



# RABBI SHALOM

## ROSNER

RAV KEHILLA, NOFEI HASHEMESH  
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# Rosh Chodesh Reflections

## ROSH CHODESH – HIDDEN HOLINESS

In Parshat Pinchas the Torah depicts the korbanot that were offered on the various holidays, including the sacrifice offered on Rosh Chodesh. Rosh Chodesh in general is a mysterious day. Rav Yosef Dov Soloveitchik once referred to a deceased in a hesped that he gave as a “Rosh Chodesh Man”. What was his intention? On Rosh Chodesh we recite Hallel and Mussaf, yet there is no prohibition to work and there is no obligation to partake in a festive meal. Is it a *yom tov* or a *yom chol*? It is a hybrid – where the kedusha may be less apparent, and somewhat hidden. Apparently, the deceased individual being eulogized was a tzaddik, but his saintly activities were performed anonymously and were not apparent to many.

## YOUR ROSH CHODESH

When the offering of Rosh Chodesh is introduced in Parshat Pinchas it is referred to as: ובראשי חדשיכם – on **your** Roshei Chodesh.

Why is such language utilized in connection with Rosh Chodesh and not any other holiday? The Torah does not relate other days as being “ours”. It does not state: ובשבתכם ובראשיכם – או ביום כורכם – when referring to Shabbat or Shavout.

## LIGHT REFLECTED UPON

The Seforno offers an interesting explanation. Since it is this hybrid day, we infuse it with sanctity. Furthermore, the relationship between Am Yisrael and Hashem is comparable to the relationship between the sun and the moon. The moon does not give off its own light. Rather, the moon obtains its brightness as **reflected upon** by the sun, based on its proximity to the sun. Similarly, with respect to Am Yisrael. We receive our light from Hashem. As we recite in Tehillim (27:1) ה' אורי וישעי – God is our light and salvation. When we are distant from Hashem, we experience *hester panim*, God’s face is hidden from us and we experience dark and challenging times. When we are close to Hashem, we are **enlightened** by his presence. It is up to us to determine how close we are to Hashem. Therefore, Rosh Chodesh is a day attributed to us.

Perhaps that is why the first mitzva commanded to Bnei Yisrael was Kiddush HaChodesh. So that we understand that now we are no longer Avadim L’Pharaoh, but we are Avdei Hashem and receive our “light” from

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It is on Rosh Chodesh, when the moon is small and hardly visible that we recall that even when we are distant from Hashem, like the cycle of the moon, we have the opportunity to get closer to Hashem so that we can reflect his light upon us. May we merit to see the day when our relationship with Hashem is always at its height, as we state in Kiddush Levana - יהיה אור הלבנה כאור החמה למלאות... פגיעת החמה... - We ask Hashem to fill the defect of the moon ... so that the light of the moon be as bright as the light of the sun. ■

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