

בכ"ד

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DIVREI TORAH FROM

**הרב שמעון צוקר**

מרא ואחרוא קוללה קורואה בית שלמה ורמות אסכלן

מקץ-חנוכה

Fighting the Greeks with Azus D'Kedushah

Feeling Our Princely Stature

תְּהִלָּה  
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#### The Rebbe's Table

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# Chanukah

## Fighting the Greeks with Azus D'Kedushah

**T**he mitzvah is to light the Chanukah candles פָתָח לְעַל בֵּית מְכֹחָזֶה. Since lighting the menorah commemorates the lighting of the Menorah in the Beis HaMikdash, which was performed within the Heichal, why would our mitzvah be to light outside? Though this mitzvah was instituted for the sake of פְּרָסּוּמֵי נִסְעָה, what is the deeper implication of lighting the candles מְכֹחָזֶה?

The parashiyos that we read on Chanukah revolve around the story of Yosef HaTzaddik and his ordeal in Potifar's house and, subsequently, in jail. What is the connection between Chanukah and Yosef's difficult trials?

The answer may be the following. In the introduction to his sefer Ner Mitzvah, the Maharal quotes Daniel's vision in which the four *malchiyos* are represented by four wild animals. The *malchus* of Yavan appears as a נְמֶר, a leopard, which embodies the

*middah* of תַּאֲוָה (brazenness), as in the Mishnah: וְדַי כְּמַדְרָשָׁה. Similarly, the Midrash (Shemos Rabbah) compares Yavan to נְדַשָּׁת, copper, and the *pasuk* וּמְצַעֵּךְ נְהֹשָׁה (Yeshayah 48:4) suggests a connection between נְדַשָּׁת and the מַחְזָה (forehead), which also symbolizes brazenness, as in the phrase עֲזֹת מַחְזָה.

Clearly, Yavan represents the *kelipah* of the *middah* of תַּאֲוָה, as evident in their audacity to breach the Beis HaMikdash's surrounding barrier in thirteen places and to contaminate the Beis HaMikdash. For this reason, the Chashmonaim exhibited great תַּאֲוָה וְדַקְדּוּשָׁה in challenging the far larger and stronger Greek army. The תַּאֲוָה of *kelipah* must be fought with the תַּאֲוָה of *kedushah*. This is the meaning of the words רְבִים בַּד מַעֲטִים recited in the Al HaNissim prayer. It was the תַּאֲוָה וְדַקְדּוּשָׁה that gave us the courage to fight and win.

What does תַּאֲוָה mean? תַּאֲוָה is the *middah* of not feeling intimidated, not

feeling overwhelmed when smaller and weaker than one's opponent. The *middah* of **תִּשְׁעָה** gives us the push to go out against all odds and overcome intimidation.

The Maharal says that the **תִּשְׁעָה** of Yavan was most clearly exhibited by Alexander the Great, who possessed the passion to singlehandedly conquer the world, and who was brazenly unintimidated as he did so. We, too, must conquer the world in the sense of infusing it with *kedushah* and making it a base for Hashem, His **דִּין בְּחַחְתְּנִים**. This is the deeper meaning of Adam HaRishon being commanded: **פְּרוּ וּמְלָא אֶת הָאָרֶץ וּכְבֹשֵׁה**. We must learn from the **תִּשְׁעָה** of the Yevanim how to conquer the world and make it a fixed abode for the Shechinah.

The truth is that the story of Chanukah is typical of our status down here in *olam hazeh*. We are called the **עָם** **מֶלֶךְ הָעָם**. We are surrounded by a vast majority of goyim who dislike us, a **כָּבֵשׂ אֲבָבִים**. All the more so are we outnumbered and overpowered in the war between *kedushah* and *tumah*, where the *tumah* is so overwhelmingly powerful. If nature would take its course, we wouldn't stand a chance against a global majority that denies Hashem

and is sunken in the deepest *tumah*.

