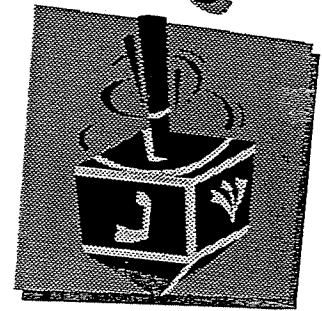


Put on your Yarmulke,
Its Time to Celebrate
Chanukah!



Source Materials
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OVERVIEW JEWISH HISTORY

Abraham and Sarah	2080/1671 BCE
Egyptian slavery begins	2332/1428 BCE
Exodus and Torah at Mt. Sinai	2448/1312 BCE
Jewish People enter Israel	2488/1272 BCE
First Temple built	2935/825 BCE
First Temple destroyed; Babylonian exile begins	3338/422 BCE
Purim events	3405/355 BCE
Second Temple built	3408/352 BCE
Miracle of Chanukah	3597/165 BCE
Second Temple destroyed; Roman exile begins	3830/70 CE
Babylonian Talmud compiled	4260/500 CE
First Crusade	4856/1096 CE
Expulsion of French Jewry	5155/1475 CE
Rise of Chassidism	5532/1772 CE
First Zionist Congress	5657/1897 CE
Holocaust	5698/1939 CE
Rebirth of Israel	5708/1948 CE
Reunification of Jerusalem	5727/1967 CE
Mass exodus of Russian Jews to Israel begins	5750/1990 CE

OVERVIEW CHANUKAH PERIOD

Athens defeats Persia at Marathon	490 BCE
Plato; Greek philosophy	404 BCE
Sparta defeats Athens	400 BCE
Second Temple built	3408/352 BCE
Philip of Macedon conquers Athens and controls Greece	338 BCE
Alexander the Great rules Macedonia/Greece	336 BCE
Alexander dies; Ptolemies control Egypt and Israel	323 BCE
Seleucid Syrian/Greeks conquer Israel	199 BCE
Greek decrees against Judaism; desecration of Temple	3594/168 BCE
Mattisyahu begins revolt in Modiin	3595/167 BCE
Mattisyahu dies; Judah Maccabee leads Hasmonean family and war against Greeks	3596/166 BCE
Temple recaptured; miracle of the oil occurs	3597/165 BCE
Jewish war against the Greeks continues	165-140 BCE
Hasmonean dynasty	140-36 BCE
Rome conquers Jerusalem	3698/63 BCE

① TALMUD - SHABBOS 23b

The Gemara scrutinizes the text of the first blessing:

מאי מברך – What blessing does one utter when he performs the mitzvah? מברך אשר קדשנו במצוותיו וצונו להדליק נר של חנוכה – He blesses: Blessed are You, Hashem our God, King of the Universe, Who has sanctified us with His commandments, and has commanded us to kindle the Chanukah light.^[221] ויהיכן צונו – But where in the Torah did He so command us?! The mitzvah of the Chanukah lights is only of Rabbinic origin! – ? –

Amoraim argue over which verse provides the Biblical connection:

רב אביא אמר מ, לא תסור – Rav Avya said that the justification for stating “and has commanded us to kindle the Chanukah light” derives from the verse, *You shall not deviate from the word that they (the Rabbis) will tell you.*^[221] רב נחמיה – Rav Nechemiah^[223] said, however, that the source is “שאל אביו ויגדר וקניו ויאמרו לך” – *Ask your father and he will tell you, your elders and they will say to you.*^[224]

② MIDRASH - GENESIS

4. R. Simeon b. Lakish applied the passage to the [foreign] Powers. NOW THE EARTH WAS TOHU (E.V. 'UNFORMED') symbolises Babylonia: *I beheld the earth, and, lo, it was tohu*—E.V. 'waste' (Jer. IV, 23)²; AND BOHU (E.V. 'VOID') symbolises Media: *They hastened (wa-yabhillu) to bring Haman* (Est. VI, 14).³ AND DARKNESS symbolises Greece, which darkened the eyes of Israel with its decrees, ordering Israel, 'Write on the horn of an ox that ye have no portion in the God of Israel.'⁴

③ SFAS EMES

During the eight days of Chanukah the same spiritual lights that were created by the miracle are once again available to every Jewish soul. However, in order to experience and to feel this unique light, we need to detach ourselves from the natural order of things and thereby ready ourselves to receive that which emanates from above the natural order.

