

# Rosh HaShana Pages

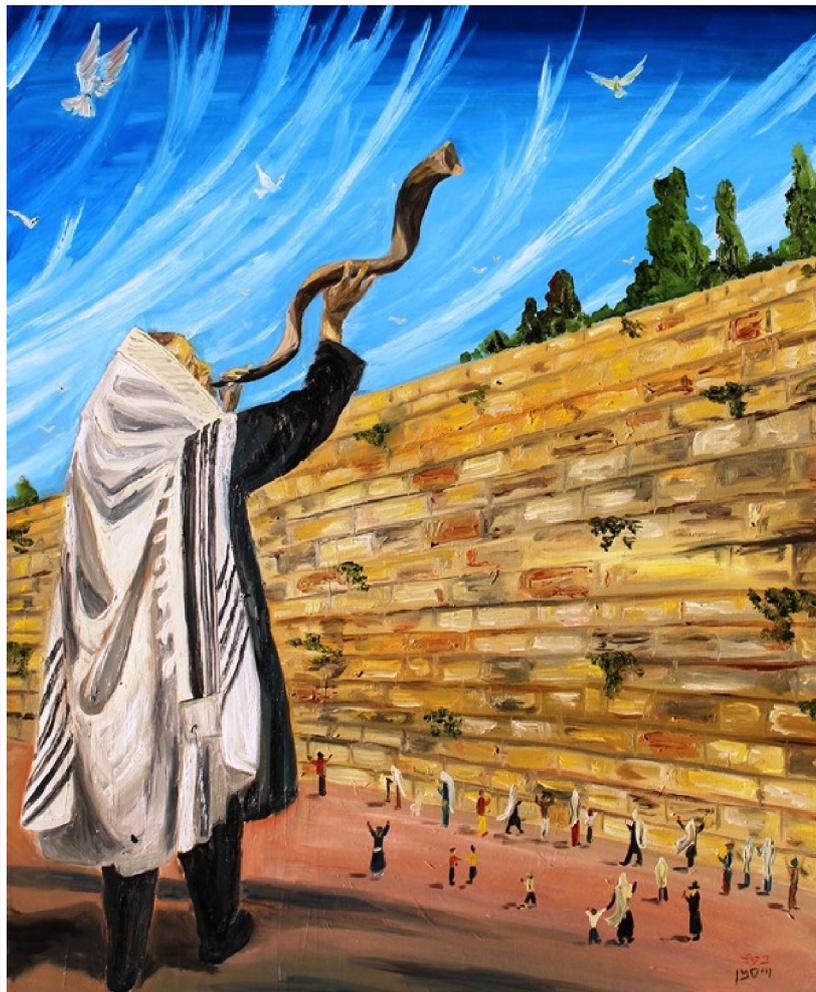
LO ADU ROSH means that in our fixed calendar, RH cannot begin on a Sunday, Wednesday, or Friday.

This means that the four possible days of the week for RH are Mon-Tue, Tue-Wed, Thu-Fri, and Shabbat-Sun.

This year 5784, RH is Sha-Sun.

This occurs 28.57% of the time.

We hope these pages will be put to good use. Let's get to it.



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לע"נ

ר' צבי ב"ר בנימין ז"ל

In loving memory of  
**Dr. Harold Nierenberg**

on his 18th yahrzeit  
Erev Rosh HaShana

יהי זכרו ברוך

## Greetings exchanged on the first night of RH, after Maariv

to one male:

לְשָׁנָה טוֹבָה תְּכַתֵּב וְתִחַתֵּם לְאַתֶּר לְחַיִּים טוֹבִים וְלְשָׁלוֹם

to one female:

לְשָׁנָה טוֹבָה תְּכַתְּבִי וְתִחַתְּמִי לְאַתֶּר לְחַיִּים טוֹבִים וְלְשָׁלוֹם

to males or mixed group (and commonly used for female plural too):

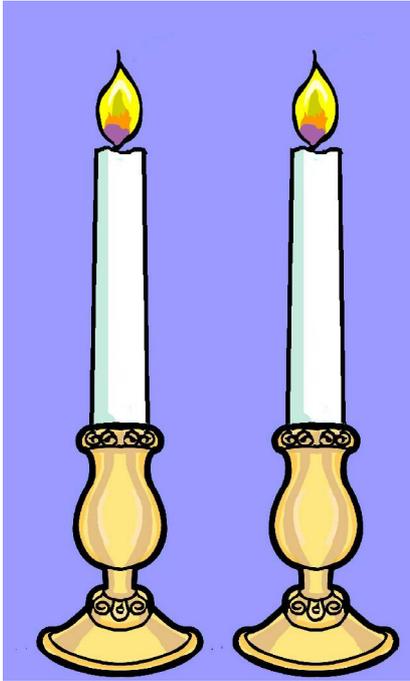
לְשָׁנָה טוֹבָה תְּכַתְּבוּ וְתִחַתְּמוּ לְאַתֶּר לְחַיִּים טוֹבִים וְלְשָׁלוֹם

"traditional" (or use the male/mixed one) for females (plural)

לְשָׁנָה טוֹבָה תְּכַתְּבֶנָּה וְתִחַתְּמֶנָּה לְאַתֶּר לְחַיִּים טוֹבִים וְלְשָׁלוֹם

From the first morning of Rosh HaShana through Yom Kippur,

the traditional greeting is גִּמְר חֲתִימָה טוֹבָה



# הדלקת נרות לראש השנה

## Candle lighting for Rosh HaShana 5784

**Friday, Erev RH:** Recommended to light a 24hr (or 48hr) candle before candle lighting, to provide a flame for 2nd night lighting.

Lighting procedure for Shabbat - Yom Tov is same as every Erev Shabbat, but with the brachot as below:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת וְשֶׁל יוֹם טוֹב.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה.

יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁתְּחַוֶּנֶנּוּ אוֹתִי (וְאֵת אִישִׁי וְאֵת בְּנֵי וְאֵת בָּנוֹתַי וְאֵת אֲבֵי וְאֵת אִמֵּי) וְאֵת כָּל קְרוֹבֵי, וְתִתֵּן לָנוּ וּלְכָל יִשְׂרָאֵל חַיִּים טוֹבִים וְאֲרוּכִים, וְתִזְכְּרֵנוּ בְּזִכְרוֹן טוֹבָה וּבְרָכָה, וְתִפְקְדֵנוּ לְפִקְדוֹת יְשׁוּעָה וְרַחֲמִים, וְתִבְרַכְנוּ בְּרָכוֹת גְּדוּלוֹת, וְתִשְׁלַם בְּתִינוּ, וְתִשְׁכַּן שְׂכִינְתְךָ בֵּינֵינוּ. וְזַפְנֵי לְגַדֵּל בָּנִים וּבָנֵי בָנִים חַכְמִים וְנְבוֹנִים, אוֹהֲבֵי ה', יִרְאֵי אֱלֹהִים, אֲנָשֵׁי אֱמֶת, זָרַע קֹדֶשׁ, בַּה' דְּבִקִּים, וּמְאִירִים אֵת הָעוֹלָם בְּתוֹרָה וּבְמַעֲשֵׂים טוֹבִים, וּבְכָל מְלָאכַת עֲבוֹדַת הַבוֹרָא. אָנָּה שְׂמַע אֵת תְּחִנָּתִי בְּעֵת הַזֹּאת, בְּזִכְרוֹת שְׂרָה וְרַבְקָה רַחֵל וְלֵאָה אֲמוֹתֵינוּ, וְהָאֵר נֵרְנוּ שֶׁלֹּא יִכָּבֵה לְעוֹלָם וָעֶד, וְהָאֵר פְּנֵיךָ וְנִשְׁעָה. אָמֵן.

**For second night of RH:** Shabbat (and the first day) must be over (7:21pm in J'lem) before lighting for the 2nd day. **First say בְּרוּךְ הַמְבַדֵּיל בֵּין קוֹדֶשׁ לְקוֹדֶשׁ.** It is very preferable to recite brachot immediately before lighting (unlike the usual Erev Shabbat procedure). [A woman who wants to light for Yom Tov the same way she lights for Shabbat, may do so.] **REMEMBER**, fire from a pre-existing flame only, and the match or other 'helper' must not be extinguished, but rather should be put down in a safe place to go out by itself. (Also see note concerning SHE-HE-CHE-YANU on the page with the Candle-lighting brachot and prayer.)

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

\* בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה.

