

Chapter 1 : How many days until First Day of Hanukkah ?

Each day, a specific tradition is highlighted and then the candles are lit. In the center of the book are a thin cardboard poster of a menorah and a sheet of stickers. The cardboard poster is made into an inter-active Advent-calendar-like wall hanging with liftable flaps, one for each day of Hanukkah.

Hanukkah celebrated in the Polish Sejm , Warsaw Hanukkah is celebrated with a series of rituals that are performed every day throughout the 8-day holiday, some are family-based and others communal. There are special additions to the daily prayer service , and a section is added to the blessing after meals. There is no religious reason for schools to be closed, although in Israel schools close from the second day for the whole week of Hanukkah. Fried foods such as latkes potato pancakes , jelly doughnuts sufganiyot , and Sephardic bimuelos are eaten to commemorate the importance of oil during the celebration of Hanukkah. Some also have a custom of eating dairy products to remember Judith and how she overcame Holofernes by feeding him cheese, which made him thirsty, and giving him wine to drink. When Holofernes became very drunk, Judith cut off his head. As a universally practiced "beautification" hiddur mitzvah of the mitzvah , the number of lights lit is increased by one each night. This differs from Sabbath candles which are meant to be used for illumination and lighting. Hence, if one were to need extra illumination on Hanukkah, the shamash candle would be available, and one would avoid using the prohibited lights. Some, especially Ashkenazim, light the shamash candle first and then use it to light the others. It is Sephardic custom not to light the shamash first and use it to light the rest. Instead, the shamash candle is the last to be lit, and a different candle or a match is used to light all the candles. Some Hasidic Jews follow this Sephardic custom as well. Many families use an oil lamp traditionally filled with olive oil for Hanukkah. Like the candle Chanukiah, it has eight wicks to light plus the additional shamash light. Schneerson called for public awareness and observance of the festival and encouraged the lighting of public menorahs. Accordingly, lamps are set up at a prominent window or near the door leading to the street. It is customary amongst some Ashkenazi Jews to have a separate menorah for each family member customs vary , whereas most Sephardi Jews light one for the whole household. Only when there was danger of antisemitic persecution were lamps supposed to be hidden from public view, as was the case in Persia under the rule of the Zoroastrians , or in parts of Europe before and during World War II. However, most Hasidic groups light lamps near an inside doorway, not necessarily in public view. Since candles may not be lit on Shabbat itself, the candles must be lit before sunset. Therefore, the Hanukkah menorah is lit first with larger candles than usual, [85] followed by the Shabbat candles. At the end of the Shabbat, there are those who light the Hanukkah lights before Havdalah and those who make Havdalah before the lighting Hanukkah lights. On the first night, the shehecheyanu blessing is added, making a total of three blessings. On the first night of Hanukkah one light candle or oil is lit on the right side of the menorah, on the following night a second light is placed to the left of the first but it is lit first, and so on, proceeding from placing candles right to left but lighting them from left to right over the eight nights. There are several different versions; the version presented here is recited in many Ashkenazic communities: We kindle these lights for the miracles and the wonders, for the redemption and the battles that you made for our forefathers, in those days at this season, through your holy priests. During all eight days of Hanukkah these lights are sacred , and we are not permitted to make ordinary use of them except for to look at them in order to express thanks and praise to Your great Name for Your miracles, Your wonders and Your salvations. Maoz Tzur Main article: The song contains six stanzas. The first and last deal with general themes of divine salvation, and the middle four deal with events of persecution in Jewish history , and praises God for survival despite these tragedies the exodus from Egypt, the Babylonian captivity , the miracle of the holiday of Purim , the Hasmonean victory , and a longing for the days when Judea will finally triumph over Rome. The familiar tune is most probably a derivation of a German Protestant church hymn or a popular folk song. In North America and in Israel it is common to exchange presents or give children presents at this time. In addition, many families encourage their children to give tzedakah charity in lieu of presents for themselves. In the days of the Hasmonean Mattathias, son of Johanan the high priest, and his sons, when the iniquitous Greco-Syrian kingdom rose up against Your

