

PENINEI MEHKERE ERES

פניני מחקרי ארץ

HaRav HaGaon Rachamim Moshe Shayo Shlit"a



ראש השנה תשע"ז

"אמר הקדוש ברוך הוא, אמרו לפני בראש השנה מלכיות זכרונות ושופרות, מלכיות כדי שתמליכוני עליכם, זכרונות כדי שיבא לפני זכרונוכם לטובה, ובמה בשופר

"The Holy One, blessed be He, said: Recite before Me on Rosh Hashanah Malchuyot, Zichronot, and Shofarot — Malchuyot, so that you crown Me as King over you; Zichronot, so that your remembrance may come before Me for good; and with what? With the shofar." (Gemara, Masechet Rosh Hashanah 34b)

The *Gemara* introduces the three parts of the *Mussaf* service, and begins to explain the purpose of each part. The *Gemara* names *Malchuyot*, *Zichronot*, and *Shofarot* each as an independent section of the service. However, it proceeds to treat *Shofarot* as a mere tool of *Zichronot*, neglecting to provide its own independent meaning and explanation. In what way, then is *Shofarot* an independent element? And if it is independent, how can we understand the *Gemara's* apparent subordination of it to *Zichronot*?

Furthermore, we do not merely recite these three sections — we also sound the *shofar* after each one: after *Malchuyot*, after *Zichronot*, and after *Shofarot*. If *Shofarot* is simply the means through which *Zichronot* operates — as the *Gemara's* language suggests — why do we sound the *shofar* again after *Shofarot*? And why do we sound it after *Malchuyot* at all?

The answer emerges from the fact that we find throughout *Tanach* several distinct uses and purposes of the *shofar*. First, the *shofar* is sounded at the coronation of a king — as it is said of Shlomo *HaMelech* (*Melachim* I 1:34): "וַתִּקְרָא הָעָם בְּשׁוֹפָר וְאֶמְרָתָם" *"and you shall sound the shofar and say: Long live King Solomon."* It is in this spirit that we sound the *shofar* for *Malchuyot* — to crown Hashem in His glory over all the world. As it is said (*Tehillim* 47:6): "עָלָה" *"G-d has ascended with a blast, Hashem with the sound of the shofar"* — and it is said (*Tehillim* 150:3): "תְּהַלְלוּהוּ בְּתִקְעַת שׁוֹפָר" *"Praise Him with the blast of the shofar"* — and (*Tehillim* 98:6): "בְּתִצְצֻרוֹת וְקוֹל שׁוֹפָר הֲרִיעוּ לִפְנֵי ה' הַמֶּלֶךְ" *"With trumpets and the sound of the shofar, sound before the King, Hashem."*

A second use of the *shofar* is purely as a fulfillment of a *mitzvah* — as on Yom Kippur of the Yovel year, as it is said (*Vayikra* 25:9): "וְהִעֲבַרְתָּ שׁוֹפָר תְּרוּעָה בְּחֹדֶשׁ הַשְּׁבִיעִי בְּעָשׂוֹר לַחֹדֶשׁ בְּיוֹם הַכִּפּוּרִים תִּעְבְּרֻהוּ שׁוֹפָר" *"And you shall sound a blasting shofar in the seventh month, on the tenth of the month — on Yom Kippur you shall sound the shofar throughout your land."* This is a proclamation — not intended to stir the people, but to consecrate the fiftieth year, declare

the prohibition of agricultural work, and announce the return of property and the liberation of Jewish slaves. Similarly, the *shofar* sounding on *Rosh Hashanah* is a *mitzvah* in its own right — as it is said (*Tehillim* 81:4–5): "כִּי הִזְק לְיִשְׂרָאֵל" *"הוא משפט לאלהי יעקב תקעו בחדש שופר בפסח ליום חגנו. כי הזק לישראל."* *"Sound the shofar on the new month, at the appointed time of our festival. For it is a statute for Israel, a judgment of the G-d of Yaakov."* This is the *shofar* of *chok* and *mishpat* — a *mitzvah* to be fulfilled. It is in this spirit that we sound the *shofar* for *Zichronot* — to fulfill the *mitzvah* of *shofar* as Hashem commanded, so that our remembrance rises before Him.

