

ראש השנה תשע"א

ותתן לנו ה' אלוקינו וכו' את יום הזכרון הזה וכו' זכר ליציאת מצרים (תפילת ר"ה)

We mention in Davening and Kiddush that ראש השנה is a זכר ליציאת מצרים. We understand why Pesach is considered a זכר ליציאת מצרים. Shevuos and Sukkos also commemorate events that took place when we left מצרים. However, what connection does ראש השנה have to יציאת מצרים that it is a remembrance of it?

Rav Mattisyahu Salomon שליט"א, the Lakewood Mashgiach, answers that in a certain sense ראש השנה is more of a remembrance of יציאת מצרים than other Yomim Tovim. The רמב"ן in פרשת בא writes that from יציאת מצרים we learn the fundamentals of אמונה. We see the concept of השגחה פרטית, Divine Intervention, and of שכר ועונש, that Hashem punishes the wicked and rewards the righteous. On Pesach and the other Yomim Tovim we are מחזק our אמונה by commemorating and learning about those events. On ראש השנה we recognize that it is a יום הדין, a day of judgment when all our actions of the previous year are taken into account. When we beseech Hashem for a year of life by davening and doing תשובה, we are not merely learning about אמונה, we are living it. We are showing that our אמונה in Hashem is a part of us and we want to use it to change ourselves for the better. In this sense ראש השנה is truly a remembrance of all that we have learnt by יציאת מצרים.

The מקבל עול in order to be ראש השנה on מלכיות says that we say ראש השנה גמ' ראש השנה to accept Hashem's rulership. We can achieve this through אמונה. When we recognize and believe that אין עוד מלבדו, there is nothing else besides Hashem, we can fully accept Hashem's מלכות, and bring ourselves to a higher level of עבודת ה'.

כתיבה וחתימה טובה.

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