

גליון הלכתי - משולחן הפוסקים

מרכז גבוה להוראה ודיינות לשכת הפוסקים | מוסדו של רשכבה"ג מרן שר התורה הגר"ח קניבסקי זצ"ל

מאת הרה"ג ר' משה ראזענבוים
רב ומו"ץ לשכת הפוסקים
טורונטו קנדה – ארה"ב

בית דין צדק הגדול לשכת הפוסקים
היכלי בתי הוראה המרכזי לשכת הפוסקים
ארץ ישראל



Erev Rosh Hashanah

✧ The Power of the End Before the Beginning ✧

The Kitzur Shelah Hakadosh writes that individuals should take some time on every Erev Shabbos to reflect on their behavior over the past week and make any necessary improvements. Since Erev Shabbos represents the entirety of the week, it provides an opportunity to correct any mistakes made. Similarly, Erev Rosh Chodesh represents the essence of the outgoing month, while Erev Rosh Hashanah encompasses the spirit of the past year. The Kaf Hachaim notes that Erev Rosh Hashanah is the final day of the year, and Chazal teach that repenting on this day is equivalent to repenting for the entire year. Therefore, it is recommended to wake up early on this day and spend extra time reciting selichos.

The Tur famously repeats the parable of a city that owed a large sum of taxes to the king. When the king and his soldiers approached the city to collect the taxes, the elders of the city pleaded with the king to forgive the debt, as they had no money to pay. The king immediately forgave one-third of the tax. As the king continued to approach the city, the common people also begged for an exemption, and the king forgave another one-third of the tax. Finally, as the king entered the city, all of the people, including the lowest among them, came out and pleaded for mercy. The king heard their cries and ultimately forgave the entire tax.

The Tur uses this parable to explain the process that occurs during the Yomim Noraim. On the Erev Rosh Hashanah, the righteous fast and Hashem forgives a third of the aveiros. During Aseres Yemei Teshuvah, as we get closer to Hashem, the ordinary people fast, and another third is granted forgiveness. On Yom Kippur, even the lowest individuals fast and eliminate all their aveiros. The strength of fasting on Erev Rosh Hashanah is so remarkable that even many average people fast on this day.

It is important for us to understand how the day of Erev Rosh Hashanah has the power to wipe away sins, just like the entire Aseres Yemei Teshuvah and equivalent to the fast Yom Kippur. Additionally, why does Erev Rosh Chodesh and Erev Shabbos have the ability to impact past days and weeks? Furthermore, what makes one day of the year so powerful that it embodies the essence of all other days?

The key to answering all these questions is understanding the importance of "preparation". By preparing for the upcoming week on the final day of the previous week, as well as on the final day of the month and year, a person can demonstrate their willingness to change their ways and ensure they are on the right path for the future. This day holds significance similar to Aseres Yemei Teshuvah and even to Yom Kippur, as it provides an opportunity for a person to make a last-minute switch to the correct path before it is too late.

In the merit of delving and learning the Halachos of Rosh Hashanah, may we be zocheh to be inscribed for a sweet new year.

✧ Erev Rosh Hashanah ✧

1. We wake up early on Erev Rosh Hashanah to recite selichos, but some prefer to recite them at night at chatzos due to the time's significance.
2. We do not recite tachnun by either shachris or mincha. Yet we recite tachnun during selichos, even when it delays to later on in the day, and even if there is a bris, sandek, mohel, or father of the baby in the minyan.
3. We recite Lamnatzeiach by Shachris.
4. We do not blow shofar on Erev Rosh Hashanah (even when the first day falls out on Shabbos). But one may blow in a closed room to practice for Rosh Hashanah.
5. After davening, men perform two proceedings, 1) Hataras Nedorim (annulling vows). 2) publicizing and denouncing any vows taken upon in the future. The proceedings are to be performed standing, before any three sitting adult men, in a language that one understands. (Women rely on saying Kol Nidrei on Yom Kippur, unless they have their husband do it on their behalf as a shliyach). If one can't do the proceedings by day, he may do it the previous night or make it up during Aseres Yemei Teshuvah. Although a child close to the age of Bar Mitzvah must be careful to follow his vows, the nullification process does not apply and therefore does not need to perform these proceedings.
6. In principle one should fast on Erev Rosh Hashanah. However, some are of the opinion that one must only fast until chatzos. Some rule that this fast does not apply in our days. Regardless, one does not need to do the process of taking upon the fast (kabalas taanis), and one who cannot fast does not need to make it up later (hashlama).
7. Many have the custom of going to a cemetery and davening there on Erev Rosh Hashana and some have the custom of pledging money to tzedakah before davening there.
8. One should shower, get a haircut, and cut their nails on Erev Rosh Hashana, to show that we have bitachon that we will emerge victorious from the judgment.
9. Customarily, one should go to the mikva for added purity.
10. One should be careful not to rush davening mincha at the last minute, in order to daven with the concentration suitable for the last davening of the year.
11. On this day, it is appropriate to reflect on the past year and increase repentance, learning, davening, tzedakah, and other good deeds. One should also acknowledge all the blessings Hashem bestowed on him the past year.



