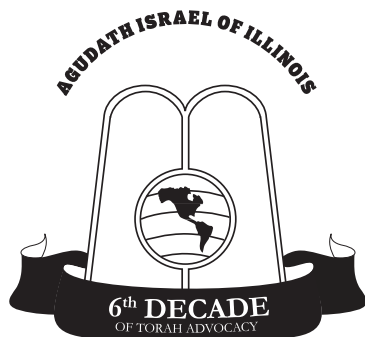


שפה ברורה

THE HALACHOS OF ROSH HASHANA AND ASERES Y'MEI TESHUVA



THE MIDWEST REGION OF
AGUDATH ISRAEL OF AMERICA

A project of
MIDWEST AGUDAS YISROEL
COUNCIL OF SYNAGOGUE RABBONIM

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I. Elul

A. Shofar

Starting on the second day of Rosh Chodesh Elul a shofar is blown at the end of *Shacharis* each day in order to awaken the *tzibbur* to start doing *teshuva*. (Note: This is only *Minhag Ashkenaz*. According to *Minhag Sefarad*, the shofar is not sounded at all during Elul.)

1. **When is the shofar sounded** - Each *kehilla* has its own *minhag* as to when during davening the shofar is blown.
2. **Shofar and Tekios** - We are not particular during the month of Elul to use a kosher shofar or to sound halachically correct *tekios*.
3. **Baal Tokeah** -
 - a. Anyone can be the *baal tokeah* for these *tekios*, if necessary even a child can do it.
 - b. If the only person who knows how to blow the shofar is in the middle of davening, he may stop to blow the shofar for the *tzibbur*. This is true even if he is in middle of *Birchos Krias Shma*. However, he may not stop if he is in middle of *Shemoneh Esrei*.
4. **Individual that did not hear shofar** - An individual that did not hear *tekias shofar* is not obligated to blow for himself or to arrange to hear it from someone else. It is, however, praiseworthy to do so.

B. “L’Dovid Hashem Ori”-

Starting the second day of Rosh Chodesh Elul and until Shemini Atzeres, “*L’Dovid Hashem Ori*” (Tehillim 27) is said twice

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a day at the end of davening. (Again this only applies to those who follow *Minhag Ashkenaz*).

1. After which tefillos

- a. **Nusach Ashkenaz** - After *Maariv* and *Shacharis*.
- b. **Nusach Sefarad** - After *Shacharis* and *Mincha*.

2. At what point during davening

- a. **After Shir Shel Yom** - “*L'Dovid Hashem Ori*” is said after the “*Shir Shel Yom*”. Most *kehillos* do not say a *Kaddish* in between the two.
 - b. **Rosh Chodesh** - On Rosh Chodesh Elul, *Borchi Nafshi* is said before “*L'Dovid Hashem Ori*”.
3. **Tzibbur forgot to say “L'Dovid Hashem Ori”**- If the *tzibbur* forgot to say “*L'Dovid Hashem Ori*” it does not need to be redressed during subsequent *tefillos* on that day.

C. Greeting Another Person

When one writes a letter to friends or family during Elul it is customary to end with the blessing: “*Kesiva v'chasima tova*”.

II. Selichos

A. Introduction

Klal Yisroel has a *minhag* to get up early each morning before Rosh Hashana and during the *Aseres Y'mei Teshuva* to say *Selichos*.

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B. When Do We Begin Saying Selichos

1. **Minhag Sefarad** - the second day of Elul.
2. **Minhag Ashkenaz** - *Selichos* should be said for at least four days leading up to Rosh Hashana, and they always begin on a *Motzei Shabbos* after *chatzos*. Therefore, if Rosh Hashana starts on a Thursday or Shabbos, *Selichos* begin the previous *Motzei Shabbos*. If Rosh Hashana starts on a Monday or a Tuesday, *Selichos* will begin on the *Motzei Shabbos* a week and half beforehand.

C. What Time of Day

1. **Original minhag** - The original minhag was to get up early before sunrise and say *Selichos* before *Shacharis*. Although it is praiseworthy to do so, this it is not the common practice in most *kehillos*. (If one does follow this practice, he should wash *netilas yadayim* again after *neitz hachama* (sunrise) after *Selichos* are over.)
2. **Common practice** - Most minyanim say *Selichos* before *Shacharis* at an earlier hour than they would normally throughout the year. It is better to say *Selichos* with a minyan after *neitz hachama* than to say them alone before *neitz hachama*.
3. **Selichos at night before chatzos** - The earliest that *Selichos* can be said is after *chatzos*. It is inappropriate to say *Selichos* before that time, even if it is late at night.

