

תקעו בחדש שופר בפסח ליום חגנו: (תהלים פא, ד)

Sound the shofar on the month, when it is hidden for the day of our festival.

The Midrash (*Vayikra Rabbah* 29:6) says that in the month in which the moon sets and which is a holiday for us, the shofar must be blown, and we must renew and improve our actions. And what month is that? It is *Tishrei*. Because *Tishrei* is the only month whose holiday — Rosh Hashanah — falls on the first day of the month.

Hashem wanted it to be so, to favor Israel in the judgment. Because [on Rosh Hashanah] the Satan accuses the Children of Israel, but Hashem tells him to bring witnesses. So, the Satan looks for the sun and brings him as a witness. Hashem asks the Satan, “And where is the other witness?” So, the Satan goes looking for the moon to bring her as a witness, but he does not find her because she is hidden that day. Thus, without two witnesses, the Satan cannot accuse, and Israel comes out of the trial innocent.

But this “trick” by Hakadosh Baruch Hu to get Israel off the hook could produce an unwanted reaction. A man might think that if he is going to get away with it in the end, then he can afford to do whatever sins he wants, and he won’t have to put in the effort to do *teshuvah*, because he isn’t afraid of coming out of the trial guilty.

That is why the verse first says to “sound the shofar on the month,” because it is known that the sound of the shofar introduces the fear of judgment in the hearts of men. This fear drives man to perform *mitzvot* and renew and improve his actions, straightening what he has crooked. And man should not fear the accusations of the Satan, because he will not be able to gather the two necessary witnesses, since the moon “is hidden for the day of our feast.” And indeed, that day is “the day of our festival,” because man has to trust that, through Hashem’s kindness, he will come out of the trial innocent. For this reason, the Sages said that for Rosh Hashanah a man should shave, cut his nails, and wear white, trusting that, by the goodness of Hashem, he will come out innocent.

(Zera Shimshon, parashat Emor, letter dalet)

Rosh Hashana



With the arrival of the new year.

we extend our gratitude to all those who support the World Organization for the Dissemination of the Torah of Zera Shimshon —

to those who distribute the leaflets, to the teachers who give the classes, and to those who sponsor the dissemination of the Torah of the Zera Shimshon — for their help and dedication, both physically and materially, in fulfilling the request of Rabbeinu HaKadosh, the author of the Zera Shimshon, ZAL. Our achievement is your achievement.

May the merit of Rabbeinu HaKadosh stand in favor of all of you, that you may be inscribed and sealed in the Book of the Perfectly Righteous, and that you may be blessed with the choicest blessings from Heaven.

**And may the coming year,
arriving upon us for good,
be a good, sweet,
and blessed year**

a year in which we hear only good tidings, and may all the blessings of the Zera Shimshon be fulfilled in you:

“And your eyes shall behold sons and grandsons, like olive shoots around your table — wise and understanding, homes filled with every goodness, also wealth and also honor, never departing from your descendants.”

Amen, may it be His will.

תקעו בחדש שופר בפסח ליום חגנו: (תהלים פא, ד)

Sound the shofar on the month, when it is hidden for the day of our festival.

If on the day of Rosh Hashanah, the moon is hidden from view, why did the verse say that the moon is hidden “for the day of our festival”? The verse should have said that the moon is hidden “on the day of our festival”!

This can be understood from what our Sages of blessed memory said (*Beresheet Rabbah* 11:2), that after the sixth day of Creation there was no night, but the day continued to shine throughout the Shabbat; that is why there is no verse that says, “and it was evening and it was morning, the seventh day.” Furthermore, Adam Harishon was created on the sixth day, and it is known that that same sixth day was the first Rosh Hashanah in the world. It turns out that from the time the sun rose at dawn on the sixth day, it did not set until the end of Shabbat. This supports the fact that Rosh Hashanah is celebrated on two consecutive days, even in the Land of Israel; and it also supports what our Sages of blessed memory said, that the two days of Rosh Hashanah are one long day.

Now, since on the world’s first Rosh Hashanah the day shone consecutively from Friday to Shabbat night, the moon did not have to be present. That is why the verse said that the moon was hidden “for the day of our festival,” for that Shabbat night that did not happen she was necessarily hidden, because, what light can a “candle” (the moon) give in broad daylight?

We learn that Hakadosh Baruch Hu extended the day in this way on the first Rosh Hashanah because, as is known, light is mercy and darkness is

judgment. Hashem wanted to treat His creatures with mercy on the day destined to be of judgment.

That is why the verse says to sound the shofar, because, although the moon already existed in the world, she was intentionally hidden for the day of our festival. She was not necessarily hidden because of her monthly renewal, but rather she was hidden precisely so that the day of judgment on which the shofar is blown would be all mercy and the creatures are favored.

(Zera Shimshon, parashat Vayelech, letter het)

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