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Halochos compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

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Rosh Chodesh and When It Falls on Shabbos | Tazria-Metzora 5783

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Minhag Not to Do Melachah on Rosh Chodesh

Minhag for Women Not to Do Melachah

- Although one may do melachah on Rosh Chodesh (ש"ע סי תי"ז), there is a minhag for women not to do melachah (ש"ע שם). The reason for this is that Rosh Chodesh was given to women as a Yom Tov since they did not donate their jewelry for the Eigel HaZahav (מ"ב סק"ג). Men, however, may do any melachah (מ"ב סק"ב).
- Some places have this minhag; others do not. Also, women who personally adopted this minhag must follow it. Some will not do certain types of melachah or one particular melachah but will do others (רמ"א שם). Each woman should follow her minhag. It is advisable for all women to refrain from some sort of melachah on Rosh Chodesh so that it is not like any other weekday (ביאר"ל ד"ה והנשים).
- Sewing, knitting.** Many women today refrain from all types of sewing and knitting on Rosh Chodesh (הליכות שלמה ר"ח פ"א ס"ב, ש"ת שבת). If a woman who never sews on Rosh Chodesh encounters a pressing need to sew and will suffer a loss if she refrains, she may do hataras nedarim and sew (היכל הוראה ח"ד הוראה מ"ב).
- Doing laundry by hand.** Many poskim hold that women should not do laundry by hand on Rosh Chodesh since that falls under the minhag not to do melachah (הליכות שלמה ר"ח אות תרפ"ב, הגרש"א, הליכות). יוסף אומץ דיני ר"ח אות תרפ"ב, הגרש"א, הליכות). Even these poskim hold she may prepare the laundry in the machine and have her husband or child press the button to start the load (הליכות חיים ח"ב פ"כ).
- Washing machine.** Some poskim hold that even if a woman does not do laundry by hand on Rosh Chodesh, she may use a washing machine since she does not need to put in any effort while the clothes are being washed (הגרש"א, הליכות שלמה ר"ח סי קל"ה). Others hold she may not (הגר"ח קנייבסקי). Even these poskim hold she may prepare the laundry in the machine and have her husband or child press the button to start the load (הליכות חיים ח"ב פ"כ).
- Ironing.** Some have the minhag to refrain from ironing on Rosh Chodesh (הגרש"א, הליכות שלמה שם ס"ב), but many are meikel.
- For use on Rosh Chodesh.** One may be meikel to launder or iron items needed on Rosh Chodesh (א"א בוטשאטש מהוד"ת).
- Rosh Chodesh on Erev Shabbos.** When Rosh Chodesh falls on Erev Shabbos, one may launder or iron items needed for Shabbos. If one is using a washing machine, she may be meikel to launder other clothing too as long as there is a garment in the load for Shabbos.

Honor for Rosh Chodesh

Eating More on Rosh Chodesh

- It is a mitzvah to eat more on Rosh Chodesh (ש"ע סי תי"ז). This applies to women too (כ"ה חיים סי תי"ז ס"ד). This can be fulfilled by eating any extra food in honor of Rosh Chodesh, e.g., by distributing candy, chocolate, halvah etc. to the family. Still, it is praiseworthy to specifically have a bread seudah on Rosh Chodesh (הגר"ח). If one usually washes for a meal every day, he can add one food to his meal in honor of Rosh Chodesh (מ"ב סק"א).
- Rosh Chodesh on Shabbos.** When Rosh Chodesh falls on Shabbos, one should have one extra dish besides for what he has every Shabbos, e.g., an extra type of kugel or meat, so that there is a distinct honor for Rosh Chodesh (מ"ב סק"ב). It suffices to add a dish at the day seudah; one does not need to also add at night (מ"ב שם).
- A Rosh Chodesh seudah is included in Shabbos and Yom Tov expenses, which are not determined for a person in advance (מ"ב סק"א).

Cutting Hair, Nails on Rosh Chodesh

- Haircut.** Many people do not get haircuts or trim their beards on Rosh Chodesh based on R' Yehuda HaChassid's will (מ"ב סי ר"ס סק"א). Some say this is also assur Rosh Chodesh night (הגר"ח קנייבסקי), but others allow it at night (מ"ל דהסידותא סי). One may rely on these poskim where necessary.

