

CHANUKAH

תשפ"ה



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DEAR FRIENDS,

As we approach the joyous celebration of Chanuka, we reflect on the miraculous events that define this festival. It is a time when we commemorate the incredible miracles Hashem performed for our ancestors. Just when it seemed that all hope was lost, and “al pi derech hateva”—according to the natural order of things—it appeared impossible to perform even one mitzva, Hashem showed His boundless power and love. In the darkest and most challenging moments, a single, pure drop of oil was discovered. Through Hashem’s miracle, that tiny amount of oil lit the menorah for eight days, dispelling the gloom and filling our hearts with faith and light.

This timeless story reminds us of the power of Emuna (faith) and Bitachon (trust) in Hashem. Even when life seems dark and hope feels distant, we must remember that Hashem can bring salvation in ways beyond our comprehension. Miracles are not just stories of the past; they remind us that Hashem’s presence is constant, and His power to save and uplift remains with us. Let us hold tight to the Torah and mitzvos, daven with sincerity, and strengthen our Emuna and Bitachon. Through these acts, we illuminate our world with light, hope, and connection to Hashem.

I would also like to share some updates from the JCC of Montreal and MK Kosher. Our organization continues to experience remarkable growth. Hundreds of new products have recently received MK Kosher certification, and establishments across Montreal continue to join us in bringing a tremendous variety of kosher options to the community. We are proud to see the kosher landscape in Montreal expanding, providing more opportunities for individuals and families to enjoy high-quality kosher food.

Our JCC Advocacy Department is also hard at work, advocating for the safety and well-being of our community. We have been actively engaging with all levels of government and police to enhance security measures. When Quebec’s opposition targeted our private schools, we stood up and fought back, pushing for the values and rights of our community.

On behalf of MK Kosher, I wish you and your families a Chanuka filled with light, joy, and blessings.

Warm regards,
Rabbi Saul Emanuel
Executive Director



FOR THE LOVE OF THE TORAH: A Heartwarming Rescue Story

~ Chani Kahan



A few months ago, Rabbi Yitzchok Hoch and Mr. Reuven Benayoun were walking near an abandoned shul when they noticed workers emptying the building's contents into a dumpster. Concerned, they rushed over to ensure nothing sacred was being discarded. They discovered many shelves of sefarim and seven sifrei Torah about to be thrown out.

Realizing the gravity of the situation, they quickly persuaded the workers to pause their cleanup and hired Éco Déchets, a waste management service, to recover and handle the sefarim and sifrei Torah as quickly as possible.

The seven sifrei Torah were unsalvageable, damaged by mold, water, and even rodents. Recognizing the need for a proper burial, Reb Yitzchok and Reb Reuven turned over the sifrei Torah to the Vaad Ha'ir, Montreal's Jewish Community Council, for guidance. With the involvement of Rabbi Saul Emanuel, under the direct leadership of Rav

Weiss and the Vaad HaRabbanim, arrangements were made to ensure the sifrei Torah would be respectfully laid to rest.

Ross Paperman of Paperman & Sons funeral home stepped forward with remarkable generosity. He got involved personally, providing an aron to house the sifrei Torah for burial. He and his team had to wear protective gear, including masks, when handling the sifrei Torah.

A burial was organized, attended by community members and several rabbanim. Rabbi Glustein, rosh yeshiva of Yeshiva Gedola, expressed heartfelt gratitude for the efforts of everyone involved. The burial of the sifrei Torah was carried out with the greatest kavod.

In a poignant moment, Ross Paperman used the opportunity to do another chessed and made a Mi Shebeirach for parents of a stillborn child born that same day.

The JCC would like to thank **Mr. Ross Paperman from Paperman & Sons** for his kindness, generosity and love of mitzvos and chessed. May the Paperman family only have simchos and gezunt.



CHANUKA: REPAIRING THE BREACH, REBUILDING THE CONNECTION

Rabbi Yechezkel Elias

Rosh Kollel Mechanchim, Mesifita Reishis Chochma
Safra Di'Dayna, Montreal Beth Din

A small flame, flickering, and finally catching hold. A small flame, radiating a powerful message. And then, as the Chanuka light glows, the words of Maoz Tzur are heard in song. It's a song that traverses the long history of the Jewish people, detailing the various stops along the many stages of our exiles, the difficulties and tragedies we've experienced in so many shapes and forms. Certainly, the most relevant passage at this moment is the one which pertains to Chanukah. Similar to each of the other incidents described, the stanza about Chanukah brief, encapsulating the entire story in but two short and precise lines. Within this description, we find the words:

וּפְרָצוּ חוֹמוֹת מְדִינָה

“...They breached the walls of my fortress...”

What breach is this referring to, and why does it occupy such a central role that it bears mentioning?

The Mishnah in Maseches Middos (2:3), describing the layout and architecture of the Beis HaMikdash, tells us:

וְסוּרָה גְבוּהָ עֲשָׂרָה טַפְחִים הָיָה מְקִיף אוֹתוֹ

“...And a lattice (Soreg) ten handbreadths high surrounded it...”

Aside from the exterior walls surrounding the Beis HaMikdash, there was yet another layer encircling the Mikdash, a fence called the Soreg. It is this Soreg that is referred to in Maoz Tzur. When the Greeks succeeded in ransacking the Beis HaMikdash and defiling everything within it, they insisted on piercing this wall as well, creating thirteen breaches within this fence. The question remains, however: the story was one of complete takeover by the Greeks. The entire site was plundered and all the glory and beauty within it was laid to waste. Within such a massive catastrophe, why focus on this seemingly trivial detail? Why does a “hole-in-the-wall” take such outsized prominence?

The Soreg was but a low lattice fence. It was not very prominent. It was not very strong. It was, however, extremely significant. While Jews from around the globe would stream to the Beit HaMikdash to come close to Hashem and offer their korbanos, a non-Jew was only allowed to approach up to this fence. He could go no further. While he could, in fact, send certain types of sacrifices to be offered within, he himself would have to remain on the outside, stopping at the Soreg. Essentially, far more than a mere physical fence, it represented a line in the sand—a division between Jews and non-Jews.

We know that the Greeks waged a war against Torah and Mitzvos. They were out to destroy the very character of the Jewish people. It was not, however, the knowledge of the Torah per se that the Greeks despised and attacked. Quite the contrary - the Greeks cherished and valued ideas, thoughts, philosophy, and wisdom. Whatever additional wisdom and insight the Jewish people brought to the table, the Greeks surely appreciated and welcomed. What they were out to destroy was an entire other dimension that Torah carries - the personal bond it creates between each Jew and the One Above. While each and every Jew has this bond within his very nature, within his neshamah, this bond comes alive and flourishes when he connects with his Creator through Torah. Beyond simple laws and facts, it's our way to glimpse Hashem, and the greater we immerse ourselves in Torah, striving to gain a true understanding and attempting to apply it in a way that will shape our lives, the greater we connect to Hashem, and develop a beautiful relationship.

As a detached body of knowledge, the Greeks could tolerate the Torah. A personal connection with Hashem, however, was something the Greeks despised. The Jews could be no better. The Jews could be no different. The Jews could claim no personal connection to Hashem. It was our insistence to the contrary, that we are the “children of Hashem”, that they sought to eradicate.



In this context, we understand why they targeted the Beis HaMikdash. This structure stood as the most striking symbol of our unique relationship with Hashem. And in fact, it stood uniquely to facilitate this relationship. A non-Jew could not enter its hallowed walls.

