



The Livnot Hanukah Companion



The Livnot

Hanukkah Companion

FIRST BLESSING

Blessed are you, Lord our G-d,
King of the Universe, Who
sanctified us by His
commandments, and has
commanded us to kindle the
lights of Hanukah. (Amen)

Baruch ata Adonai, Elohenu
melech ha'olam, asher kidshanu
bemitzvotav, vetzivanu
lehadlik ner shel Hanukah.
(Amen)

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק
נֵר שֶׁל חֲנֻכָּה.
(אָמֵן)

SECOND BLESSING

Blessed are you, Lord our G-d,
King of the Universe, Who
performed miracles for our
ancestors in those days at this
time. (Amen)

Baruch ata Adonai, Elohenu
melech ha'olam, she'asa nisim
la'avoteynu bayamim hahem
bazman ha'ze. (Amen)

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ, בַּיָּמִים הָהֵם
בְּזַמַּן הַזֶּה.
(אָמֵן)

THIRD BLESSING (recited only at the first night)

Blessed are you, Lord our G-d,
King of the Universe, Who has
kept us alive, sustained us,
and enabled us to reach this
season. (Amen)

Baruch ata Adonai, Elohenu
melech ha'olam, shehecheyanu
vekiyemanu vehigi'anu lazman
ha'ze. (Amen)

בָּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיָּנוּ, וְקִיְּמָנוּ, וְהִגִּיעָנוּ לְזַמַּן הַזֶּה.
(אָמֵן)

We Light These Lights

We light these lights
For the miracles and the
wonders,
For the redemption and the
battles
That You made for our
forefathers
In those days at this season,
Through Your holy priests.
During all eight days of
Hanukah
These lights are sacred
And we are not permitted to
make use of them,
But only to look at them;
In order to express thanks
And praise to Your great Name
For Your miracles, Your wonders
And Your salvations.

Hanerot halalu anachnu
madlikin
Al hanissim ve'al haniflaot
Al hatshu-ot ve'al hamilchamot
She-asita la'avoteynu
Bayamim hahem, bazman
hazeh
Al yedey kohanecha hakdoshim.
Vechol shmonat yemey
Hanukah
Hanerot halalu kodesh hem,
Ve-ein lanu reshut lehishtamesh
bahem
Ela lirotam bilvad
Kedai lehodot leshimcha
Al nissecha veal nifleotecha ve-
al yeshuotecha.

הנרות הללו אנו מדליקין
הנרות הללו אנו מדליקין
על הניסים ועל הנפלאות
ועל התשועות ועל המלחמות
שעשית לאבותינו,
בימים ההם, בימים ההם
על ידי כוהניך, כוהניך הקדושים
וכל שמונת ימי החנוכה
הנרות הללו קודש הן,
ואין לנו רשות להשתמש בהם
אלא לראותם בלבד,
ואין לנו רשות להשתמש בהם,
אלא לראותם בלבד.



Maoz Tzur

Mighty stronghold of my salvation,
to praise You is a delight.
Restore my House of Prayer
and there we will bring a thanksgiving offering.
When You will have prepared the slaughter
for the blaspheming foe,
Then I shall complete with a song of hymn
the dedication of the Altar.
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.
To the holy abode of His Word He brought me.
but there, too, I had no rest
and an oppressor came and exiled me.
For I had served aliens,
and had drunk numbing wine.
Scarcely had I departed
at Babylon's end Zerubabel came.
At the end of seventy years I was saved.

To sever the towering cypress
sought the Aggagite, son of Hammedatha,
But it became a snare and a stumbling block to
him and his arrogance was stilled.
The head of the Benjaminite You lifted
and the enemy, his name You obliterated
His numerous progeny - his possessions -
on the gallows You hanged.
Greeks gathered against me
then in Hasmonean days.
They breached the walls of my towers
and they defiled all the oils;
And from the one remnant of the flasks
a miracle was wrought for the roses.
Men of insight - eight days
established for song and jubilation
Bare Your holy arm
and hasten the End for salvation -
Avenge the vengeance of Your servants' blood
from the wicked nation.
For the triumph is too long delayed for us,
and there is no end to days of evil,
Repel the Admon in the nethermost shadow
and establish for us the seven shepherds.

