

ליקוטי ופסקי הלכות

## "חוקי חיים"

ותלמוד  
"חוקי חיים"  
לעשות רצונך  
בלבב שלם



שע"י "חדר הוראה" שכונת מנחת יצחק פעיה"ק ירושלים תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halochos compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

# Halochos of

# Rosh H.

# Shabbos

### Request:

In these troubled time where people are not in the Batei Midrash, Please send to as many people as possible , with that, having a hand in spreading Torah and relevant Halochos

To Donate



To Subscribe:

[paskenshtibel@gmail.com](mailto:paskenshtibel@gmail.com)

Click To Download  
previous Gilyonos  
[Archives](#)

# ליקוטי ופסקי הלכות "חוקי היום"

ותלמדם  
"חוקי היום"  
לעשות רצונך  
בלבב שלם



שע"י "חדד הזרעה" שבגנת מנחת יצחק פיעה"ק ירושלם טובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halachos compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

Please do not  
read during  
Davening or  
Krias Hatorah

Rosh Hashanah on Shabbos

Erev Rosh Hashanah 5781

194

## Halachos of Tefillah

### Kabbalas Shabbos

- Lechah Dodi.** When Yom Tov, including Rosh Hashanah, falls on Friday night, those who daven Nusach Sephard say Mizmor LeDovid, the first line of Lechah Dodi, plus the first two stanzas ["Shamor" and "Likras"] and the last two stanzas ["Yamin Usmol" and "Bo'i Veshalom"]. On Rosh Hashanah night, by "ברנה ובעלה", we do not add the word "ובשמחה" as we do on other Yamim Tovim. Then Mizmor Shir is said.
- Those who daven Nusach Ashkenaz say Mizmor Shir and omit Bameh Madlikin (רמ"א סי' ע"ד ס"ב).
- "**Kegavna.**" On a regular Shabbos, "Kegavna" is said before Barchu in Nusach Sephard. When Yom Tov falls on Shabbos, the more common minhag is not to say it (אלף למטה בדיני סוכות סי' תרכ"ה) (סקס"ז מטה אפרים), but there are some who have the minhag to say it (דיני ר"ה סי' תקפ"ב ס"ב).

### Various Tefillos

- Personal requests.** Although one should not daven for personal requests on a regular Shabbos, when Rosh Hashanah falls on Shabbos one may do so since these days were established for begging and pleading to Hashem Who sits on the throne of Din (הגרש"א, הליכות שלמה פ"א הט"ו).
- Avinu Malkeinu.** When Rosh Hashanah falls on Shabbos, Avinu Malkeinu is not said (רמ"א סי' תקפ"ד ס"א) because we do not make requests on Shabbos (מ"ב סק"ד). Although as mentioned above, personal requests may be made on Rosh Hashanah when it falls on Shabbos, since Avinu Malkeinu is primarily meant to be said at times of distress and on fast days, it is treated more like a type of personal request that may not be made on Shabbos.
- 13 Middos.** Just like on Yom Tov, when the aron is opened to take out the sefer Torah on Rosh Hashanah, The 13 Middos are said. When a regular Yom Tov falls on Shabbos, the minhag is not to say them. When Rosh Hashanah falls on Shabbos, some say The 13 Middos are not said just like on other Yamim Tovim (ארחות) מט"א סט"ז, (רבינו ח"ב עמ' כ"ח), but many say them even when Rosh Hashanah falls on Shabbos (מט"א שם, לוח א"י).
- Crying on Shabbos.** One should cry a lot during the Rosh Hashanah tefillos out of feelings of closeness to Hashem and make tearful requests and pleas. The Arizal is quoted as saying that if someone does not cry during these days, it is a sign that his neshamah is lacking (באר) (היטב סי' תקפ"ד סק"ג). Even when Rosh Hashanah falls on Shabbos, it is muttar – and proper – to cry (מטה אפרים סי' תקפ"ב ס"ח). [Incidentally, the Arizal is also quoted as saying that at the moment when a person finds himself instinctively letting out a bitter cry, at that moment he is being judged in the Beis Din shel Maalah; his neshamah senses this and that is way he spontaneously broke out crying (באר היטב).]
- However, one should not cry on Rosh Hashanah out of sadness, depression, or mourning whatsoever. As the posuk says in reference to Rosh Hashanah (נחמיה ה' ט'), "Do not mourn and do not cry...Go eat rich foods...and do not be sad, for the joy of Hashem is your strength" (הגר"א, מעשה רב אות ר"ז).
- Tzidkascha at Shabbos Minchah.** The Shulchan Aruch writes (סי' תקצ"ח) that when Rosh Hashanah falls on Shabbos, Tzidkascha is said at Minchah; this is the minhag of Sephardim. The reason for this is that since it is the Day of Judgment, we acknowledge Hashem's justice (מ"ב שם). However, the Ashkenazi minhag is not to say it (רמ"א שם) since it is still a Yom Tov and Rosh Chodesh (מ"ב שם), and the severity of the judgment has already eased up after Mussaf (ערוה"ש ס"ב).

