

1. Talmud, Rosh HaShanah 8a-b

רב נחמן בר יצחק אמר [ראש השנה] לדין, דכתיב "מראשית השנה ועד אחרית שנה" - מראשית השנה נידון מה יהא בסופה. ממאי דתשרי הוא? דכתיב "תקעו בחדש שופר בכסה ליום חגנו", איזהו חג שהחדש מתכסה בו? הוי אומר זה ראש השנה. וכתיב "כי חק לישראל הוא משפט לאלקי יעקב."

Rav Nachman bar Yitzchak said: This is the Rosh HaShanah for judgment, as Devarim 11:12 says, "from the beginning of the year to the end of the year" – in the beginning of the year, the judgment of what will happen at the end takes place. How do we know this is Tishrei? Tehillim 81:4 says, "Blow the shofar at the moon, at the *keseh* for our festival." Which festival takes place when the moon is hidden [*mitkaseh*]? This is Rosh HaShanah, and the verse continues, "For it is law for Israel, a judgment for the Gd of Jacob."

2. A translation of *UNetaneh Tokef* (<http://www.chabad.org/media/pdf/767/Emyz7679779.pdf>)

Let us proclaim the mighty holiness of this day, for it is awe-inspiring and fearsome. Thereon Your Kingship is exalted, Your throne is established with lovingkindness, and You are seated on it in truth.

It is true that You are the judge, the one who presents evidence, the knower and the witness, who records and seals, who counts and reckons, and You remember all things that are forgotten. You open the Book of Remembrance and it reads itself; every man's signature is in it. The great shofar is sounded, and a still, soft voice is heard; the angels tremble, fear and dread seize them, and they exclaim: the Day of Judgment is here! The heavenly hosts are to stand in judgment, for [even] they will not be found meritorious in Your eyes in judgment. All created beings pass before You, [one by one,] like a flock of sheep. As a shepherd examines his flock, making his sheep pass under his staff, so do You cause to pass [before You] every living soul, and You count, reckon and are mindful of [them], and You allocate the fixed portion for the needs of all Your creatures, and inscribe the verdict of their judgment.

On Rosh Hashanah they are inscribed, and on the fast day of Yom Kippur they are sealed: How many shall pass away and how many shall be born; who shall live and who shall die; who shall live out his allotted time and who shall depart before his time; who [shall perish] by water and who by fire; who by the sword and who by a wild beast; who by hunger and who by thirst; who by earthquake and who by pestilence; who by strangulation and who by lapidation; who shall be at rest and who shall wander; who shall be tranquil and who shall be harassed; who shall enjoy well-being and who shall suffer tribulation; who shall be poor and who shall be rich; who shall be humbled and who shall be exalted. But Repentance, Prayer and Charity avert the severity of the decree.

For as is Your Name so is Your praise. You are slow to anger and easy to pacify, for You do not desire the death of the one deserving death, but that he return from his path and live. And [even] until the day of his death You wait for him; if he will but repent, You will welcome him at once. Truly, You are their Creator and You know their evil inclination, for they are but flesh and blood. Man's origin is dust and his end is unto dust. He earns his bread at the risk of his life. He is likened to a broken potsherd, to withering grass, to a fading flower, to a passing shadow, to a vanishing cloud, to a blowing wind, to dust that scatters and to a fleeting dream. But You are the King, the living and eternal G-d. There is no limit to Your years and no end to the length of Your days; it is not possible to estimate [the countless angelic hosts of] Your glorious Chariot, nor can one explain Your inscrutable Name. Your Name befits You and You befit Your Name, and You have called our name by Your Name...

3. The origin

- Story <http://www.yeshiva.co/midrash/shiur.asp?id=4004>
- But <http://www.yutorah.org/lectures/lecture.cfm/712262> http://en.wikipedia.org/wiki/Unetanneh_Tokef

The Introduction

4. UNetaneh Shoftim 5:11

5. The throne Yeshayah 16:5

Grand Judgment and Revelation

6. Pirkei Avot 4:22

הילודים למות והמתים להחיות והחיים לידון לידע להודיע ולהודע שהוא קל הוא היוצר הוא הבורא הוא המבין הוא הדיין הוא עד הוא בעל דין והוא עתיד לדון...

Those are born are destined to die, and the dead to live, and the living to be judged, to know and inform that He is Gd, He is the Former, He is the Creator, He is the One who understands, He is the Judge, He is the witness, He is the litigant, and He will judge...

7. Talmud, Taanit 11a

בשעת פטירתו של אדם לבית עולמו כל מעשיו נפרטין לפניו ואומרים לו "כך וכך עשית במקום פלוני ביום פלוני", והוא אומר "הן", ואומרים לו "חתום" וחותם, שנאמר "ביד כל אדם יחתום (לז:ז)". ולא עוד אלא שמצדיק עליו את הדין ואומר להם "יפה דנתוני", לקיים מה שנאמר "למען תצדק בדברך (תהילים נא:ו)".

When a person passes on to his world, all of his deeds are specified before him, and they say to him, "You did this, in this place, on this day," and he says, "Yes." And they say to him, "Sign," and he signs, as Job 37:7 says, "With the hand of each person He will sign." Further, each person justifies the verdict, saying, "They have judged me well," fulfilling Psalms 51:6, "So that You will be justified in Your words."

