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{ TOPIC }

Chanukah Lighting on Motzei Shabbos



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Chanukah Lighting on Motzei Shabbos

Since Chanukah is eight days long, one or more days of Chanukah will fall out on Motzei Shabbos. The question is, should one light Chanukah candles or make Havdalah first? If one holds that Shabbos is over 72 minutes after *shekiah*, does he have to wait 72 minutes on Motzei Shabbos Chanukah as well? We will discuss these issues below.

Concept of Frequent and Infrequent

Those in favor of making Havdalah before lighting Chanukah candles maintain that since Havdalah is made every Shabbos it occurs more often, so we apply the concept of “*tadir v’she’eino tadir, tadir kodem*.”¹ This means that if you have two mitzvos and one occurs more often than the other, the more common one is performed first. Therefore, Havdalah would come first.²

The Taz³

The opinion of the Taz is brought by all *poskim* who discuss whether Havdalah or Chanukah candles should be performed first. The Taz⁴ explains his reasoning in tremendous detail. We will bring down some of the main points of the Taz.

1 Refer to *Maseches Berachos* 51b, *Maseches Zevachim* 89a, *Levush*, O.C. 108:1, *Tzlach*, *Maseches Berachos* 26b.

2 *Taz* 681:11.

3 For a detailed discussion on this opinion, see *Moadim Lsimchah* 2:pages 156-159.

4 681:1.

The Taz says there is a concept that the more frequent mitzvah should take precedence (see above), and this should apply to this halachah as well. Additionally, the reasoning that we should push off making Havdalah as much as possible so that Shabbos should not seem like a burden⁵ would be valid.⁶

Additionally, if we recited Havdalah in Maariv (when saying *Atah Chonantanu*), how can we say we should push off Shabbos more?⁷

Furthermore, some want to say that Chanukah candles should be lit first because the time to light candles is earlier than the time for Havdalah. This is true, but as long as it is still Shabbos there is no way to light Chanukah candles, and the mitzvah of Havdalah should not be passed over to light Chanukah candles.⁸

The Taz⁹ says that perhaps we should light Chanukah candles first because *pirsumei nisa*, publicizing the miracle of Chanukah, should take place before Havdalah. However, this would not apply here since we can light candles after Havdalah, so we won't make *pirsumei nisa* go first. (When lighting inside the house the *pirsumei nisa* is for the household and it makes no difference whether it's performed first or later.)

Perhaps those who do light outside should light Chanukah candles first.¹⁰

Harav Yosef Chaim Sonnenfeld, *zt"l*, would prepare the

5 Refer to *Rashbam, Maseches Pesachim* 103, "v'hilchaso."

6 *Terumas Hadeshen* 60.

7 *Maharal M'Prague, Ner Mitzvah*, page 48.

8 *Tamim Deim*, page 87:174.

9 681:1.

10 See *Mitzvas Ner Ish U'baisah*, pages 279-280. Refer to *Meoros Nossan* 84.

Chanukah candles close to his door so that when he came home on Motzei Shabbos he would see them first.¹¹

Arguments against the Taz

The Taz's first comments that more frequent should come first is not applicable, since this concept only applies when two mitzvos come at the same time. In this discussion, the mitzvah of Chanukah comes first (since the time to light begins at *shekiah*) and the time for Havdalah is not until later. In addition, the mitzvah of lighting Chanukah candles will pass soon, since some say one can only light a half hour after *shekiah*. However, one can make *Havdalah* all night. If he does not recite it on *Motzei Shabbos*, he can even say it until Tuesday. In this case, how can we push off lighting Chanukah candles?¹²

Others say the concept of "*tadir v'she'eino tadir, tadir kodem*" only applies when you want to do both mitzvos now, but if one does not want to then the concept does not apply. Since one wishes to push off when Shabbos is over one would light Chanukah candles first.¹³

The second point of the Taz, that we can't light Chanukah candles first because lighting the candles would indicate that we are pushing off when Shabbos is over, is not valid. The reason is that until Havdalah is made on wine we maintain the *kedushah* of Shabbos even if we do *melachah*. The fact that we said Havdalah in *Maariv* allows us to perform *melachah*.¹⁴

Some say that one should light Chanukah candles first

¹¹ *Biur Halachah* 681:page 388.

¹² *Mor U'Ketzieh* 681:1. Refer to *Yeshuos Yaakov* 681. See *Moadim L'Simchah* 2:pages 160-161.

¹³ Brought in *Sdei Chemed*, *Mareches Chanukah* 19:page 233 (volume 6).

