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בס"ד

# Experience Chanukah

DEC. 16 - 24, 2014

25 KISLEV - 2 TEVET, 5775

WITH CHABAD LUBAVITCH  
OF YOURTOWN

Dear friend,

**L**ooking at the events today, you start to wonder. The story of a little candle pushing away the monster of frightening darkness, of human sensibility overcoming terror and brute force, of life and growth overcoming destruction the battle is very much alive within each of us, and in the world outside of us.

It reoccurs at every winter solstice, at every dawn of each day, with every photon of sunlight that breaks through the earth's atmosphere bringing it warmth and life-nurturing energy. With every breath of life, every cry of a newborn child, every blade of grass that breaks out from under the soil, every decision to do good in the face of evil, to be kind where there is cruelty, to build where others destroy, to move humanity forward when others pull us toward chaos. And that is Chanukah.

Chanukah is an eight-day spiritual journey. Many people know the story of Chanukah but only as a historical pretext to give gifts and eat latkes. We can call that the body of Chanukah. The soul of Chanukah is its meditation, joy, warmth and light. Not only in our homes with our loved ones, but with the entire world. In this tradition, Chabad presents this historic Menorah Lighting. Our hope is that by igniting our souls, everybody will follow and light the world, one candle at a time.

We look forward to having you join us for the Public Menorah Lighting Ceremony on Sunday, December 21st at 5:00 pm and making this Chanukah very special.

Sincerely,

**Rabbi Chabad Lubavitcher**

Director, Chabad of Yourtown



Save the Date

**Chanukah Wonderland**

Sunday December 1, 2013 • 5pm

*Live Music, Balloons, Dreidels, Doughnuts,  
Hot Latkes, Juggling Show*

For more information visit  
[www.chabadofyourtown.com](http://www.chabadofyourtown.com)  
123-456-7890 • [info@chabad.com](mailto:info@chabad.com)

**Contents:**

The Flame Within .....	3
The Chanukah Story .....	4
Playing Dreidel.....	5
The Menorah.....	6
Chanukah Tidbits.....	8
Traditional Recipe .....	10
Chanukah Calendar.....	11

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Artwork by Michael Muchnik (pages 4,5)



A message based on the teachings of the Lubavitcher Rebbe

# The Flame Within



**O**n Chanukah we celebrate the miraculous victory of the few over the many, the weak Maccabee army against the mighty Greeks, and the finding of one jar of oil.

The miracle of the oil seems minor in comparison to those experienced in battle, yet it is the one that we commemorate till this day, because it is somehow the most significant.

The Greek's style of rule was not to eradicate indigenous culture, but to incorporate it. They were willing to accept the Torah as a work of wisdom or philosophy, and the mitzvot as cultural. They just took issue with the assertion that Torah is divinely authored, and that Jews do mitzvot not because they are logical or ethical, but because G-d has told us to.

The core element of our belief and commitment to Torah is that G-d has commanded us, not whether the commandments seem logical, or are beyond reason. The Torah does not change to meet whichever philosophy is 'au courant'. Matityahu and his sons knew that this precisely would be fatal to Jewish continuity. With the famous battle cry, "Whoever is for G-d, with me!" they commenced a rebellion which had little chance of victory.

Many miracles later, when the Maccabees regained control of the Holy Temple, they found the Sanctuary invaded and that all the oil for the menorah had been tampered with. To the Greek way

of thinking, why couldn't the menorah be lit from oil that had been defiled?

The only difference would have been the seal designating it for use in the Temple.

But of course, the menorah, which shone its spiritual light to every Jew wherever he might be, needed to be lit with pure, consecrated oil. This, after all, is what the Maccabees had been fighting for all along!

Miraculously, they found a small vial of oil, enough for one day, with the seal intact. They rekindled the Menorah, and yet another miracle occurred – the oil lasted for eight days.

These are the miracles that we commemorate with Chanukah, which means the message is relevant to us, today.

Under the assault of environmental influences, a Jew may find his inner "Sanctuary" – his attachment to and identification with G-d, Torah and mitzvot – invaded and contaminated by ideas alien to the Jewish way of life. But in deep inside each Jew's soul there is always a "cruse of oil" that remains pure and holy – that spark of G-dliness which is his Divine soul, which is indestructible and beyond defilement.

You need to just find it and light it. Although it may seem like a tiny, insignificant light, that spark will light up and suffuse your whole being until it shines brightly for everyone to see.

