

בס"ד. י"ט כסלו, יום הבהיר, ר"ה לחסידות, תשע"ט.

**To the families of *Anash* שיחיו of the community at the EU – Brussels  
And virtual community at [Sichosacademy.org](http://Sichosacademy.org)**

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**Reminders for the *Yom Tov of Chanukah - Vesain Tal Umotor and Hay Teves 5779***

With best wishes for a Happy *Chanukah*, and may we merit, **this year**, to see the lighting of the *Menorah* in the third *Bais Hamikdosh!!*

Rabbi Levi Y. Garelik

[Rabbigarelik@sichosonline.org](mailto:Rabbigarelik@sichosonline.org)

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Please post this on the refrigerator or in a central location.

**What to prepare before *Chanukah* begins:**

1. ***Menorahs (Chanukiot)***: Also for the children. If one has a *Menorah (Chanukah)* with branches, the branches should be shaped **diagonally** according to the *Rambam*, and not in a semi-circle as shown on - *lehavdil* - the Arch of Titus. See a video on this subject on [sichosonline.org](http://sichosonline.org).  
[Link: <http://theonlinerabbi.com/sichosonline/kislev-preparing-chanukah/>]
2. **Olive Oil**: *Mehudar* with a reliable *Hechsher*. Ensure that it is not an imitation.
3. **Wicks**: cotton etc.
4. ***Shamoshim***: Made of beeswax. Make sure that you have a longer *Shamosh* for Friday. Many packages of *shamoshim* will have one or two *shamoshim* that are longer than the others to be used for the Friday lighting.
5. **Candles**: For the children's *Menorahs* and longer ones for the Friday lighting.
6. **Matches**.
7. **Coins/money**: To give *Chanuka Gelt* to the children each night of *Chanukah* (including for *Shabbos*, to be given on *Erev Shabbos* or Sunday.)
8. **Chanukah presents** for the children.
9. **Ingredients for *Latkes* etc.**: Have available the necessary ingredients to make *latkes* and/or doughnuts. (Potatoes, oil, jam, etc.). Some also have the custom to eat dairy foods.
10. ***Dreidels***.
11. Arrange which **public menorah lighting** the family will attend.

**During *Chanukah*:**

1. ***Tachanun***: *Tachanun* is not recited from *Mincha*, *Erev Chanukah*, until the end of *Chanukah*.
2. ***V'al Hanissim***:
  - a. We add ועל הניסים in the *Amidah* and in *Birchas Hamazon*.

- b. If one forgot ועל הניסים in the Amidah:** If you remember before saying "ה" of "הטוב שמך ולך נאה ועל הניסים", go back to say "ה", but if you already said the word "ה", do not go back.
- c. If one forgot ועל הניסים in Birchas Hamazon:**  
If you remember before saying "ה" of the *bracha* ועל הארץ ועל המזון, go back to say ועל הניסים. However, if you remember after saying the word "ה", then, before saying "הרחמן הוא יזכנו", add "הרחמן הוא יעשה לנו ניסים כמו שעשה לאבותינו בימים ההם בזמן הזה, בימי מתתיהו וכו'".  
(On *Shabbos*, add it after "הרחמן הוא ינחילנו וכו'"; On *Rosh Chodesh*, add it after "הרחמן הוא יחדש וכו'")
- 3. Hallel:** In *Shacharis* we add the complete *Hallel*.
- 4. Tzedaka:** It is customary to add in the giving of *Tzedaka* on *Chanukah*.
- 5. Chanukah Gelt:**
- It is proper to give *Chanukah gelt* to one's children (even if they are adults or married) each night of *Chanukah*.
  - Also husbands should give to their wives and wives to their husbands (for the assistance to make their home into a *Beis Chabad*.)
  - On the (fourth or) fifth night, more is given.
  - For *Shabbos*, it is given on *Erev Shabbos* or on Sunday.
  - Also on *Motzoei Shabbos* we give *Chanukah Gelt*. Those who are careful not to handle money on *Motzoei Shabbos* should talk about the *Chanukah Gelt* and give it on Sunday morning.
- 6. Presents for Chanukah.**
- 7. "Latkes Evening":** The *Rabbeim* would make a *farbrengen* with their families one of the nights of *Chanukah*, and it was called a "לאטקעס אווענט".
- 8. Dreidel:** It is customary to play with a *Dreidel*.
- 9.** Participate in *Chassidische Farbrengens*.
- 10.** On *Chanukah* we add in *Seuda* (meals) and *Simcha* (joy).
- 11. Vesain Tal Umotor:** This year, on the third night of *Chanukah*, we start adding in the *Amidah* "Vesain Tal Umotor". See details below in the last page of the "reminders".

