

# שחרית ומוסף ליום ב' ראש השנה

## Machzor Companion Day 2

*For those davening at home without a minyan, an easy to follow guide to the piyutim from chazaras hashatz with explanations, annotations and suggested niggunim.*



Young Yeshivah  
2<sup>nd</sup> Edition

Melbourne, Australia 5782

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Let us also daven that the sponsors of this project have abundant **פרנסה** and **נחת** to enable them to continue embarking on ever bigger and greater projects for the sake of the community.

# FOREWORD

Dear Mispallel,

It is almost a full year since the last Tishrei in lockdown, but we face the prospect again – although we remain hopeful this does not eventuate. The response we received for the Machzor Companions last year was unprecedented, to a degree that we had not envisioned when we embarked on this project. This has given us the encouragement to forge ahead with improving and updating the Machzor Companions for this year.

So much of Rosh Hashanah takes place outside of the home – davening in Shule, Mivtzoim and Tashlich. Lockdown and / or restrictions means that these opportunities will be severely limited or curtailed. We will have to forego the climax of Rosh Hashanah – Tekios in a packed Shule and davening fervently with heartfelt melodies in unison. There will likely be many mixed emotions and bittersweet moments.

On the practical side, davening at home presents its own logistical challenge. What parts of the Chazzan's repetition should we recite and which paragraphs should be omitted? In Shule, we can easily turn to the person closest to us if we lose our way in the Machzor. But when we are at home, to whom shall we turn?

In truth, when someone davens without a minyan, there is no obligation to say Piyutim. Nevertheless, it is certainly appropriate to recite them – not during one's personal Shmoneh Esrei, but afterwards.

1. The Machzor Companion contains only those Piyutim that are said without a Minyan. This eliminates page-flipping and searching, as well as second-guessing whether you did or didn't say the right thing.
2. Introductory explanations in English to provide insight into the background and purpose of the main Piyutim. [These have been adapted from the Artscroll Machzor, Machzor Meforash and other sources.]
3. The names of Nigunim to which these Piyutim are frequently sung to in Shule.

**How to use:** Once you conclude your silent Shmone Esrei, turn to this pamphlet and recite the Piyutim in the exact order that it appears. It is as simple as that. [Everything in this booklet is recited, even parts which are labelled as "Chazzan", which merely serves to highlight what the Chazzan says aloud in Shule.]

I would like to conclude with acknowledging our special thanks to **Rabbi Yosi Wolf** for preparing the Piyutim introductions, **Rabbi Menachem Lipksier** for his input in the Nigunim, **D-RA Creative** for layout and design, and **Motty Rabin** for literally seeing this project through from start to finish.

***Rabbi Shmuel Lesches***





Most of the *piyutim* that appear in Shacharis of the second day of Rosh Hashanah were composed by Rabbi Shimon HaGadol of Mainz (10<sup>th</sup> -11<sup>th</sup> century).

# שחרית



Similar to the *piyut* that appeared at the same juncture of the first day of Rosh Hashanah's Amidah, the *piyut* recalls the merit of our ancestor Avraham—whom it refers to as *אזרחי*, the Eastern—and is therefore inserted into the first blessing of the Amidah, which concludes with the words *מגן אברהם*—shield of Avraham. It, too, alludes to the fact that Avraham and Sarah's child, Yitzchak, was conceived in Rosh Hashanah.

אִמְרַתְךָ צְרוּפָה וְעִדוּתְךָ צֶדֶק. בָּאֵי עֲדִיךָ בְּרִיב אֵל  
 תִּדְרָדְקֵךָ. גִּשְׁתָּךְ לְחַפְשׁ כָּל תַּעֲלוּם וּבְדָק. דִּין  
 עֲנִיִּיךָ בְּמִשְׁפַּט הַצֶּדֶק: הֵן עוֹלָמְךָ בְּנִית בְּחֶסֶד. וְרֵב חֶסֶד  
 מִטָּה כָּל־פִּי חֶסֶד. זְכוּיֹת הַכֶּרַע וְעוֹד תִּיֶסֶד. חוֹן עַל גִּינֵי  
 מוֹצֵא מִכְּשָׁד: טָרִם נִקְרָא אֶתְּהָ תַעֲנָה. יִמְצֵא לָנוּ חֶסֶד  
 בְּמַעֲנָה. כְּפִקְדֵךְ הַיּוֹם יִצְוֶיךָ לְהַמְנָה. לָנוּ מִלְּאֲכִיךָ סָבִיב  
 יַחֲנֶה: מִדַּת טוֹבְךָ עָלֵינוּ הַגִּבֹּר. נִקְנוּ מֵעוֹן וּפְשָׁעִים  
 הַעֲבַר. שִׁגְבַּ בְּזוֹעַ לְמַקְוֶיךָ בְּסִבְרָה. עוֹ חַלִּיפוֹת כַּח וְעֵלִית  
 אֲבֵר: פָּעֵלֶת אֲזַרְחִי לְפָנֶיךָ לְהִזְכֵּר. צִדְקוֹ יִלְיִן כְּשֶׁר  
 וּמִשְׁטֵיִן יִסְבֵּר. קִבֵּל מוֹרְאֶךָ יַחֲוֹדֶךָ לְהַפֵּר. רִץ בְּפִקְוֶיךָ  
 לְיִשָּׁר וּלְיִקָּר: שָׁלֵם נִמְצָא בְּכֹל אֲשֶׁר נִפְקֵד. שׁוֹעֲשֵׁעַ  
 כְּהַיּוֹם בְּחֶנֶט מִפְּקֵד: Chazzan—תְּהַלְּהָ וְעוֹ לְמַרְחָמוֹ שְׂקֵד.  
 תַּמְתּוֹ בַּעַת אֲשֶׁר פִּקֵּד:

Chazzan and congregation recite the following;  
 chazzan concludes the paragraph aloud, as indicated:

בּוֹ שׁוֹעֲנֵנוּ מֵעוֹלָם וַיַּעֲנֵנוּ נוֹרָאוֹת. בְּרַצוֹי חֲנוּנֵנוּ יִקְבֵּל  
 כְּהַעֲלָאוֹת: Chazzan—יַחֲלִצֵנוּ בְּמִגְנוֹ מִתַּחֲלוֹאֵי  
 תּוֹצְאוֹת. כְּצַפְרִים עָפוֹת כֵּן יִגֵּן יְיָ צְבָאוֹת:<sup>2</sup>

Chazzan and congregation:  
 Chazzan concludes the paragraph aloud, as indicated.

שׁוֹפְתֵינוּ מְדוּכְבוֹת עוֹ וּבְצִדְקָתוֹ נַחִיָּה. בְּרַחֲמִים  
 יִצְדָּקֵנוּ וְזָרְעֵנוּ יִהְיֶה: Chazzan—יַחֲיֵינוּ כְּקֵדִים  
 מִזִּמְמִים אֲהִיָּה. בַּיּוֹם הַשְּׁלִישִׁי יִקִּימֵנוּ וְנַחִיָּה:

**אמרתך** Your utterance is pure and Your testimonies just; do not be overly scrupulous in judgment with those who approach You [in prayer]. When You go forth to scrutinize every hidden and revealed wrongdoing, find Your afflicted people righteous in judgment. Indeed, You built Your world with loving-kindness; You who are abounding in kindness, who inclines [the scales] toward kindness,<sup>1</sup> let the merits prevail and [thereby] Your strength will be established; be gracious to the offspring of [Abraham] who was taken out from Ur Kasdim. Even before we call, answer us; let kindness be granted to us in Your response. When You bring to mind Your creatures this day to be counted, let Your [protective] angels camp around us. Let Your attribute of benevolence prevail in our behalf; cleanse us of iniquity and remove transgression. Strengthen with Your might those who sincerely hope in You; grant them renewed vigor and the soaring wings [of an eagle to do Your will]. Let the deeds of Abraham be remembered before You; let his righteousness intercede for our good and let the Accuser be silenced. He [Abraham] took upon himself the fear of You, acknowledging Your Oneness; he hastened to carry out Your commands, to make them acceptable and loved. Perfect was he found in all that he was commanded; he was gladdened this day with the good tidings that he would have a son. *Chazzan:* He hastened to praise and acclaim the might of Him who was merciful to him, when his virtuous wife was remembered [with an offspring].

*Chazzan and congregation recite the following;  
chazzan concludes the paragraph aloud, as indicated:*

**כי** Ever have we relied upon Him, and He has responded with awesome deeds. May He favorably accept our supplications as offerings [upon the altar]. *Chazzan:* May He guard us with His protection from every kind of disease. As birds hovering [over their young to protect them], so shall the Lord of hosts guard [His people].<sup>2</sup>

**שפתנו** Our lips declare the praise of the Almighty, for it is through His benevolence that we live. In His compassion may He find us righteous and be our strength. *Chazzan:* May the Eternal deliver us as He did in the two former periods [of exile]; may He lift us out from this third period [of exile] that we may live.<sup>1</sup>

♫ Suggested Niggun: Didan Notzach (beginning from the words ובארץ (בשמים ובארץ) or Noda Be'yehuda

THE ARK IS OPENED.

The following section is recited across the page line by line. The chazzan recites the first line followed by the congregation. The subsequent lines are recited by the congregation followed by the chazzan.

אתה הוא אלהינו:

בשמים ובארץ:	גבור ונערץ:
דגול מרובה:	הוא שח ויהי:
וצוה ונבראו:	זכרו לנצח:
חי עולמים:	טהור עינים:
יושב סתר:	בתרו ישועה:
לבושו צדקה:	מעטהו קנאה:
נאפר נקמה:	סתרו ישר:
עצתו אמונה:	פעלתו אמת:
צדיק וישר:	קרוב לקוראיו באמת:
רם ומתנשא:	שוכן שחקים:

תולה ארץ על בלימה:

Chazzan then congregation:

חי וקים נורא ומרום וקדוש:

THE ARK IS CLOSED.

Chazzan then congregation:

תעיר ותריע. להכרית כל מריע. ותקדש ביודעי להריע.  
קדוש:

Chazzan then congregation:

מלך ממלט מרעה. ליודעי תרועה. האל קדוש:

Chazzan then congregation:

מלך זכר אחוז קרן.<sup>3</sup> לתוקעי היום לך בקרן. נורא וקדוש:

שמו מפארים עדת חבלו. ונערץ באראלי — Chazzan then cong.

קדש הלילו. ובהיכלו כבוד אומר כלו.<sup>2</sup>

קדוש:



THE ARK IS OPENED.

The following section is recited across the page line by line. The chazzan recites the first line followed by the congregation. The subsequent lines are recited by the congregation followed by the chazzan.

Transliteration, page 341.

אתה You are our God

In Heaven and on earth;	He is mighty and awesome;
He is distinguished among myriads [of angels];	He spoke and it came to be;
He commanded and they were created;	His remembrance is eternal;
He lives forever;	His eyes are pure;
He is enthroned in mystery;	His crown is salvation;
Righteousness is His garment;	His cloak is zeal;
He is girded with retribution;	His mysterious ways are just;
His counsel is trustworthy;	His deeds are truth;
He is righteous and just;	He is close to those who call upon Him in truth;
He is sublime and exalted;	He abides in the heavens;
He suspends the earth in empty space.	

Chazzan then congregation:

הי He is living and eternal, awesome, exalted and holy.

THE ARK IS CLOSED.

Chazzan then congregation:

תעיד Rise and sound the *shofar* to destroy every evildoer, and  
You will be sanctified by those who know how to sound the  
*shofar*, O holy One.

Chazzan then congregation:

מלך O King, who delivers from evil those who know [how to  
propitiate You through] the sound of the *shofar*, O holy God.

Chazzan then congregation:

מלך O King, remember [the merit of Isaac, in whose stead] the  
ram caught by the horn was offered,<sup>1</sup> on behalf of those who  
blow the horn before You this day, O awesome and holy One.

Chazzan then cong: שמו The congregation of Israel, His portion,  
glorify His Name; His praise is proclaimed by the  
holy angels; and in His Sanctuary all declare His  
glory,<sup>2</sup> O holy One.

שׁוֹמְרֵי מִצְוֹתָיו עוֹד יִשׁוּבוּן לְבַצְרוֹן. — Chazzan then cong.  
נִדְבָרִים יִרְאוּ בְּהַכְשֵׁר וַיִּתְרוֹן. וַיִּקְשֹׁב יִי  
וַיִּשְׁמַע וַיִּכְתֹּב סֵפֶר זְכָרוֹן. קְדוּשׁ:

שִׁפְרוּ מַעֲשֵׂיכֶם וּבְרִית לֹא תוֹפֵר. נֶאֱקַתְכֶם — Chazzan then cong.  
יֵאָזֵן שְׁחָקִים שִׁפֵּר. וְתִיטֵב לִי מִשׁוֹר פֶּר. <sup>2</sup>  
קְדוּשׁ:

שְׁבִטֵי מְקוֹרְאֵךְ עָלֶה וְהַמְשֵׁל. נְטִיּוֹת — Chazzan then cong.  
צָרִיךְ בְּהַתִּיזָךְ לְנִשְׁל. פִּי לִי הַמְלוּכָה  
וּמֹאִשֵׁל. <sup>3</sup> קְדוּשׁ:

שְׁבוּתָנוּ מִמְרָחֵק עֲלוֹת לְהַר קְדָשׁוֹ. — Chazzan then cong.  
וּנְפָאֲרָנוּ תָמִיד בְּדָבִיר מְקָדָשׁוֹ. פִּי זָכַר אֶת  
דְּבַר קְדָשׁוֹ. <sup>4</sup> קְדוּשׁ:

The Mahariil (Rabbi Yaakov Mollin c. 1365-1427) would recite the following verse in a very loud voice, and the words שֵׁם הַגְּדוֹל with all his might.

