

11/25/2018 -- Hilchos Chanukah

Gemara Shobbos 21B

The *mitzvah* of *Neiros Chanukah* is from the time when the sun sets until there are no passersby in the marketplace. When is that time? *Rabba Bar Channah* says in the name of *R' Yochanan* - until there are no passersby of "*tarmudoy*." *Rashi* says "*Raglah d'Tarmudoy*" is a name of a nation who would clear sticks from the marketplace and they would remain there until the people who were in the market would return to their homes when it got dark.

Further in the *Gemara*, the Rabbis teach us that the *mitzvah* of the *neir chanukah* is to place it by the door of the house the outside. If he lives in an upper story, he should place it by the window facing the public. During a time of danger (when it was dangerous to keep *mitzvos*), he should place the menorah on his table and that is enough to fulfill the *mitzvah*.

Tosfos says that in our times when we light indoors, one does not have to be worried about lighting in the proper time. The *zman* for the *mitzvah* is only to be *mefarsem* the *neis* to the public. The *Maharal* (*Neir Mitzvah*) and the *GR"A* (*Masseh Rav*) disagree with *Tosfos*. However, most *Rishonim paskin* like *Tosfos* and that is how it is brought down in the *Remah*.

Nowadays, we light by the windows (*Magen Avrohom*). *R' Shimon Sofer* writes in *Hisorirus Tshuvah* that if this is the case, then one should light during the *zman* because we are lighting to be *mefarsem* the *neis* to the outside.

Even though the *Shulchan Aruch* says the the *zman* of "*tichla regel min hashuk*" is about a half hour after *shkiah*, there is room to say that nowadays the *zman* has changed (*Chidushei Mahartzah* and the *Ritva Chadoshim* on *Shobbos 21B Moadim Uzmanim*). The *Ritva* adds that this is when the local oil businesses close. I personally believe it is when the local businesses are closed, which in Detroit is around 8 pm.

Despite all the leniencies listed above, the *Ran* points out that one should still light at the *zman* because of "*zreezin makdimin lemitzvos*". The *Sdei Chemed* says that "*zreezin makdimin lemitzvos*" is *d'Oreisah* and should not be taken lightly. However, the *Terumas Hadeshen* in *kiddush levanah* says any good reason can push off the need for *zerizus*.

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- If one cannot light during the *zman* because he is at work, he can light after the *zman*.
- If a son wants to light in the proper *zman* despite the father being unable to, it will depend if the father is *makpid* because if he is, there is a *mitzvah* of *Kibbud Av*.
- It is possible for a man's wife to light for him (and according to some even his children), but even so, R' Moshe says he could delay past the *zman* and light himself.
- If a man comes home and his all his family is sleeping, the *Mishna Berurah* is unclear of what is the *halacha*, and the *Shaar Tzion* says he should wake everyone up. This is similar to if someone lives alone, and if he desires to light with a *brachah*, he has a whom to rely on.
- One does not have to end *Shobbos* early in order to light in the proper *zman*.
- Until what time does the *Menorah* have to be lit for? If one is lighting for the outside, it is brought down that it has to be lit until there are no passersby on the street. However, nowadays when we light for the household, so the *Menorah* has to be lit for a half hour.

Words of Insight

There is a story told from R' Nochum'ke of Horodner *zt"l* that during *Chanukah* he had a guest staying at his house and the man of *hadlakos neiros* came and R' Nochum'ke did not begin to light. They waited and waited and were becoming quite impatient. R' Nochum'ke explained that he is waiting for his wife to get home. The guest pointed out that one does not have to light with his wife present. R' Nochum'ke explained based on the *Gemora Shobbos 23b* that if one can only afford to buy either *neiros shobbos* or *neiros chanukah*, he should buy the *neiros shobbos* because *shalom bayis* is greater than the *mitzvah* of *Neiros Chanukah*. If that is the case, then definitely *Shalom Bayis* is greater than lighting *Neiros Chanukah* in the proper *zman*.