

1. Psalm 92:2-3

טוב להדות לה' ולזמר לשמך עליו: להגיד בבקר סִדְּךָ וְאִמּוֹנְתְךָ בַּלַּיְלוֹת:

It is good to praise the LORD, to sing to Your name on high,
To speak of your *hesed* (loving-kindness) in the morning, your *emunah*, faithfulness at night.

2. Avodat Panim: Letters 57 - The Subject of Faith

...There is a big difference between *Emunat haMoach* (Intellectual Faith) and *Emunat haLev* (Internal/Emotional Faith). Allow me to partially elucidate and expand upon this idea [by quoting the Talmud:] "*Emunah* comes from *Seder Zeraim*" (Shabbat 31a). [What is the reason for this perplexing statement?] When a seed is placed in the earth, for as long as it does not take root, it will not grow.

Similarly, when faith takes root in a person's heart, *yirat shamayim* (awe of Heaven/awareness of the will of heaven) grows forth. This [awareness] helps one to turn from evil towards doing good. **But when faith is only an intellectual understanding, *yirat shamayim* does not grow,** and a person will do whatever their heart desires [without regard to God's will].

[The previous Slonimer rebbeim] advised us on how to cause *emunah* to take root in the heart: **One should verbally repeat ideas or statements of faith [like a mantra],** as it is said in Scripture, "it is in your mouth and in your heart, to do it" (Deuteronomy 30:14). The [is the reason for] the obligation to say [Rambam's] Thirteen Principles [of Faith] daily.

When one speaks words of Torah and Prayer with a settled and calm mindset, [as if] in the presence of God, and during moments of study and prayer, [one] consciously recognizes that God's Torah fills the whole world with [God's] glory, this too becomes what is meant by "repeating or practicing faith." Are not words of Torah and prayer also words of truth and faith? **When intellectual thought and speech are joined, it can inspire the heart.** When one's heart is inspired, it is an opportune moment to internalize *emunah*...

It is essential [for faith to become internalized], with help from God in dealing with all of the unique challenges each human being comes across, according to the intensity and degree of one's service, effort, and supplications before God... Understand that when a person merits to taste the pleasantness of this *emunah*, they see for themselves that all worldly pleasures are just vapor compared to a strand of hair of true service of God.

This is the secret of Hanukkah: for thoughts are like the oil, the heart is the lamp, and the tongue is the wick. Bind them together and ignite them with the fire of Torah that one speaks with their mouth, as it is said in Scripture, "Behold, My word is like fire, declares the LORD, and like a hammer that shatters rock!" (Jeremiah 23:29).

Discussion: Why is Hanukkah a good metaphor for this process? How do the binding of words, thoughts, and feelings inspire change? When we light the menorah, how are we embodying this idea?



1. Genesis 40:4-8

וַיִּפְקֹד שָׂר הַטַּבָּחִים אֶת־יוֹסֵף אֹתָם וַיִּשְׂרֹת אֹתָם וַיְהִי יָמִים בְּמִשְׁמַר: וַיַּחְלְמוּ חֲלוֹם שְׁנֵיהֶם אִישׁ חֲלוֹם בְּלַיְלָה אֶחָד אִישׁ כִּפְתָרוֹן חֲלוֹמוֹ הַמִּשְׁקָה וְהַאֲפָה אֲשֶׁר לְמֶלֶךְ מִצְרָיִם אֲשֶׁר אֲסוּרִים בְּבַיִת הַסֶּהַר: וַיָּבֹא אֲלֵיהֶם יוֹסֵף בְּבֹקֶר וַיֵּרָא אֹתָם וְהֵגִם זַעֲפִים: וַיִּשְׁאַל אֶת־סָרְיִסִי פְרַעֲהַ אֲשֶׁר אִתּוֹ בְּמִשְׁמַר בַּיִת אֲדֹנָיו לֵאמֹר מִדַּע פְּנִיכֶם רָעִים הַיּוֹם: וַיֹּאמְרוּ אֵלָיו חֲלוֹם חֲלָמְנוּ וּפְתָר אֵין אִתּוֹ וַיֹּאמֶר אֲלֵהֶם יוֹסֵף הֲלוֹא לְאֱלֹקִים פְּתָרִים סָפְרוּ־בָא לִי:

