

**ONE POINT***from*

לקוטי שיחות חלק טו, שיחה ב לחנוכה

~ In memory of Rebbetzin Chave Hecht ז"ל אלימלך ~

**Use these words to fill in the blanks (words can be used more than once):****\* חנוכה \* שבת \* enjoyable \* honor \* peace \*****IN THE RAMBAM:**

At the very end of הלכות חנוכה, the רמב"ם writes that if a person is only able to fulfill 1 of these 2 מצוות, either lighting שבת candles, or lighting חנוכה candles, priority is given to the שבת candles, since it brings peace in the home.

**QUESTION:**

It seems that this הלכה emphasizes the importance of שבת candles, over חנוכה candles. Why does the רמב"ם write this הלכה only with the laws of \_\_\_\_\_, and not also with the laws of שבת?

**ANSWER:**

According to the רמב"ם, peace in the home is **not** the reason for lighting \_\_\_\_\_ candles. The רמב"ם writes that we light שבת candles as a way to \_\_\_\_\_ שבת, and to make שבת more \_\_\_\_\_ (כבוד שבת, עונג שבת).

Peace in the home is only an added benefit<sup>1</sup>.

Therefore, the רמב"ם brings this הלכה in הלכות חנוכה, and not in הלכות שבת.

Because, according to him, the reason that שבת candles take precedence is **not** because of the importance of שבת.

Rather, because, practically speaking, they do bring \_\_\_\_\_ in the home.

**Further discussion:**

- Why does the רמב"ם refer to the שבת candles as ביתו, not שבת? (See footnote 25 in the שיחה)

<sup>1</sup> According to the Alter Rebbe, peace in the home is **the** reason for שבת candles (ensuring that one sees where they're walking, and won't trip on something in the dark).

