

The Jewish Weekly

The Bach's Menorah

Unsured of the author

R' Yitzchak possessed only one item of value. A poor man living in Frankfurt, able to provide his family with only the bare minimum, he had inherited from his father the Chanukah Menorah that had once belonged to the Bach (R' Yoel Sirkis).

It was a silver Menorah set with two diamonds. People had offered R' Yitzchak generous sums for this Menorah, but he steadfastly refused to sell it, remembering his father's words, "There is no greater way to enhance the mitzvah of Chanukah than by lighting the Bach's holy Menorah."

R' Yitzchak was once presented with a business opportunity to buy and then resell a piece of property from a wealthy man who suddenly found himself forced to leave the country. R' Yitzchak borrowed money from an acquaintance, using the Menorah as collateral, and bought the property.

A few days later, R' Yitzchak was informed that the sale was invalid because the land had been mortgaged by the seller, who had by then fled across the ocean. All of R' Yitzchak's invested money was lost.

And then another problem cropped up. R' Yitzchak's son, Shlomo, had begun to keep company with non-religious friends who were exerting a negative influence on him. They convinced Shlomo that religious people like his father were selfish, caring only about themselves and their possessions. They cited the Menorah as an example, claiming that it meant more to R' Yitzchak than did his own family, for why else would he let his family live in poverty while he refused to sell the valuable heirloom.

On the other hand, they portrayed themselves to Shlomo as selfless and devoted to the welfare of all members of their group. Shlomo fell into the trap of their reasoning and left his father's home.

R' Yitzchak went to pour out his sorrows to the holy R' Abish of Frankfurt. R' Abish fervently wished him, "May your son do teshuvah and return to his family, and may you prosper and be able to repay your debts soon."

Time passed. Soon it was Shabbos Shuva. R' Abish's drashah included the concept of not postponing doing a mitzvah which could be done immediately just because it might interfere with the enhancement of a mitzvah which one plans to do later. One must pay attention to the mitzvah at hand and perform it to the best of one's ability, without worrying about the next mitzvah.

He cited the opinion of the Radvaz that even if performing the immediate mitzvah would lead to the inability to observe the second one, one must deal with the mitzvah at hand.

Shortly after Succos, a relative of R' Yitzchak proposed that they import a certain product from abroad which could be bought cheaply and sold at a considerable profit. Cautious from his

previous transaction, R' Yitzchak investigated the matter. The deal turned out to be profitable.

Finally, R' Yitzchak was able to redeem his Menorah! He traveled to the home of the man who had originally lent him the money, and learned that the man had died three weeks earlier. His heirs, not knowing the value of the Menorah, had sold it cheaply to a silver dealer.

R' Yitzchak hurried to the dealer, but he had already sold it to another dealer in Oppenheim. R' Yitzchak traveled to Oppenheim where he located the merchant. He explained that the Menorah was his, an inheritance from his father, and that apart from its intrinsic worth, it possessed great sentimental and spiritual value.

The dealer was not impressed, but seeing an opportunity for a profit, he quoted an exorbitant price, much higher than what R' Yitzchak had originally borrowed against it. Feeling he had no choice, R' Yitzchak paid the asking price.

On his way home, as he neared Frankfurt, R' Yitzchak noticed a young man walking on the road. Looking more closely, he recognized his estranged son, Shlomo! Feeling expansive because of the success of his trip, and longing to share his good news with someone, R' Yitzchak invited his son to share his carriage.

Shlomo accepted, provided that his father would not discuss matters of religion with him. As R' Yitzchak recounted the story of the Bach's Menorah, his son did not share his elation. He jeered, "As usual, your Menorah comes first! Instead of using your money to improve the living conditions of the family, you went running off in your usual selfish manner to chase after your previous silver heirloom!"

R' Yitzchak and his son, Shlomo, continued their journey in tense silence. They soon passed a man standing beneath a tree, sobbing uncontrollably. R' Yitzchak stopped to ask the man what the matter was.

The man explained: "My daughter is engaged to be married. Another shidduch has just been proposed to the father of the groom. He wants to break the engagement with my daughter and his son unless I can come up with a large sum of money by tomorrow. Where am I to get such an amount? My daughter is so happy about her prospective wedding, and if the shidduch is broken she will pine away from shame and pain! Oy vey!"

R' Yitzchak deeply sympathized with this unfortunate man. Suddenly he remembered the words spoken by R' Abish during his Shabbos Shuvah drasha: "It is more important to fulfill the mitzvah that is before you than to prepare to enhance a mitzvah that will come in the future."

Before him were the mitzvos of tzedakah and hachnasas kallah, and these must take priority over beautifying the mitzvah of kindling the Chanukah lights with the Bach's Menorah.

R' Yitzchak asked the man to join him on his cart. He turned around and traveled back to the merchant in Oppenheim, telling him that he had

It Once Happened...

changed his mind and did not want the menorah back after all. The merchant saw an opportunity to make another easy profit, and refused to return the sum R' Yitzchak had just paid for the menorah. They haggled for a while and finally reached an agreement. The menorah changed hands again and R' Yitzchak received less than half the sum he had just given the merchant.

He then returned to his cart and gave the stranger more than three quarters of the money he had just received. He blessed the man with mazel on his daughter's wedding, and they parted ways.

