



**Musaf Amida  
with English  
Translation and  
Commentary**

# מהזור

**ראש השנה**  
**Mussaf Companion**



**Rabbi David Sutton**

Dedicated in memory of

**JOSEPH N. SHALOM**

**YOSEF BEN MAZAL**

*by his Grandchildren*

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### ❧ Acknowledgements ❧

Many people shared in making this volume possible. The credit for whatever it accomplishes — and I pray that it brings a heightened appreciation of the meaning of the Mussaf prayers — will be shared by all of them.

This started as a series explaining the prayers of Mussaf of Rosh Hashanah at the Yad Yosef Torah Center during the weeks before Rosh Hashanah. RICO TUSON spread the classes through his CD's and website, learntorah.com. Baruch Hashem, these classes were well received and many people commented that their prayers were greatly enhanced. Two individuals stand out as being the catalysts to transcribe the thoughts from the audio to the written word. CHARLES DWECK and NATHAN I. DWECK wrote notes from the classes and had the idea to create a pamphlet that would inspire the masses on this holy day. They corrected, prodded, and advised until the project came to fruition. This project would not have been possible without the tireless effort of our graphic artist, MRS M.D. KNOPFLER; this was a labor of love and she used her years of graphics training to produce this masterpiece. I am indebted to MRS FELICE EISNER for her painstaking and highly professional editing.

It is with a heavy heart that I mention one of the last favors done to me by RABBI MEIR ZLOTOWITZ of blessed memory. When I asked him for permission to use the ArtScroll translation of the Mussaf prayers, he responded, "Please write, **Permission granted with love from ArtScroll/Mesorah Publications.**" He was a great man and will be sorely missed.

I thank my parents, DR. JOSEPH and MRS. LIELA SUTTON, who are my best listeners and always offer words of praise and

guidance. I thank them for their direction and guidance and for sending me to all the best Yeshivot; many of the ideas in the explanation came from the shiurim I heard from the Mashgiach, RABBI SHELOMO WOLBE zt"l.

I thank my father-in-law, RABBI NOSSON SCHERMAN, for always helping and guiding me in anything I decide to publish and for always offering his sage advice.

Last, but certainly not least, words are not sufficient to express my gratitude to my dear wife CHAYA for everything she does and for allowing me the time and freedom to be involved in so many wonderful projects.

Finally, I thank the Ribono Shel Olam for His unending kindness and for enabling me to serve Him and Klal Yisrael. May it be Hashem's will that the objective of this project — to educate and enlighten people in the meaning of the Mussaf prayers, will come to fruition.

Rabbi David Sutton

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## Introduction

As is well known, all that happens during the year is decided on Rosh Hashanah. Hashem in His great kindness told us how to merit a good judgment: *Say before Me verses that discuss My kingdom, verses that mention that I remember you and verses that discuss the shofar.*

These *pesukim* are found in the additional sections we add in the Mussaf prayer. Over the years I have noticed that many people are not aware of these *pesukim*'s prominence in our prayers. The goal of this pamphlet is to enable one to have added *kavanah* and insight into these thirty additional *pesukim*. Preferably, one should study the pamphlet beforehand and become familiar with the format and the ideas mentioned. The insights mentioned are, by far, only a tip of the iceberg and meant only as an aid to further your own work on prayer.

It is my hope that these ideas help your prayer and grant you and the entire Jewish people a happy and healthy new year, with the coming of Mashiach and glorification of Hashem's Name, which is the main focus of the Mussaf prayers.

### How to Get the Most Out of This Machzor

***Before the actual prayers:*** Read the section, “Overview of the Musaf Amida.” This will help create a better understanding of the ideal mindset for your *tefila*.

Additionally, to have the proper perspective of the shofar sounds and *tefila*, read the sections at the end of the pamphlet titled, “What to think about when blowing the shofar,” and “Mindsets and Attitudes to Aid Rosh Hashana Prayer.”

#### ***During the actual prayers:***

1. This pamphlet contains the FULL *Amida* of Musaf. You will not need an additional Machzor.
2. For reference, the *pesukim* are divided into Torah, Ketuvim, and Neviim.
3. Each sectional *pasuk* is numbered from 1 to 10 so you know the 10 quotes from Torah, Ketuvim, and Neviim.
4. The beige boxes at the side of the Hebrew contain the theme of that section, explanation of the reason for the *pasuk*, etc. You can look at it before or after you say the *pasuk*, etc.
5. Introductions to the *pesukim* in Hebrew, or their English equivalent (for example, **וּנְאֻמָּר**, are part of the *tefila*.) **Do not skip any Hebrew, except for that in the beige boxes toward the end.**
6. When the shofar is sounded, pause in the *tefila*, ***wherever you are up to***, and reflect on the meaning of the shofar (see end of pamphlet for an understanding of the shofar).

## Overview of the Musaf Amida

### Understanding the Rosh Hashana Amida beracha of Ha'melech Ha'kadosh

In the *beracha* of המלך הקדוש, we are thinking and describing anxiously what it will be like when the Mashiach comes. There are four paragraphs here that follow a logical progression: *Oo'beken yitkadash shimcha*, *oobeken ten pachdecha*, *oobeken ten kavod le'amecha*, and *oobeken sadikin yiroo ve'yismachu*.

#### Paragraph #1 - וּבְכוּן יִתְקַדֵּשׁ שְׁמִיךָ יְהוָה אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ

First, we are describing and asking for the events that will lead to the Mashiach. We are asking that Hashem should reveal Himself, and that His Name should be sanctified. We ask that we should all see clearly what is important in life. Each of us should desire to serve Hashem, to be a good person, to learn Torah, and to run after misvot. It is helpful to stop and imagine what that would be like. Imagine if everyone desired to serve Hashem. Imagine if everyone loved Torah. Picture the siyum ha'shas. And imagine instead of 100,000 Jews together, there are 10 million! This is what it will be like when Hashem reveals himself.

#### Paragraph #2 - וּבְכוּן תּוֹן פְּחֻדָּךְ יְהוָה אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ

This paragraph continues the logical progression: If Hashem reveals Himself, everyone will fear him. Everyone will finally see clearly Hashem's greatness and they will be in awe of His Kingship. Imagine a son whose father secretly does amazing acts of kindness. He supports the fallen. He builds institutions. He gives *sedaka*. He is a truly amazing person. But in public no one knows about it. In fact, people think the father is cruel and unfair. The father is shamed and disgraced. No one listens to him. No one respects him. People mock those who love him and follow his word. How much would the son want the father to finally let everyone in the world know how great he really is and all he does. How great will it be when his father finally gets the respect he deserves. There are 7 billion people in this world. How many people recognize and serve Hashem? How many people

recognize His nation? How many Jews are there in this world? How many intermarry? How many Jews don't even know what it means to be Jewish? How many Jews grew up Jewish but still could not care less about Shabbat and other foundations of Judaism? **בְּכוּ תוּ פִּחְדָּךְ יְהוָה**? Let everyone see clearly how great and amazing You are, Hashem. Let everyone know! Let them finally respect and fear You! This is what we are asking!

Paragraph #3 **וּבְכוּ תוּ כְבוֹד יְהוָה לְעַמּוֹךְ. תְּהִלָּה לִירֵאָיו**

This paragraph follows logically: When everyone finally recognizes Hashem and us as His chosen nation (in the times of the Mashiach), then we as the Jewish people will have honor, and this will bring glory to Hashem.

Paragraph #4- **וּבְכוּ צְדִיקִים יִרְאוּ וַיִּשְׂמְחוּ**,

This paragraph follows, stating that when we have honor and Hashem has honor, then the *sadikim* will see and rejoice. This is generally what we are asking for on Rosh Hashana: that Hashem should rule openly and that everyone should recognize His kingship.

## Malchiyot. Zichronot. Shofarot

The Musaf *amida* is unlike any other Musaf *tefila*. It uniquely contains nine *berachot* while all other Musaf prayers during the year have just seven. As with other Musaf *tefilot*, the category of the first three *berachot* is “praise” and focus of the last three is “thanks.” However, here the middle section uniquely contains three *berachot* (instead of one). The first of the middle three *berachot* is called *Malchiyot*, (Hashem is king), the second is *Zichronot* (Hashem remembers our deeds), and the third is *Shofarot* (Revelations of shofar blasts).

Each of the middle *berachot* contains an introductory paragraph. For instance, **עלינו לשבח**, which discusses the acceptance of Hashem's Kingship, introduces the section of *Malchiyot*. The *beracha* then follows with ten פסוקים that express the theme of that section. For instance, *Malchiyot* contains ten פסוקים with the word “מלך” (king) in

them. *Zichronot* contains ten פסוקים with the word “זכור” (remember) in them, and *Shofarot* contains ten פסוקים with the word “שופר” (shofar) in them.

The ten פסוקים in each section are broken down as follows:

- I. The first set of three פסוקים are from the Torah, introduced with the words, “ככתוב בתורתך.”
- II. The second set of three פסוקים are from the *Ketuvim*, introduced with the words, “ובדברי קדשך כתוב לאמר.”
- III. The third set of three פסוקים are from the *Neviim*, introduced with the words, “ועל ידי עבדך הנביאים כתוב לאמר.”
- IV. The last פסוק is again from the Torah.

## The Three Fundamentals of Emunah

The Maharsha explains that there are three main principles of Emunah and the three middle *berachot* correspond to these three principles:

1. The fundamental principle that Hashem created the world is represented in the *beracha* of *Malchiyot*, where the theme is that Hashem is King.
2. The fundamental principle that Hashem runs the world on an ongoing basis is represented in the *beracha* of *Zichronot*, where the main theme is reward and punishment.
3. The fundamental principle that Hashem gave us the Torah is represented in the third *beracha*, *Shofarot*, where the main theme is that Torah is from Hashem (as we discuss the shofar that was blown during *Matan Torah*).

## The purpose of עלינו (Alenu) in the Musaf Amida

We begin the Musaf section of *Malchiyot* with *Alenu*. Most people think *Alenu* was part of our daily *tefila* and the Hachamim decided

later to add it to the Rosh Hashana Musaf prayer. It is actually the other way around. *Alenu* originated in the *Amida* of Musaf on Rosh Hashana, and the Hachamim felt it was such a powerful *tefila* that they decided that we should say it at the end of every *tefila*.

Yehoshua ben Nun wrote the first half of *Alenu*. Achan wrote the second half. Yehoshua wrote *Alenu* as they were entering Eres Yisrael and breaking down the walls of Yericho. No one was allowed to take from the booty of Yericho, but Achan took from the booty and died. And before he died he wrote the second paragraph of *Alenu* (*Al Ken Nekaveh*). Both authors hinted at their names in the prayer. The first letters of *עלינו עשנו, שלא עשנו, ואנחנו, הוא אלקינו* spells *הושע* in reverse, and the first letters of *על כן נקוה* spell *עכן*.

The Rabbis put this special prayer in the *Amida* to prepare us for accepting the yoke of Hashem in the *beracha* of *Malchiyot*. In *Malchiyot* we are re-accepting Hashem as king and if you will accept a master or king upon yourself it is important to know that he is a real king and has the power to take care of you. *Alenu* discusses the extent of Hashem's strength and kingship and how He is the only true king and there is no one beside Him. We say, we are thankful to You Hashem that You didn't make us like the other nations that bow to falsehood. They pray to a God that has no power to answer and we pray to the king of kings, the God that made the heavens and earth, Who is in control and there is no one but Him.

In the next paragraph, of *על כן נקוה*, we ask that the rest of the world should also realize that Hashem is the only king. We say "על כן נקוה" we are looking forward, "לראות מהרה בתפארת עוזך", and want to see it soon, "להעביר גילולים מן הארץ", that the idols be removed from the world, "לתקן", to perfect the world, "וּכְל בְּנֵי בָשָׂר", and we want to see everyone turn to You and bow to You, "וּיִקְבְּלוּ כֹלָם אֶת עוֹל מַלְכוּתְךָ", and we want to see everyone (not just us) accept You as king, "וּתְמַלִּיךְ עֲלֵיכֶם", and You should reign over them, "מְהֵרָה לְעוֹלָם וָעֵד", speedily and forever. "כִּי הֵיאֵה מַמְלַכּוּת שְׁלֹךְ הֵיאֵה", because the kingdom is Yours, and You will reign in glory forever.



