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Lighting Up Chanukah

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# I. Introduction

In this [study](study.html) I would like to examine the [festival](festival.html) of Chanukah.[[1]](#footnote-1) This is a most interesting [festival](festival.html) because the primary [mitzva](cmds613.html) is Hoda’ah – *thanksgiving*.[[2]](#footnote-2)

It is important to understand that Chanukah took place 200 years after the Men of the Great Assembly had excised [idolatry](idolatry.html), and therefore prophecy, from the [world](worlds.html). *Men no longer perceived* [*HaShem*](hashem.html) *as they once had*. They no longer felt His presence. Worship came only with difficulty. We needed to have blessings for the [first](one.html) [time](time.html), because we no longer perceived that [HaShem](hashem.html)’s word created [food](food.html), smells, or guided our actions. For the [first](one.html) [time](time.html), everyone who once heard prophecy, or felt the presence of [HaShem](hashem.html), were all dead. No [one](one.html) alive remembered or [knew](daat.html) anyone who remembered prophecy and the overwhelming attraction of [idolatry](idolatry.html). The [world](worlds.html) had changed. [HaShem](hashem.html) had hidden His [face](body.html) and the [world](worlds.html) had gone dark.

When the [events](feasts.html) of Chanukah occurred, everyone wanted to [know](daat.html) if they were doing what [HaShem](hashem.html) wanted them to do. The [world](worlds.html) was so dark that we wondered if we succeeded because of our own power or because of [HaShem](hashem.html)’s helping [hand](fourteen.html). These were VERY dark days. These were the darkest days that the [world](worlds.html) had ever seen. They were dark because we could no longer perceive the presence of [HaShem](hashem.html).

On top of this, the [events](feasts.html) of Chanukah took place at the deepest part of winter where the days were very short and the nights were very long. This amplified the general darkness we felt because of [HaShem](hashem.html)’s hiding. We felt totally alone and abandoned.

Now, let’s learn about Chanukah with this background. Let’s start by understanding what our Sages have written concerning this special [festival](festival.html).

[***Shabbat***](sabbath.html) ***21b*** *“What is Chanukah? Our Rabbis* [*taught*](teacher.html)*: On the* [*twenty*](twenty.html)*-*[*fifth*](five.html) *of* [*Kislev*](feasts.html) *begin the* [*eight*](eight.html) *days of Chanukah; we may not eulogize on these days nor may we fast on them. When the Greeks entered the* [*Temple*](temple.html)*, they defiled all the oil in the* [*Temple*](temple.html)*. And when the royal house of the Chashmonaim prevailed and were victorious over them, they searched and found only* [*one*](one.html) *vial of oil which still had the stamp of the* [*Kohen*](kohen.html) *Gadol (*[*High Priest*](priests.html)*) intact, and it contained enough to light for only* [*one*](one.html) *day. A miracle occurred and they used this oil to light for* [*eight*](eight.html) *days.* ***The next year,******they fixed this date and made it a*** [***festival***](festival.html)***, celebrated with praise and thanks.****”*

The above highlighted [Hebrew](hebrew.html) phrase is used only [one](one.html) other [time](time.html) in the whole [Talmud](orallaw.html). It is used in:

[***Avodah Zarah***](idolatry.html) ***8a*** ***In the following year he*** [***appointed***](settimes.html) ***both as*** [***festivals***](festivals.html)***. Now, he fixed them for the sake of*** [***Heaven***](heaven.html)*, but the [heathens]* [*appointed*](settimes.html) *them for the sake of* [*idolatry*](idolatry.html)*.*

The miracle of the oil was completely hidden from most of Israel. Only a few [priests](priests.html) even noticed it. After all, the menorah’s [lights](lights.html) were supposed to be burning when you entered, during the day, to do your work. It would take a very perceptive person to notice that the oil was not being consumed because it takes place so slowly. The [one](one.html) most likely to notice would be the [priest](priests.html) in charge of cleaning the menorah and re-lighting the lamps.

The same difficulty of perception was found at the burning bush. Moshe ‘noticed’ that the bush was not consumed. This took extraordinary perception. It is not something that most would even notice.

Chanukah, the [Festival](festival.html) of Light, is among the most widely celebrated of the [Jewish](gen-jew.html) holidays. It is a [time](time.html) for happy family gatherings around the menorah, for children’s songs and sizzling potato latkes and games of “dreidel”. For many of us, it brings back fond memories of childhood, or serves to renew our sense of [Jewish](gen-jew.html) identity.

Chanukah celebrates the victory of the Maccabee family (a family of [Kohanim](priests.html) who served in the [Beit HaMikdash](mikdash.html)) against the Syrian Greeks. It was a [physical](physical.html) as well as [spiritual](physical.html) war fought against a perverse culture which had [four](four.html) main targets in mind. The [first](one.html) target was the [Beit HaMikdash](mikdash.html) -- to change it from the House of [HaShem](hashem.html) into a Greek [temple](temple.html), complete with total [idolatry](idolatry.html) and the worst kind of immorality. The [three](three.html) other targets were:

1. To abolish the observance of [Shabbat](sabbath.html),
2. To abolish the observance of the [covenant](covenant.html) of [circumcision](circumcz.html), and
3. To abolish the proclaiming of the [new](new.html) [moon](chodesh.html) every month by the Sanhedrin.

[One](one.html) may ask: do the last [three](three.html) have any [connection](connection.html) with the [Beit HaMikdash](mikdash.html) itself? The answer is: definitely yes! Let us start with [Shabbat](sabbath.html). The verse “My Shabbatot (Sabbaths) you shall observe and My [Sanctuary](mikdash.html) you shall revere” which appears twice in the Torah[[3]](#footnote-3) shows the very strong [connection](connection.html) between the [Mikdash](mikdash.html) and [Shabbat](sabbath.html). As far as the [covenant](covenant.html) of [circumcision](circumcz.html) is concerned, only a [Kohen](priests.html) who was ritually [circumcised](circumcz.html) could perform the various sacrifices and other services of the [Mikdash](mikdash.html). Someone who was not a [Kohen](priests.html) would only be allowed to [eat](eating.html) of such sacrifices if he was [circumcised](circumcz.html):

***Shemot (***[***Exodus***](exodus.html)***) 12:43-48*** *And the* [*HaShem*](hashem.html) *said unto Moses and Aaron, This [is] the ordinance of the* [*Passover*](passover.html)*: There shall no stranger* [*eat*](eating.html) *thereof: But every man’s servant that is bought for money, when thou hast* [*circumcised*](circumcz.html) *him, then shall he* [*eat*](eating.html) *thereof. A foreigner and an hired servant shall not* [*eat*](eating.html) *thereof. In* [*one*](one.html) *house shall it be* [*eaten*](eating.html)*; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the* [*Passover*](passover.html) *to the* [*HaShem*](hashem.html)*, let all his males be* [*circumcised*](circumcz.html)*, and then let him come near and keep it; and he shall be as* [*one*](one.html) *that is born in the land: for no uncircumcised person shall* [*eat*](eating.html) *thereof.*

Concerning the proclaiming of the [new](new.html) [moon](chodesh.html), it was done by the Sanhedrin of 71 sages who sat in a special chamber, the chamber of hewn stone, **half in and half out of the** [**Beit HaMikdash**](mikdash.html)**, the** [**Temple**](temple.html). The proclaiming of the [new](new.html) [moon](chodesh.html) was necessary for knowing when each of the [three](three.html) pilgrim [festivals](festivals.html) would take place, on which all the males of Israel were required to go to [Jerusalem](city.html) and stand inside the [Temple](temple.html). Thus we see that the purpose of the Greek [attack](attacks.html) on these [four](four.html) major targets was in order to completely remove from the [nation](nations.html) of Israel, both mentally and in practice, the concept of holiness, since the root of [Mikdash](mikdash.html) is the word *Kodesh*, which means holiness.

Now consider that observing these [mitzvot](cmds613.html) was predicated on the fact that you were not an atheist and that you ‘[knew](daat.html)’ that [HaShem](hashem.html) exists. At this [time](time.html) in history there were many atheists, for the [first](one.html) [time](time.html) in the history of the [world](worlds.html). Since [HaShem](hashem.html) was hiding His [face](body.html), the perception that [HaShem](hashem.html) was running the [world](worlds.html) was the same kind of perception that [one](one.html) would need to notice the miracle of the oil. This was NOT an easy task!

**The** [**Four**](four.html)[**Exiles**](galuyot.html)

Our Sages [teach](teacher.html) that the [Jewish](gen-jew.html) People will [experience](experience.html) [four](four.html) [exiles](galuyot.html). The second verse of [creation](bara.html) says, “And the land was desolate and void and darkness was on the [face](body.html) of the deep.” The [Midrash](orallaw.html) says these [four](four.html) expressions, desolate, void, darkness and deep, correspond to the [four](four.html) kingdoms which [exiled](galuyot.html) Israel. “And the Land was formless ([Babylon](bavel.html)) and void (Persia/Media) and darkness (Greece) on the [face](body.html) of the deep (Rome).” The Chanukah [lights](lights.html) defeat the darkness of the Grecian [exile](galuyot.html).

The opening verse of Bamidbar ([Numbers](nchart.html)) 33 (see also the [study](study.html) titled: [STAGES](stages.html)) alludes to all of the major [exiles](galuyot.html) that Bne Israel were destined to undergo in their history: The initial [letters](letters.html) of “Eleh Masei Bne Israel” / “These are the [journeys](stages.html) of Bne Israel” allude to the [four](four.html) [exiles](galuyot.html) of the [Jewish](gen-jew.html) people: alef-[Edom](edom.html) (Rome - our current [exile](galuyot.html)); mem-Madai (Persia); beit-[Bavel](bavel.html) ([Babylon](bavel.html)); and yod-Yavan (Greece).

[**Four**](four.html) **Chanukahs**

The [festival](festival.html) that we call Chanukah is really the [*fourth*](four.html)Chanukah. The word *Chanukah* means *dedication*.

The [first](one.html) of the [three](three.html) previous dedications was in the desert when Moshe dedicated the [Mishkan](mikdash.html)*,* the Tent of Meeting. The components of the [Mishkan](mikdash.html)were really completed by the 25th of [Kislev](feasts.html),which is Chanukah. However the [Mishkan](mikdash.html)was not to be set up until the month of [Nisan](feasts.html). Since the month of [Nisan](feasts.html)was the month that [Yitzchak](isaac.html) Avinu was born. For he was the greatest role model in history of someone willing to [sacrifice](korbanot.html) himself to [HaShem](hashem.html). The [Bet HaMikdash](mikdash.html), which was a place of [sacrifice](korbanot.html) from abroad, needed to be put up in his month. To show that ultimately a human being should [sacrifice](korbanot.html) his whole life to [HaShem](hashem.html), not just the [sacrifice](korbanot.html) of animals and birds. In honor of the almost [human sacrifice](korbanot.html), his month was the perfect [time](time.html) to set up the [Bet HaMikdash](mikdash.html).

The second Chanukah was the dedication of the [First](one.html) [Beit HaMikdash](mikdash.html).

The [third](three.html) Chanukah is the subject of the Haftorah for the [first](one.html) [Shabbat](sabbath.html) during Chanukah, Zechariah 2:14 - 4:7. It refers to the times of the Second [Beit HaMikdash](mikdash.html) and the inauguration of the Menorah at the [time](time.html) of Yehoshua the [Kohen](kohen.html) Gadol, the [High Priest](priests.html), and the [nation](nations.html)‘s leader, Zerubavel, who is referred to in “Maoz Tzur,” the traditional Chanukah song. (we will look at this song later in this [study](study.html).)

Chanukah celebrates [two](two.html) miracles: The victory of the [Jews](gen-jew.html) over their Syrian-Greek persecutors and the ability of [one](one.html) small flask of oil to remain lit in the Menorah in the [Temple](temple.html) for [eight](eight.html) days.

Chanukah is the only feast, which runs for over a week; the only other feast, which comes close, is [Succoth](succoth.html), the [Feast of Tabernacles](succoth.html). In fact, the celebration of Chanukah was a belated celebration of [Succoth](succoth.html), the [Feast of Tabernacles](succoth.html), which the Maccabees had missed due to their fight with the Syrians. It is also the only feast to span [two](two.html) different months. It seems to need to draw influence from [two](two.html) zodiac [signs](signs.html) to make itself happen. These anomalies serve to highlight a basic distinction between Chanukah and all other holidays. On [Pesach](passover.html), the Feast of [Passover](passover.html), we are not celebrating miracles, even as we relate them; the [holiday](festival.html) commemorates [freedom](freedom.html). [Shavuot](shavuot.html), the [Feast of Weeks](shavuot.html), commemorates the giving of the Torah, [Yom Teruah](teruah.html), the Feast of Trumpets, is the Day of Judgment and [HaShem](hashem.html)‘s kingship, [Yom Kippur](kippur.html), the Day of [Atonement](kippur.html), and [Succoth](succoth.html) celebrates the presence of [HaShem](hashem.html) and His providence. The miracles associated with those [events](feasts.html) served as means to achieve a goal, but the [holiday](festival.html) celebrates the goal itself, the [spiritual](physical.html) state, which is a permanent and necessary component of the existence of [HaShem](hashem.html)’s people. The Torah defines for us the crucial [stages](stages.html) of [HaShem](hashem.html)‘s people: you must [experience](experience.html) [freedom](freedom.html), you must [experience](experience.html) Torah, you must [experience](experience.html) majesty, judgment and repentance, and you must [experience](experience.html) [HaShem](hashem.html)‘s presence.

Chanukah, as the Sages define it, celebrates the [event](feasts.html) of the miracle itself, the bare fact that a small cruse of oil kept burning. As various commentators have pointed out, the net result of this miracle was not particularly significant, the menorah could have been lit with impure oil if no pure oil were available, and, in any [event](feasts.html), after [eight](eight.html) days, the menorah would have been lit, [one](one.html) way or another. In other words, this [holiday](festival.html) celebrates the process, the means, the fact that [HaShem](hashem.html) performs miracles and that that is the background to the existence of [HaShem](hashem.html)‘s people, rather than a particular state or result. The [eighth](eight.html) day forces us to concentrate on that point, forces us to continue Chanukah beyond a natural [cycle](cycles.html).

There is a month of [freedom](freedom.html), [Nisan](feasts.html), which is defined by [Pesach](passover.html); there is a month of High Holy days. There is no month of Chanukah.

There is, however, a [connection](connection.html) to agricultural [cycle](cycles.html) as there is with the other [festivals](festivals.html). [One](one.html) of the special [laws](law.html) of the [shmita](shmita.html) (the [seventh](seven.html) year) year is the prohibition of grains and vegetables which were not planted in the [seventh](seven.html) year but rather grew by themselves after the [sixth](six.html) year. For most produce, the prohibition of grains and vegetables extends until Chanukah.[[4]](#footnote-4) In the [time](time.html) of the [Beit HaMikdash](mikdash.html), Chanukah was also the latest date for bringing bikkurim, the firstfruits.[[5]](#footnote-5)

So, as you light all [eight](eight.html) candles on Chanukah, remember [one](one.html) more theme of Chanukah. As we practice it, each day, the miracle is measured in the relative increase compared to the previous day, more light, brighter light, in the continued process of learning and its deepening. The [eighth](eight.html) day, the extra day, when every candle is lit, carries over to the entire year.[[6]](#footnote-6) This reflects the difference between the bulls offered during the [festival](festival.html) of [Succoth](succoth.html), which parallel the [seventy](seventy.html) [nations](nations.html) of the [world](worlds.html),[[7]](#footnote-7) which are reduced in [number](nchart.html) each day,[[8]](#footnote-8) and the approach of holiness, which as reflected in the [number](nchart.html) of Chanukah candles we light every night, follows a pattern of continual increase.[[9]](#footnote-9)

# II. Timing and Dates

Chanukah begins on [Kislev](feasts.html) 25 and ends on Tevet 2 or 3 depending on whether [Kislev](feasts.html) has 29 or 30 days. Chanukah always lasts for exactly [eight](eight.html) days.

Dates for Chanukah:

5774: Begins sundown on November 27, 2013

5775: Begins sundown on December 16, 2014

5776: Begins sundown on December 6, 2015

Chanukah is celebrated for [eight](eight.html) days because that was how long it took to rebuild and recreate the altar. Additionally, this is how long it took to prepare the oil.

Now, what is interesting is that the dedication of the altar in the [Mishkan](mikdash.html)[[10]](#footnote-10) and the dedication of the altar in the [Beit HaMikdash](mikdash.html) both took [seven](seven.html) days! This suggests that there is something very unique about the Chanukah altar that alludes to a [time](time.html) beyond all [time](time.html), a [time](time.html) that transcends this [world](worlds.html).

\* \* \*

There seems to be a “missing [festival](festival.html)“ at the [time](time.html) of Chanukah. After all, the other [three](three.html) tekufot[[11]](#footnote-11) have [festivals](festivals.html) – why not the winter solstice? And the other demarcators of the agricultural year have holidays: beginning and end of the crop harvest, [Pesach](passover.html) and [Succoth](succoth.html), and beginning of fruit harvest, [Shavuot](shavuot.html); why not the end of the fruit harvest, Chanukah, when the last olives are [gathered](gather.html) and can be brought as bikkurim?

# III. Names

The word Chanukah means dedication (referring either to the rededication of the altar and the [Temple](temple.html) by the Chashmonaim or to the dedication of the [Temple](temple.html) on the same date years earlier, by Haggai the prophet, or to the date the [Mishkan](mikdash.html) in the desert had been completed) and comes from a root word which means to educate.[[12]](#footnote-12) Note that all [three](three.html) [events](feasts.html) took place on [Kislev](feasts.html) 25.

Chanukah can also mean: *Chanu* - They rested, *kah* - on the [twenty](twenty.html)-[fifth](five.html), according to the Abudraham in [Seder](haggada.html) Tefillot Chanukah. In addition, the Abudraham says, the word Chanukah stands for “[eight](eight.html) [lights](lights.html), and the ruling is according to the opinion of Beit Hillel”, that we increase the [number](nchart.html) of chanukiah each night).

Chanukah is also called:

1. Feast of Dedication

2. The [Feast of Lights](lights.html) (Hag HaNeroth)

3. The Feast of the Maccabees

**Hannukah, Hanukkah, Chanukah**

[One](one.html) of the great [Jewish](gen-jew.html) arguments of all times is - “How do you spell “Chanukah” in English?” Chanukah is a [Hebrew](hebrew.html) word spelled: vfbj. This is the *correct* spelling! The English spelling is derived from the sounds that the [Hebrew](hebrew.html) [letters](letters.html) make. So, how we spell it, in English, depends on what English characters we think should be used to represent the [Hebrew](hebrew.html) sound of the word. But all of the variant spellings listed above have [eight](eight.html) [letters](letters.html), and we need [eight](eight.html) [letters](letters.html), [one](one.html) for each of the [eight](eight.html) days. There are several other variants that do not use [eight](eight.html) characters:

Hanuka

Hannuka

Hanukah

# IV. What is Chanukah?

The [Talmud](orallaw.html) begins to answers this question with these words:

[***Shabbat***](sabbath.html) ***21b*** *“What is Chanukah? Our Rabbis* [*taught*](teacher.html)*: On the* [*twenty*](twenty.html)*-*[*fifth*](five.html) *of* [*Kislev*](feasts.html) *begin the* [*eight*](eight.html) *days of Chanukah; we may not eulogize on these days nor may we fast on them.*

We don’t fast or [mourn](mourning.html)[[13]](#footnote-13) because [Adam](adam.html) said, *‘Woe is me, perhaps because I have sinned, the* [*world*](worlds.html) *around me is being darkened and returning to its state of chaos and confusion; this then is the kind of death to which I have been sentenced from* [*Heaven*](heaven.html)*!’ So he began keeping an* [*eight*](eight.html) *days’ fast.* When he realized that this was the way of the [world](worlds.html), he stopped fasting and [praying](prayer.html) and began celebrating the next year.

Chanukah is an observance commemorating the rededication[[14]](#footnote-14) of the Second [Temple](temple.html) of [Jerusalem](city.html) after its desecration [three](three.html) years earlier by order of Antiochus IV Epiphanes; the Syrian king was thus frustrated in his attempt to extirpate the [Jewish](gen-jew.html) faith. Though modern Israel tends to emphasize the military victory of Judas Maccabeus, the distinctive rite of lighting the menorah also recalls the [Talmud](orallaw.html) story of how the small supply of non-desecrated oil, enough for [one](one.html) day, miraculously burned in the [Temple](temple.html) for [eight](eight.html) full days until [new](new.html) oil could be obtained. Beginning on [Kislev](feasts.html) 25,[[15]](#footnote-15) Chanukah is celebrated for [eight](eight.html) days. During this [time](time.html), in addition to the lighting of the candles, gifts are exchanged and children play [holiday](festival.html) games[[16]](#footnote-16)

The [Talmud](orallaw.html)[[17]](#footnote-17) emphasizes primarily the [spiritual](physical.html) aspect of the Chanukah miracles.

When we [speak](mashal.html) of Chanukah as a *Yom Tov* we [know](daat.html) that it is not analogous to other days that are called Yom Tov since Chanukah is called *Yom Tov* for [one](one.html) reason alone, its power as regards the wisdom of Torah. Chanukah is called a *Yom Tov* only as regards to its serving as an [event](feasts.html) par excellence which demonstrates the reigning system of *“a scholar is of greater weight than a prophet.”* For such a day’s festivity to be regarded as a festive meal it must be bolstered by a discussion of the wisdom of Torah.

***Baba Batra 12a*** *R. Abdimi from Haifa said: From the* [*time*](time.html) *the* [*Temple*](temple.html) *was destroyed, prophecy was taken away from the prophets and given to sages. Is it really true that no sage [prior to the Destruction] was a prophet? This is what he [R. Abdimi] meant: Although prophecy was taken from the prophets [at the* [*time*](time.html) *of the Destruction], it was not taken from the sages. Amemar said:* ***A sage is even greater than a prophet****, as it says, And a prophet has a* [*heart*](body.html) *of wisdom [the word “wisdom” is from the same root as “sage”] (*[*Psalm*](psalms1.html) *90:12). Which do we compare with which? I would say [that we compare] the lesser to the greater [i.e. prophet to sage]. Abaye said:* [*Know*](daat.html) *that* [*one*](one.html) *great man will state something and [the same thing] will be stated in the* [*name*](name.html) *of another great man. Rava said: What is the difficulty? Perhaps both of them were of* [*one*](one.html) *destiny? Rather, Rava said:* [*Know*](daat.html) *that* [*one*](one.html) *great man will state something and then the same statement will be made in the* [*name*](name.html) *of R. Akiba b.* [*Yosef*](joseph.html)*. Rav Ashi said: What is the difficulty? Perhaps concerning this matter, he [the* [*first*](one.html) *sage] had the same destiny [as R. Akiba]. Rather,* [*know*](daat.html) *that a great man can state something and [sometime later] it will be stated as halakhah to Moses from* [*Sinai*](stages.html)*. But perhaps [the sage came to this statement] like a blind man [finds his way] through a window. But did he not provide a reasoned explanation [for his opinion]?*

Our Sages ask: What is Chanukah? Meaning, for which miracle was the [holiday](festival.html) instituted?[[18]](#footnote-18)

Their answer recounts the episode of the Menorah without elaborating on the military victory over the Greeks. Although the miracle of the Menorah could not have taken place without the military victory, the victory itself does not define Chanukah.

Chanukah is a [holiday](festival.html) of [spiritual](physical.html) light; even the war against the Greeks was essentially [spiritual](physical.html), since it was a struggle to preserve the Torah heritage from the taint of secular influence. This is why the [prayer](prayer.html) beginning VeAl HaNissim, which expresses thanks to [HaShem](hashem.html) for the military victory, does not mention the [spiritual](physical.html) miracle of the Menorah, for the latter eclipses it and is deserving of separate mention.[[19]](#footnote-19)

There is thus a separate means of commemoration for each of these [two](two.html) miracles. The Rambam describes the Chanukah miracle as follows:[[20]](#footnote-20)

**1.** In [the era of] the Second [Beit HaMikdash](mikdash.html) (Literally House of The Holy [One](one.html), the second [Temple](temple.html)), the Greek kingdom issued decrees against the [Jewish](gen-jew.html) people, attempting to nullify their faith and refusing to allow them to observe the Torah and its [commandments](cmds613.html). The Greeks extended their [hands](fourteen.html) against the property of the [Jews](gen-jew.html) and their daughters. The [Jews](gen-jew.html) suffered great difficulties, for the Greeks oppressed them severely until [HaShem](hashem.html) had mercy upon them, delivered them from the [hands](fourteen.html) of the Greeks and saved them. The sons of the Hasmoneans, the [High Priest](priests.html)s, overcame them, slew them, and saved the [Jews](gen-jew.html) from their [hand](fourteen.html)....

**2.** When the [Jews](gen-jew.html) overcame their enemies and destroyed them, they entered the [Sanctuary](mikdash.html). They could not find any pure oil in the [Sanctuary](mikdash.html), except for a single cruse. It contained enough oil to burn for only [one](one.html) day. They lit the lamps with it for [eight](eight.html) days until they could crush olives and produce pure oil.

As may be seen from the wording of the Rambam, there are [two](two.html) miracles: the military victory in which [HaShem](hashem.html) delivered the mighty into the [hands](fourteen.html) of the weak, and the many into the [hands](fourteen.html) of the few,[[21]](#footnote-21) and the miracle through which the oil in Menorah burned for [eight](eight.html) days, rather than [one](one.html).

**Relating to the Material and the** [**Spiritual**](physical.html)

The Rambam concludes[[22]](#footnote-22) that, in commemoration of these miracles, our Sages instituted the observance of the [eight](eight.html) days of Chanukah as “days of happiness and praise [to [HaShem](hashem.html)],” on which “[lights](lights.html) should be kindled in the evening”. The commentaries on the Rambam[[23]](#footnote-23) infer that “happiness and praise” represent [two](two.html) different modes of commemorating the miracles: “happiness” refers to the custom of holding celebratory [feasts](feasts.html)[[24]](#footnote-24) during Chanukah, and “praise” refers to the recitation of the Hallel.[[25]](#footnote-25)

Since the military victory was material, it is celebrated [physically](physical.html), through [eating](eating.html) and drinking; the miracle of the Menorah was [spiritual](physical.html) and therefore, it is commemorated through [spiritual](physical.html) activities, kindling [lights](lights.html) and reciting the Hallel.[[26]](#footnote-26) Light is the most [spiritual](physical.html) element in our material [world](worlds.html); though visible, it is not governed by the conventional [laws](law.html) of [physical](physical.html) matter.[[27]](#footnote-27) The [spiritual](physical.html) aspect of the victory over the Greeks therefore found expression in the miracle of the [lights](lights.html) of the Menorah of the [Beit HaMikdash](mikdash.html), and we commemorate this miracle by lighting Chanukah candles every year.

Throughout the ages, Chanukah has signified the miraculous triumph of the weak over the strong, the pure over the impure, the righteous over the [wicked](wicked.html). Whenever the integrity of the [Jewish](gen-jew.html) people is under siege, no matter how dark the night, the Chanukah [lights](lights.html) proclaim with confidence that the dawn of deliverance is near.

**The** [**number**](nchart.html)[**Eight**](eight.html)[[28]](#footnote-28):

[Eight](eight.html) is a significant [number](nchart.html). Since [seven](seven.html) represents the days of the week and, thus, the natural order, [eight](eight.html) represents the supernatural or metaphysical. Accordingly, the mila (the [covenant](covenant.html) of [circumcision](circumcz.html)), whose significance is the metaphysical modification of our [physical](physical.html) nature, occurs on the [eighth](eight.html) day. The Torah is given after completion of [seven](seven.html) weeks following the [exodus](exodus.html) [from Egypt](thebirth.html), because it represents the metaphysical [covenant](covenant.html) with Israel. The [High Priest](priests.html) changes garments [eight](eight.html) times on Yom [HaKippurim](file:///D:\Word\CHANUKAH\kippur.html) in his attempt to transcend the [physical](physical.html).

Not surprisingly, therefore, the oil which should have lasted [one](one.html) day in the Chanukah miracle lasted for [eight](eight.html). [HaShem](hashem.html)‘s message was that the military victory should not be explained in material, political or in other [physical](physical.html) terms. The [number](nchart.html) [eight](eight.html) points to the intervention of the supernatural. It reminds us that the invisible [hand](fourteen.html) of [HaShem](hashem.html) is at work in all human enterprises, no matter how mundane.

# V. The Chanukiah

The Chanukiah is a [nine](nine.html)-branched candelabrum used by [Jews](gen-jew.html) during the [eight](eight.html)-day [festival](festival.html) of Chanukah. It has taken many forms throughout the ages, but its essential feature has always been [eight](eight.html) receptacles for oil or candles ([one](one.html) lit the [first](one.html) day, [two](two.html) the second, etc.) and a further receptacle for the shamash (“servant”) light, which is set apart and used for kindling the other [lights](lights.html) in Ashkenazim households. The shamash is not used in Sephardi households.



# VI. Historical perspective

***Bereshit (Genesis) 32:22-31*** *And he rose up that night, and took his* [*two*](two.html) *wives, and his* [*two*](two.html) *women servants, and his* [*eleven*](eleven.html) *sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had. And* [*Yaaqob*](jacob.html) *was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of* [*Yaaqob*](jacob.html)*‘s thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What [is] thy* [*name*](name.html)*? And he said,* [*Yaaqob*](jacob.html)*. And he said, Thy* [*name*](name.html) *shall be called no more* [*Yaaqob*](jacob.html)*, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And* [*Yaaqob*](jacob.html) *asked [him], and said, Tell [me], I* [*pray*](prayer.html) *thee, thy* [*name*](name.html)*. And he said, Wherefore [is] it [that] thou dost ask after my* [*name*](name.html)*? And he blessed him there. And* [*Yaaqob*](jacob.html) *called the* [*name*](name.html) *of the place Peniel: for I have seen God* [*face*](body.html) *to* [*face*](body.html)*, and my life is preserved. And as he passed over Penuel the* [*sun*](hachama.html) *rose upon him, and he halted upon his thigh.*

After [Yaaqob](jacob.html) and his family had crossed the river Yabok, [Yaaqob](jacob.html) returned alone to see if he had forgotten anything. He found that he had left some small containers of oil. Why did he bother to risk his life (he was by himself) for such seemingly insignificant pots of oil? We are told that a tzaddik values the smallest of his possessions and would not let anything go to waste, as each of his belongings has been acquired honestly. Indeed, there is an opinion that these containers were the pots of oil that lasted for [eight](eight.html) days, that comprised the miracle of Chanukah in the [Temple](temple.html).

THE HISTORY OF CHANUKAH

Under Syrian Rule[[29]](#footnote-29)

It was in the [time](time.html) of the Second [Temple](temple.html) in [Jerusalem](city.html), nearly [twenty](twenty.html)-[two](two.html) centuries ago, that the [events](feasts.html) took place which we commemorate each year at Chanukah [time](time.html).

The [Jewish](gen-jew.html) people had returned to the [Land of Israel](city.html) from the [Babylonian](bavel.html) [Exile](galuyot.html), and had rebuilt the Holy [Temple](temple.html). But they remained subject to the domination of imperial powers, [first](one.html), the Persian Empire, then later, the conquering armies of Alexander the Great. Upon the death of Alexander, his vast kingdom was divided among his generals. After a power struggle which engulfed all the [nations](nations.html) of the Middle [East](east.html), Israel found itself under the sway of the Seleucid Dynasty, Greek kings who reigned from Syria.

The [Talmud](orallaw.html) relates that when Alexander the Great and his conquering legions advanced upon [Jerusalem](city.html), they were met by a delegation of elders, led by the [High Priest](priests.html) Shimon HaTzaddik. When Alexander saw Shimon approaching, he dismounted and prostrated himself before the [Jewish](gen-jew.html) Sage.

To his astonished men, Alexander explained that each [time](time.html) he went into battle, he would see a vision in the likeness of this [High Priest](priests.html) leading the Greek troops to victory.

In gratitude, and out of profound respect for the [spiritual](physical.html) power of the [Jews](gen-jew.html), Alexander was a kind and generous ruler. He canceled the [Jewish](gen-jew.html) taxes during [Sabbatical](shmita.html) years, and even offered animals to be sacrificed on his behalf in the [Temple](temple.html).

Unfortunately, history would show that Alexander’s heirs failed to sustain his benevolence.

Though at [first](one.html), the rule of the Seleucids was rather benign, there soon arose a [new](new.html) king, Antiochus IV, who was to wage a bloody war upon the [Jews](gen-jew.html), a war which would threaten not just their [physical](physical.html) lives, but also their very [spiritual](physical.html) existence.

Over the years of Greek domination, many [Jews](gen-jew.html) had begun to embrace the Greek culture and its hedonistic, pagan way of life. These [Jewish](gen-jew.html) Hellenists became willing pawns in Antiochus’s scheme to obliterate every trace of the [Jewish](gen-jew.html) religion. The [Temple](temple.html) was invaded, desecrated, and looted of all its treasures. Vast [numbers](nchart.html) of innocent people were massacred, and the survivors were heavily taxed. Antiochus placed an [idol](idolatry.html) of Zeus on the holy altar, and forced the [Jews](gen-jew.html) to bow before it under penalty of death. And he forbade the [Jewish](gen-jew.html) people to observe their most sacred traditions, such as the [Sabbath](sabbath.html) and the rite of [circumcision](circumcz.html).

