. After one light has been kindled, הַנֵּרוֹת הַלְלוּ is recited. The additional lights are kindled during its recitation.

הַנֵּרוֹת הַלְלוּ אֲנַחְנוּ מִדְּלִיקִין עַל הַנְּסִים וְעַל הַנִּפְלְאוֹת, וְעַל הַתְּשׁוּעוֹת וְעַל הַמְּלַחְמוֹת, שְׁעֵשִׂיתָ לְאַבוֹתֵינוּ בְּיָמֵים הָהֵם בְּזִמְנֵי הַזֶּה, עַל יְדֵי כַּהֲנִיף הַקְּדוֹשִׁים. וְכָל שְׁמוֹנֵת יָמֵי חֲנֻכָּה, הַנֵּרוֹת הַלְלוּ קֹדֶשׁ הֵם. וְאֵין לָנוּ רְשׁוֹת לְהַשְׁתַּמֵּשׁ בָּהֶם, אֲלֵא לְרֵאוֹתָם בַּלְבָּד, כְּדֵי לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל עַל נְסִיךָ וְעַל נִפְלְאוֹתֶיךָ וְעַל יְשׁוּעָתְךָ.

After the proper number of lights has been kindled, מעוז צור is chanted:

לְךָ נָאָה לְשַׁבַּח,	מְעוֹז צוֹר יְשׁוּעָתִי,
וְשֵׁם תּוֹדָה נִזְבַּח,	תַּכּוֹן בֵּית תַּפְלָתִי,
מִצָּר הַמִּנְבַּח,	לַעֲת תַּכִּין מִטְבַּח,
חֲנֻכַּת הַמִּזְבֵּחַ.	אֶז אֲגַמּוֹר, בְּשִׁיר מִזְמוֹר,
בְּיָגוֹן כּוּחֵי כְלָה,	רְעוֹת שְׂבָעָה נִפְשֵׁי,
בְּשִׁעְבוֹד מַלְכוּת עֲגֻלָּה,	חַיֵּי מְרָרוּ בְּקִשֵׁי,
הוֹצִיא אֶת הַסִּגְלָה,	וּבְיָדוֹ הַגְּדוּלָּה,
יָרְדוּ בְּאֶבֶן בְּמִצּוּלָה.	חֵיל פְּרָעָה, וְכָל זָרְעוֹ,
וְגַם שֵׁם לֹא שִׁקְטָתִי,	דְּבִיר קִדְשׁוֹ הִבִּיאֲנִי,
כִּי זָרִים עָבְדָתִי,	וּבֹא נוֹגֵשׁ וְהִגְלִנִי,
בְּמַעַט שְׁעַבְרָתִי,	וַיִּין רַעַל מִסְכָּתִי,
לִקְצָן שִׁבְעִים נוֹשְׁעָתִי.	קֶץ בָּבֶל, זָרְבָבֶל,
בְּקֶשׁ אֲגַיִי בֶן הַמֶּדְתָּא,	כְּרוֹת קוֹמַת בְּרוֹשׁ,
וּגְאֹנָתוֹ נִשְׁבַּתָּה,	וְנִהְיִתָּה לוֹ לְפַח וּלְמוֹקֵשׁ,
וְאוֹיֵב שָׁמוּ מְחִיתָ,	רֹאשׁ יְמִינִי נִשְׂאָתָ,
עַל הָעֵץ תָּלִיתָ.	רֵב בְּנָיו, וְקִנְיָנָיו,
אֲנִי בִימֵי חֲשִׁמְנִים,	יְוָנִים נִקְבְּצוּ עָלַי,
וּטְמָאוּ כָּל הַשְּׁמָנִים,	וּפְרָצוּ חוֹמוֹת מְגִדְלִי,
נַעֲשָׂה נֶס לְשׁוֹשְׁנִים,	וּמִנּוֹתָר קִנְקָנִים,
קָבְעוּ שִׁיר וְרִנָּנִים.	בְּנֵי בִינָה, יָמֵי שְׁמוֹנָה,
וְקָרַב קֶץ הַיְשׁוּעָה,	חֲשׁוֹף זְרוּעַ קִדְשֶׁךָ,
מֵאֲמָה הִרְשָׁעָה,	נִקּוּם נִקְמַת דָּם עַבְדֶּיךָ,
וְאֵין קֶץ לִימֵי הָרָעָה,	כִּי אֲרַכָּה לָנוּ הַיְשׁוּעָה
הִקָּם לָנוּ רוּעִים שְׁבָעָה.	דְּחָה אֲדַמּוֹן, בְּצֵל צִלְמוֹן,

On the first night, the light to the extreme right is kindled. On each subsequent night, a new light is added to the left of the previous night's lights. The new light is always kindled first, the one to its right second, and so on. After one light has been kindled, "These lights . . ." is recited. The additional lights are kindled during its recitation.

הַנִּירוֹת הַקְּלוּי *These lights we kindle upon the miracles, the wonders, the salvations, and the battles which You performed for our forefathers in those days at this season through Your holy priests. During all eight days of Chanukah these lights are sacred, and we are not permitted to make ordinary use of them, but to look at them in order to express thanks and praise to Your great Name for Your miracles, Your wonders, and Your salvation.*

After the proper number of lights has been kindled, *Ma'oz Tzur* is chanted:

מַעוֹז צוּר *O mighty Rock of my salvation, to praise You is a delight.*

Restore my House of Prayer

and there we will bring a thanksgiving-offering.

*When You will have prepared the slaughter for the blaspheming foe,
then I shall complete with a song of hymn the dedication of the Altar.*

רַעוֹת *Troubles sated my soul, when with grief my strength was consumed.*

*They had embittered my life with hardship,
with the calflike kingdom's bondage.*

But with His great power He brought forth the treasured ones.

Pharaoh's army and all his offspring went down like a stone into the deep.

דְּבִיר *[To] the Abode of His holiness He brought me.*

*But there, too, I had no rest
and an oppressor came and exiled me.*

For I had served aliens, and had drunk benumbing wine.

*Scarcely had I departed [my land]
when at Babylonia's demise Zerubbabel came —
At the end of seventy years I was saved.*

כְּרוֹת *To sever the towering cypress sought the Aggagite, son of Hammedatha,*

*but it became a snare and a stumbling block to him
and his arrogance was stilled.*

The head of the Benjaminite You lifted and the enemy, his name You blotted out.

His numerous progeny — his possessions — on the gallows You hanged.

יוֹנִים *Greeks gathered against me then in Hasmonean days.*

*They breached the walls of my towers and they defiled all the oils;
and from the one remnant of the flasks a miracle was wrought for the roses.*

Men of insight — eight days established for song and jubilation.

חֲשׂוּף *Bare Your holy arm and hasten the End for salvation.*

*Avenge the vengeance of Your servant's blood
from the wicked nation.*

*For the triumph is too long delayed for us,
and there is no end to days of evil.*

*Repel the Red One in the nethermost shadow
and establish for us the seven shepherds.*