



# Praying WITH Passion

GIVING MORE MEANING TO OUR TEFILLAH - ONE WEEK AT A TIME ISSUE NO. 97

Tefillah Focus Of The Week: **ברכת קריאת שמע** *Living Like the Angels*

...וכלם פותחים את פיהם...  
 ומברכין... את שם הא-ל... וכלם  
 מקבלים עליהם על מלכות שמים  
 זה מזה, ונותנים באהבה  
 רשות זה לזה להקדיש...  
 קדושה כלם כאחד עונים  
 ואומרים ביראה...

**Meaning:**

The simple translation of the prayer

.....  
 ...And they all open their mouth... and  
 bless... the Name of G-d... then they  
 all accept upon themselves the yoke of  
 heavenly sovereignty from one another, **and  
 lovingly grant permission to one another  
 to sanctify... All of them as one proclaim  
 His [Hashem's] holiness and say with awe...**

**Theme:**

An essential concept of the prayer

**The Angels' Way**

.....  
 The angels set an example for the Jewish  
 people by allowing each other to praise  
 Hashem in their own individual ways, yet  
 working to serve Hashem with a unity of  
 purpose.

**Insight:**

Deeper meanings of the theme

**Diversity and Unity**

.....  
 Tanna d'Bei Eliyahu explains that despite  
 the fact that the Angels fall into various

hierarchical levels, each with its own  
 particular set of limitations, jealousy  
 does not exist among them. To the  
 contrary, the angels urge one another to  
 take the initiative in praising Hashem, as  
 we say in the tefillah, ונותנים באהבה רשות,  
 ונותנים באהבה רשות, זה לזה להקדיש  
 G-d and כולם כאחד עונים, all of them as one  
 proclaim His [Hashem's] holiness.

Anyone who studies history knows that  
 the era of the second Beis HaMikdash was  
 a time of great Torah learning. It was the  
 time of the yeshivah in Yavneh and the early  
 Tannaim: Hillel, Shammai, and Rabban  
 Yochanan ben Zakkai. Nevertheless, there  
 was *sinas chinam*, and that was enough

to bring the destruction of the Beis  
 HaMikdash. Even amid such greatness,  
 God saw fit to remove His presence and  
 allow His "home" to be destroyed.

Rav Shimon Schwab (*Selected Speeches, Rav  
 Shimon Schwab CIS Publ., Abridged Edition, pp. 22-  
 23*) explains that in the chaotic period  
 of Roman oppression, the Jews were  
 violently divided as to how to respond.  
 The chief division was between the  
 religious Jews: one camp followed  
 the guidance of the Sages, and the  
 other camp, the *Biryonim*, favored an  
 uncompromising militaristic approach.  
 Therefore, the strife that resulted in the  
 destruction of the Holy Temple was

(cont. P. 2)

**Word to the Wise:** Meaning within the word

.....  
 The word יראת אימה refers to fear, while יראת  
 means awe. The word יראת העונש is identified  
 with יראת, the lesser level of יראת that is the  
 fear of Hashem's punishment for sin. The  
 greater level — יראת הרוממות, awe of  
 Hashem — is associated with recognizing  
 Hashem's greatness. (R' Elazar ben Ha'Gra)

These two levels also apply to man. Although  
 the word יראת as used in the Torah (Devarim  
 13:5, 10:20) is translated and understood as  
 "fear," the Rambam (Hilchos Yesodei HaTorah  
 2:2) defines יראת as "awe." Despite the  
 distinction drawn by Rambam, the two  
 definitions of יראת are really two levels of  
 the same phenomenon called יראת שמים.  
 (Mesillas Yesharim, Ch. 24)



**Inside This Issue: Focus on ברכת קריאת שמע**

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 ברכת קריאת שמע *Living Like the Angels*


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(INSIGHT cont.)

not only between the religious and the irreligious, but also within the religious ranks.

However, having differing paths in doing God's will is not an anathema to Torah. Yaakov Avinu gave each of his sons, the progenitors of the twelve tribes, a different blessing, reflecting each son's own character and potential. The Torah details the individuality of each tribe on its journey through the *midbar*. Each encamped under its own flag (*Bamidbar*, Ch. 2), yet the tribes shared one common direction and one common goal. Each tribe in its own way followed the path of Hashem under the canopy of the Clouds of Glory on the way to the Promised Land.

The Torah is called a "song" (*Devarim* 31:19) because of its diversity and complexity — similar to all the instruments of an orchestra and all the voices in a choir joining in harmony. These different components are essential to its splendid beauty.

The Talmud (*Yevamos* 14b) itself illustrates that righteous people can differ, most notably through the renowned disputes between Hillel and Shammai. These disputes also instruct us on *how* to differ: When each side hears and respects the other, and both are on a quest for truth, then differences add depth and texture to the picture without diminishing unity by the smallest measure (*Ohr Gedalyahu, Bereishis*, p. 136, s.v. *Af she'kol*).

## Visualize:

Images that bring the prayer to life

### Team Work

.....

*When the Segal family married off their son, their neighbors at K'hal Ahavas Yisrael swung into action. The women in the shul had a tradition of making a community sheva brochos for its members. Mrs. Weiss was the organizer. She had a roster of participants to call upon. Mrs. Millstein made salad. Mrs. Rothenberg made challah. Mrs. Greensweig made*

*soup. Two women made chicken, two made side dishes and one made dessert. Everyone chipped in a few dollars for the paper goods and extras.*

Each woman did the job she was good at, and appreciated the fact that other women were supplying what she could not. The end result each and every time was a lavish dinner for 50, made all the more delightful because of the spirit of *achdus* that went into its preparation.

The angels teach us that we need not envy, resent or criticize other people's sincere paths in serving Hashem. Our *avodah* is like the group effort depicted above; we each do what Hashem gave us the ability and resources to do. When we appreciate each other's contributions, the result is a feast of *nachas* for Hashem, and a delight to all who take part in the effort.

## Try This!

- ▶ In praising Hashem, the angels each have their part, and yet the parts harmonize into a rich, multi-toned sound. Imagine the sound of a beautiful harmony pervading the world, and think of that sound and image when you say **קדושה כלם כאחד עונים באימה** ונותנים באהבה רשות זה לזה להקדיש... קדושה כלם כאחד עונים באימה ונותנים באהבה רשות זה לזה להקדיש... ואמרים ביראה.

## Did You Know

### ▶ Interruptions During Brochos of Krias Shema

The Mishneh Berurah (66:23) rules that if a person goes to the bathroom during the *berachos* of *Krias Shema*, although he washes his hands upon his return, he should not recite *Asher Yatzar*. Rather he should wait until the end of *Shemoneh Esrei*.