

Rosh Hashana Part II Coronating the King

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As already noted previously ([last week's shiur](#)), the structure of the Beracha of Malchiyot is somewhat perplexing. It combines a number of disparate themes, Kedushat Hayom, the sanctity of the day, the prayer of Aleinu L'Shabei'ach and Malchiyot, the coronation of the King. The Gemara quotes the purpose of reciting the Malchiyot is so that "you will coronate Me as King over you..."¹ Why is it so essential to God that Bnei Yisrael coronate Him and why is that such a central theme of Rosh Hashana?

One of the keys to start resolving this quandary is to understand what the definition of a king is. The verse in Psalms states, "for kingship is God's and He rules the nations (כִּי לִיקוֹן הַמְּלוּכָה וּמֶשֶׁל בְּגוֹיִם)".² Is ruler (מֶשֶׁל) just a literary synonym for king (מֶלֶךְ) or is there something that distinguishes a king from a ruler? Both the Gra and the Malbim in their commentaries to this Pasuk formulate a sharp distinction between these two nouns.³ The word king (מֶלֶךְ) signifies one whose leadership is accepted willingly by his subjects. On the other hand, a ruler (מֶשֶׁל) imposes his authority irrespective of the people's will. That means that someone can self-impose leadership, but one cannot unilaterally become the king. In order for there to be a king, there needs to be acknowledgment by those that are being ruled. In essence, the subjects hold the key to the kingship. Without the acquiescence of the people, the "king" remains a ruler. The king can only ascend the throne as a king when he is granted that authority by his subjects. Without acceptance, the "king" rules his underlings and they may be compelled because of his position of authority to abide by his rules or decisions. Once his subjects accept his reign, then the need for them to obey the king's commands and wishes shifts and is now precipitated by the responsibility they have accepted upon themselves, of their own volition, to abide by his authority.

Therefore, God rules over the world from the moment of creation, but His Kingship is held in abeyance until there is recognition by the ruled that there is a king. Similarly, the Day of Judgment returns yearly irrespective of the subjects' recognition of the judge or the judgment.

But in the end, God's ability to successfully move the world in His desired direction without coercion can only be manifest if people recognize God and the instructions he has for the inhabitants of the world. If there are people who are attuned and responsive to the Day of Judgment, then the situation is very different. God can lead those people, who have accepted the responsibility of following His guidance, down a path of meaningful existence, where they become paradigmatic examples of that which reflects the will of God. This is why it is so crucial for Bnei Yisrael to coronate God as the King. Their acknowledgment is a prerequisite to there being a King. Without Bnei Yisrael, it is not just that there are no subjects, there is no King. Malchiyot are an integral and foremost part of Rosh Hashana because they transform God from a ruler to a king.

On a daily basis, one can accept the yoke of heaven (קבלת עול מלכות שמים), reaffirm their loyalty to the King, but that presumes that there already exists a heavenly kingdom that one can declare allegiance to.⁴ That precondition, the establishment of the heavenly kingdom and the installing of its King, is met each year on Rosh Hashana when Bnei Yisrael inaugurate God as the king.

Kingship requires a coronation and Bnei Yisrael are uniquely vested with that power and opportunity to crown God as the king. To understand what a privilege this is, it is worthwhile to recall Napoleon's coronation ceremony in 1804. Napoleon proclaimed himself the undisputed "emperor of the world" and the ceremony was to include the crowning of himself and his empress Josephine. He invited and paid for Pope Pius VII to attend the inauguration and the assumption was that the Pope would be the one to confer the authority of the crown upon Napoleon. This would be seen as giving transcendental approval to his authority as emperor. To the surprise of many of the attendees, Napoleon bypassed the Pope and crowned himself in the presence of the Pope as emperor. Napoleon knew that if the power vested in him came from the Pope then he would be acknowledging that there was a higher authority that he had to ultimately answer to and who could also remove his standing. By crowning himself by his own hands, Napoleon was making it clear that

