



# The Most Outrageous Lie of All It Once Happened...

By Rabbi Yerachmiel Tilles

In the times of the Ruzhiner Rebbe [2nd quarter of 19th century], there lived a tutor named R. Menasheh who taught Torah to young children in a small village near Ruzhin. R. Menasheh was a devoted, wonderful melamed, but he was also extremely poor. He was so impoverished that he didn't even have enough money to properly feed his growing family. As his children grew older and were nearing marriageable age, he began to worry how he would be able to afford their engagement and wedding expenses.

R. Menasheh was accustomed to travel to Ruzhin every year on Hoshana Rabba, and he would bask in the holy atmosphere until after Simchas Torah, when he would return home. This year, he decided that he wouldn't leave Ruzhin until he got a blessing from the Rebbe for sufficient livelihood to cover his basic expenses and to marry off his children.

The Ruzhiner Rebbe was accustomed to pray in a private room on the side of the study hall, where he would seclude himself and engage in his holy avodah. The chasidim would gather near the door to his room, hoping to have the merit to hear the Rebbe's prayers.

That Hoshana Rabba, R. Menasheh was standing near the Rebbe's door during the recitation of the unique once-a-year prayer service of that holy day when suddenly the door opened a crack. The Rebbe looked at the chasidim standing there and, when he saw R. Menasheh, he motioned for him to come closer.

R. Menasheh nervously approached the door and the Rebbe said to him, "L'chaim!, R. Menasheh. It has just been decreed that you will become very rich. The wealth will come to you in an unexpected way. L'chaim! I bless you that you shall not forget your brethren even when you are rich!"

After the prayers, dozens of chasidim who had heard about the Rebbe's blessing came over to wish R. Menasheh "mazel tov" on the wealth he was about to receive. None of them had any doubt that the Rebbe's words would be fulfilled.

Some businessmen offered to be his partner in business but he did not accept any of the offers. The Rebbe had told him that his wealth would come in an unexpected way, so he did not want to enter a standard business arrangement.

When Simchas Torah (the concluding holiday of the season) ended, several wealthy men approached him and offered him a ride on their fancy carriages - as is befitting a wealthy man - but he also refused these offers. He began to walk home with his traveling bag slung over his shoulder, with a heart full of joy because of the good tidings he had received.

As he walked, it began to rain heavily. He looked for a place to seek shelter from the elements, and saw a small roadside inn, which he hurried to enter.

Inside, he saw that there were about 50 Russian soldiers staying in the inn. They were playing card games and drinking whiskey when one of them suggested they play a different kind of gambling game. He explained the rules - each one would try to say the most outlandish lie, and the one with the best lie would get a 100-ruble prize, which they all would chip in for.

One of the soldiers began, "Yesterday, I saw a donkey with eight legs!" A second soldier tried to outdo him and said, "A month ago, my neighbor's cow gave birth to a calf with two heads and a horse with eight legs!"

This went on for a while, with each soldier trying to tell a lie that was more unbelievable than his friends' lies. However, the judge kept saying that none of the lies were outrageous enough, as theoretically all of them could possibly happen.

R. Menasheh was standing on the side and built up the nerve to step forward and say that he wanted to join the competition. The soldiers eyed him hatefully, enraged by the fact that a Jew dared to interrupt their activity.

The judge, however, told him, "You know what? Let's make a deal. If you win, you can take the 100 rubles. If you fail, however, we'll give you 100 lashes."

Menasheh was unfazed and said he was ready to start. The judge quieted the crowd and told him to begin.

Menasheh looked at the judge and said, "First of all, I want to tell all of you that I recognize the judge. Did you know that he is a Jew?"

These words caused a great commotion. Everyone began to scream, "That's a lie!" Suddenly, they quieted down; they belatedly realized that the Jew had succeeded in telling a lie that none of them believed, and so they would have to give him the 100 rubles.

