

# Chanukah Candle Lighting

KAVANA: One should have in mind to fulfill the Rabbinic Mitzva (with Torah backing) of **NER CHANUKAH** plus the **HIDUR MITZVA** of the extra candles (each night after the first).

One should acknowledge G-d and thank Him for the Chanukah miracles in particular, and for all His miracles and kindnesses in general.

ברוך אתה ה' אלקינו מלך העולם  
אשר קדשנו במצותיו וצונו  
להדליק נר (של) חנכה.

ברוך אתה ה' אלקינו מלך העולם  
שעשה נסים לאבותינו בימים  
ההם בזמן הזה.



On the first night add:

ברוך אתה ה' אלקינו מלך העולם שהחיינו וקיימנו והגיענו לזמן הזה

הנרות הללו אנו מדליקין, על הנסים ועל הנפלאות ועל התשועות ועל המלחמות, שעשית לאבותינו בימים ההם בזמן הזה, על ידי כהניך הקדושים. וכל שמונת ימי חנכה, הנרות הללו קדש הו, ואין לנו רשות להשתמש בהן, אלא לראותן בלבד, כדי להודות ולהלל לשמך הגדול, על נסידך ועל נפלאותיך ועל ישועתך

ברות קומת ברוש בקש אגגי בן המדבא  
ונהיתה לו לפח ולמוקש ונגאנתו נשבתה  
ראש ימיני נשאת ואויב שמו מחית  
רב בניו וקנניו על העץ תלית:

יננים נקבצו עלי אזי בימי חשמנים  
ויפרצו חומות מגדלי וטמאו כל השמנים  
ומנותר קנקנים נעשה נס לשושנים  
בני בינה ימי שמונה קבעו שיר ורננים:

חשוף זרוע קדשך וקרב קץ הישועה  
נקם נקמת עבדיך מאמה הרשעה  
כי ארכה השעה ואין קץ לימי הקרה  
דחה אדמון בצל צלמון הקם לנו רועים שבעה:

**מעוז צור** ישועתי לך נאה לשבח.  
תכון בית תפילתי ושם תודה נזבח.  
לעת תכין מטבח מצר המנבח.  
אז אגמור בשיר מזמור חנכת המנבח:

קעות שבעה נפשי בגון כחי כלה  
חיי מררו בקשי בשעבוד מלכות עגלה  
ובידו הגדולה הוציא את הסגלה  
חיל פרה וכל זרעו ירדו כאבן במצולה:

דביר קדשו הביאני וגם שם לא שקטתי  
ובא נוגש והגלני כי זרים עבדתי  
ויין רעל מסכתי כמעט שעברתי  
קץ בבלי זרבבל לקץ שבעים נושעתי:

# Chanukah Review

## SETTING up the CHANUKIYA

One should prepare his Chanukiya well in advance of lighting time, so that there will not be a delay in lighting at the proper time. Especially so on Friday because things get hectic as Shabbat approaches. (And especially NOT SO for Motza"Sh lighting - no preparation for lighting after Shabbat may be done on Shabbat).

Some have the custom of setting up their Chanukiya in the morning for the evening (this goes for every day – except Shabbat, of course). This not only serves the practical purpose, as above, but it also commemorates the practice in the Beit HaMikdash called Hatavat HaNeirot, whereby the Kohen (Gadol) tended the Menora and prepared it in the morning for kindling in late afternoon. Since our lighting on Chanukah directly commemorates the lighting of the Menora in the Beit HaMikdash, this suggestion provides a nice “added touch” to the mitzva and symbolism.

**AL HANISIM** is added to every Amida and Birkat HaMazon throughout Chanukah. There is no reference to Chanukah in BRACHA ME'Ein SHALOSH (a.k.a. AL HAMICHYA).

Forgetting AL HANISIM does NOT invalidate either the Amida or Birkat HaMazon. That means that neither is to be

repeated because of the omission.

However, if one realizes the omission before the end of the Amida, AL HANISIM can be said right before YIHUY L'RATZON, with the modified introduction, below. In Birkat HaMazon, an omitted AL HANISIM becomes a HARACHAMAN, right before HARACHAMANHU Y'ZAKEINU, as follows (there are variant texts for this)...

