

מבצע הלכה



Halachos of Rosh Hashona, Yom Kippur and Sukkos

From the Alter Rebbe's Shulchan Aruch

English translation – Book 1

Divided into 15-minute daily sections

A project of Kollel Menachem

www.kollelmenachem.com.au



הלכות ר"ה יוה"כ וסוכות - שו"ע אדה"ז Halachos of Tishrei – Shulchan Oruch HaRav Daily study program

ובדורות הללו שאין החכם שונה לתלמידיו הלכות (לפי שהכל כתוב בספר) מצוה על כל אחד ואחד שילמוד הלכות
הרגל קודם הרגל עד שיהיה בקי בהם וידע המעשה אשר יעשה
(שו"ע הרב סימן תכ"ט סעיף ג')

In the times of the Beis Hamikdosh, the early sages established that from 30 days before a Yomtov, the Rabbis should lecture about the halachos of that festival.

Even after the destruction of the Beis Hamikdosh, this institution remained and each sage in his place would teach the laws of the Yomtov so that the people would know what to do on the Yomtov itself.

In later generations, when printed works of halacha became readily available, it is a mitzvah for each person to learn the laws of the festival before the festival, until he becomes expert in them and knows that which he has to do.

~ adapted from the Shulchan Oruch HaRav simon 429

There are many halachos to learn for the busy month of Tishrei. With our busy lifestyles, it is not always easy to make the time to go through the halachos as the Shulchan Oruch requires.

This program has been designed to help you be able to learn many of the key halachos of Rosh Hashona, Yom Kippur and Sukkos from the Alter Rebbe's Shulchan Oruch in an easy format that can fit conveniently into your daily schedule.

The halachos have been divided into daily units which can be studied in 10-15 minutes a day each weekday.

You can learn the halachos on your own or with a chavrusa.

May the increased study of הלכה דבר ה' זו הלכה hasten the ultimate Geulah and may we be zoche to celebrate the Yomim Noraim in the Beis Hamikdosh Hashlishi.

בברכת כתיבה וחתימה טובה לשנה טובה ומתוקה

English translation has been used with kind permission of Sichos in English sie.org



הלכות ר"ה יוה"כ וסוכות - שו"ע אדה"ז
Halachos of Tishrei – Shulchan Oruch HaRav
Daily study program

Learning Schedule

Unit	Date			Halachos
				<u>הלכות ראש השנה</u>
1	Thursday	30 Av	20/08/2020	תקפ"ב: א - ח
2	Friday	1 Elul	21/08/2020	תקפ"ב: ט - ו"ז תקפ"ג: א - ה
3	Monday	4 Elul	24/08/2020	תקפ"ג: ו - ח תקפ"ד: א - ט
4	Tuesday	5 Elul	25/08/2020	תקפ"ה: א - י"א
5	Wednesday	6 Elul	26/08/2020	תק"צ: א - ג, ח
6	Thursday	7 Elul	27/08/2020	תק"צ: ט - י"ב
7	Friday	8 Elul	28/08/2020	תק"צ: י"ג - י"ד כ"ב"א תקצ"א: א - ג
8	Monday	11 Elul	31/08/2020	תקצ"א: ח - ד
9	Tuesday	12 Elul	1/09/2020	תקצ"א: ט - ט"ו
10	Wednesday	13 Elul	2/09/2020	תקצ"ב: א - ו
11	Thursday	14 Elul	3/09/2020	תקצ"ב: ז - י"א
12	Friday	15 Elul	4/09/2020	ת"ר: א - ד
13	Monday	18 Elul	7/09/2020	ת"ר: ד - ז
				<u>הלכות יום הכפורים</u>
14	Tuesday	19 Elul	8/09/2020	תרי"ד: א - ז
15	Wednesday	20 Elul	9/09/2020	תרי"ה: א - ו תרי"ו: א - ב
16	Thursday	21 Elul	10/09/2020	תרי"ו: ג - י"ב
17	Friday	22 Elul	11/09/2020	תרי"ז: י"ג - י"ד תרי"ז: א - ו
18	Monday	25 Elul	14/09/2020	תרי"ז: ז - ט"ז תרי"ח: א
19	Tuesday	26 Elul	15/09/2020	תרי"ז: ב - י
20	Wednesday	27 Elul	16/09/2020	תרי"ט: א - ט
21	Thursday	28 Elul	17/09/2020	תרי"ט: י - ח"י
				<u>הלכות סוכה וד' מינים</u>
22	Tuesday	4 Tishrei	22/09/2020	תרכ"ה: א תרל"ט: א - ה
23	Wednesday	5 Tishrei	23/09/2020	תרל"ט: ו - י"ב
24	Thursday	6 Tishrei	24/09/2020	תרל"ט: י"ג - י"ז
25	Friday	7 Tishrei	25/09/2020	תרל"ט: ח"י - כ"ו
26	Tuesday	11 Tishrei	29/09/2020	תרמ"ג: א - ה
27	Wednesday	12 Tishrei	30/09/2020	תרנ"א: א - ט
28	Thursday	13 Tishrei	1/10/2020	תרנ"א: י - י"ז



הלכות ר"ה יו"כ וסוכות - שו"ע אדה"ז
Halachos of Tishrei – Shulchan Oruch HaRav
Daily study program

Unit 1

582 Order of Prayers Rosh Hashona and 10 Days of Teshuva

1 Throughout the year, one [concludes] the third blessing of *Shemoneh Esreh* [with the words] *HaE-l hakadosh* (“the holy G-d”), and the eleventh blessing [with the words] *Melech ohev tzedakah u’mishpat* (“the King who loves charity and justice”).¹ During the ten days from Rosh HaShanah through Yom Kippur,² however, one must say *HaMelech hakadosh* (“the holy King”) and *HaMelech hamishpat* (“the King of judgment”), for on these days the Holy One, blessed be He, reveals His Sovereignty [by] standing in judgment over the [entire] world.

[The following principles apply] if one errs and says *HaE-l hakadosh* or is uncertain if he said [*HaE-l hakadosh* or] *HaMelech hakadosh*: If he became aware [of his error] only after he ended [the third] blessing — and needless to say, if he already began the fourth blessing — and the time it takes for a student to greet his teacher³ had already elapsed, he must recommence *Shemoneh Esreh*. [He cannot simply repeat the third blessing,] because the first three blessings [of *Shemoneh Esreh*] are considered as one unit.⁴

2 If one became aware [of his error immediately,] before this timespan passes, he should [correct himself and] say *HaMelech hakadosh*; there is no need to recommence [*Shemoneh Esreh*].

Similar laws apply with regard to [correcting oneself if one said *Melech ohev tzedakah u’mishpat* instead of] *HaMelech hamishpat*. However, if one became aware [of his error] after this timespan, he need not return to the beginning of *Shemoneh Esreh*, because [by saying the former phrase, he also] mentioned G-d’s Kingship.

Some authorities, however, maintain that if one became aware [of his error] before completing *Shemoneh Esreh*, he should return to [the eleventh] blessing, *Hashivah [shofteinu]*, and repeat it and all the following blessings]. If he became aware [of his error] after completing *Shemoneh Esreh*, he should recommence *Shemoneh Esreh*, according to the principle explained in sec. 117[:3-5].⁵

[Their rationale is] that there is a [significant] difference between the phrases *Melech ohev tzedakah u’mishpat* and *HaMelech hamishpat*. Throughout the year, *tzedakah* (“charity”) is the dominant theme, and that is why [the Sages] gave it precedence over the theme of judgment. On these days, by contrast, *mishpat* (“judgment”) is the dominant theme, so charity is not mentioned at all. [Thus the conclusion recited throughout the year is not appropriate during these days.]

With regard to the actual ruling, [we follow the principle that] whenever there is a doubt [as to whether or not] a blessing [should be recited], we rule leniently;⁶ [i.e., the blessing should not be recited].⁷ Therefore, if one became aware of his error before completing *Shemoneh Esreh*, he is not required to return to the blessing *Hashivah*, in order that he should not recite a blessing that is possibly unwarranted. After completing *Shemoneh Esreh*,⁸ however, it is advisable to repeat *Shemoneh Esreh* as a freewill [prayer],⁹ [and this time recite the appropriate wording in the eleventh blessing]. One is not obligated to make a personal addition [to justify the repetition, as is



הלכות ר"ה יו"כ וסוכות - שו"ע אדה"ז Halachos of Tishrei – Shulchan Oruch HaRav Daily study program

usually required if *Shemoneh Esreh* is recited as a freewill prayer], because its present recitation is due to the doubt [as to whether or not he had previously fulfilled his obligation], as stated in sec. 107[:1].

3 [The fact that] one has said *Baruch Atah HaShem HaMelech hakadosh* (“Blessed are You, *HaShem*, the holy King”) or *Baruch Atah HaShem HaMelech hamishpat* (“Blessed are You, *HaShem*, the King of judgment”) 90 times¹⁰ [is of no avail in removing the above doubt]. If one is [nevertheless] unsure as to whether he said *HaMelech hakadosh* in *Shemoneh Esreh*, all authorities agree that he must repeat *Shemoneh Esreh*. This situation does not resemble [the case] explained in sec. 114[:11, with regard to adding the words *morid hageshem*].¹¹ In this situation, he is not permitted to pronounce G-d’s name as it should be pronounced, because doing so would constitute the recitation of a blessing in vain. [This repetition will thus not serve to change his habit, and] therefore, when he pronounces G-d’s name properly in the course of *Shemoneh Esreh*, he will [presumably] revert to his established pattern and say *HaE-I hakadosh*.

4 On *Shabbos Teshuvah*,¹² and similarly when either Rosh HaShanah or Yom Kippur falls on *Shabbos*, when the *sheliach tzibbur* recites the blessing [*Meiein Sheva*] that summarizes the seven blessings of [the *Shemoneh Esreh* of] Friday evening, he should say *HaMelech hakadosh*[instead of *HaE-I hakadosh*]. When concluding the blessing, however, he should mention only *Shabbos* and not Rosh HaShanah or Yom Kippur, for the reason explained in sec. 268[:14].¹³

5 There are people whose custom is to stoop somewhat while reciting *Shemoneh Esreh* on Rosh HaShanah and Yom Kippur.¹⁴ They must, however, stand erect at the beginning of every blessing and its conclusion, before saying *Baruch Atah*, so that they will not appear to be adding to the directive of our Sages who ordained that we bow [four times in *Shemoneh Esreh*]: at the beginning and end of the first blessing, and at the beginning and end of the blessing [that begins with the word *Modim*]; see sec. 113[:1].

In the first blessing [called *Avos*] and in the latter blessing [called *Hodaah*], [a person who prays while stooped] must stand upright when he comes to the last few words before the conclusion of the blessing, and then bow again when he reaches its conclusion as ordained by the Sages, for the reason explained in [the above-mentioned section].

6 The *Geonim*¹⁵ ordained that [several additions be made to *Shemoneh Esreh*] during the Ten Days of Repentance. In the first blessing, [one should add the phrase beginning] *Zochreinu* (“Remember us...”); in the second blessing, [the phrase beginning] *Mi Chamocha* (“Who is like You...”); in the blessing *Modim*, [the phrase beginning] *U’Chsov* (“Inscribe...”), and in the blessing *Sim Shalom*, [the phrase beginning] *BeSefer*¹⁶ (“In the book...”).

