

ROSH CHODESH

לרפואה שלימה לחולי ישראל

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BIRCHAS HACHODESH

- ✦ Birchah Hachodesh is said the Shabbos before Rosh Chodesh before davening Mussaf.¹
- ✦ It can be said without a minyan.²
- ✦ It can be said after Shabbos up until and including the first day of Rosh Chodesh.
- ✦ It should be said while standing, unless necessary.³

EREV ROSH CHODESH

- ✦ Erev Rosh Chodesh is called Yom Kippur Katan. It's a day to do teshuva for all the sins of the last month.⁴
- ✦ Some fast on this day.⁵
- ✦ Some say special slichos at mincha.⁶

MELACHA

- ✦ All women must desist from doing at least some work on Rosh Chodesh. For example, not sewing or knitting etc.⁷
- ✦ The maximum work to desist from is similar to Chol Hamoed.⁸
- ✦ This is because it's a form of Yom Tov, especially for women since they didn't participate in the sin of the golden calf (eigel).⁹
- ✦ Nowadays, since laundry is done by machines, it's debatable if laundry can be done. A simple solution is to have a male press the button of the machine (the woman should also not pretreat the clothing).¹⁰
- ✦ Ironing is allowed.¹¹
- ✦ Laundry for clothing that will be worn on Rosh Chodesh is allowed.¹²
- ✦ There are leniencies for the night before Rosh Chodesh and for the first day of Rosh Chodesh. Ask a shaila.¹³
- ✦ These halachos also apply to those that aren't

married, and preferably to girls who have reached the age of Chinuch. A shaila should be asked.¹⁴

- ✦ There's no inyan for a man not to do work.¹⁵

CUSTOMS

- ✦ Some say to wear nicer clothing.¹⁶
- ✦ There's nothing halachically wrong with going to a cemetery on Rosh Chodesh. However, many don't go because the Ariza"l said that the neshama is not there. Either way is acceptable.¹⁷
- ✦ R' Yehuda Hachasid wrote in his last will and testament that there should be no haircuts, shaving or cutting nails on Rosh Chodesh, presumably because of sakana. This is not brought down in Shulchan Aruch but it is brought in Mishnah Berurah that some have such a minhag. Therefore there are many variations in how to keep this minhag. Some have adopted this minhag and some have not.¹⁸
- ✦ Even amongst those that have adopted it, there are many who don't keep it when Rosh Chodesh falls out on a Friday.
- ✦ There are opinions that it doesn't apply to the nights of Rosh Chodesh, only the days. There are opinions that it doesn't apply to the first day of Rosh Chodesh.
- ✦ There are opinions that this doesn't apply to cutting nails.
- ✦ Some say it doesn't apply to women.
- ✦ If you don't have a specific minhag then you can rely on these opinions.¹⁹

SEUDA

- ✦ No fasting on Rosh Chodesh.²⁰
- ✦ No fasting even for a yahrzeit or wedding day (except Rosh Chodesh Nissan).²¹
- ✦ Not even for half a day.²²

- There's a mitzvah to have a seudah on Rosh Chodesh.²³
- It's sufficient to have the seudah during the day.²⁴
- It's praiseworthy to wash on bread.²⁵
- Scrupulous individuals eat an extra special food on Rosh Chodesh.²⁶ One should do so when Rosh Chodesh is on Shabbos.
- Money spent specifically to honor Rosh Chodesh gets paid back.²⁷
- The above applies to both days of Rosh Chodesh.²⁸

YALEH VIYAVO IN BENTCHING

- Yalah Viyavo is said during Birchas Hamazon. If it was forgotten it's not repeated.²⁹
- If you realized that Yalah Viyavo was forgotten before saying "Hashem" in the bracha of הטוב והמטיב, say the special bracha of ברוך שנתן וגו' printed in siddurim after Birchas Hamazon.³⁰
- When starting a meal on the eve of the start of Rosh Chodesh and finishing after nightfall, Sefardim say Yalah Viyavo, and Ashkenazim only say it if an olive's worth of bread was eaten after nightfall.³¹
- If the meal was started before sunset at the end of Rosh Chodesh, then Yalah Viyavo should be said, even after nightfall, unless Maariv was already davened.³²
- The words וזכרנו לטובה ביום ראש החודש הזה are added to Al Hamichya. If it was forgotten it's not repeated.³³
- If the food requiring Al Hamichya etc. was eaten on the eve of the start of Rosh Chodesh, or at the end of Rosh Chodesh (as above), then no addition is added to Al Hamichya.³⁴
- Shir Hamalos is said before Birchas Hamazon.³⁵
- Migdol instead of Magdil is said during the last Horachaman in Birchas Hamazon.³⁶