¹ אמר הקדוש ברוך הוא: אמרו לפני בראש השנה מלכיות זכרונות ושופרות. מלכיות - כדי שתמליכוני עליכם, זכרונות - כדי שיבא לפני זכרונכם לטובה, ובמה - בשופר (ראש השנה טז. וד'): אמרו לפני מלכיות זכרונות ושופרות מלכיות כדי שתמליכוהו עליהם זכרונות כדי שיבא זכרונכם לטובה לפני שופרות כדי שתעלה תפלתכם בתרועה לפני (תוספתא ראש השנה א, ב)

² כִּי לִיקוֹן הַמְּלוּכָה וּמֶשֶׁל בְּגוֹיִם (תהלים כב, ט)
³ המלוכה ומושל. המושל הוא ביד חזקה, ומצד זה יוסיף לפעמים תואר מושל, כי המלך הוא בהסכמת העם, ואמר ומלכותו בכל משלה, ועי' לקמן (קה"ט, קמה"ג): (מלבים ביאור המילות תהלים כב, ט והגר"א שם)
⁴ פחד יצחק, רב הוטנר, ראש השנה

he was subject to no dominion and he would dictate and not be dictated to. The lesson from that little anecdote is that the inauguration of the king is an honor and a right that is endowed with tremendous power for the king is dependent on those bestowing the crown to become king. Without them, he is a ruler lacking a royal following and bereft of willing subjects. On Rosh Hashana, Bnei Yisrael is uniquely handed the scepter to coronate God as King and unlike Napoleon submit themselves to his authority.

Based on this, we can now understand how Kedushat HaYom is thematically relevant to the motif of Malchiyot. The blessing of Malchiyot begins with Kedushat Hayom whose opening words are "You have chosen us from amongst all the nations (אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים). You loved us and took pleasure in us (אַהֲבַת אוֹתָנוּ וְרִצִּית בָּנוּ). You have exalted us above all other tongues (וְרוֹמַמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת); and you have sanctified us with Your commandments (וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ). You drew us near, our King, in order to perform Your service (וְקִרְבַּתָּנוּ מִלְּכֵנוּ לְעַבֹדְתֶךָ) and Your great and holy name You have pronounced upon us (וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרַאתָ)." This opening paragraph is defining the credentials that Bnei Yisrael have in being the chosen people of God. It speaks to the destiny of Bnei Yisrael because of their unique status as being the people of God (וְשִׁמְךָ הַגָּדוֹל וְהַקְּדוֹשׁ עָלֵינוּ קָרַאתָ) because we are sanctified by our acceptance and observance of God's Mitzvot (וְקִדְשָׁתָנוּ בְּמִצְוֹתֶיךָ) and our willingness to serve him (וְקִרְבַּתָּנוּ מִלְּכֵנוּ לְעַבֹדְתֶךָ). This puts us in the enviable position of being God's royal entourage, His messengers in the world.

As always that privilege comes with responsibility, and as the blessing continues it states that, "Because of our sins (וּמִפְּנֵי חַטָּאֵינוּ), we were exiled from the land (גָּלוּנוּ מֵאֶרֶצְנוּ)...and we are unable to perform our obligations (אֵין אָנְחָנוּ יְכוּלִים לַעֲשׂוֹת) (חֻבוֹתֵינוּ)...". We failed to carry out our mission successfully and therefore God had to punish and demote us from serving as his representatives until we improve our ways and once again resemble that which characterizes God's people. Therefore, we pray further on in that paragraph for God to return us to our former glory so that we once again can fulfill our obligations as His chosen people to be a guiding light unto the other nations (אָבִינוּ מִלְּכֵנוּ, גְּלֵה כְבוֹד מְלִכּוּתְךָ עָלֵינוּ מְהֵרָה,) (וְהוֹפֵעַ וְהַנְּשֵׂא עָלֵינוּ לְעֵינֵי כָל הָיְי אֱלֹהֵינוּ מִלְּכֵנוּ, גְּלֵה כְבוֹד מְלִכּוּתְךָ עָלֵינוּ מְהֵרָה,) (וְהוֹפֵעַ וְהַנְּשֵׂא עָלֵינוּ לְעֵינֵי כָל הָיְי אֱלֹהֵינוּ מִלְּכֵנוּ, גְּלֵה כְבוֹד מְלִכּוּתְךָ עָלֵינוּ מְהֵרָה,) In summary, Malchiyot opens with Kedushat Hayom, a very particularistic description of the choice of Bnei

