

HALACHICALLY SPEAKING

Volume 13 Issue 1



{ TOPIC }

AL HANISSIM ON CHANUKAH



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► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Harav Yisroel Belsky, zt"l* on current issues.

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AL HANISSIM ON CHANUKAH

On Chanukah, we insert *Al Hanissim* into our *davening* and *bentching*. It is very practical for us to discuss all the *halachos* that apply to this. Some questions we will discuss are:

Why is it said? Is there a difference between saying it in *davening* and *bentching*? What happens if you forget to say it? We will also discuss the concept of *davening* for miracles.

Source

The Gemara¹ suggests that since Chanukah is *d'rabbanan* in nature there is no need to mention *Al Hanissim* in *bentching* (since there is no obligation to eat a meal on Chanukah, there is no obligation to recite *Al Hanissim* in *bentching*).² The Gemara concludes that if one wishes to mention it he may do so in the *brachah* of thanks, which is *Nodeh*.³ *Al Hanissim* is recited in *davening* before *V'al Kulam*, which is the *brachah* of thanks.⁴

Davening

As mentioned above, we say *Al Hanissim* in *davening*⁵ before *V'al Kulam*,⁶ since Chanukah is all about thanks.⁷ This

1. *Maseches Shabbos* 24a. See *Rosh*, *Shabbos* 2:14.

2. Refer to *Rivevos Ephraim* 2:185:3.

3. *Rif*, *Maseches Shabbos* 10b.

4. *Maseches Shabbos* 24a.

5. *Rambam*, *Hilchos Brachos* 2:6; *Tur* 682; *Beis Yosef* 682; *Shulchan Aruch* 682:1; *Levush* 1; *Chayei Adam* 24:24.

6. *Levush* 1; *Aruch Hashulchan* 1. See *Tosafos*, *Maseches Shabbos* 24a, "mazkir."

7. *Taz* 682:1; *Mishnah Berurah* 2.



איך ללמוד להלכה של אמות של הלכה בלבד... (ברכות ה')

כל השנה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (גדה עב)

is mandatory,⁸ and there never was a question regarding this obligation. One reason is that since there is *chazaras hashatz* there is *pirsumei nisa* by saying *Al Hanissim*⁹ (it is said in *tefillas* without *chazaras hashatz* as well¹⁰).

We say *Al Hanissim* in *Mussaf* of Shabbos and Rosh Chodesh,¹¹ even though there is no *Mussaf* the rest of Chanukah.¹² However, if one forgot, there is no need to go back to the beginning of *Shemoneh Esrei*.¹³

There is no need to repeat *Shemoneh Esrei* if one forgot to say *Al Hanissim*.¹⁴

Al Hanissim is recited on the first night of Chanukah, even if one *davens* Ma'ariv before he lights.¹⁵

One should not skip *Al Hanissim* in order to answer *Kedushah* with the *shatz*.¹⁶

It is permitted to say *Al Hanissim* on the last day of Chanukah, even if one *davened* Minchah after nightfall.¹⁷

8. *Ritva, Maseches Shabbos* 24a.

9. *Rashi, Maseches Shabbos* 24a, "mah"; *Tosafos, Maseches Shabbos* 24a, "mahu." For more on this, see *Rivevos Ephraim* 6:359.

10. Refer to *Avnei Nezer, O.C.* 507. Those who have the custom not to say a complete *chazaras hashatz* at Minchah do not do so on Chanukah and Purim so as not to avoid saying *Al Hanissim* in the repetition on *chazaras hashatz* (heard in the name of Harav Aharon Kotler *zt"l*).

11. *Maseches Shabbos* 24a; *Tur* 682; *Beis Yosef* 682; *Taz* 2; *Shulchan Aruch* 2; *Levush* 2; *Aruch Hashulchan* 3.

12. *Shulchan Aruch* 682:2; *Magen Avraham* 1; *Mishnah Berurah* 6.

13. *Tosefta, Maseches Brachos* 3:10; *Tosafos, Maseches Shabbos* 24a, "d'tanya"; *Pri Megadim, M.Z.* 2. See *Beis Yosef* 682.