- Cutting nails.** Similarly, many people do not cut their nails on Rosh Chodesh, also based on R' Yehuda HaChassid's will. If one mistakenly began to cut one of his nails, he may cut the rest (מ"ל דהסידותא). Also, if one started cutting his hair, he may finish (מ"ל דהסידותא). Also, if one started cutting his hair, he may finish (מ"ל דהסידותא).
- Rosh Chodesh on Erev Shabbos.** Some poskim allow one to cut his nails when Rosh Chodesh falls on Erev Shabbos if he does so every Erev Shabbos (שבעים תמרים סי נ"ו, ש"ת אלף המגן סי י"ב). Some allow one to get a haircut even though that is not necessary as often as cutting nails (ש"ת יוסף אומץ בשם הרד"ב). Others are machmir not to cut their hair or nails even when Rosh Chodesh falls on Erev Shabbos (מ"ב סי ר"א סק"א). Thus, one should be machmir if possible.
- Although in general one should not cut his hair or nails on Thursday [since they begin to regrow three days later, and it is not respectful to have them start regrowing on Shabbos (מ"ב סי ר"ס סק"ו)], one may do so when Rosh Chodesh falls on Erev Shabbos (מחזיק ברכה אות). This is preferable to cutting them on Wednesday (חוט שני ח"א ספ"ה סק"ב).

Rosh Chodesh Iyar on Shabbos

- Rosh Chodesh Iyar falls during sefirah, when the minhag is to refrain from getting a haircut, either from Pesach until Lag B'Omer or from Rosh Chodesh Iyar until before Shavuot (see Issue 265, where we discussed the different minhagim at length). The poskim mention that one may get a haircut on Erev Shabbos when Rosh Chodesh Iyar falls on Shabbos even if his minhag is not to get a haircut from Pesach until Lag B'Omer. This heter is due to the extra simchah from the double kedushah of Shabbos and Rosh Chodesh coinciding simultaneously (אחרונים הובא במ"ב סי תצ"ג סק"ה).
- Erev Shabbos is also Rosh Chodesh.** Whenever Rosh Chodesh Iyar falls on Shabbos [e.g., in the years 5783, 5786, 5787, 5793], Erev Shabbos is also Rosh Chodesh. The poskim discuss how the heter of getting a haircut on Erev Shabbos Rosh Chodesh Iyar applies to those who do not get a haircut on Rosh Chodesh based on R' Yehuda HaChassid even when it falls on Erev Shabbos (above, 14). Some hold that such a person may get a haircut on Thursday in honor of Shabbos Rosh Chodesh (חיד"א יוסף אומץ סי מ אות ב, הגר"ח הלי דונר).
- Others hold one may get a haircut in honor of Shabbos Rosh Chodesh even if he is usually careful to follow R' Yehuda HaChassid's will, as he was unable to do so earlier (הגר"מ פיינשטיין ב"ן). It would be better to get a haircut on Thursday night, as some hold one may always get a haircut on Rosh Chodesh night (12). (הבאנו לעיל אות 12).
- It makes more sense to say that the heter only applies to those who are not strict to follow R' Yehuda HaChassid's directives when Rosh Chodesh falls on Erev Shabbos. Those who are strict, however, should not get a haircut then (הגר"ח וואזנר קובץ מבית לוי עניני). (פסח עמ' ע"ו, הסתייפלער).
- Arizal's minhag.** It should be noted that those who follow the Arizal's minhag not to get a haircut for all the days of sefirah, including Lag B'Omer (Issue 265, par. 18), should certainly not get a haircut on Erev Shabbos Rosh Chodesh Iyar.