D. Who Must Recite Selichos

1. **Men** - yes.
2. **Women** - There is no established *minhag* for women to say *Selichos*. Nevertheless, if they want to, then they can say *Seli-*

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chos.

3. **Children** - Children of *chinuch* age should be educated to say *Selichos*, but they don't have to be awakened early in the morning to say *Selichos*.

E. If Someone Arrives Late to Shul

1. One can skip *Ashrei* (at the beginning of *Selichos*) if that will allow him to catch up to the *tzibbur*.
2. If the *tzibbur* is well into *Selichos* when an individual arrives at shul, he should start with "*Lecha Hashem Hatzedakah*" and then he should join the *tzibbur* in the *piyut* that they are saying instead of starting from the first *piyut*.

F. If Someone Can't Keep Up with the Pace of the Tzibbur

1. If one can't keep up with the pace of the *tzibbur*, it is better to say fewer *Selichos* with proper *kavana* than to say more *Selichos* with less *kavana*.
2. If one is in the middle of a *piyut* and the *tzibbur* is about to say the *Yud Gimmel Middos*, he should skip the rest of the *piyut* and join the *tzibbur*.

G. Saying Selichos Without a Minyan

1. **Yud Gimmel Middos** - An individual who is saying *Selichos* on his own without a minyan may not recite the *Yud Gimmel Middos* normally. They can only be said "*derech kria*". Meaning, it should be read with the *trop* or in the style that one normally learns Chumash and the entire *pasuk* until "*v'al ribayim*" should be read.
2. **Aramaic sections** - Individuals should not say the sections

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(near the end of *Selichos*) written in Aramaic.

H. Additional Halachos

1. **Birchas Hatorah** - *Birchas Hatorah* must be said before beginning *Selichos*.
2. **Standing** - It is appropriate to stand for all of the *Selichos*, but one must at least stand when saying the *Yud Gimmel Middos*.
3. **Ashrei** - The *tzibbur* should not start *Ashrei* until there are ten men in the room, in a case of need they can start and save a few *pesukim* to be said before *Kaddish* when the minyan is complete. If there is difficulty getting a minyan they can continue without a minyan and skip the *Kaddish* for the time being. When the minyan finally forms, *Kaddish* should be said at that time after saying three *pesukim* together.

III. Erev Rosh Hashana

A. Fasting

Many people have a *minhag* to fast until *chatzos* on Erev Rosh Hashana.

1. **Formal acceptance** - No formal *kabbalah* (acceptance) of the *taanis* is necessary.
2. **Stopping minhag** - If one no longer wishes to follow this *minhag*, the halacha is as follows -
 - a. If he accepted the fast separately each year - no *Hataras Nedarim* is necessary.

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- b. If he originally accepted the fast indefinitely - he needs to perform *Hataras Nedarim* to release himself from this *minhag*.
3. **Bris or Siyum** - If there is a bris or siyum on erev Rosh Hashana, even those who normally fast are allowed to eat.

B. Shofar

According to all *minhagim*, the shofar is not blown on Erev Rosh Hashana. Two reasons are given -

1. To distinguish between the mandatory shofar blowing of Rosh Hashana and the shofar blowing during the month of Elul that is only a *minhag*.
2. To confuse the *Satan* that wants to prosecute Bnei Yisroel.

C. Hataras Nedarim (Annulment of Vows)

There is a *minhag* to perform *Hataras Nedarim* on Erev Rosh Hashana after *Shacharis*.

1. **Purpose** - This *hatara* is more ceremonial than an actual *hatara*. It is a symbolic statement that we are entering the new year with a “clean slate”. If one actually had taken a real *neder* that is need of *hatara*, he should not wait until Erev Rosh Hashana to have his *neder* annulled.
2. **Halachic status** - Nevertheless, this *hatara* is effective to annul *nedarim* that one may have forgotten about. If one has a *neder* that he knows about and he wants to annul it, he would need to give the details of the *neder* to the *beis din* before doing the *hatara*.
3. **Moda'ah** - After the *hatara*, a “*moda'ah*” is made. It is a declaration stating that one does not want his future *nedarim* to be effective. The *Rama* is of the opinion that this *moda'ah* only works *b'dieved*. Others hold that it works specifically in

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a case where someone followed a specific *hanhaga tova* three times without first saying that he is doing it “*bli neder*”. Normally it would be elevated to the status of a *neder*, but since he said the *moda’ah* on Erev Rosh Hashana it won’t have that status.