If one forgot to recite [any of] these phrases and remembered before he finished the blessing in which they should be recited, he should recite them when he remembers. If, however, one forgot to recite [any of] these phrases and [did not] remember [until] after he mentioned G-d’s name in the conclusion of the blessing, he should not recite them when he remembers. Nor should he repeat the blessing, for it is forbidden to [recite] a blessing in vain. [This ruling is given,] because [these] additions were ordained only by the *Geonim*.¹⁷



הלכות ר"ה יוה"כ וסוכות - שו"ע אדה"ז Halachos of Tishrei – Shulchan Oruch HaRav Daily study program

7 [The word] *lechayim* (“for life”) [in the phrase *Zochreinu lechayim*] should be vocalized with a *sheva* under the *lamed* and not a *patach*, so that the word would not be sounded as “*lachayim*,” which could be misunderstood as *lo chayim* (“not life”).¹⁸ [The rationale is that] these days are days of judgment, and therefore one must be precise and articulate carefully when reciting one’s prayers. During the other days of the year, we say *vehaamideinu malkeinu lachayim*, with a *patach*.¹⁹ We are not concerned [there with the possibility of misinterpretation], for the words are understood according to the intent²⁰ of one’s heart.

8 [In the phrase *Zochreinu*,] one should simply say *lechayim* (“for life”) and not *lechayim tovim* (“for good life”); only later, in the phrase *U’Chsov lechayim*, should one say *lechayim tovim*. [The rationale is that] a request should first be modest and only later should be expanded.



הלכות ר"ה יו"כ וסוכות - שו"ע אדה"ז

Halachos of Tishrei – Shulchan Oruch HaRav

Daily study program

Unit 2

9 On *Rosh HaShanah*, [during *Shemoneh Esreh*,] one should say *Vatiten lanu es Yom HaZikaron hazeh* (“You have granted us this Day of Remembrance”). There is no need to mention *Rosh Chodesh*²¹ by adding the words *ve’es yom Rosh HaChodesh hazeh* (“and this day of *Rosh Chodesh*”), because the phrase *Yom HaZikaron* includes *Rosh Chodesh*, which is referred to by the term *zikaron*, as it is written,²² “On your days of rejoicing, on your festivals, and on your *Rosh Chodesh* days..., they shall be a remembrance for you.”

If [*Rosh HaShanah*] falls during the week, in *Shemoneh Esreh* and in *Kiddush*, we say *yom teruah mikra kodesh*²³ (“a day for sounding [the *shofar*], a holy convocation”). If it falls on *Shabbos*,²⁴ we say *zichron teruah*²⁵ (“a remembrance of sounding [the *shofar*]”).

10 On *Rosh HaShanah* and on *Yom Kippur*, we do not say *moadim lesimchah, chagim u’zmanim lesason*²⁶ (“festivals for rejoicing, holidays and seasons for gladness”), because these days were not given [to us] for rejoicing and gladness.²⁷ Similarly, we do not say *Vehasieinu... es birkas moadecha* (“Grant us... the blessing of Your festivals”), because this phrase relates only to the three Pilgrim Festivals, as it is written,²⁸ “Three times a year [all your males shall appear]... according to the blessing which G-d your L-rd [has granted you].” Likewise, in the *Mussaf* prayers [on *Rosh HaShanah*], we do not say *ve’ein anu yecholim la’alos veleiraos... lefanecha*²⁹ (“and we are not able to go up and appear... before You”). Instead, we say: *ve’ein anu yecholim*³⁰ *la’asos chovoseinu*... (“and we are not able to fulfill our obligations”) — for the *mitzvah* of *re’iyah* [i.e., appearing before G-d in the *Beis HaMikdash*] applies only to the three Pilgrim Festivals.

11 The conclusion of the blessing — in *Shemoneh Esreh*, after the *haftorah*, and in *Kiddush* — one says *udvarcha emes* (“And Your word is true...”); one should not say *udvarcha Malkeinu emes* (“And Your word, our King, is true...”).³¹

12 The word *shehashaltan* should be pronounced with a *kamatz* under the second *shin*, so that the word will mean “sovereignty.” That letter should not be pronounced with a *chirik*, because then the meaning would be “the ruler.”

13 The word *veharish’ah* should be pronounced with a *chirik* under the *resh*.

14 One does not say *Ve’az tzaddikim* (“And then the righteous”), but *U’vechein tzaddikim* (“And accordingly, the righteous”).³²

15 We do not say *be’ahavah mikra kodesh* (“with love, a holy convocation”),³³ but rather *yom teruah mikra kodesh* (“a day of sounding [the *shofar*], a holy convocation). On *Shabbos*, [one should say] *zichron teruah mikra kodesh* (“a remembrance of sounding [the *shofar*], a holy convocation”).³⁴

16 In all the *Kaddeishim*³⁵ that are recited from *Rosh HaShanah* through *Yom Kippur*, [instead of *le’eila min kol birchasa* — “beyond all the blessings...,”] one says *le’eila ule’eila mikol birchasa* — “sublimely beyond all the blessings.”³⁶



הלכות ר"ה יוה"כ וסוכות - שו"ע אדה"ז Halachos of Tishrei – Shulchan Oruch HaRav Daily study program

17 It is customary for people to wish each other *LeShanah Tovah Tikaseiv*³⁷ (“May you be inscribed for a good year”). This blessing should not be given after midday on the second day, for the inscription of Rosh HaShanah has already been completed.

583 Foods which are Customarily Eaten on Rosh HaShanah

1 On [the eve of] Rosh HaShanah, one should observe the custom¹ of eating leek, beets, dates, squash, fenugreek,² and any other foods whose name implies increase in the language spoken locally.³ The people of each country should eat the foods whose name [leads to such associations] in their language.

Before one eats fenugreek or the like, he should say,⁴ “May it be Your will that our merits increase.”⁵ Before he eats leek, he should say: “May it be Your will that those who hate us be cut off.”⁶ Before he eats beets, he should say: “May it be Your will that our foes be removed.”⁷ Before he eats dates, he should say: “May it be Your will that those who hate us perish.”⁸ And before he eats squash, he should say: “May it be Your will that the verdict rendered against us be torn, and our merits be read in Your presence.”⁹

Some people¹⁰ are accustomed to partake of a sweet apple dipped in honey, and to say: “May the renewed year be sweet¹¹ for us.”¹² A blessing should be recited over the apple,¹³ and not over the honey, since the honey is ancillary to the apple.

2 There are people who follow the custom of eating fish [thereby expressing the hope that] they will be fruitful and multiply like fish.¹⁴ [The fish] should not be cooked in vinegar.¹⁵

3 When partaking of foods, such as apples or dates, for which a blessing is required when they are eaten in the course of a meal, the [accompanying] request¹⁶ should be made after one begins to eat, because it is forbidden to make an interruption between the recitation of the blessing and partaking [of the food].¹⁷

4 There are those whose custom is to dip the piece of bread [eaten after reciting] the blessing *HaMotzi* in honey.¹⁸ Some people eat pomegranates¹⁹ and say: “May our merits be as numerous as [the seeds of] a pomegranate.”⁴

It is customary to eat succulent meat, drink honey, and [partake of] other sweet foods as a sign that the year should be one of sweetness and plenty, as it is written in the Book of *Ezra*,²⁰ “Eat succulent foods and drink sweet beverages....”²¹

5 One should partake of the head of a ram²² to commemorate the ram [sacrificed instead] of Yitzchak.²³ If a head of a ram is not available, one should partake of the head of a lamb, and if [that] is not available, one should partake of the head of another animal — so as to say, “May we be a head and not a tail.”



הלכות ר"ה יו"כ וסוכות - שו"ע אדה"ז

Halachos of Tishrei – Shulchan Oruch HaRav

Daily study program

Unit 3

6 There are people who make a point of not eating walnuts and hazelnuts because they generate phlegm and mucus and thus disturb one while he is praying.²⁴

7 It is customary to go to a river²⁵ with live fish, which serve as a sign that the Evil Eye should have no power over us and that we be fruitful and multiply like fish.²⁶ [At the riverbank,] we recite the verse,²⁷ “He will again show mercy to us.... You will cast [all their sins into the depths of the sea].”²⁸ It is preferable that this be done outside the city. [This custom is practiced] on the first day of Rosh HaShanah²⁹ after the *Minchah* service, before sunset. One should [also] recite the verse [that precedes the above, viz.], “Who is a G-d like You....”³⁰

8 It is customary not to sleep by day on Rosh HaShanah so that one’s *maza*³¹ will not sleep. One who sits idly is considered as if asleep.³² There are those who [maintain that one may] sleep after midday.

584 The Order of the Torah Reading on Rosh HaShanah

1 *Hallel*¹ is not recited on Rosh HaShanah and Yom Kippur,² because [on these days] the Holy One, blessed be He, sits on the Throne of Judgment and the Books of Life and Death are open before Him. How could one recite [joyous] songs of praise [at such a time]?

Nevertheless, if it happens that people whose daily reading of *Tehillim* includes [the psalms of] *Hallelon* Rosh HaShanah or Yom Kippur, they may read them as part of their daily routine,³ because they are reciting them not as joyous songs, but as prayers and supplications.

2 The prayer *Avinu Malkeinu* is recited in its [traditional] order, though some people omit the phrase, “Our Father our King, we have sinned before You.”⁴ [The rationale is that] one does not recite confessional prayers on Rosh HaShanah so as not to give the Accuser [in the Heavenly Court] an opportunity for expression. There is, however, no need to be concerned about reciting verses [from the *Tanach*⁵] that mention sin, since they are not being recited as confessional prayers.

Moreover, one need not refrain even from actual confession while the *shofar* is being sounded, because [at that time] Satan is confounded. Indeed, it is proper to confess silently between the sets of *shofar* blasts, while the congregation is reciting the prayer *Yehi ratzon*.

3 [In the *Avinu Malkeinu* prayer,] the words within each of the phrases, “pardon and forgive” and “blot out and remove our sins⁶ and transgressions,” should appear [in that order. The rationale is] that forgiveness (*mechilah*) is greater than pardon (*selichah*), and a transgression (*pesha*) is more serious than a sin (*chatas*). [The rationale is that] a request should first be modest and only later should be expanded.

4 [In this prayer,] the words *ro’a gzar* (“the evil [aspect] of the verdict”) should be recited in a single breath. [The implication is that] G-d should cut out “the evil aspect” from the verdict and thus the remainder of the decree will be merciful.



הלכות ר"ה יו"כ וסוכות - שו"ע אדה"ז Halachos of Tishrei – Shulchan Oruch HaRav Daily study program

5 The *Avinu Malkeinu* prayer is not recited on *Shabbos*, because it is forbidden to ask for one's [material] needs on *Shabbos*. Indeed, it is not even said at *Minchah* on Friday afternoon.

6 On Rosh HaShanah, [the prayer service] is extended by the addition of liturgical hymns⁷ and prayers [of supplication] until at least midday, but if Rosh HaShanah falls on *Shabbos*, it should not be extended past midday.⁸ On a weekday it may be extended beyond that time, but only for liturgical hymns and supplications. The service should not be extended for melodies alone, for the day is a festival.⁹

7 Two Torah scrolls are taken out [of the Ark for the reading]. From the first scroll, [on the first day,] we read five [*aliyos*¹⁰] from "And G-d remembered Sarah..." until the passage concerning the Binding of Yitzchak.¹¹ [This reading was chosen,] because Sarah conceived on Rosh HaShanah.¹² If [Rosh HaShanah] falls on *Shabbos*, [the reading is divided into] seven *aliyos*.

[For the *aliyah* for] the *Maftir*,¹³ [one] reads¹⁴ the passage from *Parshas Pinchas* [beginning]¹⁵ "And in the seventh month" from the second Torah scroll. For the *Haftorah*, one reads from the beginning of the Book of *Shmuel*¹⁶ until "May He raise high the standard of His anointed one."¹⁷ [This reading was chosen,] because Chanah also conceived on Rosh HaShanah.

8 There are places where the person who sounds the *shofar* is given one of the five *aliyos* on Rosh HaShanah. In other places, an *aliyah* is also given to the *sheliach tzibbur* who recites the *Mussaf* prayers. The [latter] practice is also followed on Yom Kippur.

