

בס"ד. טבלת-סיכום לקו"ש חלק כ"ד, ראש השנה – לערבב את השטן

	Confuse Satan	How?	Levush	Cherishing Mitzvos renders him speechless	Weakness of Yidden	The NO is the greatest awakening
1	We do not mention Rosh Chodesh, and we don't bless the month of Tishrei on Shabbos	שלא ידע שהיום ר"ח תשרי ולא יבא לקטרג	Levush: כיון שלא קדשוהו. Since we do not mention Rosh Chodesh on Roash hashana , or on the previous Shabbos, it's as if it has not been designated yet, and he can't know for sure that its Rosh Hashana.	When he sees the Yidden are not relying on the advantage of Rosh Chodesh, and the advantage of completing and restarting the Torah, he will think they were already meritorious.	When he sees them lacking the advantage of Rosh Chodesh, and completing the Torah, he believes that they are weak, and sees no reason to invest effort in his prosecution.	When a Yid realizes that these things were taken from him, because there is a need to confuse the Satan, this creates the greatest awakening. In a sense even more than Shofar. The NO shakes him up and makes him a vessel for the greatest blessings. Deeper: The NO is also a Mitzva, the will of Hashem, and therefore it's actually a positive thing.
2	We do not begin Breishis on Rosh Hashana	כדי שלא יבין את ראשית שנה או אחרית שנה	<i>This remains unanswered. How is the Satan confused, this has nothing to do with Rosh Chodesh?</i>			
3	We blow Shofar during Elul	שלא יבין מתי יהי ר"ה		When he sees that we're inspired by the Shofar, he thinks that we were already victorious in judgement, and this renders him speechless. The words "שלא יבין ר"ה" means he doesn't know when the "din" is, and therefore his prosecution is weak.		
4	We do not blow Shofar on Erev Rosh Hashana	כי אז יהי סבור השטן שעבר יום הדין	<i>This remains unanswered. How is the Satan confused, this has nothing to do with Rosh Chodesh?</i>	When we don't blow Shofar on Erev Rosh Hashana, he thinks we're so inspired from the Shofar in Elul, we don't need the inspiration of Shofar anymore, and this weakens his prosecution.	As above (1-2), the lack of Shofar makes him believe that we are weak.	As above (1-2)
5	Questions:		A) He could still know its Rosh Hashana from all the other we do that emphasize that it's Rosh Hashana. B) This doesn't answer reasons 2, 4.	Question on 1-2: This seems to imply that the Satan believes the work has been completed, but where in these 2 items do we see the positive aspect?	Why are we taking these advantages away from The Yidden?	

Things we do around Rosh Hashana to confuse the Satan

1. We do not mention Rosh Chodesh on Rosh Hashana, so he shouldn't know that today is Rosh Hashana (and he won't prosecute).
2. (Similar to previous) We don't bless the month of Tishrei on the Shabbos prior, as we do the rest of the months.
3. We do not begin Breishis on Rosh Hashana, instead we do so on Simchas Torah, so he shouldn't know when the beginning of the year is and when the year ends.
4. We blow Shofar during Elul, so he will not know when is actually Rosh Hashana.
5. We do not blow Shofar on Erev Rosh Hashana, so he will think that the Day of Judgement has passed.
6. In addition to the regular Tekios (מיושב), we add Tekios during Musaf (מעומד). Rashi: So he will not prosecute. When he sees how much the Jewish people cherish the Mitzvos, he is rendered speechless.

Discussion: What does it mean to confuse the Satan

1. If he doesn't hear a mention of Rosh Chodesh, he will think it has not yet been designated.
2. (Based on 6:) When he sees that Yidden cherish the Mitzvos, he thinks there is no point in prosecuting, and he is rendered speechless.
3. When he sees that the Yidden are not doing certain things, he thinks they are weak, and he has no need to prosecute.
4. Not using potential privileges, brings out a new level of Teshuva.