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## **HALACHOT FOR WHEN ROSH HASHANA IS ON SHABBAT**

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### Fasting on Ereb Rosh Hashanah if on a Friday

The day of Ereb Rosh Hashanah is likely the most underestimated day on the Jewish calendar. The Midrash teaches that Ereb Rosh Hashanah has the capacity to atone for one-third of a person's sins. The Ten Days of Repentance then atone for another third, and the final third is atoned for on Yom Kippur.

Due to the value and significance of Ereb Rosh Hashanah, there is a custom recorded in the Shulhan Aruch to fast on this day, even if it falls on Ereb Shabbat. This is certainly a proper custom to observe if one is healthy and capable of fasting without too much difficulty.

This fast does not require a formal declaration accepting a fast upon oneself beforehand. One who wishes to observe this custom simply refrains from eating starting from Alot Ha'shahar (daybreak) on the morning of Ereb Rosh Hashanah. He does not have to formally accept upon himself the fast during Minha the day before, as one does before voluntary fasts. However, if one does not formally accept the fast during Minha the day before, then he may not recite Anenu on the day of the fast.

Although the fast begins only at Alot Ha'shahar, the Zohar (principal text of Kabblalistic teaching) instructs that after one goes to sleep the night before a fast day, he may no longer eat, even if he wakes up before daybreak. The Zohar applies this ruling even if a person explicitly stated before going to sleep that he does not yet accept the fast and he plans to eat later in the night before daybreak. Drinking, however, is allowed before Alot Ha'shahar, even after one has gone to sleep. Therefore, if a person wakes up early for Selihot on Ereb Rosh Hashanah, before daybreak, and wishes to drink water, tea or coffee, he may do so. He should not, however, eat, even though he wakes up before daybreak.

When does the fast of Ereb Rosh Hashanah end?

This issue is subject to debate among the Halachic authorities. Some maintain that this fast is no different than any other fasts, and one may therefore not eat or drink until he recites Kiddush on the night of Rosh Hashanah. Others, however, claim that one may eat already at the point of Pelag Ha'minha late in the afternoon, and yet a third view allows one to break the fast even earlier. As for the final Halacha, one should fast the entire day, until Kiddush.

**However, when Rosh Hashanah falls on Shabbat, there is greater room for leniency if a person feels weak and does not wish to enter Shabbat in a state of discomfort. In consideration of the honor owed to Shabbat, it would be permissible for a person in such a situation to break his fast toward the end of the day, even before the onset of Shabbat and Rosh Hashanah.** Otherwise, it is proper to fast the entire day, until nightfall.

Summary: There is a custom to fast on Ereb Rosh Hashanah, and those capable of fasting should observe this practice. The fast begins at daybreak on Ereb Rosh Hashanah morning, and continues until Kiddush that night. After one goes to sleep the night before Ereb Rosh Hashanah he may no longer eat, even if he wakes up before daybreak, but he may drink until daybreak. When Ereb Rosh Hashanah falls on Friday, it is permissible to break the fast late Friday afternoon, even before sundown, if he feels weak.

### Candle Lighting Rosh Hashana Shabbat or Saturday Night

Regarding lighting of the candles on Rosh Hashana night. Let's begin with our scenario this year, where the Holiday is on Friday night which coincides with Shabbat. So therefore, the ladies would light candles like they light very Friday night eighteen minutes before sunset, and they would make a Beracha, 'Lihadlik Ner Shel Shabbat Viyom Tov.' They would add Yom Tov because of the Holiday. That would be, 18 minutes before sunset.

Regarding, Saturday night, which is the second night of Yom Tov, ladies are also required to light candles. The question is, when do they light candles on the second night of Yom Tov? Halacha says, it's most proper to light them when the men come home from Shul, right before you sit down to have the meal. At that time, the ladies should go to the candles and light them. They make the Beracha on the second night, 'Lihadlik Ner Shel Yom Tov', as it's obviously no longer Shabbat.

