

# JUDGMENT DAY!

**וְנִתְּנָה תְּהִלָּתְךָ קִדְשֵׁת הַיּוֹם, כִּי הוּא נוֹרָא וְאִיוִם. וְבוֹ תִּשְׁאָא מְלֻכּוּתְךָ\* וְיִכּוֹן בְּחֶסֶד פְּסָאָה\* וְתִשֵּׁב עֲלֵיו בְּאֵמַת\* אֵמַת פִּי אֲתָה הוּא\* דִּין וּמוֹכֵיחַ, וְיִדְעַע נֶעַר, וְכוּתֵב וְחוֹתֵם (וְסוֹפֵר וּמוֹנֵה), וְחוֹבוֹר לָל הַנְּשִׁבּוּחֹת\* וְתַפְתַּח אֶת סֵפֶר הַזְּכוּרוֹת, וּמֵאֲלֵיו יִקְרָא, וְחוֹתֵם יָד כָּל אִדָּם בּוֹ\*.**

**וּבְשׁוֹפֵר גְּדוֹל\* יִתְקַע, וְקוֹל דְּמָמָה דְקָה\* יִשְׁמַע. וּמְלֻאכֵם יִחְפּוּן, וְחִיל וְרַעְדָה יֵאָחוּז, וְיֵאמְרוּ הִנֵּה יוֹם הַדִּין, לִפְקוּד עַל צָבָא מְרוֹם בְּדִין, כִּי לֹא יִזְכוּי בְעֵינֵיהּ בְּדִין. וְכָל בְּאֵי עוֹלָם\* יַעֲבְרוּ לְפָנֶיהּ כְּבוֹי מְרוֹן\*.** בְּכַתְּבֵת רוּעָה עֲדָרוּ, מַעֲבִיר צִאנוּ מִתַּחַת שְׂבִטּוֹ, כִּן תַּעֲבִיר וְתַסְפּוֹר וְתַמְנָה, וְתַפְקוּד גִּפְשׁ כָּל חַי, וְתַחֲתוֹת קִצְבָה לְכָל בְּרִיּוּתֵיהּ, וְתַכְחוּב אֶת גְּזֵר דִּינָם.

Congregation then chazzan [in some congregations this is recited only by the chazzan]:

**בְּרֵאשׁ הַשָּׁנָה\* יִכְתּוּבוּ, וְיִזְוִם צוּם כְּפוּר יִחְתַּמוּן, כְּמָה מִי בְקִצּוֹ\* וּמִי לֹא בְקִצּוֹ, מִי בְפִמָּם, וּמִי בְאֵשׁ, מִי בְחֶרֶב, וּמִי בְחַיָּה, מִי בְרַעֲב, וּמִי בְצָמָא, מִי בְרַעֲשׁ\* וּמִי בְמַגְפָּה, מִי בְחִנּוּקָה, וּמִי בְסִקּוּלָה, מִי גְזוּחַ וּמִי גְזוּעַ, מִי יִשְׁקֵט וּמִי יִטְרָף, מִי יִשְׁלֹ וּמִי יִחַסֵּר, מִי יַעֲנֵי וּמִי יַעֲשֶׂר, מִי יִשְׁפֹל וּמִי יִרוּם.**

Congregation aloud, then chazzan:

מָנוּן קוֹל צוּם  
**וְתִשׁוּבָה וְתַפְלָה וְצַדִּיקָה\*  
 מַעֲבִירִין אֶת רַע הַגְּזֵרָה.**

Before the congregation recited *Kezushah*, he asked to be allowed to sanctify God's Name in the synagogue as he had in the bishop's palace. He recited *Unesaneh Tokef* and then died.

Three days later, R. Amnon appeared in a dream to R' Klonimos ben Meshullam, a great Talmudic and Kabbalistic scholar of Mainz, and taught him the text of *Unesaneh Tokef*, and asked him to send it to all parts of Jewry to be inserted into their liturgy. R. Amnon's wish was carried out, and the prayer became an integral part of the Rosh Hashanah and Yom Kippur services (Or Zarua).

the matter. Furious, the bishop said that the sin was not in what he said, but in his legs for not coming as he had promised. He ordered that R. Amnon's feet be chopped off, joint by joint. They did the same to his hands. After each amputation R. Amnon was asked if he would convert, and each time he refused. Then the bishop ordered that he be carried home, a maimed and mutilated cripple, together with the amputated parts.