YALEH VIYAVO IN DAVENING

MAARIV

- Yalah Viyavo is added to Shemona Esrei in middle

of the bracha of רצה.³⁷

- If it was forgotten at Maariv, then it's not repeated because during the times of the Beis Hamikdash they didn't decide if it should be Rosh Chodesh until daytime (this applies even on the second night of Rosh Chodesh).³⁸
- At night, once the word "Hashem" is said at the end of the bracha of רצה, one doesn't go back.³⁹
- There's an opinion that by Maariv, Yalah Viyavo can be added at the end of Shemona Esrei before יהיו לרצון. This only applies to Maariv and not to any other Tefilah.⁴⁰
- Those davening plag Maariv on the eve of the start of Rosh Chodesh, should say Yalah Viyavo.⁴¹
- Those davening plag Maariv at the end of Rosh Chodesh don't say Yalah Viyavo.⁴²

SHACHARIS AND MINCHA

- During the day, Shemona Esrei should be repeated if you've completed Shemona Esrei and Yalah Viyavo was completely forgotten.⁴³
- Shemona Esrei is considered completed after the last יהיו לרצון is said.⁴⁴
- One should not miss Chazaras Hashatz, Hallel or Krias Hatorah to repeat Shemona Esrei. However Mussaf shouldn't be davened before repeating Shacharis. The best thing to do is to daven Shacharis with the minyan that's davening Mussaf and then, if possible, say Mussaf with the Chazan by Chazaras Hashatz of Mussaf.⁴⁵
- One who forgot Yalah Viyavo by Shacharis but already davened Mussaf, has a safek if Shacharis should be repeated, since Rosh Chodesh was already mentioned in Mussaf. Therefore, repeat Shacharis with a tenai (condition) that it's a nedava (present) to Hashem on the chance that the Halacha is that you don't have to repeat. Tefilin don't have to be put on again for this.⁴⁶
- If this happens on Shabbos, then repeat Shacharis without the tenai (condition).⁴⁷
- If you remember before starting מוידים, say Yalah Viyavo and then continue from מוידים.⁴⁸

- ✦ If you remember anywhere in Shemona Esrei after starting מודים, go back to Ritzei.⁴⁹
- ✦ If you didn't go back to Ritzei and just said Yalah Viyavo anywhere after Modim, then Shemoneh Esrei has to be repeated.⁵⁰
- ✦ When there's doubt if Yalah Viyavo was said or not, one should repeat Shemoneh Esrei.⁵¹
- ✦ If one had in mind to say Yalah Viyavo, and only after davening was over became doubtful if it was said, they do not repeat Shemoneh Esrei.⁵²
- ✦ If Yalah Viyavo was forgotten by Mincha, and it's already night and Rosh Chodesh is over, two Maarivs should **not** be davened.⁵³
- ✦ Women who daven everyday, but forgot Yalah Viyavo, should also repeat Shemona Esrei.⁵⁴
- ✦ Women who don't daven every day, have the option to repeat if they forgot.⁵⁵
- ✦ If Yalah Viyavo was said on a day that wasn't Rosh Chodesh, one should preferably repeat Shemona Esrei as a nedava (present).⁵⁶

HALLEL

- ✦ Half hallel is said on Rosh Chodesh with a bracha.⁵⁷
- ✦ Because of shailos about the brachos, it's strongly preferable to daven hallel with a minyan.⁵⁸
- ✦ One who's late to minyan should daven Hallel with the minyan before starting the regular davening.⁵⁹
- ✦ One who's in the middle of pesukei dizimra should say Hallel with the minyan but without the brachos.⁶⁰
- ✦ One who already said Yishtabach, but did not say Yotzer Ohr, should say Hallel with the brachos.⁶¹
- ✦ If there's no minyan, then at least two people should answer יהודי as is done with a minyan. Women can also answer.⁶²
- ✦ Hallel should be said while standing, but if it was said while sitting then it's acceptable.⁶³
- ✦ If necessary, sitting is acceptable.⁶⁴
- ✦ Hallel should preferably be said after neitz, but

after alos is acceptable.⁶⁵

- ✦ The latest time to say Hallel with a bracha is shkiah.⁶⁶
- ✦ A meal can't be eaten before davening Hallel, but small amounts of food are allowed (e.g. fruit or non-mezonos).⁶⁷
- ✦ If one started to say the paragraphs that are skipped, they should finish the pasuk and skip the rest of the paragraph.⁶⁸
- ✦ If either paragraph was said, then make sure to skip the other. If both paragraphs were said, then skip a passuk of your choice.⁶⁹