# Miracle of the Maccabees

## The Chanukah Story



When Alexander the Great conquered Jerusalem in 3448 (-313 B.C.E.), we paid taxes and lived pretty peacefully under Greek rule. Several rulers later, Antiochus Epiphanies rose to power. Antiochus and his cohorts ransacked our Holy Temple in Jerusalem. Then he outlawed some core Jewish mitzvot: circumcision, Shabbat, learning Torah and Jewish marriage. Jewish identity and our relationship with the single and indefinable G-d was seriously in jeopardy.

Many Jews openly defied these decrees and died as martyrs. Finally, when Antiochus raised statues of Zeus in the towns and demanded that people worship them, the Jewish people rose up to revolt. In 3621 (-140 B.C.E.), led by a priestly family of the Hasmonean dynasty, they fought a war not over territory or power, but for religious freedom and rights. This small army called themselves the Maccabees, an acronym for "*Mi Kamocha*

*Ba'eilim Hashem*—Who is like You among the powerful, O L-rd?"

Logically, the Hasmonean Mattityahu and his five sons, men of priestly class, were no match for the most powerful army in the world. The miracle was that they won some battles. The Greeks kept coming back with bigger armies and (to really make a point) armored elephants. As the battles became fiercer, the victories became increasingly miraculous, and the Maccabees kept on winning. In fact, they managed to chase those Greeks out of Jerusalem, clean up the desecrated Temple, and declare independence.

When the Maccabees recaptured Jerusalem and entered the Holy Temple, they found a disturbing mess—idols, forbidden foods, and broken pottery everywhere. So they tidied up and rededicated the Temple.

Then they encountered a new problem. The six-foot golden Menorah had to be lit with pure olive oil, undefiled



# Playing Dreidel

When the Greek Antiochus forbade Torah study, Jewish children studied together secretly in caves. When they heard a Greek officer approaching, they would hide their schoolbooks and pretend to be playing with tops.

We play dreidel (sevivon in Hebrew) on Chanukah as a reminder of these brave children and their courage. The word dreidel comes from the Yiddish word *drei*, which means “turn.” Our dreidels have four sides, with a Hebrew letter imprinted on each: Nun, Gimmel, Hay, and Shin. These stand for the Hebrew words *Ness Gadol Haya Sham*, which means “a great miracle happened there, in reference to the Maccabees’ miraculous victory. In Israel, the dreidels say Nun, Gimmel, Hay, and Pay which stand for “*Ness Gadol Haya Poh* — A great miracle happened here.”

## THE RULES

To play, you need a dreidel and some coins (or anything small but easily counted, like candy or cereal pieces). All players begin with an equal amount, and also establish the “pot” by contributing equally. Then take turns spinning the dreidel.

### If it lands on:



Nun  
Get nothing



Gimmel  
Take the whole pot



Hay  
Take half the pot



Shin  
Pay two into the pot

by those who were ritually impure. All the oil in the Temple had been defiled by the Greeks. There was no one there who could make new oil, since everyone was ritually impure, having just fought a war and killed people.

They could not use the defiled oil, but to get olive oil from the orchards of Tekoah would take 7 days round-trip.

They did not want to wait to light the Menorah!

Now even more miracles occurred: First, they found a bottle of pure oil hidden beneath the floor, still sealed with the insignia of the High Priest. Then, even though it was a single flask with just enough oil for one night, it miraculously lasted for eight days!

# the Menorah

Seven Branches or Eight?

A Look at the Menorah's History & Deeper Meaning

**M**enorah is the Hebrew word for lamp. Originally mentioned in the Torah, the menorah is one of the oldest symbols of Judaism.

The Torah tells us a special seven-branched menorah was lit every day in the Mishkan, the portable temple used by our ancestors en route to the Holy Land, and also in the Beit Hamikdash, Jerusalem's Holy Temple.

Over time, the menorah has become an icon for Jewish culture and faith. For thousands of years, images of eight-branched menorahs have been prevalent in Jewish art, architecture, and culture.

The menorah of the Temple only bore seven branches. So why does the popular menorah have eight?

The simple answer is that the popular menorah is not a depiction of the Temple menorah, but of a special Chanukah menorah. Chanukah celebrates the miracle of the Temple's seven-branched menorah burning for eight days. In commemoration of this, we light an eight-branched menorah.