9 If there is an infant who is due to be circumcised on Rosh HaShanah, one does not wait until after the prayers¹⁸ to circumcise him, because¹⁹ "those who are eager perform the *mitzvos* early." Instead, the circumcision should take place after the Reading of the Torah, before the sounding of the *shofar*. [The rationale is] that by the sounding of the *shofar*, [a ram's horn,] G-d recalls the Binding of Yitzchak, [because a ram was sacrificed in his stead]. It is therefore appropriate to link the circumcision, which is the covenant of Avraham, to the Binding of Yitzchak.

The above applies in places where it is customary to circumcise children in the synagogue.

Wherever circumcisions customarily take place at home, the child should be circumcised after the congregation leaves the synagogue.



הלכות ר"ה יוה"כ וסוכות - שו"ע אדה"ז
Halachos of Tishrei – Shulchan Oruch HaRav
Daily study program

Unit 4

585 The Series of Shofar Blasts during which One may Sit

1 The *shofar* must be sounded while standing. [This concept is derived¹ as follows:] It is written,² “It shall be a day of sounding [the *shofar*] for you (לכם),” and [with regard to the counting of the *Omer*] it is written,³ “And you shall count for yourselves (לכם).” Just as לכם in the latter verse [signifies that the counting of the *Omer* must be performed] while standing, as clarified in sec. 489[:4], so, too, in the former verse [does it signify that the *shofar* must be sounded] while standing.

Accordingly, [while sounding the *shofar*, one] should not lean on any object in such a way that he would fall if it were to be removed. [Such a stance] is called leaning, not standing. Nevertheless, if one transgressed and sounded the *shofar* even while sitting, he has fulfilled his obligation and need not sound the *shofar* again while standing. For [the obligation to] stand [at this point] is merely Talmudic in origin, as explained in sec. 8[:4,] and sec. 489[:4]; see that source.

2 Those who listen to the *shofar* blasts need not stand, even if they have not yet fulfilled their obligation.⁴

3 It is customary to sound the *shofar* on the reader’s platform from which the Torah is read.⁵ It is appropriate to appoint a person who is righteous and honorable [to sound the *shofar*. The choice should be made, however,] in a manner that will avert contention.

4 Before sounding the *shofar*, while standing, [the person sounding the *shofar*] should recite the blessing [aloud]:⁶ “[Blessed are You...] Who has sanctified us with His commandments and has commanded us to hear the sound of the *shofar*” לשמוע בקול שופר. He should not say לשמוע בקול שופר, for that would imply “to heed the sound of the *shofar*.”

Why do we not say, “to sound the *shofar*”? Because the essence of the *mitzvah* is not to sound the *shofar* but to hear it. [This principle is exemplified by the ruling in] sec. 587[:2], that a person who sounded the *shofar* but did not hear its blasts has not fulfilled his obligation. Nevertheless, if one transgressed or erred and [concluded] the blessing [with the words] “to sound the *shofar*” or “concerning the sounding of the *shofar*,” he has fulfilled his obligation.

5 After reciting this blessing, [the person sounding the *shofar*] should recite the blessing *Shehecheyanu*,⁷ because the *mitzvah* [of sounding the *shofar*] comes only from time to time. These two blessings should be recited both by one who is sounding the *shofar* to fulfill his own obligation, and by one who has fulfilled his own obligation and is sounding the *shofar* to enable others to fulfill their obligations.

When does the [latter case] apply? When the listener does not know how to recite the blessings. If, however, he knows how to recite the blessings, he should recite them himself instead of hearing them from someone who has already fulfilled his obligation,⁸ as clarified in sec. 273[:6]; see that source.⁹

6 After reciting these two blessings, *tekiah-shevarim-teruah-tekiah* should be sounded three times, *tekiah-shevarim-tekiah* three times, and *tekiah-teruah-tekiah* three times, as will be explained in sec. 590[:1-2]; see that source.



הלכות ר"ה יו"כ וסוכות - שו"ע אדה"ז Halachos of Tishrei – Shulchan Oruch HaRav Daily study program

If one is in doubt whether he heard the sounding of the *shofar* [properly] on the first day of Rosh HaShanah, when the requirement to hear it is of Scriptural origin, he must [hear the] sounding [of the *shofar* again]. He should not recite a blessing, however, because whenever there is a doubt [as to whether or not] a blessing [should be recited], we rule leniently; [i.e., the blessing should not be recited].¹⁰ On the second day of Rosh HaShanah, [when the requirement to hear the sounding of the *shofar*] is merely Rabbinic in origin, there is no need to [hear the] sounding [of the *shofar* a second time], because whenever there is a doubt with regard to a Rabbinic obligation, we rule leniently.

It is preferable to sound the *shofar* from the right side of the mouth if that is possible,¹¹ for it is written,¹² “Satan was standing at his right side” — and Satan is confounded by the blasts of the *shofar*.¹³

7 It is desirable that the mouth of the *shofar* be pointed upward rather than to the side, in the spirit of the phrase,¹⁴ “G-d ascends through the sounding [of the *shofar*].”

8 If one began sounding the *shofar* and was unable to complete all 30 *shofar* blasts,¹⁵ another person should replace him. If he, too, cannot complete [the *mitzvah*], he should be replaced by still another person, and so on [until the *mitzvah* is completed].

None of these [replacements] are required to recite the blessing,¹⁶ because they all fulfilled their obligation with the blessing recited by the first individual. [Moreover,] even if that individual was unable to sound even one note, his blessing was not recited in vain, because his intent in reciting it was that all the listeners should discharge their obligation.¹⁷ This is why those who sound the *shofar* after him and the congregation who heard his blessing do not have to recite a blessing again.

If, by contrast, he is replaced by a person who did not hear his blessing, that person must recite a blessing before he sounds the *shofar*, because he did not fulfill his obligation with the blessing recited by the first individual.¹⁸

9 When does this apply? When the person sounding the *shofar* has not fulfilled his own obligation, for he has not heard the sounding of the *shofar* at all. If, however, he heard the sounding of all the *shofar* blasts in another synagogue, he is not required to recite a blessing before he sounds the *shofar*, because the congregation already heard the blessings from the first person who [attempted to] sound the *shofar*.¹⁹

10 It is customary for the [*sheliach tzibbur*] who led the Morning Service to read out the order of the *shofar* blasts word by word for the person sounding the *shofar*, so that he will not err. This is a desirable custom.²⁰ See also sec. 590.²¹

11 (It is forbidden to receive payment for sounding the *shofar* on Rosh HaShanah, even if one was hired before the festival began.²² [The rationale is that] he would be receiving wages for [working on] the festival, and this is forbidden for the reasons explained in sec. 306[:11]; see that source.²³ If one receives payment [for sounding the *shofar*], he will never realize any blessing from that payment.)²⁴



הלכות ר"ה יוה"כ וסוכות - שו"ע אדה"ז
Halachos of Tishrei – Shulchan Oruch HaRav
Daily study program

Unit 5

590 The Order Appropriate for the Sounding of the Shofar

1 How many *shofar* blasts¹ is a person obligated to hear on Rosh HaShanah? Nine — *tekiah-teruah-tekiah*, three times. [This concept is derived as follows:²] The term *teruah* is mentioned three times in the Torah [with regard to the month of Tishrei]: twice in connection with Rosh HaShanah³ and once in connection with Yom Kippur of the Jubilee Year.⁴ The Oral Tradition teaches that [the verses] are interrelated,⁵ and thus it is as if all three mentions of the term *teruah* relate to each [occasion].

Whenever a *teruah* is sounded, it must be preceded by a [long,] plain [*shofar* blast], and followed by a [long,] plain [*shofar* blast].⁶ These [long, plain blasts] are called *tekios*, without qualification.⁶ [This pattern is derived from] the verse,⁷ והעברת שופר תרועה — “You shall sound blasts on the *shofar*.” [The initial verb] implies that a [long,] simple blast should be sounded; [the sequence of the Hebrew words] implies that this long, simple blast should be followed by a *teruah*. And after mentioning the *teruah*, [that verse] states, תעבירו שופר — “You shall sound the *shofar*.” This implies that after the *teruah*, a [long,] simple blast should also be sounded.

[This sequence] applies to every *teruah*, whether of the Jubilee Year or of Rosh HaShanah, for lessons applying to one are also applied to the other.

2 The term *teruah* used in the Torah is rendered as יבבא in Aramaic.⁸ [This verb appears in] the verse,⁹ “And Sisrah’s mother gazed through the window and wailed.” This implies that יבבא resembles a sound that a person emits when he weeps and moans.

There is room to question whether the יבבא spoken of here is the sound made by a sick person whose groans are extended, as he issues one groan after the other, prolonging them somewhat. The root that describes this is גנח. Or perhaps [יבבא] resembles the sound of a person who sobs and mourns, emitting very short sounds in quick succession. The word that describes this is יליל. Or perhaps it refers to both of them in turn,¹⁰ with the sobbing following the groaning, for people who cry commonly groan and then sob.

[Accordingly,] our Sages ordained [the following practice] in order to accommodate all the possible explanations¹¹ of the term [*teruah*]. A series comprising *tekiah-shevarim-teruah-tekiah*¹² is sounded three times, for perhaps *teruah* means both groaning and sobbing. A series comprising *tekiah-shevarim-tekiah*¹³ is then sounded three times, for perhaps *teruah* means groaning alone, and if so, the sobbing sounds [i.e., our *teruah*] would constitute an interruption between the *teruah* [required by the Torah] and the *tekiah* that follows it — whereas the Torah requires that a *teruah* be [immediately] followed by a [long,] simple blast without the interruption of any other *shofar* blast which is not [long and] simple. Finally, a series comprising *tekiah-teruah-tekiah*¹⁴ is sounded three times, for perhaps *teruah* is [the staccato] sobbing alone, and the groans [i.e., our *shevarim*] in the series comprising *tekiah-shevarim-teruah-tekiah* would constitute an interruption between the *teruah* [required by the Torah] and the *tekiah* that precedes it.



הלכות ר"ה יו"כ וסוכות - שו"ע אדה"ז Halachos of Tishrei – Shulchan Oruch HaRav Daily study program

3 [A person may] make a stipulation regarding the last *tekiah* in the set comprising [three series of] *tekiah-shevarim-teruah-tekiah*: “If the set comprising *tekiah-shevarim-teruah-tekiah* is the true [expression of] the *mitzvah*, this [final] *tekiah* should be considered as the last *tekiah* of that set. But if the [following] set comprising [three series of] *tekiah-shevarim-tekiah* is the true [expression of] the *mitzvah*, and it is through [these sounds that] one fulfills his obligation, this *tekiah* should be considered as the first *tekiah* of that set.” [If one makes such a stipulation,] there is no need to sound another *tekiah* as the beginning of the [three-part] set that comprises *tekiah-shevarim-tekiah*, for from either perspective, he has fulfilled his obligation with the *tekiah* [concerning which he made the stipulation]. Similarly, if one made a stipulation that the final *tekiah* of the set comprising *tekiah-shevarim-tekiah* be counted conditionally as the first *tekiah* of the [following] set that comprises *tekiah-teruah-tekiah*, [he need not sound an extra *tekiah*].

If, however, he does not make such a stipulation, one *tekiah* cannot be counted both for the set comprising *tekiah-shevarim-teruah-tekiah* and the [following] set that comprises *tekiah-shevarim-tekiah*, nor for the set comprising *tekiah-shevarim-tekiah* and the [following] set that comprises *tekiah-teruah-tekiah*.

[The rationale is that] the *mitzvos* require intent. And if one intends that this *tekiah* complete the set comprising *tekiah-shevarim-teruah-tekiah*, it cannot [also] count as the beginning of the [following] set that comprises *tekiah-shevarim-tekiah*. For if the set comprising *tekiah-shevarim-tekiah* is the true [expression of] the *mitzvah*, then when the person intended that this *tekiah* would complete the set comprising *tekiah-shevarim-teruah-tekiah*, the *shofar* blast was not sounded with the intent of fulfilling the *mitzvah* at all. The same reasoning applies with regard to the *tekiah* between the set comprising *tekiah-shevarim-tekiah* and the [following] set that comprises *tekiah-teruah-tekiah*.

