

“תקעו בַּחֲדָשׁ שׁוֹפָר בְּכֶסֶּא לְיוֹם הַגָּנוּ”

(תהלים פא:ד)

Blow the Shofar at the New Moon

THE TEACHING

A Jew (אִישׁ הַיִּשְׂרָאֵלִי) is created to have dominion (מְמַשְׁלָה) over the angels, but the angels envy him. His strength to stand there comes from binding himself to the root of all Jewish souls, the Throne of Glory (כֶּסֶּא הַכְּבוֹד), through the true leaders of the generation.

A heart built in awe (יִרְאָה) tells true leaders from brazen ones, and creates an angel that brings prophecy (נְבוּאָה). Prophecy redeems prayer (תְּפִלָּה) from exile, and redeemed prayer, the root of every remedy, heals.

MAIN POINTS

- “עֲתִידִין צְדִיקִים, שִׁיְהִי מְחַצֵּת לַפָּנִים מִמֶּלֶאכֵי הַשָּׁרָת” When the angels opposed Moshe, Hashem told him “אֲנִי בְּשָׂרָא: “אֲנִי בְּשָׂרָא וְאַנְתָּ אֵשׁ, וְאֲנִי עֲדִיפְנָא מִנֶּךָ” Rav Amram told an angel “אֲחִיז בְּכֶסֶּא כְבוֹדִי” is “שְׁשִׁים רַבּוֹא בְּכֶרֶס אֶחָד”, all of Israel.
- Some leaders are famous only through brazenness, “עֲזוּת מְלֻכּוּתָא בְּלֹא תְּגָא”. They are told apart through the heart, יְרוּשָׁלַיִם, complete awe.
- Three desires, for money, food and bodily desire, live in the heart and ruin its awe: the night's three watches, “שְׁלֹשׁ מִשְׁמֵרוֹת הַלַּיְלָה” (ברכות ג).
- The repair is drawing knowledge (דַּעַת) into the heart: “וְיִדְעַת הַיּוֹם וְהַשָּׁבוֹת אֶל לִבְכֶּךָ” (דברים ד:לט). The three festivals renew the mind and heal them: Pesach money, Shavuot bodily desire, Sukkos food. So honour Yom Tov greatly.
- Awe makes an angel: מִלְאָךְ is “כִּי אֵין מַחְסוֹר לִירְאָיו” (תהלים לה:), and prophecy flows. But office ruins it: מִלְאָךְ has the letters of כְּלָאִם (במדבר יא:כח), “אֲדוֹנֵי מִשָּׁה כְּלָאִם”.
- Prayer is the word of Hashem, the root every herb and star borrows from, so through it even bread and water heal: “וּבִרְךָ אֶת לֶחֶמְךָ וְאֶת מִימֶיךָ, וְהִסִּירְתִּי מִחֲלָה מִקֶּרְבְּךָ” (שמות כג:כח). The herbs return their power into prayer: “וַיֵּצֵא יִצְחָק לְשׁוֹחַ בְּשׂוּדָה” (בראשית כד:סג). So Chizkiyahu: “שְׁסֻמָּךְ גָּאֻלָּה לְתַפְלָה וְגַנּוּ סֶפֶר הַרְפּוּאוֹת”.
- One who truly prays is “הַמְּלִיָּח הַגָּדוֹל”, the great lender, and no one is brazen before his lender. Yet “אֶל תִּדְּיוֹן אֶת חֲבֶרְךָ עַד שֶׁתִּגְּעַל לְמִקּוֹמוֹ” (אבות ב:ד). Rosh Hashanah falls on Rosh Chodesh, when Hashem says “הִבִּיאוּ עָלַי כִּפּוּרָה”, so we ask forgiveness without shame.

A PRACTICAL TAKEAWAY · OUR OWN REFLECTION

Feel part of all of Israel. Pray one prayer slowly. And be slow to judge anyone.

In the full shiur: 1. Dominion over the Angels · 2. Yerushalayim of the Heart · 3. The Festivals and the Angel of Prophecy · 4. Prayer Redeemed, and Healing Through the Word of Hashem · 5. Three Servitudes, and Hidden Illness · 6. The Plants of the Field, Mashiach, and the Great Lender · 7. Rosh Hashanah: Who May Judge · 8. The Verse Decoded: Tik'u Vachodesh Shofar

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