

ה'תשע"ו
שנת הקהל

Day by Day

The
London
Edition

חנוכה
CHANUKAH

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LIGHTING THE MENORAH IN SHUL

To recite the *brochos* it must be **after** *plag haminchah*. (see **back page**)

The *Menorah* is placed along the **southern** wall (as in the *Beis Hamikdash*). We light with wax **candles** in *Shul*, whereas we light with olive oil at home.

Even the one who says the *brochos* over these candles is not *yoitzeh*, and must repeat the *bracha* להדליק when lighting at home.

However, שעשה נסים & שהיינו are repeated at home **if** there is someone else at home who is being *yoitzeh* from him, **or** if he had the express intention **not** to be covered with the **Brochos** in *Shul*.

In *Shul*, if for any reason, the *Menorah* was not kindled **after** *Mincha* (before *Aleinu*), it should be lit with a *bracha* **before** *Maariv*.

After *Maariv*, one may extinguish the candles, if it is for safety reasons, even if they did not burn for a half hour.

At Public Menorah Lightings, one should announce that it does not exempt anyone from their personal *Mitzvah* to light at home.

In *Shul*, for the duration of **Shachris**, and at **any gathering** during the day, the number of candles for that day (plus the *shamash*) should be lit without a *bracha*.

מיוסד על פסקי ומנהגי נשיאי חב"ד והכרעת רבני חב"ד

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LIGHTING THE MENORAH AT HOME

Ideal time: Straight after *shkiah* (see **back page**).

There should be enough oil (or the candles long enough) to burn till **50 minutes after shkia**.

From a half hour before *shkia*, until after lighting, eating a full meal, or even 52 grams of *mezonos* is forbidden.

Reasonable delays: For the sake of having the entire family together, one may delay the kindling for some time.

If it is already **nightfall**, one should first *daven*, unless there will only be a *minyán* later, or if one regularly attends a later *minyán*.

Early lighting: In a **pressing** situation, one may light, with a **bracha**, from *Plag HaMincha* (see **back page**). But if possible, it is better to light **later on** in the night.

Very late Lighting: Until midnight. But after midnight, one needs to wake someone up, to justify the *bracha*.

Menorah Location: In the doorway between two busy rooms, for example between the kitchen and dining room.

Menorah Height: Ideally, the **base** of the Menorah should be at least **24cm** above the floor, and the **flames** should be within **80 cm** from the floor. (This low positioning makes it clear that it is not meant to illuminate the room, rather to publicize the miracle)

Two alternative acceptable positions (when the Menorah is too large to fit into these limits): 1. The **base** is in the correct place (24cm above the floor), but the flames are above 80cm (as long as they are not above 20 cubits). 2. The **flames** are in the correct place (within 80cm), but the base is within 24cm.

The **additional** candle is always placed to the **left** of yesterday's candle(s), which were placed on the **far right** of the *Menorah*. First light the **added** candle, and then proceed to light the rest from left to right.

Women have a **custom** not to do work while the candles are burning. What is considered **work**?

Opinion One: Like 'Yom Tov'. Therefore, cooking and all food-related preparations are **allowed**.

Opinion Two: Similar to 'Chol Hamoed'. Therefore, the only things that are **not allowed** are laundry, sewing and ironing.

Whatever time the **menorah** is lit, the lights should burn for a minimum of **50 minutes**.

Beeswax is used for the 'Shamash'.

We wear a hat, jacket & **gartel** (but not **Shabbos** clothing).

Start הנרות הללו **only after** all the candles are lit.

During the first 50 minutes, if any candle goes out, **rekindle it without** a *bracha*. Rekindle via *shamash* or with a new match, but not from another *chanukah* candle.

We sit near the candles for the first **half-hour**.

After **50 minutes**, the Menorah with the lit candles may be moved elsewhere.

After 50 minutes, women may resume doing *melachos*, but not in the **presence** of the burning candles.

The *Rebbe* in the name of the *Friediger Rebbe*: After waiting a half-hour the *Rebbe Rashab* would immediately **learn Gemarah** near the candles.

ועל הנסים

If one forgets to say ועל הנסים, one does not repeat *Shemoneh Esrei* or *Bentching*.

If one remembered before *Hashem's* name in the conclusion of the *bracha* (הטוב שמך or על הארץ ועל המזון), one returns to ועל הנסים and continues from there.