The prefect assigned Joseph to them, and he attended them. When they had been in custody for some time, both of them—the cupbearer and the baker of the king of Egypt, who were confined in the prison—dreamed in the same night, each his own dream and each dream with its own meaning. When Joseph came to them in the morning, he saw that they were distraught. He asked Pharaoh’s courtiers, who were with him in custody in his master’s house, saying, “Why do you appear downcast today?” **And they said to him, “We had dreams, and there is no one to interpret them.” So Joseph said to them, “Surely God can interpret! Tell me [your dreams].”**

2. Ibn Ezra on Genesis 40:8:1

וטעם **הלא לאלקים פתרונים**. כי פתרון החלומות לשם הוא. כי הוא יודע העתיד והראה בחלום מה יהי' למי שירצה. ואם אני אפתר אותו לטוב או לרע לא יועיל ולא יזיק ואחר שהדבר כן ולשם פתרון כל החלומות. אל תחוש שתספר חלומותיכם לי. וכל החלומות הולכים אחר הפה דברי יחיד הם:

Do not interpretations belong to God? The interpretation of dreams belongs to God because [only] God knows the future and will show the dream whatever will be to whomever God wants. And [it does not matter] if I interpret [the dream] for good or for ill, for success or for harm, because after all, the interpretation of dreams belongs to God. [This is why Joseph says,] do not worry if you tell me your dreams. [The opinion that] all dreams follow after the interpretation, is [the opinion] of a single individual.

3. Ramban on Genesis 40:8:2

הלא לאלקים פתרונים פירש רבי אברהם אבן עזרא.. ואם כן אין למלת “הלא” בזה טעם ואולי יהיה פירושו כמו “הנה” יאמר הנה לאלקים לבדו הפתרונים ולא לאדם הפותר והנכון בעיני כי אמר הלא לאלקים פתרונים בכל החלומות הנעלמים והסתומים והוא יכול להודיע פתרון חלומכם ואם הוא נעלם בעיניכם ספרו נא לי אולי יישר בעיניו לגלות סודו אלי:

Do not interpretations belong to God? Rabbi Abraham ibn Ezra explained..

But if so, there is no reason for the word “halo” (do not) in this context. Perhaps its meaning is the same as that of the word hinei (behold). [Thus Joseph is saying,] “Behold, to God alone belong interpretations, but not to the person who interprets.” The correct interpretation, to me, is [Joseph is] saying; “Do not interpretations of all dreams which are hidden and secret [belong to God? Therefore God] can give the interpretation of your dreams [to anyone] and if it is hidden to you, please tell me and perhaps, [God] will be pleased to reveal its secret to me.”

4. Sforno on Genesis 40:8:1

הלא לאלקים פתרונים. הנה חכמת הפתרון היא באדם מצד מה שהוא בצלם אלקים ולזה יתכן שתהי' גם בי אע"פ שאני עתה עבד ובבית האסורים ומפני זה אפשר שלא צדקתם במה שאמרתם ופותר אין אותו:

Do not interpretations belong to God? A person has the wisdom of [dream] interpretation because they were made in the image of God. And because of this, perhaps, I have this [power] even though now I am a servant and am in prison. And because of this, it is possible that you were not accurate when you said there was no one to interpret [your dream].

5. Chizkuni, Genesis 40:8:1-2

ופתר אין אתו לפי שאנו במשמר ואין אנו יכולין לילך ולחזר אחר החרטומים והחכמים לשאל. הלא לאלקים פתרנים ושם גזר עלי הקב"ה לפתור חלומותי במ.

There is no one to interpret. Because we are guarded [here] and we are not able to go [out] seeking magicians and sage to ask. **Do not interpretations belong to God?** Perhaps, [God] has decreed upon me to interpret your dreams.

6. Berakhot 55b:7

אמר רב הונא בר אמי אמר רבי פדת אמר רבי יוחנן: הרוצה חלום ונפשו עגומה, ילך ויפתרונו בפני שלשה. "יפתרונו"? והאמר רב הסדא חלמא דלא מפשר כאגרתא דלא מקריא?

