

International
Rabbinic
Fellowship

HANUKAH 2013/5774



PLEASE LIGHT RESPONSIBLY

RABBI YOSEF KANEFISKY

Hanukah makes an unexpected but powerfully instructive appearance in *Mishna Bava Kamma* (6:6). In the story the *Mishna* tells, a shopkeeper has - in accordance with *Halacha* - lit his Hanukah light just outside the door of his shop (which must have been his domicile as well). A camel laden with flax then passes through the narrow street, the flax catches fire from the Hanukah candle, and property is destroyed in the resulting conflagration. Who's liable for the damage? The Hanukah-lighter, or the camel driver?

The Sages apply the general *Mishnaic* rule that governs such matters, namely that any party who places a flame in a public thoroughfare is liable for whatever damage may result. But Rabbi Yehuda disagrees, arguing that the Hanukah-lighter is exempt from the general rule, and is to be held blameless in this case, as he was authorized by the laws of Hanukah to place the lit flame in that potentially harmful place.

Though the *Mishna* itself doesn't elaborate further on the Sages' and Rabbi Yehuda's reasoning, one could easily imagine each side pointing to rulings found elsewhere in the *Mishna* as support for their opinions. We could imagine Rabbi Yehuda pointing to *Bava Kamma* 3:6, where it is taught that a person who engages in the intrinsically dangerous behavior of running in a crowded marketplace is liable for any damage that he may cause. A runner is exempt from liability however, if it happens to be *Erev Shabbat* or *Erev Yom Tov*, when he is running for the sake of the *mitzvah* of *Shabbat* or *Yom Tov* preparation. So too, the Hanukkah lighter!

We could similarly imagine the Sages pointing to *Bava Kamma* 3:2 as evidence for their position.

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There the *Mishna* permits a homeowner to dispose of water that has accumulated in his courtyard by pouring it into the public domain, yet at the very same time holds the homeowner liable if anyone in the public domain should slip on that water. The mere fact that you are legally permitted to do something – whether it's pouring water onto the street, or lighting a lamp outside your door on Hanukah – does not release you from responsibility for your actions. None of us lives in a social or moral vacuum, and when our actions produce consequences for others, we must bear responsibility for those consequences.

But Rabbi Yehuda would surely not accept this, as he would distinguish between a discretionary activity (emptying the water from your courtyard), and a commanded one (lighting the Hanukah light)! “You are right”, he would say to the Sages, “that the fact that an activity is permitted does not release the actor from moral responsibility for that action. But the same should not hold true when the activity is mandated by the Halacha itself. It is not feasible, in practical terms, to light outside one's home without creating a potential hazard, and it is inconceivable - in legal terms – for the *Halacha* to impose this obligation without also providing immunity from liability should something go awry. “Is this not”, Rabbi Yehuda would conclude, “precisely the point of the ruling about running in the marketplace?”

In the end, the Sages remain unpersuaded, and the *Halacha* follows their opinion. It appears that there is a deep philosophical disagreement at the root of the debate. To the ears of the Sages, the argument that we should provide a *Mitzvah*-doer with legal immunity, is

intolerably ironic. How could it be that while engaged in a doing a *mitzvah*, a person is deemed *less* responsible to those around him? The notion that when a person is engaged in God's work she is permitted to be less – not more – conscious of those around her, or less – not more - sensitive to other people's needs and welfare, is unacceptable to Rabbi Yehuda's colleagues. The image of the Hanukah lighter being exonerated in court after his lamp ignited the flax of the innocent, passing camel-driver, so warps our religious vision that it simply can't be maintained. Only the case of the Friday runner in the marketplace is an exception, as (in an era with no refrigeration) the pre-*Shabbat* frenzy is truly unavoidable. There alone, Rabbi Yehuda's argument is persuasive. But in the case of the Hanukah lights we can require people sit in their doorways and keep an eye for half an hour if there flames present a danger. In fact, being engaged in a *mitzvah* demands nothing less.

