

KEHILLAT SHAAR HASHAMAYIM – CHANUKAH CANDLE LIGHTING

L'SHEM YICHUD – FORMULA

It is customary to recite the L'Shem Yichud formula before fulfilling any Mitzvah, including lighting Chanukah candles.

Most recite the standard formula of the Sepharadic Kabbalists:

For the sake of the unification between the Holy Blessed One and His Shechinah, with awe and love, and with love and awe, in order to unify the Name: the letter **Yud**, the letter **Hei**, with the letter **Vav**, the letter **Hei**, in perfect unity, and in the Name of all Israel.

לְשֵׁם יְחִיד קִדְשָׁא בְּרִיךְ הוּא וְשִׁכְנִיתָהּ,
בְּדַחֲלֵהּ וּבְרַחֲמֵיהֶּם וּבְדַחֲלֵהּ, לְיַחְדּוּת
שֵׁם אוֹת יו"ד אוֹת ה"א באוֹת נא"ו אוֹת
ה"א, בְּיַחְדּוּת שְׁלֵמִים בְּשֵׁם כָּל־יִשְׂרָאֵל.

We are about to perform the Mitzvah of lighting Chanukah candles, as our Rabbis of blessed memory have instituted for us; along with all the Mitzvot which are included in this; in order to fix their roots in a high place, and in order to satisfy our Molder and to fulfill the will of our Creator. May this Mitzvah be considered before Him, the Blessed One, as if we were conscious of all the Kavanot that are necessary in the performance of this Mitzvah.

הִנֵּה אֲנַחְנוּ בָּאִים לְקַיֵּם מִצְוַת הַדְּלָקָה
גְּרוֹת חֲנֻכָּה כְּמוֹ שֶׁתִּקְנֵנוּ לָנוּ רַבּוֹתֵינוּ
זְכוֹרֵנָם לְבִרְכָּהּ, עִם כָּל־הַמִּצְוֹת הַכּוֹלֵלוֹת
בָּהּ, לְתַקֵּן אֶת־שִׁרְשָׁהּ בְּמָקוֹם עֲלִיוֹן,
לַעֲשׂוֹת נֶחֱסֵת רוּחַ לְיִצְרָנוּ וְלַעֲשׂוֹת רְצוֹן
בּוֹרְאָנוּ, וְנַעֲלֶה לְפָנָיו יְתִבְרַךְ כְּאֵלּוּ כּוֹנֵן
בְּכָל־הַכּוֹנֵנוֹת הָרְאוּיֹת לְכּוֹן בְּמִצְוָה זוֹ.

And may the pleasantness of Adonai our God be upon us, and the work of our hands establish for us, and the work of our hands establish it.

וַיְהִי נָעִם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ, וּמַעֲשֵׂה
יָדֵינוּ כּוֹנֵנָה עָלֵינוּ, וּמַעֲשֵׂה יָדֵינוּ כּוֹנֵנָהּ.

Some recite the Chassidic Kabbalistic formula authored by Rabbi Tzvi Elimelech of Dinov, the author of the B'nei Yisachar:

For the sake of the unification between the Holy Blessed One and His Shechinah, with awe and love, and with love and awe, in order to unify the Name: : the letter **Yud**, the letter **Hei**, with the letter **Vav**, the letter **Hei**, in perfect unity, and in the Name of all Israel.

לְשֵׁם יְחִיד קִדְשָׁא בְּרִיךְ הוּא וְשִׁכְנִיתָהּ,
בְּדַחֲלֵהּ וּבְרַחֲמֵיהֶּם וּבְדַחֲלֵהּ, לְיַחְדּוּת שֵׁם
אוֹת יו"ד אוֹת ה"א באוֹת נא"ו אוֹת ה"א
בְּיַחְדּוּת, שְׁלֵמִים בְּשֵׁם כָּל יִשְׂרָאֵל.

I have in mind while performing the Mitzvah of lighting the Chanukah candle to fulfill the commandment of my Creator, as our Rabbis, of blessed memory, have instructed us, in order to fix its root in a high place.

