



Laws and Customs of Chanukah

For the year 5777

According to Minhag Chabad

All times listed are for Melbourne only

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SHABBOS – EREV CHANUKAH

Tzidkosecha is not recited during *Mincha*.

If one began a meal before *Shabbos* is over and *bentches* after *Shabbos* is over, he recites *Retzei* but not *V'al Hanissim*.

TACHNUN & V'AL HANISSIM

Tachnun is not recited during *Chanukah*.

V'al Hanissim is recited in each *Shmoneh Esrei* of *Chanukah*. One should not intentionally skip *V'al Hanissim* to recite *Kedushah* or *Modim* with the *Minyan*.

If one forgot *V'al Hanissim* at the appropriate place in *Shmoneh Esrei*, he may recite it before saying *Hashem's* name at the end of that *Brocho*. After that point, he does not recite it.

V'al Hanissim is recited each time one *bentches* during *Chanukah*. If one forgot *V'al Hanissim* at the appropriate place in *bentching*, he may recite it before saying *Hashem's* name at the end of that *Brocho*. After that point, he may recite it as a *Horachamon*, as per the *Nusach* printed in the *Siddur*.

MOTZEI SHABBOS – 1ST NIGHT

Maariv should not be delayed unnecessarily.

The *Shule Menorah* is lit and *Haneiros Halolu* is sung right before *Aleinu*. [See section entitled "*Shule Menorah*" for more details.] As usual, *Havdallah* in *Shule* is not recited until *Maariv* is completely finished.

One should go home quickly, in order to light the *Menorah* as soon as possible.

At home, *Havdallah* is recited first, followed by *Menorah* lighting, *Haneiros Halolu* and *V'Yiten Lecho*.

MENORAH LIGHTING: WHO?

All men light the *Menorah*. Boys are also trained to do so from a young age.

Women are obligated to light the *Menorah*. Practically, a married woman fulfils her obligation through her husband's lighting, and a girl fulfils her obligation through her father's lighting.

Therefore, they should be present when the *Menorah* is lit, and they should have in mind to fulfil their obligation. Even very young girls should be present when the *Menorah* is lit. For this reason, the *Menorah* lighting should be scheduled at a time when everyone can be present. [Nevertheless, they have still fulfilled their obligation even if not present.]

A married woman who is temporarily away from her family home and her husband, or a single woman who is temporarily away from her family home and her father, and she is guesting with a host who is lighting the *Menorah*, she automatically fulfils her obligation through her father's/husband's lighting at the family home, unless:

- It is daytime in her time-zone when her husband/father lights *Menorah*.
- Her husband/father is away from the family home and lighting elsewhere.

In these two cases, the woman should participate in her host's lighting by sharing in the expenses of the oil and wicks, and she should also be present when the *Menorah* is kindled.

In the following circumstances, a woman should recite the *Brochos* and light the *Menorah* herself:

- An unmarried woman who does not permanently live with her father. [This includes seminary girls.]
- A woman who is temporarily away from her home and husband, and she is not guesting with someone who is lighting the *Menorah*; e.g. when she stays in a hotel, hospital, or in an empty home.

MENORAH LIGHTING: VENUE

One must light at home (where he eats and sleeps) and nowhere else. Even if eating out, he must still light the *Menorah* at home.

If one is away from home the entire night, he should light at the place where he is lodging. If he is still there the following night, he may light there as well, even if he intends to relocate later during the night.

If possible, one should avoid crossing the International Dateline during *Chanukah*.

Similarly, one should avoid travel plans that preclude him from lodging overnight in a dwelling. One who finds himself in such a situation should consult a *Rov*.

MENORAH LIGHTING: WHERE?

The *Menorah* is situated at a doorway, on the side opposite the *Mezuzah*. If there is no *Mezuzah*, such as at a hotel, the *Menorah* is placed at the right side of the door. [If one placed the *Menorah* on the wrong side, he has still fulfilled his obligation.]

The *Menorah* should be placed within the actual doorway, as close to the doorpost as possible. [If this is not feasible, it should at least be placed within a *Tefach* (8cm) of the doorway.] It does not matter if the flames span north-south or east-west.

