

# In Hilchos YOM TOV

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## The Lost Yom Tov of Rosh Chodesh

A summary of the weekly Wednesday night shiur by **Rabbi Shmuel Stein** at the Miami Beach Community Kollel / To receive a copy send an email to [InHilchosShabbos@gmail.com](mailto:InHilchosShabbos@gmail.com)

Rosh Chodesh is a special day and was the first *mitzvah* given to the Jewish people. Yet, it is somewhat difficult to understand what is so unique and special about the day of Rosh Chodesh. To get a better understanding and appreciation of this special day we will review the background and the following *halachos* of Rosh Chodesh:

- 1) The *mitzvah* of *Kiddush Ha'chodesh*
- 2) The *korbonos* of Rosh Chodesh: A Time of Atonement
- 3) *halachos* and *minhagim* of Rosh Chodesh

### 1) Kiddush Ha'chodesh – Sanctifying the new month

The first *mitzvah* which the Torah<sup>1</sup> commands the Jewish people is to be *mi'Kadesh* the Chodesh, to sanctify the month. When the Jewish people were in *Mitzrayim*, *Hakadosh baruch Hu* pointed to the new moon and told *Moshe Rabeinu* "This renewal (of the moon) should be for you Rosh Chodesh." Meaning, that each month when the "new moon" appears, the Jewish people are obligated to establish and sanctify the new month.<sup>2</sup> The appearance of the first crescent of the new moon is called the *molad ha'levana*, and its appearance indicates the beginning of the new month.<sup>3</sup> When two people see the *molad ha'levana* they travel to the Sanhedrin (the Great Court), who are charged with sanctifying the month, and testify about what they saw.<sup>4</sup> The Sanhedrin then establish that day as Rosh Chodesh and sanctify it.<sup>5</sup> When Sanhedrin calculate and establish the day of Rosh Chodesh, the *mitzvah* of *Kidush HaChodesh* is fulfilled.<sup>6</sup>



The New Moon

### The Basic Halachos of Kiddush Ha'Chodesh

In order to understand the *mitzvah* of Kiddush Ha'chodesh and how it applies nowadays, let us quickly review the basic formation of Jewish month.

The Jewish calendar follows the lunar month.<sup>7</sup> Each month, the moon circles around the earth once. *Chazal* teach us that this takes 29 days, 12 hours, 44 minutes, and 33<sup>1/3</sup> seconds.<sup>8</sup> Towards the end of the cycle the moon totally disappears for around two days,<sup>9</sup> and when the "new moon" begins to appear the new month begins.<sup>10</sup> Hence, every Jewish month should consist of approximately twenty-nine and a half days. However, *Chazal*<sup>11</sup> teach us that a month may comprise of only complete days - not half days, therefore they established that some months would have 29 days, called *chodesh cha'sair* (incomplete months), and others would have 30 days, called *chodesh malei* (complete months).<sup>12</sup>



### Only Sanhedrin can establish Rosh Chodesh

As we mentioned, only the Sanhedrin can be *Mekadesh* the Chodesh, as the Rambam<sup>13</sup> states "The ability to calculate and establish the new month was not given to every person, but only to Sanhedrin. Only when Sanhedrin sanctifies and establishes the day of Rosh Chodesh does it become Rosh Chodesh. This is derived from the verse<sup>14</sup> which states that [*Hakadosh Baruch Hu* told *Moshe* and *Aharon*] "You must establish Rosh Chodesh," which teaches that only **you**, or those who stand in your place (i.e., the Sanhedrin of each generation) can establish the new month."<sup>15</sup>

### The Calendar of Hillel: Establishing the new month without a Sanhedrin

In the year of 4119 from creation (359 C.E.), Hillel Ha'Nasi recognized that the Jewish people would soon be dispersed throughout the lands, and the Sanhedrin would cease to exist. At that time, Hillel and his court, based on astronomical calculations, calculated the time of the *molad ha'levana* for all future months to come.<sup>16</sup> Then, with the power of Sanhedrin, they established and sanctified all future months for all the years to come.<sup>17</sup> Thus, although we no longer have the Sanhedrin, the first day of each month automatically becomes Rosh Chodesh based on the calendar which was established and sanctified by Hillel Ha'Nasi.