4. Who can be on the Beis Din For the Hatara

- a. Any Jewish male.
- b. Above the age of 13.
- c. Even if he is a relative of the person doing the hatara.

5. Who Does a Hatara

- a. Men - yes.
 - b. Male children - generally yes.
 - c. Married women - Most commonly the husband does it on her behalf. It is better for her to formally appoint him as her *shaliach*. The husband should mention to the *beis din* that he is also doing it on his wife’s behalf.
 - d. Single women - Some have the *minhag* to do *Hataras Nedarim*, others use “*Kol Nidrei*” as their *hatara*.
6. **Language** - The *hatara* is only valid if it is understood by the person saying it. Therefore, if one does not understand Hebrew, he should say *Hataras Nedarim* in the language that he understands.

D. Visiting Kevarim

1. **Minhag** - It is appropriate to daven next to the *kevarim* of *tzaddikim* on Erev Rosh Hashana.
2. **Kavana during davening** - The *Mishna Berura* warns that one has to be careful not to have in mind that he is davening to the *tzaddikim*. Rather, he is davening to Hashem in the merit of the *tzaddikim*.

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E. Preparation for Yom Tov

1. Mikveh -

- a. *Minhag* - Many have the *minhag* to use the *mikveh* on Erev Rosh Hashana, even if they are not particular to do so during the rest of the year.
- b. Women - Women generally do not have this *minhag*.
- c. When - It is best to go to the *mikveh* not before an hour before *chatzos*, but in a case of need one can go earlier.

2. **Shave and Haircut** - It is appropriate to shave and get a haircut in honor of the Yom Tov and to show that we are confident that we will receive a positive judgment.

IV. Rosh Hashana First Night

A. Proper Attire

1. **Shabbos clothes** - One should wear Shabbos clothes on Rosh Hashana because it is a Yom Tov.
2. **Reflects proper tone** - But one should make sure to wear clothes that still properly reflect the tone of the day.

B. Hadlakas Neiros and Birchas She'hechiyanu

1. **Order of lighting** - There is a debate regarding all Yomim Tovim if one should light the *neiros* first and then make the beracha (as we do on every Erev Shabbos), or since kindling a flame is permissible on Yom Tov, the order should be reversed (to be like all other mitzvos where the beracha is said

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before the action). One should follow their personal minhag on this matter. If one does not know their minhag, they should make the beracha first and then light.

2. Timing of She'hechyanu

- a. Women and men who are lighting the neiros - during *Hadlakas Neiros*.
- b. Those not lighting *neiros* - during *Kiddush*.
- c. Note: If one person will be doing both the *Hadlakas Neiros* and *Kiddush*, the *She'hechyanu* should only be said once. A man should say it during *Kiddush* and a woman during *Hadlakas Neiros*.

C. "L'shana Tova"

1. **Halacha** - After davening on the first night of Rosh Hashana, one should greet another person with the following beracha:
 - a. Greeting a man - "*L'shana tova teikaseiv v'seichaseim*".
 - b. To a woman - "*L'shana tova teikasevi v'seichaseimi*".
 - c. To a group - "*L'shana tova teikasevu v'seichaseimu*".
2. **After the first night** - These greetings/berachos should only be said on the first night of Rosh Hashana, after that only a regular "Good Yom Tov" or similar greeting should be used.

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V. Seudos of Rosh Hashana

A. After Hamotzie

1. **Honey** - *Minhag Yisroel* is to dip the challah in honey on Rosh Hashana.
2. **Salt** - Most people dip the challah in honey in place of salt, others also dip in salt or at least have the salt present on the table (to be a *zeicher l'mizbayach* which had salt on it).
3. **Extent of minhag** - There are various *minhagim* how long one should continue to use honey. Some only do it on Rosh Hashana, others do it throughout the *Aseres Y'mei Teshuva*, and still others do it through Sukkos. One should follow his family *minhag*. If one does not have a particular *minhag*, the default *minhag* for this and the other food related *minhagim* listed below is to only do them on Rosh Hashana.

B. Simanim

1. **Minhag** - There is a *minhag Yisroel* to eat various symbolic foods on Rosh Hashana and a short *tefilla* alluding to the symbolism is said for each food. These "*simanim*" are chosen either because their taste or their name has a positive connotation for the sake of the Jewish people.
2. **Which meals** - Everyone does the *simanim* at the *seudah* on the first night of Rosh Hashana. There are also various *minhagim* in which the *simanim* are done at other meals on Rosh Hashana. One should follow his family *minhag*. If one does not know his family *minhag*, he should only do the *simanim* at the two night meals.
3. **When during the meal** - The *simanim* should be eaten after *Hamotzie*, not right after *Kiddush*.