הִנֵּנִי מְכוֹן בְּהַדְּלָקַת נֵר חֲנוּכָּה לְקַיֵּם מִצְוַת
בוֹרְאִי כְּאֲשֶׁר צִוִּינוּי חֲכָמֵינוּ ז"ל לְתַקֵּן אֶת
שִׁרְשָׁהּ בְּמָקוֹם עֲלִיוֹן:

And therefore, may it be your will Hashem, our God and the God of our fathers, that this Mitzvah of lighting the Chanukah candle be important, and accepted, and pleasing before

וּבְכֵן יְהִי רְצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי
אֲבוֹתֵינוּ שֶׁתִּהְיֶה חֲשׂוּבָה וּמְקַבֵּלֶת וּמְרֻצָּה

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You; as if I was conscious of all the Kavanot that the Kohanim, the servants of Hashem, were conscious of when they sacrificed their souls for Your great, mighty and awesome Name's honor.

And You, in Your abundant mercy, aroused Your victory over them so that they conquered their enemies and were victorious for the House of Hashem; and I hereby am performing as they performed and am conscious as they were conscious, and as the righteous and pious of that generation were conscious of; for You granted them from Your miracles, and they merited to light in the light of life; as well as the righteous and pious of our generation; my mouth is as their mouth, and my actions are like their actions.

And in the merit of this Mitzvah, grant us the merit to conquer our enemies and be victorious for the House of Hashem, and reveal the honor of Your Kingdom upon us speedily; and may the Torah not leave our mouths and the mouths of children, and the mouths of their children's children – from now until forever; and may we merit to have children who are Torah scholars, Amen, may it be Your will.

Sanctify us with Your commandments, and grant us our portion of Your Torah; satisfy us with Your abundance, and gladden our souls with Your redemption; and purify our souls so that we may serve You truthfully. Reign over the whole universe in Your glory, and in all Your splendor be exalted over all the earth. Shine forth in the majesty of Your triumphant strength over all the inhabitants of Your world; that every form may know that You formed it, and every creature understand that You created it, and that all that has breath in its nostrils . (Hebrew: B'Apo = numerical value of Chanukah) say: Adonai, God of Israel, is King and His dominion rules over all (numerical value 26 times Chanah the letters of Chanukah, and the numerical value of Matityahu the son of Yochanan the Kohen Gadol Chashmonai and his sons), **Amen Netzach Selah Va'ed.**

לְפָנֶיךָ מִצֻּוֹת הַדִּלְקַת נֵר חֲנוּכָּה כְּאֵלוֹ כְּוִנָּתִי
כָּל הַכְּוִנּוֹת שֶׁכְּוִנּוּ הַכֹּהֲנִים מִשְׁרָתִי הַשֵּׁם
בְּעֵת אֲשֶׁר הָעָרוּ לְמֹנֹת נַפְשָׁם בְּשִׁבְלֵי כְבוֹד
שְׁמֶךָ הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא.

וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים עוֹרַרְתָּ נִצְחָה עֲלֵיהֶם
לְנִצָּחַת אֶת אוֹיְבֵיהֶם וּלְנִצָּחַת עַל מְלָאכַת בֵּית
יְהוָה, וְהִנְנִי עוֹשֶׂה עַל דַּעְתָּם וְעַל כְּוִנָּתָם וְעַל
דַּעַת כָּל הַצַּדִּיקִים וְהַחֲסִידִים שֶׁהָיוּ בְּאוֹתוֹ
הַדּוֹר שֶׁהִשְׁפַּעְתָּ לָהֶם נְסִיָּה וְזָכוּ לְאוֹר בְּאוֹר
הַחַיִּים, וְעַל דַּעַת כָּל הַצַּדִּיקִים וְהַחֲסִידִים
שֶׁבְּדוֹרוֹתֵינוּ, וְכִי כְּפִיהֶם וְעֲשִׂיתִי כַּעֲשִׂיתָם.

וּבְזָכוֹת הַמִּצְוָה הַזֹּאת תִּזְכְּנוּ לְנִצָּחַת אֶת
אוֹיְבֵינוּ וּלְנִצָּחַת עַל מְלָאכַת בֵּית יְהוָה, וְגִלְהָה
כְּבוֹד מְלְכוּתְךָ עָלֵינוּ מִהֲרָה וְלֹא יִמּוּשׁ
הַתּוֹרָה מִפִּינוּ וּמִפִּי זֶרְעֵינוּ וּמִפִּי זֶרַע זֶרְעֵינוּ
מִעַתָּה וְעַד עוֹלָם, וְנִזְכֶּה לְבָנִים תְּלָמִידִי
חֲכָמִים אֱמֹן כֵּן יְהִי רָצוֹן.

קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתַן חֵלְקֵנוּ בְּתוֹרָתְךָ
שֶׁבָּעֵנוּ מְטוֹבָה וְשִׂמְחָה נַפְשָׁנוּ בִּישׁוּעָתְךָ וְטַהֵר
לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת. מְלֶךְ עַל כָּל הָעוֹלָם כְּלוֹ
בְּכַבּוּדְךָ וְהַנֶּשֶׂא עַל כָּל הָאָרֶץ בִּיקְרָךְ וְהוֹפֵעַ
בְּהִדְרָךְ גָּאוֹן עֶזְךָ עַל כָּל יוֹשְׁבֵי תֵּבֵל אֶרֶץ,
וַיֵּדַע כָּל פֶּעוּל כִּי אַתָּה פָּעַלְתָּ וַיִּבִּין כָּל יִצִּיר
כִּי אַתָּה יִצְרְתָּ וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה
בְּאַפִּי (בְּגִי חֲנוּכָּה) יְהוָה אֱלֹהֵי יִשְׂרָאֵל
מְלֶךְ וּמְלָכוֹת וְכָל מַלְאָכָה (בְּגִי כ"ו
פַּעֲמִים חֲנָה אוֹתִיוֹת חֲנוּכָּה, וּבְגִי מַתִּיתָהּ וְכָל
יוֹחֲנָן כַּהֵן גָּדוֹל חֲשִׁמּוֹנַי וּבְנֵיהֶם). אֱמֹן נִצָּחַ
סֵלָה וְעַד:

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BERACHOT – BLESSINGS

Every night of Chanukah, the following two blessings are recited before lighting the candles:

Blessed are You, Adonai
our God, King of the universe,
who has sanctified us with His
commandments, and
commanded us to kindle the
Chanukah light.

*Baruch Atah Adonai Elohenu
Melech Ha'olam Asher
Kideshanu Be'mitzvotav
Ve'tzivanu
Lehadlik Ner Chanukah.*

ברוך אתה יהוה, אלהינו
מלך העולם, אשר קדשנו
במצותיו, וצונו להדליק נר
חגכה:

Blessed are You Adonai
our God, King of the universe,
who performed miracles for our
forefathers in those days, at this
time.

*Baruch Atah Adonai Elohenu
Melech Ha'olam She'asa Nisim
La'avotenu Bayamim Hahem
Ba'zeman Haze.*

ברוך אתה יהוה, אלהינו
מלך העולם, שעשה נסים
לאבותינו בימים ההם בזמן
הזה:

On the **first night** of Chanukah, this additional blessing is recited before lighting the candles:

Blessed are You, Adonai
our God, King of the universe,
who has granted us life,
sustained us, and enabled us to
reach this occasion.

*Baruch Atah Adonai Elohenu
Melech Ha'olam Shehecheyanu
Ve'kiyemanu Vehigianu
La'zeman Haze.*

ברוך אתה יהוה, אלהינו
מלך העולם, שהחיינו וקיימנו
והגיענו לזמן הזה:

Hanerot Halalu – Declaration

Hanerot Halalu is recited after lighting at least one candle:

We kindle these lights [to
commemorate] the miracles,
the saving acts, and wonders
which You have performed for
our forefathers, through Your
holy priests. Throughout the
eight days of Chanukah, these
lights are sacred, and we are
not permitted to make use of
them, but only to look at them,
in order to offer thanks to Your
great Name for Your miracles,
for Your wonders and for Your
salvations.

*Hanerot Halalu Anachnu
Madlikin, Al Hanisim, Ve'al
Hateshuot, Ve'al Haniflaot,
She'asita La'avotenu Al Yede
Kohanecha Hakedoshim.
Vechol Shemonat Yeme
Chanukah Hanerot Halalu
Kodesh, Ve'en Lanu Reshut
Lehishtamesh Bahen, Ela
Lirotam Bilvad, K'dei Lehodot
L'shmecha Al Nisecha,
Nifle'otecha U'teshu'otecha.*

הנרות הללו אנחנו מדליקין
— על הנסים, ועל
התשועות, ועל הנפלאות,
שעשית לאבותינו על ידי
כהניך הקדושים. וכל-
שמונת ימי חגכה הנרות
הללו קדש, ואין לנו רשות
להשתמש בהם, אלא
לראותם בלבד כדי להודות
לשמך על נסיה נפלאותיה
ותשועותיה:

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MIZMOR SHIR – TEHILLIM

Mizmor Shir is recited once:

A Psalm and Song at the dedication of the house; of David. I will extol you, Hashem; for You have lifted me up, and have not made my enemies rejoice over me. Hashem my God, I cried to you, and you have healed me. Hashem, you have brought up my soul from Sheol; you have kept me alive, that I should not go down to the pit. Sing to Hashem, you His pious ones, and give thanks to His holy Name. For His anger lasts but a moment; in His favor is life; weeping may endure for a night, but joy comes in the morning. And in my serenity I said, I shall never falter. Hashem, by Your favor You have made stand as a strong mountain; You hid Your face, and I was frightened. I cried to You, Hashem; and to Adonai I appealed. What profit is there in my blood, if I go down to the pit? Shall the dust praise You? Shall it declare Your truth? Hear, Hashem, and be gracious to me; Hashem, be my helper. You have turned my mourning into dancing; You have undone my sackcloth, and girded me with gladness; To the end that my glory may sing praise to You, and not be silent. Hashem my God, I will give thanks to You forever.

מִזְמוֹר שִׁיר־תְּהִלָּה בְּבֵית לְדָוִד: אֲרוּמָמָה
יְהוָה כִּי דָלִיתָנִי, וְלֹא־שִׂמְחָתָ אֹיְבֵי לִי:
יְהוָה אֱלֹהֵי, שְׁוַעֲתִי אֵלֶיךָ וַתַּרְפָּאֵנִי: יְהוָה
הֶעֱלִיתָ מִן־שְׁאוֹל נַפְשִׁי, חַיִּיתָנִי מִיָּרֵדִי
בּוֹר: וַתִּזְכְּרוּ לִי יְהוָה חֲסִידֶיךָ, וְהוֹדוּ לְזִכְרֶךָ
קָדְשׁוֹ: כִּי רָגַע בְּאִפּוֹ חַיִּים בְּרָצוֹנוֹ, בְּעֶרֶב
יָלִין בְּכִי וְלִבְּךָ רִנָּה: וְאֲנִי אֶמְרָתִי בְּשִׁלּוֹי,
בְּלֹא־אִמּוּט לְעוֹלָם: יְהוָה בְּרָצוֹנְךָ הֶעֱמַדְתָּה
לְהִרְרִי עוֹז, הִסְתַּרְתָּ פָנֶיךָ הָיִיתִי נִבְהָל:
אֵלֶיךָ יְהוָה אֶקְרָא, וְאֶל־אֲדֹנָי אֶתְחַנֵּן: מֶה־
בָּצַע בְּדַמִּי בְּרִדְתִּי אֶל שְׁחַת, הַיּוֹדֶה עֶפֶר
הַנִּגִּיד אִמְתָּךְ: שְׁמַע־יְהוָה וְחַנּוּנִי, יְהוָה
הִי־הָעֹזֵר לִי: הִפְכָּתָ מִסֹּפְדִי לְמַחֲוֹל לִי,
פִּתְחָתָ שְׁקִי, וַתִּתְּנֵנִי שְׂמִינָה: לִמְעַן יִזְכָּרְךָ
כְּבוֹד וְלֹא יִדָּם, יְהוָה אֱלֹהֵי לְעוֹלָם אֲוֹדְךָ:

VIHI NOAM – PROTECTION

The Sepharadic Kabbalists record that reciting Vihi Noam and Yoshev B'Seter **seven times** are a Segulah for protection:

And may the pleasantness of Adonai our God be upon us, and the work of our hands establish for us, and the work of our hands establish it.

He who dwells in the secret place of the most High, who abides under the shadow of the Almighty, I will say to the Adonai, My refuge and my fortress, my God, in whom I trust. For He shall save you the fowler's snare, and from the devastating pestilence. He shall cover you with His feathers, and under His wings shall you find refuge; His truth shall be your shield and armor. You shall not be afraid of the terror by night; nor of the arrow that flies by day; nor of the pestilence that walks in darkness; nor of the destruction that lays waste at noonday. A