Ma-oz Tzur Y'shu-a-ti Le-cha Na-eh L'sha-bei-ach
Ti-kon Beit T'fi-la-ti V'sham To-da N'za-bei-ach
L'eit Ta-chin Mat-bei-ach Mi-tzar Ha-mi-na-bei-ach
Az Eg-mor B'shir Miz-mor Ha-nu-kah Ha-miz-bei-ach
Ra-ot Sav-ah Nafshi B'yagon Kochi Ka-leh
Cha-yai Mei-re-ru V'koshi B'shi-bud Malchhut Egl
U-v'yado Ha-g'dola Ho-tzi Et Ha-sgula
Cheil Par-oh V'chol Zar-oh Yardu K'even Bim-tzula
Dvir Kodsho Hevi-ani V'gam Sham Lo Sha-kat-ti
Uva Nogeis V'higlani Ki Zarim Avad-ti
V'yein Ra-al Ma-sachti Kim-at She-a-varti
Keitz Bavel Z'ru-bavel L'keitz Shiv-im No-shati
Krot Komat B'rosh Bi-keish A-gagi Ben Hamdatah
V'ni-h'yata Lo L'fach U-lemokeish V'ga-a-vato Nishba-ta
Rosh Y'mini Niseita V'oyeiv Shmo Machita
Rov Banav V'kin-yanav Al Ha-eitz Ta-lita
Y'va-nim Nik-bi-tzu A-lai A-zai Bi-may Chash-ma-nim
U'far-tzu Chomos Migda-lai V'tim-u Kol Ha-shma-nim
U'mi-no-tar Kan-ka-nim Na-a-sa Neis La-sho-sha-nim
B'nei Vi-nah Y'mei Sh'mo-nah Kav-u Shir U'ri-na-nim
Cha-sof Z'ro-a Kodshecha V'ka-reiv Keitz Ha-yeshu-ah
N'kom Nikmat Ava-decha Mei-uma Har-sha-ah
Ki Archah Ha-sha-ah V'ein Keitz Limei Ha-ra-ah
D'chei Admon B'tzeil Tzalmon Ha-keim La-nu Ro-im Shiv-ah

מעוז צור ישועתי לך נאה לשבח.
תכון בית תפילתי ושם תודה נזכר.
לעת תכין מטבח מצר המנכר.
אז אגמור כשיר מזמור הנכת המזכר:
רעות שכעא בפשי כגון לחי כלה
חי מררו בקשי כשעבוד מלכות עגלה
וכידו הגדולה הוציא את הסגלה
חיל פרעה וכל זרעו ירדו כאבן במצולה:
דביר קדשו הביאני וגם שם לא שקטתי
וכא נוגש והגלני כי זרים עבדתי
ויין רעל מסכתי כמעט שעברתי
קצ ככל זרכבל לקצ שכעים נושעתי:
כרות קומת ברזש בקש אגני כן המדתא
ונהיתה לו לפח ולמוקש וגאותו נשבתה
ראש ימיני נשאת ואויב שמו מחית
רב בניו וקניו על העץ תלית:
יננים נקבצו עלי אזי בימי חשמנים
ופרצו חומות מגדלי וטמאו כל השמנים
ומנותר קנקנים נעשה נס לשושנים
כני בינה ימי שמונה קבעו שיר ורננים:
חשוף זרוע קדשך וקרב קצ הישועה
נקם נקמת עבדיך מאמה הרשעה
כי ארכה השעה ואין קצ לימי הרעה
דחה אדמון כצל צלמון הקם לנו רועים שכעה:

A Story of Courage: Nationally and Personally

On Hanukkah, we tell two parallel stories. One story focuses on the miracle of the little jar of oil used to light the menorah in the Holy Temple. Though it was only enough to last for one day, miraculously it lasted for eight. The other tale extols the heroic Maccabees, who fought to defend Jewish culture, religion, and our right to independence from the Greeks who sought to assimilate the Jews into their Hellenistic culture. While we may associate these stories primarily with children's tales and charming theatrical productions, or view them as ancient and no longer relevant, the core values they reflect are complex and the ideals that they encourage are still important today. This is not just a time to remember, but a time to re-evaluate, re-experience, think and ask- about the Hanukkah story's relevancy in my life, and its message to me today.

The Chassidic Master, the Pri Tzadik, writes that the primary miracle of Hanukkah was the physical victory over the Greeks, not the oil burning for eight days. The Jews were led by the Maccabees - the Kohanim (priests) of their time. Their belief impelled their courage. Their physical prowess was fueled by a spiritual source. They walked the walk.

What do you think the Pri Tzadik considers the military victory, the courage to be the main miracle?

When someone steps up and risks something for a cause greater than themselves - Is it a holy act?

In the year 167 BCE, the Greeks made decrees prohibiting the Jews from observing the Mitzvot. They forbade circumcision, observance of the Shabbat, and study of Torah. They forced Jews to eat pig, brought idol worship into the Holy Temple, and took the Jewish women to the Greek ruler on the night of her wedding.

This caused great distress amongst the Jews, as it threatened their culture, religion, and belief. Despite the lack of an organized army, weapons, and the great difference in numbers (approx. 3000 - 6000 which grew to 10,000 as apposed to 41,000 Greeks), the Jews created an uprising - a revolt.

The revolt began near Modiin with Matityahu the Priest as General, and was followed by his son- Yehudah the Maccabee after his death.

(There were many non-Jews in Israel at the time who were against the Greek's oppression and religious coercion. Among them were the "Nivatim" from the Arab Peninsula who assisted the Jews in their revolt against the Greeks).



In 164 BCE the Maccabees succeeded in overthrowing the Greeks, taking over Jerusalem and purifying the Temple. With the “Hanukat Habayit”, and the renewal of the Temple, the Hanukah holiday was established!

In 140 BCE the Jews gained complete autonomy! This was the first time the Jews had independence, and the last for some 2,000 years!

The Story of the Maccabees has been a source of hope and inspiration for many uprisings in the Jewish nation. The Maccabees are a true example of courage. The ability to free ourselves of slavery. This is a day of freedom. Both as a nation and as individuals. The Maccabees teach us to stand up for what we believe in, to act upon it, and to have the confidence and courage to free ourselves from whatever or whomever is preventing us from being free and true to our beliefs!

As Ivan Greenberg, the long-time editor of Anglo-Jewry’s most influential weekly, the Jewish Chronicle once said:

"Freedom does not descend like manna from heaven. It has to be won by trampling enemies, and advancing through the wilderness of post bondage into the blessings of future liberty."

We must DO as a nation and as individuals.

Hanukah represents a national miracle of courage. However, this consists of a deeper, more personal message – the message of freedom. The ability to overcome our own personal slaveries. Hanukah teaches us to act and stand up for whatever it is we believe in. It encourages us to discover the inner courage we each have within us, and bring it outwards!

May we all be blessed with the discovery of our inner courage and strength this Hanukah and may we use this courage within ourselves, and our nation to achieve freedom!

Questions for Discussion

1. What do you think is the relationship between courage and miracles?
2. Have you ever experienced national courage?
3. Have you ever not stepped up? What held you back?
4. When was the last time you witnessed or did an act of courage?

By: Yonina Cohen, Some Texts by Aryeh Ben-David



Alumot Study Sheet

HANUKAH: IT'S ALSO ABOUT PEOPLE

On the face of it, Hanukah doesn't have much to do with interpersonal relationships. It seems to be all about history, candles, Greeks, and latkaes. Unlike Yom Kippur, when we deal with improving ourselves and our relationships with others, Hanukah has a reputation for being a holiday of happiness and fun rituals. Here's another angle...