The Beis HaMikdash was not merely a place of service, not merely a place to bring korbanos, and not merely a place for various forms of avodah. It was a place where a Jew could feel the radiance of being close to Hashem. It's the place He calls home, and it's a home that He shares with us. It's a place where we come together, because we are His "family" and we're invited in to enjoy and grow in our relationship. As our private home, so to speak, foreigners are not welcome. Yes, they can connect in their own way. They can send korbanos which will be received, allowing some form of connection to Him. Coming inside, however, is off-limits. This is our home, and we cherish our private relationship.

As such, it was quite logical that the Greeks, in seeking to destroy this relationship, specifically targeted the Soreg fence – after all, it was this fence that stood as the ultimate point of demarcation, telling a non-Jew that he could not enter. By destroying this fence, they were essentially saying "You have nothing special. This is not your home. We are all equal, and you have no unique connection to Hashem".

The question remains: Why thirteen specific breaches in this wall? Wouldn't one or two have sufficed?

A number of sources indicate that the thirteen breaches corresponded to the Thirteen Attributes of Hashem, the Shalosh Esreh Middos HaRachamim, the thirteen ways in which Hashem conducts Himself. This, however, needs explanation. Beyond the parallel of the number thirteen, what connection is there?

What are the Thirteen Attributes? Hashem loves us tremendously and wants to give us all things good. Everything He does, however, comes with a calculation, and there are times when we act in ways which are less than what He expects of us, and make it hard to justify Him giving us yet more. Yet, because He wants to give us so many things that would help us and benefit us, He tries to find reason and justify how to continually act with kindness and generosity toward us. This is where the Thirteen Middos come in. These are thirteen techniques, thirteen different ways in which He views and assesses humanity, tools which allow Him to keep giving and giving, even when we may not be undeserving or worse. Essentially, by going above and beyond, and using these Middos, He is utilizing thirteen unique ways of showing His love for the each and every Jew.

Rabbi Moshe Cordovero, in his classic work Tomer Devorah, teaches us that understanding these thirteen Middos is critical for every Jew. To realize our own potential, and to reach the greatness of which we are truly capable, we are instructed to emulate Hashem. Just as He values each and every Jew, and creates so many ways of giving each Jew all His goodness and kindness, we too must look at every other Jew and do what we can to help them and show them kindness. Like Hashem, we need to copy these very thirteen ways to view people favorably, finding ways to give and to keep giving to every Jew we encounter. Just as He gives to those even who are undeserving, we too are instructed to give even to those who may be undeserving of our kindness, to those who may be aggravating, and to those who make it difficult for us to keep giving to them.

The reason for this is simple. Whatever I carry within me as a Jew is carried as well by every other Jew. We all have the same core. If Hashem wants to act with kindness toward us because of that core, then every other Jew around us deserves that kindness just as we do. In fact, the Tomer Devorah tells us that the degree of kindness Hashem will grant to us is directly tied to how we act with others. If we succeed in using one of these thirteen Middos, we "activate" that very Middah to be used by Hashem towards us. The greater degree we use it, the greater intensity of goodness He will give to us. It's all about realizing the beautiful value each Jew carries. It's the shared value of being the children of Hashem, his chosen "family". We need to realize how special we are in our relationship with Him, and by the same token, realize the value every other Jew carries. The thirteen middos, then, are a description of our relationship. The Greeks, in destroying the Serug barrier, specifically used thirteen breaches – a demonstration of their denial of Hashem's unique kindness to us.

Come Chanuka, we are not merely revisiting history – we are given the ability to recapture the powerful ability these days carry. These are days that are empowered to bring our relationship alive. We can counter Yavan and rebuild the Soreg, reconnecting to Hashem. A prime way to do so is to embrace the thirteen Middos – to use His methods to view each and every Jew in a positive light, no matter how difficult they may be. The key to moving out of our comfort zone is to realize that the core of each Jew has such value – and the more we can appreciate others, see the good in others, and do what we can to help and give to others, the more Hashem will open the floodgates of Beracha for each of us, His beloved children.



A SPECIAL CHANUKAH

Q&A

WITH MK'S VAAD HARABANIM



**HaRav Yonasan
Binyomin Weiss Shlit"á**
Av Beis Din – Chief Rabbi

QUESTION:

I am assisting a relative in the hospital during Chanukah, and they have no one to light candles on their behalf. Please address the following questions.

1. Can they use a battery powered incandescent flashlight or an LED one to fulfill the mitzvah of Chanukah lighting?
2. If so, can they recite a bracha over it?
3. Would the Halacha be the same for a lamp that is required to be plugged into an electric circuit?
4. Is it OK just to light plain flashlights or is it better to use a special Chanukah lamp?
5. If the patient is bedridden, can he light the candles in bed and then have them placed elsewhere?

SHAALOS U'TESHUVOS

Q&A

We first have to clarify if the patient has a Mitzvah to light Chanukah candles while he is not home. At first glance It seems that the Mitzvah of Chanukah lighting is directly connected to a person's home. There are many dinim that deal with the exact location in the house where the candles should be placed. There is also a discussion what is considered 'home'. What if he eats at one place and sleeps in another? In this respect it is different than Mitzvos that are a direct obligation on the person, such as Tefillin, Tzedaka, Tefilla etc. no matter where is. Nevertheless, there is a broad consensus that if the person cannot be home during Chanukah, i.e. he is traveling, hospitalized etc. he is still obligated to try and light the candles wherever he is.

Q. Can they use a battery powered incandescent flashlight or an LED one to fulfill the mitzvah of Chanukah lighting?

A. There are clear dinim in regards to the exact makeup of the Chanukah candles, i.e which wicks/oil are kosher or not. In general, there needs to be a wick which burns emitting light, and sufficient fuel that provides for the continuation of the flame for the required period, which is 30 minutes. An incandescent bulb is similar to a burning wick since it emits light by a heated filament. An LED or fluorescent bulb is not similar to a flame therefore cannot be used. The bulb should also be clear so that the filament is visible, therefore a frosted bulb is not valid.

Q. If so, can they recite a bracha over it?

A. Since there are varied Halachic opinions as to obligation to light under these circumstances and if the bulbs are a valid replacement to the traditional candles, it would be prudent not recite a Bracha. Nevertheless, if the patient will be clearly distressed by not doing the Mitzva properly, he can recite a Bracha.

Q. Would the Halacha be the same for a lamp that is required to be plugged into an electric circuit?

A. It would be different. There is a rule that when the candle is lit, there must be enough oil in the glass present to enable the light to flicker for at least half an hour. In the case of a battery powered light, the electricity stored in the battery to power the light for half an hour can be considered as the so called 'oil'. But in the case of a plugged in light, the electricity flows constantly, and when there is a power outage the light turns off immediately. This is similar to a candle without sufficient oil to sustain it for half an hour without constantly

adding oil. It is therefore not a valid replacement of the traditional candle.

We should also add, that there are Poskim that hold that if the patient's family/wife are lighting the candles at home, he is absolved of lighting himself wherever he may be. In such a case, if the patient still wants to light by himself with a Bracha, he should resolve not to be Yotze with his wife's lighting so that he can do the Mitzvah himself.

Q. Is it OK just to light plain flashlights or is it better to use a special Chanukah lamp?

A. The main reasoning for this special Mitzvah is Pirsumay Nissim (Publicizing the Miracles). Using plain flashlights would be lacking in this regard. So it would clearly be recommended to try and obtain such a Menorah. These devices are normally provided by hospital chaplains. Nevertheless, if it is not available any flashlight would suffice.

Q. If the patient is bedridden, can he light the candles in bed and then have them placed elsewhere?

A. In general, the Menorah cannot be lit while holding it and then placed elsewhere. The reasoning is that it might be seen as he is lighting a candle/flashlight for other reasons than the fulfillment of the Mitzvah. Nevertheless, since in our case it is clear that the intention is for the Mitzvah it is allowed. Especially if they are using a dedicated Menorah which isn't used for other purposes.