\*Concerning **שְׁהַחֲיָנוּ** for the second night of RH (candle lighting and/or Kiddush), the "mainstream" opinion is that it is preferable to have a new fruit or garment in mind when saying **שְׁהַחֲיָנוּ** at candle lighting or Kiddush, since there is a question as to whether the second night requires **שְׁהַחֲיָנוּ** or not. It follows that the new fruit(s) and/or garment do not get their own **שְׁהַחֲיָנוּ**, but are covered by the **שְׁהַחֲיָנוּ** of Candle lighting or Kiddush. But, even without a new fruit or garment, **שְׁהַחֲיָנוּ** is still said. The opinion of the GR"A is that the second night gets a **שְׁהַחֲיָנוּ** without a need for something else to have in mind.

## Kiddush for Leil Shabbat-RH



[נִגְרָא א' לַהֲיִים אֶת־כָּל־אֲשֶׁר עָשְׂהָ וְהַזֶּה־טוֹב מֵאֲד...]

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם:

וַיְכַל א' לַהֲיִים בַּיּוֹם הַשְּׁבִיעִי מִלֵּאכֶתוֹ אֲשֶׁר עָשְׂהָ  
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מִלֵּאכֶתוֹ אֲשֶׁר עָשְׂהָ:

וַיְבָרֶךְ א' לַהֲיִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּו שְׁבִיבַת  
מִכָּל־מִלֵּאכֶתוֹ אֲשֶׁר־בָּרָא א' לַהֲיִים לַעֲשׂוֹת:

סְבָרִי מְרַגֵּן וְרַבֵּן וְרַבּוֹתֵי:

### בְּרוּךְ אַתָּה ה' א' לַהֲיִינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם  
וְרוֹמְמָנוּ מִכָּל לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יי אֱלֹהֵינוּ  
בְּאַהֲבָה אֶת יוֹם הַשְּׁבִיבַת הַזֶּה וְאֶת יוֹם הַזְּכָרוֹן הַזֶּה, יוֹם זְכָרוֹן  
תְּרוּעָה בְּאַהֲבָה מִקְרָא קֹדֶשׁ, זְכוֹר לִיצִיאַת מִצְרַיִם. כִּי בָנוּ בְּחִרְתָּ  
וְאוֹתָנוּ קִדְּשְׁתָּ מִכָּל הָעַמִּים, וַדְּבָרְךָ אָמֵת וְקַיָּם לְעַד. בְּרוּךְ אַתָּה  
יי, מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ הַשְּׁבִיבַת וַיִּשְׂרָאֵל וַיּוֹם הַזְּכָרוֹן.

בְּרוּךְ אַתָּה ה' א' לַהֲיִינוּ מֶלֶךְ הָעוֹלָם שְׁהַחֲיָנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה:

# Daytime Kiddush for Rosh HaShana

On the first day (Shabbat) say what you usually say for Shabbat day kiddush and then the RH - Yom Tov p'sukim  
For the second day, skip to the two RH - Yom Tov p'sukim

מזמור לְדוֹד ה' רַעִי לֹא אֶחָסֵר: בְּנֵאוֹת דָּשָׁא יִרְבִּיצְנִי עַל מִי מִנְחוֹת יְנַהֲלֵנִי: נִפְשִׁי יִשׁוּבֵב יִנְחֲנִי בְּמַעְגְלֵי צֶדֶק לְמַעַן שְׁמוֹ: גַּם כִּי אֶלֶף בְּגִיא צִלְמֹת לֹא אִירָא רַע כִּי אֶתָּה עֲמֹדֵי שַׁבָּתָךְ וּמִשְׁעֲנֹתֶיךָ הִמָּה יִנְחַמְנִי: תַּעֲרֹךְ לִפְנֵי שְׁלֹחַן נֹגֵד צִרְרֵי דַשְׁנֹת בְּשֶׁמֶן רֹאשִׁי כּוֹסֵי רוּיָה: אֵךְ טוֹב וְחֹסֵד יִרְדְּפוּנִי כָּל יְמֵי חַיֵּי וְשִׁבְתִּי בְּבַיִת ה' לְאֶרֶךְ יָמִים:

אִם-תֵּשִׁיב מִשְׁבֹּת רַגְלֶךָ לַעֲשׂוֹת זִמְצִיָּה בְּיוֹם קִדְשֵׁי וְקִרְאתָ לַשְּׁבֹת עֲנָג לְקִדּוּשׁ ה' מְכַבֵּד וְכַבְּדֵתוּ מִלַּעֲשׂוֹת דְּרָכֶיךָ מִמְצִיָּה זִמְצִיָּה וְדַבֵּר דְּבַר:

אִז תִּתְעַנֵּג עַל-ה' וְהִרְפַּבְתִּיהָ עַל-בְּמוֹתַי [בְּמִתֵּי] אֶרֶץ וְהִאֲכִלְתִּיהָ זִמְצִיָּה יַעֲקֹב אֲבִיךָ כִּי פִי ה' דְּבַר:

וְשִׁמְרוּ בְּנֵי-יִשְׂרָאֵל אֶת-הַשְּׁבֹת לַעֲשׂוֹת אֶת-הַשְּׁבֹת לְדֹרֹתָם בְּרִית עוֹלָם: בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הוּא לְעֹלָם כִּי-שִׁשִּׁת יָמִים עָשָׂה ה' אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּזְכָּר:

זְכוֹר אֶת-יוֹם הַשְּׁבֹת לְקִדְשׁוֹ: שִׁשִּׁת יָמִים תַּעֲבֹד וַעֲשִׂיתָ כָּל-מְלָאכְתֶּךָ: וַיּוֹם הַשְּׁבִיעִי שָׁבַת לַה' אֵל לִהְיוֹת לֹא-תַעֲשֶׂה כָּל-מְלָאכָה אֲתָה | וּבִגְדֶךָ וּבִתֶּךָ לַעֲבֹדָה וְנִאֲמַתָּה וּבַהֲמֹתֶךָ וְגִרְךָ אֲשֶׁר בְּשַׁעֲרֶיךָ: כִּי שִׁשִּׁת-יָמִים עָשָׂה ה' אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם וַיִּזְכָּר בַּיּוֹם הַשְּׁבִיעִי עַל-כֵּן בָּרַךְ ה' אֶת-יוֹם הַשְּׁבֹת וַיְקַדְּשֵׁהוּ:

Some say both of these p'sukim; others say just the second one.  
(There might be other customs, as well.)

אֵלֶּה מוֹעֲדֵי ה' מְקֻרְאֵי קִדְשׁ  
אֲשֶׁר-תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם: וִיקרא כג:ד

תִּקְעוּ בַזֹּדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם זִמְצִיָּה:  
כִּי זֶזַק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֹא-לֵהִי יַעֲקֹב: תהלים פא:ד,ה

סְבִי מְרִנָּה וְרַבֵּן וְרַבּוּתִי בָרוּךְ אַתָּה ה' אֵלֵּינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגָּפֶן.

# The YaKNeHaZ Story

Read the whole article for the knowledge and review,  
**or just read the bold words for what-to-do**

**When Yom Tov is on Motza'ei Shabbat (as is the second night of RH this year), we combine Havdala for Shabbat and Kiddush for Yom Tov on a single cup of wine.**

This, says the Gemara (in Arvei P'sachim) is fine, even though combining mitzvot is generally not considered respectful to the mitzvot. In this case, though, the making of a "package deal" (CHAVILOT, CHAVILOT) of Kiddush and Havdala is okay (and obviously the right way to go, because both practices are part of the same mitzva of ZACHOR ET YOM HASHABBAT L'KAD'SHO, remember the Shabbat (and Yom Tov) day, to sanctify it - with Kiddush as it enters and with Havdala as it exits (in davening, and by Rabbinic addition, also with wine).

The YaKNeHaZ situation occurs when Rosh HaShana is Shabbat and Sunday. This happens 28.5% of the time.

*[In Chutz LaAretz, in those same years, it also happens for the second day of Sukkot and for Simchat Torah, both of which are on Motza"Sh- Sunday.]*

**It happens when Pesach begins on Motza'ei Shabbat, which is 11.5% of the time.**

*[In Chutz LaAretz, there is also YaKNeHa (no Z) one week later on the eve of the 8th day of Pesach. AND it also happens when the First day of Pesach is Shabbat and the second Seder is on Motza'Sh.]*

**And it happens when Shavuot is Motza'ei Shabbat, 28.0% of the time.**

**In one year-type, we in Israel have YaKNeHaZ twice.**

**63.7% of the years have at least one YaKNeHaZ - that's more often than not.**

Combining Havdala for the departing Shabbat and Kiddush for the entering Yom Tov, raises the question as to what order we perform these two mitzvot. First is the question of which goes first and then there is a further question as to the order of the brachot to be recited.

Since we know what the conclusion is, we are not giving the end away by explaining YaKNeHaZ before presenting the various opinions.

**YaKNeHaZ is an acronym for Yayin Kiddush Ner Havdala Zman**

Details on the next page...

