



HABRUTA NIGHT

SHAARE ZION

Tonight's learning is sponsored in honor of Mark Faham

Rosh Hashana Shabbat



The custom of Tashlich

First day of Rosh Hashana, even on Shabbat?

Ladies/ children?

Before Minha or after Minha?

Can one make it up if he missed it?

Chapter Four

Mishnah The Mishnah discusses the law of shofar blowing when Rosh Hashanah occurs on the Sabbath:

יום טוב של ראש השנה שחל להיות בשבת — When the Yom Tov of Rosh Hashanah fell on the Sabbath, במקדש היו תוקעין — they would blow the shofar in the Temple, אבל לא — but not in the provinces.^[1] — After the Second Temple was destroyed, רבן יוחנן בן זכאי — Rabban Yochanan ben Zakkai instituted that they should blow the shofar wherever there is a *Beis Din*.^[2] — אמר רבי אלעזר — R' Elazar said: לא התקין רבן יוחנן בן זכאי אלא ביבנה בלבד — Rabban Yochanan ben Zakkai instituted this practice only in Yavneh.^[3] — אמרו לו — They said to him: אחר יבנה ואחר כל מקום שיש בו בית דין — He instituted it both for Yavneh and for any other place in which there is a *Beis Din*.^[4]

The Mishnah continues:

ועוד זאת היתה ירושלים יתירה על יבנה — And in this additional respect was Jerusalem superior to Yavneh: שכל עיר שהיא רואה — that any town that could see Jerusalem, וקרובה — and was near, ויכולה לבוא — and could come to Jerusalem, תוקעין — would blow the shofar on the Sabbath,^[6] ובבנה לא היו תוקעין אלא בבית — whereas in Yavneh, they would blow only in the *Beis Din* itself.^[7]

Gemara The Gemara seeks the source for the rule that the shofar is generally not blown on the Sabbath:

אמר רבי לוי בר לחמא אומר רבי חמא בר — From where is this matter derived? — מנא הני מילי כתוב אחר — R' Levi bar Lachma said in the name of R' Chama bar Chanina: שבתון זכרון תרועה — There is a Scriptural contradiction regarding Rosh Hashanah. One verse states: . . . *a rest day, a remembrance of teruah sounding*;^[8] וכתוב אחר אומר — and another verse states: *a day of teruah sounding shall it be for you*.^[9] The first verse implies that the shofar must merely be remembered, whereas the latter one states that it must actually be sounded! לא קשיא — Perforce, we must say that this is not a difficulty. כאן ביום טוב שחל להיות בשבת — Here, in the first verse, the Torah refers to a year when the Yom Tov of Rosh Hashanah falls on the Sabbath, כאן ביום טוב שחל להיות בשבת — whereas there, in the second verse, it refers to a year when the Yom Tov falls on a weekday. Thus, on a weekday we are commanded to sound the shofar, but on the Sabbath we are commanded to merely commemorate it.^[10]

The Gemara rejects this explanation:

אָמַר רַבָּא — Rava said: אִי מִדְּאוּרֵייתָא הִיא — If it is under Biblical law that the shofar blowing is excluded on the Sabbath, בִּמְקָדָשׁ הֵיכִי תִקְעִינָן — how could they have blown it in the Temple? וְעוֹד — And furthermore, הָא לֹא מִלֵּאכָה הִיא — this act of blowing the shofar is not a forbidden labor, דְּאַצְטְרִיךְ קָרָא לְמַעוּטִי — that a verse should be required to exclude doing it on the Sabbath.^[11] דִּתְנָא דְּבִי שְׁמוּאֵל — For a Baraisa was taught in the academy of Shmuel: „כָּל־מִלְּאכָתָ עֲבָדָה לֹא תַעֲשׂוּ׃׃ — Scripture states: *YOU SHALL DO NO LABORIOUS WORK.*^[12] יִצְתָה תִקְיעַת שׁוֹפָר — EXCLUDED from this prohibition are THE BLOWING OF A SHOFAR הַפֶּת הַפֶּת — AND THE REMOVAL OF BREAD from an oven,^[13] שֶׁהִיא חֲכָמָה וְאִינָה מִלֵּאכָה — SINCE [EACH] IS just A SKILL AND is NOT considered creative LABOR.^[14] — ? —

The Gemara presents a different explanation:

