

# הדלקת נרות לראש השנה

## Candle lighting for Rosh HaShana

For each night of Rosh HaShana

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

See note below for the second night situation

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהֲחִינּוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי, שֶׁתַּחֲוִינֵךְ אוֹתִי (וְאֵת אִישִׁי  
וְאֵת בְּנֵי וְאֵת בָּנוֹתַי וְאֵת אָבִי וְאֵת אִמִּי) וְאֵת כָּל קְרוֹבֵי, וְתִתֵּן לָנוּ וּלְכָל  
יִשְׂרָאֵל חַיִּים טוֹבִים וְאֲרוּכִים, וְתִזְכְּרֵנוּ בְּזִכְרוֹן טוֹבָה וּבִבְרָכָה, וְתִפְקֹדֵנוּ  
לְפָקֶדֶת יְשׁוּעָה וְרַחֲמִים, וְתִבְרַכְנוּ בְּרָכוֹת גְּדוּלוֹת, וְתִשְׁלִים בְּתִינוּ,  
וְתִשְׁכֵּן שְׁכִינְתְּךָ בֵּינֵינוּ. וְזַכֵּנִי לְגִדּוֹל בָּנִים וּבָנֵי בָנִים חֲכָמִים וְנְבוֹנִים,  
אוֹהֲבֵי ה', יְרֵאֵי אֱלֹהִים, אֲנָשֵׁי אֱמֶת, זֵרֵעַ קֹדֶשׁ, בְּה' דְּבָקִים, וּמְאִירִים  
אֶת הָעוֹלָם בְּתוֹרָה וּבִמְעֻשֵׁים טוֹבִים, וּבְכָל מְלָאכַת עֲבוֹדַת הַבּוֹרָא. אָנָּה  
שִׁמְעַת תְּחִנָּתִי בְּעֵת הַזֹּאת, בְּזִכּוֹת שְׁרָה וּרְבִקָּה רַחֵל וְלֵאָה אֲמוֹתֵינוּ,  
וְהָאֵר גִּרְנוּ שְׁלֹא יִכָּבֶה לְעוֹלָם וָעֶד, וְהָאֵר פָּנֶיךָ וְנוֹשְׁעָה. אָמֵן.

Concerning שֶׁהֲחִינּוּ for the second night of RH, the "mainstream" opinion is  
that it is preferable to have a new fruit or garment in mind when saying  
שֶׁהֲחִינּוּ at Kiddush (or candle lighting), since there is a question as to  
whether the second night requires שֶׁהֲחִינּוּ or not. But, even without a new  
fruit or garment, שֶׁהֲחִינּוּ is said. The opinion of the GR"A is that the second  
night gets a שֶׁהֲחִינּוּ without a need for something else to have in mind.

# **Candle Lighting & Havdala times and important notes**

**Recommended:** light a 48hr candle before candle lighting, to provide a ready flame for 2nd night RH lighting.

These are times for Yerushalayim. For other locations, use this link - [www.yeshiva.org.il/calendar/timesday](http://www.yeshiva.org.il/calendar/timesday) - or your favorite calendar

## **First night:**

**Monday, September 22nd - 6:00pm**

## **Second night:**

**Tuesday, September 23rd - not before 7:11pm**

**Light from a pre-existing flame only**

## **Havdala - wine & HaMavdil brachot:**

**Wednesday, September 24th - 7:10pm**

For Yom Tov (which is not also for Shabbat), a woman need not light first and then say the bracha (as she does for Shabbat candles). Since one may handle fire and light from one candle to another on Yom Tov, it is possible - and preferable - to recite brachot immediately before performance of the mitzva (which is the general rule for brachot and their mitzvot, Shabbat candles being a notable exception). A woman who wants to light for Yom Tov the same way she lights for Shabbat, may do so.

However, on the second night, when lighting is after dark, the brachot should be said first, then the candles lit - **FROM A PRE-EXISTING FLAME ONLY**, and the match or helper candle must not be extinguished, but rather should be put down in a safe place to go out by itself.

Those who light on the first night after dark (after shul, before the meal), should follow the procedure and reminder in the previous paragraph.

## **Greetings** exchanged on the first night of RH, after Maariv

**to one male:**

לְשָׁנָה טוֹבָה תִּכְתֵּב וְתִחַתֵּם לְאַתֵּר לְחַיִּים טוֹבִים וּלְשָׁלוֹם

**to one female:**

לְשָׁנָה טוֹבָה תִּכְתְּבִי וְתִחַתְמִי לְאַתֵּר לְחַיִּים טוֹבִים וּלְשָׁלוֹם

**to males or mixed group (and commonly used for females too):**

לְשָׁנָה טוֹבָה תִּכְתְּבוּ וְתִחַתְמוּ לְאַתֵּר לְחַיִּים טוֹבִים וּלְשָׁלוֹם

**"traditional" (possibly obsolete?) for females (plural)**

לְשָׁנָה טוֹבָה תִּכְתְּבֶנָּה וְתִחַתְמֶנָּה לְאַתֵּר לְחַיִּים טוֹבִים וּלְשָׁלוֹם

**From the first morning of Rosh HaShana through Yom Kippur,**

**the traditional greeting is גִּמַּר חֲתִימָה טוֹבָה**

## **Kiddush for Leil Rosh HaShana**

סְבָרִי מִרְנָן וּרְבִנָּן וְרַבּוּתִי

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם  
וְרוֹמְמָנוּ מִכָּל לָשׁוֹן וְקִדְּשָׁנוּ בְּמִצּוֹתָיו, וַתִּתֵּן לָנוּ ה' אֱלֹהֵינוּ  
בְּאַהֲבָה אֶת יוֹם הַזִּכְרוֹן הַזֶּה יוֹם תְּרוּעָה מְקַרֵּא קֹדֶשׁ  
זִכָּר לִיצִיאת מִצְרַיִם. כִּי בָנוּ בַּחֲרִית וְאוֹתָנוּ קֹדֶשׁ מִכָּל הָעַמִּים.  
וַיְבָרֶךְ אֶמֶת וְקַיָּים לְעֹד:

בְּרוּךְ אַתָּה ה' מֶלֶךְ עַל כָּל הָאָרֶץ מְקֹדֶשׁ יִשְׂרָאֵל וַיּוֹם הַזִּכְרוֹן:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהִחַיָּנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לַזְמַן הַזֶּה:

Concerning שֶׁהִחַיָּנוּ for the second night of RH, the "mainstream" opinion is that it is preferable to have a new fruit or garment in mind when saying שֶׁהִחַיָּנוּ at Kiddush (or candle lighting), since there is a question as to whether the second night requires שֶׁהִחַיָּנוּ or not. But, even without a new fruit or garment, שֶׁהִחַיָּנוּ is said. The opinion of the GR"A is that the second night gets a שֶׁהִחַיָּנוּ without a need for something else to have in mind.

