

בס"ד

# THE REBBE'S TABLE

DIVREI TORAH FROM  
**HARAV SHMUEL ZUCKER שליט"א**

מרא דאתרא קהילה קדושה בית שלמה דרמת אשכול

וישב-חנוכה

Constantly Renewing Ourselves

Turning Chutz La'aretz into Eretz Yisrael

תהלה  
תהלה  
בית שלמה

Includes  
Hichos  
Chanukah

חודש כסלו

THIS MONTH'S SPONSOR

**ANONYMOUS**

IN MEMORY OF

דפאל יעקב בן אברהם שרגא ז"ל ובנימין בלע בן אלימלך ז"ל

פרשת וישב / הנוכה - שנת תשפ"ו

THIS WEEK'S EDITION IS SPONSORED

**BY R' SEAN SINREICH AND MISHPACHA**

IN HONOR OF OUR DAUGHTER'S BIRTHDAY.  
MAY SHE CONTINUE TO GROW AND GIVE NACHAS TO US ALL

For sponsorship opportunities, please contact:  
(513) 888-4172  
office@kehillakedosha.com

To listen to the Rav's shiurim and read previous issues of the Rebbe's Table, visit [RabbiZucker.com](http://RabbiZucker.com)

© 5786/2025

To join our mailing list and receive  
this Divrei Torah pamphlet by email,  
please email us at  
[office@kehillakedosha.com](mailto:office@kehillakedosha.com)



**The Rebbe's Table**

Kehilla Kedosha Beis Shlomo  
Paran St Ramat Eshkol  
Jerusalem  
02-584-8377



# Chanukah

## Constantly Renewing Ourselves

The parashiyos that fall out on Chanukah discuss the traumatic story of מכירת יוסף. In Parashas

Vayeishev, the Torah tells us that while all the brothers were sitting in sackcloth and repenting for this grave sin, Yehudah, the brother who actually instigated Yosef's sale into slavery, did not join his brothers but, rather, went out to seek a *shidduch* for himself. Oddly enough, the Midrash applauds him for doing so, revealing that Hashem declared that he now merited having Moshiach descend from his offspring.

Why was Yehudah's looking for a *shidduch* rather than sharing in his brothers' remorse so highly regarded? What is the connection between his actions and the great *zechus* of being the forebear of Moshiach?

The holy Rebbe R' Bumim, zy"א, reveals a phenomenal yesod. Yehudah felt so lost after committing this grave sin of selling Yosef that, as far as he

was concerned, the game was over. How could he ever move on in his *avodah* with so great a sin weighing upon him? He was nearly overcome with ייאוש, assuming that this sin could never be forgiven. Even more so, he was certain that all his *avodah* until now was worthless.

However, he did not surrender to ייאוש, but swung into action and decided that instead of giving up, a Yid must have the *ko'ach* of *hischadshus* to begin again, literally from the beginning, and since getting married is the first mitzvah in the Torah, he decided to begin from that very beginning and went out to seek a wife.

Hashem saw this *ko'ach*, unique to Yehudah, as the quality that will be needed in the Messianic era, when ייאוש will abound in the world and the ability to rise above despair and start afresh will lead to *teshuvah*. Moshiach would therefore emerge from Yehudah, whose *ko'ach* of *hischadshus*



strengthens and prepares us for this age of redemption.

Why is Yehudah in particular so deeply connected to hischadshus? יהודה carries the שם הוי"ה in his name. The difference between the שם הוי"ה and the שם אלוקים, is that the שם אלוקים in gematria is הטבע, nature – the ongoing, unchanging cycle of nature – which is the opposite of *hischadshus*. However, the שם הוי"ה, in the literal sense, represents the *ko'ach* that Hashem is מוודה, constantly recreating the world anew, as in the *pasuk*: לעולם ה' דברך נצב בשמים (Tehillim 119:89), which the Baal Shem Tov explains as expressing Hashem's unceasing renewal of everything every moment. This is the power of the שם הוי"ה, the name that represents constant *hischadshus*.

When Moshiach will come, we will actually see with our eyes how Hashem is constantly creating everything, namely, the שם הוי"ה will be revealed in its full glory, which is why we sing: שירו לה' שיר חדש – as the *sefarim* explain that לעתיד לבוא we will feel the *hischadshus* of the שם הוי"ה every instant.

This is precisely the meaning of הוי"ה שם אלוקים, which we declare seven times at the end of Yom Kippur. This is an assertion that even טבע is being

constantly recreated, a reality that reveals the שם הוי"ה in the שם אלוקים.

We declare this at the end of Yom Kippur, a day of pure *hischadshus*. Having spent all day long in shul on Yom Kippur, every Yid feels like a completely new person, more so than on any other day of the year. Yom Kippur is a day of total renewal, and in its wake, a Yid feels purified of his previous nature that lured him into sin and is newly infused with a desire to pursue a spiritual life. This is why at this time we exclaim: הוי"ה הוא אלוקים. We feel that the התחדשות of the שם הוי"ה has completely changed our nature (אלוקים) and that we are now new people with a new nature leading us on the path of Torah and mitzvos.

This actually explains why the first mitzvah we received while leaving Mitzrayim was קידוש החדש. Pharaoh had declared: לא ידעתי את הוי"ה (Shemos 5:2). Denying the שם הוי"ה means denying the *ko'ach* of התחדשות. He believed that everything was טבע. This is why he did not profess ignorance of the שם אלוקים, which in *gematria* is הטבע, something he knew well and fully embraced.