Shlomo had witnessed this entire incident; he could not believe his eyes! His father had worked so hard to earn the money to redeem his treasure, then he was sent from place to place until he finally found the menorah again. And now, without thinking twice, he sold it for a fraction of its worth and gave the money away to a needy stranger! He finally realized that his friends had misled him. His father was far from selfish; in fact, he loved others – even strangers – more than himself. His father was indeed truly pious and righteous.

Tormented by feelings of guilt, he threw himself into his father's arms and begged forgiveness and for the chance to repent. R' Yitzchak nearly fainted from surprise and joy. The next day, Shlomo pointed out to his friends the error of their ways. Using gentle persuasion and strong arguments, he managed to convince twelve youths to repent and return to Torah and mitzvah observance.

Half a year later, R' Yitzchak was instrumental in arranging a shidduch between the daughter of a wealthy man in Oppenheim and a brilliant Torah scholar in Frankfurt. The girl's father had offered a substantial gift to whoever would find a shidduch for his daughter, as she was lame.

One day, the bride's father visited R' Yitzchak and presented him with a gift. R' Yitzchak was astounded – the gift was a Chanukah menorah that looked so much like the Bach's menorah! R' Yitzchak asked him where he had purchased it, and was given the name of the very same merchant he himself had dealt with in Oppenheim. This indeed was the Bach's menorah!

That Chanukah, R' Yitzchak once again lit the Bach's menorah. He stood near the lit menorah for a long time, with tears streaming down his face. Suddenly, a knock was heard. R' Abish had come to visit. He said to R' Yitzchak, "I have come to see how a Jew kindles Chanukah lights bi'mehadrin she'be'mehadrin. Your menorah radiates not only the light of Chanukah and the holiness of the Bach, but also the light of tzedakah, of hachnasas kallah, and of thirteen baalei teshuvah..." (Glimpses of Greatness)

Reprinted from an email of The Weekly Vort.



Y-GRAPHICS

Shabbat Times – Parshat Vayeishev

	Candle Lighting	Motzei Shabbat	Motzei Shabbat ר"ת
Jerusalem	4:02	5:18	5:55
Tel Aviv	4:16	5:19	5:51
Haifa	4:05	5:17	5:51
Be'er Sheva	4:20	5:21	5:56



A Guiding Light

By Nachman Schachter

Alex Szendro was born in Sarbogard, Hungary, in 1905. He grew up as a secular Jew. When World War II broke out, he was fortunate to have a very close friend who worked in the government office of birth records. This non-Jew did Alex an incredible favor: He destroyed Alex's birth records, and therefore there was no record of his status as a Jew.

In fact, as a result, as far as the Hungarian authorities were concerned, Alex Szendro did not exist. Even though he had no papers identifying him as a citizen, he managed to rent a small room. Alex was careful to stay under the radar of the authorities so as not to be noticed. He was somehow able to remain undetected by police until 1944, when he was almost forty years old.

As the war was nearing its end, Alex was picked up by the police and sent to a work camp. Alex felt very fortunate when he learned that his work responsibilities included helping in the kitchen. That meant that he had easier access to food than others.

From Alex's vantage point, he discerned the unspoken basic camp survival system. When one needed anything, he should acquire it by any means at his disposal. If that entailed lying or stealing, that was fine. Survival of the fittest was the rule.

Alex noticed that all the inmates of the camp acted this way, except for one small group of people. This group was dramatically different from the others. When one of them needed food, the group made sure that he received it. If someone needed medical care, the others made sure he got it. Members of the group looked out for one another.

After weeks of admiring them from afar, Alex identified this group as Orthodox Jews. Seeing how wonderfully they looked after each other, as well as the beautiful camaraderie they shared, he desired such a relationship for himself and his future family.

He approached the group and expressed his genuine feelings about the life he wished to lead.

They put him in touch with Rabbi Benedikt, their rabbi. The rabbi became Alex's mentor and taught him all about Orthodox Jewish life. Soon after the war ended, Alex, who was the only surviving member of the Szendro family, moved to Budapest, close to the home of Rabbi Benedikt.

He married and started a family. He did his best to acquire sefarim written in Hungarian, and went to classes given on Jewish topics, so that he and his family could become productive and active Orthodox Jews. Alex established a photography business, and became successful and financially comfortable.

In Budapest, though, there were very few opportunities for his children to receive a Jewish education or for his family to practice their religion properly. Alex realized that it was time for his family to leave Hungary. Only one barrier stood before him: a rule to discourage immigration. An emigrant from Hungary was permitted to take with him only \$50 per person. Any remaining funds had to be left behind.

Even so, Alex made the decision to leave. In March of 1957, Alex, now Shimshon, his wife Magda, and his children Yosef and Miriam, landed in Halifax, Nova Scotia. Halifax was a hub for immigrants, the Ellis Island of Canada. Within a few days, they joined the Orthodox community of Toronto, Ontario — proud and thankful to Hashem that they were going to be living a wonderful new Orthodox Jewish life in a religiously hospitable community.

- Heard from Yosef Szendro, Providence, Rhode Island.

Reprinted from the ArtScroll Shabbos Table..



Sometimes, our greatest inspiration comes from within ourselves.

In Parshat Vayeishev, the Torah describes how Yaakov favored his son Yosef and a reason is given in this week's Parsha where it says, "...because he was a child of his old age."

The Ba'al HaTurim, who is a master of Hebrew words and letters, says that we can learn from here that Yaakov taught Yosef all the lessons of the Mishnah.

