

## ROSH HASHANA: DAY OF JUDGMENT OR DAY OF JOY?

*Let's remind ourselves of the two pesukim we saw in last week's shiur that reference the mitzvah of Shofar on Rosh Hashana:*

בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מִלְאכָתְ עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם :

In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the horn is sounded.

דִּבֶּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ יִהְיֶה לָכֶם שַׁבָּתוֹן זִכְרוֹן תְּרוּעָה מִקְרָא־קֹדֶשׁ :

Speak to the Israelite people thus: In the seventh month, on the first day of the month, you shall observe complete rest, a sacred occasion commemorated with loud blasts.

*Rav Amnon Bazak's Question:*

על סמך מה קבעו חז"ל שיום זה הוא יום הדין?  
מדוע נקרא בפי חז"ל היום בשם 'ראש השנה',  
 על אף שהתורה איננה מציינת זאת כלל?

## One more reminder from last week:

When you are at war in your land against an aggressor who attacks you, **you shall sound short blasts** on the trumpets, that you may **be remembered** before the LORD your God and be delivered from your enemies.

וְכִי־תִבְאוּ מִלְחָמָה בְּאֶרְצְכֶם עַל־הַצֹּר  
הַצֹּר אֶתְכֶם וְהִרְעַתֶם בַּחֲצֹצְרוֹת  
וְנִזְכַּרְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם  
וְנוֹשַׁעְתֶּם מֵאִיְבֵיכֶם :

### THE TORAH'S PERSPECTIVE ON THE NEW MOON – ROSH CHODESH

Rosh Hashana is the first of Tishrei (“the seventh month”); how is Rosh Chodesh viewed in our classical sources?

Source 1a: Melachim Kings 2: 4:23 – from the story of Elisha and the Shunamite woman

וַיֹּאמֶר מִדּוּעַ אַתָּה הֹלֶכֶת אֵלָיו הַיּוֹם לֹא־חֹדֶשׁ וְלֹא שַׁבָּת  
וַתֹּאמֶר שָׁלוֹם :

But he said, “Why are you going to him today? It is neither new moon nor sabbath.” She answered, “It’s all right.”

#### 1b) Metzudat David

לא חדש ולא שבת כי בראש חדש ושבת היתה רגילה לקבל פניו : ותאמר  
שלום רוצה לומר : אין דבר רע שאלך בעבורו אל הנביא, ולא רצתה לגלות  
הדבר לבעלה, כי חשבה מוטב שיעשה הנס בצנעה :

#### 1c) Sefer Yeshaya Ch. 66 – a vision of the future:

כג וְהָיָה, מִדֵּי־חֹדֶשׁ  
בְּחֹדֶשׁוֹ, וּמִדֵּי שַׁבָּת,  
בְּשַׁבָּתוֹ ; יָבוֹא כָּל־בָּשָׂר  
לְהִשְׁתַּחֲוֹת לִפְנֵי, אֲמַר יְהוָה.  
23 And it shall come to pass, that from  
one new moon to another, and from one  
sabbath to another, shall all flesh come  
to worship before Me, saith the LORD.

## 1d) Commentary of Malbim

Why are you going to him? It's neither the New Moon or Shabbat: Because it was their custom to go to the man of God on the New Moon and Shabbat; just as Hashem commanded us to perform Aliyah L'Regel to Jerusalem to learn the ways of God from the Kohanim and to absorb the sanctity from the One that dwells in His chosen House, and it would have been fitting to go also on the New Moon and Shabbat, as it (the Navi says) will take place in the future: *And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, saith the LORD; but in the present day, in which it was impossible to go to the prophet on the New Moon and Shabbat, on whom Hashem's presence dwells in a manner similar to the way it dwells in Hashem's Temple, and from him, they would learn the ways of Hashem and absorb holiness and beracha, and on the festival they would go up to Jerusalem to the great Temple, that's why he spoke of "the New Moon and Shabbat" only...*