The judge was very impressed by the Jew's wisdom. He gave him the money and asked him to come visit him in the army camp, where he was the commanding officer. He also handed him a pass, confirming that he had the right to visit him in the camp. He signed the pass with his name: Anatoli Ivanov.

Two weeks later, R. Menasheh went to the camp and showed his pass to the guard. He was allowed in and shown to the commander's room. Ivanov was happy to see him. He said: "I know that Jews are not only smart, they are also trustworthy. I am in command of 5,000 soldiers who faithfully serve Czar Nicholas. Recently I noticed that the soldiers are getting weaker. It is clear to me that the person in charge of providing them with food is a fraud and a swindler and does not buy good food for them. Therefore, I want to hire you to be in charge of buying the soldiers' food."

R. Menasheh thought that this must be what the Ruzhiner Rebbe had predicted, and he accepted the job. From then on, his life totally changed.

During the week, he lived in the army camp, where he was in charge of the food. As the soldiers regained their strength, everyone saw how honest and trustworthy he was. While he now had sufficient income, he nevertheless wondered why the Rebbe's blessing had not been fully fulfilled, as he still was far from wealthy.

A short while later, Czar Nikolai had a foolish idea enter his head. He announced that all the soldiers of the army would need to train to march a long way with heavy loads because he eventually wanted to hold a big march in his presence, so everyone would march a long way with a heavy rucksack on their backs for practice.

Commander Ivanov took pity on the soldiers and, knowing that they would not be able to withstand it, decided to ignore the order and not to train them to do this. Indeed, all the soldiers in other camps took this training, but Ivanov's camp remained the only one that didn't.

Ultimately, the order came from the Czar that on a certain day everyone must report to a designated place. The next day, when Menasheh arrived at the gates of the camp, Ivanov greeted him with a sullen face. He told him, "I have to tell you goodbye."

Menasheh asked him what happened, and the commander told him, "I did not listen to the Czar's order to train my soldiers to march a long way with heavy loads. When the Czar sees during the parade that the soldiers serving in my camp are dropping like flies at the very beginning of the parade, he will surely remove me from my post, and he might even execute me as punishment for not listening in him."

R. Menasheh suggested to him that he fill the soldiers' bags with straw, which does not weigh much, so that they could easily walk on their feet the whole way. The commander was very happy to hear his suggestion. He immediately gathered all the officers and soldiers and made them swear a solemn oath that they would not tell anything about this idea.

When the big day arrived, Czar Nicholas arrived with a large entourage of high-ranking officials. After the trumpets sounded, the soldiers of the other brigades began to march with heavy packs on their backs. After just a few minutes, they all began to fall down. The Czar face turned red with anger, and he decreed that they all be sent to a prison camp.

When Commander Ivanov's unit started marching, however, they walked all the way with their heads held high. The Czar was so happy to see that at least one commander obeyed him that he did not think to check what they had put in their sacks. He promoted Ivanov to the position of general. As soon as possible after that, as a sign of gratitude, Ivanov appointed R. Menasheh to be in charge of providing all the food for all the soldiers in the Russian Army.

As a result, R. Menasheh became extremely wealthy, as the Rebbe had promised. He did not forget the Rebbe's words, and he always took notice of the poor among his fellow Jews and gave tzedaka with an open hand.

*Reprinted from an email of KabbalaOnline.org.*



## Y-GRAPHICS

**Shabbat Times - Parshat Vayeitzei**

|             | 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           | 5:53               |

## The Kalover Rebbe and the Blood Libel

By Yehuda Z. Klitnick

Rabbi of Kalov, Harav Yitzchak Eizik Taub, the founder of the Kalover Chassidic dynasty, performed a miraculous event among many, and rescued his flock of sheep from bloodshed and the acquittal of an innocent individual [named Chaim]. The situation was so dire because of one of the young gentile inhabitants of Kalov who served as both a shepherd and a caretaker of Chaim's garden.

