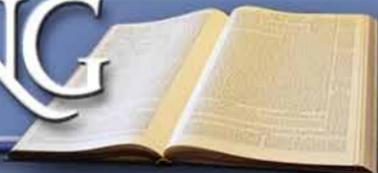


HALACHICALLY SPEAKING

Volume 14 Issue 1



{ TOPIC }

Chanukah Lighting in Public Places



SPONSORED BY:



KOF-K KOSHER SUPERVISION

Compiled by

Rabbi Moishe Dovid Lebovits

Edited by: **Rabbi Chanoch Levi**

Website Management and Emails:

Heshy Blaustein



Dedicated in memory of
ר' שלמה בן פנחס ע"ה



Design by:

vividesign

SRULY PERL 845.694.7186

**SUBSCRIBE
FOR FREE**

and view archives @

www.thehalacha.com



HALACHICALLY SPEAKING

HALACHICALLY SPEAKING

► Halachically Speaking is a monthly publication compiled by Rabbi Moishe Dovid Lebovits, a former *chaver kollel* of *Yeshiva Torah Vodaath* and a *musmach* of *Harav Yisroel Belsky* *zt"l*. Rabbi Lebovits currently works as the Rabbinical Administrator for the KOF-K Kosher Supervision.

► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Harav Yisroel Belsky, zt"l* on current issues.

WHERE TO SEE HALACHICALLY SPEAKING

► Halachically Speaking is distributed to many shuls. It can be seen in Flatbush, Lakewood, Five Towns, Far Rockaway, and Queens, The Flatbush Jewish Journal, baltimorejewishlife.com, The Jewish Home, chazaq.org, and frumtoronto.com. It is sent via email to subscribers across the world.

To sponsor an issue please call

718-744-4360

© Copyright 2017

by Halachically Speaking

Chanukah Lighting in Public Places

Chanukah lights are kindled in most shuls. This has also expanded to public Chanukah lightings in many cities throughout the world.¹ There is also a large Chanukah lighting in the White House,² attended by many officials.³

In addition, people light candles at Chanukah parties in halls and at weddings. In this issue we will discuss why there is a custom to light in shul and the *halachos* related to that practice, and then discuss public lightings. Is there a source for it, and should a *brachah* be recited?

The Origin

At the time of the miracle of Chanukah, there was no widespread custom to light the menorah, even in the home. Chanukah was established as days of joy and happiness, and candles were only lit in the Beis Hamikdash in front of the public.⁴ When the Jews were exiled they enacted to light candles outside. Eventually, people lit inside because of danger. It was instituted to light in shul, which is comparable to the lighting in the Beis Hamikdash.⁵

Source – Chanukah Lighting in Shul

The requirement to light Chanukah candles is limited to

1 Refer to www.menorah.net.

2 <http://www.whitehouse.gov/photos-and-video/video/2014/12/16/vice-president-biden-speaks-national-menorah-lighting>.

3 For more on this see *Headlines* (Lichtenstein) pages 367-372.

4 *Rambam, Hilchos Chanukah* 3:3.

5 *Moadim U'zmanim* 6:89. Also see *Ohr Yitzchak* 1:226. Based on this, since it was an old custom done in the Beis Hamikdash we can say a *brachah* on the lighting in shul (see below) (*Moadim U'zmanim* 6:89).

איזן על להקיב"ה בעולמו אלאי די אמות של הלכה בלביד... (ברכות ה.)

SPONSORED BY:



כל השנה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (מדה עב)

the home. If one does not have a home there is no obligation to light.⁶ However, there is still a custom to light in shul, which is no one's home.

The custom to light Chanukah lights in shul is not mentioned in the Gemara, although it is mentioned by *Rishonim*, and many follow this custom.⁷ This also applies to a *beis midrash* designated for learning.⁸

Reasons

There are a number of reasons given as to why we light Chanukah lights in shul.⁹

1. It is for guests who do not have a home,¹⁰ just as Kiddush in shul¹¹ on Friday night was enacted for guests.¹²
2. It is in order to publicize the miracle of Chanukah,¹³

6 *Ramban, Hilchos Chanukah* 4:1. See *Tosafos, Maseches Sukkah* 46a "ha'roeh"; *Rashi, Maseches Shabbos* 23a "ha'roeh." Also refer to *Igros Moshe, Y.D.* 3:14, and *Pnei Yehoshua, Maseches Shabbos* 21b "b'Gemara."

7 *Shibolei Haleket* 185; *Kol Bo* 44; *Hamanhig* 2, page 531; *Meiri, Maseches Shabbos* 23b; *Ritva, Maseches Shabbos* 23a; *Orchos Chaim, Chanukah* 17; *Tur, Shulchan Aruch* 671:7; *Chayei Adam* 154:17; *Piskei Moshe* 12:1; *M'Beis Levi* 10, page 17:1. *Maoz Tzur* is also recited at a shul lighting (*Siach Yitzchak* 337), as well as *Haneiros Halalu (Mekor Chaim* 671:7; *Natei Gavriel, Chanukah* 40:1, old).

8 *Mishnah Berurah* 671:39; *Kaf Hachaim* 65.

9 For a nice review of the reasons see *Piskei Moshe* 12:1.

10 *Beis Yosef* 671; *Kol Bo* 44. Refer to *Minchas Yitzchak* 6:65:1 which says based on this perhaps a child under thirteen can't light the menorah in shul.

11 One recites a *brachah* on Chanukah lighting in shul even if one does not have the practice of making Kiddush in shul (*Pri Chadash* 671:4).

12 *Shulchan Aruch, O.C.* 269.

