

Halachos of Rosh Hashana 5787

מאת הרה"ג הרב יוסף פרידמן שליט"א

1. The *minhag* is to do *hataras nedarim* on Erev Rosh Hashana. Men do it in shul in front of three other men (a *beis din*) following davening. Women who wish to be *matir neder* should ask their husbands to act as a *shaliach* on their behalf.
2. There is a *minhag* among *bnei Torah* to fast on erev Rosh Hashana until *chatzos*. Women need not fast.
3. Not using nuts on Rosh Hashana is a widely accepted minhag. Walnuts, pecans, hazelnuts and the like are included. It is, however, permitted to use peanuts and almonds.
4. The *brachah* of *shehechyanu* is recited at *hadlakas neiros*.
5. If one finds it difficult to eat any one of the *simanim*, looking at them will suffice for a *siman tov*.
6. The order for *simanim* which are *ha'eitz* is as follows:
 - a) Some people have the *minhag* to begin with the apple and honey. If this is your *minhag*, it's best not to have the pomegranate on the table when making the *bracha ha'eitz*.
 - b) Otherwise, one should make a *ha'eitz* on the dates first. Should they not have dates, then they would make *ha'eitz* on the pomegranate first.
7. The order of importance during davening on Rosh Hashana for those who find it difficult to daven the entire davening is:
 - a) Shemoneh Esrei of Shacharis
 - b) Shemoneh Esrei of Mussaf
 - c) Birchos Krias shema
 - d) Pesukei d'zimra
8. The *minhag* is to avoid sleeping during the daytime hours of Rosh Hashana. Those who find that their *avodas hayom* is affected by lack of sleep should take a short rest after *chatzos*.
9. The *minhag* of women is to hear 30 *kolos* of the shofar on Rosh Hashana.
10. It is forbidden to cook and/or prepare on the first day of Rosh Hashana for the second day.
11. In a time of need, it's permitted to prepare something (putting drinks in the fridge, taking frozen food out of the freezer) on the first day for the second, if it's still early in the day. In this case it is not *nikar* (clearly recognizable) that you are doing it for the next day, and it's therefore permitted.
12. When lighting candles the second night,
 - a) The glasses/candles should only be prepared after *tzeis hakochavim*.
 - b) Most only light after their husband has returned home from *Maariv*
 - c) In order to make a *shehechyanu*, the women should have a new article of clothing or a new fruit within eye contact. (Although one should wait until after kiddush to eat the fruit.) One who for whatever reason does not have a new fruit or article of clothing may make a *shehechyanu* anyway.
13. The new fruit should be on the table for *Kiddush* as well, in order that one's husband will be able to make eye contact with it during the *shehechyanu* of kiddush.

Kiddush Before Mussaf

1. L'chatchila, one should not eat before hearing the shofar. (Women may eat.)
2. In a case of need (for example, one will not have the strength to daven Mussaf properly unless he eats), the minhag is to be lenient; kiddush may be made and less than a k'beitzah of mezonos may be eaten.
3. This year, the first day of Rosh Hashanah falls on Shabbos and the shofar will not be blown. Therefore, one may make kiddush before Mussaf (making sure not to eat a k'beitzah). One who nevertheless wishes to be stringent and not make kiddush should take a drink before davening so as not to be fasting after chatzos on Shabbos, which is prohibited.

Because Rosh Hashanah falls on Shabbos this year, one should keep in mind the following halachos:

Seudah Shlishis

1. Seudah Shlishis should begin before tesha sha'os (4:47 p.m.-Baltimore).
2. In order to do so, l'chatchila the first seudas Shabbos/Yom Tov should be eaten immediately after davening, after which one should daven Mincha and then eat seudah shlishis.
3. If the above is not feasible, one can break their seudah into two parts and take a half-hour walk between the two.
4. If one starts Seudah Shlishis after 4:47, they should limit their hamotzi intake to exactly a k'beitzah.

Yaknehaz

1. On the second night of Yom Tov, Havdalah is made in the middle of kiddush.
2. In order to make the bracha on the candle in the most mehudar fashion, the following consideration should be made:
 - a) L'chatchila, the bracha should be recited on an avukah (two wicks with a combined flame). There are those who recite the bracha on the Yom Tov candles and are not makpid on avukah in this case.
 - b) Putting two candles together to create an avukah is not recommended.
 - c) Lighting a candle especially for this bracha is also not recommended.
 - d) Those who wish to make the bracha on an avukah can utilize one of two halachically recommended options. One is for the woman to light Yom Tov candles using a special avukah candle instead of a match, and to use that for Havdalah as well. The other option is to thread one of the Yom Tov candles with an additional wick (through a different entry point), and after lighting it as a regular Yom Tov candle, using it for Havdalah as well. It's best to prepare this double-wicked candle before Shabbos, so as not to transgress any melachah.