# מוסף



אֲדֹנָי, שְׁפֹתַי תִּפְתָּח. וּפִי יִגִּיד תְּהִלָּתְךָ:

**בְּרוּךְ** אַתָּה יְהוָה, אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, אֱלֹהֵי אַבְרָהָם. אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב. הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא. אֵל עֲלִיּוֹן. גּוֹמֵל חֲסָדִים טוֹבִים. קוֹנֵה הַכֹּל וְזוֹכֵר חֲסָדֵי אֲבוֹת. וּמְבִיא גּוֹאֵל לְבָנָי בְּנֵיהֶם לְמַעַן שְׁמוֹ בְּאַהֲבָה:

זְכַרְנוּ לְחַיִּים. מְלֶךְ חַפְּזֵי חַיִּים.

בְּתַבְנֵנוּ בְּסֶפֶר חַיִּים. לְמַעַן אֱלֹהִים חַיִּים:

מְלֶךְ עוֹזֵר וּמוֹשִׁיעַ וּמְגַן: בְּרוּךְ אַתָּה יְהוָה, מְגַן אַבְרָהָם:

**אֶתָּה** גִּבּוֹר לְעוֹלָם אֲדֹנָי. מְחַיֶּה מֵתִים אַתָּה. רַב לְהוֹשִׁיעַ. מוֹרִיד הַטַּל.

**מְכַלְכֵּל** חַיִּים בְּחֶסֶד. מְחַיֶּה מֵתִים בְּרַחֲמִים רַבִּים. סוֹמֵךְ נוֹפְלִים וְרוֹפֵא חוֹלִים. וּמַתִּיר אֲסוּרִים. וּמְקַיֵּם אֲמוּנָתוֹ לְיִשְׂרָאֵל עַד עַד. מִי כְמוֹךָ בְּעַל גְּבוּרוֹת וּמִי דוֹמֶה לָךְ. מְלֶךְ מֵמִית וּמְחַיֶּה וּמְצַמִּיחַ יְשׁוּעָה:

מִי כְמוֹךָ אֵב הַרְחֵמֵן זוֹכֵר יְצוּרָיו בְּרַחֲמִים לְחַיִּים:

**וְנֶאֱמַן** אַתָּה לְהַחְיֹת מֵתִים: בְּרוּךְ אַתָּה יְהוָה, מְחַיֶּה הַמֵּתִים:

*During the repetition of the Amidah add Keter on page 60*

**אֶתָּה** קָדוֹשׁ וְשִׁמּוֹךְ קָדוֹשׁ. וְקָדוֹשִׁים בְּכָל יוֹם יְהִלְלוּךָ סְלָה: לְדוֹר וָדוֹר הַמְּלִיכוֹ לְאֵל כִּי הוּא לְבָדוֹ מְרוֹם וְקָדוֹשׁ:

**וּבְכֵן** יִתְקַדַּשׁ שְׁמֶךָ יְהוָה אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ:

My Lord, open my lips, that my mouth may declare Your praise.

**ברוך:** Blessed are You, HASHEM, our God and the God of our forefathers, God of Abraham, God of Isaac, and God of Jacob; the great, mighty, and awesome God, the supreme God, Who bestows beneficial kindnesses and creates everything, Who recalls the kindnesses of the Patriarchs and brings a Redeemer to their children's children, for His Name's sake, with love.

**Remember us for life, O King Who desires life,  
and inscribe us in the Book of Life — for Your sake, O Living God.**

O King, Helper, Savior, and Shield. Blessed are You, HASHEM, Shield of Abraham.

**אתה** You are eternally mighty, my Lord, the Revivifier of the dead are You; abundantly able to save.

He sustains the living with kindness, revivifies the dead with abundant mercy, supports the fallen, heals the sick, releases the confined, and maintains His faith to those asleep in the dust. Who is like You, O Master of mighty deeds, and who is comparable to You, O King Who causes death and restores life and makes salvation sprout!

**Who is like You, Merciful Father,  
Who recalls His creatures mercifully for life!**

And You are faithful to revivify the dead. Blessed are You, HASHEM, Who revivifies the dead.

*During the repetition of the Amidah add Keter on page 60*

**אתה** You are holy and Your Name is holy, and holy ones praise You every day, forever.

**ויבך** And so let Your Name be sanctified — Adonay, our God — upon Israel, Your people.

**וּבְבֹן** תֵּן פְּחָדָךְ יְהוָה אֱלֹהֵינוּ עַל כָּל מַעֲשֵׂיךָ. וְאִימָתָךְ עַל כָּל מַה שֶּׁבְרָאתָ. וְיִירָאוּךָ כָּל הַמַּעֲשִׂים וְיִשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרוּאִים. וְיַעֲשׂוּ כְּלָם אַגְדָּה אַחַת לַעֲשׂוֹת רְצוֹנָךְ בְּלִבְבֵי שְׁלָם. שִׁיבְעֵנוּ יְהוָה אֱלֹהֵינוּ שֶׁהַשְּׁלֵטָן לְפָנֶיךָ. עַז בְּיָדְךָ וּגְבוּרָה בְּיָמֶיךָ. וְשִׁמְךָ נֹרָא עַל כָּל מַה שֶּׁבְרָאתָ:

**וּבְבֹן** תֵּן כְּבוֹד לְעַמְּךָ. תַּחֲלֶה לִירֵאָיִךְ. וְתִקְנֶה מִזְבֵּחַ לְדוֹרְשֵׁיךָ. וּפְתַחֲוֹן פֶּה לַמִּיחֲלִים לָךְ. שִׁמְחָה לְאַרְצְךָ. שִׁשׂוֹן לְעִירְךָ. וְצִמִּיחַת קֶרֶן לְדוֹר עֲבָדֶךָ. וְעֲרִיבַת נֵר לְבֶן יִשְׂרָאֵל מִשִּׁיחָךְ, בְּמַהֲרָה בְּיָמֵינוּ:

**וּבְבֹן** צְדִיקִים יִרְאוּ וְיִשְׁמְחוּ וְיִשְׂרִים יַעֲלוּ. וְחֲסִידִים בְּרַנָּה יִגִּילוּ. וְעוֹלָתָה תִקְפֹּץ פִּיהָ. וְהִרְשָׁעָה כָּלָה בְּעַשְׂן תִּכְלָה. כִּי תַעֲבִיר מִמְּשַׁלֵּת זְדוֹן מִן הָאָרֶץ:

**וְתִמְלֹךְ** אַתָּה הוּא יְהוָה אֱלֹהֵינוּ מִהֲרָה עַל כָּל מַעֲשֵׂיךָ. בְּהַר צִיּוֹן מִשְׁפַּן כְּבוֹדְךָ. וּבִירוּשָׁלַיִם עִיר מִקְדָּשְׁךָ. כְּפָתוּב בְּדַבְרֵי קְדָשְׁךָ: יִמְלֹךְ יְהוָה לְעוֹלָם אֱלֹהֵיךָ צִיּוֹן לְדוֹר וָדוֹר הַלְלוּנָהּ:

**קְדוּשׁ** אַתָּה וְנֹרָא שְׁמֶךָ. וְאִין אֵלֹהִים מִבְּלַעְדֶּיךָ. כְּפָתוּב וַיִּגְבַּהּ יְהוָה צְבָאוֹת בְּמִשְׁפָּט וְהָאֵל הַקְּדוֹשׁ נִקְדָּשׁ בְּצַדִּיקָה. בְּרוּךְ אַתָּה יְהוָה, הַמְּלֹךְ הַקְּדוֹשׁ:

**וַיִּבְרַךְ** And so, too, O HASHEM, our God, instill Your awe upon all Your works and Your dread upon all that You have created. Let all works revere You and all creatures prostrate themselves before You. Let them all become a single society, to do Your will wholeheartedly. For as we know, HASHEM, our God, that the dominion is Yours, might is in Your hand and strength is in Your right hand, and Your Name inspires awe over all that You have created.

**וַיִּבְרַךְ** And so, too, grant honor to Your people, praise to those who revere You, good hope to those who seek You, and eloquent speech to those who hope to You; gladness to Your land and joy to Your city; flourishing pride to David, Your servant, and preparation of a lamp for the son of Jesse, Your anointed — speedily, in our days.

**וַיִּבְרַךְ** And so, too, the righteous will see and be glad, the upright will exult, and the devout will be mirthful with glad song. Iniquity will close its mouth and all wickedness will evaporate like smoke, when You will remove evil's domination from the earth.

**וַתִּמְלֹךְ** Then You, HASHEM, will reign alone over all Your works, on Mount Zion, resting place of Your glory; and in Jerusalem, Your holy city; as it is written in Your holy writings: HASHEM shall reign forever — your God, O Zion — from generation to generation, Halleluyah!

**קָדוֹשׁ** You are holy and Your Name is awesome, and there is no god other than You, as it is written: HASHEM, Master of Legions, will be lofty in judgment, and the holy God will be sanctified in righteousness. Blessed are You, HASHEM, the holy King.

**אתה** בחרתנו מפל העמים אהבת אותנו ורצית בנו. ורוממתנו מפל הלשונות. וקדשתנו במצותיך. וקרבתנו מלפנו לעבודתך. ושמך הגדול והקדוש עלינו קראת: נתת לנו יהוה אלהינו באהבה את יום (בשבת: השבת הזו. ואת יום) הזכרון הזה. את יום טוב מקרא קדש הזה. יום תרועה (בשבת: זכרון תרועה) באהבה מקרא קדש. זכר ליציאת מצרים:

**אלהינו** ואלהי אבותינו, מפני חטאינו גלינו מארצנו. ונתרחקנו מעל אדמתנו. ואין אנהנו יכולים לעשות קרבנות חובותינו לפניך. יהי רצון מלפניך יהוה אלהינו ואלהי אבותינו, מלך רחמן, שתשוב ותרחם עלינו, ועל מקדשך ברחמיך הרבים. ותבנהו מהרה, ותגדל כבודו. אבינו, מלכנו, אלהינו, גלה כבוד מלכותך עלינו מהרה, והופע והנשא עלינו לעיני כל חי. וקרב פזורינו מבין הגוים. ונפוצותינו פנם מזרתי ארץ. והביאנו יהוה אלהינו לציון עירך ברנה. ולירושלים עיר מקדשך בשמחת עולם. אנא אלהינו. ושם נעשה לפניך את קרבנות חובותינו, תמידים כסדרם ומוספים כהלכתם. את מוספי יום (בשבת: השבת הזו ואת יום) הזכרון הזה. את יום טוב מקרא קדש הזה. נעשה ונקריב לפניך באהבה במצות רצונך. כמו שכתבת עלינו בתורתך. על ידי משה עבדך:

The theme of **מלכויות** is that Hashem is King and that He created the world.

- We are strengthening our *emunah* that Hashem created the world *ex nihilo* (something from nothing) and therefore has total control.
- Hashem's will is the only deciding factor in our lives.
- The first revelation of Hashem as Creator came with the ten מאמרות, statements, of Creation. Thus, we say ten פסוקים corresponding to the ten מאמרות.

**אַתָּה בְּחַרְתָּנוּ** You have chosen us from all the peoples; You loved us and found favor in us; You exalted us above all the tongues and You sanctified us with Your commandments. You drew us close, our King, to Your service and proclaimed Your great and Holy Name upon us. And You gave us, HASHEM, our God, with love [**this day of Sabbath and**], this Day of Remembrance, a day of [**on the Sabbath: a recalling of**] the sounding of the shofar with love, a holy convocation, a memorial of the Exodus from Egypt.