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4. **Proper procedure** - The proper procedure to eat the *simanim* is as follows - take a fruit and make the beracha, then eat one bite from the fruit, after that say the *Yehi Ratzon* and then eat some more. For all subsequent *simanim*, the *Yehi Ratzon* should be said before eating.
5. **Saying a separate beracha on the simanim** - Since the fruit *simanim* aren't a part of the regular *seudah*, a separate beracha of *Borei Pri Ha'etz* needs to be said. There is no need, however, to make a *Borei Pri Ha'adama* on the simanim that are vegetables. In this case, one should remember not to make another beracha if fruit is being eaten during dessert.
6. **Which fruit is first** - There is a debate in *halacha* if dates should be eaten first (because they are one of the *Shivas Haminim*) or the apple should be eaten first (because it is more *chaviv*). The proper minhag is to make the beracha on a *Shivas Haminim* fruit first.
7. **Reciting the Yehi Ratzon**
 - a. Proper intent - One should not think that eating the *simanim* themselves causes good *mazel* or any other positive effect. Rather, one should realize that the sweet taste or the sound of the name of the food item will arouse our *tefillos* to be said with more *kavana*.
 - b. Doesn't want to eat the food item - Being that the main purpose of the *simanim* is the *tefilla* and not the actual eating of the food, one can say the *Yehi Ratzon* even without eating the *siman*.
 - c. Saying Hashem's name - Some individuals have a *minhag* not to say Hashem's name in the *Yehi Ratzon*, most people do say Hashem's name.

C. Bitter foods

1. **Minhag** - There is a common *minhag* not to eat foods that

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are bitter or sour on Rosh Hashana.

2. **Ingredients and Seasoning** - It is permissible to use ingredients that on their own have a sharp or bitter taste as long as the overall dish is not bitter.

D. Nuts

1. **Minhag** - There is a common minhag not to eat nuts on Rosh Hashana.
2. **Reasons** - Two reasons are given for this minhag-
 - a. The Hebrew word for nut (*egoze*) has the same *gematria* (numerical value) as the word *cheit* (sin).
 - b. Eating nuts causes one to have excess saliva which would disrupt one's *kavana* during davening.
3. **What kind of nuts** - An *egoze* is technically only a walnut. There are various *minhagim* regarding which kinds of nuts to refrain from eating. Most people don't eat any kind of nut, even peanuts which are technically legumes and not nuts.
4. **Nuts as an ingredient** - It is acceptable to make a dish that has nuts as an ingredient as long as they do not provide a strong nutty taste.

E. Mishnayos Rosh Hashana

It is an appropriate *minhag* to learn one of the four *perakim* of *Mishnayos Rosh Hashana* at each of the four Rosh Hashana *seudos*.

F. Mayim Achronim

Even if one is not particular to wash *mayim achronim* during the rest of the year, he should be extra cautious to do so on Rosh

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Hashana.

G. Birchas Hamazon

There is an obligation to have two *seudos* on each day of Rosh Hashana. *Yaaleh V'yavo* is added in the bentching of all bread meals on Rosh Hashana. If a man or a woman forgets *Yaaleh V'yavo* during bentching at one of the obligatory *seudos*, they must repeat bentching.

H. Shalosh Seudos

1. **Obligation** - If the first day of Rosh Hashana falls out on Shabbos, there is still an obligation to eat *Shalosh Seudos*.
2. **When should it be eaten** -
 - a. The *seudah* should be eaten after the day time *seudah* but before the last three *shaos zmanios* (halachic hours) of the day.
 - b. There needs to be a break between bentching of the day time *seudah* and the beginning of *Shalosh Seudos*. One should bentch and take a walk outside before coming back to begin *Shalosh Seudos*.

VI. Davening on Rosh Hashanah

A. “Hamelech Hakadosh”

1. **Halacha** - Starting on the first night of Rosh Hashana and throughout the *Aseres Y'mei Teshuva* one must replace the words in Shemoneh Esrei “*Ha'kel Hakadosh*” with “*Hamelech*”

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Hakadosh".

