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לרבינו הגאון

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אורח חיים

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Aruch HaShulchan

by Rabbi Yechiel Michel HaLevi Epstein

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Rosh HaShanah — Vol. 1 — Orach Chaim 581–603

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from the Mishnah Berurah, Shulchan Aruch HaRav, and today's poskim.
Includes a practical summary of every siman

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A NOTE ON METHODOLOGY

The Nature of this Work

This volume presents an original English elucidation and commentary, prepared through a combination of advanced language and translation technology and human editorial oversight. The methods employed were carefully configured to adhere to Orthodox Jewish *hashkafa* and to preserve fidelity to the original Hebrew text. Even so, this edition does not carry the authority of a translation prepared and certified by a full team of rabbinic scholars.

Usage and Limitations

This translation is intended as a tool to help advanced learners access the depth of the original work. It is **not** intended to replace the original Hebrew source, nor to serve as a substitute for study under a qualified teacher.

Because the nuance of Torah study often transcends any single method of preparation, we ask the reader to keep two things in mind:

1. **Verification:** Any novel insight, ruling, or conclusion drawn from this translation should be checked against the original Hebrew.
2. **Consultation:** All practical questions or derived lessons should be discussed with and verified by a qualified rabbinic authority before being relied upon.

The goal of this edition is to make these teachings accessible to a wider audience, but the responsibility for accurate understanding and practical application remains with the reader.

לזכות

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יהי רצון שזכות הדפסת ספר זה תעמוד להם,
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Halachic Divergences & Insights

Ram's Head vs. Lamb's Head

Shulchan Aruch HaRav (Section 5) / Mishnah Berurah (Sk. 6-7): **MB:** It is better to use the head of a ram (איל) rather than a lamb (כבש). If unavailable, one may use the head of another animal or fowl. **SAH:** States this is Lubavitch custom. However, the Rebbe Rayatz and the Rebbe were known to partake of a fish head rather than a ram's head.

וְגַם אוֹכְלִים אֶת הַ"הַמּוֹצִיא" מְטוּבֶּלֶת בִּדְבַשׁ. — **And we also eat the bread of HaMotzi dipped in honey.** Instead of dipping in salt as is done throughout the year, emphasizing sweetness. **וְיֵשׁ מְדַקְדְּקִים שֶׁלֹּא לֶאֱכוֹל אֱגוֹזִים, דְּ"אֱגוֹז" בְּגִימַטְרִיָּה "חֵטְא".** — **And some are careful not to eat walnuts, because "egoz" [walnut] has the same gematria [numerical value] as "cheit" [sin].** **וְיֵשׁ שֶׁאֵין מְטַבְּלִין בְּחוֹמֶץ, וְאֵין אוֹכְלִים דְּבָרִים חֲמוּצִים בַּלַּיְלָה רִאשׁוֹנָה, וְלֹא דְּבָרִים הַמָּרִים.** — **And some do not dip in vinegar, and do not eat sour things on the first night, nor bitter things.** The emphasis is on sweetness, not sourness or bitterness. **וְאֵין בְּכָלָל זֶה פִּלְפְּלִין שֶׁנּוֹתְנִים לְמַאֲכָלִים, דְּהֵם מְתַקְּנִים הַמַּאֲכָל, כְּמוֹ דָּגִים שֶׁאִי אֶפְשָׁר לְאָכְלָן בְּלֹא פִּלְפְּלִין.** — **And this does not include peppers that are put into foods, for they improve the food, such as fish which cannot be eaten without peppers.** Spices used for flavoring are not considered "bitter" in this context. **וְגַם לֹא יֹאכְלוּ דְּבָרִים שֶׁמַּרְבִּים כֵּיחָה וְנִיעָה, וְיִהְיֶה הֶפְסֵק בִּתְפִלָּה, כְּמוֹ אֱגוֹזִים וְלוּזִים וְכַיּוֹצֵא בָּהֶם.** — **And also one should not eat things that increase phlegm and mucus, which would cause an interruption in prayer, such as walnuts and hazelnuts and the like.**

Halachic Divergences & Insights

Reason for Avoiding Walnuts

Shulchan Aruch HaRav (Section 6): **SAH** mentions only the practical reason — that walnuts and hazelnuts generate phlegm and mucus and thus disturb one while praying — and does not mention the gematria reason given by the AH.