# The Rosh HaShana “Seder”

Customs for the night of Rosh HaShana vary from community to community and from family to family. This page is provided as a set of suggestions for those who do not have a fixed custom in their home. Nothing mentioned here is the final word on anything. If you are in doubt about anything, check with your Rav.

After KIDDUSH, wash for HaMotzi and eat from the LECHEM MISHNEH. Some use honey on the challa rather than salt. Some use salt for the HaMotzi and then take another piece of challa with honey. After challa with honey, say:

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שֶׁתַּחַדֵּשׁ עֲלֵינוּ שָׁנָה טוֹבָה וּמְתוּקָה.

It is appropriate to respond to Y’HI RATZON statements of others with AMEIN, as they are bracha-like.

Since the fruits and vegetables to be eaten as part of the SEDER LEIL ROSH HASHANA are not “normal” components of a meal, they are not covered by the HaMotzi, and need their own brachot, which should be said in accordance with the "rules of brachot" - as follows...

Among the fruits of trees, one should say the bracha on the fruit with the highest priority: [1] Olive, [2] Date, [3] Grape, [4] Fig, [5] Pomegranate, [6] your favorite among fruits not of SHIV’AT HAMINIM, [7] a whole fruit, rather than a piece, [8] larger piece. This list does not imply that all these fruits [1]-[5] are part of your Leil Rosh HaShana Minhag; the full list of priorities is provided to cover any situation.

Among vegetables, make the bracha on what you like best.

Between HaEitz and HaAdama, HaEitz will usually be said first, unless you have a HaAdama that you like better than any of the fruits, in which case, HaAdama will precede HaEitz (even over 7-Minim).

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ.  
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

If one or more fruits require a SHEHECHEYANU, they will be covered by the SHEHECHEYANU of Kiddush, if they are on the table at the time. Otherwise, one additional SHEHECHEYANU should be said (even if there are more than one fruit that “need” it).

When all brachot are taken care of, many eat a slice of (sweet) apple dipped in

honey. The Y'HI RATZON above can be repeated for the Apple & Honey.

From this point on, whichever of the following items you have - to eat (or even to just be on the table), say the appropriate Y'HI RATZON.



**For RUBIYA (black-eyed peas):**

יְהִי רָצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִרְבוּ זְכוֹתֵינוּ.



**For KARTI (leek):**

יְהִי רָצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שְׂיִכְרְתוּ שׁוֹנְאֵינוּ.

**For SILKA (beets or mangold):**

יְהִי רָצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שְׂיִסְתַּלְקוּ אוֹיְבֵינוּ.

**For DATES:**



יְהִי רָצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שְׂיִתְּמוּ שׁוֹנְאֵינוּ.

**For KARA (type of squash, pale green):**

some say this for carrots - play on words גִּזָּר/גִּזָּר

יְהִי רָצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שְׂיִקְרַע גִּזָּר דִּינָנוּ וְיִקְרָאוּ לְפָנֶיךָ זְכוֹתֵינוּ.



**For POMEGRANATE:**

יְהִי רָצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שְׂנַרְבֵּה זְכוֹתֵינוּ כְּרֻמוֹן.

**If one eats FISH on Leil Rosh HaShana, say the following:**



יְהִי רָצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שְׂנַפְרָה וְנִרְבֵּה כְּדָגִים וְשִׁלָּא תִּהְיֶה עֵין הָרַע  
שׁוֹלֶטֶת בָּנוּ כְּדָגִים הֵלְלוּ שְׂאִין עֵין הָרַע שׁוֹלֶטֶת בָּהֶם.

**Some place the HEAD of a ram or fish on the table and say:**

יְהִי רָצוֹן מִלְּפָנֶיךָ, ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
שְׂנַהֲיֶה לְרֹאשׁ וְלֹא לְזָנָב.



**If one eats the meat of a sheep (preferably a ram), he says:**

יְהִי רָצוֹן שֶׁתִּזְכָּר־לָנוּ אֵילוּ שֶׁל יִצְחָק.

# Other SIMANIM for Leil Rosh HaShana

As we indicated, we have presented in the link for SIMANIM, a standard set of SIMANIM. But there are others, to be found on other presentations of SEDER LEIL ROSH HASHANA. For example:

- **OLIVES** (If you use olives, they have the highest priority for BOREI P'RI HA'EITZ and therefore should be taken first, with all other fruits in mind):

יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ  
שְׁנֵהֲיָה רַעֲנָנִים בְּזֵיתִים וְיִהְיוּ בָּנֵינוּ כְּשִׁתְּלִי זֵיתִים סָבִיב לְשִׁלְחָנֵנוּ:

- **EGG** (SHEHAKOL, assuming that the whole set of SIMANIM is not considered to be a 'normal' part of the meal, hence not covered by HAMOTZI)

יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ  
שֶׁתִּהְיֶה שָׁנָה זוֹ לְבָנָה עֲלֵינוּ כְּבִיצָה:

The above two items are from a Bencher + Seder Rosh HaShana that was given out at a recent wedding. In addition, there was a different version of Y'HI RATZON for APPLE & HONEY:

יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאַלֵּהֵי אֲבוֹתֵינוּ  
שֶׁתִּהְיֶה שָׁנָה זוֹ מְתוּקָה עֲלֵינוּ כְּדָבָשׁ:

In addition to the 'serious' Y'HI RATZONS, here is an old favorite among the 'whimsical' (maybe light-hearted is a better term) SIMANIM:

- **A lettuce leaf, half of a raisin, and a stalk of celery:**

**MAY IT BE YOUR WILL, HASHEM, TO LET US HAVE A RAISE IN SALARY.**

Ed. note: The following are some homemade suggestions for more SIMANIM. Some are more serious than others. All are intended to ask HaShem for good things in the coming year. I'd be careful of using SHEIM HASHEM in any of the homemade types of SIMANIM, but Y'HI RATZON MIL'FANECHA is a safe opening phrase. HASHEM ELOKEINU... rather than His actual names can be added, as well. I don't know if the term 'fun' is appropriate, but asking good things from G-d with a smile seems acceptable.