We as Yidden need an extraordinary **תִּשְׁעָה**. We are the **חֲלִשִּׁים מְעֻטִים** and the **רַבִּים גִּבְּרִים**. How can we succeed in fulfilling the impossible? The answer lies in the Gemara's words: **יְשָׁדָא לְעַז שְׁבָאות**. Some explain this as being a **סְמִרְן**, but when channeled towards *kedushah*, it empowers us to fulfill our mission in *olam hazeh*. Even on an individual level, we need much **תִּשְׁעָה**, all the time, in every place, in order to plow through all the overwhelming *nisyonos*.

Practically speaking, how do we cultivate this inner and essential **תִּשְׁעָה** **דָּקְשָׁה** so as to never feel intimidated as we face a world that stands against us?

The answer takes us back to *yetzias Mitzrayim*. The final *makkah* that triggered our leaving Mitzrayim and entering the vast wilderness with no shelter or provisions was *makkas bechoros*, which was carried out **לֹא עִי מֶלֶךְ לֹא עִי שְׁלִיחָה אֶלָּא עִי דָּקְבָּה בְּכָבְדוֹ וּבְעַצְמָה**. Here, Hashem conveyed to us: "I, Myself, am taking you out, and I, Myself, will lead you in the wilderness," as the Navi says: **לְפָנֶיךָ אָנָּה בְּמִדְבָּר** (Yirmiyah 2:2). Meaning,

we are His people, and by connecting directly to Him, thinking of Him and clinging to Him, we needn't fear anyone or anything. For just as He is intimidated by nothing, we too needn't feel intimidated.

This was again imparted when Hashem said at Har Sinai: **אנכי ד' אלךך**. If we connect to the **אנכי** and follow Hashem, we will not feel intimidated. We will plow through this world with the greatest **יעוז**, knowing that Hashem, **בכבודו ובעצמו**, is with us.

This is illustrated so clearly when the Yidden reached the Yam Suf and, trapped between the sea and the fast-approaching Egyptians, gave up hope. They could go no further nor retreat; so they cried out to Moshe, and Moshe cried out to Hashem, who replied: **מה תצעק אלּ דם בְּנֵי שְׁرָאֵל יְהוָה**. Yet why did Hashem rebuff their cries, demanding: **מה תצעק אלּ?** To whom does one desperately cry out if not Him?

However, we'd just been taught the *middah* of **יעוז דקדושה**. We should have known that just as nothing stands in His way, nothing will stand in ours. Hashem was saying: "Don't cry out to Me. **Be** like Me!"

This affords us tremendous clarity as to why many *pesukim* that revolve around Krias Yam Suf use the word **strong**, fierce), from which **יעוז** derives. The Torah, for example, states: **וַיֹּאמֶר יְהוָה אֱלֹהִים עַזָּה כְּלֹת בְּעֵץ אֶל נָהָר קְדֻשָּׁה**, and also states: **קְדֻשָּׁה**. And additionally, the Torah says: **וְגַתְתִּין בְּם דָּרְךָ וּמְמִימָּעָם נִתְבַּחַת** (Yeshayah 43:16), as well as **בְּעֵץ יְמִינָם עִזִּים נִתְבַּחַת** (Tehillim 74:13). At the Yam Suf, Hashem was waiting to see our **יעוז**, and when we brazenly jumped in, we were rewarded with **קָרְבָּנָה**, which drew its **יעוז** from our **יעוז דקדושה**. If one clings to Hashem and lives with Hashem through everything, one will never feel overwhelmed, and that itself will give rise to the *middah* of **יעוז דקדושה**.

We see this reflected in the Gemara (Berachos 4a) featuring **בָּרוּךְ**'s institution of greeting one's friend with Hashem's name: **שׁׁאַל בְּשָׁלֹם חֲבִידָיו**. This is how **בָּרוּךְ** himself greeted his harvesters: **הִי עַמְּכָם** (Rus 2:4), teaching us that one must live constantly with Hashem, even when greeting a friend or addressing employees. Names reveal people's essence, and the name **בָּרוּךְ** combines **בְּ** and **רַעַ** – literally, "in him is **רַעַ**." He was filled with **רַעַ**, because he had unabashedly incorporated Hashem's name into all

areas of life.

