

B"H

Chanukah Guide - Hilchos U'Minhagei Chanukah 5783

Under the Guidance of Rabbi Chaikin for Chabad of Cleveland.

First Candle is lit Sunday Night, eve of 25 of Kislev, Dec. 18, 2022.

8 candles are lit Sunday Night, eve of 2nd of Teves, Dec 25, 2022

Things to do before Yom Tov

- It is a custom to learn the *Maamer, Chassidic Discourse*, titled '*Ner Chanukah 5643*' or study material for the Chanukah Festival.
- Increase *Tzedakah* giving in honor of Chanukah. Those who are careful to give *Tzedakah* every day, should give extra before Shabbos, for Shabbos.

Who Lights the Menorah

- Both men and women are obligated to light or participate in the household lighting of the Menorah each night. The head of the household kindles the menorah. A married woman fulfills her obligation through her husband's kindling. When there is no man in the household, the woman lights herself.
- Boys begin kindling their own Chanukah lights some time before their bar mitzvah. Girls do not need to light separately.

Setting Up & Lighting the Menorah

- It is customary to use oil lamps with cotton wicks for the *Menorah*. If unavailable, use paraffin candles in amounts large enough to burn until ½ hour after nightfall. A beeswax candle is used for the *shamash* (the candle used to kindle the lights)¹.
- When setting up the lights, the Shamash is placed visibly higher than the Chanukah lights.
- It is the *Chabad* custom to place the *Menorah* on a chair, or the like, within the doorway; next to the doorpost opposite the *mezuzah*. The *Menorah* should be approximately three handbreadths above the floor and preferably lower than 10 handbreadths².
- When kindling the *Menorah* in a room without a *mezuzah*, e.g. motel, the *Menorah* should be placed on the right side of the doorpost³.
- We are not particular about the orientation of the Menorah; the lights thus may be oriented north-south or east-west.
- Those who place the *Menorah* on a windowsill facing the street should use a *Menorah* without a backslash in order not to block the view of the lights from the household members or people on the street⁴.
- It is the *Chabad* custom to kindle the *Chanukah* lights between the Afternoon and Evening Services, just after sunset, but before the appearance of the stars. (except for Friday afternoon, see below.)
- If that is not possible, the lights should be kindled soon thereafter. Others light only after nightfall⁵.
- If one did not kindle the *Chanukah* lights immediately after sunset, he may light them throughout the night with a *berachah*, providing some members of his household are awake. If it is after midnight and

¹ (ספר המנהגים חב"ד, מנהג ישראל תורה, תרע"ג ה)

² (תרע"א ו', ספר המנהגים חב"ד, כף החיים אות מ"ו ואם צריך שגם הלהב יהי בפחות מ"י ע"י מנהג ישראל תורה תרע"א ג' ונטעי גבריאל)

³ (ס' תרע"א, סעי' ז)

⁴ (שערי הלכה ומנהג ח"ב ע' ער"ד)

⁵ (ס' תרע"ב א', וע' מ"ב וביאור הלכה)

no members of his household are awake, one should nevertheless kindle but reciting a *berachah* is questionable⁶.

- Before kindling the lights, one should make sure that there is enough oil or that the candles are large enough to last at least half hour after nightfall. If they are kindled after nightfall, it is sufficient that they burn for half an hour⁷.
- When lighting before nightfall the Menorah lights must burn for at least half an hour after nightfall.

Sunset in Cleveland is 5:00pm. Half hour after nightfall is 6:05pm.

How to light

- A man should wear a hat when kindling the lights, and if he is married, he should also wear a *gartel*.
- The first night, we recite three blessings: *L'hadlik ner Chanukah* ("to kindle the Chanukah light"), *She'asa Nissim* ("who performed miracles..."), and *Shehecheyanu*.

First blessing:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר חֲנֻכָּה

Bah-rooch ah-tah ah-doh-noi eh-loh-hay-noo meh-lech hah-oh-lahm ah-sheh ki-deh-shah-noo beh-mitz-voh-tahv veh-tzee-vah-noo leh-hahd-lik nayr cha-noo-kah

Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the Chanukah light.

Second blessing:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמַן הַזֶּה

Bah-rooch ah-tah ah-doh-noi eh-loh-hay-noo meh-lech hah-oh-lahm sheh-ah-sah nee-sim lah-ah-voh-tay-noo bah-yah-mim hah-haym biz-mahn hah-zeh

Blessed are You, L-rd our G-d, King of the universe, who performed miracles for our forefathers in those days, at this time.