The miracle that inspired the Sages' creation of Chanukah occurred in 140 BCE. Since then, Jews throughout the world have lit the menorah each year at Chanukah. The menorah continues to be a source of inspiration for us. Its lights give us the strength we need to persevere, even amidst such horrors as the Holocaust and the gloom of the Soviet gulag.

In addition, there is something more

## Laws and Customs

### How-to Light

The menorah brings light into our homes and radiates onto the street. By spreading goodness and kindness, we too can transform the outside world, and weaken the spiritual darkness.



**ALL THE LAMP HOLDERS** of your menorah should be of even height and in an even line, except for the shamash (service candle), which should be at a distinctly different height than the rest.



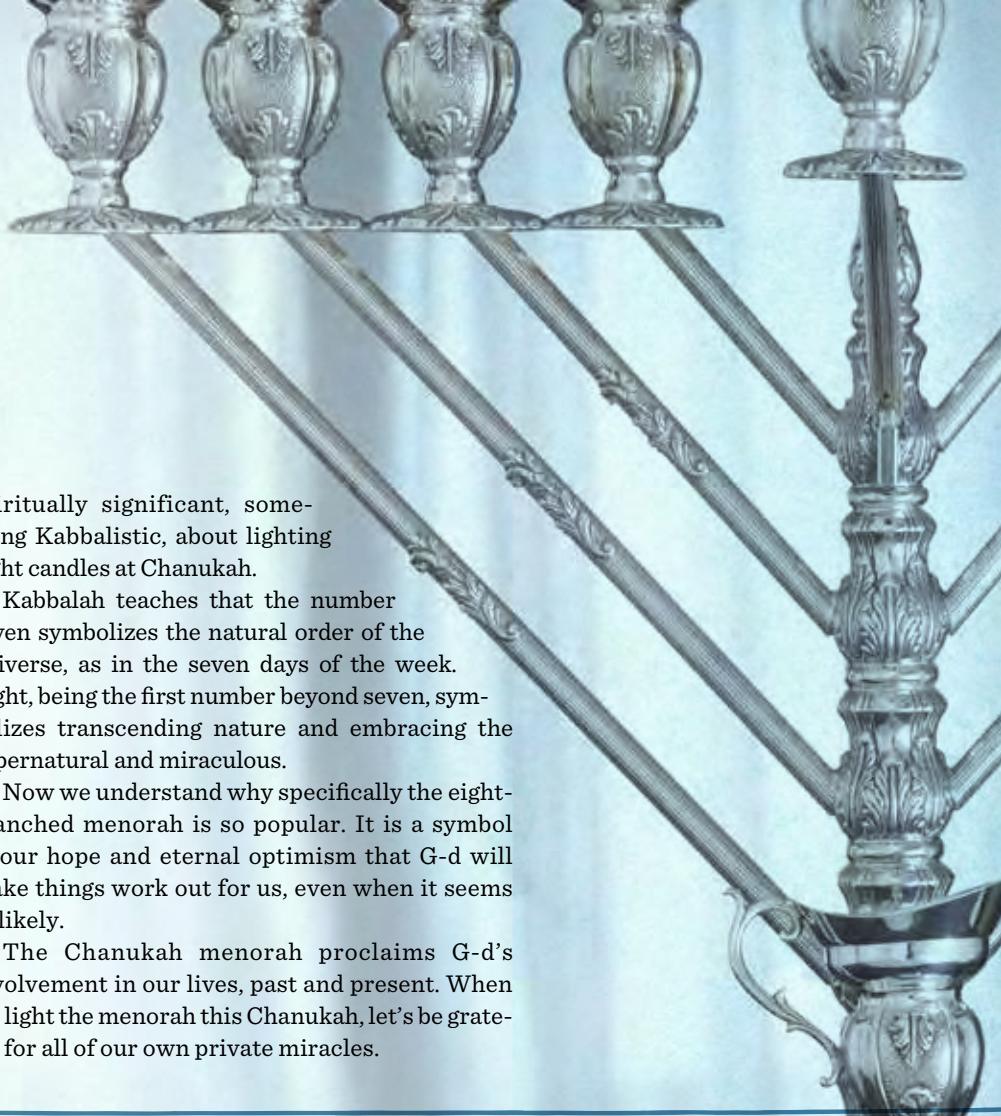
**A MARRIED COUPLE** or family is considered one unit, so the husband can light for everyone. If you are living alone, you also need a menorah. To get the kids involved, they can light their own menorahs.



