



Praying WITH Passion

GIVING MORE MEANING TO OUR TEFILLAH - ONE WEEK AT A TIME ISSUE NO. 56

Tefillah Focus Of The Week: **יהי כבוד** *Forever the King*

ה' בשמים הכין כסאו, ומלכותו בכל משלה. ישמחו השמים ותגל הארץ, ויאמרו בגוים ה' מלך. ה' מלך, ה' מלך, ה' ימלך לעולם ועד.

Meaning:

The simple translation of the prayer

Hashem has established His throne in the heavens, and His kingdom reigns over all. The heavens will be glad and the earth will rejoice, they will proclaim among the nations, "Hashem has reigned!" Hashem reigns, Hashem has reigned, Hashem shall reign for all eternity.

Theme:

An essential concept of the prayer

Hashem Alone

Hashem's will is the only real force in the universe.

Insight:

Deeper meanings of the theme

Hashem's Constant Power

Although Hashem established His throne in the heavens and runs the world generally in accordance with the laws of nature, nothing occurs in His kingdom that arises from any power other than His will. Hashem controls everything, including nature itself.

In discussing *emunah*, the Rambam

(*Hilchos Yisodei HaTorah* 1:1) states "The foundation of all foundations and the pillar of wisdom is to know that there is a Primary Being who brought into being all existence. All the beings of the heavens, the earth, and what is between them came into existence only from the truth of His being." Beyond this belief in Hashem as the sole Creator, *emunah* requires recognition of Hashem's role in every occurrence, from grand historical events to seemingly insignificant personal incidents. This is the concept of *Hashgacha Pratis*--that Hashem supervises His creation moment to moment, and that nothing happens by

chance, but only because He wills it. Just as Hashem *alone* created the world, so too He *alone* "runs" the world.

Visualize:

Images that bring the prayer to life

Creator and Sustainer

Close your eyes for a moment and draw a painting of a tree in your mind. Every detail -- the fruit growing on the tree, the trunk, the branches, the children playing under it - is an expression of you. Because you are the sole creator of that tree, it's all united by a single common (cont. P. 2)

Word to the Wise: Meaning within the word

When Hashem first created the world, His reign was absolute. As we recite in the beginning of Shacharis: אדון עולם אשר מלך. בטרם כל יציר נברא לעת נעשה בחפצו כל אזי מלך Master of the universe Who reigned before any form was created. At the time when His will brought all into being--then as "King" was His name proclaimed. In the future, when Mashiach comes, all will proclaim that Hashem is the absolute Ruler. However, in today's world, where G-d's hand is concealed, His Rulership appears only to those who follow His Torah. That is why we proclaim ה' ימלך לעולם ועד Hashem's Rulership in today's world--ה' מלך, is a continuation of ה' מלך, which was a complete Rulership despite the fact that no one existed to proclaim It. So too, His reign will continue when Mashiach arrives and for all eternity. (Adapted from Anaf Yosef).



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(VISUALIZE cont.)

thread—you. Imagine one of the children throwing a ball to another. Does the other child catch it? The outcome is up to you, for everything that happens in your vision emanates from you – your mind, your will. When you open your eyes, what happens to the tree? It's gone. The tree exists only as long as you will it to be. Not only are you its creator, you're its sustainer as well. Without you, there is no tree.

This helps us understand G-d's relationship to His creation. G-d is the sole Creator of the universe. By definition, G-d is continuously creating and sustaining the universe. Just as a shining light is in constant need of electricity, nothing can exist without His constant will generating it. Cut the current, the light immediately ceases (Lev Eliyahu, Volume 2, Page 62).

Try This!

► Imagine as you daven that you are an actor in a play. The director has created the set – the shul all around you. He has chosen other actors to be part of this “minyan scene” and placed them throughout the shul. The weather outside, the clothes you are wearing, the obligations that lie ahead of you on this day have all been scripted. By imagining yourself in such a reality, you can absorb the true meaning behind praising the Eternal Ruler of the world.

Did You Know

► Interrupting Pesukei D'Zimrah (cont'd)

One may not interrupt Pesukei D'Zimrah after beginning to recite Boruch She'amar. However, during certain parts of Pesukei D'Zimrah, certain blessings and responses are permitted. If someone is at the beginning of Boruch She'Amar, until the words “ברוך שמו,” he may recite “ברוך” in response to “ה' המברך לעולם ועד” (Mishneh Berurah, 51:8), recite “שמע ישראל” and “ברוך שם...” along with the congregation (Ibid., Ibid 65:11), “קדוש, קדוש, קדוש” until “כבודי”; “ברוך כבוד ה' ממקומו”; and “ימלך” until “הללוי-ה” (Ibid., Ishei Yisroel, Chapter 24:31), מודים דרבנן (Mishneh Berurah 51:8); the אשר יצר blessing (Ibid.) and the blessings on thunder and lightning (Ibid.).