

ליקוטי ופסקי הלכות

# "חוקי חיים"



ותלמוד  
"חוקי חיים"  
לעשות רצונך  
בלבב שלם

שע"י "חדר הזרעה" שבגנת מנחת יצחק פעיה"ק ירושלם תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halochoh compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

# Chanuka

# 2

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Chanukah – 2

Vayeishev, Chanukah 5781

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## Olive Oil and Wicks

### Olive Oil

- All oils and wicks may be used for Chanukah (שו"ע תרע"ג ס"א). Nevertheless, olive oil is optimal (רמ"א שם). The poskim explain that this is because it produces a nice, clear flame. Additionally, the original miracle was with olive oil (מהר"ם מהר"ל והרוקח).
- It is preferable to light with other types of oil [e.g., canola or soy] than with wax candles since they are more reminiscent of the miracle (מ"ב סק"ד).
- Ideally, one should not light a menorah using a combination of wax and oil (מ"ב ס"י תרע"ג סק"ב).
- Some write that even when the candles of a menorah are lined up, there should be an etzba [2 cm.] between the wicks, as the poskim write regarding a circular menorah (כמבואר מ"ב תרע"א סקט"ז), to ensure it does not get the status of a meduroh (ערוה"ש ס"י תע"ד ס"ג).

### Edible – 'Lamp Olive Oil'

- Some poskim hold that one should do the mitzvah in the best way and use olive oil that is not too bitter to be consumed since the oil of the Beis Hamikdash – and the Chanukah miracle – was fit for menochos and edible (הגר"ש"א, פניני חנוכה פ"ז עמ' קל"ח), as opposed to the 'lamp oil' sold in stores today.
- A notable talmid chochom wrote a lengthy, insightful exposition detailing how all olive oil produced today – even 'cold press' – would not have been fit for use in the menorah in the Beis Hamikdash. Although it is edible and fit for menochos, it is not of the degree of purity required for the menorah (ע"י מנחת פ"י ע"א). Thus, those who make sure to use edible olive oil today must hold that the closer the oil resembles that of the Beis Hamikdash – albeit not identical – the better (הגר"מ קובר בקונטרס 'מנחת קנקנים').
- However, most poskim hold that 'lamp olive oil' is fine lechatchilah; any olive oil commemorates the miracle in the Beis Hamikdash (הגר"נ קרליץ, חוט שני חנוכה עמ' ש"ט, ומו"ד בעל קנה בשם, היכל (הוראה ח"א צ"א)).
- It is worthwhile to note that some stores sell a cheap lamp oil made mostly from olive oil with other types of oil mixed in. Although it is not posul since we always follow rov and non-olive oils are also acceptable, it is not one hundred percent olive oil. Thus, it is advisable to verify that the 'lamp olive oil' contains only olive oil.

### Wicks with a Wax Coating

- Some wicks, including floating wicks, are basically small, wax-coated sticks. Some say that since 'hadlokoh osoh mitzvoh' [the proper circumstances at the moment of lighting are essential], lighting these wicks amounts to lighting wax candles, even though the flame begins burning the oil within seconds. They therefore burn off the wax before the zman of lighting (נר לציון פ"ה ס"ג) or pour olive oil over the wick.
- Others hold that since there is not enough wax on the wick to burn for the necessary shiur, one is still considered to have lit with oil when using these wicks (הגרש"א, הליכות שלמה פט"ז ס"ז וש"ת שבט הלוי ח"ח ס"י קנ"ז).
- With any wick, one must hold the flame next to the wick until most

of it has caught fire and the flame rises of its own accord (ביאה"ל (תרע"ג ד"ה הדלקה). That being the case, one may use wax-coated wicks with confidence since during that time, all the wax melts.

### Not a Torch

- Some wicks, such as 'P'silos haPele', consist of several unbraided strands. When using these, one must make sure that the top of the wick does not fork into two directions [like a 'hemnek' on a lulav], as that may render it a 'torch' [ע"י ש"ך יו"ד ס"י י"א סק"ב ופמ"ג שם סק"ב]. [ותבואות שו"ר, ופמ"ג או"ח ס"י רח"צ א"א סק"ד, ובסי תל"ג א"א סק"ו].

