



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				<p>1</p> <p>6:00 AM Talmud I 6:30 AM Shacharit 7:30 AM Talmud in Depth</p> <p>5:45 PM Mincha/ Ma'ariv 7:30 PM Parsha 8:15 PM Daf Yomi</p>	<p>2</p> <p>6:45 AM Shacharit 7:30 AM Talmud in Depth 5:39 PM Candles 5:45 PM Mincha/ Kabbalat Shabbat</p>	<p>3</p> <p>8:00 AM Talmud in Depth 9:00 AM Shacharit 9:30 AM Teen Minyan 9:50 AM Sh'ma: Latest Time 4:45 PM Daf Yomi 5:30 PM Mincha 6:38 PM Shabbat Ends 7:30 PM Daf Yomi II Chaye Sarah</p>
<p>4</p> <p>7:45 AM Talmud in Depth 8:30 AM Shacharit 4:40 PM Mincha/ Ma'ariv 5:10 PM Daf Yomi</p> <p>*** TIME CHANGE SET CLOCKS BACK 1 HOUR *** 26 CHESHVAN</p>	<p>5</p> <p>6:00 AM Talmud I 6:30 AM Shacharit 7:30 AM Talmud in Depth 4:40 PM Mincha/ Ma'ariv 7:30 PM Pirkei Avot 8:30 PM Daf Yomi</p>	<p>6</p> <p>6:00 AM Talmud I 6:45 AM Shacharit 7:30 AM Talmud in Depth 11:00 AM Women's Class/ Mesillat Yesharim 4:40 PM Mincha/ Ma'ariv 7:30 PM Daf Yomi</p>	<p>7</p> <p>6:00 AM Talmud I 6:45 AM Shacharit 7:30 AM Talmud in Depth 11:00 AM Women's Class/Ethics of the Fathers 4:40 PM Mincha/ Ma'ariv 7:30 PM Prophets/ Mishlei 8:15 PM Daf Yomi</p>	<p>8</p> <p>6:00 AM Talmud I 6:30 AM Shacharit 7:30 AM Talmud in Depth 4:40 PM Mincha/ Ma'ariv 7:30 PM Parsha 8:15 PM Daf Yomi ROSH CHODESH</p>	<p>9</p> <p>6:30 AM Shacharit 7:30 AM Talmud in Depth 4:33 PM Candles 4:35 PM Mincha/ Kabbalat Shabbat ROSH CHODESH</p>	<p>10</p> <p>8:00 AM Talmud in Depth 8:54 AM Sh'ma: Latest Time 9:00 AM Shacharit 9:30 AM Teen Minyan 3:40 PM Daf Yomi 4:25 PM Mincha 5:33 PM Shabbat Ends 6:30 PM Parent/ Child Learning 7:30 PM Daf Yomi II Toldot</p>
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Why & How We Celebrate Chanukah



Why we celebrate Chanukah

During the period of the second temple, the Greeks ruled over Israel and made many decrees against the Jews in an effort to weaken their ties with Judaism. The temple was desecrated and every holy thing therein was made impure. Many Jews were won over by the Hellenist philosophy and the state of affairs in Israel sank very low.

During this time the Chashmonaim, the sons of the Kohain Gadol, High Priest, revolted and were victorious over the Greek army. They entered the temple on the 25th of Kislev and rekindled the Menorah with the last bottle of pure oil which was found with the seal of the High Priest intact. Although there was only sufficient oil to burn for one day, a miracle happened and the oil lasted for eight days—sufficient time to allow for the pressing of new kosher oil. The next year the Sages of the time decreed that these eight days be instituted as a festival in commemoration of that great miracle. For eight days we were to light a Menorah in order to display and publicize the miracle.

Why it's called Chanukah

This festival is called Chanukah for two reasons.

Chanukah means “**Chanu**” - they rested, and “**Kah**”—means Kof Heh or twenty-five. On the 25th they rested from their enemies.

Chanukah is derived from the word meaning to dedicate, recalling the rededication of the temple from the enemy.

There are two holidays instituted by our Sages to commemorate victories - Chanukah and Purim, but their observances are radically different. Purim is a time of rejoicing and feasting, whereas Chanukah is a time for praise and thanksgiving. The reason for the difference lies in the salvation itself. On Chanukah, the threat from the enemy was a spiritual one. They wanted our souls, not our bodies. On Purim, the threat was physical - they wanted our bodies, sought our death. Therefore, on Chanukah we celebrate primarily with the soul - giving praise and thanksgiving to G-d, whereas on Purim we celebrate with the body - rejoicing and feasting.