13 For more on this see *Moadim Uzmanim* 2:141 in depth if publicizing the miracle applies to non-Jews. Also see *Hisorerus Teshuvah* 3:457:1; *Kinyan Torah* 8:34; *B'mechitzas Rabbeinu* page 139; *Shevus Yitzchak, Chanukah* 4:6; *Igros Moshe, O.C.* 4:105:7; *Lehoros Nassan* 4:63, 12:51; *Chashukei Chemed, Maseches Shabbos* 21b; *Ohr Yisrael* footnotes 289-290; *Mishnas Yaakov, Hilchos Chanukah* page 289.

SPONSORED BY:



known as *pirsumei nisa*.¹⁴ The Gra¹⁵ compares it to the recital of Hallel at the Pesach Seder, which serves to publicize the miracle.

3. The candles are lit in shul in order to exempt those who lack the knowledge or motivation to light candles on their own.¹⁶ Some question this reasoning; why should we light for those not motivated? Guests can contribute to the lighting of the homeowner, and those who do not have a place to stay are exempt.¹⁷ In addition, perhaps that is what Chanukah is all about, to bring people closer to Judaism with the lighting.
4. Another reason given is a remembrance for the Beis Hamikdash. A shul is like a small Beis Hamikdash, so we light Chanukah candles there as a remembrance of the lighting in the Beis Hamikdash.¹⁸
5. The Rivash¹⁹ maintains that we light in shul because in our homes we light indoors (outside of Eretz Yisrael), which limits the extent of publicizing the miracle. Therefore, we light in shul to make up for this lack.²⁰

14 *Beis Yosef* 671; *Kol Bo* 44; *Ritva* *ibid.*; *Meiri* *ibid.*; *Shulchan Aruch* 671:7. Refer to *Minchas Yitzchak* 6:65:1 which says based on this reason a child under thirteen can perhaps light the menorah in shul. This is also the opinion of the *Yalkut Yosef, Chanukah* page 203:16. Refer to *Miyum Hahalachah* 3:82. See *Teshuvos V'hanhagos* 2:335 which says a child can light in shul if all present are lighting according to the manner described in the Gemara (outside and not high up). See *Teshuvos V'hanhagos* 1:397, 2:342. Some suggest that since one of the reasons to light is because of guests, although not common, we still need to have the lighting done by someone who is an adult (*M'Beis Levi* 10, page 17:3). See *Piskei Shmuos (Chanukah)* pages 67-68; *Shraga Hameir* 2:16; *Kinyan Torah* 1:131:1, 6:49; *Ashrei Ha'ish* 3, page 250; *Yeishiv Moshe* page 86; *Piskei Moshe* 12, pages 419-420.

15 671.

16 *Kol Bo, Hilchos Pesach* 50. For more on this see *Ohr Yitzchak* 1:226.

17 *Binyan Shlomo, Chanukah* 53. However, see *Sdei Chemed, Mareches Chanukah* 24, page 112; *Minchas Elazar* 2:68.

18 *Kol Bo* 44.

19 111. Mentioned in *Beis Yosef* 671. Refer to *Aruch Hashulchan* 26.

20 See *Ohr Yitzchak* 1:226.

איזן עיל להדפי"ה בעולמו אלזי יי אמות של הלכה בלביד... (ברכות ח)

It seems that most *poskim* assume that the reason for the custom is to publicize the miracle.²¹

Refrain

Others say since we light in our homes there is no need to have lights in shul.²² However, this is not the overwhelming custom.²³

Some have the custom not to recite a *brachah* on the lighting in shul in Eretz Yisrael. Since the custom there is to place the Chanukah menorah outside, this obviates one of the main reasons for lighting in shul.²⁴

It is questionable if one should light in a hotel that is rented out for Chanukah and has a room reserved for *davening*.²⁵

Brachah and Questions

Many *poskim* debate whether or not to recite a *brachah* on lighting in shul.²⁶ Some question how we can make a *brachah* if it is not mentioned in the Gemara (see above).²⁷

Some argue that no *brachah* is recited on a custom,²⁸ such as the custom of *aravos* on Hoshana Rabbah.²⁹

One response is that candle lighting in shul is like Hallel on Rosh Chodesh which is a custom, and the Ashkenazim

21 *Shulchan Aruch* 671:7; *Chayei Adam* 154:17; *Yabia Omer*, O.C. 7:57.

22 See *Shibolei Haleket* 185; *Birchei Yosef* 671:6; *Moadim U'zmanim* 6:89; *Darchoi Chaim V'shalom* 819.

23 *Kaf Hachaim* 71.

24 *Moadim U'zmanim* 6:89; *Teshuvos V'hanhagos* 1:397, 2:335. Refer to *Mekadesh Yisrael (Chanukah)* 115 which says a shul should still light even if one lights his regular menorah inside.

25 *Mekadesh Yisrael (Chanukah)* 102. The same would apply to a *beis avel* (ibid.).

26 For more on this see *Minhag Avoseinu B'yadeinu* 1, pages 190-196; *Peninei Chanukah* pages 87-88; *Ashrei Ha'ish* 3, page 250.

27 Refer to *Moadim U'zmanim* 6:89; *Teshuvos V'hanhagos* 2:342.

28 *Rambam, Hilchos Taanis* 11:16.