Source #1

According to the Shulchan Aruch (Code of Jewish Law), ideally one should light the Hanukah candles immediately upon nightfall when the stars emerge - or within the first half-hour following. However, since in our days lighting is performed within the house (in contrast to Talmudic times when it was performed at the outer doorway), one may light and say the blessings even after

this time. In Talmudic times, the lights were lit to publicize the miracle to passersby, therefore, they had to be lit while people were still up and about, outdoors. Nowadays, however, they are lit primarily for family.

Questions for Discussion

1. What reasons can you think of, that would influence the modern day decision makers of Jewish law to put the emphasis of candle lighting on the family?
2. What kind of atmosphere were they trying to create in the home?
3. What childhood memories do you have of lighting the Hanukah candles in your home?

Source #2

"The Jewish Way" by Rabbi Yitz Greenberg (Touchstone, 1988)

"The Maccabees of those days could not have won the battle alone. In the conflict, many Hellenized Jews decided to stand by their fellow Jews rather than by the Greeks. A coalition won the victory of Hanukah – the traditionalists unite with modernizing Jews who decided to come down on the Jewish side.

A further lesson of Hanukah (as Purim) is not to write off assimilating Jews. A coalition of traditional, modernizing, and assimilating Jews pulled off the Maccabee miracle. What is needed is a coalition and symbiosis of traditional Jews, modernizing Jews, and those assimilating Jews who can still be reached.

(Today's) battle of Hanukah is being fought... not in military engagements but through creating family ties, competing educationally, communicating values and messages, holding and deepening loyalties.

Pessimists and assimilationists have more than once informed Jews that there is no more oil left to burn. As long as Hanukah is studied and remembered, Jews will not surrender to the night. The proper response, as Hanukah teaches, is not to curse the darkness but to light a candle."

Questions for Discussion:

1. Do you think a "coalition of traditional, modernizing and assimilated Jews" is possible in today's Jewish world? What obstacles are in the way?
2. What is the state of unity in your local Jewish community?
3. What "candle" can you light to make a positive change?

Source #3

An Historical Synopsis: Judah Maccabee and the Hasmoneans won the battles over the Greek-Syrians, and returned Jerusalem, the Temple, and independence to the Jewish people. His brothers, and later his descendants, ruled over Israel for over 200 years. Queen Shlomtzion, the last of the great Hasmonean leaders, left two feuding sons, Hyrkanos and Aristobulus. These two brothers became bitter enemies in their struggle to gain total rule. In an attempt to oust the other, each semi-ruling brother called in the Romans to come to Israel and "enforce law and order." The Romans readily accepted the invitation and the later took total control of the land of Israel. They cruelly ruled Israel and persecuted her people reaching a bitter climax with the destruction of Jerusalem and the temple, and the exile of the Jewish People. This was 237 years after Judah's great Maccabean victories.

Questions for Discussion:

1. What, in your opinion, can be learned from these 237 years?
2. What other examples can you give from Jewish history of sibling rivalry that led to tragedy?
3. How can today's celebration of Hanukah bring siblings closer?

Hanukah Sufganiyot (Jelly Doughnuts)

These deep-fried Israeli delicacies symbolize the miracle of the burning oil lamps in the ancient Holy Temple in Jerusalem. Plump up each fried dough ball with your favorite fruit jam. For a wintery effect, sprinkle the tops with granulated sugar.