## **YaKNeHaZ**

**YUD for YAYIN (meaning the bracha on wine - BOREI P'RI HAGAFEN)**

**KUF for KIDDUSH (in this case, the bracha that ends with - MELECH AL KOL HAARETZ, M'KADEISH YISRAEL V'YOM HAZIKARON)**

**NER for the candle (meaning the bracha of BOREI M'OREI HA-EISH, said over the Yom Tov candles or another flame - even if it is a single flame, or over a special small havdala candle that is available in some stores for this purpose, that must be lit from a pre-existing flame and left to burn out on its own, since kindling fire and extinguishing fire are both forbidden on Yom Tov). You can also take two little birthday candles, hold them together, light them from a pre-existing flame, watch out for dripping on your hand or on the table. After YaKNeHaZ is done, carefully place the candles down on a safe surface to go out on their own. If you have time to prepare a YaKNeHaZ candle before Rosh HaShana: take a birthday candle, cut or break it in half, expose wicks on each half, hold them together and insert them into a pinch of plastilina (clay). Use the aluminum cup of a tea light or a small square of folded aluminum foil to place your YaKNeHaZ candle on.**

**HEI for Havdala (in this case, the bracha HAMAVIDIL BEIN KODESH L'KODESH, differentiating between the higher sanctity of Shabbat and the lesser sanctity of Yom Tov)**

**ZAYIN for Z'MAN (the bracha of SHEHECHEYANU...)**

This is the definitive halachic procedure to follow. Note that Kiddush precedes Havdala. The opposite opinion exists - that Havdala should go first, then Kiddush. This opinion (which we don't follow) is explained in one of two ways. Since Yom Tov follows Shabbat, it is logical to first say farewell to Shabbat and then to usher in Yom Tov. The Gemara also gives us a MASHAL, an analogy. When a king (or in this case, the Sabbath Queen) is visiting with you and is about to leave, and a governor is knocking at your door to pay you a visit, you do not tell the king to wait while you go greet the governor. Rather, you will ask the governor to wait while you escort the king or queen out of your home.

The opinion we follow argues that saying Havdala first might show that you consider Shabbat to be a burden you wish to rid yourself of as soon as possible. Rather, allow the spirit of Shabbat to linger while you welcome the Yom Tov, and then say a reluctant goodbye to Shabbat. Also, saying Kiddush and then Havdala gives us an overlap of sanctities, rather than leaving a brief gap between the two sanctities.

We are not here going into the 8 different opinions as to the order of the four brachot - YAYIN, KIDDUSH, NER, HAVDALA. Each one has its logic and reason.

We start with BOREI PRI HAGAFEN because that is the first bracha of both Kiddush and Havdala. We then say the Kiddush bracha, because we are following the opinion that Kiddush goes first. Candle and Havdala are also in their regular order, once we've said Kiddush.

There is an additional dispute as to when to say SHEHECHEYANU. We say it at the end, to include the Yom Tov Kiddush and the Havdala from Shabbat to Yom Tov (which is even rarer than Yom Tov Kiddush). The other opinion (which we don't follow) says to say it after Kiddush because that's what we always do on Yom Tov night. Havdala doesn't get that bracha on a regular Motza"Sh.

### **Some practical points...**

If one usually stands for Kiddush and sits for Havdala, or vice versa, then for YaKNeHaZ one should do what he does for Kiddush throughout. Either sit throughout or stand, whichever you do for Kiddush.

There should be no unnecessary delay between the Kiddush bracha and the bracha on the fire - since the wine bracha also goes for havdala and there has already been a separation between HaGafen and HaEish.

Although the standard practice is that women do not drink the wine of Havdala (unless they are making Havdala), in the case of YaKNeHaZ, they do drink the wine (without any worry about mustaches).

Those who usually overfill their Havdala cups, do not do so with YaKNeHaZ. They fill the cup as they do for Kiddush (even though Havdala is also being said).

If one says the Yom Tov Kiddush and forgets to add the Havdala brachot, then immediately upon realizing the omission, during the meal, everyone stops eating, a new cup of wine is filled and Havdala is recited. If one usually drinks wine during his meal (not just the cup of Kiddush), then the Havdala is said with a cup of wine but no BOREI P'RI HAGAFEN - just the fire bracha and HAMAVIDIL BEIN KODESH L'KODESH. If one usually does not drink more wine than the cup of Kiddush to drink, then a wine-bracha is recited on the Havdala cup during the meal.

No B'SAMIM on Yom Tov that is MOTZA"SH, because Yom Tov does the job that B'SAMIM usually does. It comforts our soul for having lost the NESHAMA Y'TEIRA that "visited" for Shabbat. (This, according to one understanding of the role of B'SAMIM in the regular Motza"Sh Havdala.)

# YaKNeHaZ Kiddush/Havdala for second night of RH

See previous pages for the YaKNeHaz Story

סברי מרגו ורבנו ורבותי:

ברוך אתה ה' אלהינו מלך העולם בורא פרי הגפן:

ברוך אתה יי אלהינו מלך העולם, אשר בחר בנו מכל עם ורוממנו מכל לשון, וקדשנו במצותיו. ותתן לנו יי אלהינו באהבה את יום הזכרון הזה, יום תרועה מקרא קדש, זכר ליציאת מצרים. כי בנו בחרת ואותנו קדשת מכל העמים, ודברך אמת וקים לעד. ברוך אתה יי, מלך על כל הארץ, מקדש ישראל ויום הזכרון.

ברוך אתה יי אלהינו מלך העולם, בורא מאורי האש.

ברוך אתה יי, אלהינו מלך העולם, המבדיל בין קדש לחול, בין אור לחשך, בין ישראל לעמים, בין יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת יום טוב הבדלת, ואת יום השביעי מששת ימי המעשה קדשת, הבדלת וקדשת את עמך ישראל בקדשתך. ברוך אתה יי, המבדיל בין קדש לקדש.

ברוך אתה ה' אלהינו מלך העולם שהחיינו וקימנו והגיענו לזמן הזה:

## Havdala for RH הַבְּדֵלָה לְמוֹצָאֵי רֵאשִׁית הַשָּׁנָה

Sunday, September 17th '23

Havdala on SUN night is HaGafen and Hamavdil only. (no p'sukim, spices, or candle)

סברי... ברוך אתה ה' אלהינו מלך העולם, בורא פרי הגפן:

ברוך אתה ה' אלהינו מלך העולם, המבדיל בין קדש לחל. בין אור לחשך. בין ישראל לעמים. בין יום השביעי לששת ימי המעשה: ברוך אתה ה'. המבדיל בין קדש לחל:

If a sufficient amount of wine was drunk for an "after bracha", here it is:

ברוך אתה ה' אלהינו מלך העולם, על הגפן ועל פרי הגפן, ועל תנובת השדה ועל ארץ חמדה טובה ורחבה, שרצית והנחלת לאבותינו לאכל מפריה ולשבע מטובה. רחם נא ה' אלהינו על ישראל עמך, ועל ירושלים עירך, ועל ציון משכן כבודך, ועל מזבחתך, ועל היכלך. ובנה ירושלים עיר הקדש במהרה בימינו, והעלנו לתוכה, ושמחנו בבנינה, ונאכל מפריה, ונשבע מטובה, ונברכך עליה בקדשה ובטהרה. כי אתה ה' טוב ומטיב לכל, ונודה לך על הארץ ועל פרי גפנה. ברוך אתה ה', על הארץ ועל פרי גפנה.

# Rosh HaShana 'Simanim'

*Customs for the night of Rosh HaShana vary from community to community and from family to family. This page is provided as a set of suggestions for those who do not have a fixed custom in their home. Nothing mentioned here is the final word on anything. If you are in doubt about anything, check with your Rav. Some 'do Simanim' only on first night; some, on the second night - less fanfare.*

After KIDDUSH, wash for HaMotzi and eat from the LECHEM MISHNEH. Some use honey on the challa rather than salt. Some use salt for the HaMotzi and then take another piece of challa with honey. After challa with honey, say:

יְהִי רָצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שֶׁתַּחֲדֹשׁ עֲלֵינוּ שָׁנָה טוֹבָה וּמְתוֹקָה.

It is appropriate to respond to Y'HI RATZON statements of others with AMEIN, as they are bracha-like.

Since the fruits and vegetables to be eaten as part of the SEDER LEIL ROSH HASHANA are not "normal" components of a meal, they are not covered by the HaMotzi, and need their own brachot, which should be said in accordance with the "rules of brachot" - as follows...

Among the fruits of trees, one should say the bracha on the fruit with the highest priority: [1] Olive, [2] Date, [3] Grape, [4] Fig, [5] Pomegranate, [6] your favorite among fruits not of SHIV'AT HAMINIM, [7] a whole fruit, rather than a piece, [8] larger piece. This list does not imply that all these fruits [1]-[5] are part of your Leil Rosh HaShana Minhag; the full list of priorities is provided to cover any situation. After the bracha, the order does not need to be followed.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.

