

1)

Bare Your holy arm
 and hasten the End for salvation –
 Avenge the vengeance of Your servants' 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.

וְקָרַב קֶץ הַיְשׁוּעָה,
 מֵאֵמֶה הַרְשָׁעָה,
 וְאִין קֶץ לַיְמֵי הָרָעָה,
 וְחַה אֲדָמוֹן בְּצַל צֶלְמוֹן הָקָם לָנוּ רוּעִים שְׂבָעָה.

ח שׁוֹף זְרוּעֵי קֶרֶן
 וְקוֹם וְקַמַת דָּם עֲבָדֶיךָ
 כִּי אֲרָבָה לָנוּ הַיְשׁוּעָה
 וְחַה אֲדָמוֹן בְּצַל צֶלְמוֹן הָקָם לָנוּ רוּעִים שְׂבָעָה

/ במדבר - פרשת בהעלותך

2)

ח א-ב וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל-
 אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהִעָלְתָּךְ אֶת-הַנֵּרוֹת
 אֶל-מוֹל פְּנֵי הַמִּנְוָה יֵאִירוּ שְׂבַעַת הַנְּרוֹת:

[Ramban presents his interpretation of the Midrash:]

But the point of this Aggadah is not as Rashi presents it,
 but rather to derive an allusion from [our] Torah-portion על חֲנֻכַּה שֶׁל נְרוֹת שֶׁהֵיטָה בְּבֵית שְׁנֵי עַל יְדֵי

regarding the re-dedication of the Temple in later times, through the lighting of the lamps that took place in the Second Temple period through Aaron and his sons – רְצוֹנֵי לוֹמַר – וּבְלִשׁוֹן – my intention being the Hasmonean Kohen Gadol and his sons.¹² I found [this idea] in the following language in *Megillas Sesarim* of Rabbeinu Nissim,¹³ – שֶׁחֲזָבִיר הָאֲגָדָה הַזֹּאת וְאָמַר – I saw in the Midrash: After the twelve tribes had brought their offerings, and the tribe of Levi did not bring any offerings, etc. – אָמַר לוֹ הַקְדוֹשׁ בְּרוּךְ הוּא לְמֹשֶׁה: דַּבֵּר אֶל אַהֲרֹן וְאָמַרְתָּ אֵלָיו מֹשֶׁה, “Speak to Aaron and say to him,¹⁴ ‘When you kindle the lamps ...’ – There will be another Temple inauguration one day that will involve the lighting of lamps, and through it I will provide miracles and salvation to Israel through your descendants, – and a Dedication that will be called by their name,” – וְהִיא חֲנֻכַּת בֵּית חֲשִׁמוֹנַי – that is, “the Hanukkah (Inauguration) of the House of the Hasmoneans.” – וְלִפְיֶכָּה הַסְמִיךְ פֶּרֶשָׁה זוֹ לְפָרֶשֶׁת חֲנֻכַּת הַמִּזְבֵּחַ – And that is why [Scripture] juxtaposed this passage to the passage about the dedication of the Altar.

Till here is a quote from [Rabbeinu Nissim].

3) We are responsible for every day that the *Beit ha-Mikdash* still lies in ruins. It is not only that our ancestors sinned and therefore were punished with the *hurban Beit ha-Mikdash*. It is not simply that the *hurban* is a matter of history or a question of memory. But “the verse considers every generation in which the *Beit ha-Mikdash* is not rebuilt as if it were responsible for the destruction” (*Yerushalmi, Yoma 1:1; Yalkut Shim’oni, Ps. #886*). Never mind our ancestors. The *Beit ha-Mikdash* should have been rebuilt many years ago, it should have been built yesterday, but it has not been rebuilt because *we* are not deserving of it. We do not merit it. Not only was the generation directly

responsible for the *hurban Beit ha-Mikdash* a sinful one, but *we* too are sinners with regard to the *Beit ha-Mikdash* because if we were worthy, it would have been restored already. We are *still* ashamed and *still* embarrassed, because the continuation of the *hurban* is an indictment of *our* generation, not of the generation of our ancestors.

The ‘Door’ of Redemption
 Chanukah signals the ultimate salvation and rededication of the entire world. Lighting the Menorah at the doorway demonstrates how the days of Chanukah are symbolically the ‘door’, the beginning, of the ultimate redemption (Sfas Emes).

4)

1)

"Everything depends on luck, *mazzal*, even the Torah scroll in the Sanctuary" (*Zohar* III:134a [*Parashat Naso*]).

2)

כי אז יזכור

ומפני זה התקינו חכמים שבאותו הדור שיהיו שמונת הימים האלו שתחלתן כ"ה בקסלו ימי שמחה והלל ומדליקין בכהן הנרות בערב על פתחי הבתים בכל לילה ולילה משמונת הלילות להקראות ולגלות הנס. וימים אלו הן הנקראין חגה והן אסורין בהקפד ומענית פימי הפורים. והדלקת הנרות בכהן מצוה מדברי סופרים נקראת המגלה:

Because of this, the sages of that generation ruled that the eight days beginning with the twenty-fifth of *Kislev* should be observed as days of rejoicing and praising the Lord. Lamps are lit in the evening over the doors of the homes, on each of the eight nights, so as to display the miracle. These days are called *Hanukkah*, when it is forbidden to lament or to fast, just as it is on the days of *Purim*. Lighting the lamps during the eight days of *Hanukkah* is a religious duty imposed by the sages, like the reading of the *Megillah* on *Purim*

3)

in spite of the fact that one has been acquainted with the events since childhood, by lighting the candles each year one deepens and widens his knowledge, discovering new aspects and gaining more insights. Every year, one rediscovers the miracle of *Hanukkah*. Every year, one re-experiences and relives it. Telling in the Halakhah is equated with reliving and restaging. Our collective memory is living and creative. To remember, for Judaism, means to witness the event once more.