Antiochus went so far as to proclaim himself [HaShem](hashem.html), taking the [name](name.html) “Antiochus Epiphanies” - the Divine. But even his own followers mocked him as “Antiochus Epimanes” - the madman.

Jason and Menelaus

His [Hebrew](hebrew.html) [name](name.html) was Joshua. But he changed his [name](name.html), as did many among the Hellenists, to Jason. And he offered King Antiochus a generous bribe to depose the [High Priest](priests.html) and appoint him to the coveted position. It was the beginning of the end to the integrity of the [Temple](temple.html) Priesthood.

The “[High Priest](priests.html)“ Jason erected a gymnasium near the [Temple](temple.html), and proceeded to corrupt his fellow [Jews](gen-jew.html) with pagan customs and licentious behavior. But before long, another Hellenized [Jew](gen-jew.html), Menelaus, beat Jason at his own game and bought the [High Priest](priests.html)hood with an even bigger bribe, financed with the golden vessels pilfered from the [Temple](temple.html).

Jason then amassed an army and attacked Menelaus in the Holy [City](city.html), massacring many of his own countrymen. Antiochus interpreted this civil squabble as a revolt against his throne, and sent his armies into [Jerusalem](city.html), plundering the [Temple](temple.html) and murdering tens of thousands of [Jews](gen-jew.html). It was neither the [first](one.html) [time](time.html), nor the last, that assimilation and strife brought calamity upon the [Jewish](gen-jew.html) people.

In every [city](city.html) and town, altars were erected with statues of the Greek gods and goddesses. Soldiers rounded up the [Jews](gen-jew.html) and forcibly compelled them to make offerings, and to engage in other immoral acts customary to the Greeks. As Antiochus’s troops tightened their grip on the [nation](nations.html), the [Jews](gen-jew.html) seemed incapable of resistance.

It was in the small village of Modin, a few miles [east](east.html) of [Jerusalem](city.html), that a single act of heroism turned the tide of Israel’s struggle, and altered her destiny for all [time](time.html). Mattiyahu, patriarch of the priestly Hasmonean clan, stepped forward to challenge the Greek soldiers and those who acquiesced to their demands. Backed by his [five](five.html) sons, he attacked the troops, slew the idolaters, and destroyed the idols. With a [cry](mashal.html) of “All that are with [HaShem](hashem.html), follow me!” he and a courageous circle of partisans retreated to the hills, where they [gathered](gather.html) forces to overthrow the oppression of Antiochus and his collaborators.

The army of Mattiyahu, now under the [command](cmds613.html) of his son Yehuda Maccabee, grew daily in [numbers](nchart.html) and in strength. With the Biblical slogan, “Who is like You among the mighty ones, O [HaShem](hashem.html)?” emblazoned on their shields, they would swoop down upon the Syrian troops under cover of darkness and scatter the oppressors, then return to their encampments in the hills. Only [six](six.html) thousand strong, they defeated a heavily armed battalion of [forty](forty.html)-[seven](seven.html) thousand Syrians.

Enraged, Antiochus sent an even larger army against them, and in the miraculous, decisive battle at Bet Tzur, the [Jewish](gen-jew.html) forces emerged victorious. From there, they proceeded on to [Jerusalem](city.html), where they liberated the [city](city.html) and reclaimed the [Temple](temple.html). They cleared the [Sanctuary](mikdash.html) of the idols, rebuilt the altar, and prepared to resume the Divine Service.

A central part of the daily service in the [Temple](temple.html) was the kindling of the brilliant [lights](lights.html) of the menorah. Now, with the [Temple](temple.html) about to be rededicated, only [one](one.html) small cruse of the pure, olive oil was found. It was only [one](one.html) day’s supply, and they [knew](daat.html) it would take more than a week for the special process required to prepare more oil.

Undaunted, in joy and thanksgiving, the Maccabees lit the lamps of the menorah with the small amount of oil, and dedicated the [Temple](temple.html) anew. And miraculously, as if in confirmation of the power of their faith, the oil did not burn out, and the flames shone brightly for [eight](eight.html) full days. The following year, our Sages officially proclaimed the [festival](festival.html) of Chanukah as a celebration lasting [eight](eight.html) days, in perpetual commemoration of this victory over religious persecution.

The essentials of Chanukah are given to us in the books of the Maccabees**:**

**1 Maccabees 4:36-59** But Judah and his brothers said, “Now that our enemies have been crushed, let us go up to [Jerusalem](city.html) to cleanse the [Temple](temple.html) and rededicate it.” So the whole army was assembled and went up to Mount Zion. There they found the [Temple](temple.html) laid waste, the altar profaned, the gates burnt down, the courts overgrown like a thicket or wooded hillside, and the [priest](priests.html)‘s rooms in ruin. They tore their garments, wailed loudly, put ashes on their heads, and fell on their faces to the ground. They sounded the ceremonial trumpets, and cried aloud to [Heaven](heaven.html).

Then Judah detailed troops to engage the garrison of the citadel while he cleansed the [Temple](temple.html). He selected [priests](priests.html) without blemish, devoted to the [law](law.html), and they [purified](purity.html) the [Temple](temple.html), removing to an unclean place the stones which defiled it. They discussed what to do with the altar of burnt-[offering](korbanot) which was profaned, and rightly decided to demolish it, for [fear](fear.html) it might become a [standing](mashal.html) reproach to them because it had been defiled by the [Gentiles](gen-jew.html). They therefore pulled down the altar, and stored away the stones in a fitting place on the [Temple](temple.html) hill, until a prophet should arise who could be consulted about them. They took unhewn stones, as the [law](law.html) [commands](cmds613.html), and built a [new](new.html) altar on the model of the previous [one](one.html). They rebuilt the [Temple](temple.html) and restored it’s interior, and consecrated the [Temple](temple.html) courts. They renewed the sacred vessels and the lamp-stand, and brought the altar of [incense](ketoret.html) and the table into the [Temple](temple.html). They burnt [incense](ketoret.html) on the altar and lit the lamps on the lamp-stand to shine within the [Temple](temple.html). When they had put the Bread of the Presence on the table and hung the curtains, all their work was completed.

Then early on the [twenty](twenty.html)-[fifth](five.html) day of the [ninth](nine.html) month, the month [Kislev](feasts.html), in the year 164 BCE, [sacrifice](korbanot.html) was offered as the [law](law.html) [commands](cmds613.html) on the newly made altar of burnt-[offering](korbanot). **On the anniversary of the day when the** [**Gentiles**](gen-jew.html) **had profaned it, on that very day, it was rededicated**, with hymns of thanksgiving, to the music of harps and lutes and cymbals. All the people prostrated themselves, worshipping and praising [Heaven](heaven.html) that their cause had prospered.

They celebrated the rededication of the altar for [eight](eight.html) days. There was great rejoicing as they brought [burnt offering](korbanot)s and sacrificed peace offerings and thank offerings. They decorated the front of the [Temple](temple.html) with golden wreaths and ornamental shields. They renewed the gates and the [priest](priests.html)’s rooms, and fitted them with doors. There was great merry-making among the people, and the disgrace brought on them by the [Gentiles](gen-jew.html) was removed.

Then Judah, his brothers, and the whole congregation of Israel decreed that the rededication of the altar should be observed with joy and gladness at the same season each year, for [eight](eight.html) days, beginning on the [twenty](twenty.html)-[fifth](five.html) of [Kislev](feasts.html).

**II Maccabees 10:1-8** Maccabaeus with his men, led by the Lord, recovered the [Temple](temple.html) and [city](city.html) of [Jerusalem](city.html). He demolished the altars erected by the heathen in the public square, and their sacred precincts as well. When they had [purified](purity.html) the [sanctuary](mikdash.html), they consecrated another altar; then striking [fire](fire.html) from flints, they offered a [sacrifice](korbanot.html) for the [first](one.html) [time](time.html) for [two](two.html) whole years, and restored the [incense](ketoret.html), the [lights](lights.html), and the Bread of the Presence. This done, they prostrated themselves and [prayed](prayer.html) the Lord not to let them fall any more into such disasters, but, should they ever happen to [sin](sin.html), to discipline them Himself with clemency and not [hand](fourteen.html) them over to blasphemous and barbarous [Gentiles](gen-jew.html). **The** [**sanctuary**](mikdash.html) **was** [**purified**](purity.html) **on the** [**twenty**](twenty.html)**-**[**fifth**](five.html) **of** [**Kislev**](feasts.html)**, the same day of the same month as that on which foreigners had profaned it**. The joyful celebration lasted for [eight](eight.html) days; it was like [Succoth](succoth.html), the [Feast of Tabernacles](succoth.html), for they recalled how, only a short [time](time.html) before, they had kept that feast while they were living like wild animals in the mountains and caves; and so they carried garlanded wands and branches with their fruits, as well as palm fronds, and they chanted hymns to the [One](one.html) who had so triumphantly achieved the purification of His own [Temple](temple.html). A measure was passed by the public assembly to the effect that the entire [Jewish](gen-jew.html) race should keep these days every year.

The following passage is from the work of Josephus, a [Jewish](gen-jew.html) general of the 1st century CE, who deserted to the Romans and wrote the definitive history of the [Jewish](gen-jew.html) people:

**Josephus, Antiquities of the** [**Jews**](gen-jew.html)**, Book 12, 6:7** Now Judas celebrated the [festival](festival.html) of the restoration of the sacrifices of the [temple](temple.html) for [eight](eight.html) days; and omitted no sort of pleasures hereon; but he feasted them upon very rich and splendid sacrificed; and he honored [HaShem](hashem.html), and delighted them, by hymns and [psalms](psalms1.html). Nay, they were so very glad at the revival of their customs when after a long [time](time.html) of intermission, they unexpectedly had regained the [freedom](freedom.html) of their worship, that they made it [law](law.html) for their posterity, that they should keep a [festival](festival.html) on account of the restoration of their [temple](temple.html) worship for [eight](eight.html) days. And from that [time](time.html) to this we celebrate this [festival](festival.html) and call it [Lights](lights.html). I suppose the reason was, because this liberty beyond our hopes appeared to us; and that thence was the [name](name.html) given to that [festival](festival.html). Judas also rebuilt the wall round about the [city](city.html), and reared towers of great height against the incursions of enemies, and set guards therein. He also fortified the [city](city.html) of Bethsura, that it might serve as a citadel against any distresses that might come from our enemies.

**Dates:**

To help understand a bit of the [time](time.html) frame for these Chanukah [events](feasts.html), it is useful to look at the essential [events](feasts.html) that led up to this [time](time.html) of great miracles:

**333 BCE** Alexander the Great conquers [Eretz Israel](city.html).

**175 BCE** Antiochus Epiphanes comes to power.

**168 BCE** Antiochus Epiphanes in [Jerusalem](city.html); desecration of the [Temple](temple.html); Antiochus’ edicts Mattiyahu the Hasmonean leads the revolt against the Greeks.

**164 BCE** Judah Maccabee enters the [Temple](temple.html) and reinstitutes the sacrifices and reconsecrates the [Temple](temple.html).

**160 BCE** Death of Judah Maccabee.

**152 BCE** Jonathan the Hasmonean leads the people.

**142 BCE** Shimon the Hasmonean becomes ruler and [High Priest](priests.html).

**135 BCE** Jonathan Hyrcanus (son of Shimon) - ruler and [High Priest](priests.html).

**103 BCE** Alexander Yannai is king and [High Priest](priests.html).

**76 BCE** Salome Alexandra (Shlomzion - Yannai’s wife) comes to the throne.

**67 BCE** Civil war for control of Judea; Pompey, the Roman commander, conquers [Jerusalem](city.html)

**37 BCE** Death of Antigonus, last of the Hasmonean kings

# VII. Prophetic view

Daniel the Prophet [spoke](mashal.html) of the desecration of the [Beit HaMikdash](mikdash.html) in a way that suggests the [events](feasts.html) of Chanukah:

***Daniel 11:29-32*** *“At the* [*appointed*](settimes.html)[*time*](time.html) *he will invade the South again, but this* [*time*](time.html) *the outcome will be different from what it was before. Ships of the western coastlands will oppose him, and he will lose* [*heart*](body.html)*. Then he will turn back and vent his fury against the holy* [*covenant*](covenant.html)*. He will return and show favor to those who forsake the holy* [*covenant*](covenant.html)*. “His armed forces will rise up to desecrate the* [*temple*](temple.html) *fortress and will abolish the daily* [*sacrifice*](korbanot.html)*. Then they will set up the abomination that causes desolation. With flattery he will corrupt those who have violated the* [*covenant*](covenant.html)*, but the people who* [*know*](daat.html)[*HaShem*](hashem.html) *will firmly resist him.*

This sounds a lot like what Antiochus Epiphanies did. Although it is obvious that Antiochus did not completely fulfill this prophecy. Perhaps he was a ‘[type](types.html)‘ of the [coming](coming.html) anti-[Mashiach](mashiach.html). We [know](daat.html) that the [events](feasts.html) of Chanukah did not the fulfill Daniel’s prophesy because of what [His Majesty](yeshua.html) King [Yeshua](yeshua.html) said:

***Matityahu (Matthew) 24:15-25*** *“So when you see* [*standing*](mashal.html) *in the holy place ‘the abomination that causes desolation,’ spoken of through the prophet Daniel--let the reader understand-- Then let those who are in Judea flee to the mountains. Let no* [*one*](one.html) *on the roof of his house go down to take anything out of the house. Let no* [*one*](one.html) *in the* [*field*](field.html) *go back to get his cloak. How dreadful it will be in those days for pregnant women and nursing mothers!* [*Pray*](prayer.html) *that your flight will not take place in winter or on the* [*Sabbath*](sabbath.html)*. For then there will be great distress, unequaled from the beginning of the* [*world*](worlds.html) *until now--and never to be equaled again. If those days had not been cut short, no* [*one*](one.html) *would survive, but for the sake of the elect those days will be shortened. At that* [*time*](time.html) *if anyone says to you, ‘Look, here is the* [*Mashiach*](mashiach.html)*!’ or, ‘There he is!’ do not believe it. For false Mashiachs and false prophets will appear and perform great* [*signs*](signs.html) *and miracles to deceive even the elect--if that were possible. See, I have told you ahead of* [*time*](time.html)*.*

I have noticed that [HaShem](hashem.html) has ‘[appointed](settimes.html)‘ days for certain [events](feasts.html). I wonder if the above passage will be fulfilled on Chanukah:

The second [Temple](temple.html) was desecrated by Antiochus Epiphanies on [Kislev](feasts.html) 25, on the date when Chanukah begins, according to the historical record in Maccabees. I would also bet that the anti-[Mashiach](mashiach.html) will desecrate the [future](future.html) [Temple](temple.html) on Chanukah.

\* \* \*

In Bereshit Rabbah the expression “Miketz Yamim”, at the end of some days, which describes when Cain murdered Abel is understood to refer specifically to Chanukah![[30]](#footnote-30) So this terminology also hints at a [festival](festival.html)-like status for Chanukah.

\* \* \*

[One](one.html) of its outstanding features of Chanukah is that it was the last [holiday](festival.html) to be established in the [Jewish](gen-jew.html) [calendar](calendar.html). As such, it completed the [cycle](cycles.html) of dates and times that would last until the [end of days](lastdays.html) (“at the [end of days](lastdays.html)“ meaning just prior to the messianic era.). As we say in Maoz Tzur - “*az egmor b’shir mizmor chanukat ha-mizbeiach*” - *thus I will conclude with a song about the dedication of the altar*. In other words, the dedication done by the Hasmoneans would be the final piece in the bridge that would connect [Jewish](gen-jew.html) history to the [end of days](lastdays.html). With Chanukah, the path connecting the past to the [future](future.html) was completed.

\* \* \*

The days of Chanukah, with its root *chinuch* are days of education of messianic times. A [time](time.html) of [redemption](redemption.html) and restoration.

The word *Miketz*, the [annual](annual.html) Torah portion read during Chanukah, hints to the *Keitz* (end) of [Galut](galuyot.html) (the [exile](galuyot.html)), and to the [end of days](lastdays.html), the *Keitz* (ultimate [time](time.html)) of the [Redemption](redemption.html)!

\* \* \*

The Persian [dream](dreams.html) of succeeding where others failed will recur at the great trial at the [end of days](lastdays.html), as described by our Sages.[[31]](#footnote-31)

\* \* \*

The [Name](name.html) **Maccabee**:[[32]](#footnote-32)

There are several versions of the meaning of the [name](name.html) “Maccabee”. When spelled:

MA-KAW-BEE

it means MALLET or HAMMER and refers to the hammer-like blows that Judah levied against the Syrian forces in his march to victory. When read:

MAC-BEE

it means EXTINGUISHED or VANQUISHED. It was also an acrostic for the [first](one.html) [letters](letters.html) of the verse in [Exodus](exodus.html) 15:11, which read:

MI CHAMOCHA BAELIM ADONAI -

**WHO IS LIKE UNTO THEE,** [**HaShem**](hashem.html)**, AMONG THE MIGHTY?**

These words were also used as Israel’s battle [cry](mashal.html) and were interpreted to mean, “Whosoever is on the side of the Lord follow me”.

**This phrase is part of the** [**synagogue**](synagog.html) **service today.**

Another prophetic allusion to Chanukah is found in [Psalms chapter 30](psalms1.html). This Mizmor is designated as Shir Shel Yom, the song of the day, for Chanukah. This chapter of [Psalms](psalms1.html) is David’s prophetic commentary on the Torah portion.

# VIII. Allusions to Chanukah

Where in the Tanach is the miracle of Chanukah alluded? Actually, why ask such a question? The Midrashic Sages, Kabbalists, and Rabbinic Authorities have dealt extensively with this question. We [know](daat.html) that nothing in [Jewish](gen-jew.html) history happens haphazardly, there must be a [connection](connection.html) in the Torah. Every [letter](letters.html) of the Torah represents a [number](nchart.html) as well as the [letter](letters.html) and by using associations even vague or obscure references can be derived. The following is the result of investigations into the Miracle of Chanukah and Post Chanukah in the Tanach:

In Vayikra (Leviticus) 23 the Torah mentions all the [festivals](festivals.html) of the year;

[Shabbat](sabbath.html) ([Sabbath](sabbath.html)),

[Pesach](passover.html) ([Passover](passover.html)),

[Shavuot](shavuot.html) ([Feast of Weeks](shavuot.html)),

[Rosh HaShana](teruah.html)h (Feast of Trumpets),

Yom [HaKippurim](file:///D:\Word\CHANUKAH\kippur.html) (Day of [Atonement](kippur.html)), and

[Succoth](succoth.html) ([Feast of Tabernacles](succoth.html)).

This section concludes with “thus Moshe declared to the children of Israel the [set times](settimes.html) of [HaShem](hashem.html)“. The very next verse, Vayikra 24:1, gives the [mitzva](cmds613.html) ([command](cmds613.html)) of maintaining the menorah, the Eternal Light, in the [Temple](temple.html) with pure olive oil. Since the Torah is not a collection of haphazard [events](feasts.html) we must learn from here that the Torah was hinting at a [future](future.html) when the lighting of the Menorah will become an [annual](annual.html) [festival](festival.html), Chanukah, directly following [Succoth](succoth.html):

***Vayikra (Leviticus) 24:1-4***[*HaShem*](hashem.html) *said to Moses, “*[*Command*](cmds613.html) *the Israelites to bring you clear oil of pressed olives for the light so that the lamps may be kept burning continually. Outside the curtain of the Testimony in the Tent of Meeting, Aaron is to tend the lamps before* [*HaShem*](hashem.html) *from evening till morning, continually. This is to be a lasting ordinance for the* [*generations*](toldot.html) *to come. The lamps on the pure gold lampstand before* [*HaShem*](hashem.html) *must be tended continually.*

Here we have an allusion to Chanukah, hundreds of years before the Maccabees! Also notice that [Succoth](succoth.html) is [EIGHT](eight.html) days long (with [Shemini Atzeret](shemini.html)), so too is Chanukah. Why don’t we add an extra day in the Diaspora? Because the [festival](festival.html) is of Rabbinic ordinance the Authorities did not want to add an extra day. Furthermore, in Vayikra 24:4, we encounter the phrase “.. to cause the light to burn”, followed by the phrase “... he shall prepare the [lights](lights.html)”. The singular followed by the plural [teaches](teacher.html) us that we light [one](one.html) light on the [first](one.html) day and on subsequent days we light [one](one.html) more.

The [twelfth](twelve.html) rule of Ishmael tells us that we can understand [one](one.html) passage by understanding the passages that come before it and after it. Thus we understand that Vayikra 24 is related, and explains Vayikra 23.

Rav [Yitzchak](isaac.html) Goldwasser,[[33]](#footnote-33) among others, suggests that it is indeed appropriate for [HaShem](hashem.html) to have demonstrated His presence in the [Jewish](gen-jew.html) [salvation](salvation.html) through a miracle that involved the incessant burning of the Menorah. The [Gemara](orallaw.html) tells us that when [HaShem](hashem.html) was pleased with the actions of His [nation](nations.html), [one](one.html) of the [seven](seven.html) lamps of the Menorah would miraculously burn for [twenty](twenty.html)-[four](four.html) hours, instead of the normal [twelve](twelve.html) hours, in order to demonstrate that [HaShem](hashem.html)‘s Divine Presence dwelled among His people. The [fire](fire.html) of the Menorah would make clear to all that the figurative “[fire](fire.html) of [HaShem](hashem.html)“

***Debarim (Deuteronomy) 4:24***[*HaShem*](hashem.html) *your G-d is a burning* [*fire*](fire.html)*.*[[34]](#footnote-34)

rested with His people. Similarly, the incessant burning of the Menorah after the victory against the Greeks was meant to demonstrate that [HaShem](hashem.html)‘s presence, that dwelled with the [Jews](gen-jew.html), brought about the victory.

We may add our own [insight](insights.html) to that observation. When Moshe was sent to free the [Jews](gen-jew.html) from their Egyptian bondage, [HaShem](hashem.html) appeared to him in a [fire](fire.html) that was seen to burn without using up its supply of fuel (i.e., without devouring the bush in which it raged). According to the [Midrash](orallaw.html),[[35]](#footnote-35) this was meant to symbolize that “the [wicked](wicked.html) will not extinguish the flames of the righteous, which are their [fear](fear.html) of [heaven](heaven.html) and their good deeds.” Similarly, the flame of the burning Menorah demonstrated that [HaShem](hashem.html) did not let the righteous, who defied the Greek idolaters’ evil decrees, succumb to the evildoers in battle.

It is interesting to note that, as pointed out in “Nifla’os mi’Toratecha”,[[36]](#footnote-36) in the incident of the burning bush the Torah tells us, “[HaShem](hashem.html) saw that Moshe turned to see [the marvel of the bush], and He called out to him from the bush: and said **Ki Sar Lir’ot, Vayikra**.[[37]](#footnote-37) These [four](four.html) words provide the only incidence in the Torah of consecutive words which spell, by acronym, the word, “[Kislev](feasts.html),” or the [name](name.html) of the month in which the Chanukah miracle took place!

The [twenty](twenty.html)-[fifth](five.html) word of the Torah is:

***Bereshit (Genesis) 1:1-3*** *In the beginning God created the* [*heavens*](heaven.html) *and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. And God said, “Let there be light,” and there was light.*

Light, the [Hebrew](hebrew.html) word *Ohr*, is the 25th word in the Torah. Further, this light was created on the twenty-fifth of Elul (Adam HaRishon) was created on the sixth day – Tishri one).

This alludes to [Kislev](feasts.html) 25 when the [events](feasts.html) of Chanukah took place. In fact, in the beginning of [creation](bara.html), when [HaShem](hashem.html) [first](one.html) shone the holy, supernal light onto [creation](bara.html), He said, “Yehi Ohr,” which translates as, “Let there be light.” However, the word “Yehi” can be understand literally “let there be,” or as a gematria (i.e., it can be translated into its numerical value: yod, heh, yod, or 10+5+10), which is exactly! [Twenty](twenty.html)-[five](five.html)! Every [number](nchart.html) possesses a specific significance in ancient [Jewish](gen-jew.html) wisdom. The [number](nchart.html) [twenty](twenty.html)-[five](five.html) always alludes to the [Festival](festival.html) of Light. In fact the final syllable of the word Chanukah actually means [twenty](twenty.html)-[five](five.html).  It is no coincidence that Chanukah is the only [festival](festival.html) in the [Hebrew](hebrew.html) [calendar](calendar.html) that falls on the 25th day of the month.

The light created by [HaShem](hashem.html) on the [first](one.html) day of [Creation](bara.html) was not the light of the [sun](hachama.html), [moon](chodesh.html) or [stars](mazaroth.html); those heavenly [bodies](body.html) were not created until the [fourth](four.html) day.

The light of the [first](one.html) day was a [spiritual](physical.html) light, hidden when [Adam](adam.html) and Eve sinned and which will be revealed for eternity in the Messianic Era. Within each [Jew](gen-jew.html) is a spark of this holy and eternal light, which will ultimately be fully revealed within each of us, with the imminent revelation of [Mashiach](mashiach.html).

We find yet another allusion to Chanukah in the Torah:

***Bereshit (Genesis) 46:29***[*Joseph*](joseph.html) *had his* [*chariot*](merkava.html) *made ready and went to Goshen to meet his father Israel. As soon as* [*Joseph*](joseph.html) *appeared before him, he threw his* [*arms*](body.html) *around his father and wept for a long* [*time*](time.html)*.*

This place, Goshen, was used to demonstrate [HaShem](hashem.html)’s might over the Egyptians when he brought [three](three.html) days of TOTAL darkness to all of Egypt, except Goshen for the [ninth](nine.html) [plague](plagues.html). The [number](nchart.html) [nine](nine.html) is also the [number](nchart.html) of [Kislev](feasts.html), the [ninth](nine.html) month.

Now, let’s look at an [insight](insights.html) from Rabbi Daniel Lapin:

... The [Talmud](orallaw.html) says the following: [HaShem](hashem.html) made this light - a certain [type](types.html) of light. It was too penetrating. So He only let it last for [thirty-six](thirtysix.html) hours. And after [thirty-six](thirtysix.html) hours He took it away and hid it for some [time](time.html) in the [future](future.html) that has not yet come. And He replaced it with a weaker merely [physical](physical.html) aspect of that light. But that as long as that light was there, for those[***thirty-six***](thirtysix.html) hours, [Adam](adam.html) by means of that light was able to see from [one](one.html) end of the [world](worlds.html) to the other, and from the beginning of [time](time.html) to the end of [time](time.html). So that light was the light of total understanding. Isn’t that what light signifies? The [Talmud](orallaw.html) says anytime that the word “light” is used anyway in the Torah or Rabbinic text, that “light” always means [knowledge](knowledge.html) and wisdom and understanding.

Here is another allusion, regarding copper as an allusion to Chanukah, from Rabbi Daniel Lapin:

“Years before the Greek invasion of Israel, Daniel provided King Nebuchadnezzar with a prophecy about several subsequent empires. Each was represented by a different metallic element such as iron, gold, silver and copper. (Some translations mistakenly render NeCHaSHa - נְחָשָׁא, as bronze or brass.) “

***Daniel 2:39*** *But another kingdom will arise after you, inferior to yours; then yet a* [*third*](three.html) *kingdom, of copper* - נְחָשָׁא*, which will rule over the whole earth.*

“The empire referred to as copper is Greece, the antagonist of [Jerusalem](city.html) in the Chanukah account. Each [time](time.html) copper is mentioned in Scripture, an aspect of Greek domination is being referenced.”

“With this in mind, we can look at these words having to do with vessels in the [Tabernacle](mikdash.html): . “…shall be of copper”.[[38]](#footnote-38) The very next verse reads: “You shall instruct the Israelites to bring you clear oil of beaten olives for lighting, for kindling the lamps regularly”.[[39]](#footnote-39) Again we see lighting olive oil referring to the yet-to-be [events](feasts.html) of Chanukah, when the light will overwhelm the darkness brought on by Greece.”

\* \* \*

Parshas Vayaishev

The Page Of Enlightenment

By Rabbi Pinchas Winston

[*Yaakov*](israelja.html) *settled in the land of the sojournings of his* [*fathers*](fathers.html) *in the Land of Canaan. These are the* [*generations*](toldot.html) *of* [*Yaakov*](israelja.html)*:* [*Yosef*](joseph.html) *was seventeen years old (Bereshit 37:1)*

This year, 5761, has already been a special year as far as the holidays are concerned, with many falling on Shabbos (double-holiness), and, now, with Chanukah spanning [two](two.html) Shabbatot. That’s a lot of extra holiness and light to be gained for the [spiritual](physical.html) opportunist.

These parashiot are full of hints to the [holiday](festival.html) of Chanukah, though they occurred long before there was even a [Jewish](gen-jew.html) people to leave a Greek [exile](galuyot.html). However, even history yet to be lived out, including [Mashiach](mashiach.html)’s arrival, is in the Torah as well, for, as the [Midrash](orallaw.html) explains, the Torah is the blueprint for [creation](bara.html), and therefore, all of history, every last detail of it, by definition, must be there on some level.

For example, [Yosef](joseph.html) “goes out” from [Yaakov](israelja.html) at the age of seventeen years of age, just like a flame is supposed to do, as Rashi re-quotes again in parshah Vayeishev. Now, seventeen is a special [number](nchart.html) in Kabbalah, because, it is the gematria of the word “tov,” which, of course means “good.”

But, more importantly, it is the word used to describe the [creation](bara.html) of light on the [first](one.html) day of [creation](bara.html), the [First](one.html) Light, the Primordial Light -- the Ohr HaGanuz -- the “Hidden Light” of [creation](bara.html). This light, says the [Talmud](orallaw.html) Yerushalmi (Berachot 8:5), shone for [Adam](adam.html) HaRishon, erev [Shabbat](sabbath.html) on Day [Six](six.html) and [Shabbat](sabbath.html) itself, at total of [thirty-six](thirtysix.html) hours altogether -- the [number](nchart.html) of candles we light over the course of the [eight](eight.html) days of Chanukah (not including the Shamashim, which are not really part of the [mitzvah](cmds613.html)). The word “light” appears in the Torah [thirty-six](thirtysix.html) times (Rokeach).

Even in “Mispar Katan,” a form of gematria that pursues the “root” of an idea by reducing a gematria to a [number](nchart.html) less than [ten](ten.html), for example, 17 = 1 + 7 = 8. [Eight](eight.html), as we have already said is the [number](nchart.html) of days it takes to light all [thirty-six](thirtysix.html) candles, and, as is well [known](daat.html), is a [number](nchart.html) that symbolizes the supernatural, and, the day of Bris Mila -- which [Yosef](joseph.html) symbolized. As well, it is pointed out, the “Tet” of “tov” has [four](four.html) tagim (crowns) upon it (in a Sefer Torah), and when multiplied by the numerical value of the Tet itself ([nine](nine.html)) yields the [number](nchart.html) [thirty-six](thirtysix.html).

[Yosef](joseph.html) is a flame alright -- a Chanukah flame!

Then there is this unusually long Rashi on the [first](one.html) pasuk of the parshah:

AND YA’AKOV SETTLED: A certain flax-seller brought camels laden with flax (into the [city](city.html)), and, a blacksmith wondered (out loud), “Where will he put all that flax?” A wise guy answered, “[One](one.html) spark from your bellow will burn all of it up!” Thus, [Yaaqob](jacob.html) saw all the chieftains (of [Esav](edom.html)) mentioned previously (in Chapter [THIRTY-SIX](thirtysix.html)), and wondered, “Who can conquer all of them?” What is written after? “There are the [generations](toldot.html) of [Yaaqob](jacob.html): [Yosef](joseph.html),” and it is written, “The House of [Yaaqob](jacob.html) will be [fire](fire.html), the House of [Yosef](joseph.html) will be a flame, and, the House of [Esav](edom.html) will be straw”.[[40]](#footnote-40) A spark will go out from [Yosef](joseph.html) and burn them all up! (Rashi)

Is Rashi’s parable original? Perhaps not completely, for, we find a similar case in a Mishnah:

***Bava Kamma 62b*** *If a camel laden with flax pushed into the doorway of a store and caught* [*fire*](fire.html) *from the storekeeper’s candle, burning down the entire building, the camel owner is responsible. However, if the storekeeper left his candle outside, the storekeeper is culpable. Rav Yehuda says: If it was a Chanukah Candle, he is not responsible.*

Why such a strong [connection](connection.html) between these parashiot, and Chanukah specifically? And, what is it about [Yosef](joseph.html) that makes him a living example of the light of the Chanukiah, which, in itself, is an expression of the Hidden Light of [creation](bara.html), as it says:

The Original Light of [creation](bara.html) was hidden in the [thirty-six](thirtysix.html) candles of Chanukah.[[41]](#footnote-41)

Because, [Yosef](joseph.html) HaTzaddik, as his [name](name.html) implies, was about [Jewish](gen-jew.html) identity, and so is the story of Chanukah. It was only [one](one.html) parshah ago that [Yaaqob](jacob.html) entered the “darkness” of [exile](galuyot.html) and fought with the [Angel](angels.html) of [Esav](edom.html), who embodied all the ideals of an Esavian way of life. After a long, bitter struggle, [Yaaqob](jacob.html) emerged as “Israel,” the namesake of the truly fulfilled and completed [Jew](gen-jew.html).