Chazal therefore say that the ten miraculous plagues correspond to the ten מאמרות with which Hashem

created the world. This world was created with the *hanhagah* of nature. The ten miraculous *makkos* revealed the *ko'ach* of התחדשות in the nature of מעשה בראשית. In other words, the שם הוי"ה was revealed through the *makkos* even in Mitzrayim, a nation that believed only in nature.

When leaving Mitzrayim, we were therefore given the mitzvah of קידוש החדש, namely, the *ko'ach* of התחדשות, which represents seeing Hashem's constant התחדשות in creation, as the moon is always in a state of התחדשות. If so, קידוש החדש must be closely linked to the שם הוי"ה, the *ko'ach* of התחדשות in this world.

In fact, there are actually twelve ways of writing the שם הוי"ה, corresponding to the twelve months, because the moon, which represents התחדשות, is closely linked with the שם הוי"ה, the root of all התחדשות. For this reason, the moon also represents מלכות, because all מלכות is rooted in יהודה, whose name contains the שם הוי"ה. Therefore, the revelation of the שם הוי"ה goes hand in hand with the revelation of מלכות.

This is why the letters of the word לכם in the *pasuk* לחם חודש הזה לכם spell מלך, and furthermore, the Mishnah (Rosh Hashanah) says that Rosh Chodesh Nissan is the ראש השנה למלכי ישראל.

Since the whole purpose of leaving Mitzrayim was to reveal the שם הוי"ה, which Pharaoh had denied and concealed, our exodus introduced us to this very התחדשות that is revealed through the mitzvah of קידוש החדש, the התחדשות rooted in the שם הוי"ה.

We can now understand how the miracle of קריעת ים סוף was the climax of yetzias Mitzrayim. Quoting Chazal on the *pasuk* או ישיר משה, Rashi writes: מכאן רמז לתחיית המתים מן התורה. *Techiyas HaMeisim* is the ultimate *hischadshus*, where a decayed body returns to life after thousands of years. If so, the climax of *yetzias Mitzrayim*, namely, the sea splitting, revealed the ultimate התחדשות, which is the revelation of the שם הוי"ה. And this is why the שם הוי"ה is the only Divine name mentioned in the שירת הים, because קריעת ים סוף revealed the ultimate התחדשות (i.e. תחיית המתים), and all התחדשות is rooted in the שם הוי"ה.

This also explains why it was Nachshon, from the tribe of Yehudah, who jumped into the sea and caused it to split. Any revelation of התחדשות relating to the שם הוי"ה is revealed through the tribe of יהודה.

For this reason, the Yidden were given the mitzvah of Shabbos (in Marah) directly after קריעת ים סוף. The

seventh day of the week represents the seventh *middah*, namely, the *middah* of *malchus*. If *malchus* is revealed, then *דרי"ה* is revealed, which is why when Shabbos enters, we begin kiddush: *יום הששי ויכולו השמים וכו'*, the *roshei teivos* of which form the *שם דרי"ה*. In addition, the Ohr Hachaim Hakadosh points out that the whole world actually exists for only six days, and then on Shabbos, Hashem creates it anew. If so, the holy day of Shabbos represents *malchus* and *התחדשות*, which are rooted in the *שם דרי"ה*.

Similarly, we recite in Pasach Eliyahu: *מלכות פה תורה שבעל פה* – namely, Torah Sheba'al Peh represents *malchus*. If Torah Sheba'al Peh represents *malchus*, which is rooted in Yehudah, and *יהודה* contains the letters *דרי"ה*, representing *התחדשות*, the whole Torah Sheba'al Peh must be full of *chiddushim*.

In addition, Rav Tzaddok explains that the Menorah corresponds to Torah Sheba'al Peh, which is why with regard to Aharon's *avodah* of lighting the Menorah, the *pasuk* says: *ויעש כן אהרן* (Bamidbar 8:3) – Aharon did as he was told. Quoting Chazal, Rashi comments: *להגיד שבחו של אהרן שלא שינה*. Yet why is Aharon's performing the *avodah* precisely as

commanded, without any deviation, so praiseworthy? Was he apt to disobey? Would we have thought him incapable of following Hashem's instructions?

Rather, the *sefarim* explain the words *שלא שינה* not as meaning "he didn't change" but, rather, "he didn't repeat." Aharon was therefore praised not for his obedience, but for his constant *hischadshus* in never repetitively performing the *avodah* of the Menorah in the same way. Every time he lit the Menorah, he felt as though he were lighting it for the first time. Therefore, since the Menorah represents Torah Sheba'al Peh, the same *התחדשות* Aharon experienced in his *avodah* should be felt by every Yid as he learns. And from here emerges a Yid's *ko'ach* to create *תורה חדשה*.

This is why Torah Sheba'al Peh begins with the reciting of Shema, the *דרי"ה אוד* that is rooted in *יהודה* and is the source of *hischadshus*. The *masechtos* in Seder Zeraim with which Torah Sheba'al Peh begins discuss the mitzvos of *challah*, *terumah*, and *bikkurim*, which are called *ראשית*. They bring out the *ראשית*, the *ko'ach* of *hischadshus*. And the beginning of Maseches Berachos discusses Dovid HaMelech at length, illustrating once

again how the שם הוי"ה, *hischadshus*, and *malchus* go hand in hand.

Now we can explain the connection with Chanukah. Chazal say that the Yevanim decreed against Shabbos, Chodesh, and *milah*. What is their common denominator? Furthermore, the Yevanim contaminated the oil, preventing us from lighting the Menorah. Also, Chazal reveal that they decreed that every *kallah* must be defiled by a Greek officer on the day of her chuppah. What is the common link between the three mitzvos they forbade, the contamination of the oil of the Menorah, and the decree regarding a *kallah* on the day of her chuppah?

