

CONGREGATION TORAS CHAIM WISHES YOU A WONDERFUL

Rosh Hashana 5786

EREV ROSH HASHANAH, MONDAY, SEPTEMBER 22

- » Selichos/Shacharis/Annulment of Vows: 6:00 AM
- » Candlelighting: 7:05 PM
- » Mincha: 7:05 PM
- » Maariv: 8:00 PM
- » Rosh Hashana Kiddush

FIRST DAY ROSH HASHANAH, TUESDAY, SEPTEMBER 23

- » Shacharis: 8:00 AM
- » Speech/Shofar: Not before 10:15 AM
- » Conclusion of Mussaf: 1:15 PM
- » Second Shofar Blowing at Rich Home, 7119 Bremerton Ct: 1:30 PM
- » Mincha: 6:00 PM
- » Tashlich followed by class: 6:30 PM (As a congregation men, women and children will depart from the shul at 6:30 PM to the bridge overlooking the creek on the Preston Ridge Trail.)
- » Candlelighting (From a pre-existing flame): Not before 8:12 PM
- » Maariv: 8:00 PM
- » Rosh Hashana Kiddush

SECOND DAY ROSH HASHANAH, WEDNESDAY, SEPTEMBER 24

- » Shacharis: 8:00 AM
- » Speech/Shofar: Not before 10:15 AM
- » Conclusion of Mussaf: 1:15 PM
- » Second Shofar Blowing at Rich Home, 7119 Bremerton Ct: 1:30 PM
- » Mincha: 6:50 PM
- » Maariv: 8:00 PM
- » Rosh Hashana Ends: 8:12 PM

TZOM GEDALYA (FAST OF GEDALYA), THURSDAY, SEPTEMBER 25

- » Fast Begins: 6:05 AM
- » Selichos/Shacharis: 6:15 AM
- » Mincha/Maariv: 6:50 PM
- » End of Fast: 8:09 PM

A WISE MAN WOULD SAY: "MASTERING OTHERS IS STRENGTH. MASTERING YOURSELF IS TRUE POWER"

REFUAH SHELAIMA

Men

- » Daniel Ze'ev ben Miriam (Brother of Josh Rothstein)

Women

- » Devorah bas Heni (Friend of Aviva Bass)
- » Shoshana Gittel bas Chaya Leah (Sister of Naomi Goldberg)
- » Chana bas Hendel (Friend Of Yael Bodenheimer)

TIDBITS

Although Rosh Hashanah is referred to as the "Day of Judgment," the primary focus of the davening on this day is the proclamation of Hashem's Kingship, not merely a day of advocating for ourselves. Our reliance on governments and their leaders for peace, protection and prosperity is constantly exposed as folly. This realization only makes it easier to recognize

Hashem's ultimate reign, and reinforce our belief that He, and only He, is the source of everything. This acknowledgement enables us to sincerely beseech Him for a good year. On this day, we pray for all our needs - big and small, material and spiritual - while remembering to include our family, friends, and our Torah leaders in our prayers.

Selichos on Erev Rosh Hashanah is significantly lengthier than other days; Tachanun is said at the end of Selichos, while it is omitted later during Shacharis • The Shofar is not sounded after Shacharis • Hataras Nedarim is conducted following davening. One must understand what he is saying in order for the nullification to be effective. If one is aware of a specific kabbalah/neder he made, he should not rely on the general text of Hataras Nedarim; rather, he should mention it separately to the 'beis din' participants • Some have the custom to fast on Erev Rosh Hashanah until chatzos • There is an accepted minhag for men to immerse in a mikvah on Erev Rosh Hashanah, preferably not before an hour prior to chatzos • One should get a haircut and wear nice clothing to honor the Yom Tov, as well as to display our confidence in Hashem's mercy. It is improper, however, to wear exceedingly ornate and expensive clothes • A two-day candle is commonly lit for Yom Tov use • Daf Yomi: Bavli: Zevachim 9-10 • Yerushalmi: Shekalim 31-32 • Mishnah Yomis: Menachos 6:7-7:3 • Oraysa (this week): Chagiga 3b-5b • Kitzur Shulchan Aruch: 133:16-26