INGREDIENTS

- 2 tablespoons active dry yeast
- 1/2 cup warm water (100°C - 110°C)
- 1/4 cup plus 1 teaspoon sugar, plus more for rolling
- 2 1/2 cups all-purpose flour, plus more for dusting
- 2 large eggs
- 2 tablespoons unsalted butter, room temperature
- 1/2 teaspoon freshly grated nutmeg
- 2 teaspoons salt
- 3 cups vegetable oil, plus more for bowl
- 1 cup seedless raspberry jam

www.marthastewart.com

DIRECTIONS

1. In a small bowl, combine yeast, warm water, and 1 teaspoon sugar. Set aside until foamy, about 10 minutes.
2. Place flour in a large bowl. Make a well in the center; add eggs, yeast mixture, 1/4 cup sugar, butter, nutmeg, and salt. Using a wooden spoon, stir until a sticky dough forms. On a well-floured work surface, knead until dough is smooth, soft, and bounces back when poked with a finger, about 8 minutes (add more flour if necessary). Place in an oiled bowl; cover with plastic wrap. Set in a warm place to rise until doubled, 1 to 1 1/2 hours.
3. On a lightly floured work surface, roll dough to 1/4-inch thickness. Using a 2 1/2-inch-round cutter or drinking glass, cut 20 rounds. Cover with plastic wrap; let rise 15 minutes.
4. In medium saucepan over medium heat, heat oil until a deep-frying thermometer registers 370 degrees. Using a slotted spoon, carefully slip 4 rounds into oil. Fry until golden, about 40 seconds. Turn doughnuts over; fry until golden on other side, another 40 seconds. Using a slotted spoon, transfer to a paper-towel-lined baking sheet. Roll in sugar while warm. Fry all dough, and roll in sugar.
5. Fill a pastry bag fitted with a #4 tip with jam. Using a wooden skewer or toothpick, make a hole in the side of each doughnut. Fit the pastry tip into a hole, pipe about 2 teaspoons jam into doughnut. Repeat with remaining doughnuts.

The traditional most delicious potato latkes

INGREDIENTS

1 pound potatoes
1/2 cup finely chopped onion
1 large egg, lightly beaten
1/2 teaspoon salt
1/2 to 3/4 cup olive oil
Accompaniments: sour cream and applesauce

Cooks' notes:

Latkes may be made up to 8 hours ahead. Reheat on a rack set over a baking sheet in a 350°F oven, about 5 minutes.

Grating the potatoes, soaking them briefly in water, and then squeezing out the liquid (as we've done here) keeps the batter from turning brown too quickly.

www.epicurious.com

DIRECTIONS

1. Preheat oven to 250°F.
2. Peel potatoes and coarsely grate by hand, transferring to a large bowl of cold water as grated.
3. Soak potatoes 1 to 2 minutes after last batch is added to water, then drain well in a colander.
4. Spread grated potatoes and onion on a kitchen towel and roll up jelly-roll style.
5. Twist towel tightly to wring out as much liquid as possible. Transfer potato mixture to a bowl and stir in egg and salt.
6. Heat 1/4 cup oil in a 12-inch nonstick skillet over moderately high heat until hot but not smoking.
7. Working in batches of 4 latkes, spoon 2 tablespoons potato mixture per latke into skillet, spreading into 3-inch rounds with a fork. Reduce heat to moderate and cook until undersides are browned, about 5 minutes.
8. Turn latkes over and cook until undersides are browned, about 5 minutes more. Transfer to paper towels to drain and season with salt. Add more oil to skillet as needed. Keep latkes warm on a wire rack set in a shallow baking pan in oven.



The dreidel

Playing dreidel is an amazing opportunity to get the whole family and friends together and have some fun over a traditional Jewish game! The dreidel has an interesting background. Apparently, when the Jewish people were under the rule of Antiochus and were barred from learning Torah, they would study while pretending to play with the dreidel, spinning it as in a game so Antiochus wouldn't catch them reading. The dreidel is a four-sided top which has four distinct letters in Hebrew on each side. The object of the game is to spin the dreidel and collect coins or candy depending upon what letter appears after each spin. On each side of your dreidel you can write one of the following Hebrew letters:

- Ⓝ (Nun)
- ג (Gimel)
- ה (Hei)
- ש (Shin)

Each player starts with some gelt (or money, sweets or counters). Each player puts one coin into the pot in the center. The players take turns spinning the dreidel, following the instructions of the letter which lands facing up.