The three mitzvos they forbade all share the same common denominator. Kiddush HaChodesh represents *hischadshus*, as does Shabbos, as mentioned above. The mitzvah of *bris milah* connects to הוי"ה, as the *roshei teivos* of the *pasuk* מי יעלה לנו השמימה form מילה, while its *sofei teivos* form הוי"ה. Yosef HaTzaddik, who excelled in the area of *kedushas habris*, also excelled in his constant usage of the שם הוי"ה when speaking to Pharaoh, and in this merit, he actually became king, because הוי"ה and *malchus* go hand in hand.

This also explains the connection with the decree of defiling a *kallah* on her wedding day. A Jewish marriage is a new התחדשות, like that of מעשה בראשית, which is why the first of the Sheva Berachos is יוצר האדם, for a new *yetzirah* has now been achieved. And the *berachah* כשמדוך יצרך כגן עדן מקדם alludes to the same theme. Similarly, a *chasan* and *kallah* merit מזדילת עוונת and begin a new life. This is why a *chasan* is דומה למלך, because התחדשות is rooted in הוי"ה and מלכות. If so, defiling a *kallah* was a further attempt to erase the *ko'ach* of התחדשות in Am Yisroel. Similarly, the lighting of the Menorah symbolizes התחדשות, as explained above, so they contaminated the oil.

Clearly, then, the true *kelipah* of Yavan is to undermine all areas of *hischadshus*, which are rooted in the שם הוי"ה and *malchus*. The Greeks laid claim to the modern world. They saw *hischadshus* in the material world, about which the *pasuk* says: אין כל חדש תחת השמש. Therefore, they sought to undermine the true *hischadshus* rooted in the שם הוי"ה and the *malchus* of Yehudah. Our contention with Yavan, therefore, was a battle between the real *chiddush* and the false *chiddush*.

This explains why Matisyahu and his

sons raised a banner that said: מי להוי"ה אלהי. This war was fought in order to reveal the real *hischadshus* that lies in the שם הוי"ה. Since the revelation of the *hischadshus* of הוי"ה in this world is through Yehudah and his *malchus*, the Chashmonaim, though of שבט לוי, actually took the *malchus* that rightfully belonged to שבט יהודה. Since they restored the genuine התחדשות that the Greeks undermined, they felt worthy of מלכות, in which התחדשות is rooted. Their mistake was that only מלכות from יהודה reveals the *ko'ach* of התחדשות, because יהודה carries the שם הוי"ה, the root of all התחדשות.

This reveals the true *avodah* of Chanukah: to live with constant

*hischadshus* in one's day-to-day life. The *pasuk* שויתי הוי"ה לנגדי תמיד teaches us that we must continually have the שם הוי"ה in our mind. This enables us to live in a constant state of *hischadshus* in order to perform every mitzvah as though it were our first time.

We light the candles רגל שתכלה רגל, because רגילות, habituation, is the opposite of התחדשות, and the more we feel התחדשות, the more we rid ourselves of רגילות. We must do away with רגילות and, in its place, infuse ourselves with a genuine feeling of התחדשות, which will speed the revelation of מלך המשיח and the שם הוי"ה. We should be *zocheh* to הוי"ה אחד ושמו אחד in our days. Amen!





# Chanukah

## Turning Chutz La'aretz into Eretz Yisrael

The menorah we light on Chanukah in our homes commemorates the *avodah* of lighting the Menorah in the Beis HaMikdash. In fact, the *avodah* of lighting Chanukah candles is actually the only *avodah* we still have today from the Beis HaMikdash.

The deeper meaning of this is that through performing this *avodah* of the Beis HaMikdash in our homes, we are *zocheh* to turn our homes, wherever they are, into a מקדש מעט. This mitzvah therefore actually spreads the *kedushah* of the Beis HaMikdash to all our homes. If so, our *avodah* on Chanukah is to spread the *kedushah* of the Beis HaMikdash everywhere, wherever a Yid may find himself.

In a similar vein, Reb Tzaddok reveals that the אור of the Menorah represents the אור of Torah Sheba'al Peh. If so, just as lighting the Chanukah candles brings the Beis HaMikdash to our homes, so too does the light of Torah Sheba'al Peh bring the Beis HaMikdash everywhere,

wherever we are. Actually, Chazal say that from the time of the Beis HaMikdash's destruction, אין לו להקב"ה בעולמו אלא ד' אמות של הלכה בלבד (Berachos 8a). A *beis midrash*, where we toil in Torah Sheba'al Peh, is actually the Beis HaMikdash of today.

This explains why Torah Sheba'al Peh begins with Maseches Berachos, which discusses the laws of ברכת הדגן. At the beginning of *perek mibrach*, the Gemara says that one who derives pleasure from this world without a berachah is transgressing the איסור מעילה. Rabbeinu Yonah explains that this would indicate that one would then be obligated to bring a קרבן מעילה, which was brought by one who derived benefit from דקדש.

It is clear from here that, to a degree, the whole world is considered דקדש, an extension of the Beis HaMikdash, until one makes a *berachah* that redeems the food from דקדש.



This is in fact the *ko'ach* of Torah Sheba'al Peh, which, like the light of the Menorah, shines the *kedushah* of the Beis HaMikdash everywhere. This idea is also highlighted in the very first Mishnah of Maseches Berachos defining the time to recite Krias Shema at night as the time when the Kohanim are first able to eat *terumah* after purifying themselves from their *tumah*.