שָׁבַח מְגִדוֹל עוֹז שֵׁם הַגְּדוֹל. נִצַּח בְּתַתּוֹ — Chazzan then cong.  
לְמַלְכּוֹ עוֹז וּמְגִדוֹל. בַּיּוֹם הַהוּא יִתְקַע  
בְּשׁוֹפָר גְּדוֹל. <sup>5</sup> קְדוּשׁ:

כָּל יוֹשְׁבֵי תֵיבֵל וְשׁוֹכְנֵי אֶרֶץ. יֹאמְרוּ תָמִיד — Chazzan then cong.  
הַגְּדִיל יִי לַעֲשׂוֹת בְּאֶרֶץ. וְהָיָה יִי לְמַלְךְ עַל  
כָּל הָאֶרֶץ. <sup>6</sup> קְדוּשׁ:

Chazzan then cong: **שומרי** Those who observe His commandments will yet return to the stronghold [Jerusalem]; those who revere Him discuss what is proper and permissible according to the Torah, and the Lord listens and hears and records in the book of remembrance,<sup>1</sup> O holy One.

Chazzan then cong: **שפרי** Improve your deeds that the Covenant shall not be annulled; He who has spread out the heavens as a canopy shall hear your cry, and it will please the Lord more than a sacrifice of oxen,<sup>2</sup> O holy One.

Chazzan then cong: **שבטי** Exalt and grant dominion to the tribes whom You have called [Israel], when You cut off the branches of Your adversaries to cast them away, for sovereignty is the Lord's and You rule,<sup>3</sup> O holy One.

Chazzan then cong: **שבותנו** May He bring our exiled from distant lands up to His holy mountain, and we shall ever glorify Him in the shrine of His Sanctuary for having remembered His sacred promise,<sup>4</sup> O holy One.

The Maharil (Rabbi Yaakov Mollin c. 1365-1427) would recite the following verse in a very loud voice, and the words *His great Name* with all his might.

Chazzan then cong: **שכה** Praised be His great Name, which is a tower of strength, for He grants victory, power and grandeur to His king [Mashiach]. On that day the great *shofar* shall be sounded,<sup>5</sup> O holy One.

Chazzan then cong: **כל** All who inhabit the world and who dwell on earth shall proclaim continually that the Lord has wrought great things on earth. The Lord shall be King over the entire earth,<sup>6</sup> O holy One.

**♪ Suggested Niggun: Anim Zemiros (of the Rebbe) or Ashrei (AKA Veltish Anim Zemiros)**

The following section is recited by the chazzan and congregation. While the chazzan recites the first verse aloud, the congregation recites it in an undertone. Then, the congregation responds by reciting the second (Scriptural) verse aloud, while the chazzan recites it in an undertone. After every three stanzas, one of the previous seven stanzas is recited in unison.

אָדָר וְהוֹד אֶתָּן בְּצִבּוּן. שְׁוֹעַ אֶעֱרֹךְ בְּנִיב וְהַגִּזּוֹן: —Chazzan  
אֶקְרָא לְאֱלֹהִים עֲלִיוֹן: —Cong.

בְּיוֹם הַנִּבְחָר מִשְׁמֵי עַרְצָן. מִיִּשְׂרָיִם לְשִׁפְטָא  
קִדְשָׁתוֹ לְהַעֲרִיץ:  
יְיָ מֶלֶךְ הַגָּל הָאָרְצִי: —Cong.<sup>2</sup>

גְּאוֹתוֹ גְּדָלָה עוֹלָם מֵהַכִּיל. עִזּוּזוֹ לְסִפְרָא כַּח מִי  
יָכִיל:  
מֶלֶךְ עַל כָּל הָאָרְצִי אֱלֹהִים זְמֵרוֹ מִשְׁכִּיל: —Cong.<sup>3</sup>

Chazzan and congregation:

שְׁמוֹ מִפְּאָרִים עֲדַת חֲבָלוֹ. וְנִעְרָץ בְּאֶרְצוֹ קִדְשׁ  
הַלּוֹלוֹ. וּבְהִיכָלוֹ כְּבוֹד אוֹמֵר כְּלוֹ. קְדוּשׁ:

דַּע יְשִׁימוֹ כָּל בְּרִיּוֹתָיו. וַיִּדְעוּ כִּי גְדָלוֹ גְּבוּרוֹתָיו:  
זְכוֹר עֲשֵׂה לְנַפְלְאוֹתָיו: —Cong.

הַצִּיב וַיִּרְהַ אֶבְנֵי פִּנְתּוֹ. נַחֲלִיאֵל עֲבוּר לְשַׁעֲשַׁע  
בְּאִמְתּוֹ:  
זְכוֹר לְעוֹלָם בְּרִיתוֹ: —Cong.<sup>5</sup>

וְרִשְׁם בְּחֹק דַּת הַגִּזּוֹנִי. בְּכָל שָׁנָה וְשָׁנָה לְזִכְרָא  
זְכוֹרֵנִי:  
לְזַכְרוֹן בְּהִיכָל יְיָ: —Cong.<sup>6</sup>

The following section is recited by the chazzan and congregation. While the chazzan recites the first verse aloud, the congregation recites it in an undertone. Then, the congregation responds by reciting the second (Scriptural) verse aloud, while the chazzan recites it in an undertone. After every three stanzas, one of the previous seven stanzas is recited in unison.

Chazzan: אָדָר With pleasure I declare His grandeur and majesty;  
I arrange my prayer in speech and thought.

Cong: I call unto God, most sublime.<sup>1</sup>

Chazzan: בְּיוֹם On [Rosh Hashanah,] the day chosen by the  
Almighty in heaven to judge with righteousness, we  
are to revere His holiness.

Cong: The Lord reigns, let the earth exult.<sup>2</sup>

Chazzan: גְּאוּתוֹ His grandeur is greater than the earth can  
contain; who has the power to describe His might?

Cong: God is King over all the earth; sing, O men of  
understanding.<sup>3</sup>

Chazzan and congregation:

**שְׁמוֹ The congregation of Israel, His portion, glorify His  
Name; His praise is proclaimed by the holy angels; and in  
His Sanctuary all declare His glory, O holy One.**

Chazzan: דַּע May all His creatures acquire knowledge, and they  
will know that great are His mighty acts.

Cong: He has made His wonders to be remembered.<sup>4</sup>

Chazzan: הִצִּיב He has firmly established the cornerstone of the  
world, that He might bequeath the Torah to His  
people for their delight.

Cong: He has remembered His Covenant forever.<sup>5</sup>

Chazzan: וְרָשָׁם And He has inscribed as a law in the Torah in  
which I meditate, [that we recite verses of] remem-  
brance so that we be remembered each and every  
year—

Cong: For a remembrance in the Sanctuary of the Lord.<sup>6</sup>

Chazzan and congregation:

שׁוֹמְרֵי מִצְוֹתָיו עוֹד יִשׁוּבוּן לְבִצְרוֹן. נְדַפְרִים יִרְאִיו  
בְּהֶכְשֵׁר וְיִתְרוֹן. וַיִּקְשֹׁב יְיָ וַיִּשְׁמָע וַיִּכְתֹּב סֵפֶר  
זְכָרוֹן. קְדוּשׁ:

— Chazzan  
זָבַח קֹדֶשׁ בְּהֶכְשֵׁר אֶזְרָא בְּעֵינָיו. רִגַל תְּמוֹרְתוֹ אֵיל  
לְהַקְרִיב לְפָנָיו:

— Cong.  
אַחַר נֶאֱחָז בְּסִבְבָּךְ בְּקִרְבָּנוֹ:

— Chazzan  
חֲבֵם חֲנִיטָיו לְתַקַּע בְּזֶה הַדָּשׁ. יוֹם זֶה אִם יִקְרָה  
בְּשַׁבַּת קֹדֶשׁ:

— Cong.  
זְכוֹן תְּרוּעָה מִקְרָא קֹדֶשׁ:<sup>2</sup>

— Chazzan  
טָבְעוּ אִם בְּחוֹל יְבוֹאֲכֶם. צוּוּ לְתַקַּע בְּכָל  
גְבוּלְכֶם:

— Cong.  
יוֹם תְּרוּעָה יִהְיֶה לָכֶם:<sup>3</sup>

Chazzan and congregation:

שִׁפְרוּ מַעֲשֵׂיכֶם וּבְרִית לֹא תוֹפֵר. נֶאֱקַתְכֶם יֶאֱזִין  
שְׁחָקִים שִׁפֵּר. וְתִיטֵב לֵי מְשׁוֹר פֶּר. קְדוּשׁ:

— Chazzan  
יְרוֹם צוּר יִשְׁעֵי בְּפִי כָל אַמִּים. חֲשׂוּף זְרוּעָךְ  
לְהוֹשִׁיעַ מִמֵּתִקוּמִים:

— Cong.  
מִלְכוּתְךָ מִלְכוּת כָּל עוֹלָמִים:<sup>4</sup>

— Chazzan  
בְּהַגְלוֹתְךָ לְעֵין כָּל שְׂכֵנְךָ לְהוֹעֵד. קַהֲלוֹת  
וּרְבִבוֹת בְּפִימוֹ לְהָעֵד:

— Cong.  
יְיָ יִמְלֹךְ לְעוֹלָם וָעֵד:<sup>5</sup>

Chazzan and congregation:

**שומרֵי** Those who observe His commandments will yet return to the stronghold [Jerusalem]; those who revere Him discuss what is proper and permissible according to the Torah, and the Lord listens and hears and records in the book of remembrance, O holy One.

Chazzan: **זבח** When the holy offering [Isaac] found favor in His eyes, He hurriedly summoned a ram to be sacrificed in his stead before Him.

Cong: Thereafter a ram was caught in the thicket by its horns.<sup>1</sup>

Chazzan: **חכם** He instructed his [Isaac's] offspring to sound the *shofar* this month; but if this day [Rosh Hashanah] falls on the holy Shabbat, then—

Cong: [Only] a mention of the sounding of the *shofar* on the holy assembly.<sup>2</sup>

Chazzan: **טבעו** Its rule is that if it comes on a weekday, we are enjoined to sound the *shofar* within all our borders.

Cong: It shall be for you a day for sounding the *shofar*.<sup>3</sup>

Chazzan and congregation:

**שפרו** Improve your deeds that the Covenant shall not be annulled; He who has spread out the heavens as a canopy shall hear your cry, and it will please the Lord more than a sacrifice of oxen, O holy One.

Chazzan: **ירום** May the Rock of our deliverance be exalted in the mouths of all nations; bare Your arm to deliver us from those who rise up against us.

Cong: Your kingship is a kingship over all worlds.<sup>4</sup>

Chazzan: **כהגלותך** When You will reveal Yourself, causing Your Divine Presence to appear in the Beit Hamikdash, congregations and multitudes will loudly affirm—

Cong: The Lord will reign forever and ever.<sup>5</sup>

—Chazzan לֵךְ יְאֹתָהּ כְּבוֹד וְעַז הַגּוֹיִם. חֶלֶד וְכֹל שׁוֹכְנֶיהָ  
וְכֹל הָאֵיִם:

—Cong. מִי לֹא יִירָאֵךְ מִלֶּךְ הַגּוֹיִם!

Chazzan and congregation:

שְׁבִי מִקֹּרְאֵךְ עֲלֵה וְהַמְשֵׁל. נְמִישׁוֹת צָרִיךְ בְּהַתִּיזֶךָ  
לְנִשְׁל. כִּי לִי הַמְלוּכָה וּמוֹשֵׁל. קְדוּשׁ:

—Chazzan מוֹשׁוֹת צָרִים שֶׁכֶּר וְהַכְחִידֵם. זְרוּיִיד קִבֵּץ וְחָנֵם  
תִּפְדֵם:

—Cong. זְכֹר עֲדַתְךָ קִנִּית קָדֵם:<sup>2</sup>

—Chazzan נְדִיבֵי עַמִּים יִנְחָמוּ בְּכַפְלֵיִם. קָמִיהֵם עַל פְּגִימוֹ  
גְּלֵה שׁוֹלֵם:

—Cong. זְכֹר יְיָ לְבָנֵי אָדָם אֵת יוֹם יְרוּשָׁלָיִם:<sup>3</sup>

—Chazzan סְלוּל מִסִּלְתָנוּ יִשָּׂר לְצַעַד. וּבֵן יִקְרֶךָ קָרְסוּל לֹא  
יִמְעוּד:

—Cong. כְּנִמְתָּ: זְכֹר אֶזְכְּרֶנּוּ עוֹד:<sup>4</sup>

Chazzan and congregation:

שְׁבוּתָנוּ מִמְדַחֵק עֲלוֹת לְהַר קְדִשׁוֹ. וּנְפֹאֲרָנוּ תָמִיד  
בְּדָבִיר מִקְדִּשׁוֹ. כִּי זְכֹר אֵת דְּבַר קְדִשׁוֹ.  
קְדוּשׁ:

—Chazzan עֲמוּסִיד<sup>5</sup> תֹּקְעוּן וּמְרִיעִין בְּשׁוֹפָר. אִמְרַתְךָ לְקַיֵּם  
כְּחֹק הַמִּסְפָּר:

—Cong. תִּקְעוּ בַחֲדָשׁ שׁוֹפָר:<sup>6</sup>



Chazzan: לָךְ It is fitting for You to be acclaimed with honor and majesty by the world and all its inhabitants and all the isles.