It is preferable to use the doorway of the room where one eats, as opposed to the doorway of the room where one sleeps.

When more than one person lights at the same venue, each set of flames should be noticeably distinct from the others. In practice, this is easily accomplished when everyone uses a separate *Menorah*. However, when two people improvise by sharing the same *Menorah* (e.g. during the first nights of *Chanukah*), or by not using a *Menorah* at all, there should be a clear gap between each set of flames.

Although there is a preference for the head of the household to light at the main eating area, nevertheless, each child should light at the entrance to his personal bedroom, unless there are safety concerns.

Those in a *Yeshivah* dormitory, seminary or at an overnight camp should follow the instructions of their *Hanholo*.

The *Menorah* is situated so that the flames are anywhere between 3 *Tefachim* (24cm) and 10 *Tefachim* (80cm) from the floor.

If the *Menorah* is placed lower or higher, it is still acceptable (unless the flames are higher than twenty *Amos* – 9.6 metres). Similarly, a large *Menorah*

which is taller than 10 *Tefachim* may be used even in the first instance.

One may not situate the *Menorah* in a place where there is a strong possibility that it will be extinguished, e.g. by winds or vandals.

🌀 PREPARING THE MENORAH

Ideally, one should use a nice *Menorah*.

The Rebbe discouraged the use of *Menorahs* with round branches. Instead, one uses either a *Menorah* with diagonal (or square-shaped) branches, or one with no branches at all.

The *Menorah* must be designed so that all the flames are in a straight line and at the same height. The flames should not be too close together, as they need to appear noticeably distinct. [Furthermore, wax candles need to be sufficiently spaced so that the heat of the flames do not melt the wax of the adjacent candles.] One should be especially attentive to this when improvising without a *Menorah*.

Each day of *Chanukah*, one prepares the *Menorah* in advance, so that it is ready at the appropriate time.

On the first night, one prepares a lamp at the extreme right. On the second night and thereafter, one adds a lamp to the immediate left of the others, preparing the lamps from right to left.

The *Shamosh* is situated higher than the other flames.

One *Shamosh* is sufficient for multiple *Menorahs* when they are right next to each other, but not when they are situated in different parts of the room.

🌀 THE WICKS

Wicks are preferably made of cotton or linen. [If these are unavailable, one may use wicks made of any material.]

Sefer Minhagim records both the practice to replace the wicks every day, as well as the custom not to do so, being that used wicks are easier to kindle. [According to the latter custom, the newly-added lamp is prepared with the wick that was lit first on the previous night.] The *Friediker Rebbe* was not particular about replacing the wicks each night.

🌀 THE FUEL

Ideally, one uses olive oil to fuel the flames, and a beeswax candle for the

Shamosh. [If these fuels are not available, one may use any fuel that burns a clear flame. If even this is not possible, one may use any fuel.]

One may prepare the *Menorah* with oil remaining from the previous night.

Before kindling, one ensures that the *Menorah* has sufficient fuel to last the required amount of time – at least 50 minutes in total, and at least 30 minutes after *Tzeis Hakochavim* (whichever is longer).

Some candles manufactured for *Chanukah* typically burn for only half-hour. If these are lit before *Tzeis Hakochavim*, one would not be able to recite the *Brochos*. Furthermore, even if lighting after *Tzeis Hakochavim*, such candles tend to burn for less than half-hour in a warm environment. Therefore, one should use longer lasting candles. One should bear this in mind when distributing candles for *Mivtzoim*. [Nevertheless, when necessary, there is room to be lenient for a child under *Bar Mitzvah* who is unaware that the candles are burning less than they should.]

If one realized after lighting that there is insufficient oil, he should not merely add more oil. Instead, he must extinguish the flames, add more oil, and then relight the flames without the *Brochos*.

🌀 MENORAH LIGHTING: WHEN?

Ideally, the *Menorah* is lit immediately after sunset, between *Mincha* and *Maariv*.

If it is not possible to light then, one should light as soon as possible after this time. [Technically, one may light all night, until dawn. However, if it is already very late, one should arrange for another person to be awake and present for the *Menorah* lighting.]

Davening with a *Minyan*, as well as *Mivtzoim* activities, take precedence to lighting *Menorah* at the ideal time.