אָלֵא אָמַר רַבָּא — Rather, said Rava: מִדְּאוּרֵייתָא מִישְׁרָא שְׂרִי — Under Biblical law, it is surely permitted to blow the shofar on the Sabbath, וְרַבָּנָן הוּא דְּגִזּוּר בִּיה — but it is the Rabbis who decreed against it, בְּדִרְבָּה — in accordance with a dictum of Rabbah. דְּאָמַר — For Rabbah said: הַכֹּל חַיִּיבִין בְּתִקְיעַת שׁוֹפָר — Everyone is obligated in the shofar blowing, וְאִין הַכֹּל בְּקִיִּאִין בְּתִקְיעַת שׁוֹפָר — but not everyone is proficient in shofar blowing. גְּזִירָה שְׁמָא יִטְּלֵנוּ בִּידוֹ וְיִלָּךְ אֶצֶל הַבָּקִי לְלִמּוּד — Therefore, the Rabbis issued a decree against blowing the shofar on the Sabbath, לֵּט לִיקַח [a shofar] בְּיָדוֹ, וּלְהֵיכִן לְלִמּוּד — and inadvertently transport it four *amos* through a public domain, which is a violation of Biblical law.^[15] וְהֵיכִן טַעְמָא דְּלִילָב — And this is also the reason for the decree against taking the *lulav* on the day of Succos that falls on the Sabbath;^[16] וְהֵיכִן טַעְמָא דְּמִגִּילָה — and this is also the reason for the decree against reading the *Megillah* on a Purim that falls on the Sabbath.^[17]

14. Only activities that are classified as creative “labor” are Biblically prohibited on the Sabbath and festivals. The Baraisa teaches that neither the blowing of the shofar nor the removal of bread are considered creative laborious activities, and therefore, they are not prohibited Biblically (see *Yom Teruah* [ד”ה גמרא תנא דבי שמואל](#); cf. our edition of [Shabbos, 117b note 22](#) and [131b note 43](#)). Accordingly, how can you say that the verse *a remembrance of teruah sounding* comes to establish a Biblical restriction against blowing the shofar on the Sabbath?

[There is an opinion that discretionary shofar blowing is *Rabbinically* prohibited on the Sabbath and Yom Tov, due to the skilled effort involved. However, this Rabbinic prohibition certainly does not apply to the blowing that is required on Rosh Hashanah, even when it falls on the Sabbath ([Tosafos רד”ה הפת](#); see also [Tosafos to Chullin 84b ר”ה תקיעת שופר](#), *Rama, Orach Chaim* 596:1, with *Taz* §2 and 588:5, and *Magen Avraham* §2 and 588:4; cf. *Pnei Yehoshua* to 30a [ד”ה בתוס’ בד”ה וביבנה](#) to 30a].

15. Since he is obligated in the shofar blowing, in his agitation to fulfill the mitzvah he may forget himself and carry the shofar in the public domain ([Rashi to Megillah 4b](#)). [The Rabbis are empowered to suspend positive Biblical commandments for the general preservation of the Torah (*Ritva*, from *Yevamos* 90a-b).]

Since the prohibition against shofar blowing on the Sabbath is a Rabbinic safeguard, it was not applied in the Temple, in keeping with the general rule that *אין שבות במקדש*, *Rabbinic safeguards do not apply in the Temple* ([Rashi](#); see [Pesachim 65a](#) and [Eruvin 102b-104b](#); cf. *Turei Even*; see [Rashi to Eruvin 102b ד”ה מחזירין רטיה](#) and [ד”ה כאן וכאן אסור](#)).

[There would seem to be another reason for the decree — namely, that one might inadvertently carry the shofar from a private domain to a public domain, which is also forbidden by Biblical law. However, the Gemara does not consider that concern significant enough to have triggered the decree. People are not likely to make the mistake of carrying from a private domain to a public domain, since the boundary between a private domain and a public one is usually demarcated ([Tosafos שמא ד”ה](#); cf. [Rashi to Succah 43a](#)).]

16. The Mishnah and Gemara in [Succah \(42b-44a\)](#) teach that the Rabbis forbade taking the *lulav* in hand on the Sabbath that occurs during the festival of Succos, due to the concern that one might take his *lulav* to an expert to learn the laws regarding its waving, and might carry it four *amos* in a public domain.

It is noteworthy that the Rabbis did not provide a dispensation for taking the *lulav* in the presence of a *beis din*, as they did for blowing the shofar. They were more lenient regarding the shofar blowing because of the critical role that the shofar plays in conveying our remembrance before God on the Day of Judgment, as explained in [note 2](#) ([Tosafos לא במדינה ד”ה אבל](#); see there for discussion of a further distinction between the laws of shofar and *lulav*; see *Tosafos, Rashba, Ritva* and *Ran* for alternative explanations).