HaRav David R. Banon Shlitza

QUESTION:

I am generally meticulous about following the Sephardic criteria for Bishul Yisrael, which requires that a Jew actively place the food on the fire. My nanny mistakenly started frying the doughnuts after I had lit the fire. I'm wondering, are doughnuts halachically considered a cooked item (bishul) or classified as a bread like item (pat). If they are considered a cooked item, it would not qualify as Bishul Yisrael. However, if they are classified as pat, they could still retain the status of Pat Yisrael since I lit the fire?

ANSWER:

To safeguard the Jewish nation against intermarriage, Chaza"l enacted certain prohibitions, including forbidding food cooked by a non-Jew, even if the food is entirely kosher. This prohibition is known as Bishul Akum. The Gemara in Shabbat (17b) teaches that Hillel and Shammai extended this prohibition to include Pat Akum, bread baked by a non-Jew (Tosfot Avodah Zara 37b). For some time, this Gezera was on both Pat (bread) and Bishul (cooked items) of a non-jew, however, due to difficulties, chaza"l alleviated the gezera of Pat under certain conditions as mentioned in Massechet Avodaah Zara (37b 38a). For instance, if Pat Yisrael (bread baked by a Jew) is unavailable, it is permissible to purchase bread baked by a non-Jewish professional baker (Pat Palter), provided all the ingredients are completely kosher. According to the Shulchan Aruch (Sepharadim), this is only allowed if there are no Jewish bakeries available. The Rema (Ashkenazim), however, permits even when a Jewish bakery is near, provided there is no comparable alternative. These halachot are outlined in Shulchan Aruch siman 112.

The discussion regarding donuts, or sufganiyot, revolves around whether they resemble bread and therefore follow the criteria of Pat Yisrael, or if, since they are deep-fried and resemble cooking, they fall under the category of Bishul Yisrael. This distinction is significant since Pat has certain leniencies that are not applied to Bishul.

To create Pat Yisrael, according to all opinions, it suffices for a Jew to either ignite the fire or at least place a twig into the flame prior to baking the bread. Regarding Bishul Yisrael, however, the Shulchan Aruch requires more direct participation in the cooking process. The Jew must place the pot or food item directly on the fire in a place fit for cooking. Simply igniting the flame and leaving it lit all day would not suffice according to the Shulchan Aruch. The Rema, on the other hand, adopts a more lenient approach, holding that it suffices for a Jew to ignite the flame to fulfill the requirement of Bishul Yisrael. According to the Rema, a Jew may ignite the flame in the morning, and the non-Jew may continue cooking as long as the original flame remains lit.

Rav Ovadia Yosef (יחיה דעת ח"ה ס' ג) discusses this question and concludes that despite being deep-fried, sufganiyot can be viewed as a pat (bread-like items) regarding this topic, under the following conditions:

1. They are made from a dough, not a batter.
2. They are prepared in a Jewish home or by a Jewish owned business.
3. The non-Jew is a paid employee, therefore lacking the element of closeness.

If all these conditions are met, it suffices as long as the Jew lit the flame.

On the other hand, Rav Shalom Messas (תבואות שמש יו"ד סימן ט), who addressed Rav Ovadia's points, nonetheless maintained that since donuts are deep-fried, they are classified as a cooked item rather than Pat. As such, they fall under the requirements of Bishul Yisrael, which necessitates more direct participation by a Jew in the cooking process, such as placing the donuts in the oil. This as well is the opinion of Rabbi Yitzchak Benoualid ztz"l

ויאמר יצחק בילקוטי דינים חיו"ד סי' כ"ו וכ"כ בנו הרה"ג יוסף זצ"ל בשם (אביו ומשם הרדב"ז בספרו שמו יוסף)

Nonetheless, in this situation where the nanny fried the sufganiyot, bediavad (post facto), even Rav Shalom Messas would agree to permit them for consumption.



HaRav Yoel Chonon Wenger Shlit"א



QUESTION:

My family and I are traveling overnight from Montreal to Chicago to participate at a family simcha the following afternoon. For safety concerns due to a snowstorm we were only able to leave during the day (before plag hamincha) and will only be reaching our destination in the morning (after alos hashachar). I have several questions about fulfilling the mitzvah of lighting Chanukah candles in this situation:

- 1. Can I fulfill the mitzvah by lighting Chanukah candles at a public rest stop during the night?**
- 2. Is my car considered like my home for the night regarding the obligation to light Chanukah candles?**
- 3. If I cannot light at a rest stop or by my car, am I required to rent a hotel room overnight to have a proper "household" setting for the mitzvah?**

ANSWER:

The Maharsham (שו"ת ח"ד ס' קמ"ו), writes that a person traveling on a train throughout the night is obligated to light the Chanukah candles if no one is lighting for them at home. This ruling appears to be a novelty, as it obligates lighting the Chanukah candles without a "house." At face value, the enactment of the mitzvah is understood to be as נר איש וביתו "a candle for a person and their home".

In a different context, Rav Yitzchak Yaakov Neiman zt"l, Av Beit Din of Belz Montreal explained that unlike nowadays, trains referenced by the pre-war Hungarian Poskim likely had small private compartments designed for two people to sit and sleep. Based on this reality, the Maharsham's ruling about lighting Chanukah candles can be understood that travelers would often rent these private compartments on trains, serving as a temporary personal space for eating and sleeping. In such, that this small room on the train effectively functioned as the traveler's home for the night.

Accordingly, the Maharsham's conclusion that one should light Chanukah candles on trains, is because such a space is comparable to a hotel room. In his t'shuva the Maharsham mentions that the space on the train was rented to eat and sleep. However, one could argue that sitting in regular seats on a modern day train or a car does not qualify as a "home" at

all, lacking the criteria to obligate lighting Chanukah candles in such circumstances.

However, the Aruch HaShulchan (Orach Chaim 677:5) writes that one should light Chanukah candles on a train. His wording implies that this refers to a situation where there are other passengers who might object to the lighting of multiple candles. This seems to indicate that he was not referring to someone sitting in a private compartment, but rather in a public area וצ"ע

The Beis Yosef (Orach Chaim 677:2), cites the Orchos Chaim that one who travels on Chanukah to a village without any Jewish residents and stays overnight, even without a designated "house" Rav Meshulam would light and recite a blessing as a commemoration of the miracle. The Levush adds "One who stays overnight in the forest or travels on a ship" This approach aligns closely with the position of the Aruch HaShulchan and what is attributed to the Maharsham. However, since this is not brought down in Shulchan Aruch, it would seem difficult to rely on it.

In Halichos Shlomo (ח"א פרק י"ג ה"ג) Rav Shlomo Zalman Auerbach writes that one should light on an airplane (or a similar setting) using a battery powered incandescent flashlight (not LED) but without reciting a bracha. (ועיין שם פרק ט"ו אות ג לענין חשמל ופנס)

Rav Elyashiv (פניני חנוכה עמוד צ"ב) disagrees, maintaining that one cannot fulfill the mitzvah of lighting on an airplane. However, he seems to agree that one should light while traveling on a train.

Elsewhere, Rav Elyashiv pask'nd (פניני חנוכה עמוד י"ג) that since there is no mitzvah to light on an airplane, one should spend money to find a suitable location to light. Nonetheless, in a hotel room where fire is prohibited, one would not be Yotzei since it is gezel (theft). In such a case, he advises using a flashlight instead

In Summary: One cannot light at a rest stop. However, one should light in their car, but without reciting a bracha. If one is able to stay overnight at the hotel, then according to Rav Elyashiv one should spend the money to fulfill the mitzvah properly.



