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

Overview

Siman 581 Seif 3:

We do not say *tachanun* – "fall on our face" on *erev* Rosh HaShanah during *davening* even though we do say *tachanun* early in the morning as part of *selichos*. We do not blow the *shofar* on *erev* Rosh HaShanah.

- *Erev* Rosh HaShanah is the same as *erev* Yom Tov. (M.B. 22)
- *Tachanun* is recited in *selichos* even if it is recited during the day. (M.B. 23)
- Even when Rosh HaShanah is on Sunday the *shofar* is not blown on Friday. (M.B. 24)
- There is a disagreement whether one is permitted to practice *shofar* blowing on *erev* Rosh HaShanah and Elya Rabba infers that it is permitted behind closed doors. (M.B. 24)

Siman 581 Seif 4:

We launder and cut our hair on *erev* Rosh HaShanah. (Some immerse on *erev* Rosh HaShanah in case he is a *keri*.) Some places have the custom to visit graves and to increase their supplications and give *tzedaka* to the poor.

- We cut our hair to demonstrate our confidence that Hashem will grant us a positive judgment but one should not wear his fancy clothes that are normally worn on Yom Tov. (M.B. 25)
- If one cannot immerse due to the cold he should pour nine *kavim* of water on his body. The immersion should be within the hour before *chatzos*. (M.B. 26)
- Some later authorities write that a couple should not have relations on the two nights of Rosh HaShanah unless it is the night that she immerses. (M.B. 26)
- A cemetery is the place where *tzadikim* rest and thus *tefilos* are more readily accepted but one should not place his trust in the deceased; rather, he must ask that Hashem grant his request in the merit of the deceased *tzadikim*. (M.B. 27)
- One should encircle the grave and give *tzedaka* before his supplications. One should not visit a single grave twice in a day. (M.B. 27)

Halacha Highlight

Laundering and cutting hair on *erev* Rosh HaShanah

Shulchan Aruch Siman 581 Seif 4

מכבסין ומסתפרין בערב ראש השנה

We launder and cut our hair on *erev* Rosh HaShanah

Shulchan Aruch (סעי' ד') writes that one should launder his clothes and cut his hair on *erev* Rosh HaShanah. This is to demonstrate that we are confident in Hashem's kindness that He will extract for us a righteous judgment. One should not, however, wear embroidered or silk garments as one normally wears on Yom Tov since one is to conduct himself with awe of judgment. Rather he should wear nice white garments. In those places that do not have the custom to wear white garments on Rosh HaShanah, one should not wear his fanciest garments (מ"ב ס"ק כ"ה). Sha'arei Teshuvah (ס"ק ט"ו) cites Tur who also wrote that one should wear white garments on Rosh HaShanah since white is associated with forgiveness, and then notes that the common custom is that men wear their regular Yom Tov clothing and only the women wear white.

Although Shulchan Aruch indicates that it is obligatory to cut one's hair on *erev* Rosh HaShanah, Tur writes that it is just a custom. This is in contrast to *erev* Sukkos where it is a *mitzvah* for one to cut his hair. The significance of this is that if a person will only cut his hair once and has a choice between cutting his hair on *erev* Rosh HaShanah and *erev* Sukkos, it is preferable to wait to cut one's hair on *erev* Sukkos (ע' חיי משה סי' תקפ"א סע' ד' הע' ס"ז בשם אבן ישראל להגרי"י פישר). Others contend that there is no difference between *erev* Rosh HaShanah and any other *erev Yom Tov*. It is just that on *erev* Rosh HaShanah in addition to the standard *mitzvah* to cut one's hair in anticipation of *Yom Tov* there is an additional reason to demonstrate one's confidence in Hashem's kindness. It is best, however, that when one cuts his hair on *erev* Rosh HaShanah for one to have in mind that he is also cutting his hair to honor *Sukkos*.

Stories to Share

Uplifting

ש"ע ס' תקפ"א, ג': "ואין תוקעין בערב ראש השנה..."

On today's amud we find that one should refrain from blowing shofar on Erev Rosh Hashanah to distinguish between obligatory and non-obligatory soundings. The tekiyos of mitzvah are of a different order altogether.

Reb Elimelech Rosenbaum, z"l, was born and raised in the Maremarush district in Hungary. He survived Aushwitz, and after liberation, he was sent to a displaced persons camp in Paris, France. Many of the survivors in the DP camp looked to the Klausenberger Rebbe, zt"l, as a bastion of faith and strength. Elimelech spent as much time as he could with the rebbe.

One day, before Rosh Hashanah, the Klausenberger Rebbe said to Elimelech, "The yomim noraim will soon be upon us, and we must do our utmost to procure a shofar and machzorim. I am going into Paris to discuss this with the authorities. Would you like to come and see the big city?"

Elimelech gladly agreed to accompany the rebbe. They drove through Paris, and Elimelech was amazed by all of the incredible sights that the famous city had to offer. They finally reached a fortified army base, where they alighted. The Klausernberger Rebbe and Elimelech passed many soldiers on their way into the administrative building, and continued walking until they came to a very small metal room with a soldier stationed in it. The soldier closed the metal doors and pressed a button. Suddenly, the doors of the room closed and Elimelech felt himself moving.

"Rebbe!" he cried. "What is this place?!"

The rebbe answered calmly, "This is an elevator, and electricity raises it up to the story that we need. A person presses a button below and this lifts them high up. Do you understand, Elimelech? We are going to the officers in charge of our camp to request a shofar and machzorim—why? Because when we blow shofar down below, we rise to the highest heights. We daven below, and fly far above this material world!"