



**First Night:  
The Menorah  
of the Mikdash**

We have no choice; we must start here with the original model. Shortly after the Exodus and the Giving of the Torah the People Israel are commanded to build a Tabernacle, a portable abode to house the Divine Presence, in order to inscribe on their consciousness that indeed the Lord dwells among the People. All the specifications are meticulously described to Moshe among them a candlestick of pure gold, symbolizing according to Avraham, the seven degrees of wisdom with the middle branch representing the Torah with which all wisdoms must harmonize.

**Talking Points:**

In what way does Judaism serve as a “central illuminating branch” in your life? In what way do all “wisdoms” interface with Torah?

**Second Night:  
The Menorah on the  
Arch of Titus**

I grew up hearing about the offensive Arch of Titus, with a Menorah depicted on it being carried by Jewish captives of Zion. It is an honorific arch located in Rome, constructed in 82 CE by the Roman Emperor Domitian after the death of his older brother, Titus, to commemorate Titus' victories, including the Siege of Jerusalem in 70 AD. It is a raw in-your-face record of our people's national humiliation and catastrophe. Jewish tourists were known to deface the ancient arch by scratching, “Am Yisrael Chai, the Nation of Israel lives” into its marble and Roman Jews refused to walk under it.

**Talking Points:**

What feelings emerge for you around this image? Would you walk under it? Would you deface it?

**Third Night:  
Menorahs Made  
From Paper**

On December 2, 1993, someone threw a brick through the window of a Jewish home displaying a Menorah in Billings, Montana. What happened next was truly remarkable and became the subject of the children's book, “The Christmas Menorahs.” In an editorial in the local newspaper, residents throughout Billings were urged to join together to display paper menorahs in the windows of their homes as a symbol of their determination to live together in harmony. The local newspaper's editorial urged all citizens “to share in this message by displaying this Menorah on a door or a window from now until Christmas. Let all the world know that the national hatred of a few cannot destroy what all of us in Billings, and in America, have worked together so long to build.”

**Talking Points:**

Have you ever experienced an act of hate? Have you ever stood up to a bully? What effect can this kind of collective coming together have on society?

**Fourth Night:  
Menorahs Carved Out  
Of Potatoes**

On the first night of Chanukah 1943 in Bergen-Belsen, Rabbi Israel Shapiro, the Bluzhever Rebbe, organized fellow inmates to observe Chanukah. From their meager food rations, they set aside bits of fat; they drew threads from their ragged garments and twisted them into wicks. And the Menorah? That they formed out of raw potatoes. I can only imagine the pain of lighting and reciting the blessings over a Menorah carved from potatoes by those who had once lit glorious Menorahs of silver. Yet, I can also imagine the extreme gratification that they must have felt being able to wrestle a small dose of redemption and spirituality even amidst the horrors of their reality.

**Talking Points:**

In what way does the lighting of a potato Menorah during the Holocaust reflect the themes of Chanukah? In what way does this specific observance resonate for you at this time?

**Fifth Night:  
The Menorah of the Book of  
Zechariah**

Here the Menorah is central to an intense prophetic vision of Zerubavel, leader of the Babylonian Jewish returnees to Zion around the year 538 BCE who was charged with the rebuilding of the Temple. This particular passage is read as a part of the Haftorah on Shabbat Chanukah. In the revelation, Zerubavel sees an angel who says to him, “What do you see?” And I answered, “I see a Menorah all of gold, with a bowl above it...and by it are two olive trees...” what do these things mean?”...This is the word of the Lord...Not by might, nor by power, but by my spirit alone. These gripping words, together with the vision of the trees providing a steady stream of olive oil for the Menorah, teach that despite all diabolical human machinations ultimately, it is the enduring spirit of God that will triumph.

**Talking Points:**

How do you understand the words, “Not by might, nor by power, but by my spirit alone?” Have you ever experienced the triumph of the spirit?

**Sixth Night:  
The Menorah that Became a  
Chanukiyah**

That the miracle of Chanukah is centered particularly on the Temple's Menorah, is significant. There were other vessels in the Temple; the Table for the showbread, the Altar for incense or the Washstand – these were not the focus of the intensely felt need to rededicate. The search for the oil took on an almost disproportionate centrality relative to its inherent utility. Many scholars discuss the over zealousness in getting the Menorah lit. That very enthusiasm some say “forced” the miracle of the oil – which lasted eight days instead of the amount that it should have burned; one day only. This then led to the fashioning of our Menorah, more correctly referred to as Chanukiah, with not seven branches but rather, eight plus one in the center.

**Talking Points:**

How do you understand the miracle of the oil? What do the lights of menorah symbolize for you?

**Seventh Night:  
The Menorah on the Emblem of  
the State of Israel**

The design for the emblem of the State of Israel was adopted after a competition held in 1948. It is based on the winning entry submitted by Gabriel and Maxim Shamir, with elements taken from other submissions as well. The olive branch border is reminiscent of the vision of Zerubavel, while the Menorah itself is a deliberate copy of the Menorah of the Arch of Titus. Its powerful message is lost on few. The newly born State of Israel in its selection of an emblem with the Titus Menorah dramatically evokes the message of the newly reborn State of Israel and the culmination of the exiled Jew in captivity.

