

Crowning God
 A Pre-Occupation of the High Holiday Days
 An Exploration into Coronation Liturgy
 L'EL O'rekh Din

And therefore, For YOU, all shall crown ***	ובְּכֹן לְךָ הַכֹּל יִכְתִּירוּ
For EL, The arbiter of justice	לְאֵל עוֹרֵף דִּין
To One who puts hearts to the test on the Day of Judgement, To reveal the depths by means in justice	לְבוֹחַן לְבָבוֹת בְּיוֹם דִּין לְגוֹלָה עֲמֻקּוֹת בְּדִין.
To One who speaks straight *** on the Day of Judgement To pronounce knowledge with Judgement	לְדוֹבֵר מִיִּשְׁרָיִם בְּיוֹם דִּין לְהוֹגֵה דְעוֹת בְּדִין.
To One who is 'diligent' and performs kindness on the Day of Judgement <i>[diligent': Lit – long-time; From Shulchan Arukh, Orach chaim 58: The most ideal fulfillment of the mitzvah is to read it like the "vatikim" (students; and Rashi: people who are humble and love the commandments)]</i> To recall the covenant in judgement	לְוַתִּיק וְעוֹשֶׂה חֶסֶד בְּיוֹם דִּין לְזוֹכֵר בְּרִיתוֹ בְּדִין.
To One who shows compassion towards His creation on the Day of Judgement To purify His faithful in judgement	לְחַוֵּל מֵעֲשָׂיו בְּיוֹם דִּין לְטַהֵר חוֹסְיוֹ בְּדִין.
To One who knows all inner thoughts on the Day of Judgement To suppress anger in judgement	לְיֹדֵעַ מַחְשְׁבוֹת בְּיוֹם דִּין לְכַוֵּשׁ פְּעֻסוֹ בְּדִין.
To One who clothes themselves with righteousness on the Day of Judgement To forgive sins in judgement	לְלוּבֵשׁ צְדָקוֹת בְּיוֹם דִּין לְמַוַּחַל עֲוֹנוֹת בְּדִין.
To one who is awesome and praiseworthy on the Day of Judgement To forgive those He has carried *** in judgement	לְנוֹרָא תְהִלּוֹת בְּיוֹם דִּין לְסוֹלַח לְעַמוּסָיו בְּדִין.
To One who answers those who call on Him on the Day of Judgement To exercise compassion in judgement	לְעוֹנֶה לְקוֹרְאָיו בְּיוֹם דִּין לְפֹעֵל רַחֲמָיו בְּדִין.
For the One who sees all hidden secrets on the Day of Judgement To acquire His servants in judgement ***	לְצוֹפֶה נְסֻתוֹת בְּיוֹם דִּין לְקוֹנֶה עֲבָדָיו בְּדִין.
For the one who takes pity on His nation on the Day of Judgement To guard those He loves in judgement	לְרַחֵם עַמּוֹ בְּיוֹם דִּין לְשׁוֹמֵר אוֹהֲבָיו בְּדִין.
For the One who supports His innocent ones on the Day of Judgement	לְתוֹמֵךְ תְּמִמָּיו בְּיוֹם דִּין.
<i>On RH:</i> And therefore, sanctity will rise to You ***, for You, our God, are the King. <i>On YK:</i> And therefore, sanctity will rise to You ***, for You, our God, are the King who pardons and forgives .	ובְּכֹן וּלְךָ תִעָלֶה קְדוּשָׁה, כִּי אַתָּה אֱלֹהֵינוּ מֶלֶךְ. מוֹחֵל וְסוֹלֵחַ.

Attributed to.... (Koren Siddur: Author Unknown; Siddur Lev Shalem: Elazar Kallir, Israel 5th/6th Century)

Eleazar ben Kalir, also known as Eleazar HaKalir, Eleazar ben Killir or Eleazar Kalir (c. 570 – c. 640) was a Byzantine Jew and a Hebrew poet whose classical liturgical verses, known as *piyut*, have continued to be sung through the centuries during significant religious services, including those on *Tisha B'Av* and on the sabbath after a wedding. He was one of Judaism's earliest and most prolific of the *paytanim* (Hebrew liturgical poets). He wrote *piyutim* for all the main Jewish festivals, for special Sabbaths, for weekdays of festive character, and for the fasts. Many of his hymns have found their way into festive prayers of the Ashkenazi Jews' synagogal rite.