**אֱלֹהֵינוּ** Our God and the God of our forefathers, But because of our sins we have been exiled from our land and sent far from our soil. We cannot perform our obligations in the House of Your choice, in the great and holy House upon which Your Name was proclaimed, because of the hand that was dispatched against Your Sanctuary. May it be Your will, HASHEM, our God and the God of our forefathers, O merciful King, that You once more be compassionate upon us and upon Your Sanctuary in Your abundant mercy, and rebuild it soon and magnify its glory. Our Father, our King, reveal the glory of Your Kingship upon us, speedily; appear and be uplifted over us before the eyes of all the living. Draw our scattered ones near from among the nations, and bring in our dispersions from the ends of the earth. Bring us to Zion, Your city, in glad song, and to Jerusalem, home of Your Sanctuary, in eternal joy. There we will perform before You our obligatory offerings, the continual offerings according to their order and the additional offerings according to their law. And the additional offerings of [**this day of Sabbath and**] this Day of Remembrance we will perform and bring near to You with love, according to the commandment of Your will, as You have written for us in Your Torah, through Moses, Your servant, from Your glorious expression, as it is said:

The theme of **מלכות** is that Hashem is King and that He created the world.

- We are strengthening our *emunah* that Hashem created the world *ex nihilo* (something from nothing) and therefore has total control.
- Hashem's will is the only deciding factor in our lives.
- The first revelation of Hashem as Creator came with the ten **מאמרות**, statements, of Creation. Thus, we say ten **פסוקים** corresponding to the ten **מאמרות**.

**עלינו** לשבח לאדון הכל. לתת גדלה ליוצר בראשית. שלא עשנו כגויי הארצות ולא שמונו כמשפחות האדמה. שלא שם חלקנו בהם וגורלנו ככל המונם. שהם משתחוים להכל וריק ומתפללים אל אל לא יושיע. ואנחנו משתחוים לפני מלך מלכי המלכים הקדוש ברוך הוא. שהוא נוטה שמים ויוסד ארץ. ומושב יקרו בשמים ממעל. ושכינת עזו בגבהי מרומים. הוא אלהינו ואין עוד אחר. אמת מלבנו ואפס זולתו. כפתוב בתורה: וידעת היום והשבת אל לבבך, כי יהוה הוא האלהים בשמים ממעל ועל הארץ מתחת, אין עוד:



was written by עכו (Achan) after he took from the spoils of Jericho and was going to die for this sin. He admitted his sins and merited a portion in the World to Come. The word נקוה means hope. We hope for the future when all evil will perish and God's Name will be revealed.

**על כן** נקוה לך יהוה אלהינו לראות מהרה בתפארת עזך להעביר גלולים מן הארץ והאלילים פרות יפרתון. לתקן עולם במלכות שדי. וכל בני בשר יקראו בשמך, להפנות אליך כל רשעי ארץ. יפירו וידעו כל יושבי תבל. כי לך תכרע כל ברך תשבע כל לשון. לפניך יהוה אלהינו יכרעו ויפלו, ולכבוד שמך יקר יתנו. ויקבלו כלם את עול מלכותך. ותמלוך עליהם מהרה לעולם ועד. כי המלכות שלך היא. ולעולמי עד תמלוך בכבוד.

עלינו

It is our duty to praise the Master of all, to ascribe greatness to the Molder of primeval creation, for He has not made us like the nations of the lands and has not emplaced us like the families of the earth; for He has not assigned our portion like theirs nor our lot like all their multitudes. For they bow to vanity and emptiness and pray to a god that helps not. But we bend our knees, bow, and acknowledge our thanks before the King Who reigns over kings, the Holy One, Blessed is He. He stretches out heaven and establishes earth's foundation, the seat of His homage is in the heavens above and His powerful Presence is in the loftiest heights. He is our God and there is none other. True is our King, there is nothing besides Him, as it is written in His Torah: "You are to know this day and take to your heart that HASHEM is the only God — in heaven above and on the earth below — there is none other."



על כן

Therefore we put our hope in You, HASHEM, our God, that we may soon see Your mighty splendor, to remove detestable idolatry from the earth, and false gods will be utterly cut off, to perfect the universe through the Almighty's sovereignty. Then all humanity will call upon Your Name, to turn all the earth's wicked toward You. All the world's inhabitants will recognize and know that to You every knee should bend, every tongue should swear. Before You, HASHEM, our God, they will bend every knee and cast themselves down and to the glory of Your Name they will render homage, and they will all accept upon themselves the yoke of Your kingship that You may reign over them soon and eternally. For the kingdom is Yours and You will reign for all eternity in glory.

על כן נקוה was written by עכן (Achan) after he took from the spoils of Yericho and was going to die for this sin. He admitted his sins and merited a portion in the World to Come. The word נקוה means *hope*. We hope for the future when all evil will perish and God's Name will be revealed.

## Torah verses:

We now say 10 pesukim with the word "melech" in it.

This *pasuk* was said by the Jewish people after they crossed the Yam Suf and the water crashed down on the Egyptians. The Jews saw God's kingship and total control over nature. We too should imagine that event and gain that clarity.

This *pasuk* was said by Bilam when he sought to curse the Jewish people and ended up blessing them. He notes "תרועת מלך בו" the friendship of the king is upon them.

This *pasuk* was said by Moshe Rabenu when he blessed the Jewish people before his death.

The Jewish people are referred to as Yeshurun. In order for Hashem to be called the King over the Jewish people, בְּהַתְאָסֵף רְאִשֵׁי עַם, we have to be gathered and united as a people.

בְּכַתּוּב בְּתוֹרַתְךָ:

(1) יְהוָה יִמְלֹךְ לְעַלְמֵי  
וָעֵד

וַיֹּאמֶר:

(2) לֹא הָבִיט אֵינֹן  
בִּיעֶקֶב וְלֹא רָאָה  
עֲמֹל בְּיִשְׂרָאֵל, יְהוָה  
אֶלְהֵינוּ עִמּוֹ וְתִרְוַעַת  
מֶלֶךְ בּוֹ:

וַיֹּאמֶר:

(3) וַיְהִי בִישְׁרוּן מֶלֶךְ,  
בְּהַתְאָסֵף רְאִשֵׁי עַם,  
יַחַד שְׁבִטֵי יִשְׂרָאֵל:

## Torah verses:

As it is written in Your Torah:

- 1) **HASHEM shall reign for all eternity.**

And it is said:

- 2) **He gazes at no iniquity in Jacob and sees no evil schemes in Israel; HASHEM his God is with him, and the affection of the King is in him.**

And it is said:

- 3) **And He became King in Jeshurun when the leaders of the people assembled, the tribes of Israel together.**

We now say 10 pesukim with the word "king" in it.

This *pasuk* was said by the Jewish people after they crossed the Yam Suf and the water crashed down on the Egyptians. The Jews saw God's kingship and total control over nature. We too should imagine that event and gain that clarity.

This *pasuk* was said by Bilam when he sought to curse the Jewish people and ended up blessing them. He notes "תְּרוּעַת מֶלֶךְ בּוֹ" the friendship of the king is upon them.

This *pasuk* was said by Moshe Rabenu when he blessed the Jewish people before his death.

The Jewish people are referred to as Yeshurun. In order for Hashem to be called the King over the Jewish people, בְּהַתְאִסָּף רְאִשֵׁי עַם, we have to be gathered and united as a people.

## Ketuvim

Hashem is a מלך (willingly accepted as King) by the Jewish people and a מושל (forced ruler) by the nations of the world. When the Mashiach comes, Hashem will be a "מלך" "על כל הארץ". The king over all the land. In the future, even the nations of the world will accept Hashem's dominion willingly.

This *pasuk* was said by Adam on the first day of Creation. Hashem, You are the King and You wear a coat of גאות (grandeur). We are saying that only You, Hashem, can take credit for something because it is truly You Who makes everything happen. We cannot take credit for anything because any success we have is Your doing.

This *pasuk* was said by Shelomo Ha'melech. The Jewish people wanted to bring the Aron into the Bet Ha'mikdash and the gates would not open. Shelomo prayed and said "Open up the gates and let the King in." Similarly, Hashem is knocking on the gates of our hearts and asking us to let Him in.

וּבְדַבְרֵי קִדְשׁךָ בָּתוּב לְאֹמֵר:  
**(4) כִּי לִיהוָה הַמְּלוֹכָה,**  
 וּמִשָּׁל בְּגוֹיִם:

וַיֹּאמֶר:

**(5) יְהוָה מֶלֶךְ גְּאוֹת**  
 לְבָשׁ, לְבָשׁ יְהוָה  
 עֵז הַתְּאֵזֶר, אֵף תִּכּוֹן  
 תִּבַּל בַּל תִּמְוֹט:

וַיֹּאמֶר:

**(6) שְׂאוּ שְׁעָרֵיכֶם**  
 וְהִנְשִׂאוּ פֶתְחֵי עוֹלָם,  
 וַיָּבֹא מֶלֶךְ הַכְּבוֹד: מִי  
 זֶה מֶלֶךְ הַכְּבוֹד, יְהוָה  
 עֲזִיז וְגִבּוֹר, יְהוָה  
 גִּבּוֹר מִלְחָמָה: שְׂאוּ  
 שְׁעָרֵיכֶם רְאשֵׁיכֶם

Ketuvim

And in Your Holy Writings the following is written:

4) For the sovereignty is **HASHEM's** and He rules over nations.

Hashem is a **מלך** (willingly accepted as King) by the Jewish people and a **מושל** (forced ruler) by the nations of the world. When the Mashiach comes, Hashem will be a **“מלך עיל כל הארץ”**. The king over all the land. In the future, even the nations of the world will accept Hashem's dominion willingly.

And it is said:

5) **HASHEM** will have reigned, He will have donned grandeur; **HASHEM** will have donned might and girded Himself; even firmed the world that it should not falter.

This *pasuk* was said by Adam on the first day of Creation. Hashem, You are the King and You wear a coat of **גאות** (grandeur). We are saying that only You, Hashem, can take credit for something because it is truly You Who makes everything happen. We cannot take credit for anything because any success we have is Your doing.

And it is said:

6) Raise up your heads, O gates, and be uplifted, you everlasting entrances, so that the King of Glory may enter. Who is this King of Glory? — **HASHEM**, the

This *pasuk* was said by Shelomo Ha'melech. The Jewish people wanted to bring the Aron into the Bet Ha'mikdash and the gates would not open. Shelomo prayed and said "Open up the gates and let the King in." Similarly, Hashem is knocking on the gates of our hearts and asking us to let Him in.

## Ketuvim

וְשָׂאוּ פֶתַח עוֹלָם, וַיָּבֵא מֶלֶךְ הַכְּבוֹד: מִי  
 הוּא זֶה מֶלֶךְ הַכְּבוֹד, יְהוָה צְבָאוֹת, הוּא מֶלֶךְ  
 הַכְּבוֹד סֵלָה:

## Neviim

This *pasuk* was said by the prophet Yeshaya. Hashem was here before everything began and will be here after everything ceases to exist, and in the interim although we see a world, in truth besides Hashem there is nothing.

וְעַל יְדֵי עֲבָדָי הַנְּבִיאִים כָּתוּב  
 לֵאמֹר

(7) כֹּה אָמַר יְהוָה מֶלֶךְ  
 יִשְׂרָאֵל וְגֵאֱלוֹ יְהוָה  
 צְבָאוֹת, אֲנִי רֹאשׁוֹן  
 וְאֲנִי אַחֲרוֹן וּמִבְּלַעֲדֵי  
 אֵין אֱלֹהִים:  
 וַיֹּאמֶר:

In the future we will be redeemed and return to Zion, the wicked will be judged and all the world will accept Hashem's kingship.

(8) וְעָלוּ מוֹשִׁיעִים בְּהַר  
 צִיּוֹן לְשֹׁפֵט אֶת הָרָע  
 עֲשׂוֹ, וְהִיטָה לַיהוָה  
 הַמְּלוּכָה:

Ketuvim

mighty and strong, HASHEM, the strong in battle. Raise up your heads, O gates, and raise up, you everlasting entrances, so that the King of Glory may enter. Who then is the King of Glory? HASHEM, Master of Legions, He is the King of Glory, Selah!

