



**TAL**  
TORAH  
INSPIRATION  
ENTERTAINMENT  
**FOR CHANUKAH**  
5781/2020



Times have not been easy lately, but TAL has thrived online, making sure to be there emotionally supporting thousands of students and Young Professionals through these tough times.

There's a famous saying "be the change that you want to see in the world!" It resonates within and is what has helped make TAL such a success.

The Jewish people are first and foremost a family, and the family paradigm has been so dominant that has cast its light on Jewish history. Throughout the ages the Jewish people have been known for the value and importance which they have put on the family as a social, economic and religious unit. Judaism places exceptional emphasis on parents honouring and caring for their children and vice versa. Family is where life begins where life never ends. TAL has been an amazing success story thanks to contributions of many people like you. TAL is not just a platform for youth to meet, learn and move forwards. It is an active community.

It is to this extent that we have produced a beautiful Chanukah booklet to enhance and bring light to all.

Wishing you Chanukah Sameach!

**The Chanukah inspiration has been dedicated to :**

*Lehatslachat Moshe Ben Rav Yitschak and Naomi Bat Mazal*

*Lehatslachat Raya Bat Liora Yehudit*

*Refua Shelema of Daniel Ben Miriam Celia Betoch Shaar Cholei Yisrael*

*By Isaac Bentata In memory of his grandfather Isaac Bentata ben Moshe Z"L and great grandfather Shemaya Benguigui ben David Z"L*



## WHAT'S THE AVERAGE AGE IN YOUR UNIVERSITY?

### Rabbi Jonathan Tawil's Message

Well what if I told you that by 2050 there will be 487 million people over the age of 60 studying in university... in one country alone!

Where? China of course!

The number of Chinese people aged 60 and over is projected to increase from 241m to 487m, or almost 35% of all Chinese citizens, by 2050. China has the world's fastest-ageing population. The one-child-per-couple policy—which was in place from 1979 to 2016—contributed to the demographic imbalance. It resulted in the "4-2-1 phenomenon", which sees one child trying to look after two parents and four grandparents.

As Jews we know the importance of studying!

We are called The People of the Book! Walk in to a synagogue or learning centre in Jerusalem and you will see a variation of ages studying Torah all day. There is never a set time or age to learn. There is so much knowledge to gain. Within the Torah lies the secrets to life.

There was a time when Torah study was forbidden. Not so long ago in Communist Soviet Union and over two thousand years ago when the Greeks ruled over Israel. Chanukah is known for its lights, doughnuts and Dreidels (Sevivons)!

Have you ever wondered what significance there is in a Dreidel?

Tradition has it that we spin it around and play games to commemorate how the Jewish children yearned for Torah but could not learn in public. Instead they would hide in caves and learn. When the Greek soldiers would be near they would take out their Dreidels and pretend to play.

The Dreidel has four distinct sides, representing the four directions of the compass and the four basic

forms of matter - earth, water, air and fire, in other words, solid, liquid, gas and energy. A turn from above sets the Dreidel spinning and its features are obscured in one dizzying blur. But even as the eye beholds confusion, underneath, everything comes together to one focal point, the vortex from which all power emanates, the unifying power of the Creator of the Universe. The Greeks thought that they were in charge of this world and through their wisdom could control all the events around them. We believe that our actions can make a difference in this world, but the underlying decision maker is G-d. The Dreidel is spun, but at the end of the day it will land where G-d wishes it too.

Once the Maccabees defeated the Greeks, it seemed a lost cause to find uncontaminated oil. Yet they searched with all their might and found just one cask. That one was enough to help keep alight the Menorah for eight days.

It's been a tough year with this harsh pandemic wreaking havoc around the world. At TAL our online Torah programs available to all ages has been thriving, there to show the light and give hope, strength and determination for a better future. We pray and look forward to the light at the end of the tunnel where we will welcome you to the new TAL Centre.

In the meantime, the Chinese might be learning from Mao Zedong's idiom: "Study hard and every day you will improve." We as Jews have known that perseverance and dedicated study of the unique Torah will always light up our lives and the world around us!

***Keep that flame within you shining bright!  
Happy Chanukah***

# CANDLE LIGHTING

1<sup>ST</sup> NIGHT



The Ben Ish Chai (Chacham Yosef Chaim:1832-1909) writes it is a good Segula for protection, to say Viyhi Noam and Yoshev Beseter Elyon 7 times after candle lighting.

סגולה לשמירה לומר כל לילה אחר הדלקת נרות חנוכה ויהי נועם ומזמור יושב בסתר ז' פעמים

ויחי | נעם ה' אלקינו ומעשה ידינו פוגגה עלינו ומעשה ידינו פוגגה:

**ישב** (תהילים צ"א:ב') בסתר עליון בצל שדי יתלונן: אמר ליהוה מחסי ומצודתי אלהי אבטח-בו: כי הוא יצילך מפח יקוּש מִדְּבַר הוֹת: באֲבִרְתָּ | יסֹד לֹךְ וְתַחַת-כְּנָפָיו תִּחְסֶה צָנָה וְסִחְרָה אֲמַתּוֹ: לֹא-תִירָא מִפֶּחַד לִילָה מִחַי יַעֲוֶה יוֹמָם: מִדְּבַר בְּאִפְלִי יִחְלֹךְ מִסָּטֵב יִשׁוּד צִהְרִים: יִפֹּל מִצִּדָּךְ | אֶלֶף וּרְבָבָה מִיּוֹמֶיךָ אֵלֶיךָ לֹא יָגֵשׁ: רַק בְּעֵינֶיךָ תִּבְטֵחַ וְשִׁלְמַת רָשָׁעִים תִּרְאַה: כִּי-אַתָּה יְהוָה מַחְסֵי עֲלִיּוֹן שִׁמְתָּ מַעֲוֶנֶךָ: לֹא-תִאָּנֶה אֵלֶיךָ רָעָה וְנִגַּע לֹא-יִקְרַב בְּאִתְּךָ: כִּי מִלֵּאכָיו יִצְוֶה-לֹךְ לִשְׁמֶרְךָ כָּל-דְּרָכֶיךָ: עַל-כִּפּוּיִם יִשְׁאוּנֶךָ פֶּן-תִּגָּף בְּאֶבֶן רִגְלֶךָ: עַל-שַׁחַל וְפִתְּנֵי תִדְרֹךְ תִּרְמָס כִּפּוּר וְתִנָּז: כִּי בִי חֹשֶׁק וְאִפְלָטוּהוּ אֲשַׁבְּהוּ כִּי-יָדַע שְׁמִי: יִקְרָאנִי | וְאֲעֲנֶהוּ עִמּוֹ-אֲנִכִּי בְּצָרָה אֲחַלְצֶהוּ וְאֲכַבְּדֶהוּ: אֲרָךְ יָמִים אֲשִׁבִּיעֵהוּ וְאֶרְאֶהוּ בִּישׁוּעָתִי:

This booklet contains the name of God, please don't throw it away

Some have the custom to sing  
Yah Hatzel Yona on Chanuka

יה הצל יונה מלכה	וְדַמְעָתָה לֹךְ מִפְּנֵה
וְתִשְׁמַח בָּךְ אֶתָּה מַלְכָּה	בְּשִׁמּוֹנֵת יְמֵי חֲנֻכָּה:
הוֹדוּ לְנֶאֱמָר עַל גָּאִים	וְנִזְרָא עַל כָּל נִזְרָאִים
הַצִּיל אֶת גֵּינֵי חֲשׁוֹמָנָאִים	מִיֵּד צָר כִּי בָהֶם הִכָּה:
וְתִשְׁמַח בָּךְ אֶתָּה מַלְכָּה	בְּשִׁמּוֹנֵת יְמֵי חֲנֻכָּה:
וְיִשְׁירוּ עִמָּךְ שִׁירוֹת	וְזִמְרוֹת מִפּוֹ יִקְרוֹת
בְּהַדְלִיקָם אֶת הַנֵּרוֹת	בְּשִׁמּוֹנֵת יְמֵי חֲנֻכָּה:
וְתִשְׁמַח בָּךְ אֶתָּה מַלְכָּה	בְּשִׁמּוֹנֵת יְמֵי חֲנֻכָּה:
דְּרָשׁוּ לֹאֵל כָּל לִבְבוֹת	כִּי גִמַּל עֲלֵינוּ טוֹבוֹת
שְׁמַחוּ בָנִים עִם הָאֲבוֹת	בְּדַת מִנֵּי יָם אֲרָכָה:
וְתִשְׁמַח בָּךְ אֶתָּה מַלְכָּה	בְּשִׁמּוֹנֵת יְמֵי חֲנֻכָּה:
הֶאֱלָ יִמִּינוּ יְחִידִשׁ	וְצָר לַהֲרִיגָה יְקַדֵּשׁ:
יִשְׁלַח עֲזָרָךְ מִקֹּדֶשׁ	וּמִצִּיּוֹן יִסְעֶדֶךָ:
וְתִשְׁמַח בָּךְ אֶתָּה מַלְכָּה	בְּשִׁמּוֹנֵת יְמֵי חֲנֻכָּה:

Blessed are You, Lord our Gd, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

After the Chanukah lights are kindled, it is customary to recite or sing the Haneirot Halalu hymn.

