

The Sweeping Story of Rosh Hashanah Musaf – in Color!

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5781

The Colors!

<p><i>Bright tones symbolize ideals, their fulfillment, messianic redemption:</i></p> <p>Bright green (think: Nature is green) = God as Creator.</p> <p>Bright red = Humanity's ideal task.</p> <p>Bright blue (think: Israeli flag) = The Jewish people's task, fulfillment thereof.</p> <p>Purple (think: variation of blue) = God/Israel covenant, the Sinai revelation.</p> <p>Bright cyan: Messianic era.</p>	<p><i>Dark tones represent failure to achieve ideals, exile/punishment (and, in case of the Creator, His "darker" role as His Creation's Judge):</i></p> <p>Dark green = God as Judge.</p> <p>Dark red = Humanity not fulfilling its task, punished, and not redeemed.</p> <p>Dark blue = Jewish people not fulfilling its task, punished, and not redeemed.</p>
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The Sweeping Story!

With some additions, these Biblical events and ideas are described by, related to, or assumed by the three distinctive blessings of Musaf of Rosh Hashanah presented below.

One True God exists. “He” freely willed the Universe, including time and space, into existence. His existence is independent of His Creation.

On Earth, He created humanity, granting its individuals - alone among His creatures - free will, just as He is free. He assigned them the task of freely choosing to recognize and serve Him, their “King”, and gave them a perfect place, Eden, to do so. As Creator beyond the Universe and as Ruler, He alone acts as their judge, evaluating their thoughts and actions to determine, and reward and punish, their compliance with their task.

In Eden, they chose not to follow His will. He judged and punished them by permanently exiling them from Eden, making them wander on, and work, a difficult Earth. Exiled humanity continued not to fulfill its Divine task. Therefore, after many generations, He punished it by flood, obliterating it and the rest of life on Earth. He nonetheless kept alive one man loyal to Him, Noah, his family, and the animals He created, commanding humanity to multiply.

Despite this “restart”, successive generations of Noah’s descendants failed to fulfill their task, serving idols instead of their Creator. God then made an additional, eternal covenant with a single man loyal to Him, Abraham, as well as his wife, Sarah, and their descendants. In this covenant, God promised Abraham numerous descendants who would become a great nation. He also granted Abraham a small, Eden-like section of Earth, a Holy Land for him and his descendants to live in. At that time, however, idolatrous nations lived in that Land as they did everywhere else. God knew they would soon - but not yet - deserve punishment. God blessed and instructed Abraham and his descendants to be a source of blessing to them and to all other nations. He also foretold to Abraham that generations of his descendants would be exiled to suffer servitude outside the Land. He also promised to punish their oppressors, and to return Abraham’s descendants, centuries later, to His land. He tested Abraham’s loyalty to Him many times. Most extraordinarily, Abraham freely showed his willingness to

slaughter the one son, Isaac, whom God had miraculously caused Sarah to conceive in order to fulfill His earlier promises to him. (This miracle and test are recounted in Rosh Hashanah’s Torah readings.) Abraham succeeded in this test, and then slaughtered a ram in Isaac’s stead. (The shofar blown on Rosh Hashanah - and the subject of the blessing, below, of shofarot - is made of a ram’s horn.) God then swore to reaffirm His previous blessings to him and his descendants. Later, God reaffirmed these promises with Isaac and his son, Jacob.

As foretold, Abraham’s descendants became a great nation, suffering servitude in exile for centuries. With many miracles, God then redeemed them from servitude, punished their Egyptian oppressors, and entered into another irrevocable covenant with them at Sinai. By then, the idolatrous nations living in the Land deserved Divine punishment. The Sinai covenant required His nation to carry out this punishment by obliterating them. In their stead, He commanded His nation to become holy and distinctive and, eventually, to build a Temple for it and humanity to serve Him. If they do so, God will bless them there. If they fail to do so at any time, He will punish them in various ways, including banishment from His land to live among idolatrous nations. The Land will remain desolate during their absence. They will remain exiled until they repent and become close enough to Him to deserve His redeeming them, under a messianic king, from exile by returning them to the Land and building a Temple to serve Him.

They have remained in exile for millennia. In recent decades, they have partially returned to and rejuvenated His land. Nonetheless, no messiah has arrived and there is no Temple. Humanity, too, has not yet fulfilled its task to recognize and serve the Creator. The above Divine judgments of His people - blessings and curses, rewards and punishments, exiles and returns - vividly demonstrate that the fate of His people and His land depends upon their loyalty to Him, thereby providing His people and humanity with the opportunity and impetus to fulfill their respective duties to their Creator in the messianic era.

Notice how the colors progress throughout the above story:

Creation.

Humanity’s duties to God; their neglect thereof, and Divine Judgment.

Divine covenants with Abraham, his descendants, and the Jewish nation; covenantal successes and failures, and Divine Judgment.

Messianic redemption for Jewish and other nations, together.

The Three Central Blessings of Rosh Hashanah Musaf: Sovereignty, Remembrances, and Shofar Blasts!

Hebrew and English text are based upon the *Metsudah Rosh Hashanah Machzor Nusach Ashkenaz*, available at Sefaria.org. Some color choices below required judgment calls. The author welcomes constructive suggestions for improvement.

Sovereignty / Malkhuiyot / מלכויות

Remembrances / Zikhronot / זכרונות

Shofar Blasts / Shofarot / שופרות

Blessing about Sanctification of the Day

ברכת קדושת היום

אתה בחרתנו מכל העמים...

You chose us from [among] all the peoples...

ותתן לנו יהוה אלהינו באהבה את-יום הזכרון הזה, יום תרועה...

And You gave us Hashem, our God, in love, this day of Remembrance, a day for sounding the shofar...

ומפני חטאינו גלינו מארצנו...

But because of our sins, we were exiled from our land...

ואת מוספי יום הזכרון הזה נעשה ונקריב לפניך...

And the Musaf offerings of this Day of Remembrance we will prepare and bring before You...

Introduction

עלינו לשבח לאדון הכל לתת גדלה ליוצר בראשית שלא עשונו כגוי הארצות ולא שמונו כממלכות האדמה שלא שם חלקנו פהם וגורלנו ככל המונם: שהם משתחוים להכל וריק ומתפללים אל אל לא יושיע. ואנחנו כרעים ומשתחוים ומודים לפני מלך מלכי המלכים הקדוש ברוך הוא. שהוא נוטה שמים ויוסד ארץ. ומושב יקרו בשמים ממעל. ושכינת עזו בגבתי מרומים. הוא אלהינו אין עוד. אמת מלפניו אפס זולתו כפתוב בתורתו וידעת היום והשבת אל לבבך כי יהוה הוא האלהים בשמים ממעל ועל הארץ מתחת אין עוד:

It is our obligation to praise the Master of all, to ascribe greatness to the Creator of [the world in] the beginning: that He has not made us like the nations of the lands, and has not positioned us like the families of the earth; that He has not assigned our portion like theirs, nor our

אתה זוכר מעשה עולם ופוקד כלי-יצורי קדם. לפניך נגלו כל-תעלומות והמון נסתרות שמבראשית. כי אין שכחה לפני כסא כבודך. ואין נסתר מנגד עיניך: אתה זוכר את כל המפעל. וגם כלי-יצור לא נכחד ממך. הכל גלוי וידוע לפניך יהוה אלהינו. צופה ומביט עד סוף כל הדורות. כי תביא חק זכרון להפקד כל ריח ונפש. להזכר מעשים רבים והמון בריות לאין תכלית. מראשית כזאת הודעת. ומלפנים אותה גלית. זה היום תחלת מעשיך זכרון ליום ראשון. כי חק לישראל הוא משפט יאלהי יעקב:

You remember the deeds of eternity, and You consider those who lived in earlier times. In Your Presence are revealed all hidden things and the multitude of secrets from the beginning of creation; for there is no forgetfulness before the throne of Your Glory, and there is

אתה נגלית בענן כבודך על עם קדשך לדבר עמם. מן השמים השמעתם קולך ונגלית עליהם בערפלי טהר. גם (כל) העולם כלו חל מפניך ובריות בראשית חרדו ממך בהגלותך מלפניו עליהר סיני ללמד לעמך תורה ומצוות. ותשמיעם את הוד קולך ודברות קדשך מלהבות אש. בקולות וברקים עליהם נגלית ובקול שופר עליהם הופעת:

You were revealed in Your cloud of glory to Your holy people to speak to them. From the heavens, You let them hear Your voice, and revealed Yourself to them in pure clouds. So too, the entire world quivered before You, and the works of creation trembled before You, when You, our King revealed Yourself upon Mount Sinai to teach Your people Torah and mitzvot. You let them hear the majestic splendor of Your voice, and

lot like that of all their multitudes. For they prostrate themselves to vanity and nothingness, and pray to a god that cannot deliver. But we bow, prostrate ourselves, and offer thanks before the Supreme King of kings, the Holy One blessed is He, Who spreads the heavens, and establishes the earth, and the seat of His glory is in the heaven above, and the abode of His invincible might is in the loftier heights. He is our God, there is nothing else. Our King is true, all else is insignificant, as it is written in His Torah: “And You shall know this day and take into your heart that Hashem is God in the heavens above and upon the earth below; there is nothing else.”

עַל כֵּן נִקְוָה לְךָ יְהוָה אֱלֹהֵינוּ לְרִאוֹת מְהֵרָה
בְּתַפְאֵרַת עֶזְךָ הַהַעֲבִיר גְּלוּלִים מִן הָאָרֶץ וְהֶאֱלִילִים
כָּרֶת יַפְרִתוּן לְתַקֵּן עוֹלָם בְּמַלְכוּת שְׁדֵי וְכָל בְּנֵי
בָשָׂר יִקְרְאוּ בְשִׁמְךָ. לְהַפְנוֹת אֶלֶיךָ כָּל רְשָׁעֵי אָרֶץ.
יִפְּירוּ וְיִדְעוּ כָּל יוֹשְׁבֵי תְּבֵל כִּי לְךָ תִּכְרַע כָּל בָּרֶךְ
תִּשְׁבַּע כָּל לִשׁוֹן: לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ יִכְרְעוּ וְיִפְּלוּ.
וְלִכְבוֹד שִׁמְךָ יִקָּר יִתְגַּו. וְיִקְבְּלוּ כָּלֵם אֶת עוֹל
מַלְכוּתְךָ. וְתִמְלֹךְ עֲלֵיהֶם מְהֵרָה לְעוֹלָם וָעֶד. כִּי
הַמַּלְכוּת שְׁלֹךְ הִיא וְלְעוֹלָמִי עַד תִּמְלֹךְ בְּכַבוֹד.

We therefore put our hope in You, Hashem our God, to soon behold the glory of Your might in banishing idolatry from the earth; and the false gods will be utterly exterminated to perfect the world as the kingdom of Shadai. And all mankind will invoke Your Name, to turn back to You, all the wicked of the earth. They will realize, and know, all Earth's inhabitants, that to You every knee must bend, every tongue must swear allegiance to You. Before You, Hashem, our God, they will bow and prostrate themselves, and to the glory of Your Name give honor. And they will accept upon themselves the yoke of Your kingdom, and You will reign over them, soon, forever and ever. For the kingdom is Yours, and to all eternity You will reign in glory.

nothing hidden from Your eyes. You remember all that has been done, and all that which is formed is not concealed from You. All is revealed and known before You Hashem, our God Who observes and looks until the end of all generations. For You set an appointed time of remembrance, to consider every soul and being; to cause numerous deeds to be remembered and the multitude of creatures without end. From the beginning of creation, You have made this known, and from before time You have revealed it. Today is the beginning of Your work, a memorial of the first day. For it is a statute for Yisrael a [day of] judgment of the God of Yaakov.

וְעַל הַמְּדִינּוֹת בּוֹ יֵאָמֵר אִי זֶה לְחֶרֶב. וְאִי זֶה לְשָׁלוֹם.
אִי זֶה לְרָעָב. וְאִי זֶה לְשִׂבְעָה. וּבְרִיּוֹת בּוֹ יִפְקְדוּ.
לְהַזְכִּירָם לַחַיִּים וְלַמּוֹת: מִי לֹא נִפְקַד כְּהַיּוֹם הַזֶּה.
כִּי זָכַר כָּל הַיְּצוּר לְפָנֶיךָ בָּא. מַעֲשֵׂה אִישׁ וּפְקֻדָּתוֹ.
וְעֲלִילוֹת מַצְעָדֵי גִבּוֹר. מִחֻשְׁבוֹת אָדָם וְתַחֲבוּלוֹתָיו
וְיִצְרֵי מַעֲלֵי אִישׁ:

And over countries [judgment] is pronounced, which of them is destined for the sword [war] and which for peace, which for famine and which for abundance. And on it, creatures are brought to mind, to be remembered for life or for death. Who is not considered on this day? For the remembrance of all that is formed comes before You: the dealings of man, and the decree of his fate, and the misdeeds of man's actions, the thoughts of man and his schemes, and the motives for the deeds of man.

[Interlude: Never Forget God!]

אַשְׁרֵי אִישׁ שֶׁלֹּא יִשְׁכַּחְךָ. וּבֵן אָדָם יִתְאַמֵּץ בְּךָ. כִּי
דוֹרְשֵׁיךָ לְעוֹלָם לֹא יִפְּשְׁלוּ. וְלֹא יִכְלְמוּ לְנִצְחָה כָּל
הַחוֹסִים בְּךָ: כִּי זָכַר כָּל הַמַּעֲשִׂים לְפָנֶיךָ בָּא וְאַתָּה
דוֹרֵשׁ מַעֲשֵׂה כָּלֵם:

Fortunate is the man who does not forget You, the son of man who gains strength in You. For those who seek You will never stumble, and never will they be disgraced—all who trust in You. For remembrance of all their deeds come before You, and You examine the deeds of all of them.]

Your holy words from flames of fire; amidst thunder and lightning You revealed Yourself to them, and with the sound of a shofar, You appeared to them.

וְגַם אֶת נֹחַ בְּאַהֲבָה זָכַרְתָּ. וַתִּזְכְּרֵהוּ בְּדַבַּר יְשׁוּעָה
וְרַחֲמִים בְּהִבְיָאֵךְ אֶת מִי הַמַּבּוּל לְשַׁחַת כָּל בֶּשָׂר
מִפְּנֵי רָע מַעֲלָלֵיהֶם. עַל כֵּן זָכַרְנוּ בְּאֵל לִפְנֵיךְ יְיָ
אֱלֹהֵינוּ לְהַרְבוֹת זְרַעוֹ כַּעֲפָרוֹת תַּבַּל. וְצִאֲצָאוּ כְּחוֹל
הַיָּם.

And Noah too, You remembered with love, and [therefore] decreed for him a promise of deliverance and compassion, when You brought the flood-waters to destroy all flesh because of the wickedness of their deeds. Therefore, his remembrance came before You, Hashem, our God, to multiply his seed like the dust of the earth, and his descendants as the sand of the sea.

Three Torah Verses

כְּכָתוּב בְּתוֹרַתְךָ
as it is written in Your Torah:

(1) יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד:
“Hashem will reign forever and ever.”

(2) וַיֹּאמֶר לֹא הִבִּיט אֶוֹן בִּינְעֻקִּב וְלֹא רָאָה עֲמָל
בְּיִשְׂרָאֵל יְהוָה אֱלֹהָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ:
And it is said: “He beheld no iniquity in Yaakov, nor did He see wrongdoing in Yisrael; Hashem, His God is with him, and the love of the king is among them.”

(3) וַיֹּאמֶר וַיְהִי בִישׁוּרוֹן מֶלֶךְ בְּהַתְאַסַּף רְאִשֵׁי עַם
יִחַד שִׁבְטֵי יִשְׂרָאֵל:
And it is said: “And He was King in Yeshurun, with the gathering of the heads of the people, the tribes of Israel were united.”

כְּכָתוּב בְּתוֹרַתְךָ
as it is written in Your Torah:

(1) וַיִּזְכֹּר אֱלֹהִים אֶת נֹחַ וְאֶת כָּל הַחַיָּה וְאֶת כָּל
הַבְּהֵמָה אֲשֶׁר אִתּוֹ בַּתִּיבָה וַיַּעֲבֵר אֱלֹהִים רוּחַ עַל
הָאָרֶץ וַיִּשְׁכַּחוּ הַמַּיִם:
“And God remembered Noah and all the beasts and all the cattle that were with him in the Ark, and God caused a wind to pass over the earth, and the waters were calmed.”

(2) וַיֹּאמֶר וַיִּשְׁמַע אֱלֹהִים אֶת נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים
אֶת בְּרִיתוֹ אֶת אַבְרָהָם אֶת יִצְחָק וְאֶת יַעֲקֹב:
And it is said: “And God heard their groaning cry, and God remembered His covenant with Avraham, with Yitzchak, and with Yaakov.”

(3) וַיֹּאמֶר וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ אֶת יַעֲקֹב וְאֶת
אֶת־בְּרִיתוֹ אֶת יִצְחָק וְאֶת בְּרִיתוֹ אֶת אַבְרָהָם אֶת־
וְאֶת־אֶרֶץ אֶזְכֹּר:
And it is said: “I will remember My covenant with Yaakov, and also My covenant with Yitzchak, and also My covenant with Avraham, will I remember; and the land [of Yisrael] I will remember.”

(3) וַיֹּאמֶר וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ אֶת יַעֲקֹב וְאֶת
אֶת־בְּרִיתוֹ אֶת יִצְחָק וְאֶת בְּרִיתוֹ אֶת אַבְרָהָם אֶת־
וְאֶת־אֶרֶץ אֶזְכֹּר:
And it is said: “I will remember My covenant with Yaakov, and also My covenant with Yitzchak, and also My covenant with Avraham, will I remember; and the land [of Yisrael] I will remember.”

כְּכָתוּב בְּתוֹרַתְךָ
as it is written in Your Torah:

(1) וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהִיַת הַבֶּקָר וַיְהִי קוֹל
וּבְרָקִים וַעֲנַן כָּבֵד עַל הָהָר וְקוֹל שֹׁפָר חָזַק מְאֹד
וַיִּחַרַד כָּל הָעָם אֲשֶׁר בַּמַּחֲנֶה:
“And it was on the third day, as morning dawned there was thunder and lightning, and a dense cloud over the mountain, and the sound of a shofar was exceedingly loud; and all the people in the camp trembled.”

(2) וַיֹּאמֶר וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחֹזֵק מְאֹד מִשָּׁעַר
יְדָבָר וְהָאֱלֹהִים יַעֲנֵנּוּ בְּקוֹל:
And it is said: “And the sound of the shofar became increasingly louder; Moshe spoke and God answered him by voice.”

(3) וַיֹּאמֶר וְכָל הָעָם רָאוּ אֶת הַקּוֹלֹת וְאֶת הַלְּפִידִם
וְאֶת קוֹל הַשֹּׁפָר וְאֶת הָהָר עָשָׂן וַיִּרְא הָעָם וַיִּגְעֻוּ
וַיַּעֲמָדוּ מֵרְחֹק:
And it is said: “And all the people saw the sounds and the flames, and the sound of the shofar, and the mountain in smoke; and the people saw and were shaken, and stood from afar.”

Three Scriptural Verses, from Psalms

וּבְדַבְרֵי קֹדֶשׁךָ פְּתוּב

And in Your holy words it is written

(4) לֵאמֹר, כִּי לַיהוָה הַמְּלוּכָה וּמִשַׁל בְּגוֹיִם:

Saying, "For the kingship is Hashem's, and He rules over nations."

(5) וַנֹּאמֶר יְהוָה מֶלֶךְ גָּאוֹת לְבַשׁ לְבַשׁ יְהוָה עוֹ

הַתְּאֵזֵר אֵף תִּכּוֹן תִּבְלָל בְּל תִּמּוֹט:

And it is said: "Hashem has begun His reign, He has clothed Himself in majesty; Hashem has clothed Himself, He has girded Himself with strength. He has also firmly established the world so that it cannot be moved."

(6) וַנֹּאמֶר שָׂאוּ שְׁעָרֵיכֶם וְהִנְשֹׂאוּ פִתְחֵי

עוֹלָם וַיָּבֹא מֶלֶךְ הַכְּבוֹד: מִי זֶה מֶלֶךְ הַכְּבוֹד יְהוָה

עֲזִיז וְגִבּוֹר יְהוָה גִּבּוֹר מִלְחָמָה: שָׂאוּ שְׁעָרֵיכֶם

וְהִנְשֹׂאוּ פִתְחֵי עוֹלָם וַיָּבֹא מֶלֶךְ הַכְּבוֹד: מִי

הוּא זֶה מֶלֶךְ הַכְּבוֹד יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד

סְלָה:

And it is said: "Lift up your

heads,—gates, and be uplifted

entranceways to eternity, so that the

King of Glory may enter. Who is this King of Glory? Hashem, strong and

mighty; Hashem, the Mighty One in

battle. Lift up your heads,—gates, and

lift up entrances to eternity, so that the

King of Glory may enter. Who is He,

this King of Glory? Hashem Tzevaos,

He is the King of Glory, forever.

וּבְדַבְרֵי קֹדֶשׁךָ פְּתוּב

And in Your holy words it is written

(4) לֵאמֹר, זָכַר עֲשָׂה לְנִפְלְאוֹתָיו חֲנוּן וְרַחוּם יְהוָה:

Saying, "He made a memorial for His wonders, gracious and merciful is Hashem."

(5) וַנֹּאמֶר, טָרַף נֶתַן לַיִרְאִיו יִזְכֹּר לְעוֹלָם בְּרִיתוֹ:

And it is said: "He gave food to those who fear Him; He is ever mindful of His covenant."

(6) וַנֹּאמֶר, וַיִּזְכֹּר לָהֶם בְּרִיתוֹ וַיִּנְחַם כָּרֵב חֲסִדָּיו:

And it is said: "And He remembered His covenant for them, and He relented in accordance with His abundant kindness."

וּבְדַבְרֵי קֹדֶשׁךָ פְּתוּב

And in Your holy words it is written

(4) לֵאמֹר, עָלָה אֱלֹהִים בְּתִרְעוּעָה יְהוָה בְּקוֹל שׁוֹפָר:

Saying, "God has ascended with a blast, Hashem, with the sound of a shofar."

(5) וַנֹּאמֶר, בְּחִצְצֹרֹת וְקוֹל שׁוֹפָר הִרְיעוּ לִפְנֵי

הַמֶּלֶךְ יְהוָה:

And it is said: "With trumpets and the sound of a shofar raise your voices before the King, Hashem."

(6) וַנֹּאמֶר, תִּקְעוּ בַחֲדָשׁ שׁוֹפָר בְּפֶסַח לְיוֹם חֲגֻגְתֵּנוּ:

כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לְאַלְהֵי יַעֲקֹב:

And it is said: "Blow a shofar on the New Moon, as the appointed time for our festive-day. For it is a statute for Yisrael, a day of judgment of the God of Yaakov."

[Interlude: The Final Chapter of Psalms

וַנֹּאמֶר, הַלְלוּהָ הַלְלוּ אֵל בְּקֹדֶשׁוֹ הַלְלוּהוּ בְּרִקְיעַ

עֲזוֹ: הַלְלוּהוּ בְּגִבּוֹרָתוֹ הַלְלוּהוּ כְּרֵב גְּדֹלוֹ: הַלְלוּהוּ

בְּתִקְעַת שׁוֹפָר הַלְלוּהוּ בְּנִבְל וְכִנּוֹר: הַלְלוּהוּ בַתֶּרֶף

וּמַחֹל הַלְלוּהוּ בְּמִנִּים וְעִגְבִּי: הַלְלוּהוּ בְּצִלְצְלֵי שְׁמַע

הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: כָּל הַנְּשָׁמָה תִּהְלֵל יְהוָה

הַלְלוּהָ:

And it is said: "Praise God. Praise the Almighty in His Sanctuary Praise God in the firmament of His might. Praise Him for His mighty deeds, Praise Him according to the abundance of His greatness. Praise Him with the blowing of a shofar, Praise Him with lyre and harp. Praise Him with drum and dance, Praise Him with stringed instruments and flute. Praise Him with resounding cymbals, Praise Him with clanging cymbals. Let every soul praise God, Praise God."]

Three Prophetic Verses

ועל ידי עבדיך הנביאים כתוב
And by the hand of Your servants, the
Prophets it is written

(7) לאמר: כה אמר יהוה מלך ישראל וגאלו יהוה
צבאות אני ראשון ואני אחרון ומבלעדי אין
אלהים:

Saying: “Thus said Hashem, King of
Yisrael and its Redeemer, Hashem
Tzevaos: ‘I am the first and I am the last;
and beside Me, there is no God.’”

(8) ונאמר, ועלו מושיעים בהר ציון לשפט את הר
עשו והיתה ליהוה המלוכה:

And it is said: “And deliverers will go up
to Mount Tziyon to judge the mount of
Esau, and the kingdom will be
Hashem’s.”

(9) ונאמר, והנה יהוה למלך על כל הארץ ביום
ההוא והנה יהוה אחד ושמו אחד:

And it is said: “And Hashem will be
King over the whole earth; on that day
Hashem will be One and His Name
One.”

Final, Tenth Verse from the Torah

(10) ובתורתך כתוב לאמר שמע ישראל יהוה
אליהינו יהוה אחד:

And in Your Torah it is written: “Hear,
Yisrael: Hashem is our God, Hashem is
One!”

ועל ידי עבדיך הנביאים כתוב
And by the hand of Your servants, the
Prophets it is written

(7) לאמר: הלך וקראת באזני ירושלים לאמר כה
אמר יהוה זכרתי לך חסד נעורייך אהבת כלולתיך
לכתך אחרי במדבר בארץ לא זרועה:

Saying: “Go and proclaim it in the ears
of Yerushalayim, saying, ‘Thus said
Hashem: “I remembered for you the
kindness of your youth, the love of your
bridal days, how you followed Me into
the wilderness, in a land that was not
cultivated.’””

(8) ונאמר וזכרתי אני את בריתי אותך בימי
נעורייך והקימותי לך ברית עולם:

And it is said: “I will remember My
covenant [which I made] with you in the
days of your youth, and I will fulfill it
for you as an everlasting covenant.”

(9) ונאמר הבן יקיר לי אפרים אם ילד שעשועים
כי מדי דברי בו זכר אזכרנו עוד על פן המו מעי לו
רחם ארחמנו נאם יהוה:

And it is said: “Is Ephraim not My
precious son, is he not a child of delight?
For whenever I speak of him, I recall
him even more; Therefore, My
innermost being is aroused for him, I
will surely have compassion on him,
says Hashem.”

ועל ידי עבדיך הנביאים כתוב
And by the hand of Your servants, the
Prophets it is written

(7) לאמר: כל ישבי תבל ושכני ארץ פנשא גם
הרים תראו וכתקע שופר תשמעו:

Saying, “All who inhabit the world of
man and who dwell on earth— when the
banner is raised on the mountains you
will see it; and when a shofar will be
sounded, you will hear it.”

(8) ונאמר, והנה ביום ההוא יתקע בשופר גדול
ובאו האבדים בארץ אשור והנדחים בארץ מצרים
והשתחוו ליהוה בהר הקדש בירושלים:

And it is said: “And it will be on that
day, that a great shofar will be sounded,
and they will come— those who were
lost in the land of Ashur, and those who
were outcasts in the land of Mitzrayim,
and they will prostrate themselves to
Hashem, on the holy mountain in
Yerushalayim.”

(9) ונאמר, ויהוה עליהם יראה ויצא כברק חצו
ואדני יהוה בשופר יתקע והלך בסערות תימן:
יהוה צבאות יגן עליהם.

And it is said: “And Hashem will appear
over them, and His arrow will go forth
like lightning; and my Master, Hashem,
will sound the shofar and go forth in the
whirlwinds of the south. Hashem
Tzevaos will protect them.”

[Interlude: Related Request

כן תגן על עמך ישראל בשלומך:

So may You shield Your people,
Yisrael, with Your peace.]

First of Two Requests

אלהינו ואלהי אבותינו, מלוך על כל העולם כְּלוּ
בְּכַבֹּדְךָ וְהִנָּשָׂא עַל כָּל הָאָרֶץ בִּיקְרָךְ וְהוֹפֵעַ בְּהַדָּר
גָּאוֹן עֲזָרְךָ עַל כָּל יוֹשְׁבֵי תְּבֵל אֶרֶץ. וַיִּדַע כָּל פֶּעוּל
כִּי אַתָּה פָּעַלְתָּ וַיִּבִין כָּל יִצְחָר כִּי אַתָּה יִצְרַתָּ וַיֹּאמֶר
כָּל אִשָּׁר נִשְׁמָה בְּאָפוֹ יְהוָה אֱלֹהֵי יִשְׂרָאֵל מֶלֶךְ
וּמְלִכּוֹתָיו בְּכָל מְשָׁלָה:

Our God and God of our fathers, reign over the entire world with Your glory, and be uplifted over all the earth with Your honor, and appear in the splendor of Your majestic might over all who dwell in the inhabited world of Your earth; so everything that has been made will know that You have made it, and it will be understood by everything that was formed that You have formed it. And everyone who has breath in his nostrils will say, “Hashem, God of Yisrael is King and His Kingship rules over all.”

אלהינו ואלהי אבותינו, זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ
וּפְקֻדָּנוּ בְּפִקְדוֹת יְשׁוּעָה וְרַחֲמִים מִשְׁמֵי שָׁמַי קֹדֶם:

Our God and God of our fathers, remember us favorably before You and be mindful of us for deliverance and compassion from the eternal high heavens.

(An Additional Request)

זָכַר לָנוּ יְהוָה אֱלֹהֵינוּ אֶת הַבְּרִית וְאֶת הַחֶסֶד
וְאֶת־הַשְּׁבוּעָה אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְרָהָם אָבִינוּ בְּהַר
הַמֹּרִיָּה וְתִרְאֶה לְפָנֶיךָ עֲקֵדָה שְׁעָקֵד אַבְרָהָם אָבִינוּ
אֶת יִצְחָק בְּנוֹ עַל גְּבֵי הַמִּזְבֵּחַ וְכַבֵּשׁ רַחֲמָיו לַעֲשׂוֹת
רְצוֹנְךָ בְּלִבְךָ שָׁלֵם. כִּן יִכְבְּשׁוּ רַחֲמֶיךָ אֶת כַּעֲסֶךָ
מֵעַלֵינוּ וּבְטוֹבְךָ הַגָּדוֹל יֵשׁוּב חֲרוֹן אַפֶּךָ מֵעַמְּךָ
וּמֵעִירְךָ וּמֵאֶרֶץ וּמִמִּנְחָלְתֶךָ.

Remember in our behalf, Hashem, our God, the covenant, the kindness and the oath which You swore to our father Avraham on Mount Moriah, and let there appear before You the binding with which our father Avraham bound his son Yitzchak upon the altar, and how he suppressed his compassion to do Your will with a whole heart. So may Your compassion suppress Your anger against us, and in Your great goodness turn Your fierce anger away from Your people, and from Your city, from Your land, and from Your territorial heritage.

אלהינו ואלהי אבותינו, תִּקַּע בְּשׁוֹפָר גָּדוֹל לְהַרְוִתְנוּ
וְשָׂא נֶס לְקִבֵּץ גְּלוּתֵינוּ וְקָרַב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם
וּנְפֻצוֹתֵינוּ כְּנֶס מִירְכַתִּי אֶרֶץ וְהִבִּיאֵנוּ לְצִיּוֹן עִירְךָ
בְּרִנָּה וּלְיִרוּשָׁלַם בַּיִת מִקְדָּשְׁךָ בְּשִׂמְחַת עוֹלָם.

Our God and God of our fathers, sound a great shofar for our liberty and raise a banner to gather our exiles. And bring near our scattered people from among the nations, and gather our dispersed from the ends of [the] earth. Bring us to Tziyon, Your city, with joyous song,— to Yerushalayim, House of Your Sanctuary, with eternal joy.

Second of Two Requests

קְדָשָׁנוּ בְּמִצְוֹתֶיךָ וְתוֹן חֵלְקֵנוּ בְּתוֹרַתְךָ שְׂבַעְנוּ מִטוֹבְךָ
וְשִׂמְחָנוּ בִישׁוּעָתֶךָ: וְטָהַר לְבָבֵנוּ לְעִבְדֶּךָ בְּאֵמֶת:
Sanctify us with Your commandments and give our share in Your Torah; satisfy us from Your goodness and gladden us with Your deliverance, and purify our hearts to serve You in truth.

וְקִיֵם לָנוּ יְהוָה אֱלֹהֵינוּ אֶת הַדְּבָר שֶׁהִבְטַחְתָּנוּ
בְּתוֹרַתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ
And fulfill for us Hashem, our God, that which You promised in Your Torah, through Your servant, Moshe, from the mouth of Your glory

וְשֵׁם נַעֲשֶׂה לְפָנֶיךָ אֶת קַרְבָּנוֹת חוֹבוֹתֵינוּ כְּמִצְוָה
עָלֵינוּ בְּתוֹרַתְךָ עַל יְדֵי מֹשֶׁה עַבְדְּךָ מִפִּי כְבוֹדְךָ
And there we will offer before You our obligatory sacrifices as we were commanded in Your Torah, through the hands of Moshe, Your servant, from the mouth of Your glory

Final, Tenth Verse from the Torah

[See bottom of page 7]

(10) פָּאָמוֹר: וְזָכַרְתִּי לָהֶם בְּרִית רִאשׁוֹנִים אֲשֶׁר הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם לְאֱלֹהִים אֲנִי יְהוָה:

as it is said: “I will remember for them the covenant with their forefathers whom I took out of the land of Egypt, before the eyes of the nations, to be their God; I am Hashem.”

(10) פָּאָמוֹר: וּבַיּוֹם שֶׁמְחַתְּכֶם וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי חַדְשֵׁיכֶם וּתְקַעְתֶּם בַּחֲצֹצְרוֹת עַל עֲלֵתֵיכֶם וְעַל זְבָחֵי שְׁלָמֵיכֶם וְהָיוּ לָכֶם לְזִכְרוֹן לִפְנֵי אֱלֹהֵיכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:

as it is said: “And on the day of your rejoicing, and on your appointed festivals, and on your Rosh Chodesh days, you will sound the trumpets over your burnt-offerings and over the sacrifices of your peace offerings, and they will be a memorial for you before your God; I am Hashem, your God.”

Couplet of Statements about God

כִּי אַתָּה אֱלֹהִים אֱמֶת
For You are the true God

וּדְבָרְךָ אֱמֶת וְקִיָּם לְעַד.
and Your word is true and enduring forever.

כִּי זוֹכֵר כָּל הַנְּשָׁכָחוֹת אַתָּה הוּא מֵעוֹלָם
For You are He Who remembers all forgotten things from eternity

וְאֵין שְׂכָחָה לִפְנֵי כִסֵּא כְבוֹדְךָ.
and there is no forgetfulness before the Throne of Your Glory.

(Restatement of Additional Request)

וְעַקְדַת יִצְחָק לְזִרְעוֹ הַיּוֹם בְּרַחֲמִים תִּזְכּוֹר:
And the binding of Yitzchak— on behalf of his descendants— may You remember today with compassion.

כִּי אַתָּה שׁוֹמֵעַ קוֹל שׁוֹפָר וּמְאֲזִין תְּרוּעָה
For You hear the sound of shofar and listen to the teruah

וְאֵין דּוֹמָה לָךְ:
and there is none like You.

Thematic Close of Blessing

בָּרוּךְ אַתָּה יְהוָה מְלֶכְךָ עַל כָּל הָאָרֶץ מְקַדֵּשׁ יִשְׂרָאֵל
יּוֹם הַזִּכְרוֹן:
Blessed are You, Hashem, King over all the earth, Sanctifier of Yisrael and the Day of Remembrance.

בָּרוּךְ אַתָּה יְהוָה זוֹכֵר הַבְּרִית:
Blessed are You, Hashem, Who remembers the covenant.

בָּרוּךְ אַתָּה יְהוָה שׁוֹמֵעַ קוֹל תְּרוּעַת עַמּוֹ יִשְׂרָאֵל
בְּרַחֲמִים:
Blessed are You, Hashem, Who hears the sound of the teruah of His people, Yisrael, with compassion.