What an extraordinary teaching! Where does the Ba'al HaTurim get this from? The Ba'al HaTurim explains that it comes from the words 'זקנים' which has five letters. The 'ז' stands for זרעים, which is the first of the orders of the Mishnah, teaching us the laws of agriculture. The 'ק' stands for קדשים, the sacrificial rites, the 'נ' for נשים teaching us all the laws relating to women and marriage, and so on. The 'י' stands for the word ישועה, saving, relating to the way in which we need to save ourselves from the threat of being damaged as is described in Seder בניין, and then finally the 'מ' stands for מעד which deals with all our festivals.

Now there's a huge question we have to ask on this Ba'al HaTurim. Even a little child, from the seder experience, knows about 'ששה סדרי משנה' - there are SIX orders of the Mishnah! The Ba'al HaTurim only refers to five of them here!

The Admor, Reb Itche Meir of Gur, explains beautifully. He says that only five of the orders are mentioned because they relate to the passing down of information, to instruction. When a parent instructs a child about something, it's a cerebral activity, which is how Yosef was able to learn from Yaakov about agricultural law, about the festivals, and so on.

When, however, it comes to the sixth Order of the Mishnah which is called טהרות, how to live a life of purity, no person can receive that automatically from previous generations. We need to look into ourselves to derive inspiration from ourselves to lead a pure life. That's something that Yaakov could not give to Yosef, and that's why that seder is missing.

Over many years I have come across many people who've been from the finest, most outstanding homes and yet that is not reflected in their way of life, and on the other hand I've seen so many extraordinary people who come from backgrounds which they would probably wish to forget about and yet from within themselves they have reached exceptional levels of human conduct and are an extraordinary inspiration for many others.

So when looking for guidance and inspiration in life, often we should just start from within ourselves.

So let's look at ourselves and let's summon our strength from within and pray for peace, and for our soldiers and healthcare professionals, and Chevra Kadisha members worldwide, and for those who need healing, shidduchim, children and parnassah and may we be blessed to have the most awesome, gorgeous, beautiful, peaceful, healthy, amazing, relaxed, spiritual Shabbat and happy Chanukah.



The Jewish Weekly's PARSHA FACTS

NO MITZVOT IN THIS PARSHA

NUMBER OF PESUKIM: 112
 NUMBER OF WORDS: 1558
 NUMBER OF LETTERS: 5972

HAFTORA:
 Amos 2:6-3:8

Shabbat Mevarchim Chodesh Tevet
 Rosh Chodesh - Shabbat & Sunday, Dec. 24 & 25, 2022.

Chanukah starts after sundown, Sunday, December 18 (after nightfall), and lasts for eight days thru Monday, December 26.

☞ EREV CHANUKAH

On *Erev Chanukah*, we say *Tachanun* during *Shacharit* but not at *Mincha*.

Some have the custom to take out and prepare their *Menorah* three days before *Chanukah* and they keep it out till the third day after *Chanukah*.

☞ MENORAH LIGHTING: WHO?

All men light the *Menorah*. Boys are also trained to do so from a young age.

Women are obligated to light the *Menorah*. Practically, a married woman fulfils her obligation through her husband's lighting, and a girl fulfils her obligation through her father's lighting. Therefore, they should be present when the *Menorah* is lit, and they should have in mind to fulfil their obligation. Even very young girls should be present when the *Menorah* is lit. For this reason, the *Menorah* lighting should be scheduled at a time when everyone can be present. [Nevertheless, they have still fulfilled their obligation even if not present.]

In the following circumstances, a woman should recite the *Brachot* and light the *Menorah* herself:

- An unmarried woman who does not permanently live with her father. [This includes seminary girls.]
- A woman who is temporarily away from her family home and husband/father, and she is not guesting with someone who is lighting the *Menorah*, e.g. she is in a hotel, hospital, or empty home.
- A woman who remains at home, but her husband/father is away for the night.

A woman who is temporarily away from her family home and husband/father, but she is guesting with a host who is lighting the *Menorah*, she automatically fulfils her obligation through her father's/husband's lighting at the family home, unless:

- It is daytime in her time-zone when her husband/father lights *Menorah*.
- Her husband/father is away from the family home and lighting elsewhere.

In these two cases, the woman should participate in her host's lighting by sharing in the expenses of the oil and wicks, and she should also be present when the *Menorah* is kindled.

☞ MENORAH LIGHTING: VENUE

One must light at home (where he usually eats and sleeps) and nowhere else. Even if eating out, one must still light the *Menorah* at home.

If one is away from home the entire night, he should light at the place where he is lodging. If he is still there the following night, he may light there as well, even if he intends to relocate later during the night.

One should avoid crossing the International Dateline during *Chanukah*. Similarly, one should avoid travel plans that prevent him from lodging overnight in a dwelling. One who finds himself in such a situation should consult a *Rav*.

☞ MENORAH LIGHTING: WHERE?

Some hold the *Menorah* is lit inside, some hold it should be lit in a doorway, some hold by the window and others hold outside.

For those who hold the *Menorah* is situated at a doorway, on the side opposite the *Mezuzah*. If there is no *Mezuzah*, such as in a hotel, the *Menorah* is placed at the right side of the door. [If the *Menorah* was placed on the wrong side, one has still fulfilled his obligation.]

The *Menorah* should be placed within the actual doorway, as close to the doorpost as possible. [If this is not feasible, it should at least be placed within a *Tefach* (8cm) of the doorway.] It does not matter if the flames span north-south or east-west.

It is preferable to use the doorway of the room where one eats, as opposed to the doorway of the room where one sleeps.

