The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Mon, December 15, 2025 ■ כ"ה כסלו, תשפ"ו
סימן תר"ע סעיף ג'-סימן תרע"א סעיף ב'

Overview

Siman 670 Seif 3:

One may eulogize a Torah Scholar in his presence. One does not fast for a *yahrtzeit.*

As far as making the bracha of Tziduk Hadin,

- Tziduk hadin is only recited on those days that *tachanun* is recited. (M.B. 12)
- *Tziduk hadin* is recited on the day before and after Chanukah. (M.B. 12)

Siman 671 Seif 1:

One should be very careful to fulfill the mitzvah of Chanukah lights. If necessary, one should borrow or sell his garments to obtain oil for the mitzvah.

- The Gemara (Shabbos 23b) relates that one who is accustomed to lights (Shabbos and Chanukah lights, Rashi) will have children who are Torah Scholars. (M.B. 1)
- The reason a poor person must obtain oil is to publicize the miracle. (M.B. 2)
- Someone who is poor is only obligated to obtain one light for each night. (M.B. 3)

Siman 671 Seif 2:

The first night one lights one light and adds an additional light each night. Even if there are many members in the household only one menorah is lit. According to others, each person lights and that is the common custom. The menorahs should be placed apart from one another so that it should be recognizable how many lights each person lit.

- If a person could only afford one light per night that is sufficient. (M.B. 4)
- According to Shulchan Aruch even if the other members of the household are adults only one menorah is lit. (M.B. 8)
- Even according to Rema one's wife does not light.(M.B. 9)

Halacha Highlight

Who qualifies as one who is "habitual in kindling light?"

Mishna Berura siman 671 s.k. 1

ואמרינן בגמרא הרגיל בנר הוין לו בנים תלמידי חכמים

And we say in the Gemara (Shabbos 23b) one who is habitual in kindling light will have sons who are Torah Scholars

Shulchan Aruch mentions the necessity for a person to be careful with lighting the Chanukah lights as an introduction to the need to even borrow money to obtain oil for the mitzvah of lighting Chanukah lights. Although the Gemara refers to "light," Rashi there explains that it refers to Shabbos and Chanukah lights. The exact definition of the term הרגיל—habitual in this context is somewhat vague and thus subject to different interpretations.

Tur and Shulchan Aruch (ריש סי' רס"ג) write that one should be careful to have a beautiful light (נר יפה). This implies that one should make an effort to obtain high quality wicks and oil so that the flame will be strong and beautiful. Rosh Yosef (שבת כ"ג:) suggests the beautiful light referenced by Tur and Shulchan Aruch refers to the acquisition of olive oil in accordance with Rema's ruling (לקמן תרע"ג סע' א') that the preferred manner of fulfilling the mitzvah of Chanukah lights is with olive oil. Pele Yoetz (ערך נר) writes that not only should one use olive oil for the mitzvah but it is also appropriate that the menorah that will hold the lights should be beautiful and clean.

An alternative approach is found in the writings of Rabbeinu Perachya the son of Rabbeinu Nisim. He understands the phrase, "One who is habitual in kindling light" as a reference to one who lights the Chanukah and Shabbos lights at their correct times and adds enough oil for the light to remain lit for the required amount of time. Chida (ספר פתח עינים כ"ג: ד"ה א"ר הונא) suggests that it refers to lighting more lights than necessary. Regarding Shabbos this would mean lighting many candles and regarding Chanukah it would mean lighting מן המהדרין מהדרין.

Stories to Share

"A Mitzvah is a Candle and the Torah is Light"

מ"ב, ס' תרע"א, א': "הרגיל בנר הויין לו בנים תלמידי חכמים..."

One who is careful to light Shabbos and Chanukah candles will have children who are Torah scholars, as we see in the Mishna Berura which cites the gemara on the verse, "כי נר מצוה ותורה אור-For a mitzvah is a candle and the Torah is light." Nevertheless it is undeniable that some are careful with these lights yet they do not have children who are scholars. What then is the meaning of this statement?

We can understand this in light of a parable brought in the Toras Avos: "Once there was a man who owned a huge forest. Since developing the area was the best way to earn money from his land, he decided to remove the trees. To this end, the owner began to cut down the forest tree by tree. After many long days, he noticed that he was hardly making any progress. If he did not manage to increase his efficiency, it was quite plausible that the trees would grow back before he had a chance to cut down the rest. What did he do? He set fire to the forest and within a short time he achieved his goal.

"The same is true in spiritual terms. One who fights day in and day out against each illicit thought and spiritual challenge eventually realizes that he must find a better method to overcome his base nature. He will only prevail if he ignites a holy fire in his heart. As long as he is on fire with longing for Hashem, this will immediately incinerate every base thought and challenge."

The Nesivos Shalom, zt"l, explains that the purpose of the Shabbos and Chanukah lights is to ignite our hearts completely in fiery connection with Hashem. It is only when we the Chanukah lights deepen our connection to Torah and mitzvos that we will have children who are Torah scholars in the merit of this mitzvah.