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By the Hakham
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Finish What You Started

Why are we told that there must be enough oil to last the minimum required time of a half hour, before lighting the *Ḥanukkah*? (See *A Torah Minute*, vol. 1, "If lights were kindled without sufficient oil").

Razal (our Rabbis of blessed memory) tell us that one who performs a commandment but does not complete it, is reduced in importance, as it says about Yehudah, *Wayyered Yehudah Me-eth Eḥaw* (and Judah went down from his brothers) (Bereshith 38:1). Rashi explains that this means that he was removed from his position of leadership, because he was the one who started saving Yoseph Haṣṣadiq (Joseph) when he told his brothers, "Why should we kill him?" but did not finish the act.

Razal tell us that when a person starts a *Miṣwah* (commandment) he must complete all of it and not just part of it, as it says, *Kol Haṁiṣwah Asher Anokhi Mesawekha Hayyom* (all the precept that I command you today) (Debarim 8:1). Here we find a hint that when a person comes to light the *Ḥanukkah*, he must ensure that there is enough oil, so that it will be lit for the required time and thus complete the *Miṣwah*.

(See Dabar Be'Itto - Rimzei *Ḥanukkah*)

פרשת וישב 5780

Wayyesheb: When is a Young Man Considered Old?

Israel loved Joseph more than all his sons since he was a child of his old age (Ben Zequnim) (Bereshith 37:3). Rashi's explanation is that *Ben Zequnim* means a child of his old age which explains why Ya'aqob Abinu (Jacob), 'a'h, loved him more than all his sons.

Another explanation mentioned in Ben Ish Hai Derashoth, is that if a father is dear and respected in the eyes of his son, the child will absorb all the wisdom and knowledge that his father gathered over many years. As a result, even when a child is young in age, he is considered to be much older, because he has acquired for himself the wisdom that his father obtained over a period of many years. This is the precise opposite of the wicked, whose days are considered to be shortened, because they did not learn anything from anyone.

When Ribbi El'azar Ben 'Azarya said: *Harei Ani Keben Shib'im Shanah* (behold I am as if I were seventy years old) even though he was just seventeen or eighteen at the time, one explanation is that this takes into account all the knowledge he acquired from his father. So too Yoseph Haṣṣadiq (Joseph), 'a'h, learned everything that his father had learned and, as a result, at the age of seventeen was considered much older.

(Ben Ish Hai Derashoth, Parashath Wayyesheb)



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Yeshibah Students and Lighting the Hanukkah

In view of the fact that in Ashkenazi homes all the sons light the Hanukkah, unmarried Ashkenazi Yeshibah students whether living at home or in a dorm, light with a Berakha (blessing). Since in Sephardi homes only the Ba'al HaBayith (master of the house) lights, the situation is somewhat different.

Unmarried Sephardi Yeshibah students fulfill their obligation by the lighting at home by their father. If they have their own room or apartment outside their home, or live in a dorm at the Yeshibah, they should either light without a blessing or contribute towards the cost of the lights with someone else and hear the other person reciting the blessings.

Since both men and women are obligated in the lighting of the Hanukkah, Sephardi Yeshibah and Seminary students who go to Israel for a year and live in the dorms, should participate in the cost of the lights that their Ashkenazi friends kindle and listen to their Berakha.

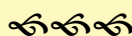
(See Kaf HaChayim 677:25. Maamar Mordechai [Eliyahu] Hilkhoth Haggim 58:108)

If One Accepted Shabbath and Forgot to Light the Hanukkah Lights

On Friday evening, if the lady of the house already lit the Shabbath lights and accepted Shabbath, but she is also the one who lights the Hanukkah (Menorah) in the home, she can tell someone else who has not yet accepted Shabbath, to light on her behalf.

Similarly, a man who has already accepted Shabbath can also tell another person who has not yet accepted Shabbath, to light the Hanukkah on his behalf. In this case, where the one who is obligated to light the Hanukkah lights, completely forgot and only remembered after he accepted Shabbath, and there is still time left to light, he should ask someone else, who has not yet accepted Shabbath, to light for him and say the Berakha (blessings).

(See Maamar Mordechai [Eliyahu], Hilkhoth Haggim, 58:54)



Women's Corner - by Rabbanith Ruth Menashe 'a"h

Women and Hanukkah

The symbols and motives of Hanukkah are many: flickering lights, the miracle of the cruse of oil, few against many, special delicious foods, and more. I sometimes wonder if we, women, realize what an important role we play in the story of Hanukkah.

Hakham Yosef Hayyim, 'a"h, writes in "Kether Malkuth" that Hanukkah bears a special spiritual meaning for women. Women have a high spiritual advantage and elevation. We are obligated to participate in the Mitzvah of lighting the Hanukkah candles, since women were directly affected by the events which took place at that time.

Women (like Yehudith and others) were instrumental in the victory over the Greeks. The Ben Ish Hai adds that women should not wear their ordinary everyday clothes during Hanukkah and if they own gold jewelry, they should adorn themselves with their jewelry.

(To be continued)