

המלך

Rosh Hashanah

The following concepts are the foundations of *Malchut* - Kingship - upon which the *avodah* of Rosh Hashanah is built. To fully benefit from the sanctity and majesty of the day of Rosh Hashanah - and the spiritual greatness inherent therein - there must be a consciousness and realization of the meaning of the day and what it represents. There are seven main principles that one should be aware of, they are:

1. Hashem is the **Creator** (בּוֹרֵא) of the entire universe *יְהוָה בּוֹרֵא*.
2. Hashem is the **Conductor and Leader** (מְנַתֵּן) of all life in the universe - from the smallest, microscopic entity to the largest animal, and of mankind.
3. Hashem is the **Supervisor** (מְשַׁמֵּר) of creation and of all the phenomena therein.
4. Hashem is the **All-Capable** (כֹּל יָכוֹל).
5. Hashem is the **All-Knowing** (יָדוּעַ אֵת כּוֹל).
6. Hashem is the **Giver of Torah from Heaven** (מִן הַשָּׁמַיִם).
7. Hashem **Rewards and Punishes** according to man's deeds (מְשַׁלְּם וּמְעַנֵּשׁ).

On Rosh Hashanah we proclaim that Hashem is the King of all creation:

He is the **מֶלֶךְ**, the sole and singular Ruler of the universe. Hashem is One, and there is nothing else besides His Existence and His Will. *The result of one's avodah on Rosh Hashanah should be the recognition and acceptance of:*

אֵין עוֹד מִלְבַּד

there is nothing other than Him

The *psukei* from the Torah that we say during *Musaf* lift our prayers to the highest height of Heaven, beyond any possible obstruction that exists between Hashem and ourselves because of our sins. Our prayers rise upward on the sound of the shofar, but it is the *psukei* of the Torah that generate such intense brightness that Hashem leaves His throne of *Middot HaElyon* and, as it were, moves to the throne of *Middot HaIbtanim*. Thus, it is of the greatest importance to say each of the *psukei* slowly and with great concentration, knowing that we are accepting Hashem's Majesty and Rule over ourselves and in this way trust that Hashem will care for us as a master cares for his faithful servants.

In part, from Rabbi Shlomo Brevidi, *shlita*, and quoted from the forthcoming volume:

Reb Chutzkel: The American Lectures - 1947 - 1949.