The Chicago Center
# Mishna Berura Digest
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Sept 23, 2025 ■ א׳ תשרי, תשפ״ו
סימן תקפ״ד סעיף א׳

# Overview

Siman 584 Seif 1:

**We do not read *hallel* on Rosh HaShanah or Yom Kippur.** The custom is to read אבינו מלכנו following the normal order but it is not recited on Shabbos. We extend the recitation of *piyutim* until midday.

- Although we are confident concerning a successful judgment we must nevertheless, have fear and awe of that judgment. (M.B. 1)
- One who says Tehillim daily may read the paragraphs of *hallel* if those are the paragraphs that he has reached. (M.B. 2)
- The word כלה should be pronounced with a *pasach* under the "כ"and a *tzeirei* under the "ל."According to Taz the words רע גזר should be read in a single breath. (M.B. 3)
- When Rosh HaShanah falls on *erev* Shabbos אבינו מלכנו is not recited at *mincha*. (M.B. 4)
- On Shabbos one should not *daven* past midday. During the weekday it is permitted but only to add additional *piyutim* but not to extend the singing. (M.B. 5)

# Stories to Share

## Extending the Prayers

ש״ע ס׳ תקפ״ד, א׳: ״ומאריכים בפיוטים ותפלות עד חצות...״

Rav Yissachar Dov of Belz provided an important clarification about a well known teaching of the Arizal. "The Arizal teaches that one must cry on these days. He even writes that one who does not cry is distant from Hashem. Now if a person is depressed or just has an easy time crying, they should realize that this is not what Hashem wants. The main way to fulfill this mitzvah is to cry—not from mourning or depression but—from joy and dveikus. This is like we find in the Taz in Hilchos Shabbos, that crying from joy and dveikus is permitted on Shabbos. This kind of crying—found among those who daven with kavanah—is what the Arizal means."

ויגד יעקב, ר״ה, או׳ כ״ו

Rav Yisrael Salanter was very careful never to do a mitzvah at the expense of someone else. One year Rosh Hashanah fell out on Erev Shabbos. In those years, it was almost impossible to find processed or prepared foods for sale, and cooking was much more taxing. The equipment was not automatic and one could not even cook too far in advance since they did not have a refrigerator or other modern conveniences. Since the women would also attend the davening and would not wish to leave early, it was obvious that the community would have to rush through the prayers by skipping some piyutim. But how much should they skip?

When they asked Rav Yisrael Salanter, zt"l, his reply shocked them. "You can skip them all if you need to. If you don't, people may even violate Shabbos, chas v'shalom. But there is one exception. The piyutim which the chazzan feels give him some breathing space and make his job easier. As much as possible, these piyutim should not be eliminated!"

כן שמעתי

# Halacha Highlight

## Reciting אבינו מלכנו on Rosh HaShanah

Rema Siman 584 Seif 1

**ונוהגין לומר אבינו מלכנו על הסדר**

**The custom is to recite אבינו מלכנו in its regular order**

Rema writes that the custom is to recite אבינו מלכנו following its standard order. Mishnah Berurah (סק״ג) explains that Rema emphasizes that it should be recited in order because Bais Yosef cites authorities who maintain that on Rosh HaShanah one should skip any line that mentions sin since Rosh HaShanah is not a time for confession. According to this opinion one should skip the line that says חטאנו לפניך—we have sinned before you. Be'er Heitev (סק״ב) cites Shelah who maintains that the restriction against mentioning sin is limited to the *amidah* but it is permitted to confess during different parts of *davening*. Accordingly, not only is it permitted for one to read the line that says חטאנו לפניך, but it is also appropriate for one to confess in between *shofar* blasts. Mishnah Berurah then presents an explanation of the first few lines of אבינו מלכנו that do not involve a confession. When we say חטאנו לפניך we are referring to the sins of our ancestors who worshipped idols. In contrast to their sin, אין לנו מלך אלא אתה—we have no King other than You, therefore, עשה עמנו למען שמך— do with us according to your Name.

Rema also writes that when Rosh HaShanah coincides with Shabbos we do not recite אבינו מלכנו. Mishnah Berurah (סק״ד) adds that when Rosh HaShanah falls on Friday אבינו מלכנו is not recited at *mincha*. The reason we do not recite אבינו מלכנו on Shabbos is that we do not make personal requests on Shabbos. Other requests that are made during the course of the *tefilos* of Rosh HaShanah and Yom Kippur may be recited even if they coincide with Shabbos. The reason is that since they are recited during the week they are considered part of the standard text of the *amidah* which may be read on Shabbos (חיי משה אות א׳).