אחר שידליק נר אחד יאמר:

**הַנֵּרוֹת** הָלָלוּ אֱנָהֶנוּ מִדְּלִיקוֹן עַל הַנִּסִּים, וְעַל הַתְּשׁוּעוֹת, וְעַל הַנִּפְלְאוֹת, שֶׁעָשִׂיתָ לְאֲבוֹתֵינוּ עַל יְדֵי בְּהִינֵד הַקְּדוּשִׁים. וְכַל-שִׁמּוֹנֵת יְמֵי חֲנֻכָּה הַנֵּרוֹת הָלָלוּ קִדְשׁ, וְאִין לָנוּ רְשׁוֹת לְהַשְׁתַּמֵּשׁ בָּהֶם, אֶלָּא לְרְאוּתָם בְּלִבְךָ כְּדִי לְהוֹדוֹת לְשִׁמְךָ עַל נִסִּיךָ נִפְלְאוֹתֶיךָ וְיִשׁוּעוֹתֶיךָ:

Translation:

We kindle these lights [to commemorate] the saving acts, miracles and wonders which You have performed for our forefathers, in those days at this time, through Your holy priests. Throughout the eight days of Chanukah, these lights are sacred, and we are not permitted to make use of them, but only to look at them, in order to offer thanks and praise to Your great Name for Your miracles, for Your wonders and for Your salvations.

(תהילים ל':א'-ב') **מִזְמוֹר שִׁיר-חֲנֻכַּת הַבֵּית** לְדָוִד: אֲרוּמָמָךְ ה' כִּי דִלִיתָנִי וְלֹא-שִׁמּוֹחַת אֵיכִי לִי: ה' אֱלֹקֵי שְׁוַעֲתִי אֵלֶיךָ וְתִרְפָּאֵנִי: ה' הַעֲלִיתָ מִן-שָׂאוֹל נַפְשִׁי חַיִּיתָנִי מִיּוֹרֵדִי וּמִיִּרְדֵּי-בֹר: וּמָרוּ לְה': חֲסִידָיו וְהוֹדוּ לִזְכָּר קִדְשׁוֹ: כִּי רִנַּעַ | בְּאִפּוֹ חַיִּים בְּרָצוֹנוֹ בְּעָרֵב יִלִּין כִּי וּלְבָקֶר רִנָּה: וְאִנִּי אֲמַרְתִּי בְּשִׁלּוֹי בַּל-אֲמוּט לְעוֹלָם: ה' בְּרָצוֹנֶךָ הַעֲמַדְתָּה לְהַרְרִי עוֹ הַסִּתְרֶת פָּנֶיךָ הֵייתִי גִבְהָל: אֵלֶיךָ ה' אֶקְרָא וְאֶל-אֱדוּשִׁם אֶתְחַנֵּן: מִה-בָּצַע בְּדָמַי בְּרִדְתִּי אֶל שִׁחַת הַיּוֹדֶךָ עֶפֶר הַיּוֹגֵיד אֲמַתְךָ: שְׁמַע-ה' וְחַנּוּן ה' תִּהְיֶה-עֲזָר לִי: הַפְּכֶת מִסָּפְדִּי לְמַחֹל לִי פִתְחַת שָׁקִי וְתִאֲזַרְנִי שִׁמְחָה: לְמַעַן | וְזִמְרֶךָ כְּבוֹד וְלֹא יָדָם ה' אֱלֹקֵי לְעוֹלָם אֲדֹכֶךָ:

## חנוכה פֶּדֶר הַדְּלָקַת נֵרוֹת חֲנֻכָּה

**לְשֵׁם** יְחִיד קִדְשָׁא בְּרִיךְ הוּא וְשִׁכְנִיתָהּ, בְּדַחֲלֵנוּ וּבְרַחֲמֵנוּ, וּבְרַחֲמֵנוּ וְדַחֲלֵנוּ, לְיַחְדָּא שֵׁם יו"ד ק"י בּוֹא"ו ק"י בְּיַחְדָּא שְׁלֹמִים, בְּשֵׁם כָּל יִשְׂרָאֵל, הִנֵּה אֲנַחְנוּ בָּאִים לְקִים מִצְוַת הַדְּלָקַת נֵרוֹת חֲנֻכָּה כְּמוֹ שֶׁתְּקַנּוּ לָנוּ רַבּוֹתֵינוּ וְזָכְרוֹנָם לְבִרְכָּה, עִם כָּל-הַמִּצְוֹת הַכּוֹלָלוֹת בָּהּ, לְתַקֵּן אֶת שְׁרָשָׁה בְּמָקוֹם עֲלִיּוֹן, לַעֲשׂוֹת נֶחֱם רוּחַ לְיִצְרָנוּ וְלַעֲשׂוֹת רְצוֹן בּוֹרְאָנוּ. וְיִהְיֶה | נָעִם ה' אֱלֹקֵינוּ עֲלֵינוּ וּמַעֲשֵׂה יְדֵינוּ פּוֹגֶגֶה עֲלֵינוּ וּמַעֲשֵׂה יְדֵינוּ פּוֹגֶגֶה:

### First Blessing

**בְּרִיךְ** אַתָּה ה', אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר חֲנֻכָּה:

Ba-ruch A-tah Ado-nai E-lo-be-nu Me-lech ha-olam a-she-ki-de-sha-nu be-mitz-vo-tav ve-tzi-va-nu le-had-lik ner Cha-nu-kah.

Blessed are You, Lord our Gd, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the Chanukah light.

### Second Blessing

**בְּרִיךְ** אַתָּה ה', אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁעָשָׂה נִסִּים לְאֲבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַהֵם:

Ba-ruch A-tah Ado-nai E-lo-be-nu Me-lech Ha-olam she-a-sa ni-sim la-avo-te-nu ba-ya-mim ha-hem bi-zman ha-zeh.

Blessed are You, Lord our G-d, King of the universe, who performed miracles for our forefathers in those days, at this time.

**Third blessing - recited only on the first night**  
(or the first time lighting this Chanukah):

בליל ראשון מברך גם ברכה זו:

**בְּרִיךְ** אַתָּה ה', אֱלֹקֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֵחִיֵּינוּ וְקִיַּמְנוּ וְהִנֵּי עֲנֵנוּ לְזִמְנֵי הַהֵם:

Ba-ruch A-tah Ado-nai E-lo-be-nu Me-lech Ha-olam she-he-che-yu-na ve-ki-yi-ma-nu ve-higi-a-nu liz-man ha-zeh.



יְהוֹנָתָן נִקְבְּצוּ עָלַי אֲזִי בַיּוֹמֵי הַשְּׂמֹנִים.  
Greeks gathered against me, then in Hasmonean days.

וּפָרְצוּ חוֹמוֹת מִגְדְּלֵי וְטִמְאוּ כָּל הַשְּׂמֹנִים.  
they broke down the walls of my towers,  
and defiled all the oils;

וּמִנֹּחַת קַנְקָנִים נַעֲשָׂה גַם לְשׁוֹשָׁנִים.  
And from the one remnant of the flasks,  
a miracle was wrought for the roses.

בְּנֵי בִינָה יָמֵי שְׁמוֹנָה קָבְעוּ שִׁיר וְרִנָּנִים.  
Men of insight – eight days established  
for song and jubilation

*The Final stanza asks the Master of the Universe to bare His holy arm and end our longest exile, the exile of Edom, the Red One, and usher in the Epoch of the Mashiach.*

חֲשׂוֹף זְרוּעַ קִדְשְׁךָ וְקַרְבֵּךָ קֵץ הַיְשׁוּעָה.  
Bare Your holy arm and hasten the End for salvation –

נִקְם נִקְמַת דָּם עֲבָדֶיךָ מֵאִמְלַחַת הָרָשָׁעָה.  
Avenge the vengeance of Your servants' blood  
from the wicked nation.

כִּי אֶרְכָּבָה לָנוּ הַשָּׁעָה וְאִין קֵץ לַיּוֹם הָרָעָה.  
For the triumph is too long delayed for us,  
and there is no end to days of evil,

דַּחַח אֲדָמוֹן בְּצֵל צִלְמוֹן, חָקֵם לָנוּ רוּעָה שְׁבָעָה.  
Repel the Red One in the nethermost shadow  
and establish for us the seven shepherds.



קִץ בָּבֶל, זְרֻבָּבֶל, לְקֵץ  
שְׁבָעִים נוֹשְׁעָתִי.

