

# HAAROS -- ROSH HASHANA TO YOM KIPPUR

*by Rabbi Yaakov Bernstein*

Ha'aros

The Shiboli Haleket questioned: Why do we mention "remembering the Exodus from Mitzraim" in regard to Rosh Hashana and Yom Kippur? The Torah doesn't mention a connection between the Exodus and the Yomim Noraim.

He answered: Freeing slaves is clearly stated as reminding us that we were slaves in Mitzraim, and there is an obligation to send the slaves free on Yom Kippur of the Yovel year (the fiftieth year).

Rosh Hashana of Yoveil is connected to Yom Kippur of that year. See Tractate Rosh Hashana 8b: "We would have thought that Yoveil is sanctified from Yom Kippur only -- the Torah teaches 'You will sanctify the fiftieth year' -- it is sanctified from the beginning of the year. From here they said that from Rosh Hashana until Yom Kippur the avadim don't serve, nor do they leave... at Yom Kippur the shofar is sounded and they attain their freedom." Now we have *zecher litzias mitzraim* ("remembering the Exodus from Mitzraim") for Rosh Hashana as well; the slaves were given rest from that day.

The commentaries ask: This should only explain the fiftieth year. What about the other years? Why is Rosh Hashana and Yom Kippur of every year considered to be reminding us of the Exodus?

The truth is, the Torah does not mention 'shofar' in connection to Rosh Hashana. It only mentions 'Yom Teruah' -- the day of the horn sounding -- but not the type of instrument. The 'shofar' of Rosh Hashana is derived from Yom Kippur of Yoveil! (See Vayikra 25:9, Tractate Rosh Hashana 33b.)

It seems from here that Rosh Hashana altogether is connected to Yom Kippur of Yoveil. The shofar instrument is the device, the sounding of the 'teruah' through the shofar is the sound which shakes the master to free the slave.

It must be that we have enslaved ourselves to evil impulses and need to free ourselves from these shackles.

There is a *din* (judgment) on Rosh Hashana, which culminates on Yom Kippur. In fact, the Ramban writes that we derive the judgment of Rosh Hashana from the idea that Yom Kippur is a time of forgiveness. If we need to be forgiven, it must be that we were judged at that season.

Rosh Hashana and Yom Kippur are intrinsically linked every year, just as they are on the fiftieth year.

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