Third blessing, recited only on the first night (or the first time lighting this *Chanukah*):

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהַחַיִּינוּ וְקִיָּמָנוּ וְהַגִּיעָנוּ לְזֶמַן הַזֶּה

Bah-rooch ah-tah ah-doh-noi eh-loh-hay-noo meh-lech hah-oh-lahm sheh-heh-cheh-yah-noo veh-kee-mah-noo ve-hig-ee-yah-noo liz-mahn hah-zeh

Blessed are You, L-rd our G-d, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

- After the blessings, we kindle the light on the far right, and then recite the passage *Haneiros Hallalu* ("We kindle these lights...").
- When kindling the Chanukah lights on the following nights, we no longer recite the 3rd blessing of *Shehecheyanu*.
- On each additional night, a new light is added. It is positioned to the left (when facing the Menorah) of the light kindled on the previous night, and we kindle from left to right. This pattern is followed throughout the nights of Chanukah. Each night after the blessings we recite the passage *Haneiros hallahu*.

⁶ (סי' תרע"ב מ"א סק"י, ובאר היטב ושער הציון, אג"מ ח"ד או"ח סי' ק"ה ונטעי גבריאל)

⁷ (פרמ"ג סתרע"ב א"א סק"ג, ועי' שו"ת ארץ צבי סי' קכ"א)

While the Candles Burn:

- With the exception of Friday night, one should stay near the *Chanukah* lights for approximately half an hour after kindling them and study some Torah⁸.
- If one of the lights goes out within this time, it is customary to rekindle it⁹.
- No use should be made of the light shed by the *Chanukah* lights, such as reading or working by their light. But since we add a Shamash we can read from the Menorah's light, unless the Shamash has gone out¹⁰.
- It is customary for women not to work (like cooking, sewing, weaving etc.) at all during the time the *Chanukah* lights are required to burn¹¹, to honor the brave Jewish women who played a significant role in the Chanukah story.

Shabbos Chanukah:

- On the Friday of Chanukah, the Chabad custom is to recite Minchah early. The Chanukah lights are then kindled (followed by the Shabbos candles). Additional oil (or larger candles) should be provided for these Chanukah lights, to make sure they would last until half an hour after nightfall. If one missed saying Mincha, one may still recite Minchah after lighting the Menorah¹².
- Candle Lighting for Shabbos in Cleveland, Dec 23rd is by 4:43 PM. Make sure to give yourself enough time to light the Menorah before the Shabbos candles.
- On Saturday night, Maariv should be prayed as soon as possible, so that the Menorah can be kindled at the earliest opportunity. In the synagogue, the Menorah is kindled before Havdalah, and at home after Havdalah¹³.
- Shabbos ends in Cleveland, Dec 24th at 5:48 PM
- *ViYitein Lecha* is recited after kindling the Chanukah lights on Saturday night.

Mivtza Chanukah

- On the 19th of Kislev 5734, 1974, the Rebbe launched *Mivtza Chanukah*. The objective: that every Jewish person be given the opportunity to light a Menorah. At least one Menorah should be kindled in each home, the Rebbe said, and children, too, should light one on their own. The Rebbe explained that a Menorah is unique in that it brings light to everyone who sees it, including non-Jews, and emphasized that the Chanukah initiatives should be done with great gusto.
- To participate, go to ChabadCLE.com/Menorah
- Kindling Menorah at public outdoor gatherings is a maximum *pirsumei nisa* and may be done with a *berachah*. However, all present should be urged not to rely on it for fulfillment of the mitzvah, and kindle in their homes¹⁴.

⁸ (שערי הלכה ומנהג ע' רע"ז, מנהג ישראל תורה תרע"ב ד' בשם מקור חיים)

⁹ (ע' נטעי גבריאל פל"ז סעי' ד' ובהנשמן שם)

¹⁰ (שם פל"ז)

¹¹ (שו"ע סי' עת"ר סעי' א' וע' נטעי גבריאל פל"ח מה נחשב מלאכה)

¹² (ספר המנהגים חב"ד, וע' נטעי גבריאל פמ"ד סעי' ה'. ע' סי' תרע"א סעי' ז' איך להתנהג בביהכ"ס)

¹³ (סי' תרפ"א סעי' ב' ובמ"ב וביה"ל)

¹⁴ (אז נדברו ח"ה סי' ל"ז וח"ו סעי' ה')

