The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תרע"ה סעיף א'-ג'

Overview

Siman 675 Seif 1:

The kindling of the lights fulfills the *mitzvah* not the placement of the lights. As such if lights were placed in the correct location but not with the intent to fulfill the *mitzvah* one may kindle the flame there and it is not necessary to remove it and place it down with the intent to fulfill the *mitzvah*. Therefore, if a lantern burned the entire day, for example, it was kindled before Shabbos for the sake of the *mitzvah*, on Motzai Shabbos one must extinguish the flame and rekindle it for the sake of the *mitzvah*. Nevertheless, one must kindle the light in the place where it will remain because if it was kindled inside and then moved outside the *mitzvah* is not fulfilled since the observer will assume that it was kindled for the benefit of the owner. Similarly, if one kindled the lights and held it in place the *mitzvah* is not fulfilled since the observer will assume it was kindled for the owner's benefit.

- This is evident from the fact that the wording of the *beracha* is להדליק נר וכו'. Accordingly the same is true for the Shabbos and Yom Tov lights. (M.B. 1)
- The fact that it was kindled yesterday for the sake of the *mitzvah* is irrelevant since each day represents an independent *mitzvah*. (M.B. 3)
- One should not move the Chanukah lights for the half hour they must remain lit. Although there are authorities that are lenient Pri Megadim maintains that *l'chatchila* one should be stringent. Even the lights kindled in the *Bais HaKnesses* should not be moved for half an hour after they were kindled. (M.B. 6)
- Taz maintains that as long as one did not hold the lights for the entire time they were lit the *mitzvah* was fulfilled but many disagree and contend that the lights should not be kindled until they are placed down. (M.B. 7)

Siman 675 Seif 2:

There is an opinion that contends that since it is the kindling that fulfills the *mitzvah* one must add enough oil to burn for the duration of the *mitzvah* before kindling the lights but if one recited the *beracha* kindled the lights and then added the necessary quantity of oil he did not fulfill his obligation.

- One must extinguish the flame and rekindle it without a *beracha*. (M.B. 5)

Siman 675 Seif 3:

Women kindle the lights since they are also obligated. If the lights were kindled by a deaf-mute, someone insane or a minor the *mitzvah* was not fulfilled even if it was placed down by an adult. There is an opinion that maintains that if the child reached the age of *chinuch* it is permitted. According to our custom that everyone kindles his own lights a child who reached the age of *chinuch* must kindle the lights.

- A woman can kindle the lights for the household and even a man could designate her as his agent if he is present when she kindles the lights and hears the *beracha*. *B'dieved*, if he didn't answer אמן the *mitzvah* is still fulfilled. Teshuvas Olas Shmuel contends that according to our practice that every person kindles lights for himself, women need not kindle lights but if she wants to kindle lights she may and even recites the *beracha*. (M.B. 9)
- Maharshal rules that if a blind person lives with others and could give money to join with them he should do so. Similarly, if he is married his wife should kindle the lights on his behalf. If he lives by himself without a wife someone should assist him to kindle the lights and Sha'arei Teshuvah writes that he should not recite the *beracha*. (M.B. 9)
- According to Shulchan Aruch's conclusion below (689:2) a child should not kindle the lights on behalf of others. (M.B. 13)
- A child need not be so stringent and it is sufficient if he kindles a single light. Later authorities write that a convert may recite the *beracha* שעשה נסים לאבותינו. (M.B. 14)

Halacha Highlight

An agent kindling *Chanukah* lights

Shulchan Aruch Siman 675 Seif 3
אשה מדלקת נר חנכה
A woman kindles *Chanukah* lights

Shulchan Aruch (סע' ג') rules that women also kindle *Chanukah* lights since they are also obligated in the *mitzvah*. Mishnah Berurah (סק"ט) writes that Shulchan Aruch refers to a circumstance in which a woman is kindling the lights on behalf of the members of her household. He then notes that since women are obligated to kindle *Chanukah* lights, it is acceptable for a man to appoint a woman as his agent to kindle the lights in his place if he is present at the time of the kindling and listens to the recitation of the *beracha*. *B'dieved*, if one did not answer אמן, the *mitzvah* is nevertheless, fulfilled. Similarly, a man may recite the *berachos* on behalf of a woman and she fulfills the *mitzvah* provided that she is present when he kindles the lights and listens to his recitation of the *beracha*. He concludes by writing that this is the only manner in which an agent may kindle the lights for someone else.

Poskim struggle to understand why it is necessary for the principal to be present when an agent kindles the *Chanukah* lights when generally, the principal does not have to be present when an agent acts on his behalf, e.g. when affixing a *mezuzah* to one's house. Rav Shlomo Zalman Auerbach (מנחת שלמה ח"ב סי' נ"ו אות ב') suggests that Mishnah Berurah refers to where the agent kindles the lights in the principal's home so that the agent is not fulfilling the *mitzvah* when he kindles these lights. Therefore, the presence of the principal is essential for the agent to recite the *beracha* so that the principal could hear the recitation of the *beracha* since the agent is not fulfilling the *mitzvah* with this kindling. Teshuvas Shevet HaLevi (ח"ח סי' קנ"ט) explains that as far as the *mitzvah* of kindling is concerned, it is clear that the principal fulfills the *mitzvah* even if he is not present when the lights are kindled. His presence is necessary only for the *beracha* of שעשה נסים which is an expression of thanks upon seeing *Chanukah* lights and if he is not present he loses that *mitzvah*.