Hallel, Mussaf

Zman for Hallel

- Sometimes, a person is in a rush, e.g., to take his children to playgroup or cheder, attend a bris, make the bus that takes him to kollel etc., and wants to break up davening and say Hallel or Mussaf later. We will discuss some relevant halachos.
- The minhag is to say Hallel at Shacharis. If one did not, he may say it all day, as implied by the posuk "ממזרח שמש עד מבואו" i.e., from alos until tzeis. L'chatchilah, one should only say Hallel starting from neitz and only make a brachah until shekiyah (ד"ן הל' חול). (מגילה). One should not make a brachah before Hallel if he is saying it after shekiyah, even if he will only need to finish a few pesukim after shekiyah (הג בחג הל' ר"ח עמ' קע"ט).

Speaking, Eating before Hallel

23. **Before Hallel.** Since Hallel is connected to Shacharis, one should l'chatchilah not eat anything between Shacharis and Hallel unless he feels weak (ביאה"ל סי תכ"ב ד"ה וקורין). The consensus of the poskim is that one may speak between Shacharis and Hallel (ש"ת אל"מ א"ח ח"ג) (סי ע, מקראי קודש סוכות ח"ב סי כ"ב).

Zman for Mussaf

24. The main zman for Mussaf begins right after Shacharis and ends at the end of the seventh hour of the day (ש"ע סי רפ"ו ס"א) – about one halachic hour [based on the Gra and the Graz] after chatzot hayom. The main thing is to at least start the Mussaf Shemoneh Esrei before this time. One who puts off Mussaf without good reason (הגריש"א) until after this time is called a sinner. However, he is still yotzei since the zman for Mussaf is the whole day (ש"ע שם).

Eating before Mussaf

25. Before Mussaf, one may eat an amount of food considered a snack (ש"ע סי רפ"ו ס"ג) [ארע]. **Fruit and vegetables** are never considered a meal, so one may eat any amount of them (מ"ב סק"ט); **cooked mezonos food**, e.g., pasta: according to the Mechaber, it may be eaten as long as one does not make it into a meal (לקובע סעודה); others hold up to a k'beitzah (מ"א); **pas haba'ah bekisnin**: up to a k'beitzah (מ"ב סי תרל"ט סק"ט, שנה"צ סי רפ"ו סק"ז); **bread**: up to a k'beitzah (מ"ב סי רפ"ו סק"ח). One who feels weak may eat as much bread or mezonos food as he needs to settle his mind (שם).

Which Comes First, Minchah or Mussaf?

26. **Minyan.** If a minyan did not yet daven Mussaf and the zman for Minchah arrives, they should daven Mussaf first so that people do not mistakenly daven Minchah before Mussaf on other days even before chatzot (יא בש"ע סי רפ"ו ס"ד, מ"ב סי תרכ"ב סק"ב).
27. **Individual.** If an individual did not daven Mussaf before the zman for Minchah and he plans to daven Minchah now, he should first daven Minchah and then Mussaf since Minchah is said more often [תדיר] (ש"ע סי רפ"ו ס"ד). If he plans to daven Minchah later and it is still before minchah ketanah (רמ"א), he can daven Mussaf first and then Minchah (ש"ע שם). After minchah ketanah, one must always daven Minchah before Mussaf.
28. **Not enough time for both.** Some say that if it is almost evening and there is not enough time for both, one should daven Mussaf since he can make up for Minchah after Maariv [תשלומין] (רמ"א). Others say he should only daven Minchah (מ"ב סי רפ"ו סק"ג) (דגול מרבבה).

Women and Hallel, Mussaf

29. **Hallel.** Women are patur from Hallel since it is a מצות עשה שהזמן גרמא, especially from Rosh Chodesh Hallel, which is just a minhag. Still, [Ashkenazi] women who say Hallel may make the brachah, just like they make brachos on all מצוות עשה שהזמן גרמא even though they are patur (ביאה"ל סי תכ"ב ד"ה הלל).
30. **Mussaf.** Some poskim say women are patur from Mussaf since it is a מצות עשה שהזמן גרמא and does not contain requests to Hashem like other tefillos (צ"ח ברכות דף כ"ו ע"א ד"ה ושל), or because it is in place of korbanos and women did not contribute shekalim for public korbanos (ש"ת רע"א ממד"ק סי ט ד"ה גם).
31. Others say once Chazal instituted it, women must say Mussaf, just like all other tefillos [where all poskim agree] (מ"ב סי רפ"ו ס"ד). Alternatively, since we mention the day's kedushah – which women are chayav in – in Mussaf, they must also daven Mussaf (ש"ת שואל ומשיב תניא ח"ב סי כ"ה, באר יצחק סי כ ענף ג).
32. In any case, everyone agrees women may daven Mussaf; the minhag is for them to do so (צ"ח שם). Even according to the Mechaber – who holds that women cannot say "וצונו" (ש"ע) מצוות עשה שהזמן גרמא on "וצונו" – women may daven Mussaf since the word "וצונו" does not appear. Also, women accepted Mussaf as a chiyuv for all purposes (הג"ר ע"א סי ק"ו). Accordingly, Mussaf for women is not considered a voluntary tefilah, which may not be said on Shabbos (ש"ת שבט הלוי ח"ד סי י"ב אות ב).