For You hear the prayer of Your people Israel with compassion. Blessed are You, HASHEM, Who hears prayer.

TEMPLE SERVICE

רצה Be favorable, HASHEM, our God, toward Your people Israel and their prayer and restore the service to the Holy of Holies of Your Temple. The fire-offerings of Israel and their prayer accept with love and favor, and may the service of Your people Israel always be favorable to You.

On Rosh Chodesh and Chol HaMoed add the following.

אלהינו Our God and God of our forefathers, may there rise, come, reach, be noted, be favored, be heard, be considered, and be remembered — the remembrance and consideration of ourselves; the remembrance of our forefathers; the remembrance of Messiah, son of David, Your servant; the remembrance of Jerusalem, the City of Your Holiness, the remembrance of Your entire people the Family of Israel — before You, for deliverance, for goodness, for grace, for kindness, and for compassion, for life, and for peace on this day of

on Rosh Chodesh on Passover on Succos

Rosh Chodesh. the Festival of Matzos. the Succos Festival. Remember us on it, HASHEM, our God, for goodness; consider us on it for blessing; and help us on it for life. In the matter of salvation and compassion, pity, be gracious and compassionate with us and help us, for our eyes are turned to You, because You are God, the gracious, and compassionate King.¹

[If forgotten, repeat Shemoneh Esrei (except at Maariv of Rosh Chodesh). See Laws §89.]

ותחזינה May our eyes behold Your return to Zion in compassion. Blessed are You, HASHEM, Who restores His Presence to Zion.

THANKSGIVING (MODIM)

bow at 'We gratefully thank You'; straighten up at 'HASHEM.'

מודים We gratefully thank You, for it is You Who are HASHEM, our God and the God of our forefathers for all eternity; Rock of our lives, Shield of our salvation are You from generation to generation. We shall thank You and relate Your praise — for our lives, which are committed to Your power and for our souls that are entrusted to You; for Your miracles that are with us every day; and for Your wonders and favors in every season — evening, morning, and afternoon. The Beneficent One, for Your compassions were never exhausted, and the Compassionate One, for Your kindnesses never ended — always have we put our hope in You.

On Chanukah and Purim add the following.

(ו) וצל (And) for the miracles, and for the salvation, and for the mighty deeds, and for the victories, and for the battles which You performed for our forefathers in those days, at this time.

(1) Cf. Nechemiah 9:31. (2) Cf. Psalms 79:13. (3) Cf. Lamentations 3:22.

כי אתה שומע תפלת עמך ישראל ברחמים. ברוך אתה יהוה, שומע תפלה.

עבודה

רצה יהוה אלהינו בעמך ישראל ובתפלתם, והשב את העבודה לדיבר ביתך. ואשי ישראל ותפלתם באהבה תקבל בראון, ותהי לראון תמיד עבודת ישראל עמך.

On Rosh Chodesh and Chol HaMoed add the following.

אלהינו ואלהי אבותינו, יעלה, ויבא, ויגיע, ויראה, וירצה, וישמע, ויפקד, ויזכר וקרוננו ופקדוננו, וזכרון אבותינו, וזכרון משיח בן דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך, לפליטה טובה, לחן ולחסד ולרחמים, לחיים ולשלום ביום

on Succos

on Pesach

on Rosh Chodesh

חג הסוכות

חג המצות

ראש חודש

הזה, וזכרנו יהוה אלהינו בו לטובה, ופקדנו בו לברכה, והולישנו בו לחיים. וזכר ישראל ורחמים, חוס וחסד ורחמים עלינו והולישנו, כי אלקי עינינו, כי אל מלך חנון ורחום אמת.