“And therefore, For YOU, all shall crown”

Sandalphon and the weaving of prayers
Zohar, Vayishlach 44

וְכָל כֹּהֵן לְמַה אֶמְרוּ לֵיהּ, בְּגִינֵי דְקוּדְשָׁא בְרִיךְ הוּא אֲתַרְעֵי תְדִיר בְּצִלּוֹתָהוֹן דְּצַדִּיקָנָא, וּמִתְעַטֵּר בְּצִלּוֹתָהוֹן, כְּדִאֲמַרְיָנָן דְּהָהוּא מְלֹאכָא דְמִמְנָא
עַל צִלּוֹתָהוֹן דְּיִשְׂרָאֵל, סְגֻדְלָפוֹן שְׁמִיָּה, נְטִיל כָּל אֵינּוֹן צִלּוֹתֵין וְעֵבִיד מְנַיְהוּ עֵטְרָה לְחַי הַעוֹלָמִים וְאוֹקְמוּהָ, וְכָל שְׂכָן צִלּוֹתָהוֹן דְּצַדִּיקָנָא
דְּקוּדְשָׁא בְרִיךְ הוּא אֲתַרְעֵי בְּהוּ, וְאֲתַעְבְּדֵן עֵטְרָה, לְאֲתַעְטְרָא בְּאֵינּוֹן צִלּוֹתֵין לְקוּדְשָׁא בְרִיךְ הוּא. וְאִי תִימָא, מְשַׁרְיָין קַדִּישֵׁין הוּוּ אֲתַרְיָין
עַמִּיָּה, אֲמַאי דְחִיל. אֲלֵא צַדִּיקָנָא לֹא סְמִכִין עַל זְכוּתֵיהוּ, אֲלֵא עַל צִלּוֹתָהוֹן וּבְעוֹתָהוֹן לְגַבֵּי מְאֲרֵיהוֹן

Why was all this specified? Because the Holy One, blessed be He, always longs for the prayers of the righteous and adorns Himself with them. As we have already said, the angel in charge of the prayers of Yisrael, whose name is Sandalphon, receives all their prayers and weaves them into a crown for the Life of the Worlds. The Holy One, blessed be He, desires the prayers of the righteous even more; they become a crown with which to adorn the Holy One, blessed be He. You may wonder why Jacob was fearful since camps of holy angels accompanied him. He was fearful because the righteous do not rely on their merit, but on their prayers and supplications before their Master.

“To One who speaks straight”

Isaiah 33:12-17

פְּחָדוּ בְּצִיּוֹן סְטָאִים אֲחִנְיָה רַעְדָה חֲנָפִים מִי | יָגִיר לָנוּ אֵשׁ אֹכְלָה מִי־יָגִיר לָנוּ מוֹקְדֵי עוֹלָם:

Sinners in Zion are frightened,

The godless are seized with trembling:

“Who of us can dwell with the devouring fire:

Who of us can dwell with the never-dying blaze?” *** (See the Midrashim about Sandalphon)

הֲלֹךְ צְדָקוֹת וְדַבַּר מִיִּשְׁרָיִם מֵאִס בְּבַצַּע מַעֲשֵׂקוֹת נֶעַר כְּפִיר מִתְמַד בְּשֹׁמֵד אֲטֵם אֲזַנּוֹ מִשְׁמַע דְּמִים וְעֵצִים עֵינָיו מִרְאוֹת בְּרָע:

Whoever walks in righteousness,

Speaks uprightly,

Spurns profit from fraudulent dealings,

Waves away a bribe instead of grasping it,

Stops their ears against listening to infamy,

Shuts their eyes against looking at evil—

הוּא מְרוֹמִים יִשְׁכֵּן מִצְדוֹת סְלַעִים מִשְׁגָּבוּ לְחִמּוֹ נִתָּן מִיָּמֵינוּ נְאֻמָּים:

Such a one shall dwell in lofty security,

With inaccessible cliffs for a stronghold,

With food supplied
And drink assured.

מִלֶּחֶם בְּיַדְּךָ תִּתְּנֶנָּה עֵינֶיךָ תִּרְאֶינָה אֶרֶץ מְרֻסָּקִים:

When your eyes behold a king in his beauty,
When they contemplate the land round about,

לְבָרֶךָ יִהְיֶה אֵימָה אֵיךָ סִפֵּר אֵיךָ שָׁקֵל אֵיךָ סִפֵּר אֶת־הַמְּגִדָּלִים:

Your throat shall murmur in awe,
“Where is one who could count? Where is one who could weigh?
Where is one who could count [all these] towers?”

