

# In Hilchos YOM TOV

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The Halachos and  
Minhagim of

## Lighting the Chanukah Menorah

A summary of the weekly Wednesday night shiur by **Rabbi Shmuel Stein** at the Miami Beach Community Kollel / To receive a copy send an email to [InHilchosShabbos@gmail.com](mailto:InHilchosShabbos@gmail.com)

Although the mitzvah to light the Chanukah Menorah is only *mid'Rabanan* it is an important mitzvah as the Rambam<sup>1</sup> writes "the mitzvah of lighting the Chanukah Menorah is exceedingly precious. One must be careful to perform this mitzvah [properly], because through this mitzvah one publicizes the miracle of Chanukah and gives praises and thanks to Hashem for the miracles which He performs for us. Even if someone does not have money, he must sell even his shirt to buy oil for the Chanukah Menorah." The Gemara<sup>2</sup> states that someone who is careful to perform the mitzvah of lighting the Chanukah Menorah properly will merit to have sons [and son in laws<sup>3</sup>] who are *talmidei Chachamim*. In this chapter we will discuss the *halachos* and *minhagim* which are involved in this special mitzvah.<sup>4</sup>

### 1) The proper Kavana when lighting the Menorah

The Mishna Berura<sup>5</sup> writes that "the Chanukah Menorah is lit each night of Chanukah [once it is dark<sup>6</sup>] to publicize the miracles of Chanukah." Since the miracle of Chanukah involved finding the jug of oil used to light the Menorah, we light the Menorah to remember the miracle that occurred.<sup>7</sup> Rav Shlomo Zalman Auerbach<sup>8</sup> explains that "Lighting the Menorah is an act of thanks to Hashem which should evoke feelings of thanksgiving towards Hashem for the miracles which He performed for us.<sup>9</sup> Someone who lights the Menorah and does not have feelings of gratitude to Hashem is missing the most integral part of the *mitzvah* of lighting the Menorah." Before lighting the Chanukah Menorah, we recite the *beracha* of "*She'asah nisim la'avosainu*" (He performed miracles for our forefathers), to remind ourselves that the purpose of lighting the Menorah is to evoke feelings of thanksgiving to Hashem for these miracles.

### 2) A Nice Menorah

The Mishna Berura<sup>10</sup> writes that "it is written the *sefarim*, that it is appropriate to exert oneself to the best of his abilities to ensure that he has a beautiful Chanukah Menorah." The Be'er Heitiv<sup>11</sup> adds that someone who can afford to use a silver Menorah should do so.<sup>12</sup>

### 3) The oil for the Menorah

The Shulchan Aruch<sup>13</sup> writes that one may use all types of oils and wicks for lighting the Chanukah Menorah. However, the Rema<sup>14</sup> adds that it is preferable to use olive oil for lighting the Menorah. The Mishna Berura<sup>15</sup> explains, since the miracle of Chanukah occurred through a jug of olive oil, which was found and lit in the *Bais Ha'mikdash*, it is preferable to use olive oil for the mitzva of lighting the Menorah. However, the Rema<sup>16</sup> writes, "if olive oil is not available one should use oil which produces a flame that is pure and clean. In our countries the custom is to use wax candles for the Menorah because its flame is just as clear as the flame which oil produces."<sup>17</sup>

#### 1. Congealed oil

The Rav Shmuel Vosner<sup>18</sup> writes "Using congealed oil for the Chanukah Menorah is not the preferred manner of fulfilling the mitzvah since congealed oil was not valid for the Menorah of the *Bais Hamikdash*. Congealed oil does not have the status of a liquid<sup>19</sup> and thus does not resemble the oil found in the *Bais Hamikdash*." Nevertheless, the majority of *poskim*<sup>20</sup> permit using congealed oil as the preferred method of fulfilling the mitzvah of lighting the Menorah. They argue that the oil used for the Chanukah Menorah does not need to entirely replicate the oil which was found in the *Bais Hamikdash*, rather any olive oil is sufficient to fulfill the preferred method of fulfilling the mitzvah. For example, one does not need to use olive oil which was produced from the first pressing of the olive as it was produced for the Menorah of the *Bais Hamikdash*,<sup>21</sup> since any olive oil sufficiently resembles the oil used in the *Bais Hamikdash*.<sup>22</sup>