In *Bentching*, one could still say it. When reaching the הרחמן's say: הרחמן הוא יעשה לנו נסים כמו שעשה לאבותינו בימים ההם בזמן הזה, בימי ...

Some opinions apply the same for *Davening*. One could make it up before the last יהיו לרצון.

One should not skip ועל הנסים in order to answer מודים or קדושה.

On **Pesach**: We say the full Hallel only on the **initial Yom Tov**, because all the days are the same.

On **Sukkos**: We say the full Hallel **every day**, because a different amount of sacrifices were offered every day.

Three Reasons why on **Chanukah** we say the full Hallel like on Sukkos.

1. We light a **different** number of candles each day.
2. Each day the oil miracle was **increased**.
3. *Krias Hatorah* is about the dedication of the Altar in the *Mishkan*. Each day a **different Nasi** brought a special offering to celebrate the dedication.

CHANUKAH GELT

When? **Each day** of Chanukah. For Shabbos, one gives it on Friday, or makes up for it after Shabbos.

How much? Personal judgement, but on the fourth or fifth night, that amount should be doubled or tripled.

To whom? Teachers to students. Parents to children, including married children and sons/daughters-in-law. Between husband and wife.

GIFTS on Chanukah ... **CHANUKAH WITH A NON-JEWISH TOUCH**

Chanukah **GELT** ... **MONEY WITH A JEWISH TOUCH**

Reason for Chanukah Gelt: The root of Chanukah is **Chinuch**, "education" and "inauguration". The occupying Greek forces were determined to force Hellenism upon us. Unfortunately, many Jews succumbed. After the Chanukah victory, they had to be re-educated like children, who are encouraged with incentives and prizes for their Torah study.

Many communities had the custom on Chanukah to focus public concern on matters of education. Community officials would gather to discuss methods to enhance Torah study, both among the children, and in the wider community.

The **RAMBAM** writes: "The Greeks **laid their hands** upon the **money** of Israel." What exactly did they do? Just like they did not **destroy** the oil of the Holy Temple, but **defiled** it, so too their attack on our physical possessions was with the **same 'touch'**. They did not rob our money, but tried to infuse it with Greek ideals. Using it for selfish, rather than for holy purposes. Chanukah **gelt** celebrates the **freedom** to channel **material** wealth toward **spiritual** ends. (לקוי"ש ח"י ע' 291)

We therefore, encourage children to use some of their 'Chanukah Gelt' to give **more tzedaka**. (לקוי"ש ח"י"י ע"י 291)

Adults too should give extra **tzedaka**. (based on the above *RAMBAM*) to thank *Hashem* for **saving** our possessions by doing a *Mitzvah* with our possessions. (לקוי"ש ח"י"י ע"י 443. ח"י"י ע"י 291)

THE FIFTH NIGHT & DAY OF CHANUKAH

די פינפטע ליכטל

Celebrated with *farbrengens*, **extra** Chanukah Gelt, etc.

Reason One: It is the only day of Chanukah that could **never occur on Shabbos**. In the story of creation, the first six days had an "evening" and a "morning". But Shabbos, did not experience any darkness, as the sun did not set. The theme of Chanukah is the **opposite**, not to ignore, but to illuminate the darkness of the world. Day **five**, **never** having the Shabbos input, remains the **darkest day**, presenting the ultimate Chanukah challenge, to bring light into the **darkest** places. (שיחת מוצאי זאת חנוכה ה'תשל"ד)

Reason Two: It is always '**Erev**' **Rosh Chodesh**, a day which is usually called '*Yom Kippur Koton*', associated with *tachnun*, extra prayers, repentance, fasting, etc. But since it is Chanukah, we achieve the **same** repentance and perfection with a **joyous spirit**, omitting *tachnun*, replacing it with festive prayers, Hallel etc. and engaging in the special activities of Chanukah. (שיחת נר ה' דחנוכה ה'תשי"מ. לקוי"ש חט"ו ע"י 545)

Reason Three: We follow *Beis Hillel* and begin with **fewer** candles. But having reached **five** candles, we overtook the **four** candles of *Beis Shammai*. From day one, *Beis Shammai* is secure with its faith in the future, and therefore already celebrates the entire eight-day-festival by lighting all eight. *Beis Hillel*, however, deals with spreading the message to the outsider, who only appreciates the growing miracle of Chanukah if it is matched with a similar growing number of candles. We start small. Just one candle. But growing slowly. The success of this gradual approach is long term. It is visible **tonight**, as **this** system begins to provide **more** light than the first system, and continues to increase and enlarge the miracle, reaching the full appreciation of the full miracle on the final day. (שיחת נר ה' דחנוכה ה'תשי"מ)

FRIDAY, EREV SHABBOS CHANUKAH

In Shul & at Home: Earliest lighting with a *bracha*: **3.02** pm

Mincha in **Shul**: **Earlier than usual**, to enable everyone to come back home, and light *Chanukah* candles early enough, to be followed by *Shabbos* candles that must be lit on time.