8 The sobbing sounds of the *teruos*, and similarly, the three *shevarim* that take the place of a *teruah*, must be sounded in one breath. If they were not sounded in one breath, one’s obligation has not been fulfilled, for the Torah says “*teruah*” [in the singular, implying] one sequence of blasts and not a sequence divided in two.

[Different rules apply with regard to] the three *shevarim* and the *teruah* in the set comprising *tekiah-shevarim-teruah-tekiah*, where the two together take the place of the *teruah* required by the Torah — for this term may signify both groaning and sobbing, one after the other.²¹ Nevertheless, they need not be sounded in one breath, for it is not usual for a person to groan and sob in the same breath. Usually, [his groans and sobs] are separated by the space of a breath; he takes a breath between them. Hence, the person sounding the *shofar* must also take a breath between them, though he should not separate them by more than the space of a single breath. He should not wait to sound the *teruah* until the person calling out the notes says “*teruah*,”²² but should sound the *teruah* on his own initiative immediately after sounding the *shevarim* and taking a breath.



הלכות ר"ה יוה"כ וסוכות - שו"ע אדה"ז

Halachos of Tishrei – Shulchan Oruch HaRav

Daily study program

Unit 6

9 Other authorities, however, [differ,] even though it is not usual for a person to groan and sob in a single breath. [They maintain] that since the reason we sound the *shevarim* and the *teruah* together is that perhaps this [combination] is the *teruah* mandated by the Torah, the two should not be separated — for the Torah says “*teruah*” [in the singular, implying] one sequence of blasts, and not a sequence divided in two. Therefore, if a person sounded these notes in two breaths, he has not fulfilled his obligation. Rather, he should sound them in one breath, though with a slight pause between them, so that they will be [heard as] two distinct sounds.

The custom in these lands²³ is to follow the first view. The custom should not be changed lest strife arise. In a place where there is no established custom, however, [the following] custom [should be adhered to]:

In the *tekios meyushav*,²⁴ [these two sounds] should be made in a single breath,²⁵ so that the blessing recited over these [*shofar* blasts] will accord with the *halachah* according to all authorities. For even according to the first opinion, some authorities hold that if these *shofar* blasts were sounded in a single breath, one has fulfilled his obligation, just as one who sounded the set comprising *tekiah-teruah-tekiah* or the set comprising *tekiah-shevarim-tekiah* in a single breath has fulfilled his obligation, as will be explained.

By contrast, the *tekios me'umad*²⁶ — for which a blessing is not recited — should be sounded in two breaths, out of deference to the view that according to the first approach, if [the *shevarim* and the *teruah*] were sounded in a single breath, one has not fulfilled his obligation.

If one sounded a series comprising *tekiah-teruah-tekiah* or a series comprising *tekiah-shevarim-tekiah* in a single breath, but paused slightly between the sounds so that they would be [heard as] three [distinct] sounds, he has fulfilled his obligation. Some authorities, however, maintain that in such a case one has not fulfilled his obligation, but must repeat all three sounds. [The rationale is that] the first *tekiah* had no conclusion nor end, nor did the final *tekiah* have a start or a beginning — for everything was included in a single breath.

Though the *halachah* follows the former view, one should show deference to the latter view and repeat all three sounds.²⁷

10 (Each of the following is called a series:²⁸ *tekiah-shevarim-teruah-tekiah*, or *tekiah-shevarim-tekiah*, or *tekiah-teruah-tekiah*.) If the last *tekiah* of one of [these three] series was extended and prolonged to the length of two *tekios*, with the intent that it be considered as two *tekios* — i.e., the last of the current series and also the first of the following series — it counts as only one *tekiah*, the last *tekiah* of the current series.⁸

[The rationale is that] every *tekiah* must have a beginning and an end. If this [double] *tekiah* were to be divided as the person sounding the *shofar* desired, the second *tekiah* would have no beginning and the first *tekiah* would have no end. Therefore, we do not follow his intent. We consider this as one long *tekiah*, which is counted as the last *tekiah* of the current series.



הלכות ר"ה יו"כ וסוכות - שו"ע אדה"ז Halachos of Tishrei – Shulchan Oruch HaRav Daily study program

11 However, some authorities differ, maintaining that everything depends on the intent [of the person sounding the *shofar*].²⁹ And since he intended that this [long] *shofar* blast should count for two *tekios*, we also consider it as two *tekios*, both of which are invalid for the reason explained above. His [double] blast does not even count for a single *tekiah*. This person must therefore sound the first *tekiah* of this series again, and then complete all the remaining *shofar* blasts in the proper order. In this he is bound by the law that applies to a person who makes a mistake in the midst of a series of *shofar* blasts: he must return to the beginning, as will be explained.³⁰

The *halachah* follows the first view. Nevertheless, it is advisable to show deference to the second view.²⁷

12 As the initial and preferred option, it is forbidden to talk from the beginning of the *tekios meyushav* until the conclusion of the *tekios me'umad*, as will be explained in sec. 592[:7]. Nevertheless, if the person sounding the *shofar* transgressed and spoke — even if he spent several hours in conversation, and even if he did so between a *tekiah* and a *teruah* or between one series and another, or between one set and another — he does not have to sound the *shofar* again.³¹

[Such an interruption] is not significant, even if the *shofar* blasts of one series were interrupted by other *shofar* blasts. For example, after one sounded a *tekiah* or a *teruah*, he casually sounded other *tekios* or *teruos*, which thus interrupt between the *teruah* of that series and the *tekios* that preceded or followed it. [The rationale is that] since he did not intend that these *shofar* blasts which he casually sounded in the middle of the series should count towards the fulfillment of the *mitzvah*, but viewed them as a casual act, they are not considered as an interruption between the *teruah* and the simple sound that preceded or followed it. For the Torah was insistent only that these two sounds should not be interrupted by a *shofar* blast which is not [long and] simple and which was sounded with the intent of fulfilling the *mitzvah*. In such an instance, there would not be a [long and] simple *shofar* blast preceding or following the *teruah*; it would be preceded or followed by a *shofar* blast that was not [long and] simple. If, however, the person sounding the *shofar* did not intend that these blasts fulfill the *mitzvah*, [the *teruah*] is not considered to be preceded or followed by a *shofar* blast that is not [long and] simple. Since the person did not intend to fulfill the *mitzvah* with [them, the other *shofar* blasts] are of no consequence at all; they are just like the sounds of an animal or a beast.



הלכות ר"ה יוה"כ וסוכות - שו"ע אדה"ז

Halachos of Tishrei – Shulchan Oruch HaRav

Daily study program

Unit 7

13 Similar concepts [apply with regard to] a person hearing the *shofar* blasts. If one heard the *shofar* blasts in interludes, i.e., he interrupted extensively by talking, he has [nevertheless] fulfilled his obligation. [This applies] provided that in the midst of a series of *shofar* blasts he did not hear a *shofar* blast that is inappropriate at that point; i.e., provided that between the *teruah* of that series and the [long and] simple *shofar* blast that precedes or follows it, he did not hear a *shofar* blast which was not [long and] simple and which was sounded with the intent of fulfilling the *mitzvah* — as was explained above with regard to the person sounding the *shofar*.

14 Similarly, not all the *shofar* blasts must be heard from one person. Even if one hears them from several people — a *tekiah* from one, a *teruah* from another, and a [second] *tekiah* from still another person, following this pattern until [he has heard] all the *shofar* blasts — he has fulfilled his obligation.³²

If, however, one hears a *tekiah* and a *teruah* and a *tekiah* sounded at the same time by three people respectively, he has not fulfilled his obligation. [The rationale is that the *teruah*] was neither preceded nor followed by a [long,] simple blast, because all [three] blasts were sounded at the same time.

Nevertheless, should each one of the three have sounded a series of *tekiah-teruah-tekiah*, then even though all the blasts were sounded at the same time, the listener has fulfilled his obligation.³³ [As a rule, we say that] when there are two simultaneous sounds, neither of them is heard [properly], as stated in sec. 141.³⁴ This case is exceptional. Since the *shofar* is cherished by a listener, because it is sounded only once a year,³⁵ he will listen attentively and [discern between even] several sounds. For the same reason, even if some people sounded trumpets,³⁶ and some sounded *shofaros*, [a listener] has fulfilled his obligation. Because he cherishes [the *mitzvah*], he pays attention to the *shofar* and hears its sound.

20 If a person sounds the *shofar* by blowing into its wide end, he has not fulfilled his obligation. A hint of this may be found in the verse,⁴⁶ “From the straits⁴⁷ I called [to G-d].”

21 After sounding the *shofar*, the leader of the prayer service⁴⁸ should begin to recite [aloud] the verse,⁴⁹ *Ashrei haam yod'ei seruah* (“Happy are the people who know the sound of the *shofar*”). In some [communities] it is customary to continue until *tarum karneinu* (“...our glory be exalted”).⁵⁰ He then begins *Ashrei yoshvei...*, and then the Torah scroll is returned to [the ark].⁵¹

591 The Order of the Mussaf Prayers when Praying Alone

1 On *Shabbasos* and on festivals [throughout the year], seven blessings are recited [in *Shemoneh Esreh*]: the first three [standard blessings], the last three [standard blessings], and in the middle, [a blessing that speaks of] the holiness of the day. For Rosh HaShanah, however, our Sages ordained that nine blessings be recited in the *Mussaf* services of both days.¹ In the blessings that speak of the sanctity of the day we incorporate verses on the theme of *Malchiyos*,² in order to accept the yoke of



הלכות ר"ה יו"כ וסוכות - שו"ע אדה"ז Halachos of Tishrei – Shulchan Oruch HaRav Daily study program

the Kingdom of Heaven. We then recite the blessing on the theme of *Zichronos*,³ that includes verses [recalling G-d's] remembrance [of us], so that a remembrance of us will ascend before Him and elicit Divine goodwill. How is this accomplished? By means of the *shofar*.⁴ We therefore next recite the blessing on the theme of *Shofaros*, whose component verses [recall] the sounding of the *shofar*.

2 During the other days of the year, the *sheliach tzibbur* may, when he prays [aloud], fulfill the obligation [to recite *Shemoneh Esreh*] only for someone who is not proficient [in prayer].⁵ A person who is proficient [and can recite the prayers himself] may not fulfill his obligation [in this way], as stated in sec. 124[:1]. By contrast, even a person proficient [in prayer] can fulfill his obligation for the *Mussaf* service on Rosh HaShanah through the prayer of the *sheliach tzibbur*, because these are long blessings.

[Ordinarily, the above applies] provided the listener is in the synagogue together with the *sheliach tzibbur* and hears his recitation of [*Shemoneh Esreh*] from the beginning until the end. If, however, a person is prevented from coming to the synagogue by forces beyond his control — as is the case with people who are out in the open,⁶ the elderly, and the sick — the *sheliach tzibbur* fulfills his obligation [on his behalf] even though he did not hear his recitation of [*Shemoneh Esreh*].⁷

3 In the present age, when the *sheliach tzibbur* interrupts [*Shemoneh Esreh*] with liturgical hymns,⁸ one cannot fulfill his obligation with the prayers of the *sheliach tzibbur*, even if he did not hear those hymns. [For even though he does not listen to this interruption,] he waits [while they are being recited] for a period of time long enough to have enabled him to complete the entire [*Shemoneh Esreh*]. And in such an instance] he [does not fulfill his obligation and] is required to return to the beginning [of *Shemoneh Esreh*], as stated in sec. 65[:1]. Even if he does not wait this long, [such an arrangement is undesirable because,] as an initial and preferred option, it is forbidden to make even brief interruptions during [*Shemoneh Esreh*].



