The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Fri, Dec 23 2022 ■ כ"ט כסלו, תשפ"ג
סימן תרפ"ד סעיף א'-ג'

Overview

Siman 684 Seif 1:

We read about the korbanos brought by the nesi'im from parshas Naso, three aliyos per day. We begin with birkas kohanim (Some maintain that we start from משה כלות ביום and this is our custom) **and is read by the kohen and levi and a yisroel reads ביום הראשון.** (Some maintain that the Kohen reads the entire parsha until ביום הראשון and the levi and yisroel read ביום הראשון and this is our custom) **On the second day the Kohen reads ביום השני until פר אחד בן בקר and the levi reads until ביום השלישי and the yisroel rereads ביום השניand this pattern is followed each day.** Some maintain that the yisroel reads the section from the following day which is ביום השלישי and this pattern is followed each day and this is our custom. **On the eighth day we begin from ביום השמיני and finish the entire section as well as the first parsha of B'ha'aloscha** (and the custom is to conclude with the words כן עשה את המנורה).

- We read this section since the Mishkan was completed on the 25th of Kislev. (M.B. 1)
- We recite half-kaddish after the reading. If the wrong day was read they still fulfilled their obligation since we are not particular about the day. (M.B. 3)

Siman 684 Seif 2:

On Shabbos Chanukah we take out two Torahs, in the first we read the parsha of the week and in the second we read the Chanukah reading. The haftorah is רני ושמחי. If there are two Shabosos the haftorah for the second Shabbos is from Sefer Melachim regarding Shlomo's neiros. If there is a wedding that week the haftorah of Chanukah is read.

- The maftir reads only the section of the Nasi of that day. Similarly, On Rosh Chodesh of Chanukah the fourth Aliyah reads only the section of that day's Nasi. (M.B. 6)
- Magen Avrohom asserts that when there is a second Shabbos Chanukah we would read the haftorah in honor of the wedding but Elya Rabba writes that Rema maintains his opinion even on the second Shabbos and that is our custom. (M.B. 8)

Siman 684 Seif 3:

If Rosh Chodesh Teves coincides with Shabbos we take out three Torahs, from the first we read six aliyahs from the parsha of the week, from the second we read about Rosh Chodesh beginning with the words וביום השבת and from the third we read about Chanukah and the haftorah is רני ושמחי. When Rosh Chodesh falls during the week we take out two Torahs and read from the first three aliyahs about Rosh Chodesh and from the second we read about Chanukah. If the chazzan mistakenly read the fourth Aliyah from Rosh Chodesh and they only removed one Torah they do not have to read any more but if they took out two Torahs they should read a fifth Aliyah from the second Torah about Chanukah so no one should suspect that the Torah is invalid. If they mistakenly began to read about Chanukah they must stop to read about Rosh Chodesh and regarding the question of whether they must recite the beracha on the Rosh Chodesh reading, see above siman 140.

Halacha Highlight

Reading the correct haftorah on Shabbos Chanukah

Shulchan Aruch Siman 684 Seif 2

ומפטיר 'רני ושמחי'

And we read רני ושמחי as the haftorah

Shulchan Aruch (סע' ב') writes that the haftorah for Shabbos Chanukah is from Sefer Zechariah (2:14) and begins with the words רני ושמחי. The reason that section was chosen is that it contains the phrase (Zechariah 4:2), ראיתי והנה מנורת זהב כלה. In those years where there are two Shabasos, we read on the second Shabbos from Sefer Melachim I (7) about Shlomo HaMelech's lights. Rema writes that when there is a wedding in the coming week we read the haftorah for Chanukah rather than the haftorah in honor of the wedding. The reason is that the value of publicizing the miracle of Chanukah is considered a higher value (מ"ב סק"ח). Magen Avrohom (סק"א) references authorities who maintain that it is only on the first Shabbos of Chanukah that we read the haftorah for Chanukah rather than the haftorah in honor of the wedding but if there is a second Shabbos of Chanukah we read the haftorah in honor of the upcoming wedding. Elya Rabba (סק"ז) disagrees and contends that Rema implies that we give precedence to Chanukah even on the second Shabbos of Chanukah and Mishnah Berurah (שם) indicates that the custom follows Elya Rabba's position.

Sefer Zer Zahav (מובא במ"ב מהד' דרשו) cites Sefer Etz HaSedah who raises the following question. In a year when there are two Shabasos on Chanukah, which haftorah is read on the second Shabbos if on the first Shabbos they read the haftorah which is normally read on the second Shabbos? Do they read the haftorah that is normally reserved for the second Shabbos even though it was read already the week before or should they read the haftorah for the first Shabbos since they have not read that haftorah as of yet? He does not arrive at a definitive conclusion to this question.

- When they finish the parsha of the week they place the second Torah next to the first and do not recite kaddish. After reading from the second Torah they place the third next to the second and recite kaddish. (M.B. 9)
- That which occurs more frequently takes precedence but if something will be pushed off altogether the one which publicizes the miracle takes priority. Additionally, since we read about Chanukah last it follows that the haftorah should relate to that topic. (M.B. 11)
- We ignore Chanukah since Rosh Chodesh is primary. Even if the fourth oleh just began to read about Rosh CHodesh he should finish and then a fifth Aliyah will read about Chanukah from the second Torah if it was removed. (M.B. 14)
- Taz disagrees and contends that the Kohen should finish reading about Chanukah and the other three aliyos will read about Rosh Chodesh and Biur Halacha elaborates on these matters. (M.B. 17)