Yisrael as God's special nation and therefore our unique obligations that derive from that distinct standing.

The closing paragraph of Malchiyot expresses the ultimate goal of that mission as God's chosen people and representatives. It is to transform God's kingship from being solely acknowledged by Bnei Yisrael to a universal recognition of God's dominion over the world. We therefore pray "OUR God and the God of OUR fathers (אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ), reign over the entire world with Your Glory (מְלֶךְ עַל כָּל הָעוֹלָם כְּלוּ בְּכַבּוֹדְךָ)...so everything that has been made will know that You made it (וַיֵּדַע כָּל פְּעוּל כִּי אַתָּה פְּעַלְתָּ) and it will be understood by everything that was formed that You have formed it (וַיְבִין כָּל יְצוּר כִּי אַתָּה יְצַרְתָּ)..." It is a pining and pleading for a day when there will be universal appreciation and acceptance of God being, not only the ruler of the world, but the King of the world.

This then takes us to Aleinu L'Shabei'ach which is the opening paragraph for the transition from Kedushat HaYom to the core Malchiyot section of the blessing. Given our discussion above, one can easily see how the first part of Aleinu reflects a similar message to that which is projected by Kedushat HaYom. As already explained, it begins with "Aleinu (עָלֵינוּ)" which is addressing why it is particularly incumbent upon Bnei Yisrael to praise God. It is because You have made us unlike the remainder of the nations (שְׁלֵא עֲשֵׂנוּ כְּגוּיֵי הָאֲרָצוֹת וְלֹא) (שְׁמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה) and our lot is distinguished from theirs (שְׁלֵא שָׁם חֻלְקָנוּ כְּהֵם וְגוֹרְלָנוּ כְּכָל הַמוֹנִם) because we chose to acknowledge God's preeminence and authority and serve him (וְאָנְחָנוּ) כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים לְפָנֶי מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ (בְּרוּךְ הוּא). And the reason we have chosen to praise (לְשַׁבַּח) Him is because "He spreads the heavens and establishes the earth (שְׁהוּא נוֹטֵה) (שְׁמִים וַיֹּסֵד אֶרֶץ)...He is OUR sole God (הוּא אֱלֹהֵינוּ) as is written in Your Torah, YOU should know this day and take to your heart that God alone is the Lord in the heaven above and on the earth below; there is no other (וַיֵּדַעַת הַיּוֹם וְהַשַּׁבָּת) אֵל-לְבַבְךָ כִּי יְקוּקָהּ הוּא הָאֱלֹהִים בְּשִׁמִּים מִמֶּעַל וְעַל-הָאָרֶץ (מִתְחַת אֵין עוֹד)." It is interesting to note that we conclude the first paragraph of Aleinu with one of three verses that Rabbi Yossi offered as an alternative to the missing fourth Pasuk in the Torah that represents Kingship (מַלְכוּת).

Aleinu L'Shabei'ach describes a situation, similar to Kedushat HaYom, in which once again Bnei Yisrael is alone in their acknowledgement of God

The second verse quoted is from Bil'am's "blessing" of Bnei Yisrael (יְקִינֶךָ אֱלֹהֵי עַמּוֹ וַתְּרֹעֵת) (מְלֶךְ בּוֹ).¹² While progress has been made in that an outsider is "seeing and recognizing" the kingship of God, it is still only in the context of Bnei Yisrael being the subjects and God their King. The last citation is from Zot HaBeracha where it describes God's presence being manifest in the assembly of Bnei Yisrael (וַיְהִי בִישְׁרֹן מְלֶךְ).¹³ Here too, it is only associated with Bnei Yisrael, but it does not emanate from their declaration of God, but rather from their actions as the chosen representatives of God.

