



The Laws of Chanukah

חנוכה תשפ"ב | Chanukah 2021

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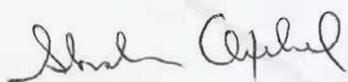


Dear Member,

With regards to our observance of Chanukah, we find a very interesting halacha concerning the lighting of the menorah. The Gemorah in Maseches Shabbos mentions that the Mitzvah is to light Ner Ish U'Bayso, one candle per household on each of the nights of Chanukah. It then goes on to list other levels of practice. We are more familiar with the practice of lighting an additional candle for each night. This type of lighting, performed by each member of the household, is referred to in the Talmud as Mehadrin Min HaMehadrin. Going beyond the letter of the law. There is a question asked concerning this practice. What is so special about Chanukah to warrant an observance on the level of Mehadrin Min HaMehadrin? Our Rabbis tell us that Chanukah, more than other holiday, reflects a day in which we celebrate with the maximum level in observance, where one is not content with just a minimum performance. What is it about this particular holiday that informs us of the need for Mehadrin? One answer is that the Macabim, after reclaiming the defiled Temple, and seeing that no pure oil was readily available, could have easily relied on certain halachik leniencies which would have enabled them to light other types of oil. Rather than adopting positions which would have allowed the use of spiritually inferior oil, the Macabim were determined to rededicate the Temple using oil of the highest spiritual quality. Their search for pure oil represented their quest for a maximum level of observance, as opposed to a settling for the minimum. In our own lighting, we too, like the Macabim, seek to demonstrate that same determination of going beyond the letter of the law. Though lighting one candle per night would satisfy the basic requirement of Ner Ish U'Bayso, one candle per household, we go ahead and add additional lights each night to reflect a maximum level of observance, the level of Mehadrin Min HaMehadrin. This Chanukah, in light our candles, we too dedicate our selves to a maximum level of performance in all that we do.

Rabbi Shay Schachter and Rabbi Ike Sultan have spearheaded an effort to enhance our observance of the chagim. I thank them for making this Chanukah guide available to the public, allowing all of us the ability to continue striving for a maximum level of performance in all aspects of our lives.

On behalf of the Rabbinat of the Young Israel of Woodmere, I wish you a Chag Urim Sameach, A Lichtegh Chanukah.



Rabbi Shalom Axelrod





Candle Lighting

Brachos

Three brachos are recited on the first night of Chanuka, שהחיינו נר של חנוכה, שעשה נסים, and להדליק. Every other night שהחיינו is omitted and the other brachos are recited.¹

The minhag is to recite all the brachos *before* lighting.² Rav Soloveitchik's practice (on all nights besides the first), was to recite להדליק, light one candle, and only then recite the second bracha. On the first night when such an arrangement is impossible, he recited all the brachos before lighting.³

If one forgot to make the brachos before lighting, he may still recite שהחיינו and שעשה נסים up to a half hour after lighting.⁴

If someone else light on your behalf on the first night, you have fulfilled your obligation of saying שהחיינו and should not recite it the next night.⁵

Some have the minhag to sing הנרות הללו after lighting the first candle, while others only sing it after lighting all the candles.⁶

Number of Candles

The best way to fulfill the mitzvah of lighting Chanuka candles is for each person to light one candle the first night and to add a candle each night. The Sephardic minhag is that only the head of the house lights one candle on the first night and adds one each night.⁷

Order of Lighting

The first night one lights the rightmost candle. Each night a new candle is added to the left of the previous one. Then one lights from left to right starting with the new one. This is the practice for lighting in the window, however, if a person is lighting by the door the first

candle should be placed in the leftmost spot. Then each night a new candle is added to the right and lit from left to right. The reason is that when lighting by the door one should light within a tefach of the doorpost and if one starts on the right side it will be further than a tefach.⁸

Ideally one should stand on the left side of the Menorah so that they need not pass over the old candles on the right when lighting left to right.⁹

How Long Should the Candles Last?