**מדוע את הולכת אליו היום לא חודש כי היה מנהגם ללכת אל איש האלהים בחדש ושבט שכמו שצוה ה' על העליה ברגל ללמד שם דרכי ה' מפני הכהנים ולהמשיך עליו שפע קדושה מהשוכן בבית הנבחר, והיה מן הראוי שיעלו גם בחודש ושבט וכמו שיהיה לעתיד לבא שכתוב והיה מדי חדש בחדשו ומדי שבט בשבתו יבא כל בשר להשתחוות, רק שבה"ז שהוא דבר שאי אפשר היו הולכים בחדש ושבט אצל הנביא שעליו ה' שוכן כדוגמת שישכון במקדש אל, וממנו ילמדו דרכי ה' ויקבלו שפע קדושה וברכה, ובמועד היו עולים לרגל למקדש הגדול, וע"כ תפס חדש ושבט לבד**

### Source 2: Sefer Yeshaya Ch. 1 – Hashem does not want offerings when other aspects of Jewish life are not in order

לְמַה־לִּי רִבְזִיכֶם יֹאמֶר יְהוָה שְׁבַעֲתִי עֲלוֹת אֵילִים וְחֶלֶב מְרִיאִים וְדָם פָּרִים וְקִבְשִׁים וְעֲתוּדִים לֹא חָפְצָתִי:

What need have I of all your sacrifices?" Says the LORD. "I am sated with burnt offerings of rams, And suet of fatlings, And blood of bulls; And I have no delight In lambs and he-goats.

כִּי תִבְאוּ לִרְאוֹת פָּנַי מִיִּבְקֶשׁ זֹאת מִיָּדְכֶם רֶמֶס חֲצָרִי:

That you come to appear before Me— Who asked that of you?  
Trample My courts

לא תוסיפו הביא מנחת־שֹׁא קטרת תועבה היא לי חדש ושבֹּת קרא מקרא לא־אוכל  
אֶן וְעֶצְרָה:

Bringing oblations is futile, Incense is offensive to Me. **New moon and sabbath, Proclaiming of solemnities, Assemblies with iniquity, I cannot abide.**

### Source 3: Tehilim Ch. 81

תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ:

Blow the horn on the new moon, on the full moon for our feast day.

כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב:

For it is a law for Israel, a ruling of the God of Jacob;

### Source 4: Talmud Rosh Hashana 8a-b

מִמָּאֵי דְתַשְׁרִי הוּא דְכְּתִיב תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ  
אֵיזְהוּ חַג שֶׁהַחֲדָשׁ מְתַכֶּסֶה בּוֹ הָיִי אוֹמֵר זֶה רֹאשׁ הַשָּׁנָה וְכְּתִיב כִּי  
חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב

**From where** is it known **that** the day of judgment is in Tishrei? **As it is written:** “**Blow a *shofar* at the New Moon, at the covered time for our Festival day**” (Psalms 81:4). **Which is the Festival day on which the moon is covered**, i.e., hidden? **You must say that this is Rosh HaShana**, which is the only Festival that occurs at the beginning of a month, when the moon cannot be seen. **And it is written** in the next verse: “**For this is a statute for Israel, a judgment of the God of Jacob**” (Psalms 81:5), implying that this is the day of judgment.

## Source 5: Commentary of Rav David Kimchi/Radak

Sound the Shofar on the Chodesh – the first of the month is called “Chodesh” as it says in Shmuel Aleph 20:18: “Tomorrow is Chodesh...”because on the first of the month, the moon renews itself...(and then after quoting our verse in Tehilim): Sound the shofar, as Moshe commanded you (quotes the verse “Yom Teruah”). It seems that this is the reason for sounding the shofar on Rosh Hashana, because our forefathers rested from their work on this day, and the Teruah is a sign of the release or servants, as the Holy One Blessed be He commanded regarding Yom Kippur of the Jubilee Year, which was a sign for the release of servants and departure from the domain of their masters; so, too, does the Holy One Blessed be He command us to sound the shofar on Rosh Hashana, to remember that on this day, our work ended and that was the start of our freedom

