The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Thurs, Dec 22 2022 ■ כ"ח כסלו, תשפ"ב
סימן תרע"ט סעיף א'-סימן תר"פ סעיף ב'

Overview

Siman 681 Seif 1:

After Shabbos we do not recite havdala with the Chanukah lights since one may not benefit from the lights and one may not recite the beracha until one benefits from the light.

- In other words, once one recited the beracha on Chanukah lights one may not recite havdala on those lights. Theoretically one may first recite havdala on the Chanukah lights, extinguish them and then relight them for Chanukah except that we maintain that one should delay the recitation of havdala. Therefore, one must first kindle the Chanukah lights and then they may no longer be used for havdala. (M.B. 1)

Siman 681 Seif 2:

In the bais haknesses we light the Chanukah lights before the recitation of havdala. And certainly in one's home one should first kindle the Chanukah lights and then recite havdala since one already heard havdala in the bais haknesses.

- Although the mitzvah of havdala occurs more frequently, nonetheless, we push off the end of Shabbos as late as we can and Chanukah lights publicize the miracle. (M.B. 2)
- His words are questionable since one does not have in mind to fulfill his obligation of havdala in the bais haknesses. Taz and others disagree with Shulchan Aruch and Rema and maintain that havdala should be recited first since it occurs more frequently. In the bais haknesses they should kindle the Chanukah lights before havdala and in one's home one may follow either custom. (M.B. 3)

Siman 682 Seif 1:

During all eight days of Chanukah we recite al hanissim in birkas hamazon in birkas ha'aretz and in davening it is recited in the beracha of modim. If one did not recite it, he does not go back (See above siman 294 seifim 4 and 5). **However, if one realized while he was still saying that beracha, as long as he did not yet recite Hashem's Name, even if he realized between the word אתה and Hashem's Name he should go back.** Some maintain that if one forgot על הנסים in birkas hamazon, when one reaches הרחמן he should say, "הרחמן יעשה לנו נסים ונפלאות כשם שעשית לאבותינו בימים ההם בזמן הזה בימי מתתיהו כו' (And this was already discussed in siman 187:4).

- Sefarim write that one should say ועל הנסים with a "ו" both in birkas hamazon as well as in tefila. (M.B. 1)
- The reason is that Chanukah is an expression of thanks. In al hamichya recited during Chanukah and Purim we do not mention Chanukah or Purim. (M.B. 2)
- It should also be recited in tefila after יהיו לרצון. (M.B. 4)
- The same is true on Purim. (M.B. 5)

Siman 682 Seif 2:

Even in mussaf on Shabbos and Rosh Chodesh one must mention Chanukah even though there is no Korban Mussaf for Chanukah.

Siman 682 Seif 3:

We do not say, "כשם שעשית וכו'" rather we conclude, "ועשית עמהם נסים וגבורות בימים ההם בעת הזאת" and some maintain that it should be recited.

- The reason is that matters regarding the future are recited in future tense whereas thanks is expressed in past tense and the main theme of על הנסים is the past. (M.B. 7)
- Bais Yosef writes that both options are acceptable. (M.B. 8)

Siman 683 Seif 1:

All eight days we complete Hallel. And all eight days we do not recite tachanun, למנצח, צדקתך or צידוק הדין nor do we on erev Chanukah during mincha and see above siman 131.

- After hallel we recite half-kaddish. A mourner may not serve as shaliach tzibbur for shacharis due to the recitation of hallel but he may during ma'ariv since he may also serve as shaliach tzibbur on Rosh Chodesh for ma'ariv. We do not recite א-ל ארך אפים or ויהי רצון that follows Torah reading. There is a dispute whether hallel is recited in a mourner's home but the mourner for sure does not recite it. (M.B. 1)

Halacha Highlight

Women reciting hallel

Shulchan Aruch Siman 683 Seif 1

כל שמונת ימי חנוכה גומרין את ההלל

All eight days we complete hallel

Shulchan Aruch (סי' תרפ"ג סע' א') writes that we complete hallel all eight days of Chanukah. Mishnah Berurah explains that since each day there was an additional miracle it follows that each day mandates a complete hallel. Poskim debate whether women are obligated to recite hallel each day to commemorate the miracle. The basis of the uncertainty is that regarding the kindling of Chanukah lights Chazal tell us explicitly that women are also obligated to kindle Chanukah lights since they were part of the miracle but did not mention anything with regards to hallel. Do we assume that they are also obligated to recite hallel for the same reason or do we assume that since they did not mention anything there must be some reason why Chazal did not obligate them to kindle Chanukah lights.

Some authorities point to a comment of Rambam to prove that women are not obligated to recite hallel. Rambam writes that when a child, slave or woman reads hallel for a man, he must repeat each and every word. The requirement for a man to repeat each word indicates that he does not discharge his obligation by simply hearing a woman read hallel for him. The reason she cannot read hallel for him is that she is not obligated in the mitzvah and thus cannot discharge his obligation. A reasoning for the distinction between kindling lights and hallel is that kindling lights is unique to Chanukah and thus Chazal saw fit to include women since they were also part of the miracle. In contrast, the obligation to read hallel to commemorate a miraculous event is not unique to Chanukah and thus since reciting hallel is a positive time bound mitzvah women were not included in the obligation. Others note that Tosafos (סוכה ל"ח. ד"ה מי) writes that women are obligated to recite hallel since they were part of the miracle (פסקי תשובות אות א').