Rosh Chodesh on Shabbos – Birkas HaMazon

יעלה ויבא רצה, then

33. When Rosh Chodesh falls on Shabbos, we first say רצה and then יעלה ויבא between רחם ובנה ירושלים and רחם ויבא (ש"ע סי קפ"ח ס"ה) in bentching. רצה comes first because it is said more frequently [תדיר]. If one said יעלה ויבא first, he is still yotzei (מ"ב סק"ג).

יעלה ויבא רצה, Forged

34. As a general rule, if one forgot יעלה ויבא in bentching on Rosh Chodesh and already began the fourth brachah, he does not repeat bentching since there is no chiyuv to eat bread on Rosh Chodesh and, consequently, no inherent chiyuv to bentch (ש"ע שם ס"ז). On Shabbos Rosh Chodesh, however, one must eat bread – just like on every Shabbos – at the two first seudos [but not seudah shelishis] (ש"ע שם ס"ח). Thus, if one said רצה but not יעלה ויבא and did not yet start the fourth brachah, he should say "ברוך אתה ה' כו" (ש"ע סי קפ"ח) [according to the Mechaber, without Hashem's Name (ש"ע סי"ז)]. Everyone agrees this brachah does not end with "ברוך אתה ה' כו" (ש"ע שם).

35. If he already started the fourth brachah, he should not bentch again since the chiyuv to eat bread stems from Shabbos, not Rosh Chodesh (ש"ע שם).

יעלה ויבא רצה, Forged

36. If one forgot יעלה ויבא but remembered before starting the fourth brachah, he should insert a brachah that mentions Rosh Chodesh and Shabbos: "שנתן שבתות למנוחה וראשי חדשים לזכרון." The Mechaber holds the ending of the brachah should only mention Shabbos, not Rosh Chodesh, but many Acharonim hold the ending should mention both: (מ"ב סק"ל) "ברוך אתה ה' מקדש השבת וישראל וראשי חדשים".

37. **Forged רצה.** If one forgot רצה but already started the fourth brachah, he must repeat the entire bentching and say both רצה and יעלה ויבא (ש"ע שם), even if he said יעלה ויבא the first time, since the first time is null and void (מ"ב סק"ט).

38. Some poskim hold that if one said יעלה ויבא but forgot רצה and then started over and said רצה but forgot יעלה ויבא, catching himself before starting the fourth brachah, he should insert the brachah "שלמי ציבור ה' (תפילות ר"ה ויוה"כ דף ש"ז). Others hold he should not insert it (רבת) (הבית שער י"ז אות כ"ט, קצות השולחן סי מ"ז בדה"ש סק"ז).

Rosh Chodesh on Shabbos – Tefilah

Maariv

39. **Announcing יעלה ויבא.** At Maariv, the gabbai may bang on a table and say the words "יעלה ויבא" out loud before Shemoneh Esrei as a reminder to the tzibbur. Since this is for the tefilah, it is not an interruption between tefilah and Shemoneh Esrei (מ"ב תכ"ב סק"א) and גאלי ישראל (ש"ע ר"ז סי"ב, מ"ב תכ"ב סק"א).
40. **Forged יעלה ויבא.** If one forgot יעלה ויבא in Maariv on Friday night, he does not need to daven again (ש"ע סי תכ"ב ס"א).
41. **Took in Shabbos by day.** Even if one took in Shabbos by day, he should say יעלה ויבא in Maariv (מ"ב סי תכ"ב סק"ב).

