



The Musaf of Rosh Hashanah as Performative Theology

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Dr. Diamond is the author of a chapter on the rabbinic period in the *Schocken Guide to Jewish Books*, and entries in the *Reader's Guide to Judaism* and *The Encyclopedia of the Bible and Its Reception*. He is the author of *Holy Men and Hunger Artists: Fasting and Asceticism in Rabbinic Culture* (Oxford University Press, 2003). The book provides a thorough reassessment of the role that asceticism plays in rabbinic Judaism, suggesting that asceticism is more pervasive than is generally thought. Dr. Diamond has written on prayer, asceticism, and issues of environmental law and ethics. He is currently editing a commentary on *Yerushalmi Pesahim* written by the late Professor Louis Ginzberg, as well as a book on prayer. The prayer volume will address the problem of cognitive dissonance for the contemporary worshipper and will offer readings of traditional liturgy that use midrashic methodology to find meaning and relevance in these prayers for the modern Jew. Dr. Diamond has taught in a variety of settings, including Stern College, the Reconstructionist Rabbinical College, the 92nd Street Y, and several Ramah camps. Dr. Diamond was ordained at the Rabbi Isaac Elchanan Theological Seminary of Yeshiva University and received his doctorate in Talmud from JTS.

Texts are collated, edited and (for some texts) translated by Rabbi Eliezer Diamond PhD

Note: In translations taken from the William Davidson Talmud, gendered terms have been edited so as to use gender neutral language.

Numbers 29:1

In the seventh month, on the first day of the month, you shall observe a sacred occasion: you shall not work at your occupations. You shall observe it as a day when the horn is sounded.	ובחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם כָּל-מְלָאכָתָּ עֲבֹדָה לֹא תַעֲשׂוּ יוֹם תְּרוּעָה יִהְיֶה לָכֶם:
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Leviticus 23:24

Speak to the Israelite people thus: In the seventh month, on the first day of the month, you shall observe complete rest, a sacred occasion commemorated with loud blasts.	דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאַחַד לַחֹדֶשׁ יִהְיֶה לָכֶם שַׁבָּתוֹן זִכְרוֹן תְּרוּעָה מִקְרָא-קֹדֶשׁ:
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Mishnah Rosh Hashanah 1:3

At four times of the year the world is judged: On Passover judgment is passed concerning grain; on Shavuot concerning fruits that grow on a tree on Rosh Hashanah, all creatures pass before Him like a <i>numeron</i>	בְּאַרְבָּעָה פְּרָקִים הָעוֹלָם נִדּוֹן, בְּפֶסַח עַל הַתְּבוּאָה, בִּעֲצֻרַת עַל פְּרוֹת הָאֵילָן, בְּרֹאשׁ הַשָּׁנָה כָּל בְּאֵי הָעוֹלָם עוֹבְרִין לִפְנֵי כַּבְנוֹמְרוֹן, שְׁנֵאמַר "הַיּוֹצֵר יַחַד לִבָּם, הַמְּבִין אֶל כָּל
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as it is stated: “God, who fashions their hearts alike, Who considers all their deeds” (Psalms 33:15); and on the festival of <i>Sukkot</i> they are judged concerning water, i.e., the rainfall of the coming year.	מעשיהם" (תהלים לג:טו). ובחג נדון על המים
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Selected mishnayot from Mishnah Rosh Hashanah ch. 4

5	<p>The order of the blessings of the additional prayer on Rosh Hashanah is as follows: One recites the blessing of the Ancestors, the blessing of God's Power, and the blessing of the Sanctification of God's Name, all of which are recited all year long. And one includes the blessing of Sovereignty, containing many biblical verses on that theme, with them, specifically, in the blessing of the Sanctification of God's Name, and one does not sound the <i>shofar</i> after it. Next, one adds a special blessing for the Sanctification of the Day and sounds the <i>shofar</i> after it; followed by the blessing of Remembrances, which contains many biblical verses addressing that theme, and sounds the <i>shofar</i> after it; and recites the blessing of Shofarot, which includes verses that mention the <i>shofar</i>, and sounds the <i>shofar</i> after it. And one then returns to the regular <i>Amidah</i> prayer and recites the blessing of God's Service and the blessing of Thanksgiving and the Priestly Blessing. This is the statement of Rabbi Yohanan ben Nuri. Rabbi Akiva said to him: If one does not sound the <i>shofar</i> for the blessing of Sovereignty, why does one mention it? Rather, the order of the blessings is as follows:</p>	ה סדר ברכות, אומר אבות וגבורות וקדשת השם, וכולל מלכויות עמהן, ואינו תוקע. קדשת היום, ותוקע. זכרונות, ותוקע. שופרות, ותוקע. ואומר עבודה והודאה וברכת להנים, דברי רבי יוחנן בן נורי. אמר לו רבי עקיבא, אם אינו תוקע למלכויות, למה הוא מזכיר. אלא אומר אבות וגבורות וקדשת השם, וכולל מלכויות עם קדשת היום, ותוקע. זכרונות, ותוקע. שופרות, ותוקע. ואומר עבודה והודאה וברכת להנים
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	<p>One recites the blessing of the Ancestors and that of God's Mighty Deeds and that of the Sanctification of God's Name. One subsequently includes the blessing of Sovereignty in the blessing of the Sanctification of the Day and sounds the <i>shofar</i>. Next, one recites the blessing of Remembrances, and sounds the <i>shofar</i> after it, and the blessing of Shofarot and sounds the <i>shofar</i> after it. One then recites the blessing of God's Service and the blessing of Thanksgiving and the Priestly Blessing.</p>		
6	<p>One does not recite fewer than ten verses in the blessing of Sovereignty, or fewer than ten verses in the blessing of Remembrances, or fewer than ten verses in the blessing of Shofarot. Rabbi Yohanan ben Nuri says: If one recited three from each of them, one has fulfilled one's obligation. One does not mention verses of Remembrance, Sovereignty, and Shofar that have a theme of punishment. When reciting the ten verses, one begins with verses from the Torah and concludes with verses from the Prophets. Rabbi Yose says: If one concluded with a verse from the Torah, one has fulfilled one's obligation.</p>	<p>אין פוחתין מעשרה מלכיות, מעשרה זכרונות, מעשרה שופרות. רבי יוחנן בן נורי אומר, אם אמר שלש שלש מכלן, יצא. אין מזכירין זכרון מלכות ושופר של פרענות. מתחיל בתורה ומשלים בנביא. רבי יוסי אומר, אם השלים בתורה, יצא</p>	ו
9	<p>The order of the blasts is three sets of three blasts each, which are: <i>Tekia</i>, <i>terua</i>, and <i>tekia</i>. The length of a tekia is equal to the length of three teruot, and the length of a <i>terua</i> is equal to the length of three whimpers.</p>	<p>סדר תקיעות, שלש, של שלש שלש. שיעור תקיעה כשלש תרועות. שיעור תרועה כשלש יבבות.</p>	ט

Jerusalem Talmud Rosh Hashanah 1:3 (my translation)

<p>The view of Rav is that all matters [=the amount of rain, grain and produce] is determined on Rosh Hashanah, and the decree regarding each individual is sealed on Rosh Hashanah [as well]. For it is stated in the <i>teqyata</i> of Rav: "This day was the beginning of creation, [and thus this hoy day is] a remembrance of the very first day, [As Scripture states, "Sound the horn on the new moon, on the full moon for our feast day" (Psalms 81:4)]. "For it is a decree for Israel, an ordinance of the God of Jacob" (Psalms 81:5).</p> <p>And on this day, concerning every province it is declared which will be given over to the sword and which will be granted peace, which will be destined for famine, and which will be granted plenty, and on this day each being will be subject to review, being remembered for life or death.</p>	<p>מילתיה דרב אמרה כולהם נידונין בר"ה וגזר דינו של אחד מהן מתחתם בר"ה. דתני בתקיעתא דרב "זה היום תחילת מעשיך זכרון ליום ראשון. [כמו שנאמר, "תקעו בחדש שופר בַּלֵּסָה לַיּוֹם חֲגֵנוּ" (תהלים פא: ד)] "כי חק לישראל הוא משפט לאלהי יעקב" (שם פסוק ה).</p> <p>ועל המדינות בו יאמר אי זו לחרב ואי זו לשלום אי זו לרעב ואי זו לשובע ובריות בו יפקדו להזכירם לחיים ולמות".</p>
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Babylonian Talmud Rosh Hashanah 32a

<p>From where is it derived that that one recites the blessing of Sovereignty? It is taught in a <i>baraita</i> that Rabbi Yehuda Ha-Nasi says: One verse states: "[And when you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest; you shall leave them for the poor and the stranger:] I am the Lord your God" (Leviticus 23:22), which is referring to God's Sovereignty over the world; and two verses later it states: "In the seventh month" (Leviticus 23:24). This teaches that God's Sovereignty must be mentioned on Rosh Hashanah...</p>	<p>מנין שאומרים מלכיות? תניא, רבי אומר: " [וּבְקִצְרְכֶם אֶת־קִצִּיר אַרְצְכֶם לֹא־תִכְלֶה פֶּאֶת שְׂדֵךְ בְּקִצְרְךָ וְלִקֵּט קִצִּירָךְ לֹא תִלְקֹט לְעִנִי וְלַגֵּר תַּעֲזֹב אֹתָם] אֲנִי יְקֹנֶה אֱלֹהֵיכֶם" (ויקרא כט: כב), ו"בחדש השביעי" (שם שם כד) - זו מלכות..</p>
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<p>The Gemara returns to the issue discussed in the mishnah: And where does one recite the Sanctification of the Day? It is taught in a <i>baraita</i> that Rabbi Yehuda HaNasi says: One recites it with the blessing of Sovereignty, in the fourth blessing. He explains: Just as we find in all other places that the Sanctification of the Day is mentioned in the fourth blessing of the <i>Amidah</i> prayer, so too here, it is recited in the fourth blessing.</p> <p>Rabban Shimon ben Gamliel says: One recites it together with the blessing of Remembrances, in the fifth blessing. He explains: Just as we find in all other places that the Sanctification of the Day is mentioned in the middle blessing of the <i>Amida</i> prayer, e.g., on Shabbat, when it is the fourth of seven blessings, so too here, it is recited in the middle blessing, which in the case of Rosh Hashanah is the fifth blessing, as the Rosh Hashanah <i>Amidah</i> prayer is comprised of nine blessings.</p>	<p>וְהִיכֵן אֹמְרָה לְקִדּוּשֵׁת הַיּוֹם תִּנָּא רַבִּי אֹמֵר עִם הַמְלָכוֹת אֹמְרָה מָה מְצִינוּ בְּכֹל מְקוֹם בְּרַבִּיעִית אִף כָּאן בְּרַבִּיעִית.</p> <p>רַבִּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אֹמֵר עִם הַזְכָּרוֹת אֹמְרָה מָה מְצִינוּ בְּכֹל מְקוֹם בְּאַמְצַע אִף כָּאן בְּאַמְצַע</p>
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Rosh Hashanah 32b