Yet why, asks the Gemara, would the Mishnah choose the time of eating *terumah* in particular to define the time of nightfall, especially since the Mishnah was written after the Beis HaMikdash was destroyed and the Kohanim, being exiled and *tameh*, were not eating *terumah*?

According to what we've explained, however, the answer is self-evident. Once one begins learning Torah Sheba'al Peh, one enters the world of the Beis HaMikdash. The Mishnah therefore uses laws relevant to the era of the Beis HaMikdash at the very beginning of Torah Sheba'al Peh to drive home this point: as soon as we begin Torah Sheba'al Peh, our minds are occupied with concepts relevant to the Beis HaMikdash.

Being that lighting the menorah extends the Beis HaMikdash into our

homes, Chanukah, the Yom Tov of the Menorah, is a time when a Yid's *avodah* is to turn his surroundings, wherever they may be, into the Beis HaMikdash. The *avodah* of Chanukah is therefore to meld the Beis HaMikdash into our daily lives, wherever we may be situated.

The reason why this *avodah* is unique to Chanukah is based on the Gemara in Megillah, which expounds the words "לֹא מֵאֲסֵתִים" in the *pasuk* וַאֲף גַם זֹאת בְּדוֹתָם בְּאֶרֶץ אוֹיְבֵיהֶם לֹא מֵאֲסֵתִים וְכֹי כֵּן as referring to the period of the Yevanim and the story of Chanukah.

This *pasuk*, however, is actually referring to the era when Klal Yisroel would be in exile בְּאֶרֶץ אוֹיְבֵיהֶם and not in Eretz Yisroel, whereas the miracle of Chanukah took place in Eretz Yisroel itself. How can the *pasuk* allude to the Yevanim and the miracle of Chanukah within its immediate context of בְּאֶרֶץ אוֹיְבֵיהֶם?

The Maharsha explains that while, geographically, the story of Chanukah took place in Eretz Yisroel, the Yidden were nonetheless regarded as living בְּאֶרֶץ אוֹיְבֵיהֶם by virtue of being under Greek rule. Perhaps one could add that the *pasuk* here is hinting that it's possible for one to be physically

located in Eretz Yisroel while spiritually existing far away, בארץ ארבידים.

This is precisely the *kelipah* of Yavan: to take the *kedushah* of the Beis HaMikdash and of Eretz Yisroel and infest it with the טומאת העמים, as though it were *chutz la'aretz*. In defiling the Beis HaMikdash, the Yavanim sought to spread the טומאת העמים to our holiest place. Chazal decree *chutz la'aretz* to be טמא. The Yevanim contaminated the Beis HaMikdash with *tumah* and, as such, tried turning Eretz Yisroel into *chutz la'aretz*.

Our *avodah* on Chanukah is to therefore accomplish the polar opposite, namely, to restore the *kedushah* of the Beis HaMikdash and spread its *kedushah* everywhere. The Greeks attempted to turn Eretz Yisroel into *chutz la'aretz*, so our *avodah* on Chanukah is to turn *chutz la'aretz* into Eretz Yisroel. This is accomplished by lighting the menorah in our homes all over the world, an *avodah* that resembles the *avodah* in the Beis HaMikdash.

The *avodah* of Chanukah is for each family to undertake to purify its home from all forms of *tumah* and transform

it into a מקדש מעט. The Greeks sought to infiltrate our homes, so our combative response is to infuse our homes with *kedushas* Beis HaMikdash and *kedushas* Eretz Yisroel, even in *chutz la'aretz*.

In addition, Chanukah is a time to strengthen all Torah learning all over the world, for every place where Yidden are learning Torah Sheba'al Peh is considered to be a Beis HaMikdash.

This *avodah* will nullify the goyim's evil efforts to bring the *tumah* of ארץ העמים into our homes. This is especially true for homes that are *zocheh* to be in Eretz Yisroel, where we must be especially careful to never allow our homes to be spiritually situated in ארץ ארבידים. Living in Eretz Yisroel calls for the heightened responsibility of exercising extra vigilance in preventing the Yevanim from turning our homes into *chutz la'aretz*, in repelling all of society's attempts to bring any *hashpa'ah* or *tumah* of the ארץ העמים into our homes.

We should be *zocheh* to the fulfillment of Chazal's words: עתידה ארץ ישראל שתופשט בכל הדורות, speedily, in our days. Amen!







# Hilchos Chanukah

## Piskei Halacha from HaRav Zucker שליט"א

### Introduction

- The Chasam Sofer (ש"ת יודה דעה רל"ג) writes that whenever Chazal set a certain date as a remembrance of a miracle, the day itself is התורה even though the mitzvos of the day are דרבנן. Therefore, one should have in mind that celebrating the day is a קיום האדירתא.
- The חובת of Hadlakas Neiros on Chanukah is more stringent than the חובת of other regular mitzvos as one must sell his clothes or go begging by the doors to collect money to fulfill the mitzvah of Ner Chanukah. For this reason, one should treat the mitzvah of Ner Chanukah very seriously.
- A poor person who is dependent on being funded and cannot afford Chanukah candles is only obligated to light one candle a night and does not need to collect money to afford מודרין or מודרין מן המודרין. (Unlike the shita of the Ohr Somayach (להטת המודרין) who holds that a poor person is even obligated to collect money to light המודרין.)
- It is forbidden to fast on Chanukah. This applies even to a chosson and kallah on the day of their wedding. However, one may fast the day before and the day after Chanukah.

