

The Jewish Weekly

Were My Wealthy Hosts Fugitive Nazis?

By Miriam Racquel Feldman

Before I became more observant of my Jewish heritage, I often had interesting encounters of the strange kind that kept reminding me of my Jewishness. You see, I grew up not only unobservant of my faith, but I rejected it; I was even ashamed of it. I rejected religion in general because as a very free-spirited liberal college graduate, I loved being able to do, think and behave by the rules that I decided. I was ashamed of my Jewish roots because what seemed to make Jews different and therefore selected us out for anti-Semitism, persecution and prejudice, frightened me terribly. If only we could blend in and be like others, then no one would single us out. Perhaps that was the protection we needed.

And so I did the best I could to blend in with the world at large, have fun, explore different cultures and make purpose out of causes that interested me.

But what was odd was that no matter how much I tried to forget about my Jewish roots, it kept emerging front and center in my life, sometimes in frightening ways.

After graduating college, I took a month-long trip to Brazil with a friend. Marie was half-German and half-Spanish, and was raised in Canada. I met her in Germany during my junior year of studies abroad. She was employed as a scientist at the German university where I was studying. As an extrovert, she easily befriended the many German Brazilians who, as a result of their dual citizenship, were able to study at the university. They warmly welcomed her to visit them upon their return back to South America, and she generously included me in that invite.

In the course of our travels around that very large country, we visited many of her German-South American friends, and I'd often be met with the question: "What are you?"

Though I would try to get away with replying that I was just American, they would question further and not be satisfied until I said I was Jewish. It was almost like they sensed it - hence the deeper questioning. And then I was surprised how often I would hear back: "Oh, my grandfather was Jewish!" or "My great aunt was Jewish." I remembered learning in my Holocaust studies course that as the winds of antisemitism blew in before Hitler started World War II, many German Jews made their way to South American countries to seek refuge. I felt an odd but familiar connection to these new friends, ones who shared a piece of Jewish ancestral lineage with me. They were curious to know more about Judaism, but I didn't have much knowledge to share, and so the topic was dropped.

One evening, Marie borrowed a sedan and I found myself being bumped along a dark road on a visit to the German-South American parents of a coworker of Marie's who had recently settled in Germany. Huge metal gates and a guard greeted us upon our arrival to this very wealthy gated community outside of São Paulo. After sharing the name of the family we had come to visit, we were allowed to enter. The looming gates parted, and we continued along the road, large street lamps illuminating the finely manicured lawns of each stately home.

Pulling up to one, we parked and rang the bell of the impressive doorway, white marbled lions perched on either side. If this was the outside, I wondered what the inside would look like. I hugged Marie and said, "It's so amazing to get such an insider's tour of Brazil. This is like the 'behind the scenes' version that I never would have seen if I traveled here by myself. Thank you."

"No problem." She hugged me back warmly. "Gretchen will be so excited that we visited her mom and dad."

Suddenly, the humongous wooden door opened. A gray-haired couple stood on the other side: a short, stout woman and a tall, erect man.

The woman said "Hello, please come in." She waved us in.

Marie's face lit up and she grasped the hands of the hostess. "Hallo! I'm Marie, and this is my good friend, Meryl. We're so glad to visit you. Gretchen is such a dear friend of mine."

The hostess turned and put her hand out towards me, "Nice to meet ..."

I didn't hear the end of her sentence. My eyes were glued to a huge silver menorah that sat on a platform in the center of the sunken living room. Nine branches stared at me: four level on each side of an elevated branch in the middle. A Jewish candelabra on display, like in a museum. Why did this German couple have a Jewish article on display in their home? Either they were Jewish or, like the Holocaust stories that flashed through my mind, they were Nazis who had ransacked Jewish homes.

I froze in place. I believed it was the latter.

I ignored the hostess's outstretched hand and looked to the man, so straight was his stance, like a soldier. I pointed to the gleaming silver structure and asked clearly in English, "Where did you get that Jewish menorah?"

He walked over to it and stood behind it. With the platform, its largeness reached up to the top of his chest.

"I'm a collector of things, and I brought this with me when I left Germany." The floor dropped out from under me as I nodded and stared. I had no words for his simple explanation, and I didn't have the guts to confront him on my suspicions.

He paused and then asked: "Are you Jewish?"