The importance and pervasiveness of the Sages' principle can't be overestimated, and there is one particular application that is especially worth mentioning in the context of the modern Jewish family. Many of us are in the situation of being the only, or one of the few, Orthodox members of our extended families, and our commitment to adhere to the sacred discipline of *Mitzvot* carries with it the potential for arousing unrest when our larger family gathers. We can only eat certain foods, can only drive on certain days, and can only hold our *simchas* in particular kinds of *shuls*. And every now and then, we find ourselves in the *Mishna*'s Friday afternoon circumstance, when there just isn't any feasible *Halachik* way to avoid the risk of causing hurt feelings. However,

much of the time, we are in the Hanukah-lighting situation, in which planning, forethought, anticipation of the risks inherent in our *Mitzva*-activity, and sensitivity to the needs of others, can make a huge, positive difference in how things unfold. (Your Rabbi can be of enormous help in thinking these situations through as well!) We can't ever forget that being engaged in a *mitzva* requires us to be more – not less – sensitive and careful. Which

makes the case of the camel, the flax, and the Hanukah light one which we should carry with us throughout the year.

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LAWS AND CUSTOMS OF HANUKAH: NOVEMBER 27 – DECEMBER 5, 2013

Guide to Hanukah Observance Prepared by Rabbi Steven Exler for the Hebrew Institute of Riverdale

Hanukah begins on the 25th of Kislev, which this year corresponds to Wednesday night, November 27th (creating the unusual coincidence of Thanksgiving!). The last night of Hanukah is the 2nd of Tevet, beginning Wednesday night, December 4th. These are days of *hallel ve-hoda'ah*, praise and thanksgiving, and of contemplating the role of miracles in our lives. We commemorate Jewish resistance and military strength as well as the miracle of long-lasting oil in rededicating the Temple, events which took place in the 2nd century BCE. We also celebrate retaining our Jewish identity against powerful forces of assimilation in those times.

The central ritual observance of these days is the lighting of candles in our homes and in public gathering places. One of the central motivating values of the holiday's observances is *pirsume'i nisa* – publicizing the miracles – to ourselves, our communities, and the broader world.

HANUKAH CANDLES AND SETTING UP THE HANUKIAH

While there are a few customs regarding who lights and how many candles, our widespread practice is to have every member of the household light, and light as many candles as the night of Hanukah that it is. If this poses a hardship, one may even have one household member light one candle on each night.

Candles or oil may be used for the lighting of Hanukah candles (an electric *Hanukiah* should not be used unless there is no other choice. In that case, most agree that a blessing should not be said). Olive oil is recommended because the miracle of the oil occurred with olive oil. There is an element of *hiddur mitzvah*, beautifying the commandment, with using nice, tall candles that burn smoothly. The *Hanukiah* is set up by adding each new night's candle to the left of the previous (i.e. inserting candles from right to left).

and lighting from left to right. The *Hanukiah* should be arranged so that a viewer can see each light distinctly from the next. In addition, multiple *Hanukiot* in a row should be separated so that they can be seen as individual ones.

One may not derive functional benefit from the *Hanukah* candles. Therefore, a *shamash* (helper candle) is lit as well. This (together with overhead lighting) resolves many complicated questions that would otherwise arise.

LOCATION OF THE HANUKIAH

In Rabbinic times, the *Hanukiah* was placed in the doorway (on the left side, opposite the *mezuzah*) facing the public domain in order to publicize the miracle to passersby. Nowadays, for those who have houses, lighting in the doorway is still a desirable option if it is safe and can be guarded from wind. Most people with houses or who live within 20 amot (~30 feet) of the ground, though, follow a widespread custom to light in a window and fulfill the *mitzvah* of publicizing the miracle to those in their own home, and additionally to passersby. Because the rabbis estimate that people tend not to look up above 20 *amot*, those who live on higher floors of an apartment fulfill their obligation of publicizing the miracle by lighting in the presence of members of their household. As such, there is no need to light in the window. Nonetheless, the prevailing custom is still to do so. This also makes the lights visible to neighbors on higher floors who can see from their windows, which fulfills publicizing the miracle to them according to some opinions.

TIME AND DURATION OF LIGHTING

There are many opinions about the preferred lighting time. Our custom is to light candles at nightfall. The candles should remain lit for at least half an hour. If one cannot light at nightfall, one

should light as soon after as possible. While technically, one may light until daybreak, it is strongly preferred to be sure to light only while people are still awake in the house in which one is lighting in order to perform *pirsumei nisa* to those household members.