הלכות ר"ה יו"כ וסוכות - שו"ע אדה"ז

Halachos of Tishrei – Shulchan Oruch HaRav

Daily study program

Unit 8

4 Even in a community where it is not customary to recite liturgical hymns in the midst of *Shemoneh Esreh*, it is preferable that every person pray individually. [The rationale is that] a person who desires to fulfill his obligation through the prayer [recited by] the *sheliach tzibbur* must concentrate on everything the *sheliach tzibbur* says. If he misses hearing even one word from the *sheliach tzibbur*, he has not fulfilled his obligation. Not everyone can meet this requirement. It has therefore become the universal Jewish custom [for every individual] to recite the nine blessings of the *Shemoneh Esreh* of *Mussaf* in a whisper before [the *sheliach tzibbur* recites the prayer aloud].⁹ The *sheliach tzibbur* should also pray together with them in order to prepare his prayers, as stated in sec. 124.¹⁰

5 The verses [from the Torah that prescribe] the additional festive sacrificial offerings¹¹ must be mentioned in all the *Mussaf* services, whether on *Shabbos*, on *Rosh Chodesh*, on festivals, on Rosh HaShanah, or on Yom Kippur, so that our remembrance [of these offerings] will be accepted in place of their actual sacrifice.¹²

If, [instead of reading the verses that describe the sacrifices,] a person says, “We will prepare and offer [the sacrifices] before You as You have prescribed for us in Your Torah,” he has fulfilled his obligation, and there is no further need to read the verses concerning the *Mussaf* offerings. For this reason, it is customary in the Sephardic [community] to recite the verses [prescribing] the *Mussaf* offerings only on *Shabbos* and *Rosh Chodesh*, because people are familiar with [these verses], and they will not come to err. On the other festivals, however, they do not recite the verses concerning the *Mussaf* offerings, lest the people err and their prayers thereby become confused.¹³

In these countries¹⁴ this [possibility] does not arouse concern, and it is customary to recite the verses concerning the *Mussaf* offerings even on the festivals. On Rosh HaShanah, however, we do not recite the verses concerning the *Mussaf* offering of Rosh Chodesh,¹⁵ because the phrase that we say — “in addition to the burnt-offering of [Rosh] Chodesh”¹⁶ — suffices, since it includes all the *Mussaf* burnt-offerings of Rosh Chodesh. In order to mention the goat [offered on Rosh Chodesh] as a sin-offering, we say “and two goats for atonement.”¹⁷ Similarly, we say *es musfei Yom HaZikaron* — “the *Mussaf* offerings of the Day of Remembrance” — in the plural, in order to also include Rosh Chodesh, which is also called [a time of] “remembrance,” as stated in sec. 582[:9].

Even on the second day [of Rosh HaShanah], which is not Rosh Chodesh, we nevertheless say [in the plural] *es musfei* — “the *Mussaf* offerings”¹⁸ — “and two goats for atonement.” [This was ordained so that] people should not demean the second day [of Rosh HaShanah] once they realize that the second day is the second of the month, and [consequently] not Rosh HaShanah.¹⁹

6 Why is it customary not to mention Rosh Chodesh explicitly on Rosh HaShanah? So that people will not say that the second day of Rosh Chodesh is the principal day, as is the case with regard to other *Rashei Chadashim*, and then they would reckon the [dates of the coming] festivals from [the second day of Rosh Chodesh].²⁰ If Rosh Chodesh were to be mentioned on the second day [of Rosh HaShanah], for the reason stated above, they would say that there were two days of Rosh Chodesh.



הלכות ר"ה יוה"כ וסוכות - שו"ע אדה"ז Halachos of Tishrei – Shulchan Oruch HaRav Daily study program

[Rosh Chodesh is not mentioned explicitly for] an additional reason — to confuse Satan so that he will not know that this day is Rosh Chodesh Tishrei (and thus will not come to level accusations).²¹ For the same reason, [in the preliminary morning prayers,] we do not say the passage beginning *U'VeRashei Chadsheichem* — “On your Rosh Chodesh days”²² — before [the *Mishnayos* beginning] *Eizehu [Mekoman]*.

7 We should recite no fewer than three verses on the theme of *Malchiyos*, three verses on the theme of *Zichronos*, and three verses on the theme of *Shofaros*.²³ One of the verses [in each bracket] should be from the Torah,²⁴ another from the Sacred Writings, and the third from the Prophets²⁵ — and if fewer verses were recited, one has not fulfilled his obligation. The initial and preferred option, however, is that a person recite ten verses of *Malchiyos*, ten verses of *Zichronos*, and ten verses of *Shofaros*, corresponding [in each case] to the Ten [Divine] Utterances with which the world was created.²⁶

The first three verses [in each bracket of ten] should be from the Torah, the [next] three from the Sacred Writings, and the last three from the Prophets. One should then conclude with a verse from the Torah. If [instead] one concluded with a verse from the Prophets — i.e., he recited four verses from the Prophets — he has [nevertheless] fulfilled his obligation.

8 When does the above apply? When one has begun to recite at least one verse [of the bracket] of *Malchiyos*, of *Zichronos*, or of *Shofaros*. [In such an instance,] he should recite all ten verses. If, however, one had not begun to recite any verse, [different rules apply]. Should he so desire, he is not required to mention any of the verses at all. Instead, he could say: “And forever and ever reign in glory, as it is written in Your Torah, and so it is written in Your Sacred Writings, and so it was stated by Your servants, the prophets. Our G-d, and G-d of our fathers, reign over the entire world...”²⁷ A similar pattern may be followed with regard to the blessings on the themes of *Zichronos* and *Shofaros*.

When did the above apply? In the earlier generations. In the present era it is forbidden to do this as an initial option, because the Jewish people have universally accepted it as an obligation to recite all ten verses. No deviation should be made.



הלכות ר"ה יו"כ וסוכות - שו"ע אדה"ז

Halachos of Tishrei – Shulchan Oruch HaRav

Daily study program

Unit 9

9 In none of the blessings — whether on the themes of *Malchiyos*, *Zichronos* or *Shofaros* — do we include verses that speak of retribution to be visited upon the Jewish people. We may, however, include verses that mention retribution to be visited upon the non-Jew nations.²⁸

10 We do not say verses of remembrance that involve only individuals, e.g., “Remember me, O my G-d, for good,”²⁹ or “Remember me, O G-d, when Your people are favored.”³⁰

11 The verse beginning *Shema Yisrael* — “Hear O Israel, G-d is our L-rd, G-d is One” — is considered as one of the verses of *Malchiyos*, for the word *echad* (“one”) communicates the theme of sovereignty.³¹ [The implication is that] He is unique and unified [with all existence]; there is none that can be likened to Him, and His Kingship reigns over all. For this reason we complete [the bracket of] *Malchiyos* with this verse, in order to conclude with a verse from the Torah.

12 [Verses which include the term] *teruah*, e.g., “It shall be a day of sounding [the *shofar*] for you,”³² are considered equivalent to those that include the term *shofar* and may be counted among the verses of the blessing on the theme of *Shofaros*.³³ Similarly, [verses that include the term] *tekiah*, e.g., “And you shall sound the trumpets,”³⁴ [are considered equivalent to those that include the term *shofar*]. Although that verse mentions “the trumpets” [and not the *shofar*], this is not significant. Since it uses the expression *tekiah*, it can be considered as one of the verses of the *Shofaros* blessing. Hence we complete [the bracket of] *Shofaros* with this verse in order to conclude with a verse from the Torah.

[In the conclusion of the *Zichronos* blessing,] some people make a point of saying, “And remember this day the Binding of Yitzchak for the descendants of Yaakov,” for if one would say “for his [i.e., Yitzchak’s] descendants,” Esav’s [descendants] would also be included.

Others maintain that the ancient wording [of the blessing] should not be changed. Even though we say “for his descendants,” Esav is not included. This is reflected in [the verse],³⁵ “To you and to your descendants will I give all of these lands” — yet Esav was not given [a share of those lands]. This indicates that he is not at all considered a descendant of Yitzchak.

The first opinion is to be preferred,³⁶ because in the prayers of the Days of Awe we should be explicit in their wording so that there will be no ambiguity in our requests, as stated in sec. 582[:7].

13 A person praying alone should not recite the *Mussaf* service on Rosh HaShanah until three hours of the day have passed.³⁷ [The rationale is that] since he recites the blessings on the themes of *Malchiyos*, *Zichronos*, and *Shofaros*, he should be concerned that his conduct will be investigated and his prayer may be rejected. For the Holy One, blessed be He, does not extend consideration beyond the limits of the law during these hours, since He is then occupied with the Torah, which is called truth.³⁸

After three hours have passed, He judges the entire world. When He sees that the world will not be able to survive [the rigidity of] judgment, He goes beyond the measure of the law. [At this time, therefore,] an individual’s prayer will not be rejected.



הלכות ר"ה יוה"כ וסוכות - שו"ע אדה"ז Halachos of Tishrei – Shulchan Oruch HaRav Daily study program

14 [This concept does not apply to] the *Mussaf* services recited throughout the year, nor to the *Shacharis* service even of Rosh HaShanah. Since [these services] involve merely the praise of the Holy One, blessed be He, or the description of the sacrificial offerings, then even if they are recited by an individual [praying without a *minyan*], his conduct will not be investigated.

Likewise with regard to a weekday *Shacharis* service: Though a person requests his needs and there is reason for concern that his conduct will be investigated, we can assume that there is a congregation [elsewhere] that is praying at [this] time, for this is the time of the morning prayer. His prayer will therefore be accepted together with the prayers of the multitude, “for the Holy One, blessed be He, will never spurn the prayers of the multitude, as it is written, ‘G-d is mighty and will not spurn.’”³⁹

By contrast, the *Mussaf* service [of Rosh HaShanah] can be recited throughout the day,⁴⁰ so that some [congregations] recite it earlier and others recite it later. It is thus possible that at the time that a particular individual is praying, no other congregation in the world will be praying, and hence his prayer may be rejected.

For the same reason, in the summer, one should make a point of not reciting the weekday Morning Service [alone] during the first hour of the day, for without a doubt no congregation in the present age is praying at that [early] hour. Similarly, in the winter, a person [praying alone] should not delay his prayers beyond the end of the second hour of the day, for [communal] prayer everywhere has certainly been completed by that time. A person praying without a *minyan* should [therefore] make a point of not praying during the third hour.

Likewise, for the reason explained above, a person sounding the *shofar* alone should not sound the blasts required for [the fulfillment of] the *mitzvah* until three hours of the day have passed.⁴¹

15 [In the repetition of the *Shemoneh Esreh* of *Mussaf*,⁴² the *sheliach tzibbur*] should say *ein lefaresh eilum shmecha* — “One cannot explain the hidden [dimensions] of Your name.” He should not say *ve’ein peirush...* — “There is no explanation...,” for there *is* an explanation of the hidden dimensions of His name.



הלכות ר"ה יוה"כ וסוכות - שו"ע אדה"ז
Halachos of Tishrei – Shulchan Oruch HaRav
Daily study program

Unit 10

592 The Mussaf Prayers Aloud and the Order of the Shofar Blasts

1 Our Sages ordained¹ that when the congregation recites the *Mussaf* service, a series of *tekiah-teruah-tekiah* should be sounded for the *Malchiyos* blessings, and [repeated] for the blessings of *Zichronos* and *Shofaros*. When [the congregation recites] the whispered *Mussaf* prayer, every individual prays independently, and one does not conclude his blessings at the same time that another does. Accordingly, the *shofar* should not be sounded during this prayer, just as it is not sounded when this prayer is recited by an individual [without a congregation], as will be explained.² Instead, we wait [and do not] sound the *shofar* until the *sheliach tzibbur* repeats the *Shemoneh Esreh*.