*At Babylon's end Zerubabel  
came. At the end of seventy  
years I was saved.*

בְּרוֹת קוֹמַת בְּרוֹשׁ,  
בְּקֶשׁ אֲגָגִי בֶן הַמֹּדֵתָא.  
*The Agagite (Haman), the  
son of Hamedata, sought to  
cut down the lofty fir tree  
(Mordechai)*

וְנִחַיְתָהּ לֹא לִפְחָ וּלְמוֹקֶשׁ וְנִאֲוָתוֹ נִשְׁבָּתָה.  
but his design became a snare to himself,  
and his pride was brought to an end.

*The Fourth stanza recalls the potential disaster, due to our sins, and our miraculous salvation, due to our repentance, from the fiendish plan of Haman, at the time of Purim. Haman wished to destroy Mordechai and, with him, all the Jews, male and female, young and old. But G-d, by a hidden miracle, using apparent coincidence, plus the bravery of Queen Esther, saved the Jews. Haman's plan was overturned, and he, together with his ten sons, were hung on the very same gallows which he'd prepared for Mordechai.*

רֹאשׁ יְמִינִי נִשְׁאַתָּ וְאֹיֵב שְׂמוֹ מְחִיתָ.  
The head of the Benjaminite  
You lifted and the enemy, his name You obliterated

רַב בְּנָיו וְקִנְיָנָיו עַל חַעֲזֵן תְּלִיתָ.  
His numerous progeny – his possessions –  
on the gallows You hanged.

*This stanza takes us back to Chanukah and describes the spiritual (not to mention physical) attack of the Greeks, under Antioches. He advocated an intense campaign of Hellenization; The Greeks breached the walls of the Temple and defiled all the oils prepared for use in the daily lighting of the Menorah in the Temple. But one cruse of oil was found, and the Miracle of Chanukah was performed in behalf of the "roses," a reference to Shir HaShirim (The Song of Songs), in which the mutual love between G-d and the Jewish People is the main theme.*

*The Chashmonaim also achieved a miraculous victory, with the help of G-d, and they eventually gained independence for Israel for a time.*



## MAOZ TSUR

The initial letters of the first five stanzas yield the acrostic Mordechai, indicating an author named Mordechai who lived in Germany in the early 13th century. Which Mordechai it was has not been established. There is a theory that he was Mordechai the son of Isaac, author of a Sabbath song called Mah Yafit. The sixth stanza («Chasof Zero'a Kod'sh'cha»), if it is authentic, begins with the three letters of «Chazak» (Be Strong!), following a style that often appears in medieval religious hymns to produce an acrostic that reads "Mordechai, may he be strong"

*They had embittered my life with hardship,  
with the calf-like kingdom's bondage.*

וּבְיָדוֹ הַגְדֹּלָה הוֹצִיא אֶת הַסִּגְלָה.  
*But with His great power  
He brought forth the treasured ones,*

חֵיל פְּרָעָה וְכָל זֶרְעוֹ יִרְדּוּ בְּאֶבֶן בְּמִצְוֹלָה.  
*Pharaoh's army and all his offspring went down like a  
stone into the deep.*

דְּבִיר קִדְשׁוֹ הֵבִיאֲנִי וְגַם שֵׁם לֹא שָׁקַטְתִּי.  
*To the holy abode of His Word He brought me.  
But there, too, I had no rest,*

וּכְאֵן נִגַּשׁ וְהִגְלֵנִי בִּי זָרִים עֲבַדְתִּי.  
*And an oppressor came and exiled me.  
For I had served aliens,*

*The third stanza recalls the period of time when we lived in peace in Eretz Yisrael, when the First Temple, built by Shlomo, was with us. Yet somehow, we fell prey to the blandishments of idol worship, and, for that sin, the Kingdom of Babylon, under the leadership of Nevuchadnezzar, besieged Yerushalayim, and destroyed the Temple. But after seventy years, Babylon fell to the Persians, and under the leadership of Zerubabel (identified with the Prophet Nechemiah) we once again obtained permission to rebuild the Temple.*

וַיֵּין רַעַל מִסְכָּתִי כְּמַעַט שְׁעִבְרָתִי.  
*And had drunk benumbing wine. Scarcely had I departed.*

*The First stanza pleads for the reestablishment of the Temple Worship. It praises G-d as the "stronghold of our salvation," Who has always come to our aid. He will take vengeance on His enemies, and restore the Temple as a House of Prayer for all nations.*

מַעֲזֵי צוּר יְשׁוּעָתִי לָךְ נִאֲחַ לְשִׁבְחָה.  
*O Mighty stronghold of my salvation,  
to praise You is a delight*

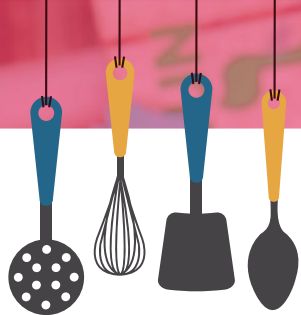
תִּבְנוֹן בֵּית תְּפִלָּתִי וְשָׁם תּוֹדֶה נִזְבְּחָה.  
*Restore my House of Prayer, and there we will bring  
a thanksgiving offering.*

לַעֲת תִּכְוִן מִטְבַּח מִצַּר הַמְנַפֵּחַ.  
*When You will have prepared the slaughter  
for the blaspheming foe,*

אֲזִי אֶגְמֹר בְּשִׁיר מְזֻמָּר חֲנֻכַּת הַמִּזְבֵּחַ.  
*Then I shall complete with a song of hymn,  
the dedication of the Altar.*

רַעוּת שְׂבָעָה נִפְשִׁי בִּיגוֹן כְּהִי פֶלָה.  
*My soul had been sated with troubles, my strength has  
been consumed with grief.*  
חַיִּי מְרֹרֵי בְּקוֹשֵׁי בְּשַׁעְבוּד מִלְּכוּת עֲגֹלָה.

*The second stanza praises G-d for our liberation from the Egyptian bondage. Maharal explains that Israel's destiny as a nation is not dependent on the general natural, physical, social or economic laws that govern the destinies of the other nations. Israel as a nation is placed directly under G-d's protection. It was this nation that was brought forth from Egypt, in order that they "obey faithfully and keep his covenant."*



## DATE BALLS

by Chloe & Celine Foulad  
A PINCH OF C&C

**SERVINGS:**  
roughly 30 balls

**COOK TIME:**  
fridge one hour

### INGREDIENTS

- 300g raw almonds
- 250g pitted dates
- 30g pretzels
- 1/2 teaspoon salt
- 3 tablespoons almond milk or water
- 1 teaspoon vanilla
- Desiccated coconut for coating/ dark chocolate for drizzling

### Method

1. Mix raw almonds, pitted dates, pretzels, salt, almond milk or water and vanilla in a food processor until it all starts to clump together. (Can add a bot of tahni at this point if you fancy)
2. Taste mixture to see if it needs more vanilla or salt.
3. Roll into small balls.
4. Cover with desiccated coconut or drizzle with melted dark chocolate.
5. Put in fridge for 1 hour to set.
6. Keep them in the fridge or freezer because they are way better cold



## JEW POWER

Rabbi Mashiach Kelaty  
*Rabbi of Stanmore Sephardi Kehilla*



Why are we so careful not to make use of the Chanukah Menorah? What praise and acknowledgment is there beyond simple symbolism? What breathes the fire of “holiness” into that tiny act of lighting a Chanukah candle? Anybody can do that!

The answers may lie at least partially in gaining an appreciation of one word. When we step up to the task of lighting the Menorah and other Mitzvahs, a grand declaration is made: “You are the source of blessing HASHEM, our G-d, King of the Universe, Who has sanctified us with His Mitzvahs and commanded us to light the candle of Chanukah!” We say that we are sanctified by the performance of doing a Mitzvah! What dynamic is at play here?

Let’s say I was to approach the Governor’s mansion at 3:00 o’clock AM and begin to knock on the door and demand a meeting with the Governor.

Somebody would likely shout out, “Who goes there?” I might sheepishly answer, “Rabbi Kelaty!” “Go away you fool!” they would appropriately respond and I would be made to leave. However if I was carrying a message from the President I would bang on the door more emphatically and when asked what the racket was all about I would forget at that moment about myself and I would answer with a sense overpowering urgency, “It’s a message from the President!” The door would open wide!

There’s a Talmudic concept, “The messenger is like the one who sends him.”

An act is greatly enlarged due to the “power of attorney” granted by the sender. Even a simple task

like lighting a Chanukah Menorah is enhanced not so much by the originality or genius of the performer but by the connection to The One Who commands him. The deed is not less than an extension of the will of HASHEM, our G-d, King of the Universe.