*Israel* is not merely a [name](name.html), it is a *title*, and a *blessing*, something to be achieved, and therefore, something that can be lost as well. This is why unlike [Avraham](avraham.html), [Yaaqob](jacob.html) can be called either [*Yaaqob*](jacob.html) or *Israel*. When a descendant of [Yaaqob](jacob.html) acts like the twin brother of [Esav](edom.html) -- mimicking his behavior and idolizing his ideals -- then he is, at best, a [Yaaqob](jacob.html), and, at worst, an [Esav](edom.html).

However, when a [Jew](gen-jew.html) maintains his Torah integrity and godly-identity, then, he is, at least, a Yisroel, and at most whatever [spiritually](physical.html)-elevated level of greatness he is able to achieve. The sky’s the limit for such a [Jew](gen-jew.html), and even higher for that matter. Then a person emanates the Divinely-cherished light of [creation](bara.html), which burns from within our Ner Chanukah.

That is the light of the tzaddik, of [Yosef](joseph.html) HaTzaddik, which *went out* in this week’s parshah, via the [city](city.html) of [Shechem](city.html), and burned so brilliantly within the darkness of Egyptian [exile](galuyot.html).

\* \* \*

On Chanukah we light [one](one.html) candle the [first](one.html) night, [two](two.html) the second night, etc., thus:

**Candles:**

1

12

123

1234

12345

123456

1234567

12345678

**A total of** [**thirty-six**](thirtysix.html) **candles!**

Remember that we do not “use” the Chanukah light. This is a reminder that this is not [physical](physical.html) light.

Current mazal (frozen at about the [time](time.html) the [Temple](temple.html) was destroyed) for the [third](three.html) month of a [new](teruah.html) year, the month of [Kislev](feasts.html), is Keshet, Sagittarius in the Greek. In [Hebrew](hebrew.html) they called it Keshet:

7198 qesheth, keh’-sheth; from 7185 in the orig. sense (of 6983) of bending; a bow, for shooting (hence [fig](bethphag.html). strength) or the iris:-X arch (-er), + arrow, bow ([-man, -shot]).

The Torah translates it as:

***Bereshit (Genesis) 9:13*** *I have set my rainbow in the clouds, and it will be the* [*sign*](signs.html) *of the* [*covenant*](covenant.html) *between me and the earth.*

Water and light are both metaphors for wisdom. So, the rainbow fits well with Chanukah.

The [tribe](tribes.html) associated with the [third](three.html) month was Levi from:

***Bereshit (Genesis) 49:1-7*** *Then* [*Yaaqob*](jacob.html) *called for his sons and said: “*[*Gather*](gather.html) *around so I can tell you what will happen to you in days to come. “Assemble and listen, sons of* [*Yaaqob*](jacob.html)*; listen to your father Israel. “Reuben, you are my firstborn, my might, the* [*first*](one.html)[*sign*](signs.html) *of my strength, excelling in honor, excelling in power. Turbulent as the waters, you will no longer excel, for you went up onto your father’s bed, onto my couch and defiled it. “Simeon and Levi are brothers--their swords are weapons of violence. Let me not enter their council, let me not join their assembly, for they have killed men in their anger and hamstrung oxen as they pleased. Cursed be their anger, so fierce, and their fury, so cruel! I will scatter them in* [*Yaaqob*](jacob.html) *and disperse them in Israel.*

Levi was the [third](three.html) born and the [third](three.html) to be blessed by Yaacov.

So, which [tribe](tribes.html) is associated with the [events](feasts.html) of Chanukah? (hint: Maccabees). The Maccabean kings were all descended from Levi. Some have speculated that the reason that they did not endure is due to the fact that the Torah indicates that the descendants of Judah are supposed to rule in Israel. They were also [known](daat.html) as Hasmoneans because they came from the [city](city.html) of [Chashmonah](stages.html).

Notice the [name](name.html) of the [twenty](twenty.html)-[fifth](five.html) [camp](stages.html) of the Israelites after [leaving Egypt](thebirth.html):

***Bamidbar (***[***Numbers***](nchart.html)***) 33:1*** *Here are the* [*stages*](stages.html) *in the* [*journey*](stages.html) *of the children of the* [*one*](one.html) *who will rule as God (Israelites) when they came* [*out of Egypt*](thebirth.html) *by divisions under the leadership of the* [*one*](one.html) *who was drawn out of the water (Moses) and the enlightened* [*one*](one.html) *(Aaron). At* [*HaShem*](hashem.html)*’s* [*command*](cmds613.html) *the* [*one*](one.html) *who was drawn out of water (Moses) recorded the* [*stages*](stages.html) *in their* [*journey*](stages.html)*. This is their* [*journey*](stages.html) *by* [*stages*](stages.html)*:*

***Bamidbar (***[***Numbers***](nchart.html)***) 33:29*** *They left the place of sweetness (*[*Mithcah*](stages.html)*) and camped at the fruitfulness place (Hashmonah* [*camp*](stages.html) *#25).*

The 25th place where they encamped was Hashmonah. Mattiyahu, the [head](body.html) of the Hasmonean family which led the revolt against the Greeks, was from Hashmonah, therefore, he was called the Hasmonean.

The [Sanctuary](mikdash.html) in the desert was completed on the 25th of [Kislev](feasts.html), [eight](eight.html) months after the [Exodus](exodus.html) [from Egypt](thebirth.html). But it was not dedicated until [three](three.html) months later. [Jewish](gen-jew.html) teachings explain that the 25th of [Kislev](feasts.html) was set aside for the [future](future.html) rededication of the Holy [Temple](temple.html) by the Maccabees.

Chanukah is called the [Festival](lights.html) of [Lights](lights.html), ‘Hag Urim’ by the great historian Josephus:

**Antiquities of the** [**Jews**](gen-jew.html) **- Book XII 7:7**. Now Judas celebrated the [festival](festival.html) of the restoration of the sacrifices of the [temple](temple.html) for [eight](eight.html) days, and omitted no sort of pleasures thereon; but he feasted them upon very rich and splendid sacrifices; and he honored God, and delighted them by hymns and [psalms](psalms1.html). Nay, they were so very glad at the revival of their customs, when, after a long [time](time.html) of intermission, they unexpectedly had regained the [freedom](freedom.html) of their worship, that they made it a [law](law.html) for their posterity, that they should keep a [festival](festival.html), on account of the restoration of their [temple](temple.html) worship, for [eight](eight.html) days. And from that [time](time.html) to this we celebrate this [festival](festival.html), and call it [Lights](lights.html). I suppose the reason was, because this liberty beyond our hopes appeared to us; and that thence was the [name](name.html) given to that [festival](festival.html). Judas also rebuilt the walls round about the [city](city.html), and reared towers of great height against the incursions of enemies, and set guards therein. He also fortified the [city](city.html) Bethsura, that it might serve as a citadel against any distresses that might come from our enemies.

[One](one.html) of the most fundamental reasons for this appellation is a Talmudic passage about [Adam](adam.html), the very [first](one.html) human being:

[***Avodah Zarah***](idolatry.html) ***8a*** *Said R. Hanan b. Raba: KALENDA is kept on the* [*eight*](eight.html) *days following the [winter] equinox. SATURNALIA on the* [*eight*](eight.html) *days preceding the equinox. As a mnemonic take the verse, Thou hast beset me behind and before.*

*Our Rabbis* [*taught*](teacher.html)*: When primitive* [*Adam*](adam.html) *saw the day getting gradually shorter, he said, ‘Woe is me, perhaps because I have sinned, the* [*world*](worlds.html) *around me is being darkened and returning to its state of chaos and confusion; this then is the kind of death to which I have been sentenced from* [*Heaven*](heaven.html)*!’ So he began keeping an* [*eight*](eight.html) *days’ fast. But as he observed the winter equinox and noted the day getting increasingly longer, he said, ‘This is the* [*world*](worlds.html)*’s course’, and he set forth to keep an* [*eight*](eight.html) *days’ festivity.* ***In the following year he*** [***appointed***](settimes.html) ***both as*** [***festivals***](festivals.html)***. Now, he fixed them for the sake of*** [***Heaven***](heaven.html)*, but the [heathens]* [*appointed*](settimes.html) *them for the sake of* [*idolatry*](idolatry.html)*.*

# IX. The Prequel

On [Tebet](feasts.html) 25, [thirty](thirty.html) days after the beginning of Chanukah, we celebrate an event that looks a lot like Chanukah.

***Yoma 69a*** *Come and hear: As to priestly garments, it is forbidden to go out in them in the province,[[42]](#footnote-42) but in the* [*Sanctuary*](mikdash.html) *whether during or outside the* [*time*](time.html) *of the service, it is permitted to wear them, because priestly garments are permitted for private use. This is conclusive. But in the province [it is] not [permitted]? Surely it was* [*taught*](teacher.html)*: The* [*twenty*](twenty.html)*-*[*fifth*](five.html) *of* [*Tebet*](feasts.html) *is the day of Mount Gerizim,[[43]](#footnote-43) on which no* [*mourning*](mourning.html) *is permitted. It is the day on which the Cutheans demanded the House of our God from Alexander the Macedonian so as to destroy it, and he had given them the permission, whereupon some people came and informed Simeon the Just.[[44]](#footnote-44) What did the latter do? He put on his priestly garments, robed himself in priestly garments, some of the noblemen of Israel went with him carrying fiery torches in their* [*hands*](fourteen.html)*, they walked all the night, some* [*walking*](walking.html) *on* [*one*](one.html) *side and others on the other side, until the dawn rose. When the dawn rose he [Alexander] said to them: Who are these [the Samaritans]? They answered: The* [*Jews*](gen-jew.html) *who rebelled against you. As he reached Antipatris,[[45]](#footnote-45) the* [*sun*](hachama.html) *having shone forth, they met. When he saw Simeon the Just, he descended from his carriage and bowed down before him. They said to him: A great king like yourself should bow down before this* [*Jew*](gen-jew.html)*? He answered: His image it is which wins for me in all my battles. He said to them: What have you come for? They said: Is it possible that* [*star*](star.html)*-worshippers should mislead you to destroy the House wherein* [*prayers*](prayer.html) *are said for you and your kingdom that it be never destroyed! He said to them: Who are these? They said to him: These are Cutheans who stand before you. He said: They are delivered into your* [*hand*](fourteen.html)*. At once they perforated their heels, tied them to the tails of their horses and dragged them over thorns and thistles, until they came to Mount Gerizim, which they ploughed and planted with vetch, even as they had planned to do with the* [*House of God*](housegod.html)*. And that day they made a festive day.[[46]](#footnote-46) If you like say: They were fit to be priestly garments, or, if you like, say: It is* [*time*](time.html) *to work for the Lord: they have made void Thy* [*law*](law.html)*.[[47]](#footnote-47)*

The noblemen formed a menorah with the [Kohen](kohen.html) Gadol as the center light.

The [Talmud](orallaw.html) relates that [five](five.html) miracles occurred in the [Beit HaMikdash](mikdash.html) during his tenure. [First](one.html), the red string that was hung in the [Beit HaMikdash](mikdash.html) during the [Yom Kippur](kippur.html) services turned white, symbolizing Israel's [purity](purity.html). Second, on [Yom Kippur](kippur.html) [two](two.html) sacrificial goats were designated, [one](one.html) to be offered in the Kodesh HaKodashim, [one](one.html) to be cast off a cliff. The [Kohen](kohen.html) Gadol drew lots in each [hand](fourteen.html) to determine which goat should be used for which purpose. During Shimon HaTzadik's [forty](forty.html) year-tenure, the lot indicating the goat to be offered in the Kodesh HaKodashim always turned up in his right [hand](mashal.html), a [sign](signs.html) of Divine favor. [Third](three.html), every evening a full night's supply of oil was put into each lamp of the Menorah. Miraculously, the oil put into the western lamp burned for 24 hours, demonstrating the constant presence of [HaShem](hashem.html) in the [Beit HaMikdash](mikdash.html). [Fourth](four.html), although each [Kohen](priests.html) received only a small portion of the Lechem Hapanim (the showbread), he felt satiated as if he had [eaten](eating.html) a full meal. [Fifth](five.html), the [fire](fire.html) on the Altar burned steadily without constant addition of wood. Sadly, after Shimon HaTzadik's death miracles of such magnitude were no longer manifest in the [Beit HaMikdash](mikdash.html).

Let us re-examine the month of Tevet. This month has the shortest days and the longest nights of the year. As we began the month, the days got shorter, darkness descending upon us. Only an artificial light, our Chanukah candles, brightens our circumstance. However. This light lasts only for [two](two.html) days, but in reality, we live in a very dark [Galut](galuyot.html).

It is no coincidence that at the darkest point of the year the [first](one.html) stage of our [Temple](temple.html)’s destruction occurs. Chazal established a fast on this day for it represents our entire [Galut](galuyot.html) and not merely the destruction of the [Beit HaMikdash](mikdash.html).

On the other [hand](fourteen.html), Tevet is the month in which the days begin to get longer, a [sign](signs.html) of [redemption](redemption.html). The [first](one.html) [sign](signs.html) of [redemption](redemption.html) is certainly the reinstitution of Torah [Law](law.html), both written and oral. Chazal, when overturning a [law](law.html) which had been imposed by the Sadducees, understood that this was the [first](one.html) stage of [redemption](redemption.html), and made the 25th of Tevet a day of celebration.

And, finally, the story of Shimon HaTzadik: It is quite obvious that the final stage of [redemption](redemption.html) is the rebuilding of the [Beit HaMikdash](mikdash.html). The 25th of Tevet celebrated the preservation of the [Beit HaMikdash](mikdash.html) in the Second [Temple](temple.html) period, but symbolizes its final rebuilding. Rightfully it is done with lit torches, the brightest of [lights](lights.html). However, it is a long trek until we get there, through the dark night of [Galut](galuyot.html).

The [first](one.html) [lights](lights.html) – the Chanukah candles – and the last [lights](lights.html) – Shimon HaTzadik’s torches – are related. Both represent the menorah of the [Beit HaMikdash](mikdash.html). This is an example of “the final outcome has been conceived of at the outset”. The final [lights](lights.html) of [redemption](redemption.html) has its [seeds](flower.html) in the brightest [lights](lights.html) of Chanukah, our [redemption](redemption.html) from [Galut](galuyot.html) Yavan.

In our bitter [exile](galuyot.html), our light is Torah, *for a* [*mitzvah*](cmds613.html) *is a candle and Torah is light*. Our only escape from [exile](galuyot.html) is the [study](study.html) of Torah, as Chazal tell us, *the only free man is the* [*one*](one.html) *who involves himself with Torah.*

May we [merit](merit.html) a complete [redemption](redemption.html) soon!

# X. Miketz

On the [Shabbat](sabbath.html) during Chanukah, in the [annual](annual.html) [cycle](cycles.html), we usually read the Torah portion of Miketz.

The Torah portion Miketzalmost always falls during the week of Chanukah. In some years it is read after the end of the [festival](festival.html).

For Miketzto fall after Chanukah, [three](three.html) [events](feasts.html) have to coincide: [Yom Teruah](teruah.html) must fall on a [Shabbat](sabbath.html), and both the months of Cheshvan and [Kislev](feasts.html) must have only 29 days instead of 30.

There is obviously a very strong link between the portion of Miketz and Chanukah.

In Miketz, [Yosef](joseph.html) rises to power in Egypt after correctly interpreting the [dreams](dreams.html) of [two](two.html) of King Pharaoh’s servants. In [one](one.html) of the [dreams](dreams.html), Pharaoh’s chief butler saw a vine. The Torah (Bereshit 41:10) relates the butler’s description: “And in the vine were [three](three.html) branches; and it was as though it budded, and its blossoms shot forth; and its clusters brought forth ripe grapes.” The Ben Ish Chai writes that this vision carries with it a message which specifically relates to Chanukah.

Our Sages have often compared the [Jewish](gen-jew.html) people, the Ben Ish Chai writes, to grape vines. [One](one.html) reason for this is that the people, as vines, are weak and delicate. However, just as the weak vines produce sumptuous fruit, so too does the Israelite [nation](nations.html) bear fruit, in their performance of [mitzvot](cmds613.html) ([commandments](cmds613.html)) and [study](study.html) of the Torah. The [three](three.html) vine branches described in the butler’s [dream](dreams.html) represent the [three](three.html) ingredients necessary to properly carry out [HaShem](hashem.html)’s dictates contained in the Torah. [One](one.html) must have his thought, his speech, and his actions dedicated to the service of [HaShem](hashem.html). If any [one](one.html) of these [three](three.html) elements is lacking, so too will a person’s devotion to [HaShem](hashem.html).

This theme is reiterated in:

***Yochanan (John) 15:1-8*** *“I am the true vine, and my Father is the gardener. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful. You are already* [*clean*](purity.html) *because of the word I have spoken to you. Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. “I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing. If anyone does not remain in me, he is like a branch that is thrown away and withers; such branches are picked up, thrown into the* [*fire*](fire.html) *and burned. If you remain in me and my words remain in you, ask whatever you wish, and it will be given you. This is to my Father’s glory, that you bear much fruit, showing yourselves to be my disciples.*

The threefold significance of the vine holds true for another item as well. Our Sages compare the performance of [mitzvot](cmds613.html) to a lamp. Why a lamp? In order for a lamp to function properly, it [needs](needs.html) [three](three.html) components: the lamp itself, fuel, and a wick. Similarly, as we said, to perform a [mitzva](cmds613.html) properly, [one](one.html)‘s thoughts, speech, and actions all have to be directed toward this goal. Our lighting of the menorah on Chanukah serves to remind us of this lesson. When we light the menorah, we recall the miracle that happened in the [Temple](temple.html): only [one](one.html) small flask of pure oil was found, and it miraculously sufficed to keep the menorah lit for [eight](eight.html) days. Why did a miracle occur through the menorah? [HaShem](hashem.html) was sending the people of the [time](time.html) a message. [HaShem](hashem.html) was telling them that they [merited](merit.html) the miracle because their service of [HaShem](hashem.html) was complete. They dedicated every fiber of their being to the proper service of [HaShem](hashem.html). The menorah, a lamp, signified this total dedication.

In order to appreciate the nature of the Chanukah miracle, we should examine other, similar miracles. Let us begin with the [first](one.html) [Temple](temple.html), the [Mishkan](mikdash.html).

The parasha of the [Mishkan](mikdash.html) (the [Tabernacle](mikdash.html) in the wilderness) does not conclude with the finishing touches to the construction of the edifice and its vessels, nor even with the commencement of the sacrifices during the [seven](seven.html) days of dedication. The whole enterprise peaks on the [eighth](eight.html) day,

***Vayikra (Leviticus) 9:4*** *“for today God is revealed to you”.*

Without this [eighth](eight.html) day, the entire construction of the [Mishkan](mikdash.html) is meaningless:

“For all [seven](seven.html) days of dedication ... the Shechinah did not rest there, and Bne Israel (Sons of Israel) were saddened and said to Moshe, ‘Moshe Rabbenu, all the labor that we performed [was] in order that the Shechinah should [dwell](dwelling.html) amongst us...” (Rashi).

Even after Bne Yisrael had completed all the preparations as commanded, the [Mishkan](mikdash.html) remained an empty shell until the moment of revelation:

***Vayikra (Leviticus) 9:22*** *“And a* [*fire*](fire.html) *came out from before God and consumed the* [*burnt offering*](korbanot) *and the fats, and the entire* [*nation*](nations.html) *saw and they rejoiced, and they fell upon their faces”.*

Correspondingly, we find in the case of the [first](one.html) [Temple](temple.html):

***II Divrei Hayamim (Chronicles) 7:1-3*** *“And when Shlomo had finished his* [*prayer*](prayer.html)*, the* [*fire*](fire.html) *descended from* [*heaven*](heaven.html) *and consumed the* [*burnt offering*](korbanot) *and the sacrifices, and the glory of God filled the House ... and all of Bne Israel saw the descent of the* [*fire*](fire.html) *and the glory of God upon the House, and they prostrated themselves upon the floor, and bowed and thanked God for He is good, for His mercy is forever”.*

So long as [HaShem](hashem.html)’s glory is revealed in the [Temple](temple.html), it is not permissible to enter the Holy of Holies at will. It is instructive that immediately following the divine revelation in the [Mishkan](mikdash.html), at the moment Nadav and Abihu sacrificed their ‘strange [fire](fire.html),’ “a [fire](fire.html) came out from before [HaShem](hashem.html) and consumed them” (Vayikra 10:2). However, after the destruction of the [first](one.html) [Temple](temple.html), when [HaShem](hashem.html)‘s glory is no longer apparent:

***Eicha (Lamentations) 5:18*** *“for Mount Zion which is desolate; foxes* [*walk*](walking.html) *there”*

Strangers enter the [Temple](temple.html) without suffering any harm:

***Eicha (Lamentations) 1:10*** *“For she has seen* [*Gentiles*](gen-jew.html)[*coming*](coming.html) *into the* [*Temple*](temple.html) *- those concerning whom You commanded ‘They shall not come into your congregation’”.*

How remote is the era of the destruction from that [eighth](eight.html) day when Aaron’s sons were punished! [HaShem](hashem.html)‘s glory, which was once manifest so clearly, is perceptible no longer. For this reason, when the [nation](nations.html) returned from [Babylon](bavel.html) to build the second [Temple](temple.html), once again some [sign](signs.html) was required to indicate that the Shechinah, as it were, had returned.

In the book of Maccabees we read as follows:

**II Maccabees 2:1** “And now that our hearts [desire](needs.html) to celebrate the day of the rededication of the altar ... you shall celebrate it, like the day upon which Nehemiah found the holy [fire](fire.html) when he returned to build the [Temple](temple.html) ... For when our [fathers](fathers.html) were [exiled](galuyot.html), the holy [Kohanim](priests.html) secretly took the [fire](fire.html) and hid it ... and it came to pass after many days that the king sent Nehemiah to [Jerusalem](city.html) ... they could not find the [fire](fire.html), and found only freezing water instead ... and it happened that when they offered God’s [sacrifice](korbanot.html), he commanded them to sprinkle some of the water on the wood and on the [sacrifice](korbanot.html) which was upon the altar, and they did so. When they had finished, and the [sun](hachama.html) shone upon the earth and the clouds were scattered, behold a heavenly [fire](fire.html) ignited the [sacrifice](korbanot.html), and the entire [nation](nations.html) surrounding it was astonished, and the [Kohanim](priests.html) and all the [nation](nations.html) fell upon their faces ... and the [Kohanim](priests.html) sang praise and thanks to God.”

Aside from this miracle which took place at the [time](time.html) of the rededication of the [Temple](temple.html), the [Gemara](orallaw.html) describes another miracle which occurred daily in the [Temple](temple.html) and which was similar to the miracle of the cruse of oil both in terms of form as well as character:

[***Shabbat***](sabbath.html) ***22b*** *“It was testimony to the entire* [*world*](worlds.html) *that the Shechinah rested with Israel. What was this testimony? Rav said: This refers to the western lamp (the western-most light of the menorah in the* [*Temple*](temple.html)*), which received the same amount of oil as all the other lamps, and from which the* [*kohen*](priests.html) *would light the others, and it lasted the longest.”*

According to the [Gemara](orallaw.html), in **Yoma 39a**, this miracle occurred even during the period of the Second [Temple](temple.html), up until the death of Shimon Ha-Tzaddik (and of [His Majesty](yeshua.html) King [Yeshua](yeshua.html) HaMashiach).

In all of the above cases, the significance of the miracle is that it bears testimony to the fact that the Shechinah dwells amongst Israel. The necessity of the [sign](signs.html) comes about as a result of the nature of the Divine Presence in general. In order to clarify this issue, let us turn our attention to the sphere of prophecy.

Thus the miracle, which follows the construction of the [Temple](temple.html), expresses the same Divine will, which stands at the foundation of:

*“and I shall* [*dwell*](dwelling.html) *amongst them.”*

It is only through this miracle which testifies that the Shechinah dwells amongst Israel that there is any significance to the [command](cmds613.html):

*“Let them make Me a* [*Temple*](temple.html)*.”*

At the beginning of the period of the second [Temple](temple.html), the ‘western light’ bore faithful testimony that the Shechinah dwelt amongst Israel. But once [Yeshua](yeshua.html), and Shimon Ha-Tzaddik, died, the light no longer remained lit.

When [HaShem](hashem.html) took pity on His [nation](nations.html) and the Chashmonaim prevailed, they [purified](purity.html) the [Temple](temple.html) and rededicated the altar. But where was the testimony? Where was the Shechinah? If there were no heavenly [sign](signs.html), what would all the efforts of the Maccabees be worth? In this context, the significance of the miracle of the cruse of oil becomes apparent. After the [Temple](temple.html) had been defiled, this tiny cruse bore witness that the Shechinah dwelt amongst Israel.

In light of the above it becomes clear that although the actual [event](feasts.html) which was celebrated was the rededication of the altar, our Sages understood that the significance of this rededication rested on the miracle of the cruse of oil. This miracle returned the glory of the [nation](nations.html) to its stature from the days of Shimon Ha-Tzaddik. In the words of the Penei Yehoshua:

[***Shabbat***](sabbath.html) ***21b*** *“Therefore it would seem that the crux of the miracle was that it was performed only to show God’s love for them ... For this reason this miracle, too, was performed for them concerning the* [*lights*](lights.html)*, which was testimony for Israel that the Shechinah dwelt amongst them, as we have explained with regard to the western light. But after the death of Shimon Ha-Tzaddik, even the western light sometimes was extinguished. Therefore a miracle was performed regarding this exact matter, at that* [*time*](time.html) *which was a* [*time*](time.html) *of Divine favor, in order to show that they had returned to their original status of being beloved in God’s* [*eyes*](body.html)*. This appears to me the correct interpretation.”*

Hence, it is not surprising that the story of the miracle of the cruse of oil is absent from the books of the Maccabees. For it was not for this miracle that Chanukah was established, but rather for the rededication of the actual altar. But following the desecration of the [Temple](temple.html) by the [wicked](wicked.html) Antiochus, the miracle of the oil represented the awaited signal from [HaShem](hashem.html), which imbued the dedication of the altar with its significance. A close inspection of the books of the Maccabees reveals an emphasis of these motifs, the desecration of the [Temple](temple.html) by the Hellenists and its purification by the Chashmonaim.

During the [time](time.html) of Antiochus, [HaShem](hashem.html)‘s glory is absent from the [Temple](temple.html):

**II Maccabees 5** “And Antiochus destroyed all the holy vessels with a [wicked](wicked.html) [hand](fourteen.html) ... and were it not for God’s anger against His [nation](nations.html) because of their many [sins](sin.html), the [hand](fourteen.html) of God would have struck him as it did Heliodoros when he went, by order of Silikus, to rob the treasury of the [Temple](temple.html). But because God did not choose His [nation](nations.html) because of His [city](city.html), but rather chose His [city](city.html) because of His [nation](nations.html), and because He watched over His [nation](nations.html), therefore He watched also over the [Temple](temple.html).”

And with the victory of the Chashmonaim, they returned and [purified](purity.html) the [Temple](temple.html) and rededicated the altar, and for this reason Chanukah was established:

**II Maccabees 10** “From God this thing came about, to [purify](purity.html) the [Temple](temple.html) on the very day upon which the [gentiles](gen-jew.html) had defiled it, which was the [twenty](twenty.html)-[fifth](five.html) day of the month of [Kislev](feasts.html). And they celebrated a [festival](festival.html) of [eight](eight.html) days to God ... and sang songs of praise and thanks to God Who gave them [salvation](salvation.html), to [purify](purity.html) His [Temple](temple.html). And a decree was sounded throughout the cities of Judea, to celebrate this [festival](festival.html) each year.”

Chanukah celebrates not merely the rededication of the altar, but also the glory of [HaShem](hashem.html), which once again became manifest in the [Temple](temple.html). This is why the book of Second Maccabees (ch. 1) compares it to the day of the dedication of the [Temple](temple.html) in the [time](time.html) of Nehemiah, when the miracle of the hidden [fire](fire.html) occurred. On Chanukah the Chashmonaim regained the same level of [HaShem](hashem.html)‘s love as they had enjoyed at the beginning of the period of the second [Temple](temple.html).

The conclusion, which arises from the above discussion, is that there is no contradiction between the Book of Maccabees and the version recorded by the Sages.

The book of Maccabees makes reference to the historical [event](feasts.html) upon which Chanukah was established. From this perspective, Chanukah was indeed in honor of the rededication of the altar by the Chashmonaim, but our Sages perceived the profound significance of the moment. After the defilement of the [Temple](temple.html) by Antiochus, this rededication would have been hollow without that essential heavenly signal, the miracle of the cruse of oil, which bore testimony to [HaShem](hashem.html)‘s Presence amongst Israel.

In the Nazarean Codicil we have another association of the Shechinah with the [eighth](eight.html) day:

***Luqas (***[***Luke***](luke.html)***) 9:27:36*** *I tell you the truth, some who are* [*standing*](mashal.html) *here will not taste death before they see the kingdom of God.” About* [*eight*](eight.html) *days after* [*Yeshua*](yeshua.html) *said this, he took Peter, John and James with him and went up onto a mountain to* [*pray*](prayer.html)*. As he was* [*praying*](prayer.html)*, the appearance of his* [*face*](body.html) *changed, and his clothes became as bright as a flash of lightning.* [*Two*](two.html) *men, Moses and Elijah, Appeared in glorious splendor, talking with* [*Yeshua*](yeshua.html)*. They* [*spoke*](mashal.html) *about his departure, which he was about to bring to fulfillment at* [*Jerusalem*](city.html)*. Peter and his companions were very sleepy, but when they became fully awake, they saw his glory and the* [*two*](two.html) *men* [*standing*](mashal.html) *with him. As the men were leaving* [*Yeshua*](yeshua.html)*, Peter said to him, “Master, it is good for us to be here. Let us put up* [*three*](three.html) *shelters--*[*one*](one.html) *for you,* [*one*](one.html) *for Moses and* [*one*](one.html) *for Elijah.” (He did not* [*know*](daat.html) *what he was saying.) While he was* [*speaking*](mashal.html)*, a* [*cloud*](important.html) *appeared and enveloped them, and they were afraid as they entered the* [*cloud*](important.html)*. A* [*voice*](voice.html) *came from the* [*cloud*](important.html)*, saying, “This is my Son, whom I have chosen; listen to him.” When the* [*voice*](voice.html) *had spoken, they found that* [*Yeshua*](yeshua.html) *was alone. The disciples kept this to themselves, and told no* [*one*](one.html) *at that* [*time*](time.html) *what they had seen.*

Notice again, that we have the Shekhinah, the glory of [HaShem](hashem.html), associated with the [eighth](eight.html) day. From Peter’s [desire](needs.html) to build [three](three.html) [succoth](succoth.html), [tabernacles](succoth.html), we can surmise that this is the [eighth](eight.html) day of [Succoth](succoth.html) which is called [Shemini Atzeret](shemini.html).

Keep in mind that [HaShem](hashem.html) and [Yeshua](yeshua.html) are to be in place of the [Temple](temple.html):

***Revelation 21:22*** *I did not see a* [*temple*](temple.html) *in the* [*city*](city.html)*, because the Lord God Almighty and the Lamb are its* [*temple*](temple.html)*.*

In this pasuk the [male](male+female.html) ([HaShem](hashem.html)) and the [female](male+female.html) ([Yeshua](yeshua.html) – the [body](body.html) of [Mashiach](mashiach.html) composed of Israel and [Mashiach](mashiach.html)) have joined together to become [one](one.html). In this [sod](sod.html) level picture we have the soul ([HaShem](hashem.html)) and the [body](body.html) ([Yeshua](yeshua.html)) joined together. So, this transfiguration could be seen as the Shechinah filling the [Temple](temple.html).

***Bava Kama 60b*** *May our* [*eyes*](body.html)[*merit*](merit.html) *seeing the return of God to Zion with mercy, and the fulfillment of God’s promise: “And I shall build it with* [*fire*](fire.html)*, as it is written, ‘And I shall be unto her (*[*Jerusalem*](city.html)*) a wall of* [*fire*](fire.html) *round about, and My glory shall be within her’****”****.*

So on the [eighth](eight.html) day of the [Mishkan](mikdash.html)’s dedication, [fire](fire.html) from [HaShem](hashem.html) appeared.

On the [eighth](eight.html) day of the [Temple](temple.html)‘s dedication, [fire](fire.html) from [HaShem](hashem.html) appeared.

The [one](one.html) day supply of oil in the Menorah lit by the Maccabees, burned for [eight](eight.html) days, the [eight](eight.html) days of Chanukah.

Thus the miracle of [fire](fire.html) was seen in the dedication and the re-dedication of the [Mishkan](mikdash.html), the [first](one.html) [Temple](temple.html), and the second [Temple](temple.html).

