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PRACTICAL GUIDE
TO CHANUKAH

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Preface

This project is a joint initiative of SOY-JSC and Halachipedia to provide the talmidim of YU and RIETS a practical guide to the laws of Chanukah. This is one of the many publications that will allow the talmidim to take the learning in the YU Batei Midrash home with them for the holidays.

Halachipedia.com is a collaboratively-edited free Internet Encyclopedia of Orthodox Halacha. It offers a wide range of opinion, accurate sources, and user-friendly interface in order to promote Torah learning in the Jewish community. The Student Organization of Yeshiva and Jewish Studies Council, also known as SOY-JSC, focuses on fulfilling the religious needs of Yeshiva University's Wilf Campus Students.

We owe a debt of gratitude to Rabbi Mordechai Willig for reviewing the packet and clarifying his opinion on certain matters. Additionally, we would like to thank all of those who spent many hours writing and editing this project. May Hashem grant them all the Brachot of the Torah that come through the learning of the Hilchot Chanukah and the lighting the Chanukah candles that are inspired by this packet.

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1. Introduction

The name “Chanukah,” which simply translates as “dedication,” hints to the fact that Chanukah is a time of renewed dedication to avodat Hashem. Historically, the Jewish people have repeatedly attempted to “dedicate” a House for Hashem on Chanukah. The Mishkan originally was completed on the 25th of Kislev, yet its dedication was delayed until the 1st of Nissan when representatives of the 12 tribes brought korbanot in celebration of the Mishkan’s dedication. Nonetheless, the 25th of Kislev later was “compensated” when the Chashmonaim merited to remove the stones of the mizbe’ach used for Greek idol worship in the Beit Hamikdash and build a new mizbe’ach.¹ Additionally, the Second Beit Hamikdash was dedicated during this season,² again signifying the fact that Chanukah is a time of dedication and renewal.³

Nonetheless, without the Beit Hamikdash, the prospect of renewing our dedication to avodat Hashem appears to be more difficult. How can we properly rededicate ourselves to Hashem’s service when we lack the most fundamental tool in our avodat Hashem? After all, was the Beit Hamikdash not the central object that historically defined Chanukah as a time of renewed dedication and commitment?

The answer lies in the Gemara (Brachot 8a), which states that “From the day the Beit Hamikdash was destroyed, Hashem has nothing in His world but the four amot of halacha.” Rabbi Zvi Sobolofsky explains that the gemara means that while there were undoubtedly numerous elements that contributed to the overall ecstasy and significance of the avodah that surrounded the Beit Hamikdash, including the korbanot, incense, prayer, and the Great Sanhedrin, the only element that has remained pristine following the destruction of the Beit Hamikdash is the Great Sanhedrin.⁴ While the actual Great Sanhedrin may no longer exist, the study and application of the Torah’s laws continue to thrive. It is through this avenue that we remain capable of recommitting ourselves to avodat Hashem today without a Beit Hamikdash.

One of the psukim customarily recited at the conclusion of Shabbat states “La’yehudim haiyta ora ve’simcha ve’sasson ve’yikar” “The Jews had light, gladness, joy, and honor.”⁵ The Gemara Megillah explains that the light referred to here is the light of the Torah.⁶ This is a light that we pray Hashem should grant us: “kein tihye lanu.” It is a light that the Jewish people have passed down from generation to generation with the hopes of brightening our own houses and the world around us.

It is with this in mind, that we are proud to present this year’s Chanukah Halachipedia Packet with the hopes that we may share in the delight of Chanukah as a festival of rededication in the light of the Torah. Chanukah Sameaich!

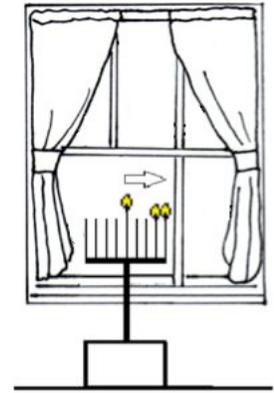
1. Maharsha (Shabbat 21b s.v. Maiy Chanukah)
2. Chaggai 2:18
3. We remind ourselves of the need for renewed dedication in our daily davening on Chanukah when we recite the psalm “Mizmor shir chanukat ha’bayit,” usually recited before psukei dezimra, once again at the end of Shacharit. King David composed this song during the First Temple’s

inauguration.

