



HALACHOT FOR ROSH HASHANA

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The following outline presents a guide to the laws and customs of the observance of Rosh Hashana, including when the first day falls out on Shabbos, as it does this year. May Hashem bless עם ישראל with a year of health, happiness and success in both רוחניות and גשמיות and may it be the year we welcome משיח צדקנו! Shana Tova!

EREV AND BOTH NIGHTS OF ROSH HASHANA

התרת נדרים

There is a custom based on the גמרא (כג: to perform נדרים – nullification of vows, on Erev-RH in order to enter the new year without violating the prohibition of transgressing vows¹. Any three men above Bar-Mitzvah are qualified to form a *Beis-Din* and nullify vows of others even if they are relatives with one another and to the one who is nullifying his vows.² If you do not understand the Hebrew it is best to recite it in a language that you understand.³ One can perform התרת נדרים over Zoom as long as the three members of the *Beis-Din* are sitting together and they see the person reciting

1. See ש"ה (תחילת מס' יומא) based on שער תשובה סק"ז

2. שו"ע סימן י"ד רכח-ג.

3. חיי אדם (כלל קלח-ח).

the התרה (i.e. his camera is on).⁴ With regard to women, some say that if she is married her husband should be her messenger for התרת נדרים and add the words “and this is also for my wife”,⁵ while others say that it is best for women to rely on the התרת נדרים of כל נדרי on YK and when doing so, they should recite כל נדרי silently with the *chazan*.⁶

Mikvah

The Rama writes that there is a custom for men to go to the Mikvah on Erev-RH.⁷ If one is not able to go to the Mikvah he can take a shower instead.⁸ The shower should be long enough for 16 liters to be poured on one's head.⁹

הדלקת נרות

Married women (as well as single men/women at home)¹⁰ light candles for Shabbos and RH.¹¹ The *bracha* recited on the 1st night is “להדליק נר של שבת ויו”ט”. Some women also have the custom to recite “שהחיינו” when lighting the candles while others do not and rely on the “שהחיינו” during *kiddush*. One can follow their fam-

4. פסקי קרונה -50 אות ה' Rav Schachter

5. תשובות והנהגות (ח"א-שלח)

6. הליכות שלמה (פ"א-י)

7. תקפא-ד

8. משנ"ב סימן תקפ"א סקכ"ו

9. מתחת יצחק (ח"ד-כא)

10. שו"ע או"ח סימן רסג-ב

11. Ibid. ה' סעיף

ily custom.¹² Ashkenazim first light the candle and then recite the *bracha*, while Sephardim first recite the *bracha* and then light the candles.¹³ Being that the first day of RH is on Shabbos one must light before שקיעה. On the second night of RH, candles are also lit but only after צאת הכוכבים and only from a preexisting lit candle. Ideally, these candles should be prepared before YT. Before lighting the candles on the 2nd night, the woman should say "ברוך המבדיל בין קודש לקודש".¹⁴ Additionally, when lighting the candles, the woman should have in mind that the candles will be used as the *havdallah* candle.¹⁵ The *bracha* recited on the 2nd night is "להדליק נר של יו"ט" and both Ashkenazim and Sephardim recite the *bracha* before lighting the candles.¹⁶ As on the first night, some women have the custom to recite "שהחינו", but ideally, they should only recite the *bracha* if they will be eating a new fruit that night or if they are wearing a new dress that night. When reciting the "שהחינו" they should have in mind that the *bracha* should incorporate RH and the new fruit or the new dress.¹⁷ (If they have a new fruit, they should wait for *kiddush* before eating the fruit). After lighting the candles, one is not allowed to blow out the match.¹⁸

קבלת שבת - במה מדליקין - כגוונא

There are various customs with regard to reciting "לכה דודי" and קבלת שבת on Shabbos that falls out on יו"ט. Most who *daven* נוסח "מזמור שיר ליוסם" omit it and only say "השבת", while those who *daven* נוסח ספרד say "מזמור לדוד" and parts of "לכה דודי".¹⁹ The recital of "במה מדליקין" is omitted,²⁰ and there is a מחלוקת whether to recite "כגוונא" on RH that falls out on Shabbos.²¹ On the second night of RH "ותודיענו" is recited during the night *Amida*²² and if you forgot to recite it you do not repeat the *Amidah*.²³

