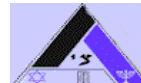


YOUNG ISRAEL OF NORTH BELLMORE

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Selected Laws of Chanukah

A. WHO IS OBLIGATED?

1. Both men and women are obligated to observe the mitzvah of **?? ??????????**, kindling of the lights.
2. Children who have reached the age of **?????**, understanding, should be directed to observe the mitzvah.
3. The lights should be lit at one's place of residence.
4. It is preferable for each member of the household, male or female, to kindle the Chanukah lights except a husband and wife in which case they may observe the mitzvah jointly. If the husband will not be home, the wife is required to light.
(Care should be taken on Friday nights when the lights cannot be moved to prevent any situations of danger, many Rabbis advocate that only one person light for the entire family for Shabbos to prevent danger. The case may be different between the first day and 8th day as far as the potential for danger.)
5. If a person will not be able to return home at an hour appropriate for kindling the lights, he may ask his wife to perform the mitzvah on his behalf.
6. One who is lodging at a hotel or a motel kindles the lights.
7. Students in a dormitory observe the mitzvah in their dormitory room. (Unless prohibited from doing so by administration of school for safety reasons).
8. If the family is visiting friends or were invited for dinner elsewhere in the same community and intended to return home that evening then upon returning home they are required to kindle the Chanukah lights.
9. If one is a guest overnight, one may join the host in observing the mitzvah. One becomes a partner with the host by either contributing toward the cost of materials or the host may voluntarily offer a share in the materials to the guest.

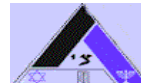
B. WHEN ARE THE LIGHTS TO BE KINDLED

1. The mitzvah of **?? ??????????**, kindling of the lights may take place at Sunset. Some Poskim prefer that the Mitzvah be performed at nightfall (approximately 30 minutes after sunset).
2. The lights should remain lit for a minimum of 30 minutes.
3. In extenuating circumstances (when one will not be able to kindle the lights from sunset until dawn), one may kindle the lights from **?????????????**, approximately 1 hour before sunset (during the Chanukah time of the year). However, the candle must be long enough or the menorah must contain a supply of oil enough that it will remain lit at least one half hour past sunset..
4. If the time for Hadlokas Haneiros has arrived, but there is no person to witness the performance of the mitzvah (that is, there is no other person in the house or not traffic outdoors to witness the Hadlokas Haneiros), it is preferable to wait for the arrival of another person.
5. If one is living alone and wishes to eat dinner, then the lights may be kindled.
6. If one had not kindled the lights at the preferable time, that is, at sunset or according to some Poskim after nightfall, the mitzvah may then be observed later at night till daybreak. However, it is preferable that someone witness the ritual.
7. If the Chanukah lights will be kindled after nightfall, then the Maariv tefillah should precede. This latter rule does not apply if one will attend a Minyan service at a later hour.
8. If one is engaged in an activity such as eating, studying Torah, etc. when the time for Hadlokas Haneiros arrives one should pause and proceed with the mitzvah.

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9. On Friday afternoon, the Chanukah lights are kindled prior to the kindling of the Sabbath lights. The Chanukkah lamps must contain a sufficient amount of fuel so that the Chanukah lights will remain lit for at least thirty (30) minutes after sunset. In the event that candles are used, Shabbos candles or special long-lasting Chanukah candles must be substituted.
 10. If the Chanukah lights were not kindled before the wife kindles the Shabbos lights, the husband may still perform the mitzvah. However, the wife may not do so.
 11. On Saturday night, the general practice is for the Chanukah lights to be lit after Havdalah. At shul, however, the order is reversed, that is, the Chanukah lights are lit prior to the recital of Havdalah.

C. WHAT FUELS MAY BE USED

1. Either oils or candles are permitted.
2. All oils are permitted but olive oil is preferable.
3. Electric lights should not be used for the ritual observance of the mitzvah. However, they may be used as an additional display as a holiday symbol, but not as a substitute for the candles or oils.
4. One should not mix candles and oils in one menorah, that is, one lamp containing a candle and the second lamp containing oil. However, one may alternate them on different nights. Where each member of the household kindles his or her own lights, each one may choose the fuels desired.

D. HOW MANY LIGHTS ARE TO BE KINDLED

1. On the first night, one light is kindled. On the second night, an additional light is kindled. This procedure is followed every evening. Thus, on the eighth night, a total of eight lights are kindled.
2. If one has failed to observe the mitzvah on the first night one should nevertheless kindle the correct number the following night.
3. The lights are kindled from left to right.
4. Once the ritual is performed, one must not derive any benefit e.g. reading or writing by the light of the Chanukah flames during the minimum time (thirty (30) minutes) they must remain lit. After the minimum period the lights may be extinguished.
5. The minhag is to kindle a special candle which serves to kindle the other Chanukah lights. This candle should be set apart from the other lights. This candle should be set apart from the other lights so it should not be confused with mitzvah lights.