Neviim

And through Your servants, the Prophets, the following is written:

- 7) So said HASHEM, the King of Israel and its Redeemer; HASHEM of Legions: “I am the first and I am the last and aside from Me there is no other god.”

This *pasuk* was said by the prophet Yeshaya. Hashem was here before everything began and will be here after everything ceases to exist, and in the interim although we see a world, in truth besides Hashem there is nothing.

And it is said:

- 8) The saviors will ascend Mount Zion to judge Esau's mountain and the kingdom will be HASHEM's.

In the future we will be redeemed and return to Zion, the wicked will be judged and all the world will accept Hashem's kingship.

## Neviim

וַיֹּאמֶר:

(9) וְהָיָה יְהוָה לְמֶלֶךְ  
עַל כָּל הָאָרֶץ, בַּיּוֹם  
הַהוּא יְהִיָּה יְהוָה  
אֶחָד וְשֵׁמוֹ אֶחָד:

In the future, when the Mashiach comes, everyone will accept Hashem willingly. In the future, Hashem's Name will be one. We will see that even Hashem's judgement is mercy. We no longer will see things as good and bad. We will recognize that everything is good.

## Torah verse:

וּבְתוֹרַתְךָ יְהוָה אֱלֹהֵינוּ כְּתוּב  
לְאֹמֵר:

(10) שָׁמַע יִשְׂרָאֵל, יְהוָה  
אֱלֹהֵינוּ יְהוָה אֶחָד:

This is the final *pasuk* discussing Hashem as King. The word *king* is not mentioned; *יהוה* is synonymous with Hashem being King. Because the concept of *Shema* is the ultimate acceptance of Hashem's kingship. We proclaim that Hashem is the only King and there is no power besides Him. We accept upon ourselves individually the yoke of Hashem's kingship. Say this with great *kavanah* and concentration.

## Neviim

And it is said:

- 9) Then **HASHEM** will be King over all the world, on that day **HASHEM** will be One and His Name will be One.

In the future, when the Mashiach comes, everyone will accept Hashem willingly. In the future, Hashem's Name will be one. We will see that even Hashem's judgement is mercy. We no longer will see things as good and bad. We will recognize that everything is good.

## Torah verse:

And in Your Torah it is written as follows:

- 10) Hear, O Israel: **HASHEM** is our God, **HASHEM**, the One and Only.

This is the final *pasuk* discussing Hashem as King. The word *king* is not mentioned; **יְהוָה** **אֶחָד** is synonymous with Hashem being King. Because the concept of *Shema* is the ultimate acceptance of Hashem's kingship. We proclaim that Hashem is the only King and there is no power besides Him. We accept upon ourselves individually the yoke of Hashem's kingship. Say this with great *kavanah* and concentration.

**אֱלֹהֵינוּ** ואלהי אבותינו. מלוך על כל העולם בלוי בכבודך. והנשא על כל הארץ ביקרך. והופע בהדר גאון עזך. על כל יושבי תבל ארצך. ונדע כל פעול כי אתה פעלתו. ויבין כל יצור כי אתה יצרתו. ויאמר כל אשר נשמה באפו: יהוה אלהי ישראל מלך. ומלכותו בכל משלה:

קדשנו במצותיך, תן חלקנו בתורתך, שבענו מטובך. שימח נפשנו בישועתך. וטהר לבנו לעבדך באמת. כי אתה יהוה אלהים אמת, ודברך מלבנו אמת וקנים לעד. ברוך אתה יהוה, מלך על כל הארץ, מקדש ישראל ויום הזכרון:

#### Shofar is sounded

If you are behind, in the prayer, listen quietly and then continue from where you are up to.

תקיעה שברים תרועה תקיעה  
תקיעה שברים תקיעה  
תקיעה תרועה תקיעה

The world was created on the 25th of Elul. On the 6th day of creation, which was the first of Tishrey (Rosh Hashana), Hashem created man. Since the creation of man is the purpose of the world's existence, today is the anniversary of the day the purpose of the world came into existence.

היום הרת עולם, היום יעמיד במשפט, כל יצורי עולם, אם כבנים אם בעבדים. אם כבנים רחמנו ברחם אב על בנים. אם בעבדים עינינו לך תלויות, עד שתחננו ותוציא לאור משפטנו, קדוש:

**אלהינו** Our God and the God of our forefathers, reign over the entire universe in Your glory; be exalted over all the world in Your splendor, reveal Yourself in the majestic grandeur of Your strength over all the dwellers of Your inhabited world. Let everything that has been made know that You are its Maker, let everything that has been molded understand that You are its Molder, and let everything with a life's breath in its nostrils proclaim: "HASHEM, the God of Israel, is King, and His Kingship rules over everything."

Sanctify us with Your commandments and grant us our share in Your Torah; satisfy us from Your goodness and gladden us with Your salvation. And purify our heart to serve You sincerely. For You are the true God, and Your word is true and endures forever. Blessed are You, HASHEM, King over all the world, Who sanctifies Israel and the Day of Remembrance.

Shofar is sounded

If you are behind, in the prayer, listen quietly and then continue from where you are up to.

תְּקִיעַת שְׁבָרִים תְּרוּעַת תְּקִיעָה  
תְּקִיעַת שְׁבָרִים תְּקִיעָה  
תְּקִיעַת תְּרוּעַת תְּקִיעָה

**הַיּוֹם** Today is the birth[day] of the world. Today all creatures of the world stand in judgment — whether as children [of God] or as servants. If as children, be merciful with us as the mercy of a father for children. If as servants, our eyes [look toward and] depend upon You, until You will be gracious to us and release our verdict [clear and pure] as light, O Awesome and Holy One.

The world was created on the 25th of Elul. On the 6th day of creation, which was the first of Tishrey (Rosh Hashana), Hashem created man. Since the creation of man is the purpose of the world's existence, today is the anniversary of the day the purpose of the world came into existence.



The theme of זכרונות is reward and punishment.

- We are strengthening our *emunah* that Hashem not only created the world but also runs it on a day-to-day basis.
- Hashem remembers our actions and the actions of our forefathers and as a result, He rewards and punishes.
- The greatest revelation of reward and punishment is the ten *makot*, when Hashem showed His hand openly. Thus, we say ten פסוקים corresponding to the ten plagues.

**אַתָּה** זוכר מעשה עולם. ופוקד כל יצורי קדם. לפְּנֵיךָ נגלוּ כָּל תַּעֲלוּמוֹת וְהַמּוֹן נִסְתָּרוֹת שְׁמִבְרֵאשִׁית. כִּי אֵין שִׁכְחָה לְפָנֶי כִּסֵּא כְבוֹדְךָ. וְאֵין נִסְתָּר מִנְּגַד עֵינֶיךָ. אַתָּה זוֹכֵר אֶת כָּל הַמַּפְעָל. וְגַם כָּל הַיְצוּר לֹא נִכְחַד מִמֶּךָ. הַכֹּל גָּלוּי וְצָפוּי לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ. צוֹפֵה וּמִבֵּיט עַד סוֹף כָּל הַדּוֹרוֹת. כִּי תָבִיא חֶק וְזִכְרוֹן לְהַפְקֵד כָּל רוּחַ וְנִפְשׁ. לְהַזְכֵּר מַעֲשִׂים רַבִּים וְהַמּוֹן נִסְתָּרוֹת גְּלִיתָ. זֶה הַיּוֹם תַּחֲלֵת מַעֲשִׂיךָ. זִכְרוֹן לַיּוֹם רֵאשׁוֹן. כִּי חֶק לְיִשְׂרָאֵל הוּא, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב:



**The theme of זכרונות is reward and punishment.**

- We are strengthening our *emunah* that Hashem not only created the world but also runs it on a day-to-day basis.
- Hashem remembers our actions and the actions of our forefathers and as a result, He rewards and punishes.
- The greatest revelation of reward and punishment is the ten *makot*, when Hashem showed His hand openly. Thus, we say ten פסוקים corresponding to the ten plagues.

**אתה** You remember the deeds done in the universe and You recall all the creatures fashioned since earliest times. Before You all hidden things are revealed and the multitude of mysteries since the beginning of Creation, for there is no forgetfulness before Your Throne of Glory and nothing is hidden from before Your eyes. You remember everything ever done and not a single creature is hidden from You. Everything is revealed and known before You, HASHEM, our God, Who keeps watch and sees to the very end of all generations, when You bring about a decreed time of remembrance for every spirit and soul to be recalled, for abundant deeds and a multitude of creatures without limit to be remembered. You made this known from the beginning of Creation and You revealed it from earliest times. This day is the anniversary of the start of Your handiwork, a remembrance of the first day. For it is a decree for Israel, a judgment day for the God of Jacob.

The next few lines should elicit awe inside us. We acknowledge that today it is being decided for every nation if there will be war, prosperity, etc.

**וְעַל** הַמְדִינֹת בּוֹ יֹאמֵר. אִי זֶה לְחָרֵב. אִי זֶה לְשָׁלוֹם. אִי זֶה לְרָעָב. אִי זֶה לְשָׂבַע. וּבְרִיּוֹת בּוֹ יִפְקְדוּ. לְהַזְכִּירָם לְחַיִּים וְלַמָּוֹת. מִי לֹא נִפְקַד כְּהַיּוֹם הַזֶּה. כִּי זָכַר כָּל הַמַּעֲשִׂים לְפָנֶיךָ בָּא. מַעֲשֵׂה אִישׁ וּפְקֻדָתוֹ. וְעֲלִילוֹת מַצְעָדֵי גֹבַר.

מַחֲשָׁבוֹת אָדָם וְתַחֲבֹלוֹתָיו. וַיִּצְרִי מַעֲלָלֵי אִישׁ. אֲשֶׁרֵי אִישׁ שְׂלֹא יִשְׁכַּחְךָ, וּבֶן אָדָם יִתְאַמֵּץ בְּךָ. כִּי דוֹרְשֵׁיךָ לְעוֹלָם לֹא יִכְשְׁלוּ. וְלֹא תִכְלִים לְנֹצַח כָּל הַחוֹסִים בְּךָ. כִּי זָכַר כָּל הַיְצִוֹר לְפָנֶיךָ בָּא. וְאַתָּה דוֹרֵשׁ מַעֲשֵׂה כָלֶם. וְגַם אֶת נֹחַ בְּאַהֲבָה זָכַרְתָּ וּתְפַקְדָהוּ בְּדַבָּר יְשׁוּעָה וְרַחֲמִים. עַל כֵּן זָכְרוֹנוּ בָּא לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ. לְהַרְבוֹת זְרָעוֹ כְּעַפְרוֹת תֵּבֵל וְצִאֲצָאֵיו כְּחוֹל הַיָּם,

## Torah

We now say 10 pesukim with the word "Zecher" in it.

Hashem remembered that Noah fed the animals, and He stopped the waters of the great Flood.

The lesson for us is that, Hashem remembers when we do kindness and therefore He has mercy on us.

כְּתוּב בְּתוֹרָתְךָ:

**(1) וַיִּזְכֹּר אֱלֹהִים אֶת נֹחַ וְאֵת כָּל הַחַיָּה וְאֵת כָּל הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתְּבָה, וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל הָאָרֶץ וַיִּשְׁכּוּ הַמַּיִם:**

**זֵכֶר!** Regarding countries, it is said on this day which is destined for the sword and which for peace, which for hunger and which for abundance; and creatures are recalled on it to remember them for life or death. Who is not recalled on this day? For then the remembrance of everything fashioned comes before You: everyone's deed and mission, the accomplishments of man's activity, man's thoughts and schemes, and the motives behind man's deeds. Praiseworthy is the man who does not forget You, the human being who takes strength in You, for those who seek You will never stumble nor will those who take refuge in You ever be humiliated.

For the remembrance of all Your works comes before You and You analyze the deeds of them all. Moreover, You lovingly remembered Noah and You recalled him with words of salvation and mercy. Consequently his remembrance comes before You, HASHEM, our God, to make his offspring as abundant as the dust of the world and his descendants as the sand by the sea.