The Gemara¹⁰ says the Chanukah candles should be lit with enough fuel to last from nightfall until people leave the marketplace. The Gemara also indicates that this time is relevant to when one should light. The proper time to light is at nightfall, however, if one didn't yet light one could light until everyone leaves the marketplace if one is lighting outside.

The Rif¹¹ approximates that this is a duration of a half hour. The rishonim indicate that this amount of fuel and the timeframe in which one should light changes depending on the time and place.¹² If so, nowadays when people are out in the street until very late at night, it is proper to light candles that can last 4 or 5 hours. The minhag, though, is based on poskim who feel that it is a fixed amount of time that does not change with respect to the amount of fuel necessary.¹³ Nonetheless, regarding the latest time to light, even if one is lighting outside, we allow lighting much later into the night considering that people are on the street until then.¹⁴

Benefiting from the Candles

It is forbidden to benefit from the light of the candles for

1 S" A 676:1-2

2 Rama 676:2

3 Nefesh Harav p. 224

4 Mishna Brurah 676:4

5 Mishna Brurah 676:7

6 Mishna Brurah 676:8

7 S" A and Rama 671:2

8 Mishna Brurah 676:9 in the name of the Gra, Rav Schachter

9 Mishna Brurah 676:11

10 Shabbos 21b

11 Shabbos 9b

12 Ritva (21b s.v. Ad)

13 Halachos of Chanukah by Rabbi Eider p. 20, Or Letzion 1:44

14 See Teshuvot VeHanhagot 2:242 and Chazon Ovadia p. 66 regarding this distinction.



the first half hour even for minimal tasks.¹⁵ The minhag is to light a shamash candle so that if one does use the light of the candles it will be permitted since it doesn't appear as though one is using the Chanuka candles exclusively.¹⁶

Who Is Obligated to Light

Women are obligated to light Chanukah candles since they were equally part of the Chanukah miracle.¹⁷

Single girls who live at home may light by themselves,¹⁸ though, some have the minhag that single girls do not light.¹⁹ A single woman who does not live at home certainly should light.

The minhag is that married women rely upon their husband's lighting,²⁰ however, some say that married women should light on their own in addition to their

15 S"A 673:1

16 Biur Halacha 673:1

17 S"A 665:5

18 Rav Schachter. This was the practice in the home of Rav Moshe Feinstein (Halachos of Chanukah by Rabbi Eider p. 10).

19 Chasam Sofer Shabbos 21b s.v. vehamehadrin

20 Mishna Brurah 675:9

husbands lighting.²¹

Although there is a concept that technically a child who is dependent on his or her parents can fulfill their obligation with their parents lighting, that does not apply unless they are going to be home that night. In any event, it is best that they light themselves.²²

A mourner should light Chanuka candles, however, he shouldn't be the one designated to light in shul on the first night because of the bracha of *שהחיינו*.²³

Performing Labors While the Candles are Burning

There is a minhag that women not to do any work during the first half hour that the candles are lit²⁴ to remind them that it is prohibited to benefit from the light of the Chanuka candles.²⁵ This only applies to strenuous activities and not to cooking or baking²⁶ or activities that would be permitted on chol hamoed.²⁷

21 Rav Hershel Schachter quoting Rav Soloveitchik

22 Rav Hershel Schachter (B'ikvei HaTzon p. 123-4)

23 Mishna Brurah 671:44

24 S"A 670:1, Mishna Brurah 670:4

25 Aruch Hashulchan 670

26 Emes Lyakov 671, Rav Schachter

27 Rav Moshe Feinstein (Halachos of Chanukah p. 4)

Placement of the Menorah

Lighting Inside or Outside

According to the Gemara, the mitzvah is to light outside. If there is a front courtyard there is a dispute when lighting outside whether one should light by the door or by the entrance to the courtyard. The halacha is to light at the entrance of one's courtyard.²⁸ The Chazon Ish writes that the reason the courtyard was an acceptable place to light is because it used to function as another room of the house. Nowadays, since we don't use our courtyards for private activities we should light by the door and not by the entrance to the courtyard.²⁹