## Lighting on Motzei Shabbos

### The Time for Ma'ariv

- Some daven Ma'ariv earlier than usual on Motzei Shabbos of Chanukah in order to light as close as possible to shki'oh/tzeis (הגר"א, (מעשה רב אות רל"ז, וכך נהג הגר"ש סלנט in accordance with the opinion of the Rambam that one may not make a brochoh more than a half-hour after the zman to light. Nevertheless, one may not light before it is definitely night chas vesholom (ביאה"ל ס"י רצ"ג ד"ה ג' כוכבים).
- Others wonder how one may leave Shabbos – which is de'oraiso – to fulfill a mitzvah derabonon (כ"ק מרן גאב"ד ירושלים). Therefore, everyone should daven Ma'ariv at his usual time, be it tzeis or Rabbeinu Tam, and light immediately afterwards (אשי ישראל עמ' תש"צ, ש"ת אג"מ). They hold that the lighting times do not apply on Motzei Shabbos (הגר"נ הלוי).
- One should prepare his menorah as much as possible on Erev Shabbos to minimize delay on Motzei Shabbos. He should hurry home to light right after davening.

### Which Comes First, Havdoloh or Lighting?

- Some poskim hold that one should first make Havdoloh and a brochoh acharonoh on the wine (תשו"נ חנוכה עמ' כ"ה הע' כ"ה) and only then light the menorah since Havdoloh is todir (הגר"ח).
- Others hold that one should light first and make Havdoloh afterwards (שו"ע רמ"א מג"א א"ר גר"א ובית מאיר) as much as possible (מ"ב סק"ב); until Havdoloh is made, there is still a trace of the Shabbos neshomoh's kedushoh (א"ר סק"א). Additionally, pirsumei niso takes precedence.
- Some say that all agree one who lights outside must light before Havdoloh since lighting the menorah is the first mitzvah he encounters upon returning home from shul (מאורות נתן ס"י ק"ה), at least if the menorah was already prepared and ready to be lit (וכך נהג הגר"ח זונפלד).
- Some say that in shul, the menorah should be lit before Havdoloh in accordance with the Shulchon Oruch, and at home, it should be lit after Havdoloh. Ultimately, either approach has support from poskim.
- The menorah is lit in shul after Kaddish Tiskabeil, before Oleinu (מנהגי (וורמייזא וכך נהוג עלמא). Some say to light before Kaddish Tiskabeil since the lighting in shul requires a tzibbur and after Tiskabeil, there is no longer a status of 'tzibbur' (הגר"ח הלוי, תשו"נ ח"ב ס"י טל"ו).

### Mitzvoh Goreres Mitzvoh

- Some light the shamash for the menorah from the Havdoloh candle – since it was used for the mitzvah of Havdoloh, it is fitting for it to be used for another mitzvah (מנהגי פפ"מ, וכעין מה שמבואר במ"ב תרפ"א סק"א).

## 'Elo Lir'osom Bilvad'

### Benefitting from Their Light

22. One may not benefit from the Chanukah candles' light (ש"ע תרע"ג) (ס"א). This applies even to the additional 'mehadrin min hamehadrin' candles (מ"ב סק"ז), as well as to candles lit by a koton (ש"ת מנחת שלמה ח"ב סי' נ"ח אות מ"ב, ש"ת שבט הקהתי ח"ג סי' ר"ד).
23. Several reasons are provided for this: 1) It is meant to publicize the miracle by making it clear that the candles are for the mitzvoh (רש"י); 2) Since the Chanukah candles commemorate the miracle that happened with the menorah, Chazal treat them like the menorah, which was not employed for any personal use (ר"ן, מ"ב סק"ח). According to these reasons, only substantial usage would be ossur (ר"א שבת פ"ב סי' ו' הובא בב"י).
24. Another reason cited is not to disrespect mitzvot (מ"ב סק"א). Accordingly, one may not check or count money by the menorah's light (ש"ע שם). This reason would seem to prohibit even casual usage.
25. One may use the candlelight to walk without tripping since that is merely seeing, not 'using' the candlelight; one is not required to close his eyes (פ"ח בשם מהריק"ש הובא בש"ע סק"ג). This shows that the issur is only to intentionally stand by the light to read.