<p>The Gemara cites examples of verses that may not be used in Rosh Hashanah prayers because they deal with punishment. Regarding verses of Sovereignty, for example: “As I live, says the Lord God, surely with a mighty hand, and with an outstretched arm, and with fury poured out, will I be Sovereign over you” (Ezekiel 20:33)...</p>	<p>מַלְכוּת כַּגּוֹן "חִי אֲנִי נָא" ה' [אלהים] אִם לֹא בִיד חֲזָקָה וּבַזְרוּעַ נְטוּיָה וּבַחֲמָה שְׁפוּכָה אִמְלוּךְ עֲלֵיכֶם" (יחזקאל כ: לג)...</p> <p>אֲבָל אִם בָּא לֹאמַר מַלְכוּת זְכוֹר וְשׁוֹפָר שֶׁל פּוֹרְעָנוֹת שֶׁל נִכְרִים - אֹמֵר: מַלְכוּת - כַּגּוֹן "ה' מֶלֶךְ יִרְגֵּז עַמִּים" (תהלים צט: א), וְכַגּוֹן "ה'</p>
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The Gemara qualifies the mishnah's ruling. **However, if one comes to recite** verses of **Sovereignty, remembrance, and *shofar*** with a theme **of the punishment of gentiles, one may recite** them. The Gemara offers examples of these verses: With regard to the verses of **Sovereignty, for example: "The Lord reigns, let the peoples tremble"** (Psalms 99:1), **and, for example: "The Lord is Sovereign for ever and ever; the nations are perished out of God's land"** (Psalms 10:16)...

The Gemara states: **One does not recite** a verse dealing with **the remembrance of an individual, even if it is for good, for example: "Remember me, O Lord, when You show favor to Your people"** (Psalms 106:4), **and, for example: "Remember me, my God, for good"** (Nehemiah 5:19)...

With regard to a verse that mentions **sounding the *shofar* that has nothing else with it, i.e., no mention of remembrances, Sovereignty, or an actual *shofar*, for example: "It is a day of sounding the *shofar* to you"** (Numbers 29:1), **one may recite it with** the verses of ***shofarot*; this is the statement of Rabbi Yose. Rabbi Yehuda says: One may not recite it at all, as it contains no explicit mention of a *shofar*.**

מלך עולם ועד אבדו גוים מארצו"
(תהלים י: טז)...

אין מזכירין זכרון של יחיד ואפילו לטובה, כגון "זכרני ה' ברצון עמך" (תהלים קו: ד), וכגון "זכרה לי אלהי לטובה" (נחמיה ה: יט)...

תרועה שאין עמה לא כלום, כגון "יום תרועה יהיה לכם" (במדבר כט: א) - אומרה עם השופרות, דברי רבי יוסי. רבי יהודה אומר: אינו אומרה כל עיקר.

R. Joseph Albo (Christian Spain; c. 1380–1444), Sefer ha-Ikkarim (my translation), First Discourse, Chapter 1

<p>It seems to me that the proper way of enumerating the principles that are the roots of and bases for the divine teachings is that the overarching principles that are necessary for the divine law are three, and they are: God's existence, divine providence as regards reward and punishment, and the divine origin of the Torah. And in these three originate all the principles that are found in the divine teachings such as those imparted to Adam, Noah, and Moses...</p> <p>And an indication that these three principles are the root and basis for the beliefs through which one reaches true fulfillment is that fact that the Men of the Great Assembly instituted in the Musaf of Rosh Hashanah three blessings, Malkhuyot, Zikhronot and Shofarot, that correspond to these three principles, to awaken the human heart to see that through belief in these three principles and their corollaries in the proper manner one will be found worthy before God.</p> <p>The blessing of Malkhuyot corresponds to the principle of God's existence, and this is indicated by the words of the blessing: "Therefore, we hope, Lord our God, to soon see the glory of Your power, removing idols from the land and utterly destroying all idolatrous images, when the world will be founded upon the sovereignty of Shaddai... and all the world's inhabitants will know that to You each knee must bow and each tongue swear in your name, and all shall</p>	<p>הדרך הנכון שיראה לי בספירת העקרים שהם שרשים ויסודות לתורה האלהית הוא, כי העקרים הכוללים וההכרחיים לדת האלהית הם שלשה, והם מציאות השם, וההשגחה לשכר ולעונש, ותורה מן השמים. ואלו השלשה הם אבות לכל העקרים אשר לדתות האלהיות, כמו תורת אדם ותורת נח ותורת אברהם ותורת משה...</p> <p>והמורה על היות ג' העקרים הללו שרש ויסוד לאמונה אשר בה יגיע האדם אל הצלחתו האמתית, הוא מה שיסדו לנו אנשי כנסת הגדולה בתפלת מוסף של ראש השנה ג' ברכות, שהם מלכיות זכרונות ושופרות, שהם כנגד ג' עקרים הללו, להעיר לב האדם כי בהאמנת העקרים הללו עם סעיפיהם ושרשיהם כפי מה שראוי יזכה האדם בדינו לפני השם.</p> <p>כי ברכת מלכיות היא כנגד עקר מציאות השם, ויורה על זה נוסח הברכה, על כן נקוה לך ה' אלהינו לראות מהרה בתפארת עוזך, להעביר גלולים מן הארץ והאלילים כרות יכרתון, לתקן עולם במלכות שדי וכו', יכירו וידעו כל יושבי תבל כי לך תכרע כל ברך תשבע כל לשון, ויקבלו כולם את עול מלכותך.</p> <p>וכן ברכת זכרונות תורה על ההשגחה והשכר והעונש, וכן יורה נוסח הברכה, אתה זוכר מעשה עולם ופוקד כל יצורי קדם לפניך</p>
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<p>accept the yoke of Your sovereignty.</p> <p>So too, the blessing of Zikhronot teaches the principle that God monitors human action in order to reward and punish. This is indicated by the language of the blessing: “You recall the world’s creation and keep watch over all that was created long ago. All that is hidden is known to You etc.”</p> <p>And the blessing of Shofarot alludes to the third principle, which is the divine origin of the Torah. Therefore, it begins: “You revealed yourself in your Cloud of Glory to Your holy people to speak with them. From the heavens You caused your voice to be heard etc.” And because the Torah was given by means of a powerful blast of the <i>shofar</i> of which the like had never been heard, the blessing is named Shofarot. For the thunder and lightning already existed in the world in some form, but the sound of the <i>shofar</i> emitted not through the medium of an actual <i>shofar</i> was a unique occurrence, and it will not occur again until the time of Redemption, the moment in which the truth of Torah will be proclaimed by the mouth of every being. Of that era it is said, “And God shall sound the <i>shofar</i>” (Zechariah 9:14), according to some scholars.</p>	<p>נגלו כל תעלומות וכו'.</p> <p>וברכת שופרות היא לרמז על העקר השלישי שהוא תורה מן השמים, ועל כן היא מתחלת אתה נגלית בענן כבודך על עם קדשך לדבר עמהם, מן השמים השמעתם קולך וכו', ולפי שמתן תורה היה באמצעות קול שופר חזק מאד כמוהו לא נהיה מן העולם, נקראת שופרות, כי הקולות והלפידים שהיו שם כבר היו בעולם כיוצא בהם או ממינם, אבל קול השופר בזולת שופר לא היה מעולם ולא יהיה כן עד זמן הגאולה, שהיא שעה שתתפרסם תורת האמת בפני כל העולם, ועל אותה שעה נאמר וה' אלהים בשופר יתקע (זכריה ט: יד), כפי דעת קצת החכמים</p>
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Mishnah 3

משנה ג

And they are these:¹ the *Remembrances*,² and the *Shofaroth*,³ and *Unto the Eternal in my distress did I call and He answered me*,⁴ and *I will lift up mine eyes unto the hills*⁵ etc., *Out of the depths have I called Thee, O Eternal*,⁶ and *A prayer of the afflicted when he fainteth*.⁷ R. Judah says, He does not need to recite the *Remembrances* and the *Shofaroth* but he recites instead *If there be famine in the land, if there be pestilence*⁸..... *in the land*, and *The word of the*

ואלו יהן. זכרונות. ושופרות. אל-ה' בצרתה לי קראתי ויעני. אשא עיני אל-הרים וגו'. ממעמקים קראתיך ה'. תפלה לעני כי יעטוף. רבי יהודה אומר, לא הנה צריך לומר זכרונות ושופרות אלא אומר תחמיהן. ירעב כי יהיה בארץ דבר כי יהיה בארץ. יאשר הנה דבר ה' אל-ירמיה על דברי הנבצרות ואומר יחזמיהן.

- 1 viz., the six additional Benedictions referred to in the preceding *Mishnah*.
 2 The *ראש השנה* Prayer recited during the *מוסף* and beginning with *אמנה זוכר*; it consists of three verses from the Pentateuch, three verses from the Prophets and three verses from the Hagiographa. See *ראש השנה*, 4^{3.6}. 3 Literally *trumpets, horns*. See *ראש השנה*, 4^{5.8}. 4 *Psalm 120*, 1ff. 5 *Psalm 121*, 1ff. 6 *Psalm 130*, 1ff. 7 *Psalm 102*, 1ff. *יעטף* and not *יעטוף* is given in Scripture. 8 *Kings I*, 8, 37-41. 9 Scripture has *ירמיה* and not *ירמיה*. 10 *Jeremiah 14*, 1-10. Or *הנבצרות* (*הנבצרות*). 11 Literally *recites their sealings*.