- Ⓝ = (Nothing), play passes to next player.
 - ג = (all), the player takes all of the money in the pot.
 - ה = the player takes half of the pot.
 - ש = the player puts one of his coins into the pot.
- Pshhh... so much to learn from such a simple game. It's amazing to see how the point of the

game is not only to collect all the money but also give some so that your fellow friends can enjoy the game as well. Imagine a dreidel with all sides being a "gimel" (ג), the first player would take all the money and the game would end. Sometimes in our day to day life we have to give in order receive.

I HAVE A LITTLE DREIDEL: THE SONG

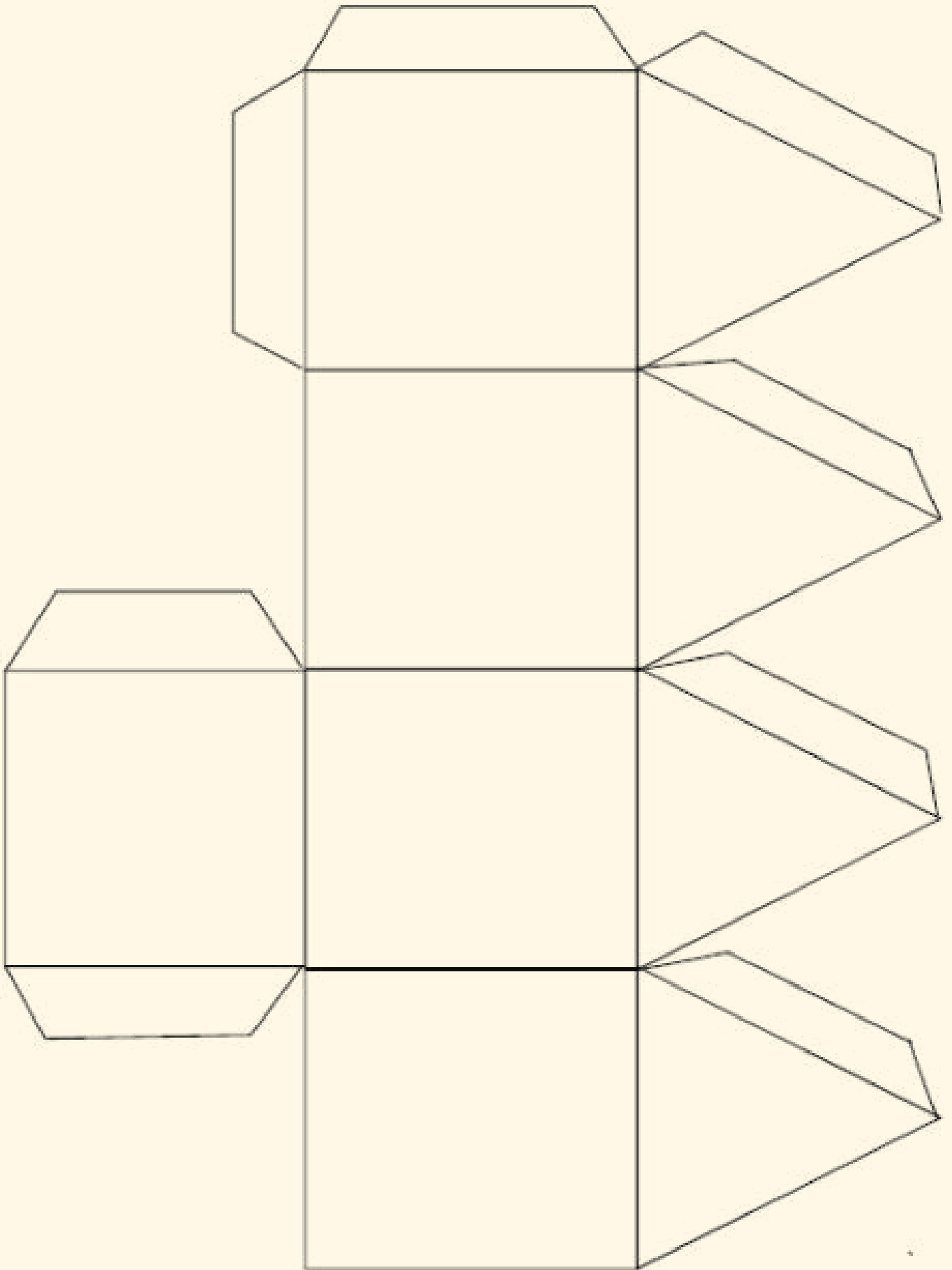
I have a little dreidel
I made it out of clay
And when it's dry and ready
Then dreidel I shall play