On Friday afternoon, the *Hanukah* candles should be lit right before the *Shabbat* candles. Since this lighting is performed earlier in the day than usual and the candles need to burn past nightfall, we use candles or oil that will last about an hour and a half.

On Saturday night after *Shabbat* there are differing customs; there are those that recite *Havdalah* and then light *Hanukah* candles (giving preference to the *mitzvah* performed more frequently – *Havdalah*), and those that do the opposite (giving preference to *pirsumei nisa*). At home, one who lights *Hanukah* candles first should be careful that if one has not said *Maariv* and included the *Atah Chonantanu* (*Havdalah* formula) in the *Shemoneh Esrei*, one needs to say the *Havdalah* phrase “*Barukh Hamavdil bein kodesh le-choil*” before lighting. In synagogues, the custom is to light the *Hanukah* candles first.

Each night of *Hanukah*, when the time has come for lighting, one should refrain from other activities (business, study, eating, and the like) until one has lit. In general, one should try to come home to light candles. For many working people, this is very difficult. One should therefore be cautious to light as soon as possible upon arriving home (leaving a reminder of some kind - a note, an alarm, or the like - is a way to show sensitivity to this concern). One may also wait until the whole family has gathered if there is a designated way to remember to light and not forget.

It is customary for women to refrain from work for the half hour after the lights have been lit in commemoration of their role in the miracles of Hanukah.

TRAVELERS/GUESTS/DORMITORIES

The situations of one who is not in one's own home at night are diverse and complicated. If one will not return to one's home until after everyone has gone to sleep, one should have a representative light for him/her at home. One may then light when returning home, but should do so without a blessing. One staying in a motel/hotel should try to light there. Where one cannot light in one's place, one should strive to have a representative light for him/her in his/her home. A guest in someone else's home should strive to light in the host's home or to acquire a share in host's lighting with a minimal financial contribution. One who lives in a dormitory should light in one's room where possible and safe. Otherwise, if there is a common dining hall, one may light there.

THE BLESSINGS

Before lighting on the first night (but after the *shamash* has been lit) we recite three blessings, found on page 782 in the ArtScroll *siddur*: 1) *Lehadlik ner shel Hanukah* (to light the light of Hanukah) 2) *She'asah nissim la'avoteinu* (Who performed miracles for our ancestors), and 3) *Shehechyanu* (Who gave us life). On all subsequent nights we only recite the first 2 blessings. Once the blessings are recited we light the candles and it is customary to sing the songs *Hanerot Hallalu* and *Maoz Tzur* found in the *siddur*. Some are careful to begin saying *Hanerot Hallalu* as soon as the first candle is lit, since that is the

basic fulfillment of the commandment to light, and others say it after all lights have been lit.

LITURGY

Full *Hallel* is recited all eight days of Hanukah in recognition of each day representing a unique miracle.

Al Hanisim (for the miracles) is recited in the *Modim* (Thanksgiving) blessing of the *Amidah* and the *Nodeh* (Thanksgiving) blessing of *Birkat Hamazon* all eight days. If forgotten, it need not be repeated. However, if one remembers that one did not recite it before saying God's name in the conclusion of the blessing, one can return to the insertion point, insert it, and complete the blessing. After that point, one can insert it in the concluding supplication paragraph of the *Amidah* or in the *Harahaman* section of *Birkat Hamazon*. As with many other joyous occasions, *Tahanun* is omitted along with other small changes to the prayer service. The Torah portions of the tribal princes' Tabernacle gifts are read daily.

Safety is a major concern on Hanukah. Please do not leave your home with candles unattended (unless they are protected in a way where there is no chance of fire). The candles need only burn for a half an hour, therefore if one needs to leave their home they may blow out the candles after half an hour.