Subsequently, the gentile boy vanished unexpectedly, prompting a search for him in every possible location, yet his whereabouts remained unknown. Chaim visited the gentile boy's parents, believing in his heart that he would return to his parent's home, but he was not found there either. Nevertheless, his hope was not entirely extinguished, as he was deeply concerned that the boy might have followed his gentile friends, leading to a search throughout the surrounding area, but to no avail.

A few days later, the boy's father approached Chaim with a troubled heart, and issued a grave warning, stating that if his son was not returned soon, his [Chaim's] fate would be as bitter as that of a thorn bush. Suddenly, a profound darkness enveloped Chaim, and his world became obscured as if thunder had struck on a clear day. He hurried to the Kalover Rebbe and recounted all these events, expressing his distress in hopes of receiving guidance and wisdom to save him from the torment of his soul, for who could predict how far this situation might escalate?

The Rebbe after reading Chaim's kvitel, reassured him, advising him not to fear or be disheartened, but to place his trust in the Lord, for surely He would command His mercy and locate the boy. The boy would soon be found.

However, as a few more days elapsed without any sign of the boy, a violent commotion arose in the city, and numerous gentile men assaulted Chaim, demanding that he return the boy to his parents or they will replace a life for a life. All the Jews residing in the city were also filled with great anxiety regarding the peril looming over them, as they anticipated a pogrom could follow soon!

Rabbi Yaakov Fish, a family member of the Rebbe, entered the Rebbe's sanctuary to invoke mercy for Chaim and the entire Jewish community, which was in distress, as the boy had been missing for six days. The gentiles were grinding their teeth and defaming the Jews with blood and its repercussions. Who will rectify their actions?

The Rebbe responded, saying, "Listen to my instructions, prepare your wagon and embark on a journey. Take along a friend on the cart and head towards the city of Nirbatir, both of you keeping vigilant throughout the journey, look both to the left and right, until you locate the boy who is lost. Once you will find him he will be in distress, you should calm him and take him along in the chariot and inquire about the identities and who influenced his heart to escape from his master. Once you have concluded your conversation, ensure he swears to disclose all this in the courthouse, and make sure that nothing he has shared with you will be forgotten.

Rabbi Yaakov Fish hurried to follow the Rebbe's instructions and commenced his journey at noon. By the dead of night, they discovered a young boy lost in a field, exhausted and weary. He was glad to see a wagon and ran towards them. They placed him in the chariot and nourished him until his spirit was revived. When asked his name, Rabbi Yakov gave a sigh of relief, that Baruch Hashem the boy was located and is alive!

The young boy regained his mood and strength, and after asking him questions, he recounted that his gentile friends who are wicked individuals, had approached him, and we drank, and became intoxicated. They came up with a plan for me and they persuaded him to turn against his Jewish masters who were subjecting him to arduous labor.

They appealed to his heart, urging him to flee to a large city, where he would amass wealth and not be deprived of any worldly pleasures. "And you will become a man," they said, and then abandoned him, leaving him to wander alone. I regret that I listened to them as since that time, he has found no rest for his feet, drifting from one exile to another. He ate very little food until he stumbled and his strength was depleted.

The gentile boy declared that a curse should befall the five gentiles who had robbed him of the rest and peace of mind he once enjoyed under the protection of the Jew. He hoped to return to his previous situation. They made him swear to testify and recount everything about this vision in the courthouse the following day, ensuring he would not omit any details.

He affirmed, "I will comply with your request." And so it transpired. They detained the gentile instigators in prison. Chaim then hosted a grand feast to express gratitude to Hashem for all his doings, and then went to Kalev to thank the Rebbe.

*Reprinted from an email of Pardes Yehuda.*

Success in life doesn't just fall into our laps. We learn this important lesson from an intriguing passage in Parshat Vayeitzei.

Yaakov came to his father-in-law Lavan and demanded that he be paid for his many years of service, during which he hadn't received a penny. The Torah provides for us the details of the negotiations between the two. Lavan said to Yaakov, "I can see what has happened; I can read the signs; נחשתי ויברכני ה' בגלליך." - Hashem has blessed me because of you."