Mishnah 4

After the first¹ he recites:^{2,3} *He Who answered Abraham⁴ on Mount Moriah may He answer you and hearken to the voice of your crying this day, Blessed art Thou, O Eternal, the Redeemer of Israel,⁵* After the second he recites:^{2,6} *He That answered our ancestors at the Red Sea may He answer you and hear the voice⁷ of your crying this day, Blessed art Thou, O Eternal, Who rememberest things forgotten.⁸* After the third he recites:^{2,9} *He Who answered Joshua at Gilgal may He answer you and hearken to the voice⁷ of your crying this day, Blessed art Thou, O Eternal, Who hearest the sounding of the Shofar.¹⁰* After the fourth he recites:^{2,11} *He Who answered Samuel in Mizpah may He answer you and hear the voice of your crying this day, Blessed art Thou, O Eternal, Who hearest that cry.¹²* After the fifth he recites:^{2,13} *He Who answered Elijah on Mount Carmel may He answer you and hearken to the voice*

משנה ד

על יִהְיֶה שׁוֹנֶה הוּא יִאמֹר, מִי שֶׁעָנָה אֶת־אַבְרָהָם בְּהַר הַמּוֹרְיָה הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צַעֲקַתְכֶם הַיּוֹם הַזֶּה בְּרוּךְ אַתָּה ה' גּוֹאֵל יִשְׂרָאֵל. עַל הַשְּׁנִיָּה הוּא יִאמֹר, מִי שֶׁעָנָה אֶת־אֲבוֹתֵינוּ עַל יַם סוּף הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צַעֲקַתְכֶם הַיּוֹם הַזֶּה בְּרוּךְ אַתָּה ה' זוֹכֵר הַנְּשָׁכָחוֹת. עַל הַשְּׁלִישִׁית הוּא יִאמֹר, מִי שֶׁעָנָה אֶת־יְהוֹשֻׁעַ בְּגִלְגָּל הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צַעֲקַתְכֶם הַיּוֹם הַזֶּה בְּרוּךְ אַתָּה ה' שׁוֹמֵעַ תְּרוּעָה. עַל הָרְבִיעִית הוּא יִאמֹר, מִי שֶׁעָנָה אֶת־שְׁמוּאֵל בְּמִצְפָּה הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צַעֲקַתְכֶם הַיּוֹם הַזֶּה בְּרוּךְ אַתָּה ה' שׁוֹמֵעַ צִעָקָה. עַל הַחֲמִישִׁית הוּא יִאמֹר, מִי שֶׁעָנָה אֶת־אֵלִיָּהוּ בְּהַר הַכַּרְמֶל הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צַעֲקַתְכֶם הַיּוֹם הַזֶּה

of your crying this day, Blessed art Thou, O Eternal, Who hearest prayer.¹⁴ After the sixth he recites:^{2,15} *He Who answered Jonah in the belly of the fish may He answer you and hear the voice of your crying, Blessed are Thou, O Eternal, Who answerest in time of distress.*¹⁶ After the seventh he recites:^{2,17} *He Who answered David and Solomon, his son, in Jerusalem may He answer you and hearken to the voice of your crying this day, Blessed art Thou, O Eternal, Who hast compassion on the land.*¹⁸

ברוך אתה ה' שומע תפלה. על הששית הוא יאמר, מי ששנה את יונה ממעי הדגה הוא יענה אתכם וישמע בקול צעקתכם היום הנה ברוך אתה ה' העונה בעת צרה. על השביעית הוא יאמר, מי ששנה את דוד ואת שלמה בנו בירושלים הוא יענה אתכם וישמע בקול צעקתכם היום הנה ברוך אתה ה' המרחם על הארץ.

- 1 The paragraph *מי ששנה את אברהם* was inserted in the *seventh Benediction* (*ראה בעניי*); then follow the *six inserted Blessings* beginning with *זכרונות*.
- 2 i.e., concludes. 3 Beginning *ראה נא בעניי* and before the Blessing recites *תלמוד ירושלמי*, followed by the *זכרונות* as on *ראש השנה*.
- 4 The *Talmud*, Jerusalem (or Palestinian) *Talmud*, has *אברהם אבינו*.
- 5 And the congregation responds with *אמן* followed by the sounding of *תקיעה תרועה תקיעה*.
- 6 First the Prayer *ראה נא* and the *זכרונות* beginning *אתה זוכר* as on *ראש השנה*.
- 7 *קול* in some editions. 8 And the assembly responds with *אמן* and *תקיעה תרועה תקיעה* is sounded.
- 9 First the *שופרות* beginning *אתה נגלית* as on *ראש השנה*.
- 10 The congregation responds with *אמן* and *תקיעה תרועה תקיעה* is sounded.
- 11 Beginning first with *Psalm 120* (see *Mishnah 3* of this Chapter) on to *אנא ה' אלהינו זכור לנו נכותו של שמואל*.
- 12 The assembly responds with *אמן* and *תקיעה תרועה תקיעה* is sounded.
- 13 Commencing with *Psalm 121* (see *Mishnah 3* of this Chapter) on to *אנא ה' אלהינו זכור לנו נכותו של*.
- 14 The congregation responds with *אמן* followed by the sounding of *תקיעה תרועה תקיעה*.
- 15 Starting with *Psalm 130* (see this Chapter, *Mishnah 3*) on to *אנא ה' אלהינו זכור לנו נכותו של יונה*.
- 16 The assembly responds with *אמן* and *תקיעה תרועה תקיעה* is sounded.
- 17 Beginning with *Psalm 102* (see this Chapter, *Mishnah 3*) on to *אנא ה' אלהינו זכור לנו נכותו של דוד ושלמה*.
- 18 The congregation responds with *אמן* and *תקיעה תרועה תקיעה* is sounded.

God's Sovereignty

The beginning of faith is . . . not a feeling for the mystery of living or a sense of awe, wonder and amazement. The root of religion is the question what to do with the feeling for the mystery of living, what to do with awe, wonder and amazement. Religion begins with a consciousness that something is asked of us.

—ABRAHAM JOSHUA HESCHEL

How to Serve God

Rabbi Baer of Radoshitz, who later became a Hasidic master, once asked of his teacher, the Seer of Lublin, “Show me one general way to the service of God.” The seer replied, “It is impossible to tell people what way they should take. One way to serve God is through the teachings; another, through prayer; another, through fasting; and still another is through eating. Everyone should carefully observe what way the heart pulls, and then choose that way with all the strength of one’s being.”

—MARTIN BUBER

Malkhuyot—God's Sovereignty

PRAYERS AND BIBLICAL VERSES ON GOD'S SOVEREIGNTY

ALEINU—GOD, WHOM WE WORSHIP

It is for us to praise the Ruler of all,
to acclaim the Creator,

who has not made us merely a nation,
nor formed us as all earthly families,
nor given us an ordinary destiny.

† And so we bow,

acknowledging the supreme sovereign,

the Holy One, who is praised—

the One who spreads out the heavens and establishes the earth,

whose glorious abode is in the highest heaven,

whose powerful presence is in the loftiest heights.

This is our God, none else;

ours is the true sovereign, there is no other.

As it is written in the Torah:

“Know this day and take it to heart,

that ADONAI is God in heaven above and on earth below;

there is no other.”

מלכויות

עֲלֵינוּ לְשַׁבַּח לְאֲדוֹן הַכֹּל,
לְתֵת גְּדֻלָּה לְיוֹצֵר בְּרָאשִׁית,
שֶׁלֹא עָשָׂנוּ כְּגוֹיֵי הָאָרְצוֹת,
וְלֹא שָׁמְנוּ כְּמִשְׁפָּחוֹת הָאֲדָמָה,
שֶׁלֹא שָׁם חִלְקֵנוּ כָּהֶם,
וְנִרְלָנוּ כְּכָל־הַמוֹנִם.
† וְאֶנְחֵנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים,
לִפְנֵי מֶלֶךְ, מַלְכֵי הַמַּלְכִּים,
הַקָּדוֹשׁ בְּרוּךְ הוּא.
שֶׁהוּא נוֹטֶה שָׁמַיִם וְיֹסֵד אָרֶץ,
וּמוֹשֵׁב יָקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וּשְׂכִינֵת עִזּוֹ בְּגִבְהֵי מְרוֹמִים,
הוּא אֱלֹהֵינוּ אֵין עוֹד.
אַמֶּת מַלְכָּנוּ אָפֶס זִוְלָתוֹ,
כְּפָתוֹב בְּתוֹרָתוֹ:
וַיִּדְעָתָ הַיּוֹם וְהִשְׁבַּתָּ אֶל־לִבְּךָ,
כִּי יְהוָה הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל
וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד.

MALKHUYOT. The first of the special sections of Musaf is entitled Malkhuyot—prayers and biblical verses celebrating God's sovereignty. All appellations of God are metaphors, but the image of God as sovereign had particular power for medieval and rabbinic Judaism. (The Torah has few references to God as sovereign, but there are many in prophetic writings and in Psalms.) It represents a rejection of earthly authority as the arbiter of ultimate values. Additionally, the metaphor of God as sovereign expresses the common human experience of a transcendent power both glorious and terrifying, as well as the corresponding sense of vulnerability and dependence evoked by this image. Lastly, biblical narratives depict the earthly sovereign as functioning as a judge, so by employing the metaphor of sovereignty in reference to God we focus on Rosh Hashanah as Yom Ha-Din, the Day

of Judgment, when God is said to ascend the throne of judgment. The Malkhuyot section concludes with the fourth *b'rakhah* on the holiness of Rosh Hashanah, to which is added the phrase *melekh al kol ha-aretz*, “ruler of all the earth.” These words join the standard holy day Amidah *b'rakhah* that describes God as sanctifying the people Israel and the holy day—in this case specified as *Yom Ha-zikkaron*, the Day of Remembrance.

