



## A Guest on Chanuka

1. Someone who is a guest at another person's house on Chanuka, according to Ashkenazim, should light one's own Chanukia<sup>1</sup>. Some say that one may not light at a person's house unless one stays there for all 8 days of Chanuka and if one stays there for less one should give the host a prutah to fulfill one's obligation (see #3). However, some say that as long as one stays there one 'day' one may light there.<sup>2</sup>
2. According to Sephardim, if one has someone lighting for him (such as his wife or parents) one is exempt from lighting. Therefore, a Sephardic yeshiva student fulfills his obligation with his parent's lighting.<sup>3</sup> However, if a Sephardic Jew doesn't have anyone lighting for him (such as an orphan) one should give the host a prutah to join with his lighting and is only allowed to light by himself if he is paying for his food, board, and other expenses.<sup>4</sup>
3. If one is fulfilling one's obligation by giving the host a prutah (a few cents)<sup>5</sup> 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<sup>6</sup>, (b) make a kinyan (such as raising it up) to acquire the oil and wicks<sup>7</sup>, (c) listen to the host make the Brachot<sup>8</sup>, and (d) some say that the host should add a little oil because of the guest.<sup>9</sup>

**1. Rav Sheshet** in Gemara Shabbat 23a states that a guest is obligated in lighting chanuka candles. Rabbi Zeira said that when he was a guest before he was married he would give the host a prutah to join with the host's lighting and after he was married he would fulfill his obligation with his wife's lighting. **Shulchan Aruch** 677:1 rules that a guest must contribute a prutah to the host's lighting.

The Darkei Moshe 677:1 quotes a dispute between 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, while the Sh"t **Mahariv** 31 argues that since the minhag is that everyone in the house lights their own candles, if the guest doesn't light on his own there will be a suspicion that he didn't light. Sh"t Maharil 145 agrees with the Mahariv.

**Mishna Brurah** 677:3 rules that in order to satisfy the opinion of the Mahariv it's better for a guest to light by himself than to contribute a prutah to the host. So rules the Nitai Gavriel (Chanuka 12:6). However, the **Kaf HaChaim** 677:11 comments that the suspicion introduced by the Mahariv doesn't apply to Sephardim who don't have the minhag that everyone in the house lights.

**2. Biur Halacha** 677:1 D"H BeMakom quotes the Pri Chadash who says a guest and his whole family who stay at someone else's home for all 8 days of Chanuka should light at the place they are staying. **Rav Elyashiv** (Shevut Yitzchak Chanuka pg 110) holds that one needs to be there 8 days in order to have some connection to that house in order to light there. **Rabbi Hershel**

**Schachter** agrees and added that instead the guest should fulfill his obligation by giving a prutah to the host (I heard this in person). 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. **Rav Wosner** (Piksei Shemuot pg 136, Kovetz MeBet Levi (Kislev 5757)), and **Rav Shternbuch** (Sh"t Teshuvot VeHanagot 1:391) agree.

**3.** See note 1. **Rav Ovadyah Yosef** in Sh"t Yachave Daat 6:43, Chazon Ovadyah (Chanuka pg 144).

**4. Torat HaMoadim** (Rav David Yosef) 2:12 rules that one may only light by oneself if one is paying for one's stay, otherwise some say that one fulfills one's obligation with the lighting of the host even without giving him a prutah. However, Torat HaMoadim 2:8 points out that this is only for a regular guest but an orphan Yeshiva student fulfills his obligation with the lighting of the Yeshiva.

**5.** S"A CM 88:1 says a prutah is a half of a pearl of barley. Shiurei Torah (Rav Chaim Noeh pg 177) and Shiurei HaMitzvot (Chazon Ish pg 65) say a prutah is 1/40 of a gram of silver (which currently is about 2.3 cents). See Halachos of Other People's Money (Rabbi Bodner pg 150).

**6. Biur Halacha** 677:1 D"H LeHishtatef, Nitai Gavriel 12:2

**7. Shaar HaTziyun** 677:9, Nitai Gavriel 12:3

**8. Mishna Brurah** 677:4, Nitai Gavriel 12:5

**9. Mishna Brurah** 677:3, Torat HaMoadim 2:1