When Rosh Hashanah arrived a few days later, R. Amnon asked to be carried to the Ark.

**וְנִתְּנָה** Let us now relate the power of this day's holiness, for it is awesome and frightening. On it Your Kingship will be exalted; \* Your throne will be firm with kindness\* and You will sit upon it in truth.\* It is true that You alone\* are the One Who judges, proves, knows, and bears witness; Who writes and seals, (counts and calculates); Who remembers all that was forgotten.\* You will open the Book of Chronicles — it will read itself, and everyone's signature is in it.\* The great shofar\* will be sounded, and a still, thin sound\* will be heard. Angels will hasten, a trembling and terror will seize them — and they will say, 'Behold, it is the Day of Judgment, to muster the heavenly host for judgment!' — for they cannot be vindicated\* in Your eyes in judgment. All mankind\* will pass before You like members of the flock. Chazzan— Like a shepherd inspecting his flock, making sheep pass under his staff, so shall You cause to pass, count, calculate, and consider the soul of all the living; and You shall apportion the fixed needs of all Your creatures and inscribe their verdict.

Congregation then chazzan [in some congregations this is recited only by the chazzan]:

**בְּרֵאשׁ הַשָּׁנָה** On Rosh Hashanah\* will be inscribed and on Yom Kippur will be sealed how many will pass from the earth and how many will be created; who will live and who will die; who will die at his predestined time\* and who before his time; who by water and who by fire, who by sword, who by beast, who by famine, who by thirst, who by storm.\* who by plague, who by strangulation, and who by stoning. Who will rest and who will wander, who will live in harmony and who will be harried, who will enjoy tranquility and who will suffer, who will be impoverished and who will be enriched, who will be degraded and who will be exalted.

Congregation aloud, then chazzan:

פֶּסַח וּמִנְחָה  
**But repentance, prayer and charity\*  
 remove the evil of the decree!**

וְנִתְּנָה חֲלוּקֵי\* / Unesaneh Tokef

This prayer is one of the most stirring compositions in the entire liturgy of the Days of Awe. Written by Rabbi Amnon of Mainz, Germany, about one thousand years ago, it has become one of the highlights of the chazzan's repetition of the *Musaf Amidah* on both Rosh Hashanah and Yom Kippur. This is the story behind it:

The bishop of Mainz insisted that his friend and advisor, R. Amnon, convert to Christianity. In order to buy time, R. Amnon asked for three days of grace to meditate upon the question. Upon returning home he was distraught at having given the impression that he even considered betraying his God.

R. Amnon spent the three days in solitude, fasting and praying to be forgiven for his sin, and did not return to the bishop. Finally the bishop had him brought and demanded an answer. R. Amnon replied that his tongue should be cut out for the sin of saying he would consider

מדקאמר "בשעת הלל" – מכלל דבראש השנה ליכא הלל, מאי טעמא? – אמר רבי אבהו: אמרו מלאכי השרת לפני הקדוש ברוך הוא: רבנו של עולם, מפני מה אין ישראל אומרים שירה לפניך בראש השנה וביום הכפורים? – אמר להם: אפשר מלך יושב על כסא דין וספרי חיים וספרי מתים פתוחין לפניו – וישראל אומרים שירה?!

**א משנה** בארבעה פרקים העולם נידון: בפסח על התבואה, בעצרת על פירות האילן, בראש השנה – כל באי עולם עוברין לפניו כבני מרון, שנאמר "היצר יחד לבם המבין אל כל מעשיהם", ובחג נידונין על המים.

**א** "בראש השנה כל באי העולם עוברין לפניו כבני מרון". מאי "כבני מרון"? הכא תרגימו כבני אמרנא. ריש לקיש אמר: כמעלות בית מרון. אמר רב יהודה אמר שמואל: כחילות של בית דוד. אמר רבה בר בר חנה אמר רבי יוחנן: וכולן נסקרין בסקירה אחת. אמר רב נחמן בר יצחק: אף אגן נמי תנינא "היצר יחד לבם המבין אל כל מעשיהם". מאי קאמר? אילימא הכי קאמר: דברנהו לכולי עלמא ומייחד לבייהו פתדרי – והא קא תזינן דלאו הכי הוא. אלא לאו הכי קאמר: היוצר רואה יחד לבם, ומבין אל כל מעשיהם.

