The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Fri, Mar 7 2025 ■ ז' אדר, תשפ"ה
סימן תרצ"ג סעיף א'-ד'

Overview

Siman 693 Seif 1:

After *megilla* reading at night we recite ואתה קדוש and on *motzai* Shabbos we recite ויהי נעם before ואתה קדוש. And we recite ויתן לך, read the *megilla* and then recite *havdalah*.

- Magen Avrohom writes that after *shemone esrei* *kaddish* with תתקבל is recited and then after ואתה קדוש that follows *megilla* reading, *kaddish* without תתקבל is recited. Elya Rabba writes that after reading the *megilla* the line of תתקבל could be recited and will reference סדר קדשה. In the morning half-*kaddish* is recited after *shemone esrei* and after סדר קדשה full *kaddish* including תתקבל is recited.

Siman 693 Seif 2

We recite על הנסים at night and during the day. If it is not recited one does not repeat *shemone esrei*. על הנסים is only recited on the 14th but not the 15th. On the night of the 14th we recite על הנסים in *maariv* even though one did not yet read the *megilla*.

- This is true even if one *davens* before nightfall. (M.B. 4)
- Reciting it on the 15th would constitute an interruption since it is not part of *davening* on that day but one would not be required to repeat *davening* since it does have relevance to the day. Cities about which it is uncertain whether they were walled recite על הנסים on both days and it does not constitute an interruption. We rise early on Purim morning to go to the *bais midrash*. We do not remove our *tefillin* until after *megilla* reading. (M.B. 6)

Siman 693 Seif 3:

We do not read *hallel* nor do we recite *tachanun*. We also do not recite למנצח or קל ארך אפים.

- It is not recited on either day of Purim. (M.B. 8)

Siman 693 Seif 4:

We take out a *sefer* Torah and read the paragraph ויבא עמלק even though it contains only nine *pesukim* and we repeat the last *pasuk* so that we can read ten *pesukim*. The custom is not to repeat the last *pasuk*. **We read the *megilla* and then recite סדר קדשה.** When there is a *bris* on Purim we first perform the *milah* and then read the *megilla*.

- We recite half-*kaddish*. (M.B. 9)
- We recite the *beracha* הרב את ריבנו after reading the *megilla* and everyone should listen to the recitation of the *beracha*. (M.B. 11)

Halacha Highlight

Kaddish after *megilla* reading

Shulchan Aruch Siman 693 Seif 1
אחר קריאת המגילה
After *megilla* reading

Shulchan Aruch (סע' א') writes that after the reading of the *megilla* at night we recite the passage of ואתה קדוש. Mishnah Berurah (סק"א) in the name of Magen Avrohom and Elya Rabba explains that after the recitation of *shemone esrei* the *shaliach tzibbur* recites a full *kaddish* including the line of תתקבל before reading the *megilla*. Commentators (ע' פסקי תשובות אות ב') wonder the *shaliach tzibbur* recites a full *kaddish* between *shemone esrei* and the reading of the *megilla* rather than recite only a half-*kaddish* similar to what is done on *motzai* Shabbos where the *shaliach tzibbur* recites half-*kaddish* after *shemone esrei* and then a full *kaddish* after ויהי נעם and ואתה קדוש. Kaf HaChaim (אות א'), in fact, writes that the custom amongst Sephardim is to recite half-*kaddish* between *shemone esrei* and *megilla* reading. Some authorities explain that since it was common for people to *daven ma'ariv* while it was yet day and then wait until nightfall to read the *megilla* they did not want there to be a lengthy interruption between *shemone esrei* and *kaddish* so the custom developed to recite a full *kaddish* immediately after *shemone esrei* (5 פסקי תשובות הע').

Mishnah Berurah (שם) notes that Magen Avrohom and Elya Rabba disagree about the *kaddish* that is recited after *megilla* reading. According to Magen Avrohom the *shaliach tzibbur* recites a full *kaddish* without the line of תתקבל since that line is recited specifically following the recitation of *shemone esrei*. Elya Rabba contends that the *shaliach tzibbur* may also recite the line תתקבל and it is directed to the prayer of ואתה קדוש. Aruch HaShulchan (סע' ב') acknowledges that common custom is in accordance with Elya Rabba but nevertheless maintains that it is preferred to follow Magen Avrohom's position to not recite תתקבל a second time after ואתה קדוש. Many subsequent authorities contend that the second *kaddish* should not include תתקבל in accordance with Magen Avrohom (2 פסקי תשובות שם ומ"ב מהד' דרשו אות).