הַרְחֵמְךָ הוּא יַעֲשֶׂה לָנוּ נִסִּים וְנִפְלְאוֹת כְּשֵׁם שְׁעֵשִׂיתָ לְאַבוֹתֵינוּ בְּיָמֵים הָהֵם בְּזַמַּן הַזֶּה, בְּיָמֵי מַתְתִּיחָהוּ...

## BRACHOT before LIGHTING

Brachot should be recited BEFORE beginning to light the candles. This complies with the general rule for Brachot of Mitzva, that they be recited immediately before performance of the mitzva, if possible. This means, that on the first night, wait until all three brachot are said before lighting the candle. And, even on the eighth night, don't start lighting the candles until you finish both brachot.

(Some hold that this applies to the first b'racha - the mitzva b'racha, but not necessarily to the other b'rachot. Check with your Rav if you are not sure which opinion to follow.)

## PLACEMENT of the CANDLES

Opinions differ, but a common practice is

to place the first candle (or oil cup) in the right side of the Chanukiya. If one lights at the doorpost, then the first candle should be closest to the doorpost, even if it is the left side of the Chanukiya. From the second night on, the custom (one of the customs) is to place the candles (or all) from right to left, and to light it, left to right.

At the doorpost, one adds it from the doorpost out, and lights it starting with the candle closest to the doorpost.

## ESSENCE *and* HIDUR

The essential performance of the mitzva of Chanukah is the lighting of a single candle each night. The custom that we follow of increasing the number of candles each night is a HIDUR MITZVA (enhancement of the mitzva).

It is because the first candle you light fulfills the mitzva, that the b'rachot should be said before any lighting.

One practice that has developed because of the distinction between the first candle and the others, is to begin reciting/singing HANEIROT HALALU after the first candle is lit, while lighting the others. Alternatively, one can wait until the lighting is done to say HANEIROT HALALU. Stick to family practice, unless good reason to switch.

## RIGHT *after* LIGHTING

One should not just light the Chanukah candles (and sing Maoz Tzur) and then go on to business as usual, but rather one should look at the candles for a while,

ponder G-d's miracles, spend some time with the family talking about the message of Chanukah and how it relates to our time, play a little dreidel, sing a song or two, have a special Chanukah snack, have some Chanukah fun. And most importantly, the learning of TORAH should be part of lighting. It is recommended to learn some Torah, share a Dvar Torah, have a family shiur... right after candle lighting (or sometime in the evening). You are invited to join **OU Israel's Family Chanukah Experience**. For more details and to register please visit [www.ouisrael.org/events/familychanukah](http://www.ouisrael.org/events/familychanukah).

The decrees of the Greeks included a ban on learning Torah. Our celebrating Chanukah marks our freedom from Greek oppression, including the ability to learn Torah in public without fear. So let's do just that!

## INDOORS/OUTDOORS

The original place for lighting and displaying of the Chanukiya was outdoors at the entrance to one's home or courtyard.

Over many generations in exile, where lighting outdoors was inconvenient (weather-wise) to say the least, and often dangerous ("neighbors"), the practice evolved to light indoors.

When lighting inside the home – for whatever reason - the one place that the Chanukiya should not be placed is where the Shabbat candles usually are. They need to be in an eye-catching, attention-grabbing location so they can serve their function of Publicizing the Miracles. Many

people who have come to Israel, still light inside, at the window, as they had been doing in their countries of origin. Others have gone back to the original practice of lighting outdoors, which is common in Israel - especially in Jerusalem.

When lighting outdoors, the candles are usually protected from getting blown out by being placed inside a specially made box.

## WHEN TO LIGHT Weeknights

There are two opinions as to when is the ideal time to light Chanukah lights during the week (i.e. except for Friday and Motza"Sh, when Shabbat affects the timing, as we will soon present).

Minhag Yerushalayim (which many, but not everyone in Jerusalem follow – and some outside Jerusalem do follow) is to light with the setting of the sun.

Those who light with sunset should have already davened Mincha, and should subsequently daven Maariv at the appropriate time.

## THE OTHER OPINION

The “rest of the Jewish world” lights when the “light of the sun has left the sky”, i.e. Stars-Out a.k.a. Tzeit HaKochavim.