4. Although we still have prayer today, see Gemara (Bava Metzia 59a) where the gemara explains that from the time of the destruction of the Beit Hamikdash, the gates of prayer are closed.
5. Ester 8:16
6. Megilla 16b

2. Lighting Chanukah Candles

1. The common practice is that on the first night one lights the rightmost candle. On the second night, one lights the candle that is second to the right (i.e. the new one) followed by the candle all the way to the right. One continues to add candles to the left each night, lighting the new candle first and lighting from left to right.⁷
2. Ideally one should stand near the candles on the left side of the chanukia so that one need not pass over the candles on the right when lighting.⁸
3. Some say that one should recite HaNeirot Halalu after lighting the first candle, while others suggest saying it only after lighting all the candles.⁹



4. The candles only need fuel to burn for a half hour.¹⁰
5. Many poskim say that one should recite all of the brachot before lighting the candles. Nonetheless, other poskim write that from the second night and on one should say LeHadlik, light one candle, and then say She'asa Nissim and light the rest.¹¹

3. Placement Of Chanukia

1. Nowadays, many have the practice to light indoors even when it is not dangerous to light

7. Mahari Kolon (Responsa 183, cited by Beit Yosef 676 s.v. Aval) writes that on the first night, one should light the rightmost candle and on subsequent nights one should add a candle to the left and light the new one first such that one lights from left to right (the way English is written). He bases his argument on the Gemara (Sotah 15b) that a person always should turn to the right. The Shulchan Aruch 676:5 codifies this as halacha. The Levush 676:5 and Taz 676:6, however, argue that the Gemara means in one's first decision between right and left one should go right, but afterwards one may continue to follow that path even if that means going left. Therefore, they rule that on the first night, the candle is placed in the leftmost position, and on the subsequent nights, the candles are put to the right of the previous candles and are lit from right to left.

8. Mishna Brurah 676:11

9. Masechet Sofrim 20:4 says that a person should say HaNeirot Halalu and implies that it is said in middle of the lighting. Magen Avraham 676:3 says that HaNeirot should be recited after lighting the first candle, while Pri Megadim M"Z 676:5 suggests that perhaps since the bracha applies to all of the candles, one should say

HaNeirot Halalu after lighting all of the candles. Mishna Brurah 676:8 cites both opinions as legitimate options.

10. Shulchan Aruch 672:2

11. The Rama 676:2 (based on the Maharil Responsa 145) writes that one should recite all of the brachot before lighting, in accordance with the principle of Over LeAsiyatan. Kitzur Shulchan Aruch 139:12, Mishna Brurah 676:4, and Kaf HaChaim 676:21 concur with the Rama.

On the other hand, the Maharam (cited by Hagahot Maimoniyot 3:2) said LeHadlik before lighting, leaving She'asa Nissim and Shehechyanu for afterwards. Rav Soloveitchik (quoted in Nefesh HaRav p. 224 and Mesorah v. 4, p. 8) explained that the Masechet Sofrim holds that the bracha of She'asa Nissim functions as a Birkat HaRoeh and should be made after seeing the candles lit. He notes that in order to satisfy both views, Rav Chaim's practice was that on all nights besides the first, he would say LeHadlik, light the first candle, say She'asa Nissim, and then light the rest of the candles. On the first night, when this is impossible, he made all three brachot before lighting.