¹⁴ *Mor U'Ketzieh* 681:1, *Halichos Shlomo*, *Moadim* 2:16:footnote 29. See *Chasam Sofer* 681 (on *Shulchan Aruch*), *Igros Moshe*, O.C. 4:68, *Shevet Halevi* 6:85:3.

איזן ער להקדיף ה בעולמו אלף י אמות של הלכה בלובד (ברכות ה.)

since Chanukah candles are a remembrance to the candles in the Beis Hamikdash, and at that time lighting the candles pushed off ending Shabbos. So too, today we light candles first and then make Havdalah.¹⁵

Chanukah Lighting, Then Havdalah

The following *poskim* say to light Chanukah candles first and then make Havdalah:¹⁶

Meiri,¹⁷ Trumas Hadeshen,¹⁸ Orchos Chaim,¹⁹ Ohel Moed,²⁰ Maharil,²¹ Rema,²² Levush,²³ Magen Avraham,²⁴ Maamar Mordechai,²⁵ Elyah Rabbah,²⁶ Be'er Heitiv,²⁷ Gra,²⁸ Yosef Ometz,²⁹ Beis Meir,³⁰ Mor U'Ketziyah (Harav Yaakov Emden),³¹ Sheilas Yaavetz,³² Binyan Tzion (Hachodoshes),³³

15 *Halachah L'Moshe* 173:page 58.

16 Refer to *Rivevos Ephraim* 2:45:10.

17 *Maseches Shabbos* 23b.

18 *Leket Yosher*, page 152.

19 *Chanukah* 17.

20 2:page 46b.

21 Page 406.

22 681:1.

23 681:1-2.

24 681:1.

25 681:2.

26 681:1.

27 681.

28 681:1, Massei Rav 238.

29 1080.

30 681:1:page 102.

31 681:1.

32 1:52.

33 156.

Chayei Adam,³⁴ Chasam Sofer,³⁵ Kesav Sofer,³⁶ Yosef Ometz,³⁷ Maharam Shick,³⁸ Halachah L'Moshe,³⁹ Avnei Nezer,⁴⁰ Gur Aryeh Yehuda,⁴¹ Harav Shmuel Salant,⁴² Keser Shem Tov (custom of Ashkenaz),⁴³ Harav Shlomo Zalman Aurbach, zt"l,⁴⁴ and Chazon Ovadia.⁴⁵ Some say this is the custom in Yerushalayim.⁴⁶

Havdalah, Then Chanukah Lighting

The following *poskim* maintain to first make Havdalah and then light Chanukah candles:

Raavad,⁴⁷ Avudraham,⁴⁸ Kol Bo,⁴⁹ Maharal M'Prague,⁵⁰ Taz,⁵¹ Mateh Moshe,⁵² Eliyahu Zuta,⁵³ Shulchan Govoha,⁵⁴

34 154:37.

35 *Piskei Chasam Sofer*, page 194:1, *Divrei Sofrim* 62:page 72.

36 *Zichron Yehudah* 2:242.

37 1080:page 237.

38 *Darchei Moshe Ha'aruch*, page 41:51.

39 173:page 58.

40 499.

41 38.

42 As brought in *Moadim L'simchah* 2:page 205.

43 1:page 517.

44 *Halichos Shlomo*, *Moadim* 2:16:15:footnote 29.

45 *Chanukah*, page 182.

46 See *Biur Halachah* (second edition) 681:page 369.

47 *Tamim Teim* 174:page 87.

48 Page 201.

49 Brought in *Sdei Chemed*, *Mareches Chanukah* 19:page 233 (volume 6).

50 *Ner Mitzvah*, pages 47-48.

51 681:1.

52 992:page 189.

53 Brought in *Sdei Chemed*, *Mareches Chanukah* 19:page 233 (volume 6).

54 Brought in *Sdei Chemed*, *Mareches Chanukah* 19:page 233 (volume 6).

Pri Chadash,⁵⁵ Yeshuos Yaakov,⁵⁶ Zichron Yehuda,⁵⁷ Mor B'etzba,⁵⁸ Orchos Chaim,⁵⁹ Nehar Mitzrayim,⁶⁰ Ginas Veradim,⁶¹ Imrei Eish,⁶² Pri Ha'adamah,⁶³ Kerem Shlomo,⁶⁴ Sheilas Yaavetz,⁶⁵ Yufei Leleiv,⁶⁶ Ben Ish Chai,⁶⁷ Moed Lechol Chai,⁶⁸ Machzik Berachah,⁶⁹ Melamed L'hoyel,⁷⁰ Sdei Chemed,⁷¹ Maharsham,⁷² Kitzur Shulchan Aruch,⁷³ Nemukei Orach Chaim (Munkatch),⁷⁴ Aruch Hashulchan,⁷⁵ Steipler,⁷⁶ Yechaveh Daas,⁷⁷ Chazon Ish,⁷⁸ Harav Dushinski, *zt"l* (Ga'avad

⁵⁵ 681:1.