Although it is preferable for the head of the household to light at the main eating area, nevertheless, each child should light at the entrance to his personal bedroom, unless there are safety concerns.

When more than one person lights at the same venue, each set of flames should be noticeably distinct from the others. In practice, this is easily accomplished when everyone uses a separate *Menorah*. However, when two people improvise by sharing the same *Menorah* (e.g. during the first nights of *Chanukah*), or by not using a *Menorah* at all, there should be a clear gap between each set of flames.

Those who have the custom to light in the window should make sure it is safe to do so.

The *Menorah* should be lit facing the street rather than the back of the house.

It should be lit on the right side of the window.

Some have the custom to light outside on the edge of their property closer to public property.

If one regularly lights outside, yet someone gave them a new silver *Menorah*, in fear of it being stolen one should rather light their old *Menorah* outside.

Those in a *Yeshivah* dormitory, seminary or at an overnight camp should follow the instructions of their *Hanhalah*.

The *Menorah* is situated so that the flames are anywhere between 3 *Tefachim* (24cm) and 10 *Tefachim* (80cm) from the floor. If the *Menorah* is placed higher, it is still acceptable

(unless the flames are higher than twenty *Amot* – 9.6 meters). A large *Menorah* which is taller than 10 *Tefachim* may be used even in the first instance.

The *Menorah* must not be situated in a place where there is a strong possibility that it will be extinguished, e.g. by winds or vandals.

☞ PREPARING THE MENORAH

Ideally, a nice *Menorah* should be used.

The Lubavitcher Rebbe discouraged the use of *Menorahs* with round branches as per Rashi's interpretation. Instead, Chabad use either a *Menorah* with diagonal (or square-shaped) branches, or one with no branches at all.

The *Menorah* must be designed so that all the flames are in a straight line and at the same height. The flames should not be too close together, as they need to appear noticeably distinct. [Furthermore, wax candles need to be sufficiently spaced so that the heat of the flames do not melt the wax of the adjacent candles.] One should be especially attentive to this when improvising without a *Menorah*.

Each day of *Chanukah*, the *Menorah* is prepared in advance, so that it is ready at the appropriate time.

The *Shamash* is situated higher or separate than the other flames.

One *Shamash* is sufficient for multiple *Menorahs* when they are right next to each other, but not when they are situated in different parts of the room.

☞ THE WICKS

Wicks are preferably made of cotton or linen. [If these are unavailable, the wicks may be made of any material.]

Some have the practice to replace the wicks every day and some have the custom not to do so, being that used wicks are easier to kindle. [According to the latter custom, the newly added lamp is prepared with the wick that was lit first on the previous night.]

☞ THE FUEL

Ideally, olive oil is used to fuel the flames, and a beeswax candle for the *Shamash*. [If these are not available, one should use a type of oil or wax candle that burns a clear flame. If this is not possible, any type of oil or wax candle may be used.]

The *Menorah* may be prepared with oil remaining from the previous night.

Before kindling, one ensures that the *Menorah* has sufficient fuel to last the required duration – at least 50 minutes in total, and at least 30 minutes after *Tzeit Hakochavim* (whichever is longer).

Some candles manufactured for *Chanukah* typically burn for only half-hour. If these are lit

before *Tzeit Hakochavim*, one would not be able to recite the *Brachot*. Furthermore, even if lighting after *Tzeit Hakochavim*, such candles tend to burn for less than half-hour in a warm environment. Therefore, longer lasting candles should be used. [When necessary, there is room to be lenient for a child under *Bar Mitzvah* who is unaware that the candles are burning less than they should.]

If one realized after lighting that there is insufficient oil, he should not merely add more oil. Instead, he must extinguish the flames, add more oil, and then relight the flames without the *Brachot*.

🕯️ MENORAH LIGHTING: WHEN?

Many light the *Menorah* after *Maariv* and some light immediately after sunset, between *Mincha* and *Maariv*.

If that is not possible, one should light as soon as possible after that time. [Technically, one may light all night, until dawn. However, if very late, one should arrange for another person to be awake and present for the *Menorah* lighting.]

When lighting after *Tzeit Hakochavim*, one *davens Maariv* first, unless there is no *Minyan* scheduled until later, or unless he **regularly davens** with a *Minyan* that is scheduled later.

If one cannot light the *Menorah* at night, he may also light any time after *Plag Hamincha*. [In this case, one will need to use additional oil, enough to last until half-hour after *Tzeit Hakochavim*.]

One may not light before *Plag Hamincha*. If he did so, he must relight at the correct time, and recite the *Brachot* again.

🕯️ BEFORE LIGHTING

Once the sun sets, one may not perform any activity that might distract him from lighting the *Menorah*. Therefore, one may not eat more than 57 grams of bread, drink alcoholic beverages, perform work, or even study *Torah*.

Similarly, one should not begin these activities within the half-hour period prior to sunset, unless he appoints a *Shomer* (guardian) to remind him to light the *Menorah* at sunset. Nevertheless, one may learn during this time.

If, for whatever reason, one began these activities within the half-hour period prior to sunset, he may continue until sunset. At that time, he must immediately stop whatever he is doing.

One may begin these activities **before** the half-hour period prior to sunset and continue until sunset. [Technically, he may continue even after sunset and light the *Menorah* afterwards. Nevertheless, it is commendable to stop as soon as the sun sets in order to light the *Menorah*.]

One may not take a nap within the half-hour period before sunset, or afterwards, until he lights the *Menorah*.