[If forgotten, repeat Shemoneh Esrei (except at Maariv of Rosh Chodesh). See Laws §89.]

ותחזינה עינינו בשופך לציון ברחמים. ברוך אתה יהוה, הפתור שכנתו לציון.

הודאה

bow at 'We gratefully thank You'; straighten up at 'ה'.

מודים אנו לך שאמך הוא יהוה אלהינו ואלהי אבותינו לעולם ועד. צור חיינו, מגן ישענו אמתה הוא לדור ודור. נוזה לך ונספר תהלתך על חיינו הפסורים בידך, ועל גשמתינו הפקודות לך, ועל נסוף שפכל יום עמנו, ועל נפלאותיך וטובותיך שפכל עת, ערב וקצר וצהרים. הטוב כי לא בלו רחמיך, והמרתם כי לא תמו חסדיך, מעולם קיינו לך:

On Chanukah and Purim add the following.

[If forgotten do not repeat Shemoneh Esrei. See Laws §90.]

(ו) וצל הנסים, ועל הפדאן, ועל הבבורות, ועל התשועות, ועל הפלחמות, שעשית לאבותינו בימים ההם בזמן הזה.

(1) Cf. Nechemiah 9:31. (2) Cf. Psalms 79:13. (3) Cf. Lamentations 3:22.

On Chanukah:

בַּיְמֵינוּ In the days of Mattisyahu, the son of Yochanan, the High Priest, the Hasmonaean, and his sons — when the wicked Greek Kingdom rose up against Your people Israel to make them forget Your Torah and compel them to stray from the statutes of Your Will — You in Your great mercy stood up for them in the time of their distress. You took up their grievance, judged their claim, and avenged their wrong. You delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the wanton into the hands of the diligent students of Your Torah. For Yourself You made a great and holy Name in Your world, and for Your people Israel you worked a great victory and salvation as this very day. Therefore, Your children came to the Holy of Holies of Your House, cleansed Your Temple, purified the site of Your Holiness and kindled lights in the Courtyards of Your Sanctuary, and they established these eight days of Chanukah to express thanks and praise to Your great Name.

For all these, may Your Name be blessed and exalted, our King, continually forever and ever.

From Rosh Hashanah to Yom Kippur add the following.

And inscribe all the children of Your covenant for a good life.

If forgotten, do not repeat Shemoneh Esrei. See Laws 661.

Bend the knees at 'Blessed'; bow at 'You'; straighten up at 'HASHEM'.

Everything alive will gratefully acknowledge You, Selah! and praise Your Name sincerely, O God of our salvation and help, Selah! Blessed are You, HASHEM, Your Name is 'The Beneficent One' and to You it is fitting to give thanks.

PEACE

שְׁלוֹם רַב Establish abundant peace upon Your people Israel forever, for You are King, Master of all peace. May it be good in Your eyes to bless Your people Israel at every time and every hour with Your peace. Blessed are You, HASHEM, Who blesses His people Israel with peace.

From Rosh Hashanah to Yom Kippur substitute the following [see Laws 665].

In the book of life, blessing, and peace, good livelihood, may we be remembered and inscribed before You — we and Your entire people the Family of Israel for a good life and for peace. Blessed are You, HASHEM, Who makes peace.

If forgotten, do not repeat Shemoneh Esrei. See Laws 661.

May the expressions of my mouth and the thoughts of my heart find favor before You, HASHEM, my Rock and my Redeemer.