II. **יום תרועה / זכרון תרועה**

The Gemarah in Masechet Rosh Hashanah (29) notes that the Torah uses two different terms in reference to the holiday of Rosh Hashanah. On one occasion the Torah calls this day “Yom Teruah” – **“a day of sounding the Shofar”** – whereas elsewhere it refers to it as “Zichron Teruah” – **“a commemoration of sounding the Shofar.”** The Gemarah explains that these different terms refer to two different situations. When Rosh Hashanah falls on a weekday (as it does this year, 5775), it is observed as a “Yom Teruah” and the Shofar is sounded. But when it falls on Shabbat then the holiday is only a “Zichron Teruah,” a day when we mention the Shofar but we do not sound the Shofar. For this reason, the text of the Rosh Hashanah Amidah prayer changes when Rosh Hashanah falls on Shabbat. Normally, in our prayers we refer to Rosh Hashanah as “Yom Teruah,” but when Rosh Hashanah falls on Shabbat, we change the text to “Zichron Teruah.” The Shulhan Aruch (582:7) rules that if one mistakenly recited “Yom Teruah” in the Amidah prayer on Rosh Hashanah when it falls on Shabbat, he does not have to repeat the Amidah, despite the mistake that he made. Several reasons are given for this ruling. Firstly, the reason why the Shofar is not sounded when Rosh Hashanah falls on Shabbat is out of concern that one might carry the Shofar through a public domain, in violation of Shabbat. However, an exception is made in a place with an authoritative Bet Din, as people in such communities are more careful, and thus the Shofar is sounded even on Shabbat. Therefore, at least in theory, Rosh Hashanah is a “Yom Teruah” even when it falls on Shabbat, and if one mistakenly recited “Yom Teruah” on Shabbat, he does not have to repeat the Amidah. Moreover, there are those who suggest that although we do not sound the Shofar on Shabbat, in the Heavens the Shofar is blown even when Rosh Hashanah falls on Shabbat, thus justifying the recitation of the term “Yom Teruah” even on Shabbat.

There is an interesting question is posed on this topic.

If one blew Shofar on Shabbat, day one of the holiday, and said שהחיינו, does he say שהחיינו on day two as well? Do we say he fulfilled the Biblical obligation on Shabbat, and so he said שהחיינו correctly, or do we say that since the Rabbis forbade one to blow on Shabbat Rosh Hashana out of the concern he may carry, we consider his שהחיינו in vain?

Hacham Ovadia answers:

מי שעבר ותקע בשופר ביום ראשון דראש השנה שחל בשבת ובירך עליו גם ברכת שהחיינו אף על פי שעבר על גזירת חז"ל שגזרו שלא יעבירו ד' אמות ברשות הרבים מכל מקום עשה קצת מצוה ואין ברכותיו לבטלה כיון דמדאורייתא מצוה לתקוע בשופר אפילו ראש השנה בשבת הילכך לא יברך שהחיינו ביום השני של ראש השנה בעת שתוקע

Translation: One who mistakenly blows on the first day of Rosh Hashana on Shabbat has fulfilled somewhat of a mitzvah and his שהחיינו is not in vain. As a result, one should not repeat the שהחיינו on the second day of Rosh Hashana.

III. תשליך

As we know, it is customary on the first day of Rosh Hashanah to observe the practice of Tashlich which involves going to a river and reciting a number of verses related to G-d's compassion and forgiveness, including the verse, “**Ve’tashlich Be’msolet 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.

What about Tashlich on Shabbat?

משנה ברורה:

ובקצת מקומות ראיתי, כשחל יום ראשון בשבת הולכין בשני לנהר,
ואפשר מפני שהנהר חוצץ לעיר ומשום הוצאה שנושאין ספרים וכוונות,
לקד הולכין ביום שני [פס"ג]: (ט) שלא לישן וכו'. משום דאיתא

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.

אור לציון:

ו. שאלה. האם עושים סדר תשליך בראש השנה שחל בשבת.
תשובה. מנהג ירושלים לעשות סדר תשליך גם כשחל יום ראשון של ראש השנה ביום השבת. ומי
שלא עשה סדר תשליך ביום ראשון יעשה ביום השני.

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.

The Reason to Permit Tashlich on Shabbat and not Shofar:

שופר דווקא מכיוון שזו מצווה אזי יש סיבה לגזור. ובלשונו של רש"י :

ומתוך שהוא מחוייב בדבר הוא בהול לצאת ידי חובה.