On the first night of Rosh Hashanah, we greet a man/woman by saying, "Leshanah Tovah Tikaseiv/ee Veseichaseim/ee". After this point we no longer use this greeting • Many are stringent and discourage marital relations on Rosh Hashanah eve, unless it is a Leil Tevillah • One who removes his tallis while taking a break during davening need not make a new berachah when he puts his tallis back on • Many are lenient regarding eating before hearing Tekias Shofar. However, one should preferably not eat more than a k'beitzah of foods considered pas habaah b'kisin (e.g., cake, cookies, etc.) • One must be exceedingly careful about his behavior on this day and strive to utilize the entire day in a meaningful way. Poskim write that one should preferably avoid sleeping on Rosh Hashanah day (at least until chatzos) • Tashlich is said ideally on the first day of Rosh Hashanah following Mincha. It may also be said at a later time, through Hoshanah Rabbah • One may not prepare on the first day of Rosh Hashanah for the second night of Yom Tov. As such, preparations for the meal, etc., may not begin until after nightfall at first day's end • Shehecheyanu is recited on both nights of Rosh Hashanah (at candle lighting and during Kiddush). Due to a halachic uncertainty regarding reciting shehecheyanu on the second night, there is a widespread minhag to have a new fruit present at the second night candle lighting and again later at Kiddush when the shehecheyanu is recited (the fruit is not eaten until the meal).

THE ROSH HASHANAH MEALS

A new fruit is present on the second night during Kiddush when the shehecheyanu is recited (see above) • There is a minhag to use round challo for all seudos (up to and including Shemini Atzeres). The challah is dipped in honey. Many also dip into salt as usual. Regardless, salt should be present the table • Various foods are eaten as a siman tov (a good omen) for the new year after washing and eating bread (some do so immediately after kiddush). Many begin with the berachah of ha'eitz and tasting a bit of an apple. The yehi ratzon is then recited (...Shanah Tova uMesukah) and the apple is eaten with honey. One should have in mind that the berachah of ha'eitz will apply to the dates and pomegranate eaten later as part of the simanim as well. (Some maintain that it is better not to have the dates and/or pomegranate present at the table when making the bircas ha'eitz on the apple, as halachically the ha'eitz blessing should be made on them if they are present.) • Many include Hashem's Name when saying the yehi ratzons; others omit His Name. The yehi ratzon may be recited on any food item present even if one isn't actually eating the food • Some partake of the simanim on the second night of Rosh Hashanah as well • One should be cognizant of any kashrus advisories regarding insect infestation in certain fruits • Many poskim rule that a man who forgets to add Yaaleh V'Yavo in Bircas Hamazon on Rosh Hashanah needs to repeat Bircas Hamazon only at the evening meals. A woman does not need to repeat.

Through familiarizing oneself with the davening and understanding the meaning of the

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prayers, one can elevate his/her prayers and entire davening experience.

MUSSAF: The themes of the Mussaf prayer are: Malchuyos, Zichronos and Shofaros • The pesukim of Malchuyos - Kingship - highlight Hashem's existence and His complete and absolute control over all • The pesukim of Zichronos - Remembrance - highlight Hashem's attribute of justice, as He remembers every deed performed by all of mankind • The pesukim of Shofaros highlight Hashem's revelation at Har Sinai and in the upcoming days of Mashiach • During the Kedushah of Mussaf, when the chazan chants "Ayei", it is an auspicious time for special prayers • When the chazzan begins Aleinu, the congregants should read along with him until the paragraph of Al Kein. When bowing down for Kor'im, a separation is placed on the floor under one's head or knees.

SHOFAR: There is a Mitzvas Asei Midoraysa to hear the Shofar on Rosh Hashanah. Although women are not obligated to hear the Shofar, the prevalent minhag is for women to fulfill this mitzvah by hearing at least 30 Shofar sounds (teki'os). There is a mitzvah of chinuch for a minor son who understands the significance of hearing the Shofar to hear it. However, a child who will disturb others should not be brought to Shul • One should not talk from the time the berachah is made by the first Shofar sound until the final sound at the end of Mussaf. One should preferably wait to recite Asher Yatzar until after the shofar is blown following Shofaros (just before Modim). However, if one gauges that he will likely need to use the restroom again before those later teki'os, he should make the berachah immediately, so as not to lose the earlier berachah obligation.

Beginning on Rosh Hashanah and throughout the Aseres Yemei Teshuvah, the berachah ending "HaKeil HaKadosh" (in all Shemoneh Esreis) is replaced with "HaMelech HaKadosh", and the berachah ending "Melech oheiv tzedakah u'mishpat" (in weekday Shemoneh Esreis) is replaced with "HaMelech HaMishpat."

