KAVANA: One should have in mind to fulfill the Rabbinic Mitzva (with Torah backing) of NER CHANUKA plus the HIDUR MITZVA of the extra candles (each night after the first). One should acknowledge G-d and thank Him for the Chanuka miracles in particular, and for all His miracles and kindnesses in general.

Shamash lit, held in right hand, ready to light... All brachot should be said immediately before beginning to light.

Some begin HANEIROT HALALU after lighting one candle, and continue while lighting the rest of the candles. Others say it after completing the lighting of the candles.

Continue with MA’OZ TZUR - Some also say Psalm 30, below
מציג צור ישועה, שהזא adres שמות חTam בפה, מקומ בוית הפוך עם תמיכה דמוי, ואת חיכוך מישור מעורבəמיה. אוצם במישר ממחר הנסיך מונחת.

ראות שבנאת蟛שי בגרות פה כה, ת買い מרתף בקשי ונשברון מלקות עגלה, בידוד הגדולה והצאה לשם השגולה. חמש פרצות וכל רוזר ירודי כאלב במנזרה.

crear קרש חבי צאן פיום עם עם, ובא נגיס הרגליים, פי זרימ ערבית, ימיין רואל מסракти פמיסי ערבית, קי בבל, זרבין, לקם שבסים נוחותי.

כרת קumpt בורש בקש אבו בני ממלאת, ונהיהוهل למקים והאדה ושפתה, ראו ימיי נשיא, ואוריבים שלמה מחיה, ליב בנדי חכימי על חзы חילית.

לוכם נבכתי עלי יד נעים חמשני, פורצת חומת מגדיל ומאירה לב השמנים, ממהות כשכתיות נציעה עם שלושני. ביב בנדיה ימי שמות הקבוע שליר ורבני.

משוער אור自動 לקבר קן ישועה, נ㎞ נקמתו עם עברית מאמה הרצישה, טפי ארבעה לוד דשמועה, זאיאן קן לימי הרצישה. ידה ארמור בצל ואלומן התוח לוגו רוזים שבעה.
Shir shel Yom - Psalm of the Day - for Chanuka

According to MINHAG YERUSHALAYIM (MY - mostly based on minhagim of the GR"A, brought to Eretz Yisrael by students and followers about 200 years ago), there is a special chapter of T'hilim said on each day of Chanuka (Ps.30) which preempts the regular Shir shel Yom. That is, except for Shabbat. Shabbat's perek, 92, is said on Shabbat Chanuka, not 30. The chapter for Rosh Chodesh (104) trumps that of Chanuka, and even that of Shabbat. The following chart covers all possible arrangements of Chanuka in our fixed calendar. For this year, 5768, use the row marked with the purple pointing finger.

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T'hilim 30 is the introduction to P'sukei D'Zimra (or the bridge between Korbanot and P'sukei D'Zimra) and is said by some not only at the end of Shacharit on Chanuka, but also at the end of Maariv and/or at candle-lighting. (BTW, according to the GR"A, it is not said every day - only on Chanuka.) This year, we say it on WED/THU/FRI/SUN/TUE/WED.
Psalm 92: Said on Shabbat Chanuka (unless it is also Rosh Chodesh)

Many congregations do not follow the One-Psalm-a-Day custom of MY. Some will add the Chanuka Psalm (and Rosh Chodesh Psalm) to the regular Psalm of the day (even on Shabbat).

Also note: If you do follow MY, after saying the "special" Psalm, in order to fulfill one aspect of the custom, say: "וכו אתחי והשתה Laden ה" (Psalm 73).

Psalm 104: This year, said on Monday of Chanuka, Rosh Chodesh Tevet

Please note: Many congregations do not follow the One-Psalm-a-Day custom of MY. Some will add the Chanuka Psalm (and Rosh Chodesh Psalm) to the regular Psalm of the day (even on Shabbat).
This will be a combination of a halachic review, practical suggestions, useful information, and more. Do not take anything written here as “the last word”; if you have any doubts, check things out with your Rav.

GENERAL POINTERS:

In general, one should prepare his Chanukiya during the afternoon so that there will not be a delay in lighting at the proper time. This is especially so on Friday, Erev Shabbat-Chanuka because things get kind of hectic as Shabbat approaches (and especially not so for Motza’ei Shabbat lighting).