There is, however, a third purpose of *shofar* sounding: to awaken the people to *teshuvah*. As it is said (*Amos* 3:6): "אִם יִתְקַע שׁוֹפָר בְּעִיר" *"If a shofar is sounded in a city, will the people not tremble?"* — and it is said (*Yoel* 2:15): "תִּקְעוּ שׁוֹפָר בְּצִיּוֹן קְדְּשׁוּ צוֹם קְרָאוּ" *"Sound the shofar in Zion, sanctify a fast, proclaim an assembly."* This sounding is meant to arouse people to *teshuvah* and to improve their deeds through the cry of the *shofar*.

It is for this third purpose that we sound the *shofar* once more for *Shofarot* — to declare our intent to improve our deeds through the *shofar*. And with this, the *Gemara's* statement becomes fully clear: "Recite before Me *Malchuyot*, *Zichronot*, and *Shofarot* — *Malchuyot* so that you crown Me as King, *Zichronot* so that your remembrance rises before Me for good, and with what? With the *shofar*." We had asked: this seems to describe only two things — *Malchuyot* and *Zichronot*. This was based on reading the phrase as one segment, meaning "...your remembrance may come before Me for good." But with our understanding that the purpose of the *shofar* is to inspire us to improve ourselves, and thereby cast our remembrance in a better light, we can now suggest a new way to read

this line: Perhaps there is meant to be a period after the word זכרונוכם — so that line reads "*Zichronot*, in order that your remembrance come before me." Then a new sentence begins, containing only one word: "לטובה" *"for good"* — meaning after we have ensured that our remembrance comes before Hashem, we then endeavor to enhance our remembrance so that it is deemed as worthy as possible. The *Gemara* then asks, "ובמה" *"with what tool can we hope to radically improve our remembrance?"* It is to this question — of improvement, not remembrance — that the *Gemara* offers its answer: "With the *shofar*." For the *shofar* — heard with an open heart — shakes us into reconsidering our ways and committing to improve, bringing out the best in us, and allowing our remembrance to rise before Hashem in its noblest form.

With this insight, we can understand the three parts of the *Musaf*

“
The first is from the root *malchut* — kingship — as in the verse (*Daniel* 4:24): "לְזֶנוּ מַלְכָּא מְלִכִּי יִשְׁפַּר עֲלֶיךָ" *"Therefore, O king, let my counsel be pleasing to you"* — corresponding to *Malchuyot*. The second is from *sh'foferet*, a hollow reed — the *shofar* as a hollow vessel that channels and elevates — corresponding to *Zichronot*, the fulfillment of *chok* and *mishpat*. The third is from *shafirut*, beauty and elegance — corresponding to the beautification of our deeds inspired by *Shofarot*, and the rising of our remembrance for good.
”

prayer as follows: *Malchuyot* — to crown Hashem as King; *Zichronot* — so that our remembrance rises before Him; and *Shofarot* — so that our remembrance rises before Him *for good*. And we sound the *shofar* three separate times — for *Malchuyot*, *Zichronot*, and *Shofarot* — because each corresponds to a distinct purpose.

We can take this approach one step further, by noting that the word *shofar* is found in three different forms, each which corresponds to one section of the *Mussaf* prayer. The first is from the root *malchut* — kingship — as in the verse (*Daniel 4:24*): "לְהִי מֶלֶכָּא מְלִכִּי יִשְׁפַּר עֲלֶיךָ" "*Therefore, O king, let my counsel be pleasing to you*" — corresponding to *Malchuyot*. The second is from *sh'foferet*, a hollow reed — the *shofar* as a hollow vessel that channels and elevates — corresponding to *Zichronot*, the fulfillment of *chok* and *mishpat*. The third is from *shafirrut*, beauty and elegance - corresponding to the beautification of our deeds inspired by *Shofarot*, and the rising of our remembrance for good.

It follows that the *shofar* soundings of *Malchuyot*, *Zichronot*, and *Shofarot* are not the same. Each set of blasts carries its own distinct intention: the first to crown Hashem as King, the second so that our remembrance rises before Him, and the third so that we improve our deeds before Him.

Each of the three sections contains ten verses, and each set of ten contains three verses from the *Torah*, three from the Ketuvim, three from the *Nevi'im*, and one additional verse from the *Torah* that encompasses them all. The *Gemara* in *Masechet Rosh Hashanah* (32a) gives three reasons for the ten verses: one corresponding to the ten Utterances of Creation; one corresponding to the Ten Commandments; and one corresponding to the ten praises which begin with "הללוהו" "*Praise Him!*" in the last chapter of *Tehillim*.

