



Praying WITH Passion

GIVING MORE MEANING TO OUR TEFILLAH - ONE WEEK AT A TIME **ISSUE NO. 49**

Tefillah Focus Of The Week: **BARUCH SHE'AMAR** *Said and Done*

**ברוך אומר ועושה. ברוך
גוזר ומקים. ברוך עושה
בראשית... ספרד**

**ברוך עושה בראשית ברוך אומר ועושה.
ברוך גוזר ומקים... אשכנז**

Meaning:

The simple translation of the prayer

Blessed is He **Who speaks and does**;
blessed is He Who decrees and fulfills;
blessed is He **Who maintains creation...**
(Sfard)

Blessed is He **Who maintains creation**;
blessed is He **Who speaks and does**;
blessed is He Who decrees and fulfills...
(Ashkenaz)

Theme:

An essential concept of the prayer

Moment by Moment

Hashem constantly wills the world to exist at each moment.

Insight:

Deeper meanings of the theme

Maintaining Creation

This prayer emphasizes that Hashem is blessed for the things He does in the present tense—אומר ועושה, He speaks and does, גוזר ומקים, He decrees and fulfills, עושה בראשית, He maintains creation.

A verse in Tehillim (119:89) states, "Forever, Hashem, Your word stands firm in heaven." The Baal Shem Tov explains that the "word" of Hashem is His utterance, "Let there be a firmament" (Bereishis 1:6). Although that verse was uttered 5,770 years ago, the heavens do not age, fade or deteriorate. Shouldn't it wear down over time?

"Forever, Hashem, Your word stands firm in heaven" means that the "word of Hashem" which created the heavens, is emanating from Him until this very day. The heavens, and everything else, continue to exist because not a moment goes by without Hashem continuing to say, in effect, "Let there be a firmament."

Otherwise the heavens would return to the status that prevailed before Hashem uttered His first word creating everything.

This is so with every aspect of creation. Hashem's original utterances are constantly repeated in the sense that the Divine will of the original six days remains in force. Otherwise, everything would return to the nothingness that existed before creation. Thus אומר, He speaks and does, גוזר ומקים, He decrees and fulfills, עושה בראשית, He maintains creation. Hashem constantly renews every moment of creation. (The Wisdom In the Hebrew Alphabet, Rabbi Michael L. Munk, ArtScroll, Page 18).

Word to the Wise: Meaning within the word

The Gemara (Berachos 57b) explains that one says ברוך גוזר ומקים if one sees a certain place in Babylonia from which earth was quarried to be used in the construction of buildings. That place remained devoid of habitation and agricultural activity and was a symbol of Babylonia's destruction, which G-d decreed and fulfilled. Eitz Yosef explains that ברוך גוזר ומקים refers to the fact that Hashem decrees punishment for misdeeds and fulfills His word. The only way to avoid punishment is to repent. Abudraham explains that גוזר ומקים refers to the verse (Iyov 22:28), 'You would utter a decree and it would be done...'



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BARUCH SHE'AMAR *Said and Done*

Visualize:

Images that bring the prayer to life

As Good as Done

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“Said is done.’ That was my father’s motto,” Leah recalled. She was praising her father’s unwavering self-discipline. Whatever he said he would do was a good as done. It was an admirable trait, and not one that was commonly found anymore. That’s because the distance between announcing one’s intention and fulfilling it can seem many miles wide. Dozens of obstacles may lie in the path. If only one could accomplish the task simply by saying “I want this task done.”

For Hashem, there is no distance between announcing His intention and fulfilling it. It is all one and the same thing. There are no obstacles in the way. There is nothing in the way, for Hashem’s expression of His will is at the same time the fulfillment of his will.

Try This!

- ▶ As you say these words in Boruch She’amar, imagine the world suddenly snapping into being. Out of complete blackness, a blue sky, a bright sun and a green field shaded by tall trees just appears as if by magic with the words “ברוך אומר ועושה.”

Did You Know

▶ *Saying the After-Blessing*

The Rabbis instituted two blessings for Pesukei D’Zimrah; one at the beginning—ברוך שאמר—and the other blessing at the end—ישתבח. Therefore, one should not say the blessing ישתבח unless he has said the blessing ברוך שאמר and a few of the sections from Pesukei D’Zimrah. Mishneh Berurah (Siman 53: Se’if Katan 3) explains that this is because the blessing ישתבח is an after-blessing, ordained to be said after Pesukei D’Zimrah. Consequently, one should not say it without first saying the blessing ברוך שאמר.