IT IS FOR US עֲלֵינוּ. Aleinu, originally written for the Rosh Hashanah service, is one of the best-known and oft-repeated prayers. Its central theme is a proclamation of God's sovereignty, an appropriate introduction to this section. It is traditionally attributed to Rav, a 3rd-century rabbi. Although this may not be historically accurate, it is certainly one of the oldest prayers.

A Meditation on God's Sovereignty

We all worship idols. We make our transitory needs into ultimate concerns. We are caught up in the busy-ness of our lives and then do not see beyond these concerns. But from time to time we can be reminded that there is a perspective in which these matters that are so important to us now will, one way or another, pass away.

There are essential questions which should never be too distant from us: What gives our lives meaning? How do we effectuate good? How do we care for those we love? How do we tend to those in need? How do we not close ourselves off to the cries of pain in the world?

Facing these questions, we are opened to greater concerns than our own neediness. In creating that opening we clear a space for divine instruction as to how to live our lives, how to establish the kingdom of God.

And so, ADONAI our God, we await You, that soon we may behold Your strength revealed in full glory, sweeping away the abominations of the earth, obliterating idols, establishing in the world the sovereignty of the Almighty. All flesh will call out Your name—even the wicked will turn toward You. Then all who live on earth will recognize and understand that to You alone knees must bend and allegiance be sworn. All will bow down and prostrate themselves before You, ADONAI our God, honor Your glorious name, and accept the obligation of Your sovereignty. May You soon rule over them forever and ever, for true dominion is Yours; You will rule in glory until the end of time.

As it is written in Your Torah:

✠ ADONAI will be *Sovereign* forever and ever. Exodus 15:18

▢ God does not gaze upon the errors of Jacob, nor look upon the sins of Israel; ADONAI their God is with them,

their *Sovereign's* acclaim is in their midst. Numbers 23:21

▣ God became *Sovereign* in Jeshurun, as the leaders of the people gathered with the tribes of Israel. Deuteronomy 33:5

And it is also written in Psalms:

✠ For *sovereignty* is ADONAI's; God rules over the nations. Psalm 22:29

▢ ADONAI is *sovereign*, robed in splendor, girded in strength.

So the earth is established on sure foundation. Psalm 93:1

▣ Lift up high, O you gates; lift up the eternal doors, so that the *Sovereign* of Glory may enter.

Who is the *Sovereign* of Glory?

ADONAI, mighty and valiant,

ADONAI, mighty in battle.

Lift up high, O you gates;

lift up the eternal doors, so that the *Sovereign* of Glory may enter.

Who is the *Sovereign* of Glory?

Adonai Tz'va-ot is the *Sovereign* of Glory, forever. Psalm 24:7–10

עַל כֵּן נִקְוָה לָךְ יְהוָה אֱלֹהֵינוּ, לְרֹאוֹת מְהֵרָה בְּתַפְאֶרֶת עֲזָךְ, לְהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהַאֲלִילִים כְּרוֹת יַכְרִתוֹן, לְתִקֵּן עוֹלָם בְּמַלְכוּת שְׁדִי, וְכָל־בְּנֵי בָשָׂר יִקְרְאוּ בְּשִׁמְךָ, לְהַפְנוֹת אֵלֶיךָ כָּל־רְשָׁעֵי אֶרֶץ. יִפְּרוּ וַיֵּדְעוּ כָּל־יִשְׁרָאֵל תִּבֵּל, כִּי לָךְ תִּכְרַע כָּל־בָּרָךְ, תִּשָּׁבַע כָּל־לִשׁוֹן. לִפְנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וַיִּפְּלוּ, וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְּנוּ. וַיִּקְבְּלוּ כָלֶם אֶת־עוֹל מַלְכוּתְךָ, וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעֹלָם וָעֶד. כִּי הַמַּלְכוּת שְׁלֹךְ הִיא, וְלְעוֹלָמִי עַד תִּמְלוֹךְ בְּכָבוֹד.

כְּפָתוֹב בְּתוֹרָתְךָ:

א יהוה יִמְלֹךְ לְעֹלָם וָעֶד. שמות טו יח

ב וְנֹאמַר: לֹא־הִבִּיט אָנֹכִי בִיעֶקֶב, וְלֹא רָאָה עֵמֶל בְּיִשְׂרָאֵל, יְהוָה אֱלֹהֵיו עִמּוֹ וּתְרוּעַת מִלְּךָ בּוֹ. במדבר כג כא

ג וְנֹאמַר: וַיְהִי בְיִשְׁרוּן מִלְּךָ, בְּהִתְאַסֵּף רָאשֵׁי עָם, יַחַד שְׁבֵטֵי יִשְׂרָאֵל. דברים לג ה

וּבְדִבְרֵי קֹדֶשׁךָ פָּתוֹב לֹאמַר:

א כִּי לַיהוָה הַמְּלוּכָה וּמִשַׁל בְּגוֹיִם. תהלים כב כט

ב וְנֹאמַר: יְהוָה מִלְּךָ גֵּאוֹת לְבִשׁ, לְבִשׁ יְהוָה עַז הַתְּאֵזָר, אֵף תִּכּוֹן תִּבֵּל בַּל־תָּמוּט. תהלים צג א

ג וְנֹאמַר: שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מִלְּךָ הַכְּבוֹד. מִי זֶה מִלְּךָ הַכְּבוֹד, יְהוָה עֲזֹז וְגִבּוֹר, יְהוָה גִּבּוֹר מִלְחָמָה. שָׂאוּ שְׁעָרִים רָאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי עוֹלָם, וַיָּבֹא מִלְּךָ הַכְּבוֹד. מִי הוּא זֶה מִלְּךָ הַכְּבוֹד, יְהוָה צְבָאוֹת הוּא מִלְּךָ הַכְּבוֹד, סֵלָה. תהלים כד ז

A NOTE ON THE TRANSLATION OF BIBLICAL VERSES. The meanings and emphases of the verses of Malkhuyot, Zikronot, and Shofarot in their liturgical settings sometimes differ from their meanings in their biblical contexts. The translations here reflect that shift—varying, when appropriate, from some of the familiar English renditions, such as the JPS translation used in *Etz Hayim*, the Conservative movement's Torah commentary.

LIFT UP HIGH, O YOU GATES; LIFT UP THE ETERNAL DOORS וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם. Classically, “Jerusalem” refers to both the city on earth and a “heavenly city,” each reflective of the other. “Gates” and “doors” refer not only to the gates of Jerusalem or the Temple, but also to “cosmic doors,” through which the presence of God enters the world.

ESTABLISHING IN THE WORLD THE SOVEREIGNTY OF THE ALMIGHTY לְתִקֵּן עוֹלָם. *Tikkun olam*, which means “mending the world,” is an ancient Hebrew phrase that has acquired additional resonance in modern times. In its setting in this prayer, *l'takken olam* means “to establish the world in the kingdom of the Almighty [Shaddai],” or to bring about God's rule on earth. In contemporary usage it refers to the betterment of the world, including the relief of human suffering, the achievement of peace and mutual respect among peoples, and protection of the planet itself from destruction. (adapted from Arthur Green)

THE BIBLICAL VERSES OF MALKHUYOT/SOVEREIGNTY. Whereas the Book of Psalms, some books of the Prophets, and the later rabbinic tradition take for granted that God is naturally referred to as King, these three verses are the only verses in the entire Five Books of Moses that expressly connect God to kingship. Perhaps this omission reflects a desire to further distance Judaism from the surrounding idolatrous nations, in which the human monarch was often seen as a manifestation of the deity.

And Your servants the prophets further wrote:

✠ Thus said ADONAI, *Sovereign* and Redeemer of Israel, *Adonai Tz'va-ot*: I am the first and I am the last, and there is no God but Me. Isaiah 44:6

ג Liberators shall ascend Mount Zion to judge Mount Esau; then *sovereignty* shall be ADONAI's. Obadiah 1:21

ג ADONAI shall be acknowledged *sovereign* of all the earth; on that day ADONAI shall be One, and the name of God, One. Zechariah 14:9

And it is written in Your Torah:

Hear, O Israel, ADONAI is our God, ADONAI alone.

Deuteronomy 6:4

Our God, our ancestors' God, consecrate us with Your mitzvot, give us a share in Your truth. Sate us with Your goodness, delight us with Your help. Make our hearts worthy to serve You truly. May we possess [Your holy Shabbat and] this Day of Remembrance with love and eagerness. We praise You O God, whose [Shabbat,] people Israel and whose Day of Remembrance are sacred.

Our God and God of our ancestors: in Your glory, rule over the entire universe; in Your splendor, be exalted over all the earth; in the majestic beauty of Your overwhelming presence, appear to all the inhabitants of Your world. Then, all that You have made will recognize You as their maker, all that You created will understand that You are their creator, and all living beings will say: ADONAI, the God of Israel, is sovereign, ruling over all.

Our God and God of our ancestors: [**embrace our rest,**] make us holy through Your commandments and let the Torah be our portion. Fill our lives with Your goodness and gladden us with Your triumph. [**ADONAI our God, grant that we inherit Your holy Shabbat, lovingly and willingly, so that the people Israel, who sanctify Your name, may find rest on this day.**] Purify our hearts to serve You truly, for You are the God of truth, and Your word is true, eternal, and unchanging. *Barukh atah ADONAI*, ruler of all the earth, who makes [**Shabbat,**] the people Israel and the Day of Remembrance holy.

In some communities, at the conclusion of each special section of the Silent Amidah, the shofar is blown. (The shofar is traditionally not blown on Shabbat.)

