

## ☞ EREV CHANUKAH

On *Erev Chanukah*, we say *Tachanun* during *Shacharit* but not at *Mincha*.

Some have the custom to take out and prepare their *Menorah* three days before *Chanukah* and they keep it out till the third day after *Chanukah*.

## ☞ 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.]

In the following circumstances, a woman should recite the *Brachot* 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 family home and husband/father, and she is not guesting with someone who is lighting the *Menorah*; e.g. she is in a hotel, hospital, or empty home.
- A woman who remains at home, but her husband/father is away for the night.

A woman who is temporarily away from her family home and husband/father, but 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.

## ☞ MENORAH LIGHTING: VENUE

One must light at home (where he usually eats and sleeps) and nowhere else. Even if eating out, one 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.

One should avoid crossing the International Dateline during *Chanukah*. Similarly, one should avoid travel plans that prevent him from lodging overnight in a dwelling. One who finds himself in such a situation should consult a *Rav*.

## ☞ MENORAH LIGHTING: WHERE?

Some hold the *Menorah* is lit inside, some hold it should be lit in a doorway, some hold by the window and others hold outside.

For those who hold the *Menorah* is situated at a doorway, on the side opposite the *Mezuzah*. If there is no *Mezuzah*, such as in a hotel, the *Menorah* is placed at the right side of the door. [If the *Menorah* was placed on the wrong side, one 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.

Although it is preferable 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.

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.

Those who have the custom to light in the window should make sure it is safe to do so.

The *Menorah* should be lit facing the street rather than the back of the house.

It should be lit on the right side of the window.

Some have the custom to light outside on the edge of their property closer to public property.

If one regularly lights outside, yet someone gave them a new silver *Menorah*, in fear of it being stolen one should rather light their old *Menorah* outside.

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

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 *Amot* – 9.6 meters). A large *Menorah* which is taller than 10 *Tefachim* may be used even in the first instance.

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

## ☞ PREPARING THE MENORAH

Ideally, a nice *Menorah* should be used.

The Lubavitcher Rebbe discouraged the use of *Menorahs* with round branches as per Rashi's interpretation. Instead, Chabad use 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*, the *Menorah* is prepared 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 *Shamash* is situated higher or separate than the other flames.

One *Shamash* 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, the wicks may be made of any material.]

Some have the practice to replace the wicks every day and some have 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 FUEL

Ideally, olive oil is used to fuel the flames, and a beeswax candle for the *Shamash*. [If these are not available, one should use a type of oil or wax candle that burns a clear flame. If this is not possible, any type of oil or wax candle may be used.]

The *Menorah* may be prepared with oil remaining from the previous night.

Before kindling, one ensures that the *Menorah* has sufficient fuel to last the required duration

– at least 50 minutes in total, and at least 30 minutes after *Tzeit Hakochavim* (whichever is longer).

Some candles manufactured for *Chanukah* typically burn for only half-hour. If these are lit before *Tzeit Hakochavim*, one would not be able to recite the *Brachot*. Furthermore, even if lighting after *Tzeit Hakochavim*, such candles tend to burn for less than half-hour in a warm environment. Therefore, longer lasting candles should be used. [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 *Brachot*.

### 🕯️ MENORAH LIGHTING: WHEN?

Many light the *Menorah* after *Maariv* and some light immediately after sunset, between *Mincha* and *Maariv*.

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

*Davening* with a *Minyan* takes precedence to lighting *Menorah* at the ideal time.

When lighting after *Tzeit 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 night, 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 *Tzeit Hakochavim*.]

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

### 🕯️ 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, there is room to be lenient for those who are not actually lighting the *Menorah* themselves.]

### 🕯️ MENORAH LIGHTING: HOW?

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

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

One must recite the *Brachot* 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 *Brachot*, the flames are lit without delay, from left to right.

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

Although the *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*.)

*Haneirot Halalu* is said or sung after all the flames are completely lit and the *Shamash* is set down, followed by *Maoz Tzur* in many communities.

### 🕯️ AFTER LIGHTING

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

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

During this time, the *Chanukah* flames may not be used for any purpose. This includes using a flame to light another *Chanukah* flame or the *Shamash*.

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

The *Menorah* should not be moved during this time.

It is customary for women and men to refrain from any labor (i.e. sewing, knitting, laundering or ironing) during this time. It is also preferable to avoid leaving 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, the *Menorah* may be moved, even if the flames are still burning. Similarly, at this time, women may perform labor 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*, the *Menorah* should not be used 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*.