Yaakov then replied by saying, "ויברך ה' אתך לרגלי," which we usually translate as, "Hashem has blessed you on my account."

But the term "לרגלי" literally means 'because of my feet!' What was Yaakov trying to convey?

Rav Shimshon Refael Hirsh explains this beautifully. He explains that when Lavan said to Yaakov, "נחשתי ויברכני ה' בגלליך," what he meant was this: "What has happened Yaakov, is that Hashem has blessed me – it's not you – you're a holy man, and that's why Hashem has always helped you. It is Hashem who has performed these miracles for my flocks. It's to Hashem that I should give thanks, not to you. You don't deserve a single penny – Hashem has done it all."

When Yaakov then replied and said, "ויברך ה' אתך לרגלי," - Hashem has blessed you because of my feet!" what he meant was, "For all these years, I've been standing in your fields. Under all weather conditions, I've given the utmost service. It has been a partnership. Of course, I've got my ביטחון, my trust in Hashem, but throughout this time, Hashem was turning to me for my השתדלות, for my efforts, as well. I did it with Hashem, and therefore you should be paying me."

From Yaakov we learn that in life, you can only succeed if you try hard together with faith in Hashem. The way that the Talmud puts it is that Hashem says to us, "פתחו לי פתח כחודו של - מחט ואני אפתח לכם פתח כפתחו של אולם - Open for me just the space of the eye of a needle and I will expand that to be the space of an entire hall."

We may be the junior partners, but it is always a partnership. We have to do our bit. So it is from Yaakov we learn that in life, you can only win the lottery if you buy a ticket. Success doesn't automatically fall into our laps. It's a partnership and together with ביטחון in Hashem, we need to always try our hardest.

So let us therefore strengthen our ביטחון in Hashem by praying together with praise and gratitude to Hashem for the great miracle we have witnessed - the release and safe return of the living hostages. With hearts full of thanks, we acknowledge His endless kindness and mercy, and we pray that those who have returned home find healing, strength, and peace after all they have endured.

We also continue to pray for the release of the remaining hostage bodies and Divine Protection over our courageous IDF soldiers, police officers, medical teams, firefighters, ZAKA members, security forces, and every individual who stands in defense of our people - in Israel and throughout the world.

May all who are in need, be blessed with healing, yeshuot, shidduchim, children, and parnassah tova, and may we be blessed to have just continuous joy and to only go from one simcha through to the next, the most awesome, gorgeous, beautiful, peaceful, happy, healthy, amazing, relaxed, spiritual and sweet Shabbat.

## The Jewish Weekly's PARSHA FACTS

NO MITZVOT IN THIS PARSHA

NUMBER OF PESUKIM: 148  
NUMBER OF WORDS: 2021  
NUMBER OF LETTERS: 7512

HAFTORA:  
Ashkenazim: Hoshea 12:13-14:10  
Sephardim: Hoshea 11:7-13:5  
Chabad: Hoshea 11:7-12:14

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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 *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

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 Bnei 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 bentsh again for omitting Retzei, but not for omitting Ya'aleh Veyavo.
- When one forgot Retzei and bentshes 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 bentshing. 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 <sup>st</sup> (Sun) | 3:34pm               | 4:43pm          | 5:17pm         |
| 2 <sup>nd</sup> (Mon) | 3:35pm               | 4:43pm          | 5:18pm         |
| 3 <sup>rd</sup> (Tue) | 3:35pm               | 4:44pm          | 5:18pm         |
| 4 <sup>th</sup> (Wed) | 3:36pm               | 4:44pm          | 5:19pm         |
| 5 <sup>th</sup> (Thu) | 3:36pm               | 4:44pm          | 5:19pm         |
| 6 <sup>th</sup> (Fri) | 3:37pm               | 4:45pm          | 5:20pm         |
| 7 <sup>th</sup> (שבת) | Shabbat Ends: 5:21pm |                 |                |
| 8 <sup>th</sup> (Sun) | 3:38pm               | 4:46pm          | 5:21pm         |