### Candle Lighting (At Home):

#### 1. Place:

- The *Menorah* is placed on a table or a chair so that the flame should be higher than 3 *Tefachim*, 24 cm. (approx. 10 inches) and lower than 10 *Tefachim*, 80 cm. (approx. 32 inches).
- It is placed in the doorway opposite the *Mezuzah*. (The *Roshei Teivos* of "מזוזה ימין חנוכה שמאל" spell "*Moshiach*.")
- We are not particular that the candles should face a specific direction.
- Only if possible, children should light in the doorway of their bedroom.
- NEVER LEAVE CANDLES UNATTENDED!!**

#### 2. Time:

- We light the *Menorah* between *Mincha* and *Ma'ariv* (after *Shekiah* (sundown), besides for *Friday* and *Shabbos* - see below.)

- b. If it is already after nightfall and one did not yet light candles, they may be lit after *Ma'ariv*. (To illustrate: There were many times during *Chanukah* when the *Rebbe* would return from the *Ohel*, daven *Mincha* and *Ma'ariv*, and only then go home to light candles.)
- c. Those who are going to eat in someone else's home should light candles (later) in their own home.

### 3. How it is done:

- a. One should wear his *gartel* when lighting candles, but may wear weekday clothing.
- b. When preparing the *Menorah*, you place the wicks on the right side of the *Menorah*, and add one more each night from right to left. When **lighting** the flames, we begin with the newest candle first, and go from left to right.
- c. The *Rabbeim* would not use fresh wicks each night (rather changed them as necessary.)
- d. On the first night, three *brochois* are recited (להדליק נר, שעשה ניסים, שהחיינו). On all subsequent nights, two *brochois* are said (להדליק נר, שעשה ניסים).
- e. It is customary to sit by the candles for half an hour. The *Rebbe Rashab* would study *Torah* next to the *Menorah* being careful to do so in a way that was permissible (not benefitting from the light of the *Chanukah* candles.)
- f. The flames should burn for at least 50 minutes. If the flame goes out before this time, it should be rekindled without a *bracha*.

### 4. While the candles are burning:

- a. Women should not do any work, such as sewing, weaving, washing clothes and ironing. After the 50 minutes it is permissible, but not where the flames are visible.
- b. After lighting the candles, the *Menorah* may not be moved for 50 minutes. After that, it may be moved even if the flames are still burning.

#### Lighting in *Shul*:

- a. Arrange the time of *Mincha* so that the lighting will take place after *Plag haMincha*.
- b. Lighting in *Shul* is done during *Mincha*, after קדיש תתקבל and before עלינו לשבח.
- c. One who says the *Brachos* in *Shul* may then recite the *Brachos* again in his own home. On the first night however, he should recite *Shehecheyanu* again at home only if others are also being *yotzei* from his lighting.
- d. The candles should burn during *Shacharis* and *Ma'ariv* as well (but no *Brocho* is said).

### ***Erev Shabbos, Shabbos, and Motzoei Shabbos:***

#### On *Erev Shabbos*:

1. We daven *Mincha* **earlier** (with *Hodu* and *Posach Eliyohu*), to give enough time for the lighting of the *Menorah* in *Shul* and at home before *Shabbos*.
2. The order is: *Mincha*, *Chanukah* candles, and then *Shabbos* candles.
3. Ensure that the *Chanukah* candles are lit enough in advance of the time of *Shabbos* candle lighting so the *Shabbos* candles are not lit late.
4. If it is late, and one did not yet daven *Mincha*, he should first light *Chanukah* candles and then daven *Mincha*.
5. Prepare enough oil so that the flames will burn for 50 minutes *after Shekiah*.

6. Ascertain that (at least one of) the candles of the children's *Menorah* will burn for 50 minutes after *Shkiya* (sundown).
7. Use a longer *shamash* than usual. Many packages of *shamoshim* will have one or two *shamoshim* that are bigger than the others. They are for Friday evening.
8. We do not sit by the candles for half an hour like on the other days.
9. **On Shabbos, it is forbidden to move the chair on which the Menorah rests, even after the flames have gone out.** Therefore, if it is necessary to move it, then: If the *Menorah* is on a tray, then *before Shabbos* a *Challah* or expensive cup that will be eaten or used on *Shabbos* should be placed on the tray. Then the tray becomes a *בסיס לאיסור ולהיתר* and it may be moved once the flames have gone out. If the *Menorah* is placed directly on the chair, then the *Challah* or cup are placed on the chair, and the chair may be moved once the flames have gone out.

**This year, Rosh Chodesh Teves occurs on Shabbos (and Sunday):**

1. We add in the *davening* and in *Birchas Hamazon: Yaale vayovo*.
2. In *Shacharis*: After *Halel* we say *Shir Shel Yom, Borchy Nafshi* and then we take out **THREE** *Sifrei Torah*:
  - a. In the **first one** we read the *Parsha (Miketz)*. Six people are called up and therefore we combine *Shishi* and *Shvii* into one *Aliya*.
  - b. In the **second Sefer Torah** we call up *Shvii* and we read the *Parsha of Rosh Chodesh*. It is found in *Parsha Pinchas* and we start from *Uveyom Hashabos*.
  - c. We place the **Third Sefer Torah** on the *Bimah* next to the second *Sefer Torah*. We recite *Kadish* and perform *Hagboho* on the *Second Sefer Torah*.
  - d. *Maftir* is then read in the third *Sefer Torah*.
  - e. The *Haftorah* is as follows: We read the *Haftorah of Roni Vesimchi*, then we add the first and last *Posuk* of the *Haftorah of Shabbos Rosh Chodesh* and then we add the first and last *Posuk* of the *Haftorah of Mochor Chodesh*.
  - f. *Ov Horachamim* is not recited.
  - g. In *Musaf* we say *Ato Yotzarto*.