For someone living in an apartment building there is a similar discussion as to whether they should light at their door or at the entrance to the building. The Cha-

28 S"A 671:5

29 Chazon Ish (OC 65:52), Shevut Yitzchak Chanukah p. 6, Chut Shani p. 306

zon Ish felt that nowadays we should only light by one's front door and not at entrance to the building.³⁰

The above discussion is assuming the practice of the gemara (and in some places in Israel today),³¹ to light outside. The overwhelming minhag in the diaspora, however, is to light inside. This practice is well established even when there would be no danger in lighting outside.³²

When lighting indoors the lights should be turned off so that the light of the Menorah is more noticeable.³³

Where Is the Most Ideal Place to Light Inside?

If one has a window that is visible to the street it is pref-

30 For another opinion see Halichot Shlomo 14:4.

31 Rav Elyashiv (Kovetz Teshuvot 1:67)

32 Rama 671:7, Aruch Hashulchan 671:2

33 Rav Hershel Schachter



erable to light in one's window since it is both visible to those on the street and one's family inside. Even if the window is above 20 amot from the street, the Chanuka candles are visible to those living in buildings across the street. Even if there are no buildings across the street, it is still permitted to light near the window since it is somewhat visible to the street. In this case it is also possible to light near one's table. One should choose whichever option will yield a greater publicizing of the miracle.³⁴ When lighting in the window one should light in a way that both people on the inside and outside can see even if that means putting it on an angle. One should light left to right facing the outside.³⁵

Maris Ayin

According to the Gemara, if one has a house on the corner whose doors are visible on two different streets, they must light by both doors. The concern is, that if they only lit by one door and someone else was walking on the other side of the street, they would not see the Chanuka candles and would suspect that the owner does not light Chanuka candles. To avoid this suspicion, Chazal

34 S"A 671:7. Rav Schachter feels that we should not make an effort to light next to the door since nowadays we light inside and it is better to light in a place where everyone can see it.

35 Rav Schachter

instituted that a person should light on both sides of the house. Nowadays, since we light inside, there is no concern of someone suspecting that the owner did not light and we need not light on each side of the house.³⁶

Moving the Candles

One must light in the place where the Menorah is going to remain. Thus, one should not light indoors and then move the Menorah outside or light it in one's hand and then put it down. If one did so, the candles should be extinguished and lit once again without a bracha.³⁷

Height

The Chanukah candles should be placed between 3 and 10 tefachim (11 inches to 35 inches) from the ground. If they are placed below 3 or above 10 tefachim, one still fulfilled the obligation.³⁸ If the windowsill is above 10 tefachim, it is better to light in the window above 10 tefachim than to light below 10 tefachim.³⁹

The measurements are all measured to the flame of the candle and not to the base of the Menorah.⁴⁰

36 Rama 671:8

37 S"A 675:1

38 S"A 671:6, Mishna Brurah 671:26

39 Mishna Brurah 671:27

40 Shaar Tziyun 671:33

Travelers on Chanukah

Going Away for Shabbos

A guest who has his own room with a window should light by himself by that window. It does not matter if one is visiting a friend or family. If one does not have a place to light in his own room, they should not light where the host is lighting since it is not his house. Instead, he should join in the lighting of the host.⁴¹ This can be accomplished by picking up the oil and wicks as an acquisition or by paying the host a nickel or more.⁴² In such an event, if possible the host should add a little oil for the guest's portion. The guest should listen to the

41 Beir Halacha 677:1 s.v. BeMakom, Rav Hershel Schachter (Bikvei Hatzon ch. 20 fnt. 2)

42 S"A 677:1, Mishna Brurah 677:3

brachos of the host.⁴³

If he is staying there for the duration of Chanuka he should light himself even right next to the host's candles since it is like his own home.⁴⁴

Hotels

One who is traveling and will be staying in a hotel for the night should light there. If the hotel's policy forbids lighting a fire in the room, one should light an electric bulb without a bracha. One can recite the bracha of נסים ושעשה upon seeing someone else's candles.⁴⁵