**Talking Points:**

For what other reasons do you think the Menorah belongs on the emblem of the State of Israel? Where else do you see image of Menorahs used in Jewish life?

**Eighth Night:  
Your Menorah  
Here!**

Every family has its own Menorah story. Here is mine. When I was ten years old our family traveled to Israel for the summer. Once we were in Jerusalem, walking past a tiny, tiny Judaica store with a formidable Jerusalemite Hassid standing by the door and a beautiful silver Menorah standing in the window. It was an oil Menorah with a low base and silver back with golden Ten Commandments. The oil was to be contained in eight small lions whose lid-heads opened back on a hinge to allow the oil to be poured in and whose mouths were tiny cylinders for wicks. On each side a miniature pitcher hangs precariously. That Menorah had to come back to Pittsburgh. My Mother and I would roll cotton balls into wicks which we would then painstakingly maneuver into those tiny spouts. My father would light the Menorah in our living room, sing the blessings; and there we were back on that street in that crowded pint-sized storefront in Jerusalem.

**Talking Points:**

What's your family's Menorah story? How will you make sure to pass it on?



# חג אורים שמח !!



מֵעוֹז צוֹר יִשׁוּעָתִי, לְךָ נָאָה לְשַׁבַּח  
תִּכּוֹן בַּיִת תְּפִלָּתִי, וְשֵׁם תְּוֹדָה נִזְבַּח.  
לְעַת תִּכְיִן מִטְּבַח מִצַּר הַמִּנְבַּח.  
אִז אֲגַמּוֹר בְּשִׁיר מְזֻמּוֹר חֲנֻכַּת הַמִּזְבֵּחַ

יָעוֹת שְׁבַעָה נִפְשֵׁי, בְּיָגוֹן כָּחִי כָּלָה  
חַיֵּי מְרָרוּ בְּקִשֵׁי, בְּשַׁעְבוֹד מַלְכוּת עֲגָלָה  
וּבְיָדוֹ הַגְּדוּלָה הוֹצִיא אֶת הַסְּגָלָה  
חֵיל פְּרָעָה וְכָל זָרְעוֹ יָרְדוּ כְּאֶבֶן בַּמִּצְוָלָה

דְּבִיר קִדְשׁוֹ הִבִּיאֲנִי, וְגַם שֵׁם לֹא שָׁקַטְתִּי  
וּבָא נוֹגֵשׁ וְהִגְלִנִי, כִּי זָרִים עֲבַדְתִּי  
וַיִּין רַעַל מְסַכְתִּי, כִּמְעֵט שְׁעֵבַרְתִּי  
קֶץ בְּבֶל זָרְבָבֶל, לְקֶץ שְׁבַעִים נוֹשְׁעָתִי

פְּרוֹת קוֹמַת בְּרוּשׁ בְּקֶשׁ, אֲגִי בֶן הַמִּדְתָּא  
וְנִהְיָתָה לוֹ לִפְחַ וּלְמוֹקֵשׁ, וְגִאֲוָתוֹ נִשְׁבַּתָּה  
רֵאשׁ יְמֵינִי נִשְׂאָתָה, וְאוֹיֵב שְׂמוֹ מְחִיתָה  
רַב בְּנֵיו וְקִנְיָנֵיו עַל הַעֶץ תְּלִיתָה

יְוֹנִים נִקְבְּצוּ עָלַי, אֲזִי בִימֵי חֲשֻׁמְנִים  
וּפְרָצוּ חוֹמוֹת מִגְדָּלִי, וְטַמְאוּ כָּל הַשְּׂמֹנִים  
וּמְנוֹתֶיךָ קִנְקְנִים נַעֲשָׂה נֶס לְשׁוֹשְׁנִים  
בְּנֵי בִינָה יְמֵי שְׂמוֹנָה קִבְּעוּ שִׁיר וְרַנְנִים

חֲשׁוֹף זְרוּעַ קִדְשֶׁךָ וְקָרַב קֶץ הַיְשׁוּעָה  
נִקַּם נִקְמַת עֲבַדֶּיךָ מֵאִמָּה הַרְשָׁעָה  
כִּי אָרְכָה הַשְּׁעָה וְאִין קֶץ לִימֵי הַרְעָה  
דְּחָה אֲדָמוֹן בְּצַל צְלָמוֹן הִקַּם לָנוּ רוּעִים שֶׁבְּ

**הַנְּרוֹת הַלָּלוּ** אֲנַחְנוּ מַדְלִיקִין עַל הַנְּסִים וְעַל הַנִּפְלְאוֹת, וְעַל הַתְּשׁוּעוֹת וְעַל הַמְּלַחְמוֹת, שְׁעֲשִׂיתָ לְאֲבוֹתֵינוּ בְּיָמִים הֵהֵם בְּזֶמַן הַזֶּה, עַל יְדֵי כְּהֵנִיךְ הַקְּדוּשִׁים. וְכָל שְׂמוֹנַת יְמֵי חֲנֻכָּה, הַנְּרוֹת הַלָּלוּ קִדְשׁ הֵם. וְאִין לָנוּ רְשׁוּת לְהַשְׁתַּמֵּשׁ בָּהֶם, אֶלָּא לְרְאוּתָם בְּלִבָּךְ, כְּרִי לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגְּדוֹל. עַל גְּסִיךָ וְעַל גְּפִלְאוֹתֶיךָ וְעַל יְשׁוּעָתְךָ.