"I'm American, but my family is Jewish."

I was chilled as an awkward silence filled the room like a heavy fog.

This couple had been on one side of the war, my Jewish ancestors on the other.

Lost in my thoughts, I barely heard our hostess's invitation to the table, "Come let's sit and eat. The food is getting cold, and we want to hear about your travels around Brazil."

She beckoned us forward, and we sat around the elegant table laden with food. The seductive steamy aroma filled the air as the host removed the hot cover of the china dish. Doling out warm portions, the couple was

It Once Happened...

the epitome of politeness. I picked at what was on my plate, having left my appetite behind at the doorway to this grand manor. The hosts and Marie babbled in German and I sat quietly, alone in my thoughts.

History had become present for me; all those stories from my high school Holocaust class flooded my mind - stories of Nazis who had run to South America to escape trial and accountability for their horrible war crimes against Jews. I had such sympathy for the few Jewish survivors who, having slipped from death's hands, survived and returned to their homes only to find them looted by anti-Semitic neighbors. I paid no attention to the flow of the conversation. Instead, I put two and two together; some Nazis must have taken their looted treasure abroad to decorate their new homes, bringing something of the people they had persecuted with them. My stomach turned; my travels had led me to one.

I politely nodded as we took our leave. The fog of silence followed me into the car as we rode back to the city.

"Are you OK?" Marie asked.

"Yeah, sure," I said.

Marie rambled on excitedly about her German friend's home and parents. "They were so nice, and their home was so beautiful and huge. I loved the artwork they had; it was like being in a museum."


Her words droned on.

A museum all right. A collection of the artifacts of dead people - people they may have even killed. And if I had lived in Europe during that time, I would have been one of their victims.

It was only later in time that I embraced my Jewish heritage and became more observant of my faith. I came to study about the Jewish soul and how deeply connected it is to G-d, even to the degree of being a piece of G-d. It wasn't something that a Jew could escape from. No matter where they traveled, their Jewish soul came with them. And it prodded them to seek ... to seek and find that connection. To dust off the falsities that may have covered it and to reveal its essence. There was truly nothing to be ashamed of, but only light to proudly embrace.

The memory of the Holocaust menorah remained seared in my brain. It showed me that the G-d I thought I didn't believe in had taken me on a journey. I could travel to a faraway place - one decorated with beautiful things - but my connection to my people would be right in front of me. I would always stand apart, yet the more I learned about my G-dly connection, the less alone I would be. I had deep roots that connected me to this world, but a soul that connected me on High.

Reprinted from an email of Chabad.org.



Shabbat Times - Parshat Vayeishev

	Candle Lighting	Motzei Shabbat	Motzei Shabbat ר"ת
Jerusalem	4:00	5:15	5:53
Tel Aviv	4:14	5:16	5:49
Haifa	4:03	5:14	5:49
Be'er Sheva	4:18	5:18	5:54

The Straw Lion and the Tailor

By Rabbi Eliyahu Touger

Rabbi Moshe Leib of Sassov paced back and forth, puzzled and upset. He had not been excited about coming to Mezritch to visit the Maggid and now, after having met him, he wondered why any learned man would want to speak to him.

He had been told that the Maggid was a distinguished Talmudist, a scholar of repute. If so, why hadn't the Maggid spoken a single word of Torah to him? All he did was tell him childish stories.

He began by talking about a man who had a field: The man had taken a lion skin, stuffed it with straw and placed it in front of the field to scare animals away. At first the plan had worked and the animals had kept their distance. After a while, however, they realized that the lion was not alive and began to use it for sport, ripping it apart, piece by piece.

"Why did he waste my time with that tale," Moshe Leib thought.

Suddenly, it occurred to him that the Maggid might have been talking in allegories. Our Sages refer to the lion as "the king of the beasts," and to the Rabbis as "kings" because of their halachic (Jewish law) authority.

Perhaps the Maggid was intimating that, although Moshe Leib was a rabbi, he was merely a straw lion, lacking life and true power.

He started to review the Maggid's second story: A poor man discovered a treasure. He sought out the advice of friends, invested the money wisely and became very wealthy. As his wealth grew, he felt it proper to change his wardrobe. He hired a tailor to sew him a custom-made suit, as other wealthy men did.