### Warming One's Self by the Candles

26. One may not sit next to the menorah with intent to warm up. If that is not his intention, he may sit there even if he feels warmth and enjoys it (הגר"ש וואזנר, פסקי שמועות חנוכה עמ' ק"ב).

### Scented Candles

27. One who lights wax candles may use scented candles. Although one may only view the candles but not benefit from them, since his intent is to fulfill the mitzvoh, the scent is only an incidental result, even if he happens to enjoy it. It is ossur, however, to use them with intent to enjoy the aroma (הנכח פ"א הע"ח).
28. Some say that if the shamash is also scented, it is certainly muttar just like the shamash allows using the light (מ"ר בעל שבט הקהתי).

## Traveling

29. One who takes a trip throughout the night with his family and has no fixed place to light and no one to light for him at home is potur from lighting since he does not have a house.
30. However, some say that a designated seat paid for on a boat, plane, or train is considered the passenger's 'house' (ש"ת מהר"ש) (ערוה"ש סי' תרע"ז ס"ה) and he must light there (ח"ד סי' קמ"ו). Others argue and hold that a seat on a plane or train is not considered a house for Chanukah and a brochoh would be levatolah (הגר"ש"א, שבות יצחק דיני נר שבת פ"ג אות ד' הגרש"א, הליכות שלמה חנוכה פ"ג ס"ג).
31. **Plane.** One poseik suggested that if one could light a candle on a plane for a short time, even if the attendant ends up extinguishing it, we say 'kovsoh ein zokuk loh' [if it went out, he need not relight it] (ש"ת בצל החכמה ח"ד סי' קכ"ז). Nowadays, however, there is no way to light a flame on a plane whatsoever.
32. **Flashlight.** Some say that if one has no other option or is somewhere that he cannot light candles, he may turn on a battery-powered flashlight [not an electric lightbulb powered from a power plant according to most poskim] with an incandescent bulb [not fluorescent or LED] as his Chanukah candle if it will stay on for a half-hour and is clear that it is for Chanukah. He may even make a brochoh (הגר"ש"א, הליכות שלמה חנוכה פט"ו דבר הלכה אות ג', הגר"ש"א קובץ) (תשובות ח"ג סי' ק"ג, הגר"ש קאהן גאב"ד מעלבון).
33. However, others say that one may not make a brochoh when using a flashlight since there is no oil or wick (פסקי שמועות חנוכה) (הגר"ש קרליץ, פסקי שמועות חנוכה) (עמ' ק"ז) although it may be a zeicher to the mitzvoh. Practically, one should not make a brochoh since it is a sofeik.

## 'Hadlokoh Oseh Mitzvoh'

### Do Not Move the Menorah

34. The menorah must be in a spot fit for lighting at the time of the lighting. Therefore, if one lit it above 20 amos and then placed it below 20 amos, he is not yotzei since the proper circumstances at the time of lighting are essential.
35. If the menorah was under 20 amos at the lighting and then one put it somewhere else under 20 amos, he is yotzei (מ"ב סק"ל). Nevertheless, one should ideally not move it around, even in its place, within a half-hour after lighting (פמ"ג ומ"ב תרע"ה סק"ז). One may move it a tiny bit in its place lechatchiloh (ש"כ) (חוט שני חנוכה עמ' ש"כ).
36. After a half-hour, if one wants to close the door or window or to avoid fire hazards to small children, he may move the menorah.