Torah

As it is written in Your Torah:

- 1) God remembered Noah and all the beasts and all the cattle that were with him in the ark, and God caused a spirit to pass over the earth and the water subsided.

We now say 10 pesukim with the word "remember" in it.

Hashem remembered that Noah fed the animals, and He stopped the waters of the great Flood.

The lesson for us is that, Hashem remembers when we do kindness and therefore He has mercy on us.

## Torah

וַיֹּאמֶר:

(2) וַיִּשְׁמַע אֱלֹהִים  
 אֶת נַאֲקָתָם, וַיִּזְכֹּר  
 אֱלֹהִים אֶת בְּרִיתוֹ  
 אֶת אַבְרָהָם אֶת יִצְחָק  
 וְאֶת יַעֲקֹב

Hashem heard the groans of the Jewish people and He remembered His covenant with our patriarchs. The lesson for us is that Hashem always remembers us but His memory is activated by our calling out to Him.

וַיֹּאמֶר:

(3) וְגַם אֲנִי שָׁמַעְתִּי אֶת  
 נַאֲקַת בְּנֵי יִשְׂרָאֵל  
 אֲשֶׁר מִצְרַיִם מֵעֲבָדִים  
 אֲתֶם, וְאֶזְכֹּר אֶת  
 בְּרִיתִי

Hashem heard the cries of the Benei Israel from the oppression of the Egyptians and He remembered the covenant. The lesson for us is that the oppression of the nations causes Hashem to remember us and redeem us.

## Ketuvim

וַיְבַרְכֵי קִדְשׁךָ כְּתוּב לְאָמֹר:

(4) זְכֹר עֲשֵׂה לְנַפְלְאֹתֶיךָ,  
 חֲנוּן וְרַחֲמוֹם יְהוָה :

Hashem established the Shabbat and Holidays so we could be reminded of the great miracles and kindnesses Hashem did for us. Also, when we remember the miracles, it is a merit for miracles to happen to us today, as well.

## Torah

And it is said:

- 2) God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob.

Hashem heard the groans of the Jewish people and He remembered His covenant with our patriarchs. The lesson for us is that Hashem always remembers us but His memory is activated by our calling out to Him.

And it is said:

- 3) Also have I heard the cries of the Children of Israel, whom Egypt is compelling to slave, and I remembered my covenant.

Hashem heard the cries of the Benei Israel from the oppression of the Egyptians and He remembered the covenant. The lesson for us is that the oppression of the nations causes Hashem to remember us and redeem us.

## Ketuvim

And in Your Holy Writings the following is written:

- 4) He made a memorial for His wonders; compassionate and merciful is Hashem.

Hashem established the Shabbat and Holidays so we could be reminded of the great miracles and kindnesses Hashem did for us. Also, when we remember the miracles, it is a merit for miracles to happen to us today, as well.

## Ketuvim

וַיֹּאמֶר:

(5) טָרַף נָתַן לְיִרְאָיו,  
יִזְכֹּר לְעוֹלָם בְּרִיתוֹ:

טָרַף means sustenance. Hashem provided sustenance (through the manna) to those who feared Him in the desert, because He remembers forever the covenant He made with Abraham to bring his descendants to the land of Israel. The lesson for us is that today, as well, Hashem provides for us in a miraculous way.

וַיֹּאמֶר:

(6) וַיִּזְכֹּר לָהֶם בְּרִיתוֹ,  
וַיִּנָּחֵם כְּרַב הַסָּדִיּוֹ:

Hashem had mercy on the Benei Israel. Hashem changed His mind for the good based on His kindness (and not based on our deeds).

## Neviim

וְעַל יְדֵי עֲבָדֶיךָ הַנְּבִיאִים כְּתוּב  
לְאָמַר:

(7) הַלֵּךְ וּקְרֵאתָ בְּאֲזֵנִי  
יְרוּשָׁלַיִם לֵאמֹר כֹּה  
אָמַר יְהוָה זְכַרְתִּי לָךְ  
חֶסֶד נְעוּרֶיךָ אֲהַבֵּת  
כְּלוּלְתֶיךָ, לְכַתֵּךְ אַחֲרַי  
בַּמִּדְבָּר בְּאֶרֶץ לֹא  
זְרוּעָה:

Hashem says He remembered when we first got married and how we trusted Him going into the desert upon His command even though we didn't know where our food or shelter would come from. This special time is called, אֲהַבֵּת כְּלוּלְתֶיךָ.

It is the love of a newly married couple. When we follow Hashem and trust in Him it arouses the love of those days.

Ketuvim

And it is said:

- 5) He provided food for those who fear Him, He eternally remembers His covenant.

טָרַף means sustenance. Hashem provided sustenance (through the manna) to those who feared Him in the desert, because He remembers forever the covenant He made with Abraham to bring his descendants to the land of Israel. The lesson for us is that today, as well, Hashem provides for us in a miraculous way.

And it is said:

- 6) He remembered His covenant for them and relented, in accordance with His abundant kindness.

Hashem had mercy on the Benei Israel. Hashem changed His mind for the good based on His kindness (and not based on our deeds).

Neviim

And through Your servants, the Prophets, the following is written:

- 7) Go and proclaim in the ears of Jerusalem, saying: “So said HASHEM: I remember for your sake the kindness of your youth, the love of your bridal days, how you followed Me in the Wilderness in an unsown land.”

Hashem says He remembered when we first got married and how we trusted Him going into the desert upon His command even though we didn't know where our food or shelter would come from. This special time is called, אֶהְבֶּתְךָ כְּלוּלֵי תִיךְ.

It is the love of a newly married couple. When we follow Hashem and trust in Him it arouses the love of those days.

## Neviim

וַנֵּאמֶר:

We are hoping for the times of עולם בְּרִית, when Hashem's covenant will last forever. We are hoping for those great days.

8 וְזָכַרְתִּי אֲנִי אֶת בְּרִיתִי  
אוֹתָךְ בְּיָמֵי נְעוּרֶיךָ,  
וְהִקִּימוּתִי לָךְ בְּרִית  
עוֹלָם:

וַנֵּאמֶר:

Hashem's love for us is like the love a father has for his special son. Just the mention of his name causes his innermost feelings to be aroused. We are that special son to Hashem.

9 הֲבֵן יֶקִיר לִי אֶפְרַיִם  
אִם יֶלֶד שַׁעֲשׂוּעִים  
כִּי מִיָּדִי דַבְּרִי בּוֹ זָכַר  
אֲזַכְּרֶנּוּ עוֹד, עַל כֵּן  
הָמוּ מֵעַי לֹא רַחֵם  
אֲרַחֲמֶנּוּ נָא יְהוָה:

אֲלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא וְיַגִּיעַ וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר זְכוֹרֵנוּ וְזָכְרוֹן אֲבוֹתֵינוּ. זָכוֹן יְרוּשָׁלַיִם עִירָךְ. וְזָכוֹן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ. וְזָכוֹן כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ לְפִלִיטָה לְטוֹבָה. לְחֵן לְחֶסֶד וּלְרַחֲמִים. לְחַיִּים טוֹבִים וּלְשָׁלוֹם. בְּיוֹם (בַּשַּׁבָּת: הַשַּׁבָּת הַזֶּה. וּבְיוֹם) הַזָּכוֹן הַזֶּה. בְּיוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה. לְרַחֵם בּוֹ עָלֵינוּ וְלְהוֹשִׁיעֵנוּ. זָכְרֵנוּ יְהוָה אֱלֹהֵינוּ בּוֹ לְטוֹבָה. וּפְקֹדֵנוּ בּוֹ לְבִרְכָה. וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים טוֹבִים. בְּדַבַּר יְשׁוּעָה וְרַחֲמִים. חוּס וְחַנּוּן וְחַמּוּל וְרַחֵם עָלֵינוּ. וְהוֹשִׁיעֵנוּ כִּי אֱלֹהֶיךָ עֵינֵינוּ. כִּי אֵל מְלֶךְ חַנוּן וְרַחוּם אַתָּה:

Neviim

And it is said:

8) But I will remember  
My covenant with  
you of the days of  
your youth, and I will  
establish for you an  
everlasting covenant.

We are hoping for the times of בְּרִית עוֹלָם, when Hashem's covenant will last forever. We are hoping for those great days.

And it is said:

9) Is Ephraim My most  
precious son or a  
delightful child, that  
whenever I speak of him  
I remember him more  
and more? Therefore,  
My inner self yearns for  
him, I will surely take  
pity on him — these are  
the words of HASHEM.

Hashem's love for us is like the love a father has for his special son. Just the mention of his name causes his innermost feelings to be aroused. We are that special son to Hashem.

אֱלֹהֵינוּ

Our God and God of our fathers, May there ascend, and come, reach, appear, and be desired, be heard, counted and recalled, our remembrance and the remembrance of our fathers; the remembrance of Yerushalayim, Your city; the remembrance of the Mashiach, son of David, Your servant; and the remembrance of Your entire people, the House of Yisrael, before You, for survival, for well-being, for favor, kindness and compassion, for good life and peace, [ **on this Shabbat day, and**] on this day of remembrance, on this festival day of holy assembly to have compassion for us and deliver us. Remember us Adonay, our God, on this day for well-being; be mindful of us on this day for blessing, and deliver us for good life. In accord with the promise of deliverance and compassion, spare us and favor us, have mercy and compassion on us and deliver us; for to You our eyes are directed, because You are the Almighty King, Gracious and Merciful.

## Neviim

\* Note The final *pasuk* of זכרונות is in the end of the upcoming *beracha*. \*

**אֱלֹהֵינוּ** ואלהי אבותינו, זכרנו בזכרון טוב מלפניך, ופקדנו בפקדת ישועה ורחמים משמי קדם. וזכר לנו יהוה אלהינו אהבת הקדמונים, אברהם יצחק וישראל עבדיך. את הברית ואת החסד ואת השבועה שנשבעת לאברהם אבינו בהר המוריה. ואת העקדה שעקד את יצחק בנו על גבי המזבח, וכבש רחמיו לעשות רצונך בלבב שלם. כן יכבשו רחמיה את בעסך. ויגלו רחמיה על מדותיה. ויטוּבך הגדול ישוב חרון אפך. מעמך ומעירך ומארצך ומנחלתך. וקיים לנו יהוה אלהינו את הדבר שהבטחתנו בתורתך על ידי משה עבדיך

באמור:

We discuss how Hashem will take us out of this exile just as He took us out of Mitsrayim. Even though it doesn't seem possible or likely, it wasn't very likely then either, but Hashem redeemed us!

Hashem sees everything. He remembers all our actions.

**10) וזכרתי להם ברית ראשנים, אשר הוצאתי אתם מארץ מצרים לעיני הגוים להיות להם לאלהים אני יהוה:**

**כי זוכר** כל הנשכחות אֶתְּךָ. ואין שכחה לפני כסא כבודך. ועקרת יצחק היום לזרעו תזכר. ברוך אֶתְּךָ יהוה, זוכר הברית:

## Neviim

\* Note The final *pasuk* of זכרונות is in the end of the upcoming *beracha*. \*

**אלהינו** Our God and the God of our forefathers, remember us with a favorable remembrance before You, recall us with a recollection of salvation and mercy from the primeval, loftiest heavens. Remember for us, HASHEM, our God, the covenant, the kindness, and the oath that You swore to our father Abraham on Mount Moriah.

Let there appear before You the Akeidah when Abraham, our father, bound Isaac, his son, upon the altar and he suppressed his mercy to do Your will wholeheartedly. So may Your mercy suppress Your anger from upon us, and in Your great good may Your burning anger withdraw from Your people, from Your city, and from Your heritage. Fulfill for us, HASHEM, our God, the matter that You promised us in Your Torah, through Moses, Your servant, from Your glorious expression,

as it is said:

10) **And I shall remember for them the covenant of the early ones, whom I have taken out of the land of Egypt before the eyes of the nations, to be their God; I am HASHEM.**

**כי זוכר** For it is You Who eternally remembers all forgotten things, and there is no forgetfulness before Your Throne of Glory, and may You mercifully remember today the Akeidah of Isaac for the sake of his offspring. Blessed are You, HASHEM, Who remembers the covenant.

