The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Mon, Sept 22, 2025 ■ כ"ט אלול, תשפ"ה
סימן תקפ"ג סעיף א'-ב'

Overview

Siman 583 Seif 1:

A person should be accustomed to eat on Rosh HaShanah fenugreek which is also called תלתן, leek, beets, dates and gourds. When eating: fenugreek - he should say יהי רצון שירבו זכיותינו; leek – יכרתו שונאינו; beets – יסתלקו אויבינו; dates – יתמו שונאינו and gourds – יקרע גזר דיננו. ויקראו לפניך זכיותינו. Some have the custom to eat apples sweetened in honey and say תתחדש עלינו שנה מתוקה and this is our custom. Some eat pomegranates and say נרבה זכיות כרמון. We are accustomed to eat fatty meat and sweets.

- One could use different foods that have similar meanings in different languages. (M.B. 1)
- The apple is primary so the *beracha* is recited on it rather than the honey. Some also dip their *chalah* in honey. (M.B. 3)
- The request should be recited after the *beracha* since it is prohibited to interrupt between the *beracha* and eating. (M.B. 4)
- People avoid cooking food with vinegar. (M.B. 5)
- These foods are eaten to bring good fortune; therefore, one should certainly avoid anger on these days. (M.B. 5)

Siman 583 Seif 2:

We eat the head of a lamb and declare נהיה לראש ולא לזנב and to commemorate the ram of Yitzchok. Some are careful to not eat nuts (אגוזים) since the numerical value of אגוז is the same as חטא. Additionally, it increases saliva and phlegm that interrupts one's *davening*. We walk to a river to say the *pasuk* ותשליך במצולות ים כל חטאתם וגו'. There is also a custom not to sleep during the day of Rosh HaShanah and it is an appropriate custom.

- It is better to eat the head of a ram. (M.B. 6)
- It is preferred to go to a body of water that contains fish symbolizing that we should not be harmed by עין הרע and that we should multiply like fish. (M.B. 8)
- It is preferable to go on the first day after *mincha* before sunset and to also say מי א-ל כמוך. In some places when the first day of Rosh HaShanah falls on Shabbos they go on the second day. (M.B. 8)
- Arizal maintained that it is acceptable to sleep after midday. Chaye Adam writes that after the meal one should sit down to learn and if his head becomes heavy he should nap for a bit if he wouldn't be able to function without it. Some have the custom to read all of Tehillim. (M.B. 9)

Stories to Share

Good Omens

ש"ע סי' תקפ"ג, א: "יהא אדם רגיל לאכול בראש השנה..."

Today's amud discusses eating the simanim.

The Sigheter Rav, Rav Yekusiel Yehudah Teitelbaum, zt"l, explained the deeper meaning of each of these foods. "The Shulchan Aruch rules that rubiya signifies that Hashem should multiply our merits; karsi means that Hashem should wipe out our enemies; silka represents that Hashem should make our enemies vanish. We can understand this in light of the well-known principle that there are three levels of Jews: the wicked, the average, and the righteous. Rubiya refers to an average Jew who is mostly good but still struggles with evil, since we ask that our merits become more abundant. This implies that he still has negative that must be worked on.

"We then beg to move on to karsi when the yetzer hara will be completely killed off and we will attain the level of Dovid Hamelech: לבי חלל בקרבי—My heart is void within me.' He had cleared out the yetzer hara from the left-hand chamber of his heart. We then request that Hashem remove all of our enemies since one who reaches this level loses all of his enemies as the verse states, ברצות ה' דרכי איש גם איביו ישלים איתו—When Hashem is pleased with the ways of a man, even his enemies make peace with him.'

"The next request is that we should merit the level of Avraham who transformed all of his sins into merits. Avraham was even higher than a tzaddik since he transformed any sins he might have had to merits, as we find in the Yerushalmi.

ירושלמי, ברכות, פ"ט, ה"ה

This is the meaning of, 'our enemies should be eliminated,' which we say when eating the tamar. We pray that Hashem enable us to transform the bad to good, making it 'tam,' complete and perfect, before Hashem. In this manner, all negative decrees will be torn away and our sins that have been transformed to merits will be read on high!"

ייטב פנים, ר"ה, אות נ"ו

Halacha Highlight

Eating *simanim*

Shulchan Aruch Siman 583 Seif 1

יהא אדם רגיל לאכל בראש השנה וכו'

A person should be accustomed to eat on Rosh HaShanah etc.

Shulchan Aruch (סע' א') presents a list of foods that people are accustomed to eat on Rosh HaShanah to symbolize our desire for a good year. Each food is accompanied by a short יהי רצון to express a specific thought that relates to that food. There is a difference of opinion whether one mentions Hashem's name when reading the יהי רצון (חיי משה אות א'). Mishnah Berurah (סק"ב) records the wording of a יהי רצון and includes Hashem's name in the prayer. There are also different practices concerning the correct time to recite the יהי רצון. Mishnah Berurah (סק"ד) writes that the יהי רצון should be recited after one began to eat the food. Others write that it should be recited before reciting the appropriate *beracha* and a third practice is to recite the יהי רצון in between the *beracha* and the eating (חיי משה שם). Another disagreement regarding the consumption of these symbolic foods is whether one eats them on the second night of Rosh HaShanah.

A practice that is common although not recorded in Shulchan Aruch is that the *chalos* that are used between Rosh HaShanah and Hoshana Rabba are round in contrast to *chalos* that are made the rest of the year that are long. One reason for this is that a circle has no end and is symbolic of a long life that has no end. Another explanation of this practice is based on an explanation that is given for why matzos are made round. According to some it is to symbolize the unity of Hashem and his infinite existence. He has no beginning or end just as a circle has no beginning and no end. Along these lines, since on Rosh HaShanah we declare Hashem's Kingship it is also appropriate to have *chalos* that are round that symbolize the infinite nature of His Kingship (מנהג ישראל תורה אות א').