Some have the custom of preparing the Chanukiya in the morning for the evening (this goes for every day, except Shabbat, of course). This not only serves the practical purpose of being ready to light on time without delaying to set up later, but it also commemorates the practice in the Beit HaMikdash called Hatavat HaNeirot, whereby the Kohen (Gadol) tended the Menora and prepared it in the morning for kindling in the late, late afternoon. Since our lighting on Chanuka directly commemorates the lighting of the Menora in the Beit HaMikdash, this suggestion provides a nice "added touch" to the mitzva and symbolism of Chanuka lighting.

AL HANISIM is added to every Amida and Birkat HaMazon throughout Chanuka. (There is no reference to Chanuka in AL HAMICHYA, a.k.a. Bracha Mei’ein Shalosh.) Forgetting AL HANISIM does NOT invalidate either the Amida or Birkat HaMazon. That means that neither is to be repeated because AL HANISIM was omitted. However, if one realizes the omission before the end of the Amida, AL HANISIM can be said right before YIHYU L’RATZON. In Birkat HaMazon, an omitted AL HANISIM becomes a HARACHAMAN, right before HARACHAMAN HU Y’ZAKEINU, as follows (there are variant texts for this)... HARACHAMAN HU YA’ASEH LANU NISIM V’NIFLA’OT KA’ASHER ASA LA’AVOT TEINU BAYAMIM HAHEIM BAZMAN HAZEH. BI’MEI MATITYAHU...

POINT Brachot (including השיחינו) should be recited BEFORE beginning to light the candles. This complies with the general rule for Brachot of Mitzva, that they be recited immediately before performance of the mitzva, if possible. This means, that even on the eighth night, don't start lighting the candles until you finish both brachot.

POINT Opinions differ, but a common practice is to place the first candle (or oil cup) in the right side of the Chanukiya. If one lights at the doorpost, then the first candle should...
be closest to the doorpost, even if it is the left side of the Chanukiya. From the second night on, the custom (one of the customs) is to "load" the Chanukiya from right to left, but to light it, left to right. At the doorpost, one loads it from the doorpost out, and lights it starting with the candle closest to the doorpost. Loading and lighting direction is not crucial to the performance of the mitzva, but there are reasons for the various practices.

POINT The essential performance of the mitzva of Chanuka Lights is the lighting of a single candle each night, and the custom that we follow of increasing the number of candles each night is considered HIDUR MITZVA (enhancement of the mitzva). One practice that has developed because of this, is to begin reciting HANEIROT HALALU after the first candle is lit, while lighting the others. Alternatively, one can wait until the lighting is done to say HANEIROT HALALU.

POINT One should not just light the Chanuka candles and then go on to business as usual, but rather one should look at the candles for a while, ponder G-d's miracles, spend some time with the family talking about the message of Chanuka and how it relates to our time, play a little dreidel, sing a song or two, have a snack, have some Chanuka fun.

POINT It is recommended to learn some Torah, share a Dvar Torah, have a family shiur, or something like that, right after candle lighting. The decrees of the Greeks included a ban on Torah learning. Our celebration of Chanuka marks our freedom from Greek oppression, including the ability to learn Torah in public without fear. So let's do just that!

POINT Notice on the "Chanuka Card" from this week's TT that the word SHEL in the first bracha is in parentheses. There is a dispute as to whether the bracha ends NER SHEL CHANUKA or NER CHANUKA. One should follow his own (or family) minhag, if you have one (and remember it). If not, ask your Rav which wording you should use.

Indoor/Outdoor

The original place for lighting and displaying of the Chanukiya was outdoors at the entrance to one's courtyard or home. Over many generations in exile, where lighting outdoors was often inconvenient to say the least, and sometimes dangerous, the practice evolved to light indoors. In some circumstances, the lighting was to be done at a window, so that the candles would be visible to passersby in the street. In other cases, the Chanuka lights were lit in a conspicuous location for the attention of the members of the household, especially when it was dangerous to light at the window.

Many people who have come to Israel, still light inside, at the window, as they had in their countries of origin. Others have gone back to the original practice of lighting outdoors. It seems that the latter is the preferred method in Yerushalayim.