אלא אימא: וטיבנו בפני שלשה. ליתי תלתא ולימא להו: "חלמא טבא חזאי". ולימרו ליה הנה: "טבא הוא וטבא ליהו, רחמנא לשנייה לטב. שבע זימנין לגזרו עלך מן שמיא דלהו טבא, ונהו טבא". ולימרו: שלש הפוכות, ושלש פדיונות, ושלש שלומות.

Rav Huna bar Ami said that Rabbi Pedat said that Rabbi Yoḥanan said: One who sees a dream from which their soul is distraught, should go and have it interpreted before three. The Gemara is surprised by this: **Interpreted? Didn't Rav Hisda say: A dream not interpreted is like a letter not read?** If one is concerned about a dream, why would they actively promote its fulfillment?

Rather, say as follows: They should better it before three. They should bring three people and say to them: I saw a good dream. And they should say to him: It is good, and let it be good, may God make it good. May they decree upon you from heaven seven times that it will be good, and it will be good. Afterward, they recite three verses of transformation from bad to good, three verses of redemption, and three verses that mention peace.



Seeing the Hanukkah Light in Each Other: The Light Within

Saturday
after lunch



1. Shabbat 23a:6

Rav Hiyya bar Ashi said that Rav said: **One who lights a Hanukkah light must recite a blessing. And Rabbi Yirmeya said: One who sees a burning Hanukkah light must recite a blessing** because the mitzvah is not only to kindle the light but to see the light as well. Therefore, there is room to recite a blessing even when seeing them. **Rav Yehuda said: On the first day of Hanukkah, the one who sees burning lights recites two blessings, and the one who lights recites three blessings. From there on, from the second day of Hanukkah, the one who lights recites two blessings, and the one who sees recites one blessing.** The Gemara asks: **What** blessing does one **omit** on the other days? The Gemara answers:

אמר רב חייא בר אשי אמר רב: המדליק נר של חנוכה צריך לברך. ורב ירמיה אמר: הרוצה נר של חנוכה צריך לברך. אמר רב יהודה: יום ראשון, הרוצה מברך שתיים, ומדליק מברך שלש. מכאן ואילך, מדליק מברך שתיים, ורוצה מברך אחת. מאי ממעט? ממעט זמן: ונימעות נס! – נס כל יומי איתיה.

One **omits** the blessing of **time**: Who has given us life, sustained us, and brought us to this time. The Gemara asks: **And let us omit** the blessing of the **miracle**: Who has performed miracles. The Gemara answers: The **miracle** is relevant on **all** of the **days**, whereas the blessing: Who has given us life, is only pertinent to the first time they perform the mitzvah each year.

2. Likutei Moharan 275:1:2

In order to search one needs candles, as our Sages, of blessed memory, said: Searching is with candles (Pesachim 7b). They learned this from the verse, “The soul of man is the candle of God, [with which] He searches [man’s] innermost depths” (Proverbs 20:27). And the candles are made from the mitzvot, as mentioned above, in the aspect of “A mitzvah is a candle” (Proverbs 6:23). It is with these candles that, after passing away, the soul searches in the King’s treasury.

ולחפוש צריכין נרות, כמו שאמרו רבותינו זכרונם לברכה (פסחים י:), שחפוש בנרות, ולמדו מפסוק: נר ה' נשמת אדם חופש כל חדריו בטון, והנרות נעשין מן המצוות כנ"ל, בבחינת: נר מצוה (משלי ו:כ"ג), ואצל אלו הנרות מחפשת הנשמה אחר ההסתלקות בגניזא דמלכא.

3. Sefat Emet (Rabbi Yehudah Leib Alter of Ger 1847-1905)

(Translated and Commentary by Dr. Arthur Green in The Language of Truth)

Especially at this season, when lights were miraculously lit for Israel even though they did not have enough oil, there remains light even now to help us, with the aid of these Hanukkah candles, to find that hidden light within. *The Hanukkah candles are a spiritual symbol; the light of the commandments by which we search out our inner selves. We seek out the hidden divine light within ourselves; the mitzvot are light-seeking candles, instruments given to us to aid us in that search.*

