PHILOTORAH

לה"ו

יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ שֶׁתִּשְׁלַח מְהֵרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם,
רְפוּאַת הַנֶּפֶשׁ וּרְפוּאַת הַגּוּף לִפְצוּעֵי הַמִּלְחָמוֹת, וּלְנִפְגָּעֵי מַעֲשֵׂי טֶרוֹר וְאַנְטִישֶׁמִיּוּת
בְּיִשְׂרָאֵל וּבְכָל מָקוֹם שֶׁהֵם – עִם שְׁאָר חוֹלֵי יִשְׂרָאֵל. אָמֵן.

May HaShem protect our soldiers; may He send Refu'ah Sh'leima to the many injured; may He console the bereaved families and all of Israel; may He end these wars with total success and peace for Medinat Yisrael and Klal Yisrael wherever we are.



YERUSHALAYIM in/out times for

VAYEISHEV-Chanuka 1 (m'vorchim)

December 4-5, '26 • כ"ה כסלו ה'תשפ"ז

4:00PM* Plag 3:31PM • **5:14PM** R' Tam 5:47PM

Use the Z'MANIM link for other locales

* Common practice in Jerusalem to light Shabbat candles 4:20pm and Chanuka candles right before Shabbat candles are lit. See CALnotes for details

CAL NOTES

Friday Lighting

This year we have Chanuka candles to light before Shabbat candles - twice.

We have two Shabbatot Chanuka in years that begin on Shabbat AND are SHALEIM (meaning that Marcheshvan has its 30th day). This occurs in two different year-types, one in a one Adar, 12-month year and the other in a two Adar, 13-month year.

Total frequency of Chanuka running from Shabbat to Shabbat is 18.44%.

We are in 5787 now. The last time we had a Shab-Shab Chanuka was 20 years ago. The next time it is scheduled is next year, 5788.

We last had two consecutive years of Shab-Shab Chanuka in 5763 and 5764. The next such pair of years begins 27 years from now.

Rarer than Shab-Shab is Fri-Fri at 10.13%. To be discussed another time.

Remember, of course, that every year there is a Friday for Shabbat Chanuka candle lighting; this year there are two.

When lighting Chanuka candles for Shabbat, they are to be lit before Shabbat candles, even if they are lit by different people.

On Friday, we cannot light after dark or even wait for sunset. We must light Chanuka candles earlier than during the week.

On a regular Friday in Jerusalem, the customary candle-lighting time published is 40 minutes before sunset, calculated for the city's elevation. One explanation for this minhag is that Jerusalem, the holy city, gives special honor to the kedusha of Shabbat by welcoming it earlier.

When it comes to Erev Shabbat-Chanuka, however, the earlier we light Chanuka candles, the less ideal the lighting is. Therefore, many in Jerusalem follow the custom of lighting Shabbat candles 20 minutes later than posted and lighting Chanuka candles right before Shabbat candles. This allows Chanuka candles to be lit closer to sunset without running the risk of encroaching on Shabbat.

For any other location, either Shabbat candle lighting time should not be delayed at all, or - based on local custom (check with your Rav) there might also be a later time for lighting.

In loving memory of

ר׳ משה יצחק ב״ר מרדכי ז״ל

on his 28th yahrzeit, 26 Kislev, the second day of Chanuka 🕎

We miss you, Dad and Grandpa

יהי זכרו ברוך

It is important to use larger/fatter candles for the Friday lighting since they will have to burn longer than usual because of the earliness of the lighting. Every night, Chanuka candles should burn until at least a half hour after Stars-Out, and preferably a little longer than that. See the Chanuka Review for further details. Experience is the best teacher in this case.

When lighting Chanuka candles on Friday, it is suggested to save Maoz Tzur for the Shabbat table rather than taking the time to sing when Shabbat candles await their lighting and then there is shul to go to.

One should prepare for Motza'ei Shabbat Chanuka candle lighting (two candles, this year) on Friday, to minimize the delay once Shabbat is over. This year, it is a simple matter of setting up two candles or oil cups in the same Chanukiya and have a shamash and matches ready nearby so there be no unnecessary further delay.

On Friday, it is preferable to daven Mincha early, before lighting Chanuka candles. This is usually facilitated by early Mincha davenings in many shuls and neighborhoods, scheduled for just this purpose.