- **CABBAGE (K'RUV) and/or CAULIFLOWER (K'RUVIT):**

**... MAY YOU RESTORE THE BEIT HAMIKDASH - WITH THE ARON AND THE K'RUVIM.**

- **GRAPES** (unless you follow the custom of the GR"A not to eat grapes on Rosh HaShana) - different spelling but a SIMAN nonetheless:

**G-D, HELP US BE HUMBLE, SO WE WILL BE ANAVIM.**



- **BUTTERNUT SQUASH (DOLARIT)**

MAY WE EARN MORE DOLLARS (AND OTHER CURRENCIES) SO THAT WE CAN HELP OTHERS WITH THEM.

- **PEACH (AFARSEIK):**

HELP GUIDE JEWS FROM **AFAR** TO COME TO LIVE IN ERETZ YISRAEL, FOR YOUR **SAKE** (AND THEIRS).

- **SH'NITZEL** (MBCSEY from way back):

SHENINATZEIL MEI-O-Y'VEINU (may we be saved from our enemies)

Others from MBCSEY:

- **RED PEPPER (GAMBA):**

MAY WE SUCCEED, GAM B' LIMUD TORAH AND GAM B' AVODA.

- **EGGPLANT (CHATZIL):**

MAY WE SHARE GOOD FORTUNE WITH OTHERS  
- CHATZI LAHEM AND CHATZI LANU

- **T'CHINA: SHE-YISHMA T'CHINATEINU** (May He hear our supplication)

- **CHUMUS: HELP US, HASHEM, VANQUISH HAMAS** (and other enemies).

- **QUINOA** (not to be pronounced KIN-WA in this case):

MAY WE LOVE ERETZ YISRAEL K'NO'A, Machla, Chogla, Milka, & Tirtza

- **SALMON** (pronounced the way Hebrew speakers do):

MAY WE BE AS WISE AS KING SOLOMON.

Feel free to come up with new SIMANIM on your own. Challenge your children and guests to find new ones. Most importantly, have a Good Yom Tov.

Some of these extra SIMANIM can be had and said during the meal, and not necessarily at the beginning, as is traditional with the 'regular' SIMANIM.

# SHIR SHEL YOM

Minhag Yerushalayim (based on the opinions of the Vilna Gaon) is to say a special Psalm of the Day for Yom Tov, which pre-empt the regular Psalm of the Day of the week. It just so happens, that the Shir for Rosh HaShana is the same chapter as that for regular Thursday. Therefore, this year, those who follow Minhag Yerushalayim (MY) will be saying T'hilim 81 three days in a row!

לְמַנְצַחַ עַל הַגָּתִית לְאַסֶּף. הִרְנִינוּ לַאֲלֹהִים עוֹזְנֵנוּ, הָרִיעוּ לַאֲלֹהֵי יַעֲקֹב. שְׂאוּ זְמֶרָה וּתְנוּ תָף, כְּנֹר נְעִים עִם נָבֶל. תִּקְעוּ בַחֲדָשׁ שׁוֹפָר, בַּכֶּסֶה לַיּוֹם חַגֵּנוּ. כִּי חֹק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לַאֲלֹהֵי יַעֲקֹב. עֲדוּת בִּיהוֹסֵף שָׁמוּ בְּצִאתוֹ עַל אֶרֶץ מִצְרַיִם, שְׁפַת לֹא יִדְעָתִי אֲשַׁמֵּעַ. הִסִּירוּתִי מִסֶּבֶל שְׁכֻמוֹ, כִּפְיוֹ מִדּוֹד תַּעֲבֹרְנָה. בַּצָּרָה קָרָאתָ וְאַחֲלָצְךָ, אֶעֱנֶךָ בְּסֹתֵר רָעַם, אֶבְחָנְךָ עַל מִי מְרִיבָה סִלָּה. שְׁמַע עַמִּי וְאַעֲיֶדָה בָּךְ, יִשְׂרָאֵל אִם תִּשְׁמַע לִי. לֹא יִהְיֶה בָּךְ אֵל זָר, וְלֹא תִשְׁתַּחֲוֶה לְאֵל נֹכַר. אֲנֹכִי ה' אֱלֹהֶיךָ, הַמַּעֲלֶךְ מֵאֶרֶץ מִצְרַיִם, הָרֹחֵב פִּיךָ וְאַמְלֵאֲהוּ. וְלֹא שְׁמַע עַמִּי לְקוֹלִי, וַיִּשְׂרָאֵל לֹא אָבָה לִי. וְאַשְׁלַחֲהוּ בַשְּׂרִירוֹת לְבָם, יֵלְכוּ בְּמוֹעֲצוֹתֵיהֶם. לוֹ עַמִּי שְׁמַע לִי, יִשְׂרָאֵל בְּדַרְכֵי יִהְיֶה לָכֵן. כְּמַעַט אוֹיְבֵיהֶם אֶכְנֶיעַ, וְעַל צָרֵיהֶם אֲשִׁיב יָדִי. מִשְׁנֵאִי ה' יִכַּחֲשׁוּ לוֹ, וִיְהִי עֲתָם לְעוֹלָם. וַיֹּאכִלֵּהוּ מִחֶלֶב חֹטָה, וּמִצֹּר דָּבַשׁ אֲשַׁבִּיעֶךָ.

Those who follow MY should say at some time **יוֹם שְׁלִשִּׁי בַשַּׁבָּת** on Tuesday and **יוֹם רְבִיעִי בַשַּׁבָּת** on Wednesday - to satisfy the opinion that such a statement is part of the mitzva of ZACHOR ET YOM HASHABBAT L'KAD'SHO.

Note: There are many shuls that will say the regular SHIR SHEL YOM for Tuesday or Wednesday, as the case may be, and they will add the Psalm above for Rosh HaShana. This is not actually MY, but it is a nod in that direction. And then they will also say L'DAVID.



# Rosh HaShana Torah Readings & Haftarot

## First Day

### First Torah - 34 p'sukim - B'reishit 21:1-34

#### Five people are called to the Torah

According to Tradition, Sara Imeinu was "remembered" on Rosh HaShana. She became pregnant, and subsequently gave birth to Yitzchak, despite her advanced age of 90. On the first day of Rosh HaShana we read B'reishit 21, from Vayeira, about the birth and early years of Yitzchak, and about the Sara-Hagar-Yishmael episode.

The last part of this reading is about the treaty made between Avraham and Avimelech. Commentaries point out that it was in the merit of the prayers of Avraham on behalf of the people of Avimelech's household, that his (Avraham's) and Sara's prayers for themselves were answered. This fits with one of the powerful themes and messages of RH, namely the power of prayer, in general, and of communal prayer, in particular. Almost always, we pray in plural.

