

Tefillah Focus Of The Week:

עלינו

Hoping for Redemption

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

And therefore we put our hope in You, Hashem our G-d, that we may soon see Your mighty splendor, to remove detestable idolatry from the earth, and false gods will be utterly cut off, to perfect the universe through the Almighty's sovereignty.

ועל כן נקוה לך ה'  
אלקינו לראות  
מהרה בתפארת  
עזך, להעביר גלולים  
מן הארץ, והאלילים  
כרות יכרתו, לתקן עולם  
במלכות ש-די.

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



The first portion of Aleinu ends with praise for Hashem and acknowledgment that “He is our G-d, there is none other,” כי ה' הוא האלקים בשמים ממעל ועל הארץ מתחת, אין עוד, ועל כן, נקוה לך ה' אלקינו לראות מהרה בתפארת עזך, “we put our hope in You, Hashem, our G-d, that we may soon see Your mighty splendor.” What does the second part of Aleinu have to do with the first part?

According to the *Bach* (*Orach Chaim* 133) Aleinu

was added to the daily prayers to implant faith in the Oneness of G-d's Kingship, and the conviction that He will one day remove detestable idolatry from the earth, thereby removing from the Jewish people all temptation to follow foreign beliefs and lifestyles. Rabbi Elya Lopian explains that once we recognize, in the first part of Aleinu, that Hashem is Master of everything, it follows that we should then pray that we will have the privilege of seeing Hashem use His sovereign power to bring the world to perfection. (*Matnas Chaim, Shabbos p.103*).

**THEME:**

An essential concept of the prayer

*An Eye on Redemption*

Our belief in Hashem's sole mastery of the world gives rise to our belief that He will ultimately perfect the world.

**INSIGHT:**

Deeper meanings of the theme

*When Spirituality Reigns Supreme*

In the second part of Aleinu, we pray that we may soon see Hashem's mighty splendor, לראות מהרה בתפארת עזך. What will this world of splendor look like?

The Gemara (*Shabbos* 30b; *Kesubos* 111b) describes the Messianic era as a time of extraordinary fertility. Trees will grow ripe fruits every day, and Eretz Yisrael's wilderness will be “like Eden, and her desert like the garden of G-d.” Rambam (*Hilchos Melachim* 12:5) states that even the burdens of earning a livelihood will be relieved, as “Strangers shall stand and feed your flocks and aliens shall be your plowmen and your vinedressers.” He further expounds (*Peirush HaMishnah, Sanhedrin* 10:1): “In those days, it will be so much easier for people to earn a livelihood that they will be able to achieve great profit with only minimal involvement in his business.”

In addition, the Messianic era will bring an end to anti-Semitic incidents, including attacks on individual Jews and on Jewish properties. The Jewish people will have the opportunity to rise to the status of sages (*Yeshayah* 61:5), for they will come to know their Creator to the utmost capacity of human beings. As *Yeshayah* (11:9) describes: “The earth shall be full of the knowledge of G-d as the waters cover the sea.” No one will have to compel us, nor will we have to compel ourselves, to perform the Torah's commandments, for our spirituality will be so refined that serving G-d will engender a great sense of euphoria.

Throughout that world, the overwhelming preoccupations with politics, wars, scandals, and headlines will simply vanish, to be replaced by one intense passion—to know G-d. This is not a fantasy world; it is *our* world—redeemed.

**VISUALIZE:**

Images that bring the prayer to life

*A Changed View*

“Let's look for the good in what happened,” Zev's wife encouraged him when he lost his job. “You'll have a little time for yourself and the grandkids, now. You can spend more time learning Torah while you look for another job. Think of it as an opportunity!” “If I knew I'd have another job a month from now, I'd see it that way. But right now, I'm just scared. How will I support



our family if nothing comes through soon? We'll be sunk!”

In the world we inhabit now, where G-d's presence is hidden, Zev faces a tremendous challenge. The mitzvah of *emunah*, belief in G-d, requires that Zev instill in himself a conviction that even if the situation looks

bad, it has been planned by G-d for his ultimate good.

The world redeemed, however, operates in perfect harmony. “Pain and suffering no longer play a role, for the inherent good in all G-d does is no longer hidden—it is as clear as the light at the end of a dark tunnel. *Yeshayah* (35:5-6) paints the Messianic era as a time of ultimate bliss: “The eyes of the blind shall be clear-sighted, and the ears of the deaf shall be opened...the lame shall leap as a hart and the tongue of the mute shall sing...”

**Try This!**

► Re-read the descriptions of Messianic times in the “Insight” section above. Which image speaks to you? Vividly imagine that image and feel the delight you would feel were it to be reality. Recall the image and your feeling when you say the words לראות מהרה בתפארת עזך.

**Did You Know**

► *During Aleinu*

Last week's “Did You Know” stated that a person who is in middle of *Pesukei D'Zimrah*, or *Krias Shema* or its blessings, should not interrupt to recite *Aleinu* together with the congregation (*Sheilos U'Teshuvos Minchas Yitzchak*, 9:8-4). However, he should stand and bow slightly with the congregation when they bow during *Aleinu* (*K'tzos HaShulchan, Siman* 24:11).