Cong: Who does not fear You, King of the nations!<sup>1</sup>

Chazzan and congregation:

**שַׁבְּטֵי Exalt and grant dominion to the tribes whom You have called [Israel], when You cut off the branches of Your adversaries to cast them away, for sovereignty is the Lord's and You rule, O holy One.**

Chazzan: מוֹטוֹת Break the yoke of the oppressors and annihilate them; gather Your dispersed and redeem them gratuitously.

Cong: Remember Your congregation which You have acquired long ago.<sup>2</sup>

Chazzan: נְרִיבֵי Let [Israel,] the most noble of the nations, be doubly comforted; expose to the faces of their enemies their disgrace.

Cong: Remember, O Lord, against the Edomites the day of the destruction of Jerusalem.<sup>3</sup>

Chazzan: סְלוּלַ Make our highway smooth, straighten it that we may tread securely; and the foot of [Israel,] Your beloved son will not falter—

Cong: As You did say: I will surely still remember him.<sup>4</sup>

Chazzan and congregation:

**שְׁבוֹתוֹ May He bring our exiled from distant lands up to His holy mountain, and we shall ever glorify Him in the shrine of His Sanctuary, for having remembered His sacred promise, O holy One.**

Chazzan: עֲמוּסֵךְ Israel, borne by You,<sup>5</sup> sound and blow the *shofar* to carry out Your word, as the decree is expressed [in the Torah]—

Cong: Sound the *shofar* on the New Moon.<sup>6</sup>

—Chazzan פִּשְׁעֵם הֶעֱבַר וְעוֹנָם יִכַּפֵּר. מֵעַנָּם יַעֲרֵב כְּהַקְרִיבָת  
כְּבָשִׁים וְפָר:

—Cong. בַּחֲצִצְרוֹת וְקוֹל שׁוֹפָר:

—Chazzan צְמַחֵיהֶם יִרְבוּ כַחֲלוֹל אֵין מִסְפָּר. צְבָרֵיהֶם יַעֲוֲרוּ  
וַיַּעֲלוּ מֵעָפָר:

—Cong. כְּנִשְׂא גַם הָרִים תִּרְאוּ וְכִתְקַע שׁוֹפָר:<sup>2</sup>

Chazzan and congregation:

שָׁבַח מְגִדוֹל עִזּוֹ שֵׁם הַגְּדוֹל. נִצַּח בְּתַתּוֹ לְמַלְכוּ עִזּוֹ  
וּמְגִדוֹל. בַּיּוֹם הַזֶּה יִתְקַע בְּשׁוֹפָר גְּדוֹל. קְדוּשׁ:

—Chazzan קְרִית מְשׁוּשׁ הַיְכָל וְאוֹלָם. מִזְבֵּחַ יָשִׁיב וְכִלֵּי  
שָׂרֵת בָּלָם:

—Cong. יִי יִמְלֹךְ לְעוֹלָם:<sup>3</sup>

—Chazzan שָׁמַיִם וָאָרֶץ יִרְנְנוּ לְשִׁמּוֹ. יַעֲרוֹת יִמְחֵאוּ כָּף  
לְהִנְעִימוֹ:

—Cong. כִּי פָקֵד יִי אֶת עַמּוֹ:<sup>4</sup>

—Chazzan תִּקְרַף אֲרָאֵלִים וְכוֹכְבֵי צֶפֶר. תִּהְלֹת יִתְנוּ שָׁבַח  
לְהַשְׁפֵּר:

—Cong. הִלְלוּהוּ בְּתִקְעַ שׁוֹפָר:<sup>5</sup>

Chazzan and congregation:

כָּל יוֹשְׁבֵי תֵבֵל וְשׁוֹכְנֵי אֶרֶץ. יֹאמְרוּ תְּמִיד הַגְּדִיל יִי  
לַעֲשׂוֹת בְּאֶרֶץ. וְהָיָה יִי לְמַלְךְ עַל כָּל הָאֶרֶץ.  
קְדוּשׁ:

Chazzan: פשעם Remove their transgressions and grant atonement for their iniquities; may their prayers be pleasing as the offering of lambs and bullock—

Cong: With trumpets and the sound of the *shofar*.<sup>1</sup>

Chazzan: צמחהם May their offspring multiply to be without number as sand; may their buried ones awake and rise from the dust.

Cong: You will see when the banner will be raised on the mountain and when the *shofar* will be sounded.<sup>2</sup>

Chazzan and congregation:

**שבה Praised be His great Name, which is a tower of strength, for He grants victory, power and grandeur to His king [Mashiach]. On that day the great *shofar* shall be sounded, O holy One.**

Chazzan: קריה May He restore [Jerusalem,] the joyful city, the Temple and the Temple-Hall, the altar and the service vessels—all of them.

Cong: The Lord will reign forever.<sup>3</sup>

Chazzan: שמים Heaven and earth will sing to His Name; the forests will clap hands to extol Him with sweet songs—

Cong: For the Lord has remembered His people.<sup>4</sup>

Chazzan: תוקף Mighty angels and morning stars will offer praise and exaltation to glorify Him—

Cong: Praise Him with the call of the *shofar*.<sup>5</sup>

Chazzan and congregation:

**כל All who inhabit the world and who dwell on earth shall proclaim continually that the Lord has wrought great things on earth. The Lord shall be King over the entire earth, O holy One.**

אָדוֹן אִם מַעֲשִׂים אֵין פִּנּוּ. שְׂמֹךְ הַגָּדוֹל —Chazzan then cong.  
יַעֲמַד לָנוּ. וְאֵל תָּבוֹא בְּמִשְׁפַּט עֲמֻנוּ.  
קְדוֹשׁ:

הֵן לֹא יֶאֱמִין בְּקְדוּשָׁיו. וְתִהְיֶה יְשִׁים —Chazzan then cong.  
בְּאֵילֵי תְרִשִׁישָׁיו. וְאִיךְ יִצְדֻקוּ קְרוֹצֵי גּוֹשִׁיו  
בְּמִשְׁפַּט. קְדוֹשׁ:

THE ARK IS OPENED.

Chazzan and congregation:

וּבְכֵן וַיְהִי בִישְׂרוֹן מֶלֶךְ:

Chazzan then cong: אֲדֹנָי Master, if we do not possess meritorious deeds, let Your great Name stand up in our behalf, and do not enter into judgment with us, O holy One.

Chazzan then cong: הֵן Indeed, He puts no trust in His holy ones, and finds fault with His mighty angels; so how can those whom He has formed from a clod of earth be righteous in judgment, O holy One!

THE ARK IS OPENED.

Chazzan and congregation:

וּבִבְנֵי And so He was King in Jeshurun.<sup>1</sup>



This *piyut* follows an almost identical pattern to Rabbi Eliezer Hakalir's *piyut* מלך עליון that appears in the first day of Rosh Hashanah's musaf. Its unusual alphabetic motif indicates that it, too, underwent a similar redaction to avoid offending monarchs. Note that, in both *piyutim*, the two stanzas that criticise human monarchy are identical—the latter is a copy of the former. Understanding the original format of the *piyut*—one stanza praising Hashem's kingship followed by one stanza criticising human monarchy— informs the way we should read it. In many Shules, the *piyut* is sung in a way that *לעדי עד ימלוך מלך עליון* is one sentence. In truth, however, the words *מלך עליון* are an introduction to the upcoming stanza; they do not follow on from the words *לעדי עד ימלוך*.

The following section is recited responsively. The chazzan recites the first paragraph followed by the congregation; the subsequent paragraphs are recited by the congregation followed by the chazzan. Although each stanza begins with *מלך עליון*, these words are recited at the conclusion of the previous stanza.

מֶלֶךְ עֲלִיּוֹן: אֲמִיץ הַמְּנַשָּׂא. לְכֹל רֹאשׁ מְתַנַּשָּׂא. אֹמֵר  
 וְעוֹשֶׂה. מְעוֹז וּמַחְסֵה. נֶשֶׂא וְנוֹשֵׂא.  
 מוֹשִׁיב מְלָכִים לְכֶסֶּא. לְעַדִּי עַד יִמְלֹךְ:

מֶלֶךְ עֲלִיּוֹן: גָּבוֹר בְּגְבוּרוֹת. קוֹרֵא הַדּוֹרוֹת. גּוֹלֵה  
 נִסְתָּרוֹת. אֲמָרוֹתָיו מְהוֹרוֹת. יוֹדֵעַ  
 סְפוֹרוֹת. לְתוֹצְאוֹת מְזוֹרוֹת. לְעַדִּי עַד יִמְלֹךְ:

מֶלֶךְ עֲלִיּוֹן: הַמִּפְאָר בְּפִי כֹל. וְהוּא כֹל יְכוֹל. הַמְּרַחֵם  
 אֶת כֹּל. וְנוֹתֵן מַחְיָה לְכֹל. וְנַעֲלֵם מֵעֵין  
 כֹּל. וְעֵינָיו מְשׁוֹמְטוֹת בְּכֹל. לְעַדִּי עַד יִמְלֹךְ:

מֶלֶךְ עֲלִיּוֹן: זוֹכֵר גְּשֻׁפְּחוֹת. חוֹקֵר טוֹחוֹת. עֵינָיו  
 פְּקוּחוֹת. מְגִיד יְשׁוּחוֹת. אֱלֹהֵי הַרוּחוֹת.  
 אֲמָרוֹתָיו נְכוּחוֹת. לְעַדִּי עַד יִמְלֹךְ:

♪ Suggested Niggun: Nodah BiYehudah or Yifrach Beyomov

The following section is recited responsively. The chazzan recites the first paragraph followed by the congregation; the subsequent paragraphs are recited by the congregation followed by the chazzan. Although each stanza begins with *Exalted King*, these words are recited at the conclusion of the previous stanza.

מֶלֶךְ עֲלִיּוֹן Exalted King: The lofty mighty One, supreme over all rulers, who says and does, a fortress and shelter, sublime and uplifting, who seats kings upon the throne—He will reign forever and ever.

Exalted King: Mighty in every kind of might, who summons the generations into existence [each in its time], revealing hidden things, whose words are pure, who knows the number of the stars, bringing them forth in their orbit—He will reign forever and ever.

Exalted King: Glorified by the mouth of all, He is omnipotent, the One whose mercy extends to all, who gives sustenance to all, He is hidden from the eyes of all, yet His eyes oversee all—He will reign forever and ever.

Exalted King: He remembers forgotten things, He searches innermost thoughts, His eyes are open, He recounts conversations, the God of all souls, whose words are just—He will reign forever and ever.