“To forgive those He has carried”

Isaiah 46:3-5

שִׁמְעוּ אֵלַי בַּיּוֹם וְכָל־שְׂאֲרֵי־תַיִת בַּיּוֹם הַזֶּה מִיַּד־כַּתָּן הַנְּשָׂאִים מִיַּד־רַחֲמִים:

Listen to Me, O House of Jacob,
All that are left of the House of Israel,
Who have been **carried** since birth,
Supported since leaving the womb:

וְעַד־זְקֻנָּה אֲנִי הוּא וְעַד־שִׁיבָה אֲנִי אֶסְבֵּל אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא וְאֲנִי אֶסְבֵּל וְאֲמַלֵּט: {ס}

Till you grow old, I will still be the same;
When you turn gray, it is I who will carry;
I was the Maker, and I will be the Bearer;
And I will carry and rescue [you].

לְמִי תִדְמִיּוּנִי וְתִשְׁאוּ וְתִמְשְׁלוּנִי וְנִדְמָה:

To whom can you compare Me
Or declare Me similar?
To whom can you liken Me,
So that we seem comparable?

“To acquire His servants in judgement”

Story archived from: [Caught in the Act - None would buy the great soul of R. Levi Yitzchak on Rosh Hashanah. - Chabad.org](http://Chabad.org)

Levi Yitzchok of Berditchev (1740–1809), also known as the holy **Berdichever**, and the **Kedushas Levi**, was a Hasidic master and Jewish leader. He was one of the main disciples of the Maggid of Mezritch,

It happened in Berditchev. On the first day of Rosh Hashanah, during the repetition of the Shacharit prayer. In the *shul* of the great *tzaddik*, Rabbi Levi Yitzchak. The rebbe himself was leading the service. Each person felt as if he was standing at that moment before the Throne of Glory. Just before Kedushah, when he started to intone the prayer that begins with the words “L’E-l orech din”—“To G-d who conducts judgment,” the *tzaddik*’s voice quivered... The **Rosh Hashanah** judgment was about to emerge!

When he came to the words of one of the final couplets, “*l’koneh avadav badin*”—“Who acquires his servants through judgment,” R. Levi Yitzchak’s voice cut off. He stood as if frozen in his place. Everyone shook in fear. What will be, what will be?

A few more seconds went by. Then, the color returned to the *tzaddik's* face. It was as if he had been restored to life. With great joy he called out confidently, "*L'koneh avadav badin*"—"Who acquires his servants through judgment."

...One of the elder chassidim mustered his courage and directly queried the rebbe, "What happened during Shacharit? Did you see something in the upper worlds?"

"I saw the Accuser carrying a huge sack on his back. I realized that it was full of the sins of the Jews that he had managed to accumulate over the course of the year.

"I went over and peeked in to see what he had...there was a full assortment: some nasty *lashon hara* talk, stinginess, baseless hatred, wasted time that could have been used for Torah study, and so forth.

"*Oy!*" I thought to myself. 'What can I possibly do?' I couldn't come up with any plan. My spirits sank.

"Suddenly the Accuser stopped short. His sharp eyes had detected a Jew committing a sin on Rosh Hashanah itself. He dropped the sack and jumped off to pick up this juicy new item to top off his collection.

"As he disappeared from sight, I decided to look in his sack again to get a closer look at what he had. I went over and started examining the different transgressions. I quickly saw that the Jews who had done these things weren't really so guilty. The bitter harshness of the exile, their bleak poverty, the oppressive negative influence of the dominant cultures in which they lived, and other extenuating circumstances, all combined to coarsen the Children of Israel and seriously weaken their Jewish identity and commitment, until finally they were mired in the filth and unable to resist temptation. Those poor Jews! What could be expected of them? ...

"As I took each particular sin and considered it in the light of these thoughts, it melted in my hand and disappeared as if it had never been! The pile shriveled and shrank, and soon was all gone.

"Just then, the Accuser returned. When his glance took in the empty sack, he shrieked grievously, 'Thieves! *Ganavim!* They stole all my Jewish sins that I worked so hard to amass.'

"Then he spotted me. He recognized right away that it must be me that would do something like this to him. He flew over and grabbed me by my beard!