Perhaps this is why Boaz merited marrying Rus, a convert. Converts require a lot of *חutzpah*. They are pushed away, time after time, by the rabbinate, who must test their true resolve. *חutzpah* is the only thing driving them forward. We build a *middah* of *חutzpah* in the potential convert to prepare him for life within a rejected, despised minority amidst the nations, a life sustainable only through *חutzpah*. Naomi begged Rus to return to her former life as a princess, but Rus was brazenly stubborn, declaring that she will follow Naomi and her people all the way to the grave and, as such, displaying an *חutzpah kedushah* that made her well suited for Boaz.

From Boaz and Rus emerges Dovid HaMelech and, ultimately, Moshiach, who will come at a time of *nisyonos* in the realm of *kedushah* the likes of which we've never known. Only an abundance of *חutzpah kedushah* will enable that generation to survive. In fact, the Mishnah (end of Sotah) says that in the days preceding Moshiach, *חutzpah yisana* – *chutzpah* will abound. At face value, the Mishnah is telling us how terrible those times will be, but on a deeper level, it is teaching that we must harness an abundance

of *chutzpah*, of *חutzot kedushah*, to rise up against all the overwhelming odds that surround us and threaten to pull us down.

As mentioned above, the war between the Chashmonaim and the Yevanim was a battle between the *kedushah* and the *golus*. The Greeks were desperate to destroy our *kedushah*, and the Gemara (Rosh Hashanah) says that they decreed that a Yid must not mention *shem shamim*. Just a mere mentioning of Hashem's name rendered a Yid liable to the death penalty. In light of our discussion, this is well understood. Constantly mentioning Hashem cultivates within us the awareness that He is always with us, *בכבודו ובעצמו*, and this ultimately gives rise to *chutzpah kedushah*, with which we combat Yavan's *חutzpah golus*. The Greeks therefore banned the practice that could empower us against them.

Therefore, Matisyahu raised a banner that said: *מי לה אל* – “Whoever is for Hashem, come to me!” Meaning, whoever is connected to Hashem, whoever knows that Hashem is constantly by his side, *בכבודו ובעצמו*, whoever is well armed with *חutzot kedushah*, come and fight the *golus* with me.

This explains why we take our little candle out into the world. רשות הַדְבִּים. Our little candle represents our determination and our fearless loyalty to rise up and fight against the רשות הַדְבִּים, the majority of the world that wishes to harm us, חס ושלום.

This also explains how Yosef HaTzaddik, through his עוזת דקדושה in Mitzrayim, remained fiercely loyal to kedushah and did not succumb to the immorality that was rampant there. On the *pasuk* וַיֹּאמֶר יְהוָה אֶל יוֹסֵף, Rashi says: שְׁוֹרֵה שֵׁם שְׁמִים שָׁגֵן בְּפִי. Since Yosef was constantly mentioning Hashem, he felt Hashem with him always, and this enabled him to remain קדוש וצדקה despite the great *tumah* of Mitzrayim.

Yosef symbolizes קדושת הברית, and the *roshei teivos* of the *pasuk* מִיעָלָה.

מִילָּה spell לְנָן השמימָה, while its *sofei teivos* spell Hashem's name קָדָשׁ. The mitzvah of *milah* therefore represents a תקיפה, a strength of not budging and remaining determined wherever one is. This is because of its deepest attachment to the שם הָזֶה and feeling Hashem's presence everywhere and in everything. This is the connection between the story of Yosef HaTzaddik and Chanukah.

Hashem should help us to determinedly push through these last moments of *galus*, when the powers of the ס"מ are at their peak – to hold on and live connected with Hashem at all times, which will keep us strong, until we witness the coming of Moshiach Tzidkeinu, speedily, in our days. Amen!







