

## Scriptures and thoughts on the meaning of Yom Teruah and Blowing the Shofar

**Lev 23:1-2** “And Hashem spake unto Moses, saying, Speak unto the children of Israel, and say unto them, Concerning the feasts of the LORD, which ye shall proclaim to be holy convocations, even these are my feasts.”

### The Feast of Trumpets

**Lev 23:23-25** And Hashem spoke unto Moses, saying, “Speak unto the children of Israel, saying, In the seventh month, on the first day of the month, shall be a solemn rest unto you, a memorial of blowing of trumpets, a holy convocation. Ye shall do no servile work; and ye shall offer an offering made by fire unto Hashem.

And Numbers 29:1 says, “On the first day of the seventh month you shall have a holy convocation. You shall not do any ordinary work. It is a day for you to blow the trumpets.”

**Psalm 81:3** Blow the trumpet at the new moon, at the fully concealed moon, on our feast day.

**Psalm 98:6** says, “With trumpets and the sound of the shofar make a joyful noise before the King, the LORD!”

### A Day of Remembrance...

It is believed that the offering of Isaac occurred on Rosh Hashanah. It is said among the Jews that when God hears the sound of the shofar, He is moved to leave His seat of judgment and go to His seat of mercy and forgiveness.

### Hearing the Shofar's Call

Blessed is the people that know the joyful sound: Ps 89:15

### The Shofar Days reveal who we really are!

#### YOM TERUAH

On Yom Teruah the Heavenly books are opened and all pass before the heavenly judge

#### YOM KIPPUR

On Yom Kippur the books are closed and the sentence meted out!!

### The Shofar was used for the following purposes:

- **Signaling and alerting:** Ehud and Nehemiah used it to summon their men (Judges 3:27; Nehemiah 4:12-14).
- **Weapon for frightening the enemy** (Judges 7:22)
- **Call to Repentance** - Isaiah 58:1 says, "Cry aloud; do not hold back; lift up your voice like a trumpet; declare to my people their transgression, to the house of Jacob their sins.
- **Announce a wedding**
- **God descending and ascending** (like at Sinai – Ps. 47:5 "God has gone up with a shout, the LORD with the sound of a trumpet")

### A Prophetic Foreshadowing of Messiah's coming

**Joel 2:1** Blow a trumpet in Zion; sound an alarm on my holy mountain! Let all the inhabitants of the land tremble, for the day of the LORD is coming; it is near,

**Zechariah 9:14** "Then the LORD will appear over them; his arrow will flash like lightning. The Sovereign LORD will sound the trumpet..."

**1 Thessalonians 4:16** For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first.

**1 Corinthians 15:52** In a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

**Matthew 24:31** And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.

## Blessings on Rosh Hashana

### Lighting Candles

The words in [brackets] should be read only on the sabbath.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

*Barukh atah Adonai, Eloheinu, melekh ha'olam*

Blessed are you, Lord, our God, sovereign of the universe

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ

*asher kidishanu b'mitz'votav v'tzivanu*

Who has sanctified us with His commandments and commanded us

לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְשָׁל] יוֹם טוֹב: (אָמֵן)

*I'had'lik neir shel yom tov (Amein)*

to light the candles of [Shabbat and of] the holiday (Amen)

### Evening Kiddush for Rosh Hashanah

*If wine or grape juice is not used, you should substitute shehakol nih'yeh bid'varo (by whose will all things come to be) for borei p'ri hagafen (who creates the fruit of the vine).*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

*Barukh atah Adonai, Eloheinu, melekh ha'olam*

Blessed are you, Lord, our God, sovereign of the universe

(if using wine or grape juice)

בוֹרֵא פְּרֵי הַגָּפֶן (אָמֵן)

*borei p'ri hagafen (Amein)*

Who creates the fruit of the vine (Amen)

(if using other liquids)

שְׁהַכּוֹל נִהְיָה בְּדַבְּרוֹ (אָמֵן)

*shehakol nih'yeh bid'varo (Amein)*

Who made all things exist through His word (Amen)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

*Barukh atah Adonai, Eloheinu, melekh ha'olam*

Blessed are you, Lord, our God, sovereign of the universe

אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוֹמַמְנוּ מִכָּל לָשׁוֹן

*asher bachar banu mikol am v'rom'manu mikol lashon*

who has chosen us from among all people, and exalted us above every tongue

וְקִדְּשָׁנוּ בְּמִצְוֹתָיו וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה

*v'kid'shanu b'mitz'vatav vatiten lanu Adonai Eloheinu, b'ahavah*

and sanctified us with His commandments, and you gave us, Lord our God, with love

אֶת יוֹם [הַשַּׁבָּת הַזֶּה וְאֵת יוֹם]

*et yom [hashabat hazeh v'et yom]*

with love this holy day of

הַזְכָּרוֹן תְּהִיהַ יוֹם [זְכָרוֹן] תְּרוּעָה

*hazikaron hazeh yom [zikh'ron] t'ru'ah*

remembrance, a day of [remembrance of] shofar blowing [with love]

[בְּאַהֲבָה] מִקְרָא קֹדֶשׁ זִכְרֵ לִיצִיאַת מִצְרַיִם

*[b'ahavah] mik'ra kodesh zeikher litzi'at mitz'rayim*

[with love] a holy convocation, a memorial of the exodus from Egypt

כִּי בָנוּ בְּחֵרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל הָעַמִּים

*ki vanu vachar'ta v'otanu kidash'ta mikol ha'amim*

Indeed, You have chosen us and made us holy from all peoples

וּדְבַרְךָ אֱמֶת וְקַיָּם לְעַד

*ud'var'kha emet v'kayam la'ad*

and Your word is true and established for ever.

בָּרוּךְ אַתָּה יְיָ מֶלֶךְ עַל כָּל הָאָרֶץ

*Barukh atah Adonai melekh al kol ha'aretz*

Blessed are You, Lord, our God, King over all the world,

מְקַדֵּשׁ [הַשַּׁבָּת וְ]יִשְׂרָאֵל וְיוֹם הַזִּכְרוֹן (אָמֵן)

*m'kadeish [hashabat v]yisra'eil v'yom hazikaron. (Amein)*

Who sanctifies [the sabbath] and Israel and the Day of Remembrance. (Amen)

#### Shehecheyanu

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

*Barukh atah Adonai, Eloheinu, melekh ha'olam*

Blessed are you, Lord, our God, sovereign of the universe

שֶׁהִתְיָנוּ וְקִיַּמָּנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה: (אָמֵן)

*shehecheyanu v'kiyimanu v'higi'anu laz'man hazeh. (Amein)*

who has kept us alive, sustained us, and enabled us to reach this season (Amen)

#### Apples and Honey

During Rosh Hashanah, it is traditional to eat apples dipped in honey, to symbolize our hopes for a "sweet" new year. The apple is dipped in honey, the blessing for eating tree fruits is recited, the apple is tasted, and then the apples and honey prayer is recited.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

*Barukh atah Adonai, Eloheinu, melekh ha'olam*

Blessed are you, Lord, our God, king of the universe

בּוֹרֵא פְּרֵי הָעֵץ (אָמֵן)

*borei p'ri ha'eitz (Amein).*

**who creates the fruit of the tree. (Amen)**

Take a bite from the apple dipped in honey, then continue with the following:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ

*y'hi ratzon mil'fanekha Adonai eloheinu vei'lohei avoteinu*

**May it be Your will, Lord our God and God of our ancestors**

שְׁתַּחֲדֵשׁ עֲלֵינוּ שָׁנָה טוֹבָה וְמִתּוֹקָה

*sh't'chadeish aleinu shanah tovah um'tukah.*

**that you renew for us a good and sweet year.**

**Avinu Malkeinu**

Transliteration:

Ovinu malkeinu avinu atah.

Avinu malkeinu ein lanu melech elah atah.

Avinu malkeinu sh'ma kolenu

Avinu malkeinu chatanu l'faneycha

Avinu malkeinu alkenu chamol aleynu

V'al olaleynu v'tapenu

Avinu malkeinu

Kaleh dever v'cherev v'raav mealeynu

Avinu malkeinu kalehchol tsar

Umastin mealeynu

Avinu malkeinu

Avinu malkeinu

Kotvenu...