⁵⁶ 681.

⁵⁷ 242.

⁵⁸ 302.

⁵⁹ 681:2.

⁶⁰ *Chanukah* 6:pages 112-113 (new).

⁶¹ *O.C.*, *Klal* 3:25:page 263.

⁶² *O.C.* 52-53.

⁶³ End of *Hilchos Chanukah*, page 74.

⁶⁴ 681:2.

⁶⁵ 52.

⁶⁶ 681:1, also brought in *Kaf Hachaim* 681:4.

⁶⁷ *Vayeishev* 1:21.

⁶⁸ 27:17.

⁶⁹ 681:1.

⁷⁰ 1:122.

⁷¹ *Mareches Chanukah* 19:page 233 (volume 6).

⁷² 2:76.

⁷³ 139:18..

⁷⁴ 681:1.Also see *Darchei Chaim V'Shalom* 820 :page 324.

⁷⁵ 681:2.

⁷⁶ *Orchos Rabbeinu* 3 :page 30 :106.

⁷⁷ 1:75.

⁷⁸ Brought in *Biur Halachah* 681:page 388.

of Yerushalayim),⁷⁹ Harav Elyashiv, *zt"l*,⁸⁰ Harav Moshe Feinstein, *zt"l*,⁸¹ Keser Shem Tov (custom of Eretz Yisrael),⁸² Naveh Shalom,⁸³ Zichron Yehudah,⁸⁴ Harav Zilber, *zt"l* (author of *Oz Nidberu*),⁸⁵ Shevet Halevi,⁸⁶ and Kinyan Torah.⁸⁷

This is also the custom of many Chassidim.⁸⁸

Bottom Line

As one can see, there are many *poskim* who hold each way. Therefore, either way is accepted.⁸⁹ Many conclude, however, that it is preferable to make Havdalah first.⁹⁰ One should not rebuke those who do differently, since everyone has whom to rely on.⁹¹

Forgetting Havdalah in Tefillah

The opinion of the Magen Avraham⁹² is that if one forgot to say *Atah Chonantanu* in *Maariv* on *Motzei Shabbos*, he should say “*hamavdil bein kodesh l'chol*,” make Havdalah

79 *Mevakshei Torah* 4:page 6:18.

80 *Ashrei Ha'ish O.C* 3:page 255.

81 *V'dibarta Bam* 1, 186:page 489.

82 1 :page 517.

83 Page 88 :5.

84 2 :242 :page 190.

85 Brought in *Ohr Yisrael*, page 131:footnote 538. Also see *Biur Halachah* 681:page 388.

86 6:85:1.

87 5:75.

88 *Meor V'Shemesh Mikeitz*, *vayisa*, page 47b-48, *Minhag Yisrael Torah*:pages 236-237.

89 *Sdei Chemed*, *Mareches Chanukah* 19:page 233 (volume 6), *Mishnah Berurah* 3. See *Mikadesh Yisrael*, *Chanukah* 283.

90 *Sdei Chemed*, *Mareches Chanukah* 19:page 233 (volume 6), *Biur Halachah*, “*madlikin*.”

91 *Biur Halachah*, *ibid*. See *Natei Gavriel*, *Chanukah* 46:1-2.

92 681:1. See *Kaf Hachaim* 3.

when he comes home, and then light Chanukah candles.⁹³ Others are not convinced that the Magen Avraham is correct.⁹⁴

Davening Early on Motzei Shabbos

In order to make sure to light Chanukah candles as quickly as possible, some have the custom to daven Maariv early. It is reported that the Steipler Gaon, *zt"l*, *davened* 42 minutes after *shekiah*.⁹⁵

Those who follow the opinion of Rabbeinu Tam and wait 72 minutes after *shekiah* for Shabbos to end⁹⁶ as a *chumra* can be lenient and light Chanukah candles earlier than that⁹⁷ (but not earlier than 50 minutes after *shekiah*).⁹⁸ If one follows this opinion for halachic reasons then he should adhere to it on Motzei Shabbos Chanukah as well.⁹⁹

One should be careful to come home right away from shul to light Chanukah candles on Motzei Shabbos and not linger to chat.¹⁰⁰

93 See *Be'er Heitiv* 1.

94 *Elya Rabbah* 681:1, *Mishnah Berurah* 2, *Biur Halachah* (second edition) 681:page 369.