Lighting the Menorah in Shul

- The *Chanukah* lights must also be kindled in the synagogue, but these do not absolve one from kindling the *Chanukah* lights at home (not even the one who kindles them in the synagogue)¹⁵.
- In the synagogue, the *Menorah* is placed on the southern wall, and the lights are kindled between *Minchah* and *Maariv*. The *Chabad* custom is that the *chazzan* stands with his back to the north. Thus, on the first night, the candle on the west is lit first. In most synagogues, the *chazzan* stands with his back to the south, thus, on the first night, the easternmost candle is lit first¹⁶.
- At *Shacharis*, the Morning Service, it is customary to light a Chanukah Menorah in the synagogue (that will remain lit until after the service), without reciting a blessing.

Teffilos, Prayers During Chanukah:

- We recite the full *Hallel* throughout Chanukah. Afterwards, a half-Kaddish is recited. The *Tachanun* prayers and the passage *E-I Erech Apayim* are not recited throughout Chanukah.
- A mourner during the eleven months of mourning following the death of a parent should continue to lead the communal prayers on Chanukah. However, he should not lead the *Hallel*¹⁷.
- We include the passage *Ve'al Hanissim* ("And [we thank You] for the miracles..") in the *Amida* and *Benching*, the Grace After Meals.
- An announcement regarding the need to insert *V'al Hanissim* should be made before the evening service begins and not before the *Amidah*. One who forgot to make this addition, but realized the error before reciting G d's name in the blessing הטוב שמך..., should recite *V'al Hanissim* and conclude the blessing again. If G d's name had already been mentioned, one should conclude the *Amidah* without adding *V'al Hanissim*¹⁸.
- A person who forgot to say this addition, but remembered before he recited G-d's name in the blessing *Hatov Shimcha* ("Beneficent is Your Name..."), should recite *Val Hanissim* and conclude the blessing again. If he already mentioned G-d's name, he should conclude *Sh'moneh Esreh* without adding *Val Hanissim*. These laws apply throughout Chanukah.
- One who recites the *Amidah* slowly should not intentionally skip *V'al Hanissim* in order to be able to respond to *Kedushah* or *Modim* with the congregation¹⁹.

Chanukah Gelt:

- The Rebbe emphasized maintaining the *minhag* of giving children actual money rather than presents, after the Menorah lighting.
- The children should be encouraged to give a portion of it to *tzedakah*.
- There are a number of reasons given for this practice:
- We read in the Talmud that the Chanukah lights are sacred and may not be used for any other purpose. The example given there is that one may not count money by the candlelight. Giving out

¹⁵ (סי' תרע"א סעי' ז)

¹⁶ (סי' תרע"א, כף החיים ס"ק ס"ט, ומ"ב ס"ק מ"ג)

¹⁷ (ספר המנהגים חב"ד נטעי גבריאל פנ"ה)

¹⁸ (סי' תרפ"ב, א)

¹⁹ (צ"צ שער המילואים או"ח סי' י"א)

Chanukah money—and not counting it near the menorah—is a reminder of the primacy of Torah, which is "more precious than gold and silver."

- When discussing what a poor man is to do if he does not have enough money to purchase both Chanukah candles and *kiddush* wine, the Talmud states that Chanukah lights take precedence because they serve to publicize the miracle. The widespread custom of giving Chanukah *gelt* to the poor enabled them to get the money they needed for candles without feeling shame.
- The Hebrew word *Chanukah* shares the same root as *chinuch*, "education." The occupying Greek forces were determined to force Hellenism upon the Jewish population, at the expense of the ideals and commandments of the holy Torah. Unfortunately, they were quite successful in their endeavor. After the Greeks were defeated, it was necessary to re-educate the Jews—to reintroduce a large part of the population to Torah values. Appropriately, during Chanukah it is customary to give *gelt* to children as a reward for Torah study.
- There is also a deeper reason for this age-old custom. In his record of the Chanukah events, Maimonides writes: "The Greeks laid their hands upon the possessions of Israel." The Greeks invaded the possessions of Israel in the same spirit in which they defiled the oil in the Holy Temple. They did not destroy the oil; they defiled it. They did not rob the Jewish people; they attempted to infuse their possessions with Greek ideals, so that they be used for egotistical and ungodly purposes, rather than for holy pursuits. Chanukah *gelt* celebrates the freedom and mandate to channel material wealth toward spiritual ends. This includes donating part (10%) of the *gelt* to charity and using the remainder for kosher, wholesome purposes. *Gelt* giving is a great opportunity to teach your kids about this important Jewish value.

