

**Tefillah Focus Of The Week:**

**שמנה עשרה**

*Hashem's Unconditional Love*

**MEANING:** The simple translation of the prayer

Act for Your Name's sake... act for Your Torah's sake. That **Your beloved ones may be given rest**, let Your right hand save, and respond to me. May the expressions of my mouth... He Who makes peace in His heights, may He make peace upon us, and upon all Israel. Now respond. Amen.

...עשה למען שמך...  
עשה למען תורתך. למען  
**יחלצון ידידיך**, הושיעה  
ימינך וענני. יהיו לרצון אמרי  
פי... עשה שלום במרומי,  
הוא יעשה שלום עלינו, ועל  
כל ישראל. ואמרו אמן.

**WORD TO THE WISE:** Meaning within the word



Is there a connection between the reference to the Jewish people as ידידיך, Your beloved ones, and our request which follows immediately thereafter that הושיעה ימינך, Hashem's "right hand" should save us? When we refer to ourselves as ידידיך, Your beloved ones, we imply that our salvation will not come as a result of our own merits, but rather because we are Hashem's beloved ones. This forms the backdrop of the subsequent request that Hashem save us with ימינך, Your "right hand," which symbolizes open miracles. Thus, because we are Hashem's beloved ones, His

ידידיך, we are the recipients of His miracles. Just before the Ten Plagues in Egypt are about to begin, at the time when the Jewish slavery has become utterly unbearable and the Jews have declined to the depths of impurity and despair, Hashem commands Moshe to deliver a message to Pharaoh. This message refers to the Jewish people as: "My firstborn son..." (Shemos 4:22). With these words, Hashem initiates the series of startling miracles that culminates in this rag-tag mass of slaves ascending in utter purity to Mount Sinai. It is because we are Hashem's beloved ones, His ידידיך, that He performs miracles on our behalf.

**THEME:**

An essential concept of the prayer

**Beloved**

Hashem provides salvation to the Jewish people because we are His beloved children.

**INSIGHT:**

Deeper meanings of the theme

**No Matter What**

There is no doubt that when the Jewish people serve Hashem with devotion, their position is secure as "His beloved ones." However, when they do not serve Him properly, do they still maintain their lofty status? The Gemara (Kiddushin 36a) cites a dispute between R' Yehudah and R' Meir as to whether the Jews are always called G-d's "children". According to R' Yehudah, when Jews do not act in the manner of children—subservient to their parent -- they are not called "children of Hashem." R' Meir counters that the Jews are called the "children of G-d" even when they sin. In this dispute, R' Meir's view is followed and the Jews are always called G-d's children (Sheilos U'Teshuvos HaRashba, 1:194, 242).

The Torah's template for dealing with troubled times begins with the Jewish people's first period of persecution—the servitude in Egypt — and extends throughout all the way

to the ultimate travail preceding the coming of Mashiach. It is precisely in the midst of this suffering that Hashem is referred to as "our Father in Heaven," telling us that we are His children – His beloved ones — even with our worst flaws, and even when He must allow us to suffer. Hashem, our Father, is hovering nearby, ready to offer comfort to His frightened children.

Reaching out to Hashem as a child reaches out to a father does more than provide comfort as one endures tribulations. It actually helps to mitigate the troubles themselves. Tehillim (89:27) states: "He will call to Me, 'You are my Father, my G-d, and the Rock of my salvation.'" The Nesivos Shalom (Vol. 1, Maamar 5, p. 258) explains that for a person who feels the closeness of a child to his father when he calls to Hashem, the prosecutors in Heaven are sent away and the gates of mercy open wide.

**VISUALIZE:**

Images that bring the prayer to life

**A Family Connection**

The Lerner's owned a small children's clothing store. In the weeks before the Jewish holidays, Brocha Lerner, the family's 15-year-old daughter, along with a few other temporary salesgirls, helped her mother in the store. One of employees, Rena Golden, had a real knack for sales. Brocha



did her best, but she always felt insecure and inadequate next to her co-worker. One day, she offered her mother her resignation. "You really only need Rena," she said. "There's no point paying me."

"But you're my daughter," her mother countered. "Rena will go onto something else, but some day, you'll help run this business. Just keep trying. I can wait for you to get up to speed."

As Hashem's children, we are His partners in bringing the world to Geulah. We are the ones He keeps close, supporting us in our struggles and waiting patiently for the day when we hit our stride.

**Try This!**

▶ A baby may be lying in his crib screaming miserably, his mouth wide open and his eyes squeezed tight, tears soaking his cheeks. But the second his mother lifts him up and places him securely on her shoulder, his face relaxes in an expression of total peace. That is the "rest" that comes from being "beloved." Imagine resting securely in Hashem's embrace when you say יחלצון ידידיך.

**Did You Know**

▶ **Remembering Your Name**

The Kitzur Shulchan Aruch (18:15) teaches that before reciting the second ... יהיו לרצון אמרי פי, it is a source of merit to recite a verse from scripture beginning with the first letter of one's name and ending with the last letter of the name, to facilitate remembering one's name on the Day of Judgment. The merit of this practice assists a person when he reaches the Heavenly Court.

[Note: A verse from scripture beginning with the first letter of one's name and ending with the last letter of the name can be found in many siddurim.]