The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Thurs, Sept 25, 2025 ■ ג' תשרי, תשפ"ו
סימן תר"ב סעיף א'

Overview

Siman 602 Seif 1:

We fast the day after Rosh HaShanah and it is a public fast. **During all the days between Rosh HaShanah and Yom Kippur we increase our *tefilos* and supplications.** We say אבינו מלכנו in the evening and morning except on Shabbos. Even when there is a *bris* and *tachanun* is not recited we say אבינו מלכנו. We say ודוי three times before *alos hashachar* except on *erev* Yom Kippur when it is read only once. We do not excommunicate people, nor do we make people take an oath in Bais Din until after Yom Kippur. We do not recite *kiddush levanah* until after Yom Kippur. On Shabbos between Rosh HaShanah and Yom Kippur the custom is to say צדקתך וצדקתך צדקתך.

- We do not add *tefilos* or supplications on Shabbos. (M.B. 2)
- During *mincha* on *erev* Shabbos we do not recite אבינו מלכנו. (M.B. 3)
- We also do not recite יהי רצון. (M.B. 4)
- We say למנצח and א-ל ארך אפים. (M.B. 5)
- We say ודוי three times a day beginning with the first day of *selichos*. (M.B. 6)
- Although we do not issue oaths we do adjudicate in order to restore stolen property to its owner. (M.B. 9)
- According to many authorities it is better to fulfill the *mitzvah* of *kiddush levanah* before Yom Kippur in order to weigh the scale on the side of merit. (M.B. 10)
- The custom is that a *na'ar* does not read the *haftorah* on Shabbos Shuva. (M.B. 11)

Stories to Share

"Seek Hashem When He is to be Found"

ש"ע ס' תר"ב, א': "בכל הימים שבין ראש השנה ליום כפור מרבים תפילות ותחנונים..."

Chazal exhort us to take advantage of the special accessibility to Hashem afforded us during the aseres yimei teshuvah. Rav Chaim Brisker, zt"l, once explained this idea with a parable:

There was once a Polish town that lay close to the Russian border. Because of the constant skirmishes between the two countries, the border shifted several times. At one point, the border intervened between the town and its Jewish cemetery, and this caused great problems for the Jews. Every burial meant undergoing interrogation and cross-examination by the intransigent border guard.

The Jews appealed to the authorities, and managed to reach an agreement so that funeral processions would not be stopped as they crossed the border and the Jews could bury their dead without the indignity of delay. Some enterprising locals soon realized that this was a golden opportunity to smuggle contraband across the border. They dressed up as Jews, filled a coffin with illegal goods, and successfully carried it across. Delighted with their plan, they repeated it several times over the succeeding weeks.

One night, the border guard heard the merry sound of singing and laughing. Looking out from his hut, he spotted a group of "Jews" carrying a coffin towards the border. Suspicious, he stopped them and asked to see inside the coffin. The "Jews" refused to open it, saying, "Don't we have an agreement that Jewish burial parties may pass?" The guard insisted, and discovered the contraband. Well aware of the deep trouble they had gotten themselves into, the smugglers all fell to their knees and began crying and pleading for mercy.

"Fools!" said the guard. "Had you cried before, you wouldn't have to cry before me now!"

"Similarly," concluded Rav Chaim, "When trouble descends on people in the middle of the year they cry and plead with Hashem. They don't realize that if they had cried during the auspicious time of Elul, and especially during the yomim noraim and aseres yimei teshuvah, they would not have had these troubles to begin with!"

אוצרות התורה, ימים נוראים עמ' ר"פ

Halacha Highlight

The correct time to recite *kiddush levana* and purchase an *esrog*

Rema Siman 602 Seif 1

אין מקדשין הלבנה עד מוצאי יום כפור

One does not sanctify the moon until after Yom Kippur

Rema writes that *kiddush levana* is not recited until after Yom Kippur. The reason is that it is preferable to recite *kiddush levana* while in a state of joy and the Midrash states that after Yom Kippur a Heavenly voice emerges and calls everyone to go and eat with joy. Mishnah Berurah (סק"י) notes that other authorities disagree and contend that it is better to recite *kiddush levana* before Yom Kippur so that the *mitzvah* will be able to push them to the side of merit.

A similar disagreement is found regarding the appropriate time for one to purchase his *lulav* and *esrog*. Mateh Ephraim (סי' תר"ג סע' ה') writes that people who are meticulous in their *mitzvah* observance purchase their *lulav* and *esrog* early. The reason is similar to the explanation of Levush regarding *kiddush levana*; namely, so that they should have another *mitzvah* to their credit to push them to the side of merit. Others disagree and contend that righteous people did not want to purchase their *lulav* and *esrog* until after Yom Kippur. The explanation that they would offer is that the quality of their *esrog* was determined by the quality of their *tefilos* and that each tear would push away discolorations from their *esrog* (מנהג ישראל תורה אות ג'). Chasam Sofer (דרשות חת"ס דף ל"ח) also indicates that it is preferable to purchase one's *lulav* and *esrog* after Yom Kippur. The Midrash writes that the four species are a sign that the Jewish People emerged victorious in judgment. It is similar to two people who went before a judge for judgment and we do not know who was victorious. The one who appears with his sword in hand is known to be the one who was victorious. Similarly, the Jewish People and gentiles come before Hashem for judgment and when the Jewish People emerge with their *lulav* it proves that they were successful. As such it would not make sense to prepare the *lulav* before the judgment is complete.