### Why do some months have two days of Rosh Chodesh?

The first day of the new month is Rosh Chodesh, as it is the beginning of the month. Why then do some months have two days of Rosh Chodesh? The Rambam<sup>18</sup> explains that in the times when witnesses would come to Sanhedrin to testify about the *molad ha'levana*, they did not know in advance which day would be Rosh Chodesh. There were two possibilities regarding the outcome of the 30<sup>th</sup> day and the 31<sup>st</sup> day of the month:

1. The 30<sup>th</sup> day of the month could be established as Rosh Chodesh and belong to the upcoming month (and the 31<sup>st</sup> day would thus become the second day of the upcoming month). In this case the previous month was called a *chodesh cha'sair* (incomplete month) because it had only 29 days.

2. The 30<sup>th</sup> day of the month could remain part of the previous month, and the 31<sup>st</sup> day of the month would be established as the Rosh Chodesh and become the first day of the upcoming month. In this case the previous month was called a *chodesh malei* (complete months) because it had 30 days.

Thus, Sanhedrin needed to wait for the witnesses to arrive to determine whether the 30<sup>th</sup> day would ultimately be Rosh Chodesh or would it be the last day of the previous month. Because of this uncertainty, Sanhedrin would treat the 30<sup>th</sup> day as Rosh Chodesh on the possibility that if witnesses would still come on that day, it would in fact retroactively be determined that it is Rosh Chodesh. They would then wait to see whether the witnesses would arrive on the 30<sup>th</sup> day as there were two possible outcomes:

1. If the witnesses *did* come on the 30<sup>th</sup> day, the Sanhedrin would establish the 30<sup>th</sup> day as Rosh Chodesh, and it would be the first day of the new month. At that point it was clear that the 30<sup>th</sup> day was indeed Rosh Chodesh, and there would be no need to have two days of Rosh Chodesh.
2. If the witnesses only come on the 31<sup>st</sup> day, then Sanhedrin would establish the 31<sup>st</sup> day as Rosh Chodesh, and it was clarified that the 30<sup>th</sup> day belonged to the previous month. However, because the 30<sup>th</sup> day was observed as Rosh Chodesh, albeit in doubt, there were two days of Rosh Chodesh which were observed. The 30<sup>th</sup> day was observed as a *sefeka d'yoma* (an uncertainty about the day), and the 31<sup>st</sup> day was eventually proclaimed to be the actual day of Rosh Chodesh.

Hence, a month in which the 31<sup>st</sup> day was established as Rosh Chodesh had two days of Rosh Chodesh which were observed.<sup>19</sup> Yet, a month in which the 30<sup>th</sup> day was established as Rosh Chodesh it was clear that the 30<sup>th</sup> day was Rosh Chodesh and there would be no need for two days of Rosh Chodesh.

Nowadays, when we follow the calendar of Hillel, there is no uncertainty as to which day will be Rosh Chodesh, even a month in which the 31<sup>st</sup> day Rosh Chodesh and thus there is technically no need to hold the 30<sup>th</sup> day as Rosh Chodesh as well, as we are aware in advance that only the 31<sup>st</sup> day is Rosh Chodesh. Nevertheless, *Chazal* deemed it necessary to keep two days of Rosh Chodesh on such a month just as they did in the times of Sanhedrin. This is done as a *minhag a'voseinu b'yadeinu* (the custom of our forefathers) which serves as a reminder that we are still in exile and await the arrival of *Mashiach* when the Sanhedrin will be reestablished.<sup>20</sup>

### "Rosh Chodesh Bentching"

Although we are no longer *Mikadesh* the Chodesh as they did in the times of Sanhedrin, we announce in Shul which day of the week will be Rosh Chodesh, and *bentch* (bless) the new month. We are not actually establishing and sanctifying the new month for this has already been performed by Hillel Ha'Nasi and his courts and can only be performed by Sanhedrin. Rather we recite "Rosh Chodesh Bentching" as a remembrance of the *Kiddush Ha'Chodesh* that was performed by the Sanhedrin.<sup>21</sup> This commemoration is performed on the Shabbos preceding Rosh Chodesh (known as *Shabbos Mivarchim*). This announcement is specifically made on Shabbos, when the people of the community gather together in Shul, so that everyone will be aware of which days are Rosh Chodesh.<sup>22</sup>