# Chanukah

## Feeling Our Princely Stature

The parshiyos of these weeks that delve into the life of Yosef Hatzaddik coincide with the days of Chanukah. Let us explore the connection between Chanukah and Yosef Hatzaddik. The Greeks issued decrees against three mitzvos: Shabbos, Rosh Chodesh, and *bris milah*. What is the connection between these three mitzvos, and why did the Greeks so adamantly forbid the Yidden from performing them?

In order to understand this, let us explore the mitzvah of lighting the menorah.

Parashas Behaalosecha opens with Aharon's lighting of the Menorah in the Mishkan, which directly follows the Nesiim's presentation of *korbanos* for the Mishkan's inauguration at the end of Parashas Naso. The Nasi of every tribe participated in this great tribute, except for that of Levi, Aharon's tribe, and Aharon was disturbed, comments Rashi, that his *shevet* had been

excluded. Hashem, however, consoled him with the reassurance that his portion was even greater than theirs, because he would light the Menorah, which he indeed now does at the onset of Behaalosecha. How does lighting the Menorah assuage Aharon's disappointment over being excluded from the *korbanos* of the Nesiim?

The Menorah is connected to the concept of fire. We see this on the simplest level in that we kindle the Menorah's lamps with fire. In addition, Chazal tell us that when fashioning the Menorah for the Mishkan, Moshe Rabbeinu had difficulty comprehending how to make it (Midrash Tanchuma, Behaalosecha 3). One opinion in the Gemara states that Hashem showed him "a Menorah of fire" to demonstrate how its structure should appear; another relates that Hashem told him to throw a slab of gold into a fire, and the Menorah emerged by itself (Menachos 29a). Why was the Menorah too difficult for

Moshe to conceptualize, and why is it so strongly connected to the concept of fire?

The Tanya (Perek 1) writes that fire naturally rises upward and, as such, represents the idea of *gaavah*. The primary opposing substance to fire is water, which flows downward and, as Chazal teach, displays for us humility (Taanis 7a). In rising upward, fire also represents pride, and in *ruchniyus* this means spiritual pride, pride in our *avodas Hashem*, pride in ourselves as Jews, and pride in being princes and children of Hashem, as in the *pasuk* “*בְּדָבְרֵי הָעֵבֶד הַצְּדָקָה לְפָנָיו*.” (Divrei Hayamim II 17:6) A Jew is meant to have a sense of greatness for who he is.

This is why oil is used to light a fire. No matter what liquid it's mixed with, oil rises to the top. It represents the way a Jew should be — no matter where he is and no matter which country of exile he finds himself in, he must always rise above the natural humiliation of being in *galus* and realize his true greatness in every place or situation.

This is precisely the idea of the Menorah, which is so deeply connected to the idea of fire. The Menorah represents the spiritual pride of the Jewish People and the recognition

of our greatness. For this reason, the *avodah* of the Menorah is the only *avodah* of the Beis Hamikdash that remains with us during the darkness of exile (See Ramban, Bamidbar 8:2). When we pour the oil in, we remind ourselves how a Jew always rises to the top wherever he is. When we watch the flame flickering upward, we focus on how naturally we gravitate upward as proud Jews, princes of Hashem.

We can now understand why Moshe found it difficult to comprehend the Menorah. Moshe was the humblest person to ever live (Bamidbar 12:3), and he struggled to comprehend the idea of *gaavah*, even *gaavah d'kedushah*. Hashem therefore showed him a Menorah of fire or, alternatively, miraculously fashioned the Menorah from fire to teach him the importance of emulating the flame's upward flicker and feeling proud in *avodas Hashem*.

RavTzadok (PriTzaddik, Behaalosecha) reveals that the Menorah corresponds to Torah She'baal Peh (and the Aron with the Luchos represents Torah She'bichsav). The central feature of Torah She'baal Peh is the *chachamim*, and the Gemara teaches us the concept of a “*שְׁמִינִי שְׁבַשְׁמִינִית*,” (Sotah 5a) of the organic *gaavah* found within *talmidei chachamim*. The Menorah represents

this *kavod* that a Jew feels due to his princely stature. Every Yid who toils in Torah She'baal Peh and becomes a *talmid chacham* feels his stature as a prince of Hashem.