12. The Gemara (Shabbat 21b) states that one may light indoors if there is a danger in lighting

outside. If one is lighting indoors, he should place the chanukia to the left of the door within a tefach of the door. If, however, there is a window facing the public within 20 amot of the ground, he should light by the window rather than by the door. Some are strict to light outside, placing their chanukia inside a glass box.¹²

2. If there's a courtyard from one's house to the public domain, one should light by the public domain and not at the door of one's house. There's a dispute whether the hallway and stairwell connecting an apartment to the street is considered like a courtyard in front of a house or not.¹³
 - a. If the stairwell is considered a courtyard, one should light by the entrance to the apartment building.¹⁴
 - b. If the stairwell is not considered a courtyard, one should light by the entrance of one's apartment if it can be seen by those who pass by. Alternatively, one should light by the window facing the public domain unless the window is above 20 amot from the street level.¹⁵
3. Some say that one fulfills his obligation by lighting in the lobby of a dormitory. Some also have the minhag to light in the cafeteria of the yeshiva.¹⁶ Others, however, argue that one would fulfill his obligation only if he lights on the same floor as his room. Due to safety

outside. Rashi and Tosfot (s.v. Ubeshat HaSakanah) explain that the ruling authority of the time outlawed lighting candles outdoors. Accordingly, the Or Zaru'a 2:323 asked why nowadays, when such danger no longer exists, the practice is to light inside. The Shiblei HaLeket 185 answers that once there was a time when Jews had to light indoors, the minhag remained even if its original motivation dissipated. Another approach in defense of the minhag is based on the opinion of the Ritva. The Ritva (Shabbat 21b s.v. Ubeshat HaSakana) quotes his Rebbe as saying that if one can not light outside because of the winds, one should light inside.

The Rama 671:7 writes that the accepted minhag nowadays is to light indoors next to the doorway. The Mishna Brurah 671:38 (and Shaar HaTziyun 671:20) adds that if there's a window to the public domain and there's no issue of danger one should light by the window unless it is above 20 amot from the street level. Yalkut Yosef 671:22 writes that if it is possible one should light outdoors since there's no danger to light outside nowadays.

13. The Gemara (Shabbat 21b) states that Chanukah candles should be lit outside the door of one's house. Rashi (s.v. MeBaChutz) explains that the Chanukah candles should be placed inside the courtyard and not in the public domain, whereas

Tosfot (s.v. Mitzvah) argue that it should be placed by the entrance to the courtyard. Shulchan Aruch 671:5 holds like Tosfot.

14. Rav Shlomo Zalman Auerbach (Halichot Shlomo 14:4) holds that if one lives in an apartment building, he should light by the entrance to the apartment building, as it leads out to the street. Since the stairwell and entrance is used for entering and exiting, it is recognizable that the candles lit at the entrance of the building were lit by one of the tenants. Therefore, he considers the staircase that goes from one's apartment to the building entrance as a courtyard, and one should light at the entrance of the courtyard in accordance with the opinion of Tosfot.
15. Regarding Eruvin, the Chazon Ish (OC 65:52) posits that nowadays, there is no such thing as a halachic courtyard because we don't treat courtyards or streets as extensions of the house as they did in the days of Chazal. Therefore, the Chazon Ish (quoted in Shevut Yitzchak Chanukah p. 6) rules that one may not light Chanukah candles by the entrance to a courtyard because it is not considered a halachic courtyard. Rav Nissim Karelitz (Chut HaShani Chanukah pg 306-7) adds that according to the Chazon Ish, one who lives in an apartment should light at one's doorway unless people won't see it, in which case one should light in the window facing the public

considerations, though, many Yeshivot, including YU, forbid lighting in or next to the dorm rooms.¹⁷

4. The Chanukah candles should be placed between 3 and 10 tefachim from the ground. If one is lighting indoors, one should light by the window even if it is above 10 tefachim, rather than light by the doorway on the inside.¹⁸
5. One should be careful to light in a different place than one normally lights the rest of the year so that the fact that one is lighting specifically for Chanukah will be recognizable.¹⁹

4. The Chanukia And The Candles

1. It's preferable to light with olive oil because that was the oil used in the Beit Hamikdash which with the miracle occurred. If one doesn't have oil, one can use wax. Some specifically use wax candles because they burn brightly.²⁰
2. One may reuse the oils and wicks from previous days. If there are leftover oil and wicks from the eighth day, it is forbidden to use them and they should be burned. Nonetheless, this only applies if the oil and wicks were leftover before the mitzvah was fulfilled, meaning, that the candle went out within the half hour of mitzvah. If, however, the candles burnt for the required half hour, then the oil and wicks are permitted. Some poskim argue that anything that

domain. Similarly, Torat HaMoadim (Rav David Yosef, 3:2, pg 74-6) writes that according to the Chazon Ish, one should light by the window facing the public domain if it's within 20 amot of street level, otherwise one should light by the door of one's apartment.