43 Mishna Brurah 677:3-4, Shaar HaTziyun 677:9

44 Rav Schachter

45 Rav Schachter



Business Trip

A man who is traveling for business should light by himself wherever he is staying.⁴⁶

Soldier

A soldier in the Israeli army does not fulfill his obligation with the lighting at his home.⁴⁷

In the Air

Someone traveling by plane overnight cannot light in transit since the plane is not a home. If someone is lighting for him at home and he is going to be home later that night, you would be in fulfillment of the mitzvah. If not, one should recite the bracha of *שעשה נסים* upon seeing someone else's candles.⁴⁸

46 Rav Schachter

47 [Rav Hershel Schachter \(Chanuka, min 14-16\)](#)

48 S"A 676:3. Rav Schachter (Bikvei Hatzoan 20:5) holds that one may not light in any of these structures since these do not fulfill the condition of being a home.

Eating Out

If one is eating a meal out, such as on Friday night, they should light at the house where they plan to sleep.⁴⁹

Weddings on Chanukah

If the wedding takes place at night some say that the groom fulfills his obligation with the lighting in his father's house which took place before the wedding.⁵⁰ Others say that the groom must light at his own house or hotel after the wedding is completed.⁵¹

If the wedding takes place during the day before sunset, the groom does not fulfill his obligation with the lighting in his father's home. Rather he should light at his new house after the wedding.⁵²

49 Igrot Moshe 4:70:3, Halachos of Chanuka p. 37

50 Rav Shlomo Zalman Auerbach (Halichot Shlomo 14:14, pg 275)

51 Rav Schachter

52 Rav Elyashiv (cited by Bet Chatanim 15:4)

Preferred Time to Light

Earliest Time to Light

The ideal time to light is 10 minutes after sunset (approx. 4:40pm).⁵³ One who is at work, school, or learning Torah, need not stop learning at that time. Rather they can keep doing their regular activity until they usually finish and then light together with their family.

In general, one should not light earlier than sunset except on Friday afternoon when that is absolutely necessary. In a case where one would be unable to light after sunset he should light after plag hamincha (3:30pm) with enough oil that can last until a half hour after nightfall (until approx. 5:20pm).⁵⁴

For example, if there is a wedding and one needs to leave before sunset he may light at home after plag hamincha. If one must leave the house before then, they should light later that evening when returning home.⁵⁵

53 Within a half hour of sunset for the Gra and after nightfall according to S"A. Rav Schachter preferred 10 minutes after sunset.

54 S"A 672:1

55 Halachos of Chanukah p. 36 citing Rav Moshe Feinstein

Latest Time to Light

One should not delay lighting the Chanukah candles at the ideal time (see above), but if one did not light until after the time that people left the marketplace, one should light nonetheless. Some poskim say that one may only recite the bracha if some of the household members are still awake,⁵⁶ others feel that if he cannot wake up any other family members or he lives by himself, he should still light with a bracha.⁵⁷

A man who is at work or away at the time of lighting ideally should have his wife light at home for him. However, some have the practice to wait for everyone to come home to light together.⁵⁸

Someone who plans to daven Maariv at sunset should

56 Magen Avraham 672:6

57 Igrot Moshe 4:105:7

58 Rav Schachter writes that it is better for one's wife to light on time than to light oneself later. Though it is also acceptable for one's wife to wait so that one can light oneself when he gets home.



light right afterwards. However, if one plans to daven at tzeis hakochavim, they should light beforehand.⁵⁹

If one plans to daven maariv at home, they should daven maariv and then light Chanuka candles in accordance with the rule תדיר ושאינו תדיר, תדיר קודם, the more frequent mitzvah takes precedence.⁶⁰ However, if one is going to a late maariv, there would be no concern with lighting earlier such as nightfall (e.g. 4:50) because that principle only applies when one plans on doing both mitzvos right now.⁶¹

