The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תכ"ד סעיף א'-סימן תכ"ה סעיף א'

Overview

Siman 424 Seif 1:

We add יעלה ויבא in *birkas hamazon* but if it was omitted he does not go back. If he realized before beginning ברוך שנתן ראש חדש לעמו ישראל לזכרון הטוב והמטיב he says. See above *siman* 188:7.

- There is no obligation to eat bread on Rosh Chodesh. (M.B. 1)
- This should be said with *Shem u'malchus*. If one recites *birkas hamazon* after Rosh Chodesh he includes יעלה ויבא since the matter is determined by the beginning of the meal. If one *davened maariv* he does not include יעלה ויבא even if he *davened* while it was yet day. If one began a meal before Rosh Chodesh but after the *tzibbur* already *davened maariv* he does not mention Rosh Chodesh in his *birkas hamazon*. If the *tzibbur davened maariv* early and then he began a meal he adds יעלה ויבא even though he has not yet *davened maariv*. (M.B. 2)

Siman 425 Seif 1:

When Rosh Chodesh coincides with Shabbos for *maariv, shacharis* and *mincha* we *daven* a regular Shabbos *Amidah* and add יעלה ויבא. Shabbos is not mentioned in יעלה ויבא. We remove two *sifrei torah* and read seven *aliyos* from the *parsha* of the week and from the second we read the *maftir* of וביום השבת and ובראשי חדשיכם until the end of the *parsha*. The *haftorah* is השמים כסאי (whether Rosh Chodesh is mentioned is discussed above in *siman* 284:2) **except for Rosh Chodesh Elul that falls on Shabbos when we read עניה סערה**. Some read השמים כסאי and that is the custom in these countries. When Rosh Chodesh Av falls on Shabbos the *haftorah* is שמעו but some read השמים כסאי and that is the practice to follow when there is no other custom. If Rosh Chodesh falls on one of the four *parshiyos* the *haftorah* comes from the special *parsha*, see below *siman* 685.

- We place down the second *sefer torah* so that *kaddish* goes on both of them. (M.B. 3)
- If one read the *haftorah* of the week he should then recite השמים כסאיand if one does not realize until he recited the *berachos*, he reads השמים כסאיwithout the *berachos*. (M.B. 4)
- The *haftorah* contains two elements, Rosh Chodesh and consolation for Yerushalayim. (M.B. 6)
- Authorities write that the seven *haftoros* of consolation should not be skipped; therefore, for *parshas* תצא we read רני עקרה and עניה סערה. (M.B. 7)
- Gra rejects this position and rules in accordance with the first opinion that advocates reading שמעו. (M.B. 8)

Halacha Highlight

One who forgot יעלה ויבא in *birkas hamazon*

Shulchan Aruch Siman 424 Seif 1
ואם לא אמר אין מחזירין אותו
If it was not recited he does not go back

Shulchan Aruch (סי' תכ"ד א') rules that יעלה ויבא is added to *birkas hamazon* on Rosh Chodesh but if it was forgotten, one need not repeat *birkas hamazon* in order to recite it. The reason it is not necessary to repeat *birkas hamazon* is that there is no obligation to eat bread on Rosh Chodesh and therefore skipping it is no worse than had he not eaten a meal altogether (מ"ב סק"א). Shulchan Aruch continues and writes that if one realizes that he skipped יעלה ויבא before the *beracha* of הטוב והמטיב he should say, ברוך אתה ה' אלקינו מלך העולם שנתן ראש חדש לעמו ישראל לזכרון. Above Shulchan Aruch ruled (סי' קפ"ח סע' ז') that one who forgot יעלה ויבא in *birkas hamazon* at night but realized before הטוב והמטיב can add this *beracha* so that he could recite יעלה ויבא. This is true even though one who forgets יעלה ויבא in *shemoneh esrei* on the night of Rosh Chodesh does not go back. The rationale for the distinction is that the only way to make up a missing יעלה ויבא is to repeat *shemone esrei* and the night of Rosh Chodesh does not warrant repeating *shemone esrei* since in the time of the *bais hamikdash* the night was not sanctified as Rosh Chodesh. On the other hand, regarding *birkas hamazon* all that is necessary is to add an extra *beracha* and that may be done even on the night of Rosh Chodesh.

In the event that one began the *beracha* of הטוב והמטיב but got no further than the words מלך העולם there is a debate whether he continues with the words שנתן ראש חדש וכו'. Mishnah Berurah (סי' קפ"ח ס"ק כ"ג) cites Chaya Adam who maintains that one can add the paragraph that makes up the missing יעלה ויבא and then go back again to recite the *beracha* of הטוב והמטיב. Although Biur Halacha (שם סע' ו' ד"ה עד) questions this ruling, Rav Shlomo Zalman Auerbach (הליכות שלמה ראש חדש פ"א אות כ"ח) writes that Mishnah Berurah implies that he follows Chaye Adam's position and that this is in fact the common custom.