# XI. [Events](feasts.html) of Chanukah

It is noteworthy that [Mashiach](mashiach.html) ben [Yosef](joseph.html), the “light of the [world](worlds.html)“, was conceived on the [festival](lights.html) of [lights](lights.html) (Chanukah)!

***Luqas (***[***Luke***](luke.html)***) 1:26-38*** *In the* [*sixth*](six.html) *month,* [*HaShem*](hashem.html) *sent the* [*angel*](angels.html)[*Gabriel*](angels.html) *to Nazareth, a town in Galilee, To a* [*virgin*](virgin.html) *pledged to be married to a man named* [*Joseph*](joseph.html)*, a descendant of David. The* [*virgin*](virgin.html)*‘s* [*name*](name.html) *was Mary. The* [*angel*](angels.html) *went to her and said, “Greetings, you who are highly favored! The Lord is with you.” Mary was greatly troubled at his words and wondered what kind of greeting this might be. But the* [*angel*](angels.html) *said to her, “Do not be afraid, Mary, you have found favor with* [*HaShem*](hashem.html)*. You will be with child and give* [*birth*](birth.html) *to a son, and you are to give him the* [*name*](name.html)[*Yeshua*](yeshua.html)*. He will be great and will be called the Son of the Most High.* [*HaShem*](hashem.html) *will give him the throne of his father David, And he will reign over the house of* [*Yaaqob*](jacob.html) *forever; his kingdom will never end.” “How will this be,” Mary asked the* [*angel*](angels.html)*, “since I am a* [*virgin*](virgin.html)*?” The* [*angel*](angels.html) *answered, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy* [*one*](one.html) *to be born will be called the Son of G-d. Even Elizabeth your relative is going to have a child in her old age, and she who was said to be barren is in her* [*sixth*](six.html) *month. For nothing is impossible with* [*HaShem*](hashem.html)*.” “I am the Lord’s servant,” Mary answered. “May it be to me as you have said.” Then the* [*angel*](angels.html) *left her.*

In this next scripture we can see that [Yeshua](yeshua.html) was called the Light of the [World](worlds.html):

***Yochanan (John) 9:1-7*** *As he went along, he saw a man blind from* [*birth*](birth.html)*. His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” “Neither this man nor his parents sinned,” said* [*Yeshua*](yeshua.html)*, “but this happened so that the work of* [*HaShem*](hashem.html) *might be displayed in his life. As long as it is day, we must do the work of him who sent me. Night is* [*coming*](coming.html)*, when no* [*one*](one.html) *can work. While I am in the* [*world*](worlds.html)*, I am the light of the* [*world*](worlds.html)*.” Having said this, he spit on the ground, made some mud with the saliva, and put it on the man’s* [*eyes*](body.html)*. “Go,” he told him, “wash in the Pool of Siloam” (this word means Sent). So the man went and washed, and came home seeing.*

So, on the “[Feast of Lights](lights.html)“ [Yeshua](yeshua.html) brings literal light to the blind. This [event](feasts.html) precedes this biblical statement:

***Yochanan (John) 10:22*** *Then came the Feast of Dedication at* [*Jerusalem*](city.html)*. It was winter, and* [*Yeshua*](yeshua.html) *was in the* [*temple*](temple.html) *area* [*walking*](walking.html) *in Solomon’s Colonnade.*

We can see the relationship of Chanukah to [Succoth](succoth.html) by the statements of [Yeshua](yeshua.html). In the previous verses He was the “Light of the [world](worlds.html)“ at Chanukah, In this next verse we see Him as the “Light of the [World](worlds.html)“ at the end of [Succoth](succoth.html):

***Yochanan (John) 7:37-38*** *On the last and greatest day of the Feast,* [*Yeshua*](yeshua.html) *stood and said in a loud* [*voice*](voice.html)*, “If anyone is thirsty, let him come to me and drink. Whoever believes in me, as the Scripture has said, streams of living water will flow from within him.”...*

Then:

***Yochanan (John) 8:12*** *When* [*Yeshua*](yeshua.html)[*spoke*](mashal.html) *again to the people, he said, “I am the light of the* [*world*](worlds.html)*. Whoever follows me will never* [*walk*](walking.html) *in darkness, but will have the light of life.”*

So, The “Light of the [World](worlds.html)“ gives “light” (sight) to man, on the [festival](lights.html) of [Lights](lights.html).

[Yeshua](yeshua.html) also [taught](teacher.html) near the altar that was desecrated in:

***Yochanan (John) 8:12-20*** *When* [*Yeshua*](yeshua.html)[*spoke*](mashal.html) *again to the people, he said, “I am the light of the* [*world*](worlds.html)*. Whoever follows me will never* [*walk*](walking.html) *in darkness, but will have the light of life.” The Pharisees challenged him, “Here you are, appearing as your own witness; your testimony is not valid.”* [*Yeshua*](yeshua.html) *answered, “Even if I testify on my own behalf, my testimony is valid, for I* [*know*](daat.html) *where I came from and where I am going. But you have no idea where I come from or where I am going. You judge by human standards; I pass judgment on no* [*one*](one.html)*. But if I do judge, my decisions are right, because I am not alone. I stand with the Father, who sent me. In your own* [*Law*](law.html) *it is written that the testimony of* [*two*](two.html) *men is valid. I am* [*one*](one.html) *who testifies for myself; my other witness is the Father, who sent me.” Then they asked him, “Where is your father?” “You do not* [*know*](daat.html) *me or my Father,”* [*Yeshua*](yeshua.html) *replied. “If you* [*knew*](daat.html) *me, you would* [*know*](daat.html) *my Father also.” He* [*spoke*](mashal.html) *these words while* [*teaching*](teacher.html) *in the* [*temple*](temple.html) *area near the place where the offerings were put. Yet no* [*one*](one.html) *seized him, because his* [*time*](time.html) *had not yet come.*

He also removes the light for judgment:

***Yochanan (John) 9:39-41***[*Yeshua*](yeshua.html) *said, “For judgment I have come into this* [*world*](worlds.html)*, so that the blind will see and those who see will become blind.” Some Pharisees who were with him heard him say this and asked, “What? Are we blind too?”* [*Yeshua*](yeshua.html) *said, “If you were blind, you would not be guilty of* [*sin*](sin.html)*; but now that you claim you can see, your guilt remains.*

There is a certainty that if we do not listen to His [voice](voice.html), we are NOT His sheep:

***Yochanan (John) 10:24-30*** *The* [*Jews*](gen-jew.html)[*gathered*](gather.html) *around him, saying, “How long will you keep us in suspense? If you are the* [*Mashiach*](mashiach.html)*, tell us plainly.”* [*Yeshua*](yeshua.html) *answered, “I did tell you, but you do not believe. The miracles I do in my Father’s* [*name*](name.html)[*speak*](mashal.html) *for me, but you do not believe because you are not my sheep. My sheep listen to my* [*voice*](voice.html)*; I* [*know*](daat.html) *them, and they follow me. I give them* [*eternal life*](eternal.html)*, and they shall never perish; no* [*one*](one.html) *can snatch them out of my* [*hand*](fourteen.html)*. My Father, who has given them to me, is greater than all; no* [*one*](one.html) *can snatch them out of my Father’s* [*hand*](fourteen.html)*. I and the Father are* [*one*](one.html)*.”*

This story of sheep in a pen seems consistent with winter. Then our story ends with water as [Yeshua](yeshua.html) returns to the [Jordan](stages.html) where many believe in him:

***Yochanan (John) 10:40-42*** *Then* [*Yeshua*](yeshua.html) *went back across the* [*Jordan*](stages.html) *to the place where John had been baptizing in the early days. Here he stayed and many people came to him. They said, “Though John never performed a miraculous* [*sign*](signs.html)*, all that John said about this man was true.” And in that place many believed in* [*Yeshua*](yeshua.html)*.*

We also have a verse, which indicates that we, too, are to be the light of the [world](worlds.html):

***Matityahu (Matthew) 5:13-19*** *“You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men. “You are the light of the* [*world*](worlds.html)*. A* [*city*](city.html) *on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in* [*heaven*](heaven.html)*. “Do not think that I have come to abolish the* [*Law*](law.html) *or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until* [*heaven*](heaven.html) *and earth disappear, not the smallest* [*letter*](letters.html)*, not the least stroke of a pen, will by any means disappear from the* [*Law*](law.html) *until everything is accomplished. Anyone who breaks* [*one*](one.html) *of the least of these* [*commandments*](cmds613.html) *and* [*teaches*](teacher.html) *others to do the same will be called least in the kingdom of* [*heaven*](heaven.html)*, but whoever practices and* [*teaches*](teacher.html) *these* [*commands*](cmds613.html) *will be called great in the kingdom of* [*heaven*](heaven.html)*.*

Here it is very plain that even as the Chanukah light does not represent light in the plain sense, but, rather light is the sense of wisdom, [knowledge](knowledge.html), and truth, so too is our light! This is also illustrated in [one](one.html) other place:

[***Ephesians***](ephesians.html) ***5:1-14*** *Be imitators of God, therefore, as dearly loved children And live a life of love, just as* [*Mashiach*](mashiach.html) *loved us and gave himself up for us as a fragrant* [*offering*](korbanot) *and* [*sacrifice*](korbanot.html) *to God. But among you there must not be even a hint of sexual immorality, or of any kind of* [*impurity*](purity.html)*, or of greed, because these are improper for God’s holy people. Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving. For of this you can be sure: No immoral, impure or greedy person--such a man is an idolater--has any* [*inheritance*](inherit.html) *in the kingdom of* [*Mashiach*](mashiach.html) *and of God. Let no* [*one*](one.html) *deceive you with empty words, for because of such things God’s wrath comes on those who are disobedient. Therefore do not be partners with them. For you were once darkness, but now you are light in the Lord. Live as children of light (For the fruit of the light consists in all goodness, righteousness and truth) And find out what pleases the Lord. Have nothing to do with the fruitless deeds of darkness, but rather expose them. For it is shameful even to mention what the disobedient do in* [*secret*](sod.html)*. But everything exposed by the light becomes visible, For it is light that makes everything visible. This is why it is said: “Wake up, O sleeper, rise from the dead, and* [*Mashiach*](mashiach.html) *will shine on you.”*

This may explain why there is more [wickedness](wicked.html) at night, for we remember that the “lesser” light governs the night:

***Bereshit (Genesis) 1:16*** *God made* [*two*](two.html) *great* [*lights*](lights.html)*--the greater light to govern the day and the lesser light to govern the night. He also made the* [*stars*](mazaroth.html)*.*

Here we have another link between Chanukah and [Succoth](succoth.html). The [Temple](temple.html) that Solomon built was dedicated on [Succoth](succoth.html). Remember that the Maccabees *re-dedicated* the altar on Chanukah:

***II Divre Hayamim (Chronicles) 7:8-10*** *So Solomon observed the* [*festival*](festival.html) *at that* [*time*](time.html) *for* [*seven*](seven.html) *days, and all Israel with him--a vast assembly, people from Lebo Hamath to the Wadi of Egypt. On the* [*eighth*](eight.html) *day they held an assembly, for they had celebrated the dedication of the altar for* [*seven*](seven.html) *days and the* [*festival*](festival.html) *for* [*seven*](seven.html) *days more. On the* [*twenty*](twenty.html)*-*[*third*](three.html) *day of the* [*seventh*](seven.html) *month he sent the people to their homes, joyful and glad in* [*heart*](body.html) *for the good things* [*HaShem*](hashem.html) *had done for David and Solomon and for his people Israel.*

The Tur, in Shulchan Aruch O.Ch. #684, brings in the [name](name.html) of the P’sikto that the reason we read the chapters of Bamidbar 7:1 - 8:4 during Chanukah is because the [creation](bara.html) of all items needed for the [Mishkan](mikdash.html), the [Tabernacle](mikdash.html), were completed on the 25th day of [Kislev](feasts.html), the [first](one.html) day of Chanukah.

Today, the Chanukah [lights](lights.html) have special relevance. Many among us despair of ever witnessing the dawn of [redemption](redemption.html). After nearly [two](two.html) thousand years, it may seem that the cold, hard realities of [exile](galuyot.html) have all but erased our age-old faith in the [coming](coming.html) of [Mashiach](mashiach.html), who will lead us toward a perfect [world](worlds.html). But Chanukah reminds us that [HaShem](hashem.html) grants [redemption](redemption.html) in the blink of an eye, that the light of Godliness can brighten even the darkest night.

With every lamp we kindle, with each good deed we do, we shed more light upon the [world](worlds.html), and the darkness has already begun to disperse. Who could have imagined, a few short years ago, that communism would crumble, that entrenched totalitarian regimes would turn toward democracy, that hundreds of thousands of oppressed [Jews](gen-jew.html) would suddenly be free to emigrate to the Promised Land? Isaiah’s messianic prophecy was that the [nations](nations.html) of the [world](worlds.html) will “beat swords into plowshares.” It’s been our [dream](dreams.html) for centuries; it may well be tomorrow’s headline.

**\* \* \***

The Torah records that the flood in the days of [Noah](noach.html) began in Cheshvan (Marcheshvan):

***Bereshit (Genesis) 7:10-12*** *And after the* [*seven*](seven.html) *days the floodwaters came on the earth. In the* [*six*](six.html) *hundredth year of* [*Noah*](noach.html)*‘s life, on the seventeenth day of the second month--on that day all the springs of the great deep burst forth, and the floodgates of the* [*heavens*](heaven.html) *were opened. And rain fell on the earth* [*forty*](forty.html) *days and* [*forty*](forty.html) *nights.*

It rained for [forty](forty.html) days and [forty](forty.html) nights, stopping on [Kislev](feasts.html) 28, the [fourth](four.html) day of Chanukah.

\* \* \*

**December 23 (24** [**kislev**](feasts.html)**, 3241) 519 BCE**

Supported by Haggai and Zechariah, the Second [Temple](temple.html) foundations are laid during the second year of Darius’ reign. The building would take [four](four.html) years.

**December 24 (25** [**kislev**](feasts.html) **3595) 165 BCE**

This is the [first](one.html) of the [eight](eight.html) days of Hanukkah, celebrating the victory of the Chashmonaim under Mattiyahu against the Seleucid Greeks. The victory was both [physical](physical.html) in terms or regaining independence and [spiritual](physical.html) against the Hellenization of Judaism.

**\* \* \***

The following chart lists all of the Biblical [events](feasts.html), that I am aware of (see my paper at [FEASTS](feasts.html) for more on different [events](feasts.html)), that occurred during Chanukah:

[**Kislev**](feasts.html)

**25th** [Moon](chodesh.html) is in Bethulah.

Death of Abel - Bereshit Rabbah (chap. 22) (might have been [Sivan](feasts.html) 6)

The construction of the [Tabernacle](mikdash.html) is complete. [*Numbers*](nchart.html) *Rabbah 13*

Antiochus Epiphanes offers a pig to Zeus on the altar of [Temple](temple.html) in 168 BCE.

**Chanukah** (Feast of Dedication / Light) [First](one.html) day. (25th - Tevet 3).

Day 38 of [HaShem](hashem.html)‘s rain in [Noah](noach.html)‘s day. ***Genesis 7:4***

Issachar is conceived. *Bne Issachar*

Mary gets pregnant with [Yeshua](yeshua.html). [***Luke***](luke.html) ***1:26***

Mary visits Elizabeth.[***Luke***](luke.html) ***1:36-40***

[Yeshua](yeshua.html) gives sight to the blind. ***John chapters 8-10***

[Yeshua](yeshua.html) is the light of the [world](worlds.html). ***John 8:12***

[Yeshua](yeshua.html) celebrates while Pharisees try to kill Him. ***John 10:22-33***

Maccabees light the Ner Tamid.

**Torah** section is [*Numbers*](nchart.html) *7:1-17*. There is no Haftorah .

**26th**

**Chanukah** Second day.

Day 39 of [HaShem](hashem.html)’s rain in [Noah](noach.html)‘s day. ***Genesis 7:4***

**Torah** section is [*Numbers*](nchart.html) *7:18-23*. There is no Haftorah .

**27th**

**Chanukah** [Third](three.html) day.

Day 40 of [HaShem](hashem.html)‘s rain in [Noah](noach.html)‘s day.  ***Genesis 7:11-12***

**Torah** section is [*Numbers*](nchart.html) *7:24-29*. There is no Haftorah .

**28th**

**Chanukah** [Fourth](four.html) day.

The rain ends in [Noah](noach.html)‘s day. *Rashi*  ***Genesis 7:11-12***

**Torah** section is [*Numbers*](nchart.html) *7:30-35*. There is no Haftorah .

**29th**

**Chanukah** [Fifth](five.html) day.

Water swells on the earth in the days of [Noah](noach.html). Day 1. ***Genesis 7:24***

**Torah** section is [*Numbers*](nchart.html) *7:36-41*. There is no Haftorah .

**30th**

**Chanukah** [Sixth](six.html) day.

Water swells on the earth in the days of [Noah](noach.html). Day 2. ***Genesis 7:24***

**Torah** section is [*Numbers*](nchart.html) *7:42-47*. There is no Haftorah .

***Tevet***- Always has 29 days. Mazal is Gedi (Goat). [Tribe](tribes.html) is Asher.

**1rst**

[**New**](new.html)[**Moon**](chodesh.html)**.** [***Numbers***](nchart.html) ***10:8-10***

**Chanukah** [Seventh](seven.html) day.

Water swells on the earth in the days of [Noah](noach.html). Day 3. ***Genesis 7:24***

[Plague](plagues.html) of hail and [fire](fire.html) falls on Egypt.[***Exodus***](exodus.html) ***9:24****, ZYO*

Nebuchadnezzar sends King Jehoiachin and 10,000 [Jews](gen-jew.html) into captivity in 597 BCE. ***2 Kings 24:11-14****; ZYO*

Ezra and the people begin to investigate foreign wives. ***Ezra 10:16***

The [appointed](settimes.html) [time](time.html) for the family of Parosh ([tribe](tribes.html) of Judah), a second [time](time.html), to bring firewood for the [Temple](temple.html).

***Nehemiah 10:34***, **Taanit 26a**

[Esther](esther.html) is taken to Xerxes residence. [***Esther***](esther.html) ***2:16***

**Torah** section is [*Numbers*](nchart.html) *7:48-53*, [*Numbers*](nchart.html) *28:1-15*. Haftorah is *Isaiah 66:1-24*.

**2nd**

**Chanukah** [Eighth](eight.html) day.

Water swells on the earth in the days of [Noah](noach.html). Day 4. ***Genesis 7:24***

**Torah** section is [*Numbers*](nchart.html) *7:54 - 8:4*. There is no Haftorah .

# XII. Customs

[**Prayer**](prayer.html)**:**

These [lights](lights.html) we kindle to recall the miracles and the wonders and the deliverance and the victories that our ancestors accomplished in those days, at this season, through the [hands](fourteen.html) of Your holy [priests](priests.html). And throughout all [eight](eight.html) days of Chanukah these [lights](lights.html) are sanctified and we may not use them in order to thank and praise Your great [name](name.html) for Your miracle and for Your wonders and for Your deliverance.

[**Mitzvot**](cmds613.html)**:**[[48]](#footnote-48)

the message of the Chanukah [lights](lights.html) affects the entire scope of our service of [HaShem](hashem.html) throughout the year, for:

***Mishle (Proverbs) 6:23*** *For these* [*commands*](cmds613.html) *(*[*mitzvot*](cmds613.html)*) are a lamp, this* [*teaching*](teacher.html) *(Torah) is a light, and the corrections of discipline are the way to life,*

***Tehillim (***[***Psalms***](psalms1.html)***) 119:105*** *{Nun} Your word is a lamp to my* [*feet*](heel.html) *and a light for my path.*

Though every [mitzva](cmds613.html) is a lamp, which [lights](lights.html) up the darkness of our material [world](worlds.html), this illumination is more manifest in those [mitzvot](cmds613.html) which are associated with visible light.

The [spiritual](physical.html) implications of the Chanukah [lights](lights.html) are reflected in the halachic details that regulate the performance of the [mitzva](cmds613.html).

Rav Moshe Harari, in Sefer Mikraei Kodesh, states that the accepted practice is that the [head](body.html) of the [household](househld.html) and each member of the family in an **Ashkenazim** home will light with a blessing, while in **Sephardim** homes only the [head](body.html) of the [household](househld.html) will light with a blessing. the rest of the family generally do not light, and if they do, they do so without a blessing. However, if a Sephardi student is in Israel and his parents are elsewhere (or any situation where there is a difference in [time](time.html)), there are those who claim that he should light for himself with a blessing, as his parents are not lighting for him at the moment when he is supposed to light (and may not do so for many hours).

His Eminence Hakham Ovadia [Yosef](joseph.html)[[49]](#footnote-49) rules that at home [one](one.html) recites Havdalah and subsequently they kindle Chanukah [lights](lights.html).

**1.** It is a [mitzva](cmds613.html) to observe Chanukah for [eight](eight.html) days. The Hakhamim [taught](teacher.html): “Commencing with the 25th of [Kislev](feasts.html), there are [eight](eight.html) days upon which there shall be neither [mourning](mourning.html) nor fasting”.[[50]](#footnote-50) The [Talmud](orallaw.html)[[51]](#footnote-51) further says that shiva (the [seven](seven.html) day [mourning](mourning.html) period for a close relative) is not suspended but the eulogy is omitted.

Each night of Chanukah, we add another light to the menorah, until all [eight](eight.html) lamps shine on the [eighth](eight.html) night. This signifies that in matters of holiness, we must always be on the increase. With every added flame, we go from strength to strength in deepening our commitment to the values and traditions of our Biblical way of life.

**2.** It is a [mitzvah](cmds613.html) to kindle the Chanukah [lights](lights.html) in [one](one.html)‘s home with the appropriate blessing.[[52]](#footnote-52)

**3.** It is customary to place the chanukiah (Chanukah menorah) where its [lights](lights.html) will be visible from the outside.[[53]](#footnote-53)

**4.** The custom in all [Jewish](gen-jew.html) homes is to add [one](one.html) candle every night[[54]](#footnote-54) to the [number](nchart.html) of candles lit the previous night. This custom is universal, even though technically, the minimum halachic requirement may be satisfied by lighting only [one](one.html) candle on each of the nights of Chanukah.[[55]](#footnote-55) Our practice thus follows the style of the mehadrin (“those who are lovingly punctilious”) and who embellish the [mitzva](cmds613.html) by sparing neither expense nor effort in observing it. There is, moreover, a higher level of fulfilling the [mitzva](cmds613.html), the manner of those who are mehadrin min hamehadrin (“the most punctilious of all”), who display a level of hidur which surpasses the above-mentioned level of the mehadrin. Performing the [mitzva](cmds613.html) on the superior level of mehadrin min hamehadrin involves adding a [new](new.html) candle every night for each member of the [household](househld.html).[[56]](#footnote-56) Significantly, it is common practice today for everyone to kindle the Chanukah [lights](lights.html) in this fashion.[[57]](#footnote-57) Throughout the [world](worlds.html), even in circles where the observance of many other [mitzvot](cmds613.html) leaves room for improvement, this [mitzva](cmds613.html) is commonly observed on the level of mehadrin min hamehadrin.

It is permitted to work during Chanukah but women are of the custom not to work for the [first](one.html) half hour that the menorah is alight, since women were an integral part of the miracle[[58]](#footnote-58) (Yehudit killed the Greek general). In some Sephardic [communities](community.html) women do not work at all during the [first](one.html) and [last days](lastdays.html) of Chanukah[[59]](#footnote-59).

Our ability to fulfill the [mitzva](cmds613.html) of lighting in this manner was bequeathed to us by the Maccabees. When they rededicated the [Beit HaMikdash](mikdash.html), Torah [law](law.html) would have permitted them to light the golden Menorah with ritually impure oil. For the obligation to kindle the Menorah in a state of ritual [purity](purity.html) is, as we also find with regard to the communal offerings, waived when there is no alternative.[[60]](#footnote-60) The Maccabees, however, refused to be satisfied with the minimum fulfillment of the [mitzva](cmds613.html). Determined to kindle the Menorah as perfectly as possible, as befits “mehadrin min hamehadrin”, they decided to use only pure oil. To make this possible, since preparing fresh oil took [eight](eight.html) days, [HaShem](hashem.html) intervened in the natural order and performed the Chanukah miracle: a single cruse with enough pure olive oil to last [one](one.html) day remained burning for [eight](eight.html) days.

We commemorate this miracle by following the Maccabees’ example and kindling our Chanukah [lights](lights.html) in the manner of mehadrin min hamehadrin.

Adding a [new](new.html) Chanukah candle every night [teaches](teacher.html) us that every day we must increase our endeavors to spread light throughout the [world](worlds.html). Though we lit up our environment on the previous night, even at the level of mehadrin min hamehadrin, we cannot rest content. As our Sages explain,[[61]](#footnote-61) lighting the Chanukah candles exemplifies the principle, “Always advance higher in holy matters.” Beginning with the second night of Chanukah (the [first](one.html) [time](time.html) we add a candle), we express this principle for an entire week, increasing the [number](nchart.html) of candles every night. A week is a complete [time](time.html) [cycle](cycles.html)[[62]](#footnote-62), which contains in potential form all the possible situations a person might encounter. Adding a [new](new.html) light on every night of Chanukah demonstrates, and reinforces, a commitment to progress continuously, come what may.

The lessons we learn from the Chanukah [lights](lights.html) should be applied in every aspect of our lives. Every day should lead us to further growth and create [new](new.html) opportunities for spreading Godly light in our homes and in the [world](worlds.html). Thus understood, the kindling of the Chanukah [lights](lights.html) will serve as a catalyst to bring about the ultimate light that will illuminate the [world](worlds.html) in the Era of the [Redemption](redemption.html). Chanukah is bound to the Era of [Redemption](redemption.html) by the [number](nchart.html) [eight](eight.html), which is both the [number](nchart.html) of nights on which we light Chanukah candles and a [number](nchart.html) intimately associated with that ultimate age.[[63]](#footnote-63) Our kindling of Chanukah candles both anticipates and precipitates the Era when “a [priest](priests.html) will appear in Zion”[[64]](#footnote-64) and light the Menorah in the [Beit HaMikdash](mikdash.html).

**5.** [One](one.html)‘s chanukiah should be prepared in advance of candle lighting. This has the practical benefit of not delaying candle lighting, and the symbolic reason of simulating the procedures of preparation of the Menorah in the [Beit HaMikdash](mikdash.html) [known](daat.html) as Hatavat HaNerot. Many people have the custom of ritually washing their [hands](fourteen.html) before candle lighting (without a bracha) to honor the [mitzva](cmds613.html) (and possibly as a further simulation of [Temple](temple.html) service).

According to Maimonides, the [mitzvot](cmds613.html) to light the chanukiah is extremely important:

“[One](one.html) should carefully fulfill it in order to publicize the miracle and to offer additional praise and thanksgiving to [HaShem](hashem.html) for the wonders which He did for us”

“Even if a person has no [food](food.html) to [eat](eating.html), he should beg or sell his garments in order to buy oil and lamps and light them.”[[65]](#footnote-65)

**The oil:**

Most early chanukiyot burned olive oil and were made from either stone or metal. Back walls were added during the 13th century to facilitate the hanging of the chanukiah on a wall or door post.

Oil, upon which the miracle of Chanukah is based, is an interesting substance. It is not required for our day-to-day existence and is never served alone as a [food](food.html). It is used to add flavor and is thus associated with pleasure.

Oil has the potential to illuminate. When we light a candle in a room, the contents of the room are revealed.

The Syrian-Greek desecration of the Holy [Temple](temple.html) was another example of their determination to destroy the sanctity of [Jewish](gen-jew.html) life. The worship of [one](one.html) invisible, omnipotent [HaShem](hashem.html) was replaced with the worship of pagan deities made in the image of man.

The Torah tells us that “the soul of man is the lamp of [HaShem](hashem.html).” Just as oil permeates the olive, the Divine soul permeates the [Jew](gen-jew.html); and just as the oil burning in the menorah spreads light, the [Jewish](gen-jew.html) soul illuminates the [world](worlds.html) in the performance of good deeds. In defiling the sacred oil of the menorah, the Greeks tried to destroy the [Jewish](gen-jew.html) soul.

But the soul cannot be extinguished. Miraculously, despite the best efforts of the oppressors, [one](one.html) cruse of pure oil remained in the [Temple](temple.html), and [one](one.html) cruse was enough to rededicate the [Temple](temple.html) and renew the holy task of spreading light throughout the [world](worlds.html).

While [eight](eight.html) [lights](lights.html) are required on the chanukiah, [one](one.html) lit each night of Chanukah, it is customary for the chanukiah to have a place for [nine](nine.html) flames. The [ninth](nine.html) flame is called the shamash or servant flame. It’s sole purpose is to light the others, in Ashkenazim households, (Sephardim do not even use the shamash to light the other [lights](lights.html)) in order to avoid the possibility that the others might be used...they are NOT to be used, even for light, this is the [halacha](walking.html)!

This [law](law.html) reflects the unique nature of this [mitzvah](cmds613.html). Though every [mitzva](cmds613.html) earns a reward, in certain cases the reward is [spiritual](physical.html), while in others it is also manifest in the material [world](worlds.html). The visible light of the Chanukah candles indicates that the positive effects generated by this [mitzva](cmds613.html) are apparent in our material [world](worlds.html) as well as in the [spiritual](physical.html) realm. However, just as we do not make use of the light of the Chanukah [lights](lights.html) for mundane purposes, our goal in performing this [mitzva](cmds613.html) is not material reward. We fulfill it only because “You have sanctified us with Your [commandments](cmds613.html) and commanded us,”[[66]](#footnote-66) without thought of reward or any other ulterior motive. This level of performance, avodah lishmah (“divine service for its own sake”), is the highest that can be attained through our own [spiritual](physical.html) endeavors.[[67]](#footnote-67) Like many human behaviors, even our divine service may be motivated by a [desire](needs.html) for [spiritual](physical.html), if not [physical](physical.html), rewards. The Chanukah [lights](lights.html) [teach](teacher.html) us to transcend our tendencies toward self-interest and dedicate ourselves to serving [HaShem](hashem.html) for His sake alone. The Chanukah [lights](lights.html), which burn in the darkness of the night, demonstrate moreover that we can reach this advanced level of divine service, not only during daylight (which symbolizes manifest Godliness), but also in times when effort is necessary to transform the darkness around us.

**Chanukah Gelt:**

On Chanukah, it is traditional to give all children Chanukah gelt (money). Of course, this beautiful custom adds to the children’s happiness and festive spirit. In addition, it affords us an opportunity to give them positive reinforcement for exemplary behavior, such as diligence in their studies, and acts of charity.

**IT’S A MATTER OF TIMING**[[68]](#footnote-68)

“Pirsumei nisa”, publicizing the miracles, helps determine the location of the Chanukiah, the timing of the lighting, and other halachic details.

Since the light of a candle is not readily visible during the daytime, the [mitzva](cmds613.html) is to light at *nightfall*. There is a dispute among authorities as to when this occurs, at sunset or [stars](mazaroth.html)-out. [Jews](gen-jew.html) around the [world](worlds.html) and in many places in Israel, light Chanukah candles beginning at [stars](mazaroth.html)-out, in which case lighting follows Arbit (evening [prayers](prayer.html)). Minhag [Yerushalayim](city.html) (based on the Vilna Gaon, followed by many - but not all) is to light at sunset (even though it is considerably light outside at that [time](time.html)). In this case, lighting precedes Arbit.

The common opinion as to when [stars](mazaroth.html)-out occurs are 20 and 35 minutes after sunset. Candles may be lit anytime thereafter, but the closer to the aforementioned times, the better.

The [Gemara](orallaw.html) [teaches](teacher.html) us that candles were to be lit until “the last footfall leaves the marketplace”. This means that as long as people are outdoors, there is a [mitzva](cmds613.html) to light candles “announcing” to them the Chanukah miracles. During the [time](time.html) of the [Gemara](orallaw.html), people were still in the streets for a half-hour after dark. Beyond that [time](time.html), there would be no [mitzva](cmds613.html) to light. Today, people are around much later. Consequently, we have permission to light Chanukah candles later into the night, but [one](one.html) should try to light during the “prime [time](time.html)“ of the [Gemara](orallaw.html). The “half hour after dark rule” still applies today, even with changed nightlife habits. This means that candles (or oil) must last at least a half hour after dark, but need not last longer even though “pirsumei nisa”, in our [time](time.html), would continue much later.

Candles lit anytime from about an hour before sundown (this being plag-mincha, the earliest allowable [time](time.html) for lighting Chanukah candles - also, BTW, the earliest [time](time.html) for [Shabbat](sabbath.html) candles and Arbit) sundown, must burn at least a half hour after dark. Candles lit after sundown must burn for a minimum of [one](one.html) half-hour. In our [time](time.html), it is praiseworthy to surpass the half-hour limit (a bit) in order to extend “pirsumei nisa”.

The chanukiah should not be moved after it is lit. Normally [one](one.html) candle is kindled the [first](one.html) night, [two](two.html) for the second night, [three](three.html) for the [third](three.html) night, and so on.

Chanukah candles on Friday should be lit right before [Shabbat](sabbath.html) candles (even if different people are lighting). Since Chanukah candles are lit significantly earlier on Friday-Chanukah, care must be taken to use bigger candles or sufficient oil to last until approximately a half-hour after sundown. It is preferable to [pray](prayer.html) Mincha before lighting Chanukah candles, if a minyan is available. There is a custom of *saving* Maoz Tzur for the [Shabbat](sabbath.html) table.