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DO WE RECITE HALLEL IN A SHIVA HOUSE ON HANUKAH? EXPLORING THE INTERSECTION OF MOURNING AND CELEBRATION

Maharat Ruth Balinsky Friedman

A *shiva* house is a unique, transformative space. The mourner stays inside for the duration of *shiva*, unable to escape his or her status. Visitors who come to comfort the mourner enter the mourner's space and subvert their own needs, focusing solely on the deceased and comforting those who mourn. However, on Shabbat there is no public expression of *shiva* (though it does count towards *shiva*), and on *yom tov*, *shiva* is not observed at all. Our communal celebration overpowers individual sadness. However, we do sit *shiva* on minor holidays, specifically Purim, Hanukah, and *Rosh Hodesh*. On those occasions, suddenly, in a time of celebration, visitors are thrust into a space of sadness, and mourners must confront celebration. In the midst of communal rejoicing, we are faced with individual tragedy. How do we manage this tension? Whose experience should be prioritized - the community's, or the individual's? In this article we will explore this question and its *halachik* ramifications through studying the *halachot* of reciting *Hallel* in a *shiva* house on Hanukah.

There are only two holidays on which *Hallel* would be recited in a *shiva* house: *Rosh Hodesh* and Hanukah (we do not recite *Hallel* on Purim). There are a variety of customs regarding both days. On *Rosh Hodesh*, many *Ashkenazi poskim* rule that we do not recite *Hallel* in a *shiva* house because *Hallel* on *Rosh Hodesh* is *minhag* (customary), and not a matter of strict *halakha*.¹ Additionally, *Hallel* contains the words "לא המתים יהללו-יה" (the dead cannot praise God), words that are considered a violation of לועג לרש² (we do not taunt the dead now that

they are no longer capable of performing *mitzvot*). However, only the second reason applies to Hanukah, and so the question of *Hallel* on Hanukah requires a separate analysis.

As the *Gemara (Shabbat 21b)* tells us, Hanukah is a day devoted to *Hallel*, or praising God. We are *halakhically* required to say a full *Hallel* for all 8 days,³ as opposed to the partial *Hallel* that we recite on *Rosh Hodesh*. At the same time, as we know, *Hallel* is a joyous singing of praise to God.⁴ So Hanukah at a *shiva* house presents us with a very challenging question; does the sadness of the mourner override the joy of the holiday, or does the joy of the holiday override the sadness of the mourner? In other words, do we neglect the essence of Hanukah in order to accommodate the nature of mourning, or do we disregard mourning in order to maintain the nature of Hanukah?

This question does not appear to be addressed frequently in early *halakhic* literature; much of the conversation appears in commentaries on two different *seifim*⁵ of the *Shulhan Arukh* in *Orakh Haim*. The Magen Avraham's comment on *Shulhan Arukh Orakh Haim* 131:10 captures the debate surrounding our question. First, he cites one of the earliest sources that addresses this issue - the *Sefer HaRoke'ah*,⁶ which says that we do not say *Hallel* in a *shiva* house on *Rosh Hodesh*, because *Hallel* is a matter of *simha* (joy), and because of לועג לרש (insensitivity to the deceased).⁷ Interestingly, the *Rokea'ah* does not mention *Hanukah* in his *psak* (ruling), but many *poskim* apply his *psak* on *Rosh Hodesh* to

Hanukah. The *Magen Avraham* next cites the medieval work, the *Sefer HaTanya* 68, which tells us precisely the opposite – that we do recite *Hallel* in a *shiva* house on *Hanukah*. This leaves the *Magen Avraham* with two competing opinions. However, rather than side with one opinion over another, he creates a middle option, and tells us that the best approach is for the *shiva minyan* not to say *Hallel* together, but that after they leave the *shiva* house, the visitors should each recite it individually. That way the *simha* of *Hanukah* does not enter the space of the mourner, and the members of the *minyan* still fulfil their obligation to recite *Hallel* and experience the *simha* of *Hanukah*.

The *Magen Avraham* is only one of many *halakhic* opinions regarding this question. These views break down into four approaches: 1) the *minyan* should recite *Hallel* in the *shiva* home with the mourner;⁸ 2) the *minyan* should recite *Hallel* in the *shiva* home but they or the mourner should go into a separate room so that the mourner is not involved in the recitation;⁹ 3) the *minyan* should not recite *Hallel* in the *shiva* home¹⁰; 4) the *minyan* should not recite *Hallel* in the *shiva* home, but they should recite it individually when they leave and return to their own homes.¹¹ Ultimately, the *Mishna Berurah* (131:20) and the *Arukh HaShulhan* (131:14) rule according to the fourth approach, which was articulated by the *Magen Avraham* - that it is best for the *minyan* not to recite *Hallel* together, but the mourners should recite *Hallel* individually when they return home (the *Mishna Berurah* is careful to mention that the mourner should never recite it). However, not all communities follow this exact approach,¹² and all of the four

approaches listed above can be found in contemporary *Ashkenazi minhagim*.