He demanded that I pay him back for what I stole, and not only that, but that I was obligated to pay him double. When I answered him that I didn't have anything to pay him with, he quoted the verse, 'If the thief can't pay back, he is sold into slavery.' "With that, the Accuser seized me firmly and dragged me off to sell me. The first angel we encountered, though, adamantly refused to buy me. A *Jewish* slave? No way! It is too much responsibility. He'd be obligated to feed me and provide for my other needs, and at the same time have to worry about getting caught in false accusations and other problems. 'He who acquires a Jewish slave acquires a master for himself,' he quoted. 'Even if he were free, I wouldn't take him,' he finished.

"So the Accuser offered me to the next angel we came upon, and to a third and to a fourth. No one wanted to buy me. No one was interested at all.

"Deciding it was hopeless, the Accuser took hold of me again and pulled me right up to the Throne of Glory, and set forth his case before the Almighty Himself! When he finished, a voice was heard. "'I have made you and I shall carry; I shall sustain and I shall deliver.'" I will buy him from you, O Accuser.'

"The Accuser stood slack-jawed. All his complaints were silenced.

"At this point I revived, as you saw for yourselves. And now you know the explanation of 'Who acquires His servants through judgment': we are all servants of the Almighty, and only by serving Him can we escape the clutches of the Accuser. So let's do it!" concluded the *tzaddik* dramatically. "And in the merit of doing so, surely we will be inscribed and sealed for good."

“And therefore, sanctity will rise to You”
Who of us can dwell with the devouring fire:
Who of us can dwell with the never-dying blaze? (Isaiah 33)

Otzar Midrashim
Maayan HaChochmah

Sandalphon's fire that it should not burn me." When Moses saw Sandalphon, he was immediately startled and hastened to go down from the cloud, and his eyes were dripping tears, and he asked for mercy before the Holy One, Blessed be He. And He answered him. Out of his great fondness for Israel, the Holy One, Blessed be He, Himself descended from His Throne of Glory and stood before Moses until he passed from Sandalphon's fire. About that time it was written in the Torah: "And YHWH passed before him" [Exodus 34:6]. They said about Sandalphon that he was taller than his kinsman, the distance of five-hundred years, and about him it is written: "One of the *Ophanim* on the ground, next to the *Chayot*" [Ezekiel 1:15] -- this is Sandalphon, who stands behind the Chariot and ties crowns for its owner.

Does it cross your mind that the ministering angels know where the Holy One, Blessed be He, dwells, for is it not written, "Blessed is YHWH's glory from His place [*mimkomo*]" [Ezekiel 3:12]? However, it does not say "in His place" [*bimkomo*] but rather "from His place" [*mekomo*], which teaches that the place of the Holy One, Blessed be He, is not known. But Sandalphon completes the crown that crowns the place of the Holy One, Blessed be He, with sanctity. And the crown rises from its own accord and sits on the head of its master. Immediately, all the legions on high are afraid and trembling, and the *chayot* are silent, and the holy *seraphim* roar like lions, and the *seraphim* call out, "Holy, holy, holy, YHWH of legions, the whole earth is filled with His glory" [Isaiah 6:3]. And this is its interpretation: holy in the upper [world]; holy in the lower [world]; holy, the eternal YHWH, who is sanctified in the foundations of the legions of Israel. And at the time when the crown reaches the Throne of Glory, immediately the wheels of the chariot start rolling, and the Lord shakes his footstool and all the heavens are shaken. And at the time when the crown passes over the Throne of Glory to sit in its place, all the legions on high open their mouths and they say, "Blessed is YHWH's glory from His place" [Ezekiel 3:12].

Come and see the praise of the Holy One, Blessed be He: that when the crown arrives at His head, YHWH holds His head to receive the crown from His servants. And all the *chayot* and *seraphim* and the wheels of the chariot and the Throne of Glory and the legions of the heavens and the *chashmalim* and the *cherubim*, elevate themselves and unite and give majesty and splendor, and they proclaim, and they say in one voice: "YHWH is king, YHWH was king, YHWH will be king forever and ever." And this is its interpretation: YHWH, the King before the creation of the world; YHWH, the King from the creation of the world; YHWH will reign forever and until the world to come. And the Holy One, Blessed be He, Blessed be His name, consents, and says: "YHWH shall reign forever, your God, O Zion, for all generations, hallelujah" [Psalm 146:10].