REJOICE in the LORD, O you righteous: praise is comely for the upright. Praise the LORD with a lyre: make melody to him with the harp of ten strings. Sing to him a new song; play skillfully with loud jubilations. For the word of the LORD is right; and all his work is done in faithfulness. He loves righteousness and judgment: the earth is full of the goodness of the LORD. By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. He gathers the waters of the sea together like a rampart: he lays up the depths in storehouses. Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him. For he spoke, and it was; he commanded, and it stood fast. The LORD brings the counsel of the nations to nought: he makes the devices of the peoples to be of no effect. The counsel of the LORD stands forever, the thoughts of his heart to all generations. Happy is the nation whose God is the LORD; and the people whom he has chosen for his own inheritance. The LORD looks down from heaven; he beholds all the sons of men. From the place of his habitation he looks upon all the inhabitants of the earth; he who fashions their hearts alike; who considers all their deeds. There is no king saved by the multitude of a host: a mighty man is not delivered by great strength. A horse is a vain thing for safety: nor shall he save by his great strength. Behold, the eye of the LORD is upon those who fear him, upon those who hope in his steadfast love: to deliver their soul from death, and to keep them alive in famine. Our soul waited for the LORD: he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy steadfast love, O LORD be upon us, even as we hope in thee.

33 א לג רננו צדיקים ביהוה לישירים נאוה תהלה: הודו ליהוה בכנור  
2 ג בנגבל עשור ומרויל: שירולו שיר חדש היטיבו נגן בתרועה:  
3 ד כי ישר דברי יהוה וכל מעשהו באמונה: אהב צדקה ומשפט  
4 ה חסד יהוה מלאה הארץ: בדבר יהוה שמים נעשו וברוח פיו  
5 ו כל צבאם: כגם כנר מי הם נתן באוצרות תהומות: ייראו  
6 ז מיהוה כל צבא הארץ ממנו יגורו כל יושבי תבל: כי הוא אמר  
7 ח ויהי הוא צוה ויעמד: יהוה הפיר עצת גוים הניא מחשבות  
8 ט עמים: עצת יהוה לעולם תעמד מחשבות לבו לדר ודר:  
9 י אשרי הגוי אשר יהוה אלהיו העם ובוחר לנחלה לו: משמים  
10 יא הביט יהוה ראה את כל בני האדם: ממכון שבתו השגיח  
11 יב אל כל יושבי הארץ: היוצר יחד לבם המבין אל כל מעשיהם:  
12 יג אין המלך נושע ברב חיל גבור לא ינצל ברב כח: שקר  
14 יד הסוס לתשועה וברב חילו לא ימלט: הנה עין יהוה אל  
15 טו יראיו למינחלים לחסדו: להציל ממות נפשם ולחיותם ברעב:  
16 טז נפשנו חתה ליהוה עזרנו ומגננו הוא: כיבו ושמח לבנו  
17 טז כי בשם קדשו כטחנו: והיחסדך יהוה עלינו כאשר  
18 טז יחלנו לך:



Congregation and chazzan:

And so,\* all shall ascribe the crown to You:

The following is recited line by line, congregation then chazzan.

|                  |  |                         |
|------------------|--|-------------------------|
| <b>לֵאלֹהִים</b> | To God Who prepares man for                        | judgment;*              |
| <b>ב</b>         | To the One Who tests hearts                        | on the day of judgment; |
| <b>ג</b>         | To the One Who reveals the depths*                 | in judgment;            |
| <b>ד</b>         | To the One Who speaks fairness                     | on the day of judgment; |
| <b>ה</b>         | To the One Who analyzes ideas*                     | in judgment;            |
| <b>ו</b>         | To the One Who is pious and does kindness          | on the day of judgment; |
| <b>ז</b>         | To the One Who remembers His covenant              | in judgment;            |
| <b>ח</b>         | To the One Who has compassion on His handiwork     | on the day of judgment; |
| <b>ט</b>         | To the One Who purifies those who trust Him        | in judgment;            |
| <b>י</b>         | To the One Who knows thoughts                      | on the day of judgment; |
| <b>כ</b>         | To the One Who suppresses His anger                | in judgment;            |
| <b>ל</b>         | To the One Who dons righteousness*                 | on the day of judgment; |
| <b>מ</b>         | To the One Who forgives sins                       | in judgment;            |
| <b>נ</b>         | To the One Who is too awesome for praise           | on the day of judgment; |
| <b>ס</b>         | To the One Who pardons the people He bears*        | in judgment;            |
| <b>ע</b>         | To the One Who responds to those who call upon Him | on the day of judgment; |
| <b>פ</b>         | To the One Who works His mercies                   | in judgment;            |
| <b>צ</b>         | To the One Who scrutinizes the hidden              | on the day of judgment; |
| <b>ק</b>         | To the One Who acquires His servants*              | in judgment;            |
| <b>ר</b>         | To the One Who is merciful to His people           | on the day of judgment; |
| <b>ש</b>         | To the One Who safeguards His beloved ones         | in judgment;            |
| <b>ת</b>         | To the One Who supports His wholesome ones         | on the day of judgment. |