One has to keep in mind, that on Saturday night, you can only light candles from an existing flame. So therefore, one has to prepare an existing flame, a candle that is there which was prepared in order to take the flames. But there is a problem, that many people are not aware of. After the lady lights the candles from the existing flame, sometimes just without thinking she blows it out. Or she shakes it out. According to the Halacha, it's definitely forbidden to extinguish candles on Yom Tov. While it's permissible to light from an existing flame, but to extinguish is for sure forbidden. So you have to tell them, to very carefully just place it down and to let it go out by itself. But not to shake it, and certainly not to blow it out on the holiday.

There is no Shehechynau made at the time of Hadlakat Nerot. The ladies rely on the Shehechynau that is made on the Kiddush.

Now once already we are on the subject of Nerot, we have a custom that's brought down in Halacha, that since this Friday night is also Yom Tov, so we shouldn't say 'Bame Madlikin'. We shouldn't say Bame Madlikin even though normally every Friday night we say 'Bame Madlikin', which discusses how to light candles, and what oils are kosher, and

what wicks are kosher, and which ones are not kosher. It's our custom to read it every Friday night. However, we skip it when a holiday comes out on a Friday night. Different reasons were given. One reason is because, not all the laws are the same on Shabbat as Yom Tov regarding kosher wicks and oils. So therefore, since the laws vary from Shabbat to Yom Tov, so we skip it. Other reasons are also brought down in the Mishna Berura in Seman 270.

Lastly, going back regarding making the Beracha on the Nerot Shabbat. There is a Machloket (argument) as to which comes first. The lighting or the blessing? Some make the Beracha first, which would make logical sense. The logic being always to make the Beracha and then perform the Mitzvah. Others light first and then they make the Beracha. The logic there is because they hold that making the Beracha brings on acceptance of Shabbat, and how could you light the candles if it's Shabbat already? But that logic would apply for Shabbat, but on Yom Tov everybody would agree, you should make the Beracha first and then light. It's because you are allowed to light on Yom Tov. So therefore, the Beracha is not an acceptance of anything. And therefore, it's proper to make the Beracha 'Lihadlik Shel Yom Tov' first, and then to light. This applies even to those who light first the rest of the year. That's for Shabbat. However, for Yom Tov, it's proper to make the Beracha first and then light.

### The 1st Mitzvah on Rosh Hashana Night and Saying Meen Sheva on Shabbat Rosh Hashana

Some Halachot that will apply to the 1st night of Rosh Hashana. This law would apply on the 1st night of Rosh Hashana on any given year. The 1st Mitzvah of the new year, every year, is the Berachot of Kriyat Shema in Arbit. That's the 1st Mitzvah you are going to fulfill in the new year.

Therefore, the Mate Efrayim brings down how extra careful you should be during the 1st Kriyat Shema of the year. He says to read it extra slow, and to read it with extra pronunciation and clarity. That's because, like most of the things we do on Rosh Hashana, we do it in order as an omen or representation of the year to come. So certainly, the 1st Mitzvah we do, which is a Mitzvah from the Torah, will set the pace for all the Mitzvot we are going to do for the coming year. So therefore the Mate Efrayim brings down, while of course one has to be careful with every single Kriyat Shema throughout the year, however, one should be extra careful when it comes to the 1st Kriyat Shema on the night of Rosh Hashana. That's in order that it will set a good sign that all your Mitzvot will be done with precision as such throughout the whole year.

This year happens to be that Rosh Hashana is on a Friday night. So after Amidat Arbit, the Birkat Me'en Sheva will be said just like it is said on every Friday night. But it should be pointed out that instead of saying in the text, 'HaEl HaKadosh She'en Kamohu', one has to change that to 'HaMelech HaKadosh'. It's just like we change HaMelech in the Amida, so we change it also in the Birkat Me'en Sheva.