Halachic Divergences & Insights

Salt as well as honey on the bread

Kaf HaChaim 583:4; Orchos Rabbeinu vol 2 p. 173; Taamei HaMinhagim os 606; Machzor Divrei Yoel; Shalmas Chaim 1:346; Elef HaMagen 583:8; Mateh Efraim seif 1: The *Aruch HaShulchan* records dipping the HaMotzi in

honey in place of salt. *Kaf HaChaim* 583:4 rules that one should not dip in honey alone without salt first, since dipping the piece of bread in salt sweetens the severities and should not be omitted at any meal; if honey is unavailable, one may dip in sugar. *Orchos Rabbeinu* vol 2 p. 173 records that the *Chazon Ish* and **R' Yaakov Yisrael Kanievsky** dipped in honey only, without salt.

The common practice is to dip one side of the piece in salt and the other in honey, or to use two pieces, eating first with the salt and then with the honey (*Taamei HaMinhagim* os 606 in the name of the Rebbe of Alesk). *Machzor Divrei Yoel* records that the Satmar Rebbe ate the salt and the honey together. *Shalmas Chaim* 1:346 records dipping in honey and eating first, and only then dipping in salt.

As to the Yehi Ratzon for a good and sweet year, *Elef HaMagen* 583:8 records the custom of waiting to say it until after eating the apple in honey, while *Mateh Efraim* seif 1 and *Taamei HaMinhagim* in the name of the Rebbe of Alesk record saying it after the piece of bread and again after the apple.

Halachic Divergences & Insights

How long bread is dipped in honey

Kotzeh HaMateh 605:38 citing Binah L'Itim; Darkei Chaim VeShalom os 707; Orchos Rabbeinu; Luach Davar Yom B'Yomo; Yalkut Maharia of Zidichov os 250; Otzar Minhagei Chabad, Sukkos os 136: The custom of dipping HaMotzi in honey can continue beyond Rosh HaShanah. *Kotzeh HaMateh* 605:38 and *Darkei Chaim VeShalom* os 707 record continuing through Simchas Torah. *Orchos Rabbeinu* records that the *Chazon Ish* and **R' Yaakov Yisrael Kanievsky** did so. Others continue through Shabbos Bereishis; *Luach Davar Yom B'Yomo* records this as the practice of Chernobyl, Sanz, and Belz.

The basic practice applies at meals on Shabbos, Yom Tov, erev Yom Kippur, and Hoshana Rabbah. *Kotzeh HaMateh* records that people were not particular at ordinary weekday meals or chol hamoed meals. *Yalkut Maharia* of Zidichov os 250 excludes even Shabbos chol hamoed. Other customs include melaveh malkah, all chol hamoed meals, or even all weekday meals during this season.

Halachic Divergences & Insights

Which sour and bitter foods are avoided

Kaf HaChaim 583:18 citing Teshuvos HaGeonim; Mateh Efraim seif 3 and

600:10; Ben Ish Chai, Nitzavim os 5; Kaf HaChaim citing Moreh B'Etzba: *Kaf HaChaim* 583:18, citing *Teshuvos HaGeonim*, records that avoiding sour foods on Rosh HaShanah is an early enactment going back to the Geonim. *Mateh Efraim* seif 3 extends this to dishes that are bitter.

The avoidance covers fruits and vegetables that are normally sweet but were picked before their time and are still unripe, tart or bitter (*Mateh Efraim* 600:10; *Ben Ish Chai*, Nitzavim os 5). *Kaf HaChaim* records in the name of the Chida in *Moreh B'Etzba* that lemon is not eaten because of its sourness. Mixing lemon or other sour or bitter ingredients into a dish or a drink is no concern at all, so long as the food does not become sour or bitter but is improved by them, as the dipping of bread in salt itself shows.

Sharp seasonings such as pepper are not part of this at all, since only sour and bitter foods were mentioned, and this is how the *Aruch HaShulchan* rules in seif 3.

Halachic Divergences & Insights

How long sour foods and nuts are avoided

Luach Davar Yom B'Yomo; Beis HaYotzer end of 43; Kotzeh HaMateh 583:16; Zichron Avraham citing R' Nassan Adler; Mecholas HaMachanayim: Many communities avoid sour and bitter foods until after Simchas Torah, because these are days of mercy and favor. Some also avoid them on Shabbos Bereishis because bread is still dipped in honey then. In Belz, however, people dipped bread in honey on Shabbos Bereishis and still ate sour foods.