14. *Yerushalmi, Maseches Brachos* 7:4; *Ritva, Maseches Shabbos* 24a; *Tur* 682; *Rif, Maseches Shabbos* 11a; *Rosh* 15; *Beis Yosef* 682; *Bach, Shulchan Aruch* 1; *Pri Chadash* 1; *Chayei Adam* 24:24.

15. *Yalkut Yosef, Tefillas Chanukah* 1. If he said it at Minchah before Chanukah began, see *Rivevos Ephraim* 2:185:11 (opinion of Harav Moshe Feinstein *zt"l* is to be lenient).

16. *Tzemach Tzedek, Milu'im* 11; *Pri Hasadeh* 3:109; *Levushei Mordechai, O.C.* 3:59; *Yechaveh Da'as* 1:77; *Rivevos Ephraim* 2:185:7; *Chayei Moshe* 682.

17. *Eishel Avraham Butchatch* 682:1.

This is also true if on the last day of Chanukah one said *Al Hanissim* in Ma'ariv.¹⁸

If One Forgot

We mentioned above that if one forgot to mention *Al Hanissim* he does not have to go back.¹⁹ If he has not yet finished *Shemoneh Esrei*, the following rules apply:

- Didn't step back yet from *Shemoneh Esrei* – Some would say it then but the custom is not like this.²⁰
- Didn't finish *brachah* yet – You can say it then even if you said *baruch* and not *Atah* at the end of the *brachah*.²¹
- Finished *brachah* – If one finished the *brachah* of *V'al Kulam* and he remembered he did not say *Al Hanissim* he does not go back to say it.²²

Said It in Wrong Place

If one said *Al Hanissim* in *Retzei* it is not a *hefsek* and he does not have to repeat it again.²³

Said Wrong *Al Hanissim*

If one said *Al Hanissim* and confused Chanukah with Purim, he does not have to go back if he remembered after he finished the *brachah* of *hatov shimcha*.²⁴

18. *Ohr Yisrael* 27:14.

19. *Shulchan Aruch* 682:1; *Mishnah Berurah* 3; *Aruch Hashulchan* 3; *Kaf Hachaim* 7.

20. *Tur* 682; *Beis Yosef* 682.

21. *Tur* 682; *Shulchan Aruch* 682:1; *Aruch Hashulchan* 3. See *Mekor Chaim* 682:1; *Rivevos Ephraim* 2:185:9.

22. *Bach* 682; *Yechaveh Da'as* 5:49. Refer to *Radvaz* 1:561 which says he can say it there if he likes. Also see *Piskei HaRosh*, *Maseches Brachos* 4:17 which says going back when you don't have to is a *brachah* in vain.

23. *Sha'ar Hatzion* 2. See *Chaim Shaul*, *O.C.* 1:75:3; *Rivevos Ephraim* 2:185:10.

24. *Nesivos Hatefillah* 18:10:footnote 13.

Bentching

The custom²⁵ is that we say *Al Hanissim* in the *brachah* of thanks (*Nodeh*),²⁶ before *V'al Hakol*.²⁷ The reason is that the theme of Chanukah is thanks.²⁸

*Tosafos*²⁹ says the reason for the uncertainty in the Gemara regarding *Birkas Hamazon* and *Al Hanissim* is that it is said in the privacy of one's home and there is not as great of a *pirsumei nisa* as in shul.

Based on the Gemara's expression of "one wishes" it is apparent that there is no obligation to say *Al Hanissim*.³⁰

If one forgot *Al Hanissim* in *bentching*, he does not repeat *bentching*.³¹ This is true even if one forgot *Al Hanissim* in *bentching* on Shabbos where there is an obligation to eat, and if one misses out on a portion of *bentching* he normally would have to repeat *bentching*.³²

Nevertheless, if one remembers before he finished *bentching* and he is holding at the *Harachamans*³³ he should (some mention can)³⁴ add the following:

25. Mishnah Berurah 208:59.

26. Rambam, *Hilchos Brachos* 2:6; *Tur* 682; *Beis Yosef* 682; *Shulchan Aruch* 682:1; *Levush* 1; *Aruch Hashulchan* 1.

