The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Dec 20, 2022 ■ כ"ו כסלו, תשפ"ג
סימן תרע"ז סעיף ד'-סימן תרע"ח סעיף א'

Overview

Siman 677 Seif 4:

Oil necessary for the mitzvah that is leftover after the eighth day should be burned by itself in a fire since it was designated for the mitzvah. If that oil becomes intermingled with other oil and the mitzvah oil is nullified in shishim there is an opinion that maintains that one may not add additional oil to nullify the prohibited oil.

- On the previous nights if there is leftover oil it may be used for the subsequent nights. (M.B. 17)
- In other words, one initially poured the minimal amount of oil necessary to fulfill the *mitzvah* but it went out before all of the oil burned. Since it was designated for the *mitzvah* it is prohibited to benefit from it. If one added more oil than necessary and there are leftovers it is permitted for benefit. Some *Poskim* maintain that if one poured in oil without specification it is assumed that it was designated for the *mitzvah* unless one intended that only the amount necessary will be designated for the *mitzvah*. (M.B. 18)
- One may not save it for next year since we are afraid that someone may inadvertently use it. (M.B. 19)
- Since there is an opinion that permits nullifying something that is Rabbinically prohibited Shulchan Aruch presented this ruling with the phrase יש מי שאומר. (M.B. 20)

Siman 678 Seif 1:

One who cannot afford to purchase Chanukah lights and Shabbos lights should purchase Shabbos lights since they promote shalom bayis (See above siman 263:3). If one can afford Shabbos lights but has to choose between Chanukah lights and wine for kiddush he should purchase Chanukah lights since they promote the miracle. Similarly, Chanukah lights take precedence over wine for havdalah, see above siman 296:5.

- If one has one Shabbos light it is sufficient even though it is preferable to have two light. (M.B. 1)
- Some authorities contend that nowadays that we kindle lights inside one should purchase *Chanukah* lights since one will not be in the dark but most authorities disagree and maintain that the *halacha* does not change in our times. (M.B. 2)
- Shulchan Aruch refers to where one has bread because if he doesn't have bread that certainly takes precedence over Shabbos lights, *Chanukah* lights and wine for *kiddush*. (M.B. 4)
- Wine is not as important since one could recite *kiddush* on bread. (M.B. 6)

Halacha Highlight

Burning leftover oil

Shulchan Aruch Siman 677 Seif 4

הנותר ביום השמיני מן השמן וגו'

Leftover oil after the eighth day etc.

Shulchan Aruch (סי' תרע"ז סע' ד') rules that oil which was needed for the fulfillment of the *mitzvah* that is leftover after the lighting on the eighth night, must be burned by itself in a fire. The reason it must be burned is that since it was designated for the *mitzvah* it became sanctified and may not be used for other purposes. The reason it is not permitted to put away for the following year is the concern that over the course of the year one will inadvertently use the oil for some other purpose. Mishnah Berurah (ס"ק י"ז) explains that when oil is leftover from one of the previous nights it may used on a subsequent night; therefore, the issue of what to do with leftover oil only arises after the eighth night. Another point that Mishnah Berurah (ס"ק י"ח) emphasizes is that it is only the oil designated for the *mitzvah* that is leftover (e.g. the flame went out before the minimum time necessary for them to burn) that must be burned. If one added more oil than necessary for the fulfillment of the *mitzvah* the leftovers need not be burned since it was not designated for the *mitzvah*. He then notes that in the opinion of some *Poskim* one must stipulate that he is only designating for the *mitzvah* the oil necessary for the fulfillment of the *mitzvah*.

There is a disagreement whether the leftover oil may be used for another *mitzvah*, e.g. Shabbos lights or for lights in the *Bais HaKnesses*. According to some authorities it is permitted. The prohibition is to derive personal benefit from the oil but to use it for a *mitzvah* is permitted. According to others once the oil was designated for the *mitzvah* of *Chanukah* lights it may not be used even for the fulfillment of other *mitzvos* (חיי משה ופסקי תשובות אות ט').