(ד) תקעו בחדש שופר. בחדש - יום ראשון של חודש נקרא חודש, כמו (ש"א כ, יח): מחר חדש, כי בו תתחדש הלבנה, וכל החודש נקרא על שמו חודש, וכן כל החודש נקרא חודש על שם חידוש הלבנה. ואמר: תקעו בזה היום שהוא ראש חודש. תקעו שופר, פירושו בשופר, כמו שצוה אתכם משה (עי' ויקרא כג, כד): באחד לחודש השביעי זכרון תרועה. ונראה כי זהו טעם מצות התרועה בראש השנה, לפי שבטלו אבותינו מעבודתם ונחו מיגיעתם ביום זה, והתרועה הוא סימן שילוח עבדים, כמו שצוה הקדוש ברוך הוא תקיעת שופר ביום הכפורים של יובל שהיה סימן לשילוח עבדים וצאתם מרשות אדוניהם, כן צוה הקדוש ברוך הוא לתקוע בראש השנה לזכר כי ביום זה בטלה העבודה והיתה התחלת חרותינו. בכסה ליום חגנו. בכסה, בזמן ומועד, וכן (משלי ז, כ): ליום הכסא יבא ביתו. ליום חגנו, שהוא חג מן החגים הידועים לו:

WHERE IS THE RADAK DERIVING HIS COMMENTARY FROM?

## Source 6 Talmud Rosh Hashana 11b

בְּרֹאשׁ הַשָּׁנָה בְּטֻלָּה עֲבוֹדָה מֵאֲבוֹתֵינוּ בְּמִצְרַיִם כְּתִיב הָכָא וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סְבִלּוֹת מִצְרַיִם וְכְתִיב הֵתָם הַסִּירוֹתִי מִסָּבִל שְׁכֻמוֹ בְּנִיסָן נִגְאָלוּ כְּדֹאִיתָא בְּתַשְׁרִי עֲתִידִין לִיגְאֹל אֶתְיָא שׁוֹפָר שׁוֹפָר כְּתִיב הָכָא תִּקְעוּ בַּחֲדָשׁ שׁוֹפָר וְכְתִיב הֵתָם בְּיוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל

It was also taught in the *baraita*: **On Rosh HaShana our forefathers' slavery in Egypt ceased.** From where is this known? **It is written here:** “And I will bring you out from under the burdens of Egypt” (Exodus 6:6); and it is written there, with regard to Joseph: “I removed his shoulder from the

**burden**” (Psalms 81:7). From here it is derived by verbal analogy between the two instances of the word “burden” that just as Joseph was released from prison in Tishrei, so too, the slavery of our forefathers in Egypt ended in Tishrei.

It was taught in the *baraita*: **In Nisan** our forefathers **were redeemed** from Egypt, **as it is** explicitly stated in the Torah. The *baraita* continues: **In Tishrei in the future** the Jewish people **will be redeemed** in the final redemption. **This is derived** by means of a verbal analogy between one instance of the word *shofar* and another instance of the word *shofar*. **It is written here**, with regard to Rosh HaShana: “**Sound a *shofar* at the New Moon**” (Psalms 81:4), **and it is written there**, with regard to the final redemption: “And it shall come to pass **on that day, that a great *shofar* shall be blown**” (Isaiah 27:13).

## REFRAMING ROSH HASHANA AS A ROSH CHODESH

### FOCUSING ON ZICHRON TERUAH

What is the meaning of the root ז.כ.ר. in Tanach?

### Source 7: Bereishit Ch. 8

א וַיִּזְכֹּר אֱלֹהִים, אֶת-נֹחַ, וְאֶת  
כָּל-הַחַיָּה וְאֶת-כָּל-הַבְּהֵמָה,  
אֲשֶׁר אִתּוֹ בַּתֵּבָה; וַיַּעֲבֵר אֱלֹהִים  
רוּחַ עַל-הָאָרֶץ, וַיָּשֻׁבוּ הַמַּיִם.

1 And God remembered Noah, and every living thing, and all the cattle that were with him in the ark; and God made a wind to pass over the earth, and the waters assuaged;

### Source 8: Bereishit 19:29

כט וַיְהִי, בְּשַׁחַת אֱלֹהִים אֶת-  
עָרֵי הַכְּפֹר, וַיִּזְכֹּר אֱלֹהִים, אֶת-  
אַבְרָהָם; וַיִּשְׁלַח אֶת-לוֹט, מִתּוֹךְ  
הַהִמְכָּה, בְּהַפֹּךְ אֶת-הָעָרִים,  
אֲשֶׁר-יָשַׁב בָּהֶן לוֹט.

