



TISHREI: HEAD START FOR THE WHOLE YEAR

*As the “head” of the year,
the nature of the month of
Tishrei is all-encompassing,
with a lasting joy on every
day of the year.*

Throughout the month of Tishrei, the theme “head” comes up repeatedly.

Firstly, the name ראש השנה means “Head of the Year.” Additionally, the word תשרי is an anagram of רשית—beginning. At the end of the month, after all the main Yomim Tovim are over, the first Shabbos afterwards (and invariably Shabbos Mevorchim Cheshvan) is called שבת בראשית.

During this month, there is little time for “regular” mitzvos. On Rosh Hashanah, Yom Kippur, and the days in between them, we are occupied with davening and doing *teshuva*. Once that’s over—in the four short weekdays remaining before Sukkos —“this one is busy with his sukkah, another with his lulav,” as the Midrash says.

Even in the little spare time left, when doing mundane work, it’s not

the same as doing similar work during the rest of the year. Whether one’s work is in the style of Yissachar—sitting and learning—or in the style of Zevulun—in doing good deeds outside of learning—the work is different:

Usually, honest employment takes focus and energy. Obviously, a Yid must be careful not to allow his work to take over his entire being; nevertheless, under regular circumstances work takes effort. This category of *avodah* begins in Cheshvan, or even from after Shabbos Bereishis. However, during Tishrei everything is permeated with the effect of the *avodah* of Rosh Hashanah, Yom Kippur, Aseres Yemei Teshuva, “the four days in between,” Sukkos, etc. Once it’s all over we begin the process of “unpacking” everything



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לזכר נשמת
 שיינא גאלדא ע"ה
 בת יבלחט"א ר' מיכאל הלוי גוטלייזער
 נדפס ע"י זקיניה
 הרה"ת ר' יצחק מאיר וזוגתו מרת לאה
 ומשפחתם שיחיו
 שפאלטר



“acquired” in Tishrei. Only after all of this can one start dealing with the “regular, mundane” work of the year.

This notion was most apparent when the *Beis Hamikdash* stood:

In those days, Yidden would come from across the land to Yerushalayim for the *shalosh regalim*. When they came for Sukkos, Yidden stayed an extra day after the main Yom Tov was over to celebrate Shemini Atzeres, beginning their return journeys the next day. It would then take up to two weeks for everyone to get home, including those at the very end of Eretz Yisroel. So the return to regular “everyday” life only began during the month of Cheshvan.

Today as well, we can sense this difference between the *avodah* of Tishrei and that of the rest of the year.

Although we say on Yom Tov that “מפני חטאינו גלינו מארצינו—Because of our sins we were exiled from our land,” nevertheless only the physical aspects of life were affected by *golus*. Spiritually, everything remains the same. This is why even today, when doing work in the month of Tishrei, it feels different from the rest of the year.

Similarly, according to *minhag Chabad*, we do not say *tachanun* even after Sukkos. As the Magen Avraham writes, this is “due to all the Yomim Tovim in [Tishrei].” Even the weekdays are special.

As mentioned, being that תשרי is made up of the same letters as רשית, it is in that sense the “head” of the entire year.

Let us hope, with Hashem’s help, that this should affect the rest of the

year: Even the mundane weekdays should be permeated with the רשית—the inspiration of Tishrei and all its Yomim Tovim. When a Yid feels this holiness, his regular work becomes less stressful and more successful, with a clear blessing from Hashem. The Shabbosim and Yomim Tovim will be enhanced by this extra meaning.

This *avodah* of ours brings a reciprocating attitude from Hashem, that His blessing will manifest in the festive spirit of Tishrei, in a joyous “Yom Tov’dike” manner.

With this joy, which “breaks all barriers,” all the *brachos* will be drawn down without any limitations. **1**

(Based on *sichas Motzoei Shabbos Bereishis 5739*)