29 Refer to *Maseches Sukkah* 44b; *Tosafos, Maseches Sukkah* 44b "kan."

כל השנה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (תדה עב)



still recite a *brachah* on it.³⁰ However, the Sephardim do not recite a *brachah* on Hallel on Rosh Chodesh but still recite a *brachah* on Chanukah lighting. This is especially odd since the *Shulchan Aruch* himself rules³¹ that no *brachah* is recited on Hallel of Rosh Chodesh and a *brachah* is recited in shul on Chanukah.³²

One answer is that lighting in shul is not a separate custom, but rather an extension of the main mitzvah.³³ This logic also applies to the *brachah* on Hallel of Rosh Chodesh, since reciting Hallel is generally done for mitzvah purposes.³⁴ This also explains how we say “*v'tzivanu*,” since we were commanded to perform the main mitzvah.³⁵

Others argue that the custom of Chanukah lighting in shul is different since it serves to publicize the miracle, as opposed to other customs.³⁶

As mentioned above, the Gra³⁷ compares the *brachah* in shul to the *brachah* recited for Hallel in shul on the first two nights of Pesach.³⁸ The same answer above regarding Hallel on Rosh Chodesh would apply to Hallel on Pesach night in shul.³⁹

30 *Maseches Ta'anis* 28b. See *Tosafos*, *Maseches Sukkah* 44b “kan”; *Rambam*, *Hilchos Brachos* 11:16, *Chanukah* 3:7; *Shulchan Aruch* 422:2; *Rema* 2; *Magen Avraham* 5; *Mishnah Berurah* 12; *Mishnah Berurah* 15. Refer to *Mishnah Berurah* 671:44; *Aruch Hashulchan* 422:6-7.

31 O.C. 422:2.

32 *Chacham Tzvi* 88; *Sha'arei Teshuvah* 10. Refer to *Yabia Omer*, O.C. 7:57.

33 Refer to *Tosfos HaRid*, *Maseches Sukkah* 44b. See *Shevet Halevi* 1:185:2; *V'aleihu Lo Yibol* 1, page 224.

34 *Yabia Omer*, O.C. 7:57. See *Nemukei Orach Chaim* 671:3.

35 *Ibid.* See *Yad Nassan* 2:25.

36 *Pri Hasadeh*, O.C. 3:2. Refer to *Yabia Omer* *ibid.*; *Hisorerus Teshuvah* 1:103.

37 671. Refer to *Minhag Avoseinu B'yadeinu* 1, pages 194-195.

38 *Shulchan Aruch* 487:4.

39 Refer to *Chasan Sofer* 2, page 173b.

איז עיל להקדיף ה בעולמו אלז י אמות של הלכה בלכד... (ברכות ח)

The consensus is to recite a *brachah*.⁴⁰

When to Light

The custom is to light the Chanukah menorah in shul between Minchah⁴¹ and Ma'ariv.⁴² This is when everyone is present, and if we would wait until after Ma'ariv people would be delayed in getting home to light.⁴³ Another reason is that since the Menorah in the Beis Hamikdash was lit before sunset, we light then as well.⁴⁴ The Menorah was lit in the Beis Hamikdash after the *korban shel bein ha'arbayim* which corresponds to Minchah. Therefore, we light after Minchah.⁴⁵

This applies even if one's custom is to light at home after dark.⁴⁶

Another reason⁴⁷ is that the crowd is considered a *tzibbur* when they gather to *daven* in shul. However, after Ma'ariv when they are leaving they do not have a status of a *tzibbur*.⁴⁸ Based on this, if people stay between Minchah and Ma'ariv the menorah should be lit then. However, if people leave after and then return later for Ma'ariv, the Chanukah menorah should be lit before Ma'ariv.⁴⁹

40 *Shulchan Aruch* 671:7; *Be'er Hagolah*; *Levush* 7; *Chayei Adam* 154:17; *Mishnah Berurah* 44; *Teshuvos V'hanhagos* 2:335; *Yabia Omer*, O.C. 7:57; *Hilchos Chag B'chag (Chanukah)* page 121:1; *Ashrei Ha'ish* 3, page 250; *M'Beis Levi* 10, page 17:1; *Keser Shem Tov* page 519.

41 This should be done after *shkiah* and not before (*Teshuvos V'hanhagos* 5:223:9).

42 *Darchei Moshe* 671; *Rema* 671:7; *Chayei Adam* 154:1. See *Siach Yitzchak* 339.

43 *Mishnah Berurah* 46; *Aruch Hashulchan* 26; *Teshuvos V'hanhagos* 2:335.

44 *Teshuvos V'hanhagos* 2:336.

45 *Birchei Yosef* 679:2.

46 *Mishnah Berurah* 46.

47 For another reason see *Levush* 8; *Kaf Hachaim* 77.

48 *Harerei Kedem* 1, page 285:166.

49 *Natei Gavriel*, *Chanukah* 41:5-6; *Teshuvos V'hanhagos* 2:336; *Ashrei Ha'ish* 3, page 250. See *M'Beis Levi* 10, page 19:9. This is common in yeshivah when people go home after Minchah to their homes (*Natei Gavriel*, *Chanukah* 40:8). Refer to *Shev Yaakov* 1:22.

כל השנה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (תדה עב)

One only lights at the first *minyan* and not at subsequent *minyanim*.⁵⁰

By Day

The practice exists⁵¹ to light the Chanukah lights in shul by day as well.⁵² None of the main sources mention this custom,⁵³ and the reasons offered above only apply to night, not the morning.⁵⁴ Some suggest that this is in remembrance of the Menorah in the Beis Hamikdash, which was lit by day.⁵⁵ Others argue that this publicizes the miracle, as the light does not serve any practical purpose other than the mitzvah.⁵⁶

Another reason offered for lighting by day is that at night one generally does not have the candles lit for more than a half hour (see below). To make up for this, we relight candles in the morning.⁵⁷

In any case the custom is that no *brachah* is recited in the morning.⁵⁸

Erev Shabbos

On Erev Shabbos, one should make sure to light the Chanukah menorah in shul after everyone has arrived

50 *M'Beis Levi* 10, page 19:9; *Piskei Shmuos* page 66. Refer to *Shulchan Aruch Hamekutzar* 120, footnote 36 which differs.

51 See *Shulchan Aruch Hamekutzar* 120:18, footnote 42 who does not have this custom.

52 *Nahar Mitzrayim, Chanukah* 12; *Rivevos Ephraim* 8:273:3; *Natei Gavriel, Chanukah* 40:15; *Minhag Avoseinu B'yadeinu* 1, page 200.