### 2. Ready-made Menorah

There are *neiros* which one can purchase which contain a glass cup that is ready-made with oil and wicks and are ready to be lit. Rav Shmuel Kamenetsky<sup>23</sup> ruled that "it is obvious that if the ready-made cups will light better and brighter than homemade cups it is preferable to use the ready-made cups for the Chanukah Menorah. This is clear from the following ruling of the Rema<sup>24</sup>:

*If one does not have olive oil available to use for the Menorah, the custom is to use wax candles for the Menorah since they produce a nice and bright light.*

Hence, we see that the custom was to use wax candles since they produced a bright light even though one does not need to exert himself to prepare the candles." Kovetz Halachos<sup>25</sup> writes "It is common to hear people say that 'There is a great *l'nyan* to prepare one's own wicks for the Chanukah Menorah,' but it is not clear where the source for this is. In fact, when the Gemara<sup>26</sup> states that 'Someone who is careful to fulfill the mitzva of lighting the candles will merit sons who are *talmidei Chachamim*,' the Tur<sup>27</sup> explains that this means that one must ensure that the light burn nicely. Hence, we do not have a source which states that there is an *l'nyan* to prepare one's own wicks for the Chanukah Menorah."<sup>28</sup>

### 3. Oil without a hechsher

The *poskim*<sup>29</sup> write that oil which is not kosher to be eaten (e.g., it mixed with oil from a non-kosher animal or from *Orlah*) may still be used for the Chanukah Menorah. Nevertheless, Kovetz Halachos<sup>30</sup> writes that "it is worthy to buy olive oil with a *hechsher* which states that the oil consists of 100% olive oil due to the concern that it is not uncommon for companies to mix other types of oils into the bottle olive oil and state that it is 'olive oil' thereby taking away the *hiddur* of using olive oil."

### 4. Electric Menorah

The *poskim* rule<sup>31</sup> that one does not fulfill the mitzvah of lighting the Chanukah Menorah with electric lights. They give several reasons why using an electric Menorah does not fulfill the mitzva.

#### a. It does not resemble the Menorah of the Bais Ha'mikdash

Since an electric Menorah does not consist of oil or wicks, it does not at all resemble the Menorah which was lit in the *Bais Ha'mikdash*.<sup>32</sup> Although a Chanukah Menorah does not need to replicate the Menorah which was in the *Bais Ha'mikdash*, for example, there is no requirement to use olive oil to light the Chanukah Menorah, but an electric Menorah does not at all resemble the Menorah of the *Bais Ha'mikdash* since it does not consist of oil or a wick, and therefore it may not be used to fulfill the mitzva.<sup>33</sup>

#### b. All the oil must be in the Menorah at the time of the lighting

The Shulchan Aruch<sup>34</sup> rules that all the oil must be in the Menorah at the time when it is lit. Meaning, at the time of the lighting the Menorah must contain enough oil to last for a half an hour, and one may not add additional oil after the Menorah has already been lit. Accordingly, using an electric Menorah is problematic since there is not enough electricity present at the time that the Menorah is lit to last for a half an hour.<sup>35</sup>

Accordingly, because of these reasons, the *poskim* rule that one should not use an electric Menorah to fulfill the mitzva of lighting the Menorah. If someone is in a situation where he cannot use oil or candles to light the Menorah (i.e., in a hospital or airplane) he should consult a Rav regarding fulfilling the mitzvah with the lighting of his family done in his home or by appointing a *Shaliach* (agent) to light a Menorah on his behalf, or possibly using an electric Menorah in such a situation.<sup>36</sup>

