

Day by Day

ה'תשע"ו
5776

ראש השנה

ROSH HASHANAH

Compiled by
Rabbi Sholom Osdoba

A project of
www.halochos.com

'TEHILLIM': ALL NIGHT AND ALL DAY

From an **hour before Mincha of Erev Rosh Hashanah** until the **end of Maariv on Motzei Rosh Hashanah** one should avoid mundane and unnecessary conversations, avoid smoking, reduce sleep, and be diligent in **saying Tehillim every spare moment**, from the depth of one's heart.

Reason: One is like a servant who is too busy serving his master, or like a son who is too excited to welcome his father. (ספר המנהגים. אג"ק מהור"י צ"ח ע"ב ע"ה)

SWEET FOODS FOR A SWEET YEAR

We celebrate Rosh Hashanah, as instructed in the Pasuk (נחמ"י ח'): "Go, eat rich foods and drink **sweet** beverages ...". This may be the origin of eating a variety of sweet dishes, including the well-known 'tzimmes'.

It is customary to refrain from **bitter** and **sour dishes** or **fruits** (e.g. a whole lemon). '*Chrain*' is therefore not served with the gefilte fish. There is no problem eating a dish which contains a bitter or sour ingredient (e.g. lemon juice). It is no different than dipping *challah* in salt. Many continue this *minhag* **till the end of Hoshana Rabbah**.

There is no need to refrain from eating **spicy, sharp** or **hot** foods (chili peppers, *charif*, etc.).

It is customary to avoid eating all nuts and similar foods, that increase saliva and phlegm that will disturb one's concentration when praying.

Another reason: '**EGOZ**' (nut) and **CHET** (sin. without the א) have the same numerical value.

מיוסד על פסקי ומנהגי נשיאי חב"ד והכרעת רבני חב"ד

To view **archives** and submit **Shailos** for future issues visit:

www.halochos.com

MAARIV BOTH NIGHTS: **לדוד מזמור** IS SAID BEFORE ALEINU

Version One: Proper intention while saying **לדוד מזמור** and **excessive joy** on Simchas Torah will draw down all your **physical needs** for the entire year.

Version Two: **Concentrating strongly** while saying **לדוד מזמור** on the nights of Rosh Hashanah and Yom Kippur, and eating a **lavish meal** on מוצאי יום כיפור will draw down all your **physical needs** for the entire year.

THE 'FIRST' NIGHT

The first slice of *challah*, over which one says 'Hamotzi', is dipped in honey three times. (There should still be salt on the table, as required at every meal).

After eating some *challah*, **before** the first course, eat the **apple and honey**.

Choose a **sweet** apple, cut a **slice**, and dip it in honey three times. While holding it, first say the *bracha* '**Haetz**', followed immediately with the following: "**Yehi Ratzon Mil'fa'necha, She't'chadesh Aleinu Shana Tova U'm'suka**", and then eat it. The recommended amount is a '*kazayis*' (תורת מנחם כ"ה אלול ה'תשנ"א) .

When saying '*Haetz*', have in mind to cover '*Haetz*' foods that may be served for dessert.

It is recommended that at some point during the meal one also dips some *challah* in salt three times, since it was not done, as usual, at the start of the meal.

Soon after partaking of the apple and honey, we eat a pomegranate. The recommended amount is a '*kazayis*' (תורת מנחם כ"ה אלול ה'תשנ"א).

Reason: Just as a pomegranate has **abundant seeds**, so we come before *Hashem* with **many merits**.

The pomegranate is eaten on the **FIRST** night, even if it requires a **שהחיינו**. (One could have in mind, that the **שהחיינו** in Kiddush should cover it as well). Even if it is the only **שהחיינו** fruit available, one should have it the **first** night which is the **very beginning** of the new year.

'*Haetz*' on the **apple** also covers the pomegranate (which should already be on the table). The pomegranate, is one of the special seven fruits of *Eretz Yisroel*, and takes precedence to have the *brachah* recited directly over it. However, on **this** night, the **apple** may come first, as it is a more 'desired' fruit, because of the special symbolism and deep Kabbalistic significance of eating an apple in honey.

We eat the '**Head**' of a **ram, sheep or fish**, to express our prayers that we should be a "head": a leader, instead of a "tail": a follower. A head of a **ram** is the first choice, as it arouses the *zechus* of *Akeidas Yitzchak*, when *Yitzchak* was replaced with a ram.

We eat **fish**, because of their very fertile nature. We pray that we too should be fruitful and multiply.

יעלה ויבוא IN BENTCHING

1. If you forgot to say יעלה ויבוא but remembered before saying Hashem's name at the end of the בונה ברחמי ירושלים go back and say it.
2. If you already said Hashem's name, finish the *bracha*, and before you start the next *bracha* הטוב והמטיב, recite the extra *bracha* printed in all standard editions.
3. If you already began the next *bracha*, even one word, then ...
... After the **night** meals: the *bentching* is **invalid** and you must start again.
... After the **day** meals: the *bentching* is **valid** and just continue.
Reason: Rosh Hashanah **day** meals are optional. Some even have the custom to **fast**.