HaRav Aryeh Posen Shlitza

QUESTION:

I'm at the store looking to buy new cups for my menorah, and I see a variety of types and sizes. Is there an *inyan* according to *halachah* to choose larger cups that allow the flames to burn longer than the required 30 minutes?

ANSWER:

The *Shulchan Aruch* (Orach Chaim 672:2) rules that one must provide enough oil for the menorah to burn for 30 minutes, **after which it is permissible to extinguish the candles** or benefit from their light. The Magen Avraham (s"k 3), citing the Darkei Moshe, infers from this that there is no mitzvah to allow the candles to burn longer than the required 30 minutes.

According to the *Magen Avraham's* understanding of the *Shulchan Aruch*, since it is permissible to benefit from the menorah lights after the required 30 minutes, there is no mitzvah or *hiddur* in keeping them lit beyond that time. However, other *Poskim* hold that there may still be a mitzvah in having the flames continue to burn even after the initial half-hour.

The *Beis Yossef*, author of the *Shulchan Aruch*, identifies an apparent contradiction in the Tur. In Siman 577, the Tur rules that all leftover oil on the 8th day of Chanukah must be burnt, as it was designated for the mitzvah. Yet, in Siman 572, he permits benefiting from the lights after the 30-minute mark. If benefiting is allowed after 30 minutes on all other days, why must the leftover oil on the 8th day be burnt?

To resolve this, the *Beis Yossef* suggests that the ruling in Siman 577 pertains specifically when the flame extinguished **within** the first half hour, in such a situation the oil is designated for the mitzvah and must therefore be burnt. However, if the flame extinguished **after** the first 30 minutes, the remaining oil is no longer considered designated for the mitzvah and is permissible and is not required to be burnt. This explanation aligns with the Magen Avraham's understanding of the *Shulchan Aruch*.

The *Beis Yossef* cites another distinction from Rabbi Yitzhak Abuhav (מהר"י אבוהב). If the oil was placed with the specific

intent to designate only the first 30 minutes for the mitzvah, then any leftover oil can be used for personal benefit. However, if the oil was placed without specific intent, the entire quantity is considered designated for the *mitzvah* and may not be used for any other purpose.

Applying this, we can now address the question. If benefiting from the light is permitted after the first 30 minutes, it follows that there is no mitzvah to keep the flame lit beyond that time. Thus, according to the *Magen Avraham* and the *Beis Yossef* (*Shulchan Aruch*), since one may use the light and the oil even on the 8th night, it indicates there is no mitzvah to add oil to keep the menorah burning beyond the required 30 minutes. However, according to Rabbi Yitzhak Abuhav, there must be a *mitzvah* to extend the burning time, otherwise, even if the oil was initially poured without a specific intent, the oil should have been permitted to benefit from after 30 minutes. The wording of the *Mishnah Berurah* (Siman 572: S"k 7) suggests concern for the opinion of the Rabbi Yitzhak Abuhav.

We find other *Poskim* as well that hold there is a mitzvah or a halachic basis to keep the flame lit beyond the required 30 minutes.

The *Shibolei HaLeket* (Chanukah, Siman 185), quoting the Ba'al Ha'Trumos, explains that the permissibility to benefit from the menorah after 30 minutes applies when lighting the menorah outdoors, where the focus is on *pirsumei nissa* (publicizing the miracle) to the public. Since people are no longer outside after 30 minutes, there is no longer an *inyan* or mitzvah to keep the lights burning. However, nowadays, where the menorah is lit indoors since the main *pirsumei nissa* is within the household, as long as the flame remains lit, the mitzvah continues to be fulfilled. Consequently, there is an *inyan* and a *hiddur* to ensure the lights burn for a longer time when lighting indoors.

Seemingly, according to this, the *Shulchan Aruch* would agree to the *psak* of the *Ba'al Ha'Trumos*, since nowadays, most people light their menorah indoors. The *Magen Avraham* who implied otherwise according to the *Shulchan Aruch*, was describing the case when lighting outdoors.

The She'e'ylas Ya'betz (Chelek 1, Siman 4) writes that it is a preferable mitzvah for the menorah to burn all night, paralleling the Menorah in the *Beis HaMikdash*. According to his view, this applies even when lighting outdoors, unlike the position of the Ba'al Ha'Trumos.

In conclusion, there appears to be a strong *halachic* basis to be *mehader* by using larger oil cups to extend the burning time.



HaRav Berel Bell Shlit" a

Q. Is it a requirement to light a menorah in Shul?

A. The custom is to light a menorah in shul every day of Chanukah. Although there is a lengthy discussion about this custom, the Shulchan Aruch (671:7) rules to do so with the proper brochos. The Rama adds that nobody (not even the one who lights the menorah) fulfills their obligation with this lighting, and therefore must light at home.

Q. The one who lights the menorah in shul, when he lights later at home, does he make the brochos again?

A. He certainly makes the first brocho. If at least one family member has not yet been present by a menorah lighting, he certainly makes all the brochos (a total of 3 the first night, and 2 the other nights). If there is no such family member present when he lights, there are various opinions as to whether he should make the brochos *she'asah nisim* and (the first day) *she'he'cheyanu*. A Rov should be consulted.

Q. Is one allowed to extinguish the lights of the menorah in shul when everyone leaves?

A. The menorah should not be extinguished unless it has been burning for at least 30 minutes. If there is a danger of fire, it may be extinguished even during this time period. It should be noted that many keep the menorah burning the entire duration of the tefillos, and certainly during shachris.

Q. Since nobody is fulfilling their obligation through the shul's menorah, may a koton under Bar Mitzvah light?

A. It should be avoided.

Q. Is it necessary to have a minyan present when the menorah is lit in shul? It sometimes occurs that on Erev Shabbos, there is no minyan present when Shabbos arrives, and it will be too late to light.

A. The proper procedure is to have a minyan present when the menorah is lit. In the difficult circumstances presented in the question, as long as there will be a minyan later on that will see the menorah, it can be lit even if there is no minyan at the time of lighting.

Q. When assisting others in lighting their menorah who should recite the beracha?

A. It depends on the circumstances. If the ones lighting the menorah know how to recite the *b'racha*, they should make the *b'racha* themselves. If they can at least begin the *b'racha*, they should start it, and you can assist them in completing it.

However, if they do not know how to recite the *b'racha*, you should recite it word for word, having them repeat each phrase after you.

Q. When assisting someone in lighting their menorah, where should it be placed?

A. Although in Talmudic times, the menorah was lit outside adjacent to the public domain, the long standing custom in most places is to light inside the house.

Regarding where in the house to light the menorah, some follow the minhag to light by a window facing a *reshus harabim* (public domain). According to this minhag, the *pirsumei nissa* is to those outside.



The minhag of many (including *Chabad*) is to light indoors on the left side of a doorpost, opposite the mezuzah. According to this *minhag*, the *pirsumei nissa* is to those inside the house.

When assisting others whose *minhag* is to light by a window, you should follow their custom. However, the relevant halachic factors should be kept in mind. The Rebbe writes (*Likkutei Sichos* 5:456) that one should be cautious of two considerations that would override the custom to light by a window:

1. Many menorahs have a solid back, which blocks the view of the Chanuka lights. As a result, if the lights are facing the *reshus harabim* (public domain), they would not fulfill the *pirsumei nissa* for family members within the home.

2. For those whose window is higher than the sidewalk outside, there are additional considerations:

- Many *poskim* rule that the 20-amos limit (approximately above the second floor) is measured from the outdoor ground level. If the menorah is placed above this height, one would not be *yotzei*.
- Similarly, even if the menorah is placed in a window facing another building's window, many *poskim* do not consider this sufficient for fulfilling *pirsumei nissa*.

