

How did Adam and Eve light their Chanukah candles?

1. Talmud Yerushalmi, Avodah Zarah 1:2

Rav said: Adam, the first man, instituted Kalends.
When he saw that the night was getting longer, he said, "Woe is me, maybe the one about whom it is written, *he shall wound your head, you will wound his heel* (Genesis 3:15), will come to bite me.
And I said, "Surely darkness will **envelop me**" (Psalm 139:11).
When he saw that days were getting longer, he said *kalends!* - *kalen dio*

רב אמר. קלנדס אדם הראשון התקינו
כיון דחמא ליליא אריה אמר
אי לי, שמא שכתוב בו הוא ישופך
ראש ואתה תשופנו עקב שמא יבוא
לנשכיני
ואומר אה-חושך ישופני
כיון דחמא איממא ארה אמר. קלנדס.
קלון דיאו.

2. Psalms 139:11

And I said "Surely darkness will envelop me, and the light shall be night/the night shall be light about me.

ואמר אה-חושך ישופני ולילה אור בעדני:

3. Mishnah Avodah Zarah 1:3

These are the festivals of the gentiles:
Kalends and Saturnalia...

ואלו אידיהן של גוים, קלנדא, וקטרנורא...

4. Talmud Bavli, Avodah Zarah 8a

Rav Hanan bar Rava said: Kalends is eight days after the (winter) solstice, Saturnalia is eight days before the (winter) solstice. As a mnemonic: *You have beset me behind and in front* (Psalm 139:5)

Our rabbis taught: When Adam saw the day getting shorter and shorter, he said, "Woe is me, perhaps because I have sinned, the world around me has darkened and returning to chaos and confusion. This then is the death to which I have been sentenced from Heaven!" So he arose and sat for 8 days in fasting.

When he saw the winter solstice, and saw the day getting longer and longer, he said, "This is the way of the world." So he went and made an eight day festival. In the following year he established them both as festivals. *He* established them for the sake of Heaven, but *they* established them for the sake of idolatry.

5. Psalms 139:5

You have beset/narrowed me behind/after and in front/before

אַחַר וְקֵדָם צִרְתָּנִי

6. Talmud Bavli, Shabbat 21b

The Rabbis taught: The *mitzvah* of Chanukah is a light for each person and his household...
Bet Shammai say: On the first day one lights eight, and decreases day by day.
And Beit Hillel say: On the first day one lights one, and increases day by day...

What is Chanukah?

The Sages taught: On the twenty-fifth of Kislev, there are eight days of Chanukah. One may not eulogize on them and one may not fast on them.

Because: When the Greeks entered the Temple, they defiled all the oil in the Temple. And when the Hasmonean dynasty prevailed and defeated them, they searched and found only one cruse of oil that had the seal of the High Priest, and there was only enough in it to light for one day. A miracle occurred and they lit from it for eight days. In the following year the Rabbis established them as festivals, with praise and thanksgiving.


Ana Élélkh Méruhekha

is one of many by R' Yisra'el Najara, a paytan and mystic who lived in the 16th century in Tsafat and who served as rabbi of 'Azzah (Gaza).

...before Your Presence. See *Tahillim* 139:7. The opening word of the first two lines from *Tahillim* is 'ana' which is literally "Where." The poet uses it in a rhetorical sense here – there is no place one can escape THEIR presence.

Nor the Earth.. See *I Molakhim* 8:27. Upon dedicating the Temple in Yarusalayim, Shalomoh contrasts the greatness and transcendence of the Divine with the idea of THEIR imminence in the Temple.

All directions.. The final verse of this stanza is literally, "North, South, West and East." The translation is meant to capture the rhyme.



אָנָא אֵלֶיךָ מְרוּחֶיךָ
 אָנָא מִפְּנֵיךָ אֶבְרַח
 אֶבְרַח מִמִּנְךָ אֵלֶיךָ
 וּבִצֵּל יָדְךָ אֲגִיל אֶפְרַח
 יְהִי כְבוֹדְךָ עוֹלָם מְלֵא
 אֶתֶּהּ הָאֵל-עוֹשֵׂה-פֶלֶא
 אִם לְשָׁמַיִם אֵעֲלֶה
 שָׁם אֶמְצָא אוֹרְךָ יוֹרַח
 שָׁחַק לֹא יִכְלָקֶךָ
 וְאֶרֶץ לֹא תִבְקֶךָ
 מִי יִמְלֵל רֵב גְּדֻלָּתְךָ
 לֹד פִּיזוּ כְּסֵם בְּקוֹל יִצְרַח
 רִקְיעַי רוּחַ הַסֵּם כִּסְאֶךָ
 וְאֶרֶץ הַדּוֹם רַגְלֶךָ
 גְּדוֹל שְׁמֹךָ וְהוֹן לְךָ
 צְפוֹן דְרוֹם מְעַרֵב מוֹרַח
 אֲסַק שָׁמַיִם שָׁם אוֹרְךָ
 אֶצִּיעֵהּ שְׂאוֹל הַנֶּחַד
 אַחֲרֵית יָם גַּם שָׁם יָדְךָ
 תִּקְחֵנִי בְלֵי טַרַח
 לִכְן אֵין לִי מְנוּחַ בְּלִתְךָ
 וּבְחַמְלַתְךָ אָבוֹא בֵיתְךָ
 וְאֶקַּח מִגַּן תּוֹרַתְךָ
 תּוֹרֵנִי דֶרֶךְ וְאֶרַח

How can I escape Your essence?
 How shall I flee before Your Presence?
 When I flee, I move toward You; In the shadow of Your hand, I rise up in delight.

Yahh, Your glory fills the world
 You are the one who perform wonders.
 If I rise up to the heavens
 There I find Your shining light.

The heavens cannot contain You
 Nor the Earth hold Your essence.
 Who can proclaim Your mighty acts?
 Were one's mouth as vast as the sea,
 No sound could capture Your might.

The highest firmament is Your throne
 And the earth Your footstool
 Yet Your name is a vast array,
 All directions and every height.

I ascend to the heavens; there is Your light,
 I descend below and I am before You.
 Your hand is found beyond the farthest sea,
 You take me without trouble or plight.

I have no refuge but you. Through Your
 compassion I enter Your house.
 Your teachings are my protection;
 Teach me to follow Your path aright.

Ana élélkh méruhekha

*Ana mippanekha eyrah
 Eyrah mimmakha élékha
 Uy-tsel yadokha agil efrah*

*Yahh kayodakha 'olam malé
 Attah ha-El 'oséh-pele
 Im lashamayim e'eleh
 Sham emtsa orakha yizrah*

*Shahak lo yakhalkelkha
 Va-erets lo takhilekha
 Mi yamallél roy godlakha
 Lu fiv kayyam bakol yitsrah*

*Raki'é rum hé m kis-akha
 Va-erets ha'om raglekha
 Gadol shimkha vohén lakha
 Tsafon darom ma'aray mizrah*

*Essak shamayim sham orakha
 Atssi'ah sha-ol hinnekha
 Aharit yam gam sham yadokha
 Tikkahéni bali torah*

*Lakhén én li manos biltakh
 Uyhemlatakh ayo yétakh
 Va-ekkah magén toratakh
 Toréni derekh va-orah*