16. Rav Aharon Kotler (cited by Rabbi Shimon Eider in Halachos Chanukah p. 37, n. 12)

17. Rabbi Mordechai Willig (oral communication, Halachipedia Article 5773 #11) said that even according to the Chazon Ish one could explain the minhag of the yeshiva to light at the entrances of the dorm building because people walk around more casually in the dorms than they would in the street. Rav Hershel Schachter ("Where to Light Neiros Chanukah in the dorm," min 1-6) explained that perhaps a yeshiva student living in the dorms cannot fulfill his obligation by lighting in the lobby, as the staircase is not considered a courtyard. He added that the hallways of each floor are considered courtyards because they really are used for private uses, as people walk around in bathrobes when going to take a shower. Rav Schachter (oral communication, Halachipedia Article 5773 #11) stated that it is absolutely forbidden to light in the dorm rooms without permission.

18. Shulchan Aruch 671:6, Mishna Brurah 671:27

19. Rama 671:7

20. There is a dispute in the Gemara (Shabbat 21b) whether the oils that are invalid for Shabbat are also invalid for Chanuka. The Rambam (Chanukah 4:6) and Shulchan Aruch 673:1 rule that they are Kosher for Chanuka, even if not for Shabbat. Tosfot (Shabbat 23a, s.v. MeReish Hava) writes even though all oils are Kosher for Chanuka, olive oil is the best. The Rama 673:1 codifies the opinion of Tosfot. There are 4 opinions about using wax candles: 1) Darkei Moshe 673:1 writes the wax is equal to olive oil. 2) Chaye Adam 154:8 and Pri Megadim 676:5 seem to equate wax with other oils. 3) Meiri 21a (s.v. Mimah) and Mishna Brurah 673:4 say any oil is preferable to wax. 4) Maharal (Ner Mitzvah (pg 97) quoted referenced by Shaar Hatziyun 773:4 disqualifies wax altogether.
21. Shulchan Aruch 672:2, 677:4, Rama 674:1, Mishna Brurah 677:17. The Magen Avraham 677:10 and Mishna Brurah 672:7 writes that it is proper to make a stipulation that only the amount necessary should become forbidden in order to satisfy all opinions. Eliyah Raba 677:2 and Chaye Adam 154:31 agree.
22. Chacham Tzvi 45 holds that sticking wax candles without a chanukia is fine. Mishna Brurah 671:18 clearly implies this way as well. Yalkut Yosef 671:15 writes that one should be strict to use a chanukia because some hold that it is absolutely necessary. Avnei Nezer OC 2:500 quotes that the

is put into the chanukia is assumed to be set aside for the mitzvah and is forbidden. To satisfy all opinions, when putting the oil into the chanukia one should stipulate that only the oil needed for the half hour of mitzvah should be set aside for the mitzvah.²¹

3. Preferably, one should use a chanukia and not just stick wax candles on top of a counter and light them as such.²²

5. Earliest And Latest Time To Light Candles

1. According to Ashkenazim, while some poskim hold that one may light Chanukah candles immediately after sunset, many say that one shouldn't light until 10 or 25 minutes after sunset. According to Sephardim, the ideal time to light Chanukah candles is immediately after Tzet Hakochavim, which is approximated to be 15 minutes after sunset.²³
2. In general, one should not light earlier than Shekiyah or Tzet Hakochavim, as stated in the previous halacha, except on Friday afternoon of Chanukah because once it becomes Shabbat, it will be forbidden to light. But if on a weeknight one will be unable to light after Shekiyah or Tzet Hakochavim and will miss the mitzvah totally, he should light after Plag HaMincha. Many poskim say that one may light with a bracha in this case, while others say that one should light without a bracha.²⁴
3. One shouldn't delay lighting the Chanukah candles at the ideal time (see above), but if one didn't light until after the time that people left the marketplace, one should nonetheless light. Some say that one may only recite the bracha if some of the household members are awake; and, if necessary, one should awaken some of them. Others, however, hold that although it is