### Forbidden Activities before Hadlakah

- It is forbidden to begin eating an "אכילת קבע" (more than a כביצה of bread or mezonos) half an hour before the zman of hadlakas neiros. However, it is permitted to eat more than a כביצה of other food items such as fruits, vegetables, meat and fish. Similarly, it is permitted to drink tea and coffee. The poskim do recommend that if one is able, he should be machmir and refrain from eating altogether during this time.
- If one feels that he has to eat an אכילת קבע (a choleh etc.) he should appoint a shomer to remind him to light the neiros after the meal.
- One who has already lit his own Chanukah candles but will be lighting in someone else's house as well (i.e. to motzi another family) may eat before the second hadlakah.
- If a husband is lighting and is being motzi his wife, if necessary, she may eat before the hadlakah,

because the issur to eat is due to the worry that the meal may drag on, and here since the husband is lighting, he will call her and she will not forget.

- It is also forbidden to take a nap (שנת ערא) half an hour before hadlakas neiros. If one is really tired and needs to take a nap, he must appoint a shomer to wake him up to light.
- Regarding individual learning or a shiur in Torah, some poskim permit one to learn until the time of hadlakah. Others are machmir that even for Talmud Torah one must stop half an hour before.

### Zman Hadlakah

- There is a machlokes haposkim when the zman hadlakah begins. Some say the zman is at the beginning of shekiyah as it seems from the lashon in the Rambam "עם שקיעתה", namely, the first shekiyah. that of the Gaonim. This is how the G"ra was noheg and the talmidei haG"ra in Yerushalayim.
- However, the opinion of the Mechaber is that the zman is "סוף שקיעה", which the commentaries explain to mean as צאת הכוכבים. Those who follow this opinion should daven Maariv before lighting, because Maariv is תמיד, and reciting קריאת שמע תמיד. In this case, he should try to prepare the candles before Maariv.
- The Chazon Ish held that at the beginning of shekiyah it is still too light outside and one cannot see the candles, and therefore lit 20 minutes after shekiyah. Rav Elyashiv lit 10 minutes after shekiyah.
- In United States and Europe where the time between shekiyah and צאת הכוכבים is a lot longer, the minhag is to light after shekiyah (Rav Moshe lit 10 minutes after shekiyah, and Rav Aharon Kotler lit 25 minutes after shekiyah).
- Those who follow the zman of Rabbeinu Tam (the second shekiyah which is 58 ½ minutes after the first shekiyah) should light then.
- Those who have the minhag to light inside always daven Maariv first.
- If it is difficult for one to find a minyan for Maariv at צאת הכוכבים or if it is difficult to leave the house or if one has a fixed Maariv later, he can light before

Maariv. (The din of תדיר is only when both mitzvos are in front of a person and ready to be performed).

- The minhag is to refrain from leaving the neiros for a half-hour after lighting even for Maariv or a chavrusa. Rav Elyashiv held that this is a דוכב מצוה and not a קרי.
- A Kollel yungerman who regularly comes home late should come home early to light with his family and remain with the candles to sing and share Divrei Torah with the family (Rabbi Shlomo Zalman Auerbach was very insistent in this matter and would personally come home around shekiyah to light with his family).
- If for any reason he was טרוד and cannot come back on time, it is better for his wife to wait for him to light when he comes home. He should nonetheless give permission to his wife to light in his place in case he is delayed significantly.
- If one's family are not home at the beginning of the zman, he should definitely wait until they come home because of פרוסמי ניסא.

### עד שתכלה רגל

- Nowadays, many poskim hold that the zman of עד שתכלה רגל is later because stores are open a lot later and people are still on the street. Therefore, if a person has still not yet lit at the zman of עד שתכלה רגל, bedieved, he may still light with a berachah, because people are still on the street until midnight. This is true even for those who normally light outside.
- Similarly, for this reason, it is important to put a shiur of oil that will last a lot longer (Rav Shlomo Zalman put oil until 11:00pm and the Brisker Rav put until 12:00am).

### בשעת הדחק

- Many poskim hold that בשעת הדחק one may begin lighting after המנחה, פלג המנחה, which is an hour and a quarter before צאת הכוכבים. However, one should make sure to put a shiur of oil that will last until after the shiur of oil that will last until after the shiur of oil for a half-hour after המנחה, bedieved, he can rely on the poskim that say that one is yotzei if the candles are only lit a half-hour after פלג המנחה.
- If one lights after המנחה, פלג המנחה, one should make sure to daven Mincha before המנחה, פלג המנחה, because the heter to light after פלג המנחה is based on the opinion that after פלג המנחה may be considered night, and if one davens Mincha afterwards, it is as if he is davening after nightfall.
- If one does light after המנחה, פלג המנחה and the candles go out before צאת הכוכבים he should light again without a bracha.
- If there is only a choice of a shaliach lighting during the regular time or the person himself lighting after המנחה, פלג המנחה, some say it is better for the shaliach to light

at the regular time.

- If there is only a choice of lighting after המנחה, פלג המנחה, it is better to light at the later zman. However, some poskim differentiate between those who light outside and those who light inside: Those who light outside should light after פלג המנחה and those who light inside should light after the zman of עד שתכלה רגל.