In Parashas Terumah, the Rashbam (Shemos 25:37) points out that the Menorah's flames lit up the Shulchan, which was situated on the opposite side of the room, and Rashi comments that the Shulchan's *zahav* (golden crown) symbolizes the crown of kingship, the epitome of wealth and greatness. The Menorah lighting up the Shulchan therefore teaches us to take all the kingly pride and prominence of this mundane world and elevate it to spiritual pride, with the feeling that we are truly *b'nei melech*.

This is the underlying theme of the earlier mentioned *pasuk* *וַיַּבְהֵה לְפָנָיו כָּדְכָה נָתָן*. Our hearts must feel lofty in the service of Hashem. Why, however, is so fundamental a *pasuk* written in Divrei Hayamim, the very last book of Tanach? The answer is that only after reading the entire Tanach and seeing the great people we come from — the judges, the prophets, the kings — can one feel the elevation and the pride that comes from being a Jew.

This explains to us why the Greeks

made us write on the horn of an ox that we have no portion of the G-d of Israel (Bereishis Rabbah 2:4). This seems puzzling. The horn of an ox is not a normal place for things to be written. There was obviously a specific intention in this decree. Now, however, it's quite clear. The ox represents *gaavah*, as the Midrash (Shemos Rabbah 23:13) on the *pasuk* *כִּי נָאָה נָאָה שְׁבָדָה מִתְשָׁדָה נָאָה* tells us: “*נָאָה שְׁבָדָה מִתְשָׁדָה* — The ox is the proudest of the animals.” The horn, as well, represents pride, as the *pasuk* states, “*וְיַדְמֵה קָרְבָּן מִשְׁעָרָיו*.” (Shmuel I 2:10) The Greeks wanted us to take our pride and divorce it from our connection with Hashem.

The Greeks, too, were a very proud and haughty people. They were renowned for their wisdom, and Chazal say that oil represents wisdom (See Menachos 85b). Their wisdom therefore naturally caused them to feel elevated and prideful, yet their pride was self-centered and focused on their achievements. In sharp contrast, our *gaavah* of *kedushah* is not born of on our own achievements but, rather, of being Hashem's children and an integral part of His loftiness.

We see the idea of pride permeating Chanukah in another way as well. On the *pasuk* *הִנֵּה מֶלֶךְ נָאָה לְבָשָׂר*” (Tehillim

93:1) the Malbim explains that Hashem is cloaked in *gei'us* when He performs open miracles for His people, as with the miracles of Chanukah. In contrast to the hidden miracles of Purim, those Hashem performed in the story of Chanukah were resounding, exultant, and majestic; and they inspired us, in turn, to reveal that prideful majesty with ourselves.

The open miracles of Chanukah revealed the pride of *kedushah* that nullified the pride of the Greeks. This is why the few outnumbered Kohanim went out to fight against an overwhelmingly powerful army. They desperately prayed for an open miracle and the accompanying revelation of “ה מלך נאות לבש.” In addition, the Rashbam teaches on the *pasuk* “כִּי נָאָה נָאָה” that a victory in war relates to *gaavah* (in his words, “נצח מלומת קורא נאות”). Therefore, they were desperate for a victory that would elevate the true *gaavah* and destroy the impure *gaavah* of the Greeks.

The connection between the three mitzvos against which the Greeks issued decrees is now obvious. Their common denominator is *malchus* and holy pride. Shabbos is the seventh day, representing the seventh attribute of *malchus*, which seems actualized

even in halachah. The Mishnah in Shabbos (67a) quotes the opinion of Rabbi Shimon that all Jews may smear themselves on Shabbos with “שְׁמַן אֲפָרָסָמָן” because it was a princely oil, and all Jews are princes. On Shabbos, we all feel royal and majestic, to the degree that we are accompanied home from shul by angels, a royal entourage. For this reason, immediately after we accept *kedushas Shabbos* with the recital of “מָמוֹד שֶׁדֶר לִימַד הַשְׁבָתָה,” (Tehillim 92) we continue with the chapter of “ה מלך נאות לבש,” (ibid. 93) because Shabbos elevates us into the *gei'us* of Hashem that we represent.

