

KITZUR HALACHOS

CHANUKAH

R' TZVI YAAKOV STEIN

WHEN TO LIGHT

- Maariv should be davened before lighting candles unless one is lighting before the proper time to daven Maariv. Don't Daven without a minyan because of this Halacha¹.
- If you must leave the house before candle lighting time, the Menorah can be lit with a Bracha from the time of Plag Haminchah, which is approximately an hour before Shkiah. However, there must be enough oil for the Menorah to stay lit until a half hour after the regular lighting time which is approximately an hour and a half after Shkiah².
- The best time to light the Menorah is 10-15 minutes after Shkiah (approx. 4:45 pm) and it should stay lit until 36 minutes after Tzeis Hacoachavim (approx. 6:10 pm)³.
- If you can't light at the above time, you can light all night⁴ with a Bracha⁵.
- Those that are delayed in lighting the Menorah and want to eat a meal, a shomer, who already lit, should be appointed to remind them to light. If there's no shomer, an alarm should be set⁶. Snacking on food is allowed even without a shomer⁷. Women who are waiting for their husbands to light should preferably not eat a meal either.⁸
- If there's a choice between lighting before Shkiah or lighting late into the night, lighting later is the better choice as long as someone in the household is awake⁹ (R' Moshe Feinstein zt"l says that you don't need to have anyone awake¹⁰).
- You only light the Menorah where you're going to sleep. Therefore, one cannot light at a Chanukah party, etc.¹¹
- If you're not going to be home at all that night, then a shliach should be appointed to light for you in your home. No brachah is made¹².
- It's better for you to light later in the night than to have a shliach light for you at the proper time¹³.

- If the spouse isn't going to be home until late, it's best to wait for them, unless they really don't care to be at the lighting¹⁴.
- If the Menorah is lit for half an hour (technically 36 minutes¹⁵) after the proper time, it can be extinguished¹⁶. However, if you are home it's better to stay lit for as long as possible¹⁷.

MENORAH PLACEMENT

- Nowadays that we light inside, many say that you should light in a doorway so that you can be surrounded by Mitzvos¹⁸. Others say that the window is better because there will be more Persumei Nissa there¹⁹. Chasidim usually do the former and Litvish the latter.
- If no one on the street is going to see the Menorah, then putting it in the doorway is definitely better²⁰.
- According to the basic Halacha, the Menorah should be lit in the part of the house where you eat because that's where the most Pirsum Nissa is²¹. However, use your judgement to light in the room where there will be the most Pirsum Nissa whether it's in the living room, kitchen, etc.²²
- The requirement to light a Menorah is only if you have a house to sleep in. However, one who is traveling in a car or plane etc. the entire night, can light a Menorah there²³, or turn on a flashlight (not an LED bulb) without a Brachah.
- Although the Menorah is supposed to be lower than 10 tefachim, it's still better to light in the window even if it's higher than 10 tefachim because publicizing the miracle is more important²⁴.
- In an apartment building and the window is higher than 20 Amos, if there's only one or two neighbors that will see the Menorah in the window then it's better to light in a doorway²⁵. If many people live across from the window, then it's better to light in the window (assuming that it's in

a room that people in the apartment will see the Menorah too)²⁶.

- Yeshiva Bachurim should light wherever the Yeshiva allows²⁷.

TRAVELING ON CHANUKAH

- One who's leaving the house that night to travel and won't be sleeping home can still light the Menorah at home before leaving²⁸.
- Those that are eating and sleeping away from home can light the Menorah where they are and don't have to light at home. Especially if no one is going to be home²⁹.
- Those that slept away from home and the next day are still visiting at candle lighting time, can light there at that location, even though they'll be returning home that night³⁰. However, it's better to eat a meal where they were staying³¹ (very common on Motzai Shabbos).
- If one is away from home, sleeping in one house but eating in another, it's preferred to light where eating³². If necessary, lighting where sleeping is allowed³³.
- If you're eating in a restaurant/catering hall, you can light where you're eating³⁴.
- A yeshiva bachur who doesn't eat or sleep at home but happens to be home at candle lighting time, can light at home³⁵.