ברכה מעין שבע

The congregation recites "ויכולו" out loud and standing after the *Amidah*.²⁴ If you are *davening* in a newly formulated minyan and not in shul, the *bracha* of "מגן אבות" is omitted.²⁵ If the minyan meets regularly (even if it is not in a shul and even if they only meet once a week on Shabbos) "מגן אבות" is recited.²⁶ When reciting "מגן אבות" in shul or in a permanent *minyan*, "המלך הקדוש" is said instead of "הא-ל הקדוש".²⁷ If the חזן forgets to say "המלך הקדוש" he should only go back if he has not yet finished the *bracha*, but if he has finished the

19. שערי תשובה סימן ער סק"ב

20. רמ"א סימן ער-ב

21. See מטה אפרים and אלף למטה (תרכה ס"ז) (תקפב-ב)

22. שו"ע תקצט

23. שש"כ (ס"ב);

24. שו"ע סימן רסה-ז

12. שמירת שבת כהלכתה (מד-ד)

13. שו"ע אור"ח סימן רסג-ה

14. משנ"ב סימן רצט סקל"ו

15. Rav Neventzal יקרא (תקיד-יא) since Shabbos/YT candles today are lit לכבוד יו"ט and you can only recite מאורי האש on candles that were lit for light.

16. משנה ברורה (סימן רסג סקכ"ז)

17. שמירת שבת כהלכתה (מז-מד)

18. שו"ע סימן תקיד-א

25. Ibid and ס"ד ס"ף ט'

26. (שה הע' נח) ('ח"ד ס"ט: ג. see also

27. שו"ע תקפב-ג

bracha he should not go back.²⁸

Greeting A Friend

When greeting a friend on RH night and up until הצות on the 1st day of RH one should say “לשנה טובה תכתב ותחתם” and to a woman one says טובה תכתבי “לשנה טובה תכתבי”. After that time, one should only say “הג שמח” or “good Yom Tov”.²⁹ Some have the custom to say “לשנה טובה תכתב ותחתם” on the second night as well.³⁰ On Shabbos one should add “שבת שלום” or “Good Shabbos”.³¹

Kiddush

The *bracha* of “שהחיינו” is recited on both nights of RH. On the second night of RH, one should wear a new garment or place new fruits on the table before *kiddush*. When reciting the “שהחיינו” one should have in mind that it goes on both RH and the new fruit.³² This year, when the 2nd night is also *Motzaei-Shabbos*, *havdallah* is recited during *kiddush*³³ (see your מחזור). When reciting the “בורא מאורי האש” it is best to place a match together with the YT candles³⁴ and after looking at your fingernails place the match down without extinguishing it³⁵ (allowing it to extinguish by itself). Some prefer not to add a match and recite the “בורא מאורי האש” on the YT candles³⁶ (ideally you

should have in mind when lighting them that they will be used for *havdallah*, as mentioned above), but one should not recite the *bracha* on a candle.³⁷ If you forgot to recite *havdallah* during *kiddush* you should stop the meal, fill up a glass of wine, recite the “בורא” . “המבדיל בין קודש לקודש” and “מאורי האש”. If you were planning to drink wine during the meal you do not need to repeat the “בורא פרי הגפן” at the beginning of *havdallah*, but if you were not planning on drinking wine during the meal you should recite a “בורא פרי הגפן” when beginning to recite *havdallah*.³⁸