people Israel, to make them forget Your Torah and to turn them away from the ordinances of Your will, then You in your abundant mercy rose up for them in the time of their trouble, pled their cause, executed judgment, avenged their wrong, and delivered the strong into the hands of the weak, the many into the hands of few, the impure into the hands of the pure, the wicked into the hands of the righteous, and insolent ones into the hands of those occupied with Your Torah. Both unto Yourself did you make a great and holy name in Thy world, and unto Your people did You achieve a great deliverance and redemption. Whereupon your children entered the sanctuary of Your house, cleansed Your temple, purified Your sanctuary, kindled lights in Your holy courts, and appointed these eight days of Hanukkah in order to give thanks and praises unto Your holy name. In addition, the Hallel praise Psalms "Psalms are sung during each morning service and the Tachanun penitential prayers are omitted. Since Hanukkah lasts eight days it includes at least one, and sometimes two, Jewish Sabbaths Saturdays. The Haftarah reading for the first Sabbath Hanukkah is Zechariah 2: When there is a second Sabbath on Hanukkah, the Haftarah reading is from 1Kings 7: The Hanukkah menorah is also kindled daily in the synagogue, at night with the blessings and in the morning without the blessings. It still forms part of the liturgy of the Yemenite Jews. According to the teachings of Kabbalah and Hasidism , this day is the final "seal" of the High Holiday season of Yom Kippur and is considered a time to repent out of love for God. In this spirit, many Hasidic Jews wish each other Gmar chatimah tovah "may you be sealed totally for good" , a traditional greeting for the Yom Kippur season. It is taught in Hasidic and Kabbalistic literature that this day is particularly auspicious for the fulfillment of prayers. It is also forbidden to fast or to eulogize during Hanukkah.

Chapter 2 : Judaism Chanukkah

Count The Days Of Hanukkah has 4 ratings and 0 reviews. This festive story depicts a warm celebration of the eight nights of Hanukkah, with family member.

Revelation 12 – Birth Before Labor? However, before last night, the key was what to do with the 2, day barrier that had been crossed. Well, it could not have been crossed as the redeemed Church is still here. The Abomination of Desolation was to be placed right in the middle of the 2, Yesterday the article was truncated here with an updated diagram of the 30 day shift. The argument for the Hanukkah solution is rather simple. All future dates calculated here are still intact with the same events outlined. All that has been done is to end the 2, days at Day That has been posted here as November 11, and Heshvan 10 on the Hebrew Calendar. When Daniel gives the day counts from the Abomination of Desolation in Chapter 12, it is specifically given as and days. There is no days. The only time we have days spelled out is in the Book of Revelation tied to the time Israel wanders in the wilderness after the Abomination and the length of time for the two witnesses. As for the days for the wilderness, that still stretches from the Abomination to the Day of Atonement The Hanukkah solution only moves the days by 30 days to end at Day and not Day This makes a lot of sense. The point of the 70 weeks of Daniel is to accomplish the following things: For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy. There will be a lot of killing and bloodshed. According to the Law, when there is a time of war, the observance of the feast can occur one month later. Think blood and touching dead bodies. If we are just finishing the greatest battle ever, it would seem that is what will occur. The secondary Day of Atonement would then be on Heshvan 10, the day of sealing, to seal up the final element in anointing the Most Holy – our Lord at His capitol of Jerusalem. With our Lord also coming 30 days before the end of the 2, days, he is also cutting the days short. The full measure of the 2, days without his return would have led to extinction. So our Lord cuts the days short, but the day counts remain the same. He is just here for the final month of wrap up. We will worry about the two witnesses later. What would pop up? The first thing discovered is that another day count emerged. Hanukkah Day 7 must begin the 2, day count to Day This is a more perfect timeline, but not to diminish the counts to the sign of Jupiter meeting the Morning Star. So we have years and also days. The same numbers align – more perfect. This then led to consider the whole top chart in light of Hanukkah – no pun intended. This led to late night calculations being half asleep punching in numbers and not expecting a more perfect countdown. And this is not to deny the prior countdown to the last conjunction. No, it shows two marvelous countdowns in harmony. One to a sign and then one to an event. It would be impossible for any created being to craft these two. Counting inclusively to Hanukkah Day 7 December 19 landed at days. That may appear as nothing but if you have been following this work closely, it was days from the second Jupiter- Venus conjunction on July 1, to the Feast of Trumpets It was found that times pi is equal to seven solar years 2, days. So the countdown from the last blood moon on September 28, yields at days and 7 solar years divide by pi. Pi may seem elusive to some, but it is a number of the circle. A circle of 2, days would have days as its diameter. The use of pi in this manner has been shown elsewhere here multiple times – and yet it happens again – all with sevens. The next up with the countdown was the closest of the conjunctions between Jupiter- Venus on August 27, This was amazing in itself, but what about the next step? The inclusive count to Day 7 of Hanukkah was days. The number pi was tried, but it was all over the place. Next came phi and the only other ratio used here with success. Phi is the golden proportion or golden rectangle. So phi was punched in and applied to and the result was ! More triple sevens used the same way was beyond coincidence, but the next one caused a moment of silence and awe. The next timeline in the countdown was from July 17, This was the most critical one in my estimation. This is because this date came 7 weeks of years from the decree to rebuild Jerusalem. No other day has had open Jewish prayer on the Temple Mount in 50 years or since that day. That day at exactly 49 times days fits the seven week portion of Daniel 9: So when days after July 17th came to November 13th that was startling However, there is a more perfect way. Maybe a miraculous way of sevens. If we count from July 17,