The final three verses mentioned from the Nevi'im all speak about a future where God's kingship will be apparent not only to Bnei Yisrael, but to the entire world. The first citation still has God as the king of Bnei Yisrael (כֹּה אָמַר יְקִינֶךָ מְלֶךְ יִשְׂרָאֵל וְגֵאֲלוֹ), but there is a declaration by God that there is no other God besides Me (וּמִבְּלַעֲדֵי אֵין אֱלֹהִים).¹⁴ There is an impending sense that which is uniquely the purview of Bnei Yisrael, God will extend to others through the force of his presence where it will become impossible to deny His Kingship. The next quote is from Ovadia where salvation will be brought to Bnei Yisrael and retribution taken on Eisav which will lead to God's kingdom being recognized. It is a broader acceptance of God's kingship, but it is still brought about through the use of force and it is not necessarily universal in its acknowledgment. The final verse is from Zecharia which describes the Messianic times where God will be recognized and accepted willingly as the One and only God by all the nations when they proclaim His unity (וְהָיָה יְקִינֶךָ) (לְמַלְכָּךָ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה יְקִינֶךָ אַחַד וַיִּשְׁמוּ אַחַד).¹⁵

The middle three Pesukim (Ketuvim) describe the transition from the verses of the Torah to those of the Navi. The first Pasuk chosen from Psalms, "for kingship is God's and He rules the nations (כִּי לְיְקִינֶךָ הַמְּלוּכָה וַיִּמְשַׁל בְּגוֹיִם)"¹⁶ was previously discussed and highlights the beginning of God's

rule extending beyond the narrow scope of Bnei Yisrael, but it is only as a ruler and not as a King. The next citation from Psalms quotes the chapter that was supposedly recited by Adam HaRishon. It describes God as a King in waiting. "God is king, He is robed in grandeur; God is robed, He is girded with strength. The world stands firm; it cannot be shaken. Your throne stands firm from of old; from eternity You have existed."¹⁷ Everything is in place for God to be declared the King, but absent are the subjects to declare his Kingship.¹⁸ God finally becomes King according to the Midrash when Adam HaRishon recognizes Him¹⁹ and similarly on a more universal level God's "kingdom" exists, but is simply waiting for the people of the world to acknowledge it. The last verses cited give a dual description of God's presence which highlights the transition of God from being a ruler to being a king.²⁰ The Malbim explains that God first appears as a strong and mighty warrior in battle (מִי זֶה מְלֶךְ הַכְּבוֹד יְקִינֶךָ עִזִּז) and in that instance the gates must be lifted up "against their will" (וַיִּשְׂאוּ) (שְׁעָרִים רְאִשִׁיכֶם וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹאוּ מְלֶךְ הַכְּבוֹד) because His presence compels the deniers to bend to His will and accept His dominion forcibly. In the next verse, God manifests as the merciful God of Hosts (יְקִינֶךָ צְבָאוֹת) and the gates "willingly" (וַיִּשְׂאוּ שְׁעָרִים רְאִשִׁיכֶם וַיִּשְׂאוּ פִתְחֵי עוֹלָם) to allow his passage. This time not as a Mighty One in vengeance, but as a Master of Creation. It is setting the stage for the final appearance of God that will see Him as King of the world as was already described in the verses from the Navi that follows this series.