Remember to say before *Mincha*: פתח אליהו, הודו.

For the Shul lighting it is preferable to have a *minyan* present. If there is no *minyan*, the *brochos* are still recited, assuming that later on for *Maariv*, there will be a *minyan*, who will see the candles burning.

If no 'early' *Mincha* is available, one should first light *Chanukah* candles, as long as it is **after 3.02**, and then daven *Minchah* with a *minyan*. If the Shul davens *Mincha*, close to *Shkiah*, the *Shul* candles should be kindled before *Mincha* with a *bracha*.

Men should come straight home to light their candles, **before** the women/girls light *Shabbos* candles at the regular time.

All *Shabbos* preparations should be completed before the *Chanukah* candles are lit, so that all members of the household - including women and children - are present at the lighting.

If **many** men/boys are lighting, and **time is running short**, the women/girls should proceed to light their *Shabbos* candles, and not wait for everyone to finish lighting their *Chanukah* candles.

Friday night we do **not** sit at all near the candles.

One who is invited out for the Friday Night **Meal** should light *Chanukah* candles in their **own home**.

One who is invited to eat **and sleep over** should light at the home of their **host**.

The *Menorah* should be placed in a position where opening or closing a door or window will not fan or extinguish the flame.

There should be enough oil (or longer candles) to burn till **4.40** (= 50 minutes after *shkia*).

The stool or low table holding the Menorah may not be moved the entire Shabbos, **unless ...**

A 'Challah' (or some other important food, or 'Sefer' that one needs for Shabbos) is placed on it, before **Shkia**, and remains there till **nightfall**.

Even then, it may only be moved after the '50 minute' minimum kindling period. If the oil-based flames are still burning, one may drag it slowly, along a smooth floor, ensuring that the oil-level does not change.

If a *Challah* etc. was not placed near the candles, one may still move it with one's foot, or elbow.

We do not sing on **Shabbos Chanukah** the full הנרות הללו. But we do sing the ending: על ניסך ועל נפלאותיך ועל ישועותיך

Oil may be pressed out of latkes on *Shabbos*, to **improve its taste** only (and not to show how much oil it had) and only if the oil does not enter any container, rather goes **immediately** to waste.

MOTZEI SHABBOS CHANUKAH

In Shul: We light candles before עלינו.

At Home:

Step **one:** הבדלה

Step **two:** Light Chanukah Candles

Step **three:** Say לך ויתן

Step **Four:** Continue wearing Shabbos clothing (till after *Melaveh Malkah* or till retiring).

A guest who lives nearby and plans to go home immediately after Shabbos, should light in his home.

If, however, he does not leave immediately after Shabbos, he should light at the home of his host. Preferably he should also eat *melaveh malkah* there.

The left-over oil (in the *Menorah*, not in the bottle) and wicks should be burned, as it is forbidden to make use of them. Most, burn it straight away. Some, leave it and burn it with the **chametz** on *Erev Pesach*.

NIGHT	PLAG HAMINCHA	Ideal Time SHKIAH
1	3.03	3.53
2	3.03	3.53
3	3.02	3.52
4	3.02	3.52
5	3.02	3.52
6	3.02	N/A
7	N/A	N/A
8	3.02	3.52

A
FREILICHEN CHANUKAH

FROM
FAMILY
GANSBURG

WISHING
PESACH AND CHANIE DAVIDOFF

MAZAL TOV

ON THE BIRTH OF THEIR SON

NETANEL שיחי

ON 5 CHESHVAN 5776

MAY HE GROW UP TO BE A SOURCE
OF YIDDISHE AND CHASSIDISHE NACHAS

**MENDY, YAEL
& FAMILY LEVY**

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און
ליכטיגע חנוכה

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**HAPPY
CHANUKAH**