

**A Rosh HaShana 5782 Corona Guide to  
Prayer and Ritual  
by Rabbi Aryeh Frimer**

Because of the Corona pandemic, many individuals have chosen to pray completely or partially *be-yehidut* (in the absence of a *minyan*). The following guide will hopefully assist them through this and related issues. Paragraphs marked with a ♦ refer to davening *be-yehidut*. ♦As a basic rule, one praying *be-yehidut* skips all rituals requiring a *minyan* including *Kaddish*, *Kedusha*, *Barekhu*, *Hazarat haShatz*, *Torah* and *Haftara* reading with *aliyyot* and *berakhot*, and the recitation of the **ג' מידות**<sup>1</sup>. A community with a *minyan* but no *Sefer Torah* proceeds normally except that the reading of the *Torah* and *Haftara* with their benedictions is forbidden. (See, *inter alia*, *Resp. Rashba* I:487; *Resp. Rivevot Efrayim*, VI, sec. 153, no. 23; *Resp. Mayyim Hayyim*, O.H., sec. 79). All times below are for Rehovot Israel.

♦***Selihot*** – *Selihot* may be said in private **with the exception of the ג' מידות**<sup>1</sup> whose recitation requires a *minyan*. Leading *poskim* (R. Yitschak Yosef,<sup>1</sup> R. Hershel Schachter<sup>2</sup> citing R. Chaim Kanievsky and R. Yechezkel Roth) have ruled, however, that if one is linked up in real time via Zoom to a *bona fide* *minyan*, the **ג' מידות**<sup>1</sup> may be recited as well. *Tahanun* **without** *nefillat apayim* is said at home (unless a *Sefer Torah* is present). Aramaic sections are not said when davening alone.

***Hatarat Nedarim*** (Release from Vows) – There is a custom to nullify ones vows on *Erev Rosh HaShana* [latest *Erev Yom Kippur*]. R. Hershel Schachter<sup>2</sup> has ruled that “*Hatarat Nedarim* may be done via Zoom, as long as the three members of the *Beit Din* [court] who are nullifying the vows are in the same location. The *Beit Din* members should be able to see who is requesting *hatara*, or at least be aware of how many people have approached them and are on Zoom requesting *hatara* before they begin.” R. Yitschak Yosef maintains that one can link up with the court by phone as well.<sup>1</sup>

***Mikva***: As a sign of purity and *teshuva*, there is a widespread *minhag* for men to immerse in a *mikva* on *erev Rosh HaShana* and/or *Yom Kippur*. Because of the crowding that results in public *mikva'ot*, there is concern for Corona contagion. Rabbi Hershel Schachter<sup>3</sup> has ruled that since this is merely a custom, one can rely on “*tisha kavim*” (a 4-5 minute shower). This leniency is of no value whatsoever for obligatory immersions.

**Preparations** – For the second day of *Rosh HaShana*, one will need fire to light *Yom Tov* candles and for cooking. However, **one is not allowed to create fire on *Yom Tov* – but may only transfer it**. Therefore, it is best to light a 48-hour candle on *Erev Rosh HaShana*, as the source of fire for the second day. In addition, a new seasonal fruit, melon or garment requiring a *Shehehiyanu* should be purchased for use on the second evening.

<sup>1</sup>. [https://www.yeshiva.org.il/general/pdfView.aspx?src=/midrash/pdf/pdf454/yosef\\_rosh81.pdf](https://www.yeshiva.org.il/general/pdfView.aspx?src=/midrash/pdf/pdf454/yosef_rosh81.pdf); **קשה"ע ליקוט יօפּ הלכות ה-א תקפ"א, מדיני הסlichות, הלכות ה-**

<sup>2</sup>. <https://www.yutorah.org/lectures/lecture.cfm/968541/rabbi-hershel-schachter/piskei-corona-50-inyanei-rosh-hashan-a-and-yom-kippur/>

<sup>3</sup>. See note 2

### **First Night of Rosh HaShana, Monday Evening, Sept. 6**

**Candle lighting:** 18:38; ***Brakhot:*** *le-Hadlik ner shel Yom Tov* and *Shehehiyanu*. [Men who light candles generally do not have the custom of reciting *Shehehiyanu* for the holiday until *Kiddush*.]

**Ma'ariv:** ♦When davening *bi-yehidut*, after the *Amida* for *Rosh HaShana*, *Le-David Mizmor* is recited followed by *Aleinu* and *Le-David Hashem Ori*.

**Kiddush** for *Rosh HaShana* begins with the *Kiddush* text [see *Mahzor*] and ends with *Shehehiyanu* for the holiday. [A woman who recites *Kiddush* for herself, should not say *Shehehiyyanu* if she already said it in candle lighting.] It is a widespread custom to include at the beginning of each of the two evening *Rosh Hashana* meals “*Simanim*” – foods that are symbolic of a blessed, sweet and happy New Year. Honey is commonly placed on the *Hallah* in addition to salt.

