

ליקוטי ופסקי הלכות "חוקי חיים"

ותלמוד
"תקופת התעסוקה"
לעשות רצונך
בלבב שלם



שע"י "חדר הוראה" שכונת מנחת יצחק פעה"ק ירושלם תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

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Post-Chanuka Halachos

Parshas Mikeitz 5784

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Leftover Oil and Wicks

Designated for Its Mitzva ["הוקצה למצוות"]

1. If, after lighting the menorah, a flame went out before all the oil was consumed, the remaining oil is designated for its mitzva and may not be used for anything other than lighting the Chanuka menorah (ש"י"ע סי' תרע"ז ס"ד). Even when a chinuch-aged child lights a menorah, the leftover oil has the status of something designated for its mitzva (מ"ר בשול"ת שבט הקהתי ח"ג סי' ר"ד).
2. The reason the oil becomes designated for its mitzva alone is so that it is not degraded (שבת כ"ב). Since it served to commemorate the miracle of the menorah, Chazal put a fence around it just like hekdedsh and forbade deriving benefit from it, like the menorah in the Beis HaMikdash (בעל המאור, ר"ן שבת ט. מדפי הר"ף, ש"ת מנחת שלמה מהד"ת סי' נ"ח אות ו).
3. Thus, oil left over from one night of Chanuka may be used in the menorah on another night of Chanuka that year (מ"ב סי' תרע"ז סק"ז). Even oil left over from the first night's cup – which fulfilled the main chiyuv – may be used for a hiddur on the second night, i.e., the second cup (הגר"נ קרליץ, פסקי שמועות חנוכה עמ' קל"ד). However, oil left over from the last night of Chanuka may not be used for other purposes.
4. **Do not save for next Chanuka.** Oil that became designated for its mitzva and was left over from the last night of Chanuka should not be saved for the coming year's Chanuka. This is because there is a fear that over the course of the year, it may accidentally get used for other purposes (מ"ב סק"י"ט).

Amount of Oil that Becomes Designated

5. Strictly speaking, only the amount of oil needed to fulfill the chiyuv – i.e., enough oil to burn for a half hour – becomes designated for its mitzva. Therefore, if a flame went out after burning for a half hour, the remaining oil does not have mitzva-designated status (ש"י"ע שם ומ"ב סק"י"ח, ש"י"ע סי' תרע"ב ס"ב).
6. Nevertheless, some are machmir and hold that the oil remaining after the flame burned for a half hour also becomes designated for its mitzva if it was put in the cup without explicitly stipulating that the oil left after a half hour should not become designated for its mitzva (מ"ב סק"י"ח). Thus, it is proper not to use even the oil left after a half hour.

Oil that Was Not Lit

7. **Oil in a menorah that was not lit.** If one put oil in his menorah but did not yet light it, or if one put too much oil in the cup and wants to pour some out before lighting it, that oil does not become designated for its mitzva since it was not yet lit. Putting oil into the menorah without lighting it merely prepares it, and preparation alone has no significance ("הזמנה לאו מילתא היא").
8. **Oil bought for Chanuka.** Similarly, oil left in the bottle or even in a small jug used for pouring into the menorah does not become designated for its mitzva. A bottle of oil bought for Chanuka that did not get used at all certainly does not become designated. This oil may be used for any purpose; it can even be added to a salad if it is edible.

Mitzva to Burn the Oil and Wicks

9. Oil left over from the eighth night should be burned by itself in a fire since it is designated for its mitzva (ש"י"ע סי' תרע"ז ס"ד). It may not be saved for the coming year (above, 4). The wicks must also be burned after Chanukah (ט"ו, ב"י, קיצור ש"י"ע) since they are soaked with oil.
10. **Burying leftover oil.** If it is hard for someone to burn it, e.g., he does not have a spot to safely make a fire, he may bury the leftover oil since the point of burning it is to make sure it is not used for other purposes. Therefore, one may pour the oil on the ground where people do not walk; that is equivalent to burying it.