סימנים

There is a custom based on the גמרא (ו.) to eat specific fruits and vegetables on RH as a good omen and prayer for the upcoming year.³⁹ The סימנים are eaten after washing one’s hands, reciting ברכת העץ, and eating bread.⁴⁰ The ברכת העץ should be recited on a date (since it is from the שבעת המינים and closest to the word “ארץ” in the verse) and if one does not have a date then it should be recited on a pomegranate.⁴¹ If one does not have either, the ברכת העץ should be recited on the apple. One should say the “יהי רצון” that pertain to each fruit/vegetable with Hashem’s name (i.e., “יהי”).⁴² (רצון מלפניך אדני-אלוקינו ואלוקי אבותינו וכו’) With regard to the ברכת האדמה, some *posskim* hold that today all the “האדמה” *simanim* are served as part of a meal and

28. Ibid חזו”ע יו”ט פת. פסח רכג and רבי עקיבא איגר שם

29. רמ”א סימן תקפב ט ומשנ”ב שם

30. ט”ז (שם סק”ד)

31. משנ”ב סימן שז סק”ה

32. הליכות שלמה (פ”א-כ)

33. שו”ע סימן תעג-א

34. משנ”ב סימן רחצ סק”ז

35. See (לכ”ה ח”ח ח”ו) מ”ורגא that one may even combine two wax candles together.

36. שש”כ (סב:יח)

37. משנ”ב (סימן רחצ סק”ל)

38. שש”כ (סב:יט)

39. שו”ע סימן תקפג

40. הליכות שלמה פ”א סק”ד

41. הליכות שלמה (פ”א-יז)

42. משנ”ב סימן תקפג סק”ב

one should not recite a *bracha* before eating them.⁴³ Though, some write that the best thing to do is to recite האדמה on foods that are never eaten as part of the meal, such as a banana or watermelon, and have in mind that it will cover all the other *simanim*.⁴⁴ After reciting the ברכת העץ and the ברכת האדמה on the first fruit/vegetable that you are eating, you should only recite the "יהי רצון" after tasting and swallowing the fruit/vegetable in order that there is no הפסק between the *bracha* and the eating.⁴⁵ When reciting the ברכת העץ/אדמה you should have in mind that it cover all the other fruits and vegetables of the סימנים.⁴⁶ Most have the custom to have סימנים on the second night of RH as well.⁴⁷

ROSH HASHANA DAY

Shofar

This year, the 1st day of RH falls out on Shabbos when we do not blow שופר and one is forbidden from moving it at all.⁴⁸

The Torah teaches us "יום תרועה יהיה לכם" and the גמרא ראש השנה (לג:) derives that the "תרועה" needs to be heard 3 times, with a תקיעה before and after it each time. Thus, מדאורייתא you only need to hear 9 shofar blasts. However, the Gemara is uncertain as to the exact sound that the word "תרועה" is referring to. It is either referring to what we call a תרועה today, what we call a שברים

today, or what we call a שברים תרועה today. Therefore, in order to make sure that we are fulfilling our biblical requirement we blow a שברים (with a תקיעה before and after it) three times, a תרועה (with a תקיעה before and after it) three times and a שברים (with a תקיעה before and after it) three times.⁴⁹ All of these blasts together total 30 sounds including the sounds of the תרועה תקיעות before and after each 30 תרועה blasts are blown before the *Mussaf Amidah* and are called תקיעות דמיושב. Another 30 are blown during the *Amidah* and are called תקיעות דמעומד (some locations blow 30 blasts only during חזרת הש"ץ while some blow an additional 30 during the silent *Amidah* as well). There is a custom to blow another 40 (for those who did not blow 30 during the silent *Amidah*) in order to blow a total of 100 blasts on RH.⁵⁰

The congregation and the Shofar blower should remain standing during the recital of the *bracha* and during the actual Shofar blasts.⁵¹ The בעל תוקע recites two blessings before blowing the Shofar: "לשמוע קול" and "שהחינו". The בעל תוקע should have in mind to be מוציא the congregation, and they should have in mind to be יוצא.⁵² The *gabbay* should announce that you are not allowed to speak until the end of the תקיעות.⁵³ If you are walking or sitting at home and hear the Shofar blasts from a shul nearby you fulfill your obligation if you had in mind to be יוצא because the בעל

43. תשובות והנהגות (ח"ב-רסט)

44. Rav Elyashiv in (קובץ שערי הוראה (ח"ח עמ' קז)

45. Ibid סק"ד

46. הליכות שלמה (פ"א-יח)

47. שערי תשובה (תקפג-א)

48. הליכות שלמה (פ"ב-כב and שו"ע תקפח-ה)

49. שו"ע סימן תק"צ (א-ב)

50. רמ"א סימן תקצו ומשנ"ב סק"ב

51. שו"ע סימן תקפה-א ומשנ"ב סק"א-ב

52. שו"ע תקפט ח-ט

53. תקצב-ג in הלכה as is the אגרו"מ או"ח ח"ב-לו.

