

No Windows on the East Side

By Rabbi Chaim Mentz

The founder of the Chabad movement once sent one of his Chassidim on an important mission to deliver a large sum of money to a distant location.

The Rebbe blessed him with a safe trip but mysteriously warned him not to enter any house that has no windows on the east side. Early the next morning the Chassid set off happily on his journey. The first few hours went smoothly although snow was falling heavily but after a few more hours, ominous storm clouds darkened the sky and created an impression of impending nightfall. The wind grew stronger and colder from minute to minute and was becoming unbearable. He tried to speed up the horses hoping to reach some sort of an inn but agonizing hours passed and still nothing.

He was numb and freezing, it was much colder than usual and the snow was falling so densely that he couldn't really see where he was going. He prayed to G-d for some sort of miracle.

Suddenly through the white ocean of swirling snow he saw what looked like the outline of a house just off the road. With his last energy he forced the horses in the direction, and sure enough it was a house! It even had a Mezuza on the door! He thanked G-d for the good fortune as he jumped from his wagon onto the front porch and knocked on the door.

An elderly woman opened the door and let him in to the warm house. Come in you must be freezing," she said. "Come have a cup of tea, sit here by the stove. In just a minute my sons will return, they will put your horse in the barn, please sit down." Just as he sat and began thawing out he remembered that it was almost night and he hadn't yet prayed Mincha (afternoon prayer). So he asked the woman which direction was Jerusalem (all prayers face Jerusalem) and prayed, thanking G-d for his good fortune.

As he finished, and was taking the three steps backward, he noticed that something was wrong; one wall had no windows ... the east wall!

Without hesitation he put on his coat and walked to the door saying apologetically, "I'll be right back" but the door was locked. He went to a window but it too was locked. "I forgot something in the wagon," he said to the old woman "Could you please open the door?" Suddenly a key opened the door from the outside, and four healthy young men entered the house from the freezing storm. As soon as they saw their visitor they immediately grabbed him, emptied his pockets, tied him up, laid him on the ground in a corner, and sat down to eat while their mother examined the booty.

"HO HO! She exclaimed. "Look what we have here!!" As she held up the pack of money she found in his wallet. "Looks like we caught a nice fish this time!!" One of the sons examined the money, went to the cupboard, took out a large bottle of vodka and put it on the table with a bang. "Brothers, lets celebrate!! G-d has been good to us! We have enough money here to be happy for a long, long time! But first, let's take

care of our guest!!" He pulled a large knife from somewhere under his coat while one of his brothers was pouring him a drink. He took a cup of vodka in his free hand, raised it high and said, "To long life, except for you!" as he looked at the bound Chassid.

One of the brothers, surprised by the joke, laughed so hard that the vodka came spraying out of his mouth on the others, and they all began to laugh, and then someone began a song and another toast, then another. Then the door opened again and it was their father. "Ah HAA!" He shouted as he looked at the money on the table and the bound victim on the floor, "Good work boys! Excellent! We'll have to kill him though ... I'm glad you left him for me. You know what? In the morning I'll take care of him. Now let's drink to our good fortune!!" And before long they were all drunk as Lot and forgot completely about our unfortunate hero.

Late that night, when they were all sleeping soundly, the father woke, looked around to make sure that no one else was awake, tiptoed over to our Chassid, motioned him to be silent, cut his ropes and motioned for him to follow. Quietly he tiptoed to the door opened it and whispered in the Chassid's ear as he gave him his coat, "Here is most of the money back" he pushed a wad of the stolen money into the Chassid's coat pocket. "And here, tell your Rebbe to pray for me" he pressed a gold coin in the Chassid's hand.

"See, I'm giving charity! Tell him to pray for me. Now go! Get out of here! Go back as fast as you can ... run for your life" he whispered aloud as the Chassid was leaving the house. The dawn was beginning to light the horizon, the storm had stopped, and our grateful hero was on the road back home.