If one says "Ha'keil Hakadosh" out of habit, he may correct his error if he remembers immediately. Once a few seconds have passed, or if he just began the next berachah ("Atah Chonen"), he must restart Shemoneh Esrei. (According to Sefardim this applies to "HaMelech HaMishpat" as well, and one must return to the berachah of Hashivah Shofeteinu). If one is unsure what he said, we assume he said HaKeil Hakadosh/Melech Oheiv, as is his habit all year. However, on Rosh Hashanah and Yom Kippur itself, when the berachah of Atah Kadosh includes the lengthy addition of U'vechein Tein, if one knows he said U'vechein we may then assume that he ended the berachah correctly.

Zachreinu L'chaim, Mi Chamocha, Uch'sov Lechaim, and B'sefer Chaim are added into Shemoneh Esrei in their respective places. Additionally, many say Oseh HaShalom in place of Hamevarech es amo Yisrael Bshalom. If one forgot these additions but immediately remembered before saying Hashem's name at the end of the berachah, he may go back and fix his error. Otherwise, one does not need to go back or repeat Shemoneh Esrei.

In Kaddish, Le'eila (u')Le'eila Mikol is said, and Oseh Shalom is read Oseh HaShalom.

Many Shuls, particularly nusach sefard, have the custom to recite Shir Hamaalos (Tehillim 130) during Shacharis, after Yishtabach. Avinu Malkeinu is said both during Shacharis and Minchah throughout the Aseres Yemei Teshuvah.

During the Aseres Yemei Teshuvah, along with engaging in teshuvah, one should increase his involvement in charity and Torah learning along with other mitzvos. There is a minhag to refrain from eating pas akum (bread type items baked by a non-Jew) as an added stringency. Many are stringent regarding cookies, pretzels and perhaps even cheerios.

Many avoid eating egozim (nuts) as their gematria is cheit (sin). Many avoid eating sour or bitter foods. Some say that spicy foods aren't included in this stringency.

First Day of Rosh Hashanah: The leining and haftarah contain similar narratives of barren women whose prayers were answered and were blessed with children. The laining (Bereishis 21:1-34) tells of Sarah Imeinu who was 'remembered' and who conceived on Rosh Hashanah, and bore her only son, Yitzchok. The haftarah (I Shmuel 1:1-2:10) relates the story of

Chana, who prayed fervently and whose prayers were answered with a son, Shmuel (Hana-vi). Some say this, too, occurred on Rosh Hashanah. These episodes teach us the power of sincere prayer (especially on the momentous Rosh Hashanah day).

The maftir (Bamidbar 29:1-6) is the same for both days of Rosh Hashanah, and reviews the korbanos Mussaf sacrificed on Rosh Hashanah.

Second Day of Rosh Hashanah: Zichronos, Remembrance, is one of the themes of Rosh Hashanah. We lein the episode of Akeidas Yitzchak (Bereishis 22:1-24) to invoke our ancestors' merits into today's judgment. The haftarah (Yirmiyah 31:1-19) speaks of Hashem's promise to Yirmiyah to tend to Klal Yisrael in better times and redeem them. The pasuk of "Haben yakir li" is also one of the ten pesukim of Zichronos recited in the Rosh Hashanah Mussaf. The emotional pleas of Rachel Imeinu are recounted as well, in which she begs for mercy for her children, in the merit of her mercy and selflessness towards her sister Leah.

Tzom Gedaliah is on Thursday, September 25th. This fast day commemorates the tragic assassination of Gedaliah ben Achikam, whose death marked the final step in the destruction of the remnants of the Jerusalem community that remained following the churban. During the Shemoneh Esrei of Shacharis, the Sheliach Tzibbur adds Aneinu as a separate berachah. Chazaras Hashatz is followed by Avinu Malkeinu, Tachanun, and Kerias Hatorah (Vayechal Moshe).

Minchah includes Kerias Hatorah followed by the Haftarah (Dirshu Hashem). One who is fasting adds Aneinu in his quiet Shemoneh Esrei (as part of Shema Koleinu). Nusach Ashkenaz says Sim Shalom in place of Shalom Rav. In Chazaras Hashatz, the Sheliach Tzibbur adds Aneinu (as a separate berachah) and Bircas Kohanim; Avinu Malkeinu follows.

Shanah tovah u'mesukah - What is the explanation of a "good and sweet" year?

Rabbi Zlotowitz zt"l would relate that while we may be intellectually aware that all Hashem does for us is for the good, practically speaking, the sweetness of any given situation may not be obvious. Thus, we wish each other a year of goodness that we can easily understand and experience as sweet.

Wishing you and your family a Shanah Tovah Umesukah!