All the above applies to all men and women, even if he or she will discharge their obligation through watching or participating in someone else's lighting of the *Menorah*. [Nevertheless, there is room to be lenient for those who are not actually lighting the *Menorah* themselves.]

🕯️ MENORAH LIGHTING: HOW?

Before making the *Brachot*, one lights the *Shamash*. While making the *Brachot* and lighting the flames, the *Shamash* is held in the right hand.

On the first night, three *Brachot* are said. On the following nights, only two *Brachot* are recited, as *Shehecheyanu* is omitted.

One must recite the *Brachot* and kindle the flames whilst standing unsupported, without leaning on anything. If this is not possible, or after the fact, the *Mitzvah* is fulfilled even if sitting.

After one **completely** finishes reciting all of the *Brachot*, the flames are lit without delay, from left to right.

One may not speak between the *Brachot* and the conclusion of lighting the *Menorah*. [If one did speak, he does not repeat the *Brachot*, unless he said something totally unrelated to the lighting of the *Menorah*, and he did so before kindling even one flame.]

Although the *Menorah* is not supposed to be moved once lit, one may move it a *Tefach* or two if this is necessary to facilitate its lighting, and then return it to its original position. (This may be practically relevant for someone who is infirm and cannot reach the *Menorah*.)

Some hold that *Haneirot Halalu* is said or sung after the first flame is lit and some hold that only after all the flames are completely lit and the *Shamash* is set down, followed by *Maoz Tzur* in many communities.

🕯️ AFTER LIGHTING

The flames should burn for at least 50 minutes in total, and for at least 30 minutes after *Tzeit Hakochavim* (whichever is longer).

If a flame extinguished during this time, it is appropriate to relight it (without reciting the *Brachot*).

During this time, the *Chanukah* flames may not be used for any purpose. This includes using a flame to light another *Chanukah* flame or the *Shamash*.

Similarly, benefit may not be derived from any of the light generated by the flames. This is one of the reasons why the *Shamash* flame is placed higher than the other flames, in order that any inadvertent benefit may be attributed to the *Shamash*. Nevertheless, one should not rely on the *Shamash*, and instead ensure that the room is well-lit.

The *Menorah* should not be moved during this time.

It is customary for women and men to refrain from any labor (i.e. sewing, knitting, laundering or ironing) during this time. It is also preferable to avoid leaving the house to go shopping, or the like.

One should sit by the *Menorah* for at least half-hour, and utilize the time for learning, or for *Chanukah* inspiration.

After the flames have burned for the required amount of time, the *Menorah* may be moved, even if the flames are still burning. Similarly, at this time, women may perform labor outside the view of the burning flames.

Even after the required amount of time has passed, it is still inappropriate to derive benefit from the flames or to extinguish them (unless leaving them unattended would create a safety hazard).

During *Chanukah*, the *Menorah* should not be used for any other purpose. Similarly, after the *Menorah* flames are extinguished, the leftover wicks and fuel should not be discarded or used for other purposes. Instead, it should be kept until the last day of *Chanukah*.

🕯️ SHUL MENORAH

The *Shul Menorah* is situated at the southern side of the *Shul*, with the flames spanning east-west.

The *Shul Menorah* should be easily visible to the entire *Shul*. It is therefore placed higher than 10 *Tefachim* (80cm).

Except for *Motzei Shabbat*, the *Shul Menorah* is lit after *Mincha* and before *Maariv*. Some schedule *Mincha* so that the *Menorah* will be lit after *Plag Hamincha*, but before sunset.

The *Shul Menorah* is prepared before *Mincha* so as not to disturb anyone's concentration during *Mincha*. Just as with a personal *Menorah*, it must be prepared with enough fuel to burn until at least half-hour after *Tzeit Hakochavim*.

At the end of *Mincha*, immediately before *Aleinu*, one of the congregants recites the *Brachot* and lights the *Menorah*. Afterwards, all present say or sing *Haneirot Halalu* (and *Maoz Tzur*), followed by *Aleinu*.

On the first night of *Chanukah*, the *Shul Menorah* should not be lit by an *Avel* (within 12 months of a parent's passing or within 30 days of a spouse, child or sibling's passing).

One does not fulfil his obligation with the *Menorah* that is lit in *Shul*. Even the one who kindles the *Menorah* in *Shul* must relight at home, with the *Brachot*. [On the first night, he does not repeat *Shehecheyanu*, unless he is also lighting on behalf of others who have not yet fulfilled their obligation.]

Throughout the 24 hours of each day of *Chanukah*, the flames of the *Shul Menorah* (including the *Shamash*) remain lit whenever people are present in the *Shul*, provided that there are no safety concerns. At the very least, the flames should remain lit during the times of *davening*. [If the flames need to be relit during the course of the 24 hours, they are lit with a *Shamash*, but without reciting the *Brachot*.]

🕯️ PIRSUMEI NISSA

A major emphasis of *Chanukah* is *Pirsumei Nissa*. Most years this would include *Menorah* lightings in the most public places possible, and events which promote the spirit of *Chanukah*, however, due to the pandemic, it is more important to adhere to the Ministry of Health relevant for one's country or city.

If permissible by the authorities, one should try to participate in these activities and help ensure their success, even if this requires postponing one's personal *Menorah* lighting to a later hour.

The flames of the public *Menorah* must be no taller than twenty *Amot* (9.6 metres) from the ground.

The public *Menorah* should not be situated in a place where there is a strong possibility that it will be extinguished, e.g. by winds or vandals.

