

**ONE POINT**

from

לקוטי שיחות חלק טו, שיחה א לחנוכה

**Use these words to fill in the blanks:**

**\* help \* miracle \* order \* wonderful \***

אנו מדליקין הנרות הללו, - We kindle these lights,

ועל הנפלאות, ועל התשועות, ועל הנסים, - for the saving acts, the miracles, and wonders.

**QUESTION:**

What is the meaning of these 3 things – תשועות, נסים, נפלאות?

Why are they listed in this \_\_\_\_\_?

**ANSWER:**

In the story of Chanukah, Hashem helped us many times, in different ways.

When we praise Hashem for helping us, we remember these events in **the order in which they happened**.

1. The victory began in the city of מודיעין, when the יוונים wanted to bring a certain non-Kosher animal as a “sacrifice”.

While it wasn't a surprising miracle that the חשמונאים defeated a small group of יוונים, they could only do it with Hashem's \_\_\_\_\_.

➤ We thank Hashem **על התשועות**.

2. Later, when the חשמונאים fought against the יוונים's army, the mighty were delivered in the hands of the weak, and the many in the hands of the few, it was an actual \_\_\_\_\_.

\_\_\_\_\_.

➤ We thank Hashem **ועל הנסים**.

3. Finally, when they entered the המקדש, they found one jug of oil with the seal of the כהן גדול intact. This was \_\_\_\_\_,

➤ We thank Hashem **על הנפלאות**.

**Further discussion:**

- Based on the above, why do we conclude הנרות הללו by thanking Hashem in a different order – ועל נפלאות, ועל תשועות, ועל נסים?  
(See שיחה in the אותיות ו-ח).