אַלֹהֵינוּ My God, guard my tongue from evil and my lips from speaking deceitfully. To those who curse me, let my soul be silent; and let my soul be like dust to everyone. Open my heart

(1) Cf. Jeremiah 51:36. (2) Cf. I Samuel 19:5. (3) Esther 3:13. (4) Psalms 19:15. (5) Cf. 34:14

On Purim:

בַּיְמֵינוּ מַרְדֵּיכֵי וְאַסְתֵּר בְּשֹׁשׁן הַבִּידֵר, בְּשַׁעֲמֹד עֲלֵיהֶם הָמוֹן הָרָשָׁע, בְּקָשׁ לְהַשְׁמִיד לְהוֹרֵג וּלְאַבֵּד אֶת כָּל הַיְהוּדִים, מִנְּעַר וְעַד זָקֵן, טָף וְנָשִׁים בָּיּוֹם אֶחָד, בְּשִׁלּוּשָׁה עָשָׂר לַחֹדֶשׁ שָׁנִים עָשָׂר, הוּא הוֹדֵשׁ אֶת הַפָּרָק אֶת עֲצוֹת, וּלְקַלְקַלְתָּ אֶת מַחְשַׁבְתּוֹ, וְהִשְׁבֹּתָ לוֹ זְמוּלוֹ בְּרֹאשׁוֹ, וּמָלֵוּ אוֹתוֹ וְאֵת לְבָיו עַל הַעַז.

בַּיְמֵינוּ מִתְחַנְּנֵנוּ בְּיוֹם יוֹחֵן בֶּחֵן גְּדוֹל שִׁמְמוֹנָנוּ וּבְיֹמֵי בְּשַׁעֲמֹדֵה מַלְכוּת חֲזוֹן הַרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל, לְהַשְׁבִּיחַם תוֹרְמָה, לְהַעֲבִיבֵם מִחֻזֵּי רְצוֹנֶךָ, וְאַתָּה בְּרַחֲמֶיךָ הַרְבִּים, עָמַדְתָּ לָהֶם בְּעַת צָרָתָם, רַבֵּת אֶת רִיבָם, וְנָתַתְּ אֶת דֵּינָם, וְקָמַתְּ אֶת גְּמַתָּתָם, מִסָּרַף גְּבוּרִים בְּיַד הַלְּשִׁים, וְרַבִּים בְּיַד מַעֲשִׂים, וּמְמַאִים בְּיַד טְהוּרִים, וְרַשָּׁעִים בְּיַד צַדִּיקִים, וְזָרִים בְּיַד עוֹסְקֵי תוֹרָתְךָ, וְעַלְף עֲשִׂיתָ שָׁם גְּדוֹל וְקָדוֹשׁ בְּעוֹלָמְךָ, וְלַעֲמֹד יִשְׂרָאֵל עֲשִׂיתָ תְּשׁוּעָה גְדוֹלָה וּפְרָאֵן בְּהַיּוֹם הַזֶּה. נֶאֱחָר בְּן בָּאוּ בְּיַד לְדַבֵּר בִּיחָה, וּפְנֹה אֶת הַיִּבְלָה וְטִבְרוּ אֶת מַקְוֶשְׁךָ, וְהוֹדִיקוּ בְּרוּחַ בְּסִצְרוֹת קֶדְשְׁךָ, וְקִבְעוּ שְׁמוֹנֶת יָמֵי חֲנוּכָה אֵלַי, לְחֹדוֹת וּלְיָמֵי לְשִׁמְךָ הַגְּדוֹל.

ועל כלם יחברך ויתרומם שמך מלכנו למידי לעולם ועד.

From Rosh Hashanah to Yom Kippur add the following.

נכתוב לתיים טובים כל בני ברייתך.

If forgotten, do not repeat Shemoneh Esrei. See Laws 661.

Bend the knees at 'Blessed'; bow at 'You'; straighten up at 'H'.

וכל חסוים יודוך סלה, ויהללו את שמך באמת, האל ישועתנו ועזרתנו סלה. ברוך אתה יהוה, הטוב שמך ולך נאה להודות.

