



Overview

Halacha Highlight

Reciting *hallel* in the *bais haknesses*

Shulchan Aruch Siman 487 Seif 4

גומרים ההלל בצבור

We complete *hallel* with the *tzibbur*

Shulchan Aruch (סעי' ד') writes that on the first night of Pesach we melodiously sing the full *hallel* including the *berachos* at the beginning and the end. For those who observe a second day of Yom Tov, it is recited the second night as well. Rema, however, writes that this is not our custom since we do not recite *hallel* in the *bais haknesses* at night altogether. A number of reasons are offered to explain the rationale for the custom. Some explain that it is recited in the *bais haknesses* in order to avoid reciting the *beracha* on the recitation on *hallel* at home. The reason we do not recite the *beracha* on *hallel* at the *sefer* is either because it is divided into two parts or because it is not recited as a form of קריאה—reading, rather it is recited as a form of אומר שירה of relating praises of Hashem (פסקי תשובות הע' 31). Another reason suggested for the recitation of *hallel* in the *bais haknesses* is to discharge the obligation of those who cannot say *hallel* on their own and do not have someone who will come to their home during the *sefer* to recite it for them.

If someone has the custom not to recite *hallel* but *davened* in a place where the custom is to recite it, Rav Moshe Feinstein (אורח חיים סי' צ"ד) ruled that it is prohibited for him to deviate from the custom of that *minyana* and he should recite *hallel* together with them. Regarding the *beracha*, he writes that if one could avoid saying the *beracha* in a matter than will not be noticeable, he should do so but if it will be discernable and certainly when he is acting as the *shaliach tzibbur* it should be recited. If one who has the custom to recite it *davens* in a *bais haknesses* where it is not recited, the Birkei Yosef (סק"י) ruled that he should recite it to himself whereas Rav Yosef Shalom Elyashiv (הגדה של פסח ע"פ פסקיו עמ' 21) ruled that it should not be recited since it is an obligation of the *tzibbur* rather than an individual obligation.

is not our custom since we do not recite *hallel* at night in the *bais haknesses* altogether.

- ❖ The custom amongst *Sephardim* is to recite it. (M.B. 16)

Siman 487 Seif 2:

The *shaliach tzibbur* does not recite *kiddush* in the *bais haknesses*.

- ❖ Even if the only wine in town is found in the *bais haknesses* *kiddush* is not recited as part of *davening*. (M.B. 10)

Siman 487 Seif 3:

If one forgot **אתה בחרתנו** but recited **יעלה ויבא** he satisfied his obligation. Even if it is Shabbos and he mentioned it in **יעלה ויבא** his obligation is fulfilled. If he recited **אתה בחרתנו** and mentioned Shabbos he must, nevertheless, mention it again in **יעלה ויבא**, however, if he did not mention it in **יעלה ויבא** he does not have to go back. If the *shaliach tzibbur* forgot to mention Yom Tov in *shacharis*, see above *siman* 126.

- ❖ Shulchan Aruch refers to where he concluded the *beracha* properly. If he realized once he started **רצה** he goes back to **אתה בחרתנו** and if he already stepped back he must start again from the beginning. If he did not recite **אתה בחרתנו** or **יעלה ויבא** but recited **ועדי קדשך** even though he also said **ועדי קדשך**, if he did not recite **ועדי קדשך** he did not satisfy his obligation. (M.B. 11)
- ❖ Even if one did not realize before he concluded the *beracha*, he does not have to go back to **אתה בחרתנו**. (M.B. 12)
- ❖ Since he did not say **אתה בחרתנו** or **לנו** he did not mention Shabbos but nevertheless, since he mentioned Shabbos in **יעלה ויבא** he has fulfilled his obligation. The implication is that if he did not mention Shabbos in **יעלה ויבא** he does not fulfill his obligation but it is not clear why if it will be mentioned in **ועדי קדשך**. (M.B. 13)
- ❖ Since there is a disagreement if it must be mentioned, *b'dieved*, there is no obligation to go back. Many authorities agree that even *l'chatchila* we do not add **ועדי קדשך** to **יעלה ויבא** and that is our custom. (M.B. 15)

Siman 487 Seif 4:

On the 1st night of Pesach the *tzibbur* completes a melodious *hallel* in the *bais haknesses* with a *beracha* before and after the recitation. The same is done on the second night where the second night is observed. This