

Rosh HaShanah

- What is Rosh Hashanah?

Vayikra 23: 24-25

כג וידבר יהוה, אל-משה לאמר.

23 And the LORD spoke unto Moses, saying:

כד דבר אל-בני ישראל, לאמר: בחדש השביעי באחד לחדש, יהיה לכם שבתון--זכרון תרועה, מקרא-קדש.

24 Speak unto the children of Israel, saying: In the seventh month, in the first day of the month, shall be a solemn rest unto you, a memorial proclaimed with the blast of horns, a holy convocation.

כה כל-מלאכת עבדה, לא תעשו; והקרבתם אשה, ליהוה. {ס}

25 Ye shall do no manner of servile work; and ye shall bring an offering made by fire unto the LORD.
{S}

Bamidbar 29: 1-6

א ובחדש השביעי באחד לחדש, מקרא-קדש יהיה לכם--כל-מלאכת עבדה, לא תעשו: יום תרועה, יהיה לכם.

1. And in the seventh month, on the first day of the month, ye shall have a holy convocation: ye shall do no manner of servile work; it is a day of blowing the horn unto you.

- Yom Teruah – is not Yom HaDin. Why Yom HaDin

Rosh Hashanah: Day of Creation cont.

Chronology of the Sixth Day of Creation

	TALMUD	MIDRASH
1st hour	gathered the dirt	thought entered His Mind
2nd hour	formed the shape	discussed it with the heavenly angels
3rd hour	drew out the limbs	gathered the dirt
4th hour	blew a soul into it	mixed it with water to make mud
5th hour	Adam stood up	formed the shape
6th hour	Adam gave names to the animals	shaped the body
7th hour	united with Eve	blew a soul into the body
8th hour	went into bed as two and came out as four	brought man into the Garden of Eden
9th hour	commanded not to eat from the fruit	commanded him not to eat from the tree
10th hour	sinned	sinned
11th hour	judged	judged
12th hour	banished from Garden of Eden	received a merciful verdict

Talmud Bavli Sanhedrin 38b

אמר רבי יוחנן בר חנינא: שתיים עשרה שעות הוי היום; שעה ראשונה - הוצבר עפרו, שניה - נעשה גולם, שלישית - נמתחו אבריו, רביעית - נזרקה בו נשמה, חמישית - עמד על רגליו, ששית - קרא שמות, שביעית נזדווגה לו חוה, שמינית - עלו למטה שנים וירדו ארבעה, תשיעית - נצטווה שלא לאכול מן האילן, עשירית - סרת, אחת עשרה - נידון, שתיים עשרה - נטרד והלך לו.

Rabbi Yochanan ben Chanina says: The [first] day was twelve hours long. In the first hour [G-d] gathered the dirt. In the second He formed the shape. In the third He drew out the limbs. In the fourth He blew a soul into it. In the fifth [Adam] stood up on his feet. In the sixth he [Adam] gave names [to the animals]. In the seventh he was united with Eve. In the eighth they went into bed as two and came out as four. In the ninth he was commanded not to eat from the fruit of the tree. In the tenth he sinned. In the eleventh he was judged. In the twelfth he was banished and left the Garden of Eden.

- Note the language – HaYom.

Bereisit 1:31

לא וַיֵּרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה, וְהִנֵּה-טוֹב מְאֹד; וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם הַשְּׁשִׁי.

31. And God saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day. {P}

Rashi

יום הששי: הוסיף ה' בששי בגמר מעשה בראשית, לומר שהתנה עמהם על מנת שיקבלו עליהם ישראל חמשה חומשי תורה. דבר אחר יום הששי כולם תלויים ועומדים עד יום הששי, הוא ששי בסיון המוכן למתן תורה:

- The extra 'ה'
- Sidenote – the story of Acher:

Chagiga 15a-b**1) THE STORY OF ACHER**

(a) Acher entered the Pardes and cut down the plantlings (i.e. he became corrupt.

1. About him the verse says, "Do not let your mouth cause your flesh to sin" (Koheles 5:5).
2. What happened to him:
3. He saw the angel "Mttrn" who received permission to sit and write the merits of Yisrael.
4. Acher said, "We have a tradition that there is no sitting, competition, no backside, and not tiredness (among the heavenly beings) -- perhaps there are two powers!"
5. They took out "Mttrn" and lashed him with 60 pulses of fire and said to him, "You should have stood up when you saw him (an earthly being)!"
6. They gave him permission to erase the merits of Acher (because of his blasphemy).
7. A Bas Kol issued forth saying, "'Repent, o' wayward children' (Yirmiyahu 3:22) -- except for Acher!"
8. When he heard this, Acher said, "Since I have been pushed out from the next world, I might as well go and get pleasure from this world!"
9. He went onto an evil path.