מִלֶּדֶד עֲלִיּוֹן: טְהוֹר בְּזוּלָיו. אוֹת הוּא בְּאֶרְאֵלָיו. אֵין  
עֶרְוֶד אֵלָיו. לַפְעַל בְּמַפְעָלָיו. חוֹל שָׁם  
גְּבוּלָיו. פְּהֵמוֹת יָם לְגֵלָיו. לְעַדֵי עַד יִמְלֹךְ:

מִלֶּדֶד עֲלִיּוֹן: בּוֹגֵם מִי הַיָּם. רוֹגַע גְּלֵי יָם. סוֹעֵר שְׂאוֹן  
דְּבָכִים. מְלֵא הָעוֹלָם דָּיִם. מְשַׁבֵּיחַם בְּעַיִם.  
וְשָׁבִים אַחֲזוֹר וְאֵיִם. לְעַדֵי עַד יִמְלֹךְ:

מִלֶּדֶד עֲלִיּוֹן: מוֹשֵׁל בְּגְבוּרָה. דְּרָכּוֹ סוּפָה וְסֶעֱרָה.  
עוֹטָה אוֹרָה. לִילָה בַּיּוֹם לְהַאֲרִיחַ. עֶרְפֵּל  
לוֹ סִתְרָה. וְעַמָּה שְׂרָא נְהוֹרָא. לְעַדֵי עַד יִמְלֹךְ:

מִלֶּדֶד עֲלִיּוֹן: סִתְרוּ עָבִים. סְבִיבּוֹ לְהַכִּיִם. רְכִיבוֹ  
כְּרוּבִים. מְשֻׁרְתָיו שְׁבִיבִים. מְזוֹלוֹת  
וְכוּכְבִּים. הֶלְלוּ מְרָבִים. לְעַדֵי עַד יִמְלֹךְ:

מִלֶּדֶד עֲלִיּוֹן: פּוֹתַח יָד וּמְשַׁבֵּיעַ. צוֹרֵר מַיִם וּמִנְבִיעַ.  
יַבְשֶׁת לְהַטְבִּיעַ. לְשִׁלִּישׁ וְלָרְבִיעַ. יוֹם  
לְיוֹם יַבִּיעַ. שְׁבַחֲו לְהַבִּיעַ. לְעַדֵי עַד יִמְלֹךְ:

מִלֶּדֶד עֲלִיּוֹן: קְדוֹשׁ וְנוֹרָא. בְּמוֹפֵת וּבְמוֹרָא. מְמַדֵּי אֶרֶץ  
קָרָא. וְאַבְן פְּנִתָה יָרָה. וְכָל הַנְּבָרָא  
לְכַבּוֹדוֹ בְּרָא. לְעַדֵי עַד יִמְלֹךְ:

מִלֶּדֶד עֲלִיּוֹן: שׁוֹמֵעַ אֶל אֲבִיוֹנִים. וּמֵאֲזִין חַנוּנִים.  
מֵאֲרִיךְ רְצוֹנִים. וּמְקַצֵּר חַרוּנִים. רֵאשׁוֹן  
לְרֵאשׁוֹנִים. וְאַחֲרוֹן לְאַחֲרוּנִים. לְעַדֵי עַד יִמְלֹךְ:

THE ARK IS CLOSED for the following two paragraphs.



Exalted King: Pure in His celestial abode, sublimely transcendent above His angels, there is none comparable to Him to perform deeds like His; He sets the sand as a boundary for the raging waves of the sea—He will reign forever and ever.

Exalted King: He gathers the waters of the sea, stirring up the ocean waves; He makes the breakers storm in rage, they are sufficient to inundate the world; He restrains them with His mighty word, and they turn back and are no more—He will reign forever and ever.

Exalted King: Ruling with might, His way [of retribution is as swift as] a whirlwind and a tempest; He is enwrapped with light, so that the night shines as the day; though thick cloud is His place of concealment, light abides with Him—He will reign forever and ever.

Exalted King: Clouds are His place of concealment, flames surround Him, His chariot is the *Keruvim*, sparks of fire His servants, the planets and stars offer Him abundant praise—He will reign forever and ever.

Exalted King: He opens His hand and satisfies all; He gathers the waters and makes them flow to irrigate the dry land—a portion of the earth's surface; day to day [speech] streams forth to proclaim His praise—He will reign forever and ever.

Exalted King: Holy and awesome is He through His wondrous and awe-inspiring deeds; He proclaimed the dimensions of the earth, laid its cornerstone, and created all the creatures for His glory—He will reign forever and ever.

Exalted King: He listens to the needy and hears entreaties; He extends His goodwill and curtails His wrath; He is the first of all that was, and the last of all who ever will be—He will reign forever and ever.

THE ARK IS CLOSED for the following two paragraphs.

Chazzan and congregation recite the following in an undertone:

מִלֶּךְ אֲבִיוֹן. בָּלָה וְרַד שַׁחַת. בְּשֵׁאוֹל וּבְתַחַת. בְּלֹאוֹת בְּלֵי גַחַת.  
עַד מְתֵי יְמִלֶּךְ:  
מִלֶּךְ אֲבִיוֹן. תְּנוּמָה תְּעוֹפְנֵנוּ. תִּרְדָּמָה תְּעוֹפְנֵנוּ. תְּהוּ יְשׁוּפְנֵנוּ.  
עַד מְתֵי יְמִלֶּךְ:

THE ARK IS IMMEDIATELY RE-OPENED.

Congregation then chazzan:

אֲבֵל מִלֶּךְ עֲלִיוֹן: שׁוֹפֵט הָאֲמֶת. מַעֲבָדֵי אֲמֶת. עֹשֶׂה  
חֶסֶד וְאֲמֶת. וְרַב חֶסֶד וְאֲמֶת.  
נְתִיבָתוֹ אֲמֶת. חוֹתְמוֹ אֲמֶת. לְעַדֵי עַד יְמִלֶּךְ:

Chazzan and congregation in an undertone:

מֶלֶךְ אֲבִיוֹן Mortal king decays and descends to the grave, to *sheol* and the nether-world, weary and without respite—how long will he be king?

מֶלֶךְ אֲבִיוֹן Mortal king, sleep makes dark for him, deep slumber overcomes him, chaos crushes him—how long will he be king?

THE ARK IS IMMEDIATELY RE-OPENED.

Congregation then chazzan:

אֲבֵל But the exalted King, who is the true Judge, whose deeds are truth, who performs kindness and truth and is abounding in kindness and truth, whose path is truth, whose seal is truth—He will reign forever and ever.



This *piyut* describes the Jewish people and the heavenly angels raising their voices in praise to Hashem. The first two lines of each stanza describes the praises of the angels and the Jewish people, interchangeably, and the third line describes their prayer in unison. Each line concludes with a declaration of Hashem's kingship, either in present, past or future tense. Following each stanza, we declare Hashem's kingship in all three tenses in the one sentence, reflecting Hashem's transcendence over the limitations of time.

The following section is recited across the page line by line. The chazzan recites the first line followed by the congregation. The subsequent lines are recited by the congregation followed by the chazzan.

The verse *ה' מלך ועד* is recited by the chazzan and congregation in unison.

יִי מֶלֶךְ יִי מֶלֶךְ יִי יְמֶלֶךְ לְעוֹלָם וָעֶד:

כָּל שְׁנֵאֵנֵי שַׁחַק בְּאִמֵּר מְאֹדִירִים. יִי מֶלֶךְ:  
 כָּל שׁוֹכְנֵי שָׁקֵט בְּבִרְכָה מְבָרְכִים. יִי מֶלֶךְ:  
 אֱלֹהֵי וְאֱלֹהֵי בְּגִבּוֹת מְגִדִּילִים. יִי יְמֶלֶךְ:

יִי מֶלֶךְ יִי מֶלֶךְ יִי יְמֶלֶךְ לְעוֹלָם וָעֶד:

כָּל מְלֹאכֵי מַעֲלָה בְּדַעַת מְדַגִּילִים. יִי מֶלֶךְ:  
 כָּל מוֹשְׁלֵי מַטָּה בְּהִלָּל מְהַלְלִים. יִי מֶלֶךְ:  
 אֱלֹהֵי וְאֱלֹהֵי בְּדַאי מוֹדִים. יִי יְמֶלֶךְ:

יִי מֶלֶךְ יִי מֶלֶךְ יִי יְמֶלֶךְ לְעוֹלָם וָעֶד:

כָּל עָרִיצֵי עֲלוֹנִים בְּזִמְר מְזֻמְרִים. יִי מֶלֶךְ:  
 כָּל עוֹבְרֵי עוֹלָמִים בְּחִיל מְחַסְּגִים. יִי מֶלֶךְ:  
 אֱלֹהֵי וְאֱלֹהֵי בְּטַעַם מְטַבְּסִים. יִי יְמֶלֶךְ:

♪ Suggested Niggun: Mareh Koehn (starting from Adirei Ayuma)

The following section is recited across the page line by line. The chazzan recites the first line followed by the congregation. The subsequent lines are recited by the congregation followed by the chazzan.

The verse *The Lord is King* is recited by the chazzan and congregation in unison.

**" The Lord is King, the Lord was King, the Lord shall be King forever and ever.**<sup>1</sup>

כל שמימי All heavenly angels proclaim His  
might: The Lord is King.  
All who dwell on earth with blessings bless  
Him: The Lord was King.  
Both the former and the latter loudly  
acclaim: The Lord shall be King.

**" The Lord is King, the Lord was King, the Lord shall be King forever and ever.**

כל מלאכי All supernal angels with knowledge  
exalt Him: The Lord is King.  
All the rulers of the earth laud Him with  
praise: The Lord was King.  
Both the former and the latter acknowledge  
with certainty: The Lord shall be King.

**" The Lord is King, the Lord was King, the Lord shall be King forever and ever.**

כל עריצי All mighty celestial beings chant in  
melody: The Lord is King.  
All sojourners in the world forcefully affirm: The Lord was King.  
Both the former and the latter glorify Him  
with words: The Lord shall be King.

יִי מֶלֶךְ יִי מֶלֶךְ יִי יְמִלְךָ לְעוֹלָם וָעֶד:

כָּל וְעוֹדֵי וְעַד בְּיֶשֶׁר מִיָּפִים. יִי מֶלֶךְ:

כָּל וְתִיקוּ וְסֵת בְּכֶשֶׁר מְכַלְלִים. יִי מֶלֶךְ:

אֱלוֹ וְאֱלוֹ בְּלֶהֱג מְלַחְגִּים. יִי יְמִלְךָ:

יִי מֶלֶךְ יִי מֶלֶךְ יִי יְמִלְךָ לְעוֹלָם וָעֶד:

כָּל נְדִיבֵי נְדָבוֹת בְּמֵאֲמַר מְמַלְלִים. יִי מֶלֶךְ:

כָּל נִכְבְּדֵי נַעַם בְּנִצּוֹחַ מְנַצְחִים. יִי מֶלֶךְ:

אֱלוֹ וְאֱלוֹ בְּשִׁיחַ מְשׁוֹחַחִים. יִי יְמִלְךָ:

יִי מֶלֶךְ יִי מֶלֶךְ יִי יְמִלְךָ לְעוֹלָם וָעֶד:

כָּל בְּעָלֵי בִינָה בְּעָלוּי מְעַלִּים. יִי מֶלֶךְ:

כָּל בְּרוּאֵי בְרִיָּה בְּפִצּוֹחַ מְפַצְחִים. יִי מֶלֶךְ:

אֱלוֹ וְאֱלוֹ בְּצַפְצוּף מְצַפְצָפִים. יִי יְמִלְךָ:

יִי מֶלֶךְ יִי מֶלֶךְ יִי יְמִלְךָ לְעוֹלָם וָעֶד:

כָּל רְשָׁפֵי רוּמָה בְּקוֹל מְקַדְיָשִׁים. יִי מֶלֶךְ:

כָּל רְאֵשֵׁי רוּחַ בְּרִנּוֹן מְרַנְנִים. יִי מֶלֶךְ:

אֱלוֹ וְאֱלוֹ בְּשִׁירָה מְשׁוֹרְרִים. יִי יְמִלְךָ:

יִי מֶלֶךְ יִי מֶלֶךְ יִי יְמִלְךָ לְעוֹלָם וָעֶד:

כָּל יְקִירֵי יוֹפֵי בְּתַקְוָה מְתַנִּים. יִי מֶלֶךְ:

כָּל יוֹשְׁבֵי יוֹשֵׁב בְּיַחְדוֹד מְיַחְדִּים. יִי מֶלֶךְ:

אֱלוֹ וְאֱלוֹ בְּאֲדָר מְאֲדָרִים. יִי יְמִלְךָ:

יִי מֶלֶךְ יִי מֶלֶךְ יִי יְמִלְךָ לְעוֹלָם וָעֶד:

**" The Lord is King, the Lord was King, the Lord shall be King forever and ever.**

**כל ועודי** All the assembled throngs adorn in  
uprightness: The Lord is King.  
All those who are constant in their observance  
fittingly crown Him: The Lord was King.  
Both the former and the latter verbally  
reiterate: The Lord shall be King.

**" The Lord is King, the Lord was King, the Lord shall be King forever and ever.**

**כל נדיבי** All the angels who freely do His  
bidding in speech declare: The Lord is King.  
All who are honored with the pleasant Torah  
triumphantly celebrate: The Lord was King.  
Both the former and the latter engage in  
conversation: The Lord shall be King.

**" The Lord is King, the Lord was King, the Lord shall be King forever and ever.**

**כל בעלי** All discerning angels extol Him with  
praise: The Lord is King.  
All created beings burst forth exclaiming: The Lord was King.  
Both the former and the latter softly whisper: The Lord shall be King.

**" The Lord is King, the Lord was King, the Lord shall be King forever and ever.**

**כל רשפי** All the exalted fiery angels sanctify  
Him aloud: The Lord is King.  
All those who take the lead in song  
melodiously chant: The Lord was King.  
Both the former and the latter harmoniously  
sing: The Lord shall be King.

**" The Lord is King, the Lord was King, the Lord shall be King forever and ever.**

**כל יקרי** All angels resplendent in beauty  
vigorously proclaim: The Lord is King.  
All Israel for whose sake the world was  
inhabited affirm His absolute Oneness: The Lord was King.  
Both the former and the latter glorify Him  
with majesty: The Lord shall be King.