If you are considering changing any aspect of your Chanuka candle lighting routine, (candle to oil or vice versa, sunset to stars-out or vice versa, indoors to outdoors or vice versa, window to door or vice versa, each family member to one for the family or vice versa, etc.) it is advisable to consult a Rav.
These pages should be considered a review of some - but not all - of the many Chanuka topics. (Some others topics might be included in the body of TT, this week or next.) Often, different opinions were presented, but there were still sides of the different issues that were left out. It has been said often, but we repeat, it is best to consult your Rav to clear up any doubts you might have.

**TUE, 24 KISLEV** (Dec 4)

**WED, 25 KISLEV** (Dec 5)

**THU, 26 KISLEV** (Dec 6)

For 4th and 5th candles, i.e. Erev Shabbat and Motza"Sh see further

**SUN, 29 KISLEV** (Dec 9)

**MON, 1 TEVET** (Dec 10)

**TUE, 2 TEVET** (Dec 11)

There are two practices as to when is the ideal time to light Chanuka lights during the week (i.e. except for Friday and Motza'ei Shabbat, when different factors affect the timing, see further). Minhag Yerushalayim (which many, but not everyone follows) is to light with the setting of the sun. This year, the sun sets in Jerusalem over all of Chanuka ranges from 4:39 to 4:40pm (we are at the flat part of the curve - it makes our keeping track of each day's times easier). People in other locations should check when their local sunset is.

The other opinion (that of "the rest of the world") is to light when the "light of the sun has left the sky", i.e. Stars-Out a.k.a. Tzeit HaKochavim).

Remember that there are different opinions as to when Stars-Out occurs. Except for Motza'ei Shabbat, most people will use an early-ish Stars-Out time, in order to be closer to the Minhag Yerushalayim timing, and because Z'RIZIM MAKDIMIM, people who are enthusiastic about doing mitzvot, do them "right away". 5:00pm will work for this early Stars-Out time this Chanuka (except for Motza"Sh - later). Those who light with Stars-Out should light right after Maariv, unless they have a fixed time later in the evening for davening, in which case they can light before.

Those who light with sunset should daven Maariv at the appropriate time, obviously after candles.

Candles must burn at least a half hour after stars-out. This was the original time period after dark that people were still around outdoors and defined the PIRSUMEI NISA aspect of the mitzva. Although in our day, people are out later than this time, the halacha only requires the half hour after stars-out. However, it is recommended that one use longer candles or more oil to extend this time (one need not go overboard on this issue, but...), in recognition of the expansion of the current-day Pirsumei Nisa time-frame.

**TO BE SPECIFIC:** If one lights at 4:40 or 5:00 or earlier than sunset (remember, not before PLAG - we recommend that you use 3:35pm as the very earliest time to light) or as late as 5:15, then the candles should burn until at least 5:45pm, preferably somewhat longer.

(Since Rabbeinu Tam's Stars-Out is 5:52-5:53pm during Chanuka week (this year), one might try to have his Chanuka lights burn at least until
6:25-ish. This is not a requirement, but it does acknowledge the different opinions concerning Stars-Out. Treat this as an off-the-record suggestion, especially in light of the reality that the Pirsumei Nisa time is later into the night than it was in the time of the Gemara.)

If someone lights after 5:15pm (and certainly if it is after 5:50pm), then the candles must last at least a half hour, regardless of what time one lit. (Preferably longer, as already mentioned.)

For those who must light early, the earliest time one may light is PLAG MINCHA.

As mentioned, for all of Chanuka we can use 3:35pm as PLAG. As mentioned earlier, this time is padded slightly to avoid someone's being off a bit and lighting too early. Those lighting early should remember that the candles or oil must be able to last until the minimum half-hour after Stars-Out.

If, because of one's work or travel schedule, one has to choose between lighting early or late, or between lighting early or appointing someone to light for you at the proper time, or between lighting late and appointing someone to light for you at the proper time - one should consult a Rav for a psak based on how early and how late, and any other relevant factors.