We discuss how Hashem will take us out of this exile just as He took us out of Mitsrayim. Even though it doesn't seem possible or likely, it wasn't very likely then either, but Hashem redeemed us!

Hashem sees everything. He remembers all our actions.

Shofar is sounded

תקיעה שברים תרועה תקיעה  
 תקיעה שברים תקיעה  
 תקיעה תרועה תקיעה

The world was created on the 25th of Elul. On the 6th day of creation, which was the first of Tishrey (Rosh Hashana), Hashem created man. Since the creation of man is the purpose of the world's existence, today is the anniversary of the day the purpose of the world came into existence.

הַיּוֹם הִרְתָּ עוֹלָם, הַיּוֹם  
 יַעֲמִיד בְּמִשְׁפָּט, כָּל יְצוּרֵי  
 עוֹלָם, אִם כְּבָנִים אִם  
 כְּעֲבָדִים. אִם כְּבָנִים רַחֲמֵנוּ  
 כְּרַחֵם אָב עַל בָּנָיו. אִם  
 כְּעֲבָדִים עֵינֵינוּ לְךָ תְּלוּיֹת,  
 עַד שֶׁתְּחַנְּנוּ וְתוֹצִיא לְאוֹר  
 מִשְׁפָּטֵנוּ, קְדוֹשׁ:



The theme of שופרות is that Torah is divine

- We are strengthening our *emunah* not only that Hashem created the world, but also that He gave us the Torah as a rule book and instructed us how to act.
- The greatest revelation of this was the giving of Torah at Sinai. Thus, we say ten פסוקים corresponding to the ten commandments we heard at Sinai.

Within the ten פסוקים of *Shofarot*:

- Three פסוקים mention the shofar that was blown at Har Sinai.
- Three פסוקים mention our shofar of Rosh HaShanah.
- Three פסוקים mention the shofar that will blast at the time of the mashiach.

Shofar is sounded

תקיעה שברים תרועה תקיעה  
תקיעה שברים תקיעה  
תקיעה תרועה תקיעה

**היום** Today is the birth[day] of the world. Today all creatures of the world stand in judgment — whether as children [of God] or as servants. If as children, be merciful with us as the mercy of a father for children. If as servants, our eyes [look toward and] depend upon You, until You will be gracious to us and release our verdict [clear and pure] as light, O Awesome and Holy One.

The world was created on the 25th of Elul. On the 6th day of creation, which was the first of Tishrey (Rosh Hashana), Hashem created man. Since the creation of man is the purpose of the world's existence, today is the anniversary of the day the purpose of the world came into existence.



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- Three פסוקים mention the shofar that will blast at the time of the mashiach.

אתה נגלית בענן כבודך. על עם קדשך לנדבך עמקהם. מן השמים השמעתם קולך. ונגלית עליהם בערפלי מחר. וגם כל העולם כלו חל מלפניך. ובריות בראשית חרדו ממך. בהגלותך מלפנו על הר סיני. ללמד לעמך תורה ומצות. ותשמיעם את הוד קולך. ודברות קדשך מלהבות אש. בקולות וברקים עליהם נגלית. ובקול שופר עליהם הופעת.

Torah  
Shofar of Har Sinai

We now say 10 pesukim with the word "Shofar" in it.

When the Torah was given, in addition to thunder and lightning, the Jewish people heard the sound of a shofar blasting that was very loud and caused the people to be very frightened.

Unlike the shofar blown by a human being, where the strength of the blast gets weaker as the sound continues, the sound of the Shofar blown at Har Sinai when the Torah was given got stronger as it continued on.

כְּתוּב בְּתוֹרָתְךָ:

1 וַיְהִי בַיּוֹם הַשְּׁלִישִׁי  
בְּהִיַת הַבֶּקֶר וַיְהִי  
קוֹלֹת וּבְרָקִים וְעָנָן  
כָּבֵד עַל הָהָר וְקוֹל  
שׁוֹפָר חָזַק מְאֹד,  
וַיַּחֲרֵד כָּל הָעָם אֲשֶׁר  
בַּמַּחֲנֶה:

וַיֵּאמֶר:

2 וַיְהִי קוֹל הַשׁוֹפָר  
הוֹלֵךְ וְחָזַק מְאֹד,  
מִשֶּׁה יִדְבֵּר וְהָאֱלֹהִים  
יַעֲנֶנּוּ בְּקוֹל:

**אַתָּה נִגְלִיתָ** You were revealed in Your cloud of glory to Your holy people to speak with them. From the heavens You made them hear Your voice and revealed Yourself to them in thick clouds of purity. Moreover, the entire universe shuddered before You and the creatures of creation trembled before You during Your revelation, our King, on Mount Sinai to teach Your people Torah and commandments. You made them hear the majesty of Your voice and Your holy utterances from fiery flames. Amid thunder and lightning You were revealed to them and with the sound of shofar You appeared to them,

### Torah

#### Shofar of Har Sinai

As it is written in Your Torah:

- 1) And it was on the third day when it was morning, there was thunder and lightning, a heavy cloud was on the mountain and the sound of the shofar was very strong, and the entire people in the camp trembled.

And it is said:

- 2) And the sound of the shofar became increasingly stronger, Moses would speak and God would respond with a voice.

We now say 10 pesukim with the word "Shofar" in it.

When the Torah was given, in addition to thunder and lightning, the Jewish people heard the sound of a shofar blasting that was very loud and caused the people to be very frightened.

Unlike the shofar blown by a human being, where the strength of the blast gets weaker as the sound continues, the sound of the Shofar blown at Har Sinai when the Torah was given got stronger as it continued on.

Torah

Shofar of Har Sinai

וַנֹּאמֶר:

The Jewish people not only heard the sounds of the commandments, the thunder, and the shofar, but they also saw the sounds that were emanating from Har Sinai. They perceived spiritual concepts with their eyes. What an awe inspiring sight this must have been.

3 וְכָל הָעַם רָאִים אֶת  
הַקּוֹלֹת וְאֶת הַלְפִידִם  
וְאֶת קוֹל הַשּׁוֹפָר וְאֶת  
הָהָר עֹשֵׂן, וַיֵּרָא הָעַם  
וַיִּנְעוּ וַיַּעֲמְדוּ מֵרָחֵק:

Ketuvim

Shofar of Rosh Hashanah

וַיְדַבְּרֵי קִדְשׁ בְּתוֹב לֵאמֹר:

Hashem may start off with the trait of אֱלֹהִים ( judgement) but because of the תְּרוּעָה (shofar sound), He switched to mercy.

4 עָלָה אֱלֹהִים בְּתְרוּעָה,  
יְהוָה בְּקוֹל שׁוֹפָר:

This *pasuk* reveals to us that we blow the shofar in front of Hashem the King. We are coronating the King on the day of creation with the shofar blowing.

וַנֹּאמֶר:

5 בְּחֻצְרוֹת וְקוֹל שׁוֹפָר,  
הָרִיעוּ לִפְנֵי הַמֶּלֶךְ  
יְהוָה:

We are taught to blow the shofar on Rosh Hodesh when the moon is בְּכֶסֶה (covered) when it is לְיוֹם תְּגִנוּ (when the holiday comes). The moon is covered at the beginning of the month. Rosh Hashana is the only holiday at the beginning of a month. Thus we learn to blow the shofar on the holiday of Rosh Hashana.

וַנֹּאמֶר:

6 תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר,  
בְּכֶסֶה לְיוֹם תְּגִנוּ:

Torah

Shofar of Har Sinai

And it is said:

- 3) And the entire people saw the sounds and the flames and the sound of the shofar and the smoking mountain, and the people saw and trembled and they stood from afar.

The Jewish people not only heard the sounds of the commandments, the thunder, and the shofar, but they also saw the sounds that were emanating from Har Sinai. They perceived spiritual concepts with their eyes. What an awe inspiring sight this must have been.

Ketuvim

Shofar of Rosh Hashanah

And in Your Holy Writings, it is written:

- 4) God has ascended with a blast, HASHEM, with the sound of the shofar.

And it is said:

- 5) With trumpets and shofar sound, call out before the King, HASHEM.

And it is said:

- 6) Blow the shofar at the moon's renewal, at the time appointed for our festive day.

Hashem may start off with the trait of אֱלֹהִים ( judgement) but because of the תְּרוּעָה (shofar sound), He switched to mercy.

This *pasuk* reveals to us that we blow the shofar in front of Hashem the King. We are coronating the King on the day of creation with the shofar blowing.

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**הַלְלוּיָהּ.** הַלְלוּ אֵל בְּקֹדֶשׁוֹ. הַלְלוּהוּ בְּרִקְיעַ עִזּוֹ:  
הַלְלוּהוּ בְּגִבּוֹרֹתָיו. הַלְלוּהוּ בְּרַב גְּדֻלוֹ:  
הַלְלוּהוּ בְּתַקְעַ שׁוֹפָר. הַלְלוּהוּ בְּנִבְל וְכִנּוֹר:  
הַלְלוּהוּ בְּתֶנֶף וּמְחוּל. הַלְלוּהוּ בְּמִנִּים וְעִנְבִּי:  
הַלְלוּהוּ בְּצִלְצְלֵי שִׁמְעַ. הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה:  
כֹּל הַנְּשָׁמָה תִּהְלֵל יְיָ הַלְלוּיָהּ:

Neviim  
 Shofar of Mashiach

When the Mashiach comes, "ביום ההוא," on that day, we will blow the great shofar and all the nations will bow to Hashem and recognize His greatness.

וְעַל יְדֵי עֲבָדָיְךָ הַנְּכִיאִים כְּתוּב  
 לְאָמַר:

7) וְהָיָה בַּיּוֹם הַהוּא  
 יִתְקַע בְּשׁוֹפָר גָּדוֹל  
 וּבָאוּ הָאֲבֹדִים בְּאָרֶץ  
 אֲשׁוּר וְהִנָּדְדוּ  
 בְּאָרֶץ מִצְרַיִם,  
 וְהִשְׁתַּחֲווּ לִידּוּד בְּהַר  
 הַקֹּדֶשׁ בִּירוּשָׁלַיִם:

וְנֹאמַר:

When the shofar of Mashiach blows, the whole world will recognize Hashem and hear about His greatness immediately.

8) כָּל יִשְׁבֵי תֵבֵל וְשֹׁכְנֵי  
 אָרֶץ, כִּנְשָׂא נִס הָרִים  
 תִּרְאוּ וְכִתְקַע שׁוֹפָר  
 תִּשְׁמְעוּ:

Halleluyah! Praise God in His Sanctuary; praise Him in the firmament of His power. Praise Him for His mighty acts; praise Him as befits His abundant greatness. Praise Him with the blast of the shofar; praise Him with lyre and harp. Praise Him with drum and dance; praise Him with organ and flute. Praise Him with clanging cymbals; praise Him with resonant trumpets.

Let all souls praise God, Halleluyah!

### Neviim

#### Shofar of Mashiach

And through Your servants, the Prophets, the following is written:

- 7) And it will be on that day that a great shofar will be blown, and then will come those lost in the land of Assyria and those cast away in the land of Egypt; and they shall prostrate themselves to HASHEM on the holy mountain in Jerusalem.

When the Mashiach comes, "בְּיוֹם הַהוּא," on that day, we will blow the great shofar and all the nations will bow to Hashem and recognize His greatness.

And it is said:

- 8) All inhabitants of the world and dwellers of the earth — you shall see [that Israel has been ingathered] as if a banner were raised on mountaintops and you shall hear it as if a shofar were sounded.

When the shofar of Mashiach blows, the whole world will recognize Hashem and hear about His greatness immediately.