- ❖ We stand while reciting which days will be Rosh Chodesh to replicate the *Kiddush HaChodesh* performed by the Sanhedrin, which was done while standing.<sup>23</sup>
- ❖ We announce the time of the *molad* before reciting which will be Rosh Chodesh just as Sanhedrin only performed *Kiddush HaChodesh* after knowing the time of the *molad*.<sup>24</sup>
- ❖ We recite the prayers of "Mi Sh'asah Nissim" and "Ychadishay'hu" as a merit for the renewal of the Jewish people. Just as the moon is "reborn" on Rosh Chodesh, we pray that the Jewish people merit renewal and salvation as well.<sup>25</sup>
- ❖ We hold the *Sefer Torah* during Rosh Chodesh bentching to honor the *Tefillas* which we recite so that they be more readily accepted.<sup>26</sup> Additionally, we hold the *Sefer Torah* to remember the *Sefer Torah* which Sanhedrin held when they established a leap year.<sup>27</sup>

### 2) The Korbonos of Rosh Chodesh: A Time of Atonement

The Torah<sup>28</sup> enumerates the different *korbonos* which must be offered in the Beis HaMikdash on Rosh Chodesh. Included in the list of offerings is a *Korban Chatas* - an offering for atonement. The Mishna Berura<sup>29</sup> explains that this is because the day of Rosh Chodesh is a unique time to merit forgiveness for the sins which one committed during the previous month. As we state in the *Tefillas Mussaf*, Rosh Chodesh is a **יְוֹם יְזִמּוֹן** "כַּפָּרָה לְכָל תּוֹלְדוֹתָם" - a time of forgiveness for the entire month.<sup>30</sup>

## Yom Kippur Katan

Although we no longer have the Beis Hamkidash where we can offer the *Korban Chatas* on *Rosh Chodesh*, nevertheless, *Rosh Chodesh* remains a time we can merit forgiveness for our sins. Accordingly, the Mishna Berura<sup>31</sup> writes, “there are those who fast and recite *selichos* on *erev Rosh Chodesh* in order to do *Teshuva* for the sins which they did during the previous month, so that they can merit atonement on *Rosh Chodesh*. This custom is called a *Yom Kippur Katan* (the small *Yom Kippur*), because just as on the day of *Yom Kippur* one can receive atonement for the sins of the entire year, on *Rosh Chodesh* one can receive atonement for the sins of the entire month.” The *Mishna Berura*<sup>32</sup> concludes with the following advice, “Even someone who does not fast on *Erev Rosh Chodesh* (or recite the *selichos* of *Yom Kippur Katan*), should still be careful to use *Erev Rosh Chodesh* as a time to do *Teshuva* and rectify the sins which he committed during the previous month. When one prepares himself in this way on *erev Rosh Chodesh* then the day of *Rosh Chodesh* will certainly be for him a time of atonement for the sins which he committed during the previous month.”

## 3) Halachos and Customs of Rosh Chodesh

### 1. Seudah on Rosh Chodesh

The *Shulchan Aruch*<sup>33</sup> writes that “it is a mitzvah to have additional food at the meal of *Rosh Chodesh*.” The *Mishna Berura*<sup>34</sup> explains that “although there is no obligation to eat a *seudah* with bread on *Rosh Chodesh*, as one may fulfill this mitzvah with other foods, one who eats [bread] and drinks is praiseworthy. The *Medrash* writes, although one’s income for the entire year is decided on *Rosh Hashana*, the money which one spends for food on *Shabbos*, *Yom Tov*, *Chol Hamed*, and *Rosh Chodesh* are not included in this allotment.” Some *poskim*<sup>35</sup> write that not only should one have special food at the *Rosh Chodesh* meal, but the meal itself should be served in an honorable manner as well, similar to *Shabbos* and *Yom Tov* meals. It is important to celebrate on *Rosh Chodesh* with extra food since it is a day that we can merit forgiveness for the previous month. The *Mishna Berura*<sup>36</sup> writes that it is sufficient to add special food to one’s daytime meal and one does not need to add his nighttime meal as well. He concludes that “The later *poskim* write, that people who are careful with the way they perform *mitzvos* are accustomed to having a special food which they normally would not have. Furthermore, when *Rosh Chodesh* falls out on *Shabbos*, they add an additional special food that they would normally not have at their *Shabbos* meal so that the honor of *Rosh Chodesh* is recognizable.”