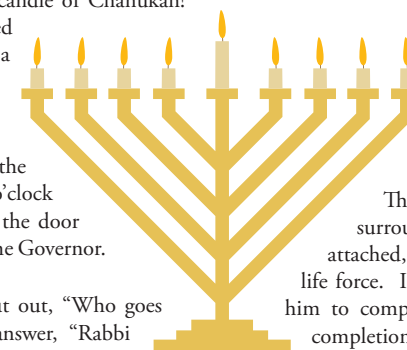
That is what shines forth in the context of a Mitzvah!

From a slightly mystical vantage point the Nefesh HaChaim explains: “You should know my brother that at the time it enters the mind of a person to do a Mitzvah, immediately an impression is made above in his highest source building and planting many worlds and yielding supernal powers.

From there is drawn to the person a force- field of light and a high and holy light hovers over him and surrounds him...

Through the holiness and the surrounding light he becomes attached, so to speak, with Him and His life force. It is this force of light that helps him to complete the Mitzvah. Through the completion of the task he becomes even more empowered. When he takes it to heart at the time of the performance of a Mitzvah and he understands and feels in his soul that he is surrounded and clothed at that moment in holiness and a spirit of correctness is renewed within him.”

Greek culture sought to tailor Judaism to fit only that which made practical sense to them cutting away the essence. In defiance, for thousands of years, we light a candle with no utility other than its function as a Mitzvah, and flickering within that delicate Mitzvah flame, our power is found.



# DREIDEL CROSSWORD

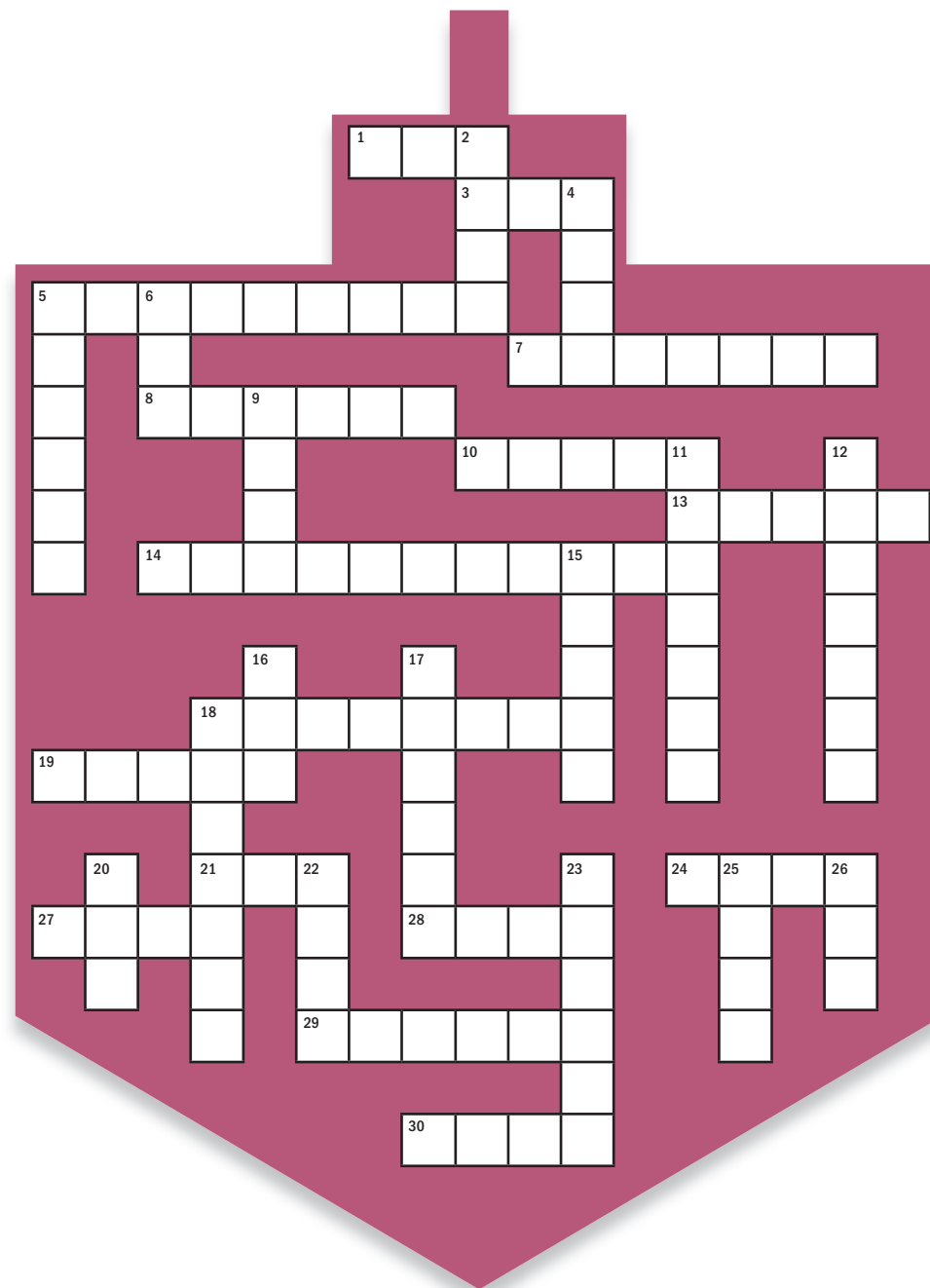
## Find the words

### Across

1. The Maccabees found one \_\_\_\_\_ of pure olive oil.
3. I like to \_\_\_\_\_ fried donuts.
5. Fried donuts in Hebrew are called \_\_\_\_\_.
7. Some people place the Menorah opposite the \_\_\_\_\_.
8. Others put their Menorah in the \_\_\_\_\_.
10. Yehudis fed the Greek general cheese to make him thirsty. That's why we eat \_\_\_\_\_ foods.
13. The oil they found lasted for \_\_\_\_\_ days.
14. Chanukah begins on the \_\_\_\_\_ day of Kislev.
18. A Jewish warrior was called a \_\_\_\_\_.
19. Mattisyahu was the son of Yochanan \_\_\_\_\_ Gadol.
21. To remember the miracle we eat food fried in \_\_\_\_\_.
24. We play \_\_\_\_\_ the dreidel.
27. We re-tell the story of Chanukah every \_\_\_\_\_.
28. A miracle: They found one jar of pure oil with the \_\_\_\_\_ of the Kohen Gadol on it.
29. Chanukah comes in the month of \_\_\_\_\_.
30. The shamash candle is often made of \_\_\_\_\_ wax.

### Down

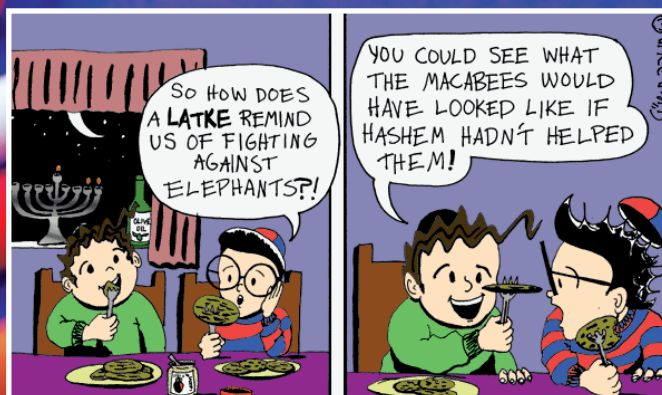
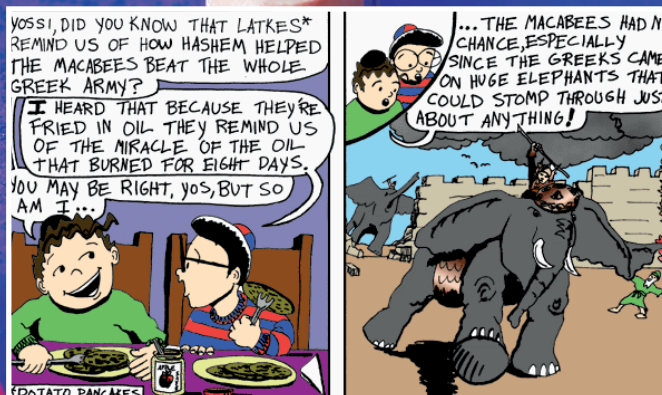
2. Money given out on Chanukah is called Chanukah \_\_\_\_\_.
4. "In those days, at this \_\_\_\_\_"
5. A beautiful Menorah may be made of \_\_\_\_\_.
6. The Greek armies were many, but the Jews were \_\_\_\_\_.
9. The \_\_\_\_\_ of the Maccabees' home town was Modin.
11. The most famous Maccabee.
12. The candle we use to light the Menorah is called the \_\_\_\_\_.
15. Many Chanukah foods, like latkes and donuts, are \_\_\_\_\_ in oil.
16. The Greeks wanted to \_\_\_\_\_ certain Mitzvas.
17. Potato pancakes are also called \_\_\_\_\_.
18. We light the \_\_\_\_\_ on Chanukah.
20. The candle we kindle first is the \_\_\_\_\_ one.
22. We can \_\_\_\_\_ at the light of the Menorah, but we may not use it for anything else.
23. Oil for the Menorah is made from \_\_\_\_\_.
25. We all love to \_\_\_\_\_ dreidel.
26. First letter on the dreidel.