4)

"It is said that at one Passover Seder, R. Mendele of Kotzk offered an answer to the well-known question, Why does the *Shulchan Aruch* (*Orach Chaim* 473:4) insist that an egg be taken to symbolize the *Chagiga* sacrifice? Why do we not follow Maimonides' position (*Hilchot Chametz u-Matzah* 8:1) of using a type of meat as the symbol of the *Chagiga*?"

5)

בהנחה
על הנסים ועל הפרקן ועל הגבורות ועל התשועות ועל המלחמות
שעשית לאבותינו בימים ההם בזמן הזה.

6)

לה נאה לשבח,
ושם תודה נזבח,
מצר המנבח,
חנכת המזבח.

מעוז צור ישועתי
תבון בית תפילתי
לעת תבין מטבח
* אז אגמור בשיר מזמור *

O mighty stronghold 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.

אכל מדרשו אמרו
רבותינו ז"ל:-
מכאן רמו
לתחת המיתם מן
התורה

1)

□ Kabbalistically, at the time of the lighting of the Chanukah lights there is a revelation of part of the *or haganuz*, the great light hidden away since the beginning of Creation — the light of Messiah . And that is why the festival is called 'Chanukah' — because it is a spiritual preparation [*chinuch*] for our destined Redemption (Bnai Yisas'char).

2)

בחנוכה:
עַל הַנִּסִּים וְעַל הַפְּרָקָן וְעַל הַגְּבוּרוֹת וְעַל הַתְּשׁוּעוֹת וְעַל הַמְּלַחְמוֹת
שֶׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנָן הַזֶּה.

בַּיָּמִי מִתְּתִיחֵהוּ בֶן יוֹחָנָן בֶּהֵן גְּדוֹל חֲשׂוֹמוֹנָאִי וּבָנָיו, כְּשֶׁעָמְדָה מְלָכוּת יוֹן
הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל לְהַשְׁכִּיחַם תּוֹרַתְךָ וּלְהַעֲבִירם מִחֻקֵּי רִצּוֹנְךָ,
וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים עָמַדְתָּ לָהֶם בְּעֵת צָרָתָם, רַבַּת אֶת רִיבָם, דָּגַת
אֶת דֵּינָם, נִקְמַתְתָּ אֶת נִקְמַתָם, מִסָּרַת גְּבוּרִים בְּיַד חַלְשִׁים, וְרַבִּים
בְּיַד מְעֻטִּים, וּטְמֵאִים בְּיַד טְהוֹרִים, וְרָשָׁעִים בְּיַד צְדִיקִים. וְזוּדִים בְּיַד
עוֹסְקֵי תּוֹרַתְךָ, וְלֶךְ עָשִׂיתָ שֵׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֹךָ יִשְׂרָאֵל
עָשִׂיתָ תְּשׁוּעָה גְּדוֹלָה וּפְרָקָן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ בְּנֶיךָ לְדַבּוּר
בֵּיתְךָ, וּפְנֵו אֶת הַיְכָלְךָ, וְטָהְרוּ אֶת מִקְדָּשְׁךָ, וְהִדְלִיקוּ נְרוֹת בְּחֻצְרוֹת
קְדָשְׁךָ, וְקִבְּעוּ שְׂמוֹנֵת יָמֵי חֲנֻכָּה אֱלֹהֵינוּ, לְהוֹדוֹת וּלְהִלֵּל לְשִׁמְךָ הַגְּדוֹל.

Continue with על כלם below.

On Hanukka:

עַל הַנִּסִּים [We thank You also] for the miracles, the redemption, the mighty deeds, the salvations, and the victories in battle which You performed for our ancestors in those days, at this time.

בַּיָּמִי מִתְּתִיחֵהוּ In the days of Mattityahu, son of Yohanan, the High Priest, the Hasmonean, and his sons, the wicked Greek kingdom rose up against Your people Israel to make them forget Your Torah and to force them to transgress the statutes of Your will. It was then that You in Your great compassion stood by them in the time of their distress. You championed their cause, judged their claim, and avenged their wrong. You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of those who were engaged in the study of Your Torah. You made for Yourself great and holy renown in Your world, and for Your people Israel You performed a great salvation and redemption as of this very day. Your children then entered the holiest part of Your House, cleansed Your Temple, purified Your Sanctuary, kindled lights in Your holy courts, and designated these eight days of Hanukka for giving thanks and praise to Your great name.

3)

The concealed miracle of Hanukkah—the elevation of evil, the sanctification of the defiled soul and its inclusion in the realm of holiness—is perhaps the most powerful vision of Judaism: “And God saw every thing that He had made, and, behold, it was very good” (Gen. 1:31). If everything is good, then the good can always be saved and raised up again, even if it has been defiled temporarily. This is the basis of the most powerful vision of our history, the vision of the restoration of the kingdom of the House of David and the King Messiah.