CHANUKAH POINTERS

Lighting THE MENORAH

By Rabbi Haim Yaakov Mamane

MK Kosher



This article discusses various halachot and their sources, with the goal of familiarize ourselves with some of the halachot of hadlakat nerot chanuah. It is not intended to be relied upon for halachah lemaaseh. For specific questions, please consult your rav.

CHANUKAH 5785

Chanukah commences on the **25th of Kislev** and continues for **eight days**. This year, we start lighting the menorah on **Wednesday night, December 25, 2024.**

WHY WE LIGHT THE MENORAH

Over two thousand years ago, the Jewish people faced very challenging times. The ancient Greek empire, led by Antiochus, ruled many countries, including Eretz Yisrael. Antiochus and his followers wanted to spread Greek culture and values everywhere, and they refused to tolerate the unique beliefs of the Jewish people. They banned the practice of many mitzvot such as Shabbat, *brit milah*, and *birkat halevanah*. They also banned the essence of our nation, *limud haTorah*. The Jewish people in those days faced immense pressure to abandon their faith and adopt Greek culture.

Many Jews remained loyal and committed to Torah and mitzvot. They resisted the pressure and continued to keep the Torah in secret, at any cost.

Among them were a family of Kohanim, known as the Maccabees, who fought back against the mighty Greek army, which was far greater in number and trained in combat. With Hashem's help, the small Jewish army won victory after victory, until eventually, against all odds, they miraculously reclaimed Yerushalayim and the Bet Hamikdash.

When the Maccabees entered the Bet Hamikdash, they sought to relight the Menorah. However, all the oil had been defiled except for one small jar containing just enough oil for one day. Even so, they lit the *Menorah* with *emunah* and *bitachon*, and Hashem performed a great miracle: the oil burned not for one day but for eight days, granting them enough time to produce more pure oil.

We celebrate Chanukah to remember the *nissim* (miracles) Hashem performed for us—the *nes* of the oil and of the victory over the Greeks. In order to commemorate this great miracle, the Chachamim established the mitzvah of lighting Chanukah candles. For eight nights, we light the menorah, adding a candle each night. We sing *Hallel*, express *hodaah* (thanks), and remind ourselves that just as Hashem was with us then, He is always with us, helping us in every generation to overcome challenges and continue living as proud Jews.

INDOORS OR OUTDOORS?

1. Through the performance of the mitzvah of lighting Chanukah candles, Chazal sought to achieve a *pirsumei nisa*, the publicizing of the miracle of Chanukah. For this reason, Chazal taught that the ideal location for placing the menorah is outdoors by one's courtyard (חצר הבית) or the outer doorway (פתח הבית) of one's home. If one lives on an upper floor without direct access to the *reshut ha'rabim* (public area), he should light by a window¹ facing a *reshut ha'rabim*. Over the generations, due to difficulties and persecutions, Jews began to light indoors in order to be less noticeable. This practice is also learned from the Gemara, which states that in a time of danger, one may place his menorah on his table and light it there.

2. In Eretz Yisrael, many have reverted to the original *minhag* of lighting outdoors by the entrance of their homes or courtyards.² In *chutz la'aretz*, however, for various reasons, it has remained the prevalent minhag to light indoors even when there is no presence of "*sakanah*".³ Many continue to emphasize the aspect of *pirsumei nisa* to the outside world by lighting at a window that faces the *reshut ha'rabim*. There are however others that have the custom to light completely indoors. The *minhag* of Chabad and many Chassidim is to light the menorah on the left side of an indoor doorpost, opposite the mezuzah, to fulfill the concept of being surrounded by mitzvot. As mentioned, according to this *minhag*, this practice is followed even when the doorway does not face a public area.

¹ שבת כא ע"א ואם היה דר בעליה שאין לו פתח פתוח לרה"ר מניחו בחלון הסמוך לרה"ר.

² שם תנו רבנן דר חנוכה מצוה להניחה על פתח ביתו מבחוץ. ופליגי רש"י ותוס' היכא דאיכא חצר לפני הבית. לדעת רש"י גם כשיש חצר לפני הבית מדליק בפתח ביתו אבל לדעת התוס' דווקא אם אין לו חצר אבל אם יש לו חצר מדליק שם.

³ הערוך השולחן תרע"א הל' כ"ד נתן טעם מפני שבכל המדינות שלנו ימי חנוכה הם ימי סגרית, גשם ושולג ורוחות חזקים. ואי אפשר להניחם בחוץ, אם לא להסגירם בזכות. וכו' האי לא אטרחוהו רבנן. וראיתי בספר שושנת ישראל של הרב מרדכי יהודה קנר שליט"א (פ"ט הע' ו) בשם הגאון רב שלמה מילר שליט"א שמו הסתם ליכא רשות מהמשלה להדליק בחוץ בלא שמירה מספקת ע"פ חוקיהם. וגם אולם ידליקו בחוץ עלול לקרות שריפה ח"ו. ולכן אין להחמיר להדליק בחוץ.

⁴ דפחות מי' יש היכר שהדליק לשם מצוה. דנר של תשמישו אין דרך להניחו כל כך נמוך. מ"מ למעלה מ'ג' בעינן, דפחות מ'ג' כקרקע דמי. וכתב הערוך השולחן ס' תרע"א סע' כב, ושם מדליק בחלון ראה דאין חילוק, ויכול למעלה מעשרה טפחים, דבחלון תמיד יש היכר שהוא לשם מצוה.

⁵ מגן אברהם ס' תרע"א ס"ק ו. וכ"פ המשנה ברורה ס"ק כ"ז וס"ק ל"ח. והאור לציון (ח"ב פרק מ"ה ה"ה)

⁶ ליקוטי פסקי תשובות על קיצור שולחן ערוך סימן ק"ט אות 36

⁷ ל"כ המ"ב סימן תרע"א ס"ק כ"ט. וכ"פ הכף החיים ס"ק נ"ג והאור לציון ח"ד ס"מ ה' ח. ולא חששו לשיטת רבינו יואל ה"ו א"פ לענין ספק ברכות. ושיטתו מובא בטור שלמעלה מ'ל' אמה פסולה אם מדליק בחוץ אבל בתוך הבית כשרה.

⁸ סימן תרע"א סע' ו' ורמ"א שם.

THE HEIGHT OF THE MENORAH

1. Ideally, the menorah should be placed between 3 and 10 *tefachim* (approx. 80–96 cm) from the ground, as this makes it evident that it was lit for the mitzvah and not for the purpose of illuminating the room.⁴

2. According to many *poskim*, if this placement compromises the menorah's visibility to the *reshut ha'rabim*, it should be positioned higher to ensure it can be seen outside. This is because the aspect of *pirsumei nisa* overrides the halachah of placing the menorah within 10 *tefachim* from the ground.⁵ However, as mentioned above, the *minhag* of Chabad and many Chassidim is to light indoors by a doorpost even at the expense of *pirsumei nisa de'rabim* – of the outside. Nonetheless, if possible, some recommend placing it by a doorway that can be seen through a window that faces the outdoors.⁶

3. The menorah must not be placed higher than 20 *amot* (approx. 9–11.5 meters) from the floor. If it is placed above this height, one does not fulfill the mitzvah. However, it is not sufficient to simply move the menorah to a lower position. Instead, one must first extinguish the flames, reposition the menorah, and only then rekindle it. (According to most *poskim*, this should be done with a *berachah*).⁷

4. This requirement is based on the *halachic* principle of "*hadlakah oseh mitzvah* – the moment of lighting is what fulfills the mitzvah." Therefore, at that moment, all conditions for a valid mitzvah must already be in place. This includes the menorah's proper position,⁸ an adequate amount of oil, and the correct timing for lighting (*zman hadlakah*).