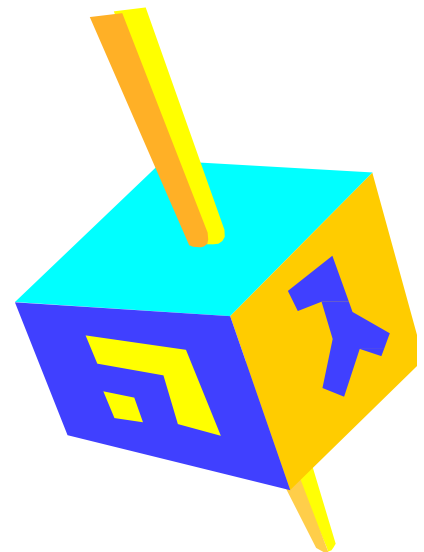
Who performs the mitzvah of lighting the Menorah?

On Chanukah we are commanded to light a menorah each night in commemoration of the great miracle Hashem did for His people and in recognition of all the wonderful things He does for us.

Our Sages tell us that one who is careful with the mitzvah of kindling Chanukah lights will be rewarded with children who are Torah scholars. Even a person who is destitute is obligated to keep this mitzvah.

The Talmud teaches us that the minimum mitzvah is to light one candle, per house, each night. The “mehadrin” or better way to perform the mitzvah is to light one candle per person each night. The “mehadrin min hamehadrin” or the best way is to light one candle the first night, two the second, three on the third and so on. We light in accordance with the “mehadrin min hamehadrin” theory.

The Ashkenazik custom is that every member of the household lights his own menorah, though according to many Sephardic customs, only one menorah per household is lit. Even according to Ashkenazik custom, since the husband and wife are considered as one individual, one menorah is lit for the two of them. Single girls must light their own menorah. Children under the age of Bar/Bat Mitzvah should be taught to light.



The Laws & Customs of Chanukah

When do we light and for how long?

The best time to light is at nightfall (when the stars appear). The lights should last for at least a half hour after nightfall.

If one lights earlier, care should be taken to have the candles or oil last for a half hour after nightfall, not from the time lit. If one cannot light at this time, one should try to light within a half hour afterwards. When lighting very late, someone else should be there also to see the burning lamps. If there is no one with you and you are lighting late, no brocha should be recited. If the whole night has passed without lighting, one cannot make up what was missed, but must continue to light on the other nights. If the lights were blown out before a half hour passed, one has fulfilled the mitzvah, but the lights should be relit without a brocha.



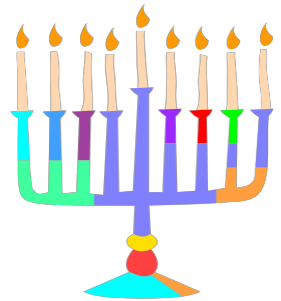
On Friday, the Chanukah lights are lit right before Shabbat candles. Since Shabbat candles are lit 18 minutes before sunset, which is forty-two minutes before the stars come out, the lights must last for at least one and a half hours. If one's oil menorah doesn't hold enough oil to last this long, or one usually uses regular candles, on Friday night extra long candles or Shabbat candles should be used for Chanukah lights.

On Saturday night, unless one has a minhag to the contrary, first havdalah is recited then Chanukah lights are lit.

Where to light?

To publicly proclaim the miracle of Chanukah, one should light in a place which can be seen from the street. The Menorah should be higher than three tefachim from the ground (approximately 11 inches) and lower than 10 Tefachim (approximately 36 inches). Once the menorah is lit it should not be moved.

If a member of the household is out when the Chanukah lights are lit, he has still fulfilled his mitzvah. If one is living away from home and will not return home that night, he should either join in with the lighting of the home he is in or light himself. If in a hotel, he should light in his room. If one will return home that night, the lights should be lit at home.



How to light

On the first night three blessings are recited:

1. Baruch atoh Hashem elokeinu melech haolam asher kideshanu bemitzvosav v'tzivanu lehadlik ner shel Chanukah.
2. Baruch atoh Hashem elokeinu melech haolam she asah nisim la'avoseino, byamim haheym baz'man hazseh.
3. Baruch...She'hechayanu vekiyemanu vehigiyanu lazman hazeh.

On the first night the right most lamp of the Menorah is lit. On subsequent nights we place the candles starting from the right, but light the left most candle first.

When lighting in the window, the Menorah should be lit as facing the inside. While lighting one should not proceed to the next candle until the one which he is kindling is burning on its own.

One should recite "Haneiros Halalu" after lighting the first candle while the other lights are being lit.