Chessed L'avraham who says that this is a requirement. Rav Hershel Schachter ("Bava Metsia Shiur 35" min. 17-9) strongly recommended using a chanukia, but mentioned that on occasion Rav Soloveitchik would light wax candles directly on a window sill.

23. The Gemara Shabbat 21b states one should light from the setting of the sun until people leave the marketplace. On the basis of some Rishonim, the Gra (Bi'ur HaGra 672:1) writes that one should light at sunset. See Bei'ur Halacha (672 s.v. lo), who adds that perhaps the Rambam holds one should light at sunset.

The Mordechai (Hagahot Mordechai 455), however, writes that one should light Chanukah candles at Tzet Hakochavim because a candle isn't noticeable during the day. The Shulchan Aruch 672:1 rules like the Mordechai. Yalkut Yosef 672:1 follows the Shulchan Aruch and writes that one should light at Tzet Hakochavim which is approximately 15 minutes after sunset.

Mishna Brurah 672:1 quotes both the opinion of the Shulchan Aruch and Gra and then writes that if one davens Maariv at Tzet Hakochavim, one may follow the opinion of the Gra even initially. Rav Moshe Feinstein in Igrot Moshe O"C 4:101 says that one should light 10 minutes after sunset and have it last an hour in order to

satisfy both opinions.

24. The Rambam (Chanukah 4:5) holds that one does not fulfill one's obligation if one lights Chanukah candles prior to sunset. The Rashba (Shabbat 21b), however, writes that after the fact, if one lit them before sunset, one still fulfills one's obligation. The Mishna Brurah 672:3 (Shaar HaTziyun 672:5) explains that the Shulchan Aruch 672:1 rules like the Rashba and one may light before sunset with a bracha. Kaf HaChaim 672:10 however, holds that one shouldn't make a bracha in such a case.
25. The Gemara Shabbat 21b states that one may light Chanukah candles until people leave the marketplace at night. The Rambam (Chanukah 4:5) rules that one may light until the time when people leave the marketplace. Tosfot (Shabbat 21b s.v. De'i Lo Adlik), however, writes that if one didn't light until the time that people left the marketplace, one should still light but without a bracha.

The Ri (Tosfot ibid.) raises the point that since nowadays we light indoors and there is pirsmei nisa, publicizing the miracle of Chanukah, for the family members, one may light even after the time that people have left the marketplace. The Rama 672:2 holds like the Ri but still writes that we should try not to rely on it.

proper to wake up some of the family, if this is not possible, one should still light with a bracha.²⁵

6. Doing An Activity Before Lighting Candles

1. When the time to light comes, one must stop all activities to go and light. This obligation extends even to learning Torah, and of course to eating and other work activities.²⁶
2. One should be stringent and avoid other activities even a half hour before lighting begins.²⁷
3. According to most poskim, if one became involved in an activity before the half hour period preceding candle lighting he can continue with his work even once the time of candle lighting arrives unless he sees that the time for the mitzvah is passing. If one began his activity during the forbidden time period (either during the half hour preceding candle lighting or after the time for candle lighting has begun) he may have to stop. Nonetheless, for learning Torah if there is a chance that if one stops learning early to go and light that he may not make up the missed learning, many poskim write that it is better for one to continue learning rather than to stop to light candles.²⁸
4. A person may not eat a meal of more than a ke'beitza of bread or mezonot before lighting, but less than that amount of bread or mezonot is allowed. One may eat other foods.²⁹

Thus, Mishna Brurah 672:11 says that if one is lighting after the time that people have left the marketplace, it is proper to awaken family members so that one may light with a bracha. Igrot Moshe 4:105:7 argues that even if all family members are sleeping, one may recite the bracha, because *pirsumei nisa* isn't an absolutely essential part of the mitzvah.