11. **Pouring into the garbage.** One may place leftover wicks and candle remains in a plastic bag, tie it, and put it in the garbage so that they will end up outside the house and will not be used for any other purposes (הגר"ש"א, פניני חנוכה פ"ז). This is similar to the way many people dispose of their hafrashas challah (see Issue 67, par. 47) or terumos and maasros nowadays (see Issue 140, par. 3).
12. **Burning on Erev Pesach.** Some people keep their leftover oil and wicks in a safe place until Erev Pesach and then burn them with the chometz (מנהג בעלזא). They are not afraid they will get used for something else (see above, 4) since it is not such a long time and anyway, most leftover oil is what remained after the flame burned for a half hour.
13. **Burning on "Zos Chanuka."** Other people burn them right away on Zos Chanuka so that they do not end up getting used for anything else. Also, when they are not burned right away, they are often forgotten and end up getting degraded. Some people burn them with many people present to show love for the mitzva (מנהגי פרנקפורט אות ו', חסידי יוצאי שומרי אמונים). Some people specifically burn them by day, not by night, to commemorate the burning of kodshim, which was only done by day.

Healing Cellulitis ["שושנה," "Roiz"]

14. There is a segula passed down from the Kotzker Rebbe that someone with cellulitis, lo aleinu, should spread oil left over from the Chanuka menorah on the infection. A hint to this is found in Maoz Tzur – "From the leftover jugs [of oil], a miracle was done for the 'shoshanim'" (שיה שרפי קודש) [In Hebrew, "שושנה" can refer to cellulitis]. Some people mix the leftover oil from the menorah with other oil for this purpose (זכור לאברהם עמ' ע"א). The poskim discuss the heter for this in light of the issur to benefit from the oil left over in the menorah.
15. **"From the leftover jugs."** Some recommend using the oil left in the bottle of oil bought for Chanuka, which there is no problem benefiting from (see above, 8). This fits with the words "from the leftover jugs" – the jug is a container of oil, not part of the actual menorah (הגר"א הלוי דנר). However, it is unclear if the segula works with oil that was not in the actual menorah.
16. **Oil after a half hour.** Others suggest that one can use the oil left in the menorah after the flames burned for a half hour, which, strictly speaking, does not become designated for its mitzva (above, 5). Although we wrote that there are poskim who are machmir, one may be meikel to treat an ailment (שער ימי החנוכה שער א' אות י"ח). It is best if one explicitly stipulated beforehand that the oil left after a half hour should not become designated for its mitzva.

Chanuka Oil Mixed with Other Oil

17. **Candles.** If wax candles lit for Chanuka were extinguished and got mixed up after Chanuka with other candles, they are botul b'rov, in accordance with the halachos of a mixture of dry items (יבש ביבש). All the candles may be used (מ"ב סי' תרע"ג סק"ב).
18. **Oil.** If Chanuka oil got mixed up with other oil and there is sixty times as much mutar oil as there is Chanuka oil, everything is mutar. If the other oil in the mixture is the majority but not sixty times the volume of issur, there is a machlokes whether one may add oil until it is sixty times as much. The Mechaber holds that for all d'rabanan issurim, one may add to get to sixty times so that it nullifies (ש"י"ע סי' צ"ט ס"ו). The Rama holds one may not add for the purpose of nullifying (שם). Here, however, with the issur of deriving benefit from Chanuka oil after Chanuka, it seems they are meikel to add (דעת סופרים סק"ז).