Shacharis

42. **Forged יעלה ויבא.** If one forgot יעלה ויבא in Shacharis on Shabbos morning, he must daven again (ש"ע סי תכ"ב ס"א). Some poskim say if he already davened Mussaf, he should not repeat Shacharis with יעלה ויבא since he already mentioned the kedushah of Rosh Chodesh in Mussaf (בוסה"ג, מ"א סי קכ"ז סק"ט).
43. Others say that while a shaliach tzibbur may rely on this, an individual who forgets יעלה ויבא must always daven again (מ"ב סי תכ"ב סק"ד) (ש"ע סי"ז ברכה, מ"ק, מ"ב סי תכ"ב סק"ד) must always daven again and stipulate that if he is not chayav to daven again, his tefilah is voluntary [תפילת נדבה] (ש"ע סי"ז ברכה, מ"ק, מ"ב סי תכ"ב סק"ד). However, on Shabbos – when one may not say a voluntary tefilah (הגרי"ח) – he should daven again without this stipulation (ש"ע סי קכ"ז ס"א) (קנייבסקי, שיח מרדכי פ"א הל' ט"ז).
44. If one realized during the first three brachos of the Mussaf Shemoneh Esrei that he forgot יעלה ויבא at Shacharis, he should transition into the Shacharis Shemoneh Esrei and daven Mussaf afterward (מ"ב סי תכ"ב סק"ד).

Mussaf

45. **אתה יצרת.** אתה יצרת is said at Mussaf instead of the usual שבת שבת. The brachah finishes with the words "מקדש השבת וישראל וראשי חדשים" (ש"ע סי תכ"ב ס"ג). If one only mentioned Shabbos in the conclusion, he is yotzei b'dieved (מ"ב סק"ט). If he only mentioned Rosh Chodesh, it is unclear if he is yotzei (ש"ע סי"ז ברכה, מ"ק, מ"ב סי תכ"ב סק"ד); due to this safeik, he should not daven again (לגבי י"ט תפילת פ"ז סי"י לגבי י"ט).
46. **Did not say יצרת.** If, before saying Hashem's name of "המחזיר", one realized he mistakenly said שבת שבת and only mentioned Shabbos in the conclusion, he can fulfill his chiyuv by adding the words "ונעשה לפניך קרבן מוסף של ראש החודש הזה" after "והשב את העבודה" in the brachah of Retzei (סי"ח) (ש"ע סי"ז ברכה, מ"ק, מ"ב סי תכ"ב סק"ד).
47. If he realized his mistake after "המחזיר שכינתו לציון", he must go back to יצרת. If he finished the whole Shemoneh Esrei after saying אתה יצרת, he must start all over, this time saying אתה יצרת שבת (שלמה סי תכ"ה ס"ג, כפה"ח סק"ז, תשובה מאהבה ח"א סי ק"ט). This is true even if he said יעלה ויבא the first time [by heart, since it is not printed in the siddur there...].
48. **Only said Rosh Chodesh Mussaf.** If one said the regular Rosh Chodesh Mussaf, he is not yotzei and must say the Shabbos Mussaf. He does not need to say the joint Shabbos-Rosh Chodesh text (אור"ח) (ספיקא סי"ז סק"ט, לגבי שבת חוה"מ).
49. **Woman erred in Mussaf.** A woman who made this type of mistake in Mussaf on Shabbos Rosh Chodesh should not repeat Mussaf since many poskim hold that while they may say it, women are patur from Mussaf. Thus, they do not repeat it if they make a mistake (הל' חג בחר, ר"ח עמ' רנ"א).



פעסיל לאה בת נעמי

לרפואה שלמה בקרוב בתוך שאר חולי ישראל

גמיון זה נתרם לעילוי נשמת

ה"ר מאיר ב"ר אברהם הלוי **לאבענשטיין** ז"ל – מאנשטער
נתרם ע"י ידידיו החוברים לטוב