Many communities likewise avoid nuts until after Simchas Torah. *Kotzeh HaMateh* 583:16 records a practice of avoiding them from Elul until after Hoshana Rabbah. Others were less strict. *Zichron Avraham* records that **R' Nassan Adler** was not particular about nuts after midday on the second day of Rosh HaShanah. *Mecholas HaMachanayim* records that the *Chasam Sofer* avoided them only on Rosh HaShanah itself.

Halachic Divergences & Insights

Which nuts are included, and nuts baked into food

Shulchan Aruch HaRav 583:10; Piskei Teshuvos 583:7; Be'er Moshe 3:97; Yad Yitzchak 1:208: The *Aruch HaShulchan* records that some are careful not to eat walnuts. *Shulchan Aruch HaRav* 583:10 includes both large walnuts and the smaller

hazelnuts. *Piskei Teshuvos* 583:7 reports that in many communities the custom took in everything of that family, such as pistachios, almonds, peanuts and similar snack nuts.

Where ground nuts are mixed into a cake or a cooked dish so that they are not recognizable and only their taste is faintly noticeable, *Be'er Moshe* 3:97 and *Yad Yitzchak* 1:208 hold there is room to permit them, and *Be'er Moshe* adds that the reason of increasing phlegm does not apply once they have been baked or cooked. Even so, the widespread practice is to be stringent in that case as well, and *Be'er Moshe* writes that one who keeps to the custom is worthy of blessing.

Halachic Divergences & Insights

Beans, legumes, and garlic

Mateh Efraim seif 3; Kotzeh HaMateh 583:17; Darkei Moshe sk 1: *Mateh Efraim* seif 3 records that beans and all kinds of legumes are not eaten on Rosh HaShanah because, like nuts, they increase phlegm. *Kotzeh HaMateh* 583:17 adds garlic because it increases saliva.

The status of garlic is not fully settled. *Darkei Moshe* sk 1 records that the Maharam did not avoid garlic. Its continuation may indicate that the *Maharil* did avoid garlic, but this is not certain.

Halachic Divergences & Insights

Grapes on Rosh HaShanah

Maaseh Rav; Imrei Shmuel; Mateh Efraim 600:10; Likutei Maharich; Orchos Rabbeinu vol 2 p. 175; Peulas Sachir; Kaf HaChaim 583:21: *Maaseh Rav* records that the Gra did not eat grapes on Rosh HaShanah for a reason rooted in the hidden Torah. *Imrei Shmuel* explains that, according to the *Zohar*, the tree from which Adam sinned was a grapevine. Adam was created and sinned on Rosh HaShanah, so avoiding grapes serves to repair that sin.

This custom was not universally accepted. *Mateh Efraim* 600:10 records that great men used grapes for Shehecheyanu on the second night. They avoided only unripe grapes because their blessing is doubtful and they are sour. *Likutei Maharich* records that the Yitav Lev used grapes for Shehecheyanu. *Orchos Rabbeinu* vol 2 p. 175 reports that the *Chazon Ish* saw no objection to eating grapes and understood that the Gra had avoided only sour, unripe grapes.

Peulas Sachir bases the Gra's practice on *Berachos* 56b. From that source, *Kaf HaChaim* 583:21 concludes that the concern applies specifically to black grapes, since the Gemara treats white grapes as a favorable sign.

§4 יֵשׁ נוֹהֲגִים שֶׁלֹּא לִישַׁן בְּיוֹם רִאשׁוֹן דְּרֹאשׁ הַשָּׁנָה בַּיּוֹם, עַל פִּי הַיְרוּשַׁלְמִי. — Some have the custom not to sleep on the first day of Rosh HaShanah during the day, based on the Yerushalmi. The Yerushalmi states: One who sleeps on Rosh HaShanah, his mazal sleeps. **וְהָאריז"ל אָמַר דְּאַחַר חֲצוֹת, וְאַחֲרֵי הַתְּקִיעוֹת – יְכוֹלִים לִישַׁן. — And the AriZal said that after midday, and after the shofar blasts — one may sleep.** By that time, the spiritual arousal has already been accomplished through prayers and tekios. **וְיוֹשֵׁב וּבָטֵל – כְּיָשֵׁן דָּמֵי. — And one who sits idle — is considered as if asleep.** Therefore one should engage in Torah study or prayer rather than sitting doing nothing.

