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

Overview

Siman 425 Seif 2:

When Rosh Chodesh falls on Sunday on the preceding Shabbos we read ויאמר לו יהונתן מחר חדש (but we do not push off ענית סערה or שמעו for מחר חדש.) **If Rosh Chodesh is two days, on Shabbos and Sunday, we read on Shabbos השמים כסאי. The custom is to read afterwards the first and last *pasuk* from ויאמר לו יהונתן to recall that the next day is also Rosh Chodesh.** Some maintain that we do not switch from one Navi to another and we only read the *haftorah* of Rosh Chodesh and this is our custom but if the other *haftorah* is in the same Navi we do so. Similarly, when there is a *chossunah* on Rosh Chodesh or some other Shabbos, we do not push aside the *haftorah*.

- The custom when there is a *chosson* present to push aside the regular *haftorah* and read שוש אשיש but when there is a *haftorah* to read that is mentioned in *shas* or *midrashim* it is not pushed off for the *chosson* since that reading is only a custom. However, Rema teaches that when both choices are contained in the same Navi, there is no reason to push off שוש אשיש entirely. (M.B. 12)

Siman 425 Seif 3:

When Rosh Chodesh coincides with Shabbos, we include Shabbos and Rosh Chodesh in the 4th *beracha* and conclude with the words מקדש השבת וישראל וראשי חדשים.

- In some *siddurim* it says that after mentioning Shabbos and before mentioning Rosh Chodesh one should add the words זה קרבן שבת וקרבן היום כאמור but many *Poskim* maintain that it is superfluous and constitutes an interruption and thus should not be recited. (M.B. 14)
- If one concluded with only Shabbos he fulfills his obligation. (M.B. 15)

Siman 426 Seif 1:

One who sees the moon at its renewal recites אשר במאמרו ברא שחקים וכו'. One should not recite the *beracha* until it is dark when the moon shines and we benefit from the light.

- Women are exempt since it is a time bound *mitzvah* and there is no custom for them to recite it since they were the cause of the moon becoming blemished. Blind people recite the *beracha*. (M.B. 1)
- This excludes reciting it during *bein hashemashos* when the moon is visible but it is still day. (M.B. 2)

Halacha Highlight

The *beracha* on the new moon

Shulchan Aruch Siman 426 Seif 1

הרואה לבנה בחדושה

One who sees the new moon in its renewal

Shulchan Aruch (סי' תכ"ו א') states that one who sees the moon in its renewed state recites the *beracha* אשר ברא שחקים וכו'. Rema then adds that one may not recite the *beracha* until it is night when the moon is shining and we benefit from the light. Mishnah Berurah (סק"ב) explains that Rema's emphasis is excluding the recitation of the *beracha* during *bein hashamashos* when the moon is somewhat visible but it is yet day. *Poskim* discuss whether it is acceptable to recite the *beracha* after *alos hashachar*. Hisorirus Teshuvah (ח"א סי' קצ"ט) writes that it is permitted to recite the *beracha* after *alos* since the moon shines during that time and one can benefit from the light. On the other hand, Yaskil Avdi (ח"ח סי' כ' ס"ק נ"ג) ruled that one should not recite the *beracha* after *alos*. Rav Nissim Karelitz (חוט שני יו"ט וחול המועד קובץ ענינים עניני או"ח אות י"ב) ruled that as long as it is still dark and one could clearly see the moon, the *beracha* may be recited even though it is after *alos*.

Mishnah Berurah (סק"ג) explains further that the moon must be shining strongly enough that its light is discernable here on earth. Therefore, if there are thick clouds covering the moon so that we cannot benefit from its light the b*eracha* may not be recited, but if the cloud is thin so that one could benefit from its light despite being covered, the *beracha* may be recited. Birkei Yosef (אות ד') explains that one does not have to actually benefit from the light, it is sufficient for there to be light that is capable of providing benefit. For that reason one may recite the *beracha* in a well lit area even though one is not actually benefitting from the light of the moon. If part of the moon is covered but the part that is uncovered is clear and provides light, the *beracha* may be recited (הליכות שלמה ראש חדש פ"א דבר הלכה אות מ"ד).

- The shine of the moon is discernable on earth. If the moon is covered with clouds but one can still benefit from the light that goes through it, the *beracha* is recited but if the clouds are too thick, the *beracha* is not recited. If one began to recite the *beracha* and the moon became covered he may complete the *beracha* but if he knew it would become covered, he should not even begin the recitation of the *beracha*. (M.B. 3)