



## Leftover oil of the Chanuka candles

1. The oil leftover from the lighting of the Chanuka candles should not be used for personal benefit but rather should be burnt. Most poskim say that if one's candles burned for a half hour before going out, the extra oil is permitted. Others, though, maintain that it is preferable to stipulate that the extra oil will be permitted.<sup>1</sup>
2. Many Poskim rule that it is permitted to discard the leftover oil in a "respectful" way even if the candles did not last for a half hour.<sup>2</sup>
3. The same laws apply to leftover wicks. The unused oil left in the container is totally permitted.<sup>3</sup>

1. The Pesikta Rabati (Pesikta 3) writes that if there is extra oil after the first night, one should add more oil and light it again on the second night. One can continue to add more oil and light each night, but after the last night, one should burn the leftover oil, since it is considered designated for the mitzvah. This Midrash is cited by the She'iltot (26), Tosfot (Shabbat 44a s.v. SheBaNer), Rosh (Shabbat 2:9), Tur, and S"A 677:4.

The Mordechai (Shabbat 266) wonders why the oil from the chanuka candles would be forbidden if one may blow out the candles after a half hour (S"A 677:2 based on Rif and Rosh). He quotes the Maharam, who answers that the oil would be forbidden only if the leftover oil would have been necessary for the candle to burn for a half hour had it not gone out.

Alternatively, the Mahari Avuhav (cited by the Beit Yosef 677:4) answers that if one puts in the oil without any stipulation, all of it is considered set aside for the mitzvah. If, however, one stipulates that only the oil that is necessary for the mitzvah will be set aside, then one may derive benefit from it after a half hour. The Bach 677 concurs.

Although the S"A 677:4 and Taz 672:1 agree with the Maharam, the Magen Avraham 677:10 and Mishna Brurah 672:7 write that it's proper to make a stipulation that only the amount necessary should become forbidden in order to satisfy all opinions.

2. Tosfot (*ibid.*) ask why the oil isn't permitted after chanuka just like other tashmishei mitzvah, such as the wood from a sukkah, are permitted after the mitzvah is finished (Megillah 26b). Tosfot answer that since chanuka candles are so beloved and a person is not waiting for them to be extinguished, he sets aside all of the oil for the mitzvah, and it is considered tashmishei mitzvah even past the time of the mitzvah. Similarly, the Ran (9a s.v. Iy) answers that since the oil usually is used up completely, a person automatically sets it aside for the mitzvah.

On the other hand, the Avudraham (Seder Hadlakat Ner Chanuka) explains that the leftover oil is considered like a tashmishei kedusha because the candles are a zeicher of the candles in the beit hamikdash, which themselves are hekdesch. See also Sdei Chemed (Maarechet Chanuka 9:1), who first quotes Rav Shlomo of Vilna as having originated this idea and then says that he later found this explicit in the Me'iri (21a).

Nitai Gavriel (Chanuka responsa #9) explains that according to Tosfot, the primary prohibition is not to derive benefit from it, but one may dispose of it respectfully. Even according to the Avudraham, he argues, one need not burn the oil and it is sufficient to bury it like other tashmishei kedusha. Similarly, Rav Hershel Schachter (oral communication) quoted Rav Schwab as saying that our minhag is not to burn it but rather to put it in a bag and discard it. Rav Chaim Kanievsky (cited by Piskei Shemuot p. 240) and Rav Shlomo Aviner ([kimizion.org/maamar/wjw72a.doc](http://kimizion.org/maamar/wjw72a.doc)) agree. See, however, Piskei Teshuvot 677:9, who writes on his own that one should burn the leftover wicks and may not simply throw them out.

3. The Tur 677:4 writes that the prohibition of the leftover oil applies also to the leftover wicks. Kitzur S"A 139:20, Aruch Hashulchan 677:6, and Nitai Gavriel 57:1 concur. Rav Hershel Schachter (oral communication) said that it is ineffective to make a stipulation for the wicks because they themselves are used for the mitzvah. See, however, Shevet HaKehati 1:200, who writes that since the wicks are burnt the same amount whether they burn for a short or long time, they may be used even if they go out within a half hour.

Bei'ur Halacha 677:4 s.v. HaTzarich writes that everyone agrees that if there is leftover oil in the container it is permitted. Yalkut Yosef 677:14 agrees. See, however, Nitai Gavriel 57:1 who quotes some who disagree.