

נעלה — When He arises in judgment, carried aloft by the homage of Teruah, He proceeds to break through to the earth and its inhabitants — then I can change His mind with the sound of the Shofar (on שבת: in remembrance of the Shofar) by bowing down to Him in homage. To obtain the protection of friends — whom I find in His garden — I shall willingly let myself be agitated.

תאלת — He wants to afford me healing from such ills and taught them prayer which can bring healing: It is the prayer of our forefathers, the mountains of a previous time — it will help us as well; it needs to be sounded forth with a loud voice, thus to banish that which makes us fall.

צדקם — Let us proclaim their righteousness with pleading lips with all our might, that the fact of their work be made known as the years turn. And the day will be a time of Divine favor, a day of healing; (before His countenance there stands) the act of the Akeda, the covenant and the oath.

נוכבים — They stand and plead before Him; nine-fold they end their prayer with a blessing. The number of their prayers — the end of their Brocho — is nine, corresponding to the prayer, containing the name of God nine times, which Channah, the childless one, had spoken and who later bore seven.

those that fall; He heals the sick; He loosens the bonds of the shackled — and His everlasting devotion overcomes even the power of death — and that He amply displayed in the life of the forefathers. And as for us, God is willing to show us His wondrous might if only we will know how to pray, if only we will understand how to find Him. It is our אבות who guide us to His nearness.

תאלת — God will lift the ills from us — as stated in the ברכה just recited. שוע — let us recite the prayer of our forefathers; let us pray as they did pleadingly to God — and it will certainly be heeded. There is no מוקש — nothing can come in the way of such prayer!

צדקם — In our prayer let us recall the fact of their dutiful lives, the grandeur of their work — the healing seeds of which will be recognized בקרב השנים (Chavakuk 3:2), by all the world some day. Let us pledge to live up to that for which they lived and strove — then Rosh Hashanah will be our own day of healing. The Akeda and the oath will assure even our pleas to receive God's attention. Our Rosh Hashanah-Tefillah is structured to reflect the model lives of our forefathers.

נוכבים — It was Channah who taught us how to pray, and on Rosh Hashanah

ק' נַעֲלָה בְּדִין עֲלֹת בְּתְרוּעָה. גִּיא¹ עִם דְּרִיָּה לְרוֹעֶעָה.²
ח' בְּשׁוֹפָר (נִשְׁמַת בְּזִכְרוֹן שׁוֹפָר) אֶפְתָּנוּ³ וּבִכְרָךְ בְּרִיעָה. בְּמִגְנַת רָעִים
בְּגִנּוֹ אֶתְרוּעָה:

וְכִרְנוּ לַחַיִּים מִלֶּךְ חֶפֶץ בַּחַיִּים וְכִתְבְּנוּ בְּסֶפֶר הַחַיִּים לְמַעַנְךָ אֱלֹהִים חַיִּים:
מִלֶּךְ עֲזִיר וּמוֹשִׁיעַ וּמִגֵּן. בְּרוּךְ אַתָּה יְיָ. מִגֵּן אֲבֹתֵינוּ:
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנֵי מַחֲיָה מֵתִים אַתָּה רַב לְהוֹשִׁיעַ. מְבַלְבֵּל חַיִּים
בְּחֶסֶד מַחֲיָה מֵתִים בְּרַחֲמִים רַבִּים סוֹמֵךְ נִפְלִים וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים.
וּמְקַיֵּם אֲמוּנָתוֹ לִישְׁנֵי עָפָר מִי כְמוֹךָ בַּעַל גְּבוּרָת וּמִי דוֹמָה לָךְ מִלֶּךְ מִמִּית
וּמַחֲיָה וּמַצְמִיחַ יְשׁוּעָה:
ע"ס תשר"ק

ק' תִּאֲלַת⁴ זוּ בְּחֶפֶץ לְתַתְּעִיל⁵. שׁוֹעַ⁶ עֲרוּךְ לְמָדָם לְהוֹעִיל⁷. רוֹן
הַרְרֵי קָדֶם הַמוֹעִיל. קְרוֹא בְּגִרּוֹן מוֹקֵשׁ⁸ לְהַנְעִיל⁹.
צִדְקָם לְהַקְפּוֹת¹⁰ בְּנִיב¹¹ שׁוֹעָה. פְּעֵלָם בְּקָרֵב שָׁנִים לְשִׁמְעָה. עֵת
רִצּוֹן יוֹם יְשׁוּעָה. סְבִיכַת קֶרֶן וּבְרִית שְׁבוּעָה:
נוֹכְבִּים בְּגִישַׁת חוֹתְמוֹת תְּשׁוּעָה. מִסְפָּר שְׁתוֹת¹² וְחוֹתְמֵיהֶן
תְּשׁוּעָה. לְמִנְיָן פְּלוּל¹³ שְׁמוֹת תְּשׁוּעָה. בְּחִנְנָה עֲקָרָה יִלְדָה שְׁבָעָה:

¹ גיא = valley, end ² רעע = to break ³ פתה = to talk over (open one's mind)
⁴ תאלת = curse, evil ⁵ התעיל = verbal form of תעלה — recuperation ⁶ שוע =
prayer ⁷ יעל = to be of use ⁸ מוקש = snare ⁹ געל = to push away ¹⁰ קפא
= to become firm ¹¹ ניב = lip ¹² שתות = Aramaic שווא — speech, here:
prayer ¹³ פלול = prayer

bear witness to the grandeur of man. When fathers are able to do this, it should be possible for their descendants to inherit a latent spark of such strength. May we also merit a portion of that spark.

נעלה — Even as God ascends on high as judge and requires Teruah-homage on earth — and even if the world and the world of man threaten to vanish — when the call of Teruah sounds — there can be no ruination. The Shofar sounds and out of a trembling Teruah — which calls me to do homage — God beckons me to come near. I hear it, I do homage to Him, and I find in God's paradisiacal garden all the friends that will offer me their protecting arm.

God is רב להושיע — ever so generous in His gift of healing. He supports

His word saves him who lacks in purity. And even if He leads the world through wastelands, He lights the way for me; and when He judges while enthroned in the stormy chambers of the south — He is ready to grant purity to me in the territory of Benjamin.

[The concluding portion of the סלוק is not translated as the contents are too sublime.]

mortal dread, at the vision of God's almighty power and radiant nobility — and they behold the sacred site from where there emanates the fiery word of God. (ובו יושב וכו' חוצב מפיו תלמוד תורה וכו'), and from His right hand there comes to us the glorious fire law (ומימינו אש דת) — and man's terror-stricken cry reaches up to Him (ומשם שומע וכו').

We perceive it clearly (ושם – יאזין תפלות): He hears our prayers, He bends His ear and hearkens to the pleas of man. Wherever the Law of God is taken up by man, the words of his prayers will also have a place. Whether heeded or not (פעמים וכו'), the decision is His!

But any prayer that truly comes from the heart will be carried on high by kindly messengers (ויתנום וכו') "and wind it around His head, like a crown and a diadem; and He will give His people a beneficial sign, granting them the miracle on the day of Teruah!"

An honest prayer, which is indeed a sacred pledge to uphold the Will of God, truly deserves the wondrous grace of God. And what better crown to sparkle around the head of God!

ואז — "And the angels of God raise a three-fold chord for the Kedushah (ישלשו קדושות), two of which are for His sacred people, ואחת — and one to sanctify the head of the Holy One; for Him Who is holy in all that is sacred, מידו — from His hand He presents to His people two parts of the Kedushah and is Himself sanctified by the third." What might be the meaning of this word of our Sages?

It is His angels who will know how to bring God's atoning mercy to His people: קדוש קדוש קדוש rings forth from their lips. — But is not this three-fold chord of the Kedushah dependent on the ethical and proper behavior of man? True, God has His Kedushah "in the heavens of the highest height": קדוש בשמי — from His hand He presents to His people two parts of the Kedushah and is Himself sanctified by the third. However: קדוש לעלם ולעלמי עלמא and קדוש על ארעא עובד גבורתה. It is His Kedushah here on earth, it is His Kedushah which will become ever more visible — and His people should not want to dedicate themselves to Him and help bring about this realization?