שלום

שְׁלוֹם רַב על יִשְׂרָאֵל עַמְּךָ תָּשִׁים לְעוֹלָם, כִּי אַתָּה הוּא מֶלֶךְ אֲדוֹן לְכֹל הַשָּׁלוֹם. וְטוֹב בְּעֵינֶיךָ לְבָרַךְ אֶת עַמְּךָ יִשְׂרָאֵל בְּכָל עַתָּה וּבְכָל שַׁעַר בְּשִׁלּוּמֶיךָ. בְּרוּךְ אַתָּה יְהוָה, הַמְּבָרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם.

From Rosh Hashanah to Yom Kippur substitute the following [see Laws 665].

בְּסֵפֶר חַיִּים בְּרַבָּה וְשָׁלוֹם, וּפְרוּסָה טוֹבָה, נִבְרַר וְנִשְׁבַּח לְפָנֶיךָ, אֲדֹנָינוּ וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל, לְחַיִּים טוֹבִים וְשָׁלוֹם. בְּרוּךְ אַתָּה יְהוָה, עֹשֶׂה הַשָּׁלוֹם.

If forgotten, do not repeat Shemoneh Esrei. See Laws 661.

היו לראון אמרי פי והגיון לבי לפניהי, יהוה עזרי וגאלי.

אַלֹהֵינוּ נֶצֶר לְשׁוֹנֵי מַרְע, וְשִׁפְתֵי מוֹדֵב מְרַמָּה, וְלִמְקַלְלֵי נַפְשֵׁי תְרוּם, וְנַפְשֵׁי בְּעַפְר לְכָל תְּהִיָּה. פֶּתַח לְבָי

כִּינְדִילִיג תְּחִי מִנּוֹרָהי

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה. בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה נִסִּים לְאַבְרָהָם, בְּיָמָיו בְּיָמֵינוּ בְּיָמֵינוּ הַזֵּה.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחֵינּוּ וְקִבְּמֵנוּ וְהִגִּיעֵנוּ לְיָמֵינוּ הַזֶּה.

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

הַנְּרוֹת הַלָּלוּ אֲנַחְנוּ מִדְּלִילָיו עַל הַנִּסִּים וְעַל הַנִּפְלְאוֹת, וְעַל הַתְּשׁוּעוֹת וְעַל הַמְּלָחָמוֹת, שֶׁעָשִׂיתָ לְאַבְרָהָם בְּיָמָיו בְּיָמֵינוּ בְּיָמֵינוּ הַזֵּה, עַל יְדֵי כְּהֵנִיחַ הַקְּדוּשִׁים. וְכָל שְׁמוֹנֵת יָמֵי חֲנֻכָּה, הַנְּרוֹת הַלָּלוּ קָדֵשׁ הֵם. וְאֵין לָנוּ רְשׁוּת לְהַשְׁתַּפֵּשׂ בָּהֶם, אֲלֵא לְרְאוּתָם בְּלִבְךָ, כְּדֵי לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל, עַל נִסְיֶךָ וְעַל נִפְלְאוֹתֶיךָ וְעַל יְשׁוּעוֹתֶיךָ.

After the proper number of lights have been kindled, Maoz Tzur is chanted: מְעוֹז צוּר O mighty Rock* of my sabbation, 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.

incidental pleasure that comes from the lights can be considered as coming from the shanuah. In the zemer the prayer (liturgical poet) recalls various exiles that the Jewish people endured, and prays for the restoration of the Temple and for the dawn of the Messianic Redemption. Shem M'Shmu'el notes that each of the earlier periods of servitude — the Egyptian bondage and the Babylonian, Persian and Greek exiles — served to prepare the nation for the tribulations it would encounter in the subsequent exiles. *מְעוֹז צוּר — O mighty Rock. This opening stanza is a plea for the reestablishment of the Temple, our House of Prayer; the rededication of the Altar; and the renewal of the services there.