### **First Day Rosh HaShana, Tuesday Sept. 7**

***Shaharit*** for *Rosh HaShana* is recited as it appears in the *Rosh HaShana Mahzor*. To save time, *minyanim* at Berman’s may be starting from *Nishmat* and, therefore, *Birkot haShahar* and the first part of *psukei de-zimra* should be said individually prior to this. Once one starts to recite *Baruch sheAmar*, one should be careful not to interrupt with needless conversation (*hefsek*).

Following the *berakha* of “*Yotser Or*”, *HaMeir la’Arets* is said.

♦For those davening *be-yehidut*, *Hazarat haShatz* (the Hazan’s repetition including *Kedusha*) is skipped for the lack of a minyan. *Piyyutim* from the *Hazarat haShatz* normally recited by the congregation (rather than just by the Hazan) like: אָדֹרִי אַיִלָה or אַתָּה הוּא אֱלֹהֵינוּ בְשָׁמִים וּבָאָרֶץ can be said privately, but this is totally optional. *Avinu Malkeinu* is said.

♦In the absence of a *minyan*, there is no formal *Torah* or *Haftara* reading (with *aliyyot* and benedictions), nor a recitation of the surrounding verses and Psalms. A reading of the designated portions is optional Torah study and laudatory.

♦The ***Musaf Amida*** deals with G-d judging the world, and it is considered risky for an individual to be judged alone, separate from the community. As a result, Jewish tradition dictates that one who is davening *be-yehidut* (absent a minyan) should time his recitation of *Malkhiyyot*, *Zikhronot* and *Shofarot* on this Day of Judgement to commence when most people in the community are saying *Musaf*. This is estimated to be **after 9:30 AM** in Rehovot.<sup>4</sup> Since ***Tekiat Shofar***, too, is part of this judgement process, the *shofar* should also not be sounded *be-yehidut* before this time.<sup>5</sup> [Under pressing circumstances, both *Musaf* and *Shofar* blowing can be fulfilled earlier.] One who is praying *be-yehidut* is only obligated to hear **30 kolot**: thrice *Teki'a*, *Shevarim*, *Terua*, *Teki'a* (3x4=12); thrice *Teki'a*, *Shevarim*, *Teki'a* (3x3=9); and thrice *Teki'a*, *Terua*, *Teki'a* (3x3=9). Even for one who is praying *be-yehidut*, it is preferable to hear the sounding of the *Shofar* before saying *Musaf*. *Shofar* can be sounded all day. Two *berakhot* are recited either by the *Ba’al Tokei'a* or the listener: *liShmo'a Kol Shofar* and *Shehehiyanu*. The recitation of the verses appearing in the *Mahzor* before and after the sounding of the *Shofar* are optional.

<sup>4</sup>. OH, sec. 591, no. 8 and MB, subsect. 14; sec. 589, MB subsect. 11. R. Abraham Yosef, Radio Kol Chai, Sept 11, 2020, cites the plethora of *keVatikin Minyanim* as grounds for general leniency.

<sup>5</sup>. OH, sec. 588, MB subsect. 2; sec. 591, MB, subsect. 15.

♦Prior to *Musaf*, *Ashrei* is said, but *Hineni* is omitted since it is the private prayer of the *Hazan*. We are now ready to commence with *Musaf*.

♦Following the recitation of the *Musaf Amida*, *Hazarat haShatz* (the *Hazan's* repetition including *Kedusha*) is skipped for the lack of a minyan. *Piyutim* from the *Hazarat haShatz* recited by the congregation like: מלך עליון, ונתנה תוקף, וכל מאמינים may be said privately, but this is totally optional. Conclude with *Ein Kelocheinu* to end.

**Minha** for *Rosh HaShana* is recited as it appears in the *Rosh HaShana Mahzor*.

♦Absent a minyan there is no *Hazarat haShatz*. *Avinu Malkeinu* is said, as is *Tashlikh*.

One should not perform any preparations for the second day of *Yom Tov* (e.g., putting food on the *plata*, setting the table or cutting the salad) until the first day is over (after 19:34).<sup>6</sup>

### **Second Night of Rosh HaShana, Tuesday Sept. 7**

**Candles:** Since one is not allowed to *create* fire on *Yom Tov* – but may only transfer it, all fire needed to light *Yom Tov* candles and for cooking must be transferred from a 48-hour candle lit on *Erev Rosh HaShana* (see “Preparations” above). **The *Yom Tov* candles should not be "glued" into place by melting their bottoms.** One can prepare small pieces of aluminum foil to hold them in place. Alternatively, tealights can be used.

*Yom Tov* candles should preferably be lit before *Kiddush*. The *berakhot* over the *Yom Tov* candles are as usual: "*le-Hadlik ner shel Yom Tov*" and "*Shehehiyanu*." [As noted above, men who light candles generally do not have the custom of reciting *Shehehiyanu* for the holiday until *Kiddush*.] One reciting *Shehehiyanu* should have in mind a new garment or new fruit. If these were not prepared, *Shehehiyanu* may be said, nevertheless.