Halachic Divergences & Insights

Using Rosh HaShanah Time Productively

Shulchan Aruch HaRav (Section 8) / Mishnah Berurah (Sk. 9): **MB** (citing *Chayei Adam*): After eating, one should establish himself in Torah study. If his head is heavy, he may sleep a little if he cannot manage otherwise. Some have the custom to complete the entire Tehillim. **SAH**: The Rebbeim of Chabad earnestly urged that every available moment of Rosh HaShanah be utilized for prayer and the recitation of Tehillim.

וְיֵשׁ נוֹהֲגִים לֵילֵךְ בְּיוֹם רִאשׁוֹן דְּרֹאשׁ הַשָּׁנָה אֶל הַנָּהָר, וְלֵאמֹר פְּסוּקִים "וְתַשְׁלִיךְ בִּמְצוּלוֹת יָם כָּל חַטֹּאתֵינוּ". — And some have the custom to go on the first day of Rosh HaShanah to the river, and to say the verses: "And You shall cast into the depths of the sea all their sins." וְקוֹרִין לָזֶה "תַּשְׁלִיךְ". — **And this is called "Tashlich."** Named after the Hebrew word meaning "You shall cast."

Halachic Divergences & Insights

Tashlich: location and timing

Shulchan Aruch HaRav (Section 7) / Mishnah Berurah (Sk. 8): **MB:** The river recalls the Akeidah, when a river blocked Avraham's way. It is good to go to a place with live fish. Fish symbolize that the Evil Eye should not rule over us and that we

should multiply like fish. The place should preferably be outside the city. Tashlich is said on the first day after Minchah and before sunset.

SAH (in the Siddur): Tashlich may be said at a river, well, or spring. Water symbolizes Chessed, Divine kindness. The lidless eyes of fish recall G-d's constant Providence. If the first day falls on Shabbos, Tashlich is deferred to the second day.

וְיַזְהִירוּ שֶׁלֹּא יֵלְכוּ נָשִׁים. — And they should be warned that women should not go. Due to concerns about modesty and intermingling. **וּבִמְקוֹמוֹת שֶׁהוֹלְכוֹת – מוּטָב שֶׁאֲנָשִׁים לֹא יֵלְכוּ כְּלָל. — And in places where they do go — it is better that men not go at all.** To avoid the problems that arise from mixed gatherings. **דְּבָלָּאו הָכִי יֵשׁ מִתְרַעֲמִים עַל זֶה בַּזְּמַן הַזֶּה, וְרַבִּים נִמְנָעִים מִזֶּה מִפְּנֵי טַעַם הַיָּדוּעַ לָהֶם, וְנָכוֹן הוּא. — For regardless, there are those who complain about this practice in our times, and many refrain from it for reasons known to them, and this is proper.**

Halachic Divergences & Insights

Tashlich when no river is within reach

Chaver Ben Chaim; Orchos Rabbeinu; Kaf HaChaim 583:30; Shulchan Aruch 308:10: If reaching a river is difficult, one may go to a hill or tall building from which a river or the sea can be seen. *Chaver Ben Chaim* records that the *Chasam Sofer* viewed the river from a hill. *Orchos Rabbeinu* records that when **R' Yaakov Yisrael Kanievsky** was too old to walk to a river, he went to a roof and viewed the Mediterranean.

Kaf HaChaim 583:30 records that in Jerusalem, which has no springs, Tashlich is said beside cisterns. At times it is said there even when they contain no water, because Tashlich is symbolic and one's intent is directed upward. On Shabbos, a cistern cover may be opened only if it has a protruding or recessed handle or is attached by hinges, as stated in *Shulchan Aruch* 308:10.

Halachic Divergences & Insights

Shaking out one's garment at Tashlich

Mateh Efraim 598:4; Likutei Maharich; Kaf HaChaim; Siddur of R' Shabsai; Siddur HaShelah: The custom is to shake out the hems of one's garment at Tashlich. *Mateh Efraim* 598:4 explains that this symbolizes casting off sin. A person

should examine his ways from that day onward so that his garments remain white and clean of sin. *Likutei Maharich* and *Kaf HaChaim*, based on the AriZal, explain that shaking the garment at the water below symbolizes shaking away the forces that cling to the root of one's soul above and casting them into the depths.
The garment is shaken mainly at the words "and You shall cast into the depths," as recorded in the *Siddur* of R' Shabsai. *Likutei Maharich* and *Siddur HaShelah* record that according to the AriZal, one specifically shakes the garment bearing tzitzis.