(מגילה ד, ע"ב ד"ה הכל חייבין)

הדגש הוא על כך **שהכל** חייבין - המצווה מסורה לכל אחד, אך משום ש"אין הכל בקיאים", נוצר חשש ש"יטלנו בידו וילך אצל בקי ללמוד..." אפשרות נוספת שעולה בראשונים בעניין זה היא שמכיוון שהכל טרודים במצוותם שלהם, האחד לא יזהיר את השני מלטלטל ברשות הרבים. על פי הנאמר לעיל אפשר לענות על שאלת הראשונים : מדוע לא גזרו לגבי מילה בשבת? התשובה היא שאין זו חובה ש"הכול" חייבין בה.

וכתב אור לציון סדר תשליך שאינו אלא מנהג ואינו בהול אין חשש שישכח ומה גם שעיקר סדר תשליך הוא רק באמירת פסוק מי אל כמוך ואין בזה חשש לטיטול סידורים וניחא מנהגנו לעשות סדר תשליך ביום ראשון אף אם חל בשבת

However, 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 mitzvot, such as Shofar, as a person might be so anxious about performing the Mitzvah that he will forget about the Shabbat restrictions. For this reason, the Sages suspended the Mitzvah 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

Shofar and Lulav is an obligation and because the people are concerned to get it done, they may come to carry.

What about Brit Milah? Why are we not concerned that the person performing the Brit Milah may carry the knife? Because it's a personal mitzvah, the people around the father will remind him.

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.

IV. **Reasons תשליך**

אחר תפילת המנחה ביום הראשון של ראש השנה, נוהגים ללכת על יד שפת הים או הנהר, או באר מים חיים, או בור, לומר "סדר תשליך". ומנהג זה נזכר עם טעמו בספר מנהגי מהר"י מולין "שמנהג ללכת בראש השנה אצל ים או נהר להשליך במצולות ים כל חטאתינו, והטעם לזה, על פי מה שאמרו במדרש "שכאשר הלך אברהם אבינו עם יצחק אל הר המוריה להעלותו לעולה כאשר נצטווה מפי הקדוש ברוך הוא, קדמו השטן בדרך, והתחיל להסית את אברהם ולמונעו ממצות השם יתברך, וכאשר ראה שאינו מצליח לשכנע את אברהם להמנע מהקרבת בנו יצחק לעולה, הלך השטן ונעשה לפניהם כנהר גדול כדי שלא יוכלו לעבור, ואברהם ויצחק לא התייחסו לזה ונכנסו למים עד שהגיעו לצוארם, ואז נשא אברהם אבינו את עיניו למרום ואמר, "ריבוננו של עולם, אתה נגלית אלי ואמרת: קח נא את בנך את יחידך אשר אהבת את יצחק ולך לך אל ארץ המוריה והעלהו שם לעולה, ולא הרהרתי אחר דברייך, ולא עכבתי מאמריך, ועתה אם אנו טובעים בנהר, מי ייחד את שמך הגדול? הושיעני אלקים כי באו מים עד נפש! מיד גער הקדוש ברוך הוא בשטן והלך לו". ומבואר בזוהר הקדוש שעקידת יצחק הייתה בראש השנה, ולכן קוראים בתורה בראש השנה בפרשת עקידת יצחק, ולכן מטעם זה גם כן נוהגים ללכת לנהר לומר תשליך, להזכיר זכות אברהם ויצחק

ועוד טעם למנהג התשליך הובא בסידור אהלי יעקב, שמכיוון שמבואר בגמרא במסכת הוריות (יב.) שכאשר מושחים מלך למלכות, מושחים אותו על יד המעין כדי שתמשך מלכותו. וכן אמר רב משרשיא לבניו, כשאתם גורסים בתלמוד, גירסו על שפת הים או על שפת הנהר, לסימן טוב, שכשם שהמים הללו נמשכים והולכים, כך תימשך גירסתכם ולא תשכחוה. ומכיוון שאנו עושים בראש השנה הרבה דברים לסימן טוב, לכן נוהגים גם ללכת לשפת הנהר לסימן טוב, שימשכו לנו חסדי השם יתברך ורחמיו לכתוב אותנו לחיים טובים ולשלום ולמחול כל חטאתינו. כמאמר הכתוב "הנני נוטה אליך כנהר שלום."