## CHEESE SAMBOUSAK

By Cordia Ezekiel



## Chanukah quiz

- ❶ What does the word "Chanukah" mean?
- ❷ Where is the best place to light the Menorah?
- ❸ Who is the Greek-Syrian leader that took harsh steps to destroy Judaism?
- ❹ On Friday afternoon, the Menorah should stay lit for at least for?
- ❺ What is the name of the courageous Jewish woman who defied the Greeks and killed one of their generals?

Answers: ❶ Dedication ❷ Outside your front door ❸ Antiochus Epiphanes ❹ 30 minutes after nightfall ❺ Yehudit

## INGREDIENTS FOR DOUGH:

- 1kg self raising flour
- 250g tomor margarine
- 1 egg
- 1 tbsp ground fennel
- 1tbsp sugar
- 2 tsp salt
- 1 1/2 glass of lukewarm water

## FOR THE FILLING :

- 500gr haloumi cheese
- 1 egg

## TO GLAZE:

- 1 egg
- 100g sesame seeds

## EQUIPMENT:

- Rolling pin
- Mixer
- Pastry brush
- Baking paper
- Trays

## Method

## Making the dough

1. In a large bowl sieve the flour, add fennel, sugar, salt, and egg. Melt the margarine slightly and add (make sure margarine is not hot) add 1 glass of water. Knead thoroughly into a soft dough adding more water very slowly if you need to. Cover with a cloth and leave in a warm place for about 2 hours. After they glaze the filled pillows with egg, they can if they want to put some sesame seeds on top before they bake them.

## Making the filling

2. Beat the egg and the cheese together in a bowl and set aside.

## Making the Sambousaks

3. Pre-heat the oven to 180C

4. You will be cutting circles of dough of about 8cm in diameter. You can use a cookie cutter or drinking glass for this purpose. Knead the dough for a few minutes. Take a small portion at a time and roll out with a rolling pin. The dough should be thin, about 6mm thick. Cut out as many circular shapes as you can. Gently gather up the leftover dough and set aside in a covered bowl.

5. Place a heaped teaspoon of the filling in the middle of each circle. To ensure that the dough doesn't open while baking, with the tip of your finger dab some water on one side. Fold over the other side to make half a circle. Press down the edges firmly and set aside.

6. Reap until the dough and stuffing have been use.

7. Arrange the sambousaks on a tray lined with greaseproof of baking paper. Lightly brush the tops with the beaten egg yolk. Bake for about 25 mins or until golden. Serve warm or cold.

8. If you have some dough left you it can be kept in the refrigerator or frozen, as long as you wrap it in cling film or foil. You can safely mix it later with a new batch of dough.



## HILCHOT CHANUKAH

### Summary of the laws of Chanukah

◆ Both men and women are obliged to light the Chanukah candles. For Sephardim, in any one household, only one Menorah is lit. This is usually done by the father of the house. If two or more families live together in the same house but eat separately, then they should share the cost and light together. When a child brings a Menorah from school, and wishes to light it, he/she should hear the beracha from the parent before lighting.

◆ The Askenazi custom is that every member of the household light their own Menorah.

◆ The Chanukah lights should be lit preferably with olive oil. There is a custom to put a small amount of water in the glass containing the oil. Candles can also be used they should all be of the same size.

◆ The correct time for lighting is at the beginning of night; this year, this will be about 4:45pm, and into the next half-hour. However, it is possible to light throughout the night as long as two members of the family are awake. If not, then one should light without a Beracha.

◆ Sufficient oil must be put in the Menorah to last at least half an hour. On Erev Shabbat, we must put enough oil or use large enough candles to last until about 5:15 pm or about 2 hours. We have to kindle the Chanukah lights before the Shabbat lights are lit (Kabalat Shabbat Friday 11 December is at 3:33pm). We should not kindle the lights of Chanukah or Shabbat before 3:01 pm. Preferably, one should pray Mincha early on Erev Shabbat before lighting the Nerot Chanukah. On Motzei Shabbat, at home, we should make Havdalah on wine etc. before we kindle the Chanukah lights. But in synagogue we light the Menorah before Havdala, in order to publicise the miracle (Pirsum Hanes). If less oil than the required quantity was put, the Menorah must be re-lit with the required amount of oil.

◆ Since we light inside the house, the Menorah should be placed by the doorpost opposite the Mezuzah where it can be seen by the members of the household. Preferably the lights should be at

a height of about 24 inches above the floor, but a height of up to around 10 meters is permitted. If we have a window facing the street at a height of less than 10 meters from the street, it is preferable to place the Menorah there and not by the door inside the house.

◆ The first night we start with one light (plus the Shamash, which is lit at the end) and we increase by one for every night until the last night when we have eight lights. We position the lights so that we always light from left to right, eg. On the second night we would start from the new light placed on the left side of the first light and so on.

◆ The Menorah must be in position when we light and not moved after lighting. For example, if someone is ill in bed, they cannot light it there, and then have it moved to its correct position, but they can make the Beracha and appoint a Shliach (messenger) who hears the Beracha will go and light it in its correct position. The Menorah must not be placed where it can be knocked over or blown out by the wind.

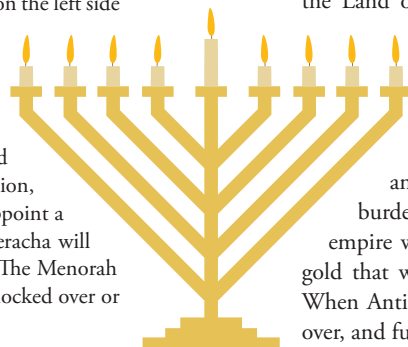
◆ We must not benefit from or use the lights of Chanukah. We therefore place the Shamash on a position higher than the other lights.

◆ Full Hallel is recited on all 8 days with the Beracha. We mention Al Hanissim in the Amida and in Birchot Hamazon, but if we forget to say this, we do not have to go back.

◆ The family should be present at the time of lighting. Women have the custom not to work while the Chanukah lights are on, i.e. for that half-hour.

◆ Once the Beracha is said, one should not speak until he has lit all the lights.

◆ There is a custom to eat milky foods on Chanukah to remember the miracle through the milk Yehudith fed the wicked Greek emperor. We also have the custom to eat Latkes and other food fried in oil to commemorate the miracle of the flask of oil.



## STORY OF CHANUKAH

More than 2000 years ago there was a time when the land of Israel was part of the Syrian-Greek Empire, dominated by Syrian rulers of the dynasty of the Seleucids.

In order to relate the story that led up to Chanukah, we shall start with Antiochus III, the King of Syria, who reigned from 3538 to 3574 (222-186 B.C.E.). He had waged war with King Ptolemy of Egypt over the possession of the Land of Israel. Antiochus III was victorious and the Land of Israel was annexed to his empire.

At the beginning of his reign he was favorably disposed toward the Jews and accorded them some privileges. Later on, however, when he was beaten by the Romans and compelled to pay heavy taxes, the burden fell upon the various peoples of his empire who were forced to furnish the heavy gold that was required of him by the Romans. When Antiochus died, his son Seleucus IV took over, and further oppressed the Jews.

Added to the troubles from the outside were the grave perils that threatened Judaism from within. The influence of the Hellenists (people who accepted idol-worship and the Syrian way of life) was increasing. Yochanan, the High Priest, foresaw the danger to Judaism from the penetration of Syrian-Greek influence into the Holy Land. For, in contrast to the ideal of outward beauty held by the Greeks and Syrians, Judaism emphasizes truth and moral purity, as commanded by G-d in the holy Torah. The Jewish people could never give up their faith in G-d and accept the idol-worship of the Syrians.

Yochanan was therefore opposed to any attempt on the part of the Jewish Hellenists to introduce Greek and Syrian customs into the land. The Hellenists hated him. One of them told the King's

commissioner that in the treasury of the Temple there was a great deal of wealth.

The wealth in the treasury consisted of the contributions of "half a shekel" made by all adult Jews annually. That was given for the purpose of the sacrifices on the altar, as well as for fixing and improving the Temple building. Another part of the treasury consisted of orphans' funds which were deposited for them until they became of age. Seleucus needed money in order to pay the Romans. He sent his minister Helyodros to take the money from the treasury of the Temple. In vain did Yochanan, the High Priest, beg him not to do it. Helyodros did not listen and entered the gate of the Temple. But suddenly, he became pale with fright. The next moment he fainted and fell to the ground. After Helyodros came to, he did not dare enter again.

