

Read me first!

Welcome to the Chanuka Toolkit, version 0.92. Version 1.0 will contain the Hebrew texts of *Ha-nerot ha-alalu*, and possibly, *Maoz Tzur*, but here it is after Chanuka, and I have not yet uploaded anything!

The goal in creating this toolkit was to put the Hebrew for the Chanuka *brakhot* in electronic form. It was also to put an *alternative brakhot* in electronic form. Ultimately, I hope to be putting such texts in editable electronic form, but with the scarcity of software to handle Hebrew and English together, the ugliness of the output of most such programs, and the Babel-ous lack of standards between the various packages, I decided, instead, to create something “half-tech” that could be printed out and used at your discretion.

If you have questions, corrections, or materials that you would like to add to future versions of this toolkit, please contact me:

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This text, and others, should soon be available via Web at:

<http://www.ivritype.com>

This text was developed for the Jewish conference on the WELL, a commercial computer conferencing system connected to the Internet. For information about the Jewish conference on the WELL, visit:

<http://www.well.com/user/ari/jewish/jewish.html>

—Ari Davidow,
version 0.92, January 1998

The 30-page Tu B'Shvat toolkit, v1.2 is at:

<http://www.ivritype.com/toolkits/tubstk12.pdf>

Prayers for lighting Chanuka candles

סדר חנוכה

(Hebrew from the Hertz siddur)

The Hanukkah candles are lit each night after sundown, except on the Sabbath when they are lit *before* the Sabbath candles on Friday night. Saturday night, at the end of Sabbath, they are lit *after* the Havdallah candle is extinguished (and the Havdallah ceremony is over).

A *Hanukiyah*, the special menorah for Hanukkah, holds 9 candles. One candle is usually on a different level from the others, and is known as the *shammas*—the servant candle. This candle is lit first, and then the other candles are lit from it. The tradition is that the candles are placed in the Hanukiyah from (as you face the *Hanukiyah*) your right to left, but lit from left to right.

בְּרוּךְ אַתָּה יְיָ *Barukh ata adonai,*
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם: *eloheinu melekh ha-olam,*
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה: *l'hadleek neyr shel khanuka.*

Blessed is the Creator of All,
who has commanded us to kindle these Chanuka lights.

בָּרוּךְ אַתָּה ייִ Barukh ata adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם: eloheinu melekh ha-olam,
שְׁעָשָׂה נִסִּים לְאֲבוֹתֵינוּ sheh asa nisim la-avoteinu
בַּיָּמִים הָהֵם בְּזֶמַן הַזֶּה: ba-yamim ha-hem, ba-zman ha-zeh.

Blessed is the Creator of All
who performed miracles for our ancestors
in those days, in this season.

¶ On the first night only, the following prayer is recited:

בָּרוּךְ אַתָּה ייִ Barukh ata adonai,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם: eloheinu melekh ha-olam,
שֶׁהֶחֱיָנוּ וְקִיָּמָנוּ she-hekhiyanu, v'ki-ye-manu
וְהִגִּיעָנוּ לְזֶמַן הַזֶּה: v'hi-gi-anu la-zman ha-zeh.

Blessed are Thou, Creator of the Universe
and its seasons, who has given us life, and sustained us,
and brought us to this time.

There has been considerable discussion over the years about "feminizing" the prayers so that G-d is not always referred to in the masculine gender. In the Jewish conference on the WELL, the most satisfying formulation that we have seen is that written by Marcia Falk*. Substituting for the phrase:

בָּרוּךְ אַתָּה יְיָ *Barukh ata adonai,*
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם: *eloheinu melekh ha-olam,*

which begins each prayer, Marcia chants:

נְבָרֶךְ אֶת עֵין הַחַיִּים *N'varekh et 'eyn ha-khayim,*
Let us bless the source of life...

or

נְבָרֶךְ אֶת מַעַיִן חַיֵּינוּ: *N'varekh et ma-ayan khayeinu,*
"Let us bless the flow of life..."

But most important of all, to paraphrase the opening chords of Genesis,

Let there be light!

*Watch for Marcia Falk's book, *The Book of Blessings: A Feminist-Jewish Reconstruction of Prayer*, forthcoming shortly from HarperCollins Publishers.