5th Night of Chanukah

- The fifth day of *Chanukah* can never occur on a *Shabbas*. When *Chanukah* occurs on days that are even only *potentially Shabbat* days, the light of *Chanukah* combines with the light of *Shabbat* for a powerful illumination. So the fifth night, which can *never* be *Shabbat*, represents great darkness relative to the other nights. Thus, the fifth light of *Chanukah* has the unique task and power to illuminate and instill spirituality even in such a time of darkness. Similarly, it is the duty of every Jew, wherever he may find himself, be it in Warsaw, England, the United States or Canada, to illuminate even the heaviest darkness.
- The fifth night of *Chanukah* has a special significance in demonstrating the prevalence of the "*Asei tov*" approach over the *Sur mei'ra*" approach. This is the first night when following the approach of *Beit Hillel* results in more illumination on the *Menorah*, since we light five candles according to *Beit Hillel* and only four candles according to *Beis Shammai*. It is thus on this night that the approach of ever-increasing illumination overtakes the approach of constant decrease and the progression towards maximum illumination begins to prevail.
- In *Chabad* circles this day is of special significance because the *Alter Rebbe*, Rabbi Shneur Zalman of Liadi, the founder of Chabad *Chassidus*, was released from his second imprisonment on the fifth day of *Chanukah*, in the year 5561 — תקס"א.

Zos Chanukah- 8th and Last Day of Chanukah

- This is an auspicious day for blessings, many people write to the Rebbe on that day.
- Although it commemorates the kindling of the Temple's Menorah which had only seven branches, our Chanukah Menorah has eight lights. The number 'eight' in this context is not just the digit after 'seven.' Symbolically, 'seven' is associated with the natural world, created in six days and completed with G-d's rest on the Seventh, Shabbat. 'Eight,' however, represents the infinite and supernatural, in

contrast to the finite and natural. The seven-lamp Menorah illuminated the natural world, but Chanukah goes even beyond. It is a foretaste and reflection of the era of Moshiach, a higher level that is above and beyond our worldly limitations. At the end of the long dark night, right before daybreak; we may be tempted to fall asleep. Chanukah gives us the strength to be awake for and aware of the approach of daylight.

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Chanukah Insight

The Most Beautiful Way To Light a Menorah

One thing all the Jewish people agreed upon

The Talmud tells us there are three ways to light a Chanukah menorah: A good way, a beautiful way, and the most beautiful of the beautiful way.

The good way is for each household to light a single lamp or a candle each night of Chanukah. The beautiful way is for every member of each household to light a single lamp or a candle each night of Chanukah.

The most beautiful of the beautiful way is for every member of each household to light one more candle each night, until there are eight candles for every one of them. (Rema Shulchan Aruch 671:2. Kitzur Shulchan Aruch 139:6. See chabad.org/4568664 for details.)

As you may have realized, the Jewish people decided unanimously that they want to do this mitzvah in the most beautiful of the beautiful way. It doesn't matter that they don't all necessarily do every other mitzvah in the best way possible. The light of Chanukah gets special treatment.

Because the light of Chanukah is lit in the dark of winter when darkness is strongest. When you're sitting in a place of light, it's okay to just do what needs to be done. But when a thick darkness covers the face of the earth and a cold wind freezes all life outdoors, that's when you need to really shine—to create the most beauty you possibly can.

Today is a time of deep spiritual darkness in the soul of humankind. Shine all you can. And then more.

By Tzvi Freeman for Chabad.org

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The meaning of Yud Tes Kislev



Animated Yud Tes Kislev Story



Electric Light of the 19th of Kislev



Making the most of Yud Tes Kislev



Gallery of Photo's by the Rebbe



Reflections of Yud Tes Kislev



Niggun Daled Bavos



Farbrengen with the Rebbe



Niggun Padah B'shalom



B”H

Chanukah Fun & Chassidic Inspiration 5783
Use the QR code to find out the answers!

Night 1:

What does Chanukah actually mean?



Night 2:

What is the Message of the Chanukah Lights?



Night 3:

Which Niggun was composed to be long so the Rebbe should stay longer?



Night 4:

What does 12x35 have to do with Chanukah?



Night 5:

What is the uniqueness of the fifth day of *Chanukah*?



Night 6: How Can I Live in
a Redemptive Consciousness?



Night 7:

Why is the miracle of the oil celebrated over the victory of the battle?



Night 8:

What do Sukkos and Chanukah have in common?