Seeing the Hanukkah Light in Each Other: The Light Within



4. Sotah 21a:5-8

The Gemara asks: **Does the merit of a mitzvah protect one so much** as to delay punishment? **But isn't it taught in a baraita: Rabbi Menahem bar Yosei interpreted this verse homiletically: "For the mitzvah is a lamp and the Torah is light"** (Proverbs 6:23). **The verse associates the mitzvah with a lamp and the Torah with the light of the sun. The mitzvah is associated with a lamp in order to say to you: Just as a lamp does not protect one by its light extensively but only temporarily, while the lamp is in one's hand, so too, a mitzvah protects one only temporarily, i.e., while one is performing the mitzvah.**

And the Torah is associated with light in order to say to you: Just as the light of the sun protects one forever, so too, the Torah one studies protect one forever; and it states in the previous verse with regard to the Torah: "When you walk, it shall lead you; when you lie down, it shall watch over you; and when you awake, it shall talk with you" (Proverbs 6:22). The Gemara explains: **"When you walk, it shall lead you"; this is referring to when one is in this world. "When you lie down, it shall watch over you"; this refers to the time of death, when one lies in their grave. "And when you awake, it shall talk with you"; this is**

referring to the time to come after the resurrection of the dead. The Torah that one studies protect and guide one both in this world and in the next world.

This can be illustrated by a **parable**, as it is comparable to a **person who is walking in the blackness of night and the darkness, and they are afraid of the thorns, and of the pits, and of the thistles**, which they cannot see due to the darkness. **And they are also afraid of the wild animals and of the bandits that lurk at night, and they do not know which way they are walking.**

If a torch of fire comes their way, which is analogous to a mitzvah, they are safe from the thorns and from the pits and from the thistles, but they are still afraid of the wild animals and of the bandits, and still does not know which way they are walking. Once the light of dawn rises, which is analogous to Torah study, they are safe from the wild animals and from the bandits, which no longer roam the roads, but they still do not know which way they are walking. If they arrive at a crossroads and recognize the way, they are saved from all of them.

Of the thorns and of the pits, etc. - These represent three types of spiritual dangers that one encounters during one's lifetime. Thorns, pits, and thistles are obstacles one encounters while walking; they allude to worldly temptations that do not entice one unless one engages in them of their own accord. Thieves and wild animals represent dangers that creep up on a person; they allude to wicked individuals who might persuade one to follow evil paths. The third danger, losing one's way, alludes to the fundamental question of whether one is following the right path in life.

(Rabbi David Luria from Steinsaltz Koren Talmud)



Shulchan Arukh, Orach Chayim 670:1-3

<p>(1) On the 25th of Kislev (we begin) the eight days of <u>Hanukkah</u> and are prohibited from eulogizing and fasting but are permitted to do labors. The women have made it a custom not to do labor while the candles are burning. And there is [an opinion] that says that we may not be lenient with them [and let them work.]</p> <p>(2) The many meals that [people add] on [Hanukkah] are voluntary meals, since [the Sages] did not establish them as [days of] feasting and joy. Rem" a: Some say that there is somewhat of a mitzvah in adding meals, because during these days [celebrate] the Dedication of the Altar (Abraham Kara of Prague). We are accustomed to reciting additional hymns and songs of praise during the feasts, thus they become commanded meals [in contrast to voluntary] (Book of Customs). Some say that cheese should be eaten during <u>Hanukkah</u>, because a miracle was done through milk which Yehudit fed the enemy. (Kol Bo and Nissim of Gerona).</p>	<p>(א) בכ"ה בכסליו (מתחילים) שמונת ימי חנוכה ואסורים בהספד ותענית אבל מותרין בעשיית מלאכה ונוהגות הנשים שלא לעשות מלאכה בעוד שהנרות דולקות ויש מי שאומר שאין להקל להם:</p> <p>(ב) ריבוי הסעודות שמרבים בהם הם סעודות הרשות שלא קבעום למשתה ושמחה: הגה וי"א שיש קצת מצוה בריבוי הסעודות משום דבאותן הימים היה חנוכה המזבח [מהר"א מפראג] ונוהגין לומר זמירות ושבחות בסעודות שמרבים בהם ואז הוי סעודת מצוה [מנהגים] י"א שיש לאכול גבינה בחנוכה לפי שהנס נעשה בחלב שהאכילה יהודית את האויב [כל בו ור"ן]:</p>
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Shulchan Arukh, Orach Chayim 671:1-2, 4-5