ובכוּי לך הכל יכתירו:

The following is recited line by line, congregation then chazzan.

|                               |                       |                                |
|-------------------------------|-----------------------|--------------------------------|
| <b>לֵאלֹהֵינוּ עֲוֹנֵינוּ</b> | <b>בְּיוֹם דִּין.</b> | <b>לְבוֹתָן לְבָבוֹת</b>       |
| <b>לְגוֹלָהּ עֲמֻקּוֹת*</b>   | <b>בְּיוֹם דִּין.</b> | <b>לְדוֹבֵר מִישְׁרִים</b>     |
| <b>לְהוֹגֵה רַעוֹת*</b>       | <b>בְּיוֹם דִּין.</b> | <b>לְנֹתִיק וְעֹשֶׂה חֶסֶד</b> |
| <b>לְזוֹכֵר בְּרִיתוֹ</b>     | <b>בְּיוֹם דִּין.</b> | <b>לְחֹמֶל מַעֲשָׂיו</b>       |
| <b>לְשֹׁהֵר חוֹסְיוֹ</b>      | <b>בְּיוֹם דִּין.</b> | <b>לְיוֹדֵעַ מַחְשְׁבוֹת</b>   |
| <b>לְכוֹבֵשׁ בְּעֶסוֹ</b>     | <b>בְּיוֹם דִּין.</b> | <b>לְלוֹבֵשׁ צַדִּיקוֹת*</b>   |
| <b>לְמוֹחֵל עֲוֹנוֹת</b>      | <b>בְּיוֹם דִּין.</b> | <b>לְגוֹרֵא תֵהֱלֹת</b>        |
| <b>לְסוֹלַח לְעֲמוּסָיו*</b>  | <b>בְּיוֹם דִּין.</b> | <b>לְעוֹנֵה לְקוֹרְאָיו</b>    |
| <b>לְפוֹעֵל רַחֲמָיו</b>      | <b>בְּיוֹם דִּין.</b> | <b>לְצוֹפֵה נִסְתָּרוֹת</b>    |
| <b>לְקוֹנֵה עֲבָדָיו*</b>     | <b>בְּיוֹם דִּין.</b> | <b>לְרַחֵם עִמּוֹ</b>          |
| <b>לְשׁוֹמֵר אוֹהָבָיו</b>    | <b>בְּיוֹם דִּין.</b> | <b>לְתוֹמֵךְ תְּמִימָיו</b>    |

וְאָמְרוּ לְפָנָי בְּרֵאשׁ הַשָּׁנָה מַלְכוּיֹת זְכוּרוֹת וְשׁוֹפְרוֹת.  
מַלְכוּיֹת – פְּדֵי שְׁתַּמְלִיכוּנֵי עֲלֵיכֶם, זְכוּרוֹת – פְּדֵי  
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רַבִּי אֲבָהוּ: לְמָה תוֹקְעִין בְּשׁוֹפֵר שֶׁל אֵיל? – אָמַר  
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שְׁאֵזְכוּר לְכֶם עֲקִידַת יִצְחָק בֶּן אֲבָרָהֵם, וּמַעֲלֶה אֲנִי  
עֲלֵיכֶם כְּאֵילוֹ עֲקָדְתֶם עֲצַמְכֶם לְפָנָי.

Well, at the root of the precept of this holy season lies the theme that it is of God's kindnesses toward His human beings to recall them and regard their deeds one day in every single year, so that the iniquities should not become a great many, and there should be room for atonement. *Abundant in kindness* (Exodus 32:6), He tips [the scales of justice] toward loving-kindness,<sup>8</sup> and since they [the sins] are few, He pardons and clears them away. And if there are wrong deeds among them, perhaps, that require cleansing, He exacts payment for them bit by bit, in keeping with what the Sages of blessed memory said:<sup>9</sup> From his friend, a man collects [his debt] bit by bit. But if He would not call them to account until a long time, then they [the sins] would become so very many, until the world would almost incur destruction, Heaven forbid.