**" The Lord is King, the Lord was King, the Lord shall be King forever and ever.**

כָּל צוֹבְאֵי צָבָא בְּלִמְד מְלַמְדִים.      יי מְלַךְ:  
כָּל צְנוּפֵי צְפִירָה בְּצַדֵּק מְצַדִּיקִים.      יי מְלַךְ:  
אֱלוֹ וְאֱלוֹ בְּחֵיל מְחַזְרִים.      יי יְמַלֵּךְ:

יי מְלַךְ    יי מְלַךְ    יי יְמַלֵּךְ לְעוֹלָם וָעֶד:

כָּל חֵילֵי חֶסֶן בְּחֶרֶד מְחַלִּים.      יי מְלַךְ:  
כָּל חֲשׂוֹקֵי חֶמֶד בְּחֻזְקָה מְחַזְקִים.      יי מְלַךְ:  
אֱלוֹ וְאֱלוֹ בְּנִגּוֹן מְנַגְנִים.      יי יְמַלֵּךְ:

יי מְלַךְ    יי מְלַךְ    יי יְמַלֵּךְ לְעוֹלָם וָעֶד:

כָּל קְדוּשֵׁי קְדוּשׁ בְּקְדוּשָׁה מְקַדְּשִׁים.      יי מְלַךְ:  
כָּל קְבוּצֵי קָהָל בְּקִשְׁט מְקַשְׁטִים.      יי מְלַךְ:  
אֱלוֹ וְאֱלוֹ בְּנִעָם מְנַעִימִים.      יי יְמַלֵּךְ:

יי מְלַךְ    יי מְלַךְ    יי יְמַלֵּךְ לְעוֹלָם וָעֶד:

כָּל חֲשַׁמְלֵי זָקִים לְבָקָרִים מְתַחַדְּשִׁים.      יי מְלַךְ:  
כָּל תְּרַשִׁישֵׁי גְבוּהַ בְּדַמָּה מְלַחֲשִׁים.      יי מְלַךְ:  
אֱלוֹ וְאֱלוֹ בְּשִׁלוּשׁ מְשַׁלְּשִׁים.      יי יְמַלֵּךְ:

יי מְלַךְ    יי מְלַךְ    יי יְמַלֵּךְ לְעוֹלָם וָעֶד:

THE ARK IS CLOSED.

—Chazzan and cong.    וּבָבֶן וּלְךָ תַעֲלֶה קְדוּשָׁה, כִּי אַתָּה אֱלֹהֵינוּ  
מְלַךְ:



כל צובאי All the angelic hosts diligently  
 teach: The Lord is King.  
 All who are crowned with the diadem of  
 Torah ascribe to Him complete righteousness: The Lord was King.  
 Both the former and the latter continuously  
 repeat with might: The Lord shall be King.  
**" The Lord is King, the Lord was King, the Lord shall be King  
 forever and ever.**

כל היי All the mighty heavenly legions with  
 trembling implore: The Lord is King.  
 All who delight in the desirable treasure  
 [the Torah] powerfully assert: The Lord was King.  
 Both the former and the latter express in  
 song: The Lord shall be King.  
**" The Lord is King, the Lord was King, the Lord shall be King  
 forever and ever.**

כל קדושי All the holy angels of the holy One  
 sanctify Him with *kedushah*: The Lord is King.  
 All the assembled congregations adorn  
 Him with truth: The Lord was King.  
 Both the former and the latter extol Him  
 with delight: The Lord shall be King.  
**" The Lord is King, the Lord was King, the Lord shall be King  
 forever and ever.**

כל חשמלי All the sparkling angels, as they  
 are newly created each morning, declare: The Lord is King.  
 All the lofty angels in a gentle whisper  
 proclaim: The Lord was King.  
 Both the former and the latter affirm with  
 threefold sanctification: The Lord shall be King.  
**" The Lord is King, the Lord was King, the Lord shall be King  
 forever and ever.**

THE ARK IS CLOSED.

Chazzan and cong: **ובכנ** And so to You is offered sanctification  
 because You, our God, are King.

מוסף

*If someone is davening without a Minyan, he should not hear Shofar or recite Musaf during the first quarter of the day (before 9:25am), unless there is no other option. When possible, he should hear Shofar before Musaf, instead of after.*

*He may not blow or listen to the Shofar during the actual Shmoneh Esrei of Musaf, but he may blow 70 additional sounds afterwards in order to hear a total of 100 blasts. [In Shule, 30 blasts are sounded after Musaf, in addition to the 100 already blown. It is questionable whether these additional 30 blasts should be sounded by one who davens without a Minyan. One way to achieve this is by blowing those sounds for one who has not yet heard Shofar. In the absence of that, it appears that these additional 30 blasts should not be sounded in private.]*



The *piyut* describes Hashem as “One who purchases his servants during judgement”—a description borrowed from Yeshayah (11:11) who prophesied that Hashem will redeem the Jewish people from the nations amongst whom they will be exiled. Once, before reciting this line of the *piyut*, Rabbi Levi Yitzchak of Bardichev paused for a long time. Finally, he said it aloud with great joy.

Later, he explained himself: During my prayers, I was elevated to the heavens. There I saw a large bag of sins that *Satan* had meticulously collected over the year and was planning to present before the heavenly court. Upon looking through the sins, I realised that most of them were committed inadvertently or due to extenuating circumstances. CONT. ON ENGLISH SIDE.

וּבְכֵן לְךָ תִּכְלֵל יִכְתִּירוּ: —Chazzan and cong.

The following section is recited across the page line by line. The chazzan recites the first line followed by the congregation. The subsequent lines are recited by the congregation followed by the chazzan.

לְאֵל עוֹרֵךְ דִּין:

כְּבוֹחַן לְבָבוֹת בְּיוֹם דִּין:	הַגּוֹלָה עֲמוּקוֹת בְּדִין:
הַדּוֹבֵר מִיִּשְׁרָיִם בְּיוֹם דִּין:	הַהוֹגֵה דְעוֹת בְּדִין:
הַלְּוֹתִיק וְעֹשֶׂה חֶסֶד בְּיוֹם דִּין:	הַזּוֹכֵר בְּרִיתוֹ בְּדִין:
הַחֹמֵל מֵעֲשָׂו בְּיוֹם דִּין:	הַטְּהַר חוֹסִיו בְּדִין:
הַיּוֹדֵעַ מַחְשְׁבוֹת בְּיוֹם דִּין:	הַכּוֹבֵשׁ כְּעֶסוֹ בְּדִין:
הַלּוֹבֵשׁ צְדָקוֹת בְּיוֹם דִּין:	הַמּוֹחֵל עֲוֹנוֹת בְּדִין:
הַנּוֹרָא תְהִלּוֹת בְּיוֹם דִּין:	הַסּוֹלֵחַ לְעַמּוּסָיו בְּדִין:
הַעֹנֶה לְקוֹרְאָיו בְּיוֹם דִּין:	הַפּוֹעֵל רַחֲמָיו בְּדִין:
הַצּוֹפֶה נִסְתָּרוֹת בְּיוֹם דִּין:	הַקּוֹנֵה עֲבָדָיו בְּדִין:
הַרְחֵם עַמּוֹ בְּיוֹם דִּין:	הַשׁוֹמֵר אֶתְהֵבּוֹ בְּדִין:

לְתוֹמֵךְ תְּמַיְמֵי בְּיוֹם דִּין:

וּבְכֵן וּלְךָ תַעֲלֶה קְדִשָּׁה כִּי אַתָּה אֱלֹהֵינוּ —Chazzan and cong.

מְלֻד:



CONT. FROM HEBREW SIDE.

I began to dispose of the libellous claims, one by one. But then *Satan* grabbed me. "Thief!", he cried, "Repay what you have stolen". I had no sins of my own to give him. "In that case, as repayment for what you have taken, you will be my slave", *Satan* sneered. At the last moment, Hashem intervened: "I will redeem him". At this point, Rabbi Levi Yitzchak concluded, I continued my prayers with great relief: "One who purchases his servant during judgment".

† The Rebbe would stand for this *piyut*

Chazzan and cong: **וַיִּבְנֶן** And thus shall all crown You as King.

The following section is recited across the page paragraph by paragraph. The chazzan recites the first paragraph followed by the congregation. The subsequent paragraphs are recited by the congregation followed by the chazzan.

Transliteration, page 342.

**לֵאמֹר** To the Almighty who arranges judgment;

To Him who probes hearts on the day of judgment;  
to Him who reveals hidden things in judgment;

To Him who speaks justly on the day of judgment;  
to Him who analyzes attitudes in judgment;

To Him who is benevolent and acts kindly on the day of judgment;  
to Him who remembers His covenant in judgment;

To Him who has pity on His creatures on the day of judgment;  
to Him who purifies those who trust in Him in judgment;

To Him who knows [hidden] thoughts on the day of judgment;  
to Him who suppresses His wrath in judgment;

To Him who garbs Himself in righteousness on the day of judgment;  
to Him who forgives iniquities in judgment;

To Him who is awesome yet accepts praises on the day of judgment;  
to Him who pardons those borne by Him, in judgment;

To Him who answers those who call upon Him on the day of judgment;  
to Him who performs His acts of mercy in judgment;

To Him who beholds what is concealed, on the day of judgment;  
to Him who acquires His servants in judgment;

To Him who has compassion on His people on the day of judgment;  
to Him who watches over those who love Him in judgment;

To Him who supports His sincere ones on the day of judgment.

Chazzan and cong: **וַיִּבְנֶן** And so to You is offered sanctification because You, our Lord, are King.




In describing Hashem's judgement, the *piyut* says: You fix the amount (of material wellbeing) for all Your creations. Plainly, this implies that the amount of material blessing that a person receives throughout a year is solely dependent on the judgement of the previous Rosh Hashanah, irrespective of their present conduct. The following Midrash (Tanchuma, Miketz 1), however, informs our understanding:

Rabbi Shimon bar Yochai says: Though Hashem gives exactly what He affixed on Rosh Hashanah, the benefit that we yield from it depends on our current behaviour. If we are worthy, the allotted rain will fall on bushes, trees and plants; if we are not worthy, it will fall on oceans and streams.

Additionally, Chassidus explains that the blessing that Hashem allots on Rosh Hashanah doesn't always become manifest in the world, as this is largely influenced by our ongoing behaviour. Hence the need for our daily prayers.

וּנְתַנֶּה תִקְוָה קְדֻשַׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאִוִּם, וְכוּ  
 תִנְשֵׂא מַלְכוּתְךָ, וַיִּבּוֹן בְּחֶסֶד כְּסָאֵךְ, וְתִשָּׁב  
 עָלָיו בְּאַמֶּת. אָמֵת כִּי אַתָּה הוּא דָּיִן וּמוֹכִיחַ יוֹדֵעַ וְעֵד,  
 וְכוֹתֵב וְחוֹתֵם וְסוֹפֵר וּמוֹנֵה, וְתִזְכּוֹר כָּל הַנְּשַׁכְּחוֹת,  
 וְתִפְתַּח אֶת סֵפֶר הַזְּכוּרוֹנוֹת, וּיִמְאֲלוּ יְקָרָא, וְחוֹתֵם יָד  
 כָּל אָדָם בּוֹ. וּבִשְׁוֹפֵר גָּדוֹל יִתְקַע, וְקוֹל דְּמָמָה דְקָה  
 יִשְׁמַע. וּמִלְאָכִים יִחְפְּזוּן, וְחֵיל וּרְעָדָה יֵאֱחָזוּן, וַיֹּאמְרוּ  
 הִנֵּה יוֹם הַדִּיּוֹן, לְפָקוֹד עַל צְבָא מְרוֹם בְּדִיּוֹן, כִּי לֹא יוֹפּוּ  
 בְּעֵינֶיךָ בְּדִיּוֹן. וְכֹל בָּאֵי עוֹלָם יַעֲבְרוּן לְפָנֶיךָ כְּבִנֵי מְרוֹן:  
 —Chazzan— כְּבִקְרַת רוּעָה עֲדָרוּ, מֵעֵבִיר צֵאֲנוּ תַחַת שְׂבִטָן,  
 כִּן תַּעֲבִיר וְתִסְפּוֹר וְתִמְנֶה, וְתִפְקוֹד נֶפֶשׁ כָּל חַי,  
 וְתַחֲתוֹךְ קִצְבָה לְכָל בְּרִיּוֹתֶיךָ, וְתִכְתּוֹב אֶת גְּזֵר דְּיָנָם:

 The Rebbe would stand for this *piyut*

**ונתנה** Let us proclaim the mighty holiness of this day, for it is awe-inspiring and fearsome. Thereon Your Kingship is exalted, Your throne is established with lovingkindness, and You are seated on it in truth. It is true that You are the judge, the one who presents evidence, the knower and the witness, who records and seals, who counts and reckons, and You remember all things that are forgotten. You open the Book of Remembrance and it reads itself; every man's signature is in it. The great *shofar* is sounded, and a still, soft voice is heard; the angels tremble, fear and dread seize them, and they exclaim: the Day of Judgment is here! The heavenly hosts are to stand in judgment, for [even] they will not be found meritorious in Your eyes in judgment. All created beings pass before You, [one by one,] like a flock of sheep. *Chazzan*: As a shepherd examines his flock, making his sheep pass under his staff, so do You cause to pass [before You] every living soul, and You count, reckon and are mindful of [them], and You allocate the fixed portion for the needs of all Your creatures, and inscribe the verdict of their judgment.

Congregation then chazzan:

בְּרֵאשׁ הַשָּׁנָה יִכְתְּבוּן, וּבַיּוֹם צוֹם כְּפוּר יַחְתְּמוּן, כְּמָה  
יַעֲבִירוּן, וְכַמָּה יִפְרְאוּן, מִי יַחֲיֶה, וּמִי יָמוּת,  
מִי בְקִצּוֹ, וּמִי לֹא בְקִצּוֹ, מִי בַמַּיִם, וּמִי בְאֵשׁ, מִי בַחֲרֵב,  
וּמִי בַחַיָּה, מִי בְרַעֲב, וּמִי בְצָמָא, מִי בְרַעֲשׁ, וּמִי בַמַּגְפָּה,  
מִי בַחֲנִיקָה, וּמִי בַסְּקִילָה. מִי יִגּוּחַ וּמִי יִגּוּעַ, מִי יִשְׁקַט  
וּמִי יִפְרָף, מִי יִשְׁלוּ וּמִי יִתִּיֶסֶר, מִי יַעֲנֶי וּמִי יַעֲשֶׂר,  
מִי יִשְׁפֹּל וּמִי יָרוּם:

Congregation then chazzan:

צוֹם                      קוֹל                      מִמּוֹן  
וּתְשׁוּבָהּ וּתְפִלָּה וְצַדִּיקָה  
מַעֲבִירִין אֶת רוּעַ הַגְּזֵרָה:

Chazzan and congregation recite the following;  
chazzan concludes the paragraph aloud, as indicated:

כִּי בְשִׁמְךָ כֵּן תִּהְלָתֶךָ, קָשָׁה לִכְעוֹם וְנוּחַ לְרִצּוֹת, כִּי לֹא  
תַחֲפִץ בְּמוֹת הַמֵּת, כִּי אִם בְּשׁוּבוֹ מִדְּרָפוֹ וְחַיָּה, וְעַד  
יוֹם מוֹתוֹ תַחֲכֶה לוֹ, אִם יָשׁוּב מִיַּד תִּקְבְּלוּ: —Chazzan אָמֵן  
כִּי אַתָּה הוּא יוֹצֵרֵם, וְאַתָּה יוֹדֵעַ יִצְרֵם, כִּי הֵם בְּשֵׁר וְדָם.  
אָדָם יִסּוּדוֹ מֵעֶפֶר וְסוּפוֹ לְעֶפֶר, בְּנִפְשׁוֹ יִבִּיא לַחֲמוֹ. מִשׁוּל  
בְּחָרָם הַנִּשְׁבֵּר, בְּחֲצִיר יִבֵּשׁ, וּבְצִיץ נוֹבֵל, בְּצִל עוֹכֵר, וּבְעֵנָן  
פִּלָּה, וּבְרוּחַ גּוֹשְׁשֵׁת, וּבְאֵבֶק פּוֹרֵחַ, וּבְחֵלוּם יַעוּף:

Congregation then chazzan:

וְאַתָּה הוּא מֶלֶךְ אֵל חַי וְקַיִם:

Chazzan and congregation:

אֵין קִצְבָה לַשְּׁנוּתֶיךָ, וְאֵין קֶץ לְאֵרֶךְ יָמֶיךָ, וְאֵין לְשִׁעַר  
מְרַבּוֹת כְּבוֹדֶךָ, וְאֵין לְפָרֵשׁ עֲלוּם שְׁמֶךָ. שְׁמֶךָ נָאֵה  
לְךָ, וְאַתָּה נָאֵה לְשְׁמֶךָ, וְשִׁמְנוּ קִרְאָתָּ בְּשִׁמְךָ:



Congregation then chazzan:

**בְּרֵאשׁ** On Rosh Hashanah they are inscribed, and on the fast day of Yom Kippur they are sealed: How many shall pass away and how many shall be born; who shall live and who shall die; who shall live out his allotted time and who shall depart before his time; who [shall perish] by water and who by fire; who by the sword and who by a wild beast; who by hunger and who by thirst; who by earthquake and who by pestilence; who by strangulation and who by lapidation; who shall be at rest and who shall wander; who shall be tranquil and who shall be harassed; who shall enjoy well-being and who shall suffer tribulation; who shall be poor and who shall be rich; who shall be humbled and who shall be exalted.

Congregation then chazzan:

**וּתְשׁוּבָה** **But Repentance, Prayer and Charity**  
avert the severity of the decree.

Chazzan and congregation recite the following;  
chazzan concludes the paragraph aloud, as indicated:

**כִּי** For as is Your Name so is Your praise. You are slow to anger and easy to pacify, for You do not desire the death of the one deserving death, but that he return from his path and live. And [even] until the day of his death You wait for him; if he will but repent, You will welcome him at once. Chazzan: Truly, You are their Creator and You know their evil inclination, for they are but flesh and blood. Man's origin is dust and his end is unto dust. He earns his bread at the risk of his life. He is likened to a broken potsherd, to withering grass, to a fading flower, to a passing shadow, to a vanishing cloud, to a blowing wind, to dust that scatters and to a fleeting dream.

Congregation then chazzan:

**וְאַתָּה** **But You are the King, the living and eternal God.**

Chazzan and congregation:

**אֵין** There is no limit to Your years and no end to the length of Your days; it is not possible to estimate [the countless angelic hosts of] Your glorious Chariot, nor can one explain Your inscrutable Name. Your Name befits You and You befit Your Name, and You have called our name by Your Name.



The concluding paragraph of this *piyut* reads:

באין מליץ יושר מול מגיד פשע תגיד ליעקב דבר חוק ומשפט כו.

Reb Tzvi Elimelech of Dinov, in his *Bnei Yissoschor*, explains this as follows:

The heavenly accusers, the מגידי פשע, claim that the Jewish people are undeserving of Hashem's blessings. Logically, their claims are valid and nothing can be said to refute them—אין מליץ יושר—

But there's a loophole: Hashem acts מדה כנגד מדה; our obedience to His Torah often requires super-rational commitment; shouldn't Hashem act in kind? We therefore say to Hashem: תגיד ליעקב דבר חק ומשפט—tell the מגידי פשע that we, יעקב, are loyal to the Torah despite its irrationality—חק—and therefore rightfully deserve—משפט—that Hashem act to us in kind, judging us favourably despite our lack of deservingness.

חֲמוּל עַל מַעֲשֵׂיךָ, וְתִשְׁמַח בְּמַעֲשֵׂיךָ, וַיֹּאמְרוּ לְךָ  
 חוֹסֵיךָ, בְּצַדִּיקָךָ עֲמוּסֵיךָ, תִּקְדָּשׁ אֲדוֹן עַל כָּל  
 מַעֲשֵׂיךָ, כִּי מִקְדִּישֶׁיךָ בְּקִדְשֶׁתְךָ (כְּעֶרְפְּךָ) קִדְשֶׁתְךָ, נֶאֱחָה  
 לְקֹדֶשׁ פָּאָר מְקֹדְשִׁים:  
 עוֹד יוֹפֵר לָנוּ אֶהְבֵּת אִיתָן, אֲדוֹנֵינוּ, וּבִפְנֵי הַנֶּעֱקָד  
 יִשְׁבִּית מְדִינָנוּ, וּבִזְכוֹת הַתָּם יוֹצִיא אִיוֹם (הַיּוֹם)  
 צִדִּיק דִּינָנוּ, כִּי קֹדֶשׁ הַיּוֹם לְאֲדוֹנֵינוּ:  
 בְּאִין מְלִיץ יוֹשֵׁר מוֹל מְגִיד פֶּשַׁע, תִּגִּיד לְיַעֲקֹב דְּבַר חֹק  
 וּמִשְׁפָּט, וְצִדְקָנוּ בְּמִשְׁפָּט הַמֶּלֶךְ הַמְּשַׁפֵּט:

חמור Have mercy upon Your works, and find delight in Your works. When You vindicate [Israel,] the people borne by You,<sup>1</sup> those who put their trust in You shall declare: Be sanctified, Master, over all Your works! For You have sanctified those who hallow You with Your holiness (akin to You). It is fitting to the Holy One [to receive] praise from the holy ones.

עור May our Master yet remember in our favor the love of the steadfast Patriarch [Abraham]; for the sake of the son [Isaac] who was bound on the altar may He silence our Accuser; and in the merit of the perfect one [Jacob] may the Awesome One (He today) bring forth our verdict finding us righteous, for this day is holy to our Master.<sup>2</sup>

באין When there is no defender to intercede in our behalf against the Accuser who reports our transgression, You speak for Jacob [and invoke the merit of the observance of] the statutes and ordinances, and vindicate us in judgment, O King of Judgment.



The Kabbalists were particularly fond of this *piyut*, composed by Ezra and Zerubavel (5th century BCE):

The Arizal amended the spelling of many words—by adding or subtracting the letter *vav* and the like—to ensure that they reflected the correct Kabbalistic associations. For whatever reason, many of these amendments are not reflected in the Chabad Machzor.

The Shelah Hakadosh criticised those who, based on grammatical considerations, omitted the word **שהוא** in the second stitch of some of the stanzas, explaining that “every single word is another Kabbalistic reference to Hashem”. The Chabad Machzor indeed reflects this.

THE ARK IS OPENED.

The following section is recited across the page line by line. The chazzan recites the first line followed by the congregation. The subsequent lines are recited by the congregation followed by the chazzan.

**הָאוֹחוֹ בַּיַד מִדַּת מִשְׁפָּט:**

וְכָל מַאֲמִינִים שֶׁהוּא אֵל אֱמוּנָה:	הַבּוֹחֵן וּבּוֹדֵק גְּנוּזֵי נִסְתָּרוֹת:
וְכָל מַאֲמִינִים שֶׁהוּא בּוֹחֵן בְּלִיּוֹת:	הַגּוֹאֵל מִמְּנוֹת וּפּוֹדֶה מִשַּׁחַת:
וְכָל מַאֲמִינִים שֶׁהוּא גּוֹאֵל חֲזָק:	הַדֵּן יְחִידֵי לְבָאֵי עוֹלָם:
וְכָל מַאֲמִינִים שֶׁהוּא דֵּין אֶמֶת:	הַתְּגוּי: בְּאֵתֶּיהָ אֲשֶׁר אֵתֶּיהָ:
וְכָל מַאֲמִינִים שֶׁהוּא הָיָה הוּהוּ וַיְהִיָּה:	
	הַיּוֹדֵאֵי שְׁמוֹ בֶּן תְּהַלְתּוֹ:
וְכָל מַאֲמִינִים שֶׁהוּא וְאֵין בְּלִתּוֹ:	הַזּוֹכֵר לְמִזְבְּרֵיּוֹ מִטּוֹבוֹת
	זְכוֹרוֹת:

♪ Suggested Niggun: Zol Shoin Zein Di Geulah, Keli Atoh

THE ARK IS OPENED.

The following section is recited across the page paragraph by paragraph. The chazzan recites the first paragraph followed by the congregation. The subsequent paragraphs are recited by the congregation followed by the chazzan.

Transliteration, page 344.

הַחַיִּים He holds in His hand the attribute of judgment.

And all believe that He is the faithful God.

He probes and searches hidden secrets.

And all believe that He probes man's thoughts.

He redeems from death and delivers from the grave.

And all believe that He is the mighty Redeemer.

He alone judges all created beings.

And all believe that He is the true Judge.

He is called "I Will Be What I Will Be."<sup>3</sup>

And all believe that He was, He is, and He will be.

Sure is His Name, likewise His praise.

And all believe that He is, and there is none besides Him.

He remembers with a favorable remembrance those who remember Him.

