



## Halacha Highlight

## Overview

### The procedure for kindling the lights

Shulchan Aruch Siman 676 Seif 5

יתחיל ויברך על הנוסף

One should begin and recite the *beracha* on the new light

Shulchan Aruch presents the correct procedure for kindling the *Chanukah* lights: On the first night one kindles the light which is furthest to the right even though that light is not closest to the door side post. On each subsequent night one adds another light with each new candle placed in the first open spot to the left of the previously kindled lights. When kindling the lights, one first kindles the one furthest to the left and then moves towards the right kindling each subsequent light. According to this opinion, the requirement to "turn to the right" means one should start furthest left and then move towards the right.

Mishnah Berurah (סק"ט) cites an alternative procedure in the name of Maharshal. When the *menorah* is located on the right side of the doorway one kindles the light that is furthest to the right. On the subsequent nights, although the additional lights are added moving to the left, nevertheless, when kindling the lights one always begins with the light that is furthest to the right and then moves left kindling each additional light. Sha'ar HaTziyun (ס"ק י"ד) explains that Maharshal rejects Shulchan Aruch's procedure to kindle the new light first since all of the additional lights are to further beautify the *mitzvah* but are not essential to fulfillment of the *mitzvah*. Why should one put aside the essential *mitzvah* and recite the *beracha* on a light that is optional? Furthermore, he rejects the notion that in order to satisfy the advantage of always turning to the right one should abandon the preference to kindle the light that is closest to the door post. Aruch HaShulchan (סעי' י"א) suggests that Shulchan Aruch maintains that the new candle that is added and kindled first each night is the fulfill-

### Siman 676 Seif 5:

On the first night one kindles the light furthest to the right. On the second night one adds a light next to that one and one recites the *beracha* and begins to kindle the lights from the new light which is furthest to the left so that one will turn to the right. The same procedure is followed on the third night when he adds another light next to the previous two, meaning he recites the *beracha* and begins to kindle the new light and then turns to his right. This procedure is followed for each night so that he always recites the *beracha* on the new light which represents the miracle since each additional day added to the miracle.

- ❖ There is no difference whether the lights are placed on the right or left side of the doorway, the *beracha* is always recited on the new light. Some maintain that one always kindles the light that is closest to the doorway and will change depending upon whether the lights are on the right or left. Either opinion may be followed. (M.B. 9)
- ❖ One should be careful not to open the door during the half an hour that the lights burn so that the wind does not extinguish the flames. (M.B. 9)
- ❖ One should stand to the left of the lights so that when kindling the one furthest to the left he does not have to reach over other lights. According to the alternative opinion cited above (M.B. 9) one should recite the *beracha* on the first light since that is primary. As such one should place the first light on the left so that all the subsequent lights will be added to the right and one will start kindling on the left and continue kindling the lights moving to the right. (M.B. 11)

ment of the primary *mitzvah* and it is the "old" lights that are kindled to beautify the *mitzvah* and the placement of the candles does not have a bearing on which one is considered the primary candle that fulfills the essential *mitzvah*.