The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ת"ר סעיף א'-סימן תר"א סעיף ב'

Overview

Siman 600 Seif 1:

An egg laid on the 1st day, what was captured and what became detached is prohibited on the 2nd day. This was already explained above in *siman* 513:5 and 515.

- They are a single day of sanctity. (M.B. 1)

Siman 600 Seif 2:

For *kiddush* on the 2nd night one should wear a new garment or **place a new fruit and recite *she'hechiyanu*. If a** new garment **or new fruit are not available, one nevertheless, recites *she'hechiyanu*.**

- This is done to avoid dispute since there is an opinion that one should not recite *she'hechiyanu* since the two days are a single entity of sanctity. (M.B. 2)
- Ma'aseh Rav writes that one should not eat grapes on Rosh HaShanah for kabbalistic reasons. The one who kindles the lights on the 2nd day should also wear a new garment or place down a new fruit so that *she'hechiyanu* may be recited. (M.B. 4)
- Although it is a single entity of sanctity, they are nevertheless, two days. (M.B. 5)

Siman 600 Seif 3:

If the 1st day coincides with Shabbos we recite *she'hechiyanu* on *shofar* on the 2nd day. Some maintain that it is recited even when the 1st day occurred during the week and this is the custom in these countries.

- It is preferred for the one who will recite the *beracha* to wear a new garment. If a *tzibbur* sent an agent to bring them a *shofar* and he did not show up until Friday afternoon (2nd day) after they already *davened maariv* for Shabbos but while it is still day, if no one is available who didn't accept Shabbos, he should sound the *shofar* but otherwise it should be sounded by someone who accepted Shabbos but the *beracha* is not recited and he only blasts תשרי"ת תש"ת ותר"ת. If it is already *bein hashemashos* the *shofar* should not be sounded. (M.B. 7)

Siman 601 Seif 1:

On the second day (we *daven* as we did on the first day) **and we read והאלקים נסה את אברהם until the end of the *parsha*. The *maftir* is the same as the 1st day and the *haftorah* is from Yirmiyah beginning כה אמר ה' מצא חן במדבר until הבן יקיר לי אפרים. After Rosh HaShanah we recite *havdalah* as we do after Shabbos but we do not recite the *beracha* on spices or fire.**

- We wish to recall the merit of *akeidas Yitzchok*. (M.B. 1)

Siman 601 Seif 2:

Even in Eretz Yisroel they observe two days.

- Even during the time of the *bais hamikdash* there were times that they observed two days, therefore, it is observed in Eretz Yisroel as well and is considered one extended day. (M.B. 3)

Halacha Highlight

She'hechiyanu when kindling Rosh HaShanah lights

Shulchan Aruch Siman 600 Seif 2
מניח פרי חדש ואומר שהחינו

We place down a new fruit and recite *she'hechiyanu*

Shulchan Aruch (סי' תר"ר סע' ב') writes that on the second night of Rosh HaShanah for the recitation of *kiddush* one should wear a new garment (Rema) or place a new fruit on the table and say *she'hechiyanu*. Mishnah Berurah (סק"ב) explains that this is done in order to avoid the debate whether one should recite *she'hechiyanu* during *kiddush* that night. The rationale to not recite *she'hechiyanu* is that for many purposes we consider the two days of Rosh HaShanah to be one extended day of sanctity (יומא אריכתא) and as such since *she'hechiyanu* was recited on the first day there is no reason for it to be repeated on the second day. However, Shulchan Aruch adds, if one does not have a new fruit or garment he should still recite *she'hechiyanu* since we maintain that although we treat the days as one extended period of sanctity, nevertheless, they are two separate days and thus each warrants a separate *beracha*.

Mishnah Berurah (סק"ד) notes that the same conundrum applies for women kindling Yom Tov lights on the second night of Rosh HaShanah and thus preferably she should also wear a new garment or have a new fruit present. *Poskim* (מ"ב מהדו' דרשו אות 9) highlight the fact that above (סי' רס"ג ס"ק כ"ג) Mishnah Berurah wrote that women need not recite *she'hechiyanu* when kindling Yom Tov lights since it will be recited during *kiddush* although there is no reason to protest against those who do recite it, and yet regarding the second day of Rosh HaShanah the Mishnah Berurah doesn't even raise the possibility of refraining from the recitation of *she'hechiyanu*. Perhaps the distinction is that since there is a question whether *she'hechiyanu* is recited altogether on the second night, when possible it is best to avoid reciting the *beracha* during *kiddush* since it could constitute an interruption. Therefore, in this circumstance it is preferable for it to be recited when a woman kindles the Yom Tov lights. Rav Moshe Feinstein (אג"מ או"ח ח"ד סי' כ"א אות ט') seems to adopt this view when he points out that although Rav Yaakov Emden questions the practice of women reciting *she'hechiyanu* when kindling Yom Tov Lights, nevertheless, on Rosh HaShanah he cites the practice of women reciting *she'hechiyanu* when kindling lights on the second day of Rosh HaShanah.