Everything went well until the tailor called him to make a final fitting. He had never ordered such a suit before and did not understand what the tailor wanted from him. He would have taken the suit, put it on and walked home.

Instead, the tailor told him to stand tall, to put his feet together, to turn around...He kept tugging at all the corners of the garment, sticking pins in here and there. The man could not understand what he was doing. The suit had looked fine to begin with.

Finally, he concluded that all the tailor's activity was intended to make fun of him, taking advantage of the fact that he had never bought a suit like that before. Enraged, he pulled the garment away from the tailor, threw him the fee he had promised, and stalked out of the shop.

Perhaps this also was an allegory, Moshe Leib thought. Garments are metaphors for our means of expression: thought, speech, and action. Was the Maggid telling him that he was being offered a chance to develop a new approach to self-expression and that he was too boorish to appreciate the opportunity? It did not take Moshe Leib much further reflection to decide to become the Maggid's disciple.

In our own ways, each one of us is a "straw lion." We have our facades behind which we hide to shield us from the full force of life's experience.

Although we would like to change, like our nouveau riche friend, we are so used to living the way we do, that we may resist change and, even when we seek it out, we may be incapable of appreciating the opportunity granted us. Chasidic stories offer us a guiding vector of light which creates such opportunities and urges us to use them.

Reprinted from "From my Father's Shabbos Table".



To be 'shomer mitzvot' does not mean to keep mitzvot!

That is the surprising view of the Or HaChaim Hakadosh. If that's the case, what does being 'shomer mitzvot' mean? The Or HaChaim explains that it means 'to look forward to the performance of mitzvot.' He derives this from a passuk that we're all familiar with from our kiddush on Shabbat: "שמרו ושמרת את ישראל את השבת לעשות את השבת" which we usually translate as, "and the people of Israel shall keep the Shabbat to perform the mitzvot of Shabbat."

The Or HaChaim points out that 'לעשות את השבת' surely means 'to do Shabbat' – to perform the mitzvot of Shabbat, which we usually call 'keeping' Shabbat, so if that's the case what is 'שמרו בני ישראל' – 'and the people of Israel shall keep'?

With regard to Shabbat, he explains, it means to look forward to each and every Shabbat.

Where does he derive this from?

It's from Parshat Vayeishev. In Parshat Vayeishev, we read about the dreams of Yosef. The reaction of his brothers in Bereishit 37:11 was, "ויקנאו בו אחיו" - His brothers were jealous of him,"

But what was the reaction of his father Yaakov? "ואביו שמר את הדבר" - and his father was shomer this matter," meaning Yaakov knew that Yosef's dreams were prophecy and therefore he looked forward to the day when he would see the fulfilment of these dreams, when the rest of the family and all of society would pay homage and respect to Yosef who would be a great ruler.

Shomer therefore means to look forward to, and as a result to be 'shomer mitzvot' means to have a passion for mitzvot. To be 'oseh mitzvot' of course means to fulfil the mitzvot, but from here we learn a very relevant and important lesson for us today. Is it not only important to technically and practically carry out mitzvot, through which we can check a box with their fulfilment. If we want to preserve our tradition and guarantee that future generations will be as passionate as we are about mitzvot, we should celebrate them and perform them with absolute passion. We are so fortunate and privileged through the Torah, to have a code of law and a guide to a fulfilling meaningful and joyous existence.

Let us therefore be truly 'shomrei mitzvot' looking forward to the performance with passion of each and every precept that Hashem has gifted us.

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, happy Chanukah and Chodesh Tov.



The Jewish Weekly's PARSHA FACTS

NO MITZVOT IN THIS PARSHA

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

We take out two Sifrei Torah; in the first Sefer Torah we have seven Aliyot in the weekly Parsha (Vayeishev).

We place the second Sefer Torah next to the first and a Half-Kaddish is said. We then lift and roll the first Sefer Torah.

The Maftir is read in the second Sefer Torah from Parshat Nasso (7:18-7:23) from "וביום השני" until "ונתגל בן צוער";

HAFTORA:
Zechariah 2:14-4:7

Shabbat Mevarchim Chodesh Tevet
Rosh Chodesh - Wednesday, Dec. 13, 2023.

☞ 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 *Haneiroi 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 *Haneiroi 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 war, it is more important to adhere to the government officials 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 Haftorah* 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