27. *Levush* 1; *Aruch Hashulchan* 1.

28. *Beis Yosef* 682; *Mishnah Berurah* 2; *Kaf Hachaim* 2.

29. *Maseches Shabbos* 24a, "mahu."

30. *Rashi*, *Maseches Shabbos* "b'birchos"; *Ritva*, *Maseches Shabbos* 24a.

31. *Ritva*, *Maseches Shabbos* 24a; *Tur* 682; *Beis Yosef* 682; *Bach*; *Rif*, *Maseches Shabbos* 11a; *Rosh* 15; *Shulchan Aruch* 682:1; *Levush* 1; *Pri Chadash* 1; *Aruch Hashulchan* 3; *Likutei Maharich*, *Chanukah*.

32. *Shulchan Aruch* 188:7; *Pri Chadash* 682:1; *Pri Megadim*, M.Z. 2; *Mishnah Berurah* 3.

33. Some mention to say this when one reaches the first *Harachaman* (see *Rivevos Ephraim* 2:185:6). Others say to say it when one reaches *Harachaman Hu Yezakeinu* (see *Ohr Yisrael* 27:footnote 1132). On *Rosh Chodesh* during *Chanukah* one should say it after the *Harachaman* for *Rosh Chodesh* (*Mishnah Berurah* 682:5; *Kaf Hachaim* 13).

34. *Rivevos Ephraim* 2:185:6.

כל השנה הלכות בכל יום מובטח להשתדל בו עולם הפא... (מדף עב)

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“*Harachaman Hu ya’aseh nissim v’nifla’os k’shem she’asah lavoseinu bayamim hahem b’zman hazeh*,”³⁵ and then start *B’yemei Mattisyahu*, etc.³⁶ Some maintain that one can say this when he forgets *Al Hanissim* in *davening* as well,³⁷ at the end of *Shemoneh Esrei*,³⁸ before the first³⁹ *Yiheyu l’ratzon*.⁴⁰

If one started a meal on Erev Chanukah and continued until nightfall he would say *Al Hanissim* in *bentching* if he ate a *kezayis* of bread after nightfall.⁴¹

M’ein Shalosh – Al Hamichyah

When one recites *Al Hamichyah* during Chanukah one does not recite even a shorter version of *Al Hanissim*.⁴² Since there is no mention of thanks in *Al Hamichyah*, there is no need to recite *Al Hanissim*.⁴³ Others explain that only Yamim

35. This should be said after *Harachaman Hu Yechadesh* (*Mishnah Berurah* 682:5).

36. *Kol Bo* 25; *Shulchan Aruch* 187:4; *Beis Yosef* 682; *Rema* 1; *Levush* 1; *Aruch Hashulchan* 3.

37. *Taz* 3; *Mishnah Berurah* 3; *Aruch Hashulchan* 3.

38. *Pri Megadim*, M.Z. 3.

39. *Mishnas Yosef* 5:116:3; opinion of Harav Chaim Kanievsky *shlit”a*, quoted in *Ohr Yisrael* 38:page 103:16.

40. *Elyah Rabbah* 2; *Maamar Mordechai* 3; *Machatzis Hashekel* 1; *Machzik Brachah* 4; *Mishnah Berurah* 4.

41. *Kitzur Shulchan Aruch* 44:17.

42. *Shulchan Aruch* 208:12; *Elyah Rabbah* 21; *Levush* 12; *Gra* 208:12; *Mishnah Berurah* 59; *Elyah Rabbah* 682:1; *Machatzis Hashekel* 1; *Mishnah Berurah* 2; *Likutei Maharich, Chanukah*; *Moadim U’zmanim* 8:2:148:page 36; *Rivevos Ephraim* 2:185:1, 4, 6:359; *Tzitz Eliezer* 9:33. For those who argue see *Yufe L’lev* 682:1; *Ruach Chaim* 1. Since we see an argument on whether we should say *Al Hamichyah* on Chanukah, some mention jokingly that this is why we eat potato latkes on Chanukah. In this way we will not bring ourselves to this dispute, by eating items that do not require a *Mezonos*, such as potato latkes (*Moadim U’zmanim* 8:2:148:page 36). Some ask why it is mentioned here when it is a halachah mentioned already in *Shulchan Aruch* 208:12 (see *Birur Halachah* 682).