1 Chanuka 4:12 2 Shabbos 23b 3 Rashi, Shabbos 23b d'h nafil minayhu 4 Eating before lighting the Chanukah Menorah. The Mishna Berura (672:10) writes that once the time to light the Menorah arrives, one may not learn before lighting the Menorah and certainly one may not eat before lighting the Menorah since we are concerned that one may get sidetracked and not light the Menorah (just as we apply this concern by other mitzvos). Once it reaches the time to light, one must stop eating or learning even if he began in a permissible way (Mishna Berura, ibid). The Shaar HaTzion (672:14) adds that once it reaches a half an hour before the time to light the Menorah one may not eat. However, the Shulchan Aruch (232:3) writes that this prohibition applies only to eating bread or to *pas haba b'kisin* which one is *koveyah seuda* on [more than a *k'beitz* (Mishna Berura 232:34; 286:8)]. [It is questionable whether one may eat a full meal without eating bread or *mezonos* (Mekadesh Yisroel, siman 21).] Yet, the Shulchan Aruch (ibid) writes that one may have a snack, such as fruits (or less than a *k'beitz* of *pas haba b'kisin*) (see Mekadesh Yisroel siman 21; Kovetz Halachos p. 40). Certainly, one may drink a cup of coffee before he lights the Menorah (Mekadesh Yisroel siman 21). In a time of need, where one will be lighting later and wishes to eat a meal or is at a Chanukah mesiba and wishes to eat before lighting the Menorah, he may set an alarm to remind him to light the Menorah and then eat the meal (Shiurei Halacha, Chanukah p. 355). Children may eat before lighting the Menorah (Mekadesh Yisroel, siman 21). Some say that a woman who is waiting for her husband to arrive home may be lenient as well and eat before listening to her husband light the Menorah since her husband is not home it is as if it is not the time for her to perform the mitzva (Ashrei Ish 32:5; Kovetz m'Bais Levi vol. 10, p. 22; Mekadesh Yisroel 215). However, others write that a woman too should not eat a meal before her husband comes home and lights the Menorah (Halichos Shlomo 16:3). B'tzel ha'Chachma (4:58) writes that although m'ikar ha'din a woman may eat a meal while she is waiting for her husband to come home to light, the custom is that women refrain from eating a meal until their husbands come home to light. However, if there is a pressing need they can eat a meal and can always eat a snack. 5 670:1 6 Ohr Sameiach, Chanukah 3:3, since when it is dark outside the light is more recognizable. 7 See Shabbos 21a 8 Minchas Shlomo 2:54 9 As we sing in *ha'Neiros ha'lalu* and state, "We light these flames [of the Chanukah Menorah] because of the miracles, salvations and wars which Hashem did for our forefathers." 10 673:28 11 673:13 12 The Kaf HaChaim (673:60) mentions a *hiddur* to have a gold Menorah. There is also a *hiddur* to have a Menorah which is nicely crafted. Nevertheless, the Chashukei Chemed (Shabbos 23b) writes that the *hiddur* of having a silver Menorah takes precedence over having a nicely crafted Menorah. 13 673:1 14 683:1 15 673:4 16 673:1 17 All the *neiros* which one lights should be matching. The Elya Raba (673:2) writes that on any of the days of Chanuka one should not light some of the *neiros* using candles and some of the *neiros* using oil, because someone may mistakenly think that two people lit the Menorah. Additionally, it beautifies the mitzva to have all of the *neiros* matching each other (Ben Ish Chai, Vayeishev, 13; see also Mishna Berura 673:2). However, one may light some *neiros* using olive oil and other *neiros* using regular oil (Shvus Yaakov 2:31 cited in Shaar HaTzion 673:1). Kovetz Halachos (p.20) is in doubt whether one may light some *neiros* using regular olive oil and other *neiros* using congealed olive oil. 18 Shevet HaLevi 9:143 19 Rambam, Tumas Ochlin 1:19 20 Rav Shmuel Kamenetsky (Kovetz Halachos p. 12); Mekadesh Yisroel, 168 21 Rambam, Issurei Mizbeich 7:10 22 Mekadesh Yisroel (ibid) gives a different reason why it is permissible to use congealed oil. Since immediately when one lights the wick some of the oil turn into liquid it is considered as if one lit the liquid oil. 23 Kovetz Halachos, p. 9, note 1 24 673:1 25 P. 9, note 1 26 Shabbos 23b 27 Beginning of siman 263 (Pri Megadim 263:1) 28 Disposable Menorah. One may use a disposable Menorah to light the Chanukah candles, because these Menorahs can technically be reused, even if one chooses to dispose of them after its usage (Rav Shlomo Zalman Auerbach, Halichos Shlomo 15:5). 29 Mekadesh Yisroel, 181; Kovetz Halachos p. 13, note 6 30 p. 17

