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

Overview

Siman 426 Seif 2 (a):

We do not recite the *beracha* on the moon until *motzai* Shabbos when a person is in good spirits and wearing nice clothing. We wait until *motzai* Shabbos only when *motzai* Shabbos occurs before the 10th of the month but if it occurs after the 10th of the month we do not wait until *motzai* Shabbos out of concern that there will be 2, 3 or 4 cloudy days when we cannot see the moon and the time for the *beracha* will pass. When reciting the *beracha* during the week one should don nice clothing. We do not recite the *beracha* before 9 B'Av or before Yom HaKippurim. After Yom HaKippurim it is recited since we are joyous but not after 9 B'Av or after another fast day.

- This is the choice way to fulfill the *mitzvah*. Magid Meisharim writes that in a month in which we bless the moon on *motzai* Shabbos the month will be blessed but if not one will not have success, c"v. (M.B. 4)
- Meaning, if *motzai* Shabbos is the 11th one should not wait out of concern that there will be a few cloudy nights in a row. According to Rema in *seif* 3 one has to calculate whether five nights will remain until the half of the month from the time of the *molad*. (M.B. 6)
- Nowadays we are not particular about wearing nice clothing. (M.B. 7)
- During that time we are in midst of mourning. (M.B. 8)
- We are gripped by judgement and are not in a happy mindset. (M.B. 9)
- If Tisha B'Av occurs on Thursday one should wait until *motzai* Shabbos which is the 12th. (M.B. 10)
- Taz writes that if one did not recite the *beracha* before *Taanis Esther* it should be recited afterwards since the time is passing. Other authorities disagree with Rema and maintain that we do recite the *beracha* after Tisha B'Av and certainly the other fast days but one needs to eat something beforehand. On Yom HaKippurim it may be recited even before eating since we are joyous. After Tisha B'Av one should make sure to put on his shoes before reciting the *beracha*. According to Magen Avrohom a mourner must determine whether *shiva* will end before the 10th of the month. If so, he should wait to recite the *beracha* but if not, he should recite it during *shiva*. According to Sha'ar Ephraim the issue depends on whether there will remain time to recite it after *shiva* is completed. (M.B. 11)

Halacha Highlight

A mourner reciting *kiddush levanah*

Rema Siman 426 Seif 2 (a)

אבל לא במוצאי תשעה באב או שאר תענית

But not on the night following Tisha B'Av or one of the other fasts

Rema teaches that we do not recite *kiddush levanah* on the night following Tisha B'Av or any other fast. The reason is that *kiddush levanah* requires a person to be in a state of joy and following Tisha B'Av and the other fast days we are not in a state of joy (מ"ב סק"י). Mishnah Berurah (ס"ק י"א) notes that other authorities disagree with Rema and maintain that it is acceptable to recite *kiddush levanah* after Tisha B'Av and certainly following the other fast days. The one prerequisite is that one must eat before reciting *kiddush levanah*. An exception to this rule is the night following Yom HaKipurim when we are joyous because we emerged successfully from the judgment and may recite *kiddush Levana* even without first eating.

Mishnah Berurah (שם) then cites a couple of opinions regarding a mourner during *shiva* reciting *kiddush levanah*. All opinions agree that there are circumstances in which it may be necessary for a mourner to recite *kiddush levanah* during *shiva* and this raises many questions concerning the exact recitation by a mourner. Rav Shlomo Zalman Auerbach (שש"כ פס"ה סע' ל"ו והע' קס"ד) wrote that the mourner should only recite the *beracha* and the rest of the text that is normally recited should be omitted since it is not part of the order of *davening*. However, he subsequently (ח"ג שם) retracted his opposition and entertains the possibility that it should be recited since the *pesukim* are regularly recited as part of *kiddush levanah* and are indeed part of the order of the day even though they are not essential. Gesher HaChaim (ח"א פכ"א אות י"ג סק"ח) writes that the mourner should not say שלום עליך or should someone say it to him. Rav Auerbach (שש"כ שם הע' קס"ג) expresses uncertainty about this since the reason it is recited is to counter the statement of תפל עליהם אימתה ופחד and thus is not categorized as greeting a mourner that is prohibited. Ultimately, he ruled (הליכות שלמה ראש חדש פ"א סע' ל"א וארחות הלכה הע' 127) that one need not be worried about this and even a mourner may wish שלום עליך to others.