**Our Father, our King, You are our Father;**

**Our Father, our King, we have no king except You!**

**Our Father, our King Hear our prayer, Our Father, our King We have sinned before Thee**

**Our Father, our King Have compassion upon us and upon our children**

**Help us bring an end to pestilence, war, and famine**

**Cause all hate and oppression to vanish from the earth**

**Inscribe us for blessing in the Book Of Life**

**Let the new year be a good year for us!**

**Assembly of Called-Out Believers**  
**The 100 Yom Teruah Shofar Blasts**

A Ninth century teacher, Saadia Gaon, taught that there were ten reasons that the Holy One commanded us to blow the shofar on Yom Teruah:

Here are ten reasons for the Trumpet blasts:

1. The Day of Trumpets commemorates the beginning of **Creation**.
2. Trumpets is the first of the ten **the days of Awe**. (Season of Repentance before Yom Kippur)
3. Trumpets reminds us of our *stand* at the foot of **Mount Sinai** and our promise to be **obedient to Torah**. (Exodus 19:19) (Exodus. 24:7)
4. Trumpets reminds us of the **words of the prophets** – words like the sounding of a horn. (Ezekiel 33:4-5)
5. Trumpets reminds us of the destruction of the Temple in Jerusalem (Jeremiah 4:19). When we hear the sound of the ram's-horn, we understand that *we are his rebuilt temple* and we rejoice. (2 Corinthians 6:16)
6. Trumpets reminds us of **the binding of Isaac** on this day who, like Yahshua, offered himself. The sacrificial ram was caught in the thicket by the horn. (Genesis 22:13)
7. The blowing of the ram's horn causes us to fear enough so as to **bend our wills to the Creator. (Amos 3:6)**
8. Trumpets reminds us of **the great judgment and the subsequent Millennium rule**. (Zephaniah 1:14-16, Psalm 98:6)
9. Trumpets reminds us of the gathering of the dispersed two houses of Israel, that we may passionately long for this re-gathering. (Isaiah 27:13) And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other. Matt. 24:31
10. Trumpets reminds us of **the resurrection of the dead**, that we may believe in it.

All you people of the world, you who live on the earth, when a banner is raised on the mountains, you will see it, and when a trumpet sounds, you will hear it. (Isaiah 18:3) For the Lord Himself will descend from heaven with a <sup>[a]</sup>shout, with the voice of *the* archangel and with the trumpet of God, and the dead in Christ will rise (I Thess. 4:16)

Isaiah 18: 3 says

When the shofarot are sounded it arouses and motivates or "awakens" all who are to be judged on this day. We try to incite all who have sinned to plead with Hashem and request mercy from Him in His judgement. God is receptive, as he is gracious, compassionate and forgiving, of those who return to Him with a complete heart. If the sounding of the Shofar has its intended effect, God will graciously accept the repentance of all.

## Shofar Blasts Interpretation

*I have taken a little excerpt from the book Meaning in Mitzvot by Rabbi Asher that I would like to read to you:*

There have been many different interpretations have been given for the specific order of sounds of the shofar blasts but Rav Nachman of Breslav brings a profound explanation based on the spiritual progress of the individual. The subject of the essay is how a person advances through specific stages in his spiritual development or awakening. At the lowest stage of development, a person serves HaShem in a completely mechanical, perfunctory way. Even though he may be punctilious about performing mitzvot and studying Torah, he is at such a low level of self-awareness that he may be considered to be sleeping. So the first stage in spiritual development is just to wake up, to be conscious of the need to stir ourselves to greater involvement.

This corresponds to the first tekiah, which comes to waken us from our sleep – as the Rambam writes (Mishneh Torah Teshuva 3:4).

When a person is sleeping, he is also mute. Likewise, the person who goes through life without insight may speak, but he is not in touch with his inner spirit and never truly expresses himself. So the first stage of spiritual awakening is that a person regains his power of speech, or self-expression.

In terms of the shofar call, the unarticulated tekiah corresponds to a dumb cry which precedes speech, whereas the articulated teruah which follows corresponds to speech.

When a person regains his power of speech, he also attains creativity. Just as the physical connection between a married couple which gives rise to new human life needs to be based on communication, so all our creative powers need to be based on communication and self-expression. This corresponds to the shevarim, which is cognate with the word hashbir meaning to begin labor. It also corresponds to the fact that Rosh HaShana is traditionally a day when the childless are blessed with issue; the gemara states that on Rosh HaShana Sarah, Rachel and Chanah were “visited” after their prolonged barrenness (Rosh HaShana 10b).