### 2nd Torah - 6 p'sukim - Bamidbar 29:1-6

Maftir, from Parshat Pinchas, is about the Rosh HaShana Musaf (also mentioning the Musaf of Rosh Chodesh - a rare mention on RH of the

fact that it is also Rosh Chodesh Tishrei) and the mitzva of Shofar blowing.

### Haftara - 38 p'sukim - Shmuel Alef 1:1-2:10

The haftara echoes and reinforces the theme of the Power of Prayer, by giving us another example of a "barren matriarch" who conceived after praying. It is the story of Chana, mother of Shmuel HaNavi.

The silent nature of the Amida is attributed to Chana and the way she prayed at the Mishkan.

## Second Day

### First Torah - 24 p'sukim - B'reishit 22:1-24

We continue reading from where we left off on the first day. Five people are called to the Torah in the first Sefer. Perek 22 is the portion of the Akeida. It is arguably the most dramatic and emotion-evoking portion of the whole Torah. Tradition tells us that the Akeida took place on Rosh HaShana. ZICHRONOT is one of the three major themes of Rosh Hashana, and the Akeida is the main element of ZICHRONOT. Not only is it the topic of the Torah reading, but it is the basis of the choice of Shofar -- namely, the Ram's Horn -- and it is an oft repeated theme in davening.

We stand before G-d on Yom HaDin and we proclaim that we are not only the biological descendants of Avraham and Yitzchak (and Yaakov), but their spiritual heirs as well. We are not just telling stories; we are inspired to emulate our fore-fathers and develop a total commitment to G-d and Torah.

## **2nd Torah - 6 p'sukim - Bamidbar 29:1-6**

Same as the first day. See there.

## **Haftara - 19 p'sukim - Yirmiyahu 31:2-20**

Again, we find one of the matriarchs who was without child for a long time. This time, Rachel Imeinu represents the people of Israel, more specifically, the kingdom of Israel, under the flag of Efrayim, who are in bad shape in their countries of Exile. The closing words of the Haftara contain G-d's promise of mercy.

The return of the people to Eretz Yisrael - as in, V'SHAVU VANIM LIGVULAM, is one meaning of T'SHUVA, and is seen as going hand-in-hand with the "other" form of return - of the people to G-d.

The readings of Rosh HaShana are not just Bible stories and we shouldn't take them as such. We read about an amazing love relationship between G-d and His people, us. Emotion is the key. We need to "open up" on Rosh HaShana, so that we can see the vital nature of T'shuva and of our membership in Klal Yisrael. And it is not just we who must warm to the relationship between HaShem and Am Yisrael. G-d too, so to speak, will hopefully respond to the feelings He has always had for us, and relate to us as He related to the Avot and Imahot.



The first “session” of Shofar blowing, which consists of 30 blasts and constitutes the fulfillment of the Torah’s mitzva of Shofar, is done after the reading of the Torah and Haftara (and Drasha) and before the Torahs are returned to the Aron. This session is known as תקיעות דמיושב (the "sitting-down" blasts, as opposed to the Shofar blasts during the Amida - although we stand for this set too).

**It is the minhag to say T'hilim 47 seven times before Shofar blowing:**

לְמִנְצַח לְבָנֵי קָרַח מְזֻמּוֹר: כָּל הָעַמִּים תִּקְעוּ כָף, הָרִיעוּ לֵאלֹהִים בְּקוֹל רִנָּה: כִּי ה' עָלִיוֹן נוֹרָא, מֶלֶךְ גָּדוֹל עַל כָּל הָאָרֶץ: יְדַבֵּר עַמִּים תַּחְתִּינוּ, וּלְאֻמִּים תַּחַת רַגְלֵנוּ: יִבְחַר לָנוּ אֶת נַחֲלָתָנוּ, אֶת גְּאוֹן יַעֲקֹב אֲשֶׁר אָהֵב סֵלָה: עָלָה אֱלֹהִים בְּתִרְעָה, ה' בְּקוֹל שׁוֹפָר: זָמְרוּ אֱלֹהִים זָמְרוּ, זָמְרוּ לְמַלְכֵנוּ זָמְרוּ: כִּי מֶלֶךְ כָּל הָאָרֶץ אֱלֹהִים זָמְרוּ מִשְׁכִּיל: מֶלֶךְ אֱלֹהִים עַל גּוֹיִם, אֱלֹהִים יֹשֵׁב עַל כִּסֵּא קְדָשׁ: נְדִיבֵי עַמִּים נֶאֱסָפוּ עִם אֱלֹהֵי אַבְרָהָם כִּי לֵאלֹהִים מִגִּנֵּי אָרֶץ מֵאֵד נֵעְלָה:

**The following p'sukim are said responsively - Shofar-blower - KAHAL:**

תהלים קיח:ה	מִן הַמִּצָּר קָרָאתִי יְיָהּ עֲנֵנִי בַמֶּרְחָב יְיָהּ:
איכה ג:נו	קוֹלִי שָׁמַעַתָּ אֵל תַּעֲלֵם אֶזְנֶךָ לְרוּחֹתִי לְשׁוֹעַתִּי:
תהלים קיט:קס	רֹאשׁ דְּבָרְךָ אֱמֶת וּלְעוֹלָם כָּל מִשְׁפָּט צְדָקָךָ:
תהלים קיט:קכב	עֲרֹב עַבְדְּךָ לְטוֹב אֵל יַעֲשֶׂקוּנִי יְדִים:
תהלים קיט:קסב	שֶׁשׁ אֲנֹכִי עַל אִמְרָתְךָ כְּמוֹצֵא שָׁלָל רָב:
תהלים קיט:סו	טוֹב טַעַם וְדַעַת לְמִדָּנִי כִּי בְמִצּוֹתֶיךָ הֶאֱמַנְתִּי:
תהלים קיט:קח	נִדְבּוֹת פִּי רָצָה נָא ה' וּמִשְׁפָּטֶיךָ לְמִדָּנִי:

**Some say the following before Shofar-blowing:**

הָרִנִּי מוֹכֵן וּמְזַמֵּן לְקִיָּם מִצּוֹת עֲשֵׂה שְׁצוֹנֵי הַבוֹרָא יִתְבָּרַךְ שְׁמוֹ לְשִׁמְעַ קוֹל שׁוֹפָר כְּמוֹ שֶׁכָּתוּב בַּתּוֹרָה – יוֹם תִּרְעָה יִהְיֶה לָּכֶם:

**This pasuk is said by the Shofar-blower before the brachot (in some congregations, it is repeated by the KAHAL)**

עָלָה אֱלֹהִים בְּתִרְעָה, ה' בְּקוֹל שׁוֹפָר:

The Shofar-blower AND each person listening to the Shofar should have KAVANA during the BRACHOT to fulfill the mitzva of Shofar, both the Torah requirements and those of our Sages. One must be careful to hear the entire BRACHOT without interruption, and to answer AMEIN to each.