Short time later, Seleucus was killed and his brother Antiochus IV began to reign over Syria (in 3586 - 174 B.C.E.). He was a tyrant of a rash and impetuous nature, contemptuous of religion and of the feelings of others. He was called "Epiphanes," meaning "the gods' beloved." Several of the Syrian rulers received similar titles. But a historian of his time, Polebius, gave him the epithet Epimanes ("madman"), a title more suitable to the character of this harsh and cruel king.

Desiring to unify his kingdom through the medium of a common religion and culture, Antiochus tried to root out the individualism of the Jews by suppressing all the Jewish Laws. He removed the righteous High Priest, Yochanan, from the Temple in Jerusalem, and in his place installed Yochanan's brother Joshua, who loved to call himself by the Greek name of Jason. For he was a member of the Hellenist party, and he used his high office to spread more and more of the Greek customs among the priesthood.

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## WHAT SHOULD A PERSON BE DOING WHILST LIGHTING THE CANDLES?

By Rabbi Yossi David

The candles of Chanukah are special in that we are not allowed to make use of them for any purpose. Rather we should gaze at them and remember the miracles that Hashem did for our ancestors.

There is a minhag that women do not do any "Melacha" (work or chores) for the first 30 minutes after the Chanukah Menorah is lit.

Where did this originate? And is there also a minhag for men not to do any Melacha whilst the candles are lit?

In those days there was no electricity and people used to use candles to light up their houses. It would be difficult to distinguish between the candles of Chanukah and the other candles of the house. Therefore the Bet Yosef writes that in order to make known that these Chanukah lights differ from other lights, (and in order to remember not to use these Chanukah lights,) a custom came about not to do any Melacha during the first 30 minutes. (The time of the Mitsvah)

This would seem to apply to both men and women. Yet some of our sages explain that the custom was particularly taken on by women as they are used to doing the chores of the house and in such circumstances they are the likely ones to forget and use the Chanukah lights for ulterior purposes.

The Levush states a further reason as to why we refrain from Melacha. He states that the main Mitsva time (30 minutes) that the candles are alight should be treated like a Yom Tov. We should not be distracted by others chores, rather we should concentrate on the miracle at hand and learn about Hashem's kindness and interaction with the world. This reason seems to apply both to men and women.

A further reason as to why women are especially accustomed not to do any Melacha is that they had particularly harsh decrees targeting them (namely that all Jewish brides were required to spend the night with the Greek general before being allowed to get married) and the women had a special part in the miracle of Chanukah (referring to the story of Yehudit who killed the Greek general, before he was able to defile her and through her heroic actions, the decree was abolished).

According to some opinions, the type of "Melacha" that the women shouldn't do is any "Melacha" that is prohibited on any other Yom Tov (Levush).

According to other opinions, only Melachot that women refrain from doing on Rosh Chodesh and Chol HaMoed are prohibited, such as sewing, laundry, ironing etc., but baking, cooking etc. is allowed. The latter is the minhag of the Sefardim.



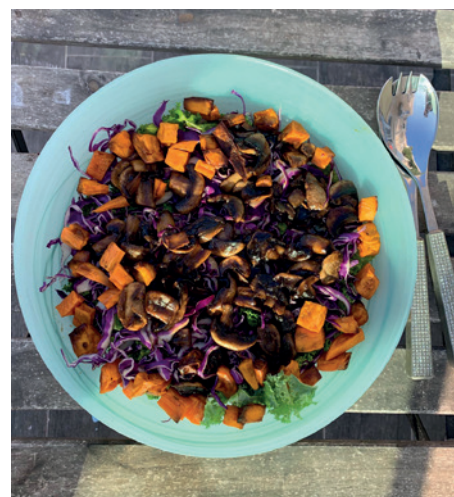
## HALLOUMI & MUSHROOM SALAD

by Sophia Hassoun  
from @Syrian\_in\_israel

### Method

#### For the salad:

- 1 bunch kale or other leafy green of your choice (washed checked and dried)
- 1 c shredded purple cabbage
- 1 large sweet potato cubed and roasted with a little oil and salt until soft OR 2c sweet potato crisps
- Handful of cherry tomatoes
- 1 package hallumi cheese cubed
- 1 box fresh mushrooms (clean any dirt with a damp cloth and quarter them)
- 3 tbs teryaki sauce
- 1 tbs sesame seeds
- 1 tsp oil



#### Halloumi and teryaki mushrooms :

In a frying pan add cubed halloumi and brown (use non stick). Set aside

In the same frying pan pour 1 tbs oil and sauté mushrooms for 5 minutes until wilted

Then add in teriyaki sauce and let bubble and coat the mushrooms. Pour 1 tbs sesame seeds and mix .

Dressing - in a bowl mix 3 tbs mayonnaise

- 2 frozen garlic cubes
- 2 tsp vinegar
- 1 tsp honey
- Salt and pepper to taste

In a bowl layer greens, cabbage and tomatoes  
Drizzle some dressing  
Then top with halloumi, sweet potatoes and mushrooms.  
Enjoy !

*For more yummy recipes check my Instagram @Syrian\_in\_israel*



## INSIGHTS INTO CHANUKAH

By David Yehuda Joseph

We can find an interesting hint to the festival of Chanuka from the name itself.

The name Chanukah can be divided into the words Chanu (encamped) and Ka (gematria 25). This alludes to the fact that on the twenty fifth day of Kislev, Israel encamped and rested after their victory over their enemies.

Chanukah is a time when the creation of the Heaven and the Earth is commemorated, since Chanukah falls exactly 3 months after the anniversary of their creation.

The world was created on the 25th of Elul, and after 3 months Hashem confirmed the existence of the world.

It is this confirmation that Chanukah commemorates, for Chazal tells us that on Chanukah, the process of judgement initiated during the 10 days of repentance cease.

The Chanukah light and the oil which fuels it, contain parallels to the different parts of man's soul. The word Ner - (candle) indicates the Nefesh (lower level of the soul) and the Ruach (middle part of the soul), while the letters of HaShemen (the oil) can form the word NeShama (highest part of the soul). The flame emitted by the wicks symbolizes the hidden light which illuminates the hearts of Bnei Yisrael on Chanukah.

The Greeks endeavoured to deceive Jewish people and corrupt their minds with the impurity of their philosophy. The Hasmoneans name was built on the letters Chet Shin Mem. This indicated the 3 measures through which the Greeks tried to destroy the Jewish religion:

Chodesh (month), Shabbat, and Milah (circumcision). These 3 mitzvot form the backbone of Jewish belief and are essential for the continuance and preservation of the Jewish people to find favour in the eyes of Hashem.

On Chanukah we read about the dedication of the Mishkan (tabernacle) and the various sacrifices brought by the princes of Israel in the desert. These princes through their passion and devotion also contributed to the continuation of the holy light in this world. The vessels brought by the princes included 12 silver dishes, 12 silver bowls and 12 golden spoons, all together equalling 36 vessels. This corresponds to 36 Tzadikim (righteous people) in every generation upon which the world's existence depends. The Sefat Emet says that these 36 Tzadikim should be understood in relation to the 36 times the Torah mentions Ohr (light), and that they represent the light with which the world was created. This light is revealed also by the 36 candles which are lit on Chanukah, for just as the princes perpetuated this light with their sacrifices, so did the Hasmoneans, through their unwavering loyalty, leading to the miraculous shinning Chanukah light.

The Jewish people were saved from the Greeks because they were willing to give their lives for a Kiddush Hashem (sanctification of Hashem's name). It is interesting to note that the word for oil – Shemen (Shin Mem Nun) hints at this and spells out the acronym «Shelemin Masuru Nafsham» - those who were perfect risked their lives. A further acronym are the words «Shamram Melech Ne'eman - the faithful king protected them.

Chanukah is a wonderful time when we gather together in unity, show our devotion to G-d and immerse in His protection.

## THE - DREIDEL - SEVIVON - GAME



### Dreidel – Sevivon

The traditional Chanukah dreidel is a throwback to the times when the Greek armies of King Antiochus controlled the Holy Land, before the Maccabees defeated them. The powerful regime passed a series of laws outlawing the study of Torah and many of the mitzvot. The Jews were compelled to take their Torah learning “underground.”

Jewish children resorted to learning Torah in outlying areas and forests. It is said that if a Greek patrol passed by they would quickly pull out and play with small tops. Our Chanukah dreidel games are a salute to these Jewish heroes of yore.

### What Is a Dreidel?

Sevivon (סביבון) comes from the root word Sovev – to turn.

The Yiddish word "dreidel" comes from the word "dreyen" ("to turn").