CANDLE LIGHTING

- Some say to wash the hands before lighting the menorah³⁶.
- Light from left to right³⁷. Stand to the far left of the Menorah and light the candle on the far left so that you don't need to pass over any candles³⁸.
- If the candles go out, they don't need to be relit, even on Friday³⁹ but it's better to relight them⁴⁰.
- This only applies after all the candles are lit at once but if one of the candles goes out before all the others are lit then the candles need to be relit since all the candles weren't lit at the same time⁴¹.
- If the candles were never properly put in a place that they could've stayed lit (wind) then they're required to be relit⁴².
- If a candle goes out, don't relight it from any of the

lit candles, since according to the Halacha they don't have to be relit, it's taking from a flame of a mitzva to light something that's not a mitzva⁴³. You can use the candles from the Menorah to light another person's Menorah since they're both mitzvos⁴⁴.

- One should not talk until all candles are lit⁴⁵.
- Haneiros Hallalu should be said after the first candle is lit while lighting the other candles. If that's not possible, finish saying it afterwards⁴⁶.
- The mitzva of Pirsumei Nissa is only at the time of lighting not afterwards, therefore there's no reason to add extra oil⁴⁷.
- When lighting the candles, the shamash should be left on the wick until most of the wick is burning because that's considered a respectful way to light a candle⁴⁸.
- There should be a shamash lit next to the Menorah⁴⁹ even if there's a light on in the room⁵⁰.
- Its preferable to have a light on in the room in addition to the shamash⁵¹.
- Each Menorah should preferably have a shamash⁵².
- The Shamash that is part of the Menorah should be lit after all the candles
- Have in mind that the lighting of the Menorah is to praise and thank Hashem for all the miracles.⁵³
- Everyone in the household should gather for the Brachos and lighting of the Menorah⁵⁴.
- The prevalent minhag is that women don't light Menorah unless they live alone⁵⁵.
- There's no requirement to sit next to the candles, even for the first half hour. However, many have that custom.
- The minhag is that women don't do work for a half hour after the candles are lit⁵⁶. The type of melachah to avoid is melachah that can't be done on Chol Hamoed. Cooking is allowed⁵⁷.

SHABBOS

- On Friday, it's better (not required) to daven Mincha before lightning the Menorah⁵⁸.
- One should not miss davening with a minyan because of this Halacha⁵⁹.
- Menorah lighting is before Shabbos candles⁶⁰.
- If there's little time, then after one candle is lit, the

Shabbos candles can then be lit, and you don't have to wait until all the candles of the Menorah are lit⁶¹.

- On Motzai Shabbos, either Havdalah or Menorah can be done first⁶².

AL HANISIM

- Al Hanisim is said in Shemona Esrei and Birchas Hamazon⁶³ but not in Al Hamichyah⁶⁴.
- If it's forgotten, then they don't need to be repeated⁶⁵.

MISCELLANEOUS

- Jelled oil is acceptable⁶⁶.
- Even though there's no requirement to eat a special

Seudah, there's a mitzvah to do so. If songs are sung, then it will be considered a Seudas mitzva⁶⁷.

- Dreidels aren't muktza on Shabbos but playing for prizes is not allowed⁶⁸.
- On the last day of Chanuka it's best to stipulate that the oil that burns past a half hour has no kedusha and therefore it can be disposed of in any way⁶⁹.
- Many have the custom to burn all the extra oil from the menorah and the wicks⁷⁰.
- This only applies to the leftovers from the initial half hour. Anything after that can be disposed of in any way⁷¹.