The next stage in spiritual development is awe. A person who lacks self-awareness cannot feel true fear and awe of HaShem; this awareness depends on a conscious awareness of our lowly status and liability to sin compared to God’s infinite goodness and power. It seems that Rav Nachman likens this to the final shofar blast, the teruah, which instills awe in all who hear it (Amos 3:6). Fear of heaven is the necessary foundation for true progress in God’s service. (This recalls the verse, “The beginning of wisdom is the fear of HaShem” – Tehilim 111:10.)

This process is symbolized not only in the shofar blasts, but also in the shofar itself. The shofar begins with a narrow opening at the mouthpiece and widens out at the end; this symbolizes the process of progressing from a narrow consciousness with lack of insight to an expanded consciousness with a constant awareness of God’s presence... May we all experience an expanded consciousness of Yah’s beautiful nature and plan as we meditate on the blasts of the shofar!



## Breakdown and Blessing of the Shofar Blasts

There are four different sounds associated with the blowing of the shofar during the Yom Teruah service. These sounds are interpreted as follows:

- **Tekiah** - A pure unbroken sound that calls man to search his heart, abandon his evil ways, and seek forgiveness through repentance.
- **Shevarim** - Three trembling notes typifying sorrow that for wrongdoing and desire for change.
- **Teruah** - Nine very short notes sounding one after the other, like sobbing.
- **Tekiah Gedolah** - The prolonged, unbroken sound typifying a final invitation for Messiah to return to a repentant and perfect people.

These four sounds form a set, called a Tekiyot of shofar blasts. In the sounding of the Shofar the Tekiah is 1 blast, the Shevarim is 3 wavering continuous blasts, and the Teruah is 9 staccato blasts.

The repetition of these sounds is for the purposed of penetrating deep into the recesses of man's being to bring a complete change of heart and complete reconciliation with our heavenly Father.

### Principles of Shofar Blowing

The commandment is to hear the shofar blowing in order to fulfill the mitzvah (commandment).

The shofar blower recites two blessings; the community must listen to the blessings and respond, "Amen"; to each one.

One should stand during the recitation of the blessings and for all of the shofar blasts. It is forbidden to speak from the beginning of the first blessing until after the final shofar blast (at the end of Mussaf).

Before the shofar is sounded, the Baal Tokea (the shofar blower) prepares himself for his task of blowing the shofar for the congregation and says "I am prepared to fulfill God's commandment to blow the shofar, as it is prescribed in the Torah, 'a day of blowing unto you.'"

The Baal Tokea then recites the following blessing: ***Baruch atah YaHaVaH Eloheinu melech ha-  
olam, asher kidishanu bemitzvotav vetzvivanu leshemoa kol shofar.***

Blessed are You, YaHaVaH, our God, King of the universe, Who has sanctified us with your commandments and has instructed us to hear the shofar.

**1 3 9 1**

**tekiah, shevarim-teruah, tekiah = 14**

**tekiah, shevarim, tekiah =5**

**tekiah, teruah, tekiah =11**

**tekiah, shevarim-teruah, tekiah**

**tekiah, shevarim, tekiah**

**tekiah, teruah, tekiah**

**tekiah, shevarim-teruah, tekiah**

**tekiah, shevarim, tekiah**

**tekiah, teruah, tekiah**

**tekiah, shevarim-teruah, tekiah**

**tekiah, shevarim, tekiah**

**tekiah, teruah, tekiah**

**tekiah, shevarim-teruah, tekiah**

**tekiah, shevarim, tekiah**

**tekiah, teruah, tekiah**

**tekiah, shevarim-teruah, tekiah**

**tekiah, shevarim, tekiah**

**tekiah, teruah, tekiah**

**tekiah, shevarim-teruah, tekiah**

**tekiah, shevarim, tekiah**

**tekiah, teruah, tekiah**

**tekiah, shevarim-teruah, tekiah**

**tekiah, shevarim, tekiah**

**tekiah, teruah, tekiah**

**tekiah, shevarim-teruah, tekiah**

**tekiah, shevarim, tekiah**

**tekiah, teruah, tekiah**

**tekiah, shevarim-teruah, tekiah**

**tekiah, shevarim, tekiah**

**tekiah, teruah...**

**Tekiah G'dolah** (The final long blast declares the full and complete extension of God's glory and domain!)