

# The Shofar Gadol

Three times daily we ask of Hashem, “*Tika beshofar gadol lichecheiruseinu*” – “Sound the great shofar for our liberation ... and gather us together from the four corners of the earth”. Similarly, we conclude the *beracha* of *shofros* on *musaf* of Rosh Hashana with this identical plea. What is the significance of specifically a *Shofar Gadol* – a “great” shofar?

To understand this, let us begin from the sources. There are, in fact, three *pesukim* that mention the blowing of the shofar in reference to the time of the *geulah* and we make mention of all of them in *pesukei shofros* on Rosh Hashanah.

The first *pasuk* reads: “*Kol yoshvei seiveil v’shochnei eretz kinsoi neis harim tiru v’chiskoia shofar tishmau*” – “All inhabitants of the world and those dwell on the earth will see when the banner is raised on the mountains and will hear when the shofar is sounded.” This *pasuk* refers to the time of the ingathering of the exiles.

The second *pasuk* is more well known. It reads: “*V’haya bayom hahu yitoka b’shofar gadol uvau ha’ovdim mei’eretz ashur v’hanidachim mei’eretz mitzraim v’hsichtachu laHashem b’har hakodesh birushalayim*”- “It will happen on that day, that the great shofar will be sounded and those who are lost in the land of Ashur and those banished in the land of Egypt will come and bow down before Hashem on the holy mountain in Yerushalayim”.

*Abarnanel* writes that the word shofar mentioned here is not meant to be taken literally, for it is quite impossible for a shofar to be sounded in one place and be heard throughout the entire world. Rather, the mention of the shofar here is meant as a *moshul* for *kibutz galiyos*. It is alluded to by a “shofar” which is sounded in order to gather together a group people.

## THE SECOND EVENT BEGAN AFTER THE SIX DAY WAR, WHICH CAUSED AN UNBELIEVABLE AND UNEXPLAINABLE HISORERUS AMONG THE JEWISH PEOPLE.

The third *pasuk* is in *Zecahriah* (9:14). This *pasuk* is not referring to *kibutz galiyos*. But rather to the war that Hashem will wage against the nations. It reads: “*Va’Hashem aleihem yeira’eh v’yatza chabark chitzo v’adnai elokim boshofar yiska v’halach b’sa’aros teiman*” – “And

Hashem will appear over them and His arrow will shoot forth like lighting and Hashem Elokim will sound the shofar and go forth *be’sa’aros teiman*”.

*Abarbanel* explains “*sa’aros teiman*” to mean the evil-doers of *Edom*, whose first chief was named *Teiman*. The *pasuk* is thus implying that Hashem will go to war against the nations because of the evil that *Edom* did against His nation.

In *Tishrei* 5728, the Rebbe spoke at length about the *shofar* of *Moshiach*. The following is a synopsis some of the Rebbe’s points:

Many of the ideas, the Rebbe said, are based on *maamarim* of the previous Rebbeim, specifically the



*maama-rim Vehaya Bayom Hahu* in *Likuttei Torah* and of the *Frierdiker Rebbe* in 5703.

It is interesting to note that in the *pasuk* in *Yeshayahu* “*v’haya bayom hahu*,” the shofar is referred to as the “*Shofar Gadol*”, the “great” Shofar, whereas in the *pasuk* in *Zechariah* the shofar isn’t given any special titles.

The *Frierdiker Rebbe* explains that these two *pesukim* refer to two different occurrences that will prepare the world for the *geulah*.

The *pasuk* in *Zechariah*, which mentions that Hashem will go forth “*b’sa’aros*,” means that Hashem will create an uproar, a “*shturem*,” amongst all the nations of the world. This means that a war will ensue between them. This is expressed by the blowing of the shofar, which naturally causes people to tremble without any rational explanation. Likewise, the uproar and unease that will come about as a result of Hashem “blowing the shofar” will be in a way that the nations themselves will not understand the cause of the uproar.

How will this prepare the world for the *geulah*? Moshiach will change the entire world. In order to prepare the nations for the time when they will all serve the Jewish people, the “shofar” which arouses fear without reason must first be “sounded”.

However, all of the above is only to prepare the world for the *geulah*. Then comes the next step, to arouse the *Yidden* and bring them back. This is the subject of the *pasuk* in *Yeshayahu* “*V’haya bayom hahu*”.

This *pasuk* speaks of those Jews who are lost in Ashur and Mitzraim. Ashur is related to the word *oisher*, meaning pleasure and enjoyment. This means that there are those Jews who are “*oivdim*” – “lost” in the pleasures

of the world, submerged in their exile, who have no desire to leave *golus*. Mitzraim is related to the word *meitzar*, which means confines and constraints. This means that there are those Jews who are indeed suffering in exile, but feel “banished,” seeing no hope of ever being liberated.

In order to arouse every Jew, even those in Ashur and Mitzraim a regular shofar does not suffice. Rather, the *Shofar Gadol* must be sounded.

*Chassidus* explains that the shofar is outcry of the innermost depths of the soul that transcends understanding. Likewise the shofar of Hashem is an arousal from *pnimiyus* of *Elokus*, the innermost part of G-dliness. However, in the *pnimiyus* of *Elokus* there are also many levels. The lower levels are those which are somewhat limited – they are in accord with the capacity of created beings to receive them. They are referred to as the “shofar”, without any title. However, the arousal that comes from Hashem’s essence, as it were, is referred to as the *shofar Gadol*.

In order to arouse the essence of every Jew, even those who have no understanding nor a revealed desire to come and “bow down before Hashem,” the *Shofar Gadol* must be sounded. The Rebbe said that the first event actually occurred already during the first and second world wars, which both began in a completely inexplicable manner.

The second event began after the six day war, which caused an unbelievable and unexplainable *hisorerus* among the Jewish people.

However, as the Rebbe concluded, the *Shofar Gadol* up until this point is not enough. We need the ultimate blast of the *Shofar Gadol* to be sounded in a way that every Jew will literally be aroused and come “bow down before Hashem in Yerushalyim,” through *Moshiach Tzidkeinu*, immediately now! ■