#### 4) The correct way to set up and light one's Menorah

The Shulchan Aruch<sup>37</sup> discusses the correct way to set up and light one's Chanukah Menorah each night:

##### Setting up one's Menorah each night

He<sup>38</sup> writes that one should set up his Menorah in the following manner: On the first night of Chanukah, one should place the candle which will be lit, at the right side of the Menorah. On the second night of Chanukah, a second candle is added and is placed on the left side of the first candle. Subsequently, on the rest of the nights of Chanukah, an additional candle is added towards the left of the Menorah. [The reason for this will be explained in the next paragraph.]

##### Lighting the Menorah

The Shulchan Aruch<sup>39</sup> writes that when lighting the Menorah, one should always begin by lighting the new candle which was added to the Menorah that night. Since the newly added candle demonstrates that the miracle of Chanukah lasted another day, we begin by lighting the newly added candle.<sup>40</sup> After the first candle is lit, we continue to light the remaining candles by proceeding *towards the right* of the Menorah. *Chazal* teach that “whenever one turns, he should *turn towards the right*,” since the right side represents the *middah* of *Chesed* (mercy) and turning to the right strengthens this *middah*.<sup>41</sup> Therefore, when one lights the Menorah, he begins on the left side of the Menorah (i.e., his left side) and continues towards the right of the Menorah.<sup>42</sup> [Based on this, the Shulchan Aruch<sup>43</sup> writes that one should set up the candles each night by starting on the left side of the Menorah, as we discussed above. Since one should, a) begin by lighting the newly added candle, and b) proceed towards the right, this can be accomplished only if one sets up the candles on the left of the Menorah, this way he can first light the newly added candle on the left side and then continue towards the right.]

##### Standing to the left of the Menorah when lighting

The Mishna Berura<sup>44</sup> writes that when one lights the Menorah, he should stand slightly towards the left of the Menorah so that he will be positioned next to the newly added candle which he will light first. This way he does not need to pass over the other candles which will not be lit first as the principle of *ein ma'avirin al ha'mitzvos* states that one should not pass over a mitzva.

##### Holding one's hand at the candle until its fully lit

The Mishna Berura<sup>45</sup> writes that when one lights the Menorah, he should leave the candle by the wick until most of the wick (which will be lit) has begun to light. This is done to ensure that the flame of the candle is burning bright immediately when he removes his hand just as was done in the Bais Hamikdash.<sup>46</sup> *B'dieved*, if one did not leave the candle by the wick until it has begun to light, he still fulfills the mitzvah.<sup>47</sup>

#### 5) The Shamesh (the additional candle)

The Shulchan Aruch<sup>48</sup> writes that one may not use the light of the Chanukah Menorah for one's own benefit. As we say in *ha'Neiros ha'lalu* “and we do not have permission to use the flame of the Menorah, rather we may only look at them”. The reason one may not use the light of the Menorah is so that it is recognizable that the Menorah is being lit for the mitzvah and to publicize the miracle of Chanukah, and not for one's personal use.<sup>49</sup>