The holy *sefarim* explain that these three reasons correspond to *Malchuyot*, *Zichronot*, and *Shofarot* — and to Abraham, Yitzhak, and Yaakov.

Malchuyot corresponds to the ten Utterances of Creation and Abraham: Hashem's Kingship results from His Creation of the world. Abraham was the first to promulgate belief in Hashem as the Creator and obedience of Him as King.

Zichronot corresponds to the Ten Commandments and to Yitzhak: *Zichronot* is comprised of two elements: our remembrance for the purpose of being judged, and the influence of meritorious remembrances to sweeten our judgement. Yitzhak's chief trait was *gevurah* (strength), which is a coin with two sides: restrictive law and strict justice on one side and the strength to obey the law on the other. The Ten Commandments are the fundamental laws, and are called *dibrot* — a term that connotes strictness — and therefore express *gevurah* as well. Finally, Yitzhak himself reflects the same dichotomy: he embodied law and strength on the one hand, but also serves — through his acquiescence to be sacrificed — as the epitome of strength

in obeying the law, a merit which stands by his descendants eternally. Thus, *Zichronot* embodies both the justice of *gevurah* (which is in turn reflected in the Ten Commandments) and the softening of justice in reward for strength in servitude (of which Yitzhak is the leading example).

Shofarot corresponds to the ten *Halleluhu* praises and Yaakov: The *shofar* is one of the means of praise listed among the *Halleluhu* praises, and also represents the concept of praising Hashem, as it is used to herald His Kingship. Yaakov, the choicest of the forefathers, of whom it is said "הַקֹּל קוֹל יַעֲקֹב" "*the voice is the voice of Yaakov*," represents the voicing of praise to G-d, both in his prayerful voice, and in his perfection of character and deed, which themselves figuratively praise Hashem.

The three sections of *Mussaf*, and the corresponding groups we have enumerated also align with two additional groups of three. The first is *Torah*, *Avodah*, and *Gemilut Chasadim* — Abraham, the man of *chesed*; Yitzhak, who corresponds to *Avodah*; and Yaakov, who corresponds to *Torah*. The final triad is *teshuvah*, *tefillah*, and *tzedakah* — for the heart of *teshuvah* is to return to Hashem and crown Him over us and over all the world, which is the hallmark of Abraham Abinu. *Tefillah* corresponds to the *Avodah* of the *korbanot* — the quality of Yitzhak Abinu, who corresponds to *Zichronot*. And *tzedakah* corresponds to *Shofarot* — our Chachamim

teach that the vessels into which *tzedakah* was deposited in the Bet Hamikdash were known as *Shofarot* — as through *tzedakah* we improve our deeds — corresponding to Yaakov Abinu, who declared: "וְכָל־אֲשֶׁר־תִּתֶּן לִי עֲשֵׂר אֶעֱשֶׂרנָּה לָךְ" "*and of all that You give me, I shall surely tithe to You*." The structure of the sets of ten verses for each section is thus three groups of three, and the tenth verse in each section corresponds to David *HaMelech*, who encompasses all the qualities together — *teshuvah*, *tefillah*, and *tzedakah* as one.

And we await the *shofar* of *Mashiach ben David*, when Hashem will sound the great *shofar* — as it is foretold (*Yeshayah 27:13*): "וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל" "*And it shall be on that day that a great shofar shall be sounded*" — and (*Yeshayah 18:3*): "כָּל־יֹשְׁבֵי תֵבֶל וְשֹׁכְנֶיהָ" — and (*Yeshayah 18:3*): "אֲרֵץ כְּנָעַן וְגִבְעֵי הָרִים תִּרְאוּ וְכִתְקַע שׁוֹפָר תִּשְׁמְעוּ" "*All inhabitants of the world and dwellers of the earth — when a banner is raised on the mountains, you shall see; and when the shofar is sounded, you shall hear*." It is for this that we pray: "תִּתְקַע בְּשׁוֹפָר גָּדוֹל לְחֵירוֹתֵנוּ וְנִשָּׂא נֶס לְקִבֵּץ גְּלוּתֵינוּ" — "*Sound the great shofar for our freedom, and raise a banner to gather our exiles*" — for then the Oneness of Hashem will be revealed throughout all the world, speedily in our days, *amen*.



This weeks Divrei Torah is dedicated as a Mazal Tov in honor of
Mr & Mrs Joseph Bahari
 Upon the birth of a baby girl
 May they see much Nachat from her, and all their children, Amen!
 בחיק ירא אלוקים תינתן