וְכָל מַאֲמִינִים שֶׁהוּא זוֹכֵר הַבְּרִית:	הַחֹתֶךְ חַיִּים לְכָל חַי:
וְכָל מַאֲמִינִים שֶׁהוּא חַי וְקַיִם:	הַטּוֹב, וּמְטִיב לְרַעִים וְלַטּוֹבִים:
וְכָל מַאֲמִינִים שֶׁהוּא טוֹב לְכָל:	הַיּוֹדֵעַ יֵצֵר כָּל יְצוּרִים:
וְכָל מַאֲמִינִים שֶׁהוּא יוֹצֵרם בְּבִטּוֹן:	הַכֹּל יָכוֹל וְכוֹלֵלם יַחַד:
וְכָל מַאֲמִינִים שֶׁהוּא כֹּל יָכוֹל:	הֵלֵן בְּסִתְרָה בְּצֵל, שְׂדֵי:
וְכָל מַאֲמִינִים שֶׁהוּא לְבָדוּ הוּא:	הַמְּמַלֵּךְ מַלְכִים וְלוֹ הַמְּלוּכָה:
וְכָל מַאֲמִינִים שֶׁהוּא מַלְךְ עוֹלָם:	הַנּוֹהֵג בְּחֶסֶדוֹ כֹּל הַדוֹר:
וְכָל מַאֲמִינִים שֶׁהוּא נוֹצֵר חֶסֶד:	הַסּוֹבֵל, וּמַעֲלִים עֵינַי מִסּוֹרְרִים:
וְכָל מַאֲמִינִים שֶׁהוּא סוֹלַח סְלָה:	הַעֲלִיזוֹן, וְעִינָיו אֵל יִרְאוּ:
וְכָל מַאֲמִינִים שֶׁהוּא עוֹנֵה לַחֵשׁ:	הַפּוֹתַח שַׁעַר לְדוֹפְקֵי בַתְּשׁוּבָה:
וְכָל מַאֲמִינִים שֶׁהוּא פְּתוּחָה יָדוֹ:	הַצּוֹפֵה לְרַשָּׁע וְחַפֵּץ בְּהַצְדָּקוֹ:
וְכָל מַאֲמִינִים שֶׁהוּא צַדִּיק וְיֵשֶׁר:	הַקָּצֵר בְּזַעַם וּמֵאֲרִיךְ אֶפֶס:
וְכָל מַאֲמִינִים שֶׁהוּא קָשֶׁה לְכַעוֹם:	הַרְחוּם, וּמְקַדֵּים רַחֲמִים לְרַגְזוֹ:
וְכָל מַאֲמִינִים שֶׁהוּא רַךְ לְרִצּוֹת:	הַשְּׂוֹה, וּמַשְׁוֶה קָטָן וְגָדוֹל:
וְכָל מַאֲמִינִים שֶׁהוּא שׁוֹפֵט צַדִּיק:	הַתֵּם, וּמִתְמָם עִם תְּמִימִים:

וְכָל מַאֲמִינִים שֶׁהוּא תָּמִים פְּעֵלוֹ:

THE ARK IS CLOSED.

And all believe that He remembers the Covenant.  
 He apportions life to all living beings.

And all believe that He lives and is eternal.  
 He is good and does good to the wicked and to the good.

And all believe that He is good to all.  
 He knows the inclination of all creatures.

And all believe that He has formed them in the womb.  
 He is all-powerful and contains them all.

And all believe that He is all-powerful.  
 He, the Omnipotent, abides in mystery, in shadow.

And all believe that He is One Alone.  
 He enthrones kings and Kingship is His.

And all believe that He is King of the world.  
 He guides every generation with loving-kindness.

And all believe that He preserves kindness.  
 He is patient and He overlooks [the actions of] the rebellious.

And all believe that He pardons forever.  
 He is the Most High, and His eye is directed to those who fear Him.

And all believe that He answers silent prayer.  
 He opens the gate for those who knock in repentance.

And all believe that His hand is open.  
 He waits for the evildoer, and desires that he be exculpated.

And all believe that He is righteous and upright.  
 His wrath is brief and He is forbearing.

And all believe that He is hard to anger.  
 He is merciful and causes mercy to precede wrath.

And all believe that He is easily appeased.  
 He is immutable, and treats small and great alike.

And all believe that He is the righteous Judge.  
 He is perfect and acts with perfection to those who are sincere.

And all believe that His work is perfect.

THE ARK IS CLOSED.

THE ARK IS OPENED.

Chazzan and congregation:

עָלֵינוּ לְשִׁבְחָ לְאֲדוֹן הַכֹּל, לְתַת גְּדֻלָּה לְיוֹצֵר  
בְּרֵאשִׁית, שְׁלֹא עֲשָׂנוּ בְּגוֹיֵי הָאָרְצוֹת, וְלֹא

שָׁמְנוּ בְּמִשְׁפָּחוֹת הָאֲדָמָה, THE ARK IS CLOSED TEMPORARILY.  
שְׁלֹא שָׁם חִלְקֵנוּ בָּהֶם, וְגוֹרְלָנוּ בְּכָל הַמוֹנָם, שֶׁהֵם  
מִשְׁתַּחֲוִים לְהֶבֶל וְלָרִיק.

THE ARK IS RE-OPENED.

While saying the word כּוֹרְעִים, kneel on the floor,<sup>2</sup> and at ומִשְׁתַּחֲוִים, bow until your forehead touches the floor and remain so until saying הוּא בְּרִיךְ הוּא.

וְאִנְחָנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֵי מֶלֶךְ מַלְכֵי  
הַמַּלְכִּים, הַקְּדוֹשׁ בְּרוּךְ הוּא. שֶׁהוּא נוֹטֵה שָׁמַיִם וְיוֹסֵד  
אָרֶץ, וּמוֹשֵׁב יְקָרוֹ בְּשָׁמַיִם מִמַּעַל, וְשֹׁכֵנֵת עִזּוֹ בְּגִבְהֵי  
מְרוֹמִים. הוּא אֱלֹהֵינוּ אֵין עוֹד,  
אַמֵּת מִלְּפָנָיו, אַפְּס זִוְלָתוֹ, כִּפְתוּב  
בְּתוֹרָתוֹ: וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֵל  
לְבַבְךָ, כִּי יי הוּא הָאֱלֹהִים, בְּשָׁמַיִם  
מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת, אֵין עוֹד:



THE ARK IS OPENED.

Chazzan and congregation:

Transliteration, page 334.

עלינו It is incumbent upon us to praise the Master of all things, to exalt the Creator of all existence, that He has not made us like the nations of the world, nor caused us to be like the families of the earth; THE ARK IS CLOSED TEMPORARILY. that He has not assigned us a portion like theirs, nor a lot like that of all their multitudes, for they bow to vanity and nothingness.

THE ARK IS RE-OPENED.

While saying the words *bend the knee*, kneel on the floor,<sup>2</sup> and at *bow down*, bow until your forehead touches the floor and remain so until saying *blessed be He*.

But we bend the knee, bow down, and offer praise before the supreme King of kings, the Holy One, blessed be He, who stretches forth the heavens and establishes the earth, the seat of whose glory is in the heavens above, and the abode of whose majesty is in the loftiest heights. He is our God; there is none else. Truly, He is our King; there is nothing besides Him, as it is written in His Torah:<sup>3</sup> Know this day and take unto your heart, that the Lord is God, in the heavens above and upon the earth below there is nothing else.<sup>4</sup>



Noting that the word **הרת** is also associated with pregnancy, the Tzemach Tzedek explained:

After the spiritual preparations of the month of Elul and Days of Selichos, on Rosh Hashanah, every soul becomes impregnated—vested—with **יראת ה'**, to sustain it for the rest of the year. This is also reflected in the Torah and Haftorah readings of the first day of Rosh Hashanah—Sarah and Chanah's pregnancies.

The congregation followed by the chazzan recite the following paragraph, even on Shabbat when the *shofar* is not sounded.

**הַיּוֹם הִרְתָּ עוֹלָם, הַיּוֹם יַעֲמִיד בְּמִשְׁפָּט כָּל יְצוּרֵי עוֹלָמִים.  
אִם כְּבָנִים, אִם פְּעֻבָּדִים. אִם כְּבָנִים, רַחֲמֵנוּ פָּרַחַם  
אִב עַל בְּנֵים. וְאִם פְּעֻבָּדִים, עֵינֵינוּ לְךָ תְּלוּיֹת, עַד שֶׁתַּחַנְּנוּ  
וְתוֹצִיא כְּאוֹר מִשְׁפָּטֵנוּ, אִיוֹם קְדוֹשׁ:**



Arugas Habosem (12<sup>th</sup> century explanation on the Machzor) explains that by the end of davening, we have attained the status of **בעלי תשובה**. We therefore ask Hashem to strengthen us—to help us maintain the spiritual heights that we have reached.

#### THE ARK IS OPENED.

The following phrases are recited responsively. The congregation says the first phrase, followed by the chazzan. After the chazzan recites each phrase, the congregation responds **אמן** as indicated, and then recites the subsequent phrase.

הַיּוֹם תִּשְׁמַע שׁוֹעֲתֵנוּ: (אָמֵן)	הַיּוֹם תִּיאַמְצָנוּ: (אָמֵן)
הַיּוֹם תִּקַּבַּל פְּרַחְמֵים וּבְרָצוֹן	הַיּוֹם תִּבְרַכְנוּ: (אָמֵן)
אֶת תְּפִלָּתֵנוּ: (אָמֵן)	הַיּוֹם תִּגְדְּלֵנוּ: (אָמֵן)
הַיּוֹם תִּתְמַכְּנוּ בִּימִין צְדָקָךָ: (אָמֵן)	הַיּוֹם תִּדְרֹשְׁנוּ לְטוֹבָה: (אָמֵן)
(אָמֵן)	

The congregation followed by the chazzan recite the following paragraph even on Shabbat when the *shofar* is not sounded:

Transliteration, page 345.

**היום** Today is the birthday of the world; on this day He calls all the created beings of the worlds to stand in judgment. [Are we regarded] as children or as servants? If as children, have mercy upon us as a father has mercy upon [his] children; if as servants, our eyes are turned to You until You will be gracious to us and bring forth our judgment as the light, O Awesome and Holy One.

 **Suggested Niggun:** Reb Levik's Niggun (The Rebbe's Father)

THE ARK IS OPENED.

The following phrases are recited responsively. The congregation says the first phrase, followed by the chazzan. After the chazzan recites each phrase, the congregation responds Amen as indicated, and then recites the subsequent phrase.

Transliteration, page 346.

On this day, strengthen us. (Amen)	On this day, hear our cry. (Amen)
On this day, bless us. (Amen)	On this day, accept our prayer
On this day, exalt us. (Amen)	with mercy and goodwill. (Amen)
On this day, seek us out for good. (Amen)	On this day, sustain us with the
	right hand of Your righteousness.
	(Amen)

דברי תורה

## CONT. FROM MACHZOR COMPANION DAY 1

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## Good to All

### *Umeitiv Laraim V'latovim - By Moshe Bogomilsky*

וכל מאמינים שהוא חי וקים הטוב ומטיב לרעים ולטובים

“All believe that He lives and is eternal, He is good and does good to the wicked and to the good.”

**QUESTION:** How does His doing good to the wicked prove that he is eternal?

**ANSWER:** A king of flesh and blood who is eventually going to die rushes to take vengeance during his lifetime, for either he or his enemy against whom he wishes to take vengeance might die, and he would miss the chance to be avenged. Since Hashem lives forever He does not have to rush to take His due, because He can collect whenever He wants, even after the person's death, if necessary (see Devarim 32:40, Rashi).

Hashem does not desire that the wicked perish, but rather that they repent and live. Thus, since He patiently does good even to the wicked though they do not deserve it and does not rush to take His vengeance, it proves that he is eternal.

**QUESTION:** The word “latovim” — “to the good” — is superfluous; if He does good to the wicked, He surely does good to the good?

**ANSWER:** Some people are aware that they were wicked during the year and resolve on Rosh Hashanah to repent and change their ways in the future. There are, however, others who don't even realize their wickedness and think that they are good and what they are doing is good.

Hashem has mercy on every Jew. He is good and does good not only “lara'im” — to the wicked — who are cognizant of their past and resolved to improve, but also “latovim” — to those [who in their own eyes] are good — and who seemingly have no need to change or improve.

# The Adam Factor

*V'ayada Kol Pa'ul Ki Attah P'alto - By Tzvi Freeman*

*“And every object shall know that You have made it; and every creature shall understand that You have created it; and every thing that has the breath of life in its nostrils shall proclaim: G-D, the G-D of Israel, is king, and His sovereignty rules over all...”*

-Rosh Hashanah prayers

The Hebrew language has no word for “things,” for “objects” or for “stuff.” Even the words “physical” and “matter” are borrowed terms. In Hebrew, all things are dvarim — “words.” Words: articulations of the soul, crystallized thoughts. And ever since then, all that exists is G-D and his words.

After all, G-D spoke and the world came into being. The magic of it is that these words are so tightly packed, we do not realize they are words — we perceive them as things; independent, autonomous things that are just here because they are here, as though they have no source at all.

This is the mission we came to this world to accomplish: That not only we, not only humankind, but every effect should know it's cause, every form should understand that which formed it — the entire world should become a transparent glove for the G-dliness it contains. Even this very sense of “here I am just because I am” will be seen as nothing more than a distorted reflection of the true essence of all things—the only one who is “just there because He is there.”

In fact, this is what Adam achieved on his very first day:

An ancient Midrash tells us that when Adam awoke to life, he found all the other creatures standing over him, worshipping him. Being the very first creatures, they realized that someone must have formed them — and Adam seemed the obvious candidate.

Adam realized otherwise, so he communicated with them and brought all the creation to the awareness that there must be a Higher Being, not just another creature, but an Unlimited Creator, that brought all creatures into being and continues to sustain and enliven each one of them — himself included.

Since then, that has been the mission of every descendant of Adam: To bring all creation to this higher state of consciousness.

# Reminding G-D

**Attah Zocher Ma'asay Olam - By Tzvi Freeman**

*"G-D says: "...Recite verses of remembrance before Me,  
that memory of you shall rise before Me."*

-Talmud, Rosh Hashanah 16a

Why do we need to remind G-D?

Because G-D is infinite. Being infinite, He is capable of creating infinite worlds, each of infinite capacity with infinite beings of infinite intelligence. And according to the sages, He has done exactly that. If so, what significance could us very finite creatures have that He should bother with us at all?