Sefardim rule differently. In *Yabiah Omer Yoreh Deah* 4:33, Rav Ovadia Yosef z"l ruled that the mourner should recite *Hallel* and its blessings with the *shiva minyan* on *Hanukah*, and that the only limitation on the mourner's role is not to serve as the *shali'ah tzibur*. We thus see a greater emphasis on the mourner's obligation to recite *Hallel* on *Hanukah* than in a lot of the *Ashkenazi* literature.

For *Ashkenazim*, the majority of contemporary opinions follow the *Mishna Berurah* and *Arukh HaShulhan*, and therefore if a community does not have a pre-existing *minhag*, the members of the *shiva minyan* should not recite *Hallel* together, but they should individually after they leave the *shiva* house (If a different *minhag* is in place, then the community should follow it.) The members of the *shiva minyan* still fulfil their obligation to recite *Hallel* and partake in the rejoicing of the *Hanukah*, but they do so outside of the space of the mourner so as not to interfere with the somber tone of the *shiva* house.

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IS THERE AN OBLIGATION TO PUBLICIZE THE MIRACLE OF HANUKAH TO NON-JEWS?

Rabbi Zach Truboff

According to the Talmud,¹ *pirsumei nisa* (publicizing the miracle of Hanukah) is the central reason the Hanukah candles are lit. *Pirsumei nisa* helps define both where and when the candles should be lit so that they will be seen by the maximal number of people. Ideally, one lights the candles at the entranceway of the home, a place that is closest to the outside where the candles can be seen by those who pass by.² We also light specifically in the night time and not during the day so that the light from the candles will be the most visible.

The desire to publicize the miracle of Hanukah is considered so important that over the centuries it has led to the creation of new customs that provide opportunities for Hanukah candles to be seen by large groups of Jews. For example, Hanukah candles today are often lit in places not *halachically* mandated by the Talmud such as the synagogue³ and at Hanukah parties.⁴ *Pirsumei nisa* is considered so essential to the *mitzvah* that some question whether or not there is an obligation for an individual to light if no other Jews will be able to see the candles other than the one actually doing the lighting.⁵ In such a case, while one should do all that they can to ensure that the candles are seen by other Jews,⁶ *halacha* still permits one to light the candles and recite the *berachot*. Even if a person is by themselves, there is still *pirsumei nisa*.⁷

When the concept of *pirsumei nisa* is taken to an extreme, it leads to a fascinating question. Is it possible that non-Jews are included in the target audience? Other *mitzvot* that were

established in remembrance of a miracle, such as the reading of the *Megillah* on Purim, were clearly instituted only for Jews. Is there any reason to think that the lighting of Hanukah candles is different?

The answer to these questions hinges on the interpretation of one word from a short section of the *Talmud* (*Shabbat* 21b).

"The observance of the Hanukah candles is from sunset until there is no one left in the street coming back from the market... Rabbah bar bar Chana said in the name of Rabbi Yochanan that this time lasts until the *Tarmudai* have stopped coming back from the market."

The key word in this text is *Tarmudai*. Rashi explains that it is the name of a particular nation of woodcutters. The *Tarmudai* remained in the market after dark in order to sell wood to those who were in need of it for fire or light⁸. The implication of Rashi's interpretation is that Hanukah candles should remain lit until even the *Tarmudai* return to their homes. While Rashi does not explicitly state that *pirsumei nisa* applies to the *Tarmudai*, one could conclude that *pirsumei nisa* would apply to them, despite the fact that they are not Jewish.⁹ While this interpretation may appear surprising, it is position taken by no less than Rabbi Joseph Soloveitchik¹⁰ and Rabbi Shimon Sofer,¹¹ the grandson of the *Chatam Sofer*. Both Rabbi Soloveitchik and Rabbi Sofer explain that the obligation of *pirsumei nisa* on Hanukah stems from deeper notions of *kiddush hashem* (sanctifying God's name). In *halacha*, *kiddush hashem* is a concept that is directed at both

Jews and non-Jews.¹² This idea is perhaps best summarized by the Biblical verse (Ezekiel 38:23) "Thus I will manifest My greatness and My holiness and make Myself known in the eyes of **many nations**. And they shall know that I am the Lord." This verse and others like it¹³ describe the unique role of the Jewish people in bringing about a sanctification of God's name in this world. It is through the actions of the Jewish people that the world will come to know God. Accordingly, through lighting the Hanukah candles and displaying them for all to see, a great *kiddush hashem* will be achieved.

