We and the Shofar

Rosh haShana is Yom haDin, the day of judgment. We explain that on this important day we must perceive the Synagogue as a court of Justice. Aware that when we hear the Shofar the Court goes into session and we recognize HaShem as our King and Supreme Judge. The Almighty examines the records of our behavior during the past year, and he must decide whether or not we deserve a new opportunity.
What remains for us to explain is what should we exactly do while listening to the Shofar and are judged by God?

Asking God for forgiveness?

In the Teshuba process, which formally lasts 10 days, everything has its time. Once Rosh HaShanah is over, we begin an intense period of repentance, reparation, and apologizing to our peers and to God. This period ends on Yom Kippur, "The Day of Forgiveness".

But on Rosh Hashana, a request for forgiveness would be premature. That day I must concentrate on judging myself before God. Try to see myself NOT as I normally see myself, but as God sees me.

While listening to the Shofar, I have to look in the mirror and admit my mistakes in my heart (□□□□□□ □□□□□). This first step, essential for the entire Teshuba process, is called hakarat haChet, "admission of my mistakes". At that moment I take responsibility for my actions and do not escape responsibility. This self-diagnosis is too serious to be taken lightly and is a prerequisite, a condition sine-qua-non for what will come after Rosh Hashanah: confession, repentance, apologizing, resolving to change, etc.

I am going to illustrate what we should do on Rosh haShana while listening to the Shofar.
One of the most important values □□in Jewish life is chesed,

generosity. Let’s take this value as an example of how I should judge myself in front of HaShem. First I must think about what I did right and what I did wrong in this area: Have I dedicated enough of my money, my time, my effort, and my thoughts to helping other people? Was I there when others needed me? When people ask for help, did I ignore them? Perhaps many people who I knew they needed help but did NOT ask for my help, probably out of shame, and I pretended to be distracted? When I found out someone was out of a job, did I do everything I could to help them? When I found out that someone had nowhere to be, did I open the doors of my house for those who needed it? Have I done for others everything that HaShem expected of me? If HaShem was generous with me, and he granted me the means and / or the talents to help, isn’t he expecting me to share what he gave me wth others?

As you can see, thinking about what I’ve done wrong or about what I could have done right, and I did not, is too serious to be overlooked by a simple: “Oh, by the way, God: I’m also sorry about my failures in the area of kindness”.

My mission of Rosh HaShana is to judge myself while God judges me. Trying to see me as He sees me. And the more real my perception of His perception of me is, the less room to deceive myself, the more objective my self-judgment and the more effective my Teshuba will be. And vice versa.