### The Place for Lighting

- Lechatchila, it is best to place the Menorah within a tefach of the doorpost.
- If a person is lighting at a doorpost with a mezuzah on the right, he should light his Menorah on the left so that he is surrounded with mitzvos.
- Even if someone else has already lit on the left, he should still also light his candles on the left.
- If he lights the candles by a door that doesn't have a mezuzah, one should light on the right, because the right always takes precedence.
- Similarly, if one is lights by a window, he should light on the right side of the window.
- **Those who light outside:**
  - One who lives in a building should lechatchila light by the door to the entrance of the building.
  - If people have already lit there, Rav Shlomo Zalman Auerbach holds it is better to light by the window/door of your house that faces the רשות הרבים. If one lives higher than twenty amos, it is better to light by the entrance to the building even though other people have already lit there.
  - Where there are a few windows to choose from, one should light by the window that faces an area that will be seen by the most people because of פרוסמי ניסא.
  - If the building opens to a חצר and the חצר leads to רשות הרבים, according to the Chazon Ish who held that today's חצרות do not have a din of "חצר" because they are not used for washing, baking, etc., it is better to light by the entrance of the building. However, Rav Elyashiv argues and holds that today's חצרות have a din "חצר" and one can lechatchila light by the entrance to the street.
  - Similarly, the Chazon Ish held one should not light by a door leading to the stairway of a building because a staircase does not have a din "חצר" but a din "מבוי". Rav Elyashiv argues and says that it does have a din "חצר". The Brisker Rav held like Rav Elyashiv and used to light by the entrance to the stairway.
  - One who lights outside in a glass box must

make sure to close the box immediately after lighting because if a regular wind could blow the candles out he has not fulfilled the mitzvah.

- When lighting on an uncovered balcony, some poskim hold that he may not tie his Menorah to the metal bars of the balcony since it is like lighting in the middle of a **זוּעַר** and one is not **yotzei**. Other poskim permit this and compare it to lighting by the window. Therefore, it is preferable to light at the door that leads to the balcony especially if people outside can still see the candles.

**• Those who light inside:**

- The minhag of those who light inside today even in Eretz Yisroel is largely based on many poskim who hold that even when there is absolutely no danger, lighting inside is preferred and **פְּרוּסוּמֵי נִיטָא** is for the people inside. (שו"ת) (מנחת יצחק חלק ו' סי' ס"ו, שו"ת דברי ירושע ח"א סי' מ')

- It does not make a difference which room in the house should be used for lighting. One should choose a place in the room that will have the most **פְּרוּסוּמֵי נִיטָא** from that room even if it is the bedroom.

- In Chutz Laaretz many light by the window. It is preferable to put the Menorah on the right of the window.

- If one window is higher than ten tefachim and one window lower than ten tefachim the lower window is preferable, unless there is more **פְּרוּסוּמֵי נִיטָא** from the higher window.

- The minhag of many chassidim is to light inside not by a window, rather by a door inside the house and the **פְּרוּסוּמֵי נִיטָא** is for the members of the household.

- If the **פְּרוּסוּמֵי נִיטָא** is only for the people inside then some poskim hold that one may light until Alos HaShachar if the people in the house are still awake. However, because of **מְקַדְמֵיץ** **יְדִיץ מְקַדְמֵיץ** one should not delay lighting unless he is actively preparing for the hadlakah.

**• Staying in a Hotel:**

- One who stays in a hotel on Chanukah: since by paying for the room, he acquires the room, he should light his own Menorah and cannot be **yotzei** with the owner of the hotel's lighting.

- Since many hotels do not allow one to light in the room, one should either light at the designated place that has been set aside in the hotel for lighting, or if there is a balcony in the room, one can light in a glass box on the balcony which will not set off the fire alarm.

- On Motzei Shabbos, if one leaves the hotel

immediately after Shabbos, he should light when he arrives home. If one remains in the hotel for Melaveh Malka, he should light in the hotel.

**Height of the Menorah**

- When lighting on the floor, the candles should be higher than 3 tefachim from the ground (24cm according to Rav Chaim Naeh or 28.8cm according to the Chazon Ish).

- Even if the Menorah itself is 3 tefachim, something should be placed underneath the Menorah to show that it is being lit for the mitzvah of Ner Chanukah.

- Lechatchila, one should not light higher than 10 tefachim from the ground (80 cm according to Rav Chaim Naeh or 96cm according to the Chazon Ish).

- The height of 10 tefachim is not measured by the Menorah but rather by the height of the flame.

- If he places his Menorah higher than 20 amos (9.6 meters according to R. Chaim Naeh and 11 ½ meters according to the Chazon Ish) he is not **yotzei**.

- One who lives in an apartment that is higher than 20 amos from street level can light in the apartment as long as it is not higher than 20 amos from the floor of his apartment.

**Oil**

- It is best to use pure **שֶׁמֶן זַיִת** because it provides the best illumination, and as a **זִכָּר** for the miracle that occurred with **זַיִת** **שֶׁמֶן זַיִת**.

- If there is only a choice between other types of oil or wax candles, it is preferable to use any type of oil rather than wax candles.

**Seder Hadlakah**

- The candles are placed right to left but lit left to right. Therefore, on the first night, one should light to the furthest right of the Menorah. The second night one begins lighting from the new candle which is left of the previous night's candle.

- When lighting wax candles, the candles should have a separation of 2cm (Rav Chaim Naeh) or 2.4cm (Chazon Ish) between them.

- It is permitted for two people to light one Menorah if the other person lights on the other end of the Menorah. This can only be done if it is clear that the candles on each end were lit by different person. Therefore, after the third night this is no longer an option.

- If the oil spills between the brachos and the hadlaka, when he refills it and lights again, some poskim hold that he should repeat the bracha of **שֶׁעָשָׂה נֵסִים** but not **לְהַדְלִיק**.

- If one lit too many candles on one night: some say he is not yotzei מדרוך מן המדרוך because there is no recognition which night it is. Therefore, one should blow out all the candles and light them again. Others hold that he is yotzei מדרוך מן המדרוך, and does not need to blow out all the candles, but only the extra candles that he has lit.
- If on the second night one made a bracha but lit only one candle and only realizes afterwards, he should light another candle without a bracha.
- Even though we pasken אין זקוק לה נבטתה, and therefore if the lights go out during the zman, they do not need to be relit, nevertheless it is a מצוה מן המצוות to light again without a bracha.
- One begins saying הריית הלל after lighting the first candle and continues while lighting the other candles.