**Wearing honorable clothing.** The Vilna Gaon would wear his *Shabbos* hat on *Rosh Chodesh*.<sup>37</sup> Similarly the *Seder haYom*<sup>38</sup> writes that “Someone who is accustomed to wear clothing which are more honorable on *Rosh Chodesh* should uphold and continue this appropriate custom.” We honor *Rosh Chodesh* with honorable clothing because it is a day of atonement for our sins.<sup>39</sup>

### 2- Women Performing Melacha on Rosh Chodesh

The *Shulchan Aruch*<sup>40</sup> writes that although it is permissible to perform *melacha* on *Rosh Chodesh* there are some women who have the custom to refrain from performing *melacha* on *Rosh Chodesh*, and this is a good *minhag*. The *Mishna Berura*<sup>41</sup> explains the reason for this custom as follows: hen the Jewish people were in the *Midbar*, it was the women who did not participate in the making of the *egel ha’zahav* (the golden calf). Although their men requested that they contribute their jewelry to creating the golden calf, they refused, and because of this they merited to have *Rosh Chodesh* as a [higher level] *Yom Tov* and refrain from performing certain *melachos*.

### Which melachos are included in this custom?

The *Rema*<sup>42</sup> writes that there is no clear ruling regarding which *melachos* are included in this custom and therefore each woman should abide by their custom regarding which *melachos* are not performed.

Nowadays, the custom seems to be that women refrain from sewing and laundering on *Rosh Chodesh*.<sup>43</sup> There is a dispute amongst the *poskim* whether using a washing machine to launder clothing is included in this prohibition. Some *poskim*<sup>44</sup> rule that since there is no exertion involved with

using a washing machine it is permitted, while others rule that all forms of laundering are included in this prohibition.<sup>45</sup>

### The Tzavah (will and testament) of Rav Yehuda HaChasid

Some have the custom to follow the *Tzavah* of Rav Yehuda HaChasid who wrote in his will and testament<sup>46</sup> that one should refrain from taking haircuts, shaving or cutting one’s nails on *Rosh Chodesh*. Many *poskim*<sup>47</sup> write that this custom applies even when *Rosh Chodesh* falls out on *erev Shabbos*.

### 3- Additional Tefillos on Rosh Chodesh

1) **Yaleh v’Yavoh** – on *Rosh Chodesh* the *tefillah* of *Yaleh v’Yavoh* is added to:

a) **Birkas Hamazon:** The *Shulchan Aruch*<sup>48</sup> writes that when a meal is eaten with bread one adds *Yaleh v’Yavoh* to *birkas Ha’mazon*. The *Shulchan Aruch* adds that if *Yaleh v’Yavoh* was omitted one does not need to repeat *birkas Ha’mazon*. The *Mishna Berura*<sup>49</sup> explains that since, one is not obligated to eat a meal with bread on *Rosh Chodesh*, one technically is not required to recite *birkas Ha’mazon* on *Rosh Chodesh*, and therefore if one forgot to recite *Yaleh v’Yavoh* he does not need to be repeat *birkas Ha’mazon*.

b) **Shmoneh Esrei:** The *Shulchan Aruch*<sup>50</sup> writes that during the *Shmoneh Esrei* of *Maariv*, *Shachris* and *Mincha*, the prayer of *Yaleh v’Yavoh* is added. If one forgot to recite *Yaleh v’Yavoh* during *Shachris* or *Mincha*, he must repeat *Shmoneh Esrei*.<sup>51</sup> However, if one forgot to recite *Yaleh v’Yavoh* during *Maariv* (on either night of *Rosh Chodesh*), the *Shmoneh Esrei* is not repeated.<sup>52</sup> The *Shulchan Aruch*<sup>53</sup> explains the reason for this leniency as follows: In the times of Sanhedrin they could not proclaim *Rosh Chodesh* at night since the Jewish courts do not give a ruling during the nighttime and thus they would only perform *Kiddush HaChodesh* the next day. Therefore, even though the entire day (including the nighttime) was ultimately established as *Rosh Chodesh*, the holiness of *Rosh Chodesh* only took effect in the morning when the Sanhedrin established it. Therefore, if one forgot *Yaleh v’Yavoh* at night he does not repeat *Shmoneh Esrei*.<sup>54</sup>