When lighting after *Tzeis Hakochavim*, one *davens Maariv* first, unless there is no *Minyan* scheduled until later, or unless he **regularly davens** with a *Minyan* that is scheduled later.

If one cannot light the *Menorah* at the above times, he may also light any time after *Plag Hamincha*. [In this case, one will need to use additional oil, enough to last until half-hour after *Tzeis Hakochavim*.]

One may not light before *Plag Hamincha*. If he did so, he must relight at the correct time, and recite the *Brochos*.

🌀 BEFORE LIGHTING

Once the sun sets, one may not perform any activity that might distract him from lighting the *Menorah*. Therefore, one may not eat more than 57 grams of bread, drink alcoholic beverages, perform work, or even study *Torah*.

Similarly, one should not begin these activities within the half-hour period prior to sunset, unless he appoints a *Shomer* (guardian) to remind him to light the *Menorah* at sunset. Nevertheless, one may learn during this time.

If, for whatever reason, one began these activities within the half-hour period prior to sunset, he may continue until sunset. At that time, he must immediately stop whatever he is doing.

One may begin these activities **before** the half-hour period prior to sunset and continue until sunset. [Technically, he may continue even after sunset and light the *Menorah* afterwards. Nevertheless, it is commendable to stop as soon as the sun sets in order to light the *Menorah*.]

One may not take a nap within the half-hour period before sunset, or afterwards, until he lights the *Menorah*.

All the above applies to all men and women, even if he or she will discharge their obligation through watching or participating in someone else's lighting of the *Menorah*. [Nevertheless, when necessary, there is room to be lenient for those who are not actually lighting the *Menorah* themselves.]

🌀 MENORAH LIGHTING: HOW?

One does not wear *Shabbos* clothing, but wears a hat, jacket and *Gartel*.

Before making the *Brochos*, one lights the *Shamosh*. While making the *Brochos* and lighting the flames, the *Shamosh* is held in the right hand.

On the first night, three *Brochos* are said. On the following nights, only two *Brochos* are recited, as *Shehecheyanu* is omitted.

One must recite the *Brochos* and kindle the flames whilst standing unsupported, without leaning on anything. If this is not possible, or after the fact, the *Mitzvah* is fulfilled even if sitting.

After one **completely** finishes reciting all of the *Brochos*, the flames are lit without delay, from left to right.

One may not speak between the *Brochos* and the conclusion of lighting the *Menorah*. [If one did speak, he does not repeat the *Brochos*, unless he said something totally unrelated to the lighting of the *Menorah*, and he did so before kindling even one flame.]

Although a *Menorah* is not supposed to be moved once lit, one may move it a *Tefach* or two if this is necessary to facilitate its lighting, and then return it to its original position. (This may be practically relevant for someone who is infirm and cannot reach the *Menorah*.)

Haneiros Halolu is sung after all the flames are completely lit and the *Shamosh* is set down.

🌀 AFTER LIGHTING

The flames should burn for at least 50 minutes in total, and for at least 30 minutes after *Tzeis Hakochavim* (whichever is longer).

If a flame extinguished during this time period, it is appropriate to relight it (without reciting the *Brochos*).

During this time period, one may not use the *Chanukah* flames for any purpose. This includes using a flame to light another *Chanukah* flame or the *Shamosh*.

Similarly, one may not derive benefit from any of the light generated by the flames. This is one of the reasons why the *Shamosh* flame is placed higher than the other flames, in order that any inadvertent benefit may be attributed to the *Shamosh*. Nevertheless, one should not rely on the *Shamosh*, and instead ensure that the room is well-lit.

One should not move the *Menorah* during this time period.

It is customary that women do not perform any labour (i.e. sewing, knitting, laundering or ironing) during this time period. It is also preferable that they should not leave the house to go shopping, or the like. However, cooking and cleaning is permitted.

One should sit by the *Menorah* for at least half-hour, and utilize the time for learning, or for *Chanukah* inspiration.

After the flames have burned for the required amount of time, one may move the *Menorah*, even if the flames are still

burning. Similarly, at this time, women may perform labour outside the view of the burning flames.

