

# UNDERSTANDING ROSH HASHONA

## RABBI GAVRIEL SASSOON

**Tuesday the 17<sup>th</sup> of Elul 5775 and September 1, 2015**

In less than 2 weeks will be Rosh Hashona where it will be decided our portion for the coming year.

When we think of Rosh Hashona, we think of it as a day of judgement; our portion is decided for the coming year.

But no where in the Torah does it say that Rosh Hashona is a day of judgement; The Torah calls Rosh Hashona 'yom ha'zichoron' - a day of remembrance, so why do we call this day a day of judgement?

When we ask for 'life' on Rosh Hashona, we have to know what we are asking for. Tosfos says din-judgment is in Alom Habah-in the next world not in this world. What does this mean and how does this affect our day to day lives?

On rosh Hashona it is decided how much rain will fall during the coming year. The amount of rain is decided and does not change, what changes is where it will fall. If we are deserving, it will fall on our crops and if not, the amount of rain designated for the coming year will fall in the ocean-totally useless for humans.

We have to understand what Rosh Hashona is coming to connect us to and where is the 'din' the judgement?

The Chachomim know that Rosh Hashona is the day of 'judgement' because it was the day the world was created. In order for Hashem to create the world, Hashem has to see what everyone's function is in this world and then the world has to be judged. Rosh Hashona commemorates the 6 days of creation, especially the 6th day when man was created. This was all in 'Gan Eden'

There is a machlokes in the gemara as to when the world was really created. R'Eliezer says the world was created in Tishrei. R'Yehoshua says the world was created was Nissan.

How do we explain this discrepancy in the gemara. Tishrei is the conception, the thought; while Nissan is the actual creation.

The world of thought is in Gan Eden -- the Gan of Time. The 6 days of creation parallels the 6000 years of history. Moshiach has to come before the year 6000. Everything is rooted in Gan Eden-that is the source. Eliyahu Hanovi can keep reappearing because he is living in Gan Eden which is eternal.

Hashem looks at everyone to see if they've fulfilled their purpose in the previous year -- this is the judgement. If you used your life properly last year and grew properly than you

will get a new lease on life. A life given to you to use your potential, to continue to fulfill your potential/purpose- this is Alom Habah; your tikun will be decided for the coming year. All you receive this year, parnasa, health is in order to fulfil your potential.

Every Yid has something to contribute to Tikun Olam.

We know that Rosh Hashona is comprised of 3 elements: Malchius-kingship, Zichronos-rememberance and Shofros . Our job on Rosh Hashona is to appoint and accept Hashem's kingship over us through zichronos-remembering and shofros  
We are coming to ask Hashem for life, life is potential and to get that we have to make Hashem King.

How do you face the King on Rosh Hashona?  
How do we make Hashem King on Rosh Hashona ?

Rabbi Sassoon said, by realizing that there is nothing but Hashem. He is everywhere - this makes Hashem King. This makes Him absolute.

He went on to explain what makes a kingdom, a Malchus and gave an example of a table. There 5 parts to a table: 4 legs and top. All 5 parts have to work together to make a table -- this Malchus where all the parts of the system work together.

On Rosh Hashona, we not supposed to ask for anything; is not about our personal piece of the picture; but is about Hashem

One should not get angry on Rosh Hashona. When one becomes angry, it's because something is not going the way "I" want it to, which is making oneself a king. But Hashem is King, not us.

Rabbi Sasson explained that Zichronis; is about awareness. We want Hashem to remember us for the good. This affects what kind of Malchus-kingship there is. The greater your awareness, the greater your life is.  
Teshuvah is expanding one's awareness; surrendering to Hashem; getting rid of one's ego, one becomes one with Hashem. This is achieved thru the blast of the Shofar – which is a wake up call.

Rabbi Sassoon emphasized that the more selfless we are, the more life we actually have. The more we surrender to Hashem, the more life we have. And this is called 'living.'

Who is selfless? -- Women are selfless. He gave the story of a husband who wanted to give his wife the night off from making dinner. The husband made a BBQ, but the wife did all the work, except the actual grilling. she got the food, made the salad and side dishes, set the tables, greeted the guests, cleaned up, etc..... at the end, the husband asked her how she enjoyed her 'night off'.

The husband can only be 'King' if the wife makes him feel like a King. So too, Hashem, He can only be King if we act towards him as he is the King. That we totally give ourselves over to his rule and accept whatever he chooses for us.

In the zchus , we do this, may be all be ge'bentsched with a kisiva v'chasima tova