##### The Shamesh

The Shulchan Aruch<sup>50</sup> writes that “the custom is to light an additional candle (known as the *Shamesh*) so that if one uses the light of the candles for his personal usage, he will use the light of additional candle and not the light of the Menorah.”<sup>51</sup> The Rema<sup>52</sup> adds that the *Shamesh* should be longer (or raised higher) than the other candles so that if he uses the light, he will be benefiting from the light of the *Shamesh* which is raised higher and not from the light of the other candles.<sup>53</sup>

##### The need for a Shamesh nowadays

The Shulchan Aruch<sup>54</sup> writes that “if one has a torch [in the room where the Menorah is lit], he does not need to light a *Shamash*, because it is obvious that he is benefiting from the light of the torch and not from the light of the Menorah. Similarly, *Poskim*<sup>55</sup> rule that nowadays when our homes are fully illuminated with electric lights, one does not need to light a *Shamesh*, because it is obvious that he is benefiting from the

electricity and not from the light of the Menorah. Nevertheless, the custom of lighting a *Shamesh* is done even nowadays.<sup>56</sup>

#### 6) Ha'neiros Ha'lalu

The Shulchan Aruch<sup>57</sup> writes that after one lights the Menorah, he recites the song of “*ha'Neiros ha'lalu*.” We mentioned earlier that this song reminds us that the purpose of lighting the Menorah is to evoke feelings of praise and thanks to *Hashem* for the miracle of Chanukah. Additionally, the Mishna Berura<sup>58</sup> explains that the 36 words in this song correspond to the 36 candles which are lit over Chanukah. Furthermore, the two words of *ha'neiros ha'lalu* have eight letters corresponding to the eight days of Chanukah.

The Mishna Berura<sup>59</sup> writes one should begin to recite *ha'Neiros ha'lalu* immediately after lightening the first candle of the Menorah.<sup>60</sup> Once a person has lit the first candle, he has fulfilled his obligation of lighting the Menorah, as all the other candles are lit only as *mehadrin* (to beautify the mitzvah). Therefore, once the first candle is lit, and one's obligation has been fulfilled, he recites *ha'Neiros ha'lalu* while lighting the remaining candles.

#### 7) Looking at the flames of the Menorah

The Shev Yaakov<sup>61</sup> writes that “although the main part of the mitzva is lighting the Menorah, there is also a mitzva to ensure that one looks at the flames of the Menorah. This is clear from the words of *Haneiros Halalu* which states that ‘we may not use [the light of the candles], but we may only look at them,’ which indicates that there is a mitzva to look at the flames of the candles.”<sup>62</sup> Accordingly, one should try to ensure that his entire family is present at the lighting of the Menorah and look (at least briefly) at the candles of the Menorah.<sup>63</sup>

Rav Moshe Feinstein<sup>64</sup> writes that one does not need to look at the flames of the Menorah for the entire half-an-hour which the Menorah must remain lit, rather it is sufficient to merely glance once at the Chanukah candles. However, many *poskim*<sup>65</sup> write that one should try to remain by the Menorah and look at its flames for the entire half an hour that it must remain lit. The Mekor Chaim<sup>66</sup> writes that “the main part of the mitzva is to wait around by the candles of the Menorah for a half an hour and to look at them and rejoice with them... It is not sufficient to merely light the candles and leave to another place.”<sup>67</sup> Sefer Mekadesh Yisroel<sup>68</sup> writes that “It is well known that many of the *tzadikim* of the generations would look at the *neiros* of the Menorah for a half an hour. Yet, on the other hand, there were many gedolim, primarily from the leaders of Lithuania, who immediately after lighting the Menorah [and briefly looking at the candles] would leave to another place to learn Torah as their intention was surely to absorb the holiness of the days through the light of the holy Torah. Thus, all hearts should seek out the way which will bring them close to Hashem.” According to all opinions one should at least remain by the Menorah and look at its flames for at least a brief amount of time before leaving.