Among vegetables, make the bracha on what you like best. Between HaEitz and HaAdama, HaEitz will usually be said first, unless you have a HaAdama that you like better than any of the fruits, in which case, HaAdama will precede HaEitz (even over 7-Minim).

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

If one or more fruits require a שהחינו, they will be covered by the שהחינו of Kiddush, if they are on the table at the time. Otherwise, one additional שהחינו should be said (even if there are more than one fruit that need it).

When all brachot are taken care of, many eat a slice of (sweet) apple dipped in honey. The Y'HI RATZON above can be repeated for the Apple & Honey.

From this point on, whichever of the items on the next page that you have - to eat (or even to just be on the table), say the appropriate Y'HI RATZON.



**For RUBIYA (black-eyed peas):**

יְהִי רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שִׁירְבוּ זְכוֹתֵינוּ.



**For KARTI (leek):**

יְהִי רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שִׁיכַרְתּוּ שׁוֹנְאֵינוּ.



**For SILKA (beets or mangold):**

יְהִי רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שִׁיסַתְּלֶקוּ אוֹיְבֵינוּ.



**For DATES:**

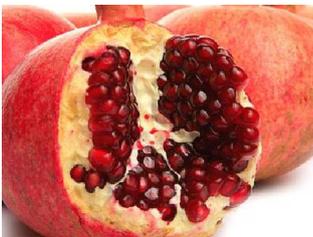
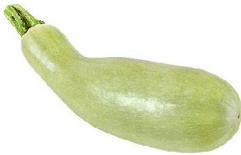
יְהִי רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שִׁיתְמוּ שׁוֹנְאֵינוּ.



**For KARA (type of squash, pale green):**

**some say this for carrots - play on words גִּזְרִי/גִּזְרִי**

יְהִי רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שִׁיקְרַע גִּזְרֵי דֵינָנוּ וְיִקְרְאוּ לְפָנֶיךָ זְכוֹתֵינוּ.



**For POMEGRANATE:**

יְהִי רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שִׁנְרֶבָה זְכוֹתֵינוּ כְּרֵמוֹן.



**If one eats FISH on Leil Rosh HaShana, say the following:**

יְהִי רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שִׁנְפָּרָה וְנִרְבָּה כְּדָגִים וְשִׁלָּא תְהֵא עֵין הָרַע  
שׁוֹלְטַת בָּנוּ כְּדָגִים הִלְלוּ שְׁאִין עֵין הָרַע שׁוֹלְטַת בָּהֶם.



**Some place the HEAD of a ram or fish on the table and say:**

יְהִי רְצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שִׁנְהִיָּה לְרֹאשׁ וְלֹא לְזָנָב.

**If one eats the meat of a sheep (preferably a ram), he says:**

יְהִי רְצוֹן שִׁתְזַכְּרֵנוּ אֵילוּ שֶׁל יִצְחָק.

# Rosh HaShana Torah Readings & Haftarat

## First Day

### 1st Torah 34 p'sukim B'reishit 21:1-34

Seven people are called to the Torah

According to Tradition, Sara Imeinu was "remembered" on Rosh HaShana. She became pregnant, and subsequently gave birth to Yitzchak, despite her advanced age of 90. On the first day of Rosh HaShana we read B'reishit 21, from Vayeira, about the birth and early years of Yitzchak, and about the Sara-Hagar-Yishmael episode.

The last part of this reading is about the treaty made between Avraham and Avimelech. Commentaries point out that it was in the merit of the prayers of Avraham on behalf of the people of Avimelech's household, that his (Avraham's) and Sara's prayers for themselves were answered. This fits with one of the powerful themes and messages of RH, namely the power of prayer, in general, and of communal prayer, in particular. Almost always, we pray in plural.

### 2nd Torah 6 p'sukim Bamidbar 29:1-6

Maftir, from Parshat Pinchas, is about the Rosh HaShana Musaf (also mentioning the Musaf of Rosh Chodesh - a rare mention on RH of the fact that it is also Rosh Chodesh Tishrei) and the mitzva of Shofar blowing.

### Haftara 28 p'sukim Shmuel Alef 1:1-2:10

The haftara echoes and reinforces the theme of the Power of Prayer, by giving us another example of a "barren matriarch" who conceived after praying, It is the story of Chana, mother of Shmuel HaNavi.

The silent nature of the Amida is attributed to Chana and the way she prayed at the Mishkan.

### Mincha 18 p'sukim D'varim 32:1-18

Three people are called to the Torah - as on every Shabbat Mincha - and the beginning of Haazinu is read.

## Second Day

### 1st Torah 24 p'sukim B'reishit 22:1-24

Five people are called to the Torah

We continue reading from where we left off on the first day. Perek 22 is the portion of the Akeida. It is arguably the most dramatic and emotion-evoking portion of the whole Torah. Tradition tells us that the Akeida took place on Rosh HaShana. ZICHRONOT is one of the three major themes of Rosh Hashana, and the Akeida is the main element of ZICHRONOT. Not only is it

the topic of the Torah reading, but it is the basis of the choice of Shofar -- namely, the Ram's Horn -- and it is an oft repeated theme in davening.

We stand before G-d on Yom HaDin and we proclaim that we are not only the biological descendants of Avraham and Yitzchak (and Yaakov), but their spiritual heirs as well. We are not just telling stories; we are inspired to emulate our forefathers and develop a total commitment to G-d and Torah.

## 2nd Torah 6 p'sukim Bamidbar 29:1-6

Same as the first day. See there.

## Haftara 19 p'sukim Yirmiyahu 31:2-20

Again, we find one of the matri- archs who was without child for a long time. This time, Rachel Imeinu represents the people of Israel, more specifically, the kingdom of Israel, under the flag of Efrayim, who are in bad shape in their countries of Exile. The closing words of the Haftara contain G-d's promise of mercy.

The return of the people to Eretz Yisrael - as in, V'SHAVU VANIM LIGVULAM, is one meaning of T'SHUVA, and is seen as going hand-in-hand with the "other" form of return - of the people to G-d and His Torah and Mitzvot.

The readings of Rosh HaShana are not just Bible stories and we shouldn't take them as such. We read about an

amazing love relationship between G-d and His people, us. Emotion is the key. We need to "open up" on Rosh HaShana, so that we can see the vital nature of T'shuva and of our membership in Klal Yisrael. And it is not just we who must warm to the relationship between HaShem and Am Yisrael. G-d too, so to speak, will hopefully respond to the feelings He has always had for us, and relate to us as He related to the Avot and Imahot.

סְלוּחַ-נָא לְעוֹן הָעַם הַזֶּה כַּגְּדֹל זַחְסְדְּךָ...

*'With Your great love, forgive the sin of this nation...'* (partial of Bamidbar 14:19)

The Shofar is a call to us to T'shuva, but we can also see it as our call to HaShem to forgive us.

The gimatriya of the above partial pasuk is 586

**Same as the word SHOFAR!**

Let's take 586 (Shofar) a little further

**VAYITKA** (BASHOFAR) - and he blew the Shofar. VAYITKA is also 586. The object that is blown and the blowing, both share the same gimatriya.

**YITKA'U**, will be blown. An anagram of VAYITKA and a GM as well.

**UMITPALEIL** (586) - and daven! That is the indispensable partner of Shofar

**Bonus** - The most common spelling by far of **Yerushalayim** in Tanach is YUD-REISH-VAV-SHIN-LAMED-MEM Gimatriya: You guessed it - 586



This year, we only hear the Shofar on the 2nd day of RH. The Shofar is not blown on Shabbat by Rabbinic decree.

**The first “session” of Shofar blowing,** which consists of 30 blasts and constitutes the fulfillment of the Torah’s mitzva of Shofar, is done after the reading of the Torah and Haftara

(and Drasha) and before the Torahs are returned to the Aron. This session is known as תְּקִיעוֹת דְּמִיּוּשֵׁב (the "sitting-down" blasts, as opposed to the Shofar blasts during the Amida - standing - although we stand for this set too).