When he finally arrived and entered the Rebbe's room, the Rebbe looked up at him and said, "I know what happened, you don't have to tell me. You should know that the entire night I had to stay awake because of you."

The Chassid then produced the golden coin and told of the father's request. The Rebbe took the coin and wedged it in a crack in the wooden wall next to his desk and said no more.

Fifteen years passed and the Chassid, who was now married with a family, became one of the assistants of the Rebbe. One day he answered the door to a beggar and told him to wait. When he entered the Rebbe's room and informed him that there was a beggar at the door the Rebbe pulled the gold coin from the crack where it had been for the last fifteen years and told the Chassid that this man was the 'father' that had miraculously released him years ago.

It seems that when his wife and sons awoke and realized what he had done they beat him and drove him from the house just some hours before the police made a surprise raid and took the mother and boys off to jail.

The father, who had been a murderer and thief all his life, began a life of wandering and repentance and now the Rebbe, in addition to saving him and causing him to repent, was repaying him for the favor of saving his Chassid.

Reprinted from an email of "Chabad of Bel Air".

It Once Happened...**The Endangered "Modest" Wedding**

By Jack E. Rahmey



There's a story in Living Emunah [by Rabbi David Ashear] about a man who occupies his time involved in chess and started an organization called the Mitzvah Man. He recently told a story in which Hashem's Hashgacha is blatantly obvious.

One day, the Mitzvah Man received a tearful call from a woman. My daughter is getting married next week," she related. "We're making a very modest wedding. We cut all costs to the minimum, but we're still short \$5,000. The wedding hall owner and caterer are telling me that if I don't come up with the money before the wedding, we will have to cancel it. And we have no music. Can you help us?"

The Mitzvah Man told the woman he would do his best. He ended the call and turned to Hashem. "I have no idea where I will get the money or the music from, but I really want to help!"

Three hours later, Hashem answered him in a wondrous way. One of his friends called, saying he had just closed a business deal, and wanted to give a portion of his profits to a needy bride for her wedding. The sum that he had in mind was \$5,000. "Do you know of anyone who could use this help?"

The Mitzvah Man's jaw dropped. Hashem is amazing!! he thought.

"Yes, I know someone who needs the money right away," he told his friend. "Great, you can come over and pick up the check," he replied.

On his way there, another man called out to the Mitzvah Man from down the block. He caught up to him and said, "I know you help people. I am a DJ and I want to offer my services, free of charge, to brides in need. Do you happen to know of any?"

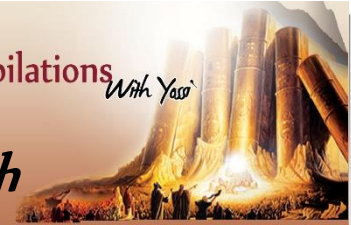
The Hashgacha Pratit here is so clear. This family needed to make a small wedding and Hashem was right there, helping with the expenses, solidifying another shidduch.

Reprinted from an email of Jack E. Rahmey based on the Torah teachings of Rabbi Anram Sananes.

**Y-GRAPHICS**

Shabbat Times - Parshat Vayishlach

Candle Lighting	Motzei Shabbat	Motzei Shabbat ר"ת
Jerusalem	4:00	5:14
Tel Aviv	4:14	5:16
Haifa	4:03	5:14
Be'er Sheva	4:18	5:18



Moshe & Moshe, A & M By Rabbi Yerachmiel Tilles

Once a chasid travelled with a dire problem to Rabbi Dovber, the second Rebbe of Chabad Lubavitch known as the Mittlerer Rebbe. He was renting an inn from the local poretz (landowner), and was about to be evicted because he was unable to pay his debts. The poretz was unwilling to wait any longer, and the Jew was in danger not only of losing his livelihood, but also his home.

The chasid entered the Rebbe's room for a private audience and told him the predicament. He requested that the Rebbe write a letter for him to a wealthy businessman named Moshe A. This man was a personal friend of the poretz and therefore a good potential intermediary.