It is proper not to talk (other than davening and what is necessary for davening and Shofar) from the BRACHOT through the last of the blasts (after the repetition of the Musaf Amida), but especially until the first set of 30 KOLOT is completed. Although there are Machzorim that have passages for the KAHAL to say after each trio of sounds, it is widely accepted for the KAHAL to remain silent throughout the set of 30 blasts.

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְשִׁמּוֹעַ קוֹל שׁוֹפָר:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֲחִינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה:

תקיעה. שברים-תרועה. תקיעה:

תקיעה. שברים-תרועה. תקיעה:

תקיעה. שברים-תרועה. תקיעה:

תקיעה. שברים. תקיעה:

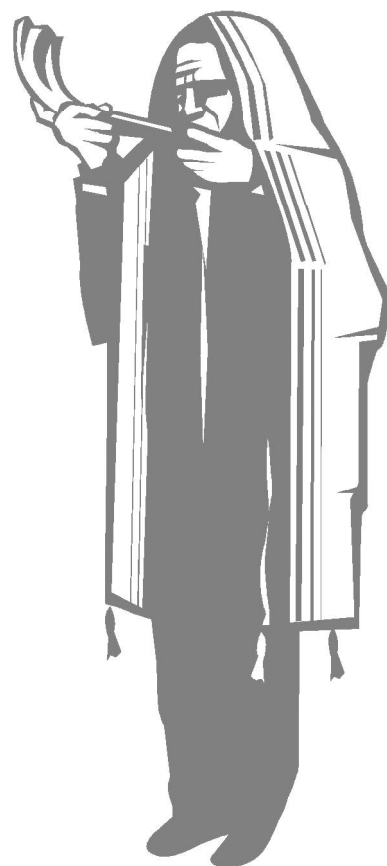
תקיעה. שברים. תקיעה:

תקיעה. שברים. תקיעה:

תקיעה. תרועה. תקיעה:

תקיעה. תרועה. תקיעה:

תקיעה. תרועה. תקיעה (גדולה):



After the T'KI'OT DIM'YUSHAV, the following p'sukim are said responsively -  
Shofar-blower (or Chazan) then KAHAL, as an introduction to ASHREI

תהלים פט:טז אֲשֶׁר־יִהְיֶה יוֹדְעֵי תְרוּעָה, ה' בָּאוֹר פָּנֶיךָ יִהְיֶה כוֹן:

תהלים פט:יז בְּשִׁמְךָ יִגִּילוּ כָּל הַיּוֹם, וּבִצְדִקְתְּךָ יִרְוּמוּ:

תהלים פט:יח כִּי תִפְאֶרֶת עָזְמוֹ אַתָּה, וּבִרְצוֹנְךָ תָרוּם קִרְיָנוּ:

אֲשֶׁר־יֹשְׁבֵי בֵיתְךָ, עוֹד יִהְיֶה לְלוֹךְ סֵלָה: Back to the Machzor for ASHREI...

## The Mitzva to Hear Shofar

First and foremost, before any of the themes, symbolisms, and reminders mentioned in the paragraphs that follow, is the main reason and kavana for doing ANY mitzva - because G-d commands it. The phrase **L'SHEIM MITZVAT SHOFAR** should be on our minds from the Brachot of the shofar-blower to last blast.

The Torah says that the first day of the seventh month shall be a T'RU'A DAY. We are taught by the Oral Law that this means that we are to hear the sound called T'RU'A, which is to be produced by the Shofar. AND, we are to hear the T'RU'A three times. AND that each T'RU'A is to be preceded and followed by a P'SHUTA, a plain, long blast, the one we call T'KI'A.

We do not know exactly what our Sages meant the T'RU'A to sound like. It is to be like crying, wailing, sobbing, moaning, sighing, or some combination thereof. To satisfy different opinions, we have two sounds, called SH'VARIM and T'RU'A, and the combination of the two, known as the SH'VARIM-T'RU'A. Therefore, to fulfill the Torah's requirement of hearing the Shofar on Rosh HaShana, we must hear 3 each of the following combinations:

**T'KI'A / SH'VARIM-T'RU'A / T'KI'A**

**T'KI'A / SH'VARIM / T'KI'A**

**T'KI'A / T'RU'A / T'KI'A**

Let's refer to this as a Large Set of Blasts (a.k.a. 30 KOLOT). One of each make a Small Set (a.k.a. 10 KOLOT).

The Torah's requirement is satisfied with 30 KOLOT (sounds or blasts); the Sages instituted Shofar-blowing during the Amida, thereby linking the Shofar-sounds with each of the 3 main brachot of Musaf - MALCHIYOT (Kingship), ZICHRONOT (Remembrances), and SHOFAROT (Shofars). Some shuls blow during the repetition of the Amida only; others blow during the silent Amida as well.

And, as is well-known, the custom is to blow additional blasts (10 or 40, as the case may be) after the Amida, to bring the total number of blasts to 100. 100 conveys completeness and fullness. On RH, we don't just blow the Shofar, we are fully saturated with the Shofar sounds. This fulfills the sense of "YOM T'RU'A there shall be for you". (There is also another reason given for the 100 blasts, having to do with the lament of the mother of Sisra, as recorded in the Book of Sho'f'tim.)

## Symbolisms and Kavanot

(R' Yoel Schwartz, from Menorat HaMa'or)

**G-d's Kingship** Rosh HaShana corresponds to the 6th day of creation, the day human beings were created. Since it is the day that G-d's subjects, so to speak, came into existence, it follows that He became our King on that very same day. We therefore



consider Rosh HaShana to be the Coronation Day of the Supreme King. To herald that event, we sound the royal trumpet - the Shofar. This concept of G-d's Kingship is one of the major themes of Rosh HaShana. One of the three central brachot of the Rosh HaShana Musaf is MALCHIYOT - Kingship. In that bracha, we quote ten p'sukim from Tanach that deal with this theme. The T'KI'A (the long monotonic, unbroken blast, P'SHUTA) specifically is associated with this aspect of Rosh HaShana. The T'KI'A is a happy and proud sound. Although other emotions claim our attention, one should be happy and proud on Rosh HaShana as we reaffirm our loyalty to the King of Kings.

**Call to Repentance** The Shofar is the alarm that (hopefully) wakes people up to the challenge of doing T'shuva and asking G-d for forgiveness. This is one of the major aspects of Shofar (and the main reason for having blown the Shofar throughout Elul). It is the broken sounds of the SH'VARIM and T'RU'A that most fit this aspect of Shofar. Shofar is associated with embarking on the road to Spiritual Return.