<p>(1) One needs to be very diligent in the kindling of <u>Hanukkah</u> candles. Even a poor person living off charity should lend or sell their clothes and buy oil for kindling.</p> <p>(2) How many lights should one kindle? On the first night, one kindles one [light]. Afterward, add one each night until on the last night [when] there will be eight. Even if the household members are many, they should not kindle more. Rem" a: Some say that every one of the household members should kindle (Maimonides) and such is the widespread custom. And they should take care to each place their lights in a unique place, so that it will be apparent how many lights they are kindling. (Abraham Kara of Prague)</p> <p>(4) If one filled a bowl with oil and surrounded it with wicks, if one covered it with a vessel [separating the wicks], each wick counts as one light. If one did not cover it with a vessel, it does not even count as one light because it is like a bonfire. Rem" a: Therefore one should be careful to place the lights in a straight row and not in a circle since that is like a bonfire. (Hagahot Maimoniot quoting Sefer Mitzvot Katan) It is permitted to kindle with candlesticks, which they call "Lampa" since each light is separated greatly from the other. (Terumat Hadeshen Section 105) One must be careful when preparing lights, even of wax, not to stick them together and kindle them since that is like a bonfire. (Piskei Mahar"i 65) Even with the lights of the Sabbath and Holy Days one must be careful not to do so. (Or Zarua)</p>	<p>(א) צריך לזוהר מאוד בהדלקת נרות חנוכה ואפילו עני המתפרנס מן הצדקה שואל או מוכר כסותו ולקוח שמן להדליק:</p> <p>(ב) כמה נרות מדליק בלילה הראשון מדליק אחד מכאן ואילך מוסיף והולך אחד בכל ליל' עד שבליל אחרון יהיו שמונ' ואפי' אם רבים בני הבית לא ידליקו יותר: הגה וי"א דכל אחד מבני הבית ידליק (רמב"ם) וכן המנהג פשוט וזוהרו ליתן כל א' וא' נרותיו במקום מיוחד כדי שיהיה היכר כמה נרות מדליקין [מהר"א מפראג]:</p> <p>(ד) מילא קערה שמן והקיפה פתילות אם כפה עליה כלי כל פתילה עולה בשביל נר אחד לא כפה עליה כלי אפילו לנר אחד אינו עולה לפי שהוא כמדורה: הגה ולכן יש לזוהר להעמיד הנרות בשורה בשוה ולא בעגול דהוי כמדורה (הג"מ בשם סמ"ק) ומותר להדליק בפמוטות שקורין לאמפא מאחר שכל נר מובדל הרבה מחבירו [ת"ה סימן ק"ה] וזוהרו כשעושין נרות אפי' בשעוה שאין לדבוק ביחד ולהדליקן דהוי כמדורה [פסקי מהר"י ס"ה] אפי' בנרות של שבת וי"ט זוהרו שלא לעשות כן [אור זרוע]:</p>
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(5) One should place the Hanukkah light at the entrance closest to the public domain, on the outside. If the house is open to the public domain, one should place it at its entrance. If there is a courtyard in front of the house, one should place it at the entrance of the courtyard. If one lives in the upper floor, having no entrance leading to the public domain, one should place it at a window that adjoins the public domain. In a time of danger, when one is not allowed to perform the mitzvah, it is enough that one places it on their table. One needs a different light for [regular] use. And if there is a bonfire, one needs no other light. But if one is a dignified person, whose way is not to use the illumination of a bonfire, one needs another light.

(ה) נר חנוכה מניחו על פתח הסמוך לר"ה מבחוץ אם הבית פתוח לר"ה מניחו על פתחו ואם יש חצר לפני הבית מניחו על פתח החצר ואם היה דר בעליה שאין לו פתח פתוח לר"ה מניחו בחלון הסמוך לר"ה ובשעת הסכנה שאינו רשאי לקיים המצוה מניחו על שלחנו ודיו וצריך נר אחר להשתמש לאורו ואם יש מדורה אין צריך נר אחר ואם הוא אדם חשוב שאין דרכו להשתמש לאור המדורה צריך נר אחר:

Shulchan Aruk, Orach Chayim 672:1-2

(1) Hanukkah candles are not lit before sunset, but rather with the end of sunset, neither later nor before. And there are those who say that if one is busy [and cannot light on time], it is permissible to light from *Plag Haminhah* and onward, provided that one puts enough oil [so that the lamp will remain lit] until people stop passing through the marketplace.