Friday Afternoon

On Friday afternoon one must light Chanukah candles

59 Mishna Brurah 672:1

60 Biur Halacha 672:1 s.v. lo macharin

61 Rav Elyashiv (Halichot Yosef p. 239). See however, Igros Moshe 4:99:1.

during the daytime before lighting Shabbos candles.⁶² One should put in enough oil that it last for a half hour after nightfall (until approx. 5:20pm).⁶³ If the candles blow out if it is still before sunset they should be rekindled without a bracha.⁶⁴

One should daven Mincha before lighting candles on Erev Shabbos. Even if one cannot find an early minyan it is better to daven by oneself and then light candles.⁶⁵ The minhag is not to recite במה מדליקין on Friday night of Chanukah because that chapter includes oils that are forbidden to use for Shabbos but are permitted for Chanukah candles.⁶⁶

62 S”A and Rama 679:1

63 Mishna Brurah 679:2

64 Mishna Brurah 673:36

65 Rav Hershel Schachter. See Pri Megadim A”A 671:10

66 Rama 270:2

Lighting in Shul

The practice is to light Chanuka candles in Shul between Mincha and Maariv with a bracha so the miracle is publicized to those in Shul during Maariv even if they are davening right after sunset.⁶⁷ It is permitted to extinguish the shul candles even before a half hour has passed.⁶⁸

On Friday afternoon, the minhag is to light candles between Mincha and Maariv, however, if the congregation is delaying and Shabbos is imminent, they should light the candles before Mincha.⁶⁹ Even though usually it is necessary for a minyan to be present when lighting in shul, if it is close to Shabbos it is possible to light knowing that the minyan is going to come later.⁷⁰

On Motzei Shabbos, the minhag is to light the candles after davening before Havdalah.⁷¹

There is a practice to light candles in shul in the morning before Shacharis without a bracha⁷² corresponding to the morning lighting of the menorah in the Beis Hamikdash according to the Rambam.⁷³

67 S”A 671:7, Mishna Brurah 671:46

68 Shevet HaLevi 8:156

69 Mishna Brurah 671:47

70 Mishna Brurah 671:47

71 [Rav Hershel Schachter \(Corona Teshuva 57\)](#)

72 Pri Megadim Eshel Avraham 670:2

73 Melamed Lhoil 121

Lighting in Shul and Again at Home

Lighting in shul does not satisfy one’s personal obligation and so he must light with brachos at home besides שהחיינו.⁷⁴ Rav Soloveitchik felt that one should only repeat להדליק because they have already fulfilled the other brachos.⁷⁵

Placement of the Candles in Shul

The Menorah in Shul is put to the right of the Aron HaKodesh, which is the south side of the Shul. Some align it in the direction of South-North while others in the East-West direction. If there is no set minhag one should align it in the East-West direction.⁷⁶

The person lighting should stand to the south of the Menorah and light on the first night the right-most candle, closest to the Aron and on the following nights one should light in the direction of left to right.⁷⁷

Poskim write that if one is going to light at a public gathering such as a chanuka party or a wedding, they should do so without a bracha.⁷⁸

74 Mishna Brurah 671:45

75 Nefesh Harav p. 225

76 S”A 671:7, Mishna Brurah 671:42

77 Mishna Brurah 671:43

78 Rav Shlomo Zalman Auerbach cited in Sh”t Az Nidberu 6:75



Activities Before Lighting

Working

When the time to light comes, one should stop all activities and engage in the mitzvah of lighting. This obligation extends even to learning Torah, and of course to eating and other work activities.⁷⁹

If one became involved in an activity before the half hour period preceding the time for candle lighting, they may continue even once the time of candle lighting has arrived. An application of this is someone at work can continue to work until they have completed the day's work. Similarly, a student in college may remain in class until the end of class.⁸⁰ If one began his activity after

79 Mishna Brurah 672:10

80 Rav Schachter

the time for the mitzvah began, they should stop right away.⁸¹

Eating

Once the time of lighting has come, one may not eat a meal of more than a ke'beitza (55cc) of bread or mezonot before performing the mitzvah, but less than that amount of bread or mezonos would be allowed. One may eat other foods or drinks. Some are strict not to eat a half hour before the time to light.⁸²