מְעוֹז צוּר * יְשׁוּעוֹתֵינוּ תְּכַוֵּן מְטֵבָה לְעַת פְּכִין מְזֻמָּה אֲזוֹ אֲנַמּוֹר כְּשִׁיר מְזֻמָּה תְּכַוֵּן בֵּית תַּפְּלֵתֵינוּ מִצַּר הַמִּנּוּבָת, מִצַּר הַמִּנּוּבָת, חֲנֻכַּת הַמִּנּוּבָת.

כִּינְדִילִיג נֵר חֲנֻכָּהי

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

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה נִסִּים לְאַבְרָהָם, בְּיָמָיו בְּיָמֵינוּ בְּיָמֵינוּ הַזֵּה.

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

הַנְּרוֹת הַלָּלוּ אֲנַחְנוּ מִדְּלִילָיו עַל הַנִּסִּים וְעַל הַנִּפְלְאוֹת, וְעַל הַתְּשׁוּעוֹת וְעַל הַמְּלָחָמוֹת, שֶׁעָשִׂיתָ לְאַבְרָהָם בְּיָמָיו בְּיָמֵינוּ בְּיָמֵינוּ הַזֵּה, עַל יְדֵי כְּהֵנִיחַ הַקְּדוּשִׁים. וְכָל שְׁמוֹנֵת יָמֵי חֲנֻכָּה, הַנְּרוֹת הַלָּלוּ קָדֵשׁ הֵם. וְאֵין לָנוּ רְשׁוּת לְהַשְׁתַּפֵּשׂ בָּהֶם, אֲלֵא לְרְאוּתָם בְּלִבְךָ, כְּדֵי לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל, עַל נִסְיֶךָ וְעַל נִפְלְאוֹתֶיךָ וְעַל יְשׁוּעוֹתֶיךָ.

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independence from the regular order of things (R. Hirsch). These lights are sacred, and we are not permitted to make ordinary use of them. It is forbidden to use the Chanukah lights for any personal purpose — such as reading or doing work by their illumination — lest one slight the mitzvos' (Shabbos 21b). The prohibition against enjoying the lights makes it manifestly clear to all that they were kindled for the sole purpose of commemorating the miracle. In compliance with the prohibition against enjoying the lights, we light a shamash [lit. servant] flame, which is not holy, so that any

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רעות *Troubles sated my soul,**

when with grief my strength was consumed.

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.

דָּבִיר *To the abode of His holiness* He brought me.*

But there, too, I had no rest

And an oppressor came and exiled me.

For I had served aliens,

And had drunk benumbing wine.

Scarcely had I departed [my land]

When at Babylonia's demise Zerubabel came —

At the end of seventy years I was saved.

בְּרוּחַ *To sever the towering cypress**

sought the Aggagite, son of Hamedathah,

But it became a snare and a stumbling block to him

and his arrogance was stilled.

The head of the Benjaminite You lifted

and the enemy, his name You blotted out

His numerous progeny — his possessions —

on the gallows You hanged.

וְנִסִּים *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.

מֵעֵי *Men of insight — eight days*

established for song and jubilation

חֲשׂוֹף *Bare Your holy arm**

and hasten the End for salvation —

Avenge the vengeance of Your servant's blood

from the wicked nation.

For the triumph is too long delayed for us,

and there is no end to days of evil,

Repel the Red One in the nethermost shadow*

*and establish for us the seven shepherds.**

brought the current exile. The seven shepherds are David, Adam, Seth, Methuselah, Abraham, (Micah 5:4) who will conquer Israel's oppressors Jacob and Moses (Succah 52b).

בִּיגוֹן בְּחַי כְּלָה,

בְּשִׁעְבוֹד מְלָכוֹת עֲגָלָה,

הוֹצִיא אֶת הַסֶּגְלָה,

יָרְדוּ כְּאֶבֶן בַּמְצוּלָה.

וְגַם שֵׁם לֹא שִׁקְטוּתִי,

כִּי זָרִים עֲבָדְתִּי,

כְּמַעַט שְׁעַבְרְתִּי,

לָקַח שׁוֹבְעִים נוֹשְׁעֵתִי.