Now reflecting on the two quotations chosen to conclude Aleinu in any other prayer service (כתוב בתורתך יְקִינֶךָ יְמֶלְךָ לְעֵלָם וְעַד וְנֹאמַר וְהָיָה יְקִינֶךָ) (לְמַלְכָּךָ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה יְקִינֶךָ אַחַד וַיִּשְׁמוּ אַחַד), it is spanning the range of limited recognition of God's kingship by Bnei Yisrael all the way to the time of redemption when there will be universal acceptance of God's kingship. It is a summary of

יאמן ויגדל שמך (דה"א יז כד). ויתכן שטעמם כסוד הברכות: (רמב"ן שמות טו, יח) ... ועד"ק הקבלה: "ה' ימלוך לעולם ועד", אחר שראו ישראל המלכות בוקע ים וקלטו לשם המיוחד ומלכותו סיים הקלוס בשם המיוחד כמו שהתחיל בו: (רבינו בחיי שמות טו, יח) ... ה' ימלוך לעולם ועד. פסוק זה אפשר לפרשו בשתי פנים: ה' ימלוך לעולמי עולמים, כלומר, כשם שהכרנו לדעת את ה' פה בים בכוח גבורתו האדירה, כן ימלוך בגבורתו מעתה ועד עולם; ואפשר גם לפרש: בעתיד רחוק, אך עתיד שאינו מוטל בספק, יהיה ה' למלך על כל הארץ. שהרי אין לדחות את האפשרות ש"ועד" נגזר מלשון "ועד", לקבוע מקום או זמן (כמו "ועד" בארמית: "בית ועד"), ויצרוך הלשון "עולם ועד" יציין את העתיד הנעלם והנסתר מעינינו, אך עתיד זה מיועד לנו בוודאות גמורה. (רש"י הירש שמות טו, יח)

¹² לא הביט און בַּעֲבֹדָה וְלֹא רָאָה עֹמֵל בְּיִשְׂרָאֵל יְקִינֶךָ אֱלֹהֵי עַמּוֹ וַתְּרֹעֵת מְלֶךְ בּוֹ: (במדבר כג, כא)

¹³ וְהָיָה בִישְׁרֹן מְלֶךְ יִשְׂרָאֵל וְגֵאֲלוֹ: (דברים לג, ה)

¹⁴ כֹּה אָמַר יְקִינֶךָ מְלֶךְ יִשְׂרָאֵל וְגֵאֲלוֹ יְקִינֶךָ צְבָאוֹת אֵין רִאשׁוֹן וְאֵין אַחֲרוֹן וּמִבְּלַעֲדֵי אֵין אֱלֹהִים: (ישעיהו מד, ו)

¹⁵ זכריה יד, ט

¹⁶ כִּי לְיְקִינֶךָ הַמְּלוּכָה וַיִּמְשַׁל בְּגוֹיִם (תהלים כב, כט)

¹⁷ יְקִינֶךָ מְלֶךְ גֹּאֲוֵי לְבָשׁ לְבָשׁ יְקִינֶךָ עַד הַתְּאֵזָר אִף תִּפּוֹן תִּבְּל בַּל תִּמּוּט: נִכּוֹן כִּסְאָךָ מֵאֵד מְעוֹלָם אֲתָה: (תהלים צג, א-ב)

¹⁸ אז ישיר משה, הה"ד (תהלים צג) נכון כסאך מאז, א"ר ברכיה בשם ר' אבהו אף על פי שמעולם אתה לא נתישב כסאך ולא נודעת בעולמך עד שאמר בניך שירה לכך נאמר נכון כסאך מאז, משל למלך שעשה מלחמה ונצח ועשו אותו אגוסטוס אמרו לו עד שלא עשית המלחמה היית מלך עכשיו עשינוך אגוסטוס, מה יש כבוד בין המלך לאגוסטוס אלא המלך עומד על הלוח ואגוסטוס יושב, כך אמרו ישראל באמת עד שלא בראת עולמך היית אתה, משבראת אותך אתה הוא, אלא כביכול עומד שנאמר (חבקוק ג) עמד וימודד ארץ, אבל משעמדת בים ואמרנו שירה לפניך באז נתישבה מלכותך וכסאך נכון הוי נכון כסאך מאז באז ישיר. (שמות רבה כג, א)