53 *Tzitz Eliezer* 22:37:2. See *Mor U'ketziah* 675.

54 *Sdei Chemed Mareches Chanukah* 24, page 112.

55 *Sdei Chemed* *ibid.*; *Likutei Maharich* 3, page 707 (new); *Mitzvas Ner Ish U'beiso* page 42; *Tzitz Eliezer* 22:37:2.

56 *Minhag Avoseinu B'yadeinu* 1, page 201.

57 *Ohr Yisrael, Chanukah* page 211, footnote 921.

58 *Likutei Maharich* *ibid.*; *Yalkut Yosef, Chanukah* page 295:20; *Mitzvas Ner Ish U'beiso* page 49; *M'Beis Levi* 10, pages 19-20:11; *Keser Shem Tov* page 519; *Rivevos Ephraim* 8:273:3.

איזן לל להקצי"ה בעולמו אלזי יי אמות של הלכה בלביד... (ברכות ה')

כל השנה הלכות בכל יום מובטח להשתדל לא עולם הפא... (גדה עב)

and *davened* Minchah.⁵⁹ However, the custom is that there is no need to wait for a *minyan* to light, since people will eventually come. Therefore, we light before Minchah, especially if it is late.⁶⁰ There is no concern of lighting for Shabbos followed by a weekday *davening*, as the lighting simply serves to publicize the miracle to the masses. Nonetheless, this should be avoided if possible.⁶¹

The above discussion is based on the opinion that a *minyan* is not required for the lighting. Those who do require a *minyan* would not allow the early lighting if no *minyan* is present.⁶²

Minyan Convenes Only on Shabbos

Even if a shul is only open for Shulchan *davening* the candles are lit there on Friday.⁶³

Motza'ei Shabbos

On Motza'ei Shabbos one should make sure to have the Chanukah menorah lit before everyone leaves the shul (before Havdalah, if Havdalah is made in shul).⁶⁴ The custom is to light it before reciting *Aleinu*.⁶⁵ Some question what benefit it is to light on Motza'ei Shabbos since everyone

59 *Darhei Moshe* 671. See *Harerei Kedem* 1, page 286:166. Refer to *Pri Megadim*, *Eishel Avraham* 671:10; *Mor U'ketziah* 671; *Kaf Hachaim* 78; *Biur Halachah* "v'yeish"; *Rivevos Ephraim* 8:265:6; *Nefesh Harav* pages 222-223.

60 *Magen Avraham* 10; *Chayei Adam* 154:17; *Biur Halachah* "v'yeish"; *Mishnah Berurah* 47; *Yalkut Yosef, Chanukah* page 204:18, footnote 44; *Aruch Hashulchan* 26. See *Minchas Elazar* 2:68; *Nemukei Orach Chaim* 671:4. How are the congregants fulfilling the mitzvah of lighting in shul if they are not there yet? It is possible since they chip in to pay for the use of the shul etc. it is their lights and the one lighting is their messenger (*Moadim U'zmanim* 6:89, page 146).

61 *Pri Megadim Eishel Avraham* 671:10. Refer to *Aruch Hashulchan* 26. See *Ashrei Ha'ish* 3, page 251.

62 *Siach Yitzchak* 329.

63 *Rivevos Ephraim* 8:272:2.

64 *Harerei Kedem* 1, page 285:166. Some have the practice to light it before *V'yitein Lecha* (*Harerei Kedem* 1, page 288:166). See *Nefesh Harav* page 223; *Teshuvos V'hanhagos* 5:223:9.

65 *Natei Gavriel, Chanukah* 41:8.

SPONSORED BY:



leaves after Ma'ariv.⁶⁶ However, since people can come back to shul when they want and see the candles, it is publicizing the miracle.⁶⁷

Where to Place It

There are differing opinions as to where to place the menorah in shul.⁶⁸ Some maintain to place it in the south since that is where the Menorah was in the Beis Hamikdash.⁶⁹ It can be placed on a table near the southern wall.⁷⁰ The custom is to place the menorah to the right of the *aron kodesh*,⁷¹ and the candles are arranged from east to west.⁷²

The one who is lighting should have his back to the south and face to the north.⁷³

Some question why we don't light the Chanukah candles either outside or at least inside near the window. The answer is that the custom originated from the fact that we used to light outside but then started to light inside due to some external factors. The lighting is for the people inside, and the same concept applies to the shul.⁷⁴

Being *Yotzei* Your Lighting

Although the custom is to light Chanukah candles in shul, one may not exempt his obligation to light at home with this

66 *Ohr Yitzchak* 1:226.

67 *Ibid.*

68 *Beis Yosef* 671. See *Terumas Hadeshen* 104; *Kaf Hachaim* 66. Refer to *Piskei Moshe* 12, pages 406-410. For a discussion on where to place the menorah in different parts of the world see *B'tzel Hachachmah* 2:50. Also see *Mishneh Halachos* 4:81.

69 *Beis Yosef* 671; *Tur* 671; *Shulchan Aruch* 671:7; *Taz* 7; *Mishnah Berurah* 40-41; *Biur Halachah* "ub'beis haknesses." See *Sha'arei Teshuvah* 671:9.

70 *Mishnah Berurah* 40; *Kaf Hachaim* 67.

71 *Piskei Shmuos*, *Chanukah* page 66.

72 *Mishnah Berurah* 42. See *Magen Avraham* 9; *Pri Megadim Eishel Avraham* 9.

73 *Mishnah Berurah* 43. See *Sha'ar Hatzion* 676:21.

74 Refer to *Ohr Yitzchak* 1:226.

איננו להקדיש את הלכה בלבד... (ברכות ה.)