### 🕯️ SHUL MENORAH

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

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

Except for *Motzei Shabbat*, the *Shul Menorah* is lit after *Mincha* and before *Maariv*. Some schedule *Mincha* so that the *Menorah* will be lit after *Plag Hamincha*, but before sunset.

The *Shul 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 *Tzeit Hakochavim*.

At the end of *Mincha*, immediately before *Aleinu*, one of the congregants recites the *Brachot* and lights the *Menorah*. Afterwards, all present say or sing *Haneirot Halalu* (and *Maoz Tzur*), followed by *Aleinu*.

On the first night of *Chanukah*, the *Shul Menorah* should not be lit by an *Avel* (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 *Shul*. Even the one who kindles the *Menorah* in *Shul* must relight at home, with the *Brachot*. [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 *Shul Menorah* (including the *Shamash*) remain lit whenever people are present in the *Shul*, 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 *Shamash*, but without reciting the *Brachot*.]

### 🕯️ PIRSUMEI NISSA

A major emphasis of *Chanukah* is *Pirsumei Nissa*. Most years this would include *Menorah*

lightings in the most public places possible, and events which promote the spirit of *Chanukah*, however, due to the pandemic, it is more important to adhere to the Ministry of Health relevant for one's country or city.

If permissible by the authorities, one should try to 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 *Amot* (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 *Brachot* to be recited when kindling a public *Menorah*, the lighting should be scheduled after *Plag Hamincha*, and the *Menorah* should have enough fuel to burn at least half-hour after *Tzeit Hakochavim*, just as with a personal *Menorah*. [Otherwise, the public *Menorah* should still be lit, but without the *Brachot*.]

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

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

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

Just as in *Shul*, 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 *Brachot*. 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.]

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

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

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

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

Gatherings should be arranged for adults and children, especially for those not yet familiar with *Chanukah*. The opportunity should be utilized to rejoice with them; to teach 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 *Brachot* will be recited. If this is not practical, the *Menorah* should still be lit, but without the *Brachot*.

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

### 🕊️ TACHNUN & V'AL HANISSIM

*Tachnun* is not recited from *Mincha* of *Erev Chanukah* until after *Chanukah*.

*V'al Hanissim* is recited in each *Amidah* 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 the *Amidah*, he may recite it before saying *Hashem's* name at the end of that *Brachah*. 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 *Brachah*. After that point, he may recite it as a *Harachaman*, as per the *Nusach* printed in the *Siddur*.

### 🕊️ HALLEL

Full *Hallel* is recited each day of *Chanukah*, right after *The Amidah* of *Shacharit*. 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 *Brachot* of *Kriat Shema*. [E.g. If the *Chazzan* recites *Kaddish*, one answers *Amen Yehei Shmei* etc, and *Amen* to *d'amiran b'alma*. One also answers *Barchu* and *Amen* when the *Brachot* are recited before and after an *Aliyah*, and may also recite the *Brachot* 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 said.

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

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

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

### 🕊️ CHANUKAH CUSTOMS

The days of *Chanukah* should be utilized 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 *Chattan* 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, to commemorate the miracle of *Yehudit*.

It is customary to eat special meals to celebrate the miracles of *Chanukah* and the reinauguration of the *Beit Hamikdash*. These meals are regarded as a *Seudat 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 *Mitzvot*.

On one of the nights of *Chanukah*, the *Rebbeim* of *Chabad* would conduct a *gathering* 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*.

The days of *Chanukah* should be utilized 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 *Shabbat*, one gives *Chanukah Gelt* either the day before or after. One who is stringent about handling money on *Motzei Shabbat* 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 *Shabbat* unless they are used on *Shabbat* itself.]

It is customary to play *Dreidel* (*sevivon*). 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 *Kedushat Levi* writes that each playing-card contains tremendous impurity of the unmentionable type.

### 🕊️ EREV SHABBAT 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 *Shul Menorah* to be lit after *Plag Hamincha*.

One should endeavor 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 *Shabbat* candles are lit. The lighting of the *Menorah* should be scheduled so that it does not interfere with the lighting time for the *Shabbat* candles.

Being that the *Menorah* is lit on *Erev Shabbat* earlier than usual, one should ensure that there is enough fuel for the flames to burn for half-hour after *Tzeit Hakochavim*. Similarly, a longer-lasting *Shamash* should be used.

On *Erev Shabbat*, 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 "*Bassis L'Issur*" on *Shabbat*, and may not be moved. If the place where the *Menorah* is situated needs to be used, one can prevent the chair or table from becoming a *Bassis L'Issur* by placing a *Challah* or bottle of wine on it from sunset until *Tzeit Hakochavim*.