8. Borrowed imagery? Yoel 2:1, Yeshayah 24:21

9. The still, small voice Iyov 4:16, Melachim I 19:12

10. Rabbi David ibn Avi Zimra (16th century Spain/Israel), Radvaz 6:2294

ורמז לו אף על פי שיש לפני שלוחים של זעם חביב לפני קלא דתפלה ושבה בלחש...

He hinted to Elijah: Even though I have agents of rage before Me, the silent voice of prayer and praise is beloved before Me.

11. Rabbi David Kimchi (12th-13th century France), Radak to Melachim I 19:11

והבין אליהו כי אז עבר הכבוד כשומעו קול דממה דקה:

Elijah understood that then Divine glory passed, when he heard the silent, thin voice.

Personal Judgment

12. Talmud, Rosh HaShanah 16a

אמר רבי יצחק יפה צעקה לאדם בין קודם גזר דין בין לאחר גזר דין.

Rabbi Yitzchak said: Crying out is good for a person, whether before or after the verdict.

Contrasting us with Gd

13. S. Y. Agnon http://www.nobelprize.org/nobel_prizes/literature/laureates/1966/agnon-speech.html

14. Rabbi Moshe Scheinerman (21st century, USA), Ohel Moshe, Parshat Bo

הג"ר יחזקאל אברמסקי זצ"ל היה רגיל לומר שבפיוט 'ונתנה תוקף', כולם בוכים כשהם אומרים 'אדם יסודו מעפר וסופו לעפר'... ואני לא בוכה, כיון ש'אדם יסודו מעפר וסופו לעפר', זה דבר הגיוני וכך הוא דרכו של עולם. אבל כאשר אני אומר 'בנפשו יביא לחמו'... אז אני בוכה... למה? כי אז עולה בדעתי, במה האדם מביא את לחמו, את הפרנסה שלו? ... 'בנפשו'... עם הרוחניות שלו, הוא מביא את הפרנסה. על זה יש לבכות!

Rabbi Yechezkel Abramsky would say that in *UNetaneh Tokef*, people cry when they say, "Man's foundation is in dirt, and his end is for dirt"... But I don't cry then, for since "Man's foundation is in dirt, and his end is for dirt," it is logical and the way of the world. But when I say, "With his spirit, he brings his bread"... then I cry... Why? For it occurs to me: With what does Man bring his bread, his support?... "With his spirit"... With his spirituality, he brings his support. This is cause for crying!

15. Midrash, Bereishit Rabbah 14:7

כלי חרש ברייתו מן המים והכשירו באור, כלי זכוכית ברייתו מן האור והכשירו באור, זה נשבר ויש לו תקנה וזה נשבר ואין לו תקנה...
Pottery is formed with water and prepared with fire; glass is formed with fire and prepared with fire. This one breaks and can be repaired, and this one breaks and cannot be repaired...

Why does coronating G-d matter?

16. Rabbi Aharon Rakeffet-Rothkoff, *The Rav*, Vol. 1, pp. 153-155, quoting a 1974 lecture

<http://books.google.ca/books?id=3y9QBzS-MhMC&pg=PA153&lpg=PA153>

The Almighty is the greatest subject, but He can also be an object. At times, He is influenced by human behavior. On Rosh HaShanah and Yom Kippur, the ba'al shaharit [leader of the morning prayers] begins by chanting "O King! Thou art seated on a high and lofty throne – *ram ve-nisa* (*High Holiday Prayer Book*, trans. Philip Birnbaum, p. 170) On one hand, the Almighty is high and mighty.... However, the Almighty also displays his gentleness toward man [cf. Megillah 31a]. He is not only *ram* but *nisah*. *Nisah* in the sense of being influenced and carried by others. Who influences the Almighty? The Jew who prays and is repentant.

My melamed, like all the elders of Habad, referred to the first night of Rosh Hashanah as the Coronation Night. This is because it is the first occasion that the Jew gives a royal crown to the Almighty. The first time in the New Year that the Jew declares: "Our G-d and G-d of our fathers, reign over the whole universe in Thy glory... O Lord, King over all the earth." Who grants the royal crown to the Almighty? Who gives the royal crown to the all powerful Master of the Universe? My melamed, along with many other poor Jews, granted the crown to the Almighty...

I asked my teacher a simple question. After all, the Holy One is the master of the universe... Why does He need our crown? Why does He desire that His creatures crown Him?... Now I comprehend what I did not understand as a child. In the physical world, in the great cosmos, the Almighty is the all-powerful subject, initiator and sustainer. Everything is His, and we have no part in it... However, in the Jewish existential experience the Almighty wills that the Jew should carry the burden. The Jew must become the active subject and evolve his historical experiences. The Jew, through his own free will and choice, is to formulate and influence the Jewish historical process.

17. Rabbi Chaim Strauchler, YU Torah To Go, Rosh HaShanah 5773

http://download.yutorah.org/2012/1053/Rosh_Hashanah_To-Go_-_5773_Rabbi_Strauchler.pdf

18. Our goal Tehillim 73:27