

Rosh Hashanah: Mussaf – Malchuyos

Mrs. Tali Pfeiffer

Towards the end of the *Malchuyos* portion of our *Musaf* on both days of Rosh Hashanah, there is a paragraph dedicated to crowning Hashem as King. We start off by saying: אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, Our G-d and G-d of our fathers, מְלֹךְ עַל כָּל הָעוֹלָם כְּלוּ בְּכַבּוֹדְךָ, reign over the entire world with Your glory. The paragraph continues with us davening that Hashem's honor and splendor should be apparent in the world so that everyone should understand that Hashem created them. We end off by saying: וַיֹּאמֶר לֵל אֲשֶׁר נְשָׁמָה, and everyone who has breath in his nostrils will say, וְקוֹק אֱלֹהֵי יִשְׂרָאֵל מִלְּךָ, Hashem G-d of Israel is King, וּמַלְכוּתוֹ בְּכָל מְשָׁלָה, and His Kingship rules over all."

Based on this paragraph, I'd like to ask two questions. First, why is it necessary for each person to make this declaration that Hashem should reign as King over the entire world? What impact does one person have on Hashem being King? Isn't it more global than that? Second, at the end of the paragraph, why do we refer to individuals as "כל אשר נשמה באפיו, everyone who has breath in his nostrils," as opposed to just using a regular word for people or individuals?

Let us begin by dealing with the first question. The *Sfas Emes* explains that when we say, "מְלֹךְ עַל כָּל הָעוֹלָם כְּלוּ בְּכַבּוֹדְךָ, reign over the entire world with your glory," the focus needs to be on crowning Hashem as King in our own lives. As the *Midrash Tanchuma* explains, each individual that is a part of *Bnei Yisrael* is an עוֹלָם בְּפִנֵי עַצְמוֹ, a world unto himself. Therefore, when we accept Hashem as King upon ourselves, this actually does have an effect on the *klal*, on the rest of the world.

Based on this idea from the *Sfas Emes*, Rav Meizlish, in his *sefer*, *Sichos Ba'avodas Hashem*, gives a fantastic *mashal*. There was a father who came home from work and had a huge pile of papers and letters to go through and organize. His young son came into the office and started to bother him and ask him lots of questions on each thing. He started, "What's this abba, what's this?" The questions continued on and on. The father saw that he wasn't going to be able to do his work this way so he thought of a good idea. There was a newspaper on his desk with a detailed map of the world on it. He ripped it into small pieces and said, "Son, put this back together like a puzzle and I will be so excited to see that you did it!" He thought for sure that he would have two to three hours of peace without his son bothering him because it would take him a long time to figure out where each country went. He felt relieved that he would finally be able to deal with everything he had to do with peace of mind. Suddenly, his son came back after five short minutes. In his hand, was the map all put together perfectly. The father couldn't believe what he was seeing and asked, "How were you able to do that?!?" The boy looked at his father with a big smile and said, "On the other side of the page there was a picture of a person and I know what a person looks like so I worked on that. I put the eyes where eyes go, the mouth where the mouth is supposed to go, arms where arms go, and legs where legs go. I continued until the person was all put together and then when I was done, I turned it over and the map of the world was also complete!" The *nimshal* here is that each person needs to work on him or herself, being the best he or she can be, crowning Hashem as king

over his or her individual life. Through this, *im yirtzeh Hashem*, the entire world will become complete as well. This explains why each person needs to coronate Hashem as King. On Rosh Hashanah, the focus is not necessarily about coronating Hashem over the whole world, it's about making Hashem as King over each of our own lives by putting Hashem at the center of our lives.

Now that we understand that, I would like to share an idea from Rav Avraham Zvi Kluger in his book, *My Soul Desire*, that answers our second question of why we use phraseology of “נשמה באנו, כל אשר, ונשמה באנו” everyone who has breath in his nostrils.” Rav Kluger explains that in Bereishis 2:7 we are told:

The L-RD G-d formed man from the dust of the earth. He blew into his nostrils the breath of life, and man became a living being.

וַיִּצְרֵהוּ יְקֹוֹק אֱלֹקִים אֶת־הָאָדָם עֹפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו
נְשָׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה

Hashem created us by blowing a *neshama* into us. On Rosh Hashanah, we hint to this language of creation and say to Hashem, “You gave me my *neshama* and now I am going to channel that original *neshama* that You gave me to serve You. You created me with Your breath, and now, every breath that I take is for You.” When we blow the shofar on Rosh Hashanah, we are expressing the same idea. We use our breath and blow it back to Hashem as an expression of coronating Hashem as King over our personal lives, and in turn, over the entire world. Please G-d, with this in mind, we will be able to enhance our tefillah on Rosh Hashanah and set ourselves up for a year of success with Hashem as our King.