Despite their agreement that *pirsumei nisa* is rooted in *kiddush hashem*, Rabbi Soloveitchik and Rabbi Sofer approach the issue from opposite perspectives. Rabbi Soloveitchik argues that *kiddush hashem* is primarily demonstrated through a refusal to submit to religious persecution.¹⁴ This is the message of the Hanukah miracle that is to be communicated to the broader non-Jewish world. Even though the Greeks tried to turn us away from Torah, we were willing to sacrifice our own lives rather than assimilate into Hellenistic culture.¹⁵ It was through our steadfast faith that we were ultimately able to overcome the Greeks, and it is through our continued faith that we will overcome all those who would seek to rise against us in the future.

Rabbi Sofer, however, understands the nature of *kiddush hashem* as being inherent in the lighting of Hanukah candles in a radically different fashion. Since we light the Hanukah candles in clear view of the outdoors, it is reasonable to assume that there will be non-Jews who will ask about the significance of the lights. Rabbi Sofer explains that when they do so, it will be an opportunity to share with them

the story of Hanukah and the miracle of the oil. Through this, they will come to a greater appreciation of God's role in the world, and it will, perhaps, strengthen their own faith. This will lead to the further sanctification of God's name in this world.

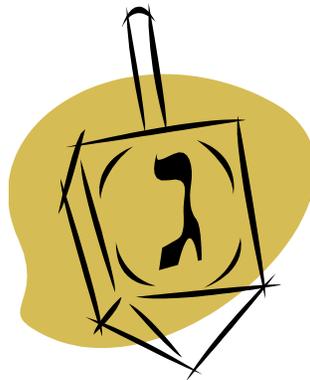
Rabbi Sofer's understanding is particularly unusual because it reflects a notion of universalism that is often absent in the *halachic* discourse and therefore deserves further analysis. There is an intriguing story from the *Talmud* (*Avodah Zarah* 8a) which may help us better understand his unusual interpretation of *pirsumei nisa*. The Rabbis explain that when Adam was exiled from the Garden of Eden, he experienced the seasonal shift of the calendar for the first time. The days began to get gradually shorter and the nights longer. He assumed that this phenomenon was occurring because of his sin, and that the ultimate consequence would be that the world was coming to an end. In response, Adam fasted for eight days. When the winter solstice finally passed and the days started getting longer, he recognized that God was not going to destroy the world. He decided to establish a festival for eight days that would be celebrated in the years to come by him and his descendants (i.e. all of humanity). However, the *Talmud* concludes that in future generations this eight day festival was transformed into an idolatrous celebration. While not making a direct connection to Hanukah, the *Talmud* suggestively speaks about an eight day holiday taking place around the time of the winter solstice. Hanukah is undoubtedly linked to the historical events that took place during the month of Kislev, concluding with the Maccabean victory and the rededication of

the Temple. However, contained within the holiday are broader notions regarding our fears about the darkness of winter and our desire to increase light. Despite the primal fear experienced by all human beings during the winter that the world itself may be coming to an end, we affirm our faith in a Creator who will ensure that the light returns.

Through lighting Hanukah lights we engage in *pirsumei nisa* not just for ourselves but for all of humanity. We engage in a two-fold *kiddush*

hashem by ensuring that the world recognizes that the Jewish people will never submit to religious persecution and affirming that there is a common faith in God that we all can share.

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International Rabbinic Fellowship

The International Rabbinic Fellowship (IRF) is a group of Orthodox Rabbis who come together for serious study of Torah and *Halacha*, for open and respectful discussion, and to advocate policies and implement actions on behalf of world Jewry and humankind.