37. However, if one lit in his window and then moved it to the outside of his doorway or vice versa, even though both spots are below 20 amos and fit for lighting, he is not yotzei since an observer would think he lit it for his own use. He must relight with a brochoh (ש"ת רע"א מהדר"ת סי' קכ"ה ד"ה וראיתי).
38. Therefore, one may not light the menorah outside and then bring it in because of the rain (דברות משה שבת ח"א סי' כ' הע"כ ד"ה והנה).
39. **Q:** What is the halochah if one lit a wax candle whose flame – which must be below 20 amos (מקור חיים קיצור הלכות ס"ו) – was above 20 amos, but within the zman for lighting, the candle burned down and the flame ended up below 20 amos?
40. **A:** 'Hadlokoh osoh mitzvoh'. Therefore, he is not yotzei since the flame was above 20 amos at the time of lighting (משמעות שעה"צ בשם) (הפמ"ג תרע"א סק"ג). What happens several seconds afterwards is considered indirect and one is not yotzei with such a lighting (הגר"ש"א והגר"ח קנייבסקי, אור ישראל פ"ט סק"ד).
41. **Q:** If one lit in a window facing the reshus horabim, but realized that the blinds were closed and the candles were not visible from outside, is it enough for him to open the blinds or must he light again? **A:** Rav Nissim Karelitz was unsure about this. He was inclined to say that since that spot is fit to light, he can fulfill the pirsumei niso afterwards (חוט שני חנוכה עמ' שכ"א).

### Wasn't Enough Oil

42. If, when one lit, there was not enough oil to last a half-hour, but he then added oil, he is not yotzei since hadlokoh osoh mitzvoh (ש"ע) (תרי"ח ס"ב). He must extinguish it, put in the proper amount of oil, and relight without a brochoh (מ"ב סק"ח).
43. If he forgot to put in oil before lighting the wick, but the bottle of oil was in front of him when he made the brochoh, he does not need to light again with a brochoh (כ"ף החיים סי' תרע"ז סק"א). If there was no oil in front of him, he must light again with a brochoh.
44. **Q:** If there was enough oil when one lit, but it would not have lasted for the shiur if he did not tilt the cup or shift the wick, must he light again with a brochoh? **A:** The Eishel Avrohom was unsure about this (א"א בוטשאטש ס"ה). Therefore, it is best to add enough oil to burn another half-hour after tilting the cup or moving the wick.
45. **Q:** If one lit, but the flame went out three minutes after lighting because the wick was not protruding far enough out of its pipe, must he light again with a brochoh? **A:** He must light again. The rule of 'kovsoh ein zokuk loh' does not apply since it was not able to stay lit for a half-hour (מ"ב סי' תרע"ג סק"ה). He should make a new brochoh as well (ח"א כלל קנ"ד נשמת אדם אות ב').
46. If a foreseeable wind blew out the flame, one must relight. The brochoh is a matter of dispute among the poskim (באר היטב תרע"ג). The Mishnah B'ruroh rules not to make a brochoh (סק"א) since it may not have been certain it was going to go out (שעה"צ סק"ל).

### 'Kovsoh Ein Zokuk Loh'

47. If the flame had the potential to stay lit for the shiur, but went out, one does not need to relight since hadlokoh osoh mitzvoh dictates that he already fulfilled the mitzvoh (ש"ע תרע"ג ס"ב). Nevertheless, it is proper to be machmir and relight (מ"ב סק"ז).
48. Some poskim hold one does not need to worry that people will suspect that he does not light the menorah; if they see an unlit menorah, they will think he has not yet lit, but will do so later (ש"ת). Additionally, one only needs to worry that people will suspect him if he did not light; however if, when he lit, there was no reason for people to suspect him, Chazal did not obligate him to relight if something subsequently happened that may arouse suspicion (הליכות שלמה חנוכה פ"ג) (דבר הלכה י"ח).
49. Others say that one must indeed relight to avoid people's suspicion (בית הלוי פ' מקץ חנוכה ד"ה שם כבתה זקוק לה).

### Went Out Erev Shabbos

50. Even if the flame went out before Kabbolas Shabbos on Erev Shabbos, he does not need to relight (ש"ע תרע"ג ס"ב) since the mitzvoh started properly (מ"ב סק"ז). However, some Acharonim rule that one must relight if it is prior to Kabbolas Shabbos, albeit without a brochoh. It is proper to follow this opinion (מ"ב שם).
51. If one accepted Shabbos before the flame went out, but there is still time before Shabbos, he may instruct someone who did not yet accept Shabbos to relight it (פמ"ג הובא במ"ב סק"ז).