There is a dispute as to which goes [first](one.html), Havdalah or Chanukah candles. Logic dictates that [one](one.html) would finish with [Shabbat](sabbath.html) before lighting Chanukah candles. This is also consistent with the general rule that when [two](two.html) [mitzvot](cmds613.html) are to be performed, the more frequent [mitzvah](cmds613.html) goes [first](one.html), tadir v’she’eino tadir, tadir kodem. Accordingly, those who say Havdalah [first](one.html) should light Chanukah candles as soon as possible thereafter. Some light the Shamash from the Havdalah candle before extinguishing the latter so that [one](one.html) [mitzva](cmds613.html) leads to another.

Minhag [Yerushalayim](city.html) (followed by many Jerusalemites, but not all, and by some [Jews](gen-jew.html) elsewhere) is to light Chanukah candles [first](one.html). (In which case [one](one.html) can light the Havdalah candle from the Shamash, but NOT from the Chanukah candles.) If this practice seems strange, remember that [Shabbat](sabbath.html) is over when [one](one.html) says the “Havdalah passage” in Arbit or “baruch hamavdil bein kodesh l’chol”. By lighting Chanukah candles immediately upon the conclusion of [Shabbat](sabbath.html), without even delaying to say Havdalah, [one](one.html) has maximized the “prime [time](time.html)“ for Chanukah candles (namely, the half-hour after dark).

Sephardim say Havdalah and then light the Chanukah candles.

The Shulchan Aruch states that [one](one.html) may follow either opinion. In either case, the custom in [Jerusalem](city.html) is to [pray](prayer.html) Arbit 10-12 minutes before [Shabbat](sabbath.html)-out [time](time.html) so that [one](one.html) can hurry home for Chanukah candle lighting. Individuals who end [Shabbat](sabbath.html) according to Rabbenu Tam should consult a Posek as to the proper procedure for Motzei [Shabbat](sabbath.html) Chanukah.

It is noteworthy that we sing Maoz Tzur on Chanukah and also read about the crossing of the Yam Suf (Reed Sea) in the [septennial](shmita.html) [cycle](cycles.html) Torah reading for the [first](one.html) [triennial](shmita.html) [cycle](cycles.html). The reading on the [Shabbat](sabbath.html) closest to Chanukah is: Shemot ([Exodus](exodus.html)) 14:15 – 16:3. In this reading we read of Pharaoh’s army sinking in the Yam Suf. From this we understand that the [triennial](shmita.html) [cycle](cycles.html) contains links to the [time](time.html) of the year and the [events](feasts.html) that take place during that [time](time.html).

# XIII. How to Celebrate

On Erev [Shabbat](sabbath.html) Chanukah [one](one.html) must be particularly careful to [pray](prayer.html) Mincha before lighting the Chanukah [lights](lights.html). And these, in turn, must be kindled before those of [Shabbat](sabbath.html).

Kindle the Chanukah menorah on each of the [eight](eight.html) nights of Chanukah. Use olive oil with cotton wicks (the preferred way) or paraffin candles, large enough to burn until half an hour after nightfall, for the [lights](lights.html) of the menorah. Wicks may be reused and leftover oil from a previous day may also be used.

Ashkenazim use a “Shamash” (service candle) to kindle the [lights](lights.html), and place it in its special place on the menorah.

For the blessings and [number](nchart.html) of [lights](lights.html) and the order of kindling, see below.

Before kindling, recite the appropriate blessings, and after kindling recite, “We kindle these [lights](lights.html)...”

All members of the family should be present at the kindling of the Chanukah [lights](lights.html). Ashkenazim should have all young boys kindle their own Chanukah menorahs and all young girls light their own [Shabbat](sabbath.html) candles. Students and singles, who live in a dormitory or in their own apartments, should kindle menorahs in their own rooms.

The Chanukah [lights](lights.html) are kindled either in the front window or by a doorway.

On Friday afternoon the Chanukah [lights](lights.html), which will burn until 1/2 hour after nightfall, are kindled *before* the [Shabbat](sabbath.html) candles are lit.

NOTE: From the [time](time.html) the [Shabbat](sabbath.html) candles are lit until [Shabbat](sabbath.html) ends and the Havdalah (separation between [Shabbat](sabbath.html) and weekday) [prayer](prayer.html) is recited, the Chanukah menorah should not be relit, moved or prepared. After [Shabbat](sabbath.html) ends, the Chanukah [lights](lights.html) for Saturday night are kindled.

The ritual of lighting the chanukiyah is simple if you remember the following [two](two.html) rules:

**Set the candles to the left.**

**Light to the right.**

The basic pattern of placing the candles is:

**1. Set the shamash in its holder.**

**2. Place the candle(s), for the appropriate night, starting on the far right.**

The procedure for kindling the [lights](lights.html) is:

**1.** Rabbenu Moshe Isserles, z”l, (the Rama) whom the **Ashkenazim** follow when he disagrees with Maran [Yosef](joseph.html) Karo, says that in [Ashkenazi] lands, they do not add [one](one.html) more candle as Maran mentioned, but use the Shammash to light all the other candles and then put it in the place reserved for the additional light. **Light the shamash.**

Maran [Yosef](joseph.html) Karo, z”l, whom the **Sephardim** follow, writes in the Shulhan ‘Arukh (the Code of [Jewish](gen-jew.html) [Law](law.html)) that this additional light is lit LAST and should be placed slightly further away from all the other candles.

**2. Chant the candle blessing for Chanukah followed by the Sheh’asah nissim la’avoteinu, followed by the Shehekiyanu on the** [**first**](one.html) **night. On each subsequent night chant just the candle blessing and the sheh’asah nissim la’avoteinu.**

**3. Ashkenazim use the shamash to light the newest candle** [**first**](one.html)**. Sephardim light the shamash last and do not use it to kindle the other** [**lights**](lights.html)**.**

***Light the candle(s). Say the following thought while kindling.***

*These* [*lights*](lights.html) *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*](priests.html)*. During all* [*eight*](eight.html) *days of Chanukah these* [*lights*](lights.html) *are sacred, and we are not permitted to make ordinary use of them, but only to look at them in order to express thanks and praise to Your great* [*Name*](name.html) *for Your miracles, Your wonders and Your salvations.*

**4. When all the** [**lights**](lights.html) **are kindled, Ashkenazim replace the shamash in its holder. Sefardim now light the shamash in its place.**

**5. After this, the Minhag of Ashkenazim is to sing Maoz Tzur. The Sefardim recite Tehilim 30 ( Mizmor Shir Chanukas..) and Tehilim 67 (Lamnatzayach Binginot)**

|  |
| --- |
| **Blessing over Candles** |
| Description: Hebrew *Barukh atah Adonai, Eloheinu, melekh ha’olam* Blessed are you, Lord, our God, sovereign of the universe |
| Description: Hebrew *asher kidishanu b’mitz’votav v’tzivanu* Who has sanctified us with His [commandments](cmds613.html) and commanded us |
| Description: Hebrew *l’had’lik neir shel Chanukah. (Amein)* to light the [lights](lights.html) of Chanukkah. (Amen) |

|  |
| --- |
| **Blessing for Chanukkah** |
| Description: Hebrew *Barukh atah Adonai, Eloheinu, melekh ha’olam* Blessed are you, Lord, our God, sovereign of the universe |
| Description: Hebrew *she’asah nisim la’avoteinu bayamim haheim baziman hazeh. (Amein)* Who performed miracles for our ancestors in those days at this [time](time.html) |

|  |
| --- |
| **Shehecheyanu (**[**first**](one.html) **night only)** |
| Description: Hebrew *Barukh atah Adonai, Eloheinu, melekh ha’olam* Blessed are you, Lord, our God, sovereign of the universe |
| Description: Hebrew *shehecheyanu v’kiyimanu v’higi’anu laz’man hazeh. (Amein)* who has kept us alive, sustained us, and enabled us to reach this season (Amen) |

**After reciting the blessings, use the shammus to light the Chanukkah candles from left to right (newest to oldest). See animation at top.**

After lighting the candles, it is traditional, for Ashkenazim, to sing Maoz Tsur. This poem, composed approximately 700 years ago by a person named Mordechai (whose [name](name.html) appears as the initial [letters](letters.html) of the [first](one.html) [five](five.html) stanzas), traces a series of redemptions from villains that have threatened us throughout [Jewish](gen-jew.html) history, including Paro, Nevuchadnetzar, [Haman](esther.html), and of course, Antiochus and the Y’vanim. The final stanza, of more recent vintage, expressed the hope and [prayer](prayer.html) for the [coming](coming.html) of [Mashiach](mashiach.html) and the Final [Redemption](redemption.html).

During the [eight](eight.html) days of Chanukah, we recite the “V’Al HaNissim” liturgy in the [Amidah](amida.html) (Silent [Prayer](prayer.html)) for morning, afternoon, and evening, as well as in the [Grace](grace.html) After Meals. In the morning service, we also say Hallel,[[69]](#footnote-69) songs of praise taken from the [Psalms](psalms1.html) of David. In addition, there is a special reading from the [Torah Scroll](letters.html) each morning in the [synagogue](synagog.html).

Sephardi Checklist

Every night, when lighting the Chanukah [lights](lights.html), I recite:

1) Lehadiq Ner Hanukkah. (Not Ner Shel Hanukkah. (Ashkenazim [most] say Ner Shel Hanukkah.)

2) Hanneroth Halalu.

3) Mizmor Chanukah Habbayith.

4) Wihi No’am (7 times).

5) Yosheb Besether ‘Elyon.

# XIV. Questions[[70]](#footnote-70)

**Q. When are the Chanukah** [**lights**](lights.html) **lit?**

A. The [Talmud](orallaw.html) says the proper [time](time.html) for kindling the Chanukah [lights](lights.html) is “from the [time](time.html) the [sun](hachama.html) sets.” Defining what is meant by this [time](time.html) varies according to whom [one](one.html) asks. Some authorities prefer lighting immediately at the beginning of sunset. Others prescribe 13 to 40 minutes after sunset. Since there is no prohibition against kindling [lights](lights.html) on the [holiday](festival.html) itself, the exact minute of candle lighting is not especially important. If [one](one.html) is not able to kindle [lights](lights.html) after sunset, it is permissible to light before sunset, but only if the [lights](lights.html) themselves will last the half-hour after sunset. If [one](one.html) forgets to light at the proper [time](time.html), [lights](lights.html) may be kindled any [time](time.html) during the evening.

**Q. May I light** [**one**](one.html) **Chanukah candle with another?**

A. No, this is the reason d’etre for the shamash in Ashkenazim households. Sephardim use matches or another candle (not the shamash) to light.

**Q. If we are lighting more than** [**one**](one.html) **chanukiah, does each** [**one**](one.html) **have to have a shamash?**

A. Yes, in order to ensure that the Chanukah candles are not used for lighting each other.

**Q. What do I do if the shamash goes out?**

A. Relight it with a match. Don’t use [one](one.html) of the Chanukah candles.

**Q. What do I do if** [**one**](one.html) **of the Chanukah candles goes out?**

A. Since the primary [mitzvah](cmds613.html) is the lighting itself, if a light should go out after the blessings are said, it is not necessary to rekindle the flame.

**Q. May I blow the candles out?**

A. No. The [lights](lights.html) are to be left alone to burn out. Each night [new](new.html) candles should be used. If, however, there is more oil than needed for the minimum half-hour of burning, you may extinguish the wicks in an oil burning chanukiah after the required half-hour and relight them the next evening.

**Q. May longer candles than the standard Chanukah candles be used?**

A. Yes, the candles are to last a minimum of [one](one.html) half-hour.

**Q. Do the colors of the candles have any significance at all?**

A. No, they just add to the joy of the [holiday](festival.html).

**Q. Why is the Shehecheyanu recited only on the** [**first**](one.html) **night of Chanukah while the Sheh’asah nissim is said each night of the** [**festival**](festival.html)**?**

A. The Shehecheyanu [prayer](prayer.html) thanks [HaShem](hashem.html) for enabling us to reach this special [time](time.html), and thus is said only on the [first](one.html) night. The Sheh’asah nissim is said every night because a “miracle” occurred each day of the [holiday](festival.html).

**Q. When** [**Shabbat**](sabbath.html) **candles are lit, the custom is to block** [**one**](one.html)**‘s view of the** [**lights**](lights.html) **while saying the blessings. Why don’t we do the same when lighting the chanukiah?**

A. The usual practice of [Jewish](gen-jew.html) ritual is to say the blessings [first](one.html), followed by the act itself. For example, we recite the Ha-Motzi and then [eat](eating.html) bread. Recall that on [Shabbat](sabbath.html), once we say the blessing, it is [Shabbat](sabbath.html) and we cannot light a [fire](fire.html). That is why the Hakhamim developed the strategy of preparing the [lights](lights.html) before saying the blessing on [Shabbat](sabbath.html). But, on Chanukah, this is unnecessary and thus, we say the blessings and then kindle the [lights](lights.html).

**Q.** [**Speaking**](mashal.html) **of** [**Shabbat**](sabbath.html)**, when are the Chanukah** [**lights**](lights.html) **lit on Friday evening?**

A. With the prohibition against lighting [fire](fire.html) on [Shabbat](sabbath.html), Chanukah [lights](lights.html) are kindled immediately before the [Shabbat](sabbath.html) candles on Friday evening. So, the procedure would be to [first](one.html), set up the Chanukah candles, recite the Chanukah blessings, and then light the Chanukah candles. Next kindle the [Shabbat](sabbath.html) candles and recite the blessing for the [Shabbat](sabbath.html) [lights](lights.html). Since we light [Shabbat](sabbath.html) candles at least 18 minutes before sunset, some use extra long candles for the chanukiyah on [Shabbat](sabbath.html) Chanukah so that they last at least [thirty](thirty.html) minutes after sunset.

**Q. What about lighting the chanukiyah on Saturday night? Which comes** [**first**](one.html)**, Chanukah** [**lights**](lights.html) **or Havdalah?**

A. Most Rabbinic authorities hold that Chanukah [lights](lights.html) are lit after Havdalah. This guards against the possibility of violating the [Shabbat](sabbath.html) by lighting a [fire](fire.html). Havdalah marks the separation between the sacred [time](time.html) of the [Sabbath](sabbath.html) and the “ordinary” [time](time.html) of the work week, [physically](physical.html) demonstrated by the lighting of the Havdalah candle. Chanukah candles are lit immediately after the conclusion of the Havdalah service. In the [synagogue](synagog.html) the Chanukah [lights](lights.html) are lit before the recitation of Havdalah.

**Q. Are there any other adaptations of home rituals during the Chanukah celebration?**

A. Yes, during the Birkat ha-Mazon, the [prayer](prayer.html) Al ha-Nissim is added before the section V’al ha-[Kol](voice.html). Also, since the [Rosh Chodesh](chodesh.html) Tevet (the [first](one.html) of the [Hebrew](hebrew.html) month of Tevet) always occurs during Chanukah, we add the paragraph for [Rosh Chodesh](chodesh.html) in Bircat ha-Mazon as well on those days. Al ha-Nissim is also added to the [Amidah](amida.html) in the daily [prayers](prayer.html).

**Q. Must I light the chanukiah if I see it lit in the** [**synagogue**](synagog.html)**?**

A. It is true that most [synagogues](file:///D:\Word\CHANUKAH\synagog.html) light a chanukiah during the [eight](eight.html) days of the [holiday](festival.html). However, this does not release [one](one.html) from lighting at home.

**Q. How long must the Chanukah** [**lights**](lights.html) **burn?**

A. The legal requirement is that the candles burn “until the [time](time.html) that people cease to [walk](walking.html) about in the street” ([Shabbat](sabbath.html) 21a). Before the advent of street lighting, people did not usually [walk](walking.html) about at night long after nightfall. In fact, it was somewhat dangerous to do so. Since the practice of the people was to be in their homes within [one](one.html)-half hour after nightfall, and the primary [mitzvah](cmds613.html) was “publicizing the miracle of Chanukah”, the practice of displaying the Chanukah [lights](lights.html) was designed for pedestrian traffic. Therefore, the rabbis decided that the Chanukah [lights](lights.html) should last [one](one.html)-half hour after [three](three.html) [stars](mazaroth.html) appear.

**Q. Where is the chanukiah placed?**

A. The [Talmud](orallaw.html) specifies where the Chanukah menorah is to be located:

“[One](one.html) should place the Chanukah lamp by the door of the house, on the outside, within a handbreadth of the door, so that it is on the left side (The Rabbis ordained that the Chanukah [lights](lights.html) be lit at the left side of the entrance to our homes in order to correct the “left side,” the source of the potential for evil in the [world](worlds.html). By placing the Chanukah menorah opposite the public domain, we refine and spiritualize even the material domain - the natural domain of multiplicity which conceals the Unity of G-dliness.) of a person entering the house, the [mezuzah](mezuzah.html) on the right and the Chanukah lamp on the left. If [one](one.html) resides in an upper story, the lamp should be placed in a window overlooking the public domain... In times of danger, [one](one.html) may place the Chanukah lamp inside the house, on the table...”[[71]](#footnote-71)

Today many people place the chanukiah in a window facing the street to comply with the requirement to “publicize the miracle”. Other families interpret the need to “publicize the miracle” to refer to [one](one.html)‘s own family and create a Chanukah candle lighting center somewhere within the home, often on a low counter or table where children can reach the chanukiah.

It is significant that the original formulation of the [mitzvah](cmds613.html) of Chanukah [lights](lights.html) included lighting out-of-doors, facing the public domain. [Generations](toldot.html) and centuries of [exile](galuyot.html), most often among hostile peoples, drove the chanukiah into the privacy of the home. But this is contrary to the original idea and purpose. We are privileged to be able to once again bring the [lights](lights.html) of the chanukiah back outdoors and into the public eye.

The practice of some groups to make a public spectacle of candle lighting (often on public and government sites) is derived from this [mitzva](cmds613.html) “to publicize the miracle”.

**Q. Who is obligated to light the chanukiah?**

A. The [Talmud](orallaw.html) specifies [three](three.html) options. At the very least, each [household](househld.html) is to light a single candle on each of the [eight](eight.html) nights. In the home of the “zealous” each member of the family [lights](lights.html) [one](one.html) candle on the [first](one.html) night and [one](one.html) additional candle is added each subsequent night.

Our practice is that of the most zealous, that is, we add a light each night of the [holiday](festival.html) until we reach the required [eight](eight.html). Many families acquire a chanukiah for each person to light, although others light only [one](one.html) chanukiah according to this practice.

**Q. Is there any requirement that a woman or a man is to light the chanukiah?**

A. Women and men are equally obligated to kindle Chanukah [lights](lights.html). In fact, men and women who are single or single parents are required to light a chanukiah.

**Q. May children light their own chanukiah?**

A. Yes, in fact if children have made a chanukiah at religious school, encourage them to use it. However, the adults in the family may not transfer their obligation to light a chanukiah for themselves. Some authorities would say that the obligation for children to light the chanukiah begins with their becoming a Bar or Bat [Mitzvah](cmds613.html).

**Q. What if I’m visiting another family? Should I bring our family chanukiah to light?**

A. According to [Jewish](gen-jew.html) [law](law.html), you could join in the lighting and the blessings of the chanukiah in someone else’s home. But, most families would consider the addition of your Chanukah menorah(s) an enhancement of their celebration.

**Q. Can an electric menorah be used as a chanukiah?**

A. According to nearly all authorities, an electrified menorah may not be used to fulfill the [mitzva](cmds613.html) of kindling the Chanukah [lights](lights.html). While electric bulbs undoubtedly [five](five.html) off light, the filaments are not considered a “flame”. Moreover, a requisite amount of fuel must be available when the [lights](lights.html) are kindled. An electric menorah depends on continuous [generation](toldot.html) of power to remain lit. Thus, the act of kindling in itself is insufficient to cause the lamp to burn for the prescribed period of [time](time.html). Since the halachic principle governing the chanukiah is “kindling constitutes the performance of the [mitzvah](cmds613.html),” turning on an electric light would not fulfill the [commandment](cmds613.html).

**Q. Some oil chanukiyot have** [**one**](one.html) **reservoir for oil and separate wicks. Is this permitted?**

A. Yes, as long as the wicks are separated so they appear as separate [lights](lights.html) and not like a torch.

**Q. May I read by the light of the chanukiah?**

A. No, unlike the [Shabbat](sabbath.html) candles, the Chanukah [lights](lights.html) are not used for any purpose other than to publicize the miracle of Chanukah. So, do not [eat](eating.html) your Chanukah dinner by the candlelight of the chanukiah. If you would enjoy a candlelit home, light separate tapers in addition to the chanukiah.

**Q. Is it true that I should not do any work while the Chanukah** [**lights**](lights.html) **are burning?**

A. Yes, Our attention should be focused on the [lights](lights.html) during the half-hour they burn.

[One](one.html) of the most commonly asked questions about this is: Why did our sages make the [Holiday](festival.html) for [eight](eight.html) days rather than for [seven](seven.html) days. Since we DID have enough oil for the [first](one.html) day out of the 8 days, so there seems not to have been any miracle for the [first](one.html) day but only for the following [seven](seven.html) days AFTER the [first](one.html) but as for the [first](one.html) day it could have burned naturally without any miracle.

Our sages have given MANY answers to this question and this question is still being asked and answered with many [NEW](new.html) [insights](insights.html) from [generation](toldot.html) to [generation](toldot.html) even to this very day.

[One](one.html) answer given is that the limited “[one](one.html) day supply of oil” was divided into [eight](eight.html) parts and each day only 1/8th of the needed quantity was poured into the Menorah and although it was only 1/8th, it burned a full day and the same thing took place on each and every [one](one.html) of the [eight](eight.html) days so the miracle took place [one](one.html) the [first](one.html) day exactly the same way as on all other [seven](seven.html) days.

The following are some of the answers our sages have given as to how the miracle of oil was visible even on the [first](one.html) day of Chanukah, although there WAS enough oil to light the Menorah for the [first](one.html) day. [One](one.html) answer is:

On the [first](one.html) day they poured in all the oil they had into the Menorah but the oil was not used up. Although the [fire](fire.html) was burning all day, the quantity of oil did not diminish and the Menorah remained completely full all the [time](time.html) so the miracle was clearly visible even on the [first](one.html) day.

Another answer given is that oil was being consumed normally all night but when they looked again in the morning the Menorah was miraculously found full again. Another answer given is that each day the oil burned up ALMOST all the way down but not completely to the bottom, as was usually the case. This small amount that was left received [HaShem](hashem.html)’s blessing to be able to burn also each [one](one.html) of the next [seven](seven.html) days. Our sages explain that this was so because [HaShem](hashem.html)‘s blessing is to INCREASE something that is there already but not to create it from scratch.

# XV. Talmudic thoughts

[***Shabbat***](sabbath.html) ***21b*** *Rab said that, “If the Chanukah* [*lights*](lights.html) *go out, they do NOT require attention, and* [*one*](one.html) *may not make use of its light.”*

*“The Chanukah light must be lit, and should remain lit until there is no wayfarer in the street. Until when [is that]? Until the Palmyreans have departed.”*

*“Our Rabbis* [*taught*](teacher.html)*: The precept of Chanukah [demands]* [*one*](one.html) *light for a man and his* [*household*](househld.html)*; the zealous [kindle] a light for each member [of the* [*household*](househld.html)*]; and the extremely zealous...”*

*“Beth Hillel says: On the* [*first*](one.html) *day* [*one*](one.html) *is lit and thereafter they are progressively increased (up to* [*eight*](eight.html)*).”*

*“Our Rabbis* [*taught*](teacher.html)*: It is incumbent to place the Chanukah lamp by the door of* [*one*](one.html)*‘s house on the outside; if* [*one*](one.html) *dwells in an upper chamber, he places it at the window nearest the street. But in times of danger it is sufficient to place it on the table.”*

*“What is [the reason of] Chanukah? For our Rabbis* [*taught*](teacher.html)*: On the* [*twenty*](twenty.html)*-*[*fifth*](five.html) *of* [*Kislev*](feasts.html) *[commence] the days of Chanukah, which are* [*eight*](eight.html)*, on which a lamentation for the dead and fasting are forbidden (this is an extract of the Megillat Ta’anith, literally ‘the scroll of fasting’.). For when the Greeks entered the* [*Temple*](temple.html)*, they defiled all the oils therein, and when the Hasmonean dynasty prevailed against and defeated them, they made search and found only* [*one*](one.html) *cruse of oil which* [*lay with*](marriageact.html) *the seal of the* [*High Priest*](priests.html)*, but which contained sufficient for* [*one*](one.html) *day’s lighting only; yet a miracle was wrought therein and they lit [the lamp] therewith for* [*eight*](eight.html) *days. The following year these [days] were* [*appointed*](settimes.html) *a* [*Festival*](festival.html) *with [the recital of] Hallel[[72]](#footnote-72) and* ***thanksgiving****.”*

“This lighting took place in 165 BCE Exactly [three](three.html) years before, on the same day, Antiochus Epiphanies had a pagan altar erected in the [Temple](temple.html), upon which sacrifices were offered. Apart from the Talmudic reason stated here, Judas Maccabeus chose the 25th of [Kislev](feasts.html) as the anniversary of the [Temple](temple.html)‘s defilement, and the dedication of the [new](new.html) altar was celebrated with [lights](lights.html) for [eight](eight.html) days, similarly to the [Feast of Tabernacles](succoth.html), which lasted [eight](eight.html) days and was celebrated with illuminations.”

“We learnt elsewhere: If a spark which flies from the anvil goes forth and causes damage, he [the smith] is liable. If a camel laden with flax passes through a street, and the flax overflows into a shop, catches [fire](fire.html) at the shopkeeper’s lamp, and sets the building alight, the camel owner is liable; but if the shopkeeper placed the light outside, the shopkeeper is liable. R. Judah said: In the case of a Chanukah lamp he is exempt. Rabina said in Rabbah’s [name](name.html): This proves that the Chanukah lamp should [in the [first](one.html) instance] be placed within [ten](ten.html) (handbreadths from the ground). For should you think, above [ten](ten.html), let him say to him, ‘You ought to have placed it higher than a camel and his rider.’ Yet perhaps if he is put to too much trouble, he may refrain altogether from the [observance of the] precept.”

[***Shabbat***](sabbath.html) ***22a*** *“R.Kahana said, R Nathan b.Minyomi expounded in R.Tanhum’s* [*name*](name.html)*: If a Chanukah lamp is placed above* [*twenty*](twenty.html) *cubits [from the ground] it is unfit, like Sukkah and a cross-beam over [the entrance of] an alley.”*

*“Rabbah said: The Chanukah lamp should be placed within the handbreadth nearest the door (if it was placed further away, there is nothing to show that it was set there by the owner of the house). And where is it placed?... R.Samuel of Difti said: On the left* [*hand*](mashal.html) *side. And the* [*law*](law.html) *is, on the left, so that the Chanukah lamp shall be on the left and the* [*mezuzah*](mezuzah.html) *on the right.”*

*“It was stated: Rab said:* [*One*](one.html) *must not light from lamp to lamp.” (*[*One*](one.html) *Chanukah lamp must not be lit from another. Or, when a lamp with several branches is used, in accordance with the practice of the ‘most zealous’,* [*one*](one.html) *branch must not be lit from another.”*

*(The essence of the Chanukah lamp is to advertise the miracle.) If* [*one*](one.html)[*lights*](lights.html) *it within and then takes it outside, he does nothing. Now, it is well if you say that the kindling constitutes the precept; [for this reason] we require the kindling to be [done] in its proper place, [and] therefore he does nothing. But if you say that the placing constitutes the precept, why has he done nothing? There too an observer may think that he lit it for his own purposes.... Moreover since we pronounce a benediction, ‘Who sanctified us by His* [*commandments*](cmds613.html) *and commanded us to kindle the lamp of Chanukah,’ it proves that the kindling constitutes the precept. This proves it.”*

*“And now that we say that the kindling constitutes the precept, if a deaf-mute, idiot, or minor* [*lights*](lights.html) *it, he does nothing. But a woman may certainly light [it], for R.Joshuab.Levi said: The [precept of the] Chanukah lamp is obligatory upon women, for they too were concerned in that miracle.”*

*“R.Joshuab.Levi said: All oils are fit for the Chanukah lamp, but olive oil is the best....”“R.Hiyya b.Ashi said: He who* [*lights*](lights.html) *the Chanukah lamp must pronounce a blessing; while R.Jeremiah said: On the* [*first*](one.html) *day, he who sees must pronounce* [*two*](two.html)*, and he who* [*lights*](lights.html) *must pronounce* [*three*](three.html) *blessings; thereafter, he who* [*lights*](lights.html) *pronounces* [*two*](two.html)*, and he who sees pronounces* [*one*](one.html)*. What is omitted? The miracle holds good for every day.”*

*“What benediction is uttered: This: Who sanctified us by His* [*commandments*](cmds613.html) *and commanded us to kindle the light of Chanukah. And where did He* [*command*](cmds613.html) *us? R.Awia said: [it follows] from, thou shall not turn aside [from the sentence which they shall shew thee (Deuteronomy 17:11)]. R.Nehemiah quoted: Ask thy father, and he will shew thee; Thine elders, and they will tell thee (Deuteronomy 32:7). (Both verses* [*teach*](teacher.html) *that a Rabbinical observance has biblical sanction, and thus roots subsequent tradition in the Bible itself.)”*

***Baba Kama 62b*** *MISHNAH. IF A SPARK ESCAPES FROM UNDERNEATH A HAMMER AND DOES DAMAGE, THERE WOULD BE LIABILITY. IF WHILE A CAMEL LADEN WITH FLAX WAS PASSING THROUGH A PUBLIC THOROUGHFARE THE FLAX GOT INTO A SHOP AND CAUGHT* [*FIRE*](fire.html) *BY* [*COMING*](coming.html) *IN CONTACT WITH THE SHOPKEEPER’S CANDLE, AND SET ALIGHT THE WHOLE BUILDING, THE OWNER OF THE CAMEL WOULD BE LIABLE.[[73]](#footnote-73) IF, HOWEVER, THE SHOPKEEPER LEFT HIS CANDLE OUTSIDE [HIS SHOP], HE WOULD BE LIABLE.[[74]](#footnote-74) R. JUDAH SAYS: IF IT WAS A CHANUKAH[[75]](#footnote-75) CANDLE THE SHOPKEEPER WOULD NOT BE LIABLE.[[76]](#footnote-76)*

[*GEMARA*](orallaw.html)*. Rabina said in the* [*name*](name.html) *of Raba: From the statement of R. Judah we can learn that it is ordained to place the Chanukah candle within* [*ten*](ten.html) *handbreadths [from the ground]. For if you assume [that it can be placed even] above* [*ten*](ten.html) *handbreadths, why did R. Judah say that in the case of a Chanukah candle there would be exemption? Why should the plaintiff not plead against him: ‘You should have placed it above the reach of the camel and its rider?’ Does this therefore not prove that it is ordained to place it within the [*[*first*](one.html)*]* [*ten*](ten.html) *handbreadths? — It can, however, be argued that this is not so. For it could still be said that it might be placed even above the height of* [*ten*](ten.html) *handbreadths, and as for your argument ‘You ought to have placed it above the reach of the camel and its rider’, [it might be answered that] since he was occupied with the performance of a religious act, the Rabbis could not [rightly] make it so troublesome to him.[[77]](#footnote-77) R. Kahana said that R. Nathan b. Minyomi expounded in the* [*name*](name.html) *of R. Tanhum:[[78]](#footnote-78) ‘If the Chanukah candle is placed above [the height of]* [*twenty*](twenty.html) *cubits it is disqualified [for the purpose of the religious performance],[[79]](#footnote-79) like a Sukkah[[80]](#footnote-80) and an alley-entry.[[81]](#footnote-81)*

[***Sotah***](hair.html) ***41a*** *THE PASSAGE ‘ON THE TENTH DAY’, WHICH IS IN THE BOOK OF* [*NUMBERS*](nchart.html)*, HE READS BY* [*HEART*](body.html)*. Let him roll up the Scroll and recite [the passage]![[82]](#footnote-82) — R. Huna b. Judah said in the* [*name*](name.html) *of R. Shesheth: Because we do not roll up a Torah-scroll in the presence of a congregation.[[83]](#footnote-83) Then let another Torah-scroll be brought and read [it therein]! — R. Huna b. Judah said: [No], because it would discredit the* [*first*](one.html)*.[[84]](#footnote-84) R. Simeon b. Lakish said: Because we may not pronounce an unnecessary benediction.[[85]](#footnote-85) Do we, then, pay attention to [the reason that it would] discredit [the* [*first*](one.html) *Scroll]? Behold, R.* [*Isaac*](isaac.html) *the smith said: When the* [*new*](new.html)[*moon*](chodesh.html) *of Tebeth[[86]](#footnote-86) falls on the* [*Sabbath*](sabbath.html)*,* [*three*](three.html) *Scrolls are brought: the* [*first*](one.html) *for the lection of the [*[*Sabbath*](sabbath.html)*] day, the second for [the portion of] the* [*new*](new.html)[*moon*](chodesh.html)*, and the* [*third*](three.html) *for [the portion of] Chanukah![[87]](#footnote-87) — When* [*three*](three.html) *men [read] in* [*three*](three.html) *Scrolls, there is no* [*fear*](fear.html) *about [a Scroll] being discredited, but when* [*one*](one.html) *man [reads] in* [*two*](two.html) *Scrolls there is this* [*fear*](fear.html)*.*

[***Rosh HaShana***](teruah.html) ***18a*** *MISHNAH. THERE ARE* [*SIX*](six.html)[*NEW*](new.html) *MOONS TO REPORT WHICH[[88]](#footnote-88) MESSENGERS GO FORTH [FROM* [*JERUSALEM*](city.html)*[[89]](#footnote-89) TO THE DIASPORA]. [THE* [*NEW*](new.html)[*MOON*](chodesh.html)*] OF* [*NISAN*](feasts.html) *ON ACCOUNT OF* [*PASSOVER*](passover.html)*,[[90]](#footnote-90) OF AB[[91]](#footnote-91) ON ACCOUNT OF THE FAST,[[92]](#footnote-92) OF* [*ELUL*](elul.html) *ON ACCOUNT OF* [*NEW*](teruah.html) *YEAR,[[93]](#footnote-93) OF* [*TISHRI*](feasts.html) *FOR THE ADJUSTMENT OF THE* [*FESTIVALS*](festivals.html)*,[[94]](#footnote-94) OF* [*KISLEV*](feasts.html) *ON ACCOUNT OF HANUKAH,[[95]](#footnote-95) AND OF* [*ADAR*](feasts.html) *ON ACCOUNT OF* [*PURIM*](Purim.html)*.[[96]](#footnote-96) WHEN THE* [*TEMPLE*](temple.html) *STOOD, THEY USED ALSO TO GO FORTH TO REPORT* [*IYAR*](feasts.html) *ON ACCOUNT OF THE LESSER* [*PASSOVER*](passover.html)*.[[97]](#footnote-97)*

# XVI. Nazarean Perspective

On the [Sabbath](sabbath.html) after [Shemini Atzeret](shemini.html) we read Vayikra (Leviticus) 15:25 – 16:34. This pasuk details the [Yom Kippur](kippur.html) service performed by the [Kohen](kohen.html) Gadol ([High Priest](priests.html)). His Eminence, Hakham Dr. [Yosef](joseph.html) ben Haggai asks the following question: Since we recently celebrated [Yom Kippur](kippur.html) why does the [triennial](shmita.html) lectionary make us revisit again the day of Yom [HaKippurim](file:///D:\Word\CHANUKAH\kippur.html)? What is the purpose?