¹⁹ כיון שנברא אדם קם על רגליו, והיה מתואר בדמות אלקים, והיה קומתו מן המזרח למערב, וראו אותו כל הבריות ונתיראו מלפניו, סבורים שהוא בוראם ובאו להשתחוות לו, אמר להם מה אתם באים להשתחוות לי?! בואו אני ואתם ונליש גאות ועוז ונמליך עלינו למי שבראנו. באותה שעה פתח אדם את פיו וענו כל הבריות אחרי ה' מלך גאות לבש... (ילקוט שמעוני תהלים רמז תתמז)

²⁰ שָׂאוּ שְׁעָרִים רְאִשִׁיכֶם וְהִנָּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹאוּ מְלֶךְ הַכְּבוֹד יְקִינֶךָ עִזִּז וְגִבּוֹר יְקִינֶךָ גִּבּוֹר מִלְחָמָה: שָׂאוּ שְׁעָרִים רְאִשִׁיכֶם וַיִּשְׂאוּ פִתְחֵי עוֹלָם וַיָּבֹאוּ מְלֶךְ הַכְּבוֹד: מִי הוּא זֶה מְלֶךְ הַכְּבוֹד יְקִינֶךָ צְבָאוֹת הוּא מְלֶךְ הַכְּבוֹד סְלָה: (תהלים כד, ט')

the journey one makes through the different verses that captures the hoped for transition of a God transforming from being a particularistic King to becoming the universal King.

The Pasuk chosen from amongst Rabbi Yossi's suggestions to be the tenth citation, the fourth quotation from the Torah, even though it does not explicitly mention kingship is "Here, O Israel, God is our Lord, God is the one and only (שְׁמַע יִשְׂרָאֵל) (יְקַוּהוּ יְקַוּהוּ יְקַוּהוּ אֶחָד)." ²¹ As previously pointed out, it would make sense to assume that the tenth and concluding verse of each blessing, which is from the Torah, is a summary the theme of that particular Beracha. Therefore, the choice of Shema Yisrael (שְׁמַע יִשְׂרָאֵל יְקַוּהוּ יְקַוּהוּ יְקַוּהוּ אֶחָד), as opposed to the other two verses suggested, should encapsulate the themes we have noted until now in Malchiyot. The Rema in the Darchei Moshe quotes from the Maharam that the Pasuk of Shema Yisrael is constructed of three units each consisting of two words. ²² That is to say that there are two statements that need to be heard or acknowledged by Bnei Yisrael. Firstly, that God is OUR Lord (יְקַוּהוּ יְקַוּהוּ) and secondly that same God is the one and only God (יְקַוּהוּ אֶחָד). In a succinct manner it captures the message of Aleinu and the Pesukim of Malchiyot; there is a God of Bnei Yisrael, but that same God will one day be the one and only God of the whole world. This parallel between Shema Yisrael and Aleinu is actually found in a responsa of the Radvaz. ²³ He is informed of a practice not to recite Aleinu at the conclusion of the Mincha prayer because it does not contain Shema in it and the suggestion is that they are integrally connected by their common acknowledgment of God as the sole King and power in the world (סוד היחוד). So, if one does not mention Shema, they should also not say Aleinu. The Radvaz counters that the absence of Shema Yisrael is a greater impetus for

reciting Aleinu because it stands instead of Shema Yisrael. As evidence to his position, he cites the inclusion of Aleinu in the Musaf of Rosh Hashana (and Yom HaKippurim) by Chazal as an intentional way to substitute for the absence of Shema Yisrael in those prayer services. Amazingly, he equates Aleinu with Shema Yisrael, the opening and closing Tefillot which set the tone and summarize the message, respectively, of the centerpiece of Malchiyot.