5. Apartment buildings present an extra challenge for those who are accustomed to lighting by a window. Even if the window faces a *reshut ha'rabim*, one would not be *yotzei pirsumei nisa* if it is above 20 *amot* from the ground, as mentioned earlier. **Below are various options of where to light:**

א. At a window that faces a neighbor's window: If the apparent building has other buildings that face a window, one may light by that window.

ב. Surrounded by mitzvot: In a case where one's apartment is too high to light by the window, and there is no window that faces a neighbor's window, one should light the menorah inside his home and recite a *berachah*. In this case, one should ideally place the menorah lower than 10 *tefachim* on the left side of a doorpost. This way, the person lighting is surrounded by two mitzvot: the menorah on the left and the mezuzah on the right.

ג. On one's table: If, for some reason, one cannot light by a doorpost, he may light on his table, since many *poskim* rule that the main *pirsumei nisa* nowadays is with one's family.

WHO LIGHTS THE MENORAH?

1. In the Sephardic tradition, the head of the household lights the menorah on behalf of the entire family. In the Ashkenazic tradition, all members of the household, including children, light their own menorahs. A wife fulfills her obligation through her husband's lighting. This difference in *minhagim* stems from varying interpretations of the optimal way to fulfill the mitzvah of *pirsumei nisa*. The Sephardic tradition emphasizes publicizing the specific day of Chanukah in the most recognizable manner, which is best achieved by limiting the mitzvah to a single menorah for the entire household.

2. According to the Ashkenazic *minhag*, when many menorahs are being lit in the household, they should be spaced slightly apart to ensure it is clear that multiple people are lighting, rather than one person lighting many candles. This enhances *pirsumei nisa*, as it allows observers to easily discern the correct day of Chanukah even though many candles are lit.



HOW TO LIGHT THE MENORAH

1. The Gemara outlines three levels of how one can fulfill the mitzvah of lighting Chanukah candles, each of which demonstrates a higher degree of *hiddur mitzvah*.

א Mitzvah: The basic fulfillment is lighting a single candle each night for the entire household, regardless of the number of nights or people.

ב . Mehadrin: One candle is lit per person in the household for each of the eight nights.

ג . Mehadrin min ha'mehadrin: The highest level is one candle on the first night, adding one candle each night to correspond to the increasing days of the Chanukah.



2. Ideally, one should strive to perform the mitzvah according to the level of *mehadrin min ha'mehadrin*. On the first night, one candle is lit on the far right of the menorah, and each night a new candle is added. The candles are lit from left to right, starting with the newest candle each night. If, for some reason, this is not possible, one should at least light one candle every night to fulfill the minimum requirement.

3. It is customary to have an additional candle called the *shamash*. The *shamash* has two main purposes:

א . Lighting the other candles: Many use the *shamash* to kindle the other candles of the menorah. Even if one does not use it to kindle or for any other purpose, its mere presence provides a "*heker*," a reminder that only the *shamash* can be used.

ב . Using its light: Halachah prohibits using the Chanukah candles for any purpose other than the mitzvah itself. For example, one may not use the lights for illuminating the room, reading, or even learning Torah. The *shamash* is therefore lit and placed higher or set apart, so if we were to benefit, we would benefit from its light and not from the mitzvah candles.

Since the *shamash* is lit for technical reasons and not for the mitzvah, one may not use the Chanukah candles to kindle it.

WHEN AND UNTIL WHEN:

1. The optimal time to light Chanukah candles is a subject of discussion among the Rishonim. The Gemara states that the mitzvah begins “*mi’shetishka ha’chamah* – when the sun sets,” and continues “*ad she’tichleh regel min ha’shuk* – until traffic in the marketplace ceases.”⁹ The *machloket* stems from the way in which the term used by Chazal, “*mi’shetishka ha’chamah*,” is interpreted. Some Rishonim understand this phrase to refer to the beginning of sunset – commonly referred to as *sh’kiah* – the time when the sun begins to dip below the horizon. Other Rishonim interpret this phrase as referring to *sof sh’kiah*, the end of sunset, which is synonymous with *tzet ha’kochavim*. According to the second interpretation, the optimal time for lighting is later than the first opinion.

2. The *Shulchan Aruch* rules that one should light at *sof sh’kiah* (*tzet ha’kochavim*), which in North America corresponds to approximately forty minutes after *sh’kiah*, and this is the general practice among Sephardim. Many Chassidim light at *tzet ha’kochavim* as well, although some light according to Rabbeinu Tam’s calculation of *tzet*. In Yerushalayim, however, many have the *minhag* to light at the beginning of *sh’kiah*. Other poskim, both in Eretz Yisrael and *chutz la’aretz*, suggest lighting 10 or 25 minutes after the beginning of *sh’kiah*. This aims to fulfill the mitzvah according to all opinions, as the first 30 minutes will be within the beginning of *sh’kiah* and *tzet ha’kochavim*.

3. It should be noted that extra emphasis is placed on lighting the menorah at the first optimal moment according to halachah. This practice stems from the opinion of the *Rambam* and others, who rule that one only fulfills the mitzvah if the candles are lit within the first 30 minutes¹⁰ of the beginning of *zman hadlakah*. This is deduced from the Gemara, which states that the mitzvah begins “*mi’shetishka ha’chamah* – when the sun sets,” and continues “*ad she’tichleh regel min ha’shuk* – until traffic in the marketplace ceases,” implying that after this time, one no longer can fulfill the mitzvah¹¹. While halachah follows the opinions that one may still light with a *berachah* and fulfill his obligation even after this time, lighting within this 30-minute window remains a strongly recommended and praiseworthy practice that everyone should strive to do.

4. As mentioned, one who did not light at the appropriate time may still light and fulfill the mitzvah until the morning. However, since the mitzvah seeks to accomplish *pirsumei nisa*, care should be taken to light in the presence others (some *poskim* suffice with one other person, while others



require at least two others).¹² If one is unable to find others to be present and there are no longer any passerby on the streets, some *poskim* still permit lighting with a *berachah*.¹³ The requirement of having people present is solely when lighting after the optimal time; one who lights within the first 30 minutes of the optimal time can light with a *berachah* even when alone.¹⁴

5. One who will not be able to light at night, may light as early as *plag ha’minchah*. However, they must ensure the candles are sufficient to burn long enough to last at least 30 minutes after *tzet ha’kochavim*. This may require adding extra oil or using longer candles. This is particularly relevant when lighting on Erev Shabbat, as it is prohibited to light after *sh’kiah* due to the onset of Shabbat.

¹⁰ שבת שם. מצוותה משתשקע החמה עד שתכלה רגל מן השוק, מאי לא וכו' לא דאי אדליק מדליק. פירוש שאם לא הדליק מיד משתשקע החמה יכול להדליק במשך זמן של תכלה רגל מן השוק. משמע אחר זמן זה אינו מדליק. וכן הרמבם הל' מגילה וחנוכה פ"ד ה"ה. ומגיד משנה שם.

¹¹ והיינו לפי תירוצא קמא דגמ' שם אבל לפי תירוצא שניה דמתרץ וא"נ לשיעורא, היינו דהאי עד שתכלה רגל מן השוק דלא איירי לענין זמן הדלקה אלא איירי לענין שיעור השמן בעלמא, שצריך ליתן בה שמן כשיעור הזמן שמשקיעת החמה עד שתכלה רגל מן השוק. עיין תוס' שם ד"ה דאי לא אדליק מדליק.