"Ha'Neirot halalu anachnu madlikin al hanisim ve'al hanifla'ot, ve'al hat'shu'os ve'al hamilchamos, sh'asita la'avoteinu bayamim hahem baz'man hazeh, al yedei kohaneicha hakedoshim. Vechol sh'monat yemei Chanukah, haneirot halalu kodesh hem. Ve'ein lanu reshut le'hishtamesh ba'hem, eh'la lir'otam bilvad, ke'dei le'hodot u'lehalel leshimcha hagadol al nisecha ve'al nifle'otecha ve'al yeshu'otecha.

Sephardic Practice is to Recite Tehilah 30

א מְזֻמּוֹר: שִׁיר-חֲנֻכַּת הַבַּיִת לְדָוִד.  
ב אֲרוֹמְמוֹךְ יְהוָה, כִּי דָלִיתִנִי; וְלֹא-שָׁמַחַת אִיבֵי לִי.  
ג יְהוָה אֱלֹהֵי-- שׁוֹעֲתֵי אֱלִיד, וְתִרְפְּאֵנִי.  
ד יְהוָה--הַעֲלִיתָ מִן-שָׂאוֹל נִפְשִׁי; חִיִּיתִנִי, מִיּוֹרְדֵי- (מִקְדֵי-י) בּוֹר.  
ה זָמְרוּ לַיהוָה חֲסִידָיו; וְהוֹדוּ, לְזָכַר קִדְשׁוֹ.  
ו כִּי רָגַע, בְּאֶפֶס-- חַיִּים בְּרִצּוֹנוֹ:  
ז עָרַב, וְלִין בְּכִי; וְלִבְקָר רִנָּה.  
ח וְאֲנִי, אֲמַרְתִּי בְשִׁלְוִי-- בַל-אֲמוּט לְעוֹלָם.  
ט יְהוָה-- בְּרִצּוֹנְךָ, הַעֲמַדְתָּה לְהַרְרִי-עוֹ:  
י אֱלִיד יְהוָה אֶקְרָא; וְאֶל-אֲדֹנָי, אֶתְחַנּוּ.  
יא מֵה-בְּצַע בְּדַמִּי, בְּרַדְתִּי אֶל-שַׁחַת:  
יב הַיּוֹדֵךְ עֶפֶר; תִּגְלִיד אֲמַתְּךָ.  
יג שְׁמַע-יְהוָה וְחַנּוּנִי; יְהוָה, הִנֵּה-עוֹר לִי.  
יד הַפִּכֶת מִסְפְּדִי, לְמַחֹל לִי: פִּתְחַת שִׁקִּי; וְתִאֲזַרְנִי שְׂמַחָה.  
יז לְמַעַן, יִזְמַרְךָ כְבוֹד-- וְלֹא יָדָם:  
יח יְהוָה אֱלֹהֵי, לְעוֹלָם אֲוֹדְךָ.

**בְּרוּךְ** אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק גַּר שֶׁל חֲנֻכָּה.

1. "Baruch ata Ado-nai, Elo-heinu Melech ha'olam, Asher kid'shanu b'mitzvosav v'tzivanu l'hadlik ner shel Chanukah"

Blessed are You, Hashem our G-d, King of the universe, Who has sanctified us with His commandments, and has commanded us to Kindle the Chanukah light.

**בְּרוּךְ** אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁעָשָׂה נִסִּים  
לְאֲבוֹתֵינוּ, בְּיָמִים הֵהֵם בְּזֶמַן הַזֶּה.

2. "Baruch ata Ado-nai, Elo-heinu Melech ha'olam, She'asah nisim la'avoteinu, bayamim ha'hem baz'man hazeh"

Blessed are You, Hashem our G-d, King of the universe, Who has wrought miracles for our forefathers, in those days at this season.

**בְּרוּךְ** אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיָּמְנוּ  
וְהִגִּיעָנוּ לְזֶמַן הַזֶּה.

3. Recited on the first night only

"Baruch ata Ado-nai, Elo-heinu Melech ha'olam, She'hecheyanu, vekiyemanu vehigi'anu laz'man hazeh"

Blessed are You, Hashem our G-d, King of the universe, Who has kept us alive, sustained us, and brought us to this season.

\*Sephardic nusach without the "shel."



SEATTLE HEBREW  
ACADEMY

Happy Chanukah!



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