43. *Levush* 208:12; *Elyah Rabbah* 682:1; *Machatzis Hashekel* 1.

איננו לוחמין אתה בעולמו אלא יד אמות של הלכה בלבד... (ברכות ט)

Tovim mentioned in the Torah are mentioned in *m'ein shalosh*.⁴⁴

Others mention a novel approach as to why there is no mention of Chanukah in *Al Hamichyah*. Generally, we are not allowed to pray for miracles (see below).⁴⁵ Furthermore, we mentioned before that it is questionable whether to mention *Al Hanissim* during *bentching*, as it does not generate a great deal of *pirsumei nisa*. There is some *pirsumei nisa*, since it is recited in public when people eat together. Foods that warrant *m'ein shalosh* are generally eaten in private where there is no *pirsumei nisa*, so we don't mention it.⁴⁶

Nusach⁴⁷

The custom of many is to say *Val Hanissim* (with a *vav*);⁴⁸ however, the overwhelming custom is not like this.⁴⁹ The correct *nusach* is *b'zman hazeh*.⁵⁰

Some maintain that in *Al Hanissim* one should say *k'shem she'asisa* – “so too, You should do *nissim* for us.”⁵¹ However,

44. *Divrei Chamudos, Maseches Brachos* 6:135.

45. *Nemukey Orach Chaim* 682.

46. *Ibid.*. See *Gam Ani Odeicha* 1:75.

47. For different pronunciations of this *tefillah*, see *Pri Chadash* 1; *Pri Megadim, M.Z.* 1; *Sha'arei Teshuvah* 1; *Elyah Rabbah* 1; *Pri Megadim Eishel Avraham* 1; *Ben Ish Chai, Vayeishev* 1:25; *Yufei L'lev* 2:682:2; *Moed L'chol Chai* 27:68; *Aruch Hashulchan* 2; *Kaf Hachaim* 1; *Yalkut Yosef, Tefillas Chanukah* 9. The *Rivevos Ephraim* 6:399 says *Al Hanissim* on Chanukah is shorter than on Purim because there is no *megillah* read on Chanukah which tells of the miracle, so therefore we say a longer *Al Hanissim*. Refer to *Mai Chanukah* page 36:1 which mentions that maybe if one is in a hurry we only need to say *Al Hanissim* and not *B'yemei*.... In regard to the miracle of Chanukah and why we focus on the miracle of the oil lasting for eight days and not the winning of the war, see *Nemukey Orach Chaim* 670.

48. *Mishnah Berurah* 1; *Aruch Hashulchan* 1; *Yalkut Yosef, Tefillas Chanukah* 1. Others say without a *vav*. For a detailed discussion on this, see *Kovetz Beis Aharon V'Yisrael* 74:pages 127-136 in great depth.

49. Refer to *Rivevos Ephraim* 2:185:20.

50. *Taz* 5; *Elyah Rabbah* 3; *Birur Halachah* 682. This is not like *Levush* 2.

51. *Tur* 682; *Beis Yosef* 682; *Shulchan Aruch* 682:3.

כל השנה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (תדה עב)

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we are not allowed to make personal requests in the first and last three *brachos* of *Shemoneh Esrei*.⁵² Others permit it since it is a public need.⁵³ Some explain that we are thanking Hashem for favors in the past, and saying *k'shem* is also for past occurrences.⁵⁴ However, the custom is not to say it.⁵⁵ Nevertheless, one may recite it if he wishes.⁵⁶

Davening in a Siddur

One should use a siddur at least the first time he recites *Al Hanissim* in *davening* since he is not used to saying it.⁵⁷ Others are lenient and maintain that the additions for Chanukah are minute, and people remember them from year to year. Therefore, there is no need for a siddur.⁵⁸

Announcing *Al Hanissim*

At Ma'ariv on the first night, one should announce before *Shemoneh Esrei* to say *Al Hanissim*.⁵⁹ Although one is not supposed to be *mafsik* then, this is considered a need for *tefillah*.⁶⁰

Anyone can make the announcement, but it is not proper that many people do it since it will confuse people.⁶¹

52. *Maseches Brachos* 34a.