2) **Hallel** – on *Rosh Chodesh* “*Half-Hallel*” (omitting the chapters of “*Lo Lenu*” and “*Ahavi*”) are recited.<sup>55</sup> The requirement to recite *Hallel* on *Rosh Chodesh* is only a *minhag* (custom), and not a *mitzvah* (obligation) as it is on other *Yomim Tovim*. The *Mishna Berura*<sup>56</sup> explains that reciting *Hallel* on *Rosh Chodesh* cannot be an obligation because the verse states, “This song (of *Hallel*) should be [recited] by you at a time which is a holiday (i.e., when it is prohibited to perform *melacha*),” and since it is permissible to perform *melacha* on *Rosh Chodesh* there is no obligation to recite *Hallel*. For this reason, *Chazal* instituted that only *Half-Hallel* be recited in order to differentiate between the custom of reciting *Hallel* of *Rosh Chodesh* and the recitation of *Hallel* on other *Yomim Tovim* which is an obligation.

**Reciting a beracha on Hallel:** The *Shulchan Aruch*<sup>57</sup> rules that since it is only a custom to recite *Hallel* on *Rosh Chodesh*, and not an obligation, one should not recite a *beracha* on reciting it. Accordingly, Sephardim following the ruling of the *Shulchan Aruch* do not recite a *beracha* when reciting *Hallel* on *Rosh Chodesh*. However, the *Rema*<sup>58</sup> rules that one should recite a *beracha* when reciting *Hallel* on *Rosh Chodesh* as one is permitted to recite a *beracha* on a custom. Ashkenazim who follow the ruling of the *Rema* recite a *beracha* when reciting *Hallel* on *Rosh Chodesh*.

3) **Mussaf:** The *Mussaf* prayer is added on *Rosh Chodesh*. When *Rosh Chodesh* falls on a weekday one removes his *tefillin* for *Mussaf*, because *Rosh Chodesh* [at the time that we mention the *karbanos* of the day] is an *Ois* (a sign) and thus we remove our *tefillin* which is also an *Ois*.<sup>59</sup> When *Rosh Chodesh* falls out on *Shabbos*, we add the *tefilla* of “*Attah Ytzarta*” in place of the prayer of “*Tikanta Shabbos*.” If one mistakenly recited “*Tikanta Shabbos*” (as is usually recited on a regular *Shabbos*) he must repeat *Shmoneh Esrei* of *Mussaf*, because he did not mention of *Rosh Chodesh* made in his *tefilla*.<sup>60</sup>

4) **Barchai Nafshi:** The prayer of *Barchai Nafshi* is added on *Rosh Chodesh*, because it includes the verse which states that “(Hashem) made the moon for the Holidays.”<sup>61</sup>

<sup>1</sup> Shemos 12:1-2

<sup>2</sup> Rashi, Shemos 12:2

<sup>3</sup> Rambam, Kiddush HaChodesh 1:3 (The Jewish Calendar p. 30)

<sup>4</sup> Rambam, ibid 1:6

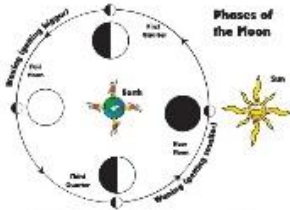
<sup>5</sup> Rambam, ibid 1:5

<sup>6</sup> Rambam, ibid 1:7; Rambam Minyan HaMitzvos, Aseh 153; see also Rambam in beginning of Hilchos Kiddush HaChodesh where he lists this mitzva.

<sup>7</sup> Rambam, ibid 1:1

<sup>8</sup> Rambam, ibid 8:1 (The Jewish Calendar p. 25)

<sup>9</sup> The moon is only visible to people living on earth when it reflects the light of the sun towards the earth. Hence, when the moon is positioned in between the sun and the earth, it is not visible, because the light of the sun is being reflected back towards the sun and not toward the earth. As the moon continues its orbit around the earth, and the light of the sun begins to reflect off the moon towards the earth, and the first crescent of the moon becomes visible. This appearance of the first sliver of the moon is called the “*molad*” – the rebirth of the moon.



<sup>10</sup> Rambam, ibid 1:3

<sup>11</sup> Rambam, ibid 8:2

<sup>12</sup> Rambam, ibid 8:2

<sup>13</sup> Ibid, 1:5

<sup>14</sup> Shemos 12:2

<sup>15</sup> Rambam, ibid 5:1

<sup>16</sup> Rambam, ibid 5:2 explains that only when there is a Sanhedrin was there an obligation to determine Rosh Chodesh through witnesses that would come to Bais Din. However, once Sanhedrin no longer exists, Rosh Chodesh is determined by astronomical calculations. This is the opinion of most Rishonim. However, the opinion of Rav Amram Goan (cited in the commentary “*Tikkun Tefillah*” in the siddur *Otzer ha'Tefillos* in Rosh Chodesh *bentching*) explains that *b'dieved* it is not *required* to have a Sanhedrin to establish the new month as when there is no Sanhedrin, we too, even nowadays can establish and sanctify the new month. We will discuss this opinion later in footnote 21 regarding Rosh Chodesh *bentching*.

