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5780/2019 Parashath Miqqes

Extinguishing and Relighting the Hanukkah

The Hanukkah lights need to burn at least half an hour into the night. If one wishes to extinguish the flames after that time (perhaps the family will be going out and there is a safety risk, or in order to save the oil, or for some other similar reason), one can make a condition before lighting that one intends to do so. They should, nevertheless, be extinguished in private.

If the flames go out by themselves within the required half hour, whether or not they must be relit, depends on the reason. If they went out because the one lighting was not careful, and put them in a place where there was known to be a wind, then they must be relit, but without a Berakha (blessing). If they went out because there was insufficient oil, when one realizes the error, one must extinguish them and relight them without a Berakha.

If they went out unexpectedly (perhaps someone cause an unexpected breeze, or any other reason), they do not need to be relit, though one will be blessed for doing so. If one does not relight them, the Hanukkah must remain in place for the full half hour, so that it should not appear that the flames were extinguished deliberately.

(See Ben Ish Hai, Parashath Wayyesheb, 1st yr, Oth 7-9.

Maamar Mordekhai [Eliyahu],
Hilkhoth Haggim 58:64, 77)



מדרש בן איש חי
Midrash BEN ISH HAI

פרשת מקץ 5780

Miqqes: Joseph's Sudden New Position and Hanukkah

וְיוֹסֵף בֶּן-שְׁלִשִּׁים שָׁנָה בָּעָמְדוֹ לִפְנֵי פַרְעֹה מֶלֶךְ-מִצְרַיִם וַיֵּצֵא יוֹסֵף
מִלִּפְנֵי פַרְעֹה וַיַּעֲבֹר בְּכָל-אֶרֶץ מִצְרַיִם
And Joseph was thirty years old when he stood before Pharaoh, king of Egypt – and Joseph left Pharaoh's presence and passed through the entire land of Egypt (Bereshith 41:46).

The Alshikh Haqqadosh raises a few questions. Why is necessary to mention his age here? Surely it is superfluous to say that he left Pharaoh's presence when it states that he passed through the entire land. He answers that a person should not say that it is wisdom, diligence or *Mazzal* (luck) that will raise him up. The proof to this is from Yoseph HaSaddiq (Joseph), 'a"h, because we can see all these three traits in him.

His wisdom was evident when he interpreted the dreams of Pharaoh's servants. His diligence was apparent when he asked the Sar Hamashqim (butler) to mention him to Pharaoh, and his *Mazzal* was obvious from his own dreams. He was destined to be in prison for ten years and leave at the age of twenty eight. However, he was held back two more years and was taken out at the age of thirty. Had he reached the tremendous position in Egypt of being second only to the king, because of his wisdom, diligence or *Mazzal*, he would have attained this position gradually.

In fact, it was immediate. He went straight from prison and *passed through the entire land of Egypt* in his new capacity of ruler of Egypt. From this we see that this was only possible because it all came from G-d. This is one of the reasons why Miqqes is read on Hanukkah, because the miracle of Hanukkah also took place in a sudden manner, clearly showing the Hand of G-d.

(See Alshikh on the Torah, Parashath Miqqes.
Dibre Mordekhai, Parashath Miqqes)

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Lighting in the Synagogue With and Without a Minyan

During the week, the Hanukkah Menorah is lit in the Synagogue and, provided there is a Minyan (quorum of ten Jewish males) present, the blessings for that particular night are recited. In the absence of a Minyan the blessings are omitted.

The one who lights in the Synagogue repeats all the blessings when he returns home, provided he is also lighting for his wife and/or other family members who are obligated in the lighting of the Hanukkah candles.

On Friday evening, if there is not a Minyan present when the time comes to light, one should not wait but should light right away without reciting any blessing. Even though there is an opinion that one can light with the blessings even if there is no Minyan present, provided one knows for sure that the rest of the Minyan will come, this is not the custom.

(See Maamar Mordekhai [Eliyahu], 58:124, 125, 127)

Do Women Recite a Blessing on the Hallel?

We mentioned previously that women are also obligated to read the full Hallel on Hanukkah. (See *Hallel on Hanukkah and in a Mourner's Home*). The traditional custom of both Ashkenazim and Sephardim, as mentioned by Rabbi Mordekhai Eliyahu, 'a"h, in his holy work Maamar Mordekhai (Hilkhoth Haggim) is that women recite the Hallel with a Berakha (blessing) since it is a part of the order of the prayers.

The reason why a man cannot fulfill his obligation of the reading of the Hallel through a woman who reads it, however, is because, as we mentioned, women recite it as part of the prayers, unlike men who have a specific obligation to read the Hallel.

(See Maamar Mordekhai [Eliyahu], Hilkhoth Haggim 60:19)



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

Women and Hanukkah

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.

One of the outstanding and most admirable ladies in the story of Hanukkah is Hannah. Hannah was the mother of seven sons, who one after the other refused to bow down to the idol and one by one gave up their lives, sanctifying G-d's name.

What a heroic mother who, on the one hand witnessed the death of all her seven beloved sons in one day, and on the other hand merited to bring up distinguished and righteous sons! The tragedy following their noble and holy act was the catalyst and inspiration for the Jewish people to rebel against the Greeks.

It seems to me that such an upbringing, of instilling perfect faith, courage and devotion, can come from us mothers. This is the incredible potential hidden in each one of us - and we have to make it happen.