MUSSAF

- ✦ Mussaf should preferably be said right after Shacharis.⁷⁰
- ✦ Tefilin are removed before Mussaf.⁷¹
- ✦ Mussaf should be completed by the end of the seventh hour of the day. If it wasn't completed by that time then it's considered negligent.⁷²
- ✦ After the fact, if it wasn't completed by the seventh hour, it can still be said afterwards.⁷³
- ✦ A meal can't be eaten before davening Mussaf, but small amounts of food are allowed (e.g. fruit or non-mezonos).⁷⁴
- ✦ Once the time for Mincha arrives, there's a debate if Mincha or Mussaf should be said first.
- ✦ The custom seems to be to daven Mussaf first.⁷⁵
- ✦ After the fact, Mussaf can be davened after shkiah, up until the time that Mincha can bi'deved be davened.
- ✦ If Mussaf wasn't said, there's no makeup for Mussaf like there is for davening.⁷⁶
- ✦ It's debatable if women have to Daven Mussaf. The custom is for them to Daven Mussaf.⁷⁷
- ✦ During a leap year the words ולכפרת פשע are added from Rosh Chodesh Cheshvan until Rosh Chodesh Nissan.⁷⁸

1.	משנה ברורה (סימן תיז סעיף קטן א)	27.	שם	54.	פסקי תשובות (סימן קו סעיף קטן א)
2.	פסקי תשובות (סימן תיז הערה 47)	28.	שיעורי הלכה (עמוד מה)	55.	הליכות שלמה (תפלה פרק טו הערה ה)
3.	שם, משנה ברורה (סימן תיז סעיף קטן א)	29.	שולחן ערוך (סימן תכד סעיף א)	56.	קצות השולחן (סימן כא סעיף קטן ד)
4.	פרי חדש (סימן תיז)	30.	שם	57.	שולחן ערוך (סימן תכב סעיף ב)
5.	מגן אברהם (שם סעיף קטן ג)	31.	שולחן ערוך (סימן רעא סעיף ו)	58.	רמ"א (שם)
6.	שם	32.	משנה ברורה (שם סעיף קטן ב)	59.	משנה ברורה (סימן תכד סעיף קטן טז)
7.	שולחן ערוך (סימן תיז) עם ביאור הלכה (שם ד"ה נשים)	33.	משנה ברורה (סימן רח סעיף קטן נח)	60.	שם
8.	חוט שני (שבת חלק ד עמוד שיח)	34.	פסקי תשובות (סימן תכד סעיף קטן ד)	61.	משנה ברורה (סימן תפח שער הציון סעיף קטן ד)
9.	משנה ברורה (סעיף קטן ג)	35.	משנה ברורה (סימן א סעיף קטן יא)	62.	רמ"א (שם) ומשנה ברורה (סימן תעט סעיף קטן ט)
10.	שיעורי הלכה (פרק ו אות ג)	36.	כף החיים (סימן קפט סעיף קטן יא)	63.	שולחן ערוך (סימן תכב סעיף ז)
11.	שם	37.	שולחן ערוך (סימן תכב סעיף א)	64.	פסקי תשובות (שם סעיף קטן כו)
12.	שם	38.	משנה ברורה (שם סעיף קטן א)	65.	שולחן ערוך (סימן תקפח סעיף א)
13.	שם	39.	משנה ברורה (שם סעיף קטן ב)	66.	שם
14.	שם	40.	פסקי תשובות (שם סעיף קטן ג)	67.	שם
15.	משנה ברורה (סימן תיז סעיף קטן ב)	41.	שער הציון (סימן תרצג סעיף קטן ו)	68.	אבני ישפה (חלק ח סימן פג)
16.	שיעורי הלכה (עמוד מה)	42.	משנה ברורה (סימן תכד סעיף קטן ב)	69.	ביאור הלכה (סימן תכב ד"ה למפרע)
17.	שיעורי הלכה (פרק ה אות ד)	43.	שם	70.	שולחן ערוך (סימן רפו סעיף א)
18.	משנה ברורה (סימן רס סעיף קטן ז)	44.	משנה ברורה (שם סעיף קטן ט)	71.	שולחן ערוך (סימן תכג סעיף ד)
19.	כל הנ"ל בנשמות שבת (חלק א סימנים קנט-קסא)	45.	פסקי תשובות (שם הערה 82)	72.	שם
20.	שולחן ערוך (סימן תיח סעיף א)	46.	משנה ברורה (שם סעיף קטן ד)	73.	שם
21.	רמ"א (סימן תקעג סעיף א)	47.	שם דרשו	74.	שם
22.	ביאור הלכה (שם ד"ה ראש חודש)	48.	משנה ברורה (שם סעיף קטן ה)	75.	ערוך השולחן (סימן רפו סעיף יז)
23.	שולחן ערוך (סימן תיט סעיף א)	49.	שם	76.	שולחן ערוך הרב (שם סעיף ב)
24.	משנה ברורה (שם סעיף קטן ב)	50.	הליכות שלמה (תפלה פרק טו סעיף קטן ה)	77.	עיין משנה ברורה (סימן קו סעיף קטן ד)
25.	משנה ברורה (שם סעיף קטן א)	51.	משנה ברורה (שם סעיף קטן י')	78.	משנה ברורה (סימן תכג סעיף קטן ו)
26.	שם	52.	שם		
		53.	קיצור שולחן ערוך (סימן כא סעיף ז)		