The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Jun 17 2025 ■ כ"א סיון תשפ"ה
סימן תי"ח סעיף ד'-סימן תי"ח סעיף א'

Overview

<u>Siman 418 Seif 4:</u>

If one took an oath to fast for a certain number of days and Rosh Chodesh coincided with those days, the oath takes effect because it is an encompassing oath. If he explicitly took an oath to fast on Rosh Chodesh, it appears to me that the oath takes effect since the restriction is only Rabbinic but according to the Rambam it seems that he maintains that it is a Biblical requirement.

- Since it takes effect on the weekdays, it takes effect for days that it is prohibited to fast as well. (M.B. 9)
- Therefore, the oath takes effect until he is released from it and in this circumstance he is obligated to secure a release from it. (M.B. 11)
- Shach asserts that even if it is Biblically prohibited to fast on Rosh Chodesh an oath takes effect since it is not explicit as it is regarding Shabbos and Yom Tov. (M.B. 12)

<u>Siman 418 Seif 5:</u>

One who fasts because of a dream on Rosh Chodesh, Chanukah or Purim must fast another day to atone for fasting on one of these days.

- He requires atonement since he did not enjoy Rosh Chodesh. Magen Avrohom writes that one who fasts because of a dream on Rosh Chodesh Nissan or Av is not required to fast another day since there are authorities who maintain that it is a *mitzvah* to fast on those days. (M.B. 14)

<u>Siman 419 Seif 1:</u>

It is a *mitzvah* to eat more at the Rosh Chodesh meal.

- Although there is no obligation to eat bread on Rosh Chodesh, nevertheless, one who spends money on the Rosh Chodesh meal is praiseworthy. (M.B. 1)
- It is enough to eat more during the day meal and it is not necessary to eat more at the night meal. Authorities write that those who are meticulous add a weekday food when Rosh Chodesh falls during the week and a Shabbos food when it falls on Shabbos. (M.B. 32)

Halacha Highlight

<u>Rosh Chodesh meals</u>

Shulchan Aruch Siman 419 Seif 1

מצוה להרבות בסעודת ראש חדש

It is a *mitzvah* to eat more at the Rosh Chodesh meal

Shulchan Aruch (סי' תי"ט א') rules that it is a *mitzvah* to eat more at the Rosh Chodesh meal. Mishnah Berurah (סק"א) explains that although there is no obligation to eat bread at a Rosh Chodesh meal and the obligation could be fulfilled by eating other foods, nevertheless, one who spends lavishly on the Rosh Chodesh meal is praiseworthy. Mishnah Berurah (סק"ב) also relates that those who are meticulous in their *mitzvah* fulfillment add a weekday food to their meal when Rosh Chodesh falls during the week and a Shabbos food to the Shabbos meal when Rosh Chodesh falls on Shabbos.

Mishnah Berurah (שם) also writes that adding food to the daytime meal on Rosh Chodesh is sufficient and it is not necessary to add more food at the night meal. *Poskim* address the question as to whether one fulfills the *mitzvah* to eat more on Rosh Chodesh if he eats more only at the night meal. Aruch LaNer (סנהדרין ע: ד"ה גמרא) writes that according to Rashi one who eats more only at the night meal on Rosh Chodesh does not fulfill the *mitzvah*. Nimukei Orach Chaim (סק"א) repeats the same ruling in the name of his father, the Darkei Teshuvah. Aruch LaNer does acknowledge that Magen Avrohom seems to imply that one does fulfill the *mitzvah* if he eats more at the night meal.

When Rosh Chodesh falls on *erev* Shabbos so that there are restrictions against having lavish meals, Sefer Toras Chaim (סי' רמ"ט סק"י) writes that it is permitted to eat a special Rosh Chodesh meal since that is the scheduled time for the meal, similar to the allowance to have a meal for a *bris* or *pidyon haben*. However, one should make an effort for the meal to be in the morning before midday. Aruch HaShulchan (סי' רמ"ט סע' ז') disagrees and rules that one should not have a Rosh Chodesh meal when Rosh Chodesh falls on *erev* Shabbos.