The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תקצ"ז סעיף א'-סימן תקצ"ט סעיף א'

Overview

Siman 597 Seif 1:

We eat, drink and rejoice. We do not fast on Rosh HaShanah or on Shabbos Shuvah but one should not eat his fill so that he should not behave in a lightheaded manner and they must retain their awe of Hashem on their face.

- Even though it is a day of judgment, the *mitzvah* of ושמחת בחגך applies. (M.B. 1)
- One may fast for a bad dream since one would fast for that on other *yomim tovim*. Ateres Zekainim writes that all opinions agree that one may fast past midday even though on Shabbos and Yom Tov in general it is prohibited. (M.B. 2)

Siman 597 Seif 2:

Some places have a tradition that one who is accustomed to fast on Rosh HaShanah and then deviates from this practice and does not fast will not live out the year. One who does not fear for his life is not required to fast his entire life and can have his vow annulled as he would annul other vows.

- One who fasts on Rosh HaShanah should learn or engage in supplications and requests so that the day is dedicated exclusively for Hashem. (M.B. 3)
- Meaning, he did so three times. (M.B. 4)
- It is certainly prohibited to fast the night of Rosh HaShanah similar to any other Yom Tov. (M.B. 5)
- A *mitzvah*-related custom is binding if it is practiced three times or if one has the intent to adopt it as a custom. (M.B. 6)

Siman 597 Seif 3:

If one fasted once on Rosh HaShanah for a bad dream and it was on the 1st day, for the remainder of his life he must fast on both days but if it was on the 2nd day, his obligation is only to fast on the 2nd day. He is not required to fast another day for fasting since there are those who maintain that there is a *mitzvah* to fast on Rosh HaShanah. We do not recite עננו on Rosh HaShanah similar to Yom Kippur where עננו is not recited.

- If one is uncertain whether he should fast, he should not. (M.B. 7)
- The two days are one extended day. (M.B. 8)
- Nevertheless, one who does not fear his life is not required to fast. (M.B. 9)
- The 1st day he is not required to fast since the 1st day is Biblical and is not drawn after the 2nd day. (M.B. 10)
- Although *halacha* does not follow this opinion, it is not considered a transgression to fast that he would be required to fast on another day. One who vows to fast on Rosh HaShanah must annul his vow if he wishes to eat. (M.B. 12)

Siman 598 Seif 1:

When Rosh HaShanah falls on Shabbos we recite צדקתך during *mincha*. Some maintain that it is not recited and this is our custom.

- Since it is a day of judgment we say it since it is a צדוק הדין but the dissenting opinion maintains that since it is Yom Tov and Rosh Chodesh it should not be recited. (M.B. 1)

Siman 599 Seif 1:

When Rosh HaShanah occurs on *motzai* Shabbos we recite ותודיענו.

- The custom is to *daven* from a *siddur* even before the recitation of the beracha of בורא מאורי האש. One who wishes to be stringent may do so for himself but should not instruct others to do so. (M.B. 1)

Halacha Highlight

Forgetting יעלה ויבא and רצה

Shulchan Aruch Siman 683 Seif 1
ואין מתעניין בראש השנה ולא בשבת שובה

We do not fast on Rosh HaShanah or Shabbos Shuvah

Shulchan Aruch (סי' תקצ"ז סע' א') writes that on Rosh HaShanah we eat, drink and rejoice and we do not fast on Rosh HaShanah or on Shabbos Shuvah. Mishnah Berurah (סק"א) explains that although it is a day of judgment which is reason to fast, nevertheless, the *mitzvah* to rejoice on Yom Tov (ושמחת בחגך) remains in force. In *seif* 3 Shulchan Aruch discusses someone who fasted on Rosh HaShanah in response to a bad dream and Rema adds that he is not required to fast another day during the week to atone for the fact that he fasted on Rosh HaShanah. The reason is that there are authorities who maintain that one does fast on Rosh HaShanah. Mishnah Berurah (ס"ק י"ב) explains that although we do not subscribe to the view that one should fast on Rosh HaShanah, nevertheless, we do not consider the act of fasting to be a transgression that would obligate him to fast again on another day as atonement.

Since Shulchan Aruch ruled in accordance with the authorities who maintain that one may not fast on Rosh HaShanah, many authorities maintain that one who realized that he forgot to add יעלה ויבא into *birkas hamazon* and already began the *beracha* of הטוב והמטיב must restart *birkas hamazon* from the beginning. However, Magen Avrohom and Shulchan Aruch HaRav contend that one is not required to start *birkas hamazon* again from the beginning since there are authorities who maintain that there is a *mitzvah* to fast on Rosh HaShanah. The Siddur HaRav distinguishes between the night and day and writes that at night all opinions agree that one may not fast and thus one is required to restart *birkas hamazon* from the beginning but during the day since there is a dispute whether there is a *mitzvah* to fast one should not restart *birkas hamazon* from the beginning. Kaf HaChaim (אות ד') presents a similar debate concerning someone who forgot רצה in *birkas hamazon* on Shabbos Shuvah since there is a similar debate whether there is a *mitzvah* to fast on that day.