**Akeidat Yitzchak** One of the most prominent aspects of RH is the Binding of Isaac. The choice of a ram's horn as Shofar, the Torah readings, the main focus of the Zichronot bracha, and Tashlich, all point to the

AKEIDA as a major theme of the day. When we stand in judgment before G-d, we are not isolated individuals but are the spiritual heirs of the AVOT and IMAHOT whose commitment to G-d is exemplified by the Akeida. The Chafetz Chayim points out that most of the promises of blessing in the Torah are conditional upon our good behavior. The exception is G-d's promise to Avraham Avinu at the Akeida, which is unconditional. If our sincerity and commitment to G-d and His Mitzvot ever comes into question, we need only realize that we are descendants of Avraham and Yitzchak (and Yaakov) and have inherited their absolute and complete dedication to G-d's Word, the Torah.

**Matan Torah** The Torah describes the events of Sinai as being accompanied by the "sound of the Shofar ever increasing". When we hear the Shofar (specifically the T'KI'A), we should be motivated to rededicate ourselves to Torah and mitzvot. In essence, this is the foundation of T'shuva. The Shofar reminds us of our commitment to the Torah; repentance is G-d's gift to us when we fail in that commitment.

**The words of the Prophets** are likened to the sound of the Shofar. This reminder should inspire greater commitment to faithful observance of Judaism. Our deal with G-d, when we asked not to hear His voice directly,



was our promise to listen to the prophets, starting with Moshe and continuing through the generations. This aspect of Shofar, then, expands on the previous item - Matan Torah.

**Instills Fear** "If a Shofar sounds in the city, will not the people tremble?" Think of the sound of a siren - the feelings of apprehension that it filled us with. That's a Shofar - our spiritual siren, helping us to get serious about Torah and T'shuva.

**Churban Beit HaMikdash** should be kept in mind while hearing the Shofar. The Prophets mention the Shofar in their description of the Churban. One should think of the "ups and downs" of Jewish history as part of the Rosh HaShana challenge that we all face. Furthermore, the destruction of the Temples resulted from our not keeping faith with G-d. These thoughts then, should also lead us to think of repentance as the way to reverse the devastating effects of the Churban.

**The Ingathering of the Exiles** is described by Yeshayahu as being accompanied by the sound of a Great Shofar. We are witness to the beginning of that process; may we be privileged to see its continuation and culmination. This too is in the realm of the T'KI'A and is one of the promises to keep in mind so that we can put "things in proper perspective".

**The Great Judgment Day** is associated with the Shofar. Understand that we stand in judgment before G-d on every Rosh HaShana, but that we we will also do so on a different scale "after 120 years" and "at the end of days".

**T'chiyat HaMeitim** is also associated with Shofar. Thinking of this gives us a broader perspective on what G-d expects of us and what is in store.

**More on Shofar, idea inspired by the words of Rabbi Yitzchak Breitowitz...**

Rosh HaShana is the birthday of Adam HaRishon and Chava. On that sixth day of Creation 5786 years ago, HaShem did not just call into existence (VAYOMER ELOKIM) the first human, He created him (VAYIVRA), He formed him (VAYITZER), and He breathed into him the Soul of Life (VAYIPACH B'APAV NISHMAT CHAYIM).

It is that Divine Breath that we use to sound the Shofar, thanking HaShem for our Life and Soul, and heralding Him as King of the Universe.

On the sequence of sounds...

The first T'KI'A represents the whole person. This is followed by the broken sounds of Sh'varim, T'ru'a, or both, representing our broken hearts and souls because of our sins. The T'KI'A that closes each set is whole again because of T'SHUVA.

# Tashlich

TUE Sept. 23rd, '25



## First day of Rosh HaShana

### What it isn't & what it is

Tashlich is NOT a hocus-pocus magical method for ridding oneself of sins. It's just not that simple. One must do sincere T'shuva, pray to HaShem, say Vidui, and if interpersonal sins are involved (which they inevitably are), one must appease those he/she has wronged and receive their forgiveness before T'shuva can succeed. One cannot go to the waterside, say some p'sukim, throw some crumbs into the water (a practice which poskim frown upon, by the way), and walk away with a clean slate - without some hard, real Repentance. In fact, there have been rabbanim in various times and places who have banned Tashlich in their communities so that people should not slacken off from the major challenges of the Yamim Nora'im - T'shuva, Prayer, and Tzedaka.

There are other authorities who did not mention the custom of Tashlich in their writings at all, since it does not appear in the Talmud or other early sources. For example, the Vilna Gaon's practice was/is not to do Tashlich. Yet Tashlich is a wide-spread minhag in most Jewish communities around the world.

If one was not able to say Tashlich on Rosh HaShana, it may be said during Aseret Y'mei T'shuva, or even afterwards until Hoshana Rabba.

The lead passage of Tashlich gives us the origin of its name, and probably the main origin of the custom itself. The second pasuk (Micha 7:19) speaks of G-d, in His mercy, "casting our sins into the depths of the sea". This is our T'shuva goal - to repent so sincerely, that G-d will erase our sins completely.

Kings of Israel were anointed by the riverside. Water is the symbol of life, of Torah, and of continuity. On Rosh HaShana, when we celebrate the coronation of the King of kings, we go to the river (or other body of water) as a reminder of this theme of the day.

The Midrash tells us that the Satan received G-d's permission to try to dissuade Avraham Avinu from going to Har HaMoriah with Yitzchak. He placed a river in Avraham's way, but Avraham was so determined to carry out G-d's command, that he walked right into the water. Nothing would stop him. The river became a symbol of dedication to G-d. On RH, the anniversary of the Akeida, we go to the riverside and "remind" G-d (so to speak), and ourselves, of the dedication of our forefather Avraham, and to rededicate ourselves to Torah and mitzvot with that high level of commitment.

There is a kabbalistic analogy drawn between the opening, main p'sukim of Tashlich, and the Thirteen Divine Attributes. This idea adds to the significance of the Tashlich recitation, because of the power of invoking the Yud-Gimel Midot. They are essential to Slichot and T'shuva, and are bound to the Biblical events of the Elul- RH-YK period.

The text for Tashlich varies from machzor to machzor. In the following pages, you will find a bit more text than some, and less than others. It is appropriate to supplement the regular Tashlich texts with your own prayers. On Rosh HaShana, when we spend a significant amount of time in shul davening, we don't say "enough is enough". After a festive lunch, we go out of our homes to pray between prayers. But we don't go to the Beit Knesset. Instead, we go to a body of water, into nature (on the anniversary of Creation), where G-d's Presence should also be strongly felt, and we revel in His majesty and recommit ourselves to His service.

