



THE SEMICHAS CHAVER PROGRAM



INTRODUCTION

Given the unique nature of this year's Rosh Hashana *davening*, with many people *davening* in smaller *minyanim* or even ביחדות, we have compiled a step-by-step chronological overview of the *halachos* that pertain to RH (and specifically to RH during COVID). May Hashem bless this upcoming year with health, happiness and success for כלל ישראל and the entire world! Shana Tova!

A. Erev-RH and Both Nights of RH

התרת נדרים

There is a custom based on the (גמרא) התרת נדרים to perform 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 נדרים 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 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.⁶

MIKVAH

The Rama writes that there is a custom for men to go to the Mikvah on Erev-RH.⁷ Due to Corona and potential overcrowding in the *Mikvah*, if there is no safe place to go to the Mikvah one 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 (If the wife is in isolation her husband can light for her in her regular spot. Alternatively, she can light in her room if she is eating there). The ברכה 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 family custom.¹² Ashkenazim first light the candle and then

recite the ברכה, while Sephardim first recite the ברכה 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 הבדלה candle.¹⁵ The ברכה recited on the 2nd night is "להדליק נר של יו"ט" and both Ashkenazim and Sephardim recite the ברכה 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 ברכה 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 ברכה 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 שבת קבלת and "לכה דודי" on Shabbos that falls out on יו"ט. Most who *daven* אשכנז omit it and only say "מזמור שיר" "לכה דודי"¹⁹ and parts of "מזמור לדוד" and parts of "לכה דודי".¹⁹ while those who *daven* ספרד say "מזמור לדוד" and parts of "לכה דודי". 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 "pop-up minyan" (i.e., not in shul) that does not meet regularly the ברכה 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 הקודש" 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 ברכה, but if he has finished the ברכה he should not go back.²⁸

GREETING A FREIND

When greeting a friend on RH night and up until חצות on the 1st day of RH one should say "לשנה טובה תכתבי ותחתמי" and to a woman one says "לשנה טובה תכתבי ותחתמי". After that time, one should only say "הג שמח" or "good Yom Tov".²⁹ Some have the custom to say "לשנה טובה תכתבי ותחתמי" on the second night as well.³⁰

KIDDUSH

The ברכה 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.³¹ This year, when the 2nd night is also *Motzaei-Shabbos*, הַבְּדֵלָה is recited during *kiddush*³² (see your מחזור). When reciting the "בורא מאורי האש" it is best to place a match together with the YT candles³³ and after looking at your fingernails place the match down without extinguishing it³⁴ (allowing it to extinguish by itself). Some prefer not to add a match and recite the "בורא מאורי האש" on the YT candles³⁵ (ideally you should have in mind when lighting them that they will be used for הַבְּדֵלָה, as mentioned above), but one should not recite the ברכה on a יארצייט candle.³⁶ If you forgot to recite הַבְּדֵלָה 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 הַבְּדֵלָה, but if you were not planning on drinking wine during the meal you should recite a "בורא פרי הגפן" when beginning to recite הַבְּדֵלָה.³⁷

סימנים

There is a custom based on the (ו.) גמרא כריתות to eat specific fruits and vegetables on RH as a good omen and prayer for the upcoming year.³⁸ The סימנים are eaten after washing one's hands, reciting המוציא, and eating bread.³⁹ 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.⁴⁰ 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., א-לוהינו).⁴¹ 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 ברכה and the eating.⁴² When reciting the ברכת העץ/אדמה you should have in mind that it cover all the other fruits and vegetables of the סימנים.⁴³ Most have the custom to have סימנים on the second night of RH as well.⁴⁴

B. RH 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.⁴⁵

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, 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 תרועה (with a תקיעה before and after it) three times.⁴⁶ All of these blasts together total 30 sounds (including the sounds of the תקיעות before and after each "תרועה"). 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.⁴⁷ Congregations that are worried about excess exposure in shul during the pandemic (or if the next minyan is about to begin in the same location) do not need to blow the final 40 blasts. These congregations should recite the "למנצח לבני קרח" (that is said before the Shofar blowing) once.⁴⁸ (If possible, try to hear the additional blasts at some point during RH day.)

The congregation and the Shofar blower should remain standing during the recital of the ברכה and during the actual Shofar blasts.⁴⁹ The בעל תוקע recites two blessings before blowing the Shofar: "לשמע קול שופר" and "שהחיינו". The בעל תוקע should have in mind to be מוציא 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 Ideally, the outdoor *minyanim* should be spread out in a manner where one *minyan* will not hear the shofar blasts from another *minyan*. If you do hear a shofar blast from another *minyan* while your בעל תוקע is blowing you need to have in mind not to be יוצא with the תקיעות from the other *minyan* or you will not be יוצא.⁵³

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.⁵⁴ Sephardi women do not recite the ברכה.⁵⁵ You can blow for someone who is in isolation and in a different room as

long as you are blowing close to the room.⁵⁶ If you are blowing the shofar ביחידות you should make sure not to blow in the first three hours of the day.⁵⁷ Ideally, one who is *davening* ביחידות should blow the shofar before *davening Musaf*⁵⁸ and *Musaf* should not be *davened* within the first 3 hours (of שעות זמניות) from sunrise,⁵⁹ but no later than 7 hours⁶⁰ (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.⁶¹