כל השנה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (תדה עב)

lighting.⁷⁵ One reason is that the candles in shul are lit before the correct time.⁷⁶ Some suggest that the congregants have in mind not to fulfill the obligation of lighting candles.⁷⁷ The one who lights in shul can recite *Shehecheyanu* at home as well if he lights at home to exempt his household.⁷⁸

Who Lights

The custom is that the *shliach tzibbur* lights at least one light on the menorah.⁷⁹ If an *avel davens* Minchah on Erev Chanukah then someone else should light since a *Shehecheyanu* is recited.⁸⁰ However, an *avel* can light on the other nights when there is no *Shehecheyanu* recited.⁸¹

Some question why a guest does not light since one of the reasons for lighting in shul is for guests.⁸² In addition, since one of the reasons for lighting is as a remembrance to the Beis Hamikdash, why doesn't a *kohen* light?⁸³

Regardless, the custom seems that the *shatz* lights the menorah,⁸⁴ or in some cases the *rav*. Some maintain that the *shatz* lights, since he serves in place of the *kohen* who offered *korbanos*.⁸⁵

75 *Rivash* 111; *Beis Yosef* 671; *Rema* 671:7; *Chayei Adam* 154:17; *Mishnah Berurah* 45. Refer to *Pnei Meivin*, O.C. 226:1.

76 See *Piskei Moshe* 12, pages 388-389.

77 *Piskei Moshe* 12 *ibid*.

78 *Zera Emes* 1:96; *Mishnah Berurah* 45; *Sha'ar Hatzion* 53. See *Sha'arei Teshuvah* 11. Refer to *Moadim U'zmanim* 6:89; *Shalmei Todah*, Chanukah 26.

79 *Pri Megadim Eishel Avraham* 11.

80 *Taz* 8; *Mishnah Berurah* 44.

81 *Ibid*.

82 *Siach Yitzchak* 340.

83 *Ibid*.

84 *Taz* 671:8; *Siach Yitzchak* 340; *Yalkut Yosef (kitzur)* 671:11.

85 *Keser Shem Tov* page 519, footnote 583.

SPONSORED BY:



During the lighting, the congregants should stand next to the menorah.⁸⁶

Oil vs. Candles

The custom in most places is to use candles for lighting the menorah in shul.⁸⁷

Minyan

The *poskim* mention that a *minyan* should be present when lighting the Chanukah menorah in shul.⁸⁸ This is usually not an issue during the week since we light between Minchah and Ma'ariv. Those present do not have to actually be *davening* to be counted toward the ten people.⁸⁹

Women and children can count toward the *minyan* in relation to this.⁹⁰ The custom seems to be that we are not concerned about lighting only with a *minyan*.⁹¹

How Long Does It Have to Last

The reality is that the menorah is lit in shul between Minchah and Ma'ariv and then people leave. The question arises how long the lights should stay lit since it is not safe to leave the menorah unattended.

The candles should last for a half hour,⁹² and if there is

86 *Natei Gavriel, Chanukah* 40:17.

87 *Darchei Chaim V'shalom* 819; *M'Beis Levi* 10, page 18:5. See *Mor U'ketziah* 675. Refer to *Piskei Shmuos, Chanukah* page 66.

88 *Mor U'ketziah* 671; *Machzik Brachah* 7; *Kaf Hachaim* 72; *Yalkut Yosef, Chanukah* page 203:17; *Siach Yitzchak* 339; *V'aleihu Lo Yibol* 1, page 222. Refer to *Siach Yitzchak* 330-331; *Minchas Elazar* 2:68. The opinion of Harav Chaim Kanievsky *shlit"e* is even if one person is present in shul you can light (*Piskei Shmuos, Chanukah* pages 66-67). See *Divrei Chachamim* page 174:496.

89 *Piskei Moshe* 12, page 400, footnote 25.

90 *Yalkut Yosef, Chanukah* page 203:17.

91 *Teshuvos V'hanhagos* 2:336.

92 *Pri Megadim Eishel Avraham* 675:2; *Mishnah Berurah* 673:13; *Siach Yitzchak* 337; *Mekadesh Yisrael, Chanukah* 105; *Shevet Halevi* 8:156:1; *Teshuvos V'hanhagos* 2:342:9; *Rivevos Ephraim* 5:432:5; *M'Beis Levi* 10, pages 17-18:3; *V'aleihu Lo Yibol* 1, page 223. See *Ohr Yitzchak* 1:226. See

כל השנה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (מדה עב)

a safety concern then one may extinguish them after a half hour.⁹³ Some base this on the reason that the candles are lit for guests who do not light; therefore, they must burn for a half hour.⁹⁴ Some suggest that the lights stay lit until the last *minyan* for Ma'ariv has left,⁹⁵ although this is not practiced.

However, the custom is that the candles can be extinguished after Ma'ariv since the main reason for lighting in shul is to publicize the miracle for those present.⁹⁶ In a *shtiebel* where the *rav* lives upstairs it usually is not extinguished since someone is around to check on the candles.

Shtiebel

It is common for a *shtiebel* to have many different rooms where *minyanim* take place. Some opine that every room which has an *aron kodesh* should have Chanukah lights lit.⁹⁷ However, the custom is that only the main shul has the Chanukah lights lit.⁹⁸

Electric Lights

One does not fulfill his obligation with electric lights. Therefore, one should use regular lights in shul (oil or wax).

Divrei Chachamim page 174:496. Refer to *Piskei Moshe* 12, pages 411-413. See *Magen Avraham* 670:2; *Machatzis Hashekel* 2; *Magen Avraham* 672:6.

93 *Shevet Halevi* 8:156:1; *M'Beis Levi* 10, pages 17-18:3.

94 *Rivevos Ephraim* 5:432:5; *Teshuvos V'hanhagos* 2:342; *Shevet Halevi* 8:156:1.