וַיְהִי נָעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה
יְדֵינוּ כּוֹנֵנָה עָלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָהוּ:
יֵשֶׁב בְּסִתְרָא עָלְיוֹן בְּצֵל שְׂדֵי יִתְלוֹנָן: אָמַר
לִי יְהוָה מַחְסִי וּמִצְוֹתַי אֱלֹהֵי אֲבֹטָח בּוֹ: כִּי
הוּא יִצִּילָהּ מִפֶּחַ יָקוֹשׁ מִדְּבַר הַוּוֹת:
בְּאַבְרָתוֹ יִסֹּף לָהּ וַתַּחַת כְּנָפָיו תִּתְחַסֶּה צִנָּה
וְסִתְרָה אִמְתּוֹ: לֹא תִירָא מִפֶּחַד לִילָה מִחַץ
יַעֲוִף יוֹמָם: מִדְּבַר בָּאֵפֶל יִהְלֹךְ מִקְטָב
יִשׁוּד צִהָרִים: יִפֹּל מִצִּדְּךָ אֵלֶיךָ וּרְבִבָּה

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thousand shall fall at your side, and ten thousand at your right hand; but it shall not come near you. Only with your eyes shall you behold and see the retribution of the wicked. Because You, Hashem, are my refuge. You have made the most High Your habitation; No evil shall befall you, nor shall any plague come near your dwelling. For He shall give His angels charge over you, to guard you in all your ways. They shall carry you up in their hands, lest you strike your foot against a stone. You shall tread on the lion and on the serpent; the young lion and the crocodile shall you trample under foot. Because he has desired me, therefore I will save him; I will set him on high, because he knows My Name. He shall call upon me, and I will answer him; I will be with him in trouble; I will save him, and honor him. With long life I will satisfy him, and show him My salvation.

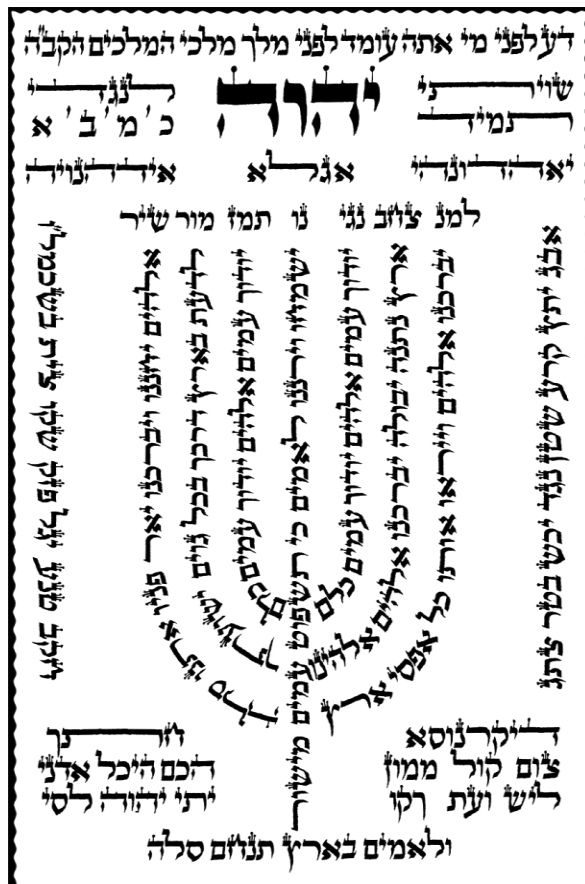
מִימִינָהּ אֵלַיִךְ לֹא יָגֶשׁ: רַק בְּעֵינַיִךְ תִּבְטֵחַ
וְשִׁלַּמְתָּ רְשָׁעִים תְּרָאֶה: כִּי אַתָּה יְהוָה
מַחְסֵי עֲלִיוֹן שְׁמֹת מְעוֹנָה: לֹא תֵאָנֶה אֵלַיִךְ
רָעָה וְנִגַּע לֹא יִקְרַב בְּאַהֲלֶךָ: כִּי מִלְּאֲכָיו
יִצְוֶה לָךְ לְשִׁמְרֶךָ בְּכָל דְּרָכֶיךָ: עַל כַּפַּיִם
יִשְׁאוּנֶךָ פֶּן תִּגּוֹף בְּאֲבֹן רִגְלֶךָ: עַל שֹׁחַל
וְנָפֶתָן תִּדְרֹךְ תִּרְמָס כְּפִיר וְתַנִּין: כִּי בִי
חֵשֶׁק וְאַפְלִטָהוּ אֲשַׁגְּבֶהוּ כִּי יָדַע שְׁמִי:
יִקְרָאֵנִי וְאֶעֱנֶהוּ עֲמוֹ אֲנִכִּי בְּצָרָה אֲחַלְצֶהוּ
וְאֶכְבְּדֶהוּ: אֲרֹךְ יָמִים אֲשַׁבֵּיעֶהוּ וְאַרְאֶהוּ
בִּישׁוּעָתִי: אֲרֹךְ יָמִים אֲשַׁבֵּיעֶהוּ וְאַרְאֶהוּ
בִּישׁוּעָתִי:

LAMNATZE'ACH – THE SHIVITI MEDITATION

Sepharadic and Ashkenazi Kabbalists speak highly of those who recite this chapter of Tehillim daily.

If possible, it is best to recite Lamnatze'ach in the form of the holy Menorah:

Most have the custom to recite Lamnatze'ach as a normal paragraph:



לְמַנְצֵחַ בְּנִגְיֹנוֹת מְזֻמֹּר שִׁיר: אֱלֹהִים יְחַנְּנוּ
וַיְבָרְכֵנוּ. יָאֵר פָּנָיו אֶתָּנוּ. סֵלָה: לְדַעַת בְּאֶרֶץ
דְּרָכֶךָ. בְּכָל גּוֹיִם יִשְׁוּעָתֶךָ: יוֹדוּךָ עַמִּים אֱלֹהִים.
יוֹדוּךָ עַמִּים כָּלֵם: שְׁמַחוּ וִירְנְנוּ לְאֵמִים. כִּי
תִשְׁפֹּט עַמִּים מִיִּשְׂרָאֵל. וְלֹא מִיָּדָנוּ בְּאֶרֶץ תִּנְחֵם
סֵלָה: יוֹדוּךָ עַמִּים אֱלֹהִים. יוֹדוּךָ עַמִּים כָּלֵם:
אֶרֶץ נִתְּנָה יְבוּלָהּ. יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ:
יְבָרְכֵנוּ אֱלֹהִים. וַיִּירָאוּ אוֹתוֹ כָּל אִפְסֵי אֶרֶץ:

To the chief Musician for stringed instruments, A Psalm a Song. God be gracious to us, and bless us; and let His Face shine upon us. Selah. That Your way may be known on earth, Your salvation among all nations. Let the peoples praise You, God; let all the peoples praise you. Let the nations be glad and sing for joy; for You shall judge the peoples righteously, and govern the nations on earth. Selah. Let the peoples praise You, God; let all the peoples praise you. The earth has yielded her produce; and God, our own God, shall bless us. God shall bless us; let all the ends of the earth fear Him.

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MAOZ TZUR – A SONG

This famous Piyut was written by a German Jewish sage named **Mordechai** (the song forms the acrostic “**Mordechai Chazak**”) in the 13th century and has spread to communities around the world. Many tunes have been composed for this Piyut, and this text has become Judaism’s universal Chanukah song

O 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.

*Maoz Tzur Y'shuati Lecha
Naeh L'shabe'ach
Tikon Bet T'filati V'sham
Toda N'zabe'ach. L'et Tachin
Matbe'ach Mitzar
Hamnabe'ach. Az Egmor
B'shir Mizmor Chanukat
Hamizbe'ach*

מַעֲזֵז צוּר יְשׁוּעָתִי לָךְ נֶאֱדָה
לְשִׁבְחֵךְ. תִּכּוֹן בֵּית תְּפִלָּתִי וְנִשְׁמַח
תּוֹדָה נְזַבְּחֵךְ. לְעֵת תִּכְיִן מִטְבֵּיךְ
מִצָּר הַמִּנְבֵּחַ. אֲזִי אֶגְמֹר בְּשִׁיר
מִזְמוֹר חֲנֻכַּת הַמִּזְבֵּחַ:

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.

*Raot Sav'ah Nafshi B'yagon
Kochi Kilah. Chayai Mareru
B'koshi B'shibud Malchut
Egla. U'veyado Ha'gedola
Hotzi Et Hasegula. Chel
Paroh V'chol Zaroh Yardu
K'even Bimtzula*

רְעוֹת שְׂבָעָה נִפְשִׁי בְּיָגוֹן פָּחִי
כָּלָה. חַיִּי מָרְרוּ בְּקוֹשִׁי
בְּשִׁעְבוּד מַלְכוּת עֲגֻלָּה. וּבִידּוֹ
הַגְדוּלָּה הוֹצִיא אֶת הַסְּגֻלָּה.
חֵיל פָּרֹעַה וְכָל יָרְדּוֹ
כָּאֶבֶן בַּמַּצוּלָה:

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 benumbing wine. Scarcely had I departed at Babylon's end Zerubabel came. At the end of seventy years I was saved.