Even after the required amount of time has passed, it is still inappropriate to derive benefit from the flames or to extinguish them (unless leaving them unattended would create a safety hazard).

During *Chanukah*, one should not use the *Menorah* for any other purpose. Similarly, after the *Menorah* flames are extinguished, the leftover wicks and fuel should not be discarded or used for other purposes. Instead, it should be kept until the last day of *Chanukah* (see section entitled “*Zos Chanukah*”).

🌀 SHULE MENORAH

The *Shule Menorah* is situated at the southern side of the *Shule*, with the flames spanning east-west.

The *Shule Menorah* should be easily visible to the entire *Shule*. It is therefore placed higher than 10 *Tefachim* (80cm).

With the exception of *Motzei Shabbos*, the *Shule Menorah* is lit at *Mincha* time. *Mincha* is scheduled so that the *Menorah* will be lit after *Plag Hamincha*, but before sunset.

The *Shule Menorah* is prepared before *Mincha* so as not to disturb anyone's concentration during *Mincha*. Just as with a personal *Menorah*, it must be prepared with enough fuel to burn until at least half-hour after *Tzeis Hakochavim*.

At the end of *Mincha*, immediately before *Aleinu*, one of the congregants recites the *Brochos* and lights the *Menorah*. Afterwards, all present sing *Haneiros Halolu*, followed by *Aleinu*.

On the first night of *Chanukah*, the *Shule Menorah* should not be lit by an *Ovel* (within 12 months of a parent's passing or within 30 days of a spouse, child or sibling's passing).

One does not fulfil his obligation with the *Menorah* that is lit in *Shule*. Even the one who kindles the *Menorah* in *Shule* must relight at home, with the *Brochos*. [On the first night, he does not repeat *Shehecheyanu*, unless he is also lighting on behalf of others who have not yet fulfilled their obligation.]

Throughout the 24 hours of each day of *Chanukah*, the flames of the *Shule Menorah* (including the *Shamosh*) remain lit whenever people are present

in the *Shule*, provided that there are no safety concerns. At the very least, the flames should remain lit during the times of *davening*. [If the flames need to be relit during the course of the 24 hours, they are lit with a *Shamosh*, but without reciting the *Brochos*.]

🌀 PUBLIC MENORAH

A major emphasis of *Chanukah* is *Pirsumei Nissa*. This includes *Menorah* lightings in the most public places possible, and events which promote the spirit of *Chanukah*. One should participate in these activities and help ensure their success, even if this requires postponing one's personal *Menorah* lighting to a later hour.

The flames of the public *Menorah* must be no taller than twenty *Amos* (9.6 metres) from the ground.

The public *Menorah* should not be situated in a place where there is a strong possibility that it will be extinguished, e.g. by winds or vandals.

Since it is ideal for the *Brochos* to be recited when kindling a public *Menorah*, the lighting should not be scheduled before *Plag Hamincha*, and the *Menorah* should have enough fuel to burn at least half-hour after *Tzeis Hakochavim*, just as with a personal *Menorah*. [Otherwise, the public *Menorah* should still be lit, but without the *Brochos*.]

The *Brochos* are recited only when burning a liquid or solid fuel – as opposed to gas, butane, propane or electricity.

The *Brochos* are recited only by the one who is actually lighting the *Menorah*. [On the first night, he may recite *Shehecheyanu* even if he already recited it beforehand when lighting at home or when lighting the *Shule Menorah*.] The audience should be forewarned not to recite the *Brochos* along with him, but rather, just to answer *Omein*.

The flames should be lit without moving the lamps out of place.

Just as in *Shule*, one does not fulfil his obligation by attending (or lighting) a public *Menorah*. The participants should be made aware of this. [Even the one who kindles the public *Menorah* must relight at home, with the *Brochos*. On the first night, he does not repeat *Shehecheyanu*, unless he is also lighting on behalf of others who have not yet fulfilled their obligation.]

If non-Jews are present, the opportunity should be utilized to raise awareness about *Sheva Mitzvos Bnei Noach*.

🌀 MIVTZOIM

One should begin making *Mivtzoim* arrangements prior to *Chanukah*.

