

THE YESHIVA PIRCHEI SHOSHANIM PRESENTS:
THE ROADMAP TO PRAYER PROJECT

The Roadmap to Prayer

Lesson 47

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47

Rosh Hashanah Shacharis

The Morning Prayer (*Tefilla*) of *Shacharis* on *Rosh Hashanah* is the same as that of every *Shabbos* and *Yom Tov*.

The order of *Pesukei De'Zimra* follows the regular order of the entire year,

- 1) Except that on *Rosh Hashanah*,
- 2) The *Chazzan* that leads the *Tefilla* (prayer) of *Shacharis* after *Pesukei De'Zimra*, doesn't begin with *Shochein Ad* as on *Shabbos*,
- 3) Nor does he begin with *Hakeil Bes'atzumos Uzecha* as on *Yom Tov*;
- 4) Rather, he begins with the words *HaMelech Yoshev Al Kisei Ram Venissa* (The King Who is sitting upon a high and lofty throne)

Sephardim do not share this custom as they do not recite the entire stanza containing *HaMelech Yoshev Al Kisei Ram Venissa*, even during the course of the year. Instead, they read from *Nishmat* into the next stanza of *Be'fi Yesharim* (By the mouths of the upright).

Be'fi Yesharim Tisromam:

According to Nusach Ashkenaz and Sefard, the stanza that follows after the verses of HaMelech is Be'fi Yesharim etc. Sephardim also recite this after Nishmas¹.

YITZCHOK AVINU AND RIVKAH IMEINU

On *Rosh Hashanah* and on *Yom Kippur*, we recite these verses in a different order than the rest of the year on *Shabbos* and *Yom Tov*.

¹ נשמת כל חי תברך את שמך כדבר שנאמר כל עצמתי תאמרנה השם מי כמוך מציל עני מחזק ממנו. ועני ואביון מגזלו: שונעת עניים אתה תשמע. צעקת הדל תקשיב ותושיע. וכתוב רגנו צדיקים בהשם. לישרים נאנה תהלה: בפי ישרים תתרום: ובשפת צדיקים תתברך: ובלשון חסידים תתקדש: ובקרב קדושים תתהלל:

- 1) According to *Nusach Sefard* and according to Sephardim, the order of the rest of the year is the same as on *Rosh Hashanah* and *Yom Kippur*.
- 2) The order of these verses are arranged in a way that they spell the names *Yitzchok* יצחק and *Rivka* רבקה in order.

Abudraham notes that some say that the author of this stanza was named *Yitzchok* יצחק, and his wife's name was *Rivka* רבקה. He incorporated these names into this prayer for the honor of the Patriarch *Yitzchok* יצחק, and the Matriarch *Rivka* רבקה. When these verses are lined up above each other, the names *Yitzchok* יצחק and *Rivka* רבקה appear in a straight column from the top to the bottom.

בְּפִי יִשְׂרָאֵל תְּתַרְוֶמֶם,
וּבְשִׁפְתַי צְדִיקִים תִּתְבָּרַךְ,
וּבְלִשׁוֹן חֲסִידִים תִּתְקַדֵּשׁ,
וּבְקֶרֶב קְדוּשִׁים תִּתְהַלֵּל.

Taking the first letter of the second word of each line spells the name *Yitzchok* יצחק. The third letter from the third word of each line spells *Rivka* רבקה.

Perhaps we can explain the significance to these names to *Rosh Hashanah* and *Yom Kippur* as follows:

The *Torab*² relates that when *Yitzchok Avinu* (our forefather) married *Rivka Imeinu* (our foremother); they were still childless 20 years after their marriage. It says in the *Chumash* that at that time, *Hashem* listened to *Yitzchok's* prayers and *Rivka* finally conceived. *Rasbi* points out that the verse stresses that *Hashem* answered *Yitzchok's* prayers in particular over those of *Rivka*. *Rasbi* explains that our Sages see in this that one cannot compare the power of prayer of a *Tzaddik* (righteous) the son of a *Tzaddik* to a *Tzaddik* the son of a *Rasha* (wicked)⁴. *Yitzchok's* prayers were answered for he was a *Tzaddik* the son of a *Tzaddik*. Lest one think that on the Day of Judgment when we all come before *Hashem* with our shortcomings and begin to pray for a New Year filled with *Hashem's* blessings that we should

² בְּפִי יִשְׂרָאֵל תְּתַרְוֶמֶם, וּבְקֶרֶב קְדוּשִׁים תִּתְקַדֵּשׁ.