*D'vir Kodsho Heviani V'gam
Sham Lo Shakateti. Uva
Noges V'higlani Ki Zarim
Avadeti. V'yen Ra'al Masachti
Kimat She'avarti.
Ketz Bavel Zerubavel L'ketz
Shivim Noshati*

דְּבִיר קֹדֶשׁוֹ הֵבִיאֲנִי וְגַם שָׁם
לֹא שָׁקֵטִיתִי. וּבָא נּוֹגֵשׁ וְהִגְלֵנִי.
כִּי זָרִים עֲבַדְתִּי. וַיֵּין רַעַל
מִסְכָּתִי כַּמַּעַט שְׁעַבְרָתִי. קֵץ
בָּבֶל. זְרֻבָּבֶל. לְקֵץ שְׁבַעִים
נוֹשָׁעִתִי:

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

*Krot Komat B'rosh Bikesh
Agagi Ben Hamdatah.
V'nihyata Lo L'fach
U'lemokesh V'ga'avato
Nishbata. Rosh Y'mini Niseta*

כָּרוֹת קוֹמַת בְּרוֹשׁ בִּקֵּשׁ אֲגָגִי
בֶּן הַמַּדְתָּא. וְנִהְיָתָה לוֹ לִפְחַ
וּלְמוֹקֵשׁ לְמוֹקֵשׁ וּגְאֻלָּתוֹ
נִשְׁבָּתָה. רֹאשׁ יְמִינִי נִשְׂאָתָה.
וְאוֹיֵב שְׁמוֹ מִחֵיתָ. רֹב בְּנָיו

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obliterated his numerous
progeny - his possessions -
on the gallows You hanged.

*V'oyev Shemo Machita.
Rov Banav V'kinyanav Al
Ha'etz Talita*

וּקְנִינָיו עַל הָעֵץ תָּלִיתָ:

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 performed for the roses.
Men of insight - eight days
established for song and
jubilation

*Y'vanim Nikbetzu Alai Azai
Bimay Chashmonaim.
U'fartzu Chomot Migdalai
V'timu Kol Hashemanim.
U'minotar Kankanim Na'asa
Nes Lashoshanim B'ne Vinah
Y'me Shemonah Kavv Shir
U'renanim*

יוֹנִים נִקְבְּצוּ עָלַי אֲזִי בִימֵי
חֲשֻמוֹנָאִים*. וּפָרְצוּ חוֹמוֹת
מִגְדָּלַי וְטָמְאוּ כָּל הַשְּׁמָנִים.
וּמִנּוֹתַר קִנְקָנִים נַעֲשֶׂה גַם
לְשׁוֹשָׁנִים. בְּנֵי בִינָה יָמֵי
נְשֻמוֹנָה קָבְעוּ נֶשֶׁר וְרִנָּנִים:

*כגרסת מו"ר הרי"פ שליט"א, ולא חשמונאים כנהוג.

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 Red One
in the nethermost shadow and
establish for us the seven
shepherds.

*Chasof Z'roa Kodshecha
V'karev Ketz Hayeshuah
N'kom Nikmat Dam Avadecha
Meuma Haresha'ah
Ki Archah Lanu Hasha'ah.
Ven Ketz Lime Hara'ah.
D'che Admon B'tzel Tzalmon
Hakem Lanu Roeh Shivah*

חֲשׂוֹף זְרוֹעַ קְדוֹשְׁךָ וְקָרַב קֶצֶץ
הַיְשׁוּעָה. נָקָם נִקְמַת דָּם
עֲבָדֶיךָ מֵאַמָּה הָרָשָׁעָה. כִּי
אָרְכָה לָנוּ הַשָּׁעָה. וְאִין קֶצֶץ
לִימֵי הָרָעָה. דְּחָה אֲדָמוֹן בְּצֵל
צִלְמוֹן הָקָם לָנוּ רוּעָה שְׂבָעָה:

The following stanza was composed by the **Rama, Rabbi Moshe Isserles** as an addition to Maoz Tzur (Found in the book Eshel Gedolim) and is unique to Kehillat Shaar HaShamayim's text.