to Day 7 of Hanukkah, it comes to days. So to the calculator that number went and was multiplied by pi like the first countdown. The screen then read and it was purely stunning. Not random, not coincidenceâ€” Strait out of Daniel 9 in like fashion. All thematic elements were consistent and utilized. A more perfect countdownâ€”not that there was anything wrong with the others. After three times in a row of amazing success, it seemed pretty convincing we have been on track all along. The timeline evidence mounting was huge, the Revelation 12 Sign was the frosting on the cake, but here seemed to be the candlesâ€”the Hanukkah candlesâ€”of a well served cake. And there are probably more details yet in the mix. The signs in the heavens began days before Day 7 of Hanukkah. The Sign of the Woman came at 88 days before that day. There are 4 weeks left in this scenario. Day 7 of Hanukkah is on a Tuesday and as has been pointed out, the preferred day of a Jewish wedding like at Cana. Whether or not Hanukkah Day 7 is the Rapture Day is to be seen. Maybe we are taken at Day 1 of Hanukkah. Whatever the day is, it is time to still look upâ€”redemption draws nigh. Evidence has been piled upon evidence and it all still stands. It has been one big parade for the ages.

Chapter 3 : Hanukkah by Emily Sper | Scholastic

To Anonymous When calculating the days of Chanukah you need to bear in mind that the Jewish day begins the night before. In other words, in the first candle is lit on December 16 but the actual first day is the 17th, likewise, the eighth day of Chanukah will begin at nightfall of December 23 and last through sundown of the next day.