53. *Tur* 682; *Beis Yosef* 682; *Magen Avraham* 2; *Mishnah Berurah* 7; *Aruch Hashulchan* 2.

54. *Pri Chadash* 3; *Mishnah Berurah* 7.

55. *Kaf Hachaim* 17.

56. *Tur* 682; *Beis Yosef* 682; *Mishnah Berurah* 8.

57. *Pri Chadash* 100:1; *Mishnah Berurah* 100:1. See *Be'er Moshe* 3:13 which says one can walk during *Shemoneh Esrei* and get a siddur in order to recite *Al Hanissim* inside. However, it is preferable to hint to someone to pass you a siddur (*ibid.*).

58. *Sha'arei Teshuvah* 100:2.

59. *Mishnah Berurah* 236:7; *Aruch Hashulchan* 12; *Birur Halachah* 682. See *Magen Avraham* 1; *Kaf Hachaim* 236:15. Refer to *Rivevos Ephraim* 1:440:1.

60. *Aruch Hashulchan* 236:12. See *Igros Moshe*, O.C. 4:16.

61. *Be'er Moshe* 4:10.

איננו נאמרים את שם ה' בציבור ולא ידעו לומר את שם ה' בציבור (ברכות טז)



Erev Shabbos – Shabbos

When the first night of Chanukah falls out on Shabbos and one lights Chanukah candles before Minchah, he does not say *Al Hanissim* in *davening*.⁶²

When Erev Chanukah falls out on Shabbos and one eats *shalosh seudos* after dark, he does not say *Al Hanissim* in *bentching*.⁶³ Rather, one only says *Retzei*, since the beginning of the meal was not on Chanukah.⁶⁴

If one began eating on the last day of Chanukah, which was on Shabbos, and continued eating into the night, he says *Al Hanissim* and *Retzei* since we go according to the beginning of the meal.⁶⁵

If one forgot *Retzei* and mentioned *Al Hanissim* on Shabbos Chanukah, when he repeats *bentching* since he missed *Retzei*, he should say *Al Hanissim* as well.⁶⁶

Davening for Miracles

Earlier, we learned that if one forgot *Al Hanissim* in *bentching* and he is up to the *Harachamans* he should add a *Harachaman* about *Al Hanissim*. The language indicates that we are *davening* for a miracle, which is generally not

62. *Sho'alin V'dorshin* 5:60; *Ashrei Ha'ish* 3:pages 273-274, quoting the opinion of Harav Elyashiv *zt"l*. See *Doleh U'mashkeh* page 241:footnote 643. Also see *Halichos Shlomo Moadim* 2:17:7:footnote 17 which brings the opinion of Harav Shlomo Zalman Auerbach *zt"l* who argues. Refer to *Ner Ish U'Beisah* pages 275-279.

63. *Shulchan Aruch, O.C.* 188:10; see *Magen Avraham* 18; *Kitzur Shulchan Aruch* 44:17; *Mishnah Berurah* 34.

64. *Shulchan Aruch, O.C.* 188:10; see *Pri Megadim Eishel Avraham* 18; *Chayei Adam* 118:4; *Mishnah Berurah* 33.

65. *Shulchan Aruch, O.C.* 188:10; *Be'er Heitiv* 8. Refer to *Ohr Yisrael* 27:11. See *Beis Yosef* 188; *Taz* 7.

66. Refer to *Pri Megadim Eishel Avraham* 188:13; *Chayei Adam* 154:39; *Sha'ar Hatzion* 188:21; *Birur Halachah* 682. See *Rivevos Ephraim* 1:445, 2:185:2. For a differing view see *Magen Avraham* 188:13; *Shulchan Aruch* 188:14; *Kaf Hachaim* 36; *Be'er Sarim* 6:53:2.

allowed.⁶⁷ One of the reasons we do not ask for Hashem for miracles is that we don't want to diminish our merits.⁶⁸ We do find that Leah *davened* that her child be a daughter (Dinah) and Hashem answered her prayer.⁶⁹ Some maintain that the *Imahos* are different.⁷⁰ The Mishnah⁷¹ says if one is expecting a child he should not *daven* that it be a boy since this is a *tefillah* in vain.