2. **If one forgot** - If one forgot and did not say "*Hamelech Hakadosh*" -
 - a. Fixed the mistake *toch k'dei dibbur* - If he fixed his mistake within three seconds and he did not yet begin even the first word of the next beracha, he may continue davening from there.
 - b. Did not fix the mistake on time - If he did not fix his mistake within three seconds or he finished Shemoneh Esrei and never fixed the mistake, he did not fulfill his obligation and he has to start Shemoneh Esrei over again.
3. **If one is not sure if he forgot** -
 - a. If one is not certain if he said the correct version, he should assume that he said the incorrect one out of habit.
 - b. If one was aware during Shemoneh Esrei that he should say "*Hamelech Hakadosh*" and only much later has doubts, he can assume that he said it properly.
 - c. On Rosh Hashana (and Yom Kippur) the words "*Hamelech Hakadosh*" are added at the end of the tefilla "*V'chein Tein Pachdecha*". In a case of uncertainty one can assume that he said the correct version, since most people daven from a *machzor* on Rosh Hashana.

B. Zachreinu and Mi Chamocha

1. **Halacha** - There are several phrases inserted in Shemoneh Esrei and *Chazaras Hashatz* during the *Aseres Y'mei Teshuva*. Two of which are the lines, "*Zachreinu*" and "*Mi Chamocha*".
2. **If one forgot** - If one forgot to insert these lines -
 - a. Remembered before saying Hashem's name at the end of the beracha - He should go back and insert the proper phrase and then continue from there.

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- b. If one already finished the beracha - He was still *yotzei* and can continue davening. There is no need to repeat anything.

C. Personal Requests

1. **Halacha** - Generally, there is an *issur* to add personal requests into our *tefillos* on Shabbos and Yom Tov. The Chazon Ish *paskens* that Rosh Hashana is an exception to this rule and one can, and in fact should, make personal requests during his *tefillos* on Rosh Hashana. Making requests for spiritual matters is always allowed, even on Shabbos.
2. **Yom Tov Hi Milizoke** - Our minhag is to add the words “*Yom Tov hi milizoke*” to a *Mi She’beirach* on Rosh Hashana.

D. Avinu Makeinu

1. **Halacha** - The *piyut Avinu Malkeinu* is said during davening starting Rosh Hashana day through Yom Kippur.
2. **Additional Halachos**
 - a. Shabbos Rosh Hashana - When Rosh Hashana falls out on Shabbos, *Avinu Malkeinu* is omitted.
 - b. Davening *b’yichidus* (without a minyan) - One can still say *Avinu Malkeinu* even if he is not davening with a minyan.
 - c. When saying the line, “*krah ro’ah g’zar dineinu*” the two words “*ro’ah g’zar*” should be said together in one breath.

E. Bowing Down on the Ground

1. **Halacha** - At several points during *Mussaf* on Rosh Hashana and Yom Kippur we bow down on the ground.
2. **Proper procedure** - In order to avoid the *issur* of bowing down on a stone floor outside of the Beis Hamikdash, one

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should place something on the floor to be a separation between his head and the floor.

- a. There is no need to put a separation between his knees and the floor.
- b. Attached carpet is not enough of a separation, it needs to be something that is not attached to the floor.

F. Kaddish

During the *Aseres Y'mei Teshuva*, the *minhag* is to say “*l'ayla ul'ayla* (or *l'ayla l'ayla*) *mikol*” instead of “*l'ayla min kol*”

G. Criteria to be a “Baal Tefillah” on Rosh Hashana (and Yom Kippur)

1. **Key requirement** - The *baal tefillah* must be acceptable to the entire *tzibbur*. This is the only criterion that is an absolute necessity.
2. **Other basic criteria**- The *baal tefillah* should be a G-d fearing Jew and *talmid chacham* who understands the meaning of the *tefillos*.
3. **Ideal additional criteria**- If possible he should be at least 30 years old and be married.

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VII. Rosh Hashana Day

A. Kiddush Before Tekias Shofar

1. **The issue** - In general, one should not eat before he completes davening. The challenge on Rosh Hashana is that it is a very long davening and many find it difficult to wait until the afternoon to start their *seudah*.
2. **Common practice** - Although there are many *poskim* who are of the opinion that *Kiddush* should not be made before *tekias shofar*, it is common practice in many Yeshivas and Shuls to have a break and make *Kiddush*.
3. **Women and children** - All agree that women and children may eat before the *tekios*.
 - a. Women - Although it is commendable, and in fact most women make the effort to hear *tekias shofar*, it is not an obligation. Therefore the *halachos* of eating beforehand are more lenient.
 - b. Children - Even though male children who have reached the age of *chinuch* do have an obligation to listen to the shofar, as a general rule we don't limit young children from eating on their normal meal and snack cycle.
4. **Additional halachos for those who do break for Kiddush**
 - a. Amount of food - One should try to minimize how much he eats at the *Kiddush* and certainly should not eat a full meal's worth.
 - b. *Kiddush* - If one did stop for *Kiddush*, he doesn't need to say *Kiddush* again later as long as he ate at least a *k'zayis* of *mezonos* or a *revi'is* (3 ounces) of wine when he heard *Kiddush* the first time.