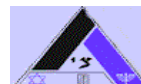
E. WHERE IS THE MENORAH TO BE PLACED

1. The mitzvah of Hadlokas haneiros should be performed in a way that it is visible for others to see. This is called: **Pirsumei Nisah**- publicizing the miracle of Chanukah.
2. It is preferable to place the menorah at a window facing the street where the traffic is passing.
3. If one resides in an apartment in which the window is not exposed to traffic or for others to see, one may place the menorah at the entrance to the residence. Since the mezuzah is at the right side of the entrance; the menorah is placed at the left side. In this way, when the person enters or leaves the apartment, he or she are encircled by Mitzvos, namely, the mezuzah and the Chanukah menorah.
4. The menorah must be placed 11 inches above the floor and preferable not above 40 inches.
5. The menorah should be positioned in the proper place before kindling the lights.

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F. WHAT RULES PERTAIN TO THE BRACHOS

1. Three brachos are recited prior to the kindling of the Chanukah lights on the first night of Chanukah. These brachos are as follows:
 - A. **L'Hadlik Ner Shel Chanuka**- Lehadlik Neir Shel Chanukah. This is a Bircas Hamitzvah- the bracha recited before performing a mitzvah act.
 - B. **Sheasoh Nissim**- Sheaso Nisim. This bracha expresses gratitude for the Divine miracles in Jewish history.
 - C. **Shehecheyanu**-Shehecheyanu. This bracha expresses gratitude for the opportunity to observe the mitzvah.
2. On the following nights, only the first two brachos are recited.
3. The brachos should be recited before the act of kindling.
4. If the **Shehecheyanu**- Shehecheyanu was omitted on the first night, it may be recited on the following night.
5. Conversation or other distractions should be avoided during the recitation of the brachos or the kindling of the lights.
6. Following the **Hadlokas Haneiros**- Hadlokas Haneiros (kindling of the lights) the passage **Haneiros Hallalu**- Haneiros Hallalu is recited. This is then followed by the recital of **Maaz Tzur**- Maaz Tzur.
7. A person who has fulfilled the mitzvah of Hadlokas Haneiros may recited the brachos again for another person who is unable to do so.

PLEASE NOTE: See Daily Birnbaum p. 709-711 for the brachos and additional passages.

G. WHAT RULES PERTAIN TO HADLOKAS HANEIROS IN SHUL

1. Hadlokas Haneiros- kindling the lights accompanied by the recital of the brachos, takes place in Shul between Mincha and maariv. On Erev Shabbos they are lit prior to Mincha.
2. It is preferable that a minyan is present.
3. A minor may kindle the lights in Shul.
4. Individuals do not fulfill their obligations at Shul but upon returning home, the mitzvah is observed and the accompanying brachos are recited.
5. In some communities, the Chanukah lights are rekindled at Shacharis in the Shul but no brachos are recited.

H. WHAT RULES PERTAIN TO TEFILLOS DURING CHANUKA

1. **Al Hanissim**- Al Hanisim is recited in every Amidah- Shemonah Esrai including the mussaf of Shabbos and Rosh Chodesh during the eight days of Chanukah. See page 91, 171, 207, 269, 357, 401, 457, 581.
2. Al Hanissim is also included in the Bircas Hamazon, p.761.
3. If one had inadvertently omitted the Al Hanissim, one should not repeat neither the Amidah nor the Bircas Hamazon.
4. The Hallel, p. 505, in its entirety is recited every morning after the Amidah of Shachris.
5. **Tachanun**- Tachanun, p. 103; **Kel Erech Epaim**,-Kel Erech Apaim p. 117; **Yehi Ratzon**,- Yehi Ratzon p. 125; **Lamnatzeach**,- Lamnatzaich p. 131; **Tzidkaoscho Tzedek**- Tzidkoschoa Tzaedek, p. 459 are omitted during Chanukah.
6. Selections from bamidbar 7:1-8:4 are read every day.
7. Two torahs are used on Shabbos morning. The weekly Torah selection is read in the first Torah. The special Chanukah selection, which is maftir, is read in the second torah.

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8. When Rosh Chodesh occurs during the week, the first three Aliyahs are assigned to the first Torah. In the second Torah the special Chanukah selection is read.
 9. When Rosh chodesh Teves occurs on Shabbos, three Torahs are then used. The weekly Torah portion is read in the first Torah, the Rosh Chodesh selection in the second, and the Chanukah selection in the third.
 10. The Haftorah selection for the first Shabbos Chanukah is from Zechariah 2:14-4:7.
 11. If the eighth day of Chanukah occurs on Shabbos, the Haftorah selections is from Kinds I 7:40-50.

PLEASE NOTE: The paginations refer the Daily Birnbaum Siddur.

I. WHAT MOURNING PRACTICES ARE OBSERVED DURING CHANUKAH

1. Eulogies are not delivered. An exception is made if the deceased was a Torah scholar.
2. The memorial prayer, **Kel Moley Rachamim**- Kel Molei Rahamim, p. 605-7 is not recited.
3. The minhag of seven stops when carrying the coffin to the grave is not observed.
4. The **Tziduk Hadin**- Tzidduk Hadin, p. 735-6 is omitted at the gravesite.
5. The practice of forming two lines between which the mourners walk while receiving the **Nichum Aveilim**- the expressions of consolation, takes place.
6. The mourners meal- that is the first meal which is provided the mourners upon returning home from the burial is served.
7. The mourner observes the rules of Shiva during Chanukah.
8. It is the general practice for the mourners not to recite Hallel.

PLEASE NOTE: The paginations refer to the Daily Birnbaum Siddur.