As discussed above, the concluding section of the blessing of Malchiyot expresses the ultimate goal of our mission as God's chosen people and representatives is to transform God's kingship from being solely acknowledged by Bnei Yisrael to a universal recognition of God's dominion over the world. The closing prose chosen to represent this concept is, "that every living being will say (וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאָפוֹ) 'God, the Lord of Yisrael, is King and His Kingship rules over all (ה' אֵלֵינוּ יִשְׂרָאֵל מֶלֶךְ וּמְלִכּוֹתוֹ בְּכָל מְשֻׁלָּה:)." ²⁴ That God, the King of Yisrael, will extend his "Kingship" universally. The willing acceptance of God as the king will no longer just be by His subjects Yisrael, while the rest of the world forcibly submits to His rule (מִשָּׁל), but rather the whole world will voluntarily acquiesce to God being their King and extending His rule over them.

The concluding Beracha distills this idea down to expressing that "God will finally be the King over the entire world (מֶלֶךְ עַל כָּל הָאָרֶץ)" because "He sanctified Bnei Yisrael and the Day of Remembrance (מְקֻדָּשׁ יִשְׂרָאֵל וַיּוֹם הַזְּכוֹרֹן)." God's Kingship depends upon us and if we coronate God properly he will also be the King of the entire world.

Shana Tova
כתיבה וחתימה טובה

²¹ דברים ו, ד
²² ומצאתי כתוב בשם ספר על הכל שחבר תלמיד מוהר"מ (עמ' 7) כתב בשם מוהר"ם שצריך להפסיק שלש הפסקות במקרא זה אחד בין ישראל לה' שלא ישתמע שישאל הוא השם והתוספות פרק מקום שנהגו (פסחים נו. ד"ה לא היו) פירשו טעם אחר עיין שם ועוד צריך להפסיק בין ה' אלהינו לה' אחד כי היכי דלישתמע ה' שהוא אלהינו הוא ה' אחד א"כ הפסוק נחלק לשלשה חלקים והם שלש הפסקות וכן מורה על זה טעם הניקוד בפסוק שמע שיש פסיק בין ישראל לה' ובין אלהינו לה' עכ"ל: (דרכי משה הקצר או"ח סאד)

²³ שאלת: ממני, איך ינהוג בענין עלינו לשבח בתפלת מנחה, לפי שראית כמה בני אדם אין אומרים אותו, ואומרים כיון שאין בה קריאת שמע שהוא היחוד, שאין לומר [בה] עלינו לשבח שנתקן בסוד היחוד. תשובה: איני רואה לבטל ממני עול מלכות שמים אפילו שעה אחת, ושבח נאה כזה ראוי לאדם לומר אותו כמה פעמים ביום, וכל שכן www.swdaf.com

בתפלת המנחה, ואדרבה מפני שאין באותה תפלה קריאת שמע, צריך לומר עלינו לשבח שהוא במקום קריאת שמע, והוא היחוד הגמור. והרי בתפלת מוסף שאין בה קריאת שמע תקנו אותו מסדרי התפלות בראש השנה ויום הכפורים, וכן אמרו לי שנמצא בתשובות הגאונים ז"ל שצריך לאומרו, וכן אני נוהג [כל ימי] ועוד אני רגיל לאומרו בעוד שאני מעוטף בציצית ותפילין בראשי, לפי שהוא במקום היחוד, ומזה הטעם אני אומר אפילו בט' באב, אעפ"י שראיתי מי שכתב שאין לאומרו משום שנאמר גם כי תרבו תפלה אינני שומע [ישע' א' ט"ו] ² וטעם זה חלוש, דכיון דאפילו ריבוי התפלה אינו שומע, כל שכן תפלה עצמה, ונמצאו ברכות לבטלה ואם כן לא נתפלה, גם כי נוסח זה אינו תפלה אלא יחודו של בורא עולם. והנראה לעניות דעתי כתבתי: (שו"ת הרדב"ז מכתב יד או"ח, י"ד (חלק ח) סימן לג)
²⁴ יְקַוּהוּ בְּשֵׁמִים הַכִּיּוֹן כְּסָאוֹ וּמְלִכּוֹתוֹ בְּכָל מְשֻׁלָּה: (תהלים קג, ט)