95 *Ashrei Ha'ish* 3, page 251.

96 *Rivevos Ephraim* 3:453:1, 5:29, page 21, 432:5; *Teshuvos V'hanhagos* 2:342; *Shevet Halevi* 8:156:1. Refer to *Teshuvos V'hanhagos* 4:171 which takes issue with this, since one is lighting the candle with intent to extinguish before a half hour (see *Shulchan Aruch* 671:13). Refer to *Ohr Yisrael, Chanukah* page 210 which says from Harav Chaim Kanievsky *shlit"u* that if it does not last for a half hour one has not fulfilled the mitzvah and the *brachah* is invalid. See *Halichos Shlomo, Moadim* 2:16:8.

97 *Gam Ani Odeicha* page 2:5 quoting the opinion of Harav Chaim Kanievsky *shlit"u*.

98 *Ashrei Ha'ish* 3, page 250. Refer to *Mishnas Yosef* 6:127:1.

SPONSORED BY:



Family Parties

Many families attend Chanukah parties in a hall. Although some have the practice to recite a *brachah* on this lighting, it is frowned upon since the custom to light in shul was because it is a shul.⁹⁹ This is particularly true according to the reasons that it is a remembrance of the Beis Hamikdash, and that it is like Kiddush in shul.¹⁰⁰

The same concern is true for weddings.¹⁰¹

Those who do recite a *brachah* at these parties follow the minority opinion that this is an act of publicizing the mitzvah as well, since many times people who come to these parties are not familiar with the mitzvah per se and this is a chance to publicize the mitzvah.¹⁰² Nonetheless, it is preferable to *daven* Ma'ariv after the lighting at the party so it has a status of a quasi shul at least.¹⁰³ Some permit it even if one does not *daven* there.¹⁰⁴ Some maintain that even with *davening* no *brachah* should be recited.¹⁰⁵

Public Lightings

It has become popular to stage public menorah lightings during Chanukah. This is mainly practiced by Chabad.¹⁰⁶

99 Yabia Omer, O.C. 7:57; Minchas Yitzchak 6:65:3; Tzitz Eliezer 15:30, 22:37:1; Divrei Yatziv, O.C. 286:3; Piskei Shmuos (Chanukah) page 68; Az Nidberu 6:75 quoting the opinion of Harav Shlomo Zalman Auerbach zt"l; Piskei Moshe 12, page 416; Vayevarech Dovid 2:166; Shulchan Aruch Hamekutzar 120, footnote 36; Kinyan Torah 1:131:3; Mekadesh Yisrael (Chanukah) 102; Yad Nassan 2:25; Mitzvas Ner Ish U'beiso page 50; Nefesh Harav page 223.

100 Minchas Chein 2:37; Emes L'Yaakov 677, footnote 590.

101 Harerei Kedem 1, page 285:166.

102 Az Nidberu 6:75, 11:32, 34:3; Yad Nassan 2:25, page 125. Refer to Mekadesh Yisrael (Chanukah) 102.

103 Yabia Omer, O.C. 7:57.

104 Yalkut Yosef (kitzur) 671:9. The reason is if there are ten people it is publicizing the miracle (ibid.); Mishnas Sicher 2:201.

105 M'Beis Levi 10, page 19:8.

106 The first such lighting was done in Philadelphia in 1974. The Lubavitcher Rebbe launched the project world over in 1987 (http://www.chabad.org/news/article_cdo/aid/1376175/jewish/)



איז ער אפילו להקיף"ה בעולמו אלץ יד אמות של הלכה בלביד... (ברכות ח)

כל השנה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (תדה עב)

Many question doing this with a *brachah* since a *brachah* was only customarily said in a shul setting for reasons mentioned above.¹⁰⁷ Even according to the Rivash that lighting in shul publicizes the miracle, we would not recite a *brachah*, as the shul lighting is supposed to replace the outside lighting.

Perhaps the reason to motivate people would be a good reason for the public lightings (but this would not suffice for making a *brachah* at parties).

Those *poskim* who do not allow a *brachah* at a party would not allow it at a public lighting either.¹⁰⁸

Some explain that one can recite a *brachah* while lighting in a public area where thousands are present.¹⁰⁹

Chabad *shluchim*, who light in hundreds of locations, usually light with oil and then exchange it for an electric bulb with a candle to bulb converter.¹¹⁰

Kosel

Lighting a Chanukah menorah at the Kosel with a *brachah* is legitimate, since it is a place where *davening* is held.¹¹¹

Lighting-Up-in-Public.htm). Refer to http://www.chabad.org/holidays/chanukah/public_lights_cdo/aid/104654/jewish/Public-Menorahs-Around-the-Globe.htm. They even have a way of finding out the closest public lighting near you (http://www.chabad.org/holidays/chanukah/lighting_listing.htm).

107 *Vaya'an Yosef* 3:401:4; *Mekadesh Yisrael (Chanukah)* 101, 116; *Minchas Chein* 2:37.

108 Refer to *Minchas Chein* 2:37 (thanks to my dear friend Rabbi Aryeh Leibowitz for telling me about this source).

109 *Az Nidberu* 6:75. This can be explained that publicizing the miracle has no bounds so anytime one is publicizing the miracle it is warranted (*Shevet Halevi* 1:185:1).

110 Refer to www.menorah.net.

111 *Az Nidberu* 6:75; *Rivevos Ephraim* 4:163:63; *Pri Chaim* 1:57; *Natei Gavriel, Chanukah* 40:4; *Moadim U'zmanim* 8:143; *Mitzvas Ner Ish U'beiso* page 51. Refer to *Mekadesh Yisrael (Chanukah)*

101 which lists some reasons to refrain from lighting at the Kosel.