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

In both of these situations, the chair or tray – along with all of its contents – may be moved on *Shabbat*, but only **once** the location is **actually** needed. The chair or tray may **not** be moved 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 the flames are still burning, and they are fuelled by oil, 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 *Bassis* beneath it) may be moved by a non-Jew – but only if one had in mind (and preferably verbalized) at the onset of *Shabbat* that a non-Jew would move it after the flames extinguished.

🕯️ **SHABBAT CHANUKAH**

*Haneirot Halalu* should not be sung on *Shabbat*. However, one may sing the ending (i.e. *Al Nissecha*).

During *Birchat Hamazon*, one should remember to recite *V'al Hanissim* and *Retzei*, as well as the *Harachaman* for *Shabbat*.

Two *Sifrei Torah* are taken out for *Kriat Hatorah*. One for the *Parshat Hashavuah* and the second for *Maftir* for *Chanukah*.

The *Chanukah Haftorah* is read.

*Av Harachamim* and *Tzidkatecha* are not recited.

🕯️ **MOTZEI SHABBAT**

*Maariv* should be *davened* promptly.

The *Shul Menorah* is lit, *Haneirot Halalu* (and *Maoz Tzur*) are sung right before *Aleinu*. [See section entitled "*Shul Menorah*" for more details.] As usual, *Havdallah* in *Shul* is not recited until *Maariv* is completely finished. In communities where they say *V'Yiten Lechah* in *Shul* before *Aleinu*, they should light before *V'Yiten Lechah*.

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

At home, most make *Havdallah* first, followed by *Menorah* lighting, *Haneirot Halalu*, *Maoz Tzur* and *V'Yiten Lechah*, some make *Havdallah* after *Menorah* lighting, and some make *Havdallah* and say *V'Yiten Lechah* prior to *Menorah* lighting.

🕯️ **ROSH CHODESH**

Tuesday night, December 15<sup>th</sup>, is *Rosh Chodesh*. Throughout *davening*, one should remember to recite *Ya'aleh Veyavo*.

If one forgot *Ya'aleh Veyavo* in *davening*, or is

unsure whether he recited it:

- At *Maariv*, one does not correct his omission.
- At *Shacharit* and *Mincha*, if he realized before saying *Hashem's* name at the end of *Hamachazir Shechinato L'tziyon*, he goes back. If he remembered between the conclusion of that *Brachah* 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 *Amidah*.
- If one forgot *Ya'aleh Veyavo* during *Shacharit*, and only realized after *Musaf*, he does not repeat *Shacharit*.
- If one forgot *Ya'aleh Veyavo* during *Mincha*, and only realized after the *Zman Tefillah* has passed, he must recite an additional *Amidah* during *Maariv*, as compensation.
- When repeating the *Amidah*, one should wait the span of time to walk four *Amot* (approx. two meters), and preferably, one should recite words of supplication between them.

During *Birchat Hamazon*, one should remember to recite *V'al Hanissim* and *Ya'aleh Veyavo*. One should recite the *Harachaman* for *Rosh Chodesh*.

If one forgot *Ya'aleh Veyavo* in *Birchat Hamazon*:

- If he remembered before saying *Hashem's* name at *Bonei Yerushalayim*, he goes back.
- If he remembered after that, but before beginning the next *Brachah*, he recites the extra *Brachah* as printed in some *Bentchers*.

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 *Kriat Hatorah*, with the first three *Aliyot* for *Rosh Chodesh*, and the fourth for *Chanukah*.

It is customary to eat something special in honor of *Rosh Chodesh*, distinct from the foods eaten in honor of *Chanukah*.

🕯️ **ZOT CHANUKAH (FRI)**

The last night and day of *Chanukah* is known as *Zot Chanukah*.

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.

**APPROXIMATE ZMANIM FOR JERUSALEM**

Night	Plag Hamincha	Shkiah (Sunset)	Tzeit Kochavim
1 <sup>st</sup> (Thu)	3:32pm	4:40pm	5:15pm
2 <sup>nd</sup> (Fri)	3:32pm	4:40pm	5:15pm
3 <sup>rd</sup> (שבת)	<b>Shabbat Ends: 5:16pm</b>		
4 <sup>th</sup> (Sun)	3:33pm	4:41pm	5:16pm
5 <sup>th</sup> (Mon)	3:33pm	4:41pm	5:16pm
6 <sup>th</sup> (Tue)	3:33pm	4:42pm	5:16pm
7 <sup>th</sup> (Wed)	3:34pm	4:42pm	5:17pm
8 <sup>th</sup> (Thu)	3:34pm	4:42pm	5:17pm