Halachic Divergences & Insights

Women at Tashlich
Elef HaMagen 583:7; Zachor L'Avraham; Maaseh Rav os 209: The *Aruch HaShulchan* warns that women should not go to Tashlich, and writes that in places where they do go, it is better that the men not go at all. *Elef HaMagen* 583:7 rules the same way, that the custom of women going should be abolished, since it leads to mingling, and on a day of judgment the accuser should not be given an opening.
Zachor L'Avraham on this siman records the custom of women going to say Tashlich even though they are not obligated in it, and that leniency holds only where there is no concern of mingling.
Maaseh Rav os 209 records that the Gra did not go to say Tashlich at a body of water at all.

Halachic Divergences & Insights

How late Tashlich may be said, and making it up
Mateh Efraim 598:4, 598:6-7 with Elef LaMateh; Likutei Maharich: *Mateh Efraim* 598:4 records the custom of going even after sunset, until nightfall, and not only before sunset.
If one estimates that he will have no free time after Minchah, *Mateh Efraim* 598:7 rules that he should go before Minchah, and *Elef LaMateh* explains that neither the *Shulchan Aruch* nor the *Levush* specified after Minchah; that timing comes from the AriZal.
One who did not manage to go at all on the first day goes on the second day (*Mateh Efraim* 598:6). *Likutei Maharich* rules that if he was prevented on the second day as well, he can make it up on any of the Ten Days of Teshuvah, and preferably on the day of the Selichos of the Thirteen Attributes, in keeping with the communal custom

described elsewhere in this siman.

Halachic Divergences & Insights

Tashlich when the first day falls on Shabbos

Yosef Ometz 17; Birkei Yosef citing the Ramaz; Elef HaMagen 583:11; Mateh Efraim 598:5; Toras Lishmah 145; Kaf HaChaim 583:31; Yabia Omer 4:47: The *Mishnah Berurah*, citing the *Pri Megadim*, explains that Tashlich is deferred to the second day as a precaution against carrying seforim outside the city. Those who follow the AriZal disagree whether it should be deferred when there is no concern about carrying.

One view is that Tashlich is never said on Shabbos, even where there is an eruv. The Chida rules this way in *Yosef Ometz* 17, retracting his ruling in *Machzik Berachah*. This agrees with *Birkei Yosef* in the name of the Ramaz and with *Elef HaMagen* 583:11.

The other view is that the first day remains preferable. *Mateh Efraim* 598:5 says not to cancel the regular order, but one must avoid carrying. The *Ben Ish Chai* rules this way in *Toras Lishmah* 145. *Kaf HaChaim* 583:31 records that this was also the practice of the Beis El kabbalists in Jerusalem. *Yabia Omer* 4:47 rules that this practice should be followed specifically in a city with an eruv, where there is no risk of carrying. The question should be brought to a rav.

Halachic Divergences & Insights

Chassidic custom to delay Tashlich until before erev Yom Kippur

Likutei Maharich; Shaar Yissachar, maamar Shuvah Yisrael os 22; Derech Pikudecha, introduction 8; Bnei Yissachar Tishrei maamar 5 derush 1; Kodesh Yisrael p. 176: Many Chassidic communities delay Tashlich until the day before erev Yom Kippur, when the Selichos of the Thirteen Attributes are said. *Likutei Maharich* and *Shaar Yissachar*, maamar Shuvah Yisrael os 22, record that many tzaddikim followed this practice.

One reason was practical: on Rosh HaShanah, prayers ended late and the Yom Tov meal still had to be eaten. Weakness also made walking to the water difficult. The later day is also suited to Tashlich because its verses allude to the Thirteen Attributes. *Derech Pikudecha*, introduction 8, and *Bnei Yissachar*, Tishrei maamar 5 derush 1, add that this is a favorable day for teshuvah and prayer, when the first Beis HaMikdash was

dedicated in the time of Shlomo HaMelech.
Some continued this custom even when they had time on Rosh HaShanah, in order to follow their fathers' practice. However, *Shaar Yissachar* rules that if the congregation says Tashlich on Rosh HaShanah and delaying it would require saying it alone, one should join the congregation and not separate from the community.

