

Various Halachos for Rosh Hashanah and Yom Tov

1. There are a number of addendums to our Shmonei Esrei prayers during the 10 days of repentance. The most important among these is המלך הקדוש instead of האל הקדוש because if by mistake you said האל הקדוש one has to repeat the Shmonei Esrei prayer. The following are some of the laws regarding this topic

If you said Hakeil Hakadosh and you realize your mistake within (kdei dibur) the time it takes to say 3 words שלום עליך רבי (1-2 seconds) and say המלך הקדוש you can continue to say Shmonei Esrei but if you realize your mistake after that amount of time you have to start again from the beginning

Once you start the next brocha after you said erroneously Hakeil Hakadosh even if you do remember kdei dibur (1-2 seconds) it's too late because you started the next brocha already

If you finished your Shmei Esrei and were in doubt whether you said Hamelech Hakadosh or not you have to repeat Shmenei Esrei because we assume you didn't say it.

The custom is to have a new fruit on the table the 2nd night of Rosh Hashana. The reason is to satisfy a minority view which holds that we don't say the blessing of Shehecheyanu on the 2nd night of Rosh Hashana (as we normally do on Yom Tov Sheini) because the 2 days of Rosh Hashana are considered in halacha one long day and the Shehecheyanu over this long day was already recited the first night of Rosh Hashana. However, the majority opinion is that Rosh Hashana is two separate days and a Shehecheyanu must be said on the 2nd day as well, whether one has new fruit or not. It is important to remember that even if you have a new fruit on the table the 2nd night of Rosh Hashana, the main reason Shehecheyanu is recited is not because of the fruit but because of the new day of Rosh Hashana, and in case the 2nd day of Yom Tov does not require a Shehecheyanu then this blessing should be on the fruit.

It is also customary not to eat sour or bitter foods on Rosh Hshana and to refrain from all types of nuts (Peanuts, cashews, Almonds, Walnuts etc...)

The custom during Aseres Yemei Teshuva (10 days of repentance) is to eat Pas Yisrael as opposed to pas palter (which is kosher bread that is baked in a

non-Jewish bakery). The reason we adopt these stricter restrictions is in order to beseech G-d that in the same way we are going beyond what we are obligated to do, so too the Almighty should go above and beyond His strict level of Justice and show us mercy by granting us a good judgment. The foods which are included in the requirement of Pas Yisrael are breads made from any of the five grains: Wheat, Barley, Oats, Spelt and Rye. It also includes Cakes, Cookies, Pretzels and Crackers. It does not include Pasta, Farfel, Soup Croutons, Doughnuts and Pancakes.

In order for these baked items to be considered Pas Yisrael a Jew has to be involved in some fashion in the baking process. For example, pre-heating the oven or placing the dough in the oven or just adjusting the temperature is enough to make it Pas Yisrael. There is a minority view that factories which produce foods on an assembly line (which is completely different than a standard bakery) were not included in this requirement of Pas Yisrael. However, most Halachic authorities do not agree to this opinion.

If a person on Aseres Yemei Teshuva forgets and makes a dish that didn't use Pas Yisrael -- for instance bread crumbs on chicken, or fish or cookies crumbs on Ice cream -- then the halacha is if it's recognizable (which it is in these cases) then it is not permissible to eat. However, if this pas palter dissolved or was removed then it's permitted to eat.

1. Lighting a fire for a Yom Tov need, i.e, for cooking, lighting, or heat, is permissible as long as you're not creating a new fire where none existed before. For example, to strike a match on Yom Tov is forbidden, but if you light the match from a pre-existing flame it's permissible.
2. It is permitted to enlarge a flame on an already lit gas stove (not electric) or to add more oil to a lamp that is already burning.
3. In case of necessity (such as cooking lighting or for warmth) one could ask a non-Jew to create a new fire or turn on a light on Yom Tov.
4. If food is cooking on a stove on Yom Tov and the flame is too high (which will cause the food to burn) you can lower the flame if it's a gas stove (not electric).
5. One can lower the flame on a stove only if it is because of a cooking issue, not because the room is getting too hot; however you could ask a non Jew to lower the flame if the room is getting too hot. If you left the light on in your bedroom you can ask a non-Jew to shut it off.