PREPARING FOR SHOFAR BLOWING

In case of need (health reasons, weakness, etc.) one may have a **drink** (even tea or coffee) before listening to the Shofar.

If drinking is not enough, one may **snack**. Snacking includes eating bread or cake slightly less than two ounces, and eating **any amount** of all other foods and non-alcoholic beverages.

Before hearing the Shofar one must have in mind to fulfil the *mitzvah*. The blower must also have in mind to include in the *mitzvah* **whoever** desires to hear from him. It is not necessary for the blower to have in mind the identity of the listener.

If one came to Shul **in order to hear the Shofar** and fulfil the *mitzvah* together with the congregation, even if at the **time of the blowing** he did not have explicit intent to fulfil the *mitzvah*, he still fulfils the *mitzvah*.

SETTING THE TONE

Following קריאת התורה, before Shofar blowing, is the time to set the tone for the entire year to come. Why? Because Shofar is the primary *mitzvah* of '**Rosh Hashanah**', and therefore has the character of a **Rosh**, a **head**, that leads the way for the many *mitzvos* that will be performed throughout the year.

Setting the tone means to accept the **Yoke of the Heavenly Kingdom**. This obligates one to keep all the *mitzvos* as one single unit.

The individual must find his personal way how to be aroused to make this all-encompassing submission. For some it is studying the deeper meaning of the לקוי"ש חלי"ט ע' 43 ואילך). תהלים and for others it is saying תקיעות

During the **two** breaks, between the three sets of notes, one arouses the deepest feelings of **a son who is yearning to 'return'** (the meaning of TESHUVAH) **to his father** (in HEAVEN).

Also one should bring to mind the face of the Rebbe.

NO TALKING BETWEEN SHOFAR BLOWING

From the beginning of *Shofar* blowing, until after the completion of the entire 100 notes at the end of *mussaf*, one should not speak of matters that are **irrelevant to davening and to Shofar blowing**. *Bedieved*, if one spoke, he is not required to repeat the *brachos* over the *Shofar* blowing.

If one uses the facilities, *אשר יצר* should be recited.

If one sees lightning or hears thunder, one should say the *brachos* over them.

One may recite *Tehillim*.

Learning Torah verbally is forbidden. Thinking Torah is permitted.

One **may** talk before the final 30 notes (after *Tehillim*). But it is **preferable** to refrain.

GETTING THE SHOFAR NOTES RIGHT

There are three notes:

1. תקיעה - A **long**, straight blast.
2. שברים - Three **medium** length blasts.
3. תרועה - A minimum of nine **short** (staccato-like) blasts.

They are combined in three **different sets**.

First Set (4 notes): Long, medium, short, long.

Second Set: (3 notes): Long, medium, long.

Third Set (3 notes): Long, short, long.

Each of these **three sets** is repeated three **times**, adding up to a total of 30 notes. (1st set = 12 notes. 2nd set = 9 notes. 3rd set = 9 notes) This is the **minimum requirement**. They are blown before *Mussaf*.

The *Chachomim* added an additional 70 notes, during *Mussaf*.

A person in **dire circumstances** (e.g. a patient in hospital, or an impatient individual) who is unable to hear the basic 30 notes, should try to hear at least the **first set repeated 3 times**. A *brachah* should **not** be recited.

תקיעה

Minimum length: Must equal the sum total of the middle broken sounds of **that** set.

First Set: The combined length of 3 medium and 9 short.

Second Set: The length of 3 medium.

Third Set: The length of 9 short.

There is no **maximum** length of the תקיעה. However, there are two conditions:

1. It must be done without a break.

2. The **entire sound** must be heard, no matter **how long it takes**. (Some insist that there should not be any fluctuation of pitch throughout the entire blast).

שברים

They must be blown consecutively, with no breathing in-between. While some blow straight blasts, our *minhag* is to make a slight undulation (**u-u-tu** or **tu-u-tu**).

תרועה

The minimum is nine (בדיעבד even three), but our *minhag* is to sound **many more**. But they must be blown consecutively, without taking a breath in-between.

TWO WAYS HOW TO 'CONNECT' שברים-תרועה

FIRST WAY: Join them together in **one breath**.

But with a **slight pause** in between them.

SECOND WAY: Separate them with a breath **in between**.

But no more than **one** breath.

When doing the **basic mitzvah**, which are **first 30 notes**, (i.e. before *mussaf* or any other time of the day or on **mitzoyim**), one does it the **first way**.

The additional **70 notes during mussaf**, are done the **second way**.

HOW TO CORRECT A MISTAKE

If one loses track, and blows a note, or even part of a note that is **out of place** one must go back to the beginning of **that set**, i.e. repeat the **opening תקיעה**, followed by the correct **broken sounds**, followed by the **concluding תקיעה**.

If the mistake happened when repeating **that same set** for the **second** or **third time**, the **first** and **second** sets are valid and don't need repeating.

However, one who failed to produce the **proper sound** does not return to the beginning of the set. Just relax, take a deep breath, and try again.

