

# Kinder Torah

## Rosh Hashanah

### Coronation Day (Malchiyos)

“Can you see anything?”  
 “If I stand on tippy-toes I can.”  
 “What do you see?”  
 “It is magnificent. The king is sitting on his throne in his royal garments. Silk, gold, jewels, everything sparkles.”  
 “Wow.”  
 “Above his head is the royal crown.”  
 “I can see that. It is made of gold, velvet, diamonds, and emeralds. It sparkles like the sun.”  
 “Now they are lowering it onto the king’s head. The official Royal Coronation. It is beautiful beyond words.”

Rosh Hashanah is the ultimate coronation. Today we crown The Holy One, Blessed Be He, as King over the world. The majesty and pageantry of the royal coronation is expressed in the prayers of the day: “The King Who desires life...” “The Holy King...” Yet, what is really taking place? What has changed, now that “Hashem is King”? The *Nesivos Shalom* explains that a person must crown Hashem as King upon every limb of his body. Today, every action that I perform, every step that I take, must be according to the word of Hashem. That sounds like a very tall order. How is it possible? “I am sick with love” (*Shir HaShirim* 2:5). There is an expression called lovesick. A person loves someone so much that he cannot stop thinking about the other one. This is a Jew’s relationship with Hashem. We are lovesick over Him. Therefore, every limb of our body does His Will. This is what we can achieve on Rosh Hashanah.

Kinderlach . . .

Today is a glorious day. All of the beauty, pageantry, and splendor of the Royal Coronation is reflected in the tefillos (prayers). Say them with great kavannah (concentration) and joy. Crown Hashem as King over yourself. You are His servant to do His mitzvos, with a love in your heart so strong, that you are lovesick over Him. You cannot stop thinking about Him, and about ways to get close to Him. That is the way to begin the New Year.

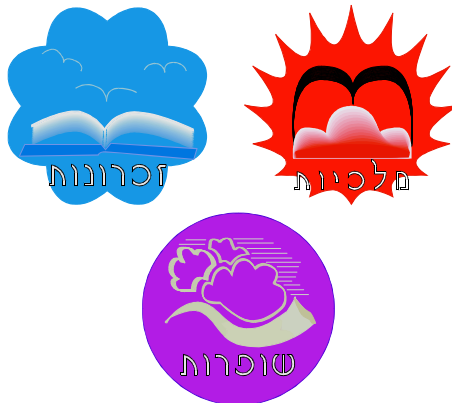
### The Forgotten Things (Zichronos)

The Mussaf prayer of Rosh Hashanah has three special additions — Malchiyos (Coronation), Zichronos (Remembrance), and Shofros. The words of the Zichronos prayer include: “For You are the One Who remembers all of the forgotten things.” If He remembers, then He must also be capable of forgetting. Otherwise, remembering would have no significance. Yet forgetfulness is a human failing that

does not apply to the Almighty. What does Hashem remember?

Rav Elyahu Kitov, in the name of an anonymous tsaddik, explains this rather poetically. What man forgets, Hashem remembers. And what man remembers, Hashem forgets. How can it be? If a person commits a sin, forgets about it, and does not do teshuva, Hashem recalls that sin in the judgment of Rosh Hashanah. However, if a person always remembers his sin, does teshuva and is careful not to repeat the sin (as King David writes, “My sins are always in front of me” [*Tehillim* 51:5]) then Hashem forgets the sin, because teshuva has corrected it.

Regarding mitzvos, the opposite is true: if a person does a mitzvah, and always remembers it because he takes excessive pride in it, Hashem “forgets” that mitzvah. He does not consider it among the person’s merits on Yom HaDin (Judgment Day). For Hashem dislikes those who have



false pride. However, if a person humbly forgets about a mitzvah, and considers himself as if he did nothing, then the Almighty remembers, and adds this mitzvah to his merits on Rosh Hashanah.

Kinderlach . . .

“Abba, what should I do? I feel terrible.”  
 “What’s the matter, Chaim?” “Every time I see my friend Shuie I feel bad, because I embarrassed him once, and never apologized.” “Chaim, that is wonderful.” “Is it wonderful that I embarrassed him? I thought it was a terrible mistake.” “It was a terrible mistake. However, it is wonderful that you remember it, and feel badly enough to want to do teshuva. Someone who remembers his shortcomings will always be able to point himself in the right direction. I am sure that you will find the courage to apologize, and that Shuie will forgive you.” “Thank you, Abba.”

### Wake Up! (Shofros)

“What is the prognosis, doctor? Will my only son, the Royal Prince ever rise

from this bed?”

“Your Royal Highness, I have good news and bad news.”

“Let me hear the bad news first, doctor.”

“Your Excellency’s son has a very serious disease. His life is in danger.”

“I see. I was afraid of that. What is the good news? Is there anything that can be done for him?”

“Yes, Your Highness. If he cuts down his sleep to the absolute minimum, we may be able to save his life. Your Highness just has to make sure that he does not sleep any more than is absolutely necessary.”

“Oy he looks so tired. Can’t I just let him sleep?”

“I’m afraid not, Your Excellency.”

“I see. Thank you very much, doctor.”

And so, with a heavy heart, the King issued orders for his servants to remove the bed from the Royal Prince’s room. He would sleep on the cold floor. That would surely keep him awake.

After the servants carried out the bed, the Prince sat down on the floor, wondering what to do. He was so tired. Yet, he had no bed to sleep on. Before long, fatigue overcame him and he fell fast asleep on the floor. The servants found him and alerted the King immediately.

“What can we do to keep him awake?”

The King’s advisers had some ideas. The King tried them, and they all failed. He was exasperated. How could he save his only son?

“Very well. It pains me very much, however, we have no choice. Bring sharp knives and swords into the Prince’s room and spread them all over the floor. The blades will cause him sharp pain, but at least it will be impossible for him to sleep.”

This is a parable from Rav Chaim Volozhin. Hashem is the King, and Klal Yisrael is His precious son. When we were living in our Land with the Beis HaMikdash, everything was quiet and secure. We fell asleep and were not conscious of the mitzvah of tshuva. Therefore, Hashem tried to wake us up. He destroyed the Beis HaMikdash and exiled us from the Land. Yet, we still slept on, unaware of tshuva. Therefore He must bring war and suffering upon us to wake us from our spiritual sleep.

Kinderlach . . .

It’s time to wake up. The alarm clock has rung several times already. It has been ringing for the past 2000 years. “Wake up. My dear children, wake up. Come back to Me. Turn your hearts away from all of the falseness. Love Me with all of your heart. Things will be good for you in both worlds.” Kinderlach let the shofar blast wake you up. Let it pierce your heart. B’ezras Hashem we will no longer need the other type of wake up call.