**THE OPTIMUM PLACE** for a menorah is in a doorway, opposite the mezuzah. You can also use a window that is visible from the street.



**ON THE FIRST NIGHT**, light the candle furthest to the right. Each day, add another to the left of the original. Always light the newly added candle first.



spiritually significant, something Kabbalistic, about lighting eight candles at Chanukah.

Kabbalah teaches that the number seven symbolizes the natural order of the universe, as in the seven days of the week. Eight, being the first number beyond seven, symbolizes transcending nature and embracing the supernatural and miraculous.

Now we understand why specifically the eight-branched menorah is so popular. It is a symbol of our hope and eternal optimism that G-d will make things work out for us, even when it seems unlikely.

The Chanukah menorah proclaims G-d's involvement in our lives, past and present. When we light the menorah this Chanukah, let's be grateful for all of our own private miracles.



**THE RIGHT TIME TO LIGHT** is at nightfall (about 20 minutes after sunset). Your menorah should remain lit for at least a 1/2 hour past nightfall. You may light earlier, but make sure it is able to stay lit for the requisite 1/2 hour past nightfall.



**GOT HOME LATE?**

As long as someone's around to see the menorah, you can still light it with a blessing. If not, light the menorah without a blessing.



**ON SATURDAY NIGHT**, wait until after nightfall, when Shabbat ends. Recite the Havdalah before lighting your menorah.



**ON FRIDAY AFTERNOON** both your menorah and Shabbat candles should be lit 18 minutes before sunset. Do not light after sunset. Your menorah may need more fuel to last until 1/2 hour after nightfall.



**WOMEN HAVE THE CUSTOM** to take time out from work and doing household chores while the Menorah burns. How long? At least half an hour.

SEE PAGE 11 FOR DATES AND BLESSINGS

# Chanukah Tidbits

Insights and background on some of the traditional Chanukah customs.

## Chanukah Gelt

The Hebrew word *Chanukah* shares the same root as *chinuch* (education). The Greeks were determined to force Hellenism upon the Jewish population, at the expense of the ideals and commandments of the holy Torah. Unfortunately, they almost succeeded in their endeavor. After they were defeated it was necessary to reintroduce Torah values to many Jews.

Appropriately, during Chanukah it is customary to give *gelt* (money) to children to teach them to increase in charity and good deeds; and to add to the festive holiday spirit.

This gentle persuasion is an essential component in the educational process. Maimonides discusses the importance of using incentives until a child can independently understand the importance and beauty of the Torah.

### **There is also a deeper reason for this age-old custom:**

*“The Greeks laid their hands upon the possessions of Israel.”—Maimonides*

The Greeks assaulted the possessions of Israel in the same spirit in which they ruined the oil in the Holy Temple. They

did not destroy the oil; they defiled it. They did not rob the Jewish people; they attempted to infuse their possessions with Greek ideals—that they be used for egotistical and impure ends, rather than holy pursuits.

Chanukah gelt celebrates our freedom and mandate to channel material wealth toward holy ends.

### ***The 5th night***

The most significant night to give is on the fifth, the first night that there are more flames than darkness. The Lubavitcher Rebbe encouraged the admirable custom of gelt-giving each night of Chanukah (aside from Shabbat).

## Menorah

The Jewish sages taught that the first light created was too powerful for humans to use, so G-d hid it away for the time when the world would achieve a higher state. That’s the light that shines out of your Chanukah menorah.

The windows of the Holy Temple were wider outside than in. Rather than



let the sun light in like all other windows, the Temple windows were built to let the light of the Menorah out, to shine out to the rest of the world.

## Miracle Oil

Since the miracle of Chanukah happened with oil (the olive oil in the menorah),

we eat oily foods on Chanukah, such as donuts and potato latkes.

Oil also symbolizes the secret wisdom of the Torah known as the Kabbalah. Like oil seeps through a fabric, this wisdom permeates every aspect of the Torah. Yet, just as oil remains separate and floats above water, the true depth of Kabbalah always remains just beyond our grasp.

### A Chanukah Lesson

## The Power of Light

*Chanukah is a lesson in life—perhaps the most important lesson you'll ever learn. Chanukah is the story of light defying darkness.*

All of us struggle with darkness—whether it be from within our own selves or from the big, scary world out there. Chanukah comes to say: Don't fight with shadows. Instead, light a candle and the darkness will run away.