מנחה וסעודה שלישית

On the 1st day of RH this year Sephardim recite "צדקתך צדק" during *Mincha* and Ashkenazim do not.⁶² 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 קטנה⁶³ (but may not be eaten before the time of *Mincha Gedolah*⁶⁴). 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.⁶⁵ 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.⁶⁶

תשליך

After *Mincha*, there is a custom of תשליך, where one goes to the river and recites verses pertaining to תשובה from (ז:יט) ספר מיכה.⁶⁷ There are various reasons for this custom, including the fact that the מדרש teaches that the אברהם שטן tried drowning אברהם in a river on the way to the עקידה and we want to remind ourselves of אברהם אבינו's determination and devotion⁶⁸ (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,⁶⁹ while some still say it on the first day (as long as there is an עירוב).⁷⁰ If there is no river nearby, you cannot leave your house due to isolation, or you prefer to avoid large gatherings, you can recite it on water in a well⁷¹ or even on a cup of water.⁷²

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

² שו"ע סימן י"ד רכח-ג

³ חיי אדם (כלל קלח-ח)

⁴ פסקי קרונה #50- אות ה' Rav Schachter

⁵ תשובות והנהגות (ח"א-שלח)

⁶ הליכות שלמה (פ"א-י)

⁷ תקפא-ד

⁸ פסקי קרונה #50- אות ד' Rav Schachter

⁹ מתחת יצחק (ח"ד-כא)

- 10 שו"ע או"ח סימן רסג-ב
- 11 סעיף ה' ibid.
- 12 שמירת שבת כהלכתה (מד-ד)
- 13 שו"ע או"ח סימן רסג-ה
- 14 משנ"ב סימן רצט סקל"ו
- 15 Rav Neventzal (תקיד-יא) יקרא ביצחק since Shabbos/YT candles today are lit יו"ט and you can only recite on candles that were lit for light. האש
- 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 (תקפב-ב) and אלף למטה (תרכה ס"ז) See
- 22 שו"ע תקצט
- 23 שש"כ (סב:י)
- 24 שו"ע סימן רסח-ז
- 25 Ibid משנ"ב סכ"ד and סעיף ט
- 26 שש"כ (סה הע' נח) ;אגרות משה (ח"ד ס"ט: ג')
- 27 שו"ע תקפב-ג
- 28 Ibid חזו"ע יו"ט פח. פסח רכג and רבי עקיבא איגר שם
- 29 רמ"א סימן תקפב-ט ומשנ"ב שם
- 30 ט"ז (שם סק"ד)
- 31 הליכות שלמה (פ"א-כ)
- 32 שו"ע סימן תעג-א
- 33 משנ"ב סימן רחצ סק"ו
- 34 See (או"ח ח"ה ח"ל: כל) that one may even combine two wax candles together.
- 35 שש"כ (סב:יח)
- 36 משנ"ב (סימן רחצ סק"ל)
- 37 שש"כ (סב:יט)
- 38 שו"ע סימן תקפג
- 39 הליכות שלמה פ"א סקכ"ד
- 40 הליכות שלמה (פ"א-ז)
- 41 משנ"ב סימן תקפג סק"ב
- 42 Ibid סק"ד
- 43 הליכות שלמה (פ"א-יח)
- 44 שערי תשובה (תקפג-א)
- 45 הליכות שלמה (פ"ב-כב) and שו"ע תקפח-ה
- 46 שו"ע סימן תק"צ (א-ב)
- 47 רמ"א סימן תקצו ומשנ"ב סק"ב
- 48 פסקי קרונה #50- אות א' Rav Schachter
- 49 שו"ע סימן תקפה-א ומשנ"ב סק"א-ב
- 50 שו"ע תקפט-ח
- 51 תקצב-ג in הלכה as is the ח"ב-לו
- 52 שו"ע תקפט-ט
- 53 ביה"ל סימן תקצ ד"ה כמתעסק, ועיין שם בשו"ע וכן בסימן תקפח ובמשנ"ב שם סק"ז-ח
- 54 רמ"א סימן תקפט-ו ומשנ"ב סימן תקפה סק"ה
- 55 שו"ע תקפט-ו
- 56 משנ"ב סימן תקפז סק"ז
- 57 משנ"ב סימן תקצא סקט"ו
- 58 רמ"א סימן תקצב-ב
- 59 שו"ע סימן תקצב-ח

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- ⁶⁰ משנ"ב סימן תקצה-סק"ג
⁶¹ משנ"ב סימן תקצא-סקי"ד
⁶² שו"ע ורמ"א סימן תקצח
⁶³ רמ"א סימן תקכט-א
⁶⁴ שו"ע סימן רצא-ב
⁶⁵ רמ"א סימן תקכט-א
⁶⁶ כף החיים תקכט-טז ע"פ הזוהר
⁶⁷ רמ"א תקפג-ב
⁶⁸ משנ"ב תקפג סק"ח
⁶⁹ Ibid.
⁷⁰ שערי תשובה סימן תקפג-ו
⁷¹ כף החיים סימן תקפג סק"ל
⁷² הליכות שלמה (פ"א ארחות הלכה הע' 71)