A number of answers are suggested for this.

- Some explain that in the *Harachaman* we are asking on behalf of the public.⁷²
- The war of the *Chashmona'im* was a natural occurrence,⁷³ and the restriction is only to ask for unnatural events.
- A tzaddik may *daven* for miracles.⁷⁴ The answer about the war is a bit difficult since the fact that we won the war was a huge miracle; therefore, some refer only to the first answer above.⁷⁵
- The Greeks wanted to destroy our spirituality. The aspect of not *davening* for a miracle applies to physical miracles, not spiritual miracles.⁷⁶

67. Refer to *Maseches Brachos* 60a. See *Maseches Ta'anis* 24a; *Bava Metzia* 42a; *Yerushalmi Maseches Brachos* 9:3. Refer to *Sefer Chassidim* 974.

68. *Nemukei Orach Chaim* 682. Refer to *Baruch She'amar Tefillas Hashanah* page 187, who explains based on the concept of a miracle minimizing your merits the answer we say to one who *bentches gomel*.

69. *Maseches Brachos* 60a. See *Maharsha, Maseches Niddah* 31a, "v'eis."

70. Refer to *Aruch Hashulchan* 230:3.

71. *Maseches Brachos* 60a; see *Rambam, Hilchos Brachos* 10:25; *Shulchan Aruch, O.C.* 230:1-2; *Rav Akiva Eiger* 230:1; *Aruch Hashulchan* 3; *Rivevos Ephraim* 2:185:15.

72. *Sha'arei Teshuvah* 187:2, quoting the *Bechor Shor* in *Maseches Shabbos* 21b. See *Minchas Hachag* 1:6.

73. *Sha'arei Teshuvah* *ibid*. See *Yalkut Yosef, Tefillas Chanukah* 7.

74. *Sha'arei Teshuvah* *ibid*.

75. *Nemukei Orach Chaim* 682.

76. *Ibid*.

איננו להקדיש את המעלות של הלכה בלבד... (ברכות ח)

כל השווה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (מדה עב)

- One is allowed to ask for general miracles, as long as he does not request specific things. This explains why the *Harachaman* on Chanukah uses a language of “make miracles.”⁷⁷ Indeed, many people can say that they had a miracle happen to them as they *davened* for general miracles for themselves.⁷⁸
- In the *Harachaman* we are asking for the world to be as it is supposed to be, the righteous over the wicked, so it is not a miracle we are asking for but for the nature of the world to go back to its correct manner.⁷⁹
- One can *daven* for a miracle which is done in public since the miracle will bring a *kiddush Hashem* into the world.⁸⁰

The Gemara⁸¹ says that if one has a sword on his throat he should not refrain from asking for mercy from Hashem. We see from here that when one is in danger he may *daven* for a miracle because he cannot be saved without it.⁸² Asking for a non-essential miracle, such as *davening* for a boy or girl after one’s wife is forty days⁸³ into the pregnancy,⁸⁴ is not allowed.⁸⁵

After Avraham Avinu fought the kings, he was worried that his merits were depleted by the miracle of winning the war. Hashem assured him that his merits were intact. The

77. *Moadim U’zmanim* 2:148.

78. *Ibid.*

79. *Tuv Ta’am Vada’as* 3:2:198:pages 167-168. See *Tiferes Shmuel, Chanukah* pages 101-102.

80. *Baruch She’amar Tefillas Hashanah* page 214.

81. *Maseches Brachos* 10a.

82. *Einayim Lmishpat, Maseches Brachos* 60a, “*ein*.” Refer to *Torah She’al Peh* 37:pages 87-97.

83. *Magen Avraham* 230:1; *Machatzis Hashekel* 1; *Mishnah Berurah* 1; *Aruch Hashulchan* 3.

84. *Maseches Brachos* 60; *Rambam, Hilchos Brachos* 10:22; *Shulchan Aruch, O.C.* 230:1.