What's a candle? A candle is a mitzvah—a divinely beautiful deed, handed to us straight from Heaven to uplift our world and make it into a divinely beautiful place. Nothing is more powerful than a mitzvah.

So, as the sun's light dwindles and the days shorten, we light one small candle. The next night we light two. Bit

by bit, the light becomes stronger until we reach the power of eight—a number that represents a power beyond nature, a miraculous power.

There are so many lessons to be learned from Chanukah, but let's start here: When darkness looms, make more light. Do more good. Add another mitzvah to your life and make your light shine brighter each day. Your efforts may seem small in comparison to the darkness out there, but never underestimate the power of light. Like in the story of the Maccabees, just a little bit of light can chase away a whole lot of darkness.





By the light of the Chanukah Menorah, young and old enjoy this delicious, holiday treat!

# Chanukkah Fritters

## With Pine Nuts and Raisins

On Chanukah we celebrate an oil-based miracle—which is why it is customary to eat oily foods to commemorate it. Some eat fried potato latkes, while others eat sufganiyot—deep-fried doughnuts. Some eat both. One of Chanukah's Great miracles is that we survive the holiday.

### Ingredients:

4 Cups Pastry Flour. (It's lighter than all-purpose and will rise better, but all-purpose can be used)  
15 Grams Active Yeast if using Pastry Flour (25 grams if using all-purpose)

½ Cup Sugar (Plus more for decorating)  
½ Cup Grappa, or Rum  
1 Cup Raisins  
½ Cup Pine Nuts  
Grated Zest of One Orange  
1½ Tbsp Candied Etrog (optional)  
Pinch of Salt  
2 Cups Warm Water

### Directions:

Allow the raisins to plump in the rum or grappa for 30 minutes, then drain.

Dissolve the yeast in the water (which must be warm: you can use 1 cup of cold water and 1 cup of very hot water to reach the perfect temperature). Add 1/2 of the flour and allow to rest for 30 minutes in a warm area.

Then add the rest of the ingredients and mix until just combined. The mix will be just slightly thicker than a waffle batter. Let rest for 3 hours.

Heat at least 3 inches of peanut or olive oil in a wide pan with tall sides, and fry the batter by dropping spoonfuls into the hot oil. Fry until golden. Drain on a double or triple layer of paper towel, and dust with sugar.

*Recipe from Joy of Kosher Magazine by: Alessandra Rovati. Subscribe or Give the Gift of Joy of Kosher at [www.joyofkosher.com/subscribe](http://www.joyofkosher.com/subscribe). Download their new iPad app on the App Store*

# Lighting Your Menorah

Always kindle from left to right beginning with the added light



**First Night of Chanukah**  
**Tuesday, Dec. 16 — 25 Kislev**  
 After sunset recite blessings 1, 2, and 3\*, and kindle one light on your menorah.



**Second Night of Chanukah**  
**Wednesday, Dec. 17 — 26 Kislev**  
 After sunset recite blessings 1 and 2, and kindle two lights on your menorah.



**Third Night of Chanukah**  
**Thursday, Dec. 18 — 27 Kislev**  
 After sunset recite blessings 1 and 2, and kindle three lights on your menorah.



**Fourth Night of Chanukah**  
**Friday, Dec. 19 — 28 Kislev**  
 Before sunset, recite blessings 1 and 2, and kindle four lights on your menorah. The menorah must be lit BEFORE lighting the Shabbat candles (18 minutes before sunset). Light Shabbat candles (For times in your locale visit [chabad.org/shabbatimes](http://chabad.org/shabbatimes).)



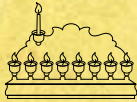
**Fifth Night of Chanukah**  
**Saturday, Dec. 20 — 29 Kislev**  
 After night falls and Shabbat ends, recite the Havdalah ([chabad.org/256963](http://chabad.org/256963)). Recite blessings 1 and 2, and kindle five lights on your menorah.



**Sixth Night of Chanukah**  
**Sunday, Dec. 21 — 30 Kislev**  
 After sunset, recite blessings 1 and 2, and kindle six lights on your menorah.



**Seventh Night of Chanukah**  
**Monday, Dec. 22 — 1 Tevet**  
 After sunset recite blessings 1 and 2, and kindle seven lights on your menorah.