T'ki-ah sh'varim-t'ru-ah t'ki-ah

T'ki-ah sh'varim t'ki-ah

T'ki-ah t'ru-ah t'ki-ah

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כָּתוּב לֵאמֹר:

א כֹּה אָמַר יְהוָה, מֶלֶךְ יִשְׂרָאֵל וְגֹאֲלוֹ יְהוָה צְבָאוֹת, אֲנִי רִאשׁוֹן וְאַחֲרוֹן, וּמִבְלָעָדִי אֵין אֱלֹהִים. ישעיה מד ו

ב וְנֹאמַר: וְעָלוּ מוֹשְׁעִים בְּהָר צִיּוֹן לְשִׁפֹּט אֶת־הָרָעָה עֲשׂוֹ, וְהִיָּתָה לִיהוָה הַמְּלוּכָה. עבדיה א כא

ג וְנֹאמַר: וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ, בַּיּוֹם הַהוּא יְהִיָּה יְהוָה אֶחָד וְשְׁמוֹ אֶחָד. זכריה יד ט

וּבִתְוִרְתָּךְ כָּתוּב לֵאמֹר:

שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד. דברים ו ד

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], מְלוֹךְ עַל כָּל־הָעוֹלָם כָּלוּ בְּכַבּוּדְךָ, וְהִנָּשָׂא עַל כָּל־הָאָרֶץ בִּיקָרְךָ, וְהוֹפֵעַ בְּהַדָּר גָּאוֹן עֲזָךְ עַל כָּל־יֹשְׁבֵי תֵבֶל אֶרְצָךְ, וְיָדַע כָּל־פֶּעֶוֹל כִּי אַתָּה פֹּעֵלָתוֹ, וְיָבִין כָּל־יִצְוֹר כִּי אַתָּה יִצְרָתוֹ, וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ, יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ, וּמַלְכוּתוֹ בְּכָל מְשָׁלָה. אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ] [**רְצָה בְּמִנוּחָתָנוּ**] קִדְּשָׁנוּ

בְּמִצְוֹתֶיךָ, וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ, שִׁבְעֵנוּ מְטוֹבָךְ,

וְשִׁמְחָנוּ בִּישׁוּעָתְךָ. [**וְהִנְחִילֵנוּ, יְהוָה אֱלֹהֵינוּ, בְּאַהֲבָה**

וּבְרָצוֹן שַׁבַּת קִדְּשָׁךְ, וַיְנַוְחוּ בָּהּ יִשְׂרָאֵל מִקִּדְּשֵׁי שְׁמֶךָ.]

וְטָהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת, כִּי אַתָּה אֱלֹהִים אֱמֶת,

וְדִבְרְךָ אֱמֶת וְקִיָּם לְעַד.

כְּרוֹךְ אַתָּה יְהוָה, מֶלֶךְ עַל כָּל־הָאָרֶץ, מִקִּדְּשׁ [**הַשַּׁבָּת וְ**

יִשְׂרָאֵל יוֹם הַזְכָּרוֹן.

In some communities, at the conclusion of each special section of the Silent Amidah, the shofar is blown. (The shofar is traditionally not blown on Shabbat.)

תקיעה שברים-תרועה תקיעה

תקיעה שברים תקיעה

תקיעה תרועה תקיעה

and integrity. Thus, we express our longing to be constant and consistent in our prayer and to liberate our relationship with God from the mixed motives and inner conflicts that generally characterize human behavior. The prayer's penultimate sentence—unique to the High Holy Days—takes up this theme of truth, applying the attribute to God and God's word, and emphasizing it as an essential quality of the Divine.

ADONAI SHALL BE ACKNOWLEDGED SOVEREIGN וְהָיָה יְהוָה לְמֶלֶךְ עַל כָּל־הָאָרֶץ. Zechariah 14:9. This verse is also quoted at the conclusion of the Aleinu. In it, we recognize that God's Oneness is not yet fully realized, and we express our hope that our prayers and actions will contribute to achieving that ideal. Here, the verse is followed directly by the first line of the Sh'ma (Deuteronomy 6:4), which is our declaration that God is, indeed, One, although the Sh'ma itself does not contain any form of the word *melekh*. The ancient Rabbis understood the recitation of the Sh'ma as *kabbalat ol malkhut shamayim*, the acceptance of the yoke of God's sovereignty. Therefore it was deemed appropriate to recite the Sh'ma as the tenth verse of Malkhuyot.

OUR GOD AND GOD OF OUR ANCESTORS אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ. This paragraph concludes the fourth *b'rakhah* of the Amidah; the text is nearly identical to the liturgy of Shabbat and Festivals. It includes a prayer to purify our hearts so that our service to God may be *emet*, "truth" (וְטָהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאַמֶּת). The Hebrew word *emet* implies more than mere honesty or absence of falsehood: it connotes also faithfulness, wholeness,

Remembrances

What ought we to try to remember? Jewish tradition asks us to hold on to those memories that will guide us in the future, those that have the power to give direction to our lives. What have we done, or heard, that might instruct us? Which memories of events in our lives, which behavior of ours has something to teach us: about the care with which we relate to others, about our truthfulness, about our doing what is right, or of our using our talents to bring about a better world? We are asked to see our lives as not only a celebration of freedom but also as an acceptance of responsibility.

To direct our lives, the High Holy Day liturgy asks that we contemplate two things. We are asked to examine ourselves, to make a checklist of what we have done right and what we have done wrong. We may not remember each incident—just one or two may stand out. But we can determine the direction of our lives: our jealousies, our self-indulgence, our passivity, our fears of acting at our best. If we do not examine our lives, we will remain morally stagnant, and a year from now we will yet again feel less than proud of our behavior.

The liturgy also asks us—and God—to remember the covenant. The world was not

(continued)

Fifth B'rakhah: Zikhronot—Remembrances

PRAYERS AND BIBLICAL VERSES ON REMEMBRANCE

You remember the deeds of the world and You are mindful of Your creatures since the beginning of time.

Before You stands revealed all that is hidden, and every mystery from the moment of creation.

Nothing is forgotten in Your awe-inspiring presence, nothing concealed from Your gaze;

You remember every deed, and nothing in creation can be hidden from You.

Everything is revealed and known to You, ADONAI our God; You see to the end of time.

It is You who established a rite of remembrance, to take account of every being, every soul, to recall the multitude of deeds, and call to mind countless creations.

From the beginning You made this known, and from of old You revealed it.

This day, which You, God of Jacob, established as a ritual for the people Israel, and as a day of judgment, marks the beginning of Your creation, a reminder of the very first day.

And this is a day of decree for all nations: war or peace, famine or abundance. Every creature is called to account: reckoned for life or death. Who is not remembered this day?

Everyone's record is set before You: each individual's actions and their consequences, all that people do, all that humans think and plan, and all that each of us intends.

Blessed is the person who does not forget You, the one who draws strength from You; for those who seek You will never stumble, and those who trust in You will never be shamed.

Surely, the record of every deed is before You; You probe everyone's acts.

Did You not lovingly remember Noah, when You brought the flood waters, destroying all flesh because of their evil deeds?

Did You not assure him with words of salvation and compassion?

So his memory, ADONAI our God, came before You and his descendants became as numerous as the dust of the earth, and his children like the sand of the sea.

זְכוֹרוֹנוֹת

אַתָּה זֹכֵר מַעֲשֵׂה עוֹלָם, וּפּוֹקֵד כָּל-יְצוּרֵי קֶדֶם.

לִפְנֶיךָ נִגְלוּ כָל-תַּעֲלוּמוֹת, וְהַמּוֹן נִסְתָּרוֹת שְׁמִבְרָאשִׁית.

אֵין שְׁכָחָה לִפְנֵי כֹסֵא כְבוֹדְךָ, וְאֵין נִסְתָּר מִנֶּגֶד עֵינֶיךָ.

אַתָּה זֹכֵר אֶת-כָּל-הַמַּפְעַל, וְגַם כָּל-הַיְצוֹר לֹא

נִכְחַד מִמֶּךָ.

הַכֹּל גָּלוּי וְיָדוּעַ לִפְנֶיךָ, יְהוָה אֱלֹהֵינוּ,

צוֹפֶה וּמַבִּיט עַד סוֹף כָּל-הַדּוֹרוֹת.

כִּי תָבִיא חֶק זְכוֹרֹן, לְהַפְקֵד כָּל-רוּחַ וּנְפֶשׁ,

לְהַזְכִּיר מַעֲשִׂים רַבִּים, וְהַמּוֹן בְּרִיּוֹת לֹאִין תִּכְלִית.

מִרְאשִׁית כְּזֹאת הוֹדַעְתָּ, וּמִלְפָּנִים אוֹתָהּ גָּלִיתָ.

זֶה הַיּוֹם תַּחֲלֵת מַעֲשֶׂיךָ, זְכוֹרֹן לְיוֹם רֵאשׁוֹן,

כִּי חֶק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב.

וְעַל הַמְדִּינוֹת בּוֹ יֹאמַר:

אִיזוֹ לַחֲרֹב, וְאִיזוֹ לְשָׁלוֹם, אִיזוֹ לָרָעַב, וְאִיזוֹ לְשָׂבַע.

וּבְרִיּוֹת בּוֹ יִפְקְדוּ, לְהַזְכִּיר לַחַיִּים וּלְמוֹת.

מִי לֹא נִפְקֵד כְּהַיּוֹם הַזֶּה, כִּי זָכַר כָּל-הַיְצוֹר לִפְנֶיךָ בָּא,

מַעֲשֵׂה אִישׁ וּפְקֻדָּתוֹ, וְעֲלִילוֹת מַצְעָדֵי גִבּוֹר,

מַחֲשָׁבוֹת אָדָם וְתַחבּוּלוֹתָיו, וְיִצְרֵי מַעֲלָלֵי אִישׁ.

אֲשֶׁרִי אִישׁ שָׁלָא יִשְׁכַּחְךָ, וּבֶן-אָדָם יִתְאַמֵּץ-בָּךְ.

כִּי דוֹרְשֶׁיךָ לְעוֹלָם לֹא יִכְשְׁלוּ, וְלֹא יִכְלְמוּ לְנִצָּח

כָּל-הַחוֹסִים בָּךְ.

כִּי זָכַר כָּל-הַמַּעֲשִׂים לִפְנֶיךָ בָּא, וְאַתָּה דוֹרֵשׁ

מַעֲשֵׂה כָלֶם.

