

Tefillah Focus Of The Week:

אז ישיר

Strength and Compassion

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

Pharaoh's chariots and army He threw into the sea...  
Your right hand, Hashem, is adorned with strength;  
Your right hand, Hashem, smashes the enemy...

...מרכבת פרעה וחילו  
ידה בים... ימינך ה'  
נאדרי בכח, ימינך  
ה' תרעץ אויב...

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



The "right hand" of Hashem is a metaphor for Hashem's compassion and help, while the "left hand" represents *din*, judgment and punishment. In Tanach, the Name of Hashem, the four letters *Yud-Hei-Vav-Hei* (*shem ha'mefurash*) are used when discussing G-d's qualities of loving kindness

and mercy with human beings. By using the Name 'Yud-Hei-Vav-Hei' twice with the word *ימינך*, the message is that in the midst of the judgment on the Egyptians, Hashem displayed His great compassion towards the Jewish people, even though they did not merit the redemption on their own account. (Rav Schwab on Prayer, ArtScroll, Page 238)

**THEME:**

An essential concept of the prayer

**Destruction and Salvation**

Hashem's destruction of Israel's enemies can bring salvation to the Jewish people even when they may not deserve it through their own merits.

**INSIGHT:**

Deeper meanings of the theme

**The Beneficiaries of G-d's Strength**

The Jewish people sang *ימינך ה' נאדרי* בכח. *ימינך ה' תרעץ אויב*, "Your right hand, Hashem, is adorned with strength; Your right hand, Hashem, smashes the enemy." As we explained in *Word to the Wise* above, the "right hand" of Hashem and the four letters *Yud-Hei-Vav-Hei* are used when discussing G-d's qualities of loving-kindness and mercy with human beings.

Hashem rendered His judgment on the Egyptians by punishing them with ten unnatural plagues. His judgment and punishment of the Egyptians were a clear demonstration of Hashem's divine power. Yet, this redemption of Israel came at the time of when Jewish people were in the depths of the forty-ninth level of *tumah* (impurity) and were unworthy of Divine compassion. Nevertheless, Hashem brought judgment upon Egypt, and that enabled the Jewish people to experience salvation even though they were undeserving. This illustrates that in His Kindness, G-d may choose to allow the Jewish people to be beneficiaries of His dominance against another

nation. That is why the Jewish people sang *ימינך ה' נאדרי* בכח, "Your right hand, Hashem, is adorned with strength," since at the height of Hashem's show of strength, the Jews were the recipients of His compassion. They also sang *ימינך ה' תרעץ אויב*, "Your right hand, Hashem, smashes the enemy," because the result of the enemy being smashed, was the "right-handed" compassionate salvation of the Jewish people.

This compassion, despite our unworthiness, is the promise of the end of the first blessing of the Shemoneh Esrei, "...Who recalls the kindnesses of the Patriarchs and brings the Redeemer to their children's children for the sake of His Name, with love." The Jewish people continue to exist because of the merits of the Patriarchs. However, when those merits are depleted, G-d will bring the final redemption for the sake of His Name with love. Despite the fact that the Jewish people may have exhausted the merits of the Patriarchs and are unworthy of redemption, G-d will nevertheless bring the final redemption. (Adapted from *Bais Haleivi* on Chumash)

**VISUALIZE:**

Images that bring the prayer to life

**The Enemy's Enemy**

The war was raging between Goodland and Badland. Goodland's army had become complacent during the decades of peace, and its armed forces were not up to their task. Battle after battle weakened them further. They were using up ammunition and artillery faster than they could replace it. Their combat casualties had thinned out their forces to a dangerous level. It looked as if soon, the world would be facing a triumphant, emboldened



Badland, ready to conquer its next territory. But the most powerful nation in the world – Strongland – could not stand by and let that happen. "We should send in ammunition and reinforcements to help Goodland's army," said one presidential advisor. "What good would that do?" the president wisely countered.

"They are too weak and disorganized for our help to help them. What we have to do is smash Badland, and then Goodland will have nothing more to fear."

And so Strongland sent its powerful air and land forces to the battlefield and rapidly wiped out Badland's forces. The soldiers of Goodland marched home triumphant, through no merit of their own.

Similarly, when the Jewish people do not deserve, on their own merit, to be helped and strengthened, Hashem can redeem them by weakening their enemies instead.

**Try This!**

Imagine facing a dangerous situation in which you are pitted against someone who wants to do you harm: an intruder, a robber, an enemy soldier. Suddenly, a boulder falls from the sky and knocks your enemy down. You're saved! Imagine your joy, relief and gratitude when you realize that Hashem has struck down your enemy for you. Invest that feeling into the words *ימינך ה' נאדרי בכח. ימינך ה' תרעץ אויב*.

**Did You Know**

**Writing During Pesukei D'Zimrah**

There is little doubt that a person may not interrupt Pesukei D'Zimrah by speaking (Siman 51:4). Yet, there are many opinions as to whether he is permitted to interrupt himself by writing. It appears that overall, a person should not write during Pesukei D'Zimrah (Sedei Chemed, Volume 10). However, it is permitted to write during Pesukei D'Zimrah if by refraining, a person will be disturbed in his tefillah (Chayei Moshe, M'koros V'ha'aros, Siman 51:8). Similarly, writing is permitted if refraining will cause the person a loss (Sheilos U'Teshuvos Be'Tzail HaChachmah, Volume 4:88) or if he will forget an original idea in his learning. (Sheivet HaKehasi, Volume 1:77).