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- c. *Netillas Yadayim* before *Mussaf* - If one did take a break for *Kiddush*, he should wash his hands again before *tekias shofar* and *Mussaf*.
5. **Fasting past chatzos** - Normally it is not permissible to fast on Shabbos and Yom Tov past *chatzos* (halachic midday). On Rosh Hashana, one should try to be mindful of this *halacha* by either drinking something permissible before davening (water, coffee, etc.), making *Kiddush* before the *tekios* (as described above) or making sure to start the *seudah* before *chatzos*. In a case where none of the above are applicable, one may fast past *chatzos*. This is only true on Rosh Hashana, because some *poskim* are of the opinion that it is permissible to fast all of Rosh Hashana anyway as a form of doing *teshuva*. Even though we don't *pasken* like this opinion, it is enough to rely upon to allow an individual to fast past *chatzos*.

B. Mitzvah of Tekias Shofar

1. **Introduction** - The mitzvah of *tekias shofar* is a very meaningful mitzvah that plays a central role in our *teshuva* process to help us achieve a positive judgment on Rosh Hashana. The commentaries bring many reasons for this mitzvah. It is important to note, however, that the Chasam Sofer and others warn that the primary *kavana* that one should have while listening to the shofar is simply, "*Rachmana amar teka*" (Hashem commanded us to blow the shofar).
2. **Selection of the Baal Tokeah and Makri**
 - a. Basic criteria - The *baal tokeah* and the *makri* should be G-d fearing Jews. They should also know *hilchos tekias shofar* very well.
 - b. Ideal additional criteria - If possible they should have all the criteria of a *chazzan* on Rosh Hashana- i.e.- at least 30 years old and be married.

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- c. Tzaddik or expert- If there is a choice between a bigger *talmid chacham* who is not very good at blowing shofar and another person who is an expert at blowing shofar but does not have the same reputation spiritually, the expert should be chosen.
 - d. *Aveil* - An *aveil* within the first 12 months should not be the *baal tokeah* unless there is no one else or he is the established *baal tokeah* and it will be noticeable that he is not blowing. An *aveil* is permitted to be the *makri*.
3. **Number of Shofar Kolos (Sounds) that Should Be Heard**
- a. *L'chatchila* - One should hear 100 shofar sounds on each day of Rosh Hashana. According to *Nusach Ashkenaz*, 30 are done before *Mussaf*, 30 more are done during *Chazaras Hashatz* (*Chazzan's* Repetition) for *Mussaf*, and after *Mussaf* a final 40 are blown to reach the total of 100. There are various minhagim as to when exactly at the end of *Mussaf* these last 40 are blown. According to *Nusach Sefard*, 30 are done before *Mussaf*, 30 more are done during the silent recitation of *Mussaf*, 30 more are done during *Chazaras Hashatz* for *Mussaf*, and after *Mussaf* a final 10 are blown in the middle of the final *Kaddish Shalem* to reach the total of 100.
 - b. *M'ikar hadin* - One has fulfilled his obligation by hearing at least one full set of 30 *kolos*. Therefore, if one is davening alone and will be blowing shofar himself or he is going to hear the shofar at a separate time not during davening, it is sufficient to only blow or hear the shofar 30 times.
 - c. Missed the berachos and first thirty *kolos* - If one came late to shul and he missed the thirty *kolos* before *Mussaf*, he can use the thirty *kolos* during *Mussaf* to fulfill his obligation. He would just have to quickly say the berachos right before the *baal tokeah* starts blowing.

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4. Who is obligated

- a. Men - obligated
- b. Boys who have reached the age of *chinuch* (around six years old and older) - should be brought to listen to the shofar, unless they will be disruptive to others.
- c. Women - technically, they do not have an obligation because it is a time bound positive mitzvah. It is, however, praiseworthy for women who wish to hear the shofar and that is the common practice among women.