SPONSORED BY:



***Minyan* at Work**

If one has a daily *minyan* for Minchah and Ma'ariv at work he can light candles there as well, since it has a status of a set *minyan* even if it is not a shul.¹¹²

112 *Ohr Yisrael, Chanukah* pages 198-199.



אין על להקיף"ה בעולמו אלא י
אמות של הלכה בלבד... (ברכות ח)

PROTECT YOUR BRAIN AND PROVE YOU HAVE ONE.



Statistics relating to bicycle safety help riders understand the importance of wearing a helmet.

- *Bicycle helmets protect your head and reduce the incidence of traumatic brain injury and death whether riding on the sidewalk, street or while mountain biking.*
- *The Centers for Disease Control and Prevention reports that less than half of all Americans who ride bicycles wear helmets.*
- *In a twelve month study 800 bicyclists were killed and 515,000 bicycle-related injuries required emergency-room care. Of those, 26,000 of were some type of traumatic brain injury that might have been prevented by wearing a helmet.*
- *The Insurance Institute of Highway Safety reports that approximately 650 people die annually from brain injury due to bicycle accidents. Of which on average over 92% were not wearing a helmet.*

Regardless of age
or level of experience,
EVERYONE
must wear a helmet
whenever they ride.



This public awareness message is brought to you by **KOF-K Kasher Supervision** and **BINA** in memory of Dr. Heshy Rosenbaum A"H who was tragically taken from us, before the need for bike helmets was recognized, due to a fatal injury while riding a bicycle. Help spread the word and save lives.



IN PREPARATION

Volume 7 Topics:

Parshas Hamann

Tefillin and Chol Hamoed

Tefillin and Bar Mitzvah

Running to and from Shul

Women and Davening

Reciting One Hundred Brachos Daily

Mashed, Ground and Crushed Fruits and Vegetables

The Brachah on Soups

Brachah on Wise People and Kings (Presidents)

Baruch She'petrani

Making Early Shabbos

Noise and Shabbos

Birchos Habanim

Women and Working on Rosh Chodesh

Eating Erev Pesach

Buying *Chametz* in a Supermarket after Pesach

Hallel on Yom Ha'atzma'ut

Working on Tisha B'av

When to Light the Chanukah Menorah

Al Hanissim on Chanukah

Shalom Zachar

Seudas Bris Milah

Avel Leaving His Home During *Shivah*

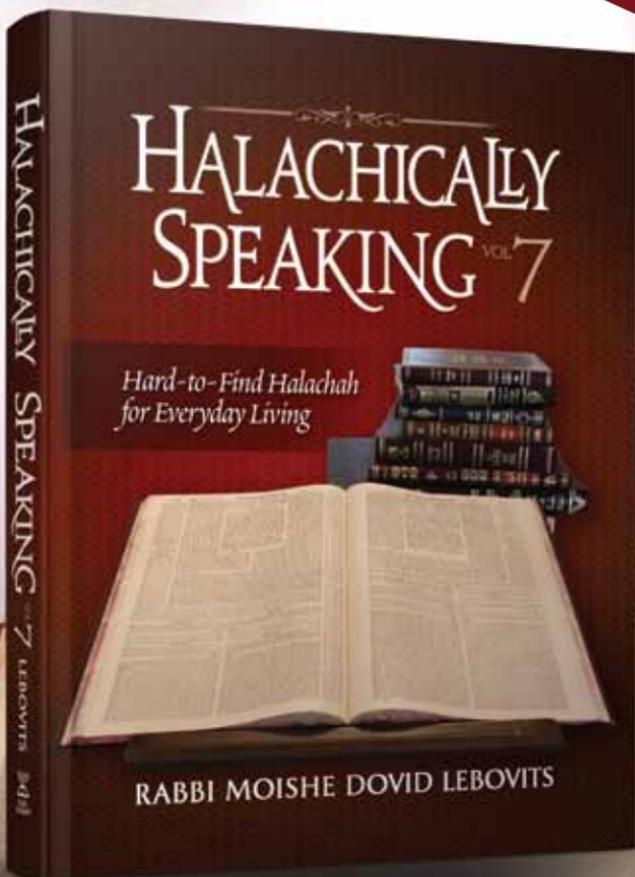
Nichum Aveilim

Select Halachos Relevant to the Workplace

Differing Customs Between Husband and Wife

Opening One's Mouth to the *Satan*

Summer Halachos Section

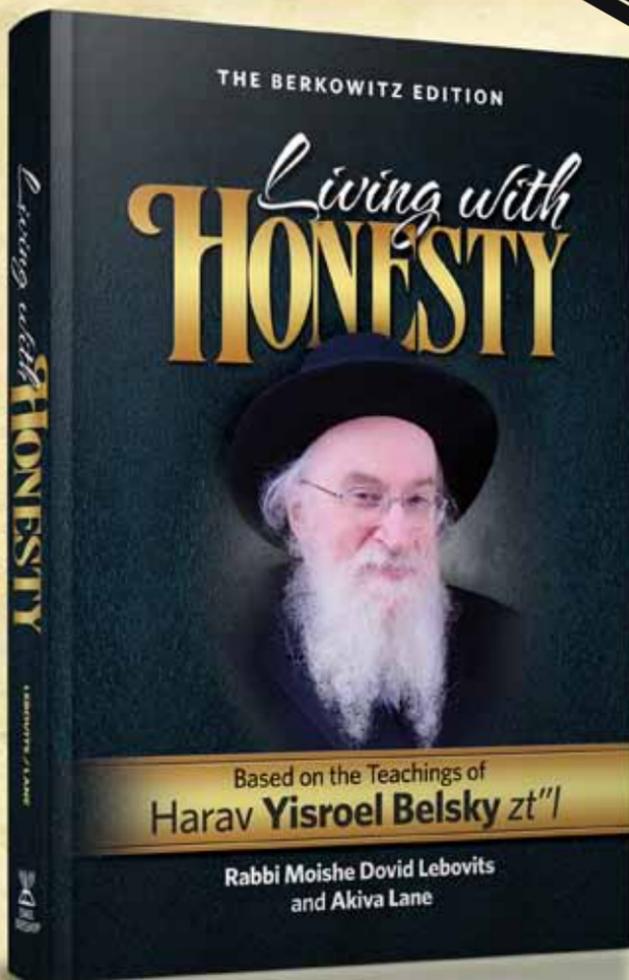


Also by
the author:



ISRAEL BOOKSHOP
Publications

**NOW
AVAILABLE!**

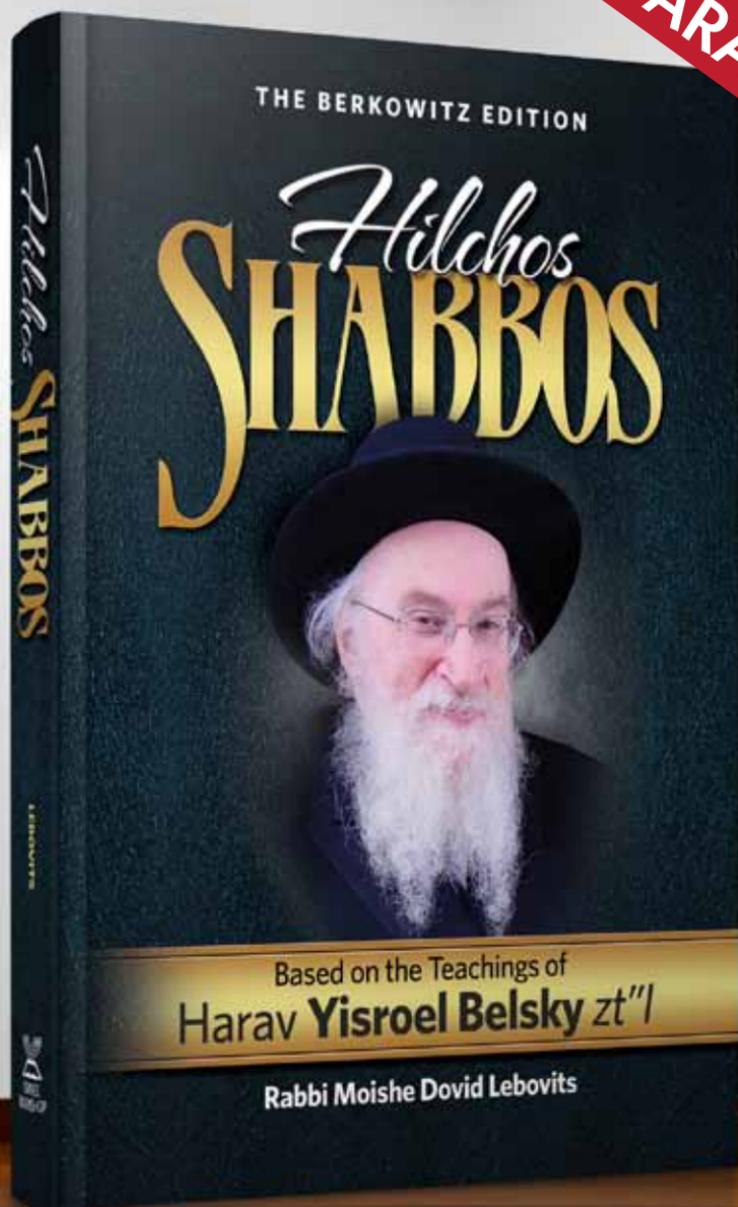


OTHER TITLES WRITTEN BY THIS AUTHOR



ISRAEL BOOKSHOP
Publications

IN PREPARATION



To submit psakim you obtained from Harav Belsky zt"l
please email piskeihvol1@gmail.com



BJ's
WHOLESALE CLUB

EXCITING NEWS!
Cakes, Cookies, Muffins,
Pastries and Croissants at
BJ's Bakery are now
KOF-K Kosher Certified



BJ's

A large variety of
pre-packaged kosher pareve
products are available in our
bakery

Kosher pre-packaged Chicken,
Meat, Cheese and Appetizers
available in Kosher Clubs!

Look for over 100
Kosher Certified
Wellsley Farms
items throughout
the store



Brooklyn, NY - Shore Parkway
Gateway Mall, (Brooklyn) NY

Buffalo, NY

Easton, NY

Evans, NY

Freehold, NY

Albany, NY

Ilwaco, NY

Valley Stream, NY

Fresport, NY

Lovelltown, NY

Garden City, NY

Middle Village, NY

College Point, NY

Farmingdale, NY

East Setauket, NY

Westbury, NY

Monaca, NY

Belport, NY

Broxton, NY

Fulton, NY

Canarsie, Brooklyn, NY

Yorktown Heights, NY

Horrell (Lakewood), NJ

Parsons, NJ

Columbia, MD

Owings Mills, MD

Cherwell, FL

Jacksonville, FL

Port Orange, FL

University Heights, FL

Royal Palm Beach, FL

Pompano Beach, FL

Hollywood, FL

Fort Lauderdale, FL

Parkland, FL

Boynton Beach, FL

Coral Springs, FL

Sarasota, FL

Cape Coral, FL

Framingham, MA

Waltham, MA

Strongtown, MA

Warrensville Heights, Ohio

Philadelphia, PA

Middletown, RI

Norfolk, VA

Virginia Beach, VA

Richmond, VA

Any questions please call
Rabbi Moishe Lebovits

Religious Administrator KOF-K Kosher Supervision
at 718-744-4560 - email: mlebovits@kof-k.org

2017 BJs Wholesale Club, Inc.