עוד יש למנהג התשליך טעמים על פי הקבלה, ומרן זצ"ל, שהיה בדרך כלל נוהג במנהגי הפשטנים, מכל מקום באמירת התשליך היה קורא את כל לשון הזוהר שמובא במחזורים בסדר תשליך, ובשנים האחרונות היו נוהגים בבית מדרשו להביא כלי גדול מלא מים למרפסת בית הכנסת, והיו יוצאים הקהל החוצה ואומרים "תשליך". וכששאל מישוהו את מרן זצ"ל, מה הקשר בין דברי הזוהר שאומרים בשעת התשליך לבין מנהג התשליך? היסה אותו מרן זצ"ל, באמרו "זו שאלה שלא שואלים", כי כל אדם צריך לדעת את מקומו

Following Mincha services of the first day of Rosh Hashanah, it is customary to go to a seashore, river, well, or pit in order to recite the order of “*Tashlich*.” If there is no river, lake, or pond in close proximity of one’s vicinity, it is likewise perfectly acceptable to recite the order of *Tashlich* upon a bucket of water or a running hose or faucet. This was indeed the custom of Maran Rabbeinu Ovadia Yosef *zt”l* who would recite “*Tashlich*,” along with his entire congregation, on a bucket of water. This custom, along with the reason behind it, is mentioned in the book of customs authored by Rabbeinu Yaakov Molin: “It is customary to go to a sea or river on Rosh Hashanah in order to (symbolically) throw all of our sins to the depths of the sea.”

The reason for this custom is based on the Midrash which states, “When Avraham Avinu went with Yitzchak to Mount Moriah to offer him as a sacrifice as he was commanded, the Satan preceded them on the way and began to persuade Avraham against this and prevent him from fulfilling Hashem’s commandment. When the Satan saw that he was unsuccessful in persuading Avraham against sacrificing Yitzchak, the Satan went before them and turned into a large river so that they would not be able to cross. Nevertheless, Avraham and Yitzchak continued on their journey unperturbed and entered the water until it reached their necks. Avraham Avinu then lifted his eyes heavenwards and exclaimed: ‘Master of the World! You have appeared to me and told me, Take Yitzchak, your only son whom you love, go to the land of the Moriah, and bring him there as an offering. I have not thought twice about this and I have not hindered your command. If we drown in this river, who will sanctify your great name? Save me G-d, for the water have reached my very soul!’ Immediately, Hashem castigated the Satan and he disappeared.”

The holy Zohar states that *Akedat Yitzchak* (the binding and near-offering of Yitzchak) occurred on Rosh Hashanah; it is for this reason that the Torah portion read on Rosh Hashanah deals with *Akedat Yitzchak*. Similarly, it is for this reason that we customarily go to river or pond on Rosh Hashanah in order to recite *Tashlich* on Rosh Hashanah in order to commemorate the merits of Avraham and Yitzchak. Another reason for the custom of *Tashlich* is recorded in the Siddur Aholei Yaakov which is that the Gemarah (Horayot 12a) states that when a new king is anointed, he is anointed next to a spring to symbolize that his reign should be continuous. Similarly, Rav Mesharshia told his children that when they study Talmud, they should do so at the seashore or at the riverbank to symbolize that just as these waters flow continuously, so should your Torah study flow continuously and you should never forget it. Since we perform many symbolic actions on Rosh Hashanah as a good sign for the coming year, it is therefore customary to go to the river to symbolize that Hashem’s mercy and kindness should flow continuously to us and that He inscribe us in the Book of Life for a good and peaceful life and that He forgive us for all of our sins, as the verse states, “I am hereby turning to you like a river of peace.”

There are several other reasons for *Tashlich* according to the Kabbalah. Indeed, Maran *zt”l*, who usually followed customs based on the revealed Torah, would read the entire text of the Zohar quoted in Machzorim as part of the order of *Tashlich*. In the last years of his life, a large bucket filled with water was brought to the synagogue’s porch and the congregation, along with Maran, would go out onto the porch and recite *Tashlich*. When asked what the connection was between the text of the Zohar we read and the custom of *Tashlich*, Maran *zt”l* replied, “There are certain questions we do not ask.”