5. Additional shofar blowings - If the *baal tokeah* has already personally fulfilled his own obligation of *tekias shofar* and he will sound the shofar again for others, the *halacha* is as follows -

- a. For women - The women should make the standard beracha of "*lishmoa kol shofar*" themselves.
- b. For men - Ideally the men should make the beracha themselves, but the common practice is for the *baal tokeah* to make the beracha for the men.

6. Hefsek (Interruption) in Middle of the Tekios - One should be careful not to talk or become distracted from the time that the first *tekiah* is blown before *Mussaf* until after the 100th blast. It is advisable to listen intently and follow the notes inside a *machzor*. In case a *hefsek* did happen, it depends on what kind of *hefsek* it was and when the *hefsek* happened. The following *halachos* apply -

- a. *Hefsek* occurred between the beracha and the first *tekiah* - One should never speak between the beracha and the first blast of the shofar. If someone did talk, it would be a problem unless he spoke about an issue directly relevant to the topic of *tekias shofar*.
- b. Talking during other points of the *tekios* - If one spoke during the duration of the *tekios*, even though it is inap-

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propriate, he does not need to make a new beracha. This is true unless he spoke between a “*shevarim-teruah*” pair. In that case he would have to hear that set again.

- c. Still davening *Mussaf*- If someone is still davening *Mussaf* when the *tzibbur* gets to one of the sets of *tekios* during *Chazaras Hashatz*, he should just stop and listen. He should not say the piyut of “*Hayom Haras Olam*” or “*Areshes Sifaseinu*”.
- d. Talking for a mitzvah - One can speak, even *l'chatchila*, if it is for the sake of a mitzvah such as, saying “*Asher Yatzar*” or to ask a *shaila*. Tehillim, however, should not be said during this time.

7. Missed one of the kolos

- a. If one spoke and missed hearing one of the *kolos*, he must repeat the entire set that the *kol* was from (*tekiah-teruah-tekiah*, *tekiah-shevarim-tekiah* or *tekiah-shevarim-teruah-tekiah*).
 - b. If one is not sure if he missed a *kol*, he can be lenient.
8. **Listening from the hallway** - One can only listen to *tekias shofar* from the hallway if it can be heard clearly without an echo.
9. **Rosh Hashana on Shabbos** - If the first day of Rosh Hashana falls on Shabbos, there is no *tekias shofar*.
10. **How to blow shofar and kosher shofar** - The halachos of how to properly blow a shofar and what is considered a kosher shofar are beyond the scope of this work.

C. Tashlich

- 1. **Minhag** - There is a minhag on Rosh Hashana to go to a river or other body of water and say “*Tashlich*”.
- 2. **Reasons for this minhag** - There are many explanations

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given for this minhag, some of them are as follows -

- a. It is based on the pasuk “*V’tashlich bimitzulose yam kol chatosam*” (And cast into the depths of the ocean all their sins).
- b. On the way to the *akeidah*, *Avraham Avinu* nearly drowned in a river until he davened and was saved. We do *Tashlich* every year in memory of the story of the *akeidah*.
- c. Kings historically were anointed and coronated by a river. On Rosh Hashana, we declare and coronate Hashem as our “King” so we daven by the river.
3. **When** - *Tashlich* is normally done on the first day of Rosh Hashana unless it is Shabbos. If it was not done on Rosh Hashana it can still be done during the rest of the *Aseres Y’mei Teshuva*. If one will be saying *Tashlich* during the *Aseres Y’mei Teshuva*, it is preferable to say it on a Monday or a Thursday.
4. **Where** - Ideally, *Tashlich* should be said by a real body of water like a river, lake or pond and it should also contain fish. If these are not available, it can even be said by a *mikveh*, an aquarium, in front of running water, or from a lookout point that can see water. Most people would prefer to do *Tashlich* during the week of *Aseres Y’mei Teshuva* using an “ideal” body of water rather than do *Tashlich* on Rosh Hashana with the *b’dieved* options listed above.
5. **Throwing bread** - There is a common misconception that bread should be thrown in the water during *Tashlich*. There is no foundation for this *minhag*. If anything, one should specifically refrain from throwing bread because there are restrictions as to when it is permissible to feed animals on Shabbos and Yom Tov. Some do have a *minhag* to “empty their pockets” when doing *Tashlich*, but this is just a symbolic act.

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6. **Carrying items to Tashlich on Yom Tov** - If there is no *eiruv* or the *Tashlich* location is out of the *eiruv*, one needs to be careful to only carry items that are fulfilling a purpose - for example a *machzor*, a watch, or stroller.