<sup>17</sup> Aruch HaShulchan 417:7

<sup>18</sup> Ibid, 5:3

<sup>19</sup> The Jewish Calendar p. 23. However, The Tur (427) explains differently. He writes that since each month really has twenty-nine and a half days, in reality half of the thirtieth day is always Rosh Chodesh and is always holy. The fact that we cannot have a month which has a half a day and thus requires us to make the thirty-first day Rosh Chodesh on some months does not take away from the fact that part of the thirtieth day is always holy. Thus, on a month when Rosh Chodesh is on the thirty-first day there are two days of Rosh Chodesh: the thirtieth day, because it is the day that

consists of the molid ha'levana, and the thirty-first day because we established it as the day of Rosh Chodesh. See also Emek Kiddush HaChodesh, I

<sup>20</sup> The Jewish Calendar p. 23

<sup>21</sup> Aruch HaShulchan 417:7 based on the opinion of most Rishonim. However, as we mentioned in footnote 17, Rav Amram Goan holds that the *Rosh Chodesh bentching* that we recite each month actually establishes and sanctifies the month, and therefore according to his opinion it must be recited on the actual day of Rosh Chodesh just as it was done by Sanhedrin.

<sup>22</sup> Mishna Berura 417:1; Sharrei Efraim 10:34

<sup>23</sup> Mishna Berura ibid. see ha'agos Rabbi Akiva Eiger there and *Igros Moshe* Vol.1:142

<sup>24</sup> Aruch Hashulchan 417: 8

<sup>25</sup> Aruch HaShulchan 417:9

<sup>26</sup> Mishna Berura 96:2 Taz and Machtzis Hashekel 96:1 and Mekor Chaim 284:7

<sup>27</sup> Igros Moshe Vol.1:142

<sup>28</sup> Bamidbar 28;11-15

<sup>29</sup> 417:4

<sup>30</sup> Mishna Berura, ibid, from the Bais Yosef

<sup>31</sup> 417:4

<sup>32</sup> Ibid

<sup>33</sup> 419:1

<sup>34</sup> Mishna Berura 419:1

<sup>35</sup> Kaf Hachaim 419:5

<sup>36</sup> Mishna Berura 419:2

<sup>37</sup> Maasei Rav, Rosh Chodesh 151

<sup>38</sup> *kavanos tachaanunim - kavanos hallel b'rosh chodesh* (p. 22)

<sup>39</sup> Kol Bo, 43

<sup>40</sup> Shulchan Aruch 417:1

<sup>41</sup> Mishna Berura 417:3

<sup>42</sup> 417:1

<sup>43</sup> Halichos Shlomo Rosh Chodesh 1:22

<sup>44</sup> Halichos Shlomo ibid in dvar halacha 34

<sup>45</sup> Emes L'Yaakov Siman 417, note 417

<sup>46</sup> Cited in Mishna Berura 260:7

<sup>47</sup> Mishna Berura 260:7; Shulchan Aruch Harav 260:1; Aruch Hashulchan 260:7

<sup>48</sup> Shulchan Aruch 424:1

<sup>49</sup> Mishna Berura 424:1

<sup>50</sup> 422:1

<sup>51</sup> Shulchan Aruch, ibid

<sup>52</sup> Shulchan Aruch 422:1

<sup>53</sup> Ibid

<sup>54</sup> Mishna Berura 422:3

<sup>55</sup> Shulchan Aruch 422:2

<sup>56</sup> Mishna Berura 422:12

<sup>57</sup> 422:2 (Mishna Berura 422:14)

<sup>58</sup> 422:2 (Mishna Berura 422:15)

<sup>59</sup> Shulchan Aruch 423:4 and Mishna Berura 423:10

<sup>60</sup> Teshuvos V'hanhagos Vol.1:93, Kaf Hachaim 423:26

<sup>61</sup> Shulchan Aruch 423:3 Mishna Berura 423:9