Yosef Hatzaddik represents the *avodah* of *kedushas ha'bris*. The Baal Haturim reveals that the *pasuk* “מִ יְלָה לְטַהֲרִמָה” (Devarim 30:12) has the *roshei teivos* of “מלך” — the mitzvah of *milah* raises and elevates a person all the way up to Shamayim. A *shomer ha'bris* feels royal and lofty, and this expressed itself quite literally in Yosef Hatzaddik, who became the *mishneh l'melech* and ruled over the mighty Egyptian empire. (It is fitting that the *Sefirah* after *yesod* that represents *kedushas ha'bris* is *malchus*.)

The mitzvah of sanctifying the new moon is learned from the *pasuk* “זְהֹדֵש הַזָּהָר לְמַמְלָכָת.” (Shemos 12:2) The word “לְמַמְלָכָת” has the same letters as “מלך.” The power

of ruling over time and, thereby, over the seasons of the year is truly a royal power. The Greeks were desperate to erase all traces of royalty and loftiness from the Jewish People, so they issued decrees specifically against these three mitzvos.

This may be why the Chashmonaim made the grave mistake of taking for themselves the *malchus*, which rightly belongs to the tribe of Yehudah. Their victory over the Greeks and the rekindling of the Menorah fed them with this passion to elevate pride and honor, elements of *gaavah*, into *kedushah*. There is obviously no clearer way of doing this than becoming kings of Hashem's people. They felt their *malchus* would represent “**מלך הארץ הוא בכם**” in the greatest possible way.

We can now explain a puzzling fact about the halachos of lighting Chanukah candles. We are told that the Chanukah candles should be on the left side of the door. This is a bit strange. In Judaism, we always prefer the right, as the Gemara says: “Every time you turn, you should turn to the right.” (Yoma 15b) So why do we light the Chanukah candles on the left side? The answer is based on the *pasuk* recited at every *siyum maseches*: “**אחד מם ב Mizrah בטהורה עשה וכבוד**.” (Mishlei 3:16) The

left is associated with wealth and pride. This is the perfect place for the *neiros Chanukah*, which are meant to infuse us with holy pride. The battle with the Greeks on Chanukah is a battle between their kind of pride and our holy pride. By lighting on the left side, the side of honor, we elevate all the pride of the mundane world into the *gaavah* of *kedushah* that the menorah represents.

We can now understand Hashem's message of comfort to Aharon Hakohen. Aharon was dejected because no Nasi from his tribe brought *korbanos* in tribute of the Mishkan's inauguration, and Hashem promised that his portion would be greater than the Nasiim's portion. A Nasi is a prince. What could be greater than a prince's portion? The opportunity to unveil the princely essence of all of Klal Yisroel. Hashem was assuring Aharon that when he lights the Menorah, its radiance will bring out every Jew's princely essence. By lighting the lamps of the Menorah, Aharon lit a fire in every single Jew that revealed to him his own *nesiyus*, his own greatness and loftiness.

This is precisely the message we learn from the life of Yosef Hatzaddik. Yosef was hated by his brothers. He was

thrown into a pit, sold into exile, and thrown in jail, but wherever he went, he always rose to the top. Yosef never forgot the greatness that defined his essence. When he was tempted to sin with the wife of Potiphar, he remembered his father (Sotah 36b, see Rashi, Bereishis 39:11), meaning, he remembered the greatness he came from, and this gave him the strength not to lower himself to sin. This connects the *avodah* of Yosef to Chanukah.

This is the message we need to learn from Chanukah. The big *yetzer hara* of our generation is a feeling of lowliness, a self-defeating sense that we're not worth anything. This leaves us susceptible to succumb to all the

mundane pleasures and distractions of the world. The message of Chanukah and the lesson we need to learn from Yosef Hatzaddik, who went into exile but paved the road for us, is to be like oil and rise to the top, to recognize our majesty and the fact that we are princes, children of Hashem. This is the only thing that will protect us from all the lowliness of this world and everything the *yetzer hara* tries to entice us with.