## UNTIL WHEN?

Candles must burn at least a half hour after צאת הכוכבים. This was the original (time of the Gemara) time period after dark that people were still around outdoors and

## SHIUR SPONSORS

**Tuesday, Dec 1** - Rabbi Breitowitz's shiur was sponsored by **Dvora Grossbaum** in memory of her stepmother - **Helen Chaya Briendel bat Yaakov a"h**

**Tuesday, Dec 1** - Rebbetzin Shira Smiles shiur was sponsored by **Sara Berelowitz** in honor of the engagement of her daughter **Talya Sterman** to **David Wertenteil**

**Tues Dec 1** - Rabbi Goldin's shiur was sponsored by **David and Ziva Katz** In loving memory of Ziva's father **חיים בן מנחם ז"ל, Henry Feld z"l**

**Wednesday, Dec 2** - the 11:30am shiur was sponsored **לרפואת מיכאל אברהם בן חנה רבקה בתוך שאר חולי ישראל**

**Sunday, December 6** - Rabbi Breitowitz's shiur was sponsored anonymously in appreciation of the Torah learning we receive each week

**Monday, December 7th** - Pearl Borow's shiur was sponsored anonymously in appreciation of the Torah learning received each week

**Tuesday, December 8** - Rabbi Breitowitz's shiur was sponsored by **Rosalind Ricken-Pomerance** in memory of our parents - their yahrzeits are all in Kislev

**Tuesday, Dec 8** - Rabbi Goldin's shiur is sponsored by **Susan Schwel** In loving memory of **Reuven Meir ben Shraga Feivel z"l, Bob Schwel**

**Tuesday, December 8** - Rabbi Goldin's shiur is sponsored by **Rhoda and Jack Wachsstock** on the Yahrzeit of Jack's parents, **Dovid Azriel ben Shaul Yaakov z"l and Chanah bas Shlomo HaLevi a"h**

**Tuesday, Dec 8** - Shira Smiles' shiur was sponsored by **Darlene Herman** in loving memory of her father **Irving Herman z"l** **נ"ע** יצחק בן אליהו יתזקאל זל זל on his yahrzeit 22 Kislev

**Wednesday, December 9th** - Rabbi Manning's shiur is sponsored by **Susan Schwel** in loving memory of **Reuven Meir ben Shraga Feivel z"l, Bob Schwel**

**Wednesday, December 9** - Rabbi Manning's shiur is sponsored by **Ruth and Ron Friedman** in honor of the upcoming marriage of their granddaughter, **Shaindel to Yaakov Yisrael Schechter**

**Wednesday, Dec 9** - Rabbi Manning's shiur is sponsored by **Marvin Schechter and Debbie Rapps** and their families in memory of their father, **Moshe ben Avigdor z"l**, whose yahrzeit is this Shabbat, 26 Kislev

became the definition of the time range for PIRSUMEI NISA, publicizing the miracle.

Although in our day, people are out later than this time, the halacha only requires the half hour after stars-out.

However, it is recommended that one use longer candles or more oil to extend this time (somewhat), in recognition of the expansion of the current-day Pirsumei Nisa time-frame. We would further suggest that one's candles should stay lit at least a half hour after the latest stars-out time, namely Rabbeinu Tam time. This is only a recommendation, not in any way meant to be a halachic ruling.

## HOW EARLY *can one* LIGHT?

When necessary, one may light as early as PLAG MINCHA (1¼ halachic hours before sunset). This is by no means preferable, but if circumstances are such that you have to light early - leaving town, and the like, then PLAG is the earliest.

## LIGHTING *for* שבת

<http://www.woodtales.shop>

Beautiful and unusual hand-crafted items in wood - from fruit bowls to magnets, also jewellery in wood, and ceramics

For details contact Uri 054 2071190  
or Osnat 054 207 1180

It is preferable to daven Mincha before lighting Chanukah candles, but one should not miss out on a minyan to daven before lighting.

Chanukah candles should be lit BEFORE Shabbat candles - even if different people are lighting each. Count on 5-10 minutes before the posted Shabbat lighting time; adjust according to your household's experience.

## IN JERUSALEM...

Some follow the practice of delaying Shabbat candle lighting for 20 minutes 4:20 this year (instead of the scheduled 4:00) and lighting Chanukah candles right before Shabbat candles.

For other cities where candle lighting is 30 min. before sunset one should ask his/her local Rav.

## HAVDALAH *and* CANDLE LIGHTING

The general practice, when lighting at home, is to say Havdalah before lighting the menorah.

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