וְגַם אֶת-נֶחַ בְּאַהֲבָה זָכַרְתָּ, וְתִפְקְדֶהוּ בְּדִבְרֵי יְשׁוּעָה

וְרַחֲמִים,

בְּהִבְיָאךָ אֶת-מִי הַמַּבּוּל, לְשַׁחַת כָּל-בָּשָׂר מִפְּנֵי רָע

מַעֲלִילֵיהֶם.

עַל כֵּן זְכוֹרֵנוּ בָּא לִפְנֶיךָ, יְהוָה אֱלֹהֵינוּ,

לְהַרְבוֹת זִרְעוֹ כְּעַפְרוֹת תֵּבֵל, וְצִאֲצָאֵיו כְּחוֹל הַיָּם.

ZIKHRONOT shifts the prism through which we view Rosh Hashanah to Yom Ha-Zikkaron (the Day of Remembrance), highlighting the covenantal relationship between God and humanity. The metaphor of God as remembering captures the intimate concern and engagement of God with each individual person and creature, as well as our corresponding sense of accountability for our deeds.

אַתָּה זֹכֵר **YOU REMEMBER**. The introductory poem to this section is the earliest liturgical addition to this section.

RITE OF REMEMBRANCE. חֶק זְכוֹרֹן. The “rite” is Rosh Hashanah, the Day of Remembrance.

REMEMBER. In the Bible, God is described as remembering far more often than are humans. Memory is, primarily, a divine quality, representing God's ability to overcome the limitations of a particular time, to see the part as one segment of a far greater whole. When humans remember, therefore, we are imitating God, overcoming our own limits and, in God-like fashion, identifying with the breadth of history. Remembering is essential, because memory is divine. It is part of what makes us all images of God. Fundamentally, our memory is who we are. (David Kraemer)

(continued from previous page)

created to be a place of destruction, but rather as a realm in which each of us can hear a “yes” resounding in our being: an affirmation that existence has meaning, that God’s love can overcome the coldness and indifference we sometimes experience. We can enter into the world with a sense of gratitude and responsibility that God may bless the work of our hands.

When we remember that life is given to us as a blessing and that we can be a blessing, our lives can be transformed. Regretful memories can inspire us to change. Recollections of love and holiness in our lives can nourish and renew us. Remembering the covenant can help us find our place in this world.

As it is written in Your Torah:

✠ God *remembered* Noah and all the beasts and all the cattle that were with him in the ark, and God caused a wind to blow across the earth and the waters subsided. Genesis 8:1

ב God heard their agonized cry, and God *remembered* the covenant with Abraham and Isaac and Jacob. Exodus 2:24

ג Then will I *remember* My covenant with Jacob; I will *remember* also my covenant with Isaac, and also My covenant with Abraham; and I will *remember* the land. Leviticus 26:42

And it is also written in the Book of Psalms:

✠ God has made wondrous works to be *remembered*; ADONAI is gracious and compassionate. Psalms 111:4

ב God always *remembers* the covenant, providing sustenance for those in awe of the Divine. Psalms 111:5

ג God *remembered* the covenant and, with great love, relented. Psalms 106:45

And Your servants the prophets further wrote:

✠ Go proclaim to Jerusalem: Thus said ADONAI: I *remember* the affection of your youth, your love when we were betrothed when you followed Me in the wilderness, a barren land. Jeremiah 2:2

ב I will always *remember* the covenant I made with you in the days of your youth, and establish it with you as a covenant that will last forever. Ezekiel 16:60

ג Is not Ephraim My dear son, My precious child, whom I *remember* fondly even when I speak against him? So my heart reaches out to him, and I always feel compassion for him, declares ADONAI. Jeremiah 31:20

Our God and God of our ancestors, remember us favorably, and from the highest heavens above fulfill Your promise of compassion and deliverance. For our sake, remember Your loving relationship with us, the covenant and the promise that You made to Abraham on Mount Moriah. Hold before You the image of our ancestor Abraham binding his son Isaac on the altar, when he overcame his compassion in order to obey Your command wholeheartedly. Now, allow Your compassion to overcome Your anger at us, and in Your great goodness,

כַּפְתּוֹב בְּתוֹרָתְךָ:

א וַיִּזְכֹּר אֱלֹהִים אֶת־נֹחַ, וְאֶת כָּל־הַחַיָּה וְאֶת־כָּל־הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתֵּבָה, וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל־הָאָרֶץ, וַיִּשְׁכּוּ הַמַּיִם. בְּרֵאשִׁית ח א

ב וְנֹאמַר: וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם, וַיִּזְכֹּר אֱלֹהִים

אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם אֶת־יִצְחָק וְאֶת־יַעֲקֹב. שְׁמוֹת ב כד

ג וְנֹאמַר: וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ יַעֲקֹב, וְאָף אֶת־בְּרִיתוֹ

יִצְחָק, וְאָף אֶת־בְּרִיתוֹ אַבְרָהָם אֶזְכֹּר, וְהָאָרֶץ אֶזְכֹּר. ויקרא כו מב

וּבְדַבְּרֵי קִדְשְׁךָ כְּתוּב לֵאמֹר:

א זָכַר עָשָׂה לְנַפְלָאֲתֵינוּ, חֲנוּן וְרַחוּם יְהוָה. תהלים קיא ד

ב וְנֹאמַר: טָרַף נָתַן לִירְאָיו, יִזְכֹּר לְעוֹלָם בְּרִיתוֹ. תהלים קיא ה

ג וְנֹאמַר: וַיִּזְכֹּר לָהֶם בְּרִיתוֹ, וַיִּנָּחֵם כָּרֹב חֲסָדָיו. תהלים קו מה

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כְּתוּב לֵאמֹר:

א הֲלֹךְ וְקִרְאָתָּ בְּאָזְנֵי יְרוּשָׁלַיִם לֵאמֹר, כֹּה אָמַר יְהוָה,

זְכַרְתִּי לָךְ חֶסֶד נְעוּרֶיךָ, אֲהַבַת כְּלוּלַתֶּיךָ, לְכַתֵּךְ אַחֲרֵי

בַּמִּדְבָּר, בְּאֶרֶץ לֹא זְרוּעָה. ירמיהו ב ב

ב וְנֹאמַר: וַיִּזְכַּרְתִּי אֲנִי אֶת־בְּרִיתִי אוֹתְךָ בִּימֵי נְעוּרֶיךָ,

וְהִקִּימוֹתִי לָךְ בְּרִית עוֹלָם. יחזקאל טז ט

ג וְנֹאמַר: הֲבֵן יָקִיר לִי אֶפְרַיִם, אִם יֶלֶד שַׁעֲשׁוּעִים, כִּי־

מִדֵּי דַבָּרִי בּוֹ זָכַר אֶזְכְּרֶנּוּ עוֹד, עַל כֵּן הָמוּ מַעֲי לּוֹ, רַחֵם

אֶרְחֻמֶּנּוּ, נָאִם יְהוָה. ירמיהו לא כ

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאֲמוֹתֵינוּ], זָכְרֵנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ, וּפְקֻדָּנוּ בְּפֻקְדַת יְשׁוּעָה וְרַחֲמִים מִשְׁמֵי שָׁמַי קָדָם.

וּזְכַר־לָנוּ, יְהוָה אֱלֹהֵינוּ, אֶת־הַבְּרִית וְאֶת־הַחֶסֶד, וְאֶת־

הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם אֲבִינוּ בְּהַר הַמֹּרִיָּה.

וְתִרְאֶה לְפָנֶיךָ עֲקֻדָּה שְׁעָקָד אַבְרָהָם אֲבִינוּ אֶת־יִצְחָק

בְּנוֹ עַל גְּבִי הַמִּזְבֵּחַ, וְכַבֵּשׁ רַחֲמָיו לַעֲשׂוֹת רְצוֹנְךָ בְּלִבְךָ

שָׁלֵם. כֵּן יִכְבְּשׁוּ רַחֲמֶיךָ אֶת־כַּעֲסְךָ מֵעַלְיָנוּ, וּבִטּוּבְךָ

THEN I WILL REMEMBER MY COVENANT וַיִּזְכֹּרְתִי אֶת־בְּרִיתִי. Leviticus 26:42. This follows a discussion of future generations of Israel humbling themselves and atoning for sin. God’s “re-
membrance” thus follows Israel’s *t’shuvah*.

GOD REMEMBERED THE COVENANT וַיִּזְכֹּר לָהֶם בְּרִיתוֹ. Psalms 106:45. The act of remembering causes even God to act differently. So, too, our remembering on this day should lead us to change who we are and how we behave.

OUR GOD אֱלֹהֵינוּ. This prayer evokes the Binding of Isaac, noting that Abraham subdued his mercy in order to do God’s will. In return, we ask God to do the reverse: to allow divine mercy to subdue the divine will to anger. We thus echo God’s own prayer. “What does God pray? Rav Zutra ben Tobi said in the name of Rav: ‘May it be My will that My mercy may suppress My anger, and that My mercy may prevail over My [other] attributes, so that I may deal with My children in the attribute of mercy and, on their behalf, stop short of the limit of strict justice’” (Babylonian Talmud, Berakhot 7a).

THE HIGHEST HEAVENS אֲבוֹתֵינוּ שְׁמֵי קָדָם. The phrase, from Psalms 68:34, has both a spatial and a temporal connotation. Like the Hebrew word *olam*, which can refer to both infinite space and eternal time, *kedem* can refer either to the east, where the sun rises, or to ancient times.

reconcile Yourself to Your people, Your city, and Your land.
Fulfill for us the words of Your promise contained in Your Torah
transmitted by Your servant Moses from Your glorious Presence,
as it is written:

For their sake, I will *remember* the covenant with that first generation whom I brought out of the land of Egypt in the sight of the nations, to be their God; I am ADONAI. Leviticus 26:45

You have always remembered that which has been forgotten, for there is no forgetting in Your realm. So on this day, in Your great mercy, remember the binding of Isaac for the sake of his descendants. *Barukh atah ADONAI*, who remembers the covenant.