The classic dreidel is a four-sided spinning top made of wood, plastic, or the proverbial clay. On the four sides of the dreidel appear four letters from the Hebrew alphabet—nun (נ), gimmel (ג), hey (ה), and shin (ש). These four letters are an acronym for "nes gadol hayah sham"—"a great miracle happened there."

In Israel, the actual setting of the Chanukah miracle, the last letter, shin, is substituted with a pey (פ), which stands for "po"—"here."

### Getting Your Dreidel Game Started

In addition to dreidels, you'll need the the currency— chocolate coins!!

All players sit around the playing area.

The currency is equally divided amongst all players. Everyone takes a turn at spinning the dreidel; the

one with the highest spin has first turn.

(Gimel is highest, then hey, Nun, and shin.) If there is a tie for highest, those who tied spin again.

Everyone puts one unit of the chocolate coin currency into the pot.

The one who has first turn is followed in clockwise direction by all the others.

### How to Play Dreidel?

If the dreidel lands on a...

**Nun** - Absolutely nothing happens. Nun stands for the Yiddish word nul, which means zero. It's time for the player to your left to take a spin.

**Gimel** - You get to take the whole pot! Gimmel stands for gantz, which means whole. Everyone, including you, now puts another unit into the pot, and the person to your left tries his luck at spinning.

**Hey** - You get to take half of the pot. Hey stands for halb, half. If the pot has an odd amount of units, don't try to split chocolate in half. Leave the odd item there.

**Shin** - You put a unit into the pot. Shin is for shenk; yes, that means "give."

You can speed up the game by upping the ante, raising shin and post-gimel contributions to two, three or even four units.

Any player that cannot contribute after landing on a shin or after a fellow player lands on a gimmel, is out of the game. The game ends when there is one player left.

And he or she gets to enjoy all the chocolates. Don't forget to share your winnings :)

# FALAFEL LATKES

By Tanya's Kitchen



## INGREDIENTS

- 5 medium sized potatoes, peeled
- 1 onion
- 1 1/2 cans of chickpeas, drained
- 4 garlic cloves
- Juice and zest of 1 lemon
- 2 tsp cumin
- 1/2 cup of fresh parsley, chopped
- 1 tsp salt
- 1/2 tsp pepper
- 1/2 tsp baking powder
- 3 tbsp matzo meal
- 2 eggs, lightly beaten
- canola oil, for frying

For more recipes and tips follow @garlic.and.ganache



So, Chanukah is coming up and I wanted to make an Israeli twist on the traditional potato latkes, this is BALAGAN after all! I came up with falafel latkes which can be fried in the Chanukah spirit or baked in the oven (for all you healthier Chanukah Scrooges).

Whichever way you choose to cook them, the mix of complementing flavours is something you're not going to want to miss!

Enjoy and Chanukah Sameach !

## Method

In a food processor or a hand grater, grate the potatoes and onion. Empty into a bowl.

Next, use food processor to blend the chickpeas, garlic and parsley or alternatively, mash with a fork for a more rustic look.

Add chickpea mix to potato mixture, add in rest of ingredients and stir until fully incorporated.

Heat oil in pan, spoon in mixture in desired shape and size.

Fry for about 3 mins on each side, depending on size of latke.

Then drain on cut kitchen roll to soak up excess oil.

If baking, place on lined baking dish in oven at 180°C bake for about 20 mins, flipping latkes midway.

Serve with techina to dip in :)

## WHAT IS TAL?

TAL - was founded in 2011 by the highly- motivated and energetic Rabbi Jonathan Tawil, with the soul mission of helping people building their lives with Torah and Action. For close to a decade TAL has been proving the community youth with an opportunity to develop their leadership potential, foster a positive Jewish Identity, and develop relationships with other Jewish young professionals and students locally and around the country. The results have been outstanding.

TAL is opening its new center in temple fortune and has grown into a multi facade organisation delivering a variety of services:





## INSIGHTS INTO CHANUKAH

By Rabbi Yitschak Tawil

There is a famous Halacha concerning the lighting of the Chanukah.

We must firstly prepare all the relevant factors – the purity of our thoughts and intentions, our speech, our actions, so that, on the action of Mitzvah performance, we thus complete the Mitzvah, performed in the best possible way.

Also, after planning thoughtfully one's Mitzvah, performing the Mitzvah enthusiastically, BeHadlakah, completes the Mitzvah not heavily and lazily, BeHanacha. Mitzvoh must not be performed in a mechanical fashion, but enthusiastically, alight!!



“HADLAKAH OSEH MITZVAH, HANACHA LO OSEH MITZVAH”. This means that the lighting of the candles is what invokes the Mitzvah, and at the time one is lighting the Menorah, all the other significant relevant factors must be in place.

There must be enough oil to light for the required time, and the Menorah must be placed in the correct place prior to lighting the Menorah, and then, on lighting the Menorah, the Mitzvah is completed.

If however, at time of lighting there was insufficient oil, or the Menorah was placed too high to Halachically qualify, then, even if after lighting one lowers the Menorah or adds oil, one has not fulfilled his Mitzvah of lighting the Chanukah, as HANACHA, placing (lowering) doesn't fulfil the Mitzvah, but lighting, HADLAKAH.

The festival of Chanukah, celebrated by the lighting of candles symbolises one's spiritual realm, the way in which we perform our Mitzvoh and serve Hashem.

We can therefore learn out the following theme, which is hinted to us by the aforementioned Halacha: When about to perform a Mitzvah, we must first pause and think for a moment, carefully planning out how best we can perform it.

**COOKING FROM HOME WITH TAL**  
AND GUESTS AROUND THE WORLD



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## A NUMBERS GAME

By Rabbi Raphy Garson

Rabbi Elazar Ben Chisma taught that the calculation of the gematria are the desserts of wisdom. (Pirke Avot 3). Simply

put a gematriya is a system of assigning numerical value to a word or phrase, whereby each letter of the alef beit represents a number. Alef = 1, Beit = 2 etc.. Many of the greatest Sages use gematriya to teach allusions and reinforce messages.

A charity collector once told me that the connection between Vayigash and Chanukah is implicit in the word. Vayigash has the numerical value of 318 ( $6+10+3+300$ ), which in hebrew would be written as SHIN YUD CHET. These 3 letters spell out the words SHEMONA YEMEI CHANUKAH. The 8 days of Chanukah.

The very name Chanukah lends itself to this form of study. The gematria 25 serves as a perfect example. The first night of Chanukah begins on the 25th of Kislev because that's the day the Maccabees reclaimed and rededicated the Temple after defeating King Antiochus' Syrian army.

Chanukah means "dedication." But if we look at the word through gematrian-glasses, the word can be split into two words, Chanu, which means "they rested" and kah, which is comprised of the Hebrew letters, kaf and hei. kaf = 20, hei = 5, giving us a sum of 25. So we could re-translate the word Chanukah as "On the 25th of Kislev they rested from their enemies."

It is well know that the 25th word in the Torah is ohr, which means "light". In addition when the Jews travelled in the desert, on their way from Egypt to the promised land, the twenty-fifth place that they camped («rested») was Chashmonah. A clear allusion to the priestly family of Chashmonaim who led the Maccabee armies in the battle against the Greeks, and rested on the twenty-fifth day of Kislev. (Bamidbar 33:29).

But let's go a little deeper.

I recently managed to purchase "Leorah Shel Torah" a book no longer in print penned by someone call R' Yaakov Auerbach. It is by far the most astounding work with phenomenal novel and unique calculations of numbers in Jewish thought. Each one of them number perfect.

The Chanukah represents the menorah, which in turn represents the light of Torah as King Solomon said Ki

Ner Mitzva V'torah Or.. a candle represents a mitzva and the Torah is like light.

R'Auerbach firstly shows how there is a powerful correlation between the lights of the Chanukah and the Torah itself.

Every day we recite 2 blessings. The first lehadlik ner shel-Chanukah (counted as one word) contains 13 words. So does sheasa nissim, the second blessing. 26 words over 8 days = 208 words. In addition on the first day we recite the bracha of shehechyanu – which contains 11 words. Giving us a total of 219.

After the lighting of the lights we recite the prayer of hanierot halalu which has some 49 words.  $49 \times 8 \text{ days} = 392$ .

$392 + 219 = 611$ . The number 611 is the exact numerical value of the word Torah. ( $400+200+6=5$ ).

In addition he found a beautiful numeric support for this idea. There are of course 613 Biblical commandments. However in addition to the Torah's mitzvot, there are 7 Rabbinic mitzvot. This brings the total number of mitzvot to 620, a number also indicative of Torah and Mitzvot.

The number 620 is also the numeric value of the word Keter, crown. We constantly refer to the Crown of Torah. And by the way, the numeric value of Keter Torah is  $620 + 611 = 1231$ .

The number happens to be the Gematriya of Aseret Hadevarim (the Ten Commandments) =  $70+300+200+400 (970) + 5+4+2+200+10+40 (261) = 1231$ .

