

O.C. *siman* 683 : Hallel is Completed on all Eight Days of Chanukah**The development of: *Se'if* 1**

HALLEL ON THE EIGHT DAYS OF CHANUKAH

The Gemara (*Erchin* 10a⁴):

Everyone must say the complete Hallel on the following days¹ (said R' Yochanan in the name of R' Shimon ben Yehotzadak): All the days of Sukkos, the eight days of Chanukah, the initial Yom Tov* of Pesach, and Shavuos.

Why is it that on Pesach we say Hallel only on the initial Yom Tov?² The Gemara's answer: On Sukkos we say Hallel every day, because its days are different from one another - with respect to their offerings [since the number of bulls to be offered decreases with each passing day of Sukkos (Rashi)]. In contrast, the days of Pesach are not different from one another that way.

Why don't we say Hallel on Shabbos?³ The Gemara's answer: It is not referred to [in the Torah] as an "appointed time" ["mo'ed"].

If so, why isn't Rosh Chodesh on the list?⁴ The Gemara's answer: It's not considered "sanctified as a festival", because it's Muttar to do Melacha* then. (It is written {*Yeshaya* 30:29}: "The 'song' [of the future] will be for you like [the Hallel 'song' of] the night when the festival becomes sanctified". We derive from here that only a time which is "sanctified as a festival" requires Hallel.)

How, then, do we understand Chanukah?⁵ (I.e. Chanukah is not called an "appointed time", and it is not "sanctified" with respect to doing melacha, so why do we say Hallel?) The Gemara's answer: It's because of the miracle.

¹ source's wording: "[The following are the] eighteen days on which [even] an individual completes Hallel." [The remainder of the statement includes the number of days for each holiday, which all add up to eighteen - for people in the Land of Israel. Then the statement continues to show how in the *Diaspora*, where most *Yamim Tovim* are extended for a second day, the numbers add up to a total of *twenty-one* days.]

² source's wording: "What is distinct about 'the Festival' [i.e. Sukkos] that [explains the fact that] we say [Hallel then] every day, and what is distinct about Pesach [i.e. conversely] that [explains the fact that] we do *not* say [Hallel then] every day?" (Saying the "incomplete Hallel" on the last six days of Pesach [which is mainly discussed in O.C. 490:4] is apparently considered "not saying" when compared with the "complete Hallel" which our Gemara is discussing. [The *Ran*° in Shabbos (11b of the Rif°) implies that the Gemara here mentioned "completing" the Hallel *intentionally to convey* that during the rest of Pesach one says it "incompletely".])

³ source's wording: "[Then on] Shabbos, which *is* different [from other days] with respect to its offerings, shouldn't one [also] say [Hallel]?"

⁴ source's wording: "[Then on] *Rosh Chodesh*, which *is* called "an appointed time", shouldn't one [be obligated in accordance with this Halacha to] say [Hallel]?" Rashi cites *Ta'anis* (29a), which derives from the *pasuk** (*Eichah* 1:15), "He proclaimed an appointed time against me," that Hashem caused *Rosh Chodesh* to be delayed by a day so that the *Beis HaMikdash* would be destroyed on the chosen date, the ninth of the month of Av. Thus (explains Rashi), that *pasuk* has called *Rosh Chodesh* an "appointed time". (Saying the "incomplete Hallel" on *Rosh Chodesh* [which is mainly discussed in O.C. 422:2, based on *Ta'anis* 28b] is apparently considered "unrelated" to the "complete Hallel" which our Gemara is discussing.)

⁵ source's wording: "But isn't there Chanukah, which has neither this [requirement] nor that [requirement]?"

In that case, on Purim, which also has a miracle, shouldn't we say Hallel? (1) R' Yitzchak answered: We do not say Hallel over a miracle that took place outside the Land of Israel.⁶ (2) Rav Nachman answered: The Megillah reading is Purim's Hallel. (3) Rava answered: The Chanukah miracle fits the pasuk in Hallel (Tehillim 113:1): "Praise [Hashem] O servants of Hashem", which implies that **as a result of the miracle** the Jews could be **exclusive** servants of Hashem, i.e. "and not servants of Pharaoh." In contrast, on Purim, could one say "Praise [Hashem] O servants of Hashem", implying that **as a result of the miracle** the Jews could be **exclusive** servants of Hashem, i.e. "and not servants of Achashverosh"?! When the book of Esther ends, we are **still** the servants of Achashverosh! [Therefore, we do not say Hallel.]*

The Gemara did not explain why Hallel is said (in its entirety) on every day of Chanukah (i.e. like Sukkos, as opposed to Pesach). The *Beis Yosef* brings three explanations from the *Shibolei HaLeket*^o:

(1) Here, too, the days of Chanukah are different from one another - with respect to the number of candles to light [as discussed above 671:2].