29 And it came to pass, when God destroyed the cities of the Plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot dwelt.

## Source 9: Bereishit Ch. 30

**כב** וַיִּזְכֹּר אֱלֹהִים, אֶת-רָחֵל; וַיִּשְׁמַע אֱלֹהִים, וַיִּפְתַּח אֶת-רַחְמָהּ.

**22** And God remembered Rachel, and God hearkened to her, and opened her womb.

**כג** וַתַּהַר, וַתֵּלֶד בֵּן; וַתֹּאמֶר, אֶסְף אֱלֹהִים אֶת-חַרְפָּתִי.

**23** And she conceived, and bore a son, and said: 'God hath taken away my reproach.'

### Source 10: Rav Bazak:

**מאותו רגע כיוונה ההשגחה באופן מיוחד לאותם אנשים, ופקדה אותם. מובנה של הזכירה הוא, אם כן, העלאה על הלב.**

From that moment, the Divine Providence directed itself specially to those people, and attended to them;  
“remembering,” then means *attending to*.

## Source 11: Shemot Ch. 2

**כג** וַיְהִי בַיָּמִים הָרַבִּים הָהֵם, וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֵּאָנְחוּ בְנֵי-יִשְׂרָאֵל מִן-הָעֲבָדָה, וַיִּזְעְקוּ; וַתַּעַל שׁוֹעַתָם אֶל-הָאֱלֹהִים, מִן-הָעֲבָדָה.

**23** And it came to pass in the course of those many days that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

**כד** וַיִּשְׁמַע אֱלֹהִים, אֶת-נַאֲקָתָם; וַיִּזְכֹּר אֱלֹהִים אֶת-בְּרִיתוֹ, אֶת-אַבְרָהָם אֶת-יִצְחָק וְאֶת-יַעֲקֹב.

**24** And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob.



NOW LET'S SEE THE OPPOSITE TERM נ.כ.ח IN TANACH:

**Source 12: Sefer Yeshaya Ch. 49**

יָד וַתֹּאמֶר צִיּוֹן, עָזַבְנִי יְהוָה;  
וַאֲדֹנָי, שָׁכַחְנִי.

**14** But Zion said: 'The LORD hath forsaken me, and the Lord hath forgotten me.'

טו הֲתִשְׁכַּח אִשָּׁה עוֹלָה,  
מִרְחֹם בֶּן-בֶּטֶן; גַּם-אֵלֶּה  
תִּשְׁכַּחֲנָה, וְאֹנְכִי לֹא אֶשְׁכַּחֲדָּ.

**15** Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, these may forget, yet will not I forget thee.

**Source 13: Tehilim 10:11**

יָא אָמַר בְּלִבּוֹ, שָׁכַח  
אֵל; הִסְתִּיר פָּנָיו, בִּל-רָאָה  
לִנְצַח.

**11** He hath said in his heart: 'God hath forgotten; He hideth His face; He will never see.'

**Source 14: Tehilim Ch. 31**

טז וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה, הִנֵּה שָׁכַב  
עִם-אֲבֹתֶיךָ; וְקָם הָעָם הַזֶּה וְזָנָה  
אַחֲרֵי אֱלֹהֵי נֹכַר-הָאָרֶץ, אֲשֶׁר הוּא  
בָּא-שָׁמָּה בְּקִרְבּוֹ, וְעָזַבְנִי, וַהֲפֹר אֶת-  
בְּרִיתִי אֲשֶׁר כָּרַתִּי אִתּוֹ.

**16** And the LORD said unto Moses: 'Behold, thou art about to sleep with thy fathers; and this people will rise up, and go astray after the foreign gods of the land, whither they go to be among them, and will forsake Me, and break My covenant which I have made with them.'

יז וַחֲרָה אַפִּי בּוֹ בַּיּוֹם-הַהוּא  
וְעָזַבְתִּים וַהֲסַתֵּרְתִּי פָנַי מֵהֶם, וַהֲיָה  
לֵאכֹל, וּמִצָּאָהוּ רָעוֹת רַבּוֹת, וּצָרוֹת;  
וַאֲמַר, בַּיּוֹם הַהוּא, הֲלֹא עַל כִּי-אִין  
אֱלֹהֵי בְּקִרְבִּי, מִצָּאוּנֵי הָרָעוֹת  
הָאֵלֶּה.