**It is the minhag to say T’hilim 47 seven times before Shofar blowing:**

לְמַנְצַח לְבַנֵּי קִרְחַ מְזֻמּוֹר: כָּל הָעַמִּים תִּקְעוּ כָף, הֲרִיעוּ לְאֱלֹהִים בְּקוֹל רִנָּה: כִּי ה' עָלִיוֹן נוֹרָא, מְלֶךְ גָּדוֹל עַל כָּל הָאָרֶץ: יְדַבֵּר עַמִּים תַּחֲתֵינוּ, וְלֹאֲמִים תַּחַת רַגְלֵנוּ: יִבְחַר לָנוּ אֶת נַחֲלָתֵנוּ, אֶת גְּאוֹן יַעֲקֹב אֲשֶׁר אָהַב סֵלָה: עָלָה אֱלֹהִים בְּתִרוּעָה, ה' בְּקוֹל שׁוֹפָר: זָמְרוּ אֱלֹהִים זָמְרוּ, זָמְרוּ לְמַלְכֵנוּ זָמְרוּ: כִּי מְלֶךְ כָּל הָאָרֶץ אֱלֹהִים זָמְרוּ מִשְׁכִּיל: מְלֶךְ אֱלֹהִים עַל גּוֹיִם, אֱלֹהִים יָשֵׁב עַל כֶּסֶף קָדְשׁוֹ: נְדִיבֵי עַמִּים נֶאֱסָפוּ עִם אֱלֹהֵי אֲבֹרָהֶם כִּי לְאֱלֹהִים מְגַנֵּי אָרֶץ מְאֹד נִעְלָה:

**The following p’sukim are said responsively - Shofar-blower then KAHAL:**

תהלים קיח:ה

מִן הַמִּצַּר קָרָאתִי יְיָ עֲנֵנִי בְּמִרְחַב יְיָ:

איכה ג:נו

קוֹלִי שָׁמַעְתָּ אֵל תַּעֲלֵם אֶזְנְךָ לְרוּחֹתַי לְשׁוֹעַתַּי:

תהלים קיט:קס

רֹאשׁ דְּבָרְךָ אֱמֶת וּלְעוֹלָם כָּל מִשְׁפַּט צְדָקָךָ:

תהלים קיט:קכב

עֲרֹב עַבְדְּךָ לְטוֹב אֵל יַעֲשֶׂקוּנִי זְדִים:

תהלים קיט:קסב

שׁוּשׁ אֲנֹכִי עַל אִמְרֹתֶיךָ כְּמוֹצֵא שָׁלֵל רָב:

תהלים קיט:סו

טוֹב טַעַם וְדַעַת לְמַדְנִי כִּי בְּמִצְוֹתֶיךָ הֵאֱמַנְתִּי:

תהלים קיט:קח

נְדָבוֹת פִּי רִצָּה נָא ה' וּמִשְׁפָּטֶיךָ לְמַדְנִי:

**Some say the following before Shofar-blowing:**

הַרִינִי מוֹכֵן וּמְזַמֵּן לְקִיָּם מִצְוֹת עֲשֵׂה שְׂצוּנֵי הַבוֹרָא יְתַבְרַךְ שְׁמוֹ לְשִׁמְעַ קוֹל שׁוֹפָר כְּמוֹ שְׂכָתוֹב בְּתוֹרָה – יוֹם תִּרוּעָה יִהְיֶה לָכֶם:

**This pasuk is said by the Shofar-blower before the brachot (in some congregations, it is repeated by the KAHAL)**

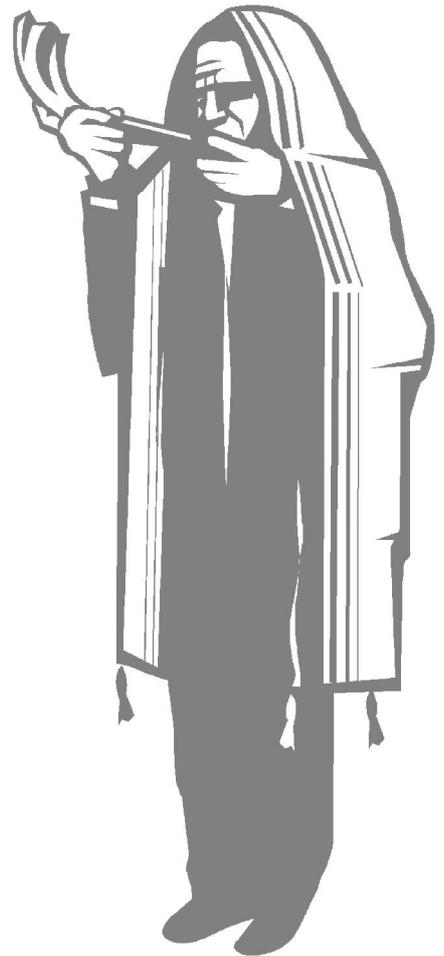
עָלָה אֱלֹהִים בְּתִרוּעָה, ה' בְּקוֹל שׁוֹפָר:

The Shofar-blower AND each person listening to the Shofar should have KAVANA during the BRACHOT to fulfill the mitzva of Shofar, both the Torah requirements and those of our Sages. One must be careful to hear the entire BRACHOT without interruption, and to answer AMEIN to each.

It is proper not to talk (other than davening and what is necessary for davening and Shofar) from the BRACHOT through the last of the blasts (after the repetition of the Musaf Amida), but especially until the first set of 30 KOLOT is completed. Although there are Machzorim that have passages for the KAHAL to say after each trio of sounds, it is widely accepted for the KAHAL to remain silent throughout the 30 blasts.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהֲחִינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:



תקיעה. שברים-תרועה. תקיעה:  
תקיעה. שברים-תרועה. תקיעה:  
תקיעה. שברים-תרועה. תקיעה:  
תקיעה. שברים. תקיעה:  
תקיעה. שברים. תקיעה:  
תקיעה. שברים. תקיעה:  
תקיעה. תרועה. תקיעה:  
תקיעה. תרועה. תקיעה:  
תקיעה. תרועה. תקיעה (גדולה):

**After the T'KI'OT D'MIYUSHAV, the following p'sukim are said responsively -  
Shofar-blower then KAHAL, as an introduction to ASHREI**

תהלים פט:טז אֲשֶׁרִי הָעַם יוֹדְעֵי תְרוּעָה, ה' בְּאוֹר פְּנִיךָ יִהְיֶה לְכוֹן:

תהלים פט:יז בְּשִׁמְךָ יִגִּילוּן כָּל הַיּוֹם, וּבְצִדְקָתְךָ יְרוּמוּ:

תהלים פט:יח כִּי תִפְאָרֶת עֲזָמוֹ אַתָּה, וּבְרָצוֹנְךָ תָרוּם קַרְנֵנוּ:

אֲשֶׁרִי יוֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לְלוֹךְ סְלָה:  
**Back to the Machzor for ASHREI...**

## The Mitzva to Hear Shofar

First and foremost, before any of the themes, symbolisms, and reminders mentioned in the paragraphs that follow, is the main reason and kavana for doing ANY mitzva - because G-d commands it. The phrase **L'SHEIM MITZVAT SHOFAR** should be on our minds from the Brachot of the shofar-blower to last blast.

The Torah says that the first day of the seventh month shall be a **T'RU'A DAY**. We are taught by the Oral Law that this means that we are to hear the sound called T'RU'A, which is to be produced by the Shofar. AND, we are to hear the T'RU'A three times. AND that each T'RU'A is to be preceded and followed by a P'SHUTA, a plain, long blast, the one we call T'KI'A.

We do not know exactly what our Sages meant the T'RU'A to sound like. It is to be like crying, wailing, sobbing, moaning, sighing, or some combination thereof. To satisfy different opinions, we have two sounds, called SH'VARIM and T'RU'A, and the combination of the two, SH'VARIM-T'RU'A. Therefore, to fulfill the Torah's requirement of hearing the Shofar on Rosh HaShana, we must hear 3 each of the following combinations:

**T'KI'A / SH'VARIM-T'RU'A / T'KI'A x3**

**T'KI'A / SH'VARIM / T'KI'A x3**

**T'KI'A / T'RU'A / T'KI'A x3**

Let's refer to this as a Large Set of Blasts (a.k.a. 30 KOLOT). One of each make a Small Set (a.k.a. 10 KOLOT).

The Torah's requirement is satisfied with 30 KOLOT (sounds or blasts); the Sages instituted Shofar-blowing during the Amida, thereby linking the Shofar-sounds with each of the 3 main brachot of Musaf - MALCHIYOT (Kingship), ZICHRONOT (Remembrances), SHOFAROT (Shofars).

Some shuls blow during the repetition of the Amida only; others blow during the silent Amida as well.

And, as is well-known, the custom is to blow additional blasts (10 or 40, as the case may be) after the Amida, to bring the total number of blasts to 100. 100 conveys completeness and fullness. On RH, we don't just blow the Shofar, we are fully saturated with the Shofar sounds. This fulfills the sense of "YOM T'RU'A there shall be for you". (There is also another reason given for the 100 blasts, having to do with the lament of the mother of Sisra, as recorded in the Book of Sho'f'tim.)