D. Sleep

1. **Sleepy Year** - The *Yerushalmi* states that if someone sleeps on Rosh Hashana he is going to have a “sleepy year”.
2. **Until chatzos** - The Arizal qualifies this statement to only be referring to sleeping until *chatzos*.
3. **Wasting time** - The Mishna Berura emphasizes that wasting time on mundane pursuits is tantamount to sleeping.
4. **To improve davening** - If one is very tired and he wants to sleep to have more energy to daven better, he can take a nap.
5. **Waking others** - If one sees another person sleeping on Rosh Hashana before *chatzos*, he doesn’t need to wake him up.

VIII. Second Day of Rosh Hashana

A. Introduction

Rosh Hashana is unique in nature compared to all other two day Yomim Tovim. With other two day Yomim Tovim, we know that only one day has genuine *kedusha* and the other day was added on (albeit with infused *kedusha*) because of certain halachic considerations. Rosh Hashana, however, is described by chazal as being a “*yama arichta*”, one long day, and this is why Rosh Hashana is two days even in Eretz Yisroel.

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B. Practical Applications

We only use this “*yama arichta*” status as a *chumra* and not a *kula*. For example -

1. **Taking medication** - On Shabbos there is a prohibition for a person to take medications unless he is sick enough to be categorized as a “*choleh she’ain bo sakana*” (one’s entire body feels ill or one feels like he needs to get in bed due to the illness). Chazal, however, are lenient on the second day of Yom Tov and allow anyone to take medicine. This leniency does not apply to the second day of Rosh Hashana.
2. **Preparing for the second day** - We do not use the “*yama arichta*” status to allow preparation from the first day of Yom Tov to the second. In this context we are *machmir* to treat Rosh Hashana like a regular two day Yom Tov.

C. “She’hechyanu”

Because of the above discussion, it is not clear if “*She’hechyanu*” should be said on the second night of Rosh Hashana. If it is purely a *yama arichta* then no “*She’hechyanu*” would be warranted. If, however, we only use that concept *l’chumra*, a “*She’hechyanu*” should be said like the second day of all other Yomim Tovim. *L’maaseh*, we *pasken* that “*She’hechyanu*” should be said.

D. New Fruit

To avoid the above *shaila* altogether it is advisable for the one who is making the *She’hechyanu* to wear a new suit or to have a new fruit handy that he will have *kavana* on as well. If he uses a fruit, it should be eaten right after *Hamotzie* and not right after *Kiddush*. Technically, only the *mevareich* needs to eat the new fruit, but many households have a minhag that everyone partakes.

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IX. Aseres Y'mei Teshuva

A. Tzom Gedalia

1. The first day of the *Aseres Y'mei Teshuva* is the fast day *Tzom Gedalia*.
2. *Tzom Gedalia* has all the same *halachos* as any other “minor” fast day.
3. If one feels that if he fasts on *Tzom Gedalia* he won't be able to fast on Yom Kippur, he should not fast on *Tzom Gedalia*.

B. Tefilla Insertions

1. **“Hamelech Hamishpat”**- During the *Aseres Y'mei Teshuva* the closing of the beracha “*Hashiveinu*” in Shemoneh Esrei is changed to “*Hamelech Hamishpat*”. If one accidentally said the normal *nusach* and it is too late to fix his mistake (he started the next beracha or three seconds have passed), he is still *yotzei* and does not need to repeat Shemoneh Esrei.
2. **Avinu Malkeinu** - *Avinu Malkeinu* is said throughout the *Aseres Y'mei Teshuva* (during *Shacharis* and *Mincha*) and should even be said when davening without a minyan.

C. Chumros (Halachic Stringencies)

1. **Introduction** - There is a proper minhag to take extra *chumros* upon ourselves during the *Aseres Y'mei Teshuva* to show our commitment to Hashem and that we have the capability of reaching higher spiritual levels.
2. **Which chumros** - One only has to do the stringency listed in the Shulchan Aruch, which is to be particular to only eat *pas yisroel* baked items. The halachos of *pas yisroel* apply to

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any baked item that would require an *Hamotzie* if a large amount would be eaten. This would include, but is not limited to - bread, cakes, cookies, and pretzels. Blintzes, pasta and cereals are not included.

3. Some individuals have the minhag to add additional *chumros* as well.

D. Teshuva

1. The Yaaros Devash says that the seven days between Rosh Hashana and Yom Kippur should be used as days to do *teshuva* and rectify each day of the week that we sinned during the previous year.
2. The Orchos Tzaddikim says that the primary *teshuva* that we can do is to increase our time dedicated to Torah study.