95 *Orchos Rabbeinu* 3:page 30:106. See *Yisrael V'hazemanim* 1:55:footnote 251.

96 Refer to *Moadim V'zemanim* 2:155 in great depth.

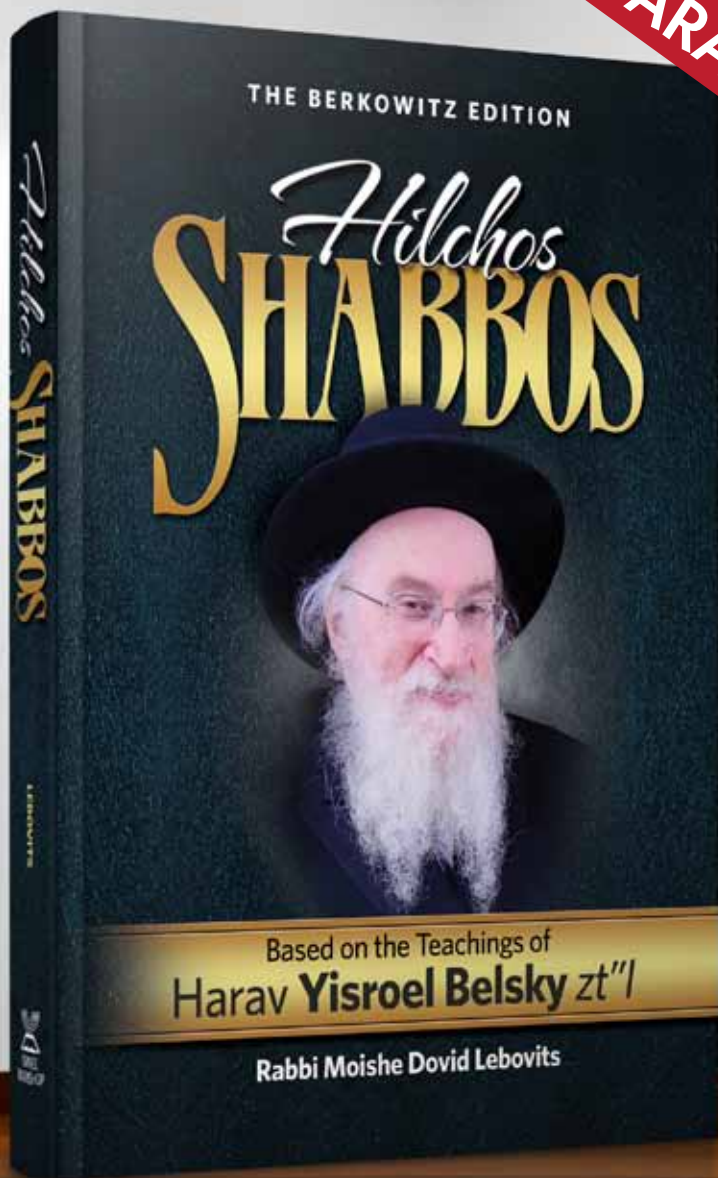
97 Refer to *Halichos Shlomo*, *Moadim* 2:16:15, *Shevus Yitzchak*, *Chanukah* 4:page 75, *Ashrei Ha'ish* 3:page 254-255, *Pineni Chanukah*, pages 154-155.

98 *Igros Moshe*, O.C. 4:62, see *Shmaysa D'Moshe* 681. See *Biur Halachah* 233, "gimmel," *Shevus Yitzchak*, *Chanukah* 4:pages 74-76.