## Symbolisms and Kavanot

*(based on R' Yoel Schwartz, from Menorat HaMa'or)*

**G-d's Kingship** Rosh HaShana corresponds to the 6th day of creation, the day human beings were created. Since it is the day that G-d's subjects, so to speak, came into existence, it follows that He became our King on that very same day. We therefore consider Rosh HaShana to be the Coronation Day of the Supreme King. To herald that event, we sound the royal trumpet - the Shofar. This concept of G-d's Kingship is one of the major themes of Rosh HaShana. One of the three central brachot of the Rosh HaShana Musaf is Malchiyot - Kingship. In that bracha, we quote ten p'sukim from Tanach that deal with this theme. The T'KI'A (the long monotonic, unbroken blast, a.k.a. P'SHUTA) specifically is associated with this aspect of Rosh HaShana. The T'KI'A is a happy and proud sound. Although other emotions claim our attention, one should be happy and proud on Rosh HaShana as we reaffirm our loyalty to the King of Kings.

**Call to Repentance** The Shofar is the alarm that (hopefully) wakes people up to the challenge of doing T'shuva and asking

G-d for forgiveness. This is one of the major aspects of Shofar (and the main reason for having blown the Shofar throughout Elul). It is the broken sounds of the SH'VARIM and T'RU'A that most fit this aspect of Shofar. Shofar is associated with embarking on the road to Spiritual Return.

**Akeidat Yitzchak** One of the most prominent aspects of RH is the Binding of Isaac. The choice of a ram's horn as Shofar, the Torah readings, the main focus of the Zichronot bracha, and Tashlich, all point to the AKEIDA as a major theme of the day. When we stand in judgment before G-d, we are not isolated individuals but are the spiritual heirs of the Avot and Imahot whose commitment to G-d is exemplified by the Akeida. The Chafetz Chayim points out that most of the promises of blessing in the Torah are conditional upon our good behavior. The exception is G-d's promise to Avraham Avinu at the Akeida, which is unconditional. If our sincerity and commitment to G-d and His Mitzvot ever comes into question, we need only realize that we are descendants of Avraham and Yitzchak (and Yaakov) and have inherited their absolute and complete dedication to G-d's Word, the Torah.

**Matan Torah** The Torah describes the events of Sinai as being accompanied by the "sound of the Shofar ever increasing". When we hear the Shofar (specifically the T'KI'A), we should be motivated to rededicate ourselves to Torah and mitzvot. In essence, this is the foundation of T'shuva. The Shofar reminds us of our commitment to the Torah; repentance is G-d's gift to us when we fail in that commitment.

**The words of the Prophets** are likened to the sound of the Shofar. This reminder should inspire greater commitment to faithful observance of Judaism. Our

deal with G-d, when we asked not to hear His voice directly, was our promise to listen to the prophets, starting with Moshe and continuing through the generations. This aspect of Shofar, then, expands on the previous item - Matan Torah.

**Instills Fear** "If a Shofar sounds in the city, will not the people tremble?" Think of the sound of a siren - the feelings of apprehension that it filled us with. That's a Shofar - our spiritual siren, helping us to get serious about Torah and T'shuva.

**Churban Beit HaMikdash** should be kept in mind while hearing the Shofar. The Prophets mention the Shofar in their description of the Churban. One should think of the "ups and downs" of Jewish history as part of the Rosh HaShana challenge that we all face. Furthermore, the destruction of the Temples resulted from our not keeping faith with G-d. These thoughts then, should also lead us to think of repentance as the way to reverse the devastating effects of the Churban.

**The Ingathering of the Exiles** is described by Yeshayahu as being accompanied by the sound of a Great Shofar. We are witness to the beginning of that process; may we be privileged to see its continuation and culmination. This too is in the realm of the T'KI'A and is one of the promises to keep in mind so that we can put "things in proper perspective".

**The Great Judgment Day** is associated with the Shofar. Understand that we stand in judgment before G-d on every RH, but that we will also do so differently "after 120 years" and "at the end of days".

**T'chiyat HaMeitim** is also associated with Shofar. Thinking of this gives us a broader perspective on what G-d expects of us and what is in store.

# SHIR SHEL YOM for RH

Minhag Yerushalayim (largely based on the opinions of the Vilna Gaon) is to say a special Psalm of the Day for Yom Tov, which pre-empts the regular Psalm of the Day of the week, but does not pre-empt the Shir of Shabbat. So, on the first day, MY says to say T'hilim 92, like everyone else. On the second day MY says T'hilim 81 (which happens also to be the Shir for Thursdays).

**First day - Shabbat** מְזַמֵּר שִׁיר לְיוֹם הַשַּׁבָּת. טוֹב לְהַדוֹת לַיְי, וּלְזַמֵּר לְשִׁמְךָ עֲלֵינוּ. לְהַגִּיד בְּבִקְרַח חֲסִדְךָ, וְאַמוּנַתְךָ בְּלֵילוֹת. עָלַי עָשׂוֹר וְעָלַי נָבֵל, עָלַי הַגִּיוֹן בְּכַנּוֹר. כִּי שִׁמְחַתְנִי יְי בְּפַעֲלֶךָ, בְּמַעֲשֵׂי יְדִידְךָ אֲרֻנֶּן. מַה גָּדְלוֹ מַעֲשֵׂיךָ יְי, מֵאֵד עֲמָקוֹ מִחֻשְׁבְּתֶיךָ. אִישׁ בָּעַר לֹא יֵדַע, וְכִסִּיל לֹא יִבִּין אֶת זֹאת. בְּפִרְחַ רִשְׁעִים כָּמוֹ עֵשָׂב, וַיִּצְיִצּוּ כָּל פְּעֻלֵי אֹזֶן, לְהַשְׁמֵדֵם עֲדֵי עַד. וְאַתָּה מָרוֹם לְעֵלָם יְי. כִּי הִנֵּה אֵיבֶיךָ, יְי, כִּי הִנֵּה אֵיבֶיךָ יֵאָבְדוּ, יִתְפָּרְדּוּ כָּל פְּעֻלֵי אֹזֶן. וְתָרַם כְּרָאִים קִרְנֵי, בְּלִתֵּי בְשֵׁמֶן רַעֲנָן. וְתִבַּט עֵינַי בְּשׁוּרֵי, בְּקָמִים עָלַי מְרַעִים תִּשְׁמַעְנָה אֲזַנִּי. צְדִיק כִּתְּמַר יִפְרַח, כְּאֲרֻז בְּלִבְנוֹן יִשְׁגָּה. שְׁתוּלִים בְּבֵית יְי, בְּחֻצְרוֹת אֱלֹהֵינוּ יִפְרִיחוּ. עוֹד יִנּוּבוּן בְּשִׁיבָה, דְּשָׁנִים וְרַעֲנָנִים יִהְיוּ. לְהַגִּיד כִּי יִשָּׂר יְי, צוּרֵי וְלֹא עוֹלְתָהּ בּוֹ.

**Second day** לְמַנְצַח עַל הַגְּתִית לְאַסְף. הֲרַנִּינוּ לְאֱלֹהִים עוֹזְנֵנוּ, הֲרִיעוּ לְאֱלֹהֵי יַעֲקֹב. שָׂאוּ זְמֵרָה וְתַנּוּ תָף, כְּנֹר נְעִים עִם נָבֵל. תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בְּכֶסֶה לְיוֹם חַגְנוֹ. כִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב. עֲדוֹת בִּיהוֹסֵף שָׁמוּ בְּצִאתוֹ עַל אֶרֶץ מִצְרַיִם, שִׁפְתַּי לֹא יִדְעֵתִי אֲשַׁמַּע. הִסְרֹוֹתֵי מִסְכָּל שְׁכָמוֹ, כִּפְיוֹ מְדוּד תַּעֲבֹרְנָה. בְּצָרָה קָרָאתָ וְאַחֲלַצְךָ, אֶעֱנֶךָ בְּסִתֵּר רַעַם, אֶבְחַנְךָ עַל מֵי מְרִיבָה סְלָה. שִׁמַּע עַמִּי וְאַעֲיֵדָה בָּךְ, יִשְׂרָאֵל אִם תִּשְׁמַע לִי. לֹא יִהְיֶה בָּךְ אֵל זָר, וְלֹא תִשְׁתַּחֲוֶה לְאֵל נָכַר. אֲנֹכִי ה' אֱלֹהֶיךָ, הַמַּעֲלֶךָ מֵאֶרֶץ מִצְרַיִם, הַרְחֵב פִּיךָ וְאַמְלֵאֵהוּ. וְלֹא שִׁמַּע עַמִּי לְקוֹלִי, וַיִּשְׂרָאֵל לֹא אָבָה לִי. וְאַשְׁלַחְהוּ בְּשִׁרֵירוֹת לֶבֶם, יִלְכוּ בְּמוֹעֲצוֹתֵיהֶם. לוֹ עַמִּי שִׁמַּע לִי, יִשְׂרָאֵל בְּדַרְכֵי יִהְלְכוּ. כְּמַעַט אוֹיְבֵיהֶם אֲכַנֶּיעַ, וְעַל צָרֵיהֶם אֲשִׁיב יָדַי. מִשְׁנֵאֵי ה' יִכְחָשׁוּ לוֹ, וַיְהִי עִתָּם לְעוֹלָם. וַיֵּאֱכִילוּהוּ מִחֶלֶב חֶטָּה, וּמִצֹּר דָּבַשׁ אֲשִׁבִיעֶךָ.