Notes to: Do We Recite Hallel In A Shiva House On Hanukah? Exploring the Intersection of Mourning and Celebration

¹ *Mishna Berurah* 131:20.

² *Sefer haRoke'ah Hilkhoh Aveilut* 316.

³ This obligation to recite *Hallel* on Hanukah is typically understood to be rabbinic, though the *Hatam Sofer* rules that it is biblical. See *Yoreh Deah* 233.

⁴ The *Roke'ah* refers to *Hallel* as a דבר שמחה.

⁵ *Orakh Haim* 683 & 131.

⁶ The *Sefer HaRoke'ah* was written in the 13th century by Rabbi Eleazar of Worms, the last major member of the *Hasidei Ashkenaz*.

⁷ The *Roke'ah* provides a third reason based on the nature of a *minyán* in a *shiva* house, but this reason is rejected by the *Magen Avraham*.

⁸ *Sefer HaTanya* 68, *Eliya Rabbah Orakh Haim* 131, *Mahazik HaBerakha* 683.

⁹ The *Gesher HaHaim* explains that some communities have this *minhag* on *Rosh Hodesh*, and it appears that some us it for Hanukah as well. See http://www.adathisraelshul.org/rabbis-study/chagim/102-Hanukah/301-Hanukah-faq.html#_ftnref33

¹⁰ *Sefer Maharil* Laws of Hanukah:11, *Sefer HaRoke'ah Hilkhoh Aveilut* 316.

¹¹ *Magen Avraham Orakh Haim* 131:10, *Mishna Berurah* 131:20, *Arukh HaShulhan* 131:14.

¹² The *Gesher HaHaim*, for example, cites the opinion of the *Magen Avraham*, and the opinion that even the mourner his or herself recites *Hallel*. He does not appear to issue a ruling (20:3:7).

Notes to: Is There An Obligation To Publicize The Miracle of Hanukah To Non-Jews?

¹ *Shabbat* 23b

² *Shulchan Aruch, Orech Chaim* 671:5, *Mishneh Berurah* 671:21

³ *The Beit Yosef, Orech Chaim* 671 cites sources that this custom was originally enacted in order to allow guests lodging at the synagogue to fulfill the mitzvah. However, the *Rivash* 111 disagrees and explains that this is an ancient practice established in order to achieve greater *pirsumei nisa*. In the *Shulchan Aruch, Orech Chaim* 671:7, he follows the position of the *Rivash* and requires that candles should be lit and the blessings recited even if there are no guests staying at the synagogue.

⁴ Rav Ovadiah Yosef (*Yabia Omer Orech Chaim* 7:57) even permits the blessings to be recited despite the opposition of many leading halachic authorities (*Minchat Yitzchak* 6:65:3, *Tzitz Eliezer* 15:30, *Shelamei Moed* p. 237)

⁵ *Chayei Adam, Hilchot Shabbat U'Moadim* 154:19

⁶ *Mishneh Berura* 672:11

⁷ *Mishneh Berura Shaar HaTziyun* 672:17

⁸ *Rashi, Shabbat* 21b s.v. *raglei d'tarmudai*

⁹ It is important to note that *Rashi's* interpretation is not universally shared. The *Rif* explains that the *Tarmudai* are not a non-Jewish nation but rather a general term for those who sell firewood in the market. Rabbi Moshe Shternbuch (*Moadim U'Zmanim* 2:141) vehemently disagrees with the notion that *pirsumei nisa* would apply to non-Jews despite citing additional opinions and proofs to the contrary.

¹⁰ *Harerei Kedem* 1:161

¹¹ *Hitorerut Teshuva* 1:153

¹² See *Gittin* 46a and *Yerushalmi Kiddushin* 4:1

¹³ See *Isaiah* 42:5-9, 60:1-4 and *Ezekiel* 36:16-28

¹⁴ See for example *Sanhedrin* 84b, *Rambam, Hilchot Yesodei HaTorah* Chapter 5, *Shulchan Aruch, Yoreh Deah* 157

¹⁵ The classic example of this is the story of the Jewish mother and her seven sons who die rather than submit to Antiochus's decrees. This story is depicted in *2 Maccabees* 7:1-42, *Eicha Rabbah* 1:16:50, and *Gittin* 57b.