תוקע has in mind to be מוציא all that hear.⁵⁴

If you are blowing the shofar for another and you already fulfilled your obligation, the person being יוצא should recite the ברכות if he/she can.⁵⁵ Sephardi women do not recite the *bracha*.⁵⁶ You can blow for someone who is in a different room as long as you are blowing close to the room.⁵⁷ If you are blowing the shofar ביחידות you should make sure not to blow in the first three hours of the day.⁵⁸ Ideally, one who is *davening* ביחידות should blow the shofar before *davening Musaf*⁵⁹ and *Musaf* should not be *davened* within the first 3 hours (of שעות זמניות) from sunrise,⁶⁰ but no later than 7 hours⁶¹ (בדיעבד, *Musaf* can be *davened* after the 7th hour). One who is *davening* ביחידות should time his *Amidah* to begin at the same time as his congregation.⁶²

מנחה וסעודה שלישית

On the 1st day of RH this year Sephardim recite “צדקתך צדק” during *Mincha* and Ashkenazim do not.⁶³ One is obligated to eat סעודה שלישית on the first day of RH this year (just like on every Shabbos). The סעודה שלישית should ideally be eaten after *davening Mincha* and before the time of מנחה קטנה⁶⁴ (but may not be eaten before

the time of *Mincha Gedolah*⁶⁵). If one did not have time to eat before מנחה קטנה he/she should still eat סעודה שלישית but only a little bit of bread in order to leave an appetite for the Yom Tov meal at night.⁶⁶ Sephardim have the custom to deliberately eat סעודה שלישית after the time of מנחה קטנה even when Shabbos is *erev-YT*, but are careful not to eat a lot.⁶⁷

תשליך

After *Mincha*, there is a custom of תשליך, where one goes to the river and recites ספר מיכה from תשובה verses pertaining to זי:יט).⁶⁸ There are various reasons for this custom, including the fact that the מדרש teaches that the אברהם tried drowning עקידה in a river on the way to the way to the אברהם's determination and devotion⁶⁹ (and learn from it). When the 1st day of RH falls out on Shabbos some have the custom to recite תשליך on the second day,⁷⁰ while some still say it on the first day (as long as there is an עירובי).⁷¹ If there is no river nearby, or if one cannot leave the house, he/she can recite it on water in a well⁷² or even on a cup of water.⁷³ ■

54. שו"ע תקפ"ט-ט

55. רמ"א סימן תקפ"ט-ו ומשנ"ב סימן תקפ"ה סק"ה

56. שו"ע תקפ"ט-ו

57. משנ"ב סימן תקפ"ז סק"ז

58. משנ"ב סימן תקצ"א סק"ז

59. רמ"א סימן תקצ"ב-ב

60. שו"ע סימן תקצ"ב-ח

61. משנ"ב סימן תקצ"ה סק"ג

62. משנ"ב סימן תקצ"ה סק"ד

63. שו"ע ורמ"א סימן תקצ"ח

64. רמ"א סימן תקצ"ח

65. שו"ע סימן רצ"א-ב

66. רמ"א סימן תקצ"א

67. כף החיים תקצ"ט ע"פ הזוהר

68. רמ"א תקפ"ג-ב

69. משנ"ב תקפ"ג סק"ח

70. Ibid.

71. שערי תשובה סימן תקפ"ג-ו

72. כף החיים סימן תקפ"ג סק"ל

73. הליכות שלמה (פ"א ארוחות הלכה הע' 71)