85. *Birchos Refael, Chanukah* 67; see *Even Pinah* 2:80.



*Yehoshuas Yaakov*⁸⁶ derives from here that normally when a miracle happens to a person his merits are lessened. Here, this miracle brought about a *kiddush Hashem*, and one may ask for such a miracle.

Benefit from a Miracle

It is not permitted to derive benefit from a miracle.⁸⁷ One who does benefit from a miracle decreases his merits.⁸⁸

It is brought down that the Jews got rich through the *makkah* of *Dam* while in *Mitzrayim*, as they sold water to the Egyptians.⁸⁹ Some claim that all the water was blood and when a Jew took it, the blood turned into water.⁹⁰ Since one should not benefit from a miracle, Hashem caused that the miracle occurred in the hands of the Egyptians, when the blood turned into water for them after they bought the water from the Jews.⁹¹ Some also explain that the issue of benefiting from a miracle is for the one to whom the miracle happened, but the Jews gave the money to others and then they gave the money back to them.⁹² Others explain that when Hashem shows He wishes for one to have benefit from

86. 682:2.

87. *Rashi, Maseches Ta'anis* 24a "eleh." This is rabbinic in nature (*Pardes Yosef* on *Shemos* 7:page 51). There is a *Rashi* in *Maseches Ta'anis* 24b "omar," which says "one should further himself" from benefiting from a miracle. Some explain that *Rashi* is referring to when it is a public situation. The *Sedei Chemed Mareches Ha'alef Pe'as Hasadeh* 87 brings opinions on this. For a discussion on the *Bnei Yisrael* enjoying the water from the well of *Miriam*, see *Umkah D'parshah* 5772.

88. *Maseches Ta'anis* 20b.

89. *Shemos Rabbah* 9:1.

90. *Ibin Ezra, Shemos* 7:24.

91. Some explain that the water turning into blood in the hands of the Egyptians was the miracle since the ocean water is usually water and not blood, and it was not having enjoyment from a miracle when the Jews sold water to them because the miracle was not for the Jews (*Siach HaPesach* page 92, quoting the opinion of *Harav Chaim Kanievsky shlit"a*).

92. For a discussion on this, see *Pardes Yosef* on *Shemos* 7:page 51.

the miracle, it is allowed.⁹³ Some mention that since the blood turned back to water, for the Jews it was not a miracle; it was just the water returning back to its state, so it was not considered benefiting from a miracle.⁹⁴

According to this, we can question how the Jews were allowed to benefit from the *mann* in the desert.⁹⁵ Nevertheless, the Jews were allowed to eat the *mann* since the restriction is limited to an individual, not the public.⁹⁶ Others suggest that they had nothing else to eat, so they were allowed to eat the *mann*.⁹⁷

Some question how it was possible for the Bnei Yisrael to use the oil they found in the Beis Hamikdash to light for Chanukah, if the oil which lasted for eight days was miracle oil, and we are not allowed to benefit from miracles.⁹⁸ Since it was for the public, it was allowed.⁹⁹ Others mention that the

93. This is the case with the *mann* (see below), as well as the Gemara which mentions that a man was able to feed his child just as a woman (*Maseches Shabbos* 53b, see *Maharsha, Maseches Shabbos* *ibid.*). This idea is expressed in *Toras Chaim* page 240:9 (Harav Sonnenfeld *zt"l*).

94. *Umkah D'parshah* 5771.

95. *Shemos* 16:4-15. Refer to *Pardes Yosef, Shemos* page 121. See *Birchas Yitzchak* 2:pages 234-235.

Some mention since the mishnah in *Maseches Avos* 5:6 says that *mann* was created during twilight on Erev Shabbos during the six days of Creation, then the *mann* is part of nature and not a miracle (*Tiv Haparshah, Shemos* page 134). In regard to the *mann* and its *brachah*, see *Pardes Yosef* *ibid.*

96. *Nachal Kedumim, Shemos* 15:17; *Mitzpeh Eisan, Maseches Ta'anis* 24b; *Sedei Chemed Mareches Ha'alef Klalim* 380; *Machaneh Chaim, C.M.* 19; *Even Pinah* 2:80; *Pardes Yosef* *ibid.*; *Kochvei Yitzchak* 1:6:12.