Sometimes a less-than-perfect performance of a mitzva is a fine, acceptable "second best". Sometimes, not. Lighting Chanuka candles early or late is a poor second, at best. Lighting early lacks an element of Pirsumei Nisa at the time of lighting - which is when the mitzva is performed - because a candle flame is not eye-catching during full daylight. Lighting late is not so good because of the time-period for Pirsumei Nisa from the days of the Gemara remains the optimum time (and some say the ONLY time) for the fulfillment of the mitzva. Although we follow other opinions, and basically allow lighting any time of the night, it is far less than ideal to light late. A "good" excuse makes it okay, but not great. One should consult a Rav especially for recurring situations, such as coming home late from work or school, and the like. Remember that having someone light for you is a valid alternative to your lighting for yourself, and sometimes it is even the preferred alternative. Ask your Rav.

FRIDAY, 27 KISLEV
(December 7th)

In addition to preparing for the fourth candle (i.e. 4 candles) of Friday evening, it is a good idea to also prepare on Friday for the fifth candle which will be lit on Motza'ei Shabbat. This will allow lighting on Motza"Sh without any unnecessary delay, especially since the Motza"Sh lighting is already delayed until after Shabbat. One can set up the Motza"Sh candles in another Chanukiya, or even at the other end of the same Chanukiya (with one more candle to "load" right after Shabbat) he/she will be lighting on Friday. (Don’t worry about the left-right business; it is more important to be ready to light as soon as possible after Shabbat.) Also, have your Motza"Sh Shamash and matches ready nearby.

Something else that one should try to do each day of Chanuka and especially on Erev Shabbat Chanuka, is to daven Mincha before candle lighting. This is so because Mincha “belongs” to Friday and candle
Mordechai spun a dreidel 10 times and never once got a PEI. What are the odds of that happening? If an astronaut on the Moon spun a dreidel on the surface, would it a) just keep on spinning, b) float off into space, or c) stop spinning and fall over?
Motza'\textit{Sh}, 28 KISLEV
(\textit{December 8th})

(Times are for Jerusalem; other places require proper adjustment.)
Sunset is 4:40pm. Shabbat is out at 5:15pm. Although 5:15 is considered Stars-Out (Tzeit HaKochavim) as far as Shabbat is concerned, there are earlier times that qualify as Stars-Out for other purposes, such as reciting SH'\textit{MA} at night. There are different opinions, but let's use 17 minutes after sunset as an earlier TZEIT. It is recommended (not everyone agrees) that we start davening Maariv a bit before 5:00pm so that we can finish at or very shortly after the Shabbat-out time. This will allow lighting Chanuka candles earlier (i.e. sooner after Stars-Out) than if we daven Maariv at the usual time for Motza"Sh. Those who say \textit{V'YITEN L'CHA} should say it after Chanuka candles are lit.

Okay, it's Motza'ei Shabbat and Chanuka, we're home from shul as soon after Shabbat as possible, what now?

\textbf{TWO MITZVOT TO PERFORM -}

Havdala and Chanuka candles. By the rule of TADIR (that which is more frequent should be done first), havdala should be said first. And by logic, one should "finish" with Shabbat and then light candles for the next day of Chanuka, which is Sat. night & Sunday. Many authorities hold that on Motza'ei Shabbat, one should say havdala first and then light Chanuka candles. This opinion is followed by the majority of Chanuka-candle-lighting Jews all over the world. The Maharal (among others) is vehement in his insistence that we cannot possibly consider doing something so "weekday-ish" as
lighting Chanuka candles, unless we have first said havdala. He rejects any argument to the contrary.

**ON THE OTHER HAND...** there is a strong argument for lighting Chanuka candles before havdala. First of all, Shabbat is over when it is 5:15pm (some calendars might vary slightly) AND one has said Havdala in davening (ATA CHONANTANU in the Maariv Amida) OR at least said BARUCH HAMAVDIL BEIN KODESH L’CHOL. The Havdala with wine, spices, candle, is NOT what ends Shabbat - it is what honors the departing Shabbat (and permits eating and drinking). Even so, havdala should go first, except for one very important factor: The prime time (and according to some opinions, the only time) for Chanuka candles is ticking away - namely, the half-hour after dark. We cannot, of course, light Chanuka candles when it is still Shabbat. But we should maximize the amount of time of the "half-hour after" once we are allowed to light. Havdala will wait; Chanuka candles will not. Therefore, the OTHER opinion is that Chanuka candles go first and then havdala. Remember: Shabbat must be over - both with time and havdala words - before one may light Chanuka candles. And this procedure comes with the additional reminder not to use the Chanuka candles for havdala (or even to light the havdala candle from one of the Chanuka candle), since one may not benefit from the Chanuka lights, and the bracha in havdala is specifically upon using the light (hence the examining of fingernails, etc.).