81 Mishna Brurah 672:10

82 Magen Avraham 672:5, Shaar Tzion 672:14

Miscellaneous Chanukah Halachos

The Extra Oil and Wicks

One may add oil to the leftover oil and wick from the previous day and reuse them.⁸³ If there are leftover oil and wicks from the eighth day, they are forbidden and should be burned.⁸⁴ Many poskim rule that it is permitted to discard the leftover oil in a respectful manner.⁸⁵

The unused oil left in the container, which was not poured into the Menorah, is totally permitted.⁸⁶

One who has forbidden oil should burn or dispose of it and not keep it around until the next Chanukah.⁸⁷

Position of Candles

The candles should be set up in a line and at the same height and not a zigzag.⁸⁸

Ideally, one should have a Menorah, rather than simply melting wax candles onto a table.⁸⁹ One should beautify

83 S"A 677:4

84 Mishna Brurah 672:7

85 Rav Hershel Schachter quoting Rav Shimon Schwab

86 Bei'ur Halacha 677:4 s.v. HaTzarich

87 Mishna Brurah 677:19

88 Rama 671:4, Chaye Adam 154:10

89 [Rav Hershel Schachter](#) based on Maharal (Ner Mitzvah)

the mitzvah by using a nice Menorah.⁹⁰

Materials for the Chanuka Candles

It is preferable to light with olive oil because that was the oil used in the Beis Hamikdash with which the miracle occurred.⁹¹ Some specifically use wax candles because they burn brightly.⁹²

Some say that using congealed solid olive oil has the added enhancement of the mitzvah of using olive oil,⁹³ while some disagree and feel that it is like wax.⁹⁴

One cannot use an electric light for Chanukah candles because it is dissimilar to the candles in the Beis Hamikdash. If one has nothing else to use, they should turn on the electric Menorah without a bracha.⁹⁵

All wicks are Kosher for lighting candles and it is preferable to light with cotton or linen wicks.⁹⁶

90 Kaf Hachaim 673:60

91 S"A 673:1

92 Rama 673:1

93 Piskei Shemuot 673:1 p. 103 quoting Rav Vosner

94 Ibid. quoting Rav Nissim Karelitz

95 Beis Yitzchak (Hashmatot YD 2:31), Rav Hershel Schachter

96 Mishna Brurah 673:2



Hallel

On all eight days of Chanukah one should recite the complete Hallel with a bracha before and after.⁹⁷

Al Hanisim

The passage of על הניסים and the addition special for Chanukah are added to the Birkas Hamazon in the middle of Birkas Haaretz (between נודה לך and ועל הכל) and during Shemona Esrei following the passage of Modim for all eight days of Chanukah.⁹⁸

The correct language is ועל הניסים, but if you do say just על הניסים it is acceptable.⁹⁹

Nothing is added into the bracha of Me'en Shalosh (על הגפן, על העץ, or המחיה, על הגפן) for Chanukah. There are different explanations for this.

- על הניסים is a prayer of thanks and is inserted in the appropriate brachos in Shemona Esrei and Birkas Hamazon. Al Hamichya does not have such a component and thus there is no mention.¹⁰⁰
- Unlike Shabbos and Yom Tov where one is obligated to mention the day in Birkas Hamazon, mentioning Chanukah and Purim is only a minhag. The minhag was only adopted for Birkas Hamazon and was not adopted for Al Hamichya.¹⁰¹

Regarding Shabbos and Rosh Chodesh, the inherent kedusha of the day obligates us to mention them even in Me'en Shalosh. The additions for Shabbos, Yom Tov, and Rosh Chodesh are independent portions of Birkas Hamazon and are therefore abridged and included in Me'en Shalosh. On the other hand, there is no inherent kedusha of the day on Purim and Chanuka as melacha is allowed. We mention על הניסים simply as an expansion of the bracha of Hodah (נודה לך). The bracha of Me'en Shalosh is a condensed version of Birkas Hamazon. על הניסים, however, is not an independent portion, and it is not the

main idea of the Hodah section.¹⁰²

על הניסים is recited even on the first night of Chanukah, even if one has not yet lit the candles.¹⁰³