Oh dreidel dreidel dreidel
I made it out of clay
And when it's dry and ready
Then dreidel I shall play

It has a lovely body
With legs so short and thin
And when it is so tired
It drops and then I win!

My dreidel's always playful
It loves to dance and spin
A happy game of dreidel
Come play now, let's begin!





Extra Songs

DRIVE AWAY THE DARKNESS

We came to drive away the
darkness
in our hands is light and fire.
Everyone's a small light,
and all of us are a firm light.

Fight darkness, further
blackness!
Fight because of the light!

Tzil-tzil-tzil in the bells,
who are we? - spinning tops.
We have one leg,
if we fall - we still won't fear.

Fight darkness, further
blackness!
Fight because of the light!

We're big mischievous kids,
merry and praise-giving -
but we'll know very nicely
to retell, to sing, to dance.

Fight darkness, further
blackness!
Fight because of the light!

Banu choshech legaresh,
beyadeinu or va'esh.
Kol echad hu or katan,
vechulanu or eitan.

Surah choshech, hal'ah sh'chor!
Surah mipnei ha'or!

Tzil-tzil-tzil bapa'amonim,
mi anachnu? - savivonim.
Lanu regel achat,
im nipol - gam lo nifchad.

Surah choshech, hal'ah sh'chor!
Surah mipnei ha'or!

Anu shovavim g'dolim,
alizim veholelim -
ach ned'a yafeh me'od
lesaper, lashir, lirkod.

Surah choshech, hal'ah sh'chor!
Surah mipnei ha'or!

באנו חושך לגרש,
בידינו אור ואש.
כל אחד הוא אור קטן,
וכולנו אור איתן.

סורה חושך, הלאה שחור!
סורה מפני האור!

ציל-ציל-ציל בפעמונים,
מי אנחנו? - סביבונים.
לנו רגל אחת,
אם ניפול - גם לא נפחד.

סורה חושך, הלאה שחור!
סורה מפני האור!

אנו שובבים גדולים,
עליזים והוללים -
אך נדע יפה מאוד
לספר, לשיר, לרקוד.

סורה חושך, הלאה שחור!
סורה מפני האור!

WHO CAN RETELL

Who can retell,
the things that befell us,
Who can count them?
In every age a hero or sage,
Came to our aid.
Hark! In days of yore in
Israel's ancient land,
Brave Maccabeus led the
faithful band.
But now all Israel must as one
arise,
Redeem itself through deed
and
sacrifice.
Who can retell,
the things that befell us,
Who can count them?
In every age a hero or sage,
Came to our aid.

Mi y'malel g'vurot Yisrael
otan mi yimne
Hen b'ekhol dor yakum hagibor
go-el ha-am

Sh'ma! Bayamim ha-hem
baz'man hazzeh
Makkabi moshi-a ufodeh
Uv'yamenu Kol am Yisrael
Yitached, yakum veyiga-e

מי ימלל גבורות ישראל,
אותן מי ימנה?
הן בכל דור יקום הגיבור
גואל העם.

שמע!
בימים ההם בזמן הזה
מכבי מושיע ופודה
ובימינו כל עם ישראל
יתאחד, יקום ויגאל.



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