One should ensure that a *Menorah* is lit in every Jewish household. Preferably, every man and boy lights his own *Menorah*. When there are no men in the household, at least one woman should light.

One should reach out to those in hospitals, old-age homes and prisons.

When the person lighting the *Menorah* does not know the *Brochos*, one may prompt him word by word, or recite the *Brochos* on his or her behalf. [In the latter instance, if one will be fulfilling the *Mitzvah* himself at a later time, he should have in mind to be *Moitzie* the listeners but not himself.]

Shehecheyanu is said the first time one fulfils the obligation of lighting the *Menorah*, even if it is after the first day of *Chanukah*.

When visiting a hospital or an old age home, one should be mindful as to whether it is a place where the *Brochos* may be recited. If not, the *Menorah* is lit without reciting the *Brochos*.

Gatherings should be arranged for adults and children, especially those who are not yet familiar with *Chanukah*. The opportunity should be utilized to rejoice with them; to tell them about *Chanukah*; to share words of *Torah*; to light the *Menorah* and give *Tzedakah* with them; and to give them *Chanukah Gelt*.

Where possible, these gatherings should be scheduled to allow the *Menorah* to be lit after *Plag Hamincha*, so that the *Brochos* will be recited. If this is not practical, the *Menorah* should still be lit, but without the *Brochos*.

When distributing doughnuts, latkes or other food on *Mivtzoim*, one should ensure that the appropriate *Brochos* are made for each food item.

🌀 HALLEL

Full *Hallel* is recited each day of *Chanukah*, right after *Shmoneh Esrei*. If the *Chazzan* is a mourner (for a deceased parent) during the first eleven months, someone else takes over for

Hallel, but not for the *Kaddish* which follows.

One must recite *Hallel* whilst standing unsupported. If this is not possible, or after the fact, the *Mitzvah* is fulfilled even if sitting.

One may not interrupt full *Hallel* other than for those things that one may respond to during the *Brochos* of *Krias Shema*. [E.g. If the *Chazzan* recites *Kaddish*, one answers *Omein Yehei Shmei* etc, and *Omein* to *d'amiran b'olmo*. One also answers *Borchu* and *Omein* when the *Brochos* are recited before and after an *Aliyah*, and may also recite the *Brochos* if he is called up for an *Aliyah*.]

It is preferable to recite *Hallel* with the *Minyan*. If one is not up to the *Minyan*, this creates a dilemma; on the one hand it is appropriate to recite *Hallel* with the congregation, and on the other hand, it is appropriate that one should *daven* in the correct order. One should therefore make a point of being up to the *Minyan* when *Hallel* is recited.

If one forgot to recite *Hallel*, he should recite it with a *Brocho* as soon as he remembers, unless the sun already set.

If one mistakenly recited half-*Hallel*, he must repeat the entire *Hallel* (without a *Brocho*).

After *Hallel*, the *Chazzan* recites only half *Kaddish*. [If he mistakenly said *Kaddish Tiskabel*, he should recite half *Kaddish* after *U'vo L'tziyon*.]

🌀 CHANUKAH CUSTOMS

One should utilize the days of *Chanukah* to give extra *Tzedakah* and to learn additional *Torah*. Children should also be encouraged in this regard.

One may not fast on *Chanukah* – not even a *Chosson* or *Kallah* on the day of their *Chuppah*, or for a *Yahrzeit*.

It is customary to eat foods fried in oil, such as *Latkes* and doughnuts, to commemorate the miracle of the oil.

It is also customary to eat dairy foods, and cheese specifically, to commemorate the miracle of *Yehudis*.

It is customary to eat special meals in order to celebrate the miracles of *Chanukah* and the reinauguration of the *Beis Hamikdash*. These meals are regarded as a *Seudas Mitzvah* if they are accompanied by song and praise for the miracles *Hashem* wrought, or when their purpose is to publicize the miracle

of *Chanukah* and enhance the observance of its *Mitzvos*.

On one of the nights of *Chanukah*, the *Rebbeim* of *Chabad* would conduct a *Farbrenge* of sorts for their family members (both men and women), which was referred to as “*Latkes evening*”. The stories related at these gatherings included several that were repeated every single *Chanukah*.