**On Motzoei Shabbos:**

1. In *Shul: Ma'ariv* we add *Ato Chonantonu, Yaale veyovo* and *Veal Hanisim*, Candle lighting (before *Aleinu* as usual) and then *Havdalah*.
2. At Home: *Havdalah*, Candle lighting, *ויתן לך*.

**Sunday – second day of Rosh Chodesh Teves:**

1. Don't forget to add in the *Davening* and in *Bentching* the additions for *Rosh Chodesh*.
2. *Shacharis*: After *Halel*, we recite *Shir Shel Yom, Borchy Nafshi*. We take out **two** *Sifrei Torah*: The first one is for *Rosh Chodesh* and the second one is for *Chanukah*. After the *Aliya* for *Chanukah* we recite *Chatzi Kadish* (no need to put the first *Sefer Torah* on the *Bimah*). *Hagboho. Ashrei Uvo Letzion. Yehalelu. Tefillin of Rabenu Tam. Chatzi Kadish. Musaf* etc.

**On Zos Chanukah (the last day of Chanukah):**

1. If a gathering is made during the day of *Zos Chanukah*, *Chanukah* candles should be lit **without a Brocho**.
2. The night after *Chanukah*, we say *Tachanun* in *Krias shma sheal Hamito* (before going to sleep).

רמז יפה לחנוכה:  
 נ'ג'ה'ש' בגימטריא משיח. נ'ג'ה'פ' בגימטריא מנחם.

**Thursday - Hay Teves:**

- This is the day of “*Didan Notzach*” when the federal court ruled regarding the *Sforim* (books) and manuscripts of the *Rabeim*, and that a Rebbe is “**The ultimate Truth**”.
- This day should be utilized to **buy** *Sforim*. to **learn** in the *Sforim*, encourage **sales** on *Sforim* etc.

May we merit, **this year**, to see the lighting of the *Menorah* in the third *Bais Hamikdosh*!!

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**Vesain Tal Umotor Livrocho**

This year תשע"ט, on Tuesday evening, the Third night of *Chanukah*, (Dec. 4<sup>th</sup>), in *Maariv*, we begin saying “*Vesain Tal Umotor Livrocho*” in the *Amidah*. We will continue doing so until *Erev Pesach* by *Mincha* בעז"ה.

Below are the possibilities for making up “*Vesain Tal Umotor Livrocho*”, if one forgot:

1. If one reminded himself before he said the word “ה” of “ה' מברך השנים” (ברוך אתה), he goes back to “*Vesain Tal Umotor Livrocho*” and continues from there.
2. If one already said the word “ה” of “ה' מברך השנים” (ברוך אתה) but reminded himself before he started the next *Brocho* of “תקע בשופר” then he says “*Vesain Tal Umotor Livrocho*” and then continues “תקע בשופר”.
3. If one already started “תקע בשופר”, he continues until the middle of “שמע קולנו”, and says the following: “ומלפניך”  
 מלכנו ריקם אל תשיבנו, ותן טל ומטר לברכה, כי אתה שומע וכו'”
4. If he finished “ברוך אתה ה' שומע תפילה” but did not yet start “רצה” then he says here: “ ותן טל ומטר לברכה, “  
 “רצה וכו'”.
5. If one started רצה and did not yet finish the *Amidah* (i.e. did not say the second לרצון), he goes back to עלינו.
6. If one finished the *Amidah*, (he said the second לרצון) and reminded himself that he did not say ותן טל ומטר - he has to *daven* the *Amidah* a second time.
7. During the week-days, if one reminded himself during the next תפילה that in the previous one he did not say ותן טל ומטר (example: during *Maariv* he reminded himself that at *Mincha* he did not say ותן טל ומטר or at *Shacharis* he reminded himself that he did not say it in *Maariv*), he needs to *daven* two *Amidahs*.
8. If on Friday night he realized that at *Mincha* of Friday afternoon he did not say ותן טל ומטר, one does not *daven* two *Amidahs* on Friday night.
9. If he is in doubt whether he said “*Vesain Tal Umotor*” or not: For the first 30 days we assume that he did not say it, and he has to say the *Amidah* again. After 30 days he does not have to repeat the *Amidah*.

**Wishing you a most joyous *Chodesh Kislev*, *Yud tes Kislev* and luminous *Chanuka* in the *Bais Hamikdosh Hashlishi*!**

Rabbi Levi Y. Garelik  
[Rabbigarelik@sichosonline.org](mailto:Rabbigarelik@sichosonline.org)