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

Overview

Siman 676 Seif 1:

When kindling the first night one recites three *berachos*: להדליק נר חנכה, שעשה נסים and שהחינו. If one did not recite *shehechiyanu* the first night he should recite the *beracha* the second night or when he recalls.

- The Gemara and *Poskim* write that one should say נר של חנכה. Maharshal agrees with this as well except that he maintains that שלחנכה is one word. The phrase is בזמן הזה rather than ובזמן הזה. In *shehechiyanu* the word is לִזמן with a "*chirik*" rather than a "*pasach*." (M.B. 1)
- If one realizes after kindling he does not recite the *beracha* that night. (M.B. 2)

Siman 676 Seif 2:

After the first night only two *berachos* are recited להדליק and שעשה נסים. The *berachos* are recited before kindling the lights.

- If one began kindling the lights without reciting the *beracha* he should recite the *beracha* at that point. If one doesn't realize until he kindled all the lights he may no longer recite the *beracha* of להדליק. (M.B. 4)

Siman 676 Seif 3:

One who did not kindle lights and will not be kindling lights and doesn't have someone who will kindle lights for him at home should recite שעשה נסים when he sees someone else's lights and on the first night he should recite שהחינו. When he kindles lights on the second or third night he does not recite שהחינו.

- Some *Poskim* maintain that even if he knows they are kindling for him in his home he should recite the *berachos* when he sees someone else's lights but one should not follow that opinion in practice. (M.B. 6)
- If one did not kindle lights because he relied on his wife's kindling when he kindles the lights on the second night he does not recite שהחינו. (M.B. 7)

Siman 676 Seif 4:

After kindling the lights one says הנרות הללו וכו'.

- It should be recited after kindling the first light while one is kindling the others. It is also acceptable if one waits until after he kindled all the lights. (M.B. 8)

Halacha Highlight

The correct wording for the first *beracha*

Shulchan Aruch Siman 676 Seif 1
להדליק נר חנכה
L'hadlik ner Chanukah

Shulchan Aruch (סע' א') writes that on the first night of Chanukah one who kindles the lights recites three *berachos*: להדליק נר חנכה, שעשה נסים and שהחינו. Mishnah Berurah (סק"א) notes that according to the Gemara and *Poskim* the wording of the first *beracha* is not להדליק נר חנכה, it is להדליק נר **של** חנכה. He notes that Maharshal also added the word של, although he combined that into one word שלחנכה rather than separating them into two separate words. Birkei Yosef (סק"א) explains why, according to Shulchan Aruch the word של is not recited and why *Chanukah* lights are different from Shabbos lights where all opinions agree that we recite נר של שבת. On Chanukah it is prohibited to derive benefit from the *Chanukah* lights so we say נר חנכה to indicate that the lights are only kindled to fulfill the *mitzvah*. In contrast, since we are permitted and are supposed to derive benefit from the Shabbos lights we say the words נר של שבת to indicate that the lights are designed to provide benefit for us on Shabbos.

Ben Ish Chai (פר' וישב סע' ב') explains that when one recites the *beracha* in accordance with Shulchan Aruch's wording he should have in mind that the first letters of the words להדליק **נר חנכה** spell the word נחל which is the Name of Hashem connected with the words **נוצר חסד לאלפים**. Kaf HaChaim (או"ח ת') in the name of others notes that according to Shulchan Aruch there are 13 words in the *beracha* which are designed to correspond to the 13 Attributes of Mercy. Rav Ovadia Yosef (חזון עובדיה עמ' קכ"ה) suggests that the 13 words in the *beracha* correspond to the 13 breaches that the Greeks made in the walls that surrounded the Bais HaMikdash which were subsequently closed by the Chashmonaim.