Remembers the rededication of the Temple after it was defiled by the Greeks Observances: Chanukkah is probably one of the best known Jewish holidays, not because of any great religious significance, but because of its proximity to Christmas. Many non-Jews and even many assimilated Jews! It is bitterly ironic that this holiday, which has its roots in a revolution against assimilation and the suppression of Jewish religion, has become the most assimilated, secular holiday on our calendar. Alexander conquered Syria, Egypt and Palestine, but allowed the lands under his control to continue observing their own religions and retain a certain degree of autonomy. Under this relatively benevolent rule, many Jews assimilated much of Hellenistic culture, adopting the language, the customs and the dress of the Greeks, in much the same way that Jews in America today blend into the secular American society. More than a century later, a successor of Alexander, Antiochus IV was in control of the region. He began to oppress the Jews severely, placing a Hellenistic priest in the Temple, massacring Jews, prohibiting the practice of the Jewish religion, and desecrating the Temple by requiring the sacrifice of pigs a non-kosher animal on the altar. Two groups opposed Antiochus: They joined forces in a revolt against both the assimilation of the Hellenistic Jews and oppression by the Seleucid Greek government. The revolution succeeded and the Temple was rededicated. According to tradition as recorded in the Talmud, at the time of the rededication, there was very little oil left that had not been defiled by the Greeks. Oil was needed for the menorah candelabrum in the Temple, which was supposed to burn throughout the night every night. There was only enough oil to burn for one day, yet miraculously, it burned for eight days, the time needed to prepare a fresh supply of oil for the menorah. An eight day festival was declared to commemorate this miracle. Note that the holiday commemorates the miracle of the oil, not the military victory: Jews do not glorify war. Traditions Our rabbis taught the rule of Chanukkah: Chanukkah is not mentioned in Jewish scripture; the story is related in the book of Maccabees, which Jews do not accept as scripture. The only religious observance related to the holiday is the lighting of candles. The candles are arranged in a candelabrum called a menorah or sometimes called a chanukkiah that holds nine candles: On the first night, one candle is placed at the far right. The shammas candle is lit and three berakhot blessings are recited: See Chanukkah Candle Lighting Blessings for the full text of these blessings. After reciting the blessings, the first candle is then lit using the shammas candle, and the shammas candle is placed in its holder. Candles can be lit any time after dark but before midnight. On Shabbat, Chanukkah candles are normally lit before the Shabbat candles, but may be lit any time before candlelighting time 18 minutes before sunset. On one of the earlier nights, you might want to make sure your candles last long enough. Each night, another candle is added from right to left like the Hebrew language. Candles are lit from left to right because you pay honor to the newer thing first. On the eighth night, all nine candles the 8 Chanukkah candles and the shammas are lit. See animation at right for the candlelighting procedure. On nights after the first, only the first two blessings are recited; the third blessing, she-hekhanu is only recited on the first night of holidays. Why the shammas candle? The Chanukkah candles are for pleasure only; we are not allowed to use them for any productive purpose. The shammas candle is at a different height so that it is easily identified as the shammas. It is traditional to eat fried foods on Chanukkah because of the significance of oil to the holiday. Among Ashkenazic Jews, this usually includes latkes pronounced "lot-kuhs" or "lot-keys" depending on where your grandmother comes from. Pronounced "potato pancakes" if you are a goy. My recipe is included later in this page. It is extremely unusual for Jews to give Chanukkah gifts to anyone other than their own young children. The only traditional gift of the holiday is "gelt," small amounts of money. Another tradition of the holiday is playing dreidel, a gambling game played with a square top. A dreidel is marked with four Hebrew letters: Nun, Gimel, Hei and Shin. These letters stand for the Hebrew phrase "Nes Gadol Hayah Sham", a great miracle happened there, referring to the miracle of the oil. The letters also stand for the Yiddish words nit nothing,

gantz all , halb half and shtell put , which are the rules of the game! There are some variations in the way people play the game, but the way I learned it, everyone puts in one coin. A person spins the dreidel. If it lands on Nun, nothing happens; on Gimel or, as we called it as kids, "gimme! When the pot is empty, everybody puts one in. Keep playing until one person has everything. Then redivide it, because nobody likes a poor winner. You can play a virtual dreidel game here! It is believed to be written by a man named Mordecai, because that name is encrypted in the first letters of the five stanzas. The music dates back to at least the 18th century, and possibly as far back as the 15th century. Most people are only familiar with the first stanza, which is reproduced below. This very literal translation is not what most people are used to seeing it is usually translated as "Rock of Ages".