Since it is ideal for the *Brachot* to be recited when kindling a public *Menorah*, the lighting should be scheduled after *Plag Hamincha*, and the *Menorah* should have enough fuel to burn at least half-hour after *Tzeit Hakochavim*, just as with a personal *Menorah*. [Otherwise, the public *Menorah* should still be lit, but without the *Brachot*.]

The *Brachot* are recited when burning a liquid or solid fuel – as opposed to gas, butane, propane or electricity.

The *Brachot* are recited only by the one who is lighting the *Menorah*. [On the first night, he recites *Shehecheyanu* – even if he already recited it beforehand when lighting the *Shul Menorah* or at home.] The audience should be forewarned not to recite the *Brachot* along with him, but rather, just to answer *Amen*.

The flames should be lit without moving the lamps out of place.

Just as in *Shul*, one does not fulfil his obligation by attending (or lighting) a public *Menorah*. The participants should be made aware of this. [Even the one who kindles the public *Menorah* must relight at home, with the *Brachot*. On the first night, he does not repeat *Shehecheyanu*, unless he is also lighting on behalf of others who have not yet fulfilled their obligation.]

One should try to reach out to those in hospitals, old-age homes and prisons.

When the person lighting the *Menorah* does not know the *Brachot*, one may prompt him word by word, or recite the *Brachot* on his or her behalf. [In the latter instance, if one will still need to fulfil the *Mitzvah* himself at a later time, he should have in mind to be *Motzeh* the listeners but not himself.]

Shehecheyanu is said the first time one fulfils the *Mitzvah*, even if it is after the first day of *Chanukah*.

When visiting a hospital or old age home, one should be mindful as to whether it is a place where the *Brachot* may be recited. If not, the *Menorah* should be lit without reciting the *Brachot*.

Gatherings should be arranged for adults and children, especially for those not yet familiar with *Chanukah*. The opportunity should be utilized to rejoice with them; to teach them about *Chanukah*; to share words of *Torah*; to light the *Menorah* and give *Tzedakah* with them; and to give them *Chanukah Gelt*.

Where possible, these gatherings should be scheduled to allow the *Menorah* to be lit after *Plag Hamincha*, so that the *Brachot* will be recited. If this is not practical, the *Menorah* should still be lit, but without the *Brachot*.

When distributing doughnuts, latkes or other food, one should ensure that the appropriate *Brachot* are made for each food item.

🕯️ TACHNUN & V'AL HANISSIM

Tachnun is not recited from *Mincha* of *Erev Chanukah* until after *Chanukah*.

V'al Hanissim is recited in each *Amidah* of *Chanukah*. [One should not intentionally skip *V'al Hanissim* to recite *Kedushah* or *Modim* with the *Minyan*.]

If one forgot *V'al Hanissim* at the appropriate place in the *Amidah*, he may recite it before saying *Hashem's* name at the end of that *Brachah*. After that point, he does not recite it.

V'al Hanissim is recited each time one *bentches* during *Chanukah*. If one forgot *V'al Hanissim* at the appropriate place in *bentching*, he may recite it before saying *Hashem's* name at the end of that *Brachah*. After that point, he may recite it as a *Harachaman*, as per the *Nusach* printed in some *siddurim*.

🕯️ HALLEL

Full *Hallel* is recited each day of *Chanukah*, right after *The Amidah* of *Shacharit*. If the *Chazzan* is a mourner (for a deceased parent) during the first eleven months, someone else takes over for *Hallel*, but not for the *Kaddish* which follows.

One must recite *Hallel* whilst standing unsupported. If this is not possible, or after the fact, the *Mitzvah* is fulfilled even if sitting.

One may not interrupt full *Hallel* other than for those things that one may respond to during the *Brachot* of *Kriat Shema*. [E.g. If the *Chazzan* recites *Kaddish*, one answers *Amen Yehei Shmei* etc, and *Amen* to *d'amiran b'alma*. One also answers *Barchu* and *Amen* when the *Brachot* are recited before and after an *Aliyah*, and may also recite the *Brachot* if he is called up for an *Aliyah*.]

It is preferable to recite *Hallel* with the *Minyan*. If one is not up to the *Minyan*, this creates a dilemma; on the one hand it is appropriate to recite *Hallel* with the congregation, and on the other hand, it is appropriate that one should *daven* in the correct order. One should therefore make a point of being up to the *Minyan* when *Hallel* is said.

If one forgot to recite *Hallel*, he should recite it with a *Brachah* as soon as he remembers, unless the sun already set.

If one mistakenly recited half-*Hallel*, he must repeat the entire *Hallel* (without a *Brachah*).

After *Hallel*, the *Chazzan* recites only half *Kaddish*. [If he mistakenly said *Kaddish Titkabel*, he should recite half *Kaddish* after *U'va L'tziyon*.]

🕯️ CHANUKAH CUSTOMS

The days of *Chanukah* should be utilized to give extra *Tzedakah* and to learn additional *Torah*. Children should also be encouraged in this regard.

One may not fast on *Chanukah* – not even a *Chattan* or *Kallah* on the day of their *Chuppah*, or for a *Yahrzeit*.

It is customary to eat foods fried in oil, such as *Latkes* and doughnuts, to commemorate the miracle of the oil.

It is also customary to eat dairy foods, to commemorate the miracle of *Yehudit*.