**17** Then My anger shall be kindled against them in that day, **and I will forsake them, and I will hide My face from them, and they shall be devoured, and many evils and troubles shall come upon them;** so that they will say in that day: Are not these evils come upon us because our God is not among us?



**NOW LET'S RE-LOOK AT THE EARLIER REFERENCE  
TO THE SHOFAR IN WARTIME**

When you are at war in your land against an aggressor who attacks you, **you shall sound short blasts** on the trumpets, that you may **be remembered** before the LORD your God and be delivered from your enemies.

וְכִי־תִבְאוּ מִלְחָמָה בְּאֶרְצְכֶם עַל־הָצָר  
הָצָר אֶתְכֶם וְהִרְעַתֶם בַּחֲצָצְרוֹת  
וְנִזְכַּרְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם  
וְנוֹשַׁעְתֶּם מֵאִיְבֵיכֶם :

**Rav Bazak**

חידושה של התורה הוא, שהזכירה מתבצעת ע"י התרועה אל ה',  
כסמל לזעקת העם אל ה'. המטרה של התקיעה היא לחדש את  
השגחתו המיוחדת של הקב"ה על עם ישראל, וממילא להצילם.

The Torah's innovation is that "remembering" is elicited through a Teruah to Hashem, as a symbol of crying out to Hashem. The goal of the Tekiah is to renew the special Divine Providence of the Holy One Blessed be He on the Jewish people, and thus, to save them

**Source 15:**

**In the next verse in Bamidbar 10, we see:**

י וּבְיוֹם שְׂמֵחָתְכֶם 10 Also in the day of your gladness,  
וּבְמוֹעֲדֵיכֶם, וּבְרָאשֵׁי and in your appointed seasons, and in  
חֳדָשֵׁיכֶם--וּתְקַעְתֶּם בַּחֲצָצְרוֹת your new moons, ye shall blow with  
עַל עֲלֹתֵיכֶם, וְעַל זִבְחֵי the trumpets over your burnt-  
שְׁלָמֵיכֶם ; וְהָיוּ לָכֶם לְזִכָּרוֹן offerings, and over the sacrifices of  
לִפְנֵי אֱלֹהֵיכֶם, אֲנִי יְהוָה your peace-offerings; and they shall  
אֱלֹהֵיכֶם. {פ} be to you for a memorial before your  
God: I am the LORD your God.' {P}

*If the blasts are sounded on every Rosh Chodesh, what is unique about the first day of the seventh month?*

*The Torah creates two cycles of holidays:*

- ❖ *Three pilgrimage festivals: שלשת רגלים*
- ❖ *Holidays of Tishrei חגי תשרי*

#### Source 16: Vayikra Rabba Ch. 29

יא כל השביעין חביבין לעולם ... בשנים שביעי חביב שנאמר (שמות כג) והשביעית תשמטנה ונטשתה, בשמיטין שביעי חביב שנא' (ויקרא כה) וקדשתם את שנת החמשים, בימים שביעי חביב שנאמר (בראשית ב) ויברך אלהים את יום השביעי, בחדשים שביעי חביב שנא' (ויקרא כג) בחדש השביעי באחד לחדש .

*What do Yom Kippur and Succot, holidays of the seventh month, have in common and how might that shed light on the nature of Rosh Hashana? What is the זכרון תרועה on Rosh Hashana?*

#### Source 17: Ramban on Vayikra 23:24

"אבל 'זכרון תרועה' כמו 'יום תרועה יהיה לכם', יאמר שנריע ביום הזה, ויהיה לנו לזיכרון לפני ה', כמו שנאמר להלן: 'ותקעתם בחצצרת והיו לכם לזכרון לפני א-להיכם'..."