#### 8) Disposing of the used Chanukah oil

The Shulchan Aruch<sup>69</sup> writes that “the leftover oil [and wicks<sup>70</sup>] which were used for the Menorah<sup>71</sup> should be burned.” This means that when one disposes of the remaining oil and wicks, he may not dispose of them in a disrespectful manner since they were designated for a mitzvah, but they must be burnt.<sup>72</sup> The *poskim*<sup>73</sup> write that the intention of the Shulchan Aruch is not that one must specifically to burn the leftover oil and wicks but they may be disposed of in any manner which is respectful, for example:

- One may spill the leftover oil into a sink.
- One may wrap the leftover wicks in a plastic bag before throwing them into the garbage.

##### Disposing of the glass cups and disposable Menorah

The glass cups which were used for the light the Menorah may be disposed of in any manner (i.e., even thrown directly in the garbage), since they were not directly used to perform the mitzvah.<sup>74</sup> Therefore, only the oil and wicks may not be thrown out since they were used to create the actual flame of the Menorah. Nevertheless, it is still preferable to wrap the glass cups in a plastic bag before throwing them out.<sup>75</sup>

31 Bais Yitzchak Y.D. 1:120, 2:31; Achiezer 4:6; Kaf Hachaim 673:19; Tzitz Eliezer 1:20:12 32 Kaf Hachaim 673:19; Tzitz Eliezer 1:20:12 33 Rav Henkin (Gevuros Eliyahu O.C. 167) writes that one should not use an electric Menorah at all on Chanukah, even if he is not using it to fulfill the mitzvah, so that he does not mislead an onlooker to think that it is permissible to fulfill the mitzvah with an electric Menorah. 34 675:2 35 Mekadesh Yisroel, 170 from many *poskim*. However, he writes that this problem does not apply when one uses a flashlight and battery has enough electricity to allow the flashlight to last for a half an hour. 36 See Mekadesh Yisroel, 170, where he writes that someone who cannot light a regular Menorah may be *yotzei* with the lighting of his family members in his home. Otherwise, one may use a flashlight which uses an incandescent bulb to fulfill the mitzvah. 37 676:5 38 676:5 39 676:5 40 Shulchan Aruch (ibid). One should hold the candle in his right hand since one holds a mitzva in his right hand (see Mishna Berura 206:18). According to the Rema (651:3), a left-handed person should hold the Menorah in his left hand (Orchos Rabbeinu, Chanukah 58). However, according to the Shulchan Aruch (651:3) a left-handed person should hold the candle in his right hand (Kovetz Halachos, p. 78, note 6). 41 Pri Megadim, on Magen Avraham 651:21 42 This applies to a left-handed person as well, as he too should turn to the right to strengthen the *middah* of *Chesed* (Rav Chaim Kaniewski, *Ish Iter*, 57) 43 676:5 44 676:11 45 Biur Halacha (673:2 *d'h Hadlaka*) 46 Levush (cited in Mishna Berura 264:26). The Aruch HaShulchan (264:12) explains the reason for this halacha differently, he explains that one should leave the candle by the wick long enough to ensure that the light does not go out when he removes the candle. Based on this reason, if one knows that the flame will not go out, he does not need to leave the candle by the wick. In fact, the Steipler Goan (Orchos Rabbeinu vol. 3, p. 19) was not careful to keep the candle by the wick until it lights on its own. 47 Kovetz Halachos, p. 90. However, the Ben Ish Chai (2: Noach, 15) writes that if he did not leave the candle by the wick until it lights he did not fulfill the mitzvah (even *b'dieved*), because it is not considered as if he lit the wick but that the wick caught on by itself. 