גליון הלכתי - משולחן הפוסקים

מרכז גבוה להוראה ודיינות לשכת הפוסקים מוסדו של רשכבה"ג מרן שר התורה הגר"ח קניבסקי זיע"א

מאת הרה"ג ר' משה ראזענבוים
רב ומו"ץ לשכת הפוסקים
טורונטו קנדה - ארה"ב

בית דין צדק הגדול לשכת הפוסקים
היכלי בתי הוראה המרכזי לשכת הפוסקים
ארץ ישראל



Rosh Hashanah on Shabbos

❖ Without a Shofar we always have the power of Shabbos ❖

The Gemara in Rosh Hashana states, that a year that commences without the sounding of a 'Tekiya' will likely end unfavorably (Taz). The Sefer Minchas Ani expands on this and writes that the years that had great bounty and the years that had great misery, Rosh Hashana fell out on Shabbos (as shofar isn't blown).

It is important to note that the intention of this message is not to cause despair, but rather to highlight the difference in our duty on Rosh Hashana that falls on Shabbos compared to a typical year. The Meshech Chochma famously teaches that the mitzvah of shofar is unique from all other mitzvos. If one neglects to perform a mitzvah, even if it is not their fault, they do not receive credit or reward for what they have not done. However, the mitzvah of shofar on Shabbos is an exception. The shofar's purpose is to present our prayers and memory before Hashem. When we refrain from blowing the shofar on Shabbos and willingly give up the reward we would receive for doing so, we demonstrate to Hashem our commitment to fulfilling mitzvos properly. This act alone serves as a reminder and has the same impact as actually blowing shofar.

Similarly, the Divrei Chaim raises a question, if blowing shofar can inspire mercy and kindness from above to bring goodness to Klal Yisrael, why do Chazal prohibit blowing it on Shabbos? He answers, that observing Shabbos is the ultimate source of mercy, and it can bring the same goodness that blowing the shofar can. By keeping Shabbos, one can receive all the blessings that come with it.

We should be zoche to get inspired and obtain the influence of the greatness of these days.

❖ Rosh Hashanah On Shabbos ❖

1. Women should be careful to light candles while it is still day (not to get confused with other days of Yom-Tov that one lights later at night) and make the bracha only after she lights (like every Friday night).
2. The brachah should be recited 'L'Hadlik Ner Shel Shabbos V'Yom Tov'. If one forgets to recite either Shabbos or Yom Tov they do not need to recite the brachah again.
3. A woman who recited the brachah of Shehecheyonu while lighting candles, should not say 'amein' to her husband's brachah of Shehecheyonu by kiddush.
4. Those who have the custom of reciting the piyut of Achos Ketana on Rosh Hashana night, should only recite it after kabalas Shabbos.
5. After mincha, we say kabalas Shabbos. Those who daven nusach sefard recite Mizmor L'Dovid, the first two stanzas of Lecha Dodi (Shamor V'Zachor and Likras Shabbos), and the last two stan-

zas as well (Yomin U'Smol and Boi V'Shalom), Mizmor Shir and then Hashem Melech. There is a disagreement regarding reciting K'Gavna, customarily, many refrain from saying it. Those who daven nusach Ashkenaz only recite Mizmor Shir and do not recite Bame Madlikin. Additionally, we recite V'Shomru before saying Tiku BaChodesh Shofar before shmoneh esrei.

6. On a typical year there are many times we refer to Rosh Hashana in shmoneh esrei as a Yom Teruah. On Shabbos, however, when we do not blow shofar, we refer to Rosh Hashanah in shmoneh esrei as a Zichron Teruah, a day of remembering the shofar.
7. People who daven with great emotion during the Yomim Noraim do not need to refrain from crying on Shabbos, especially when crying tears of yearning for closeness to Hashem which is the proper form of davening these days. In fact, it is brought down from the Ariza"l that when a person cries on Rosh Hashanah, it is a sign that at that moment he is being judged in heaven. However, tears of depression and bitterness are not proper for these days, and definitely not on Shabbos.
8. We finish the brachah in shmoneh esrei and by kiddush Mekadesh HaShabbos V'Yisroel V'Yom Hazikaron. If one forgets to mention "Shabbos" when finishing the brachah, they must restart the brachah from Ata Vechartanu. However, if one mentioned "Shabbos" in the middle of the brachah (just didn't finish with HaShabbos), they do not need to say the brachah again.
9. After shmoneh esrei we recite VaYachulu U'Birkas Me'Ein Sheva. When reciting Birkas Me'Ein Sheva we say Hamelech HaKadosh and not HaKel HaKadosh. If one forgot before finishing the brachah, he should resay it, however, after completing the brachah he does not need to go back and repeat it.
10. When we return home from shul, we sing Shalom Aleichem, however, one should sing in a manner appropriate for the day of judgment. The piyut Azamer Bishvachin is skipped and some recite Eishes Chayil.
11. During kiddush, we include the portions of both Shabbat and Yom Tov. If one forgets to recite either, they must remake kiddush. Yet, if one mentioned the portions of Shabbos and Yom-Tov but forgot to finish off with either one, he does not need to remake kiddush.
12. Normally, we say Avinu Malkeinu after Chazoras HaShatz. However, on Shabbos, we do not recite them, since Shabbos is not a time to ask for personal needs (but one may include in davening for their own needs, certainly if they are ruchniyos needs).
13. By pesichah we recite Yud Gimmel Midos on Yomim Noraim. When Rosh Hashanah is on Shabbos, we do not recite it.
14. When concluding the haftarah with the last brachah, we include Shabbos and Rosh Hashanah ('Yom Hazikaron'). If someone forgets to mention Shabbos, they can correct themselves immedi-