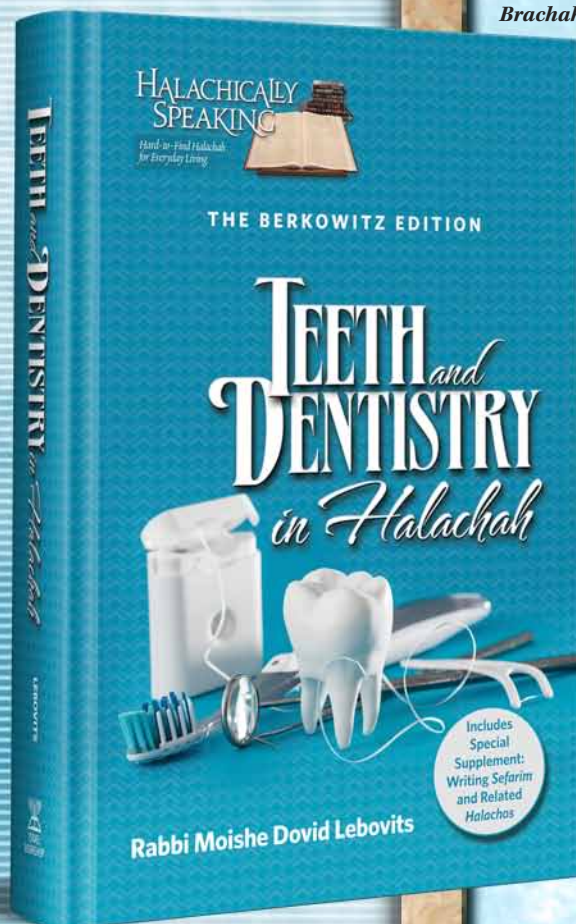
99 *Shevet Hakehasi* 6:251. See *Igros Moshe*, *ibid.*, *Chut Shani*, *Ribbis*, page 143:4, *Yemei Hachanukah*, page 88.

100 *Halichos Shlomo*, *Moadim* 2:16:footnote 69. See *Masei Rav* 237, *Shalmei Todah*, *Chanukah* 5:pages 56-57, *Teshuvos V'hanhagos* 2:page 289:6.

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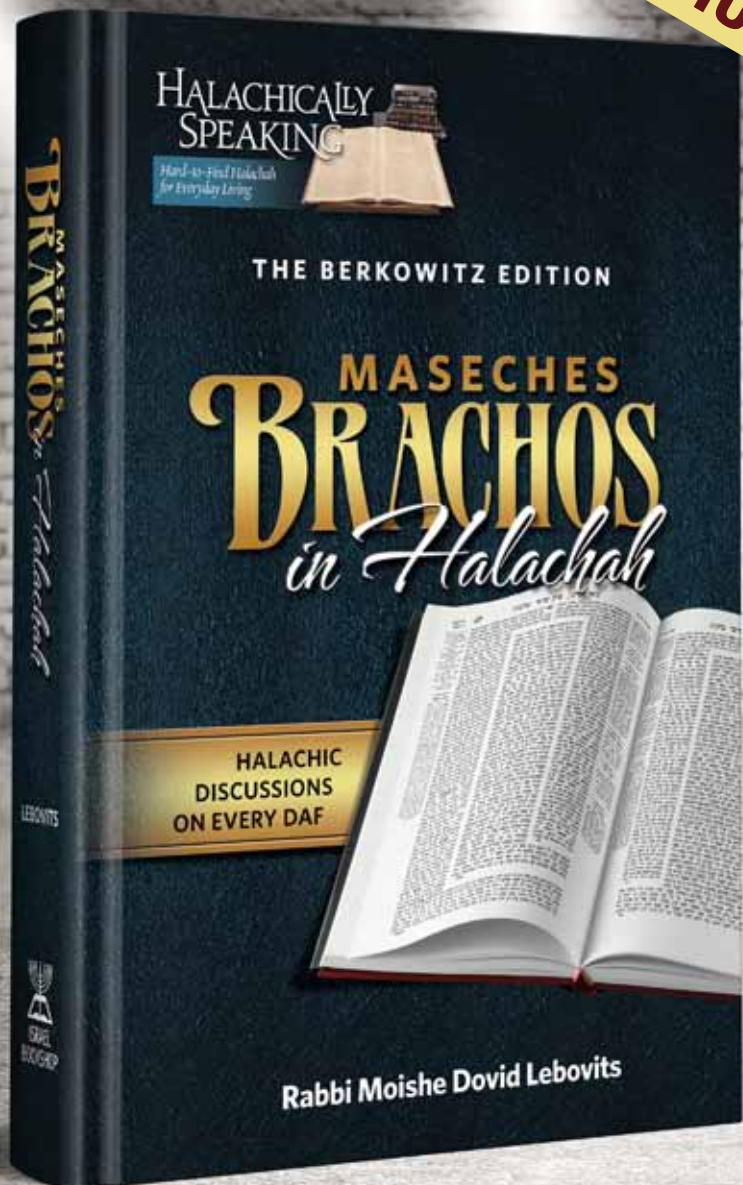
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