There's actually a great Machloket (argument) amongst the Acharonim, regarding if one makes a mistake in the Birkat Mehen Sheva. The mistake being if instead of saying HaMelech, he says 'HaEl HaKadosh'. So, it is the opinion of Rav Chida that if one makes a mistake, you go back. He writes such, because the Inyan (issue) of this Beracha that we are saying has very deep significance not only according to the Peshat (literal meaning), but according to the Kabala, and therefore if one makes a mistake on it, it affects the mysticism behind it, and therefore one has to go back. However, the opinion of the Peri Chadash is that one does not have to go back. The whole reason why we are saying this Beracha

is really for Friday night HaMelech HaKadosh is a Rosh Hashana item. So since the mistake was not in the Shabbat item, but was in the Rosh Hashana item, and the Me'en Sheva comes because of Shabbat, so therefore there's a strong logic to say that you don't have to go back if you made a mistake.

The Halacha therefore is, since already we have a Machloket in this subject, we will say 'Safek Berachot Lehakel' (being that it's from the Derabanan [Rabbis], as opposed from The Torah, so we are lenient with it's strictness in order not to say Hashem's name in vain). But, if one remembers before he finished Baruch Ata Hashem Mekadesh HaShabbat, then of course he should go back and say HaMelech HaKadosh. (We are talking about the Chazan.) However, if already he said Baruch Ata Hashem Mekadesh HaShabbat, and then he realizes he only said HaEl HaKadosh, the Halacha we will say 'Safek Berachot Lehakel' and you do not have to go back.

### Does One Recite Shalom Alechem, Eshet Hayil and Azamer Bishbahin When Yom Tob Falls on Friday Night?

It is customary on Friday night to recite a number of hymns before Kiddush, specifically Shalom Alechem, Eshet Hayil (a section from Mishleh, chapter 31), and Azamer Bishbahin, a hymn composed by the Arizal (Rabbi Yishak Luria of Safed, 1534-1572) which discusses the Kabbalistic significance of Shabbat eve. Should one recite or sing these hymns when Friday night is also Yom Tob?

Different opinions exist in this regard. While some authorities maintain that when Friday night is Yom Tob one recites everything he recites on a regular Friday night, others, including the Elef Ha'magen, held that if Friday night is Yom Tob one begins with Kiddush and omits all the introductory hymns. This custom – to omit the hymns when Friday night is Yom Tob – is very widespread in our community.

The Ben Ish Hai (Rabbi Yosef Haim of Baghdad, 1833-1909) followed the custom to recite Shalom Alechem and Eshet Hayil when Yom Tob falls on Friday night, but he held that one should not recite Azamer Bishbahin in such a case. He does not give a reason for this position, but it appears that according to Kabbalistic teaching, the content of Azamer Bishbahin is not relevant when Yom Tob falls on Friday night.

Given the difference of opinion in this regard, each family should follow the custom it received from its forebears, as all customs have valid sources on which to rely.

Summary: Different opinions exist as to whether one should recite Shalom Alechem, Eshet Hayil and Azamer Bishbahin on Friday night that is also Yom Tob; everyone should follow his family's custom.

### Changes to the Tefilah on Rosh Hashana Shabbat

When the first day of Rosh Hashanah falls on Shabbat, a number of passages are added to the prayer service that mention Shabbat. One who forgets to add these insertions, and does not mention Shabbat in the Amida on Shabbat Rosh Hashanah, must repeat the Amida.

The Shulhan Aruch (Orach Haim 598) writes that although generally "Sidkatecha" is omitted from the Minha service on Shabbat if it is a festive occasion, such as Yom Tob, nevertheless, "Sidkatecha" is recited during Minha on Shabbat Rosh Hashanah. "Sidkatecha" includes the expression, "Mishpatecha Tehom Rabba," which speaks of G-d's judgment, and it

is therefore especially appropriate for Rosh Hashanah. Hence, it is recited despite Rosh Hashanah also being a Yom Tob. Some Ashkenazim omit "Sidkatecha" from Minha on Shabbat Rosh Hashanah, as noted by the Rama (Rav Moshe Isserles, Cracow, 1530-1572), but the standard practice among Sephardim is to recite "Sidkatecha" in such a case.