Chapter 4 : Signs of the End -The Hanukkah Solution

Count the days of Hanukkah by Gail Herman. Published by Scholastic in New York. Written in English.

Visit Website There are very specific rules about lighting a menorah; luckily most of them rely on simply knowing your left from your right. The menorah has nine branches, one for each night of the Festival of Lights, plus a shamash, meaning helper or attendant, which is lit first and then used to light the other candles. The shamash always sits a bit higher or lower than the rest of the candles so as to not get confused with the others. The candles are placed on the menorah from right to left, the same direction in which one reads Hebrew. However, when lighting the menorah you move in the opposite direction, using the shamash to the light the candles from left to right. Eh, do your best. So how many candles will you need? Each night a new candle is added to the menorah, plus a shamash, and burned all the way through. There is a height limit for menorahs. Despite both being at the clearly defined height limit of feet-tall, two menorahs in New York are currently at odds claiming to have the largest in the world. So far, no winner has been declared. Award-winning latke maker Agnes Dwenger frying latkes. Two of the most popular dishes, latkes potato pancakes and sufganiyot jelly donuts, are both deep-fried in oil. Second grade students play with dreidels and chocolate gold coins. The Jewish people simply moved their studies of the Torah underground, pulling out their dreidels and pretending to play games to confuse soldiers. Since then, dreidel has been resurrected as a fun game played during Hanukkah for chocolate coins called gelt, to commemorate this time. Each side of the dreidel has a different Hebrew letter, which tells the player how much to put in, or take out, of the pot. Why is Hanukkah celebrated on different dates? The first day of Hanukkah can come as early as November or as late as the end of December, which means occasionally Hanukkah overlaps with Thanksgiving or Christmas. The last time we celebrated Thanksgiving was in Hanukkah and Christmas saw dual celebrations in and will converge again in Due to the difference in calendars, every year Jewish people around the world and their gentile friends are left googling the start date for Hanukkah. How do you spell Hanukkah anyway? If you are confused, you can blame transliteration. Originally written in Hebrew, a character-based language, the variations arose when the word had to be written in English, an alphabet-based language. Lacking exact English equivalents to the Hebrew sounds led to the many spelling variations we see today: Hanukkah, Chanukah, Hanukah, Hannukah, Chanukkah. Did you say that five different ways? So when writing Happy Hanukkah, have no fear, pick your favorite.

Chapter 5 : Hanukkah - Wikipedia

Get this from a library! Count the days of Hanukkah. [Gail Herman; Lionel Kalish] -- Describes a traditional celebration of Chanukah, including the lighting of candles on the menorah, the eating of latkes, and the spinning of the dreidel.

Chapter 6 : 8 Things You Should Know About Hanukkah - HISTORY

Hanukkah This festive story depicts a warm celebration of the eight nights of Hanukkah, with family members singing songs, playing dreidel, making latkes and applesauce, and acting out the story of the Maccabees.

Chapter 7 : Count The Days Of Hanukkah by Gail Herman

If you want to follow that how many days are there until Hanukkah, you can take a look at the countdown. It shows the number of days until Hanukkah this year. So, you can make an easy calculation about beginning of Hanukkah feast in if you know the starting date. The feast will start at December 20 th and we can say there are more than 8 months.

Chapter 8 : Hanukkah Theme Unit - Word Searches, Crosswords, and Math Worksheets!

DOWNLOAD PDF COUNT THE DAYS OF HANUKKAH

Kids will love to make these unique Hanukkah Crafts in which the candles light up one by one. Great kids craft for learning numbers and counting skills! Hanukkah is on its way, and with it dreidels (spinning tops), latkes (potato pancakes), and of course, glowing Hanukkah candles.

Chapter 9 : Count the days of Hanukkah (edition) | Open Library

The Hanukkah period lasts for eight days and is celebrated from the 25th day of Kislev to the second day of Tevet. The first night of Hanukkah (or Chanukah) starts with special blessings at sunset the day before the 25th of Kislev.