³ Beginning of *Parshas Toldos*

⁴ This refers to *Rivka* who was righteous, but her father *Lavan* was wicked

feel that our prayers are no better than the prayers of a *Tzaddik* the son of a *Rasha*, for even if we merit at this moment to be like a *Tzaddik*, we definitely consider ourselves the sons of our past reputation of being a *Rasha*; so of what value can our prayers really be? To this we say the verses that spell the names of *Yitzchok* and *Rivka* opposite each other, showing that *Hashem* will take the *Tefillos* of either the *Tzaddik* the son of a *Tzaddik* or a *Tzaddik* the son of a *Rasha*, equally.

HaMelech: The King

It is customary in many congregations that the *Chazzan* sings a special tune while still standing at his seat; proclaiming *HaMelech* – The King - out loud, before taking his position at the *Amud* (lectern) at the head of the *Shul* and finishing the verse with *Yosheiv Al Kissei Ram Venissa*. In some congregations, the *Minbag* (custom) is that everyone responds to the *Chazzan* by saying *HaMelech* out loud too.

We do this proclamation as part of the many things that we do on *Rosh Hashanah* in order to raise our awareness of *Hashem* – our King, Who sits on His most elevated throne in judgment, examining His subjects' deeds.

Shir Hama'alos Mimamakim

In the next part of the prayers after the closing of *Pesukei De'Zimra* with *Yishtabach* and before *Yotzeir Ohr*, there is a custom to recite the chapter of *Tehillim* that begins with *Shir Hama'alos Mimamakim Kerasicha Hashem* (A song of Ascents. From the depths I called to You *Hashem*). In the writings of the *Ari zt"l* it mentions that *Shir Hama'alos* should be said every morning of *Aseres Yemei Teshuvah* before the *Chatzi Kaddish* that precedes *Borchu* by the blessing of *Yotzeir Ohr*.

- ☞ *In a Tzibbur (congregation) that has the custom that everyone responds to the Chazzan's HaMelech by saying HaMelech themselves, then, one who is still in middle of Pesukei De'Zimra should respond along with the Tzibbur.*
- ☞ *One who is in middle of Pesukei De'Zimra when the Tzibbur (congregation) is saying Shir Hama'alos after Yishtabach, should say it together with the Tzibbur, and then again by himself after Yishtabach.*

⁵ *Piskei Teshuvos* Simon 584:1

ISSUES OF UNNECESSARY INTERRUPTIONS

The *Magen Avraham* in *Simon* 54⁶ questions the permissibility of this custom since generally we don't allow any interruptions at this point of the Morning Prayers.

In practice,

Ashkenaz doesn't follow this custom as they do not recite this *Shir Hama'alos*. On the other hand, Sephardim as well as *Nusach Sefard* follow the custom of the *Ari zt"l* and recite these verses at this point.

Another issue of unnecessary interruptions arises with the *Piyutim* that are added into the *Birchos Krias Shema* as well as with the ones added into the *Amidah* itself.

However, there, the accepted custom in many more *Kehillos* (congregations) is to add those *Piyutim* at least parts of those *Piyutim*.

The *Vilna Gaon*⁷ maintains:

- 1) That during the year when there are *Piyutim* added⁸ to *Shemoneh Esrei*, that they should be added only after the *Chazzan* finishes the *Chazoras Hashatz*.
- 2) However, he agrees that on *Rosh Hashanah* and *Yom Kippur* they should be added into the *Amidah* itself.
- 3) He explains that just as we normally don't allow any additions in the first three blessing and the last three blessings of *Shemoneh Esrei*; yet during *Aseres Yemei Teshuvah* we allow it for *Zochreinu*, *Mi Chamocha*, *U'Chesov* and *BeSefer*.
- 4) We also allow the *Piyutim* in the *Amidah* itself.
- 5) In practice everyone should do according to the *Minhag* (custom) of the congregation he's praying (*davening*) with.

⁶ - ס"ק (ב) - ובכתבים כתב לומר בעש"ת מזמור ממעמקים קראתיך ד' בין ישתבח ליוצר וצ"ע: The question of the *Magen Avraham* is according to the first opinion of the *Mechaber* (since the note is on that part of the *Shulchan Aruch*) who doesn't allow any interruption at this point. However, according to the second opinion the *Mechaber* mentions which the *Rama* follows and allows interruptions for the sake of a *Mitzvah*, it shouldn't be an issue. See note on *Shulchan Aruch* from *Dagul Mervava*.

⁷ *Maaseh Rav* #205

⁸ Like on *Shabbos HaGadol* (*Shabbos* before *Pesach*) and the *Shalosh Regalim* (the Three Festivals)

Chazoras Hashatz: The Repeat of the Amidah of Rosh Hashanah

During *Chazoras Hashatz* (the repeat of the *Amidah*)

On *Rosh Hashanah*, the *Chazzan* also inserts the additions for *Aseres Yemei Tesbuva* just like an individual and his prayer is governed by the same rules.

- 1) The custom in many shuls is that before the Chazzan says the additions of *Zochreinu*, *Mi Chamocha*, *U'chesov* and *Besefer Chaim*, the congregation says them first out loud, ahead of the *Chazzan*.
- 2) In many places, the congregation does not recite *Zochreinu* and *Mi Chamocha* during *Chazoras Hashatz* on *Rosh Hashanah* and *Yom Kippur* by *Shacharis* and *Mussaf*.
- 3) These are *Minhagim* (customs) that vary from community to community and are they are not based in strict *Halacha*, and are mostly an issue of *Minhag* (custom).

In the event that the *Shali'ach Tzibbur*,

- 1) Made a mistake in the ending of the third *bracha* and said *Hakeil Hakadosh* instead of *Hamelech Hakadosh*.
- 2) He didn't correct himself until after starting the next *bracha* or until *Toch Kedei Dibbur* has passed.
- 3) Then he would be required to start *Shemoneh Esrei* (*Amidah*) again.
- 4) This would require him to recite *Kedusha* again as well.
- 5) *Rav Ovadiah Yosef shlita* disagrees and rules that only the *bracha* of *Atta Kadosh* needs to be repeated by the *Shali'ach Tzibbur*, because once *Kedusha* is said, it is considered as if the first three *brochos* are complete. Other Sephardic *Poskim* disagree with his ruling.

In the event the *Shali'ach Tzibbur* errs by the *bracha* of *Melech Obeiv Tzeddaka U'mishpat*, omitting the word *Melech* entirely or according to the opinion of the *Mechaber* even if he said the regular ending of *Melech Obeiv Tzeddaka U'mishpat*, he

⁹ *Kaf HaChaim* 582:5

would have to repeat the *Shemoneh Esrei* (*Amidah*) from the beginning of that *Bracha* and on.

Hayom Te'Amtzeini: Today, May You Strengthen Us

There is a special *Tefilla* (prayer),

- 1) That is inserted into the *bracha* of *Sim Shalom* (Establish Peace) at the end of the *Chazzan's* repetition of the *Amidah* according to Sephardim.
- 2) There is a corresponding version of this prayer that the *Chazzan* recites according to Ashkenaz and *Nusach Sefard*, at the end of *Mussaf*.
- 3) The prayers are not identical, but they are similar. Sephardim repeat their version of this *Tefilla* (prayer) at *Mussaf* as well.

Avinu Malkeinu: Our Father, Our King

After *Chazoras Hasbatz* (the *Chazzan's* repeat of the *Amidah* prayer) of *Shacharis* and *Mincha*, the congregation recites the prayer *Avinu Malkeinu* (our Father our King).

- 1) This prayer is customarily said out loud by everyone, until the stanza *Avinu Malkeinu Hachzireinu B'Teshuvah Shleima Lefanecha* (our Father our King, bring us back through our proper penitence before You).
- 2) At that point, the *Chazzan* leads the congregation stanza by stanza until *Avinu Malkeinu Kosveinu Besefer Ge'ulah V'Yeshuah* (our Father our King, inscribe us in the Book of Redemption and Salvation).
- 3) From that point and on, the congregation says the rest out loud as they did at during the first part of this prayer.
- 4) In other *Kehillas* (congregations), the entire prayer is recited by the congregation without reciting any particular stanzas together out loud.
- 5) Each *Kehilla* (congregation) should recite this according to their own *Minbag* (custom).

מקורות Background

The original Avinu Malkeinu prayer is mentioned by the Gemara in Taanis¹⁰, where Rebbe Akiva prayed (davened) fervently for rain.

Rebbe Akiva

Invoked Heavenly Mercy when he recited the prayer *Avinu Malkeinu*, *Ein Lanu Melech Ela Atta* (our Father our King, we no other king, except You), *Avinu Malkeinu*, *Lemaancha Racheim* (our Father our King, have mercy for Your sake), and it started to rain.

Originally,

The *Avinu Malkeinu* prayer consisted of 13 stanzas corresponding to the 13 middle *brochos* of *Shemoneh Esrei*.

- 1) That is why it was said right after *Shemoneh Esrei* before *Kaddish*.
- 2) That is also why the closing stanza (according to Ashkenaz) is *Avinu Malkeinu Chaneinu Va'Aneinu*, which a similar language to *Tachanun* that is recited daily after *Shemoneh Esrei*¹¹, which is also why this segment is recited quietly similar to *Tachanun*.
- 3) Over time, many more stanzas were added to this prayer, which is now a prayer that consists of many stanzas.

Announcing Sins on Rosh Hashanah

The Rabbinical Authorities (*Poskim*) point out,

- 1) That *Rosh Hashanah* is not a fitting time for confessions of sins.
- 2) Accordingly, when reciting the first stanza of *Avinu Malkeinu Chatanu Lefanecha* (Our Father, our King, we have sinned before You) one must not bang with his fist on the chest that signifies remorse for sinning.

¹⁰ *Daf*25b

תנו רבנן מעשה ברבי אליעזר שגזר שלש עשרה תעניות על הצבור ולא ירדו גשמים. באחרונה התחילו הצבור לצאת. אמר להם: תקנתם קברים לעצמכם? געו כל העם בבכיה, וירדו גשמים. שוב מעשה ברבי אליעזר שירד לפני התיבה ואמר עשרים וארבע ברכות ולא נענה. ירד רבי עקיבא אחריו, ואמר: אבינו מלכנו אין לנו מלך אלא אתה. אבינו מלכנו למענך רחם עלינו, וירדו גשמים. הווי מרנני רבנן. יצתה בת קול ואמרה: לא מפני שזה גדול מזה, אלא שזה מעביר על מידותיו, וזה אינו מעביר על מדותיו.

¹¹ *Likutei Maharich* quoting *Ehya Rabba* page 622 newer edition

- 3) Rather it is meant to be as a statement that although our ancestors sinned (i.e. strayed from the path of *Torah*), we are different.
- 4) We are better since we proclaim *Avinu Malkeinu Ein Lanu Melech Ela Atta* (Our Father, our King, we have no other king besides for You).¹²
- 5) Therefore, *Avinu Malkeinu Assei Imanu Lema'an Shemecha* (Our Father, our King, deal kindly with us for Your Name's sake).

Avinu Malkeinu on Shabbos

Additionally, when the first day of *Rosh Hashanah* is on *Shabbos*, the *Avinu Malkeinu* prayer is omitted completely by many congregations.

Amongst Sephardim, the Syrian congregations as well as some others, recite *Avinu Malkeinu* even on *Shabbos*.

The Beis Yosef brings different opinions on this matter,

- 1) Whether to recite *Avinu Malkeinu* on *Shabbos*, or maybe its better not to since it is a form of *Tachanunim* (personal requests) which we generally refrain from on a regular *Shabbos* day.
- 2) According to the prevalent custom amongst Ashkenaz and *Nusach Sefard*, we do not recite it on *Shabbos*, nor do we recite it on Friday afternoon by *Mincha*.
- 3) The *Magen Avraham* in his discussion of this *Halacha* explains the reason for these two exclusions.
- 4) He explains that on *Rosh Hashanah* we make personal requests as long as it is inserted into the framework of the *Amidah* prayer.
- 5) Otherwise, we don't make personal requests outside of the framework of the *Amidah*.

In a similar vein, *Ray Shlomo Zalman Auerbach*¹³ maintains that even an individual may add his own personal requests at the end of the *Amidah* in the prayer of

¹² קיצור שולחן ערוך סימן קכט סעיף יא בראש השנה כשאומר אבינו מלכנו חטאנו לפניך אין להכות באגרוף על החזה כמו בחול וביום הכפורים כי אין אומרים ידוי בראש השנה שהוא יום טוב. אלא יכוין הפירוש אבינו מלכנו חטאנו לפניך כלומר אבותינו חטאו לפניך שעברו עבודה זרה אבל אנחנו אין לנו מלך אלא אתה לכן אבינו מלכנו עשה עמנו למען שמך. וכן כתבו הפוסקים.

¹³ *Halichos Shlomo* on Festivals, *Tishrei, Adar* 1:14

Elokaye Netzor even when *Rosh Hashanah* is on a *Shabbos*. Although the rest of the year one may only do so on *Shabbos* by thinking the prayer in his mind, on *Rosh Hashanah* one may even verbalize it at the end of the *Amidah*.

The Rest of Shacharis

After the *Chazzoras Hashatz* of *Shacharis*, the congregation proceeds to *Krias HaTorah* (the reading of the *Torah*-portion) without reciting *Hallel* as mentioned earlier that on *Rosh Hashanah* and *Yom Kippur* we do not rejoice with the recitation of *Hallel* because of the fear and trepidation of the Day of Judgment.

Before Krias HaTorah,

We rise to our feet and open the *Aron HaKodesh* (Holy Ark) in preparation to take the *Sefer Torah* out for *Krias HaTorah*.

- 1) We first say the regular prayers that are usually recited upon opening the *Aron HaKodesh* (Holy Ark).
- 2) They include the prayers of *VaYehi Bineso'ah Ha'Aron* (and it was when the Holy Ark would travel) and *Brich Shemei* (blessed is His Name).
- 3) When *Rosh Hashanah* is on a weekday, we add a special prayer beseeching G-d to grant us sustenance and well being in the coming New Year and other prayers, each *Kehilla* (congregation) according to the *Nusach* (version) of the *Machzor* (Festival Prayer Book) that they use for prayer.
- 4) In addition to these prayers, the congregation recites the prayer of the *Thirteen Attributes* of *Mery* 3 times, while the *Aron HaKodesh* (Holy Ark) is still open.
- 5) This is also only recited when *Rosh Hashanah* is on a weekday. Upon removing the *Sefer Torah* from the *Aron HaKodesh* (Holy Ark), Ashkenaz and *Nusach Sefard* recite *Shema Yisrael* and the verse *Echad Hu Elokeinu Gadol Adoneinu Kadosh VeNora Shemo*, after the *Chazzan*, which is the same as the rest of the year except for the word **VeNora** that added.

Tekias Shofar:

Rav Saadia Ga'on's 10 Reasons

After *Krias HaTorah*, we reach the crescendo of the *Rosh Hashanah* prayers, the *Tekios De'Meyushav* (the *Shofar* blasts when seated).

Raw Saadia Ga'on records 10 reasons for the *Mitzvah* of *Shofar* on *Rosh Hashanah*. They are:

- 📖 To commemorate the creation of the world which can be described as the “coronation” of *Hashem* (G-d). Just as it is customary to sound a trumpet at a king’s coronation so too we blow the *Shofar* on *Rosh Hashanah*, showing our recognition that *Hashem* is the King.
- 📖 The *Shofar* blast marks the beginning of a period of forgiveness which is known as *Aseres Yemei Teshuvah* (The Ten Days of Repentance).
- 📖 At *Har Sinai* when the Jews accepted the *Torah*, there was great sound of the *Shofar* as is described in *Shemos* 19:19, “the sound of the *Shofar* was continuously increasing and was very great”. The *Shofar* reminds us of our commitment to *Hashem* when we accepted the *Torah*.
- 📖 The *Shofar* reminds us of the admonitions of the *Nevi'im* (Prophets) and their calls to repentance. It is a wake-up call to improve ourselves.
- 📖 The *Shofar* reminds us to pray for the rebuilding of the Temple where trumpets and *Shofar* were sounded. Just as *Hashem* manifested His Divine Presence in the *Beis Hamikdash*, He also manifests His Divine Presence during *Aseres Yemei Teshuvah*.
- 📖 The ram’s horn reminds us of the merit of *Akeidas Yitzchok* (the Binding of Isaac) when *Avraham Avinu* demonstrated his absolute faith in *Hashem* by being prepared to sacrifice his son. *Hashem* demonstrated His absolute love for *Avraham* by having him sacrifice a ram in his place.
- 📖 The sound of the *Shofar* inspires fear in the hearts of those who hear it. It allows one to dwell upon fearing the Day of Judgment.
- 📖 There will be a Great *Shofar* that will be sounded on the ultimate Day of Judgment when *Mashi'ach* will arrive. The *Shofar* is meant to remind us of that day, to inspire us to pray not only for own perfection but also for the perfection of all of mankind, when *Mashi'ach* will arrive.
- 📖 The sound inspires us to yearn for the ingathering of the Exiles that will be heralded by the sound of a *Shofar*.
- 📖 The *Shofar* recalls *Techiyas Hameisim* (the resurrection of the dead), which will be accompanied by the sound of a *Shofar*.