On Mosa'eh Shabbat, the second night of Rosh Hashanah, we add the section of "Va'todi'enu" to our Amida prayer at Arbit. This recitation takes the place of "Ata Honantanu" which is normally added to the Arbit prayer on Mosa'eh Shabbat. On a normal Mosa'eh Shabbat, if one forgot to recite "Ata Honantanu" in Arbit, and then ate before reciting Habdala, he must repeat the Amida. The Sages enacted this law as a "penalty" of sorts for the person who both forgot to add "Ata Honantanu" and also made the mistake of eating before Habdala. However, Hacham Bension Abba Shaul (Jerusalem, 1924-1998) writes in Or Le'sion (vol. 3) that this unique law does not apply to "Va'todie'nu." Thus, one who forgets to add "Va'todi'enu" to the Amida when Mosa'eh Shabbat is Yom Tob does not repeat the Amida, even if he mistakenly eats before reciting the combination of Kiddush and Habdala. Hacham Bension explains that the recitation of "Ata Honantanu" was enacted by the Ansheh Keneset Ha'gedola ("Men of the Great Assembly," the group of leading Rabbis at the beginning of the Second Commonwealth), who also imposed a penalty. The text of "Va'todi'enu" was instituted much later, during the times of the Amoraim, and they did not impose such a penalty.

### Tashlich on Shabbat Rosh Hashana

As we know, it is customary on the first day of Rosh Hashanah to observe the practice of Tashlich, going to a river and reciting a number of verses related to G-d's compassion and forgiveness, including the verse, "Ve'tashlich Be'msolot Yam Kol Hatotam" ("You shall cast all their sins to the depths of the sea" – Micha 7:19). Although the Shulhan Aruch does not mention this practice, it is mentioned by the Rama, in his glosses to the Shulhan Aruch, and it was taught also by the Arizal (Rav Yishak Luria, 1534-1572), as mentioned in Sha'ar Ha'kavanot. The Ben Ish Hai (Rav Yosef Haim of Baghdad, 1833-1909), in his work Od Yosef Hai, decries the fact that some people view Tashlich as some magical way of atoning for their sins. Tashlich is symbolic of the casting of our sins into the "depths of the sea," but this requires the long, intensive process of Elul and the High Holiday period during which we pray, repent and make a sincere commitment to change.

The Mishna Berura (Rav Yisrael Meir Kagan of Radin, 1839-1933) observes the custom of some communities to delay Tashlich to the second day of Rosh Hashanah when the first day falls on Shabbat. This is done to protect against possible violations of Shabbat by people who will want to bring their Mahzor with them and might bring it outside the Erub. However, all leading Sephardic Poskim, including the Ben Ish Hai, Hacham Bension, and Hacham Ovadia Yosef, ruled that Tashlich should be performed on the first day of Rosh Hashanah even if it falls on Shabbat – and, in fact, especially if it falls on Shabbat. The Arizal taught that Tashlich should be recited close to sunset on the first day of Rosh Hashanah, because it was then – at the very end of the day on Rosh Hashanah – when Adam was forgiven for his sin of eating from the forbidden tree. This time is the most auspicious time for praying for forgiveness, because this is the time when Adam earned forgiveness. Therefore, Tashlich is especially appropriate on Shabbat afternoon, which is an "Et Rason" – a time when we have a unique opportunity to find favor in G-d's eyes. Therefore, the custom among Sephardim is to perform Tashlich on the first day of Rosh Hashanah even if it falls on Shabbat. As for the concern that someone might bring his Mahzor to Tashlich, Hacham Bension responds that this concern arises only with regard to bona fide Misvot such as Shofar, as a person might be so anxious about performing the Misva that he will forget about the Shabbat restrictions. For this reason, the Sages suspended the Misva of Shofar when Rosh Hashanah falls on Shabbat. When it

comes to Tashlich, however, which is just a custom, there is no such concern, and so Tashlich may be performed on Shabbat.