### Shmoneh Esrei

- יום תרועה מקרא.** On a regular Rosh Hashanah, we say "זכרון תרועה." When it falls on Shabbos, we say "זכרון תרועה" (ש"ע סי' תקפ"ב) since we mention the concept of the shofar but we do not actually blow it on Shabbos. Nevertheless, if one accidentally said "יום תרועה" on Shabbos, he should not go back (מ"ב סק"יט).
- מקדש השבת וישראל ויום הזכרון.** When Rosh Hashanah falls on Shabbos, the brachah of Kiddush Hayom finishes with the words "מקדש השבת וישראל ויום הזכרון." If one forgot to mention Shabbos, he is not yotzei (מ"ב סי' תפ"ז סק"ג) and he must go back to Atah Vechartanu (מט"א ס"א, מ"ב סי' תפ"ז סק"ג). If he mentioned Shabbos in the brachah, e.g., he said "ותתן לנו וכל יום השבת הזה וכו'" but did not mention Shabbos in the conclusion, the Mishnah Berurah is unsure if he is yotzei (ביאה"ל). In accordance with the rule of "safeik brachos lehakeil," (שם ד"ה מקדש) (הגרש"א, הליכות שלמה ר"ה פ"א ס"ד) he should not go back (סי' תפ"ד).

### Tashlich

- There is an ancient minhag to say Tashlich by a river after the seudah on the first day of Rosh Hashanah (מרה"ל, רמ"א סי' תקפ"ד ס"ב) or after Minchah, close to shekiyah (מ"ב סק"ח). When the first day falls on Shabbos, the minhag is to say it on the second day of Rosh Hashanah. Perhaps the reason for this is because in most places, the river was outside the city and people did not want to transgress the issur of carrying by taking their machzor, etc. (פמ"ג, מ"ב שם). Also, Tashlich takes time and they would have to cram in seudah shlishis (see below, 23).
- Place with an eiruv.** Even if a person is in a place with an eiruv and thus has no issues of carrying, some poskim say that Tashlich should not be said on Shabbos based on Kabbalah, (אלף המגן סק"יא), Others say that if there is an eiruv, it is better to say it on Shabbos when it is the first day (מט"א תקצ"ח ס"ה, תורה לשמה קמ"ה, כפר"ח סק"יא).
- The Union of the Orthodox communities in London recently set up an excellent eiruv in the neighborhood of Tottenham, Stamford Hill. Its advantage is that it is enclosed by three barriers, one of them being the bank of the River Lea (ש"ע סי' שס"ג ס"ט ובנו"כ). Nevertheless, people must be careful because the tzuras hapasach does not go all the way up to the river. Although the riverbank is a mechitzah deoraisa, one must be careful not to carry beyond the tzuras hapasach toward the riverbank. As a precaution, it is better to say Tashlich on the second day of Rosh Hashanah and not on Shabbos there too.

### Shofar

- When Rosh Hashanah falls on Shabbos, the shofar is not blown (ש"ע) (סי' תקפ"ח ס"ה) out of fear that a person will take it to an expert to learn from him and carry it four amos in a reshus harabim (מ"ב סק"יג).
- Mentioning the shofar.** We know that the mitzvah of shofar on Rosh Hashanah is tremendously important. It has the power to transform the Midas Hadin into Midas Harachamim; it is what helps us emerge innocent from judgment; and it is the only thing the Torah says about Rosh Hashanah. Despite all this, Chazal suspended this mitzvah out of fear that it would lead to violating an issur on Shabbos. This teaches us the power of Chazal, the importance of listening to them, and how special and holy Shabbos is; one should think about this (תשובות) (והנהגות ר"ה עמ' ש"פ). When we just say the pesukim of Shofaros, it is considered as if we blew the shofar and created the effect in Shamayim that the shofar itself creates (see below, 18).

## Moving a Shofar on Shabbos

17. A shofar is muktzeh on Shabbos and thus may not be moved. It was originally considered muktzeh machmas issur, so it was allowed to be moved for a muttar use, e.g., to draw water with it (מ"ב תקפ"ח סקט"ו), or if it was in the way (רמ"א סי' תקפ"ח ס"ד). Nowadays that we do not use a shofar to draw liquids and the like, and it is only used for shofar blowing, it may not be moved for these purposes. It could be that it is considered muktzeh machmas chisaron kis since people are careful to keep it safe and designate a spot for it (ש"כ פכ"ח הע' פ"ב) (הגרש"א, ש"כ פכ"ח הע' פ"ב).