Tashlich with Fish:

או"ח סימן תקנ"ג הלכות ראש השנה

אגונים, ש'אגוד' בגימטריא 'חטא'^(א); ועוד, שהן מרבים (ה) ביחה וניעה ומבטלים התפלה (מהרי"ל). והולכין אל
(ו) [ו] (ח) הנקה לומר פסוק 'ותשליך' במקלות ים כל חטאיו וגו' (מנהגים), וגם נוהגים (ט) שלא (י) לישן
ביום ראש השנה (ירושלמי), ומנהג נכון הוא:

משנה ברורה

בהמה או של עוף: (ח) הנקה וכו'. ולומר "משוב תרחמנו וגו'".
משום דאיתא במדרש, שעבר אברהם אבינו ער צואו במים כשהלך
להקריבו על גבי המזבח, ואמר "הושיעה כי באו מים עד נפש".
ואנו עושין זה זכר לעקדה. וטוב [לילך] למקום שיש בו (ט) דגים חיים,
לסימן שלא תשליט בנו עין הרע ונפדה ונרבה בדגים. ובכתבים כתב:
נהר או באר, וטוב שיהיה מחרץ לעיר, ויש לילך ביום ראשון אחר מנחה
קדם שקיעת החמה ולומר פסוק "מי אל כמוך וגו'", עד כאן לשונו.
ובקצת מקומות ראיתי, כשהלך יום ראשון כשכתב הולכין בשני לנהר,
ואפשר מפני שהנהר חרץ לעיר ומשום הוצאה שנושאין ספרים וכדומה,
לכך הולכין ביום שני [פמ"ג]: (ט) שלא לישן וכו'. משום דאיתא

It is preferable to do Tashlich in water with live fish, since fish is the symbol of not being affected by Ayin Hara. Additionally, it's a sign that we should strive to multiply like fish.

שעם נוסף למנהג, שהתפילה נאמרת במקום מים הוא על מנת להמתיק את הדין של ראש השנה באמצעות חסד, כיוון שבקבלה מים מסמלים חסד.

Another reason for Tashlich by water is that water represents kindness and Rosh Hashana we are asking for the kindness of Hashem.

שעם נוסף למנהג, הוא רמז לכך שביום זה אנו ממליכים את ה' עלינו, ובעבר נהגו להמליך מלכים ליד מעיין מים.

Another reason, since Rosh Hashana we inaugurate god as the king. In Eber it was customary to inaugurate a king by the water.

Why we use fish?

הסיבה שהולכים דווקא למקום בו ישנם דגים היא משום שבני ישראל נמשלו לדגים - כמו שהדגים נשפטים על ידי הדייג ורשתו, כך נשפטים בני ישראל בראש השנה על ידי בורא העולם. כמו כן, דגים מהווים סימן ברכה ש'אין עין הרע שולטת בהם' 'ושיפרו וירבו כדגים'. סיבה נוספת היא על מנת שנזכור שאנו משולים לדגים הנאחזים במצודה, מצודת המשפט לחיים ולמוות, ומתוך כך נהרהר בתשובה

Fish get judged by the fisherman and his net; Fish stand between life and death. When saying *Tashlich* over fish, we are symbolizing that also we stand between life and death.

V. **Quick Recap: 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 Amidah on Shabbat Rosh Hashanah, must repeat the Amidah.

The Shulhan Aruch (Orah 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 Amidah 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 Habdalah, he must repeat the Amidah. 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 Habdalah. However, Hacham Bension Abba Shaul (Jerusalem, 1924-1998) writes in Or Le’sion (vol. 3) that this unique law does not apply to “Va’todi’enu.” Thus, one who forgets to add “Va’todi’enu” to the Amidah when Mosa’eh Shabbat is Yom Tob does not repeat the Amidah, even if he mistakenly eats before reciting the combination of Kiddush and Habdalah. 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.

Generally, it is improper 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 Mitzvah, 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, as discussed.)

Women light candles on the second night of Rosh Hashanah at the conclusion of Shabbat. Before lighting, they must recite, “Baruch Ha’mabdil Ben Kodesh Le’kodesh.” 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.

Summary: When the first day of Rosh Hashanah falls on Shabbat, according to Sephardic practice, “Sidkatecha” is recited at Minha, and Tashlich is recited late in the afternoon, as usual. Se’uda Shelishit may be eaten during the afternoon, though it should preferably be eaten earlier in the afternoon, if possible. “Va’todi’enu” is added to the Arvit prayer on the second night of Yom Tob. Women recite “Baruch Ha’mabdil Ben Kodesh Le’kodesh” before lighting candles on the second night of Yom Tob. Kiddush and Habdala are combined on the second night, including the Beracha over a candle. Ideally, one should obtain before Yom Tob a small candle with two or more wicks for this purpose. If no such candle is available, he recites the Beracha over the Shabbat candles.