Akeidas Yitzchok and Mattan Torah¹⁴: Their connection through Shofar¹⁵

Rav Saadia Gaon listed ten reasons for the *Mitzvah* of sounding the *Shofar*, two of which involve earlier incidents recorded in the *Torah*.

☞ **Firstly**, the *Shofar* commemorates the event of *Akeidas Yitzchok*, when *Avraham* prepared to slaughter his beloved son *Yitzchok* in fulfillment of G-d's command.

- ◆ Ultimately, after *Avraham* placed *Yitzchok* on the altar, G-d ordered him to withdraw the knife, and *Avraham* offered a ram in *Yitzchok's* place.
- ◆ The *Shofar*, which is taken from a ram, thus brings to mind this event for the purpose of invoking the merit of *Avraham* and *Yitzchok* and drawing inspiration from their willingness to make the ultimate sacrifice for G-d.

☞ **Secondly**, the sounding of the *Shofar* reminds us of *Mattan Torah*, when we stood at Sinai and heard the *Shofar* blast as G-d revealed Himself to give us the *Torah*.

Is there any connection between these two events - *Akeidas Yitzchok* and *Mattan Torah* - which we commemorate and reflect upon during *Rosh Hashanah*?

On one level, these two events are linked by the *Shofar*. Not only did both events include a *Shofar*, but they included the same *Shofar*.

- 1) The sages teach us that the *Shofar* that was sounded at *Har Sinai* was the **left horn** of the ram sacrificed by *Avraham* in *Yitzchok's* place.
- 2) The **right horn**, we are told, will also be sounded one day, with the arrival of *Mashiach*.

However, these two events are linked even more substantively, as well, in that *Mattan Torah*, in many respects, was a direct result of *Akeidas Yitzchok*.

Rav Chaim of Volozhin (Lithuania, 1749-1821) commented that while all parents transmit to their children certain physical qualities through genetics, the

¹⁴ The "Giving of the Torah" at Mt. Sinai

¹⁵ Essay by Rabbi Eli Mansour Rosh Hashanah 5767

three *Avos* (Patriarchs) - *Avraham*, *Yitzchok*, and *Yaakov* - also bequeathed to their descendants certain spiritual qualities.

- 1) When Avraham heeded G-d's call to leave his homeland and relocate in Canaan at the age of seventy-five, he branded a new "gene" of love and devotion to the Land of Israel.
- 2) This accounts for the otherwise inexplicable emotional bond felt by Jews of all generations, from all walks of life, with the Land of Israel.
- 3) When Avraham prepared to sacrifice his beloved son, *Yitzchok* branded a spiritual "gene" of self-sacrifice that has led Jews throughout the generations to choose death over betrayal of their religion.

When *Bnei Yisrael* stood at *Har Sinai*, they famously proclaimed, **"Na'aseh Ve'nishma"** ("We will do and we will hear"),

ACCEPTING UPON THEMSELVES ALL THE LAWS OF THE
TORAH BEFORE EVEN HEARING WHAT THIS ENTAILED.

What enabled them to make such a commitment?

From where did they derive the strength to unconditionally take upon themselves a code of law that they had yet to be shown?

- ☞ This unconditional loyalty and commitment was derived from their patriarchs, *Avraham* and *Yitzchok*, who displayed this kind of devotion to G-d at the time of the *Akeida* (Binding).
- ☞ G-d commanded *Avraham* to commit an act that ran against everything he believed, represented, and spent his life teaching, and yet he faithfully obeyed.

This remarkable strength was bequeathed to his descendants, who stood at the mountain and accepted G-d's commands without hesitation. And *Yitzchok*, who did not even hear G-d speak to *Avraham*, and trusted his father's word that G-d had issued such a command, established the "gene" of acceptance of the Oral Law, of submitting to the authority of the Rabbis and abiding by their interpretation of the written *Torah*. Herein lays the inherent connection between *Akeidas Yitzchok* and *Mattan Torah*.

When we hear the sounding of the *Shofar*, we are to reflect on this theme –

**Unwavering and unconditional loyalty to the Divine Word
and to the authority of the Sages.**

The Shofar must remind us,

- 1) Of the loyalty of *Avraham* and *Yitzchok*, and
- 2) Of our ancestors at *Har Sinai*, from which we are to draw inspiration and guidance.

When Rosh Hashanah falls on Shabbos, when we do not sound the Shofar,

We express our unshakable loyalty to the Sages who ordained that we forego on the immense benefits of the Shofar in order to safeguard against possible violations of Shabbos.

In this way,

Even the absence of *Shofar* blowing on *Rosh Hashanah* provides us with a profound lesson and insight, demonstrating the extent of the loyalty and commitment we are to show to G-d and the teachings of the Rabbis.

It is with this merit of listening to the Rabbi's decree that we hope will take the place of blowing Shofar to inscribe us to a year of health and prosperity, for us, our families, and all Am Yisrael.

Tekios De'Meyushav

(the Shofar blasts when "seated")

The first set of Shofar blasts before the Amidah of Mussaf is referred to as Tekios De'Meyushav (the Shofar blasts when "seated").

- 1) Despite its name, the congregation stands for all the *Tekios* (*Shofar* blasts) of the day.
- 2) The next set of *Shofar* blasts is during the *Mussaf Amidah* and is called the *Tekios De'Me'umad* (while standing and praying the *Yom Tov* version of *Shemoneh Esrei*).
- 3) Before *Tekias Shofar*, the congregation gathers to recite *Psalm 47, Lametzzei'ach Li'vnei Korach Mizmor* (For the musician by the sons of *Korach*, a song). The verse continues - *All you nations join hands; sound the Shofar to G-d with a cry of joy.*

- 4) The nations of the world will themselves sound the *Shofar* when in the end of days; they will finally accept *Hashem* as their sovereign.

After the appropriate amount of Shofar blasts are completed,

The congregation starts with the verse *Ashrei Ha'am Yodei Seruab¹⁶ Hashem Be'or Panecha Yehaleichum¹⁷* (Fortunate are the people who know the *Shofar* cry; *Hashem*, by the illumination of Your countenance they walk).

This means,

That those who know to find favor in G-d's eyes by sounding the *Shofar* by the *Pesukim* (verses) of *Malchuyos*, *Zichronos* and *Shofaros*, are very fortunate, for with this merit they have the power to move *Hashem* (so to speak) from the seat of severe judgment to the seat of a merciful one.

To Confuse Satan

The Gemara¹⁸ asks: Why do we sound the Shofar blasts when "Seated" and then again when "Standing"?

The Gemara answers: We do this in order to confuse Satan and thereby prevent him from prosecuting against us.

The Abudraham brings two explanations for this Gemara:

📖 Once we blow the first set of *Shofar* blasts, the *Satan* becomes nervous and confused in his prosecuting *Bnei Yisrael*, and then we can begin the *Amidah* of *Mussaf* with the verses of *Malchuyos*, *Zichronos* and *Shofaros* without impediment.

📖 Another reason is given by the *Yerushalmi* (Jerusalem Talmud). When we blow the first round of *Shofar* blasts, the *Satan* becomes a little nervous. But when he hears the *Shofar* sounds again by the *Amidah* of *Mussaf* then he becomes completely worried that perhaps they are the sounds of the *Shofar* of *Mashiach*; at which time the *Satan* (Evil Inclination) will cease to exist.