48 673:1 49 Rashi, Shabbos 23b *d'h v'assur*; see also Kehilas Yaakov, Shabbos, siman 18 50 676:1 51 When many people are lighting together and each person lights their own Menorah, it is still appropriate for each person to light their own *Shamash* (Kovetz Halachos p. 209) 52 676:1 53 However, *Ichatchila* one should not benefit from the light of the Menorah even if there is a *Shamash* there (Kovetz Halachos, p. 208) 54 671:5 55 Rav Shlomo Zalman Auerbach (Halichos Shlomo 16:130); Rav Shmuel Kamenetsky (Kovetz Halachos p. 209) 56 Kovetz Halachos, p. 209 57 676:4 58 676:8 59 676:8 60 However, one should not begin reciting *ha'Neiros ha'lalu* before he lights the first candle as this may be considered a *hefsik* between the *beracha* and the mitzva of lighting the Menorah. *B'dieved*, if one began reciting *ha'Neiros ha'lalu* before lighting the first candle it is not considered a *hefsik* since it is related to the mitzva of lighting the Menorah (Rav Chaim Kaniewsky cited in Shiurei Halacha p. 400) 61 Siman 22 62 Reb Moshe Feinstein (Igros Moshe O.C. vol. 5, 43:1) also proves that there is a mitzva to look at the candles of the Menorah from the Rema 677:3. 63 Mekadesh Yisroel (p. 71) writes that “[I have heard] that [by Chasidim] the custom is that even women stay by the Menorah for the first half and hour after it is lit to look at its *neiros*. However, it seems that this is not the custom (in most places), rather the women stay by the *neiros* for a short time and then they leave.” 64 Igros Moshe O.C. vol. 5, 43:1 65 Mekadesh Yisroel, 18, writes that it is an *Anyan Gadol* which is mentioned in the *Kadmonim*. The Bnei Yissaschar (Mamar 4) writes “If someone is a *ba'al nefesh* he will use his eyes during these days to look at the light of the Menorah and this will cause the light up his mind in Torah. 66 Siman 672 67 The *Ohr HaGanuz* in the *Chanukah Neiros*. The Rokeiach (Chanukah, 225) explains that the *Ohr HaGanuz* is hidden in the *neiros* of Chanukah (see also Maharal, Ner Mitzvah p. 23; Bnei Yissaschar (Shabbasos 3:7; Kislev-Teives 2:8). The Rokeiach adds that the 36 *neiros* we light over Chanukah correspond to the 36 hours in which *Ohr HaGanuz* existed before it was hidden. [As the Medrash (Breishis Rabba 11:3) explains that “the *Ohr HaGanuz* existed for 12 hours on Friday, 12 hours on Friday night and 12 hours on Shabbos.”] 68 Siman 18 69 677:4 70 Aruch HaShulchan 677:6 71 The Mishna Berura (677:18) explains that this refers to the oil and wicks which extinguished before the half an hour which they were intended to burn and thus were designated for the mitzvah, but if the candle extinguished after a half an hour the oil is permissible since it was not designated for a mitzvah. [This is also the opinion of the majority of *poskim*, cited in Mekadesh Yisroel, 171.] Accordingly, this halacha is generally not relevant nowadays when we light indoors, and it is not common for the candles to extinguish before a half an hour (Mekadesh Yisroel, 171). Shiurei Halacha (Chanukah p. 376) writes that it is for this reason that we do not find that people make a bonfire to burn the leftover oil and wicks. However, other *poskim* (Sheilas Yavetz 1:4, and others cited in Mekadesh Yisroel, 171) rule that all the oil which was intended to be used for the lighting is considered designated for the mitzvah and must be disposed of appropriately. However, according to all opinions the oil which remains in the bottle is entirely permissible since it was not dedicated for the mitzvah (Mikadesh Yisroel, 172) 72 Mekadesh Yisroel (172) writes that it is permissible to use the leftover oil to light the Shabbos candles. 73 Kovetz Halachos p. 218; Mekadesh Yisroel, 171-3 74 Kovetz Halachos p. 218 75 Kovetz Halachos, ibid