And for the record, the Ten Commandments in the Sedra of Yitro, are made up of ..... 620 letters!

Finally and by no less amazingly, R'Auerbach points out that in the sedra of Teruma where the command to make the Menorah is found, the passage dealing with the Menorah consists of 483 letters. So far this is insignificant.

However in the beginning of Parshat T'ezaveh, the sedra begins with the instructions about what to do with the Menorah. The opening verses of T'zaveh continue the discussion of the Menora. These verses contain.... 137 letters.

Total letters on the topic of Menora? 620. Go figure!



## INGREDIENTS

- 1 sachet of oats (27g) or  $\frac{1}{4}$  cup spelt flour
- 1 tablespoon of peanut butter powder\*
- 1 small banana
- 2-3 tablespoons of honey
- 1 egg
- 1 teaspoon of sunflower oil

Miss Fitnut

@missfitnut



## HEALTHY TIPS ON CHANUKAH

from Miss Fitnut

Chanukah symbolises the festival of light, celebrated with Menorah lighting, special prayers and fried foods. However, Chanukah is not always an easy time when it comes to eating healthily! As a nutritionist and having a passion for healthy food and lifestyle I always try and come up with alternative healthier recipes for the foods we love most, this is not to make us feel less guilty but instead to nourish our body with the right nutrients that our body deserves!

Below I have copied my favourite pancake recipe to help you feel 'Light' this Chanukah!

*AFN Nutritionist  
Rutie Sonia Gross*

## Method

Mash the banana well, add in the egg, honey and oil and mix.

Then add in the oats or flour and peanut butter powder, mix well. Lightly spray some oil onto a small pan and make pancakes!

\*Peanut butter powder is optional and provides a good source of protein; it also gives the pancakes a really good texture!

I would like to take this opportunity to wish you all a Chanukah Sameach and I hope your pancakes come out nice and light!

*Follow me on Facebook and Instagram for more alternative healthier recipes to enjoy throughout the year!*

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## ROSQUITAS FRITAS

by Estrella Abudarham

Rosquitas Fritas are similar to doughnuts but its heavier dough and stay fresh for at least a week.

### Method

- Crack two eggs and put the eggs in a glass
- Whatever the eggs measure in the glass you will use of milk, sugar and oil
- Two tablespoons of orange juice
- The rinds of 1/2 a lemon
- Two tablespoons baking powder
- One teaspoon vanilla
- Approximate four cups self-raising flour
- In a bowl first add wet ingredients mix and then add dry mix and slowly add sieved flour and baking powder
- Mix all together till nice soft non sticky dough is obtained
- Let it rest for approximate 20 minutes covered with cling film
- Take one or two trays and line them with bake well paper or sprinkle with flour
- Take walnut sized pieces of dough and shape into little doughnuts
- In a deep pot not a frying pan add two to three glasses of oil
- Heat the oil to medium temperature. Not too hot or the rosquitas will not rise during frying
- Fry till golden turning once
- I usually prepare another pot with oil as due to the egg the oil goes frothy and will foam up making it difficult to see what you're doing so I carry on in the next pot
- Take two glasses of sugar with a piece of lemon peel and add approximate three glasses of water bring to a boil and then simmer till it thickens enough so when u take a bit and put it between your thumb and pointer it will be slightly sticky
- Dip the already fried and cooled rosquitas in the syrup and enjoy
- I usually make up a few bags and freeze them as they freeze beautifully.



Chanukah Sameach

## PARSHA PEARLS

### INSIGHTS INTO THE WEEKLY TORAH PORTION

WEDNESDAY NIGHTS 8.15PM





## CHANUKA PRESENTS! EIGHTH NIGHT OF CHANUKA

By Rabbi Jonathan Tawil

The delicious smell of doughnuts is in the air, and the beautiful candles across the community are alight as we delve into oil for the next eight days, sharing songs and presents with our loved ones.

The story is told of a grown up Jewish man, spoiled by his mother and still living at home.

Chanukah arrives and she gives him a beautifully wrapped present. As he opens it, he is happy to see that she has bought him two sweaters.

The next day he decides to proudly wear one of the beautiful sweaters.

As he comes down to breakfast his mother stares at him with a grumpy face.

“What’s the matter?” she asks, as her eyes roll.

Startled, the man replies, “what’s wrong, Mother?”

She approaches him and says, “What’s the matter with the other sweatshirt I got you! Didn’t you like the other one?”

Sometimes we are spoiled for choice; at other times it is difficult to please everyone, but what’s behind the (not so ancient) custom to give out presents on Chanukah?

After being in jail for ten years, Yosef was finally approached with a way out.

Two of the King’s officers were jailed with him, awaking with troublesome dreams.

Yosef interprets these dreams, telling the butler that in three days he would be returned to his

initial post and “you will place Pharaoh’s cup in his hand as was the former practice...” [Bereishit 40:13].

These words seem to be superfluous! What do they add? What do they teach us?

Rabbi Akiva Eiger sent a letter to his son, in which he suggests a novel and insightful interpretation. Yosef tells the butler that he will be returned to his position and once again be Pharaoh’s butler. When the butler heard those words, what went through his mind? Was there a great sigh of relief?

He might have been slightly happy, but then once he thought about it he was worried;

“What will be if something will fly into the cup again? My hand will be shaking so much that I will never be able to pour a cup of wine for the king again! Good, I got my job back, but how will I cope?”

To address that fear, Yosef responded: “You will have your job back AND you are not going to have to worry because it is going to be K’Mishpat haRishon – exactly like it was before. Why is that? It is because the whole incident of the fly falling into the cup was not your fault – it will never happen again! The only reason the fly fell into the cup is SO THAT you should be here in the dungeon with me, SO THAT you will be able to tell Pharaoh what a great

interpreter of dreams I am, and SO THAT I will be able to get out of jail because of the good words you put in for me with Pharaoh!”

Many are the thoughts in the hearts of man, and G-d’s plan is what always finally emerges. (Mishlei 19:21)

From the young age of 17, Yosef was enslaved in Egypt. He had been a slave in Potiphar’s house, a prisoner, and this week is brought in front of the mighty King of Egypt Pharaoh.

Yet one thing remains constant in all his ordeals – G-d’s Name is constantly on his lips.

Rashi explains the phrase, Ki Hashem Ito (39:3), «Hashem was with him,» as Shem Shomayim Shagar B’fiv, «The Name of Heaven was fluent in his mouth,» to mean that he would regularly refer to Hashem in conversation.

In a land of many gods, Yosef was able to infuse everyone he saw with the knowledge of the Only One Almighty G-d.

Potiphar now knew there was an Elokim; the butler now knew there was an Elokim.

Finally after twelve years in prison, Yosef gets his break in front of the King.

Pharaoh is the god of Egypt; he is mighty and powerful.

Yet when Yosef is brought in front of him, he is not in fear or awe – rather, he recognises Pharaoh as another piece of the puzzle, bringing G-dliness to the world.

Even though Pharaoh compliments him, saying, “I have heard you know how to interpret dreams”, Yosef answers, “Biladay, Elokim Yaaneh Et Shalom Pharaoh” (41:16) – “It is Hashem that

controls the world and can enable interpretation of dreams.”

Eventually, many years later when Yosef reveals himself and sends a message to his father, he says,

“Koh Amar Bincha Yosef Samani Elokim Le’adon Lechol-Mitzrayim” – “G-d has granted me jurisdiction over the whole land of Egypt.” (45:9)

Our Sages interpret this homiletically to mean that Yosef was saying – “Sam Ani” – I have put – “Elokim” – G-d Almighty – “Le’adon” – as a Master - over the whole land of Egypt.

The whole of Egypt now knows and understands that there exists such a concept of One G-d.

Through Yosef’s actions and his personal conduct, the whole world could now see and learn about Hashem.

Chanuka is a time when the Greeks wished to cut us off from our past and to infuse us with their understanding of the world – no One G-d, no real spirituality in the world. We fought back.

But to fight back, you need to realise where it all emanates from, search out the source.

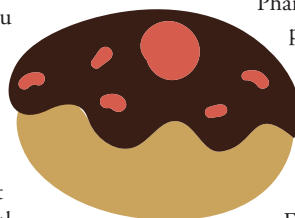
A present isn’t just created. There is an idea; there is action of buying and sending. When you receive a present, you start to think “how kind!”, and you search back to find who was the giver, in order to thank them.

Light enables us to see; it shows the way.

At the darkest time in the year, we shine the lights of the Menorah.

Chanuka is that time when we search back and reconnect to our G-d, recognising all that goodness He has bestowed upon us.

*Chanuka Sameach!*





FOR MORE INFORMATION  
GO TO : [WWW.TORAHACTIONLIFE.COM](http://WWW.TORAHACTIONLIFE.COM)



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