גליון הלכתי - משולחן הפוסקים

מרכז גבוה להוראה ודיינות לשכת הפוסקים
מיסודו של רשכבה"ג מרן שר התורה הגר"ח קניבסקי זיע"א

בית דין צדק הגדול לשכת הפוסקים
היכלי בתי הוראה המרכזי לשכת הפוסקים
ארץ ישראל

מאת הרה"ג ר' משה ראזענבוים
רב ומו"ץ לשכת הפוסקים
טורונטו קנדה - ארה"ב

לשכת הפוסקים

שע"י ישיבת
רבינו יוסף שלום

ליכוד חסידו של מוסד הדור מדרן הגר"ח ש אלישיב זיע"א
02-5333755



- ately. However, if they pause for a short time (Toch K'Dei Dibur) before realizing their mistake, they must go back to Al HaTora. On the other hand, if they mentioned Shabbos throughout the brachah but only forgot to mention it at the end, they do not have to go back. The same rules apply for forgetting to mention Rosh Hashanah as they do for forgetting to mention Shabbos.
15. We do say Yokum Porkun and Mi Shebeirach after Krias HaTorah, but not Av Harachamim.
 16. Chazal regulated not to blow shofar at all on Shabbos (as one might come to carry it in a public domain), even if the shofar is in shul already from Friday. We still recite the portion of 'shofros' in shmoneh esrei, as the merit of listening to Chazal makes up for the merit of hearing shofar.
 17. It is forbidden to carry a shofar on Shabbos, even L'Tzorech Gufo U'Mekomo.
 18. Those who are accustomed to say HaYom Haras Oilam during shmoneh esrei, should say it even when the shofar isn't blown on Shabbos, but shouldn't recite Areshes.
 19. When making kiddush by day, one should say Zachor Es Yom HaShabbos as he does every Shabbos and then add Tiku BaChodesh Shofar.
 20. If one forgot to mention Shabbos or Rosh Hashanah in a brachah achronah, he does not need to repeat the brachah.
 21. We do not recite Tzidkoscha by mincha, since it is Rosh Chodesh and a Yom-Tov.
 22. The custom by many is not to eat Shalosh Seudos on Yom-Tov. However, on Shabbos Rosh Hashanah, one must eat three meals. Therefore, many people split up the day meal with a break in between and wash again for the next meal. Yet, one should be careful to eat the main course in the first meal, since it is the more important meal of the day.
 23. Many people have the custom to postpone saying tashlich to the second day of Yom-Tov when the first day is Shabbos.
 24. No preparations for the Second night Yomtov should be performed during Shabos afternoon.
 25. Those who must do labor which is forbidden on Shabbos yet permitted on Yom-Tov, must say Baruch HaMavdil Bein Kodesh L'Chol (e.g., women who must prepare the following meal and light the candles).
 26. When the first day of Rosh Hashanah falls out on Shabbos, one make Havdala by davening and by kiddush. The nusach is different than a typical motzai Shabbos, it's like a motzai Shabbos that comes out on Yom-Tov. If one forgot to recite it by davening (even before finishing the brachah), he does not need to go back and say it, he can rely on saying it by kiddush. One cannot do labor forbidden on Shabbos until they either say V'Toidianu by davening or Baruch Hamavdil Bein Kodesh L'Chol.
 27. We repeat havdalah by kiddush. The order of kiddush is known as Yakeneha"z (wine, kiddush, candle, havdalah, Yom-Tov). We do not make a brachah on besamim or spill some wine from the cup as we do at a typical havdalah. One should be careful to derive some purpose from the candles (preferably one should use a candle with two wicks, however, if one doesn't have any, he should bring two candles close to each other, but make sure the wax doesn't touch each other).
 28. One should be careful and recite at the ending, Hamavdil Bein Kodesh L'Chol, since most are the opinion that one who mistakenly said Hamavdil Bein Kodesh L'Chol must go back and say the brachah correctly.
 29. If one forgot to make havdalah by kiddush, he should say V'Toidianu during the meal over a glass of wine and with candles, but without saying the brachah of Borei Pri HaGafen.
 30. Woman may drink from the kiddush cup although havdalah was also recited over the wine.
 31. We do not sing motzai Shabbos zemiros, since it will diminish the respect of Yom-Tov.
- Comments to the author, or to be added to a distribution list, please email; LishkasHaposkim@gmail.Com

