



WORDS TO THE WISE

Rabbi Aryeh Dachs

Rosh Hashanah, 5783

Rosh Hashanah: The Chutzpah Coronation

R' Yonason Aibeshitz explains in his work *Yaaros Devash* (1:6) that the *satan* is confused when we blow the shofar on Rosh Hashana. In the prayer *Nesane Tokef*, we describe the heavenly beings only starting the process of *din*, judgment on Rosh Hashana, *after* they hear the blasts of the shofar. Meaning, by blowing the shofar we summon the *din* on ourselves. This is what confuses the *satan*. It is odd for the prosecuted to summon judgment on themselves. It is even more confounding that this is considered a great merit for the Jewish people. The *satan* believes it is quite presumptuous, a *chutzpah!* for us to invite judgment on ourselves. Obviously the *satan* is making a mistake. But why? Why do we invite the *din* and why is it considered a great merit?

An integral part of the Rosh Hashana *Musaf* service is *Malchiyus*, when we proclaim Hashem as our king. There we quote a verse from *Zecharia* 14:9 “*Vehaya Hashem lemelech al kol ha’aretz...*”, “And the Lord shall become King over all the earth...” It is a plea and a prophecy for the day when the entire world (not just the Jewish people) recognizes Hashem.

The Vilna Gaon, expounds a different verse, also used in *Malchiyus*, this verse is from *Tehillim* (22:19) “*Ki LaHashem hamelucha, umoshel bagoyim*”, “*For the kingship is the Lord's, and He rules over the nations.*” The *Gaon* explains, there are two kinds of dominion, *melech*, king and *moshel*, ruler. The difference between a king and a ruler is that a king is appointed and accepted by the people. Whereas a *moshel* rules, but not necessarily by the will of the people. Therefore, explains the *gaon*, before the days of our final redemption, Hashem is only the *melech*, the king over Israel. Because, only the Jewish people recognize and accept Hashem as the king. However, we know, even though the rest of the world does not accept Hashem, Hashem is the master over the entire world. Therefore, the psalmist describes Hashem as a king, for us, and a *moshel* for all the nations. We pray for the fulfillment of the prophecy in *Zecharia*, that all the world accepts Hashem as their ruler. That one day Hashem will be *melech* over the entire world.

Rosh Hashanah is the day we coronate Hashem as our king. Through the shofar we call on Hashem to judge us. When we ask to be judged we declare we want Hashem to be our ruler. This is how Hashem becomes a *melech*, not a *moshel*. The process is precisely how we, men of flesh and blood, are able to coronate Hashem as a king: a wonderful *zechus*, merit for the people of Israel!