(א) אין מדליקין נר חנוכה קודם שתשקע החמה אלא עם סוף שקיעתה לא מאחרים ולא מקדימים ויש מי שאומר שאם הוא טרוד יכול להדליק מפלג המנחה ולמעלה ובלבד שיתן בה שמן עד שתכלה רגל מן השוק:

(2) If one did not light with sunset, either due to forgetfulness or by intention, one should go ahead and light until people stop passing through the marketplace, which is approximately half an hour, because then the people are passing and coming home and thus the miracle is publicized. Therefore, one must place enough oil for that time, and if one put more oil in, one may extinguish the candle after that time has passed, and may use the light after that time. **Rem"ā:** There are those who say that in the present time, when people light indoors, there is no need to be careful to light before people stop passing through the marketplace (these are his own words, and the words of the Tur, quoting Tosafot), and regardless, it is good to be careful even now. However, these words are the ideal case, but if this time has passed and one has not lit, go ahead and light all night, and if the entire night has passed and one has not lit, there is no making up for it later. **Rem"ā:** And on other nights, one should light like all other people, even though one did not light at first. (Maha"ril)

(ב) שכח או הזיד ולא הדליק עם שקיעת החמה מדליק והולך עד שתכלה רגל מן השוק שהוא כמו חצי שעה שאז העם עוברים ושבים ואיכא פרסומי ניסא הילכך צריך ליתן בה שמן כזה השיעור ואם נתן בה יותר יכול לכבותה לאחר שעבר זה הזמן וכן יכול להשתמש לאורה לאחר זה הזמן: הגה יש אומרים שבזמן הזה שמדליקין בפנים אינו צריך ליזהר להדליק קודם שיכלה רגל מן השוק [ד"ע וטור בשם תוס'] ומ"מ טוב ליזהר גם בזמן הזה: ומיהו הני מילי לכתחלה אבל אם עבר זה הזמן ולא הדליק מדליק והולך כל הלילה ואם עבר כל הלילה ולא הדליק אין לו תשלומין: הגה ובלילות האחרות ידליק כמו שאר בני אדם אע"פ שלא הדליק בראשונה: [מצא כתוב בשם מהרי"ל ואגודה וד"ע]:

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Shulchan Arukh, Orach Chayim 674:1

<p>(1) One can light a <u>Hanukkah</u> candle from [another] <u>Hanukkah</u> candle. And this is specifically when it is 'this from that' [from one candle to another directly] without [a weekday candle] in between, but lighting 'this from that' by way of a weekday candle is prohibited. And there are those who permit also with this. Rather, if so, this is regarding the circumstance that there is a concern that the regular candle will go out before one lights the other <u>Hanukkah</u> candle. Rem" a: And we are accustomed to be stringent with the candles of <u>Hanukkah</u> that one does not light them even this [candle] from that, because the essence of the mitzvah is only one candle and the rest of the candles are not of the mitzvah so much. Therefore, one should not light this from that (Hagahot Maimoniyot and the Mordechai) And all of this is not only while [the candles] are lit for the mitzvah but after the time of the mitzvah has passed they are permitted for benefit. All the more so it is permitted to light from them [after the time has passed] (Beit Yosef and Hilkhoh Ketanot).</p>	<p>(א) מדליקין נר חנוכה מנר חנוכה ודוקא להדליק זה מזה בלא אמצעית אבל להדליק זה מזה על ידי נר של חול אסור ויש מתירים גם בזה אלא אם כן הוא בענין שיש לחוש שיכבה הנר של חול קודם שידליק נר אחר של חנוכה: הגה ונהגו להחמיר בנרות חנוכה שלא להדליק אפילו מנר לנר דעיקר מצותו אינו אלא נר אחד והשאר אינו למצוה כל כך לכן אין להדליק זה מזה [הגהות מיימוני והמרדכי] וכל זה אינו רק בעוד שדולקין למצותן אבל אחר שעבר זמן המצוה מותרים בהנאה כל שכן שמותר להדליק מהן [ב"י הלכות קטנות]:</p>
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Shulchan Arukh, Orach Chayim 676:1-2, 4-5