בְּקֶשׁ אֲגָגִי בֶן הַפְּדֻתָּא,

וְגֵאוֹתוֹ נִשְׁבָּתָה,

וְאוֹיֵב שָׂמוּ מְחִינָתִי.

עַל הָעֵץ תְּלִינִי.

אֲזִי בִימֵי חֲשֻׁמְנִים,

וְטִפְאוּ כָּל הַשְּׁמֹנִים,

נֶעֱשָׂה גַם לַשּׁוֹשְׁנִים.

לָכְעַן שִׁיר וְרִנָּנִים.

וְקָרַב קֶץ הַיְשׁוּעָה,

מֵאַמְתָּה הַרְשָׁעָה,

וְאִין קֶץ לִימֵי הַרְעָה,

*הָקָם לָנוּ רוֹעִים שְׁבָעָה.**

רעות שְׁבָעָה נִפְשֵׁי*

חַיֵּי מְרָרוּ בְּקִשֵׁי

וְבִיָּדוֹ הַגְּדוּלָּה

חִיל פְּרִיעָה וְכָל זָרְעוֹ

דָּבִיר קָדְשׁוֹ* הִבִּיאֲנִי

וְכֹא נִגַּשׁ וְהִגְלֵנִי

וְהִין רָעַל מְסַכְּתֵי

קֶץ בְּכָל זָרְבָּבֶל,

ברוח קוֹמַת בְּרוּשׁ*

וְנִהְיִתָּה לוֹ לַפֹּחַ וְלַמּוֹקֵשׁ

רֹאשׁ יְמִינִי נִשְׂאֶת

רַב בְּנִיּוֹ וְקִנְיָנָיו

וְנִסִּים* נִקְבְּצוּ עָלַי

וּפְרָצוּ חוֹמוֹת מִגְדָּלַי

וּמְנוֹתָר קִנְיָנִים

בְּנֵי בֵינָה זְמֵי שְׁמוֹנָה

חֲשׂוֹף זָרוּעַ קִדְשֶׁךָ*

נָקוּם נָקוּמַת דָּם עֲבָדֶיךָ

כִּי אֲרָכָה לָנוּ הַיְשׁוּעָה

דָּחָה אֲדַמְנוּ* בְּצַל עֲלָמוֹ

ensnared him and he was hung on the gallows he had prepared for Mordechai.
וְנִסִּים — Greeks. This refers to the Syrian-Greeks, especially Antiochus IV Epiphanes, the monarch who attempted to Hellenize (i.e., impose Greek culture) Eretz Yisrael through force.

חֲשׂוֹף זָרוּעַ קִדְשֶׁךָ* — Bare Your holy arm. This final stanza is generally regarded to be a later addition [about 1500] by a different author. The initial letters of the first three words form the acrostic *תקו, be strong*. Since it contains a strong plea for Divine vengeance against Israel's foes, this stanza was subject to much censorship by Christian authorities. Accordingly some *siddurim* have replaced certain stiches with others less offensive to the censors. The *Ker One* refers to Esau/Edom, whose descendants

דַּלְקוֹת נֵר חֲנוּכָּה — *Troubles sated my soul, during the bondage in Egypt. Scripture (Jeremiah 46:20) describes the Egyptians as יָקָה, a very fair calf.*

וְנִסִּים — [To] the abode of His holiness, i.e., the Holy of Holies in King Solomon's Temple. The oppressor is Babylonia, who exiled the nation from its land when Israel drank the 'wine of sin' and her sensitivity to holiness was numbed.

וְנִסִּים — *To sever the towering cypress.* The Talmud (Megillah 10b) expounds on an obscure prophecy of Isaiah (55:13): *In place of the thorn shall come up the cypress — the prickly, useless 'thorn' is Haman who attempted to destroy Mordechai, the stately 'cypress.'* But Haman's own sinister plans