Menorah after Chanuka

Using Menorah for Another Purpose

- Ice cream menorah.** I was asked if one may use a menorah for another purpose. The specific shaila was that a person's wife wanted to serve ice cream in the glass cups of a menorah and bring it to the table so that each person could take one cup from the menorah for dessert.
- On Chanuka.** The poskim argue whether one may use a menorah, i.e., the object that holds the candles or oil, for a personal use other than the mitzva of Chanuka. Some hold one may not use a menorah on Chanuka for another purpose, as it is designated for its mitzva, and a stipulation would not help. One would not even be allowed to use it for another mitzva, e.g., Shabbos candles or in honor of a siyum masechta (שו"ת משנה שכיר או"ח סי' ר"ה).
- However, most poskim hold it has no kedusha, and one may use it for anything, even during Chanuka. Only the leftover oil is assur (above, 1), not the holder for the candles or oil (ועוד) (השוואל שם).
- After Chanuka.** Some hold one may not use a menorah after Chanuka, as it is designated for use the coming year (שו"ת משנה שכיר שם). According to this, a menorah used every year may not be used for personal use in the middle of the year, but if one plans to dispose of his menorah and not use it the coming year, he would be allowed to use it for personal use.
- However, here too, most poskim hold there is no kedusha, and one would certainly be allowed to use it for anything after Chanuka, even if he is saving it for the coming year (ועוד) (שם, סי' חוקת אהרן סי' מ"א).
- Ice cream menorah.** Thus, as far as the shaila whether one may use a menorah for ice cream (above, 19), it would be better to use a menorah that was not used that year for the mitzva, as most poskim hold it may be used for a non-kodesh purpose. It may also be used after Chanuka, as mentioned above.

Menorah after Chanuka

- We already wrote that the menorah itself has no kedusha after Chanuka – if it won't be used the coming year, this is true according to all poskim. Thus, a disposable menorah may be thrown in the garbage; it does not require geniza or the like. Nevertheless, since it was a mitzva item, it should not be used degradingly. It should be placed in a bag and then may be placed into the garbage (הגרשי"א).

Silver Menorah or Megillas Esther?

- A father-in-law wanted to give his new son-in-law a gift and asked whether he wanted a silver menorah or a Megillas Esther. The chosson asked a shaila: What he should choose? Does one have precedence according to halacha?
- Kedusha.** Although it is commendable to try and get a beautiful menorah (מ"ב סי' תרע"ג סק"ה), and some list an order of preference for the material a menorah is made from (שדי חמד מערכת) (חסד לאברהם, שדי חמד מערכת), this is only for the element of beautifying mitzvos ["זה אלי ואנוהו"], but the menorah itself has no inherent kedusha. In contrast, there is a machlokes whether or not a Megillas Esther has kedusha (גמ' מגילה דף ז' ע"א, רמב"ם פ"ט אבות הטומאה ה"ו, שו"ע) (שו"ע) (או"ח סי' של"ד מג"א ומ"ב שם). Thus, there is a possibility that a Megillas Esther is preferable due to its kedusha.
- Mitzva article.** However, a Megillas Esther is not a mitzva article to anyone other than the baal korei or someone being yotzei from it. Other people listening to the baal korei lein the Megilla do not hold it like a mitzva article. A menorah, on the other hand, is a mitzva article, as the person lighting actually lights it himself and fulfills his mitzva. Although it is also advantageous for a person to have a kosher Megillas Esther in front of him for the possibility that he will need to make up words he did not hear from the baal korei (מ"ב סי' תרפ"ט סק"ט), there is no benefit in a person specifically having his own megilla; he can look inside together with his friend and get the same advantage. Thus, for someone who is not the baal korei, a Megilla is not a mitzva article, so it likely is preferable to have a silver menorah over a kosher Megillas Esther.
- More days.** Another possible angle to consider is that we light the menorah for eight days, but Megillas Esther is only used for one day. Thus, there are more factors favoring a silver menorah than a Megillas Esther.

Asara B'Teves on Erev Shabbos

- This year [5784/2023], Asara B'Teves falls on Erev Shabbos. This is the only fast that can fall on Erev Shabbos (מ"ב סי' תקנ"ג סק"י). We will detail some halachos relevant to this year.

