The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן קפ"ח סעיף ז'

Overview

Siman 188 Seif 7:

If one erred and did not mention Rosh Chodesh whether during the day or at night he should say: ברוך שנתן ראשי חדשים לעמו ישראל לזכרון without a concluding beracha. This applies if he realizes before he begins the beracha of הטוב והמטיב but if he does not realize until after he began הטוב והמטיב he does not go back since he is not obligated to eat bread in a quantity that requires birkas hamazon. Chol HaMoed is similar to Rosh Chodesh. It is possible that it should be mentioned in the הרחמן section as was explained concerning על הנסים at the end of siman 187; however, there may be a distinction being that יעלה ויבא includes Hashem's Name which may not be said for no reason. This appears correct to me and this is the custom. **When Rosh Chodesh falls on Shabbos and one mentioned Shabbos but not Rosh Chodesh and did not realize until he began הטוב והמטיב he does not go back. If he also forgot to mention Shabbos and realized before he began הטוב והמטיב he should include Rosh Chodesh with Shabbos and should say: שנתן שבתות למנוחה וראשי חדשים לזכרון but if he began הטוב והמטיב he starts birkas hamazon again and mentions Shabbos and Rosh Chodesh. There is an opinion that maintains that one who forget to mention Shabbos and Rosh Chodesh and realized before he began הטוב והמטיב should say: שנתן שבתות למנוחה וראשי חדשים לזכרון and he should conclude by mentioning Shabbos but not Rosh Chodesh.**

- Since there is no obligation to eat a meal with bread on Rosh Chodesh the mentioning of יעלה ויבא is not essential, therefore if it is forgotten one is not required to restart birkas hamazon. Magen Avrohom writes that the same halacha is true with regards to more than one meal at night and one meal during the day on Yom Tov. (M.B. 26)
- If one realizes that he forgot to mention Chol HaMoed before he began הטוב והמטיב he should say: ברוך אתה ה' א-לוקינו מלך העולם שנתן מועדים לעמו ישראל לששון ולשמחה and does not conclude with a beracha. (M.B. 27)
- If one only forgot Shabbos it is clear that there is no reason to include Rosh Chodesh in this beracha. If one did not realize that he forgot to mention Shabbos until after he began הטוב והמטיב he must restart birkas hamazon and repeats יעלה ויבא since the first birkas hamazon was completely invalid. (M.B. 29)
- Many later authorities agree that one should include in the concluding beracha a reference to Rosh Chodesh. (M.B. 30)

Stories to Share

The Monthly Festival

ש"ע, ס' קפ"ח, ז': "שנתן ראשי חדשים לעמו ישראל..."

Today's amud discusses various halachos of Rosh Chodesh.

The Chemdas Hayamim explains the greatness of Rosh Chodesh in a very inspiring lesson. "There are many spiritually advanced people who treat Rosh Chodesh like a festival. Some even close their businesses to spend the day joyously immersed in Torah and prayer. At the very least one should also eat a seudah on Rosh Chodesh, since the Ramabam rules that one fulfills a Torah obligation by eating a meal on that day or days. The gemara in Shevuos 10 even writes that Rosh Chodesh is called a 'moed,' since the holiness of Rosh Chodesh is comparable to a mini-Shabbos or Yom Tov. It is not for nothing that the verse compares Shabbos to Rosh Chodesh: יוביום השבת יפתח וביום החדש יפתח'—[The inner gate of the future sanctuary] shall be opened on the Shabbos day and on the Chodesh it shall be opened.' And in another verse, יוהיה מדי חדש בחדשו ומדי שבת בשבתו'—And it will be on each month, on Rosh Chodesh, and each sevenday, on Shabbos.'

"Our sages teach that before Yisrael fell into the sin of the golden calf, all twelve Roshei Chodesh were slated to become full-fledged Yomim Tovim like the three festivals. Since women were not involved in the sin of the golden calf, it is customary for women to refrain from labor on Rosh Chodesh. The reason why it was not declared a full-fledged holiday for women was to save men the embarrassment of a monthly reminder of their involvement in the sin of the golden calf. It is enough to hint at this by women's custom to refrain from labor on this day. This explains why we beg Hashem for forgiveness in Mussaf of Rosh Chodesh.

He concluded, "Yet a trace of this great holiness remains in every Rosh Chodesh, for both men and women, for which all should happily declare, יאשרינו מה טוב חלקינו ומה נעים גורלינו'—Fortunate are we and how good is our portion, how pleasant our destiny...'"

חמדת הימים, משמרת החדש, פ"ד

Halacha Highlight

Saying יעלה ויבא in the הרחמן section

Shulchan Aruch Siman 188 Seif 7
אם טעה ולא הזכיר בה של ראש חדש
If one erred and did not mention Rosh Chodesh

Shulchan Aruch discusses a person who forgot to add יעלה ויבא on Rosh Chodesh. The halacha is that if he realized before he began the beracha of הטוב והמטיב he should add a beracha at that point that mentions Rosh Chodesh. If he does not realize until after he began הטוב והמטיב he is not required to restart birkas hamazon from the beginning. The reason is that since one is not obligated to eat a meal with bread on Rosh Chodesh, Chazal did not establish the requirement to mention Rosh Chodesh to such a degree that it would require a person to restart birkas hamazon if it was forgotten. Rema then mentions that one should mention it in the הרחמן section similar to what is done with regards to one who forgot על הנסים. He then writes that there may be a difference between על הנסים and יעלה ויבא in that על הנסים does not contain Hashem's Name, whereas יעלה ויבא does not contain a mention of Hashem's name and one should not say Hashem's Name in vain.

Biur Halacha (ד"ה ואין) references Magen Avrohom who questions the source that mentioning Hashem's Name in the course of a supplication is prohibited. Eshel Avrohom (בוטשאטש) suggests that Rema's comment was made while bearing in mind that this ruling will be read by many people. Included in this group are people who are ignorant and incapable of understanding even the meaning of the words. When they recite tefilos that were composed by Chazal it is acceptable. To add new tefilos that were not composed by Chazal that will be recited mindlessly could possibly violate the restriction against saying Hashem's Name in vain. Based on this explanation he writes that those who understand the words should say יעלה ויבא quietly so that those who are ignorant should not hear. Others maintain that everyone should avoid saying יעלה ויבא in the הרחמן section since we generally do not have proper concentration when we read Hashem's name. Therefore, once a tefila is not mandated it should not be recited by anyone to avoid unnecessarily mentioning Hashem's Name (פסקי תשובות אות י"ד).