Hashem should help us in these last few moments of *galus* to feel pride in being Jews — in who we are and where we come from — and in that merit, conquer the *yetzer hara*, until the coming of Mashiach, speedily, in our days. Amen!





# Hilchos Chanukah

# Piskei Halacha from HaRav Zucker שליט"א

## Introduction

- The Chasam Sofer (**שחת' יהוה דעה ר' ג'ג**) writes that whenever Chazal set a certain date as a remembrance of a miracle, the day itself is **הוּא נִזְמָן** even though the mitzvos of the day are **דָבָר**. Therefore, one should have in mind that celebrating the day is a **קָרְבָּן וְזִבְחָתָן**.
- The **בָּרָא** of Hadlakas Neiros on Chanukah is more stringent than the **בָּרָא** 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 **סְדָרָן** or **סְדָרָן מִתְּמָדָר**. (Unlike the shita of the Ohr Somayach (**הַלְלָא** מִתְּמָדָר)). (**וְחַכָּה פ' ז' ב'**) who holds that a poor person is even obligated to collect money to light **סְדָרָן מִתְּמָדָר**).
- 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 בקע** ("more than a **כובץ** of bread or mezonos") half an hour before the zman of hadlakas neiros. However, it is permitted to eat more than a **כובץ** 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 בקע** (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 (**שַׁבַּת נְיָרָס**) 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 “**תענין טה**”, 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 “**תענין טה**”, which the commentaries explain to mean to **דרכם נאצט**. Those who follow this opinion should daven Maariv before lighting, because Maariv is **ზურ**, and reciting **תירח שמע קידוש** is **תירח שמע קידוש**. 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 דרכם נאצט** 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 דרכם נאצט** 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 **צָהָרָה** 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 **חובב מצהה** and not a **צ.ה.**

• 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 **צ.ה.** 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 **ר.ס.ט. נ.א.**

### עד שבתלה רגלי

• Nowadays, many poskim hold that the zman of **צ.ה.** 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 **צ.ה.**, 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 דודזון

• Many poskim hold that **בשעת דודזון** one may begin lighting after **פָּלָג**, which is an hour and a quarter before **צ.ה.** However, one should make sure to put a shiur of oil that will last until after the shiur of **ל.ע.** However, if he only has enough oil for a half-hour after **פָּלָג**, he may consider night, and if one davens Mincha afterwards, it is as if he is davening after nightfall.

• If one does light after **פָּלָג** and the candles go out before **צ.ה.** 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 **פָּלָג**, some say it is better for the shaliach to light

at the regular time.

- If there is only a choice of lighting after **פָּלָג** or after the zman of **ל.ע.**, 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 **פָּלָג** and those who light inside should light after the zman of **ל.ע.** **ש.ח.ב.ל.ה. ו.ל.**

### 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 **ר.ש.ת. ו.ד.ב.מ.** 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 **ר.ס.ט. נ.א.**

• If the building opens to a **צ.ה.** and the **צ.ה.** leads to a **ד.ש.ת. ו.ד.ב.מ.** according to the Chazon Ish who held that todays **ת.ה.צ.ה.** do not have a din of "**צ.ה.**" 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 todays **ת.ה.צ.ה.** have a din "**צ.ה.**" 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 "**צ.ה.**" but a din "**מ.ב.**". Rav Elyashiv argues and says that it does have a din "**צ.ה.**". 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 **בָּרָא** 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 the **פרוסומִי נִסְתָּחַם** is for the people inside. (**שְׁוִירָה שְׁוִירָה דָּרְבָּתָה חָלָל וְסִירָּה**)

- 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 **פרוסומִי נִסְתָּחַם** 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 **פרוסומִי נִסְתָּחַם** 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 **פרוסומִי נִסְתָּחַם** is for the members of the household.

- If the **פרוסומִי נִסְתָּחַם** 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 **רַזְעַן מִקְרָבָה** one should not delay lighting unless he is actively preparing for the hadlakah.