¹² הערוך השולחן תרע"ב ס"ק ז התיר אפי' ע"י אחד. וז"ל אך כשהם ישנים, ידליק בלא ברכה, שהרי אין היכר לשום איש. ואנן בעינן שיהא היכר לאחרים, לבד המדליק. אמנם אם רק יש איש אחד, או אשה אחת, או תינוק ותינוקת קצת בעלי דעת – יברך, שהרי להם יש היכר. אבל בכף החיים תרע"ב ס"ק כ"ו בשם הבן איש חי פסק דדי שיהיו שנים נעורים. וכ"פ האור לציון ח"ד פרק מ"ג הל' ו'.

¹³ שו"ע תרע"ב מ"ב ס"ק י"א כתב כדי שיברך בעינן שיהיו בני הבית נעורים. ועימ"ש בשער ציון שם ס"ק י"ז בשם החמד משה שיכול לברך אפי' אם אינו נעורים. אלא שכתב השע"צ דאין לברך משום ספק ברכות להקל ומ"מ מי שרוצה לנהג כוותיה אין מוחין בידו. ע"כ. פסק הגר"י בחזון עובדיה שאם אינו יכול להקיצם שיכול לברך.

¹⁴ אור לציון ח"ד מ"ג הל' ג.

⁹ שבת כ"א ע"ב מצוותה משתשקע החמה עד שתכלה רגל מן השוק.

FOR HOW LONG?

1. The candles are required to burn for at least 30 minutes. The Rishonim deduce this time frame from the Gemara that states that the mitzvah of lighting candles extends to “*ad she’tichleh regel min ha’shuk* – until traffic in the marketplace ceases.” In the times of Chazal, this corresponded to approximately 30 minutes. This ensures that the candles are lit during a time when they will still be seen by passersby, thereby fulfilling the requirement of *pirsumei nisa*.

2. Ideally, even those who light before *tzet ha’kochavim* should prepare enough oil to burn for a period of 30 minutes after *tzet ha’kochavim*, as this will satisfy most opinions.

3. In the event that the flame went out prior to the 30 minutes, one is generally not required to rekindle the flame. This is derived from the abovementioned halachic principle of “*hadlakah oseh mitzvah*— the moment of lighting the candles constitutes the fulfillment of the mitzvah,” therefore, “*im kavta, ein zakuk lah* – if the flame was extinguished [before the minimum time had passed], one is not bound to rekindle it.” This is because the mitzvah was already fulfilled at the time of the lighting. However, this is only applicable if all the conditions for a valid mitzvah were met at the moment of lighting.

Below are several scenarios and their implications:

a. If there was enough oil, and the menorah was placed in an area where the fire should have remained lit, one does not need to relight it, but it is nevertheless recommended to do so. A *berachah* should not be recited since he already fulfilled the mitzvah at the moment of lighting.

b. If the flame is extinguished on Erev Shabbat before Shabbat begins, one is generally not obligated to rekindle it, as the mitzvah is fulfilled at the time of lighting (*hadlakah oseh mitzvah* and *kavta ein zakuk lah*). However, since the lighting took place before *sh’kiah* (sunset), some *poskim* do obligate rekindling in this case. Therefore, when possible, one should try to rekindle the flame.

c. If one realizes there was not enough oil at the time of lighting and the flame will therefore burn out prior to fulfilling the required 30 minutes, he should not simply add oil while the flame is lit. Instead, he should extinguish the flame, add enough oil to last another 30 minutes, and then rekindle it. Here, too, one should not recite a *berachah*.



WITH WHAT SHOULD ONE LIGHT?

1. Ideally, one should use olive oil with a wick that burns well, absorbing the oil nicely to give a nice, consistent flame. Olive oil is preferred since the original Chanukah miracle took place with olive oil, and because the Chanukah menorah resembles the *Menorah* in the Bet Hamikdash (תובב"א).

2. If one does not have olive oil, he may use other oils or wax candles to perform the mitzvah.

3. The candles and flame should be on the same level, with none lower or higher than the others. They should also be set up in a straight row and not in a circle.

4. One should not light multiple wicks within one cup of oil since this resembles a *medurah* and not a *ner*.

הנרות הללו קודש הם, ואין לנו רשות להשתמש בהם אלא לראותם בלבד

1. One may not derive any benefit from the lights of the Chanukah candles.¹⁵ This is to emphasize that the flames clearly serve as a mitzvah rather than merely adding light to the room. Additionally, since the miracle occurred with the *Menorah* in the Bet Hamikdash, Chazal established the mitzvah to resemble that of the *Menorah*, whose flames were not used for any other purpose.

2. For those who light with wicks and oil, any leftover oil in the menorah or used wicks should be burned after Chanukah, as they were designated for the mitzvah and may not be used for other purposes. However, unused oil remaining in the bottle may be used for any purpose.

¹⁵ תרע"ג מ"ב ס"ק ח שהביא ב' דעות, שיטת רש"י ושיטת הרן.



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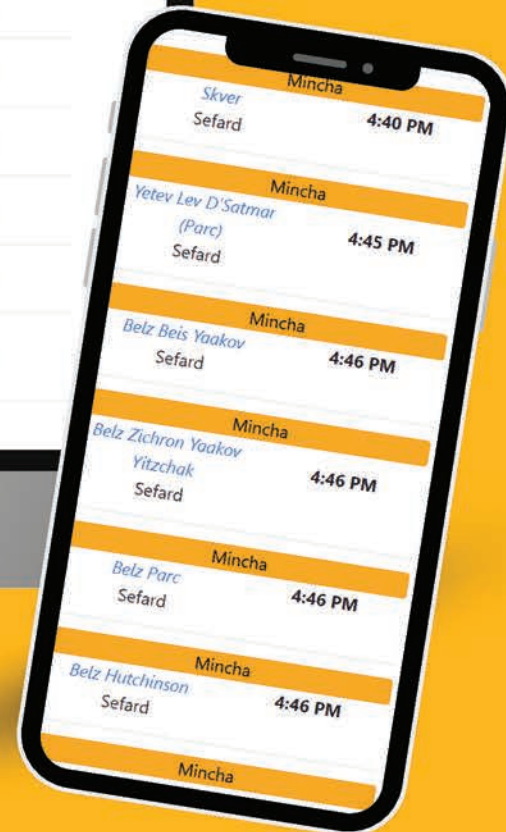
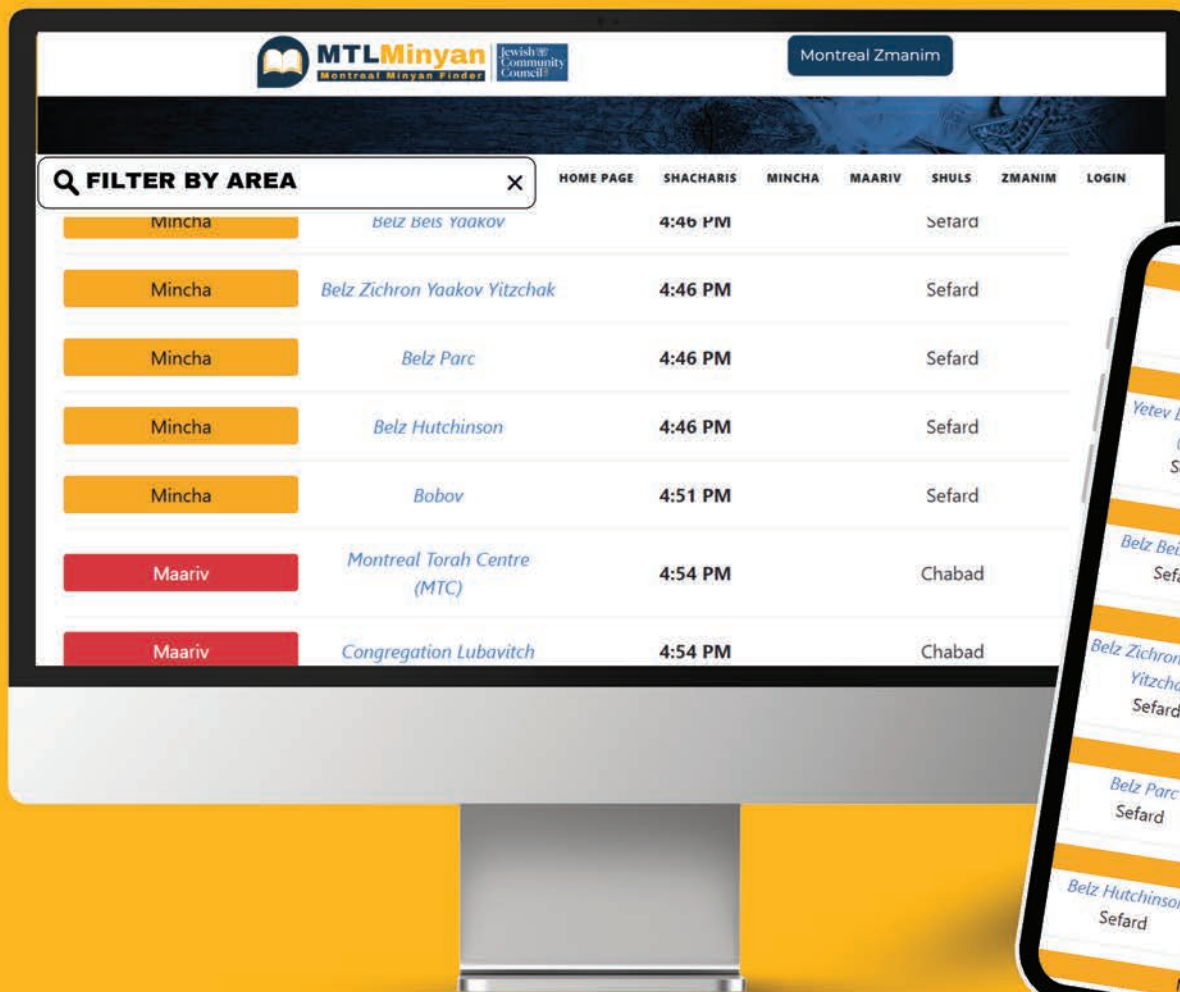
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CANADA'S DONUT GUIDE 2025