## Source 18: Sefer Nechemia Ch. 8

- ב** וַיָּבִיֵא עֶזְרָא הַכֹּהֵן אֶת-הַתּוֹרָה  
לִפְנֵי הַקָּהָל, מֵאִישׁ וְעַד-אִשָּׁה, וְכָל,  
מִבֵּין לְשֹׁמְעֵ--בְּיוֹם אֶחָד, לַחֹדֶשׁ  
הַשְּׁבִיעִי.
- 2** And Ezra the priest brought the Law  
before the congregation, both men and  
women, and all that could hear with  
understanding, upon the first day of the  
seventh month.
- ג** וַיִּקְרָא-בּוֹ לִפְנֵי הָרְחוֹב אֲשֶׁר לִפְנֵי  
שַׁעַר-הַמַּיִם, מִן-הָאֹר עַד-מַחֲצִית  
הַיּוֹם--נִגֵּד הָאֲנָשִׁים וְהַנְּשִׁים,  
וְהַמְּבִינִים; וְאִזְנֵי כָל-הָעָם, אֶל-סֵפֶר  
הַתּוֹרָה.
- 3** And he read therein before the broad  
place that was before the water gate from  
early morning until midday, in the  
presence of the men and the women, and  
of those that could understand; and the  
ears of all the people were attentive unto  
the book of the Law.
- ה** וַיִּפְתַּח עֶזְרָא הַסֵּפֶר לְעֵינֵי כָל-  
הָעָם, כִּי-מַעַל כָּל-הָעָם הָיָה;  
וַיִּכְתְּחוּ, עַמּוּדוֹ כָּל-הָעָם.
- 5** And Ezra opened the book in the sight  
of all the people--for he was above all the  
people--and when he opened it, all the  
people stood up.
- ו** וַיְבָרֶךְ עֶזְרָא, אֶת-יְהוָה הָאֱלֹהִים  
הַגָּדוֹל; וַיַּעֲנוּ כָל-הָעָם אָמֵן אָמֵן,  
בְּמַעַל יְדֵיהֶם, וַיִּקְדּוּ וַיִּשְׁתַּחֲווּ לַיהוָה,  
אֲפִים אֲרָצָה.
- 6** And Ezra blessed the LORD, the great  
God. And all the people answered: 'Amen,  
Amen', with the lifting up of their hands;  
and they bowed their heads, and fell  
down before the LORD with their faces to  
the ground.
- ח** וַיִּקְרְאוּ בַסֵּפֶר בְּתוֹרַת הָאֱלֹהִים,  
מִפֶּרֶשׁ; וְשׁוֹם שֹׁכֵל, וַיְבִינּוּ  
בְמִקְרָא. {ס}
- 8** And they read in the book, in the Law of  
God, distinctly; and they gave the sense,  
and caused them to understand the  
reading. {S}
- ט** וַיֹּאמֶר נְחֶמְיָה הוּא הַתִּרְשָׁתָא  
וְעֶזְרָא הַכֹּהֵן הַסֵּפֶר וְהַלְוִיִּם  
הַמְּבִינִים אֶת-הָעָם לְכָל-הָעָם,  
הַיּוֹם קֹדֶשׁ-הוּא לַיהוָה אֱלֹהֵיכֶם--  
אֵל-תִּתְאַבְּלוּ, וְאֵל-תִּבְכוּ: כִּי בֹכִים
- 9** And Nehemiah, who was the  
Tirshatha, and Ezra the priest the  
scribe, and the Levites that taught the  
people, said unto all the people: 'This  
day is holy unto the LORD your God;  
mourn not, nor weep.' For all the

**כָּל-הָעָם, כְּשָׁמְעוּ אֶת-דְּבָרֵי הַתּוֹרָה.** people wept, when they heard the words of the Law.

**י וַיֹּאמֶר לָהֶם לֵכוּ אֲכֹלוּ מִשְׁמָנִים וּשְׁתּוּ מִמֵּתֻקִּים, וּשְׁלְחוּ מִנּוֹת לְאִין נֶכּוֹן לוֹ--כִּי-קָדוֹשׁ הַיּוֹם, לְאַדְנִינוּ; וְאַל-תֵּעָצְבוּ, כִּי-חֲדוֹת יְהוָה הִיא מַעֲזָכֶם.** 10 Then he said unto them: 'Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our Lord; neither be ye grieved; for the joy of the LORD is your strength.'