- (i) He found a harlot and propositioned her.
- (ii) She said, "But are you not Elisha ben Avuyah!?"
- (iii) He went and uprooted a radish from its row on Shabbos and gave it to her.
- (iv) She said, "You are someone else ('Acher')."

(b) Acher asked R. Meir, his Talmid, to explain several verses, and Acher rejected his explanations, saying that his teacher, R. Akiva, expounded them differently.

1. R. Meir urged Acher to do Teshuvah, in accordance with one of the explanations of the verses that Acher told him.

2. Acher responded, "I have already heard from behind the heavenly curtain that my repentance will not be accepted."

(c) It once happened that Acher was riding a horse on Shabbos, and R. Meir was following on foot behind him in order to learn Torah from him.

1. Acher said to R. Meir, "Stop here, for I have measured the footsteps of my horse, and until here is the Techum of Shabbos."
2. R. Meir said, "You, too, should return!"
3. Acher replied, "I have already told you that I have already heard from behind the heavenly curtain that my repentance will not be accepted."
4. R. Meir grabbed him and took him to the Beis Midrash.
5. Acher told a child to tell him what verse he was learning at the moment.
6. The child told him a verse that discusses the permanent stain of sin upon the sinner.

15b-----15b

7. R. Meir took Acher to a total of 13 Batei Midrash, and in each one a child told Acher a verse discussing the irrevokable effect of sin.

- (i) The last child told him the verse, "G-d says to the wicked (Resha'im), 'Why do you discuss my laws!?' (Tehilim 50:16).
- (ii) That child stuttered, and it sounded like he said, "G-d says to *Elisha*, 'Why do you discuss my laws!?'"
- (iii) Some say that Acher had a knife and he butchered the child and sent his body parts to the 13 synagogues.
- (iv) Other say that he merely said, "If I had a knife, I would butcher him."

(d) When Acher died, they said they he cannot be punished, because he learned Torah, but he also cannot go to Olam ha'Ba, because he sinned.

1. R. Meir said it is best that he be punished and then go to Olam ha'Ba.
2. He added, "When I die, I will bring up smoke from his grave!"
3. When R. Meir died, smoke arose from Acher's grave.
4. R. Yochanan said that it is not proper to cause one's teacher to be punished.
4. When R. Yochanan died, he caused the smoke to stop rising from Acher's grave and he brought Acher to Olam ha'Ba.

- (i) In the eulogy said for R. Yochanan, it was said that "not even the guard of the gate (of Gehinom) could stand in his way!"

Who is being judged**Mishna Rosh Hashanah 1: 2**

בארבעה פרקים העולם נידון בפסח על התבואה בעצרת על פירות האילן בראש השנה כל באי העולם עוברין לפניו כבני מרון שנאמר (תהלים ל"ג) היוצר יחד לבם המבין אל כל מעשיהם ובחג נידונין על המים :

The world is judged at four times. On Pesach it is judged concerning crops. On Shavuot for fruit. On Rosh Hashanah all the inhabitants of the world pass before Him like sheep, as the verse states "Who fashions their hearts together, Who understands all their actions" (Tehillim 33: 15). On Succot it is judged for rainfall.

Netivot Shalom

In the actual essence of the day we have to clarify something. From the language of the Sages that 'all creatures pass before Him single file like sheep' it seems that the day of judgment includes both Jews and non Jews, people who have free choice and creatures that do not have free choice. This is also implicit in the word of the poem *unesaneh tokef* 'You shall count, calculate and consider, the soul of all the living; and You shall apportion the fixed needs of all Your creatures and inscribe their verdict'....

We have to understand how the concept of 'day of judgment' applies to something that has no free choice.

Furthermore, we find that even 'the Angels will hasten, a trembling and terror will seize them –and they will say, 'Behold, it is the Day of Judgment, to muster the heavenly host for judgment'.

How does it make sense for angels to be judged? Do they have free choice to do as they wish? ...

This is the concept of law and judgment on Rosh Hashanah. Since this day was the conception of the world, meaning that it is the renewal of creation, therefore everything in creation has to stand in judgment. There is a Heavenly judgment as to whether each part of creation has fulfilled their purpose and goal that G-d assigned to it when He created the world, based on the deep secrets of creation known to Him.

G-d assesses whether the good of the world outweighs the bad, or Heaven forbid, the opposite. If everything is going against His will there would be no purpose for the world to continue. The depth of this judgment certainly applies to everything in creation, even those creations that have no free will, whether they have caused the world to come closer to the Divine intent for which it was created or not.

We find this idea at the time of the flood, in which everything was utterly destroyed, even things without free choice, and even the earth to a depth of three tefachim, because the damage even extended there...

From everything we said above, the day of Rosh Hashanah is not called the day of judgment so that the wicked are to be punished, because that would only apply to things with free choice. Rather 'day of judgment' refers to every created thing, whether its continued existence is justified or not.

- *What should we be doing on Rosh Hashanah?*