Only because, at the very onset of creation, this Infinite G-D determined He would delight in a wondrous blend of opposites: Light and dark, the very big and the very small, confusion and harmony. Little creatures of a finite and confusing world that completely hides His presence, acknowledging the Infinite One as their Creator and connecting to His light from their dark place. That is something that can only happen in a world such as ours. And so, He delights in our world. And it is this delight that keeps Him engaged, sustaining the flow of life-giving energy.

At times, however, such as the awesome day of Rosh Hashanah, the power lines are all but shut down. G-D is re-determining how He will relate to this world. His Divine Presence shifts into transcendent mode. "The Throne of Judgment," our sages call it. The universe at that time is like a person asleep — the mind and emotions have gone on their own journey, leaving the body at its most basic level of function.

Our mission: To re-awaken that flow of energy and bring new life to the cosmos. To re-engage G-d.

To accomplish this, the Torah prescribes multiple strategies. Blowing the shofar is prescription #1. The verses of remembrance we say in the Musaf prayer are another. How do they work?

One secret of the ancient tradition is that of the "cosmic mirror":

All that happens on our material plane is only a reflection of the dynamics of a higher, spiritual realm. When the rain falls, trees grow tall, birds fly south, nations make war and peace — all is a reflection of the movements and songs of higher beings on a plane of reality far beyond our own. Those beings, in turn, only reflect even higher entities. And so on, until we reach the ultimate Prime Mover of All Things.

We, standing at the very bottom, are in a unique position. Just as the One at the Top is free to do as He pleases, with nothing beyond Him forcing His hand, so, too, we here at the bottom: We are also granted free choice to break out of the box and

initiate new, unprecedented dynamics. When we do that, our actions are mirrored in reverse, reverberating all the way up — even at the very top.

This is the secret power of all our mitzvahs, good deeds and study of Torah — everything in our lives that involves free choice. It is also the clue to understanding these verses of remembrance: The words we say are spoken in the heavens. As we say the words from G-d's own Torah in which He remembers His affection for our world, so, above, He turns His Divine focus back towards our earthly plane.

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## Teshuvah, Tefilla and Tzedakah

*By Rabbi Jonathan Sacks*

“The following talk by the Rebbe is about the difficulties of translation itself.

The act of translation assumes that for every word in one language, equivalents can be found in another. But this may be untrue, especially when we are dealing with ideas that are central and unique to Judaism.

We may then fall into the error of equating a Jewish idea with one drawn from another culture when the two are in fact dissimilar, even opposite.

This is the case with the three words constantly on our minds during the Ten Days of Teshuvah. In English they are repentance, prayer and charity.

How far these differ from their Jewish counterparts - teshuvah, tefillah and tzedakah - the Rebbe emphatically explains.

### **The Service of the Ten Days**

We express the hope that on Rosh Hashanah G-d blessed us with a “good and sweet year” to come, a year made fruitful by children, health and sustenance. But there is no limit to goodness and blessing. Thus, during the Ten Days of Teshuvah we have the opportunity through our service, to cause G-d to grant us yet greater benefits from His “full and expansive hand.”

What is this service? It is, as we say in our prayers, “repentance, prayer and charity” which avert evil and bring the good. But the words “repentance, prayer and charity” are misleading.

By thus translating the Hebrew terms teshuvah, tefillah and tzedakah we are led into a false comparison of these three elements of the religious life as they exist in Judaism and outside it.

In fact, there are crucial differences. Teshuvah is not repentance. Tefillah is not prayer. And tzedakah is not charity.



## **Teshuvah and Repentance**

"Repentance" in Hebrew is not teshuvah but charatah. Not only are these two terms not synonymous. They are opposites.

Charatah implies remorse or a feeling of guilt about the past and an intention to behave in a completely new way in the future. The person decides to become "a new man." But teshuvah means "returning" to the old, to one's original nature.

Underlying the concept of teshuvah is the fact that the Jew is, in essence, good. Desires or temptations may deflect him temporarily from being himself, being true to his essence.

But the bad that he does is not part of, nor does it affect, his real nature. Teshuvah is a return to the self.

While repentance involves dismissing the past and starting anew, teshuvah means going back to one's roots in G-d and exposing them as one's true character.

For this reason, while the righteous have no need to repent, and the wicked may be unable to, both may do teshuvah.

The righteous, though they have never sinned, have constantly to strive to return to their innermost. And the wicked, however distant they are from G-d, can always return, for teshuvah does not involve creating anything new, only rediscovering the good that was always within them.

## **Tefillah and Prayer**

"Prayer" in Hebrew is not tefillah but bakashah. And again these terms are opposites. Bakashah means to pray, request, beseech. But tefillah means, to attach oneself. In bakashah the person asks G-d to provide him, from above, with what he lacks. Therefore when he is not in need of anything, or feels no desire for a gift from above, bakashah becomes redundant.

But in tefillah the person seeks to attach himself to G-d. It is a movement from below, from man, reaching towards G-d. And this is something appropriate to everyone and at every time.

The Jewish soul has a bond with G-d. But it also inhabits a body, whose preoccupation with the material world may attenuate that bond.

So it has constantly to be strengthened and renewed. This is the function of tefillah. And it is necessary for every Jew.

For while there may be those who do not lack anything and thus have nothing to request of G-d, there is no-one who does not need to attach himself to the source of all life.

## **Tzedakah and Charity**

The Hebrew for "charity" is not tzedakah but chessed. And again these two words have opposite meanings.

Chessed, charity, implies that the recipient has no right to the gift and that the donor is under no obligation to give it. He gives it gratuitously, from the goodness of his heart. His act is a virtue rather than a duty.

On the other hand tzedakah means righteousness or justice. The implication is that the donor gives because it is his duty. For, firstly, everything in the world belongs ultimately to G-d. A man's possessions are not his by right. Rather, they are entrusted to him by G-d, and one of the conditions of that trust is that he should give to those who are in need.

Secondly, a man has a duty to act towards others as he asks G-d to act towards him. And as we ask G-d for His blessings though He owes us nothing and is under no obligation, so we are bound in justice to give to those who ask us, even though we are in no way in their debt. In this way we are rewarded: Measure for measure. Because we give freely, G-d gives freely to us.

This applies in particular to the tzedakah which is given to support the institutions of Torah learning. For everyone who is educated in these institutions is a future foundation of a house in Israel, and a future guide to the coming generation. This will be the product of his tzedakah - and his act is the measure of his reward.

## **Three Paths**

These are the three paths which lead to a year "written and sealed" for good.

By returning to one's innermost self (teshuvah), by attaching oneself to G-d (tefillah) and by distributing one's possessions with righteousness (tzedakah), one turns the promise of Rosh Hashanah into the abundant fulfillment of Yom Kippur: A year of sweetness and plenty.

# The Rosh Hashanah Prayers: Malchiyot, Zichronot and Shofrot

*By Yehuda Shurpin*

“Other than the mitzvah of blowing the shofar on Rosh Hashanah, perhaps the most important observance of the day is found in the Rosh Hashanah Musaf prayers. Ordinarily, the Musaf prayer contains seven blessings: the standard three opening and three closing blessings of the Amidah, and one middle blessing called Kedushat Hayom (Sanctification of the Day), which reflects the unique holiness of the day and recounts the special offerings brought in the Temple. The Rosh Hashanah Musaf prayer contains nine blessings, making it the longest Musaf prayer (in terms of blessings) of the entire year.

The standard six opening and closing blessings frame three unique blessings known as Malchiyot (Sovereignty), Zichronot (Remembrances) and Shofrot (Sounding of the Shofar), corresponding to three of the themes of the day. (The blessing of Kedushat Hayom merged together with Malchiyot, since they share many of the same themes.)

## **Why 9 Blessings?**

The Talmud tells us that these nine blessings correspond to the nine times that Channah the prophetess mentioned G-d's name in the prayer of gratitude she said on Rosh Hashanah following the birth of her son, the future prophet Samuel.

## **Blowing of the Shofar**

The Mishnah tells us that after each of the blessings Malchiyot, Zichronot and Shofrot are recited, we blow the shofar. This is in addition to the stand-alone shofar-blowing that takes place after the reading of the Torah.

Note that the shofar is only blown when praying communally. In fact, the Ashkenazic custom is to only blow the shofar during the chazzan's repetition of the Amidah, while the Chassidic and Sephardic custom is to blow during the silent Amidah as well. If one is praying without a minyan, he doesn't blow the shofar (or hear the shofar blown by someone else) when reciting these three blessings.

Thus, it is very important to pray this Musaf with the congregation. This is in addition to the general reason that G-d is more likely to “overlook” iniquities and accept the prayers of a community.

## **What's in These Blessings?**

Each of the three blessings includes three verses from the Torah (Pentateuch), three from Nevi'im (Prophets), three from Ketuvim (Writings) and a concluding verse

from the Torah, for a total of ten verses. The number ten corresponds to the Ten Utterances with which G-D created the world.

### **Malchiyot (Sovereignty)**

Rosh Hashanah commemorates the day that Adam, the first person, was created. It was the creation of man that crowned G-D as King of the universe. While there were creations before man, including angels, one is only king over subjects, not slaves (angels) or animals. When Adam was created and recognized that G-d was Master and King of the universe, he felt that it was necessary for all of creation to acknowledge this, transforming the day of his creation into the day of G-d's coronation.

Thus, in this blessing we start off by reciting verses expressing our gratitude that G-d has established a special relationship with His nation, and that He is King and Master of all the world. We end this blessing with an expression of hope and confidence that the day will come when all nations of the world will recognize G-d's reign over the universe.

### **Zichronot (Remembrances)**

As King, G-d judges how loyal each one of his subjects was throughout the year. G-d is a G-d of mercy; in judging us, He not only remembers our every action—for good or not so good—throughout the year, but He also remembers everything that has occurred throughout the history of creation that may stand in our good stead. Thus, while this blessing includes verses that remind us how G-d recalls everything we did, we also recite verses that express how G-d remembers the righteous acts of our ancestors, concluding with the blessing “. . . Who remembers His covenant.” Shofrot (Sounding of the Shofar)

The shofar blasts signify both the coronation of the King as well as the announcement of the King's arrival.

The Talmud tells us that G-d says to us on Rosh Hashanah, “Say before Me verses whose themes are sovereignty, remembrances and shofar. Sovereignty, so that you should crown Me king over you; remembrances, so that I should remember you for good; and with what? With a shofar.” Thus, it is through the shofar that the first two “objectives,” coronation and remembrance, are accomplished. Additionally, the sounding of the shofar reminds us of the two greatest events in all time: the giving of the Torah and the coming of Moshiach. Thus, we recite verses describing the revelation at Sinai as well as a prayer for the sounding of the great shofar heralding the final redemption.

### **Expression of the Fundamentals of our Faith**

The 15th century Jewish philosopher Rabbi Yosef Albo explains that these three blessings are an expression of the most basic principles of the Jewish faith. We

start off with Malchiyot, which reminds us of the existence and absolute sovereignty of G-D. Zichronot reminds us that G-d knows and remembers every action, and it is His providence that decides our fate. Shofrot reminds us of the truth and eternity of the Torah, which was given to us with a tremendous shofar blast that emanated from heaven. Such a heavenly shofar blast will once again be heard in the Messianic Era, when all will recognize the truth of the Torah, as the prophet Zachariah proclaims: "And the L-rd G-D shall sound the shofar, and He shall go with the whirlwinds of the south." May it be speedily in our days!

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## "Stop Complaining!"

***Shehu Oneh Lachash - By Moshe Bogomilsky***

וכל מאמינים שהוא עונה לחש

"**A**nd all believe that He answers silent prayer."

**QUESTION:** Hashem can read what is in the mind and heart of a person, so what praise is this for Hashem?

**ANSWER:** On Rosh Hashanah, Satan and vicious angels come before His Heavenly Tribunal to prosecute the Jewish people. They complain about the iniquities the Jews have committed.

Hashem is the All Merciful and loves His chosen people regardless of their merit. He does not enjoy hearing any critique about them and despises those who endeavor to besmirch them.

The liturgist is saying in Hashem's praise that all believe that when He hears them prosecuting, oneh — He responds "lachash" — "be silent. Stop your complaining. I do not want to hear anything negative said about My beloved children."

# Dad, Our King

*V'yayda Kol Pa'ul Ki Attah P'alto - By Tzvi Freeman*

“Rosh Hashanah, the Baal Shem Tov taught, is a game of hide and seek. G-D hides, we seek.

But where can G-d hide? Wherever you go, there He is. As the Zohar says, “There is no place void of Him.”

So perhaps what the Baal Shem Tov meant is more like peek-a-boo—in which a parent hides behind his or her own fingers. So too, G-D hides Himself within the guise of an awesome, indifferent king, judging His subjects strictly by the book until the most sublime angels shiver in dread.

And we seek. We seek the father behind the stern voice. We are the small child who climbs into the king’s arms, tears off the mask and exclaims, “Daddy!”

Which is just what He was waiting for.



כתיבה וחתימה טובה  
לשנה טובה ומתוקה

**Have a Happy  
Sweet New Year**