There are places that follow the custom of sounding the *shofar* twice: once when [the congregation] prays in a whisper and once when the *sheliach tzibbur* repeats [the *Shemoneh Esreh*]. In a place where there is no [fixed] custom, however, this practice should not be initiated.³

2 These *shofar* blasts are called *tekios me'umad*, "the *shofar* blasts [sounded] while standing,"⁴ because [not only the person sounding the *shofar* but] also those listening must stand when hearing these *shofar* blasts. With regard to *tekios meyushav* ("the *shofar* blasts [during which one may] sit"), only the person sounding the *shofar* must stand, as stated in sec. 585[:1-2].

3 The Sages ordained that the *shofar* should be sounded in a manner that fulfills one's obligation according to all the different possible interpretations of the term *teruah*; see sec. 590[:2]. Now, therefore, it would be appropriate to sound a sequence of *tekiah-shevarim-teruah-tekiah* and *tekiah-shevarim-tekiah* and *tekiah-teruah-tekiah* for the *Malchiyos* blessings, and similarly for the blessings of *Zichronos* and *Shofaros*,⁵ in order to fulfill all the possible interpretations of *teruah*.⁶

Nevertheless, since one may not overburden a congregation,⁷ it is customary to sound only the series *tekiah-shevarim-teruah-tekiah* for the *Malchiyos* blessings, and similarly for the blessings of *Zichronos* and *Shofaros*. [The rationale is that] according to this approach, all the possible interpretations of *teruah* have been covered. The only difficulty is that perhaps (a *teruah* is only *shevarim* or only [our] *teruah*, and hence) one would be making an interruption between the *teruah* and the simple note that precedes it or that follows it. We are not concerned with this matter, since we already fulfilled the Scriptural obligation by hearing the *tekios meyushav*. By [hearing] these blasts we have steered clear of all the possible causes of doubt [regarding the term *teruah*], as was explained in sec. 590[:2].

4 There are those who follow the custom of sounding one series of *tekiah-shevarim-teruah-tekiah* for the *Malchiyos* blessings, one series of *tekiah-shevarim-tekiah* for the blessings of *Zichronos*, and one series of *tekiah-teruah-tekiah* for the *Shofaros* blessings.

[The rationale is that] according to Scriptural Law, both our *shevarim* and our *teruah* are referred to as *teruah*. No matter what one does, whether he sounds *shevarim* alone or our *teruah* alone, he has



הלכות ר"ה יו"כ וסוכות - שו"ע אדה"ז Halachos of Tishrei – Shulchan Oruch HaRav Daily study program

fulfilled his obligation. [Thus,] in the earlier generations, people in some places customarily sounded *shevarim*, and in others, people customarily sounded our *teruah*. Both these and those fulfilled their obligation according to Scriptural Law. Nevertheless, because this [diversity] was perceived as a conflict of opinion in the eyes of the common people, the Sages saw fit to ordain⁸ that the entire Jewish people follow a single practice [for the *tekios meyushav*], so there would not be [any divergence] that would appear to people at large to be a conflict of opinion. [Hence] they ordained that there be sounded three series of *tekiah-shevarim-teruah-tekiah*, three series of *tekiah-shevarim-tekiah*, and three series of *tekiah-teruah-tekiah* so that there would be no doubt among people at large because of the different practices. For this reason,⁹ [the Sages] did not require [congregations] to take [such] trouble when sounding the *tekios me'umad* as well.

Instead, [when sounding] the *tekios me'umad*, we show that all the [possible interpretations of] *teruah* are called *teruah*, and one fulfills his obligation by [hearing any of] them. Hence we sound one series of *tekiah-shevarim-teruah-tekiah*, one series of *tekiah-shevarim-tekiah*, and one series of *tekiah-teruah-tekiah* — to show that each one of these series is correct and acceptable.

5 There are some who follow the custom of sounding three series of *tekiah-shevarim-teruah-tekiah* for the *Malchiyos* blessings, three series of *tekiah-shevarim-tekiah* for the blessings of *Zichronos*, and three series of *tekiah-teruah-tekiah* for the *Shofaros* blessings. Others follow the custom of sounding a series of *tekiah-shevarim-teruah-tekiah*, then a series of *tekiah-shevarim-tekiah*, and then a series of *tekiah-teruah-tekiah* for the *Malchiyos* blessings. They then repeat this sequence for the blessings of *Zichronos* and *Shofaros*. This is the preferred custom.⁵

6 Whenever the *shofar* is sounded [in the repetition of the *Shemoneh Esreh* of *Mussaf*], it is customary to recite [thereafter] the passage beginning *Hayom haras olam*¹⁰ and the passage beginning *Areshes sefaseinu*. Even on *Shabbos*, when the *shofar* is not sounded, we recite the passage *Hayom haras*; we do not, however, recite the passage *Areshes sefaseinu*.¹¹



הלכות ר"ה יוה"כ וסוכות - שו"ע אדה"ז

Halachos of Tishrei – Shulchan Oruch HaRav

Daily study program

Unit 11

7 If one recites the *Mussaf* service alone, he should not make an interruption to sound the *shofar* in the midst of the blessings [of *Shemoneh Esreh*].¹² Even if he has someone to sound the *shofar* for him, he should not make an interruption to listen to [the *shofar* blasts], for this practice was instituted only for communal [prayer].

Nevertheless, it is preferable that [such a person, like others,] should hear the *shofar* blasts that he is obligated to hear according to Scriptural Law — i.e., three series of *tekiah-shevarim-teruah-tekiah*, three series of *tekiah-shevarim-tekiah*, and three series of *tekiah-teruah-tekiah* — [specifically] before the *Mussaf* prayers.¹³

Although the *tekios me'umad* are a *mitzvah* instituted by the Sages, no blessing is recited before [they are sounded] as is done before the observance of other Rabbinic *mitzvos*, because they are covered by the blessing that was recited over the *tekios meyushav*. Since [both these sets of *shofar* blasts] are included in one blessing, one should be careful not to make an interruption by speaking between them. [This applies] not only to the person who sounded the *shofar* and who recited its blessings, but even to the congregants who did not recite the blessings themselves, but [merely] heard them from [him]. They, too, should not speak from the beginning of the *tekios meyushav* until the end of the *tekios me'umad*.

[Nevertheless,] if either the person sounding the *shofar* or those listening did transgress and speak, there is no need to recite a blessing over the *tekios me'umad*.¹⁴ [This would appear to contradict a ruling stated elsewhere, for] when one includes [the observance of] two *mitzvos* in a single blessing, and speaks [before observing the second *mitzvah*], he is obligated to recite a blessing over the second *mitzvah*, as stated in sec. 8[:21]¹⁵ and sec. 25[:18].¹⁶ Nevertheless, [a different rationale applies here, for] the *shofar* blasts that are sounded while we are standing, and those during which we may sit, are like a single *mitzvah*: the Torah obligated us to hear nine *shofar* blasts on Rosh HaShanah and the Sages ordained that they be heard in the course of the blessings *Malchiyos*, *Zichronos*, and *Shofaros*. However, in order to confuse Satan¹⁷ (i.e., in order that he be confused immediately during the *shofar* blasts that precede the prayers and thus will not level any accusations during prayer), Jews everywhere have adopted the custom of separating the *shofar* blasts required by Scriptural Law and those ordained by the Sages, sounding them at two different times. [First,] the *shofar* is sounded when [the congregation has license] to sit, in order to fulfill the *mitzvah* required by Scriptural Law. The blessings are recited over these *shofar* blasts. The *mitzvah* as ordained by the Sages is then completed by the *tekios me'umad*, which are sounded during the recitation of the blessings [of *Shemoneh Esreh*], as they ordained.

Since [the two soundings of the *shofar*] are one *mitzvah* that appears to be two *mitzvos*, one should not indulge in idle conversation between [the first and second sounding. At that time,] however, it is permitted to speak about the prayer service or about the sounding of the *shofar*, since [both requirements] in fact constitute one *mitzvah*. Similarly, if one transgressed and spoke, even about idle matters, there is no need to repeat the blessing, because there is no concept of making an interruption in the midst of an [ongoing] *mitzvah*. This resembles the case of a person who is sitting



הלכות ר"ה יו"כ וסוכות - שו"ע אדה"ז Halachos of Tishrei – Shulchan Oruch HaRav Daily study program

in a *sukkah* or wearing *tefillin*: he is permitted to speak, even though every moment that he sits in the *sukkah* or wears the *tefillin* he is fulfilling a *mitzvah* prescribed by the Holy One, blessed be He.¹⁸

If, however, one spoke between [the recitation of] the blessing and the *tekios meyushav* — even if he spoke about the prayers — he is required to recite the blessing again, because he made an interruption between the blessing and [the *mitzvah*] over which it was recited. If, however, he spoke about the sounding of the *shofar*, he does not have to repeat the blessing.¹⁹ Initially, however, it is forbidden to speak — even about the sounding of the *shofar* — between reciting the blessing and sounding the *shofar*, unless the *mitzvah* cannot be fulfilled without [first] speaking, by saying “Give me the *shofar*,” or the like.

8 While the *shofar* is being sounded, whether the *tekios meyushav* or the *tekios me'umad*, it is forbidden to spit,²⁰ for each *shofar* blast must be heard in its entirety from beginning to end, even if it is very long, as stated in sec. 590[:10]. Accordingly, children who have not reached the age at which they can be trained in the observance of the *mitzvos* should not be brought to the synagogue during the sounding of the *shofar* lest they disturb the concentration of the listeners. The women should take them [into their section], because [the women] are not obligated to observe this *mitzvah*, as stated in sec. 589[:2].

9 It is customary that the person sounding the *shofar* ascend the platform at which the Torah is read and sound the *tekios meyushav* there as an expression of deference to the congregation.²¹ As to the *tekios me'umad*, since they are [sounded] in the midst of *Shemoneh Esreh* we do not trouble him to ascend; he may stand and sound the *shofar* [from his place].

10 The *shofar* blasts [that are heard] in the course of the blessings should not be sounded by the *sheliach tzibbur* reciting the *Mussaf* prayers, lest he become confused and be unable to resume his prayers undistracted. If, however, [the *sheliach tzibbur*] is confident that he can resume his prayers without his concentration being diverted, or if he recites his prayers from a *Siddur*, in which instance he is assured of this, he may sound the *shofar*. [This applies] even if there is another person present who can sound the *shofar* as well as he does, because sounding the *shofar* is not at all considered as an interruption in the midst of prayer. Since we are required to sound the *shofar* in the midst of the blessings, it is considered a necessary component of the prayers.²²

[In view of the above-mentioned risk of distraction,²³] it is appropriate for the person who sounded the *tekios meyushav* to sound the *tekios me'umad*, for “when someone has begun the performance of a *mitzvah*, we urge him to complete it.”²⁴ [This does not apply to] a *sheliach tzibbur* reciting the *Mussaf* prayer who is unsure that he will be able to resume his prayers undistracted.

11 When did this apply?²⁵ In the early generations, when it was customary to [accord the honor of] sounding the *shofar* to one person, and no distinctions were drawn. Such a person thus acquired the right to all the *shofar* blasts, even those sounded during the blessings [of *Mussaf*], for the reason explained above. [Accordingly,] the *mitzvah* should not be taken from him.

In the present era, by contrast, it is customary in some places to grant [the honor of sounding] the *tekios me'umad* to a different person. Hence, the previous person is not considered to have [also] acquired the right to sound the *tekios me'umad*, and in any community [this second honor] may be given to another person.



הלכות ר"ה יוה"כ וסוכות - שו"ע אדה"ז
Halachos of Tishrei – Shulchan Oruch HaRav
Daily study program

Unit 12

600 An Egg Laid on Rosh HaShanah and the Order of Kiddush

1 Even those who live in *Eretz Yisrael* celebrate Rosh HaShanah for two days.¹ The reason they celebrate the other festivals for only one day is that [today] we know how the calculation of the months is determined. We know which day is appropriate to establish as the first day of [each] month,² the day from which we calculate the [dates of its] festivals.