37.	שולחן ערוך (סימן תרעו סעיף ה)	1.	משנה ברורה (סימן תערב סעיף קטן א)
38.	משנה ברורה (סימן תרעו סעיף קטן יא)	2.	שולחן ערוך (סימן תערב סעיף א)
39.	שולחן ערוך (סימן תרעג סעיף ב)	3.	מקדש ישראל (סימן קל)
40.	משנה ברורה (סימן תרעג סעיף קטן כז)	4.	שולחן ערוך (סימן תערב סעיף ב)
41.	ביאור הלכה (סימן תרעג ד"ה אם כבתה)	5.	משנה ברורה (סימן תערב סעיף קטן יא)
42.	משנה ברורה (סימן תרעג סעיף קטן כה)	6.	שיעורי הלכה (פרק לה סעיף א)
43.	משנה ברורה (סימן תרעד סעיף קטן ז)	7.	קובץ הלכות (פרק ב סעיף ז)
44.	משנה ברורה (סימן תרעד סעיף קטן ו)	8.	הליכות שלמה (פרק טו סעיף ג)
45.	מקדש ישראל (סימן רי)	9.	שו"ת שבט הלוי (חלק ד סימן סו)
46.	משנה ברורה (סימן תרעו סעיף קטן ח)	10.	שו"ת אגרות משה (אורח חיים חלק ד סימן קה אות ז)
47.	משנה ברורה (סימן תערב סעיף קטן ו)	11.	משנה ברורה (סימן תרעז סעיף קטן יב)
48.	ביאור הלכה (סימן תרעג ד"ה הדלקה)	12.	אגרות משה (אורח חיים חלק א סימן קצ)
49.	רמ"א (סימן תרעג סעיף א)	13.	הג"ר משה פיינשטיין זצ"ל (הלכות חנוכה עמ' 53)
50.	הליכות שלמה (פרק טז הערה 95)	14.	שמעתי דמשה (שמועו סיימן תרעב סעיף א)
51.	הליכות שלמה (פרק טז דבר הלכה אות כז)	15.	מקדש ישראל (סימן קכא) בשם החזון איש
52.	מגן אברהם (סימן תרעג סעיף קטן ה)	16.	שולחן ערוך (סימן תרעב סעיף ב)
53.	הליכות שלמה (פרק טז סעיף ט)	17.	משמרת שלום (סימן מוח אות א)
54.	קובץ הלכות (פרק יא סעיף ט)	18.	שולחן ערוך (סימן תרעא סעיף ז)
55.	משנה ברורה (סימן תרעה סעיף קטן ט)	19.	שולחן ערוך (סימן תרעא סעיף ה)
56.	שולחן ערוך (סימן תרע סעיף א)	20.	תשובות והנהגות (חלק ב סימן שמב)
57.	קובץ הלכות (פרק ד בערה ו)	21.	רמ"א (סימן תרעז סעיף א)
58.	משנה ברורה (סימן תרעט סעיף קטן ב)	22.	חוט שני (סימן יט סעיף קטן ג)
59.	אליה רבה (סימן תרעט סעיף קטן א)	23.	שו"ת בצל החכמה (חלק ד סימן קכז)
60.	שולחן ערוך (סימן תרעט סעיף א)	24.	חוט שני (סימן יט סעיף קטן ג)
61.	בן איש חי (וישב שנה א סעיף כ)	25.	שיעורי הלכה (פרק לח אות ה)
62.	משנה ברורה (סימן תרפא סעיף קטן ג)	26.	שו"ת שבט הלוי (חלק ד סימן שה)
63.	שולחן ערוך (סימן תרפב סעיף א)	27.	הליכות שלמה (פרק יד סעיף ח)
64.	משנה ברורה (סימן תרפב סעיף קטן ב)	28.	שו"ת אז נדברו (חלק ז סימן סט)
65.	שולחן ערוך (סימן תרפב סעיף א)	29.	הליכות שלמה (פרק יד סעיף יח)
66.	שיעורי הלכה (פרק לז אות ז)	30.	הליכות שלמה (פרק יד סעיף יט)
67.	רמ"א (סימן תרע סעיף ב)	31.	שיעורי הלכה (פרק לט אות ד)
68.	מקדש ישראל (סימן רעד)	32.	רמ"א (סימן תרעז סעיף א)
69.	משנה ברורה (סימן תרעב סעיף קטן ז)	33.	קובץ הלכות (פרק יב סעיף יד)
70.	שולחן ערוך (סימן תרעז סעיף ד)	34.	אורחות רבינו (חלק ג סעיף צג)
71.	שיעורי הלכה (פרק לז אות יד)	35.	קובץ הלכות (פרק יב הערה לג)
		36.	מקדש ישראל (סימן קצט)