



THE ROSH HASHANAH GUIDE

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INTRODUCTION

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

EREV-RH AND BOTH NIGHTS OF RH

התרת נדרים

There is a custom based on the גמרא 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

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

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 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 *kol nidrei* on Yom Kippur and when doing so, they should recite *kol nidrei* 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 וי"ט". Some women also

2. שו"ע סימן י"ד רכח-ג
3. חיי אדם (כלל קלח-ח)
4. Rav Schachter פסקי קרונה #50 - אות ה
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. סעיף ה'

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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 family 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 שְׁקִיעָה. 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, but if they were not, you may only move them after צאת הכוכבים. Before lighting the candles on the 2nd night, the woman should say “ברוך המבדיל”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 a “שהחיינו”, 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 “שהחיינו” 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 On the second night, you are only

allowed to set the table and heat up the food after הצאת הכוכבים.

קבלת שבת - במה מדליקין - כגוונא

There are various customs with regard to reciting שבת and “לכה דודי” on Shabbos that falls out on יו”ט. Most who *daven* “מזמור שיר ליום” omit it and only say “השבת”, while those who *daven* 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 “ויכול” out loud and standing after the *Amidah*.²⁴ When reciting “מגן אבות” in shul or in a permanent *minyan*, “המלך הקדוש” is said instead of “הא-ל”²⁵ If the *chazan* forgets to say “המלך הקדוש” he should only go back if he has not yet finished the *bracha*, but if he has finished the *bracha* he should not go back.²⁶

GREETING A FRIEND

When greeting a friend on RH night and up until חצות on the 1st day of RH one should say “לשנה טובה תכתב ותחתם” and to a woman one says “לשנה טובה תכתבי ותחתמי”. After that time, one should only say “חג שמח” or “good Yom

12. שמירת שבת כהלכתה (מד-ד)

13. שו”ע או”ח סימן רסג-ה

14. משנ”ב סימן רצט סקל”ו

15. Rav Neventzal (תקי-יא) since *Bracha* ביצחק יקרא (תקי-יא) since Shabbos/YT candles today are lit 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

19. שערי תשובה סימן ער סק”ב

20. רמ”א סימן ער-ב

21. See מטה אפרים and (אלף למטה תרכה ס”ז)

22. (תקפב-ב)

23. שו”ע תקצט

24. שש”כ (סב:)

25. שו”ע סימן רסח-ז

26. שו”ע תקפג-ג

26. Ibid רבי עקיבא איגר שם and חזו”ע יו”ט פה. פסח

רכג

Tov".²⁷ Some have the custom to say לשנה "לשנה" on the second night as well.²⁸ On Shabbos one should add "שבת שלום" or "Good Shabbos".²⁹

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.³⁰ This year, when the 2nd night is also *Motzaei-Shabbos*, *havdallah* is recited during *kiddush*³¹ (see your *machzor*). When reciting the "בורא מאורי האש" it is best to place a match together with the YT candles³² and after looking at your fingernails place the match down without extinguishing it³³ (allowing it to extinguish by itself). Some prefer not to add a match and recite the "בורא מאורי האש" on the YT candles³⁴ (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 ירצייט candle.³⁵ If you forgot to recite *havdallah* during *kiddush* you should stop the meal, fill up a glass of wine, recite the "בורא מאורי האש" and "המבדיל בין קודש לקודש". 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*.³⁶



גמרא כריתות There is a custom based on the (ו.) to eat specific fruits and vegetables on RH as a good omen and prayer for the upcoming year.³⁷ The סימנים are eaten after washing one's hands, reciting the המוציא, and eating bread.³⁸ 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.³⁹ 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 רצון מלפניך אדני א-לוהינו וא-לוהי, אבותינו וכו'").⁴⁰ With regard to the ברכת האדמה, some *poskim* hold that today all the "האדמה" *simanim* are served as part of a meal and one should not recite a *bracha* before eating them.⁴¹ Though, some write that the best thing to do is to recite the האדמה on foods that are never eaten as part of the meal, such as a banana or

27. רמ"א סימן תקפב-ט ומשנ"ב שם

28. ט"ז (שם סק"ד)

29. משנ"ב סימן שז סק"ה

30. הליכות שלמה (פ"א-כ)

31. שו"ע סימן תעג-א

32. משנ"ב סימן רחצ סק"ו

33. See (או"ח ח"ה כ"ל: כ"ל) 33. that one may even combine two wax candles together.

34. שש"כ (סב"יח)

