

# SICHA POEM

PROJECT LIKKUTEI SICHOS | 5783 - YEAR OF HAKHEL



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## Rosh Hashana

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On Shabbos Mevorchim we don't bless the month of Tishrei,  
And on Rosh Hashanah when we pray,  
Rosh Chodesh we don't mention,  
To confuse the Satan is the reason that is given.

How can we confuse the Satan in such a simple matter,  
That is published in every Jewish calendar?  
It is known that Rosh Chodesh is established by the Beis Din, down here,  
So if it isn't mentioned, the Satan won't be sure when Rosh Hashanah is this year.

But there are many other things that we do and say,  
That show that Rosh Hashanah is today,  
And no one can get this question, about the ability to confuse the Satan, out of their mind,  
Because there are other customs to confuse the Satan that we find.

1. On Erev Rosh Hashanah we don't hear the Shofar blast,  
So that the Satan will think that the Day of Judgement has passed.
2. To begin reading Parshas Beraishis, on Simchas Torah we take the Torah from the ark,  
So that as to whether it is the beginning or end of the year, the Satan will be in the dark.

We can answer this question with the custom that every day of Elul the Shofar we blow,  
So that when Rosh Hashanah falls out the Satan won't know.  
It doesn't mean that about the timing of Rosh Hashanah the Satan is clueless,  
But rather when Rosh Hashanah comes the Satan is confused and speechless.

The point of blowing Shofar in Elul is to arouse the Yidden to do Teshuvah,  
 So that they will be found worthy of a sweet new year even before Rosh Hashanah.  
 This confuses him out of a claim,  
 To bring any accusations against the Yidden, he has no gain.

We find this idea in the Gemarah,  
 When the Satan sees that we cherish the Shofar Mitzvah,  
 By repeating the Tekiah and Teruah sounds,  
 This silences the Satan and to accuse the Yidden he has no grounds.

We can now understand why on Erev Rosh Hashanah we don't hear the Shofar blast,  
 The Satan will think that the Day of Judgement has passed,  
 When he sees that the Jewish people truly feel that they are already worthy,  
 And therefore to hear the Shofar on Erev Rosh Hashanah is completely unnecessary.

For the same reason,  
 In our prayers on Rosh Hashanah, Rosh Chodesh we don't mention,  
 To show the Satan that we are so confident that we already did Teshuvah,  
 That we don't need the benefit of Rosh Chodesh that enhances the essence of our Avodah.

The same applies to the Torah reading,  
 Reading the Torah from the beginning,  
 Would contribute to the merits of the Jewish people,  
 But we show the Satan that we don't need it to be found favorable.

However in Halacha it doesn't say that on Rosh Hashanah the Satan doesn't come,  
 Because he believes that the Avodah of Rosh Hashanah has already been done,  
 But rather from the wording it implies that the only reason that the Satan doesn't get in the way,  
 Is because he doesn't know that it is Rosh Chodesh Tishrei.

The reason that we don't mention Rosh Chodesh on Rosh Hashanah,  
 And the reason that we begin reading Beraishis on Simchas Torah,  
 Is so that the Satan won't exert himself to look for Aveiros when he sees that we are lacking,  
 Because the arousal of Rosh Chodesh and the merits of Simchas Torah we are missing.

But how is it possible to take away such great potential advantages from the Yidden,  
 Which could really help them on the Yom Hadin?  
 The fact that we need to refrain from doing such special things does bring,  
 To a much greater Teshuvah awakening.

This awakening comes from the innermost part of the heart,  
He feels bitterness in his soul because from Hashem he is so far apart,  
When he realizes that good things are withheld to confuse the Satan because of his situation,  
The stirring of Teshuvah comes from inside the person.

While the Teshuvah that does follow,  
From hearing the Shofar blow,  
Or from the Beraishis reading or the Rosh Chodesh mention,  
Comes from something that is external to the person.

From a deeper perspective the Yidden don't actually forfeit,  
The value of the matters that to confuse the Satan they omit,  
Because when it comes to fulfilling Hashem's will there is no distinction,  
Between a Minhag that requires to miss an opportunity and a Minhag that requires action.

When we fulfill these customs with joy,  
Then we can ensure that every Jewish man, woman, girl and boy,  
Will be sealed for a year that is good and sweet,  
And the Satan we will beat!

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