If one is reciting Shemona Esrei and realizes that if they recite על הניסים they will miss the recitation of Kedusha with the congregation they should not skip על הניסים.¹⁰⁴

If One Forgot

If one forgot in either Birkas Hamazon or Shemona Esrei and has not yet reached the name of Hashem in the bracha they should go back, but after reciting Hashem's name in the bracha they should not go back.¹⁰⁵

If on Shabbos one forgot רצה and is therefore going to repeat Birkas Hamazon, they must recite על הניסים in the second benching even if they already said it the first time around.¹⁰⁶

If one forgot על הניסים in Birkas Hamazon, in the הרחמן section they should add ונפלאות לנו נסים ונפלאות הזה כשם שעשה לאבותינו בימים ההם בזמן הזה בימי מתתיהו particular for Chanukah.¹⁰⁷ If it is Rosh Chodesh Teves, then the הרחמן for Rosh Chodesh should be recited first.¹⁰⁸

If one forgot על הניסים in Shemona Esrei they can still recite it before the second יהיו לרצון at the end of the Shemona Esrei introducing it with על מודים אנחנו לך על הניסים...¹⁰⁹

If one mistakenly said בימי מרדכי ואסתר (the passage we recite for על הניסים on Purim) instead of בימי מתתיהו he has still fulfilled his obligation.¹¹⁰

Mourning and Fasting on Chanuka

If a relative passes away on Chanukah all the practices of mourning apply as usual.¹¹¹

One should not conduct a eulogy on Chanukah because Chanukah is a time of Simcha and Hallel and it is only

97 S"A 683:1

98 S"A 682:1

99 Mishna Brurah 682:1

100 Maharam Rotenberg 70, Levush 208:12

101 Mishna Berura 208:59 quoting the Gra

102 Rav Soloveitchik (Igros Hagrid Brachos 3:13)

103 Rivevos Efraim 2:185:11

104 Rav Hershel Schachter. See Eretz Tzvi 24.

105 S"A 682:1

106 Shaar Hatziyun 188:21

107 Rama 187:4 and 682:1

108 Mishna Brurah 682:5

109 Mishna Brurah 682:4

110 Yabia Omer 4:51:4

111 Mishna Brurah 670:12



permitted to conduct a eulogy for a talmid chacham, on the day of death.¹¹²

One is not allowed to fast on Chanukah. If one's parent's yahrzeit falls out on Chanukah and their practice is to fast for a yahrzeit, they should fast on one of the days prior to Chanukah.¹¹³

One may fast or conduct a eulogy the day before or after Chanukah. Ideally one should avoid fasting the day before Chanukah.¹¹⁴

An unveiling should not be scheduled for Chanukah since generally there is a eulogy at the unveiling which should not be held on Chanukah.¹¹⁵

Having a Festive Meal on Chanuka

Some say there is a mitzvah to eat a festive meal on Chanukah.¹¹⁶

Dairy, Sufganiyot, and Latkes

The minhag is to eat dairy foods on Chanukah, in commemoration of the miracle that happened with the righteous woman Yehudis, who tricked and killed the enemy using dairy.¹¹⁷

112 S"A 670:3

113 S"A 670:1

114 S"A 686:1. Mishna Brurah 686:1

115 Rav Schachter

116 Rama 670:2

117 Rama 670:2

There is a minhag to eat Sufganiot and Latkes that are fried in oil because the miracle of Chanukah happened with the oil of the menorah.¹¹⁸

Dreidel and Chanukah Gelt

There is a minhag for children to play Dreidel.¹¹⁹ Obviously this should be done without gambling.

There is a minhag to give gelt or money to children on Chanuka.¹²⁰

118 Sarid Upalit p. 8 from a letter of Rav Maimon, father of Rambam

119 Minhagim VeHalichot Shel Maran Chatam Sofer (14:11, pg 181)

120 Rav Chaim Palagi (Moed LeKol Chai 27:77, Turkey 1788-1868)





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