97. *Nachal Kedumim* *ibid.* The same is true for the food which Rav Shimon bar Yochai and his son ate (*Maseches Shabbos* 33b). For more on this, see *Tiv Haparshah, Shemos* *ibid.*

98. *Sefer Hachaim, O.C.* 670; *Yemei Shemonah* page 412:9. Based on this question some mention that this is why there is no mitzvah to have a *seudah* on Chanukah (*Bnei Yissaschar* 4:Hallel V'Hodah 124).

99. *Mikra'ei Kodesh (Hadrus Kodesh), Chanukah* 7:2. For a discussion on this, see *Kovetz Beis Aharon V'Yisrael* 117:page 153; *Menuchas Shalom* 11:11:page 38.

כל השווה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (גדה עב)

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oil which was found in the Beis Hamikdash was the exact oil which lasted for the additional days and there was no new oil which was added to the existing oil.¹⁰⁰

If one *davens* and what he wishes for comes through, it is not considering deriving benefit from a miracle.¹⁰¹

Some suggest that since this issue is rabbinic in nature it did not apply in the Beis Hamikdash (*Kovetz* *ibid*:page 154).

100. *Yitziv Pitsgam Chanukah* page 13. For more on this, see *Madanei Osher* (journal) 200, *Parshas Vayishlach*. Refer to *Machzik Brachah* 677:3; *Minchas Osher, Chanukah* page 12; *She'eilas Chemdas Tzvi* 4:24.

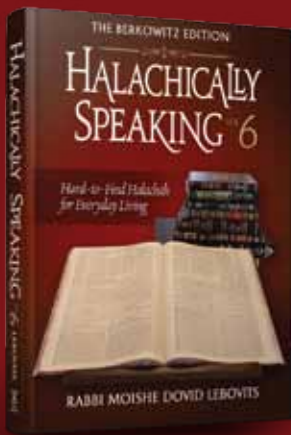
101. *Maharsha, Maseches Kiddushin* 29b.

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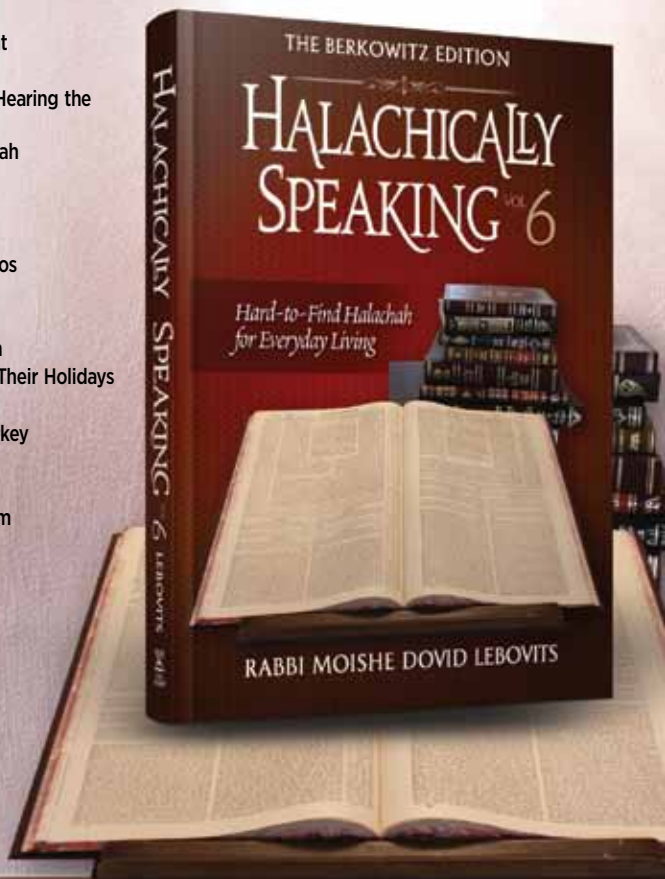
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