One should utilize the days of *Chanukah* to arrange and/or participate in family, school, workplace and communal *Chanukah* gatherings. The purpose of these gatherings is to tell the story and spread the message of *Chanukah*, along with the lessons derived from it.

One gives *Chanukah Gelt* to his or her spouse and children (whether minors or adults) each day of *Chanukah*, with a special addition (double or triple) on the fourth or fifth night of *Chanukah*. [For *Shabbos*, one gives *Chanukah Gelt* either the day before or after. One who is stringent about handling money on *Motzei Shabbos* should refrain from giving *Chanukah Gelt* until Sunday.]

One gives *Chanukah Gelt* to his students.

It is appropriate for children to give *Chanukah Gelt* to each other.

There is no source for giving *Chanukah* gifts other than *Gelt*. [If one nevertheless does so, he should bear in mind that gifts may not be given on *Shabbos* unless they are used on *Shabbos* itself.]

It is customary to play *Dreidel*. One should not play for money (unless the initial understanding is that all “wins” will be returned).

It goes without saying that gambling or playing-cards is not in the spirit of *Chanukah*, and is in fact a desecration. The *Kedushas Levi* writes that each playing-card contains tremendous impurity of the unmentionable type.

🌀 THIRD DAY OF CHANUKAH

The third day of *Chanukah* (Tuesday) marks the *Alter Rebbe's* release from his second imprisonment (in 5561). Although his second incarceration was less severe than the first, his release is still regarded as a greater victory for *Chassidus* than the liberation on *Yud-Tes Kislev* two years earlier – the first libel had been aimed primarily against the *Alter Rebbe*, whereas the second libel was directed against the teachings

of *Chassidus* and the *Chassidic* way of life. [According to some versions of the story, the liberation occurred on the fifth day of *Chanukah*.]

🌀 ROSH CHODESH

Rosh Chodesh falls on Thursday night and Friday. Throughout *davening*, one should remember to recite both *Ya'aleh Veyavo* as well as *V'al Hanissim*.

[If one forgot, or is unsure, whether he recited *Ya'aleh Veyavo* in *davening*:

- At *Maariv*, one does not correct his omission.
- At *Shacharis* and *Mincha*, if he realized before saying *Hashem's* name at the end of *Hamachazir Shechinasoi L'tziyon*, he goes back. If he remembered between the conclusion of that *Brocho* and *Modim*, he recites it at that point, without going back. If he remembers any time after that point, but before he began reciting (the second) *Yih'yu L'ratzon*, he returns to the beginning of *Retzei*. If he remembered only afterwards, he must repeat the entire *Shmoneh Esrei*.
- If one forgot *Ya'aleh Veyavo* during *Shacharis* and only realised after *Musaf*, he does not repeat *Shacharis*.
- If one forgot *Ya'aleh Veyavo* during *Mincha*, and only realized after the *Zman Tefillah* has passed, he must recite an additional *Shmoneh Esrei* during *Maariv*, as compensation. Between the two *Tefillos*, he should wait the span of time to walk four *Amos* (approx. two metres), and preferably, he should recite words of supplication between them. He does not recite *Ya'aleh Veyavo* in either.

During *bentching*, one should remember to recite *V'al Hanissim* and *Ya'aleh Veyavo*, as well as the *Horachamon* for *Rosh Chodesh*.

[If one forgot *Ya'aleh Veyavo* in *bentching*:

- If he remembered before saying *Hashem's* name at *Bonei Yerushalayim*, he goes back.
- If he remembered after that, but before beginning the next *Brocho*, he recites the extra *Brocho* as printed in the *Bentcher*.
- If one already began even the first word (*Boruch*) of the next *Brocho*, he does not correct his omission.

Although one normally recites half-*Hallel* on *Rosh Chodesh*, full *Hallel* is recited when it falls on *Chanukah*.

Two *Sifrei Torah* are taken out for *Krias Hatorah*, with the first three *Aliyos* for *Rosh Chodesh*, and the fourth for *Chanukah*.

It is customary to eat something special in honour of *Rosh Chodesh*, distinct from the special foods that one eats in honour of *Chanukah*.