Rabbi Mordechai Willig (Hilchos Chanukah and Purim #1, min 19-20) rules that although the minhag of some yeshivot is to light about 20 minutes after sunset, one may light as long as people are walking in the streets, which in a yeshiva could be very late indeed.

26. Mishna Brurah 672:10 quoting the Magen Avraham and Pri Chadash
27. Shaar Tziyun 672:14 The Shaar Tziyun also adds that if one generally lights at sunset he need not be strict and stop his learning a half hour before sunset because many opinions hold candle lighting is not until later. See Mishna Brurah 432:7 who writes with regards to Bedikat Chametz that for Torah learning one need not be stringent during the half hour before, and even those who are stringent only do so when one is learning in such a fashion where he is likely to continue learning beyond the half hour.
28. Mishna Brurah 70:23 explains that if one incorrectly began an activity during the half hour preceding the time for any *deoritta* mitzvah or

afterwards he must stop once the time for the *deoritta* mitzvah arrives; however, if one incorrectly began a *derabanan* mitzvah during the half hour preceding the time for the mitzvah or later he may continue his activity unless he sees that the time for the mitzvah is passing.

Nonetheless, there is a great discussion whether this leniency by *derabanan* mitzvot should apply to Chanukah as well considering the fact that some poskim (including the Rambam Chanukah 4:5) hold that the only time to light is within the half hour after *tzet ha'kochavim*. Although the Shulchan Aruch 672:2 does not hold like these opinions, they are taken into consideration.

Rav Soloveitchik's (MePeninei HaRav p. 188-9) opinion was to follow the Mieri (Shabbat 21b) who writes that the minhag was to continue learning during the regularly scheduled seder and only light candles afterwards. Rav Ovadia Yosef (Chazon Ovadia p. 75) agrees. Nonetheless, Rav Shlomo Zalman Auerbach (Halichot Shlomo p. 296) writes that those who are learning their regular sedarim should end early to go and light candles at home at the proper time.

29. Yalkut Yosef 672:3 quoting the Eishel Avraham 431
30. The Gemara Shabbat (23a) says that women are obligated in lighting Chanukah candles because they too were part of the miracle of Chanukah.

7. Who Is Obligated?

1. Women are obligated in Chanukah candles since they too were part of the miracle of Chanukah. Thus, a man who is away traveling should have his wife light at home for him to fulfill his obligation. Some poskim even say that if a man is going to come home late into the night, he should ask his wife to light for him at Tzet Hakochovim so as to light at the ideal time.³⁰
2. A child who is not the age of bar/bat mitzvah, can not fulfill the obligation of others. According to the Sephardic minhag, the one reciting the bracha can light the first candle and then let a child who is at the age of chinuch light the other candles. According to the Ashkenazic minhag, a child who is at the age of chinuch should light his own candles.³¹

8. Laws Of Guests

1. Someone who is a guest at another person's house on Chanukah, according to Ashkenazim, should light his own chanukia³². Some say that one may not light at a person's house unless he stays there for all eight days of Chanukah. If one stays there for less time, he should give the host a prutah to fulfill his obligation (see #3 below). However, some say that as long as

The Rambam (Chanukah 4:9), Tur and Shulchan Aruch 665:5 codify this as halacha. Magen Avraham 675:4 and Mishna Brurah 675:9 write that a woman can even fulfill the obligation of her husband. Rav Ovadia Yosef (Yechave Daat 3:51) writes that it is preferable to ask one's wife to light for him at Tzet HaKochavim, rather than light later at home by oneself. Rav Shternbuch (Teshuvot V'hanhagot 4:170) agrees, but adds that the husband should still light when he gets home. He may even recite the bracha if he had in mind not to fulfill his obligation earlier with his wife and some people in the house are still awake. Rav Vosner (Shevet Halevi 4:66) raises a doubt as to which is preferable, and concludes that it is probably preferable for the husband to light later that night by himself.

