



**8 DAYS OF INSPIRATION**

**CHANUKAH @ OU**



### **8 Days of Inspiration for the Whole Family!**

**Enjoy this concise, meaningful daily digest of Halacha, Hashkafa and a Family Activity!**

#### ***Halacha HighLight***

The Gerald & Karin Feldhamer OU Kosher Halacha Yomis Program

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**Q.** I realized that I read chatzi Hallel (partial Hallel) on Chanukah. Now it is the afternoon. Should I read Hallel again? And if I do, should I recite another bracha?

**A.** Hallel can be recited at any time throughout the day until sunset. If one read chatzi Hallel on Chanukah, Hallel must be repeated. This is based on Berachos 14a which compares the reading of Hallel to the reading of the Megillah: if words of the Megillah are omitted, the mitzvah is not fulfilled; so, too, by Hallel and the entire Hallel must be repeated. There is an apparent difficulty with this presentation. However, it seems from the Maharam MiRutenberg (quoted by the Tur, OC 488) that if one says the bracha of “likro es ha’hallel,” it would be a proper bracha, even with omissions. It would follow that if one said chatzi Hallel on Chanukah, it is acceptable. Does this not conflict with the Gemarah that we quoted above that equates reciting Hallel with reading Megillah? The Mishnah Berurah (Shaar Hatziun 488:3) resolves this quandary and suggests that the Maharam MiRutenberg follows the first opinion cited in Shulchan Oruch 690:14, that one fulfills the reading of Megillah if there was a minor omission. By the same token, Hallel is valid even when a word is left off, provided the bracha of “likro es ha’Hallel” (rather than “ligmor es ha’Hallel”) is recited. Accordingly, the Maharam only validates minor omissions of Hallel if the bracha of “likro es ha’hallel” is recited, but he would agree that the omission of an entire paragraph would invalidate the Hallel, just as major omissions invalidate the Megillah. Our original conclusion above remains correct: If chatzi Hallel is said on Chanukah, the reading is invalid and Hallel must be recited again with a new bracha.

## **Hashkafa HighLight**

8 Short Thoughts for 8 Chanukah Nights [Excerpt] | Rabbi Lord Jonathon Sacks, z"l

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There is a law about Chanukah I find moving and profound. Maimonides writes regarding Chanuka, "One who lacks the money to buy lights should sell something, or if necessary borrow, so as to be able to fulfil the mitzvah." The question then arises: what if, on Friday afternoon, you find yourself with only one candle? What do you light it as - a Shabbat candle or a Chanukah one? It can't be both. Logic suggests that you should light it as a Chanukah candle. After all, there is no law that you have to sell or borrow to light lights for Shabbat. Yet the law is that, if faced with such a choice, you light it as a Shabbat light. Why? Listen to Maimonides: 'The Shabbat light takes priority because it symbolises shalom bayit, domestic peace. And great is peace because the entire Torah was given in order to make peace in the world.' Consider this: Chanukah commemorates one of the greatest military victories in Jewish history. Yet Jewish law rules that if we can only light one candle - the Shabbat light takes precedence, because in Judaism the greatest military victory takes second place to peace in the home. Why did Judaism, alone among the civilizations of the ancient world, survive? Because it valued the home more than the battlefield, marriage more than military grandeur, and children more than generals. Peace in the home mattered to our ancestors more than the greatest military victory. So as we celebrate Chanukah, spare a thought for the real victory, which was not military but spiritual. Jews were the people who valued marriage, the home, and peace between husband and wife, above the highest glory on the battlefield. In Judaism, the light of peace takes precedence over the light of war.

## **Meaningful Activities for the Whole Family: 8 Nights and 8 Lights**

Rachel Olson, NCSY

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It's time to go around the table!  
What small gesture or action can you do to make a Kiddush Hashem?  
What can you do to help the Jewish people in your own way?



**7 GOD LOVES THE JEWISH PEOPLE**

The miracle that the Jews found a jug of pure oil was actually **unnecessary** - according to Jewish law, the Temple Service may be carried out **even with impure oil** in pressing circumstances. So why did God do the miracle of helping the Jews find pure oil, and making it last for 8 days? Our Rabbis explain that God performed this miracle just to demonstrate His love for the Jewish people, by enabling us to carry out His mitzvos in an optimal way.

*Demonstrate your own love for the Jewish people by offering a smile, a kind word, or a helping hand to a fellow Jew.*

A project of the OU's Department of Synagogue and Community Services.  
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