## Blowing Shofar on Erev Rosh Hashanah

18. The shofar is not blown on Erev Rosh Hashanah (ש"רע סי' תקפ"א ס"ג) in order to separate optional tekios from obligatory tekios; out of concern for bal tosif; and also to confuse the Satan (מ"ב סקל"ד). Even when the first day of Rosh Hashanah falls on Shabbos and Shabbos separates optional tekios from obligatory tekios, and the fact that we don't blow on Shabbos confuses the Satan and makes him think Rosh Hashanah already passed, we still do not blow shofar on Erev Rosh Hashanah. This is because when we say "זכרון תרועה" on Rosh Hashanah, it is as if we blew the shofar (שער הציין שם סקל"ה). It is clear from this that our mentioning the shofar confuses the Satan no less than when he hears the actual shofar blasts (see above, 16).

19. **Practicing.** If someone needs to practice blowing shofar – and this year [5781/2020] many people found out at the last minute that they will need to blow shofar themselves – the poskim agree that he may do so in a closed room where he will not be heard or seen by others (מ"ב שם סקל"ד).

20. **With a posul shofar.** It could be that one may blow a posul shofar on Erev Rosh Hashanah as there is no question of bal tosif, and the Satan only listens to the sound of a kosher shofar. This is especially true if we say that the tekios of Elul must be blown with a kosher shofar (מ"ר בשו"ת שבט הקהתי ח"א סי' קפ"ה). Thus, according to what we wrote (Issue 192, paragraph 14) that a shofar covered by a mask is posul and cannot be used for the chiyuv of shofar on Rosh Hashanah, one may use it on Erev Rosh Hashanah. Hence a tip for someone practicing is to affix a mask to the shofar and then blow it until Rosh Hashanah. He must make sure to remove the mask before Rosh Hashanah; taking it off on Yom Tov – which makes it kosher – would be a problem of metakein mana (ע"פ מ"ב סי' תקפ"ו סקל"ג).

## Kiddush at Night on Shabbos-Rosh Hashanah

### Shabbos and Rosh Hashanah

21. One must mention both Rosh Hashanah and Shabbos in Kiddush. If one completely omitted Rosh Hashanah, he is not yotzei and must go back and say a proper Kiddush. Also, if one completely omitted Shabbos, he must go back and say a proper Kiddush.

22. If one mentioned both Rosh Hashanah and Shabbos in Kiddush but concluded "מקדש ישראל ויום הזכרון," leaving out Shabbos, and realized his mistake toch kedei dibbur, he should say "מקדש השבת ויום הזכרון." If he realized after kedei dibbur, it is unclear whether he is yotzei so he should not repeat it due to the rule of safeik brachos lehakeil (בא"ה"ל סי' תפ"ז ד"ה מקדש, ועי' לעיל אות י"א). The best thing would be if he could be yotzei by hearing Kiddush from someone who hasn't yet said Kiddush.

## Seudah Shlishis

23. Seudah shlishis is eaten on Shabbos but not on Yom Tov. When the first day of Rosh Hashanah falls on Shabbos, there is a chiyuv to eat seudah shlishis because it is Shabbos. Thus, the tefillos should be shortened somewhat to allow people to eat seudah shlishis at the proper time.

24. **Until minchah ketanah.** Lechatchilah, one should eat seudah shlishis on Shabbos before minchah ketanah if possible so that he will eat the second night's seudah with an appetite (רמ"א סי' תקכ"ט). If one did not eat before minchah ketanah, he can eat afterward, but he should lechatchilah make sure to eat just a small amount of bread so that he does not become full and have difficulty eating the night seudah (מ"ב שם סק"ח).

25. **Until shekiyah.** Bedieved one can eat seudah shlishis until shekiyah. After shekiyah, one should not eat since it could be he is already chayav to make Kiddush of the second day of Yom Tov.

26. **Dividing the seudah.** When the first day of Yom Tov falls on Shabbos, many people divide their afternoon seudah into two parts in order to fulfill the mitzvah of seudah shlishis (שערי מצויים בהלכה סי' ק"ג). After the first course, e.g., eggs and onions, they bench, leave the table, say some divrei Torah or go outside for a break for twenty minutes or so, come back in, wash again, and finish the seudah. This is not a problem of making unnecessary brachos since it is being done to fulfill a chiyuv to eat seudah shlishis (מג"א סוף סי' רט"ו, שו"ת הרא"ש סי' כ"ב).