### שהחייני

- If one forgot to make a שהחייני on the first night—if he remembers within a half hour of his hadlakah, he should make it then. (The same applies when forgetting the bracha of נסים ששעה).
- If a half an hour passed already, he can make the שהחייני during the next night's hadlakah.
- One who is not going to light on the first night and no one else will be lighting for him at home should recite נסים ששעה on the first lit Menorah he sees in the street. If he did so on the first night, he should not recite שהחייני the next night when he lights himself.

### Erev Shabbos

- On Erev Shabbos, some have the minhag לכתוהלה לכתוהלה after המנחה. פלג המנחה. Others have the minhag to wait closer to shekiyah.
- One should first light the Ner Chanukah and afterwards light Shabbos candles. If it is getting late, then the wife should light her candles immediately after the husband lights the Chanukah menorah, or even whilst the husband is in the middle of lighting.
- If it is very late the wife may light Shabbos candles first and will be still yotzei with the husband's hadlakah that comes afterwards. If the woman is the one lighting the Menorah, then if she lights the Shabbos candles first, she should not light the Menorah because she has automatically accepted Shabbos with her Shabbos candles, and therefore should ask the neighbor to light the Chanukah candles for her.
- Many daven Mincha on Erev Shabbos early before the hadlakah and then light candles in order to light closer to the general zman hadlakah. Others are

noheg to light first and then daven Mincha.

### Motzei Shabbos

- On Motzei Shabbos, the earliest time one may light is 35 minutes after shekiyah.
- Those who are machmir on a regular Shabbos to take out Shabbos with Rabbeinu Tam should wait until then to light Chanukah candles. In general, most poskim hold that one should not end Shabbos earlier than usual in order to light the Chanukah candles.
- There is a machlokes amongst the poskim whether Havdalah should be recited first because it is תדיר or Chanukah candles first in order to make Havdalah later and to hold onto kedushas Shabbos longer. The accepted minhag is to make Havdalah first.

### Travelling

- One who leaves on a journey should light at home before he leaves as long as it is after המנחה פלג.
- One who returns home from a journey early in the morning and has not lit yet, even if it is less than half an hour before Alos HaShachar he should light with a bracha.
- One who is on a journey in a place with a different time zone, if someone is lighting for him in his home country, even though at the place that he is it isn't yet the zman hadlakah (for example, the first night, where for him it is still Erev Chanukah during the day), R' Shlomo Zalman holds is yotzei, because it is a din in the "bays". • Other poskim say that he is only yotzei if the time zone he is in is after the zman hadlakah at his home.
- However, if his family is not staying at home but are guests in another person's house then he is not yotzei when they light and he should light where he is staying.
- If one is a guest in someone else's house even for one day, if he is eating and sleeping there it is considered his מקום דורקיה.
- **Couples Going To Parents:**
  - If they leave home before the zman hadlakah and are staying overnight at their parents, then they should light at the parents' house.
  - However, if they plan to return home that night, even if its late at night, they should wait to light upon returning home.
  - If they leave to their parents after the zman hadlakah, even if they are staying at their parents overnight, they may light at home before leaving the house and stay with the neiros for a half hour.
- **Away for Shabbos:** When they arrive Erev

Shabbos to their parents, they should light there. If they are returning home on Motzei Shabbos, they should leave straight after Shabbos and light at home. However, if their parents prepare a Melave Malka or a mesiba, and they will stay late at their parents' house, they may light there, even though they are leaving home after the seudah.

### Lighting in Shul

- There are three reasons we light in shul: for guests who don't have a home, for פרוטובי ניסא as a shul is a place where many congregate together, and as a זכר for the Menorah in the Beis Hamikdash.
- Lechatchila, there should be a minyan in shul when making the brachos. However, if it is certain that there will be a minyan of people afterwards, be'dieved, the brachos may be made even before there is a minyan.
- On Erev Shabbos one can surely be lenient to light even before a minyan arrives as it is certain that there will be a minyan.
- Many poskim hold that women and boys under Bar Mitzvah can be included in this minyan if there is at least 6 men in the room.
- The one who lights in shul makes all the brachos and should recite all the brachos again at home when he lights to be motzi his family.
- One should not let a child light the Menorah in shul because of הצניעות.
- The neiros may be blown out when everyone leaves shul as long as they have already been lit for half an hour.
- In the morning, the Menorah should be lit again as a זכר לסקדש, because according to the Rambam the Menorah in the Beis Hamikdash was lit in the morning as well.
- If there is a fear of fire, the candles may be blown out even if they have not been lit for half an hour.
- The minhag is to place the Menorah by the southern wall, between מזרח and מערב. It is placed higher than at home.

### Tefillah

- Rav Aharon Kotler says that those who daven a Mincha during the year should daven a full Mincha on Chanukah in order to hear the Shaliach Tzibur say during Chazaras HaShatz.
- One who recites תפילות in על הנסים and not in מורים is yotzei זעזעי. However, if he remembers when he says מורים that he recited על הנסים in the wrong place, he should recite על הנסים again there in the right place.
- If one forgets to say על הנסים but remembers

before he says הדין in the bracha of להודות נאה ורך שמוך ורך נאה להודות should go back and say על הנסים.