**יב וַיֵּלְכוּ כָל-הָעָם לֶאֱכֹל וּלְשָׁתוֹת, וּלְשַׁלַּח מִנּוֹת, וּלַעֲשׂוֹת, שִׂמְחָה גְדוֹלָה: כִּי הִבִּינוּ בְּדִבְרֵים, אֲשֶׁר הוֹדִיעוּ לָהֶם. {ס}** 12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them. {S}

## Source 19: Vayikra Ch. 25

**ח וּסְפַרְתָּ לָּךְ, שִׁבְעַת שָׁבָתוֹת שָׁנִים--שִׁבְעַת שָׁנִים, שִׁבְעַת פְּעָמִים; וְהָיוּ לָּךְ, יָמֵי שִׁבְעַת שָׁבָתוֹת הַשָּׁנִים, תִּשַּׁע וָאַרְבָּעִים, שָׁנָה.** 8 And thou shalt number seven sabbaths of years unto thee, seven times seven years; and there shall be unto thee the days of seven sabbaths of years, even forty and nine years.

**ט וְהִעֲבַרְתָּ שׁוֹפָר תְּרוּעָה, בַּחֹדֶשׁ הַשְּׁבִיעִי, בְּעֶשְׂרִי, לַחֹדֶשׁ; בְּיוֹם, הַכִּפּוּרִים, תִּעְבְּרוּ שׁוֹפָר, בְּכָל-אַרְצְכֶם.** 9 Then shalt thou make proclamation with the blast of the horn on the tenth day of the seventh month; in the day of atonement shall ye make proclamation with the horn throughout all your land.

**י וְקִדַּשְׁתֶּם, אֶת שְׁנַת הַחֲמִשִּׁים שָׁנָה, וְקִרְאתֶם דְּרוֹר בְּאַרְצְכֶם, לְכָל-יֹשְׁבֶיהָ; יוֹבֵל הוּא, תְּהִיָּה לָכֶם, וּשְׁבַתֶּם אִישׁ אֶל-אֲחֻזָּתוֹ, וְאִישׁ אֶל-מִשְׁפַּחְתּוֹ תָּשֻׁבוּ.** 10 And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

## Rav Bazak

It is also possible that this Tekia had a special connotation aside from the shofar blasts of every Rosh Chodesh. Our ages learned that a shofar is the instrument of the blasts through a textual connection with the Yovel/Jubilee Year; the shofar, as well as being the symbolic introduction to the Jubilee Year, is the symbolic introduction to the month of Tishrei

יתכן גם, שלתקיעה היתה משמעות מיוחדת מעבר לכל ראש חודש. חז"ל למדו בקבלה שהתקיעה היא בשופר, בלימוד גזירה שווה מיובל

*But what is the character of Rosh Hashana (cited in the following source from last week) – and how did we get where we are today?*

### Source 20: Talmud, Arachin, 10b

On Rosh HaShana and Yom Kippur, which are called an appointed day and also are sanctified with regard to the prohibition against the performance of labor, let us say *hallel*. The Gemara explains: *Hallel* is not recited on those days due to the statement of Rabbi Abbahu. As Rabbi Abbahu said that the ministering angels said before the Holy One, Blessed be He: Master of the Universe, for what reason do the Jewish people not recite songs of praise, i.e., *hallel*, before You on Rosh HaShana and on Yom Kippur? He said to them: Is it possible that while the King is sitting on the throne of judgment and the books of life and the books of death are open before Him, the Jewish people would be reciting joyous songs of praise before Me?

ראש השנה ויום הכיפורים דאיקרו מועד ואיקדוש בעשיית מלאכה לימא משום דר' אבהו דאמר רבי אבהו אמרו מלאכי השרת לפני הקב"ה רבש"ע מפני מה אין ישראל אומרים שירה לפניך בר"ה וביום הכפורים אמר להן אפשר מלך יושב על כסא הדין וספרי חיים וספרי מתים פתוחין לפניו וישראל אומרים שירה לפני

### Source 21: R. Avraham Y. Kook Le-Mahalakh Halde'ot BeYisrael

Rav Kook holds that with the disappearance of the Shekhinah (Divine Presence) after the destruction of the First Temple and the consequent exile, the glory of Israel was dashed to the ground. As a result, "all the practical individuality - of keeping Torah and mitzvot in their individual detail and conceptual individuality the beliefs concerning the individual's personal connection with eternal life