Rabbi Willig (oral communication) holds that a family should light together as a family even if that means lighting after Tzet Hakochovim.

31. Rama 675:3 and Torat HaMoadim 2:20
32. Rav Sheshet in Gemara Shabbat 23a states that a guest is obligated to light Chanukah candles. The Gemara then quotes Rabbi Zeira, who states that when he was a guest he used to contribute a prutah. After he got married, he no longer contributed a prutah because his wife lit the Chanukah lights at home.

Tur and Shulchan Aruch 677:1 rule that a guest must contribute a prutah to the host's lighting. The Darkei Moshe 677:1 quotes the

Sefer HaMinhagim (Rabbi Yitzchak Tirna, Chanuka, pg 143) who says that even nowadays, a guest may fulfill his obligation by giving a prutah to the host.

On the other hand, the Mahari Veil 31, also quoted by the Darkei Moshe, argues that since the minhag is that everyone in the house lights his own candles, if the guest doesn't light on his own, there will be a suspicion that he didn't light. Mishna Brurah 677:3 rules that in order to satisfy the opinion of the Mahariv it is better for a guest to light on his own rather than contribute a prutah to the host. He adds (677:7) that this would be true even if he has someone lighting for him at home. According to Rav Soloveitchik (cited in Bi'ikvei Hatzon 20:2) one cannot light as a guest unless one has been there for 8 days because the obligation is to light in one's own house. The Kaf HaChaim 677:11 comments that the suspicion introduced by the Mahariv doesn't apply to Sephardim who do not have the minhag that everyone in the house lights.

Mishna Brurah 677:16 presents a minority opinion in the achronim that if one's wife already lit at home, he shouldn't recite a bracha. Therefore, he says one should listen to someone else recite the brachot and then light.

33. Biur Halacha 677:1 s.v. BeMakom quotes the Pri Chadash 677:1 who says a guest and his whole family who stay at someone else's home for all eight days of Chanukah should light at the place

- one stays there one 'day' one may light there.³³
2. According to Sephardim, one who has someone lighting for him such as his wife or parent is exempt from lighting. Therefore, a Sephardic yeshiva student fulfills his obligation with his parents' lighting. Similarly, a orphaned Yeshiva student fulfills his obligation with the lighting of the Yeshiva. A guest, who has no one lighting for him, should give his host a prutah to join.³⁴
 3. If one is fulfilling one's obligation by giving the host a prutah (a few cents)³⁵ one should make sure to (a) give a prutah every night or acquire a portion of the oil and wicks of all of the nights,³⁶ (b) make a kinyan such as raising it up to acquire the oil and wicks,³⁷ (c) listen to the host make the Brachot,³⁸ and (d) some say that the host should add a little oil because of the guest.³⁹

9. Some Common Minhagim On Chanukah

1. There's a minhag for children to play dreidel.⁴⁰ Nonetheless, one should avoid gambling

they are staying. Rabbi Hershel Schachter (oral communication, Halachipedia Article 5772 #4, B'ikvei Hatzon chapter 20 footnote 2) holds one must remain there all eight days in order to have some connection to that house to allow him to light there. When one stays for a shorter period, one should fulfill his obligation by giving a prutah to the host. However, Rav Shlomo Zalman Auerbach (Halichot Shlomo 14:18, 19) rules that if a guest stays at a person's house for one day, he may light at that house. For example, if a person sleeps and eats at a house for Shabbat he can light there Friday afternoon. Chazon Ish (Shevut Yitzchak pg 110), Rav Vosner (Kovetz MeBet Levi Kislev 5757) and Rav Shternbuch (Teshuvot V'Hanhagot 1:391) agree. Rav Shternbuch (ibid 1:394) adds that if on Motzaei Shabbat one will not arrive home before "tichle regel" one can even light in that house but should try to stay there for a half hour.