## Havdalah on Motzei Shabbos

### "Vatodi'einu"

27. When the second night of Rosh Hashanah falls on Motzei Shabbos, Havdalah in the form of "Vatodi'einu" is said in Shmoneh Esrei just like when any other Yom Tov falls on Motzei Shabbos (ש"רע סי' תצ"א). If one forgot to say it and already said Hashem's Name with the words "ותתן לנו ה' וכו'," he should not go back to "Vatodi'einu." He should rely on his upcoming Havdalah over a cup of wine at Kiddush (מטה אפרים סי' תקצ"ט ס"ז). Although on a regular Motzei Shabbos, as long as one has not finished the brachah of Atah Chonein, he should go back to Atah Chonantanu (ש"רע סי' רצ"ד ס"ד), in our case he said Hashem's Name, and it will be in vain if he goes back (הגרש"א שלחן). (שלמה יו"ט דיני קידוש והבדלה אות ז', שו"ת שבט הלוי ח"ט סי' כ"ג אות ב').

28. Someone who did not say "Vatodi'einu" in Shmoneh Esrei and women who did not say Havdalah in Shmoneh Esrei cannot do melachah that is forbidden on Shabbos, e.g., cooking, until they verbally say "ברוך המבדיל בין קודש לקודש." It is best to say the entire text without mentioning Hashem's Name or Malchus (מטה אפרים שם).

### Havdalah on Motzei Shabbos which is Yom Tov

29. When Motzei Shabbos falls on Yom Tov night [e.g., this year – 5781/2020 – when Rosh Hashanah is Shabbos-Sunday], Havdalah is said in Kiddush. The order is "YaKNeHaZ" – yayin [Hagafen], kiddush, neir [Borei Me'orei Ha'eish], havdalah, and zman [Shehecheyanu].

30. **המבדיל בין קודש לקודש.** The brachah of Havdalah concludes "המבדיל בין קודש לקודש." If one mistakenly said "המבדיל בין קודש לחול," he is not yotzei if he did not correct himself within toch kedei dibbur and he must make Havdalah again (שלחן שלמה יו"ט דיני קידוש אות ז', שו"ת שבט הלוי ח"ט סי' קי"ח). It is unclear if he should say "שש"כ פס"ב הע' מ"ז" again, so he should not repeat it (הגפן).

31. **Other minhagim of Havdalah.** We do not say a brachah on besamim in this Havdalah (מ"ב סי' תע"ג סק"ג). Also, we do not spill some wine out of the Kiddush cup as is customarily done at Havdalah for a siman brachah (רמ"א סי' רצ"ו ס"א). This is because it is disrespectful to Yom Tov to worry about earning income, which is forbidden on Yom Tov (הגרש"א, שש"כ פס"ב ס"ו).

32. Although women do not drink from the Havdalah wine on Motzei Shabbos, they drink the Kiddush wine even though it is also the Havdalah wine.

33. **Forgot Havdalah.** If one forgot Havdalah in Kiddush, as soon as he remembers he must stop his seudah and make Havdalah on a cup of wine with Borei Me'orei Ha'eish and Hamavdil. He should not say Hagafen if he is still in the middle of his seudah. If one only remembers the next day, he should make Havdalah then on a cup of wine without the brachah of Borei Meorei Ha'eish (שש"כ שם סי' ט).

### Havdalah Candle

34. **One candle.** On every Motzei Shabbos, Borei Me'orei Ha'eish is said on a braided candle, i.e., with two or more wicks (ש"רע סי' רח"צ ס"ב). If it falls on Yom Tov when the candle cannot be extinguished, many people say the brachah on one of the candles they lit for Yom Tov since strictly speaking, one may say the brachah on a candle with one wick on every Motzei Shabbos (שם).

35. **Two candles together.** Many people take two of the candles they lit for Yom Tov and bring them together so that the two flames join and become one (אלף המגן מט"א סי' ת"ר סק"ג, ארחות רבינו ח"ב עמ' קי"א). If possible, one should make sure that the candles themselves don't touch out of concern for the issur of memacheik with the wax; just the flames should touch (שני כהלכתו פ"א ס"ד) (הגרש"א, הגש"פ, יו"ט שני כהלכתו פ"א ס"ד).

36. However, some poskim question this on the grounds that separating the candles and flames might be a problem of extinguishing, which is forbidden on Yom Tov. They prefer following the basic halachah and saying the brachah on a single candle.

37. **Yaknehaz candle.** In many places nowadays, one can buy a "Yaknehaz candle" – a small braided candle or a tea light with two wicks. These go out on their own after several minutes and with them, one can do Havdalah in the best way. [One can make this by taking a wick out of a tea light and inserting it next to the wick in another tea light.]

38. However, some also question this practice. They say that since we do not derive benefit from the bigger flame since we have electric lighting, it is considered burning something unnecessarily. This is similar to the machlokes about lighting a yahrtzeit candle on Yom Tov (יו"ט שני כהלכתו). Nevertheless, one who does this and leaves the candle lit on the table until it goes out has basis to rely on.

**ברכת כתיבה וחתימה טובה**