

Shofar at the Conclusion of Yom Kippur

(based on Sefer HaToda'a)

It is commemorative of the Shofar blowing during Yom Kippur of Yovel year in the time of the Beit HaMikdash. In fact, we learn our Shofar blowing on Rosh HaShana from the Yom Kippur of Yovel. The Torah does not use the word Shofar in context with Rosh HaShana. The Talmud draws for us the parallel between the two T'RU'A sounds of Tishrei - Yom Kippur of Yovel, where Shofar is mentioned, and Rosh HaShana, where it is only implied.

The Shofar at this point confuses the Satan. During Yom Kippur, he had no permission to accuse the People of Israel. As the day ends, he attempts to resume his role as accuser of Israel, but is confounded by the sound of the Shofar.

The Shofar joyfully trumpets our triumph over the Satan, just as those who return from successful battle will sound the Shofar.

The Shofar calls to mind the Akeida (Binding of Isaac) at this moment of the sealing of G-d's decrees.

Just as we started blowing the Shofar on Rosh Chodesh Elul, to mark Moshe Rabeinu's ascent of Mt. Sinai to plead on behalf of the People, so too do we sound the Shofar at the conclusion of that 40 day period of Divine Forgiveness and Atonement.

The Shofar signifies the departure of the Divine Presence (SILUK HA-SH'CHINA) that was with us throughout Yom Kippur. This reflects the pasuk "G-d ascends with the Tru'a, HaShem with the sound of the Shofar."

It marks the end of the fast and reminds us to feed the children who have fasted. (What about us?)

It publicizes the sanctity of the evening following Yom Kippur, which we should treat with joy.

The Midrash says that following Yom Kippur, a "Bat Kol" says "Go and eat your bread in joy."