(2) With each succeeding day, there was an added manifestation of the miracle [as mentioned by the Gemara brought above 676:1]. (The *Mishnah Berurah* brings this explanation [and refers to the *Beis Yosef's* bringing of the others].)

(3) The Chanukah Torah reading is "the altar-dedication of the princes" [as will be discussed in the next *siman*], and each day a different prince's turn came, and *he* had to said Hallel then because of the offerings he was bringing.⁷

In any case, the *Shulchan Aruch* rules: **Hallel is completed on all eight days of Chanukah.** [The *Rema's* addition follows the next subject.]

The *Mishnah Berurah* writes that the Hallel is followed by "half-Kaddish". He adds that a mourner cannot say the Hallel [see above (671:7) about whether this precludes "A mourner being the '*chazzan*' on Chanukah"], and he refers to a disagreement of the authorities about whether Hallel cannot be said even in the *house* of a mourner.

Tosafos in *Sukkah* (38a) points out that the Mishnah there clearly indicates that women are not obligated in Hallel. Tosafos then points out an apparent contradiction: From the Gemara in *Pesachim* (108a), we can deduce that women are obligated in saying Hallel on Pesach night! Tosafos's answer is that the Mishnah in *Sukkah* is only referring to Hallel on Sukkos, or on Shavuot, and women are in fact not obligated in Hallel then because it's a positive time-bound Mitzvah [and the Mishnah's rule (*Kiddushin* 29a) is that women are generally exempt from such Mitzvahs]; but on Pesach, about which the Gemara says that "women were also [involved] in the miracle" [see above by 675:3], consequently they are obligated in saying Hallel *then* - because that Hallel is said over the miracle.

The Rambam codifies the above Mishnah in *Sukkah* and makes no distinction between Sukkos and Pesach; so it seems that he disagrees with Tosafos, and holds that women are *never* obligated in Hallel. An additional proof

⁶ Before giving the next answer, the Gemara brings a Baraisa which says that this condition (that a Hallel-worthy miracle can only be in the Land of Israel) only took effect when the Jews entered the Land. In addition, the Gemara later on proposes that the condition went *out* of effect when the Jews went into exile.

⁷ The conclusion in the *Beis Yosef* reads: "and it is inappropriate to have a new Torah reading without Hallel"; the flow seems unclear.

to this is the Chanukah aspect: According to Tosafos's reasoning, women should be obligated in Chanukah's Hallel, since that's *also* referring to a miracle, about which the Gemara *also* says "women were also [involved] in it"; but the Rambam included the entirety of the Halachos of Hallel *within his Halachos of Chanukah*, including the piece from the Mishnah in *Sukkah* (3:14), so it seems clear that he *must* hold that women are not obligated on Chanukah itself [i.e. *not* like Tosafos]!

The *Bi'ur Halacha* writes by the Halachos of *Rosh Chodesh* (O.C. 422:2) that women are not obligated "except for the Hallel of Pesach night, in which they are obligated because 'they too were [involved] in that miracle, as Tosafos wrote.'" *We can ask*: Given the above background, should women in fact be obligated to say Hallel on Chanukah? [Note: The above *Bi'ur Halacha* points out that it's certainly *muttar* for women to say Hallel, with the *bracha* (in keeping with the *Ashkenazi minhag* to follow the authorities who hold that way about positive time-bound Mitzvahs in general).]

SAYING TACHANUN (ETC.) ON CHANUKAH

The *Darkei Moshe* brings (from the Maharil and the *Sefer HaMinhagim*) that the days of Chanukah are "days when *Tachanun* is not said" [see "Principles"], and that we also do not say the *pesukim** of "*Tzidkascha*" [during Shabbos *Mincha*], "*LaMenatzayach*" [at the end of *Shacharis*], or "*Keil Erech Apayim*" [a prayer said before the reading of the Torah]. The *Darkei Moshe*'s list concludes by adding that *Tachanun* is omitted even from the *Mincha preceding* Chanukah [i.e. unlike a dissenting position mentioned in the Halachos of *Tachanun* (O.C. 131:6)].

Accordingly, the *Rema* adds: **[In addition, on] all eight days of Chanukah, *Tachanun*, "*Tzidkascha*", "*LaMenatzayach*", and *Tziduk HaDin* [formal "acceptance of the judgment" - see "Principles"] are not said** [this last item was mentioned above (670:3) as well]; **and [this applies] also at *Mincha* on the day before Chanukah, and see above [O.C.] *siman* 131.**

The *Mishnah Berurah* "restores" to the list "*Keil Erech Apayim*" (which the *Rema* left out), and adds that the "*yehi ratzon*" prayers for after the reading of the Torah are also not said on Chanukah.