**Eighth Night of Chanukah**  
**Tuesday, Dec. 23 — 2 Tevet**  
 After sunset recite blessings 1 and 2, and kindle eight lights on your menorah.

\* Note: Recite blessing 3 the first night or the first time you light your menorah this Chanukah.

## Blessing #1

ברוך אתה ה' אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
 אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר  
 חֲנֻכָּה.

Baruch Atah Ado-noi, Elo-hei-nu  
 Melech Ha-olam, Asher Ki-de-  
 sha-nu Be-mitz-vo-sav, Ve-tzi-vanu  
 Le-had-lik Ner Chanukah.

Blessed are You, L-rd our G-d, King  
 of the universe, who has sancti-  
 fied us with His commandments,  
 and commanded us to kindle the  
 Chanukah light.

## Blessing #2

ברוך אתה ה' אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
 שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ, בְּיָמִים הָהֵם  
 בְּיָמֵינוּ הַיּוֹם.

Baruch Atah Ado-noi, Elo-hei-nu  
 Melech Ha-olam, She-asa Nisim  
 La-a-vo-sai-nu, Ba-ya-mim Ha-  
 haim Biz-man Ha-zeh.

Blessed are You, L-rd our G-d, King  
 of the universe, who performed  
 miracles for our forefathers in  
 those days at this time.

## Blessing #3\*

ברוך אתה ה' אֱ-לֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
 שֶׁהֵחֵינּוּ וְקִדְּמֵנוּ וְהִשְׁעֵנוּ לְזִמְנוּ הַיּוֹם.

Baruch Atah Ado-noi Elo-hay-nu  
 Melech Ha-olam She-heh-  
 chi-yah-nu Ve-ki-ye-mahnu  
 Ve-hi-gi-ahnu Liz-man Ha-zeh.

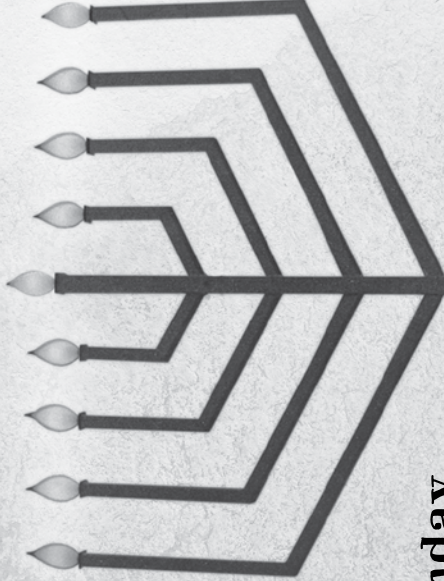
Blessed are You, L-rd our G-d, King  
 of the universe, who has granted us  
 life, sustained us, and enabled us  
 to reach this occasion.

## After lighting, say or sing:

תְּנוּנוֹת הַלֵּלוּ אֲנִי מִדְּלִיקוֹן, עַל הַתְּשׁוּעוֹת,  
 וְעַל הַנִּסִּים, וְעַל הַנְּפִלְאוֹת, שֶׁעָשִׂיתָ  
 לְאַבוֹתֵינוּ בְּיָמִים הָהֵם בְּיָמֵינוּ הַיּוֹם, עַל יְדֵי  
 פְתִיחַ הַקְּדוּשִׁים, וְכָל שְׂמוֹנֵת יְמֵי חֲנֻכָּה,  
 תְּנוּנוֹת הַלֵּלוּ קְדֵשׁ הַסֵּם, וְאַיִן לָנוּ רְשׁוֹת  
 לְהִשְׁתַּמֵּשׁ בָּהֶן, אֲלֵא לְרִאוֹתָן בְּלִבְךָ,  
 כִּי לְהוֹדוֹת וּלְהַלֵּל לְשִׁמְךָ הַגָּדוֹל, עַל  
 נִסְיָךְ וְעַל נְפִלְאוֹתֶיךָ וְעַל יְשׁוּעוֹתֶיךָ:

Join Chabad of Anywhere for our annual

# Chanukkah Festival



**Sunday,  
December 21  
5:00 pm**

- Live Music • Doughnuts
- Balloons • Hot Latkes
- Dreidels • Juggling Show

For more information:  
Call: **000-000-0000**  
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[www.chabadofyourtown.com](http://www.chabadofyourtown.com)

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