His Eminence suggests that we read this, at this [time](time.html), because the [atonement](atonemen.html) of [Yom Kippur](kippur.html) extends to Chanukah which is a second chance to celebrate [Succoth](succoth.html). Those who are near ([Jews](gen-jew.html)) celebrate [Succoth](succoth.html). Those who are far off ([Gentiles](gen-jew.html)) celebrate at Chanukah. Hakham Shaul made this idea, of the [Gentiles](gen-jew.html) being *far off*, clear in his [letter](letters.html) to the [Ephesians](ephesians.html):

[***Ephesians***](ephesians.html) ***2:11-13*** *Wherefore remember, that ye being in* [*time*](time.html) *past* [*Gentiles*](gen-jew.html) *in the flesh, who are called Uncircumcision by that which is called the* [*Circumcision*](circumcz.html) *in the flesh made by* [*hands*](fourteen.html)*; 12 That at that* [*time*](time.html) *ye were without* [*Mashiach*](mashiach.html)*, being* [*aliens*](aliens.html) *from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the* [*world*](worlds.html)*: 13 But now in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *ye who sometimes were far off are made near by the* [*blood*](body.html) *of* [*Mashiach*](mashiach.html)*. 11 Wherefore remember, that ye being in* [*time*](time.html) *past* [*Gentiles*](gen-jew.html) *in the flesh, who are called Uncircumcision by that which is called the* [*Circumcision*](circumcz.html) *in the flesh made by* [*hands*](fourteen.html)*; 12 That at that* [*time*](time.html) *ye were without* [*Mashiach*](mashiach.html)*, being* [*aliens*](aliens.html) *from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the* [*world*](worlds.html)*: 13 But now in* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html) *you who sometimes were far off are made near by the* [*blood*](body.html) *of* [*Mashiach*](mashiach.html)*.*

The chanukiah (the [eight](eight.html) branch candlestick) is on the front of the house opposite the [mezuzah](mezuzah.html) to invite the [Gentiles](gen-jew.html) in. Just as the Book of [Yonah](jonah.html) is read at [Yom Kippur](kippur.html) to [speak](mashal.html) to the [Gentiles](gen-jew.html). There is a [time](time.html) of [Atonement](atonemen.html) on [Yom Kippur](kippur.html) with an appeal process that ends on [Hoshana Rabba](hoshana.html), during [Succoth](succoth.html). Thus Chanukah, which is a second chance to celebrate [Succoth](succoth.html), also contains an element of [atonement](atonemen.html) that is available for the [Gentile](gen-jew.html).

Since Erev [Rosh Chodesh](chodesh.html) is called Erev [Yom Kippur](kippur.html) Katan[[98]](#footnote-98) it is understandable that the service of this day must resemble that of [Yom Kippur](kippur.html). [Yom Kippur](kippur.html) is “a [time](time.html) of Teshuva... the [appointed](settimes.html) [time](time.html) for [forgiveness](forgive.html) and [atonement](atonemen.html)“.[[99]](#footnote-99) From this we can understand that erev [Rosh Chodesh](chodesh.html) Tevet, during Chanukah, is a [time](time.html) for [atonement](atonemen.html). Chanukah is the only [festival](festival.html) that occurs during an erev [Rosh Chodesh](chodesh.html).

If [one](one.html) understands that Chanukah is a second chance to celebrate [Succoth](succoth.html), and it is, then [one](one.html) can understand that [Rosh Chodesh](chodesh.html) Tevet, in some years,[[100]](#footnote-100) corresponds to [Hoshana Rabba](hoshana.html)[[101]](#footnote-101) as the last and greatest day of the feast.

***Yochanan (John) 7:37*** *In the last day, that great day of the feast,* [*Yeshua*](yeshua.html) *stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.*

[Yeshua](yeshua.html) called Chanukah a feast and celebrated this [festival](festival.html).

***Yochanan (John) 10:22*** *And it was at* [*Jerusalem*](city.html) *the feast of the dedication, and it was winter. 23 And* [*Jesus*](yeshua.html) *walked in the* [*temple*](temple.html) *in Solomon’s porch. 24 Then came the* [*Jews*](gen-jew.html) *round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.*

The plaintiveness of the [Jew](gen-jew.html)’s question reverberates in the darkness that the [world](worlds.html) experienced after [idolatry](idolatry.html), and its flip side - prophecy, were excised from the [world](worlds.html). The people keep wanting to [know](daat.html): God are You there?

# XVII. The Celebration[[102]](#footnote-102)

The following are the [prayers](prayer.html) normally said during the [time](time.html) when the chanukiah is lit:

*For the sake of the unification of the Holy* [*One*](one.html)*, Blessed is He, and his Presence, in* [*fear*](fear.html) *and in love to unify the* [*Name*](name.html) *Yod-Kei with Vav-Kei in perfect unity, in the* [*name*](name.html) *of all Israel. Behold, I come to fulfill the* [*commandment*](cmds613.html) *of kindling the Chanukah light, to perfect its root on High.*

*May it be your will,* [*HaShem*](hashem.html)*, my Lord and the Lord of my ancestors, that this be a favorable* [*time*](time.html) *before you for the observance of the Chanukah lamp lighting, as if I had fathomed all the* [*awesome*](awesome.html) *secrets that are sealed into it. May it ascend before You with the intent of the* [*commandment*](cmds613.html) *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*](hebrew.html)[*name*](name.html)*) son/daughter of (mother’s* [*Hebrew*](hebrew.html)[*name*](name.html)*) to illuminate through the* [*Lights*](lights.html) *of Life. ‘For it is You Who will light my lamp,* [*HaShem*](hashem.html)*, my Lord, Who will illuminate my darkness.’*

*Dispatch Your light and truth - they shall guide me to* [*fear*](fear.html) *and love of Your* [*Name*](name.html)*, to* [*study*](study.html) *and to* [*teach*](teacher.html) *Your holy Torah, the Written Torah, and the* [*Oral Torah*](orallaw.html)*, with great diligence to give honor to Your blessed, exalted* [*Name*](name.html)*. By virtue of the Chanukah* [*lights*](lights.html)*’ inherent power, make us wise through the* [*lights*](lights.html) *of Your Torah, us our children and grandchildren. May this verse be fulfilled, as it is written: ‘“It shall not depart from your* [*mouth*](body.html)*, from the* [*mouth*](body.html) *of your children and from the* [*mouth*](body.html) *of your children’s children”, says* [*HaShem*](hashem.html)*, “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*](needs.html)*. May I deserve to see children and grandchildren engaging in the Torah and* [*commandments*](cmds613.html) *with sincerity.*

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

**I.**

O mighty stronghold of my [salvation](salvation.html),

to praise You is a delight.

Restore my House of [Prayer](prayer.html)

and there we will bring a thanksgiving [offering](korbanot).

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.

**II.**

My soul had been sated with troubles,

my strength has been consumed with grief.

They had embittered my life with hardship,

with the calf-like 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.

**III.**

To the holy abode of His Word He brought me.

But there, too, I had no rest

And an oppressor came and [exiled](galuyot.html) me.

For I had served [Aliens](aliens.html),

And had drunk benumbing [wine](wine.html).

Scarcely had I departed

At [Babylon](bavel.html)‘s end Zerubbabel came.

At the end of [seventy](seventy.html) years I was saved.

**IV.**

To sever the towering cypress

sought the Agagite, son of Hammedatha,

But it became [a snare and] a stumbling block to him

and his arrogance was stilled.

The [head](body.html) of the Benjaminite You lifted

and the enemy, his [name](name.html) You obliterated

His numerous progeny - his possessions -

on the gallows You Hanged.

**V.**

Greeks [gathered](gather.html) against me

then in Hasmonean days.

They breached the walls of my towers

and they defiled all the oils;

And from the [one](one.html) remnant of the flasks

a miracle was wrought for the roses.

Men of [insight](insights.html) - [eight](eight.html) days

established for song and jubilation.

**VI.**

Bare Your holy arm

and hasten the End for [salvation](salvation.html) -

Avenge the vengeance of Your servants’ [blood](body.html)

from the [wicked](wicked.html) [nation](nations.html).

For the triumph is too long delayed for us,

and there is no end to days of evil,

Repel the Red [One](one.html) in the nethermost shadow

and establish for us the [seven](seven.html) shepherds.

(It is noteworthy that we sing Maoz Tzur on Chanukah and also read about the crossing of the Yam Suf (Reed Sea) in the [septennial](shmita.html) [cycle](cycles.html) Torah reading for the [first](one.html) [triennial](shmita.html) [cycle](cycles.html). The reading on the [Shabbat](sabbath.html) closest to Chanukah is: Shemot ([Exodus](exodus.html)) 14:15 – 16:3. In this reading we read of Pharaoh’s army sinking in the Yam Suf. From this we understand that the [triennial](shmita.html) [cycle](cycles.html) contains links to the [time](time.html) of the year and the [events](feasts.html) that take place during that [time](time.html).)

***Tehillim (***[***Psalms***](psalms1.html)***) 90:17*** *May the favor of the Lord our* [*HaShem*](hashem.html) *rest upon us; establish the work of our* [*hands*](fourteen.html) *for us--yes, establish the work of our* [*hands*](fourteen.html)*.*

***Tehillim (***[***Psalms***](psalms1.html)***) 91:1-16*** *He who dwells in the shelter of the Most High will rest in the shadow of the Almighty. I will say of* [*HaShem*](hashem.html)*, “He is my refuge and my fortress, my God, in whom I trust.” Surely he will* [*save*](salvation.html) *you from the fowler’s snare and from the deadly pestilence. He will cover you with his feathers, and under his wings you will find refuge; his faithfulness will be your shield and rampart. You will not* [*fear*](fear.html) *the terror of night, nor the arrow that flies by day, Nor the pestilence that stalks in the darkness, nor the* [*plague*](plagues.html) *that destroys at midday. A thousand may fall at your side,* [*ten*](ten.html) *thousand at your right* [*hand*](mashal.html)*, but it will not come near you. You will only observe with your* [*eyes*](body.html) *and see the punishment of the* [*wicked*](wicked.html)*. If you make the Most High your* [*dwelling*](dwelling.html)*--even* [*HaShem*](hashem.html)*, who is my refuge-- Then no harm will befall you, no disaster will come near your tent. For he will* [*command*](cmds613.html) *his* [*angels*](angels.html) *concerning you to guard you in all your ways; They will lift you up in their* [*hands*](fourteen.html)*, so that you will not strike your* [*foot*](heel.html) *against a stone. You will tread upon the lion and the cobra; you will trample the great lion and the serpent. “Because he loves me,” says* [*HaShem*](hashem.html)*, “I will rescue him; I will protect him, for he acknowledges my* [*name*](name.html)*. He will call upon me, and I will answer him; I will be with him in trouble, I will deliver him and honor him. With long life will I satisfy him and show him my* [*salvation*](salvation.html)*.”*

***Tehillim (***[***Psalms***](psalms1.html)***) 67:1-8*** *{For the director of music. With stringed instruments. A* [*psalm*](psalms1.html)*. A song.} May* [*HaShem*](hashem.html) *be gracious to us and bless us and make his* [*face*](body.html) *shine upon us, <Selah> That your ways may be* [*known*](daat.html) *on earth, your* [*salvation*](salvation.html) *among all* [*nations*](nations.html)*. May the peoples praise you, O* [*HaShem*](hashem.html)*; may all the peoples praise you. May the* [*nations*](nations.html) *be glad and sing for joy, for you rule the peoples justly and guide the* [*nations*](nations.html) *of the earth. <Selah> May the peoples praise you, O God; may all the peoples praise you. Then the land will yield its harvest, and God, our God, will bless us.* [*HaShem*](hashem.html) *will bless us, and all the ends of the earth will* [*fear*](fear.html) *him.*

*We beg You! With the strength of Your right* [*hand*](mashal.html)*‘s greatness, untie the bundled* [*sins*](sin.html)*. Accept the* [*prayer*](prayer.html) *of Your* [*nation*](nations.html)*; strengthen us,* [*purify*](purity.html) *us, O* [*Awesome*](awesome.html)[*One*](one.html)*. Please O Strong* [*One*](one.html) *- those who foster Your* [*Oneness*](oneness.html)*, guard them like the apple of an eye. Bless them,* [*purify*](purity.html) *them, show them pity, may Your righteousness always recompense them. Powerful Holy* [*One*](one.html)*, with Your abundant goodness guide Your congregation.* [*One*](one.html) *and only Exalted* [*One*](one.html)*, turn to Your* [*nation*](nations.html)*, which proclaims Your holiness. Accept our entreaty and hear our* [*cry*](mashal.html)*, O Knower of mysteries.*

*Blessed be the* [*Name*](name.html) *of His glorious Kingdom forever and ever.*

***Tehillim (***[***Psalms***](psalms1.html)***) 30:1-13*** *{A* [*psalm*](psalms1.html)*. A song. For the dedication of the* [*temple*](temple.html)*. Of David.} I will exalt you,* [*HaShem*](hashem.html)*, for you lifted me out of the depths and did not let my enemies gloat over me.* [*HaShem*](hashem.html) *my God, I called to you for help and you healed me.* [*HaShem*](hashem.html)*, you brought me up from the grave; you spared me from going down into the pit. Sing to* [*HaShem*](hashem.html)*, you saints of his; praise his holy* [*name*](name.html)*. For his anger lasts only a moment, but his favor lasts a lifetime;* [*weeping*](mashal.html) *may remain for a night, but rejoicing comes in the morning. When I felt secure, I said, “I will never be shaken.”* [*HaShem*](hashem.html)*, when you favored me, you made my mountain stand firm; but when you hid your* [*face*](body.html)*, I was dismayed. To you,* [*HaShem*](hashem.html)*, I called; to the Lord I cried for mercy: “What gain is there in my destruction, in my going down into the pit? Will the* [*dust*](rock.html) *praise you? Will it proclaim your faithfulness? Hear,* [*HaShem*](hashem.html)*, and be merciful to me;* [*HaShem*](hashem.html)*, be my help.” You turned my wailing into dancing; you removed my sackcloth and clothed me with joy, That my* [*heart*](body.html) *may sing to you and not be silent.* [*HaShem*](hashem.html) *my God, I will give you thanks forever.*

***Tehillim (***[***Psalms***](psalms1.html)***) 133:1-3*** *{A song of ascents. Of David.} How good and pleasant it is when brothers live together in unity! It is like precious oil poured on the* [*head*](body.html)*, running down on the* [*beard*](hair.html)*, running down on Aaron’s* [*beard*](hair.html)*, down upon the collar of his robes. It is as if the dew of Hermon were falling on Mount Zion. For there* [*HaShem*](hashem.html) *bestows his blessing, even life forevermore.*

***Tehillim (***[***Psalms***](psalms1.html)***) 33:1-22*** *Sing joyfully to* [*HaShem*](hashem.html)*, you righteous; it is fitting for the upright to praise him. Praise* [*HaShem*](hashem.html) *with the harp; make music to him on the* [*ten*](ten.html)*-stringed lyre. Sing to him a* [*new*](new.html) *song; play skillfully, and shout for joy. For the word of* [*HaShem*](hashem.html) *is right and true; he is faithful in all he does.* [*HaShem*](hashem.html) *loves righteousness and justice; the earth is full of his unfailing love. By the word of God were the* [*heavens*](heaven.html) *made, their starry host by the breath of his* [*mouth*](body.html)*. He gathers the waters of the sea into jars; he puts the deep into storehouses. Let all the earth* [*fear*](fear.html)[*HaShem*](hashem.html)*; let all the people of the* [*world*](worlds.html) *revere him. For he* [*spoke*](mashal.html)*, and it came to be; he commanded, and it stood firm.* [*HaShem*](hashem.html) *foils the plans of the* [*nations*](nations.html)*; he thwarts the purposes of the peoples. But the plans of* [*HaShem*](hashem.html) *stand firm forever, the purposes of his* [*heart*](body.html) *through all* [*generations*](toldot.html)*. Blessed is the* [*nation*](nations.html) *whose* [*HaShem*](hashem.html) *is God, the people he chose for his* [*inheritance*](inherit.html)*. From* [*heaven*](heaven.html)[*HaShem*](hashem.html) *looks down and sees all mankind; From his* [*dwelling*](dwelling.html) *place he watches all who live on earth-- He who forms the hearts of all, who considers everything they do. No king is saved by the size of his army; no warrior escapes by his great strength. A horse is a vain hope for deliverance; despite all its great strength it cannot* [*save*](salvation.html)*. But the* [*eyes*](body.html) *of* [*HaShem*](hashem.html) *are on those who* [*fear*](fear.html) *him, on those whose hope is in his unfailing love, To deliver them from death and keep them alive in* [*famine*](famine.html)*. We wait in hope for* [*HaShem*](hashem.html)*; he is our help and our shield. In him our hearts rejoice, for we trust in his holy* [*name*](name.html)*. May your unfailing love rest upon us,* [*HaShem*](hashem.html)*, even as we put our hope in you.*

**Scripture readings for Chanukah:**

[**FIRST**](one.html) **DAY:**

***Bamidbar (***[***Numbers***](nchart.html)***) 7:1-17*** *When Moses finished setting up the* [*tabernacle*](mikdash.html)*, he anointed it and consecrated it and all its furnishings. He also anointed and consecrated the altar and all its utensils. Then the leaders of Israel, the heads of families who were the tribal leaders in charge of those who were counted, made offerings. They brought as their gifts before* [*HaShem*](hashem.html)[*six*](six.html) *covered carts and* [*twelve*](twelve.html) *oxen--an ox from each leader and a cart from every* [*two*](two.html)*. These they presented before the* [*tabernacle*](mikdash.html)*.* [*HaShem*](hashem.html) *said to Moses, “Accept these from them, that they may be used in the work at the Tent of Meeting. Give them to the Levites as each man’s work requires.” So Moses took the carts and oxen and gave them to the Levites. He gave* [*two*](two.html) *carts and* [*four*](four.html) *oxen to the Gershonites, as their work required, And he gave* [*four*](four.html) *carts and* [*eight*](eight.html) *oxen to the Merarites, as their work required. They were all under the direction of Ithamar son of Aaron, the* [*priest*](priests.html)*. But Moses did not give any to the Kohathites, because they were to carry on their* [*shoulders*](body.html) *the holy things, for which they were responsible. When the altar was anointed, the leaders brought their offerings for its dedication and presented them before the altar. For* [*HaShem*](hashem.html) *had said to Moses, “Each day* [*one*](one.html) *leader is to bring his* [*offering*](korbanot) *for the dedication of the altar.” The* [*one*](one.html) *who brought his* [*offering*](korbanot) *on the* [*first*](one.html) *day was Nahshon son of Aminadab of the* [*tribe*](tribes.html) *of Judah. His* [*offering*](korbanot) *was* [*one*](one.html) *silver plate weighing a hundred and* [*thirty*](thirty.html) *shekels, and* [*one*](one.html) *silver sprinkling bowl weighing* [*seventy*](seventy.html) *shekels, both according to the* [*sanctuary*](mikdash.html) *shekel, each filled with fine flour mixed with oil as a grain* [*offering*](korbanot)*;* [*One*](one.html) *gold dish weighing* [*ten*](ten.html) *shekels, filled with* [*incense*](ketoret.html)*;* [*One*](one.html) *young bull,* [*one*](one.html) *ram and* [*one*](one.html)[*male*](male+female.html) *lamb a year old, for a* [*burnt offering*](korbanot)*;* [*One*](one.html)[*male*](male+female.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot)*; And* [*two*](two.html) *oxen,* [*five*](five.html) *rams,* [*five*](five.html)[*male*](male+female.html) *goats and* [*five*](five.html)[*male*](male+female.html) *lambs a year old, to be sacrificed as a fellowship* [*offering*](korbanot)*. This was the* [*offering*](korbanot) *of Nahshon son of Aminadab.*

***Bereshit (Genesis) 1:2-5*** *Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters. And God said, “Let there be light,” and there was light. God saw that the light was good, and he separated the light from the darkness. God called the light “day,” and the darkness he called “night.” And there was evening, and there was morning--* [*one*](one.html) *day.*

***Bereshit (Genesis) 1:14-18*** *And God said, “Let there be* [*lights*](lights.html) *in the expanse of the sky to separate the day from the night, and let them serve as* [*signs*](signs.html) *to mark seasons and days and years, And let them be* [*lights*](lights.html) *in the expanse of the sky to give light on the earth.” And it was so. God made* [*two*](two.html) *great* [*lights*](lights.html)*--the greater light to govern the day and the lesser light to govern the night. He also made the* [*stars*](mazaroth.html)*. God set them in the expanse of the sky to give light on the earth, To govern the day and the night, and to separate light from darkness. And God saw that it was good.*

***Yochanan (John) 1:1-13*** *In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it. There came a man who was sent from God; his* [*name*](name.html) *was John. He came as a witness to testify concerning that light, so that through him all men might believe. He himself was not the light; he came only as a witness to the light. The true light that gives light to every man was* [*coming*](coming.html) *into the* [*world*](worlds.html)*. He was in the* [*world*](worlds.html)*, and though the* [*world*](worlds.html) *was made through him, the* [*world*](worlds.html) *did not recognize him. He came to that which was his own, but his own did not receive him. Yet to all who received him, to those who believed in his* [*name*](name.html)*, he gave the right to become children of God-- Children born not of natural descent, nor of human decision or a husband’s will, but born of God.*

**SECOND DAY:**

***Bamidbar (***[***Numbers***](nchart.html)***) 7:18-23*** *On the second day Nethanel son of Zuar, the leader of Issachar, brought his* [*offering*](korbanot)*. The* [*offering*](korbanot) *he brought was* [*one*](one.html) *silver plate weighing a hundred and* [*thirty*](thirty.html) *shekels, and* [*one*](one.html) *silver sprinkling bowl weighing* [*seventy*](seventy.html) *shekels, both according to the* [*sanctuary*](mikdash.html) *shekel, each filled with fine flour mixed with oil as a grain* [*offering*](korbanot)*;* [*One*](one.html) *gold dish weighing* [*ten*](ten.html) *shekels, filled with* [*incense*](ketoret.html)*;* [*One*](one.html) *young bull,* [*one*](one.html) *ram and* [*one*](one.html)[*male*](male+female.html) *lamb a year old, for a* [*burnt offering*](korbanot)*;* [*One*](one.html)[*male*](male+female.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot)*; And* [*two*](two.html) *oxen,* [*five*](five.html) *rams,* [*five*](five.html)[*male*](male+female.html) *goats and* [*five*](five.html)[*male*](male+female.html) *lambs a year old, to be sacrificed as a fellowship* [*offering*](korbanot)*. This was the* [*offering*](korbanot) *of Nethanel son of Zuar.*

***Yeshayahu (Isaiah) 5:20-24*** *Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter. Woe to those who are wise in their own* [*eyes*](body.html) *and clever in their own sight. Woe to those who are heroes at drinking* [*wine*](wine.html) *and champions at mixing drinks, Who acquit the guilty for a bribe, but deny justice to the innocent. Therefore, as* [*tongues*](spirit.html) *of* [*fire*](fire.html) *lick up straw and as dry grass sinks down in the flames, so their roots will decay and their flowers blow away like* [*dust*](rock.html)*; for they have rejected the* [*law*](law.html) *of* [*HaShem*](hashem.html) *Almighty and spurned the word of the Holy* [*One*](one.html) *of Israel.*

***Matityahu (Matthew) 6:22-23*** *“The eye is the lamp of the* [*body*](body.html)*. If your* [*eyes*](body.html) *are good, your whole* [*body*](body.html) *will be full of light. But if your* [*eyes*](body.html) *are bad, your whole* [*body*](body.html) *will be full of darkness. If then the light within you is darkness, how great is that darkness!*

[**THIRD**](three.html) **DAY:**

***Bamidbar (***[***Numbers***](nchart.html)***) 7:24-29*** *On the* [*third*](three.html) *day, Eliab son of Helon, the leader of the people of Zebulun, brought his* [*offering*](korbanot)*. His* [*offering*](korbanot) *was* [*one*](one.html) *silver plate weighing a hundred and* [*thirty*](thirty.html) *shekels, and* [*one*](one.html) *silver sprinkling bowl weighing* [*seventy*](seventy.html) *shekels, both according to the* [*sanctuary*](mikdash.html) *shekel, each filled with fine flour mixed with oil as a grain* [*offering*](korbanot)*;* [*One*](one.html) *gold dish weighing* [*ten*](ten.html) *shekels, filled with* [*incense*](ketoret.html)*;* [*One*](one.html) *young bull,* [*one*](one.html) *ram and* [*one*](one.html)[*male*](male+female.html) *lamb a year old, for a* [*burnt offering*](korbanot)*;* [*One*](one.html)[*male*](male+female.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot)*; And* [*two*](two.html) *oxen,* [*five*](five.html) *rams,* [*five*](five.html)[*male*](male+female.html) *goats and* [*five*](five.html)[*male*](male+female.html) *lambs a year old, to be sacrificed as a fellowship* [*offering*](korbanot)*. This was the* [*offering*](korbanot) *of Eliab son of Helon.*

***Tehillim (***[***Psalms***](psalms1.html)***) 115:5-7*** *They have* [*mouths*](body.html)*, but cannot* [*speak*](mashal.html)*,* [*eyes*](body.html)*, but they cannot see; They have* [*ears*](body.html)*, but cannot hear, noses, but they cannot smell; They have* [*hands*](fourteen.html)*, but cannot feel,* [*feet*](heel.html)*, but they cannot* [*walk*](walking.html)*; nor can they utter a sound with their throats.*

***Iyov (Job) 24:13*** *“There are those who rebel against the light, who do not* [*know*](daat.html) *its ways or stay in its paths.*

***Iyov (Job) 24:17*** *For all of them, deep darkness is their morning; they make friends with the terrors of darkness.*

***Iyov (Job) 18:5-6*** *“The lamp of the* [*wicked*](wicked.html) *is snuffed out; the flame of his* [*fire*](fire.html) *stops burning. The light in his tent becomes dark; the lamp beside him goes out.*

***Iyov (Job) 12:25*** *They grope in darkness with no light; he makes them stagger like drunkards.*

***Yirmiyahu (Jeremiah) 25:10*** *I will banish from them the sounds of joy and gladness, the voices of bride and bridegroom, the sound of millstones and the light of the lamp.*

***Yehezchel (Ezekiel) 32:8*** *All the shining* [*lights*](lights.html) *in the* [*heavens*](heaven.html) *I will darken over you; I will bring darkness over your land, declares the Sovereign* [*HaShem*](hashem.html)*.*

***Yeshayahu (Isaiah) 42:18*** *“Hear, you deaf; look, you blind, and see!*

***Marqos (Mark) 8:14-21*** *The disciples had forgotten to bring bread, except for* [*one*](one.html) *loaf they had with them in the boat. “Be careful,”* [*Yeshua*](yeshua.html) *warned them. “Watch out for the* [*yeast*](chametz.html) *of the Pharisees and that of Herod.” They discussed this with* [*one*](one.html) *another and said, “It is because we have no bread.” Aware of their discussion,* [*Yeshua*](yeshua.html) *asked them: “Why are you talking about having no bread? Do you still not see or understand? Are your hearts hardened? Do you have* [*eyes*](body.html) *but fail to see, and* [*ears*](body.html) *but fail to hear? And don’t you remember? When I broke the* [*five*](five.html) *loaves for the* [*five*](five.html) *thousand, how many basketfuls of pieces did you pick up?” “*[*Twelve*](twelve.html)*,” they replied. “And when I broke the* [*seven*](seven.html) *loaves for the* [*four*](four.html) *thousand, how many basketfuls of pieces did you pick up?” They answered, “*[*Seven*](seven.html)*.” He said to them, “Do you still not understand?”*

[**FOURTH**](four.html) **DAY:**

***Bamidbar (***[***Numbers***](nchart.html)***) 7:30-35*** *On the* [*fourth*](four.html) *day Elizur son of Shedeur, the leader of the people of Reuben, brought his* [*offering*](korbanot)*. His* [*offering*](korbanot) *was* [*one*](one.html) *silver plate weighing a hundred and* [*thirty*](thirty.html) *shekels, and* [*one*](one.html) *silver sprinkling bowl weighing* [*seventy*](seventy.html) *shekels, both according to the* [*sanctuary*](mikdash.html) *shekel, each filled with fine flour mixed with oil as a grain* [*offering*](korbanot)*;* [*One*](one.html) *gold dish weighing* [*ten*](ten.html) *shekels, filled with* [*incense*](ketoret.html)*;* [*One*](one.html) *young bull,* [*one*](one.html) *ram and* [*one*](one.html)[*male*](male+female.html) *lamb a year old, for a* [*burnt offering*](korbanot)*;* [*One*](one.html)[*male*](male+female.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot)*; And* [*two*](two.html) *oxen,* [*five*](five.html) *rams,* [*five*](five.html)[*male*](male+female.html) *goats and* [*five*](five.html)[*male*](male+female.html) *lambs a year old, to be sacrificed as a fellowship* [*offering*](korbanot)*. This was the* [*offering*](korbanot) *of Elizur son of Shedeur.*

***Yeshayahu (Isaiah) 42:5-7*** *This is what* [*HaShem*](hashem.html) *God says--he who created the* [*heavens*](heaven.html) *and stretched them out, who spread out the earth and all that comes out of it, who gives breath to its people, and life to those who* [*walk*](walking.html) *on it: “I,* [*HaShem*](hashem.html)*, have called you in righteousness; I will take hold of your* [*hand*](fourteen.html)*. I will keep you and will make you to be a* [*covenant*](covenant.html) *for the people and a light for the* [*Gentiles*](gen-jew.html)*, To open* [*eyes*](body.html) *that are blind, to free captives from prison and to release from the dungeon those who sit in darkness.*

***Yeshayahu (Isaiah) 45:7*** *I form the light and create darkness, I bring prosperity and create disaster; I,* [*HaShem*](hashem.html)*, do all these things.*

***Yeshayahu (Isaiah) 42:16*** *I will lead the blind by ways they have not* [*known*](daat.html)*, along unfamiliar paths I will guide them; I will turn the darkness into light before them and make the rough places smooth. These are the things I will do; I will not forsake them.*