The Rebbe agreed and wrote the letter. The chasid left, letter in hand, sure that his situation would shortly change. However, when he looked at the letter, he had a shock, for the letter was addressed to the wrong person. Instead of being addressed to the wealthy Moshe A., the letter was addressed to Moshe M., who was as poor as he himself.

The Rebbe must have made a mistake, thought the chasid, for what could Moshe M. possibly do for him?

The chasid turned around and went right back to the Rebbe's residence and said to the Rebbe's attendant, "I must go back in to speak with the Rebbe. He gave me the letter, but he made a mistake in it, and I need it changed."

"I'm sorry," replied the gabbai. "You cannot see the Rebbe again so soon. There are many others waiting to be received."

"But, you don't understand," the chasid protested. "This is a matter of the greatest importance, and it can't wait, even a day. I won't take much of his time. The Rebbe just has to change a few words. You see, he addressed it to the wrong person."

The conversation was overheard by the Rebbe's son, Rabbi Nachum, who turned and commented, "A Rebbe doesn't make mistakes." The chasid turned and left, meditating on the words he had just heard, "A Rebbe doesn't make mistakes." He took this to heart and resolved to go the next day to see Moshe M. and present him with the Rebbe's letter.

When he arrived at Moshe M.'s humble cottage, he told him about his audience with the Rebbe and showed him the letter. Moshe M. was confounded by the request that he intercede. "I would be very glad

to help you, but what can I possibly do? I have nothing whatsoever to do with the poretz."

But the chasid, who had become convinced that the Rebbe must have had something in mind, was persistent. Finally, Moshe M. agreed, although of course, one couldn't say that he knew what he was agreeing to.

In the middle of the night there was a pounding on the door. Moshe M. roused himself and went to the door. "Who's there?" he asked.

"Open, please. It is I, the Count," came the reply.

Moshe M. opened the door, and to his astonishment, there stood the poretz, the very man he planned to visit the following day, soaked and shivering with cold.

"Please, come in, Your Honor," he said, and within an hour he provided the poretz with dry clothing, food, vodka and tea.

The poretz explained that that evening he was deep in the forest when he had been caught in an unexpected storm. This house had been the first one he had encountered when he left the forest, and that is how he came to be the guest of Moshe M.

At once Moshe M. saw the Divine Providence in the unusual situation, and when they all went to bed for the night, he retired in a state of high anticipation as to how events would play themselves out.

The next morning the poretz arose fit as before, and readied himself to go home. Turning to his host, he said, "I am very grateful for everything you have done for me, and I would like to repay your kindness. What can I do for you?"

Moshe M. answered, "Please, Sir, just having had the honor of helping you is all the payment I need."

The poretz wouldn't take no for an answer, and repeated his request to repay the Jew. When the offer was made a third time, Moshe spoke up:

"Sir, I have a brother who rents one of the inns on your Honor's property. Due to financial hardships of the past few years, he has been unable to pay his rent, and he is due to lose his lease on the inn. Might I ask Your Honor to reconsider his case?"

The poretz was immediately receptive to the request. "My friend, you are such a good fellow, I am sure that your brother is just like you. I will not only renew his lease, but I will also forgive his past rent.

"And you know, it is very lucky that you are speaking to me about it today. Why, I was planning to give the lease to the relative of a good friend of mine. My friend Moshe A. spoke to me recently about his relative that needed a position, and tomorrow I was planning to take care of the matter."

Later, when the two chasidim met, they discussed the workings of Divine Providence as foreseen by the Mittlerer Rebbe. For had the letter been addressed to the "right" rather than the "wrong" Moshe, the situation would have come to a very different and unhappy end for the chasid. They saw that indeed, "A Rebbe doesn't make a mistake."

Reprinted from an email of KabbalaOnline.com.

What is the best way to describe Hashem?