**• Staying in a Hotel:**

- One who is 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 1/2 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 **שְׂבָעָה** because it provides the best illumination, and as a **בָּרָא** for the miracle that occurred with **שְׂבָעָה**.

- 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 **לְאַלְמָנָה נִסְתָּחַם** but not **שְׂבָעָה נִסְתָּחַם**.

- If one lit too many candles on one night: some say he is not yotzei חנוך ל' זמָן 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 חנוך ל' זמָן, 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 ה' ק' בְּתָה אֶת-צָה, and therefore if the lights go out during the zman, they do not need to be relit, nevertheless it is a מצה to light again without a bracha.
- One begins saying הַלְלָתָה תְּמִימָה after lighting the first candle and continues while lighting the other candles.

## שְׁמִינִי

- If one forgot to make a שְׁמִינִי 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 שְׁמִינִי).
- If a half an hour passed already, he can make the שְׁמִינִי 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 שְׁמִינִי and שְׁמִינִי on the first lit Menorah he sees in the street. If he did so on the first night, he should not recite שְׁמִינִי the next night when he lights himself.

## Erev Shabbos

- On Erev Shabbos, some have the minhag to light after הַמְּחֻלָּה. 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 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 ר'וח 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 הַמְּחֻלָּה.
- 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 "bayis". • 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 קְרָבָה.

## 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 פסנתר נסא as a shul is a place where many congregate together, and as a רצ' 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 בבד החיצור.
- 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 רצ' למקדש, 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 פניהם and פערם. It is placed higher than at home.

## Tefillah

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

before he says רצ' in the bracha of נר לזרותה נר should go back and say גנטם על.

## 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 רצ' is more important than רצ' חנוכה due to Shalom Bayis, then all the more so one reckons with Shalom Bayis for רצ' נסא. 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 נטש. 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

ברוחת עשה שזרקן נטמא).

- 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 בְּסֶלֶת בְּ. This is even if there is jelly inside, as although we are machmir that הַדָּבָר הַלְּאֵין בְּשֶׁלֶת בְּ שֶׁ, nevertheless הַדָּבָר הַלְּאֵין בְּשֶׁלֶת בְּ here is a minority that is hidden inside the food. It is also not considered cooked 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 שְׁפָקָה בְּדִין הַמִּנְחָה.
- One who eats more than a shiur of קְבֻעָה טְהָרָה 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 amid at all because of Hallel. Some daven Shacharis and leave the amid just for Hallel.

- Regarding Mincha and Maariv, some have the minhag that an אבל does not daven for the amid. 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 amid.

- On the first night of Chanukah, an אבל lights and recites all three brachos, even Shehechiyanu. However, an אבל may not light the candles on the first night in shul, because there he doesn't say Shehechiyanu.

## 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 (סימן כה) 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.









ככ"ד

PARSHAS MIKEITZ - CHANUKAH

# שבת פרשת מקץ

ראש חודש טבת – שבת הנוכה

CANDLE LIGHTING	4:03	הדלקת נרות
MINCHA/KABBALAS SHABBOS	4:23	מנחה/קבלה שבת
SPAS EMES SHIUR WITH THE RAV	8:15	שיעור שפת אמת עם הרב שליט"א
SHACHARIS	8:30 (8:45) (ז'ו)	שחרירית
SOF ZMAN K"S (G"RA) (Please say before davening)	9:05	סוף זמן ק"ש

## קידוש - KIDDUSH

Sponsored by R' Ilan Field and mishpacha in honor of the recent birth of his baby daughter!

HILCHOS SHABBOS  
SHIUR FROM R' ELIYAHU  
YAARI (EZRAS NASHIM)

שיעור הלכות שבת  
עם ר' אליהו יעדי (בבוחות נשים)

MINCHA 3:58 מנחה

## SHALOSH SEUDOS

MAARIV (R"T) 5:56 מעירב וצאת דרכ"ת

AVOS U'BANIM 7:00 אבות ובנים

הרבר שליט"א יודוש בקידוש