Halachic Divergences & Insights

Remaining awake from daybreak on Rosh HaShanah

Elef HaMagen 584:1; Mateh Efraim, beginning of 584; Teshuvos VeHanhagos 1:339; Kaf HaChaim 583:39 citing Ben Ish Chai, Nitzavim; Piskei Teshuvos 583:10: The *Aruch HaShulchan* records the custom not to sleep during the first day of Rosh HaShanah and adds that sitting idle is like sleeping. *Elef HaMagen* 584:1 explains that the concern begins at dawn. During the first three hours of the day, when the Holy One judges the whole world, sleeping shows a lack of concern for the judgment above.
Mateh Efraim records that in earlier generations the shul attendant called the community about an hour before dawn so that everyone, including children old enough to be trained, was in shul at daybreak. Most people today are not particular to rise before dawn. *Teshuvos VeHanhagos* 1:339 justifies those who are lenient until sunrise, based on the Gra's view in OC 459 that the transition from night to day occurs then. From sunrise onward, one should remain awake, even if this requires a nap after the daytime meal. *Piskei Teshuvos* 583:10 adds that a person who normally rises early and will not become tired or pray poorly by doing so may not sleep after dawn, and certainly not after sunrise. Although many permit a nap after midday based on the AriZal, no one permits sleeping during the daylight hours before midday.

Halachic Divergences & Insights

Sleeping after midday

Mateh Efraim with Elef LaMateh 598:1; Shulchan Aruch HaRav 583:8; Siddur Yaavetz, laws of Rosh HaShanah os 9; Kitzur Shulchan Aruch 129:20; Kaf HaChaim 583:36; Orchos Rabbeinu vol 2 p. 190: The *Aruch HaShulchan* cites the AriZal that one may sleep after midday, once the shofar has been sounded. *Mateh Efraim*, in *Elef LaMateh* 598:1, rejects using the AriZal's nap as a precedent because ordinary people cannot accomplish in sleep what the AriZal did. He therefore

advises learning in the beis midrash until Minchah. If one's head is heavy, he should study something that requires less concentration or say Tehillim.

Other Acharonim treat the AriZal's conduct as practical halachah. *Shulchan Aruch HaRav* 583:8 records that some sleep after midday. *Kitzur Shulchan Aruch* 129:20 permits a short nap before Minchah when one's head is heavy. *Kaf HaChaim* 583:36 permits sleeping but concludes that one who does not need it acts more correctly by avoiding sleep throughout the first day.

There is particular room for leniency when one naps every afternoon. *Orchos Rabbeinu* vol 2 p. 190 records that **R' Yaakov Yisrael Kanievsky**, who regularly took an afternoon nap, slept after midday on Rosh HaShanah.

Halachic Divergences & Insights

Sleeping on the second day

Nohag KaTzon Yosef; Zichron Avraham citing R' Nassan Adler; Kaf HaChaim 583:31 citing Shemen Sasson; Piskei Teshuvos 583:10: There is more room to permit sleeping on the second day of Rosh HaShanah. Several poskim understand the Yerushalmi's statement about one's fortune sleeping as applying only to the first day. *Nohag KaTzon Yosef* permits sleeping on the second day. *Zichron Avraham* records a tradition from **R' Nassan Adler** that after midday on the second day there is no concern at all. *Kaf HaChaim* 583:31 rules likewise in the name of *Shemen Sasson*. The Gemara's phrase "at the beginning of the year" also supports limiting the concern to the first day.

תמצית ערוך השולחן

Tamtzis Aruch HaShulchan

The siman's dinim in brief — Symbolic Foods and Customs of Rosh Hashanah

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Symbolic Foods on *Rosh Hashanah* Night

On Rosh Hashanah one should be accustomed to eat foods whose names or nature are a good sign, reciting a *yehi ratzon* over each. (AH §1; Kereisos 6a)

One follows the language of one's locale in choosing these foods, each place according to its custom. (AH §1)

For any good thing, we recite the *yehi ratzon* upon ourselves; for the opposite, we recite it concerning our enemies. (AH §1)