[In the present era,] the only reason that even Jews in the Diaspora celebrate [the one-day festivals] for two days is that they are obliged to uphold the custom of their forefathers,³ who would celebrate [the festivals] for two days during the period when [the day of Rosh Chodesh] was sanctified according to [the testimony of] witnesses.⁴ [At that time,] the matter was not dependent on calculations at all, but on the sighting of the [new] moon. The Jews in the Diaspora did not know which day had been established in Jerusalem as [Rosh] Chodesh and would therefore celebrate the holidays for two days because of their doubt. The Jews of *Eretz Yisrael* who were close to Jerusalem would celebrate [each festival] for only one day, for the Rabbinical Court in Jerusalem would send messengers to notify [people elsewhere]⁵ which day had been established as [Rosh] Chodesh for Nissan and Tishrei.⁶ [Accordingly,] in all the nearby places that the messengers would reach before the onset of the festival, it would be observed for only one day. Therefore their descendants today do not have to observe two days, for we know the calculations [on which the calendar is based] and are aware of the day to be established as Rosh Chodesh, from which the [dates of the] month will be marked.

This rationale applies to the festivals other than Rosh HaShanah. On Rosh HaShanah even the inhabitants of *Eretz Yisrael* have to observe the custom of their forefathers, who would celebrate it for two days during the time when [the day of Rosh Chodesh] was sanctified according to the sighting of the moon. For the matter did not depend on a knowledge of the calculations, but on the determination of the Court in Jerusalem based on the sighting of the moon (by witnesses).⁷ Although the Court would [normally] dispatch messengers to notify everyone [of the day proclaimed as Rosh Chodesh], the messengers were not able to depart beyond [Jerusalem's Sabbath] limits on Rosh HaShanah, [because it] is a festival.⁸

2 Even for people in the Diaspora, Rosh HaShanah differs from other festivals.⁹ With regard to other festivals, even their forebears would observe two days only because of the doubt, i.e., they did not know which day had been declared Rosh Chodesh in *Eretz Yisrael*. Thus an egg laid on the first day may be used on the second day.¹⁰ [The rationale is that only one of those days is really a festival,] for if [the first day] is holy, [the second day] is ordinary, and the prohibitions of *muktzeh* and *nolad*¹¹ do not apply. And if it is [the second day] that is holy, and [the first day] is ordinary, the egg was prepared on the day before the holiday.¹²

Now, their descendants know [the correct dates] and are aware that the first day is the essence of the festival and the second day is also a festival [only] by virtue of Rabbinic decree. Nevertheless, the law [now] applying to an egg [laid on the first day of a festival] is not comparable to that of an



הלכות ר"ה יו"כ וסוכות - שו"ע אדה"ז Halachos of Tishrei – Shulchan Oruch HaRav Daily study program

egg laid on two [Scriptural days of rest] that follow each other, such as a *Shabbos* and a festival, in which instance an egg laid on one may not be eaten on the second, as stated in sec. 513[:9]. The rationale for the distinction is that] since they observe two days only because of the custom observed by their forefathers, they are not obliged to be more stringent than their ancestors themselves were. And their ancestors were allowed [to use such an egg] because of the reasons explained above.

3 [The above concepts do not apply] with regard to the two days of Rosh HaShanah. They are considered as one long day and a single continuum of holiness, even for the inhabitants of *Eretz Yisrael*.¹³ [Hence, the following law applies to] an egg that was laid on the first day, to any [produce] that was detached¹⁴ on the first day, or to anything snared on the first day. Just as it is forbidden on [the first day] because of the prohibitions of *muktzeh* and *nolad*, it is forbidden on the second day, because they are considered as one long day.

[There is one] exception: the deceased [may be buried] on the second day, as explained in sec. 526[:6].¹⁵

4 Why are [the two days of Rosh HaShanah] considered as one long day?¹⁶ [After all, today] we are aware [of the day] fixed for the new month [to begin], and we know that it is the first day [of Rosh HaShanah] that is of primary importance. [The two days are nevertheless considered as one long day,] because even when the Court would sanctify [the months] on the basis of the sighting [of the new moon], there were times when [this festival] was observed for two days.¹⁷

How did this come about? Originally, when [the eve of] the thirtieth of Elul arrived, the entire Jewish people and the Court would observe — from nightfall — the prohibitions against forbidden labor and would observe the sanctification of the day, lest witnesses come the following day and testify that they had seen the new moon that night.¹⁸ [Were that to happen,] that day would be declared as Rosh Chodesh Tishrei, which is Rosh HaShanah, and thus the [preceding] night would [have been observed as] a festival.

During the day the Court would be in session, anticipating the possible arrival of witnesses who had sighted the new moon. At whatever hour in the course of the day — until nightfall — they would come [and their testimony would be substantiated], that day would be duly sanctified as the first day of the new month, and Rosh HaShanah would be observed that day. And from that day onward, the days would be calculated [for the observance of] Yom Kippur and Sukkos.

[The witnesses] would always come before *Minchah*, i.e., before the time of the sacrifice of the daily afternoon offering.¹⁹ Once the witnesses were delayed and did not come until after *Minchah*. [The *Kohanim* had already] brought the daily offering and the Levites erred with regard to the psalm, i.e., they sang the psalm associated with the weekday [rather than the song to be recited on Rosh HaShanah], because they did not think that the witnesses would come that day. When they did come, that day was retroactively established as holy.

From that day onward,²⁰ the Sages ordained that the Court would not receive the testimony of witnesses past *Minchah*. If the witnesses came after *Minchah*,²¹ that day would be considered as



הלכות ר"ה יוה"כ וסוכות - שו"ע אדה"ז Halachos of Tishrei – Shulchan Oruch HaRav Daily study program

part of the previous month and would be counted as the thirtieth day of Elul. Yom Kippur and Sukkos would then be counted from the following day.²²

The Court has the authority to do this, as [implied by] the verse,²³ “These are the festivals of G-d which you shall proclaim.” [The word *osam* in the latter phrase, אשר תקראו אתם, here translated as “which,”] is written without the letter *vav*, [and thus can also be read as] *atem* (“you”), [as if to lay stress on the suffix meaning “you” in the preceding verb. From this the Sages understood²⁴ that the authority for declaring the dates of the festivals is entrusted to] “you,” [to the Court]. Even when [the judges] purposely [establish the first of the month on a day other than the day on which the new moon was first seen, their ruling is binding].²⁵

Nevertheless, though [the Court] would not begin to calculate the festivals from this day [the thirtieth of Elul], and [in principle] it was to be considered as an ordinary weekday, and the following day would be the festival, they would not treat the day with disrespect. [Instead,] they would complete it until nightfall [in observance of] the prohibitions [of forbidden labor, as befits] the sanctity of the festivals as a result of the Rabbinic decrees. [The rationale is that] according to law, it was fit to be a festival according to Scriptural Law,²⁶ [and it was not observed as such only because] license was given to the Court to postpone [the observance of the festival].

On the following day, Rosh HaShanah was observed as a festival according to Scriptural Law. These two days represent one continuum of holiness and are like one long day. They are both referred to as the festival of Rosh HaShanah, the first day being of Rabbinic origin and the second, of Scriptural origin.²⁷



הלכות ר"ה יו"כ וסוכות - שו"ע אדה"ז

Halachos of Tishrei – Shulchan Oruch HaRav

Daily study program

Unit 13

The communities beyond the [*Shabbos*] limits of Jerusalem would have to observe Rosh HaShanah for two days every year, lest the witnesses come after *Minchah*. Both days would then be holy and would be considered as one [long] day, for a single holiness rests upon them, the holiness of Rosh HaShanah. After the festival, the messengers would depart and would notify all the people of *Eretz Yisrael* which day had been sanctified as the first day of the month.²⁸ Everyone would then calculate the dates for Yom Kippur and Sukkos from that day.

This was the procedure that was constantly followed until the *Sanhedrin* ceased to function, the practice of sanctifying the first day of the new month according to the sighting [of the new moon] was discontinued, and [the beginnings of] the months were thenceforth established on the basis of a fixed calendar. [Once that calendar was established,] everyone calculates the dates for Yom Kippur and Sukkos from the first day of Rosh HaShanah, because according to [the fixed calendar], Elul is always a short month.²⁹ Nevertheless, everyone must maintain the custom of [our] forefathers who lived in the era when the first day of the month was sanctified according to the sighting [of the new moon] and, even in *Eretz Yisrael*, observed Rosh HaShanah as a two-day festival — as one long day and a single continuum of holiness. Thus, too, an egg laid on [the first day] may not be eaten on [the second], for the reason explained — lest the witnesses arrive after *Minchah*.

True, this rationale is not applicable in the [current] era, when the [calendar] is established according to [predetermined] calculations, so that the first day [of Rosh HaShanah] is always of primary importance and it is the festival mandated by Scriptural Law. Nevertheless, the second day may not be treated with disrespect, nor may it be modified with leniencies that our forefathers would not have taken.

5 On every festival, on the second day [observed only in] the Diaspora, the blessing *Shehecheyanu* is recited in the course of *Kiddush*, because of the uncertainty that our forefathers had (during the era in which the new month was sanctified according to the sighting [of the moon]). [Their uncertainty was that perhaps it was the second] day that was holy and the previous day an ordinary weekday, in which instance they would not have fulfilled their obligation by reciting *Shehecheyanu* the previous night.

As to the second night of Rosh HaShanah, by contrast, some authorities maintain that *Shehecheyanu* should not be recited. [They argue that] since the two days are a single continuum of holiness and are considered as one [long] day, the obligation was fulfilled by the *Shehecheyanu* that was recited the previous night, when the holiness of the [present] day began. If so, why should the blessing *Shehecheyanu* be recited again in the midst [of this continuum]?

Similarly, with regard to the sounding of the *shofar* on the second day, [these authorities maintain that] the blessing *Shehecheyanu* should not be recited, because [the obligation to recite it] was already filled when this blessing was recited [for the sounding of the *shofar*] on the previous day.



הלכות ר"ה יו"כ וסוכות - שו"ע אדה"ז Halachos of Tishrei – Shulchan Oruch HaRav Daily study program

By contrast, other authorities hold that the blessing *Shehecheyanu* should be recited both in the course of *Kiddush* on the second night and before [the sounding of] the *shofar* on the second day. [These authorities argue that the fact that the two days] are considered as one long day is only because of the custom of our forefathers. In the days that Rosh Chodesh was sanctified [when the moon] was sighted, they were concerned that witnesses might have arrived at the Court after *Minchah* and thus the two days would be considered as one festival and one continuum of holiness. [Nevertheless, in such an instance] our forefathers would recite the blessing *Shehecheyanu* on the second day, even though they would observe [the two days] as one continuum of holiness and as one day. For if the witnesses came after *Minchah*, the following day would be the fundamental holiday according to Scriptural Law, and the first day would only be a Rabbinic institution and would be considered as an ordinary weekday when compared to the second day which had been determined as [the beginning of] the month. [These authorities conclude that] we, too, should therefore recite the blessing *Shehecheyanu* on the second night [of Rosh HaShanah] (even in *Eretz Yisrael*), just as it is recited on the other festive second days [observed in] the Diaspora, in order not to deviate from the custom of our forefathers.

6 The *halachah* follows the second opinion. Nevertheless, as an initial and preferred option, it is desirable that one distance himself from [any possibility of] reciting a blessing that may be [unnecessary], by putting on a new garment over which he is required [at that time] to recite the blessing *Shehecheyanu*, as stated in sec. 223.³⁰ Alternatively, he should take a new fruit³¹ and place it before him while [reciting] the *Kiddush* and recite the blessing *Shehecheyanu*, while also keeping in mind the garment or the fruit.