**Ma'ariv** for *Rosh HaShana* is recited as it appears in the *Rosh HaShana Mahzor*. Following the *Amida*, *Le-David Mizmor* is said followed by *Aleinu* and *Le-David Hashem Ori*.

**Kiddush** – Following *Kiddush*, *Shehehiyanu* is recited. [A woman who lit candles and recited *Shehehiyanu*, should not repeat *Shehehiyanu* if she recites *Kiddush*]. One reciting *Shehehiyanu* should have in mind the new garment or new fruit. If these were not prepared, *Shehehiyanu* may be said, nevertheless.

**Simanim:** As noted above, it is a widespread custom to include at the beginning of each of the two evening *Rosh Hashana* meals “*Simanim*” – foods that are symbolic of a blessed, sweet and happy New Year. The new fruit or melon on which *shehehiyanu* was said is eaten as well.

### **Second Day of Rosh HaShana, Wednesday Sept. 8**

**Shaharit** for *Rosh HaShana* is recited as it appears in the *Rosh HaShana Mahzor*. *Minyanim* at Berman's may be starting from *Nishmat* and, therefore, *Birkot haShahar* and the first part of *psukei de-zimra* should be said individually prior to this. Once one starts to recite *Barukh sheAmar*,

<sup>6</sup>. See Rabbi Hershel Schachter's discussion at

<https://www.yutorah.org/lectures/lecture.cfm/957152/rabbi-hershel-schachter/piskei-corona-37-the-proper-time-to-daven-maariv-on-the-second-night-of-shavuos/>

one should be careful not to interrupt with needless conversation (*hefsek*).

Following the *berakha* of “*Yotser Or*”, *HaMeir la’Arets* is said.

♦For those davening *be-yehidut*, *Hazarat haShatz* (the Hazan’s repetition including *Kedusha*) is skipped for the lack of a minyan. *Piyyutim* from the *Hazarat haShatz* normally recited by the congregation (rather than by the Hazan) like: ה' מלך, ה' מלך עליון or אתה הוא אל-להינו בשמי וברצך can be said privately, but this is totally optional. *Avinu Malkeinu* is said.

♦In the absence of a *minyan*, there is no formal *Torah* or *Haftara* reading (with aliyot and benedictions), nor a recitation of the surrounding reading and Psalms. A reading of the designated portions is optional Torah study and laudatory.

♦As mentioned above by the Musaf of the first day, Jewish tradition dictates that one who is davening *be-yehidut* (absent a minyan) should time his recitation of *Malkhiyyot*, *Zikhronot* and *Shofarot* on this Day of Judgement to commence when most people in the community are saying *Musaf*. This is estimated to be **after 9:30 AM** in Rehovot.<sup>7</sup> Since *Tekiat Shofar*, too, is part of this judgement process, the *shofar* should also not be sounded *be-yehidut* before this time.<sup>8</sup> [Under pressing circumstances, both *Musaf* and *Shofar* blowing can be fulfilled earlier.] One who is praying *be-yehidut* is only obligated to hear **30 kolot**: thrice *Teki'a*, *Shevarim*, *Terua*, *Teki'a* (3x4=12); thrice *Teki'a*, *Shevarim*, *Teki'a* (3x3=9); and thrice *Teki'a*, *Terua*, *Teki'a* (3x3=9). Even for one who is praying *be-yehidut*, it is preferable to hear the sounding of the *Shofar* before saying *Musaf*. *Shofar* can be sounded all day. Two *berakhot* are recited either by the *Ba’al Toke’ia* or the listener: *liShmo’ah Kol Shofar* and *Shehehiyanu*. The recitation of the verses appearing in the *Mahzor* before and after the sounding of the *Shofar* are optional.

♦Prior to *Musaf*, *Ashrei* is said, but *Hineni* is omitted since it is the private prayer of the Hazan. We are now ready to commence with *Musaf*.

♦Following the recitation of the private *Musaf Amida*, *Hazarat haShatz* (the Hazan’s repetition including *Kedusha*) is skipped for the lack of a minyan. *Piyyutim* from the *Hazarat haShatz* recited by the congregation like: ונתנה תוקף, לכל עורך דין, וכל מאמינים may be said privately, but this is totally optional. Conclude with *Ein Kelocheinu* to the end.

**Minha** for *Rosh HaShana* is recited as it appears in the *Rosh HaShana Mahzor*.

**Motza’ei Yom Tov:** 19:34. **Ma’ariv** incorporates the special additions for *asaret yemei teshuva* (*haMelekh haKadosh*, *haMelekh haMishpat* and the four requests) and *ve-Ata honantnu*.

**Havdalah:** *Borei Pri haGafen* and *Hamavdil*. (No spices or candle).

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<sup>7</sup>. See note 4 above.

<sup>8</sup>. See note 5 above.