***Luqas (***[***Luke***](luke.html)***) 2:25-35*** *Now there was a man in* [*Jerusalem*](city.html) *called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord’s* [*Mashiach*](mashiach.html)*. Moved by the Spirit, he went into the* [*temple*](temple.html) *courts. When the parents brought in the child* [*Yeshua*](yeshua.html) *to do for him what the custom of the* [*Law*](law.html) *required, Simeon took him in his* [*arms*](body.html) *and praised God, saying: “Sovereign Lord, as you have promised, you now dismiss your servant in peace. For my* [*eyes*](body.html) *have seen your* [*salvation*](salvation.html)*, Which you have prepared in the sight of all people, A light for revelation to the* [*Gentiles*](gen-jew.html) *and for glory to your people Israel.” The child’s father and mother marveled at what was said about him. Then Simeon blessed them and said to Mary, his mother: “This child is destined to cause the falling and rising of many in Israel, and to be a* [*sign*](signs.html) *that will be spoken against, So that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too.”*

[**FIFTH**](five.html) **DAY:**

***Bamidbar (***[***Numbers***](nchart.html)***) 7:36-41*** *On the* [*fifth*](five.html) *day Shelumiel son of Zurishaddai, the leader of the people of Simeon, brought his* [*offering*](korbanot)*. His* [*offering*](korbanot) *was* [*one*](one.html) *silver plate weighing a hundred and* [*thirty*](thirty.html) *shekels, and* [*one*](one.html) *silver sprinkling bowl weighing* [*seventy*](seventy.html) *shekels, both according to the* [*sanctuary*](mikdash.html) *shekel, each filled with fine flour mixed with oil as a grain* [*offering*](korbanot)*;* [*One*](one.html) *gold dish weighing* [*ten*](ten.html) *shekels, filled with* [*incense*](ketoret.html)*;* [*One*](one.html) *young bull,* [*one*](one.html) *ram and* [*one*](one.html)[*male*](male+female.html) *lamb a year old, for a* [*burnt offering*](korbanot)*;* [*One*](one.html)[*male*](male+female.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot)*; And* [*two*](two.html) *oxen,* [*five*](five.html) *rams,* [*five*](five.html)[*male*](male+female.html) *goats and* [*five*](five.html)[*male*](male+female.html) *lambs a year old, to be sacrificed as a fellowship* [*offering*](korbanot)*. This was the* [*offering*](korbanot) *of Shelumiel son of Zurishaddai.*

***Tehillim (***[***Psalms***](psalms1.html)***) 13:4*** *My enemy will say, “I have overcome him,” and my foes will rejoice when I fall.*

***Tehillim (***[***Psalms***](psalms1.html)***) 139:12*** *Even the darkness will not be dark to you; the night will shine like the day, for darkness is as light to you.*

***Daniel 9:17*** *“Now,* [*HaShem*](hashem.html)*, hear the* [*prayers*](prayer.html) *and petitions of your servant. For your sake, O Lord, look with favor on your desolate* [*sanctuary*](mikdash.html)*.*

***Tehillim (***[***Psalms***](psalms1.html)***) 43:3*** *Send forth your light and your truth, let them guide me; let them bring me to your holy mountain, to the place where you* [*dwell*](dwelling.html)*.*

***Tehillim (***[***Psalms***](psalms1.html)***) 36:10*** *Continue your love to those who* [*know*](daat.html) *you, your righteousness to the upright in* [*heart*](body.html)*.*

***Tehillim (***[***Psalms***](psalms1.html)***) 18:29*** *With your help I can advance against a troop; with my* [*HaShem*](hashem.html) *I can scale a wall.*

***Proverbs 20:27*** *The lamp of* [*HaShem*](hashem.html) *searches the spirit of a man; it searches out his inmost being.*

***Tehillim (***[***Psalms***](psalms1.html)***) 56:13*** *For you have delivered me from death and my* [*feet*](heel.html) *from stumbling, that I may* [*walk*](walking.html) *before* [*HaShem*](hashem.html) *in the light of life.*

***Iyov (Job) 33:29-30*** *“*[*HaShem*](hashem.html) *does all these things to a man--twice, even* [*three*](three.html) *times-- To turn back his soul from the pit, that the light of life may shine on him.*

[**SIXTH**](six.html) **DAY:**

***Bamidbar (***[***Numbers***](nchart.html)***) 7:42-47*** *On the* [*sixth*](six.html) *day Eliasaph son of Deuel, the leader of the people of Gad, brought his* [*offering*](korbanot)*. His* [*offering*](korbanot) *was* [*one*](one.html) *silver plate weighing a hundred and* [*thirty*](thirty.html) *shekels, and* [*one*](one.html) *silver sprinkling bowl weighing* [*seventy*](seventy.html) *shekels, both according to the* [*sanctuary*](mikdash.html) *shekel, each filled with fine flour mixed with oil as a grain* [*offering*](korbanot)*;* [*One*](one.html) *gold dish weighing* [*ten*](ten.html) *shekels, filled with* [*incense*](ketoret.html)*;* [*One*](one.html) *young bull,* [*one*](one.html) *ram and* [*one*](one.html)[*male*](male+female.html) *lamb a year old, for a* [*burnt offering*](korbanot)*;* [*One*](one.html)[*male*](male+female.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot)*; And* [*two*](two.html) *oxen,* [*five*](five.html) *rams,* [*five*](five.html)[*male*](male+female.html) *goats and* [*five*](five.html)[*male*](male+female.html) *lambs a year old, to be sacrificed as a fellowship* [*offering*](korbanot)*. This was the* [*offering*](korbanot) *of Eliasaph son of Deuel.*

***Tehillim (***[***Psalms***](psalms1.html)***) 27:1*** *{Of David.}* [*HaShem*](hashem.html) *is my light and my* [*salvation*](salvation.html)*--whom shall I* [*fear*](fear.html)*?* [*HaShem*](hashem.html) *is the stronghold of my life--of whom shall I be afraid?*

***Tehillim (***[***Psalms***](psalms1.html)***) 104:1-2*** *Praise* [*HaShem*](hashem.html)*, O my soul.* [*HaShem*](hashem.html) *my* [*HaShem*](hashem.html)*, you are very great; you are clothed with splendor and majesty. He wraps himself in light as with a* [*garment*](garment.html)*; he stretches out the* [*heavens*](heaven.html) *like a tent*

***Tehillim (***[***Psalms***](psalms1.html)***) 119:105*** *{Nun} Your word is a lamp to my* [*feet*](heel.html) *and a light for my path.*

***Tehillim (***[***Psalms***](psalms1.html)***) 19:9*** *The* [*fear*](fear.html) *of* [*HaShem*](hashem.html) *is pure, enduring forever. The ordinances of* [*HaShem*](hashem.html) *are sure and altogether righteous.*

***Mishle (Proverbs) 6:23-24*** *For these* [*commands*](cmds613.html) *are a lamp, this* [*teaching*](teacher.html) *is a light, and the corrections of discipline are the way to life, Keeping you from the immoral woman, from the smooth* [*tongue*](spirit.html) *of the wayward wife.*

***Yochanan (John) 9:1-7*** *As he went along, he saw a man blind from* [*birth*](birth.html)*. His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” “Neither this man nor his parents sinned,” said* [*Yeshua*](yeshua.html)*, “but this happened so that the work of God might be displayed in his life. As long as it is day, we must do the work of him who sent me. Night is* [*coming*](coming.html)*, when no* [*one*](one.html) *can work. While I am in the* [*world*](worlds.html)*, I am the light of the* [*world*](worlds.html)*.” Having said this, he spit on the ground, made some mud with the saliva, and put it on the man’s* [*eyes*](body.html)*. “Go,” he told him, “wash in the Pool of Siloam” (this word means Sent). So the man went and washed, and came home seeing.*

[**SEVENTH**](seven.html) **DAY:**

***Bamidbar (***[***Numbers***](nchart.html)***) 7:48-53*** *On the* [*seventh*](seven.html) *day Elishama son of Ammihud, the leader of the people of Ephraim, brought his* [*offering*](korbanot)*. His* [*offering*](korbanot) *was* [*one*](one.html) *silver plate weighing a hundred and* [*thirty*](thirty.html) *shekels, and* [*one*](one.html) *silver sprinkling bowl weighing* [*seventy*](seventy.html) *shekels, both according to the* [*sanctuary*](mikdash.html) *shekel, each filled with fine flour mixed with oil as a grain* [*offering*](korbanot)*;* [*One*](one.html) *gold dish weighing* [*ten*](ten.html) *shekels, filled with* [*incense*](ketoret.html)*;* [*One*](one.html) *young bull,* [*one*](one.html) *ram and* [*one*](one.html)[*male*](male+female.html) *lamb a year old, for a* [*burnt offering*](korbanot)*;* [*One*](one.html)[*male*](male+female.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot)*; And* [*two*](two.html) *oxen,* [*five*](five.html) *rams,* [*five*](five.html)[*male*](male+female.html) *goats and* [*five*](five.html)[*male*](male+female.html) *lambs a year old, to be sacrificed as a fellowship* [*offering*](korbanot)*. This was the* [*offering*](korbanot) *of Elishama son of Ammihud.*

***Mishle (Proverbs) 4:18*** *The path of the righteous is like the* [*first*](one.html) *gleam of dawn, shining ever brighter till the full light of day.*

***Tehillim (***[***Psalms***](psalms1.html)***) 97:11-12*** *Light is shed upon the righteous and joy on the upright in* [*heart*](body.html)*. Rejoice in* [*HaShem*](hashem.html)*, you who are righteous, and praise his holy* [*name*](name.html)*.*

***Yeshayahu (Isaiah) 9:1-2*** *Nevertheless, there will be no more gloom for those who were in distress. In the past he humbled the land of Zebulun and the land of Naphtali, but in the* [*future*](future.html) *he will honor Galilee of the* [*Gentiles*](gen-jew.html)*, by the way of the sea, along the* [*Jordan*](stages.html)*-- The people* [*walking*](walking.html) *in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned.*

***Shemot (***[***Exodus***](exodus.html)***) 10:23*** *No* [*one*](one.html) *could see anyone else or leave his place for* [*three*](three.html) *days. Yet all the Israelites had light in the places where they lived.*

***Yeshayahu (Isaiah) 60:1*** *“Arise, shine, for your light has come, and the glory of* [*HaShem*](hashem.html) *rises upon you.*

***Yeshayahu (Isaiah) 2:5*** *Come, O house of* [*Yaaqob*](jacob.html)*, let us* [*walk*](walking.html) *in the light of* [*HaShem*](hashem.html)*.*

***Matityahu (Matthew) 4:12-17*** *When* [*Yeshua*](yeshua.html) *heard that John had been put in prison, he returned to Galilee. Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of Zebulun and Naphtali-- To fulfill what was said through the prophet Isaiah: “Land of Zebulun and land of Naphtali, the way to the sea, along the* [*Jordan*](stages.html)*, Galilee of the* [*Gentiles*](gen-jew.html)*-- The people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned.” From that* [*time*](time.html) *on* [*Yeshua*](yeshua.html) *began to preach, “Repent, for the kingdom of* [*heaven*](heaven.html) *is near.”*

[**EIGHTH**](eight.html) **DAY:**

***Bamidbar (***[***Numbers***](nchart.html)***) 7:54 - 8:4*** *On the* [*eighth*](eight.html) *day Gamaliel son of Pedahzur, the leader of the people of Manasseh, brought his* [*offering*](korbanot)*. His* [*offering*](korbanot) *was* [*one*](one.html) *silver plate weighing a hundred and* [*thirty*](thirty.html) *shekels, and* [*one*](one.html) *silver sprinkling bowl weighing* [*seventy*](seventy.html) *shekels, both according to the* [*sanctuary*](mikdash.html) *shekel, each filled with fine flour mixed with oil as a grain* [*offering*](korbanot)*;* [*One*](one.html) *gold dish weighing* [*ten*](ten.html) *shekels, filled with* [*incense*](ketoret.html)*;* [*One*](one.html) *young bull,* [*one*](one.html) *ram and* [*one*](one.html)[*male*](male+female.html) *lamb a year old, for a* [*burnt offering*](korbanot)*;* [*One*](one.html)[*male*](male+female.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot)*; And* [*two*](two.html) *oxen,* [*five*](five.html) *rams,* [*five*](five.html)[*male*](male+female.html) *goats and* [*five*](five.html)[*male*](male+female.html) *lambs a year old, to be sacrificed as a fellowship* [*offering*](korbanot)*. This was the* [*offering*](korbanot) *of Gamaliel son of Pedahzur. On the* [*ninth*](nine.html) *day Abidan son of Gideoni, the leader of the people of* [*Benjamin*](benyamin.html)*, brought his* [*offering*](korbanot)*. His* [*offering*](korbanot) *was* [*one*](one.html) *silver plate weighing a hundred and* [*thirty*](thirty.html) *shekels, and* [*one*](one.html) *silver sprinkling bowl weighing* [*seventy*](seventy.html) *shekels, both according to the* [*sanctuary*](mikdash.html) *shekel, each filled with fine flour mixed with oil as a grain* [*offering*](korbanot)*;* [*One*](one.html) *gold dish weighing* [*ten*](ten.html) *shekels, filled with* [*incense*](ketoret.html)*;* [*One*](one.html) *young bull,* [*one*](one.html) *ram and* [*one*](one.html)[*male*](male+female.html) *lamb a year old, for a* [*burnt offering*](korbanot)*;* [*One*](one.html)[*male*](male+female.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot)*; And* [*two*](two.html) *oxen,* [*five*](five.html) *rams,* [*five*](five.html)[*male*](male+female.html) *goats and* [*five*](five.html)[*male*](male+female.html) *lambs a year old, to be sacrificed as a fellowship* [*offering*](korbanot)*. This was the* [*offering*](korbanot) *of Abidan son of Gideoni. On the tenth day Ahiezer son of Ammishaddai, the leader of the people of Dan, brought his* [*offering*](korbanot)*. His* [*offering*](korbanot) *was* [*one*](one.html) *silver plate weighing a hundred and* [*thirty*](thirty.html) *shekels, and* [*one*](one.html) *silver sprinkling bowl weighing* [*seventy*](seventy.html) *shekels, both according to the* [*sanctuary*](mikdash.html) *shekel, each filled with fine flour mixed with oil as a grain* [*offering*](korbanot)*;* [*One*](one.html) *gold dish weighing* [*ten*](ten.html) *shekels, filled with* [*incense*](ketoret.html)*;* [*One*](one.html) *young bull,* [*one*](one.html) *ram and* [*one*](one.html)[*male*](male+female.html) *lamb a year old, for a* [*burnt offering*](korbanot)*;* [*One*](one.html)[*male*](male+female.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot)*; And* [*two*](two.html) *oxen,* [*five*](five.html) *rams,* [*five*](five.html)[*male*](male+female.html) *goats and* [*five*](five.html)[*male*](male+female.html) *lambs a year old, to be sacrificed as a fellowship* [*offering*](korbanot)*. This was the* [*offering*](korbanot) *of Ahiezer son of Ammishaddai. On the eleventh day Pagiel son of Ocran, the leader of the people of Asher, brought his* [*offering*](korbanot)*. His* [*offering*](korbanot) *was* [*one*](one.html) *silver plate weighing a hundred and* [*thirty*](thirty.html) *shekels, and* [*one*](one.html) *silver sprinkling bowl weighing* [*seventy*](seventy.html) *shekels, both according to the* [*sanctuary*](mikdash.html) *shekel, each filled with fine flour mixed with oil as a grain* [*offering*](korbanot)*;* [*One*](one.html) *gold dish weighing* [*ten*](ten.html) *shekels, filled with* [*incense*](ketoret.html)*;* [*One*](one.html) *young bull,* [*one*](one.html) *ram and* [*one*](one.html)[*male*](male+female.html) *lamb a year old, for a* [*burnt offering*](korbanot)*;* [*One*](one.html)[*male*](male+female.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot)*; And* [*two*](two.html) *oxen,* [*five*](five.html) *rams,* [*five*](five.html)[*male*](male+female.html) *goats and* [*five*](five.html)[*male*](male+female.html) *lambs a year old, to be sacrificed as a fellowship* [*offering*](korbanot)*. This was the* [*offering*](korbanot) *of Pagiel son of Ocran. On the* [*twelfth*](twelve.html) *day Ahira son of Enan, the leader of the people of Naphtali, brought his* [*offering*](korbanot)*. His* [*offering*](korbanot) *was* [*one*](one.html) *silver plate weighing a hundred and* [*thirty*](thirty.html) *shekels, and* [*one*](one.html) *silver sprinkling bowl weighing* [*seventy*](seventy.html) *shekels, both according to the* [*sanctuary*](mikdash.html) *shekel, each filled with fine flour mixed with oil as a grain* [*offering*](korbanot)*;* [*One*](one.html) *gold dish weighing* [*ten*](ten.html) *shekels, filled with* [*incense*](ketoret.html)*;* [*One*](one.html) *young bull,* [*one*](one.html) *ram and* [*one*](one.html)[*male*](male+female.html) *lamb a year old, for a* [*burnt offering*](korbanot)*;* [*One*](one.html)[*male*](male+female.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot)*; And* [*two*](two.html) *oxen,* [*five*](five.html) *rams,* [*five*](five.html)[*male*](male+female.html) *goats and* [*five*](five.html)[*male*](male+female.html) *lambs a year old, to be sacrificed as a fellowship* [*offering*](korbanot)*. This was the* [*offering*](korbanot) *of Ahira son of Enan. These were the offerings of the Israelite leaders for the dedication of the altar when it was anointed:* [*twelve*](twelve.html) *silver plates,* [*twelve*](twelve.html) *silver sprinkling bowls and* [*twelve*](twelve.html) *gold dishes. Each silver plate weighed a hundred and* [*thirty*](thirty.html) *shekels, and each sprinkling bowl* [*seventy*](seventy.html) *shekels. Altogether, the silver dishes weighed* [*two*](two.html) *thousand* [*four*](four.html) *hundred shekels, according to the* [*sanctuary*](mikdash.html) *shekel. The* [*twelve*](twelve.html) *gold dishes filled with* [*incense*](ketoret.html) *weighed* [*ten*](ten.html) *shekels each, according to the* [*sanctuary*](mikdash.html) *shekel. Altogether, the gold dishes weighed a hundred and* [*twenty*](twenty.html) *shekels. The total* [*number*](nchart.html) *of animals for the* [*burnt offering*](korbanot) *came to* [*twelve*](twelve.html) *young bulls,* [*twelve*](twelve.html) *rams and* [*twelve*](twelve.html)[*male*](male+female.html) *lambs a year old, together with their grain* [*offering*](korbanot)*.* [*Twelve*](twelve.html)[*male*](male+female.html) *goats were used for the* [*sin*](sin.html)[*offering*](korbanot)*. The total* [*number*](nchart.html) *of animals for the* [*sacrifice*](korbanot.html) *of the fellowship* [*offering*](korbanot) *came to* [*twenty*](twenty.html)*-*[*four*](four.html) *oxen, sixty rams, sixty* [*male*](male+female.html) *goats and sixty* [*male*](male+female.html) *lambs a year old. These were the offerings for the dedication of the altar after it was anointed. When Moses entered the Tent of Meeting to* [*speak*](mashal.html) *with* [*HaShem*](hashem.html)*, he heard the* [*voice*](voice.html)[*speaking*](mashal.html) *to him from between the* [*two*](two.html)[*cherubim*](angels.html) *above the* [*atonement*](atonemen.html) *cover on the* [*ark*](ark.html) *of the Testimony. And he* [*spoke*](mashal.html) *with him.* [*HaShem*](hashem.html) *said to Moses, “*[*Speak*](mashal.html) *to Aaron and say to him, ‘When you set up the* [*seven*](seven.html) *lamps, they are to light the area in front of the lampstand.’” Aaron did so; he set up the lamps so that they faced forward on the lampstand, just as* [*HaShem*](hashem.html) *commanded Moses. This is how the lampstand was made: It was made of hammered gold--from its base to its blossoms. The lampstand was made exactly like the pattern* [*HaShem*](hashem.html) *had shown Moses.*

***Yeshayahu (Isaiah) 30:26*** *The* [*moon*](chodesh.html) *will shine like the* [*sun*](hachama.html)*, and the sunlight will be* [*seven*](seven.html) *times brighter, like the light of* [*seven*](seven.html) *full days, when* [*HaShem*](hashem.html) *binds up the bruises of his people and heals the wounds he inflicted.*

***Zechariah 14:6-7*** *On that day there will be no light, no cold or frost. It will be a unique day, without daytime or nighttime--a day* [*known*](daat.html) *to* [*HaShem*](hashem.html)*. When evening comes, there will be light.*

***Yeshayahu (Isaiah) 60:19-20*** *The* [*sun*](hachama.html) *will no more be your light by day, nor will the brightness of the* [*moon*](chodesh.html) *shine on you, for* [*HaShem*](hashem.html) *will be your everlasting light, and your* [*HaShem*](hashem.html) *will be your glory. Your* [*sun*](hachama.html) *will never set again, and your* [*moon*](chodesh.html) *will wane no more;* [*HaShem*](hashem.html) *will be your everlasting light, and your days of sorrow will end.*

***Luqas (***[***Luke***](luke.html)***) 1:67-79*** *His father Zechariah was filled with the Holy Spirit and prophesied: “Praise be to the Lord, the God of Israel, because he has come and has* [*redeemed*](redemption.html) *his people. He has raised up a* [*horn*](shofar.html) *of* [*salvation*](salvation.html) *for us in the house of his servant David (As he said through his holy prophets of long ago),* [*Salvation*](salvation.html) *from our enemies and from the* [*hand*](fourteen.html) *of all who hate us-- To show mercy to our* [*fathers*](fathers.html) *and to remember his holy* [*covenant*](covenant.html)*, The oath he swore to our father* [*Abraham*](avraham.html)*: To rescue us from the* [*hand*](fourteen.html) *of our enemies, and to enable us to serve him without* [*fear*](fear.html) *In holiness and righteousness before him all our days. And you, my child, will be called a prophet of the Most High; for you will go on before the Lord to prepare the way for him, To give his people the* [*knowledge*](knowledge.html) *of* [*salvation*](salvation.html) *through the* [*forgiveness*](forgive.html) *of their* [*sins*](sin.html)*, Because of the tender mercy of our God, by which the rising* [*sun*](hachama.html) *will come to us from* [*heaven*](heaven.html) *To shine on those living in darkness and in the shadow of death, to guide our* [*feet*](heel.html) *into the path of peace.”*

\* \* \*

There are [two](two.html) Sabbaths during Chanukah. There are special readings for each of these [two](two.html) days. On the [first](one.html) [Sabbath](sabbath.html) we read the regular weekly Torah portion, ***Bamidbar (***[***Numbers***](nchart.html)***) 7:1-11*** plus the verses relating to the prince (nasi) of the day corresponding to the day of Chanukah, from ***Bamidbar (***[***Numbers***](nchart.html)***) 7***. The Ashlamata / Haftorah is ***Zechariah 2:14 - 4:7***.

***Bamidbar (***[***Numbers***](nchart.html)***) 7:1-11*** *When Moses finished setting up the* [*tabernacle*](mikdash.html)*, he anointed it and consecrated it and all its furnishings. He also anointed and consecrated the altar and all its utensils. Then the leaders of Israel, the heads of families who were the tribal leaders in charge of those who were counted, made offerings. They brought as their gifts before* [*HaShem*](hashem.html)[*six*](six.html) *covered carts and* [*twelve*](twelve.html) *oxen--an ox from each leader and a cart from every* [*two*](two.html)*. These they presented before the* [*tabernacle*](mikdash.html)*.* [*HaShem*](hashem.html) *said to Moses, “Accept these from them, that they may be used in the work at the Tent of Meeting. Give them to the Levites as each man’s work requires.” So Moses took the carts and oxen and gave them to the Levites. He gave* [*two*](two.html) *carts and* [*four*](four.html) *oxen to the Gershonites, as their work required, And he gave* [*four*](four.html) *carts and* [*eight*](eight.html) *oxen to the Merarites, as their work required. They were all under the direction of Ithamar son of Aaron, the* [*priest*](priests.html)*. But Moses did not give any to the Kohathites, because they were to carry on their* [*shoulders*](body.html) *the holy things, for which they were responsible. When the altar was anointed, the leaders brought their offerings for its dedication and presented them before the altar. For* [*HaShem*](hashem.html) *had said to Moses, “Each day* [*one*](one.html) *leader is to bring his* [*offering*](korbanot) *for the dedication of the altar.”*

***Bamidbar (***[***Numbers***](nchart.html)***) 7:12-59*** *The* [*one*](one.html) *who brought his* [*offering*](korbanot) *on the* [***first***](one.html) ***day*** *was Nahshon son of Aminadab of the* [*tribe*](tribes.html) *of Judah. His* [*offering*](korbanot) *was* [*one*](one.html) *silver plate weighing a hundred and* [*thirty*](thirty.html) *shekels, and* [*one*](one.html) *silver sprinkling bowl weighing* [*seventy*](seventy.html) *shekels, both according to the* [*sanctuary*](mikdash.html) *shekel, each filled with fine flour mixed with oil as a grain* [*offering*](korbanot)*;* [*One*](one.html) *gold dish weighing* [*ten*](ten.html) *shekels, filled with* [*incense*](ketoret.html)*;* [*One*](one.html) *young bull,* [*one*](one.html) *ram and* [*one*](one.html)[*male*](male+female.html) *lamb a year old, for a* [*burnt offering*](korbanot)*;* [*One*](one.html)[*male*](male+female.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot)*; And* [*two*](two.html) *oxen,* [*five*](five.html) *rams,* [*five*](five.html)[*male*](male+female.html) *goats and* [*five*](five.html)[*male*](male+female.html) *lambs a year old, to be sacrificed as a fellowship* [*offering*](korbanot)*. This was the* [*offering*](korbanot) *of Nahshon son of Aminadab. On the* ***second day*** *Nethanel son of Zuar, the leader of Issachar, brought his* [*offering*](korbanot)*. The* [*offering*](korbanot) *he brought was* [*one*](one.html) *silver plate weighing a hundred and* [*thirty*](thirty.html) *shekels, and* [*one*](one.html) *silver sprinkling bowl weighing* [*seventy*](seventy.html) *shekels, both according to the* [*sanctuary*](mikdash.html) *shekel, each filled with fine flour mixed with oil as a grain* [*offering*](korbanot)*;* [*One*](one.html) *gold dish weighing* [*ten*](ten.html) *shekels, filled with* [*incense*](ketoret.html)*;* [*One*](one.html) *young bull,* [*one*](one.html) *ram and* [*one*](one.html)[*male*](male+female.html) *lamb a year old, for a* [*burnt offering*](korbanot)*;* [*One*](one.html)[*male*](male+female.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot)*; And* [*two*](two.html) *oxen,* [*five*](five.html) *rams,* [*five*](five.html)[*male*](male+female.html) *goats and* [*five*](five.html)[*male*](male+female.html) *lambs a year old, to be sacrificed as a fellowship* [*offering*](korbanot)*. This was the* [*offering*](korbanot) *of Nethanel son of Zuar. On the* [***third***](three.html) ***day****, Eliab son of Helon, the leader of the people of Zebulun, brought his* [*offering*](korbanot)*. His* [*offering*](korbanot) *was* [*one*](one.html) *silver plate weighing a hundred and* [*thirty*](thirty.html) *shekels, and* [*one*](one.html) *silver sprinkling bowl weighing* [*seventy*](seventy.html) *shekels, both according to* [*sanctuary*](mikdash.html) *shekel, each filled with fine flour mixed with oil as a grain* [*offering*](korbanot)*;* [*One*](one.html) *gold dish weighing* [*ten*](ten.html) *shekels, filled with* [*incense*](ketoret.html)*;* [*One*](one.html) *young bull,* [*one*](one.html) *ram and* [*one*](one.html)[*male*](male+female.html) *lamb a year old, for a* [*burnt offering*](korbanot)*;* [*One*](one.html)[*male*](male+female.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot)*; And* [*two*](two.html) *oxen,* [*five*](five.html) *rams,* [*five*](five.html)[*male*](male+female.html) *goats and* [*five*](five.html)[*male*](male+female.html) *lambs a year old, to be sacrificed as a fellowship* [*offering*](korbanot)*. This was the* [*offering*](korbanot) *of Eliab son of Helon. On the* [***fourth***](four.html) ***day*** *Elizur son of Shedeur, the leader of the people of Reuben, brought his* [*offering*](korbanot)*. His* [*offering*](korbanot) *was* [*one*](one.html) *silver plate weighing a hundred and* [*thirty*](thirty.html) *shekels, and* [*one*](one.html) *silver sprinkling bowl weighing* [*seventy*](seventy.html) *shekels, both according to the* [*sanctuary*](mikdash.html) *shekel, each filled with fine flour mixed with oil as a grain* [*offering*](korbanot)*;* [*One*](one.html) *gold dish weighing* [*ten*](ten.html) *shekels, filled with* [*incense*](ketoret.html)*;* [*One*](one.html) *young bull,* [*one*](one.html) *ram and* [*one*](one.html)[*male*](male+female.html) *lamb a year old, for a* [*burnt offering*](korbanot)*;* [*One*](one.html)[*male*](male+female.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot)*; And* [*two*](two.html) *oxen,* [*five*](five.html) *rams,* [*five*](five.html)[*male*](male+female.html) *goats and* [*five*](five.html)[*male*](male+female.html) *lambs a year old, to be sacrificed as a fellowship* [*offering*](korbanot)*. This was the* [*offering*](korbanot) *of Elizur son of Shedeur. On the* [***fifth***](five.html) ***day*** *Shelumiel son of Zurishaddai, the leader of the people of Simeon, brought his* [*offering*](korbanot)*. His* [*offering*](korbanot) *was* [*one*](one.html) *silver plate weighing a hundred and* [*thirty*](thirty.html) *shekels, and* [*one*](one.html) *silver sprinkling bowl weighing* [*seventy*](seventy.html) *shekels, both according to the* [*sanctuary*](mikdash.html) *shekel, each filled with fine flour mixed with oil as a grain* [*offering*](korbanot)*;* [*One*](one.html) *gold dish weighing* [*ten*](ten.html) *shekels, filled with* [*incense*](ketoret.html)*;* [*One*](one.html) *young bull,* [*one*](one.html) *ram and* [*one*](one.html)[*male*](male+female.html) *lamb a year old, for a* [*burnt offering*](korbanot)*;* [*One*](one.html)[*male*](male+female.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot)*; And* [*two*](two.html) *oxen,* [*five*](five.html) *rams,* [*five*](five.html)[*male*](male+female.html) *goats and* [*five*](five.html)[*male*](male+female.html) *lambs a year old, to be sacrificed as a fellowship* [*offering*](korbanot)*. This was the* [*offering*](korbanot) *of Shelumiel son of Zurishaddai. On the* [***sixth***](six.html) ***day*** *Eliasaph son of Deuel, the leader of the people of Gad, brought his* [*offering*](korbanot)*. His* [*offering*](korbanot) *was* [*one*](one.html) *silver plate weighing a hundred and* [*thirty*](thirty.html) *shekels, and* [*one*](one.html) *silver sprinkling bowl weighing* [*seventy*](seventy.html) *shekels, both according to the* [*sanctuary*](mikdash.html) *shekel, each filled with fine flour mixed with oil as a grain* [*offering*](korbanot)*;* [*One*](one.html) *gold dish weighing* [*ten*](ten.html) *shekels, filled with* [*incense*](ketoret.html)*;* [*One*](one.html) *young bull,* [*one*](one.html) *ram and* [*one*](one.html)[*male*](male+female.html) *lamb a year old, for a* [*burnt offering*](korbanot)*;* [*One*](one.html)[*male*](male+female.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot)*; And* [*two*](two.html) *oxen,* [*five*](five.html) *rams,* [*five*](five.html)[*male*](male+female.html) *goats and* [*five*](five.html)[*male*](male+female.html) *lambs a year old, to be sacrificed as a fellowship* [*offering*](korbanot)*. This was the* [*offering*](korbanot) *of Eliasaph son of Deuel. On the* [***seventh***](seven.html) ***day*** *Elishama son of Ammihud, the leader of the people of Ephraim, brought his* [*offering*](korbanot)*. His* [*offering*](korbanot) *was* [*one*](one.html) *silver plate weighing a hundred and* [*thirty*](thirty.html) *shekels, and* [*one*](one.html) *silver sprinkling bowl weighing* [*seventy*](seventy.html) *shekels, both according to the* [*sanctuary*](mikdash.html) *shekel, each filled with fine flour mixed with oil as a grain* [*offering*](korbanot)*;* [*One*](one.html) *gold dish weighing* [*ten*](ten.html) *shekels, filled with* [*incense*](ketoret.html)*;* [*One*](one.html) *young bull,* [*one*](one.html) *ram and* [*one*](one.html)[*male*](male+female.html) *lamb a year old, for a* [*burnt offering*](korbanot)*;* [*One*](one.html)[*male*](male+female.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot)*; And* [*two*](two.html) *oxen,* [*five*](five.html) *rams,* [*five*](five.html)[*male*](male+female.html) *goats and* [*five*](five.html)[*male*](male+female.html) *lambs a year old, to be sacrificed as a fellowship* [*offering*](korbanot)*. This was the* [*offering*](korbanot) *of Elishama son of Ammihud. On the* [***eighth***](eight.html) ***day*** *Gamaliel son of Pedahzur, the leader of the people of Manasseh, brought his* [*offering*](korbanot)*. His* [*offering*](korbanot) *was* [*one*](one.html) *silver plate weighing a hundred and* [*thirty*](thirty.html) *shekels, and* [*one*](one.html) *silver sprinkling bowl weighing* [*seventy*](seventy.html) *shekels, both according to the* [*sanctuary*](mikdash.html) *shekel, each filled with fine flour mixed with oil as a grain* [*offering*](korbanot)*;* [*One*](one.html) *gold dish weighing* [*ten*](ten.html) *shekels, filled with* [*incense*](ketoret.html)*;* [*One*](one.html) *young bull,* [*one*](one.html) *ram and* [*one*](one.html)[*male*](male+female.html) *lamb a year old, for a* [*burnt offering*](korbanot)*;* [*One*](one.html)[*male*](male+female.html) *goat for a* [*sin*](sin.html)[*offering*](korbanot)*; And* [*two*](two.html) *oxen,* [*five*](five.html) *rams,* [*five*](five.html)[*male*](male+female.html) *goats and* [*five*](five.html)[*male*](male+female.html) *lambs a year old, to be sacrificed as a fellowship* [*offering*](korbanot)*. This was the* [*offering*](korbanot) *of Gamaliel son of Pedahzur.*