It is customary to eat special meals to celebrate the miracles of *Chanukah* and the reinauguration of the *Beit Hamikdash*. These meals are regarded as a *Seudat Mitzvah* if they are accompanied by song and praise for the miracles *Hashem* wrought, or when their purpose is to publicize the miracle of *Chanukah* and enhance the observance of its *Mitzvot*.

On one of the nights of *Chanukah*, the *Rebbeim* of *Chabad* would conduct a *gathering* of sorts for their family members (both men and women), which was referred to as “*Latkes evening*”. The stories related at these gatherings included several that were repeated every single *Chanukah*.

The days of *Chanukah* should be utilized to arrange and/or participate in family, school, workplace and communal *Chanukah* gatherings. The purpose of these gatherings is to tell the story and spread the message of *Chanukah*, along with the lessons derived from it.

One gives *Chanukah Gelt* to his or her spouse and children (whether minors or adults) each day of *Chanukah*, with a special addition (double or triple) on the fourth or fifth night of *Chanukah*. [For *Shabbat*, one gives *Chanukah Gelt* either the day before or after. One who is stringent about handling money on *Motzei Shabbat* should refrain from giving *Chanukah Gelt* until Sunday.]

One gives *Chanukah Gelt* to his students.

It is appropriate for children to give *Chanukah Gelt* to each other.

There is no source for giving *Chanukah* gifts other than *Gelt*. [If one nevertheless does so, he should bear in mind that gifts may not be given on *Shabbat* unless they are used on *Shabbat* itself.]

It is customary to play *Dreidel* (*sevivon*). One should not play for money (unless the initial understanding is that all “wins” will be returned).

It goes without saying that gambling or playing-cards is not in the spirit of *Chanukah*, and is in fact a desecration. The *Kedushat Levi* writes that each playing-card contains tremendous impurity of the unmentionable type.

🕯️ EREV SHABBAT CHANUKAH

When possible, public *Menorah* lightings should still be conducted after *Plag Hamincha*, despite the busy hour.

The *Minyan* for *Mincha* is scheduled earlier than usual, to allow for the *Menorah* at home to be lit after *Mincha*. Nevertheless, *Mincha* should be late enough for the *Shul Menorah* to be lit after *Plag Hamincha*.

One should endeavor to *daven Mincha* with a *Minyan* before lighting *Menorah*. [If this is not possible, it is preferable to *daven* with a *Minyan* after lighting the *Menorah* than to *daven* without a *Minyan* before lighting the *Menorah*.]

The *Menorah* at home is lit just before the *Shabbat* candles are lit. The lighting of the *Menorah* should be scheduled so that it does not interfere with the lighting time for the *Shabbat* candles.

Being that the *Menorah* is lit on *Erev Shabbat* earlier than usual, one should ensure that there is enough fuel for the flames to burn for half-hour after *Tzeit Hakochavim*. Similarly, a longer-lasting *Shamash* should be used.

On *Erev Shabbat*, one need not sit next to the flames for half-hour.

The *Menorah* should be situated so that its flames are not fanned or extinguished by the opening or closing of any doors or windows, or by people passing by.

Everything beneath a lit *Menorah* becomes a "*Bassis L'Issur*" on *Shabbat*, and may not be moved. If the place where the *Menorah* is situated needs to be used, one can prevent the chair or table from becoming a *Bassis L'Issur* by placing a *Challah* or bottle of wine on it from sunset until *Tzeit Hakochavim*.

Similarly, one may place the *Menorah* on a tray which is not designated exclusively for use with a candelabra or candlesticks, and place a *Challah* or bottle of wine on the tray from sunset until *Tzeit Hakochavim*.

In both of these situations, the chair or tray – along with all of its contents – may be moved on *Shabbat*, but only **once** the location is **actually** needed. The chair or tray may **not** be moved simply for the sake of protecting the *Menorah*.

The chair or tray should be moved carefully, as the *Menorah* itself cannot be directly handled. Were the *Menorah* to fall whilst being moved, one would not be able to catch it or support it directly with his hands. Furthermore, if the flames are still burning, and they are fueled by oil, one must be careful that the liquid doesn't rise or fall and cause the flame to become bigger or smaller.

Another option: The *Menorah* (as well as the *Bassis* beneath it) may be moved by a non-Jew – but only if one had in mind (and preferably verbalized) at the onset of *Shabbat* that a non-Jew would move it after the flames extinguished.

🕯️ SHABBAT CHANUKAH

Shabbat Chanukah this year is also the first day of Rosh Chodesh. Throughout davening, one should remember to recite *Ya'aleh Veyavo*.

If one forgot *Ya'aleh Veyavo* in davening, or is unsure whether he recited it:

- At Maariv, one does not correct his omission.
- At Shacharit and Mincha, if he realized before saying Hashem's name at the end of Hamachazir Shechinato L'tziyon, he goes back. If he remembered between the conclusion of that Brachah and Modim, he recites it at that point, without going back. If he remembers any time after that point, but before he began reciting (the second) *Yih'yu L'ratzon*, he returns to the beginning of Retzei. If he remembered only afterwards, he must repeat the entire Amidah.

- If one forgot *Ya'aleh Veyavo* during Shacharit and only realized after Musaf, he does not repeat Shacharit.

- If one forgot *Ya'aleh Veyavo* during Mincha, and only realized after the Zman Tefillah has passed, he must recite an additional Amidah during Maariv, as compensation. Atah Chonantanu is recited only the first time. If one mistakenly said it only the second time, he must repeat the Amidah a third time without it. However, if one mistakenly said Atah Chonantanu both times, or not at all, he does not need to recite the Amidah a third time.