נראה, כי את שורש הדבר יש להבין עפ"י רעיונו של הראי"ה קוק במאמרו "למהלך האידיאות בישראל". הרב קוק טוען, כי עם הסתלקות השכינה לאחר חורבן הבית הראשון, הגלות - "הכתה לרסיסים ותאבד עם היסוד את האידיאה הלאומית החרבה... גאון ישראל ותפארתו נפלו משמים ארץ". כתוצאה מכך, "כל אותה הפרטיות המעשית - של שמירת תורה

and the individual striving towards it - which had formerly revealed itself and existed as the manifestation of the Divine Idea... now, with the disappearance of the great light of the nation during the time of the Second Temple, was confined and manifest in its special individual character." Israel lost its nationhood, and now each individual stood on his own merit.

ומצוות ודקדוקיהן הפרטיים, והעיונית - של הדעות והאמונות על דבר צרור חיי הנצח האישיים והפרטיים ו'קבלת הפרסי' של היחידים, אשר מקודם נתגלתה ונתקיימה בחיים מתוך הופעת האידיאה הא-להית... החלה עתה, בסילוקו של האור הכללי הגדול בימי הבית השני, להקבע ולהתבלט באופיה הפרטי המיוחד."

## Source 22: Rav Bazak

From then on, God did not "remember" Am Yisrael as a whole, but rather "remembered" each individual separately. And when each person is judged individually, the Day of Remembrance obviously takes on a much more profound aspect of judgement, and fear replaces joy. The individual is no longer able to hide himself among the many - he stands alone before the King of Judgment.

Now we can understand why the Sages refer to the day as Rosh Hashana, even though the Torah emphasizes the beginning of the seventh month rather than the beginning of the year. There is no doubt that the month of Tishrei did serve as the New Year for certain purposes - parallel to the month of Nisan (see Mishna Rosh Hashana 11:1). Proof of this can be brought from the very necessity of defining the month of Nisan as "Rosh Hodashim" - this seems to indicate that until then a different month had served this purpose. According to Josephus Flavius and other historians, Tishrei indeed served as the beginning of the year, based on the tradition that the world was created in that month. So it seems, too, from the designation of Sukkot as 'tekufat hashanah' ("the year's end") [[Shmot 34:22](#)], the blowing of the shofar on Yom Kippur of the Yovel year which sanctifies the Yovel [[Vayikra 25:9-10](#)], and, most importantly, from Yehezkel who says, "on Rosh Hashana on the tenth of the month" [40:1] - by 'Rosh Hashana' he refers not to a specific day, but rather to the beginning of the year.

But the Torah determined that "This month [i.e. Nisan] is for you the beginning of the months, it shall be the first month of the year to you." All counting is to be in accordance with the Exodus from Egypt, since by



counting thus, Israel is distinguished from the other nations; counting from Nisan marks the date on which God's majesty was revealed to Am Yisrael. And specifically on "yom teru'ah", the day on which Israel's special character is manifest, we understand the idea of counting the year starting from the month of Nisan making Tishrei seventh in that cycle.

But as mentioned above, with the destruction of the First Temple, the national dimension of Israel was diminished and the day became one of judgement, the day on which "kol ba'ei olam ov'rim lefanekha kiv'nei maron". There is no longer an outstanding special quality pertaining to the nation of Israel, and the universal Rosh Hashana - the day on which the world was created - takes on a more practical character: now we may emphasize that the same day on which the world was created, is also the day on which the world is judged.

But ideally this day is special for Am Yisrael, and therefore we do not emphasize that it falls on the same day as the creation of the world, since the latter has a more universal significance.

We can understand why the Sages emphasize the Kingdom of God over the whole world - since at this time God's majesty is manifest over the whole world - as opposed to Rosh Hashana as presented in the Bible, when this aspect pales next to the majesty of God over Israel specifically. Hence the Sages laid down the formula for the blessing in the Rosh Hashana prayer: "Rule over THE WHOLE WORLD in Your honor... and EVERY CREATURE will understand that You created him, and EVERY LIVING BEING will say, 'The Lord God of Israel is King, and His majesty reigns over all.'"