

Erev Rosh Hashanah, Sun. Sept. 13

There is a practice for men to immerse in a Mikveh on the day before Rosh Hashanah. The New Haven Mikveh (located at 86 Hubinger St.) will be open for men today until 4 pm.

Hattarat Nedarim (disavowal of vows), as every year, and Prosbol (the retention of the right to collect loans), special to this Shemitah year should be effectuated before Rosh Hashanah. If one did not do Hattarat Nedarim, one may do so during the Aseret Yemei Teshuvah.

First Night of Rosh Hashanah: Sun. Sept. 13

Candle Lighting

The time for lighting candles in New Haven is 6:46 pm. We recite two *brakhot*:

ברוך אתה ה' אלקינו מלך העולם אשר קדשנו במצותיו וצונו להדליק של יום טוב
*Baruch Atah Hashem Elokeinu Melech ha-olam Asher kidshanu be-mitzvotav ve-tzivanu lehadlki
ne shel Yom Tov.*

Blessed are You, Lord our God Sovereign of the World, who has sanctified us with His commandments and commanded us to kindle the light of the holiday.

ברוך אתה ה' אלקינו מלך העולם שהחיינו וקיימנו והגעינו לזמן הזה
*Baruch Atah Hashem Elokeinu Melech ha-olam she-hechyanu ve-kiyimanu ve-higyanu la-zman
ha-zeh.*

Blessed are You, Lord our God, Sovereign of the World, Who has kept us alive, sustained us, and brought us to this season.

One should leave an all-day candle burning from before Yom Tov, in order to be able to light candles from it on the second day of Yom Tov.

At the Seudah dinner the first night, there are Minhagim to eat round Challahs, to dip the Challah in honey, and to dip the apple in honey, as well as many other symbolic foods eaten on Rosh Hashanah.

First day of Rosh Hashanah: Monday September 13

Shofar

The essential mitzvah of Rosh Hashanah is to hear the Shofar blasts. We sound the shofar both days of the holiday as part of the davening. Each day we sound a total of 100 blasts. At a minimum, one should hear 30 sounds of the Shofar. One should not interrupt with talk that is not part of the service from the time the blessing is recited over the shofar until the last sound is blown after Mussaf. However, if one did interrupt, he should not recite another Bracha.

Tashlich

On Monday afternoon we have the custom of saying *tashlich*. *Tashlich* should be said by a live,

flowing body of water which has fish living in it. Most poskim feel that one should not throw bread into the water as this might create a halakhic problem with feeding the fish on Yom Tov. Communal Tashlich leaves Slifka at 3 pm.

Second Day of Rosh Hashanah – Monday evening

Preparation

It is forbidden to prepare on one day of Yom Tov for the next. Thus no preparations for dinner should take place until after 7:45p.

Candle Lighting

Candles should be lit from an existing flame after the stars come out (7:45p). Once again we recite two blessings on the candles:

ברוך אתה ה' אלקינו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של יום טוב

baruch Atah Hashem Elokeinu Melech ha-Olam Asher kidshanu be-mitzvotav ve-tzivanu lehadlik ner shel yom tov

Blessed are You Lord our God, Sovereign of the world, Who has sanctified with His commandments and has commanded us to kindle the light of the festival.

ברוך אתה ה' אלקינו מלך העולם שהחיינו וקיימנו והגעינו לזמן הזה

Baruch Atah Hashem Elokeinu Melech ha-olam she-hechyanu ve-kiymanu ve-higiyanu la-zman ha-zeh.

Blessed are You Lord our God, sovereign of the world, Who has kept us alive, sustained us, and brought us to this season

When reciting *she-hechyanu* one should have in mind the new fruit that one will eat during the meal (see below).

Like the first night, the custom is to eat apples and honey immediately after the Challah (see above for a full explanation).

In addition to the apples and honey, we also have the custom to eat a new fruit at dinner on the second night of Rosh Hashanah. This removes any halakhic questions over saying *Shehechyanu* as part of the candle lighting or kiddush.

Second Day of Rosh Hashanah

The basic structure of Tefillah, and Shofar blowing, is the same as the first day.

Tzom Gedaliah

Tzom Gedaliah (the fast of Gedaliah) is observed on Wednesday, September 16. On this day we commemorate the assassination of Gedaliah ben Achikam, the last autonomous Jewish leader,

after the Babylonian conquest of the land of Israel. The fast begins at 5:09 am and concludes at 7:30 pm.

Cooking on Yom Tov

On Yom Tov it is permitted to perform certain activities that we can't do on Shabbat if they fall under the category of *ochel nefesh*. This broad category includes cooking and preparing food for the Chag, carrying, and other activities. One may cook on Yom Tov with the following restrictions:

- One cannot create a new flame, but must use a fire that was lit before Yom Tov. Similarly, one cannot extinguish a flame on Yom Tov.
- One CAN raise the temperature on an oven or stove as long as there is not digital temperature display or other lights that will be turned on or be adjusted when changing the temperature. Electric stoves in which the heating element turns red when active are also problematic – please consult with a rabbi before using such stoves. Provided one's oven and/or stovetop meet these criteria, it is recommended to leave it on at a low temperature before the start of Yom Tov, and to increase the temperature when cooking. Once the food item is finished, you may reduce the flame to low while the food is still on the flame, in order to prevent burning the food. **Extreme care should be taken to prevent fires and accidental burns.**
- One can only prepare food for that day of Yom Tov. It is not permitted to cook on the afternoon of the first day for the next day's meals. If there happen to be leftovers, they can be eaten on the following day.

Aseret Yemei Teshuvah (The Ten Days of Repentance)

The time between Rosh Hashanah and Yom Kippur is known as the ten days of repentance. Tradition tells us that those whose fate was not sealed on Rosh Hashanah (*beinonim*) hang in limbo until they are judged on Yom Kippur, and that every one of us should see ourselves as being a *beinoni*. In this light, many have the custom of taking on extra stringencies on themselves in order to develop a pattern of more meticulous religious observance. It is also customary to learn works of Mussar or inspiring works of Teshuvah in this time period and to give Tzedakah.

Liturgical Additions

We make several additions/insertions in the davening during the *aseret yemei teshuvah*, including:

- We recite Psalm 121 between *Yishtabach* and the Half *Kadish* of *Shacharit*
- We say *Avinu Malkeinu* after the *amidah* at *Shacharit* and *Minchah*
- Several additions are made in the *amidah* including:
 - *Zochreinu le-chaim...*
 - *Mi chamocha Av ha-rachamim*
 - *Ha-Melech ha-Kadosh*
 - *Ha-Melech ha-Mishpat*
 - *U'chetov lechayim tovim...*
 - *Be-sefer chaim*
- In the *Kaddish* we say *le-eilah u'le-eilah*
- We continue to say Psalm 27 (*LeDavid Hashem Ori*) at the conclusion of *Shacharit* and *Ma'ariv* but we no longer blow the *Shofar*.