Consequently, this distinguished day [ensures] the endurance of the world. It is therefore fitting to make it a festival day, that it should be in the list of the precious holy times of the year. However, since it is the ordained time for everyone alive to be judged, it is proper to behave then with reverent fear and awe, more than on all other holy times of the year. This is the reason for the theme of the "memorial of the *shofar*-sound" (Leviticus 23:24) mentioned with it: for the *t'ru'ah* (*shofar*-sound) is a broken call, to intimate that everyone should break the force of his [evil] inclination and have remorse for his bad deeds, as we will write at length in the precept of the *shofar* (§405), in *sidrah pinhas*, with the help of the Eternal Lord.

וּמִשְׁרָשֵׁי מִצְוַת הַמוֹעֵד הַזֶּה, שֶׁהִיא מִחֲסָדֵי הָאֵל עַל בְּרוּאָיו לְפָקֵד אוֹתָם וְלִרְאוֹת מַעֲשֵׂיהֶם יוֹם אֶחָד בְּכָל שָׁנָה וְשָׁנָה, פְּדֵי שְׁלֵא יִתְרַבּוּ הָעֲוֹנוֹת וְיִהְיֶה מְקוֹם לְכַפֵּרָה, וְהוּא רַב חֶסֶד מִשֶּׁהַ כְּלַפֵּי חֶסֶד, וְכִינֵן שֶׁהֵם מוֹעֲטִין מַעֲבִיר עֲלֵיהֶן; וְאִם אוֹלֵי יֵשׁ בָּהֶם עֲוֹנוֹת שְׁצָרִיכִין מְרוּק, וְנִפְרַע מֵהֶם מַעַט מַעַט, וְכַעֲשֵׂן מֵה שְׁאֵמְרוּ זְכוּרוֹת לְבִרְכָה: אוֹהָבוֹ, נִפְרַע מֵמִנוּ מַעַט מַעַט; וְאִם לֹא יִפְקָדֵם עַד זְמַן רַב, יִתְרַבּוּ כָּל-כָּף עַד שִׁיתַּחֲבֵה הָעוֹלָם כְּמַעַט כְּלֵיהַ תְּלִילָה.

נִמְצָא שֶׁהַיּוֹם הַנִּקְבָּד הַזֶּה הוּא קִיּוּמוֹ שֶׁל עוֹלָם, וְלִכֵּן רְאוּי לַעֲשׂוֹת אוֹתוֹ יוֹם-טוֹב וְלִהְיוֹתוֹ כְּמִנְיֵן מוֹעֲדֵי הַשָּׁנָה הַיְקָרִים. וְאוֹלָם, מֵהִיּוֹתוֹ יוֹם מוֹעֵד לְדוֹן כָּל חַי, רְאוּי לַעֲמֹד בּוֹ בְּיִרְאָה נִפְחָד יוֹתֵר מִכָּל שְׁאָר מוֹעֲדֵי הַשָּׁנָה; וְהוּוּ עֵינֵן זְכוּרוֹן תְּרוּעָה הַנּוֹפְרִים בּוֹ, כִּי הַתְּרוּעָה קוֹל שָׁבוּר, לְרַמֵּז שֶׁיִּשְׁבֵּר כָּל אֶחָד תִּקְוֶה יִצְרוּ וְיִתְנַחֵם עַל מַעֲשָׂיו הַרְעִים, וְכִמוֹ שֶׁנִּכְתַּב בְּמִצְוַת שׁוֹפֵר בְּאַרְבָּה בְּסֹדֵר פִּינְחָס (סִי ת"ה) בְּעִזְרַת הַשָּׁם.

## THE PARADOX OF ROSH HASHANAH

The mood of *paḥad* on Rosh Hashanah is reflected in the well known Midrash: “The ministering angels asked before the Holy One Blessed Be He, ‘Why doesn’t Israel sing *Hallel* before You on Rosh Hashanah and Yom Kippur?’ He said to them: ‘The King sits on His throne of judgment, with the books of life and the books of death open before Him, and Israel should sing praise?’” (*Rosh Hashanah* 32b). Thus, the Rambam rules that “Hallel is not said on Rosh Hashanah and Yom Kippur because they are days of repentance, fear, and awe; not of extra happiness” (*Hilkhot Hanukah* 3:6). Due to this profound feeling of *paḥad*, the Rav’s great-grandfather, Reb Yosef Dov Halevi Soloveitchik, had a custom of fasting on Rosh Hashanah.<sup>iv</sup>

Yet, paradoxically, Rosh Hashanah is also a day of rejoicing. The Rav recounted how his *heder rebbe* would say that there was no greater joy than placing the crown of kingship on Hashem, as it were, a coronation which takes place on Rosh Hashanah. Due to these conflicting themes, Rosh Hashanah is a far more complex holiday than Yom Kippur.<sup>v</sup>

There is an allusion to this emotional conflict in the final verses of the Psalm recited responsively immediately following the *Amidah* of the evening service. King David announces: “Lift up your heads, O gates, and let the everlasting doors be lifted up, and the King of Glory shall come in. Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle” (Psalms 24:7-8). Initially, God’s dominion is foisted upon man against his will. Hashem rules over the earth whether or not we accept Him as our ruler. The doors are passive, yielding to an omnipotent God whose sheer power subjugates all. Such a king is distant from his subjects; the emotion that is appropriate for this sudden encounter with the King’s awesome might is dread. The initial shofar blasts heard on Rosh



Hashanah, the *tekiot demeyushav*, reflect this sense of trepidation. There are no introductory verses of prayer or petition between the blessing and the actual blasts; they come upon us suddenly in a charged atmosphere reflecting our state of *paḥad*.

However, in the two concluding verses of the Psalm there is a subtle change in tone: “Lift up your heads, O gates, lift them up, everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, he is the King of Glory...” (Psalms 24:9-10). Here the gates open of their own volition. The everlasting doors are not flung open by Hashem; they are opened by man who welcomes His entry. Hashem rules with man’s consent, as reflected in the Biblical verse, “And He was king in Yeshurun when the heads of the people and the tribes of Israel were gathered together” (Deuteronomy 33:5).

Here the second theme of the holiday of Rosh Hashanah is introduced: joy. This emotion, as a theme of Rosh Hashanah, is discussed by the prophet Nehemiah: “Eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared...for this day is holy unto our Lord...for the joy of the Lord is your strength” (Nehemiah 8:10).

Many *Rishonim* would actually recite the passage reserved for the festivals during the *Amidah* of Rosh Hashanah, “And You have given us, Hashem our God, occasions for happiness, holidays and times for rejoicing, this Day of Remembrance....”<sup>13</sup> Indeed, similar to the festivals, the holiday of Rosh Hashanah annuls periods of mourning due to this aspect of happiness.

The second set of shofar blasts, the *tekiot deme’umad* as heard during the *Musaf* prayer, reflect this mood of happiness. The *Shofarot* section joyfully proclaims: “And on your days of rejoicing and festive occasions you will blow trumpets....”

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13 רא"ש ר"ה פ' ד' י"ד 13



Similarly, *Malkhuyot* affirms that God's rule will willingly be accepted by mankind: "All inhabitants of the earth will know and recognize that to You will every knee bend."

As this transformation takes place, the emotion of *paḥad* gives way to a new, more mature emotion: *yir'ah* or awe.<sup>14vi</sup> The progression from *paḥad* to *yir'ah* is implied in our Rosh Hashanah prayers: "And therefore place Your fear (*paḥdekha*) on all Your creations...and You will be held in awe (*veyira'ukha*) by all the creatures." The arousal of *paḥad* on Rosh Hashanah is not meant to leave the Jew permanently paralyzed. This powerful and ultimately destructive emotion must be transformed into a mobilizing, constructive force during the days leading up to Yom Kippur. *Yir'ah* suggests reverence and loyalty, as exemplified in the Biblical command, "Every man shall revere (*tira'u*) his mother and father" (Leviticus 19:3). The joyful acceptance of God as our King reflects a process of spiritual maturation in the penitent. *Yir'ah* is not based on a visceral fear, but rather reflects a cognitive understanding of God's power. *Yir'ah* in turn prompts introspection and positive, concrete action through the remainder of the intervening days culminating with Yom Kippur. The transformation from *paḥad* to *yir'ah* facilitates the necessary progression from *hirhur teshuvah* on Rosh Hashanah to *teshuvah* itself during the remaining days of repentance.

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<sup>14</sup>The Kabbalists refer to the first day of Rosh Hashanah as *dina takifa*, a harsh judgment, while the second day involved *dina rafia*, a lighter judgment, reflecting these two themes of Rosh Hashanah. (*Zohar*, Volume 3, *Parashat Pinḥas*, 231b).