כְּעֶמֶר¹ נָקִי. / נִנְקָה לֹא יִנְקָה לְנָקִי. בְּאֵמֶר יִמְלֹט אִי² נָקִי. וְהוּא רוֹכֵב בְּעֶרְבוֹת מִבְּחִיקֵי³ וְיוֹשֵׁב בְּחֻדְרֵי תִימָן בְּבָקִי⁴ בְּגִבּוֹל בְּנִימִין בְּצִלְצַח לְנָקִי:

וְרִגְלֵי הַחַיּוֹת אֲשֶׁר בְּמִשְׁוֹר עֶרְבוֹת. וְעַד לְמַעְלָה לְמַעְלָה רְבוֹת. וְסִלְסוּל לְכְרוּךְ מִמְּקוֹמוֹ מְרֻבּוֹת. וּפְוֹרְדוֹת וּמַשִּׁיקוֹת סְלִיחָה לְהֶרְבוֹת. לְהַצְדִּיק בְּמַשְׁפָּט אֱלֹפֵי רְבּוּבוֹת. בְּמִרְאָה בְּזֶק רְצוֹת וְשִׁבּוֹת. וּמִרְאוֹת תְּמוּנַת דְּמִיּוֹן מִתְחַבְּאוֹת. וּמַטִּיפוֹת בְּנוֹפֶת רֶשֶׁפִי שְׁלֵהָבוֹת. לְהַעֲשׂוֹת נֶהַר דִּינֹר אֵשׁ לְהָבוֹת: וְעַל רְאִשֵּׁיהֶם נִטְוִי בְּמוֹרָא. דְּמוֹת רְקִיעַ בְּקֶרֶחַ הַנוֹרָא. וְשָׁמִי מַעֲוָנָה מְקוֹם מַה נּוֹרָא. וְשָׁם אֵתוּ שָׂרָא נְהוֹרָא. וּבְמַעַל לְרְקִיעַ בְּאֶבֶן יִקְרָה. בְּמִרְאָה אֶבֶן סַפִּיר כֶּסֶם תְּפֹאֲרָה. וּבֹי יוֹשֵׁב עֹשֶׂה אוֹרָה. חוֹצֵב מִפִּי תִלְמוֹד תּוֹרָה. וּמַשְׁם שׁוֹמֵעַ שְׁוַעַת עֲתִירָה. וּמִימִינוֹ אֵשׁ דֵּת בְּתוֹרָה: וְשָׁם בִּימִין יֵשׁ חֲלוּנוֹת. בְּצַד רְאִשֵּׁי הַפְּרוּבִים בְּמַעֲוָנוֹת. כִּי דֶרֶךְ אוֹתָן חֲלוּנוֹת. יֵאָזִין תְּפִלּוֹת וְיִקְשִׁיב תְּחִנּוֹת. פְּעָמִים פְּתוּחוֹת וּפְעָמִים צְפוּנוֹת. בְּכֵן עֲתִים הֵם לְהַתְעַנּוֹת. בְּעֵת רְצוֹן לְהַפְתֵּחַ וּלְהַעֲנוֹת. וּבְשִׁיחָפִין רְחוּם לְשַׁעֲוֹת וּלְעֲנוֹת. יִגְזוֹר וְיִפְתָּחוּ אוֹתָן חֲלוּנוֹת. וְיֵצְאוּ בָם אֵלֶּף וְשִׁמּוֹנָה מֵאוֹת. תְּמַלִּיצִים יֵשֶׁר מַשְׁפָּט לְנֵאוֹת. וְיִקְבְּלוּ תְּפִלּוֹת מְלָבוֹת בָּאוֹת. וְיִתְנוּם בְּרֹאשׁ אֱלֹהֵי הַצְּבָאוֹת. בְּכֶתֶר וְנֹר בְּרֹאשׁוֹ לְהִרְאוֹת. עֲשׂוֹת בְּמוֹ לְטוֹבָה אוֹת. בְּיוֹם תְּרוּעָה מוֹפֶת לְהִרְאוֹת: וְאִזְ אֱלִים יִשְׁלְשׁוּ קִדְשׁוֹת. שְׁתֵּים לְעַם קְדוֹשׁ מִתְפַּרְשׁוֹת. וְאַחַת בְּרֹאשׁ קְדוֹשׁ מִקְדִּישׁוֹת. וְקְדוֹשׁ בְּכָל מִינֵי קִדְשׁוֹת. מִיָּדוֹ נֵתָן שְׁתֵּי

¹ עמר = wool — צמר = wool ² אי = אין — not ³ בהק = to shine ⁴ בקי = knowledgeable

ורגלי — All the globe-spanning heralds of God's almighty providence are surrounding His throne to plead for mercy (סליחה להרבות), that He be lenient with them in court (להצדיק במשפט) and thousands upon thousands (אלפי רבבות) will be ready to reserve a place on earth for God. They tremble, they are in