***Zechariah 2:13 - 4:7*** *Be still before* [*HaShem*](hashem.html)*, all mankind, because he has roused himself from his holy* [*dwelling*](dwelling.html)*.” Then he showed me Joshua the* [*high priest*](priests.html)[*standing*](mashal.html) *before the* [*angel*](angels.html) *of* [*HaShem*](hashem.html)*, and Satan* [*standing*](mashal.html) *at his right side to accuse him.* [*HaShem*](hashem.html) *said to Satan, “*[*HaShem*](hashem.html) *rebuke you, Satan!* [*HaShem*](hashem.html)*, who has chosen* [*Jerusalem*](city.html)*, rebuke you! Is not this man a burning stick snatched from the* [*fire*](fire.html)*?” Now Joshua was dressed in filthy clothes as he stood before the* [*angel*](angels.html)*. The* [*angel*](angels.html) *said to those who were* [*standing*](mashal.html) *before him, “Take off his filthy clothes.” Then he said to Joshua, “See, I have taken away your* [*sin*](sin.html)*, and I will put rich garments on you.” Then I said, “Put a* [*clean*](purity.html) *turban on his* [*head*](body.html)*.” So they put a* [*clean*](purity.html) *turban on his* [*head*](body.html) *and clothed him, while the* [*angel*](angels.html) *of* [*HaShem*](hashem.html) *stood by. The* [*angel*](angels.html) *of* [*HaShem*](hashem.html) *gave this charge to Joshua: “This is what God Almighty says: ‘If you will* [*walk*](walking.html) *in my ways and keep my requirements, then you will govern my house and have charge of my courts, and I will give you a place among these* [*standing*](mashal.html) *here. “‘Listen, O* [*high priest*](priests.html) *Joshua and your associates seated before you, who are men symbolic of things to come: I am going to bring my servant, the Branch. See, the stone I have set in front of Joshua! There are* [*seven*](seven.html)[*eyes*](body.html) *on that* [*one*](one.html) *stone, and I will engrave an inscription on it,’ says God Almighty, ‘and I will remove the* [*sin*](sin.html) *of this land in a single day. “‘In that day each of you will invite his neighbor to sit under his vine and* [*fig*](bethphag.html) *tree,’ declares God Almighty.” Then the* [*angel*](angels.html) *who talked with me returned and wakened me, as a man is wakened from his* [*sleep*](mashal.html)*. He asked me, “What do you see?” I answered, “I see a solid gold lampstand with a bowl at the top and* [*seven*](seven.html)[*lights*](lights.html) *on it, with* [*seven*](seven.html) *channels to the* [*lights*](lights.html)*. Also there are* [*two*](two.html) *olive trees by it,* [*one*](one.html) *on the right of the bowl and the other on its left.” I asked the* [*angel*](angels.html) *who talked with me, “What are these, my lord?” He answered, “Do you not* [*know*](daat.html) *what these are?” “No, my lord,” I replied. So he said to me, “This is the word of* [*HaShem*](hashem.html) *to Zerubbabel: ‘Not by might nor by power, but by my Spirit,’ says God Almighty. “What are you, O mighty mountain? Before Zerubbabel you will become level ground. Then he will bring out the capstone to shouts of ‘*[*HaShem*](hashem.html) *bless it!* [*HaShem*](hashem.html) *bless it!’”*

# XVIII. A closing thought:

*There is a marked similarity between* [*Purim*](Purim.html) *and Chanukah. It has been mentioned that on* [*Purim*](Purim.html) *we rotate a groger, a noisemaker, by holding it up, and on Chanukah, we rotate a dreidel which we hold down. Certainly this is true, but more important, perhaps, is the mystical allusions that the* [*two*](two.html) *bring out, since it is* [*known*](daat.html) *that nothing in Judaism is done with out a* [*connection*](connection.html) *to the highest of mystical reasons.*

[*First*](one.html) *let us look a bit deeper in the* [*two*](two.html) *holidays. Both* [*Purim*](Purim.html) *and Chanukah have* [*two*](two.html) *similar elements,* [*physical*](physical.html) *warfare and* [*spiritual*](physical.html) *values. In* [*Purim*](Purim.html)*, the* [*spiritual*](physical.html) *aspect was invoked to help in the* [*salvation*](salvation.html) *of the* [*Jews*](gen-jew.html)*.* [*Esther*](esther.html) *and the* [*Jews*](gen-jew.html) *fasted and* [*prayed*](prayer.html) *to G-d that the evil decree of* [*Haman*](esther.html) *should be over turned, and it was. Subsequently, King Achasverous permitted the* [*Jews*](gen-jew.html) *to enter into warfare with their enemies, resulting in the killing of thousands of these enemies.*

*In Chanukah, we find that Mattityahu and his sons began warfare and were successful in their fight resulting in the regaining of our* [*spiritual*](physical.html) *center, the Holy* [*Temple*](temple.html)*.*

*In* [*Purim*](Purim.html)*, the* [*spiritual*](physical.html) *aspect (*[*prayer*](prayer.html) *and fasting) preceded the* [*physical*](physical.html) *(warfare), but in Chanukah, the* [*physical*](physical.html) *aspect (warfare) preceded the* [*spiritual*](physical.html) *(the Holy* [*Temple*](temple.html)*).*

*Obviously this provokes the question that which is really more important, the* [*physical*](physical.html) *aspect of fighting for our rights and liberties, or the* [*spiritual*](physical.html) *aspects of life?? In addition, we can reinstate our original question of what* [*connection*](connection.html) *is this to the spin of a dreidel or groger?*

*As we analyze the* [*two*](two.html) *holidays we can see a major difference between them. Chanukah was fought on* [*Jewish*](gen-jew.html) *land;* [*Purim*](Purim.html) *was in Persia, in a foreign country. Clearly it seems that when we are in foreign lands, our* [*first*](one.html) *recourse is to be through* [*prayer*](prayer.html)*, since we do not possess armies and armaments, we are at the mercy of* [*HaShem*](hashem.html)*. However, when we are in our own land, that the Good L-rd has graced us with, we must show him that we are willing to* [*physically*](physical.html) *fight for His Holy Presence here on earth, the Holy* [*Temple*](temple.html)*.*

[*Purim*](Purim.html) *which was out side of our land was initiated with our* [*spiritual*](physical.html) *powers, our* [*prayer*](prayer.html) *and fasting, and concluded with the heavenly gift granting us the use of* [*physical*](physical.html) *warfare therefore, the groger makes its noise as we raise it up to the* [*heavens*](heaven.html) *and draws down its prowess to the earth below. Chanukah began with our rebellion as we lived on our land and concluded with* [*HaShem*](hashem.html) *giving us back our* [*spiritual*](physical.html) *center, the Holy* [*Temple*](temple.html)*, so the spinning of the dreidel is started down below on the floor and draws its power to us from the earthly aspect of our efforts.*

*So, too, may it be in our times, that the* [*Jews*](gen-jew.html)*, who are today divided between the* [*Land of Israel*](city.html) *and the*[*Galut*](galuyot.html)*, (amongst the* [*nations*](nations.html) *of the* [*world*](worlds.html)*), should use their powers properly, each group in accordance to where they may be to bring the final* [*redemption*](redemption.html) *from the long*[*Galut*](galuyot.html)*and the final rebuilding of the Holy* [*Temple*](temple.html)*.[[103]](#footnote-103)*

When the Maccabees fought the Syrians, they fought [physically](physical.html) with no hint of repentance. This [physical](physical.html) fight was their reaction to a [spiritual](physical.html) battle being waged against them by the Syrians. The Syrians were not trying to [physically](physical.html) destroy the [Jews](gen-jew.html). They merely said that the [Jews](gen-jew.html) could not keep the [time](time.html) related [mitzvot](cmds613.html) of [circumcision](circumcz.html), [new](new.html) [moon](chodesh.html), etc. This [spiritual](physical.html) [attack](attacks.html) is what warranted a [physical](physical.html) reaction. So, the rules are:

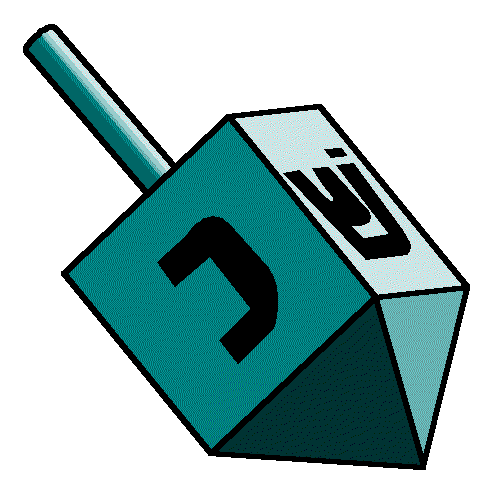
**If** [**HaShem**](hashem.html)**‘s people are attacked** [**spiritually**](physical.html)**, they should react** [**physically**](physical.html)**.**

**If** [**HaShem**](hashem.html)**‘s people are attacked** [**physically**](physical.html)**, they should respond** [**spiritually**](physical.html) **(repentance).**

At [Purim](Purim.html) [time](time.html), [Haman](esther.html) tried to destroy the [Jewish](gen-jew.html) people [physically](physical.html). Mordechai led the people in a total act of repentance. Of course, after this repentance they were called upon to defend themselves, but, this was a secondary rather than a primary response. This, by the way, was the same response the [Jewish](gen-jew.html) people took to the Gulf War, and the same raction they should have had to WW II.

# XIX. Games

**The Dreidle:**



Although normally frowned upon, games of chance emerged as the most popular of the games of Chanukah. The best [known](daat.html) of these involves a spinning top, called a “**dreidle**” (Yiddish) or “**s’vivon**” ([Hebrew](hebrew.html)). On each of the [four](four.html) sides of the dreidle is [one](one.html) of the [four](four.html) [Hebrew](hebrew.html) [letters](letters.html): nun, gimmel, hey, and shin. The [letters](letters.html) are the initials of the words: “Nes gadole hayah sham” literally, “A great miracle happened there.” In Israel the shin is replaced by a pey so that the words meant: “A great miracle happened here.”

The rules of dreidle are:

**1. Every player puts an equal share of something - nuts, raisins, pennies, or chocolate coins - into the “pot”.**

**2. The** [**first**](one.html) **player takes a turn spinning the dreidle. Depending on which** [**letter**](letters.html) **is showing on the dreidle when it lands, the player does the following:**

**נ**Nun - Do nothing.

**ג**Gimmel - Get everything in the pot.

**ה**Hey - Get half the pot.

**ש**Shin - Shell out - put more in the pot - whatever [number](nchart.html) was agreed to at the beginning of play.

[ In Israel the dreidle’s shin is a replaced with a pey - **פ**Pey – for the word poh, which means “here”.]

**3. Play proceeds clockwise around the circle of players, each person taking a turn. When gimmel lands and the pot is taken, each player puts another share into the pot.**

**4. The winner is determined when** [**one**](one.html) **player has won all the goodies from the other players. Or, the game is called when the latkes are ready!**



**GEMATRIA:**

When stodgy folks objected to the playing of dreidle, the ever resourceful pointed to a favorite exercise [known](daat.html) as gematria to show the importance of the dreidle. In gematria, each [Hebrew](hebrew.html) [letter](letters.html) has a numeric equivalent. For example: alef=1, bet=2, and so on. The numerical equivalents of the [letters](letters.html) on the dreidle are:

Nun = 50

Gimmel = 3

Hey = 5

Shin = 300

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**Remarkably, this is equivalent to the exact numerical value for the word “**[**Mashiach**](mashiach.html)**“ (**[**Messiah**](mashiach.html)**).**

Mem = 40

Shin = 300

Yud = 10

Chet = 8

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Thus, playing dreidle was permitted because it allowed concentration on bringing the [Messiah](mashiach.html)!

**The** [**Secret**](sod.html) **of the Dreidel**

By Rabbi [Yaakov](israelja.html) Asher Sinclair ====================================

The dreidel: A children’s game, played in the firelight of a cold winter night, the Chanukah Menorah silently glowing in the window... The dreidel, Its [four](four.html) sides spinning around the still point in the turning circle; spinning so fast that its sides blur into nothingness... The dreidel, So seemingly insignificant - and yet this little dreidel contains the story of the [Jewish](gen-jew.html) People; the history of the whole [world](worlds.html)... Our story starts not with the miracle of Chanukah, but 1,437 years earlier with [Yaaqob](jacob.html)‘s ladder. [Yaaqob](jacob.html) had a prophetic [dream](dreams.html) of [angels](angels.html) ascending and descending a ladder that reached from the ground to the [heavens](heaven.html). These [angels](angels.html) weren’t Hollywood extras with fluorescent tubes over their heads, they were, in fact, incorporeal [spiritual](physical.html) messengers, the protecting forces of [four](four.html) great kingdoms. [Four](four.html) kingdoms that would in the [future](future.html) dominate and [exile](galuyot.html) the [Jewish](gen-jew.html) People: [Babylon](bavel.html), Persia, Greece and Rome. At [first](one.html), [Yaakov](israelja.html) saw the [angel](angels.html) of [Babylon](bavel.html) ascend the ladder [seventy](seventy.html) steps and then he came down: The [Jewish](gen-jew.html) People were in the [Babylonian](bavel.html) [exile](galuyot.html) for [seventy](seventy.html) years. The protecting [angel](angels.html) of the Empire of Persia and Media then climbed up the ladder 52 steps before he descended: The [Jewish](gen-jew.html) People were in [exile](galuyot.html) in Persia 52 years. Then the [angel](angels.html) of the Empire of Greece climbed 180 rungs - the domination of Greece lasted 180 years. Finally, the protecting [angel](angels.html) of the Roman Empire climbed up the ladder, but he didn’t come down. [Yaakov](israelja.html) feared that this final [exile](galuyot.html) would never end, until [HaShem](hashem.html) promised [Yaakov](israelja.html), If he will rise up like an eagle and make his nest among the [stars](mazaroth.html), even from there I will bring him down. We are still in that final [exile](galuyot.html), in the softly asphyxiating embrace of Rome’s [spiritual](physical.html) heirs....

**THE** [**FOUR**](four.html) **KINGDOMS**

[**BABYLON**](bavel.html) In the year 3338 (587/6 BCE), the [first](one.html) of our Holy Temples was razed to the ground, and the majority of the [Jewish](gen-jew.html) People led into [exile](galuyot.html) by the [Babylonian](bavel.html) Emperor Sancheriv. Why was it such a tragedy that the [Beit HaMikdash](mikdash.html) was destroyed? The [Beit HaMikdash](mikdash.html) represents a unique pipeline between [HaShem](hashem.html) and Man. When it was destroyed, this flow of [spiritual](physical.html) energy was severed. The level of this [connection](connection.html) is linked to the word “nefesh” - soul.[[104]](#footnote-104) Nefesh begins with the [letter](letters.html) Nun, and Nun represents the kingdom of [Babylon](bavel.html).

**PERSIA** As we [know](daat.html) from the story of [Esther](esther.html), [Haman](esther.html) was interested in finding the final solution of the [Jewish](gen-jew.html) problem, genocide. The [exile](galuyot.html) of Persia and Media represents the threat to the [body](body.html) of the [Jewish](gen-jew.html) People, the [physical](physical.html) threat of annihilation. The threat (guf) begins with Gimmel, which stands for the kingdom of Persia and Media.

**GREECE** on the other [hand](fourteen.html), represents the [attack](attacks.html) on the Torah itself, the Sechele, the wisdom of Israel. The Greeks weren’t interested in the [physical](physical.html) destruction of the [Jewish](gen-jew.html) People; rather they wanted to destroy the [spiritual](physical.html) core of Judaism, the Torah, and leave a Hellenized hulk that would conform to the Greek norms of aesthetics, drama and the superficial wisdom. Sechele begins with the [letter](letters.html) [Sin](sin.html), that’s the [letter](letters.html) of the kingdom of Greece.

**ROME** The [fourth](four.html) kingdom, Rome, is a summation of all the other [exiles](galuyot.html). At the beginning of their domination, the Romans, like the Babylonians, stopped the bringing of offerings in the [Temple](temple.html). Then, they destroyed the second [Temple](temple.html) and inflicted unthinkable carnage on the “guf”, the [body](body.html) of [Jewish](gen-jew.html) People: After the massacre of Betar, they used [Jewish](gen-jew.html) [blood](body.html) as fertilizer for [seven](seven.html) years. At [first](one.html), Rome was the intellectual scion of Greece, but with the conversion of the emperor Constantine to Christianity in 313 CE, the Catholic [Church](church.html) became the [spiritual](physical.html) heir of the Roman Empire. After the demise of the influence of the [Church](church.html), the mantle of Rome was subsequently worn by secularism and materialism, the [spiritual](physical.html) incarnation of Rome in our own times. Rome is all the [exiles](galuyot.html) rolled into [one](one.html) and thus it is represented by the [Hebrew](hebrew.html) word “HaKol,” meaning “all”. Its [first](one.html) [letter](letters.html) is the [letter](letters.html) Heh.

Where is the point at the center of a circle? Can you define it? And yet it exists. Just like the [letter](letters.html) ‘yod’ in the [Hebrew](hebrew.html) alphabet, a single dot - י from which the whole universe was created, the threshold of existence. The still point in the turning circle, and around that dot turns the whole [world](worlds.html). The [Jewish](gen-jew.html) People are that little dot, so infinitesimally small, and yet around this dot, the [world](worlds.html) turns. What is the opposite of that little dot? What is the opposite of the central point that occupies no space? Direction, North, South, [East](east.html) and West. Expansion in [four](four.html) directions. [Four](four.html) is the antithesis of the [One](one.html). [Four](four.html) is the [number](nchart.html) of the Kingdoms who stand eternally opposed to the

the [Jewish](gen-jew.html) People. Eternally opposed to He who is [One](one.html). And to His reflection in this [world](worlds.html), the [Jewish](gen-jew.html) People. Take another look at our dreidel spinning. What do you see? [Four](four.html) sides. Spinning around a central point that occupies no space. And when those sides spin, they themselves cease to have direction anymore. Now, in the blur of their whirling, they are a circle, a reflection of the still small point at its center. What is it that is carved on the sides of our dreidel? Nun, Gimmel, Shin, Heh... On the surface, those [letters](letters.html) stand for “Nes Gadol Hayah Sham, A great miracle happened there”, The commemoration of a miraculous victory of a faithful few over the might of the Greek Empire. But on a deeper level, the dreidel is a microcosmic representation of the [four](four.html) kingdoms, [Babylon](bavel.html), Persia, Greece and Rome spinning around the center, the [Jewish](gen-jew.html) People. And The [Hand](fourteen.html) that spins the dreidel comes from above... Every empire thinks that it will last forever, but The [Hand](fourteen.html) that spins only spins the dreidel of history for predetermined [time](time.html) and then, each Empire, despite its vainglorious [boasting](chametz.html), falters on its axis...and finally crashes. The dreidel: A child’s game, played in the firelight of a cold winter night, the Chanukah Menorah silently glowing in the window... The dreidel: Its [four](four.html) sides spinning around the still point in the turning circle; spinning so fast that its sides blur into nothingness... The dreidel: So seemingly insignificant, and yet this little dreidel contains the story of the [Jewish](gen-jew.html) People; the history of the whole [world](worlds.html)...

Sources:

o Ramban Bereshit 28:12

o Pirke D’Rebbi Eliezer 35

o Maharal Ner [Mitzvah](cmds613.html)

o Bne Yissachar, [Kislev](feasts.html)/Tevet, Essay 2:25

o ibid. Commentary on Bne Yissachar; Rav Nachman Bulman.

\* \* \*

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Return to The WATCHMAN home page

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1. Chanukah means ‘dedication’, or ‘inauguration’. [↑](#footnote-ref-1)
2. Curiously, in 2013 (5774) The American holiday of Thanksgiving and Christmas roughly coincide with the Jewish Holyday of Thanksgiving, i.e. Chanukah, which is also called the festival of lights. [↑](#footnote-ref-2)
3. Vayikra (Leviticus) 19:30 and 26:2 [↑](#footnote-ref-3)
4. Yerushalmi Demai 2:1, Rambam Shemitta 4:6 [↑](#footnote-ref-4)
5. [Mishna](file:///D:\Word\CHANUKAH\orallaw.html) Bikkurim 1:6 [↑](#footnote-ref-5)
6. Ezra Bick [↑](#footnote-ref-6)
7. Sukkah 55b; cited by Rashi in his commentary to Bamidbar 29:18 [↑](#footnote-ref-7)
8. See Sukkah 47a, and Rashi’s commentary. [↑](#footnote-ref-8)
9. See *Beacons on the Talmud’s Sea* - Lights in Transition where the connection between Chanukah and the Korbanot is discussed. [↑](#footnote-ref-9)
10. The [Tabernacle](file:///D:\Word\CHANUKAH\mikdash.html) [↑](#footnote-ref-10)
11. equinoxes and solstices [↑](#footnote-ref-11)
12. Or Zorua 2:351, Mor U’Ktzia Ch.670 [↑](#footnote-ref-12)
13. Avodah Zarah 8a [↑](#footnote-ref-13)
14. 164 BC [↑](#footnote-ref-14)
15. [Kislev](file:///D:\Word\CHANUKAH\feasts.html) 25 generally falls in December. [↑](#footnote-ref-15)
16. Encyclopedia Brittanica [↑](#footnote-ref-16)
17. Shabbat 21b. [↑](#footnote-ref-17)
18. Rashi, loc. cit. [↑](#footnote-ref-18)
19. According to this interpretation, the phrase (in VeAl HaNissim) “and they kindled lights in Your holy courtyards” does not refer to the lighting of the Menorah (for that was kindled in the Sanctuary building), but rather other lights kindled in celebration of the military victory. [The Derashot of the Chasam Sofer (p.67a) offer a different interpretation.] [↑](#footnote-ref-19)
20. Rambam, Hilchot Megillah VeChanukah 3:1. [↑](#footnote-ref-20)
21. The [prayer](file:///D:\Word\CHANUKAH\prayer.html) beginning VeAl HaNissim (Siddur Tehillat HaShem, p. 59). [↑](#footnote-ref-21)
22. Rambam, loc. cit. 3:3. [↑](#footnote-ref-22)
23. Yam Shel Shlomo on Bava Kama, ch. 7, sec. 37; Bayit, Orach Chayim, sec. 670. [↑](#footnote-ref-23)
24. From the wording of the Rambam it appears that he maintains that it is a mitzvah to hold such [feasts](file:///D:\Word\CHANUKAH\feasts.html). The Shulchan Aruch (Orach Chayim 670:2, based on statements of Rabbenu Asher and Rabbenu Yitzchak Alfasi) differs, maintaining that no mitzvah is involved. The Rama cites other authorities who share the view of the Rambam, but for different reasons. [↑](#footnote-ref-24)
25. This is recited throughout all eight days of Chanukah (Rambam, loc. cit. 3:5; Shulchan Aruch, loc. cit. 683:1). [↑](#footnote-ref-25)
26. The recitation of Hallel also connects to the military victory as reflected in the prayer beginning VeAl HaNissim. [↑](#footnote-ref-26)
27. This concept is reflected in the realm of Halacha. [Pesachim 26a](file:///D:\Word\CHANUKAH\orallaw.html) states that an image (which is transmitted through light rays) “has no substance.” [↑](#footnote-ref-27)
28. By Rabbi Abner Weiss [↑](#footnote-ref-28)
29. From Chabad-Lubavitch [↑](#footnote-ref-29)
30. Bereshit Rabbah on Bereshit 4:3 [↑](#footnote-ref-30)
31. Avodah Zarah 2b [↑](#footnote-ref-31)
32. “Gateway To Judaism” page 389 [↑](#footnote-ref-32)
33. in his “Shir u’Renanim,” Bnei Brak 1997 [↑](#footnote-ref-33)
34. Ketubot 111b [↑](#footnote-ref-34)
35. Pirkei d’Rebbi Eliezer #40 [↑](#footnote-ref-35)
36. Rav Mordechai Aran, 1997 [↑](#footnote-ref-36)
37. Shemot (Exodus) 3:4 [↑](#footnote-ref-37)
38. Shemot (Exodus) 27:19 [↑](#footnote-ref-38)
39. Shemot (Exodus) 27:20. [↑](#footnote-ref-39)
40. Obadiah 1:18 [↑](#footnote-ref-40)
41. B’nei Yissachar [↑](#footnote-ref-41)
42. I.e., outside the Temple. [↑](#footnote-ref-42)
43. On which the Samaritans (Cutheans) had their Temple. [↑](#footnote-ref-43)
44. One of the surviving members of the Great Synod, v. Aboth, Sonc. ed., p. 2, n. 1. [↑](#footnote-ref-44)
45. Antipatris, in Judah, on the way from Jerusalem to Caesarea, was built by King Herod and called after his father, Antipater. [↑](#footnote-ref-45)
46. Prohibiting every public mourning. This shews that Simeon wore the priestly garments outside Jerusalem. [↑](#footnote-ref-46)
47. Ps. 119:126. [In Megillath Ta'anith the day of the destruction of the Temple on Mount Gerizim is 21st Kislev. According to Josephus it was destroyed by Hyrcanus in the year 128 B.C.E. For the literature on the subject v. Lichtenstein, H., HUCA, vol. VIII-IX, p. 288]. [↑](#footnote-ref-47)
48. “Gates of the Seasons” [↑](#footnote-ref-48)
49. Teshuvot Yechave [Daat](file:///D:\Word\CHANUKAH\daat.html) 1:75 [↑](#footnote-ref-49)
50. We don’t fast or mourn (Avodah Zarah 8a) because Adam said, *‘Woe is me, perhaps because I have sinned, the* [*world*](file:///D:\Word\CHANUKAH\worlds.html) *around me is being darkened and returning to its state of chaos and confusion; this then is the kind of death to which I have been sentenced from* [*Heaven*](file:///D:\Word\CHANUKAH\heaven.html)*!’ So he began keeping an* [*eight*](file:///D:\Word\CHANUKAH\eight.html) *days’ fast.* When he realized that this was the way of the world, he stopped fasting and praying and began celebrating the next year. [↑](#footnote-ref-50)
51. [Shabbat](file:///F:\Word\CHANUKAH\sabbath.html) 21b [↑](#footnote-ref-51)
52. Sukkah 46a [↑](#footnote-ref-52)
53. [Shabbat](file:///F:\Word\CHANUKAH\sabbath.html) 24a [↑](#footnote-ref-53)
54. In keeping with Adam’s recognition that the days were getting longer, i.e. more light each day in Avodah Zarah 8a *But as he observed the winter equinox and noted the day getting increasingly longer…* [↑](#footnote-ref-54)
55. Shabbat 21b; Rambam, Mishneh Torah, Hilchos Chanukah 4:1; Tur Shulchan Aruch, Orach Chayim 671:2. [↑](#footnote-ref-55)
56. Op. cit. [↑](#footnote-ref-56)
57. Rama, Orach Chayim 671:2. [↑](#footnote-ref-57)
58. see Tur Orach Chayim 670, Mogen Avrohom 670:3, Mishna Brura 670:4 [↑](#footnote-ref-58)
59. see Minhogei Eretz Yisroel p.205 [↑](#footnote-ref-59)
60. Zevachim 22b; Rambam, Hilchos Bias HaMikdash 4:9. [↑](#footnote-ref-60)
61. Shabbat, loc. cit. [↑](#footnote-ref-61)
62. See Sefer HaMaamarim 5678, p. 269ff.; 5704, p. 192 ff. [↑](#footnote-ref-62)
63. Arachin 13b; Or HaTorah on Chanukah, 326b ff. [↑](#footnote-ref-63)
64. A traditional blessing used throughout the ages. [↑](#footnote-ref-64)
65. Hilkhot Chanukah 4:12 [↑](#footnote-ref-65)
66. The wording of the blessing recited before the performance of a mitzva. [↑](#footnote-ref-66)
67. Rambam, Mishneh Torah, Hilchot Teshuva 10:4-5. [↑](#footnote-ref-67)
68. Phil Chernofsky, associate director, OU/NCSY Israel Center, Jerusalem [↑](#footnote-ref-68)
69. [Psalms](file:///F:\Word\CHANUKAH\psalms1.html) 113-119 [↑](#footnote-ref-69)
70. “The Art of Jewish Living - Chanukahh” [↑](#footnote-ref-70)
71. [Shabbat](file:///F:\Word\CHANUKAH\sabbath.html) 21b [↑](#footnote-ref-71)
72. [Psalms](file:///F:\Word\CHANUKAH\psalms1.html) 113-118 [↑](#footnote-ref-72)
73. V. supra 22a. [↑](#footnote-ref-73)
74. As he is to blame for placing his candle outside his shop. [↑](#footnote-ref-74)
75. Feast of Dedication. [↑](#footnote-ref-75)
76. As he was entitled to place the Chanukah candle outside. [↑](#footnote-ref-76)
77. As to make him place his Chanukah candle on a higher level. [↑](#footnote-ref-77)
78. V. Shab. 21a. [↑](#footnote-ref-78)
79. As when placed at such a high level it will not be noticed by passersby and publicity will not be given to the miracle. [↑](#footnote-ref-79)
80. V. Glos. Cf. Suk. I, 1. [↑](#footnote-ref-80)
81. V. ‘Er, I, 1. An alley where a post or a stake would be required to be placed at the entrance for the purpose of enabling the inmates of that area to carry their domestic objects on the Sabbath day. [↑](#footnote-ref-81)
82. Since he does not read it from the Scroll, why is it left open? [↑](#footnote-ref-82)
83. In modern practice this is done. [↑](#footnote-ref-83)
84. People would conclude that it had some defect, and for that reason another was brought [↑](#footnote-ref-84)
85. Over the use of the second Scroll. [↑](#footnote-ref-85)
86. The tenth month. [↑](#footnote-ref-86)
87. The Feast of Dedication which occurs at the end of Kislev and the beginning of Tebet. Why are not all three portions read from one Scroll? [↑](#footnote-ref-87)
88. I.e., to report whether the Beth din in Jerusalem have made the New Moon on the thirtieth or the thirty-first day after the preceding New Moon. Lit., ‘for six months’. [↑](#footnote-ref-88)
89. As soon as the New Moon has been declared, on the twenty-ninth or the thirtieth day as the case may be. [↑](#footnote-ref-89)
90. So that before Passover arrives the Jews in the Diaspora will know which day is the fifteenth. [↑](#footnote-ref-90)
91. There is no need for them to go on Sivan, because the date of Pentecost is known from the counting of the ‘Omer. [↑](#footnote-ref-91)
92. The ninth of Ab. [↑](#footnote-ref-92)
93. Knowing the New Moon of Elul, the Jews of the Diaspora will fix New Year thirty days later, Elul usually having twenty-nine days, though there is still a risk that the Beth din may in any particular year declare Elul to have thirty. [↑](#footnote-ref-93)
94. Viz., the Day of Atonement and Tabernacles, about which they could not be any surer than about New Year. [↑](#footnote-ref-94)
95. Which commences on Kislev 25. [↑](#footnote-ref-95)
96. Adar the 14th. [↑](#footnote-ref-96)
97. The Passover for the unclean, kept on the fourteenth of Iyar. V. Num. IX, 1-14. [↑](#footnote-ref-97)
98. Yom Kippur katan means, “a little Day of Atonement”. [↑](#footnote-ref-98)
99. Rambam Laws of Teshuva Ch. 2, Hal. 7 [↑](#footnote-ref-99)
100. Because Kislev can have either 29 or 30 days, in some years the last day of Chanukah is Tevet 2, rather than Tevet 1 – Rosh Chodesh. [↑](#footnote-ref-100)
101. Hoshana Rabba is the seventh and last day of the Feast of Tabernacles. The eighth day is called Shemini Atzeret and is a separate festival that is attached to the Feast of Tabernacles. [↑](#footnote-ref-101)
102. This section is taken from: “Chanukah”, The Artscroll Mesorah Series, Mesorah publications. [↑](#footnote-ref-102)
103. By Nachum Mohl [↑](#footnote-ref-103)
104. “When a soul will bring an [offering](file:///D:\Word\CHANUKAH\korbanot.html)“...Vayikra (Leviticus) 2:1 [↑](#footnote-ref-104)