🌀 EREV SHABBOS CHANUKAH

When possible, public *Menorah* lightings should still be conducted after *Plag Hamincha*, despite the busy hour.

The *Minyan* for *Mincha* is scheduled earlier than usual, to allow for the *Menorah* at home to be lit after *Mincha*. Nevertheless, *Mincha* should be late enough for the *Shule Menorah* to be lit after *Plag Hamincha*.

One should endeavour to *daven Mincha* with a *Minyan* before lighting *Menorah*. [If this is not possible, it is preferable to *daven* with a *Minyan* after lighting the *Menorah* than to *daven* without a *Minyan* before lighting the *Menorah*.]

The *Menorah* at home is lit just before the *Shabbos* candles are lit. The lighting of the *Menorah* should be scheduled so that it does not interfere with the lighting time for the *Shabbos* candles.

Being that the *Menorah* is lit on *Erev Shabbos* earlier than usual, one should ensure that there is enough fuel for the flames to burn for half-hour after *Tzeis Hakochavim*. Similarly, one should use a longer-lasting *Shamosh*.

On *Erev Shabbos*, one need not sit next to the flames for half-hour.

The *Menorah* should be situated so that its flames are not fanned or extinguished by the opening or closing of any doors or windows, or by people passing by.

Everything beneath a lit *Menorah* becomes a "*Bossis L'Issur*" on *Shabbos*, and may not be moved. If one needs to use the place where the *Menorah* is situated, he can prevent the chair or table from becoming a *Bossis L'Issur* by placing a *Challah* or bottle of wine on it from sunset until *Tzeis Hakochavim*.

Similarly, one may place the *Menorah* on a tray which is not designated exclusively for use with a candelabra or candlesticks, and ensure that a *Challah* or bottle of wine is placed on the tray from sunset until *Tzeis Hakochavim*.

In both of these situations, the chair or tray – along with all of its contents – may be moved on *Shabbos*, but only **once** the

location is **actually** needed. One may **not** move the chair or tray simply for the sake of protecting the *Menorah*.

The chair or tray should be moved carefully, as the *Menorah* itself cannot be directly handled. Were the *Menorah* to fall whilst being moved, one would not be able to catch it or support it directly with his hands. Furthermore, if flames fuelled by a liquid are still burning, one must be careful that the liquid doesn't rise or fall and cause the flame to become bigger or smaller.

Another option: The *Menorah* (as well as the *Bossis* beneath it) may be moved by a non-Jew – but only if one had in mind (and preferably verbalized) at the onset of *Shabbos* that a non-Jew would move it after the flames extinguished.

🌀 SHABBOS CHANUKAH

Haneiros Halolu should not be sung on *Shabbos*. However, one may sing the ending (i.e. *Al Nissecha*).

During *bentching*, one should remember to recite *V'al Hanissim* and *Retzei*, as well as the *Horachamon* for *Shabbos*.

Av Harachamim and *Tzidkosecha* are not recited.

🌀 ZOS CHANUKAH

The order of *Motzei Shabbos* is similar to the first night of *Chanukah* – see section entitled "*Motzei Shabbos – 1st Night*".

The last night and day of *Chanukah* is known as *Zos Chanukah*. It is an opportune time to participate in a *Chassidische Farbrengen*.

The wicks and oils remaining from the *Menorah* are gathered together and burned on the last day of *Chanukah*. [This does not apply to the wicks or oil that were not used at all, such as any oil remaining in the flask.] No benefit should be derived from this fire.

If one began a meal before sunset, he recites *Al Hanissim* even when *bentching* after *Tzeis Hakochavim*, as long as he did not yet *daven Maariv*.

APPROXIMATE ZMANIM FOR MELBOURNE

| Night | Plag Hamincha | Shkiah (Sunset) | Tzeis Kochavim |
|---|----------------------|-----------------|----------------|
| 1 st (שבת) | Shabbos Ends: 9:31pm | | |
| 2 nd – 4 th (Sun-Wed) | 7:12pm | 8:44pm | 9:15pm |
| 5 th – 7 th (Wed-Fri) | 7:13pm | 8:45pm | 9:16pm |
| 8 th (שבת) | Shabbos Ends: 9:33pm | | |