MONTREAL

Adar ישר	5634 Westminster Avenue	514-484-1189
Amazin' Glazin' ישר	In The Fooderie Market	514-279-3663
Beso ישר	7018 Côte Saint-luc Rd	514-387-0313
Best Simcha ישר	5792 Royalmount Avenue	514-748-5151
Bstro ישר	5663-a Royalmount Avenue	514-731-1862
Café Navire ישר	1273 Van Horne	514-495-9734
Cheskie Bakery ישר	359 Bernard St West	514-271-2253
Chez Daniel ישר	In Esposito VSL	514-747-6464
Cité Cachère ישר	4747 Van Horne Avenue	514-733-2838
Coco Pralin	11 Sunnydale St, D.D.O.	514-685-2626
Delicious Without Gluten Inc.*	90 Brunswick Blvd	514-542-3943
District Bagel ישר	5677 Avenue Du Parc	514-735-1174
District Bagel ישר	709 Lucerne Rd	514-735-1174
Farino	6166 Côte Saint Luc Rd	514-360-8655
Fleur De Lys ישר	Order In Advance	514-836-7619
Homemade /Canko ישר	8575 8th Avenue	514-270-5567
Home Sweet Challah	6640 Trans Island	514-961-6521
IGA Cavendish	In Cavendish Mall	514-482-4710
IGA Côte Saint-Luc	7151 Côte Saint-luc Rd	514-486-3254
IGA Van Horne ישר	4885 Ave Van Horne	514-731-8336
Kosher Quality ישר	5855 Victoria Avenue	514-731-7883
Leyley's Mtl ישר	In Decarie Square	514-736-1700
Mimimelon ישר	2069 Saint Louis St, VSL	514-737-6887
Montreal Kosher ישר	7005 Victoria Avenue	514-739-3651
Noam	6647 Decarie	514-564-6626
One Stop Kosher ישר	6735 Darlington Avenue	514-738-3207
Paradise Kosher ישר	11608 De Salaberry Blvd	514-421-0421
Pizza Gourmetti ישר	2075 Rue Saint-Louis	514-739-7707
Pizza Pita	5345 Vézina St	514-731-7482
Renfell's ישר	2800 Chemin Bates	514-733-5538
Taty's Pizza ישר	6540 Darlington Avenue	514-734-8289
Umai Soo She	In Decarie Square	514-659-1969
Westminster Gourmet ישר	5458 Westminster Avenue	514-489-7111
Yankys Pizza ישר	5816 Westminster	438-818-7492

TORONTO (Under COR Hashgacha)

Amazing Donuts	3772 Bathurst St	416-398-7546
Anthony's No Frills	1054 Centre St	1-866-987-6453
Artsy Baker	255 Industrial Pkwy S Unit #5	905-503-5333
Bubbys Bagels	3035 Bathurst St	416-862-2435
Centerpoint Carlo's No Frills	6220 Yonge S	1-866-987-6453
Dani Delight	501 Clark Avenue West, Thornhill	905-889-3264
Dr Laffa	3519 Bathurst St	647-352-9000
Ester's Bakery Inc.	700 Centre Street	905-882-0067
Grodzinski Bakery - Bathurst	3437 Bathurst St	416-789-0785
Grodzinski Bakery - Centre Street	1118 Centre St	905-882-1350
Haymische Bakery	3031 Bathurst St	416-781-4212
Hermes Bakery	2885 Bathurst St	416-787-1234
Isaacs Bakery - Kosher City Plus	3468 Bathurst St	416-782-6788
LaBriut	9225 Bathurst St	647-800-2223
Lollicakes Limited - Specialty Bakery	500 Lawrence Avenue West	416-482-2253
My Zaidy's Bakery	7241 Bathurst St	905-763-6463
Olive Branch	1 Promenade Cir Unit 101, Thornhill	905-886-0255
Richmond Kosher Bakery	4119 Bathurst St	647-776-5995
Sobeys	441 Clark Avenue West	905-764-3770
Surreal Sweets	3513 Bathurst St	416-837-4920

VANCOUVER (Under BCK Hashgacha)

Sabra Kosher Bakery	3844 Oak St	604-733-4912
The Perfect Bite	998 W 26th Ave	604-325-9132

EDMONTON

Bliss Baked Goods	10710 142 ST NW	780-453-0101
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RICHMOND (Under BCK Hashgacha)

Garden City Bakery	9100 Blundell Rd	604-244-7888
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OTTAWA (Under Ottawa Vaad Hashgacha)

Farm Boy		613-244-1033
Orleans, Trainyards, Greenbank, Hillside, Signature, Tenth Line, Britannia, Rideau, Kanata, Blue Heron, Blossom Park, Metcalfe, Nepean, Barrhaven, Stittsville, Westboro		
Cater4U	1400 Coldrey Ave	613-415-7867
Creative Kosher Catering	2686 Alta Vista Dr	613-788-2713
Healthy Food Technology	25 Industrial Dr, Almonte	613-256-9900
Keeping It Vegan	2 Chartwell Ave	613-291-3300
Loblaws at College Square	1980 Baseline Rd	613-723-3200
Strawberry Blonde Bakery, Westboro	111 Richmond Rd	613-725-2253
Strawberry Blonde Kanata	767 Silver Seven Rd Unit 17	613-725-2253
Village Café at the JCC	21 Nadolny Sachs Private	343-988-1587

Wishes you a Happy Chanukah!



*gluten free! ישר Yoshon