It appears that the four-part stanza spells out the author's name: **Moshe Chazak**.

You have always been my
salvation, my honor and the
One Who lifts my head. Please
hear my voice, my Holy King,
[and] wipe away my sins and
iniquities, even in this fourth
exile. Strengthen Israel,
suppress Ishmael, and from
Edom redeem my soul.

*Meolam Hayita Yishi, K'vodi
U'merim Roshi. Shema Na Kol
Shavi, Malki Elohai Kedoshi,
Ha'aver Chatati U'fishi, Gam
B'Galut Harevi'i. Chazek
Yisrael, V'Tachnia Yishmael,
U'Me'edom Tifdeh Nafshi.*

מֵעוֹלָם הָיִיתָ יִשְׁעִי, כְּבוֹדִי
וּמְרִים רֹאשִׁי, שְׁמַע נָא קוֹל
שׁוֹעִי, מֶלֶכִּי אֱלֹהֵי קְדוֹשִׁי,
הַעֲבֵר חַטָּאִי וּפְשָׁעִי, גַּם בְּגָלוֹת
הָרְבִיעִי, חֲזֵק יִשְׂרָאֵל, וְתַכְנִיעַ
יִשְׁמָעֵאל, וּמֵאֲדוֹם תִּפְדֶּה נַפְשִׁי.

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Ana B'Choach – The Names of Hashem

Many recite Ana B'Choach once to conclude the Chanukah candle lighting. **Some** recite Ana B'Choach seven times: reading it the first six times and singing it the seventh. **Others** sing it once while reciting each word seven times. One should concentrate on the small Hebrew letters at the end of each stanza but without reciting them.

Chessed	Please with the power of Your great right hand, liberate the captive.	<i>Ana Becho'ach, G'dulat Yeminecha, Tatir Tzerura</i>	אָנָא בְּכַחַּת גְּדֻלַּת יְמִינְךָ תַּתִּיר צָרוּרְךָ. אב"ג ית"ץ:	חסד
Gevurah	Accept the joyful prayer of Your people; support and purify us, Awesome One.	<i>Kabel Rinat Amecha Sagevenu, Taharenu Nora</i>	קָבֵל רִנַּת עַמְּךָ שְׁגִבְנוּ טְהַרְנוּ נוֹרָא. קר"ע שט"ן:	גבורה
Tiferet	Please , Mighty One, protect the seekers of Your Oneness like the pupil of the eye.	<i>Na Gibor Doeshe Yichudecha, K'vavat Shomrem</i>	נָא גִבּוֹר דּוֹרְשֵׁי יְחִוּדְךָ כְּכַבֵּת שְׁמֶרֶם. נג"ד יכ"ש:	תפארת
Netzach	Bless them, purify them; always bestow Your merciful righteous upon them.	<i>Barchem Taharem, Rachame Tzidkatecha Tamid Gomlem</i>	בָּרַכֵם טְהַרֵם רַחֲמֵי צְדִקְתְּךָ תָּמִיד גֹּמְלֵם. בט"ר צת"ג:	נצח
Hod	All-Powerful Holy One, with Your immense goodness guide Your congregation.	<i>Chasin Kadosh Berov Tuvecha, Nahel Adatecha</i>	חֲסִין קָדוֹשׁ בְּרוֹב טוֹבָךָ נְהַל עֲדַתְךָ. חק"ב טנ"ע:	הוד
Yesod	Unique and Exalted One, turn to Your people, who recall your sanctity.	<i>Yachid Ge'eh Le'amecha P'neh, Zochre K'dushatecha</i>	יְחִיד גֵּאָה לְעַמְּךָ פְּנֵה זֹכְרֵי קֹדֶשְׁתְּךָ. יג"ל פז"ק:	יסוד
Malchut	Accept our pleas and hear our cries, Knower of Secrets.	<i>Shavatenu Kabel U'shma Tza'akatenu, Yode'a Ta'alumot</i>	שׁוּעַתֵּנוּ קָבֵל וּשְׁמַע צַעֲקֹתֵנוּ יֹדֵעַ תַּעֲלוּמוֹת. שק"ו צי"ת:	מלכות
	Whisper: Blessed is the name of His glorious kingdom forever and ever.	<i>Baruch Shem K'vod Malchuto Le'olam Va'ed</i>	בְּלַחֵשׁ: בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד:	