If one did not, for whatever reason, recite Tashlich on the first day of Rosh Hashanah, he recites it on the second day, in which case he should recite it immediately after Mussaf. When reciting Tashlich on the second day of Rosh Hashanah, one should specifically not recite it late in the afternoon, as this is a time of judgment.

### Seudat Shelishit on Rosh Hashana on Shabbat

Generally, it is proper not to eat a meal on the afternoon before Yom Tob, so that one begins Yom Tob with a hearty appetite. Nevertheless, when the first day of Yom Tob is Shabbat, it is permissible to eat Se'uda Shelishit in the afternoon, even though that night is Yom Tob. As the Mishna Berura explains, since eating Se'uda Shelishit fulfills a Misva, it is allowed. If possible, one should recite Minha Gedola earlier in the afternoon, and then have an early Se'uda Shelishit. (However, even if one recites Minha early, he must remember not to recite Tashlich until later in the day, before sundown.)

When Rosh Hashanah falls on Shabbat, one must remember that the obligation of Se'uda Shelishit applies on that day no less than it does on any other Shabbat throughout the year. Besides the meal eaten after the morning service on Rosh Hashanah, one must also eat another meal consisting of at least a Ke'besa of bread after Minha, in fulfillment of the obligation to eat three meals on Shabbat. Therefore, it is proper for synagogues to schedule Minha prayer services earlier than usual in the afternoon of Shabbat Rosh Hashanah, in order to allow sufficient time for Se'uda Shelishit.

The Rama (Rabbi Moshe Isserles of Cracow, Poland, 1525-1572) mentions that in such a case, when the first day of Rosh Hashanah falls on Shabbat, one should eat Se'uda Shelishit before the ninth hour of the day. Since one must eat a Yom Tob meal on Mosa'eh Shabbat (the second night of Rosh Hashanah), and Halacha requires eating Shabbat and Yom Tob meals with an appetite, one must ensure to eat Se'uda Shelishit on Shabbat Rosh Hashanah before the ninth hour of the day (as defined by Halacha). The Mishna Berura (Rabbi Yisrael Meir Kagan of Radin, 1839-1933) adds, however, that if a person did not eat Se'uda Shelishit before the ninth hour, he should nevertheless eat the meal at that point. The obligation of Se'uda Shelishit overrides the concern for entering the second day of Yom Tob with an appetite. Therefore, although it is preferable to eat Se'uda Shelishit before the ninth hour of the day, one who did not should still eat Se'uda Shelishit.

Summary: The requirement to eat Se'uda Shelishit on Shabbat applies even when Shabbat is also Yom Tob. Therefore, when the first day of Rosh Hashanah falls on Shabbat, Minha should be recited earlier than usual to allow time for Se'uda Shelishit, which should preferably be eaten before the ninth hour of the day.

### Kiddush on Rosh Hashana on Mosae Shabbat

The Kiddush on the second night of Rosh Hashanah which falls on Mosa'eh Shabbat is a combined Kiddush and Habdala, following the sequence known by the acrostic "Yaknehaz" ("Yayin," "Kiddush," "Ner," "Habdala," "Zeman"). Usually, on Mosa'eh Shabbat, when we recite the Beracha over a candle, we should use an Abuka ("torch"), meaning, at least two

wicks that are combined. When Mosa'eh Shabbat is Yom Tob, however, this poses a problem, because the candle may not be extinguished. It is therefore advisable to purchase before Yom Tob specially-prepared, small "Abukot" for this purpose. If one does not have such a candle available, he should simply recite the Beracha over his Yom Tob candles. Hacham Bension writes that one should not combine two candles to form an Abuka, because it would then be forbidden to separate them until the fire is extinguished.