<p>(1) The one who lights on the first night blesses three blessings: <i>Lehadlik ner Hanukkah, She'asah nissim, and Shehekhianu</i>. And if one did not bless on time on the first night, blesses on the second night or when they remember.</p> <p>(2) After the first night, one blesses two [blessings]: <i>lehadlik</i> and <i>Sheasah nissim</i>. Rem" a: And one who blesses all the blessings before they begin to light. (MahariI)</p> <p>(4) After one lights, say, "<i>Hanerot hallalu anu madlikin al a teshuot v'al hanissim v'al haniflaot, etc.</i>"</p> <p>(5) One should begin to light on the first night with the candle farthest to the right. And on the second night, when one adds a candle one closest to it, one begins and blesses on the added [candle] that is more left, in order to turn to the [candle on the] right. And thus on the third night, when one adds next to the two previous candles, one begins with the [newly] added, and with it begins the blessing and afterwards turns to the right. And thus on every night, one finds that they always bless on the added [candle] because this teaches about the miracle, that on the additional days, the miracle increased.</p>	<p>(א) המדליק בליל ראשון מברך שלש ברכות להדליק נר חנוכה ושעשה נסים ושהחיינו ואם לא בירך זמן בליל ראשון מברך בליל שני או כשיזכור:</p> <p>(ב) מליל ראשון ואילך מברך שתיים להדליק ושעשה נסים: הגה ויברך כל הברכות קודם שיתחיל להדליק (מהרי"ל):</p> <p>(ד) אחר שהדליק אומר הנרות הללו אנו מדליקין על התשועות ועל הנסים ועל הנפלאות וכו':</p> <p>(ה) יתחיל להדליק בליל ראשון בנר הימני ימיני ובליל ב' כשיוסיף נר א' סמוך לו יתחיל ויברך על הנוסף שהוא יותר שמאלי כדי להפנות לימין וכן בליל שלישי כשיוסיף עוד א' סמוך לב' נרות הראשונות יתחיל בנוסף ובו יתחיל הברכה ואח"כ יפנה לצד ימין וכן בכל לילה נמצא שתמיד מברך על הנוסף שהוא מורה על הנס שהרי בתוספות הימים ניתוסף הנס:</p>
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Shulchan Arukh, Orach Chayim 677:2

(2) A child that is becoming [old enough] for an education [and will soon be old enough to be obligated to the mitzvot] needs to light.	(ב) קטן שהגיע לחינוך צריך להדליק:
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Shulchan Arukh, Orach Chayim 679

(1) Before Shabbat begins one should light for <u>H</u> anukkah first and then afterwards for Shabbat. Rem"א : And blesses on them like on a weekday even though they light while it is still actually day.	(א) בערב שבת מדליקין נר חנוכה תחלה ואח"כ נר שבת: הגה ומברך עליהם כמו בחול אע"פ שמדליקין בעוד היום גדול [ת"ה סי' ק"ב]:
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Shulchan Arukh, Orach Chayim 681

(1) On Saturday evening we do not do <i>havdalah</i> over a <u>H</u> anukkah candle because we do not benefit from [the <u>H</u> anukkah candle's] light and we do not bless on the candle until it is already lit.	(א) במוצאי שבת אין מבדילים בנר חנוכה שאין נהנים לאורו ואין מברכין על הנר עד שיאותרו לאורו:
(2) We light <u>H</u> anukkah candle in the synagogue before <i>havdalah</i> . Rem"א : In any case, in one's house one lights and afterward does <i>havdalah</i> since one already did <i>havdalah</i> at synagogue.	(ב) מדליקין נר חנוכה בבית הכנסת קודם ההבדלה: הגה וכל שכן בביתו שמדליק ואח"כ מבדיל שהרי כבר הבדיל בבית הכנסת:

Note: Most translations by Sefaria.org, otherwise translations and alterations are my own.

The Shulchan Arukh, literally: "Set Table"), the most widely consulted of the various legal codes in Judaism. Authored in Tzfat by Rabbi Yosef Karo in 1563 and published in Venice two years later. Together with its commentaries, it is the most widely accepted compilation of Jewish law ever written.