Reb Meir Shapira of Lublin contrasts the way in which Yaakov described Hashem and the way in which Avraham described Him. In Parshat Vayishlach we read how Yaakov established an altar and gave it a name: "אל אלהי ישראל," meaning, "Hashem is the G-d of Israel."

In Parshat Vayeira however we read how Avraham proclaimed the name of Hashem and it was, "אל עולם" – "G-d of the Universe."

So whereas for Yaakov, Hashem is the G-d of the People of Israel, for Avraham He is the G-d of everyone.

But that's not all. At the beginning of the Decalogue, the Ten Commandments, Hashem introduces Himself to our people for all time by saying, "אנכי ה' אלהיך" - I am the Lord your G-d," in the singular, meaning the G-d of each individual person.

So from here therefore we see that there are three different descriptions of Hashem in the Torah. And I believe that they all relate to our responsibility.

First of all I have a responsibility to myself because Hashem is my personal G-d and I need to be responsible for my own spiritual connection with the Almighty. That connection will enhance my life and enable me to have a sacred existence of happiness and meaning always.

In addition I have a responsibility to my people, because Hashem is the G-d of my people. I am responsible for giving a contribution of great value to my people at all times.

But that is not all. Hashem is the G-d of all of humankind and my people exist for the sake of everyone in this world. Therefore, as a nation, we have a responsibility to give a contribution of inestimable value to all of humankind, to enrich our societies and to help to make this into a better world.

So what's the best way to describe Hashem? He's my G-d; He's the G-d of my people; He's the G-d of everyone. And these descriptions should make all the difference to the lives that we lead.

So let us join together and pray with all our hearts for the healing of all those injured, for the safe return of those taken as hostages, as well as Divine Protection for our brave IDF soldiers, police officers, medical professionals, firefighters, ZAKA members, security personnel and all those citizens protecting us in Israel as well as around the world, and for those who need healing, shidduchim, children or parnassah and may we be blessed to have the most awesome, gorgeous, beautiful, peaceful, healthy, amazing, relaxed, spiritual, safe, quiet and sweet Shabbat.

Yesri

The Jewish Weekly's PARSHA FACTS

NUMBER OF MITZVOT: 1
MITZVOT ASEH: 0
MITZVOT LO TAASEH: 1

NUMBER OF PESUKIM: 154
NUMBER OF WORDS: 1976
NUMBER OF LETTERS: 7458

HAFTORA:
Ovadiah 1:1-21

Chanukah starts after sundown, Thursday, December 8 (after nightfall), and lasts for eight days thru Friday, December 15.



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☞ 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 *Yeshiva* 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

Haneirot Halalu should not be sung on *Shabbat*. However, one may sing the ending (i.e. *Al Nissecha*).

During *Birchat Hamazon*, one should remember to recite *V'al Hanissim* and *Retzei*, as well as the *Harachaman* for *Shabbat*.

Two *Sifrei Torah* are taken out for *Kriat Hatorah*. One for the *Parshat Hashavuah* and the second for *Maftir* for *Chanukah*.

The *Chanukah Haftarah* is read.

Av Harachamim and *Tzidkatecha* are not recited.

MOTZEI SHABBAT

Maariv should be davened promptly.

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.

ROSH CHODESH

Tuesday night, December 12th, is *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.

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* and *Ya'aleh Veyavo*. One should recite the *Harachaman* for *Rosh Chodesh*.

If one forgot *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*.

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 (FRIDAY)

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 (Thu)	3:31pm	4:40pm	5:14pm
2 nd (Fri)	3:31pm	4:40pm	5:14pm
3 rd (שבת)	Shabbat Ends: 5:15pm		
4 th (Sun)	3:31pm	4:40pm	5:15pm
5 th (Mon)	3:32pm	4:40pm	5:15pm
6 th (Tue)	3:32pm	4:41pm	5:15pm
6 th (Wed)	3:32pm	4:41pm	5:15pm
8 th (Thu)	3:33pm	4:41pm	5:21pm