Neviim

Shofar of Mashiach

וּנְאָמַר:

9) וַיְהוֹה עֲלֵיהֶם יְרָאָה  
וַיֵּצֵא כְּבֹרֶק חֲצוֹ, וַאֲדָנִי  
יְהוֹה (קְרִי אֱלֹהִים)  
בְּשׁוֹפָר יִתְקַע, וְהִלְךְ  
בְּסַעֲרוֹת תִּימֹן: יְהוֹה  
צְבָאוֹת יְגַן עֲלֵיהֶם:  
יְהוֹה צְבָאוֹת יְגַן  
עֲלֵיכֶם: יְהוֹה צְבָאוֹת  
יְגַן עֲלֵינוּ:

This *pasuk* refers to the fact that Hashem will seek vengeance from the nations of the world at the end of time, specifically at the war of Gog and Magog.

We ask Hashem to blow the great shofar that will signal the coming of the Mashiach. We are asking for Hashem to bring the Final Redemption.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,  
תְּקַע בְּשׁוֹפָר גְּדוֹל לְחֲרוֹתֵנוּ,  
וְשֵׂא נֶס לְקַבֵּץ גְּלוּתֵינוּ,  
וְקַיֵּם לָנוּ יְהוֹה אֱלֹהֵינוּ אֶת  
הַדְּבָר שֶׁחֲבָטָהּתָנוּ בְּתוֹרָתְךָ,  
עַל יְדֵי מֹשֶׁה עַבְדְּךָ, מִפִּי  
כְּבוֹדְךָ בְּאִמּוֹר:

## Neviim

## Shofar of Mashiach

And it is said:

9) And **HASHEM** will appear to them and His arrow will go forth like a flash of lightning, and my Lord **HASHEM/ELOHIM** will sound the shofar and shall go southward with storm winds. **HASHEM**, Master of Legions, will shield them. So may You shield Your people Israel with Your peace.

This *pasuk* refers to the fact that Hashem will seek vengeance from the nations of the world at the end of time, specifically at the war of Gog and Magog.

**אלהינו** Our God and the God of our forefathers, sound the great shofar for our freedom, raise the banner to gather our exiles. Draw our scattered ones near from among the nations, and bring in our dispersions from the ends of the earth! Bring us to Zion, Your city, in glad song, and to Jerusalem, home of Your Sanctuary, in eternal joy. There we will perform before You our obligatory offerings as is commanded to us in Your Torah, through Moses, Your servant, from Your glorious expression,

We ask Hashem to blow the great shofar that will signal the coming of the Mashiach. We are asking for Hashem to bring the Final Redemption.

Torah  
Shofar of Har Sinai

This *pasuk* is the source for the three berachot structure of שופרות, זכרונות, מלכיות.

- וּתְקַעְתֶּם בַּחֲצֹצֶרֶת is the reference to *Shofarot*.
- וְהָיוּ לָכֶם לְזִכְרוֹן is the reference to *Zichronot*.
- לְפָנַי אֱלֹהֵיכֶם is the reference to *Malchiyot*.

**(10) וּבְיוֹם שְׁמַחְתֶּכֶם**  
**וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי**  
**חַדְשְׁכֶם וּתְקַעְתֶּם בַּחֲצֹצֶרֶת**  
**עַל עַלְתֵיכֶם וְעַל זִבְחֵי**  
**שְׁלֵמֵיכֶם, וְהָיוּ לָכֶם לְזִכְרוֹן**  
**לְפָנַי אֱלֹהֵיכֶם אֲנִי יְהוָה**  
**אֱלֹהֵיכֶם**

כי שומע קול שופר אתה, ומאזין תרועה ואין דומה לך, ברוך אתה יהוה, שומע קול תרועת עמו ישראל (בשבת לא יאמר "היום") היום ברחמים:

Shofar is sounded

תקיעה שברים תרועה תקיעה  
 תקיעה שברים תקיעה  
 תקיעה תרועה תקיעה

The world was created on the 25th of Elul. On the 6th day, of creation which was the first of Tishrey (Rosh Hashana), Hashem created man. Since the creation of man is the purpose of the world's existence, today is the anniversary of the day the purpose of the world came into existence.

הַיּוֹם הִרְתָּ עוֹלָם, הַיּוֹם  
 יַעֲמִיד בְּמִשְׁפָּט, כָּל יְצוּרֵי  
 עוֹלָם, אִם כְּבָנִים אִם  
 כְּעַבְדִּים. אִם כְּבָנִים רַחֲמֵנוּ  
 כְּרַחֵם אָב עַל בָּנָיו. אִם  
 כְּעַבְדִּים עֵינֵינוּ לְךָ תְּלוּיֹת,  
 עַד שֶׁתַּחַנְּנוּ וְתוֹצִיא לָאוֹר  
 מִשְׁפָּטֵנוּ, קְדוֹשׁ:

Torah

Shofar of Har Sinai

10) And on the day of your gladness, on your festivals, and on your new moons you are to sound the trumpets over your elevation offerings, and over your peace-offerings; and they shall be a remembrance for you before your God: I am HASHEM, Your God.

This *pasuk* is the source for the three berachot structure of שופרות, זכרונות, מלכיות.

- וְהִקְעַתֶּם בְּהִצְצוֹת is the reference to *Shofarot*.
- וְהָיוּ לָכֶם לְזִכְרוֹן is the reference to *Zichronot*.
- לְפָנַי אֱלֹהֵיכֶם is the reference to *Malchiyot*.

For You hear the sound of the shofar and You give ear to the *teruah*, and none is comparable to You. Blessed are You, HASHEM, Who hears the shofar-sound of His people [on Shabbat, don't say "today"] today Israel with mercy.

Shofar is sounded

תְּקִיעַת שְׁבָרִים תְּרוּעַת תְּקִיעָה  
תְּקִיעַת שְׁבָרִים תְּקִיעָה  
תְּקִיעַת תְּרוּעַת תְּקִיעָה

**הַיּוֹם** Today is the birth[day] of the world. Today all creatures of the world stand in judgment — whether as children [of God] or as servants. If as children, be merciful with us as the mercy of a father for children. If as servants, our eyes [look toward and] depend upon You, until You will be gracious to us and release our verdict [clear and pure] as light, O Awesome and Holy One.

The world was created on the 25th of Elul. On the 6th day, of creation which was the first of Tishrey (Rosh Hashana), Hashem created man. Since the creation of man is the purpose of the world's existence, today is the anniversary of the day the purpose of the world came into existence.

**רצה** יהוה אלהינו בעמך ישראל וּלְתַפְלֹתָם שְׁעָה. וְהִשָּׁב  
הַעֲבוּדָה לְדַבִּיר בֵּיתָךְ. וְאֲשֵׁי יִשְׂרָאֵל וּתְפִלָּתָם מִהֲרָה בְּאַהֲבָה  
תִּקְבַּל בְּרָצוֹן. וְתַהִי לְרָצוֹן תָּמִיד עֲבוֹדַת יִשְׂרָאֵל עִמָּךְ:  
וְאַתָּה, בְּרַחֲמֶיךָ הַרְבִּים. תַּחֲפִץ בָּנוּ וְתִרְצָנוּ וְתַחֲזִינָה עֵינֵינוּ  
בְּשׂוֹבְךָ לְרָצוֹן בְּרַחֲמִים: בְּרוּךְ אַתָּה יְהוָה, הַמְחַזֵּיר שְׂכִינָתוֹ  
לְרָצוֹן:

**מוזדים** אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
לְעוֹלָם וָעֶד. צוּרֵנוּ צוּר חַיֵּינוּ וּמִגֵּן יִשְׁעֵנוּ אַתָּה הוּא. לְדֹר  
וְדֹר גּוֹדֶה לָךְ וּנְסַפֵּר תְּהִלָּתְךָ. עַל חַיֵּינוּ הַמְסוּרִים בְּיָדְךָ. וְעַל  
נַשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ. וְעַל נַסִּיךְ שְׂבָכָל יוֹם עִמָּנוּ וְעַל  
נַפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ שְׂבָכָל עֵת. עָרֵב וּבִקֵּר וְצָהָרִים. הַטּוֹב כִּי  
לֹא כָלוּ רַחֲמֶיךָ. הַמְרַחֵם כִּי לֹא תָמוּ חֲסִדֶיךָ כִּי מֵעוֹלָם קִוִּינוּ  
לָךְ:

מוזדים הרבנן:

בחזרת הש"ץ כשמסיים החזן ברכת "המחזיר שכינתו לציון", עונים הציבור "אמן",  
ואחר כך כורעים ראשיהם ואומרים:

מוזדים אֲנַחְנוּ לָךְ שְׂאֵתָה הוּא יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
אֱלֹהֵי כָל בָּשָׂר. יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית. בְּרַכּוֹת וְהוֹדָאוֹת  
לְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עַל שֶׁחַחֲוִיתָנוּ וְקִיַּמְתָּנוּ. כִּן תַּחֲזִינָנוּ  
וְתַחַנְנָנוּ. וְתִאַסּוֹף גְּלוּיֹתֵינוּ לְחֻצְרוֹת קִדְשֶׁךָ. לְשִׁמְרֵךְ חֲקִיךָ  
וְלַעֲשׂוֹת רְצוֹנְךָ. וְלַעֲבֹדְךָ בְּלֵב טָהוֹר. עַל שֶׁאֲנַחְנוּ מוֹזִידִים  
לָךְ. בְּרוּךְ אַל הַהוֹדָאוֹת:

**ועל** כָּלם יִתְבָּרַךְ וְיִתְרוֹמֵם וְיִתְנַשֵּׂא תָמִיד שְׁמֶךָ מִלְּפָנֵינוּ לְעוֹלָם  
וָעֶד. וְכָל הַחַיִּים יוֹדוּךָ סֵלָה:

**רצה** Be favorable, HASHEM, our God, toward Your people Israel and their prayer, and restore the service to the Holy of Holies of Your Temple. The fire-offerings of Israel and their prayer accept with love and favor, and may the service of Your people Israel always be favorable to You.

May our eyes behold Your return to Zion in compassion. Blessed are You, HASHEM, Who restores His Presence to Zion.

**מודים** We gratefully thank You, for it is You Who are HASHEM, our God and the God of our forefathers for all eternity; Rock of our lives, Shield of our salvation are You from generation to generation. We shall thank You and relate Your praise — for our lives, which are committed to Your power and for our souls that are entrusted to You; for Your miracles that are with us every day; and for Your wonders and favors in every season — evening, morning, and afternoon. The Beneficent One, for Your compassions were never exhausted, and the Compassionate One, for Your kindnesses never ended — always have we put our hope in You.

While the Hazzan recites the previous paragraph, the congregants bow and say in an undertone:

**We are thankful to You, that you, Adonay, are our God, and God of our forefathers, God of all flesh, Our Creator, Creator of the beginning. Blessing and thanksgivings are due to Your great and holy Name for keeping us alive, and sustaining us; so may You always keep us alive, and be gracious to us, and gather our exiles to the courtyards of Your Sanctuary to observe Your statutes, and to do Your will, and to serve You wholeheartedly, for we are thankful to You. Blessed is the Almighty to Whom all thanks are due.**

**ועל** For all these, may Your Name be blessed and exalted, our King, continually forever and ever.

## ובתשוב לחיים טובים כל בני בריתך:

(אם שכח ולא אמר: "וכתוב" וכו', ונזכר אחר שהזכיר שם ה' בברכה, לא יחזור):

**ויהללו** ויברכו את שמך הגדול באמת לעולם פי טוב.  
האל ישועתנו ועזרתנו סלה האל הטוב: ברוך אתה יהוה,  
הטוב שמך ולך נאה להודות:

**ששים** שלום טובה וברכה חיים חן וחסד צדקה ורחמים עלינו  
ועל כל ישראל עמך, וברכנו אבינו פלנו באחד באור פניך,  
פי באור פניך נתת לנו יהוה אלהינו תורה וחיים. אהבה  
וחסד. צדקה ורחמים. ברכה ושלום. וטוב בעיניך לברכנו  
ולברך את כל עמך ישראל ברוב עז ושלום:

בחזרה אומר החזן:

**ואתם הדבקים ביהוה אלהיכם, חיים כלכם היום:**

היום תאמצנו. היום תברכנו.