The **first set** becomes invalid if:

1. One blew a short one **before** the medium ones.

2. One blew more medium ones **after** the short ones.

3. After having properly blown the necessary combination of the medium and short sounds, one carried on to blow more of this combination.

The **second set** becomes invalid if:

1. One blew a short one, before or after the medium ones.
2. After concluding the three medium ones, and taking a breath, one blew some more medium ones.

The **third set** becomes invalid if:

1. One blew a medium one, before or after the short ones.
2. After concluding the short ones, and taking a breath, one blew some more short ones.

TASHLICH

Tashlich takes place on the **first** day after *minchah* before sunset. If one is not able to go then, he may go after the meal before *minchah*.

If one did not do *Tashlich* on the first day, it should be done on the second day. According to some: **after *Mincha***. According to others: **after *Musaf***.

It is forbidden to feed fish on *Yom Tov* [unless they are in an aquarium and dependent on humans for their food].

NATURAL FLOWING WATER

Oceans, rivers and wellsprings.

REASONS:

1. To arouse the *zechus* of *Avraham Avinu* and learn from his dedication. When he travelled to sacrifice his son, the Satan tried several times to undermine his progress. One of Satan's tricks was to have a river materialize to block **Avraham's** path. Undeterred, he forged on straight into the river. When the water reached his neck, he cried out: "Save me Hashem because the waters have reached my soul", and the river dried up.

2. It was customary to anoint and crown Kings near flowing water, alluding that their reign should flow continuously ("Long live the King!"). Today we crown *Hashem* as **King of the Universe**.

3. To witness the **great power** of *Hashem*, preventing the waters from its natural tendency to flood the world. This should inspire us to do *Teshuvah*.

4. Water flows down freely. It represents Hashem's attribute of **kindness**.

5. The **deepest reason** actually explains the name **Tashlich**, which means '**cast away**'. It symbolizes throwing the **kelipos** that were created through our sins into the **supernal seas**. However, this confuses the public, making them think that the actual sins are thrown into a physical river. Therefore, the other reasons are more popular.

THE **SECONDARY** PART OF TASHLICH - '**FISH**'

1. Fish have no eyelids. Their eyes are always open. We pray for *Hashem's* constant supervision over us with His merciful eyes.
2. They are covered by water and thereby protected from the "evil eye".
3. They multiply quickly.

If there is no *Tashlich* in one's area:

1. Walk to an elevated area from where you can see a river, sea, etc.
2. Stand near the opening of a water pit, even if it is currently dry of water.
3. Go to any body of water, even a running tap.
4. Go any of the Aseres Y'mei Teshuvah. The **8th day** is the **best**, as it is called "*Yom Yud-Gimel Middos*", which we refer to in the Tashlich prayer, as printed in the *Machzor*.

THE '**SECOND**' NIGHT

After nightfall, before candle-lighting, place a שהחיינו fruit on the table, so that when the women/girls say שהחיינו on the candles, they could look on the fruit, and have in mind to cover the fruit with the same שהחיינו. Alternatively, a new garment should be worn for candle-lighting.

The שהחיינו fruit remains on the table during Kiddush, so that when saying שהחיינו in Kiddush one looks at the fruit, and has in mind to cover it.

If a man is lighting the candles, he should 'save' the שהחיינו for Kiddush, and **not** recite it over the candles. This applies to every Yom Tov.

Straight after *Kiddush*, **before** washing for '*Hamotzi*', everyone has some of the שהחיינו fruit. It is recommended to eat a *kazayis* of fruit.

Say the '*Brachah Achronah*'. If you ate the special fruits of *Eretz Yisroel* say '*Al haetz*', but not '*Al hagofen*', as the *Kiddush* wine will be covered by the *Bentching*.

Even if there is no שהחיינו fruit and one is not wearing a new garment, שהחיינו **is still said** by women over the candles and by men in *Kiddush*.

The various foods, containing special symbolism, as discussed above, are only eaten on the **FIRST** night, which is the **very first** opportunity in the New Year. There is **no need** to repeat them on the second night.

Dipping **Challah in honey**, is the only symbolism that continues throughout all the *Yom Tov* (maybe even *Shabbos*) meals, **till the end of *Hoshana Rabbah***.

RABBI MENACHEM & MRS. GOLDIE JUNIK
WISH THE **BEIS GAVRIEL** COMMUNITY
ALONG WITH THE ENTIRE ANASH

A

כתיבה וחתימה טובה לשנה טובה ומתוקה

לעילוי נשמת

האשה מרת **עלקא** בת ר' **צבי הירש** ע"ה
נפטרה ה' תשרי ה'תשס"א

BY THE SIDELSKY FAMILY

WISHING MUCH SUCCESS
TO THE **DAY-by-DAY** PROJECT

שיחי' BY A MEMBER OF ANASH

לזכות

הילדה **חנה אסתר** תחי'
נולדה כ"ו מנחם-אב ה'תשע"ה

ע"י הוריהם ר' **יואב** וזוג' **ליטל** שיחיו
בן-יואב