35. משנ"ב (סימן רחצ סק"ל)

36. שש"כ (סב"יט)

37. שו"ע סימן תקפג

38. הליכות שלמה פ"א סקכ"ד

39. הליכות שלמה (פ"א-יז)

40. משנ"ב סימן תקפג סק"ב

41. תשובות והנהגות (ח"ב-רסט)

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watermelon, and have in mind that it will cover all the other *simanim*.⁴² 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.⁴³ When reciting the ברכת העץ/אדמה you should have in mind that it cover all the other fruits and vegetables of the סימנים.⁴⁴ Most have the custom to have סימנים on the second night of RH as well.⁴⁵

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.⁴⁶

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 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 תרועה (with a תקיעה before and after it) three times.⁴⁷ All of these blasts together total 30 sounds (including the sounds

of the תרועה before and after each תקיעה). 30 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 הש"ץ חזרת 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.⁴⁸

The congregation and the Shofar blower should remain standing during the recital of the *bracha* and during the actual Shofar blasts.⁴⁹ The בעל תוקע recites two blessings before blowing the Shofar: "לשמע קול שופר" and "שהחיינו". מוציא should have in mind to be the congregation, and they should have in mind to be יוצא.⁵⁰ The *gabbay* should announce that you are not allowed to speak until the end of the תקיעות.⁵¹ 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 תוקע has in mind to be מוציא all that hear.⁵²

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.⁵³ Sephardi women do not recite the *bracha*.⁵⁴ You can blow for someone who is in a different room as long as you are blowing close to the room.⁵⁵ If you are blowing the shofar ביחידות you should make sure not

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

43. Ibid סק"ד

44. הליכות שלמה (פ"א-יח)

45. שערי תשובה (תקפג-א)

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

47. שו"ע סימן תק"צ (א-ב)

48. רמ"א סימן תקצו ומשנ"ב סק"ב

49. שו"ע סימן תקפה-א ומשנ"ב סק"א-ב

50. שו"ע תקפח ח-ט

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

52. שו"ע תקפח ט

53. רמ"א סימן תקפט-ו ומשנ"ב סימן תקפה סק"ה

54. שו"ע תקפט-ו

55. משנ"ב סימן תקפז סק"ז

to blow in the first three hours of the day.⁵⁶ Ideally, one who is *davening* ביחידות should blow the shofar before *davening Musaf*⁵⁷ and *Musaf* should not be *davened* within the first 3 hours (of שעות זמניות) from sunrise,⁵⁸ but no later than 7 hours⁵⁹ (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.⁶⁰

מנחה וסעודה שלישית

On the 1st day of RH this year Sephardim recite "צדקתך צדק" during *Mincha* and Ashkenazim do not.⁶¹ 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 קטנה⁶² (but may not be eaten before the time of *Mincha Gedolah*⁶³). If one did not have time to eat before 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.⁶⁴ Sephardim have the custom to deliberately eat שלישית סעודה after the time of מנחה even when Shabbos is *erev-YT*, but are careful not to eat a lot.⁶⁵



After *Mincha*, there is a custom of תשליך, where one goes to the river and recites verses pertaining to תשובה from (זי"ט) ספר מיכה.⁶⁶ There are various reasons for this custom, including the fact that the מדרש teaches that the שטן tried drowning אברהם in a river on the way to the עקידה and we want to remind ourselves of אברהם's determination and devotion⁶⁷ (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,⁶⁸ while some still say it on the first day (as long as there is an עירוב).⁶⁹ If there is no river nearby, or if one cannot leave the house he/she can recite it on water in a well⁷⁰ or even on a cup of water.⁷¹ ■

56. משנ"ב סימן תקצא סקט"ו
57. רמ"א סימן תקצב ב
58. שו"ע סימן תקצב ח
59. משנ"ב סימן תקצא-סק"ג
60. משנ"ב סימן תקצא-סקי"ד
61. שו"ע ורמ"א סימן תקצח
62. רמ"א סימן תקצט א
63. שו"ע סימן רצא ב

64. רמ"א סימן תקצט א
65. כך החיים תקצט טז ע"פ הזהר
66. רמ"א תקפג ב
67. משנ"ב תקפג סק"ח
68. Ibid.
69. שערי תשובה סימן תקפג ו
70. כך החיים סימן תקפג סק"ל
71. הליכות שלמה (פ"א ארחות הלכה הע' 71)

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