¹⁶ Like *Terna*

¹⁷ *Tehillim* 89:16-19

¹⁸ *Rosh Hashanah Daf* 16b

The verses that attest to this are: *And it will be on **that day** a **great Shofar** will be sounded¹⁹. Then it states: *Death will be vanquished forever²⁰.**

From the above we see that the *Satan* (Evil Inclination) is synonymous with *death*. It is already stated by the Sages that if it were not for *sin*, man would not die; *it is not the snake that kills, rather it is sin.*

May Satan's worst fear speedily become a reality in our days!

¹⁹ *Yeshaya 27:13*

²⁰ *Yeshaya 25:8*

Questions:

- 1) According to Ashkenaz and *Nusach Sefard*, where does the *Chazzan* begin after *Pesukei De'Zimra* is completed? How is this different than the rest of the year?
- 2) What prayer is added in certain congregations during *Aseres Yemei Teshuvah* right before the *Chatzi Kaddish* before *Borchu* by *Yotzeir Ohr*?
- 3) Why do others disagree about adding this prayer at this point?
- 4) Why does the *Vilna Ga'on* allow the *Piyutim* to be added into the *Amidah* of *Rosh Hashanah* and *Yom Kippur* but any other time of the year?
- 5) If the *Chazzan* made a mistake and said *Hakeil HaKadosh* during *Aseres Yemei Teshuvah* and needs to return to fix it, where must he return to?
- 6) If on *Rosh Hashanah* we are not supposed to mention our sins, why do some people recite *Avinu Malkeinu Chatanu Lefanecha*?
- 7) At what point of prayer (*davening*) do we allow the congregation to add personal requests?
- 8) When is an individual allowed to add personal requests? Is this allowed even when *Rosh Hashanah* is on *Shabbos*?
- 9) Why do we refer to the first round of *Tekios* as *Tekios De'Meyushav*?
- 10) Why do we blow one round of *Tekios* before *Mussaf* and then again during *Mussaf*?

Answers:

- 1) The *Chazzan* begins from the word *HaMelech*, singing it out loud with a special tune. After that he approaches the *Amud* (lectern) from where he leads the congregation in prayer.
- 2) The prayer is *Shir Hama'alos Mimamakim Kerasicha Hashem* (A song of Ascents. From the depths I called to You *Hashem*).
- 3) The issue with inserting a prayer at this point is that it may be considered an interruption between *Yishtabach* and *Borchu*.
- 4) He allows *Piyutim* to be inserted into *Shemoneh Esrei* since we anyway follow the custom of inserting the four additions of *Aseres Yemei Teshuvah* (*Zochreinu, Mi Chamocha* etc.).
- 5) There is a *machlokes* (dispute) whether he must return to the beginning of the *Amidah/Shemoneh Esrei* and recite *Kedusha* again or according to *Raw Ovadiah Yosef sblit"a*, the *Chazzan* just repeats the *Bracha* of *Atta Kadosh*.
- 6) On *Rosh Hashanah* we recite *Avinu Malkeinu Chatanu Lefanecha* (Our Father, our King, we have sinned before You) but one must not bang with his fist on the chest signifying remorse for sinning. Rather it is meant to be as a statement that although our ancestors sinned (i.e. strayed from the path of *Torah*), however we are different. We are better since we proclaim *Avinu Malkeinu Ein Lanu Melech Ela Atta* (Our Father, our King, we have no other king besides for You).
- 7) We add personal requests in the *Piyutim* that are recited in the *Chazzan's Chazoras Hasbatz* (repeat of the *Amidah*).
- 8) An individual may also insert his own personal requests at the end of the *Amidah/Shemoneh Esrei* even when *Rosh Hashanah* is on a *Shabbos* when we don't add personal prayers even at this point during the rest of the year.
- 9) We refer to this as *Tekios De'Meyushav* (the *Shofar* blasts when seated) since it is not recited during the *Amidah* prayers. Standing during these *Tekios* is customary but not mandatory. During the *Amidah*, which by definition is a *Prayer recited while standing*, we are required to listen the *Shofar* while standing.
- 10) We do the extra amount of *Shofar* blasts in order to interfere with *Satan's* ability to prosecute against *Bnei Yisrael*.