USE TASHLICH WISELY. Make it a meaningful part of your Rosh HaShana, and let some of the ideas presented here enrich the experience. In some communities, Tashlich is a big social event. While not a bad thing per se, people must "be on their best RH behavior", so to speak.

(Some say this first passage once, some say it three times)

מיכה ויח-כ

מִי אֵל כְּמוֹךְ נִשְׂא עוֹן וְעֵבֶר עַל פֶּשַׁע לְשֹׂאֲרֵית נִחַלְתּוֹ לֹא  
הִחְזִיק לְעַד אָפוּ כִּי חֲפֵץ חֶסֶד הוּא: יָשׁוּב יִרְחַמֵּנוּ יְכַבֵּשׁ  
עוֹנֵתֵינוּ וְתִשְׁלִיךְ בְּמַצְלוֹת יָם כָּל חַטָּאתָם: תִּתֵּן אֱמֶת לִיעֲקֹב  
חֶסֶד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְתִּינוּ מִיְּמֵי קֶדֶם:

**S  
T  
A  
R  
T  
H  
E  
R  
E**

תהלים קיח-ה-ט

מִן הַמִּצָּר קָרָאתִי יְיָ עֲנֵנִי בְּמִרְחָב יְיָ: ה' לִי לֹא אִירָא מֶה יַעֲשֶׂה לִּי  
אָדָם: ה' לִי בַּעֲזָרִי וְאֲנִי אֶרְאֶה בְּשִׁנְאֵי: טוֹב לַחֲסוֹת בַּה' מִבֶּטַח  
בְּאָדָם: טוֹב לַחֲסוֹת בַּה' מִבֶּטַח בַּנְּדִיבִים:

תהלים פרק לג

רָנְנוּ צַדִּיקִים בַּה' לִישָׁרִים נֶאֱוָה תְהַלֵּה: הוֹדוּ לַה' בְּכִנּוֹר בְּנֶבֶל עֲשׂוּר  
זָמְרוּ לוֹ: שִׁירוּ לוֹ שִׁיר חֹדֶשׁ הֵיטִיבוּ נֶגֶן בְּתִרְעוּעָה: כִּי יִשָּׂר דְּבַר ה'  
וְכָל מַעֲשָׂהוּ בְּאֱמוּנָה: אֲהַב צְדָקָה וּמִשְׁפָּט חֶסֶד ה' מְלֵאָה הָאָרֶץ:  
בְּדַבַּר ה' שָׁמַיִם נִעֲשׂוּ וּבְרוּחַ פִּיו כָּל-צָבָאִם: כָּנֹס כַּנֹּד מִי הַיָּם נִתַּן  
בְּאֲצָרוֹת תְּהוֹמוֹת: יִירָאוּ מֶה' כָּל הָאָרֶץ מִמֶּנּוּ יִגּוּרוּ כָּל-יֹשְׁבֵי תְבֵל:  
כִּי הוּא אָמַר וַיְהִי הוּא צִוָּה וַיַּעֲמֵד: ה' הִפִּיר עֲצַת גּוֹיִם הִנְיָא  
מַחֲשָׁבוֹת עַמִּים: עֲצַת ה' לְעוֹלָם תִּעֲמַד מַחֲשָׁבוֹת לְבוֹ לְדוֹר וָדוֹר:  
אֲשֶׁרִי הַגּוֹי אֲשֶׁר ה' אֱלֹהָיו הָעַם בָּחַר לְנַחֲלָה לוֹ: מִשְׁמַיִם הִבִּיט ה'  
רָאָה אֶת-כָּל-בְּנֵי הָאָדָם: מִמֶּכּוֹן שְׁבִתּוֹ הִשְׁגִּיחַ אֶל כָּל יֹשְׁבֵי הָאָרֶץ:  
הֵיצֵר יַחַד לִבָּם הִמְבִּין אֶל כָּל מַעֲשֵׂיהֶם: אֵין הַמֶּלֶךְ נוֹשָׁע בָּרַב חֵיל

גִּבּוֹר לֹא יִנָּצַל בְּרַב כָּח: שֶׁקֶר הַסּוֹס לְתַשׁוּעָה וּבְרַב חֵילוֹ לֹא יִמָּלֵט:  
הִנֵּה עֵינַי ה' אֵל יִרְאִיו לְמִי־חַלִּים לְחַסְדּוֹ: לְהַצִּיל מַמּוֹת נַפְשָׁם וּלְחַיּוֹתָם  
בְּרָעַב: נַפְשָׁנוּ חִכְתָּה לָהּ עֲזָרְנוּ וּמִגִּנָּנוּ הוּא: כִּי בּוֹ יִשְׁמַח לִבֵּנוּ כִּי  
בְּשֵׁם קֹדֶשׁוֹ בְּטַחָנוּ: יְהִי חֶסֶדְךָ ה' עָלֵינוּ כַּאֲשֶׁר יַחֲלֵנוּ לָךְ:

ישעיה נא:ט

לֹא יִרְעוּ וְלֹא יִשְׁחִיתוּ בְּכָל הָרָקִיעַ כִּי מִלֵּאָה הָאָרֶץ יֵדְעָה אֶת ה'  
כַּמִּים לִים מְכַסִּים:

תהלים פרק כד

לְדוֹד מְזֻמּוֹר, לַה' הָאָרֶץ וּמְלוֹאָהּ, תִּבֵּל וַיֵּשְׁבִי בָּהּ: כִּי הוּא עַל יָמִים  
יִסְדָּהּ, וְעַל נְהָרוֹת יִכּוֹנְנֶהּ: מִי יַעֲלֶה בַּהָר ה', וּמִי יִקּוּם בְּמָקוֹם קֹדֶשׁוֹ:  
נָקִי כַפַּיִם וּבֵר לֵבָב, אֲשֶׁר לֹא נָשָׂא לִשְׂוֹא נִפְשִׁי, וְלֹא נִשְׁבַּע לְמַרְמָה:  
יִשָּׂא בִרְכָּה מֵאֵת ה', וְצִדְקָה מֵאֵלֹהִי יִשְׁעוּ: זֶה דוֹר דּוֹרְשָׁיו, מִבְּקִשֵּׁי  
פָּנֶיךָ יַעֲקֹב סִלָּה: שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא  
מֶלֶךְ הַכְּבוֹד: מִי זֶה מֶלֶךְ הַכְּבוֹד, ה' עֲזוּז וְגִבּוֹר ה' גִּבּוֹר מִלְחָמָה:  
שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מֶלֶךְ הַכְּבוֹד: מִי  
הוּא זֶה מֶלֶךְ הַכְּבוֹד, ה' צ'בָּאוֹת, הוּא מֶלֶךְ הַכְּבוֹד סִלָּה:

From the Musaf of the Shalosh Regalim

אֵלֹהֵינוּ וְאֵלֹהֵי אֲבוֹתֵינוּ, מֶלֶךְ רַחֲמָן רַחֵם עָלֵינוּ, טוֹב וּמִטֵּיב הַדָּרֶשׁ  
לָנוּ, שׁוּבָה אֵלֵינוּ בְּהִמּוֹן רַחֲמֶיךָ, בְּגִלְלֵי אָבוֹת שְׁעָשׂוֹ רְצוֹנְךָ, בְּנֵה  
בֵּיתְךָ כְּבִתְחִלָּה, וְכוֹנֵן מִקְדָּשְׁךָ עַל מְכוֹנּוֹ, וְהִרְאֵנוּ בְּבִנְיָנוּ וּשְׁמִיחָנוּ  
בְּתַקְוָנוּ, וְהָשִׁב כְּהָנִים לַעֲבוֹדָתָם, וְלוֹוִים לְשִׁירָם וּלְזִמְרָם, וְהָשִׁב  
יִשְׂרָאֵל לְנוֹיָהֶם... וּמִלֵּאָה הָאָרֶץ יֵדְעָה, לִירְאָה אֶת שְׁמֶךָ הַגָּדוֹל הַגִּבּוֹר  
וְהַנּוֹרָא. אָמֵן כֵּן יְהִי רְצוֹן, אָמֵן וְאָמֵן.

ישעיה נד:יז

כָּל כָּלִי יוֹצֵר עָלֶיךָ לֹא יִצְלַח וְכָל לָשׁוֹן תִּקְוָם אֶתְךָ לַמִּשְׁפָּט תִּרְשִׁיעֵי  
זֹאת נַחֲלַת עֲבָדֶי ה' וְצִדְקָתָם מֵאֵתִי נָאֵם ה':

לֹא יָרְעוּ וְלֹא יִשְׁחִיתוּ בְּכָל הָרָקָדָשִׁי כִּי מִלְאָה הָאָרֶץ דָּעָה אֶת־ה'  
כַּמִּים לִים מְכַסִּים:

## תהלים קל

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיךָ ה': אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תִהְיֶינָה אַזְנוֹיךָ  
קִשְׁבוֹת לְקוֹל תַּחֲנוּנֵי: אִם עֲוֹנוֹת תִּשְׁמַר י'ה, אֲדֹנָי מִי יַעֲמֹד: כִּי עֲמָךְ  
הַסְּלִיחָה לְמַעַן תִּוָּרָא: קוֹיִתִּי ה' קוֹתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֲלֹתִי: נַפְשִׁי  
לֹא־דָנִי מִשְׁמָרִים לִבְקָר שְׁמָרִים לִבְקָר: יַחַל יִשְׂרָאֵל אֵל ה' כִּי עַם ה'  
הַחֲסֵד וְהַרְבֵּה עֲמוֹ פְדוּת: וְהוּא יַפְדֶּה אֶת־יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו:

## תהלים קכא

שִׁיר לַמַּעֲלוֹת אֲשָׁא עֵינַי אֶל־הַהָרִים מֵאֵין יָבֹא עֲזָרִי: עֲזָרִי מֵעַם ה' עֲשֵׂה  
שָׁמַיִם וָאָרֶץ: אֶל־יִתֵּן לְמוֹט רִגְלֶךָ אֶל־יָנוּם שְׁמֹרֶךָ: הִנֵּה לֹא יָנוּם וְלֹא  
יִישָׁן שׁוֹמֵר יִשְׂרָאֵל: ה' שְׁמֹרֶךָ ה' צִלְךָ עַל־יַד יְמִינֶךָ: יוֹמָם הַשֶּׁמֶשׁ  
לֹא־יִכָּפֶה וַיֵּרָח בְּלִילָה: ה' יִשְׁמְרֶךָ מִכָּל־רָע יִשְׁמַר אֶת־נַפְשֶׁךָ: ה'  
יִשְׁמַר־צִאתְךָ וּבּוֹאֶךָ מֵעַתָּה וְעַד־עוֹלָם:

Say this 7 times

תהלים קיט:פט

לְעוֹלָם ה' דְּבָרְךָ נִצָּב בַּשָּׁמַיִם.

יְהִי רָצוֹן מִלְּפָנֶיךָ שֶׁעַל יְדֵי הָאֶרֶת תִּקְוִנוּם עֲתִקָּא קֳדִישָׁא דְעֵתִיקִין בְּזַעִיר שְׁבָאֲרִיךָ  
יִכְבְּשׁוּ רַחֲמֶיךָ אֶת כַּעֲסֶךָ וַיִּגְּלוּ רַחֲמֶיךָ עַל מַדּוּתֶיךָ וְתִתְנַהֵג עִמָּנוּ בְּמִדַּת הַרְחָמִים.  
וְתִתֵּן לָנוּ חַיִּים אֲרוּכִים וְטוֹבִים בְּעֶסְקֵי תוֹרָתְךָ וְקִיּוֹם מִצּוֹתֶיךָ לַעֲשׂוֹת רָצוֹנְךָ אֲמֵן כֵּן  
יְהִי רָצוֹן.

# Daytime Kiddush for Rosh HaShana

Some say both of these p'sukim; others say just the second one.  
(There might be other customs, as well.)

אֱלֹהֵינוּ מוֹעֲדֵי ה' מְקַרְאֵי קֹדֶשׁ

אֲשֶׁר-תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם: ויקרא כג:ד

תִּקְעוּ בַזֶּזֶד שִׁנְפָּר בַּכֶּסֶה לְיוֹם זִמְנוֹ:

כִּי זֶזַק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לְאֹלֵהֵי יַעֲקֹב:

תהלים פא:ד,ה

סְבְּרֵי מְרִנָּן וְרִבְּנָן וְרִבּוּתֵי

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

# Havdala for end of Rosh HaShana

סְבְּרֵי מְרִנָּן וְרִבְּנָן וְרִבּוּתֵי

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן.

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל,

בֵּין אֹר לְחֹשֶׁךְ,

בֵּין יִשְׂרָאֵל לְעַמִּים,

בֵּין יוֹם הַשְּׂבִיעִי לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה.

בְּרוּךְ אַתָּה יי, הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל.