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Digest
Mishna Berura
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סימן קפ"ח סעיף ה'-ו'

Halacha Highlight

Saying רצה before יעלה ויבא

Shulchan Aruch Siman 188 Seif 5
אומר רצה והחלצינו ואח"כ יעלה ויבא
One says רצה and then יעלה ויבא

Shulchan Aruch (סע' ה') writes that on Shabbos one adds the paragraph of רצה to birkas hamazon and on Rosh Chodesh, Yom Tov and Chol HaMoed one adds יעלה ויבא. In the event that one of these other days coincides with Shabbos one should first mention רצה and then יעלה ויבא. The reason one mentions רצה before יעלה ויבא is that Shabbos occurs more frequently than any of the other days and the rule is תדיר ושאינו תדיר תדיר קודם—when one has two mitzvos to perform and one of them occurs more frequently that more frequent mitzvah takes precedence. Mishnah Berurah then adds that in the event that one reversed the order he certainly fulfilled his obligation. In the event that one began יעלה ויבא and then realized that he did not yet recite רצה, Sha'agas Aryeh (סי' כ') maintains that he must stop to recite רצה and then go back to יעלה ויבא. Ketzos HaShulchan (סי' מ"ז ס"ק י"ג) asserts that this ruling is limited to where one did not yet say ביום פלוני זה but if one already mentioned the day he fulfilled that obligation and there would be no benefit to interrupt at this point.

In hilchos Chanukah, Shulchan Aruch (סי' תרפ"ד סע' ג') rules that the Rosh Chodesh reading should precede the Chanukah reading since Rosh Chodesh is more frequent. In the event that one started the Chanukah reading first, one must interrupt and read the Rosh Chodesh reading. Mishnah Berurah (שם ס"ק י"ז) cites Taz that one need not interrupt and may continue the Chanukah reading. Sefer Birur Halacha (תנינא סי' תרפ"ד) notes that Chazon Ish implies that Mishnah Berurah's opinion in hilchos Chanukah is correct and consequently in our case if one began יעלה ויבא before רצה he does not have to interrupt to say רצה first.

Overview

Siman 188 Seif 5:

On Shabbos one adds רצה and on Rosh Chodesh and Chol HaMoed one adds יעלה ויבא. If one of these days coincides with Shabbos one recites רצה and then יעלה ויבא. Shabbos is not mentioned in יעלה ויבא nor is Yom Tov, Chol HaMoed or Rosh Chodesh mentioned in רצה.

- Being that רצה and יעלה ויבא are requests for mercy they are inserted in the beracha of בונה ירושלים which is also a request for mercy rather than the second beracha that is an expression of thanks. (M.B. 12)
- B'dieved if one recited יעלה ויבא before רצה he has fulfilled his obligation. (M.B. 13)

Siman 188 Seif 6:

If one erred and did not mention Shabbos he should say: ברוך אתה ה' א-לוקינו מלך העולם שנתן שבתות למנוחה לעמו ישראל באהבה לאות ולברית ברוך אתה ה' מקדש השבת. If one erred and did not mention Yom Tov he should say: ברוך אתה ה' א-לוקינו מלך העולם אשר נתן ימים טובים לישראל לששון ולשמחה את יום חג פלוני הזה ברוך אתה ה' מקדש ישראל והזמנים. If Yom Tov coincides with Shabbos one should say: שנתן שבתות למנוחה לעמו ישראל באהבה לאות ולברית וימים טובים לששון ולשמחה את יום חג פלוני הזה ברוך אתה ה' מקדש השבת וישראל והזמנים. All of these berachos should include Hashem's Name and reference to His Kingdom. It is only sufficient to use one of these berachos if one realizes his error before he begins the beracha of הטוב והמטיב but if one does not realize until after he began הטוב והמטיב he must go back to the beginning of birkas hamazon.

- Even if one is uncertain whether he added one of the paragraphs the assumption would be that he did not. (M.B. 16)
- One who does not know the wording to this beracha should go back to the beginning of birkas hamazon. If one knows the beginning and end but not the middle it is sufficient and he need not go back to the beginning. (M.B. 17)
- At the beginning of the beracha he should say לעמו ישראל. (M.B. 18)
- On Rosh HaShanah one should say: ברוך אתה ה' א-לוקינו מלך העולם שנתן ימים טובים לעמו ישראל את יום הזכרון הזה and there is a dispute whether there is a concluding beracha and many authorities agree that one should conclude ברוך אתה ה' מקדש ישראל ויום הזכרון. (M.B. 19)
- There is a disagreement whether one is required to go back if he started the beracha of הטוב והמטיב. On Yom Kippur if one began הטוב והמטיב he is not required to go back. If he realizes before he begins הטוב והמטיב there is a disagreement whether there is a special beracha to recite to make up the missed יעלה ויבא and it is logical that one need not go back. (M.B. 19)
- Shulchan Aruch refers to one who forgot both additions. (M.B. 20)
- If one only recited the words ברוך אתה it is obvious that one goes back to רצה or יעלה ויבא and then repeats ובנה ירושלים. If one realizes after reciting the words ברוך אתה ה' he should say למדני חקיך so that he does not recite Hashem's name in vain and then go back to רצה. (M.B. 22)
- Chaye Adam explains that Shulchan Aruch refers to one who recited ברוך אתה ה' א-לוקינו מלך העולם הא-ל but if he only reaches the word העולם he should conclude אשר נתן שבתות למנוחה and then start from the beginning הטוב והמטיב. (M.B. 23)
- If one erred in the fourth beracha one restarts that beracha and it is unnecessary to restart birkas hamazon from the beginning. (M.B. 24)

Stories to Share

The Release of Shabbos

ש"ע, ס' קפ"ח, ה': "בשבת אומר רצה והחליצנו..."

Once, Rav Shalom of Kaminka and Rav Shimon of Yaroslav visited with Rav Aharon Rokach of Belz for Shabbos. Before Shabbos, Rav Shimon approached the Belzer Rebbe with a request. "Please tell me which place I will sit in at your table during the Shabbos meals. The reason I ask is since Shabbos is like chalitzah, it too requires a kvius makom before the meal just as chalitzah requires designating a place in which to conduct chalitzah before the ceremony begins."

Although the Belzer Rebbe graciously designated a place for Rav Shimon, some people were puzzled by his statement. "What is the connection between Shabbos and chalitzah?" they asked.

Rav Shalom of Kaminka noticed this and explained, "Rav Shimon is absolutely correct in correlating the two. This is the deeper meaning of the additional petition that we say during bentching on Shabbos: Ritzei v'hachalitzeinu….v'hachalitzeinu has the same root as chalitzah."

When the Rebbe of Munkatch would tell over this story he would add, "It is impressive when you consider the depth of the words of these tzaddikim. The Arizal himself correlates Shabbos and chalitzah based on exactly that phrase from the bentching!"

פאר וכבוד, ע' י"ט

The Magen Avraham of Trisk explained the connection. "On Shabbos, one's weekday shoes are removed. This represents the limitations of the weekdays which are exchanged the higher type of providence which could be called, in contrast, Shabbos shoes. This is what the Gemara means when it states that Shabbos is likened to the next world. There is a different standard on Shabbos than during the week."

מגן אברהם, פרשת כי תצא