**A note for Rabeinu Tam people:** Those who end Shabbat throughout the year 72 minutes after sunset and consider it to be the correct halachic time, must keep it on Motza’ei Shabbat Chanuka, even though it means losing "prime time" for Chanuka candles. Those who hold Rabeinu Tam as a CHUMRA (a strict measure, but consider the earlier time as halachic), may end Shabbat earlier on Motza’Sh Chanuka, in order to fulfill the mitzva of Chanuka candles at their better time. Check this out with your Rav if you are not sure what to do.

In shul, it is the universal practice to light Chanuka candles before saying havdala, this to maximize Pirsumei
Nisa in a situation where everyone present will be leaving for home shortly.

At home, people will still be there for the Chanuka candles, so there is no need to light before havdala (according to those who follow the first opinion).

Those who say havdala first can light the Shamash for the Chanuka candles with the havdala candle before extinguishing it, thus dovetailing two mitzvot.

Those who follow the second opinion can light the havdala candle from the Shamash, thereby dovetailing one mitzva into another.

On Motza'ei Shabbat, when we light after Stars-Out, it is sufficient for the candles to burn for half an hour. Still, it is preferable that they last longer. This has to do with the fact that in our time, people are out in the streets later than in times past and Pirsumei Nisa (publicizing the miracle) applies later than the original "half-hour after stars-out".

**Chanuka Torah Reading**

Full Hallel on all 8 days of Chanuka.

Torah reading for Chanuka is from Parshat Naso, Bamidbar 7 and the beginning of ch. 8 that is known as Parshat HaNasi'im. It is the portion of the Torah that tells of the dedication (CHANUKA) of the Mishkan during the time of Moshe Rabeinu and the generation that came out of Egypt. On this holiday of Chanuka, we celebrate the rededication of the Beit HaMikdash during the time of the Chashmona'im - hence the choice of Torah reading.

First day (Wed.) One Torah - three Aliyot. First Aliya consists of the first 11 p'sukim of the perek, which is an introduction to the dedication period. Some communities begin the reading 6 p'sukim earlier, with the portion of Birchat Kohanim. This links very well with the Chashmona'im who were a family of kohanim. The second and third Aliyot are 3 p'sukim each which together tell of the gifts of the Nasi of Yehuda on the first day of Chanukat HaMizbei'ach.

Second and third day (Thu. & Fri.) One Torah - three people. First two Aliyot split the day's tribal leader's portion and the third Aliya rereads all 6 p'sukim of the day. (Outside of Israel, the third Aliya is the next day's portion.)

The fourth day of Chanuka this year is Shabbat. Two Torahs are taken out and Parshat HaShavua (Mikeitz) is read from the first, with seven Aliyot. From the second Torah, we read the tribal leader's portion of the day for the Maftir. There is a special haftara for Shabbat Chanuka that preempts the regular haftara of Mikeitz (see next issue of TT for details).

The fifth day (Sun.) follows the same Torah reading procedure as the 2nd and 3rd day, already described.

The sixth day of Chanuka (Mon.) is always Rosh Chodesh Tevet. Sometimes (like this year) it is the one day of Rosh Chodesh and sometimes it is the first of two days. But it is always Rosh Chodesh. Two Torahs are used. In the first one we call three people to the Rosh Chodesh reading from Parshat Pinchas. In the second Torah, we read the portion of the tribal leader of the day.

Although there is no Musaf on Chanuka, there is on both Shabbat Chanuka and on Rosh Chodesh Tevet.

Seventh day (Tue.) is like days 2, 3, and 5.

Eighth day of Chanuka (a.k.a. Zot Chanuka) One Torah, 3 people. The first two Aliyot split the day's tribal leader's portion - as has been done most previous days. The third Aliya gets the portions for days 9, 10, 11, 12 of the dedication, the summary that finishes the longest perek in the Torah (89 p'sukim) and reads the first 4 p'sukim of B'haalotcha about Aharon's lighting of the original Menora.