On the second day, those who do not follow MY, will say the regular HAYOM YOM RISHON B'SHABBAT... - as in the Siddur or Machzor.

Those who do follow MY, should also say the sentence HAYOM YOM RISHON B'SHABBAT - to fulfill the opinion that such a statement is part of the mitzva of ZACHOR ET YOM HASHABBAT L'KAD'SHO.

Some will say both Sunday's Shir and Rosh HaShana's.

Furthermore, many (most) people have been saying L'DAVID (T'hilim 27) since the first day of Elul. They will say L'DAVID after the SHIR SHEL YOM. MY is not to say L'DAVID because the GR"A held that only one T'HILA should be said each day.

# Tashlich

## Second day of Rosh HaShana

Sunday, September 17th, '23



## What it isn't & what it is

**Tashlich is NOT** a hocus-pocus magical method for ridding oneself of sins. It's just not that simple. One must do sincere T'shuva, pray to HaShem, say Vidui, and if interpersonal sins are involved (which they inevitably are), one must appease those he/she has wronged and receive their forgiveness before T'shuva can succeed. One cannot go to the waterside, say some p'sukim, throw some crumbs into the water (a practice which poskim frown upon, by the way), and walk away with a clean slate - without some hard, real T'shuva. In fact, there have been rabbanim in various times and places who have banned Tashlich in their communities so that people should not slacken off from the major challenges of the Yamim Nora'im - T'shuva, Prayer, and Tzedaka.

There are other authorities who did not mention the custom of Tashlich in their writings at all, since it does not appear in the Talmud or other early sources. Yet Tashlich is a wide-spread minhag in most Jewish communities around the world.

If one was not able to say Tashlich on Rosh HaShana, it may be said during Aseret Y'mei T'shuva, or even afterwards until Hoshana Rabba.

The lead passage of Tashlich gives us the origin of its name, and probably the main origin of the custom itself. The second pasuk (Micha 7:19) speaks of G-d, in His mercy, "casting our sins into the depths of the sea". This is our T'shuva goal - to repent so sincerely, that G-d will erase our sins completely (and even turn them into merits).

Kings of Israel were anointed by the riverside. Water is the symbol of life, of Torah, and of continuity. On Rosh HaShana, when we celebrate the coronation of the King of kings, we go to the river (or other body of water) as a reminder of this theme of the day.

The Midrash tells us that the Satan received G-d's permission to try to dissuade Avraham Avinu from going to Har HaMoriah with Yitzchak. He placed a river in Avraham's way, but Avraham was so determined to carry out G-d's command, that he walked right into the water. Nothing would stop him. The river became a symbol of dedication to G-d. On RH, the anniversary of the Akeida, we go to the riverside and "remind" G-d (so to speak), and ourselves, of the dedication of our forefather Avraham, and to rededicate ourselves to Torah and mitzvot with a higher level of commitment.

There is a kabbalistic analogy drawn between the opening, main p'sukim of Tashlich, and the Thirteen Divine Attributes. This idea adds to the significance of the Tashlich recitation, because of the power of invoking the Yud-Gimel Midot. They are essential to Slichot and T'shuva, and are bound to the Biblical events of the Elul- RH-YK period.

The text for Tashlich varies from machzor to machzor. Following this introduction, you will find a bit more text than some, and less than others. It is appropriate to supplement the regular Tashlich texts with your own prayers. On Rosh HaShana, when we spend a significant amount of time in shul davening, we don't say "enough is enough". After a festive lunch, we go out of our homes to pray between prayers. But we don't go to the Beit Knesset. Instead, we go to a body of water, into nature (on the anniversary of its Creation), where G-d's Presence should also be strongly felt, and we revel in His majesty and recommit ourselves to His service.

**USE TASHLICH WISELY.** Make it a meaningful part of your Rosh HaShana, and let some of the ideas presented here enrich the experience. In some communities, Tashlich is a big social event. While not a bad thing per se, people must "be on their best RH behavior", so to speak.

(Some say this first passage once, some say it three times)

מיכה ז:יח-כ

**S  
T  
A  
R  
T  
H  
E  
R  
E**

מִי אֵל כְּמוֹךָ נִשְׂא עוֹן וְעֵבֶר עַל פֶּשַׁע לְשֹׂאֲרֵיט נַחֲלָתוֹ לֹא  
הֶחֱזִיק לְעַד אֲפֹ כִּי חִפֵּץ חֶסֶד הוּא: יָשׁוּב יִרְחַמֵּנוּ יִכְבֹּשׁ  
עֲוֹנֹתֵינוּ וְתִשְׁלַיֵךְ בְּמַצְלוֹת יָם כָּל חַטֹּאתֵם: תִּתֵּן אֲמֶת  
לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְתֵּינוּ מִיָּמֵי קֶדֶם:

תהלים קיח:ה-ט

מִן הַמַּצָּר קָרָאתִי יְיָ עֲנֵנִי בַּמְרָחֵב יְיָ: ה' לִי לֹא אִירָא מָה  
יַעֲשֶׂה לִי אָדָם: ה' לִי בַּעֲזָרִי וְאֲנִי אֶרְאֶה בְּשִׁנְאֵי: טוֹב לַחֲסוֹת  
בַּה' מִבְּטַח בְּאָדָם: טוֹב לַחֲסוֹת בַּה' מִבְּטַח בַּנְּדִיבִים:

תהלים פרק לג

רָנְנוּ צְדִיקִים בַּה' לִישְׁרִים נֶאֱוָה תְהַלֵּה: הוֹדוּ לַה' בְּכִנּוֹר בְּנִבֵּל  
עֲשׂוֹר זַמְרוּ לוֹ: שִׁירוּ לוֹ שִׁיר חֲדָשׁ הֵיטִיבוּ נִגִּן בְּתִרוּעָה: כִּי יִשָּׂר  
דְּבַר ה' וְכָל מַעֲשָׂהוּ בְּאֱמוּנָה: אֶהָב צְדָקָה וּמִשְׁפָּט חֶסֶד ה' מִלְּאָה  
הָאָרֶץ: בְּדַבַּר ה' שָׁמַיִם נִעֲשׂוּ וּבְרוּחַ פִּיו כָּל-צְבָאָם: כִּי נִסַּח כַּיָּד מִי  
הַיָּם נִתַּן בְּאֶצְרוֹת תְּהוֹמוֹת: יִירָאוּ מֵה' כָּל הָאָרֶץ מִמֶּנּוּ יִגּוּרוּ  
כָּל-יֹשְׁבֵי תִבְל: כִּי הוּא אָמַר וַיְהִי הוּא צוּה וַיַּעֲמֵד: ה' הִפִּיר עֲצַת  
גוֹיִם הִנִּיא מַחֲשָׁבוֹת עַמִּים: עֲצַת ה' לְעוֹלָם תַּעֲמֹד מַחֲשָׁבוֹת לְבוֹ  
לְדָר וָדָר: אֲשֶׁרִי הַגּוֹי אֲשֶׁר ה' אֵלֵהֶם הָעַם בָּחַר לְנַחֲלָה לוֹ:

מְשַׁמֵּימִים הַבַּיִט ה' רָאָה אֶת־כָּל־בְּנֵי הָאָדָם: מִמְּכוֹן שְׁבַתוֹ הַשְּׁגִיחַ  
אֶל כָּל יוֹשְׁבֵי הָאָרֶץ: הַיֵּצֵר יַחַד לְבָם הַמִּבִּין אֶל כָּל מַעֲשֵׂיהֶם: אֵין  
הַמֶּלֶךְ נוֹשֵׁעַ בְּרַב חַיִל גְּבוּר לֹא יִנָּצֵל בְּרַב כֹּחַ: שֶׁקֶר הַסּוֹס  
לְתִשׁוּעָה וּבְרַב חַיִלוֹ לֹא יִמְלֹט: הִנֵּה עֵינַי ה' אֶל יִרְאֵיו לְמִיחָלִים  
לְחִסְדָּו: לְהַצִּיל מִמּוֹת נַפְשָׁם וּלְחַיּוֹתָם בְּרַעֲב: נַפְשָׁנוּ חִכְתָּה לְה'  
עֲזָרְנוּ וּמִגִּנְנוּ הוּא: כִּי בּוֹ יִשְׂמַח לְבָנוּ כִּי בְשֵׁם קִדְשׁוֹ בִּטְחָנוּ: יְהִי  
חִסְדְּךָ ה' עָלֵינוּ כַּאֲשֶׁר יַחֲלֵנוּ לָךְ:

ישעיה יא:ט

לֹא יִרְעוּ וְלֹא יִשְׁחִיתוּ בְּכָל הַר קִדְשֵׁי כִּי מִלְּאָה הָאָרֶץ יִדְעָה אֶת ה'  
כַּמִּים לַיָּם מְכַסִּים:

תהלים פרק כז

לְדָוִד מְזֻמּוֹר, לַה' הָאָרֶץ וּמְלוֹאָהּ, תִּבֵּל וַיִּשְׁבִּי בָּהּ: כִּי הוּא עַל  
יָמִים יִסְדָּהּ, וְעַל נְהָרוֹת יִכּוֹנְנֶהּ: מִי יַעֲלֶה בְּהַר ה', וּמִי יִקּוּם  
בְּמִקּוֹם קִדְשׁוֹ: נְקִי כַפַּיִם וּבֵר לֵבָב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא נַפְשִׁי, וְלֹא  
נִשְׁבַּע לְמַרְמָה: יִשָּׂא בְרָכָה מֵאֵת ה', וַיִּצְדָּקָה מֵאֵלֵהי יִשְׁעוֹ: זֶה דוֹר  
דוֹרְשָׁיו, מִבְּקִשֵׁי פִנְיֶךָ יַעֲקֹב סָלָה: שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְהַנְּשָׂאוּ  
פֶתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד: מִי זֶה מֶלֶךְ הַכְּבוֹד, ה' עֲזוּז וְגְבוּר  
ה' גְּבוּר מִלְּחָמָה: שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וּשְׂאוּ פֶתְחֵי עוֹלָם, וַיָּבֹא  
מֶלֶךְ הַכְּבוֹד: מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד, ה' צ' בָּאוֹת, הוּא מֶלֶךְ הַכְּבוֹד  
סָלָה:

From the Musaf of the Shalosh Regalim

אֵלֵהינוּ וְאֵלֵהי אֲבוֹתֵינוּ, מֶלֶךְ רַחֲמָן רַחֵם עָלֵינוּ, טוֹב וּמְטִיב  
הַדָּרֶשׁ לָנוּ, שׁוֹבָה אֵלֵינוּ בְּהֵמוֹן רַחֲמֶיךָ, בְּגִלְלֵי אֲבוֹת שְׁעָשׂוּ  
רְצוֹנְךָ, בְּנֵה בֵיתְךָ כְּבִתְחִלָּה, וְכוּנֵן מִקְדָּשְׁךָ עַל מְכוֹנוֹ, וְהִרְאֵנוּ  
בְּבִנְיָנוּ וּשְׂמִיחָנוּ בְּתַקּוּנוֹ, וְהַשֵּׁב כְּהַנִּים לַעֲבוֹדָתָם, וְלוֹיִם לְשִׁירָם  
וְלִזְמָרָם, וְהַשֵּׁב יִשְׂרָאֵל לְנוֹיָהֶם... וּמִלְּאָה הָאָרֶץ יִדְעָה, לִירְאָה אֶת  
שְׁמֶךָ הַגָּדוֹל הַגְּבוּר וְהַנּוֹרָא. אָמֵן כֵּן יְהִי רְצוֹן, אָמֵן וְאָמֵן.

ישעיה נד:ז

כָּל כְּלִי יוֹצֵר עָלֶיךָ לֹא יִצְלַח וְכָל לְשׁוֹן תִּקְוֶם אֶתְךָ לִמְשַׁפֵּט  
תִּרְשִׁיעֵי זֹאת נִחַלְתָּ עַבְדֵי ה' וְצַדִּיקְתָּם מֵאֵתִי נְאֻם ה':

ישעיה יא:ט

לֹא יִרְעוּ וְלֹא יִשְׁחִיתוּ בְּכָל הַר קִדְשֵׁי כִּי מִלְאָה הָאָרֶץ דְּעָה  
אֶת־ה' כַּמִּים לַיָּם מְכַסִּים:

תהלים קל

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיךָ ה': אֲדַנִּי שְׁמָעָה בְּקוֹלִי תִהְיֶינָה  
אֲזַנֶּיךָ קְשׁוּבוֹת לְקוֹל תַּחֲנוּנָי: אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה, אֲדַנִּי מִי  
יַעֲמֵד: כִּי עִמָּךְ הִסְלִיחָה לְמַעַן תִּוָּרָא: קוֹיִתִּי ה' קוֹתָה נִפְשִׁי וְלִדְבָרוֹ  
הוֹחֲלִתִּי: נִפְשִׁי לֹא־דַנִּי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר: יַחַל יִשְׂרָאֵל  
אֵל ה' כִּי עִם ה' הַחֶסֶד וְהַרְבֵּה עֲמוֹ פְדוּת: וְהוּא יִפְדֶּה אֶת־יִשְׂרָאֵל  
מִכָּל עֲוֹנוֹתָיו:

תהלים קכא

שִׁיר לַמַּעֲלוֹת אִשָּׁא עֵינַי אֶל־הַהָרִים מֵאֵין יָבֹא עֲזָרִי: עֲזָרִי מֵעַם ה'  
עָשָׂה שָׁמַיִם וָאָרֶץ: אֶל־יִתֵּן לְמוֹט רַגְלֶךָ אֶל־יָנוּם שְׁמֹרֶךָ: הֲיֵנָה לֹא  
יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל: ה' שְׁמֹרֶךָ ה' צִלְּךָ עַל־יַד יְמִינֶךָ:  
יוֹמָם הַשֶּׁמֶשׁ לֹא־יִכָּפֵה וַיִּרַח בְּלִילָה: ה' יִשְׁמְרֶךָ מִכָּל־רָע יִשְׁמֹר  
אֶת־נַפְשֶׁךָ: ה' יִשְׁמַר־צִאתֶךָ וּבּוֹאֶךָ מֵעַתָּה וְעַד־עוֹלָם:

Say this pasuk 7 times

תהלים קיט:פט

לְעוֹלָם ה' דְּבָרְךָ נִצָּב בַּשָּׁמַיִם.

יְהִי רָצוֹן מִלְּפָנֶיךָ שֶׁעַל יְדֵי הָאָרֶת תִּקְוֶנִים עֲתִקָּא קִדְיִשָּׁא דְעֵתִיקִין  
בְּזַעִיר שְׁבָאֲרִיךָ יִכְבְּשׁוּ רַחֲמֶיךָ אֶת כַּעֲסֶךָ וַיִּגְלוּ רַחֲמֶיךָ עַל מַדּוּתֶיךָ  
וְתִתְנַהֵג עִמָּנוּ בְּמִדַּת הַרַחֲמִים. וְתִתֵּן לָנוּ חַיִּים אַרוּכִים וְטוֹבִים  
בְּעֶסְקֵי תוֹרָתֶךָ וְקִיּוּם מִצְוֹתֶיךָ לְעֲשׂוֹת רָצוֹנֶךָ אָמֵן כֵּן יְהִי רָצוֹן.



## The Gimatriya of the word SHOFAR

300 (SHIN) + 6 (VAV) + 80 (FEI) + 200 (REISH) = 586

**VAYITKA** (BASHOFAR) - and he blew (the Shofar). **586**

The object that is blown and the blowing, share the same gimatriya

**YITKA'U**, will be blown. An anagram of VAYITKA and also **586**

The Shofar is a call to us to T'shuva, and our call to HaShem to forgive us.

סְלוּחַתְנָא לְעֵינֵי הַעָם הַזֶּה כַּגְּדֹל חַסְדְּךָ...

*'With Your great love, forgive the sin of this nation...' (partial of Bamidbar 14:19)*

The gimatriya of the above partial pasuk is 586

**UMITPALEIL** (586) - and daven! T'fila is an indispensable partner of Shofar

וְהָיָה | בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל וּבְאָז הַאֲבָדִים בְּאֶרֶץ אַשּׁוּר  
וְהַגְּדוּזִים בְּאֶרֶץ מִצְרַיִם וְהֵשִׁיבָנֵהוּ לֵה' בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַם:

*And it shall come to pass on that day, that a great shofar shall be sounded, and those lost in the land of Assyria and those exiled in the land of Egypt shall come and they shall prostrate themselves before G-d on the holy mount in Jerusalem.*

**YUD-REISH-VAV-SHIN-LAMED-MEM = 586**

(the most common spelling of Yerushalayim - by far)

Shulchan Aruch - Orach Chayim

Hilchot Rosh HaShana: simanim 581-603

The siman that deals with the halachot of the shofar itself

is siman TAV-KUF-PEI-VAV, section **586**