היום תגדלנו. היום תדגלנו.

היום תהדרנו. היום תנערנו ועד טוב.

היום תזכנו. היום תחינו.

היום תחננו. היום תטהרנו.

היום תישר ארחותינו. היום תכתבנו בכתר שם טוב.

היום תלבבנו. היום תמלטנו.

**And inscribe all the children of Your covenant for a good life.**

If the above passage was forgotten, do not repeat Amida.

**וַיְהַלְלוּ** Everything alive will gratefully acknowledge You, Selah! and praise Your Name sincerely, O God of our salvation and help, Selah! Blessed are You, HASHEM, Your Name is “The Beneficent One” and to You it is fitting to give thanks.

**שִׁים** Establish peace, goodness, blessing, graciousness, kindness and compassion upon us and upon all of Your people Israel. Bless us, our Father, all of us as one, with the light of Your countenance, for with the light of Your countenance You gave us, HASHEM, our God, the Torah of life and a love of kindness, righteousness, blessing, compassion, life, and peace. And may it be good in Your eyes to bless Your people Israel, in every season and in every hour with Your peace.

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During the repetition of the Amidah the Hazzan says:

**You who cleave to Adonay, Your God you are all living today.**

On this day, make us strong.	On this day, bless us.
On this day, make us great.	On this day, exalt our banner.
On this day, grant us honor.	On this day, summon us to a good gathering.
On this day, exonerate us.	On this day, grant us life.
On this day, favor us.	On this day, cleanse us from our sins.
On this day, straighten our paths.	On this day, crown us with a crown of a good name.
On this day, encourage us.	On this day, rescue us.
On this day, elevate us. On this day, support us.	

היום תנשאנו. היום תסענו.  
 היום תעטנו. היום תפקדנו ברחמיך לחיים טובים.  
 היום תצדקנו. היום תקרבנו לעבודתך.  
 היום תרחמנו. היום תשמע תפלתנו.  
 היום תתננו לחן ולחסד ולרחמים.  
 ותכתבנו ברחמיך לחיים טובים:

ובספר חיים ברכה ושלום ופרנסה טובה וישועה ונחמה  
 ונזרות טובות. נזכר ונכתב לפניך אנהנו וכל עמך ישראל  
 לחיים טובים ולשלום:  
 ברוך אתה ייְהוָה יוהוהוהו יאהדינהו, המברך את עמו ישראל בשלום  
 אמן:

יהיו רצון אמרי פי והגיון לבי לפניך. יהוה צורי וגאלי:  
**אלהי**. נצור לשוני מרע. ושפתותי מדבר מרמה. ולמקללי נפשי  
 תדום. ונפשי כעפר לכל תהיה. פתח לבי בתורתך. ואחרי מצותיך  
 תרדוף נפשי. וכל הקמים עלי לרעה. מהרה הפר עצתם וקלקל  
 מחשבותם. עשה למען שמך. עשה למען ימינך. עשה למען תורתך.  
 עשה למען קדשך. למען יחלצון ידיך. הושיעה ימינך וענגי:

יהיו רצון אמרי פי והגיון לבי לפניך. יהוה צורי וגאלי:  
**עושה** השלום במרומו, הוא ברחמיו יעשה שלום עלינו,  
 ועל כל עמו ישראל ואמרו אמן:  
**יהי** רצון מלפניך יהוה אלהינו ואלהי אבותינו, שתבנה  
 בית המקדש במהרה בימינו ותן חלקנו בתורתך לעשות חקי  
 רצונך ולעבדך בלבב שלם:

On this day, adorn us. On this day, remember us for a good life.

On this day, acquit us. On this day, bring us close to Your service.

On this day, have compassion over us. On this day, hear our prayer.

On this day, grant us grace, kindness, and mercy.

On this day, inscribe us for a good life and for peace.

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**In the book of life, blessing, and peace, and good livelihood, may we be remembered and inscribed before You — we and Your entire people the Family of Israel — for a good life and for peace.**

Blessed are You, HASHEM, Who blesses His people with peace.

May the expressions of my mouth and the thoughts of my heart find favor before You,  
HASHEM, my Rock and my Redeemer.

**אֱלֹהֵי** My God, guard my tongue from evil and my lips from speaking deceitfully. To those who curse me, let my soul be silent; and let my soul be like dust to everyone. Open my heart to Your Torah, then my soul will pursue Your commandments. As for all those who design evil against me, speedily nullify their counsel and disrupt their design. Act for Your Name's sake; act for Your right hand's sake; act for Your sanctity's sake; act for Your Torah's sake. That Your beloved ones may be given rest; let Your right hand save, and respond to me.

May the expressions of my mouth and the thoughts of my heart find favor before You, HASHEM, my Rock and my Redeemer.

**עוֹשֵׂה** He Who makes the peace in His heights, may He make peace upon us, and upon all Israel. Now respond: Amen.

**יְהִי** May it be Your will, HASHEM, our God and the God of our forefathers, that the Holy Temple be rebuilt, speedily in our days. Grant us our share in Your Torah,<sup>4</sup> and may we serve You there with reverence, as in days of old and in former years. Then the offering of Judah and Jerusalem will be pleasing to HASHEM, as in days of old and in former years.

בְּתֵר יִתְּנוּ לָךְ יְהוּה אֱלֹהֵינוּ מְלֶאכִים הַמוֹנִי מַעֲלָה עִם עַמֶּךָ  
 יִשְׂרָאֵל קְבוּצֵי מִטָּה. יַחַד בְּלֶם קִדְשָׁה לָךְ יִשְׁלְשׁוּ  
 בְּדָבָר הָאָמוֹר עַל יַד נְבִיאֶךָ: וְקָרָא זֶה אֵל זֶה וְאָמַר:

קְדוֹשׁ. קְדוֹשׁ. קְדוֹשׁ יְדוּד יֵאֱהַדוֹנְהִי צְבָאוֹת. מְלֵא כָּל  
 הָאָרֶץ כְּבוֹדוֹ: כְּבוֹדוֹ מְלֵא עוֹלָם וּמְשָׁרְתָיו שׂוֹאֲלִים  
 אֵיךְ מְקוֹם כְּבוֹדוֹ לְהַעֲרִיצוֹ: לְעַמְתָּם מְשַׁבְּחִים  
 וְאוֹמְרִים: בְּרוּךְ כְּבוֹד יְהוּה מִמְקוֹמוֹ:

מִמְקוֹמוֹ הוּא יִפֶּן בְּרַחֲמָיו לְעַמּוֹ הַמִּיַּחֲדִים שָׂמוֹ עָרֵב וּבִקְרָ  
 בְּכָל יוֹם תִּמְיֵד אוֹמְרִים פְּעַמִּים בְּאַהֲבָה:

שְׁמַע יִשְׂרָאֵל. יְהוּה אֱלֹהֵינוּ יְהוּה אֶחָד: הוּא אֱלֹהֵינוּ.  
 הוּא אָבִינוּ. הוּא מְלִכְנוּ. הוּא מוֹשִׁיעֵנוּ. הוּא יוֹשִׁיעֵנוּ  
 וַיִּגְאֲלֵנוּ שְׁנִית. וַיִּשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָּל חַי  
 לְאֹמֵר. הֵן גְּאֲלָתִי אֶתְכֶם אַחֲרִית פְּרָאשִׁית לְהִיּוֹת  
 לְכֶם לְאֱלֹהִים. אֲנִי יְהוּה אֱלֹהֵיכֶם:

וּבְדַבְּרֵי קִדְשׁ כְּתוּב לְאֹמֵר: יִמְלֹךְ יְהוּה לְעוֹלָם אֱלֹהֵינוּ  
 צִיּוֹן לְדֹר וָדֹר הַלְלוּיָהּ:

## What to think about when the shofar is blowing

1. Mitsvah from the Torah: Misvot need intention. One should think, “I am fulfilling a positive commandment from the Torah of blowing the shofar.”
2. Thoughts of *teshuba*: The shofar is meant to awaken our sleeping hearts and arouse us to do *teshuba*. Thus, it is proper to think about *teshuba* while hearing the shofar (i.e.; think about our sins and have remorse and a desire to fix them). Ask Hashem to help me do *teshuba*. Feel bad about your sins. Think, “Hashem, I want to come closer to you.” Think about the things we are weak in (it is good to take a few minutes before Rosh Hashana to identify the items we are weak in and write them down, so we can think about them while the shofar is blowing).
3. Crowning the King: A shofar is blown when a king is crowned. Think about a coronation ceremony with everyone gathered to give the king honor. Think about the honor that is being given to our King right now with everyone in shul on the day of judgement singing praises of Hashem’s Name.
4. Matan Torah: Think about the giving of the Torah. A shofar sound was heard during *Matan Torah*.
5. Akedat Yitshak: The shofar reminds Hashem of *Akedat Yitshak*. After Hashem told Abraham that he does not need to sacrifice Yitshak, Abraham saw a ram nearby and sacrificed it to Hashem. And since a shofar comes from a ram’s horn, the blowing of the shofar reminds us of *Akedat Yitshak* and is meant to arouse Hashem’s mercy as a result of the great mitsvah of the *Akedah*.
6. Crying- Shofar is a crying sound. This is symbolic of the remorse we are supposed to have over our sins.

### **Mindsets and Attitudes to Aid Rosh Hashana Prayer**

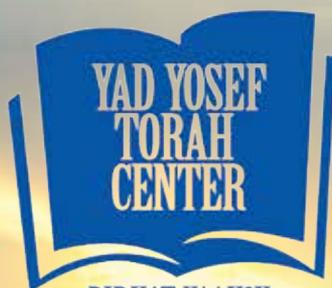
1. "Hashem is our King." This is the theme of all our Rosh Hashana prayers. We want the whole world to know that as well.
2. We, as servants of Hashem, must be humble toward G-d and people (The shofar is bent to remind us to bend ourselves). All our requests are for gifts and donations, we have no demands.
3. We aren't asking for a raise (last year's health and happiness and more). We lost our lease and nothing can be taken for granted. (Like someone coming in for a raise and the boss planned on firing him.)
4. Not only are we asking for future success, we appreciate everything we received last year (One can have that in mind at "Modim.") You can't ask for more without first saying thank you.
5. Strengthen your belief in the power of prayer, especially during these ten days. Respect prayer (no idle talk in shul or talking during Hazara, etc.) If you don't respect something, it doesn't help you.
6. I view myself as part of Klal Yisrael (the Jewish people). We are one body. I realize I can't stand on my own merit. Become a person that the Jewish people need and that is a merit for a good judgment.
7. Prepare in your mind a new year resolution (an area in religion that you will strengthen yourself in) so you are considered a penitent person. Preferably this resolution should be taken on before the Musaf prayers.
8. All the requests that I have are so that I can use them to serve

### **Mindsets and Attitudes to Aid Rosh Hashana Prayer**

Hashem better (For God's sake). Charge it to the company account.

9. Think of all the success and tragedies that happened in the past year and realize that they were all decided last year on the days between Rosh Hashana and Yom Kippur. Rosh Hashana can be a day of turnaround (e.g., Iyov lost it all and Sarah and Hana were remembered for children).
10. Mixed emotions — Fear and Faith: In order to really count on Hashem and have *bitahon*, one must first realize the severity of the situation. I am in trouble (even though all seems well) because I am being judged on the upcoming year. Hashem is the only One to count on.
11. Be easy going in shul and at home. The way you act toward others and the way you judge others is the way Hashem acts toward you. Take advantage of opportunities to give in to the demands of others.
12. Rosh Hashana is the day that commemorates creation. Notice Hashem's "design and purpose" in all of creation (Rabbi Miller zt"l's style).
13. Be on your best behavior on the holiday. (Pretend the building inspector is on the building site; everything must be done according to the building code.)
14. Rosh Hashanah is a new beginning. Don't think about the past — start fresh.

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In Memory of Jack Adjmi ב"ה