The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תכ"ב סעיף ב'-ג'

Overview

Siman 422 Seif 2:

Hallel* is read with omissions by individuals as well as the *tzibbur*. Some maintain that the *tzibbur* recites לקרא את ההלל before beginning *hallel (and if one recited לגמר he does not have to go back) **and יהללוך at the end. Individuals do not recite the *berachos*. Others maintain that even the *tzibbur* does not recite the *berachos* before or after and this is the opinion of Rambam and the custom in Eretz Yisroel and the surrounding areas.** Some maintain that even individuals recite the *beracha* and that is the custom in these countries. Nevertheless, a person should make an effort to *daven* with a *tzibbur* so that he could recite the *beracha* with them. Some maintain that when an individual recites *hallel* he should ask two people to recite the beginnings of sections so that it as though it is read with a *tzibbur* and the custom is to follow that practice for הודו and אנא.

- Since it is only a custom to read *hallel* we omit certain sections to make it clear that it is not obligatory. Common custom is to omit לא לנו and אהבתי כי ישמע. (M.B. 12)
- If one arrives in *shul* when they are ready to begin *hallel* one should join them and then *daven shacharis*. Also, if one is in *pesukei d'zimra* one should join the *tzibbur* to recite *hallel* but one should not recite the *berachos* before or after. On days when *hallel* is obligatory one should not recite it during *pesukei d'zimra* since this will cause him to lose the *berachos*. (M.B. 16)
- If one cannot easily find two others he is not obligated to go searching for them. (M.B. 18)

Siman 422 Seif 3:

The *pesukim* that are repeated and those that are read by the *shaliach tzibbur* and then recited by the *tzibbur* is subject to local custom.

- In our countries the custom is to repeat from אודך and onwards. (M.B. 19)
- Authorities write that although the *tzibbur* may fulfill their obligation by listening to the *shaliach tzibbur* recite יאמר נא וכו' nevertheless, it is preferred for each person to recite it himself since people often do not have proper intent and this is our custom. (M.B. 20)

Halacha Highlight

Reciting *hallel* and whether one should recite the *berachos*

Shulchan Aruch Siman 422 Seif 2
שהצבור מברכין עליו
The *tzibbur* recites the *berachos*

Shulchan Aruch (סע' ב') rules that on Rosh Chodesh we recite *hallel* with omissions, whether it is recited by an individual or whether it is recited by a *tzibbur*. Biur Halacha (ד"ה וקורין) notes that according to the Gemara in Megilla (20b) *hallel* may be recited any time during the day. However, Rav Yaakov Emden (שו"ת שאלת יעב"ץ ח"א סי' מ') writes that *hallel* is part of *shacharis* and as such it is prohibited to eat before reciting *hallel* unless one's heart is weak in which case it is not even an act of piety to refrain from eating before *hallel*. He proves his contention from the Gemara in Rosh HaShanah (32b) that explains that on days that *hallel* is recited the first *shaliach tzibbur*, meaning the one who *davens shacharis*, is the one who recites *hallel*. This implies that *hallel* is part of *shacharis*. He notes, however, that it is not an absolute prohibition and is merely an act of piety (מדת חסידות).

Shulchan Aruch presents different customs concerning the recitation of the *berachos* before and after *hallel* on Rosh Chodesh. The first opinion maintains that the *berachos* are recited by the *tzibbur* but not by individuals, whereas Rambam contends that the *berachos* are not recited altogether. Rema cites a third school of thought that rules that even individuals recite the *berachos* and confirms that that is the custom in our countries. However, in order to satisfy more opinions, one should make an extra effort to recite it with the *tzibbur*. If one's custom is not to recite the *beracha* but is serving as the *shaliach tzibbur* for a *minyan* that does recite it, Teshuvas Chaim She'al (להחיד"א ח"א סי' צ"ט) rules that he should recite the *beracha*. Rav Moshe Feinstein (אג"מ או"ח ח"ב סי' צ"ד) issued a similar ruling concerning the recitation of *hallel* on the night of Pesach in the *bais haknesses*. Rav Shlomo Zalman Auerbach (הליכות שלמה ראש חדש פ"א דבר הלכה אות ט"ו) rules that one who has the custom to recite the *beracha* who is serving as the *shaliach tzibbur* for a *minyan* of people who do not recite the *beracha* may recite the *beracha* quietly.