- When repeating the Amidah, one should wait the span of time to walk four Amot (approx. two meters), and preferably, one should recite words of supplication between them.

During Birchat Hamazon, one should remember to recite *V'al Hanissim*, Retzei and *Ya'aleh Veyavo*. One should recite both the Harachaman for Shabbat as well as for Rosh Chodesh.

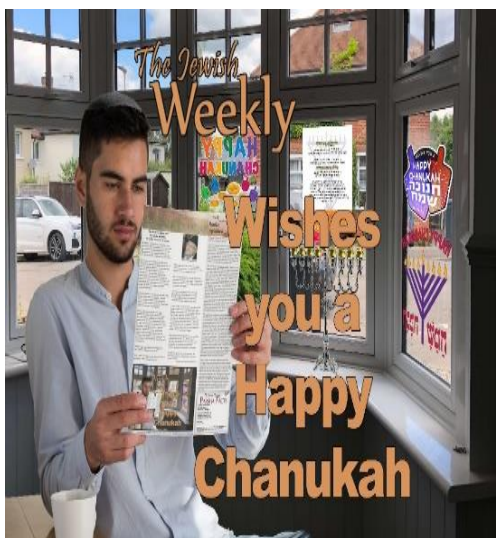
If one forgot Retzei or *Ya'aleh Veyavo* in Birchat Hamazon:

- If he remembered before saying Hashem's name at Bonei Yerushalayim, he goes back.
- If he remembered after that, but before beginning the next Brachah, he recites the extra Brachah as printed in some Bentchers.
- If one already began even the first word (Baruch) of the next Brachah, one must bentsch again for omitting Retzei, but not for omitting *Ya'aleh Veyavo*.
- When one forgot Retzei and bentsches again, he need not repeat *V'al Hanissim* if he already recited it the first time, but he should still repeat *Ya'aleh Veyavo*.

Three Sifrei Torah are taken out for Kriat Hatorah. The Chanukah Haftorah is read, some add the first and last Passuk of the Rosh Chodesh Haftorah, followed by the first and last Passuk of the Machar Chodesh Haftorah.

Av Harachamim and Tzidkatecha are not recited.

For Musaf, one davens Atah Yatzarta. [If one neglected to do so, but remembered before he began reciting (the second) *Yih'yu L'ratzon* at the end of the Amidah, he returns to Atah Yatzarta. If he remembered only afterwards, he must repeat the entire Amidah.]



It is customary to eat something special in honor of Rosh Chodesh, distinct from the special foods that one eats in honor of Shabbat and Chanukah.

🕯️ MOTZEI SHABBAT AND SUNDAY

Maariv should be davened promptly.

Motzei Shabbat and Sunday is the second day of Rosh Chodesh. Throughout davening, one should recite *Ya'aleh Veyavo*. During Birchat Hamazon, one should recite *Ya'aleh Veyavo*, as well as the Harachaman for Rosh Chodesh. [See previous section for one who forgot, or is unsure, whether he recited *Ya'aleh Veyavo* in davening or bentsching. If one forgot *Ya'aleh Veyavo* during Mincha on the second day of Rosh Chodesh, and only realized after the Zman Tefillah has passed, he recites the Amidah twice during Maariv, but does not recite *Ya'aleh Veyavo* in either.]

The Shul *Menorah* is lit, *Haneirot Halalu* and *Maoz Tzur* are sung right before Aleinu. [See section entitled "*Shul Menorah*" for more details.] As usual, *Havdallah* in Shul is not recited until Maariv is completely finished. In communities where they say *V'Yiten Lechah* in Shul before Aleinu, they should light before *V'Yiten Lechah*.

One should go home quickly, in order to light the *Menorah* as soon as possible.

At home, most make *Havdallah* first, followed by *Menorah* lighting, *Haneirot Halalu*, *Maoz Tzur* and *V'Yiten Lechah*, some make *Havdallah* after *Menorah* lighting, and some make *Havdallah* and say *V'Yiten Lechah* prior to *Menorah* lighting

Although one normally recites half-Hallel on Rosh Chodesh, full Hallel is recited when it falls on Chanukah.

Two Sifrei Torah are taken out for Kriat Hatorah, with the first three Aliyot for Rosh Chodesh, and the fourth for Chanukah.

It is customary to eat something special in honor of Rosh Chodesh, distinct from the foods eaten in honor of Chanukah.

🕯️ ZOT CHANUKAH (SUNDAY NIGHT / MONDAY)

The last night and day of Chanukah is known as *Zot Chanukah*.

The wicks and oils remaining from the *Menorah* are gathered together and burned on the last day of Chanukah. [This does not apply to the wicks or oil that were not used at all, such as any oil remaining in the flask.] No benefit should be derived from this fire.

APPROXIMATE ZMANIM FOR JERUSALEM

Night	Plag Hamincha	Shkiah (Sunset)	Tzeit Kochavim
1 st (Sun)	3:34pm	4:43pm	5:17pm
2 nd (Mon)	3:35pm	4:43pm	5:18pm
3 rd (Tue)	3:35pm	4:44pm	5:18pm
4 th (Wed)	3:36pm	4:44pm	5:19pm
5 th (Thu)	3:36pm	4:44pm	5:19pm
6 th (Fri)	3:37pm	4:45pm	5:20pm
7 th (שבת)	Shabbat Ends: 5:21pm		
8 th (Sun)	3:38pm	4:46pm	5:21pm