Tefillos

- Shacharis.** When Asara B'Teves falls on Erev Shabbos, "ויחל" is leined at Shacharis and Mincha (רמ"א סי' תקנ"ג ס"ג), and "ענונו" is said as usual.
- Mincha.** "ויחל" is leined at Mincha. Ashkenazim read the Haftara of "דרשו ה' בהמצאו." Viduyim and Tachanun are not said since it is Erev Shabbos (מ"ב סק"א). Also, "ע"פ מ"ב סי' ע"ג" is not said (ת"ר"ב סק"ג, סי' תר"ד סק"ה). One should make sure to daven Mincha before shekiya to be able to lein the Torah, say "ענונו," and do Birkas Kohanim [in Eretz Yisroel] without any questions.

Bathing/Showering, Brushing Teeth

- When Asara B'Teves falls on Erev Shabbos, one may bathe as usual – even in hot water – in honor of Shabbos (סי' ע"ג מ"ב סי' ת"ר"ב סק"ג, סי' תר"ד סק"ה). Even if one is careful not to brush his teeth on a normal fast day (see Issue 114, par. 21), if it will bother him to enter Shabbos without brushing his teeth, he may brush and rinse his mouth, as long as he is careful to spit out the water.

Haircut

- Strictly speaking, one may get a haircut and do laundry on any fast day; this is certainly the case when it falls on Erev Shabbos (חוט שני) (שבת ח"ד עמ"א שפ"א). One may also cut his nails on Erev Shabbos.

Tasting Shabbos Food on Erev Shabbos

- טועמיה חיים זכו.** Every Erev Shabbos, there is a mitzva to taste some of each dish (מ"ב סי' ר"ג סק"ב). Nowadays, people do not taste from each dish; they suffice with tasting from one of the dishes prepared in honor of Shabbos to fulfill the idea of "טועמיה חיים זכו" [lit., "Those who taste it merited life"] (ליקוטי מהר"ח).
- Issur to taste on all fast days.** On Tisha B'Av and Yom Kippur, Chazal forbade even tasting something to see if it is properly seasoned or salted, even if one will spit out the food and not swallow anything. The Mechaber holds that on the other three fast days, one may taste something to see if it is properly seasoned or salted and spit it out (ש"ע סי' תקס"ז ס"א). The Rama forbids this even on the three fast days (רמ"א שם) (see Issue 114, par. 16).

- Asara B'Teves on Erev Shabbos.** However, when Asara B'Teves falls on Erev Shabbos, when there is a specific minhag to taste the food for the night seuda, one may taste the food to see if it is sufficiently seasoned and spit it out. It is assur to swallow any of it (ע"פ מ"ב סק"ו, ע"י משי"ב שם אות ה"י).

Until When Is the Fast?

- Shabbos.** One may not fast on Shabbos itself (ש"ע סי' רפ"ח ס"א). Also, one should not fast as an individual on Erev Shabbos so as not to go into Shabbos in a state of affliction (ב"ח, מג"א סי' רמ"ט ס"ג).
- Erev Shabbos.** Since it is a public fast day, we fast when Asara B'Teves falls on Shabbos. The consensus of the poskim is that one must fast until tzeis (ש"ע רמ"א סי' רמ"ט ס"ד). Even if one davened Maariv during the day after plag and finished earlier than tzeis, he must keep fasting until tzeis.
- In some communities, Maariv is moved earlier so that people can go home to make Kiddush right at tzeis. This is done so as not to detract from one Shabbos or spend extra time on Shabbos in a state of affliction (שלחן הטהור ד' ז' וז' סק"ד, תהילה ללוד סק"ד).
- However, in many batei medrash, they daven at tzeis as usual, but hurry home after davening.

Woman Making Kiddush on Mezonos

- If a woman is fasting on Erev Shabbos and it is difficult for her to wait until her husband comes back home and makes Kiddush, she can make Kiddush herself and eat some mezonos. Although l'chatchila we are not meikel under regular circumstances to be yotzei the chiyuv of Kiddush in the place of the seuda on Shabbos night with mezonos (ע"י ביאה"ל סי' רמ"ט ס"ד), if necessary, e.g., after a fast, one may rely on this (הגר"ח קנייבסקי).

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