If one has freshly-made grape juice,³² he should not use it for *Kiddush* in order that the blessing *Shehecheyanu* should [also] relate to it³³ — because, as stated in sec. 272[:2], the most preferable way to perform the *mitzvah* of *Kiddush* is to recite it over aged wine.³⁴ Instead, he should recite *Kiddush* over the aged wine, while [a cup of the fresh] grape juice is placed before him. When he reaches the blessing *Shehecheyanu* he should raise the cup of grape juice in his hand, or look at it, and recite that blessing. He should then drink from the cup of aged wine [and after it drink the grape juice].

If one does not have a new garment or a new fruit, he should nevertheless recite the blessing *Shehecheyanu*, for primacy is given to the latter view.³⁵

7 The same applies to the sounding of the *shofar* on the second day [of Rosh HaShanah]. The preferred option is that the person sounding the *shofar* should put on a new garment, and wear it when reciting the blessing *Shehecheyanu*. (The Sephardic custom is not to recite the blessing *Shehecheyanu* [at all on the second day].³⁶)

If the first day [of Rosh HaShanah] fell on *Shabbos*, and [hence] the *shofar* was not sounded, there is no need to wear a new garment when sounding the *shofar* on the second day, for the blessing *Shehecheyanu* has not yet been recited on the *shofar* [this year].



הלכות ר"ה יוה"כ וסוכות - שו"ע אדה"ז

Halachos of Tishrei – Shulchan Oruch HaRav

Daily study program

Unit 14

604 Conduct on Erev Yom Kippur

1 [It is written,]¹ “And you shall afflict your souls on the ninth of the month....” But is it on the ninth of the month that we fast?!² In fact we fast only on the tenth! For so it is written: “On the tenth of the month you shall afflict your souls,”³ and “from evening to evening [shall you observe your day of rest].”⁴

The intent of the [first] verse is: Prepare yourself on the ninth [of the month] for the affliction of the tenth. Eat and drink on the ninth, so that you will be able to fast on the tenth.⁵

It is out of G-d’s love for the Jewish people that He commanded them to fast only one day in the year.⁶ And this is for their good, to atone for their sins. [Moreover,] He commanded them to eat and drink first, so that the fast would not harm them.⁷

The reason the verse refers to eating as “affliction” rather than stating explicitly that people should eat and drink on the ninth day is to teach that one who eats and drinks on the ninth is considered by Scripture as if he fasted on it because of G-d’s command — that we afflict ourselves on this [day]. And [the verse refers to eating on this day as “affliction,” because generally] the reward that one receives for eating and drinking because of G-d’s commandment is not comparable to the reward that one receives for fasting because of G-d’s commandment.⁸

Nevertheless, one who eats and drinks on the ninth [of Tishrei] receives a great reward as if he fasted (on the ninth and the tenth),⁹ because of G-d’s command that we fast (on those two days).

[The rationale for this distinction is that] since Yom Kippur itself cannot be honored with food and drink as one honors other festivals,¹⁰ it must be honored on the preceding day.

Accordingly, it is forbidden to fast on the ninth, even on account of a [disturbing] dream. [Such] a fast is permitted on *Shabbos* and on festivals,¹¹ but on the day preceding Yom Kippur, when eating and drinking is considered as affliction, as explained above, one should not fast. Instead one should eat and drink, and this will be considered as if he fasted because of his dream.

Nevertheless, if a person desires to fast because of a dream until the meal before the fast,¹² one should not protest against this. The rationale is that the day preceding Yom Kippur is not like *Shabbos*, concerning which it is said,¹³ “And you shall call the *Shabbos* a delight.” This is why it is forbidden to fast [on *Shabbos*] for even one moment for the sake of a [ritual] fast, unless the fast is undertaken because of a disturbing dream, as explained in sec. 288[:1, 3]. With regard to the day preceding Yom Kippur, by contrast, “delight” is not mentioned; it is only that it is a *mitzvah* to eat on that day. Thus if one ate once in the course of the day, he has fulfilled his obligation.

2 If one transgressed and erred [by] fasting that entire day, he must undertake a fast after Yom Kippur to atone for having fasted on the day preceding Yom Kippur. If he fasted only until the meal preceding the fast, he is not required to fast [again] after Yom Kippur.

3 [For the laws regarding] one who vows to fast on this day, see sec. 570.¹⁴



הלכות ר"ה יו"כ וסוכות - שו"ע אדה"ז Halachos of Tishrei – Shulchan Oruch HaRav Daily study program

4 According to the letter of the law, it is permitted to eulogize a person on the day preceding Yom Kippur, for it is not a festival at all, and has no distinctive quality other than the obligation to eat on that day. Nevertheless, it is customary to treat it as a festival. On that day, [therefore,] eulogies are not delivered, except for a departed sage [while we are] in his presence, or for [a departed sage] on the day that news of his passing first arrives, [for then the mourning is as intense and it is] as if one was in his presence, as explained in sec. 547.¹⁵ Similarly, the passage known as *Tziduk HaDin*¹⁶ is not recited [on this day] except for a sage and in his presence.

Likewise, [the confessional supplications known as] *Tachanun* are not recited on this day, nor are [the penitential prayers called] *Selichos* recited at length before dawn as is customary on the other days.¹⁷ In some communities, however, it is customary to recite *Selichos* at length, because they consider this day as a festival only from dawn onward, not on the preceding night. Everything should follow the [local] custom.¹⁸

5 One whose custom is not to eat meat on a weekday except on days when *Tachanun* is not recited is permitted to eat meat even on the eve of the ninth of Tishrei. Certainly, this applies during the day.

Where does this apply? In places where it is not customary to recite *Selichos* extensively at night, for they consider the night, too, as part of the festival. By contrast, in regions in which *Selichos* are recited extensively, and the night is not considered as a festival, [such a person] should not eat meat that night.

[Moreover,] even in places where *Selichos* are not recited extensively, [such a person] should not eat meat before the stars appear¹⁹ on the eve of [the ninth of Tishrei] even if he recited the Evening Service before nightfall.²⁰ The rationale is that only actual nighttime is considered as a festival. [This is evident from the fact that] *Tachanun* is recited after *Shemoneh Esreh* in the Afternoon Service of the eighth of *Tishrei*, whereas with regard to the other days²¹ on which *Tachanun* is not recited, it is also omitted even in the Afternoon Service of the preceding day. This indicates that the day preceding Yom Kippur is considered as a festival only from the appearance of the stars onward.

6 The psalm *LaMenatzeiach... yaancha* is not recited [on the ninth of Tishrei], for it is not “a day of distress.”²² Nor is the psalm beginning *Mizmor LeTodah*²³ recited on that day, for the reason given in sec. 51[:1].²⁴

7 On this day the prayer beginning *Avinu Malkeinu* is not recited in the Morning Service nor in the Afternoon Service. The custom of some communities is to recite *Avinu Malkeinu* at *Shacharis* on the day before Yom Kippur [in years] in which Yom Kippur falls on *Shabbos* and [hence] *Avinu Malkeinu* is not recited, as explained in sec. 619[:23].²⁵



הלכות ר"ה יו"כ וסוכות - שו"ע אדה"ז
Halachos of Tishrei – Shulchan Oruch HaRav
Daily study program

Unit 15

605 The Custom of Kaparos on Erev Yom Kippur

1 In these countries,¹ on the day preceding Yom Kippur,² it is customary for a male to take a rooster and a female to take a hen, for the ceremony of *kaparah* (atonement).

[While holding the chicken] one says: “This is my exchange; this is my substitute; this is my expiation.” ([The acronym comprising the initial letters of the Hebrew words for “exchange,” “substitute,” and “expiation”] forms the word חתך meaning “cut,” [recalling the phrase from the liturgy that praises] G-d “Who apportions [lit., ‘cuts’] life for all the living.”

The chicken should be circled [over] one’s head. One should recite [the passage beginning] *Bnei Adam*. This is done three times.³

One should place his hands on [the chicken] in a manner that parallels the practice of *semichah* that was performed for the sacrifices.⁴ [The chicken] should be slaughtered immediately thereafter, as the sacrifices were slaughtered directly after *semichah* was performed. There are, however, some who refrain from placing their hands upon [the chicken], so that it will not appear that they are consecrating an animal as an offering and slaughtering it outside [the courtyard of the *Beis HaMikdash*].⁵

[In truth] this is no cause for concern, because chickens are not fit to be offered on the altar. If, however, one does not have chickens [available] and he takes a different creature for a *kaparah*, he should not take turtle-doves or fledgling doves, for they are fit to be offered on the altar. If he were to place his hands on them, it would in fact appear that he was consecrating sacrifices and slaughtering them outside [the courtyard of the *Beis HaMikdash*].

2 White chickens should be chosen, to recall the verse,⁶ “[Even] if your sins are like scarlet, they will become as white as snow.”

When does the above apply? When white ones are at hand; then they should be chosen over others. If they are not presently available one should not seek them out,⁷ for this would resemble “the way of the Amorites,” who used to seek out white chickens for their idolatrous sacrifice.⁸ And [we are commanded],⁹ “Do not follow their statutes.”

3 Some people are accustomed to include several males [in the *kaparos* ceremony performed] with one rooster and several females [in the ceremony performed] with one hen. According to this custom, only one rooster and one hen are taken for a pregnant woman. For if the fetus is male, a rooster was taken, and if it is female, one hen will suffice for the fetus and the mother.

Others follow the custom of taking a *kaparah* for every person individually. According to this view, three chickens should be taken for a pregnant woman, two hens and one rooster.¹⁰

4 It is customary to give the [chickens used for] *kaparos* to the poor. However, it is preferable to redeem them with money and to distribute the money among the poor, so that they will not be embarrassed by being given chickens that were used to secure atonement.



הלכות ר"ה יוה"כ וסוכות - שו"ע אדה"ז Halachos of Tishrei – Shulchan Oruch HaRav Daily study program

5 In some communities it is customary to visit the cemetery [on the day preceding Yom Kippur]¹¹ and to give *tzedakah* generously there. This is a desirable custom.¹² Since the charity donated there is intended to redeem the *kaparos*, it is appropriate to give an amount equivalent to the value of the chickens that served for *kaparos* in one's home.

[At the cemetery, one] should not recite any supplications other than those instituted by the sages of the early generations, because [the supplicatory prayers collectively called] *Tachanun* are not recited on this date.¹³

6 The intestines, the liver, and the kidneys of the *kaparos* are customarily strewn on the roofs or in the courtyards, from which they can be taken by birds [of prey]. It is appropriate to show mercy to creatures on this day, so that G-d will show mercy to us.

606 The Requirement that People Appease One Another on Erev Yom Kippur

1 Yom Kippur does not atone for sins between a man and his fellow until he has appeased that person.¹ [This concept is derived as follows:] It is written,² "Because on this day He will atone for you to purify you, from all your sins before G-d [will you be purified]." The implication is that Yom Kippur atones only for "sins before G-d," whereas [wrongs] between man and man will not be atoned for by Yom Kippur unless one appeases [the other person].

For this reason, on the day before Yom Kippur, everyone should conscientiously appease every individual whom he has wronged. Even if he merely angered someone verbally,³ he must go and appease him, and request his forgiveness.⁴ When asking for forgiveness he should specify the wrong he committed against his fellow, but if this would cause his fellow embarrassment, he should not specify the wrong.

2 If the [offended party] is not appeased the first time, [the offender] should go back and try to appease him a second time with another form of conciliation. If he is still not appeased, he should go to him a third time to appease him with yet another form of conciliation. Each time he goes to appease him, even the first time, he should take three people with him and try to appease him in their presence.

Proudly supported by



KOSHER KINGDOM
FOOD MARKET
GROCERIES • HEALTH FOODS • WINES

482B GLENHUNTLY RD ELSTERNWICK 3185 03 95236019