34. Rav Ovadia Yosef (Yechave Daat 6:43, and Chazon Ovadia Chanukah pg 144). He adds that even if one wants to light, he would not be allowed to say the bracha. Rav Shlomo Zalman (Shalmei Moed pg 204) adds that this is true for Sephardim even if there is a time difference. Rav Ovadia (Chazon Ovadia pg 150, see also Yalkut Yosef Chanukah pg. 161) says that in a case where the son will light before his parents, such as if he is in Israel while his parents are in the United States, the son can light with a bracha if he so desires. The Torat HaMoadim 2:8 adds that an orphan Yeshiva student fulfills his obligation with the lighting of the Yeshiva, but a guest for whom no one is lighting should give his host a

prutah to join with his lighting.

35. Shulchan Aruch CM 88:1 says a prutah is a half of a pearl of barley in silver. Shiurei Torah (Rav Chaim Noeh pg 277) and Shiurei HaMitzvot (Chazon Ish pg 65) say a prutah is 1/40 of a gram of silver (which is currently less than 2 cents).
36. Biur Halacha (677:1 s.v. LeHishtatef), Nitai Gavriel 12:2
37. Shaar HaTziyun 677:9, Magen Avraham 677:1, Nitai Gavriel 12:3
38. Mishna Brurah 677:4, Nitai Gavriel 12:5
39. Mishna Brurah 677:3, Torat HaMoadim 2:1
40. Otzer Minhagei Yishurun (19:4, pg. 50) writes that the minhag is for children to play dreidel because the Greeks forbade gathering to learn, so the Talmidei Chachamim used the Dreidel as a pretense for gathering to learn Torah. Piskei Teshuvot (670:4 n. 26) quotes the Avnei Nezer that since we want everyone to participate in the lighting of the Chanukah candles for the *pirsumei nisa*, we give the kids a dreidel to play with to keep them awake, similar to the night of the Seder.

Nitai Gavriel (51:4) warns not to spend too much time on this minhag but instead try to spend time learning Torah. Minhagim VeHalichot Shel Maran Chatam Sofer (14:11, pg 181) writes that the Chatam Sofer kept this minhag for one night of chanukah. For more sources and reasons see Nitai Gavriel (Chanukah 51:1), Taamei Haminhagim Siman 859, and Bnei Yisaschar (Kislev 2:25).
41. Rav Tzvi Cohen in Chanuka-Dinim U'Minhagim (2:5, pg. 13) writes that it is forbidden to play for real money unless everybody returns the money

- when playing.⁴¹
2. Children should be discouraged from playing dreidel on Shabbat; however, the dreidel is not considered muktzeh.⁴²
 3. 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.⁴³

that they gained to its original owner. Piskei Teshuvot (670:4 n. 25) quotes the Shefa Chaim OC 2:283 who says that there is no issue of gambling because just like a father and son may gamble since they don't care who wins or loses, on Chanukah everyone is like one family. Nevertheless, Nitai Gavriel 51:3 says that one should be strict unless it is with very little money. Rabbi Aryeh Lebowitz ("Playing Dreidel on Chanuka") warns that one should be especially careful that the money doesn't get out of hand because it's a particularly bad idea to gamble under the cover of religious observance.

(Chanukah 51:13) agrees.

42. Shemirat Shabbat KeHilchita 16:32 based on Mishna Brurah 322:22. Igrot Moshe OC 5:22:10.
43. Sarid UPalit (p. 8) translates a letter of Rabbi Maimon (father of Rambam) who writes that one shouldn't be lenient in any Minhag and specifically mentions the Minhag of making Sufganiot on Chanukah to publicize the miracle of the oil. Halichot Shlomo (p. 318-319) quote this as the source for the minhag. This minhag is mentioned by the poskim including Yalkut Yosef 671:15 and Nitai Gavriel (Chanukah 51:13). Halichot Shlomo (ibid.) adds that perhaps the minhag is to have Sufganiyot because in Al HaMichya we say Al Mizbachecha remembering the Mizbe'ach which had to be put in genizah because of the Greeks and then constructed anew.

Halichot Shlomo (p. 320) adds that the minhag is to have Latkes. Nitai Gavriel