In some communities, at the conclusion of each special section of the Silent Amidah, the shofar is blown. (The shofar is traditionally not blown on Shabbat.)

*T'ki-ah sh'varim-t'ru-ah t'ki-ah
T'ki-ah sh'varim t'ki-ah
T'ki-ah t'ru-ah t'ki-ah*

Sixth B'rakhah: Shofarot

PRAYERS AND BIBLICAL VERSES ON THE SHOFAR

You revealed Yourself in a cloud of glory
to speak to Your holy people,
allowing them to hear Your voice from the heavens.
Through a pure mist You disclosed Yourself,
and the whole world—everything—quivered in Your presence.
All of creation trembled in awe,
as You, our sovereign, made Yourself known on Mount Sinai,
teaching Your people Torah and mitzvot.
You spoke to them from amidst fiery flames,
allowing them to hear Your majestic voice and Your sacred words,
revealed Yourself to them amidst thunder and lightning,
and appeared to them with the sounding of the shofar.

As it is written in Your Torah:

א On the third day, as morning dawned, there was thunder and lightning, a dense cloud covering the mountain, and the powerful sound of the *shofar*; all the people who were in the camp trembled. Exodus 19:16

ב The sound of the *shofar* grew ever more powerful; as Moses spoke, God's response thundered. Exodus 19:19

ג All the people saw the thunder and lightning, the blare of the *shofar* and the mountain smoking; as the people saw it, they fell back and stood at a distance. Exodus 20:15

הַגָּדוֹל יָשׁוּב חֲרוֹן אַפָּי מֵעַמִּי וּמִמִּנְחָלָתִי. וְקִיָּם-
לָנוּ, יְהוָה אֱלֹהֵינוּ, אֶת-הַדָּבָר שֶׁהִבְטַחְתָּנוּ בְּתוֹרָתְךָ, עַל
יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי כְבוֹדְךָ, כְּאָמֹר:

וְזָכַרְתִּי לָהֶם בְּרִית רַאשֵׁינִים, אֲשֶׁר הוֹצֵאתִי-אֹתָם מֵאֶרֶץ
מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לֵאלֹהִים, אֲנִי יְהוָה.

ויקרא כו מה

כִּי זִכָּר כָּל-הַנִּשְׁכָּחוֹת אֶתָּה הוּא מַעֲוֹלָם, וְאִין שִׁכְחָה
לִפְנֵי כִסֵּא כְבוֹדְךָ. וְעַקְדַת יִצְחָק לְזִרְעוֹ הַיּוֹם בְּרַחֲמִים
תִּזְכָּר. בְּרוּךְ אַתָּה יְהוָה, זִכָּר הַבְּרִית.

In some communities, at the conclusion of each special section of the Silent Amidah, the shofar is blown. (The shofar is traditionally not blown on Shabbat.)

תקיעה שברים-תרועה תקיעה

תקיעה שברים תקיעה

תקיעה תרועה תקיעה

שופרות

אַתָּה נִגַּלְתָּ בַּעֲנַן כְּבוֹדְךָ, עַל עַם קְדֹשְׁךָ, לְדַבֵּר עִמָּם.
מִן הַשָּׁמַיִם הִשְׁמַעְתָּם קוֹלְךָ, וְנִגַּלְתָּ עֲלֵיהֶם בְּעֶרְפְּלֵי טָהָר.
גַּם כָּל-הָעוֹלָם כָּלוּ חָל מִפְּנֶיךָ, וּבְרִיּוֹת בְּרֹאשִׁית חָרְדוּ מִמֶּךָ,
בַּהֲגִלוֹתְךָ מִלִּפְנֵי עַל הָר סִינִי, לְלַמֵּד לְעַמְּךָ תוֹרָה וּמִצְוֹת,
וּתְשַׁמִּיעַם אֶת-הוֹד קוֹלְךָ, וְדִבְרוֹת קְדֹשְׁךָ מִלְּהִבוֹת אֵשׁ.
בְּקִלְתָּ וּבִרְקִים עֲלֵיהֶם נִגַּלְתָּ, וּבְקוֹל שׁוֹפָר עֲלֵיהֶם הוֹפַעְתָּ.

כְּפָתוֹב בְּתוֹרָתְךָ:

א וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהִיַת הַבָּקָה, וַיְהִי קֹלֶת וּבִרְקִים,
וַעֲנַן כָּבֵד עַל הָהָר, וְקוֹל שׁוֹפָר חָזָק מְאֹד, וַיַּחֲרֹד כָּל-הָעָם
אֲשֶׁר בַּמַּחֲנֶה. שְׁמוֹת יט טז

ב וַנֹּאמֶר: וַיְהִי קוֹל הַשׁוֹפָר הוֹלֵךְ וְחָזָק מְאֹד, מֹשֶׁה יִדְבֹּר
וְהָאֱלֹהִים יַעֲנֶנּוּ בְּקוֹל. שְׁמוֹת יט יט

ג וַנֹּאמֶר: וְכָל-הָעָם רָאִים אֶת-הַקּוֹלֹת וְאֶת-הַלִּפְיָדִם,
וְאֵת קוֹל הַשׁוֹפָר, וְאֶת-הָהָר עָשָׁן, וַיֵּרָא הָעָם וַיִּנָּעוּ
וַיַּעֲמֵדוּ מֵרָחֵק. שְׁמוֹת כ טז

YOU REVEALED YOUR-
SELF נִגַּלְתָּ. Like the
introductory poems to
Malkhuyot and Shofarot,
this poem dates back to
the 5th century or earlier
and exhibits some of the
features that characterize
the transition from early
post-biblical to medieval
liturgical poetry. There
are four stresses in each
line, the same rhythm as
in Aleinu, the prayer with
which the special sections
of Musaf began.

TO YOUR HOLY PEOPLE
עַל עַם קְדֹשְׁךָ. The preposi-
tion here is עַל, literally
“upon,” as opposed to the
more usual אֶל, “to.” The
implication could be that
Israel is no mere recipi-
ent of revelation, but the
vehicle upon which God’s
word is carried into the
world.

ALLOWING THEM TO HEAR
YOUR VOICE מִן הַשָּׁמַיִם
הִשְׁמַעְתָּם קוֹלְךָ. Deuter-
onomy 4:36.

YOUR SACRED WORDS
וְדִבְרוֹת קְדֹשְׁךָ. A reference
to the Decalogue, which
was revealed to the people
Israel at Sinai, accompa-
nied by the sound of the
shofar.

ON THE THIRD DAY. All
three verses from the
Torah are taken from the
description in Exodus of
the revelation on Mount
Sinai. The last verse, with
its confusion of sight
and sound—“the people
saw the thunder and
lightning”—conveys the
full depth of the trans-
formative experience of
revelation.

Revelation is of the past, but it has no meaning unless and until it becomes operative in the present. The Bible is simply a closed book until it is read with an open heart and a ready will. Scripture is not a body of abstract propositions. It is God's summons to human beings, and only when it is heard in the context of present experience can it become an active force in life once more and impel people to make themselves the means whereby the redemptive history which it records is carried one step further, according to the purposes of God. Revelation is a call to present decision and a guide to present action.

—WILL HERBERG

And it is also written in Psalms:

- ✕ God ascends amidst the cry of the *shofar*; with its sound ADONAI is enthroned. Psalm 47:6
- ▢ Sound the trumpet and *shofar* before the Sovereign, ADONAI. Psalm 98:6
- א Sound the *shofar* on our feast day, on the new moon, when it is hidden. For it is Israel's law, a decree of the God of Jacob.

Psalm 81:4–5

Halleluyah! Praise God in the sanctuary,
praise God in the powerful heavens.

*Praise God for the mighty deeds,
praise God for infinite greatness.*

Praise God with the *shofar* call,
praise God with harp and lyre.

*Praise God with drum and dance,
praise God with flute and strings.*

Praise God with crashing cymbals,
praise God with resounding cymbals.

Let every breath of life praise ADONAI. Halleluyah! Psalm 150:1–6

And Your servants the prophets further wrote:

- ✕ All you inhabitants of the world and dwellers on earth: when a banner is raised on the mountains, look! When the *shofar* is sounded, listen! Isaiah 18:3
- ▢ For on that day, a great *shofar* will be sounded: those lost in the land of Assyria and those cast away in the land of Egypt shall come back and worship ADONAI on the holy mountain in Jerusalem. Isaiah 27:13
- א ADONAI will appear to them, shooting arrows like lightning; the lord, God, will sound the *shofar*, advancing in a stormy south wind. *Adonai Tz'va-ot* will protect them. Zechariah 9:14–15

And so, too, protect Your people Israel with Your peace.

וּבְדַבְרֵי קִדְשׁךָ כְּתוּב לֵאמֹר:

א עֲלֶה אֱלֹהִים בְּתִרְעָה, יְהוָה בְּקוֹל שׁוֹפָר. תהלים מז ו

ב וְנֶאֱמַר: בְּחִצְצֹרוֹת וְקוֹל שׁוֹפָר הָרִיעוּ לִפְנֵי הַמֶּלֶךְ

יְהוָה. תהלים צח ו

ג וְנֶאֱמַר: תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר, בְּכֶסֶה לַיּוֹם חֲגִנּוּ. כִּי חֹק

לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לֵאלֹהֵי יַעֲקֹב. תהלים פא ד-ה

וְנֶאֱמַר: הֲלָלוּ יְהוָה, הַלְלוּ-אֵל בְּקִדְשׁוֹ, הַלְלוּהוּ בְּרִקְיעַ עֲזוֹ.

הַלְלוּהוּ בְּגִבּוֹרָתוֹ, הַלְלוּהוּ כְּרֹב גְּדָלוֹ.

הַלְלוּהוּ בְּתִקְעַ שׁוֹפָר, הַלְלוּהוּ בְּנֶבֶל וְכִנּוֹר.

הַלְלוּהוּ בְּתֵף וּמַחּוֹל, הַלְלוּהוּ בְּמִנִּים וְעוּגָב.

הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע, הַלְלוּהוּ בְּצִלְצְלֵי תִרְעָה.

כָּל הַנִּשְׁמָה תְהַלֵּל יְהוָה, הַלְלוּיָהּ. תהלים קנ א-ו

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כְּתוּב לֵאמֹר:

א כָּל-יִשְׁבֵּי תֵבֶל וְשֹׁכְנֵי אֶרֶץ, כְּנִשְׂא נֶס הָרִים תִּרְאוּ,

וְכַתְּקַע שׁוֹפָר תִּשְׁמָעוּ. ישעיה יח ג

ב וְנֶאֱמַר: וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גְּדוֹל,

וּבָאוּ הָאֲבָדִים בְּאֶרֶץ אֲשׁוּר וְהַנִּדְחִים בְּאֶרֶץ מִצְרַיִם,

וְהִשְׁתַּחֲווּ לַיהוָה בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַיִם. ישעיה כז יג

ג וְנֶאֱמַר: וְיְהוָה עֲלֵיהֶם יִרְאֶה, וַיֵּצֵא כְבָרֶךְ חֲצוֹ,

וַאֲדָנִי אֱלֹהִים בְּשׁוֹפָר יִתְקַע, וְהָלַךְ בְּסַעֲרוֹת תִּימָן.

יְהוָה צְבָאוֹת יִגַּן עֲלֵיהֶם. זכריה ט יד-טו

כֵּן תִּגַּן עַל עַמְּךָ יִשְׂרָאֵל בְּשָׁלוֹמְךָ.

VERSES FROM PSALMS. The verses from the Book of Psalms speak of the shofar as the instrument announcing the day of judgment, as God ascends the divine throne.

GOD ASCENDS AMIDST THE CRY אֱלֹהִים בְּתִרְעָה. According to the midrash (Leviticus Rabbah 29:3), this verse's use of the two names of God—*Elohim* (associated with strict justice) and *Adonai* (associated with compassion and loving-kindness)—reflects how God's relationship with us changes over the course of Rosh Hashanah. At the beginning, God ascends and sits on the Throne of Justice, as it is said, "*Elohim* ascends with the *t'ru-ah* [shofar alarm-call]." But when the people Israel blow the shofar, God's compassion is aroused and God moves from the Throne of Justice to the Throne of Compassion, and truly becomes *Adonai*, as the verse says, "With the shofar's sound, *Adonai* is enthroned."

SOUND THE SHOFAR ON

OUR FEAST DAY שׁוֹפָר בְּחֹדֶשׁ שׁוֹפָר. Rosh Hashanah is the only festival that occurs on the new moon. This verse, with its reference to when the moon is hidden, בְּכֶסֶה (*ba-keseh*), is used in the Babylonian Talmud as the prooftext for God's judgment taking place on this day (Rosh Hashanah, 8a-b).

PSALM 150. Although there are already three verses from Psalms, Psalm 150 has been added to the service of Shofarot. This is pursuant to the Babylonian Talmud (Rosh Hashanah 32a), where the Sages state that the ten verses each in Malkhuyot, Zikhronot, and Shofarot correspond to the ten references to the word הָלָלוּ (*hal'lu*), "praise [God]," in Psalm 150. There are also a total of thirteen references to "praise" in the psalm, corresponding to the Thirteen Attributes of God.

VERSES FROM THE PROPHETS. The final three verses from the Prophets refer to the shofar as God's instrument of redemption. The ram was substituted for Isaac as a sacrifice, and the ram's horn announces that God does not wish the death of Isaac's descendants. The horn of that ram is destined to be sounded in the world that is to come (Pirkei D'Rabbi Eliezer, chapter 30).

AND SO, TOO, PROTECT YOUR PEOPLE ISRAEL כֵּן תִּגַּן. Following these Shofarot verses is a brief liturgical coda that amplifies the plea for redemption just quoted in Zechariah 9:15.

The shofar has revelatory power for us today, as it did in accompanying the revelation at Sinai. We must be careful, however, never to confuse the tool of revelation with the content of revelation. Just as the shofar announced God's revelation at Sinai, demanding our attention, so today, the shofar is intended to clear a path, to open our ears. The question then is, what will we hear? What is being revealed to us today? —JAN UHRBACH

The blasts of the shofar on Rosh Hashanah revitalize the soul and mind of every Jew. Each one receives a new soul and a new level of understanding, all according to their own level. This new soul and vision are drawn from the inner countenance of God.
—NAHMAN OF BRATZLAV

Our God and God of our ancestors, sound the great shofar proclaiming our freedom, raise up the banner signaling the ingathering of our exiles, draw near those scattered amidst the nations, and from the ends of the earth assemble our dispersed. Bring us with song and boundless joy to Zion, Your city, to Jerusalem the site of Your Temple, where our ancestors brought their sacrifices and their offerings, as is written in Your Torah: On your joyous occasions—your fixed festivals and new moons—you shall sound the trumpets over your sacrifices and offerings. They shall be a remembrance of you before your God; I, ADONAI, am your God. Numbers 10:10

For You hear the sound of the shofar, and attend to its splintered call—You are beyond compare. *Barukh atah ADONAI*, who listens with compassion to the sounds of the splintered call of Your people Israel.

In some communities, at the conclusion of each special section of the Silent Amidah, the shofar is blown. (The shofar is traditionally not blown on Shabbat.)

*T'ki-ah sh'varim-t'ru-ah t'ki-ah
T'ki-ah sh'varim t'ki-ah
T'ki-ah t'ru-ah t'ki-ah g'dolah*

Seventh B'rakhah: The Restoration of Zion

ADONAI our God, embrace Your people Israel and their prayer. Restore worship to Your sanctuary. May the [fiery offerings and] prayers of the people Israel be lovingly accepted by You, and may our service always be pleasing.

Let our eyes behold Your merciful return to Zion.
Barukh atah ADONAI, who restores Your Divine Presence to Zion.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ],
תִּקַּע בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ,
וְשָׂא נֶס לְקִבְץ גְּלִיּוֹתֵינוּ,
וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם,
וְנַפְּצוֹתֵינוּ כְּנֶס מִיִּרְכַּתִּי אֶרֶץ.
וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ בְּרָנָה,
וְלִירוּשָׁלַיִם בֵּית מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם.
שָׁשׂוּ עֲשׂוּ אֲבוֹתֵינוּ [וְאִמּוֹתֵינוּ] לִפְנֵיךָ אֶת־עוֹלוֹתֵיהֶם
וְאֶת־שְׁלֵמֵיהֶם. וְכֵן כָּתוּב בְּתוֹרָתְךָ:
וּבַיּוֹם שִׂמַּחְתֶּם וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי חֳדָשֵׁיכֶם,
וּתְקַעְתֶּם בַּחֲצָצְרוֹת עַל עַלְתֵּיכֶם וְעַל זִבְחֵי שְׁלֵמֵיכֶם,
וְהָיוּ לָכֶם לְזִכְרוֹן לִפְנֵי אֱלֹהֵיכֶם, אֲנִי יְהוָה אֱלֹהֵיכֶם.

במדבר י י

כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר, וּמֵאַזֵּין תְּרוּעָה וְאִין דּוֹמָה לָךְ.
בְּרוּךְ אַתָּה יְהוָה, שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל
בְּרַחֲמִים.

In some communities, at the conclusion of each special section of the Silent Amidah, the shofar is blown. (The shofar is traditionally not blown on Shabbat.)

תְּקִיעָה שְׁבִרִים־תְּרוּעָה תְּקִיעָה
תְּקִיעָה שְׁבִרִים תְּקִיעָה
תְּקִיעָה תְּרוּעָה תְּקִיעָה גְּדוּלָה

רָצָה יְהוָה אֱלֹהֵינוּ, בְּעַמְּךָ יִשְׂרָאֵל וּבִתְפִלָּתָם, וְהֵשֵׁב
אֶת־הָעֲבוֹדָה לְדַבִּיר בֵּיתְךָ, [וְאֲשֵׁי יִשְׂרָאֵל]
וּתְפִלָּתָם בְּאַהֲבָה תִּקְבַּל בְּרָצוֹן, וְתִהְיֶה לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ.

וּתְחַיֶּה עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.
בְּרוּךְ אַתָּה יְהוָה, הַמַּחְזִיר שְׂכִינָתוֹ לְצִיּוֹן.

FIERY OFFERINGS וְאֲשֵׁי יִשְׂרָאֵל. The reference to the “fiery offerings” originally referred to the Temple sacrifices, but was understood by many Hasidic commentators as referring to the fervor of true prayer.

YOUR DIVINE PRESENCE שְׂכִינָתוֹ. The Hebrew word *shekhinah* has been used for centuries to refer to God's immanence, the presence of God that is felt in the world. The word *shekhinah* is grammatically feminine. Accordingly, the Jewish mystical tradition generally describes the Divine Presence—known as the Shekhinah—in feminine imagery.

TRUMPETS חֲצָצְרוֹת. The Mishnah prescribes that trumpets are to accompany the sounding of the shofar (Rosh Hashanah 3:3–4). Trumpets are depicted on the Arch of Titus in Rome as some of the booty brought home after the capture of Jerusalem in 70 C.E. They were probably blown only by the priests and levites, and so have dropped out of our own ritual performance. The Bible records that the trumpets were sounded at the time of the festival sacrifice.

WHO LISTENS . . . TO THE . . . SPLINTERED CALL OF YOUR PEOPLE ISRAEL שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל בְּרַחֲמִים. After all the repetitions of the word “shofar,” the closing *b'rakhah* of the service of Shofarot omits the word. Instead, we praise God as the One who hears the *t'ru-ah*—the staccato call—of the people Israel. Our collective cries have themselves become a kind of shofar.

RESTORE WORSHIP TO YOUR SANCTUARY וְהֵשֵׁב אֶת־הָעֲבוֹדָה לְדַבִּיר בֵּיתְךָ. An essential motif of Jewish theology is that we are in exile and that our collective relationship with God cannot be fulfilled. Yearning for the restoration of the Temple expresses the wish to have a direct relationship with God.