### Women

- Women are also obligated in the mitzvah of Ner Chanukah and therefore they can be motzi their husbands in their absence. However, if the husband is at home he should light.
- A woman who is out and will only return home late: if she doesn't mind, her husband should light without her. If she prefers that he waits, then he **should** wait for her to light because if נר שבה is more important than נר ותורה due to Shalom Bayis, then all the more so one reckons with Shalom Bayis for נר ותורה. However, if his daughters are absent and are returning home significantly late, he should not wait for them to light.
- A woman who is away from home (even in a different country) is yotzei with her husband's lighting at home because of אשתו כנפיו. Therefore, she does not have to give her host money to join in with their lighting.
- However, one's daughters who are not at home on Chanukah are not yotzei with their father's hadlakah and they **should** give their host some money to join in with their lighting.
- Women should refrain from performing melachah half an hour before and half an hour after hadlakah. However, she may perform melachah such as cooking, baking and preparing a seudah.
- Similarly, many poskim permit even sweeping and cleaning and only forbid melachah such as sowing, washing and ironing.
- However, some have the minhag to not do any melachah other than what it is needed for the seuda. R' Fischer said that the minhag Yerushalayim is not to do any melachah, even cooking, during the half-hour after lighting.
- Women do not light their own Menorah separate of their husband, as mentioned above. The girls at home also do not light Chanukah candles. The Chasam Sofer explains that since the hadlakah used to be on the street where it would not be tzanuah for girls to light, therefore, until today, girls do not light.
- If the husband is not at home, it is a better for a mother to light at home for her children than a son under Bar Mitzvah. However, if there is a son who is Bar Mitzvah, he should light and the father is yotzei from him wherever he is.
- There is machlokes whether women are obligated to recite Hallel on Chanukah. The accepted practice is that they should recite Hallel – Ashkenazim with a bracha, and Sefardim without a bracha (because the minhag of Sefardim is that women do not recite a

bracha on מצות עשה שהזמן גרמא).

- A woman who is in the hospital or at an after-birth recovery center should rely on her husband's lighting at home and he should remember to have her in mind.

### Chanukah Foods

- There is a minhag to eat dairy foods on Chanukah to remember the miracle of Yehudis the daughter of Yochanan Kohen Gadol who killed the Greek commander by feeding him cheese.
- The poskim say this minhag refers specifically a cooked dairy food because that is what she fed him. The minhag is also to drink specifically hot milk because even the milk that she fed him was cooked.
- On Shabbos one may put a donut on top of a pot or urn even if it would reach יד טהורה. This is even if there is jelly inside, as although we are machmir that יש בישול אורח בישול בדבר לח nevertheless here is a minority that is hidden inside the food. It is also not considered בישול אורח because the taste doesn't change.
- It is better not to eat a donut in the middle of meal with bread even for dessert because of the ספק ברכות.
- One who eats more than a shiur of קביעת סעודה of donuts should not bench because the donut is deep fried in oil and is considered cooked and not baked.

### Aveilus

- On Chanukah, all dinim of aveilus are in force.

- An אבל does not daven Shacharis for the amud at all because of Hallel. Some daven Shacharis and leave the amud just for Hallel.
- Regarding Mincha and Maariv, some have the minhag that an אבל does not daven for the amud. This was the opinion of the Ksav Sofer and others. This is also the practice of many chassidim. However, some have the minhag that an avel does daven Mincha and Maariv at the amud.
- On the first night of Chanukah, an אבל lights and recites all three brachos, even Shehechyanu. However, an אבל may not light the candles on the first night in shul, because there he doesn't say Shehechyanu.

### Shiva House

- There is a significant machlokes in the poskim about whether Hallel is recited in a shiva house. Some say that Hallel is recited because Hallel is an obligation on Chanukah, as opposed to a Rosh Chodesh where Hallel is only a minhag and is not recited in a shiva house. However, others, including the Maharal hold that Hallel is not recited at all during Chanukah in a shiva house.
- The Shulchan Aruch HaRav holds that Hallel is recited in a shiva house and the אבל himself should recite it together with the rest of the tzibur. However, the Mishnah Brurah (תרפ"ג:א) says that the אבל himself does not recite Hallel. The accepted practice is that either the minyan goes to a separate room to say Hallel or the minyan remains in the room and the אבל leaves the room for Hallel.





ב"ד

PARSHAS VAYEISHEV

# שבת פרשת וישב

שבת מברכים חודש טבת

CANDLE LIGHTING	<b>4:01</b>	הדלקת נרות
MINCHA/KABBALAS SHABBOS	<b>4:21</b>	מנחה / קבלת שבת
SFAS EMES SHIUR WITH THE RAV	<b>8:15</b>	שיעור שפת אמת עם הרב שליט"א
SHACHARIS	<b>8:30</b> (דודו 8:45)	שחרית
SOF ZMAN K"S (G"RA) (Please say before davening)	<b>9:01</b>	סוף זמן ק"ש

## קידוש - KIDDUSH

Open for sponsorship!

HILCHOS SHABBOS SHIUR FROM R' ELIYAHU YAARI (EZRAS NASHIM)	<b>3:30</b>	שיעור הלכות שבת עם ר' אליהו יערי (בעזרת נשים)
--	-------------	---

MINCHA	<b>3:56</b>	מנחה
--------	-------------	------

## SHALOSH SEUDOS

MAARIV (R"Y)	<b>5:53</b>	מעריב וצאת דר"ת
--------------	-------------	-----------------

AVOS U'BANIM	<b>6:30</b>	אבות ובנים
--------------	-------------	------------

הרב שליט"א ידרוש בין קבלת שבת למעריב ובקידוש

