

**Tefillah Focus Of The Week:**

**ויציב**

*Forever Vibrant*

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

...His [Hashem's] words [contained in the Torah] are living and enduring, faithful and delightful forever and to all eternity... for our children and for our generations, and for all the generations of Your servant Israel's offspring.

...ודבריו חיים וקיימים...  
נאמנים ונחמדים לעד ולעולמי  
עולמים... על בנינו ועל  
דורותינו ועל כל דורות  
זרע ישראל עבדיך.

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



**D**ovid Hamelech wrote (Tehillim 19:8):  
תורת ה' תמימה משיבת נפש,  
*The Torah of Hashem is perfect, it restores the soul.*

study, the potential for merit is very significant. Adding an additional five minutes of Torah study to each day can earn an additional 365,000 mitzvos of Torah study—which is greater than all other mitzvos—each year. On average, a person speaks 200 words a minute. That means that by studying Torah daily for an additional five minutes, he can acquire 1,000 extra mitzvos of Torah study each day. That adds up to 365,000 extra mitzvos of Torah study each year (200 words per minute x 5 minutes = 1,000 extra mitzvos of Torah study each day x 365 days = 365,000 mitzvos a year). Over the course of forty years, by studying Torah an additional five minutes each day, a person can merit an additional 14,600,000 (365,000 x 40) mitzvos of Torah study! For 10 minutes each day, he can merit 29,200,000 mitzvos of Torah study!

*The words of Torah are more desirable than gold or an abundance of precious gems (Ibid, 19:11).* How desirable are the words of Torah? Rav Elya Lopian said, in the name of the Alter from Kelm, that it is worthwhile for Hashem to have created the world for one ברוך הוא וברוך שמו to have been said. If a person answers 1,000 ברוך הוא וברוך שמו, it would still not equal reciting one אמן. If one says 1,000 אמן, it does not equal even one אמן יהא שמייה רבה. And 1,000 אמן יהא שמייה רבה are not equivalent to even one word of Torah. With so much value in each word of Torah

**THEME:**

An essential concept of the prayer

**Eternally Ours**

The Torah is a living entity given to us to live by and pass along intact to each new generation.

**INSIGHT:**

Deeper meanings of the theme

**The One and Only Torah**

The 13 Principles of Faith, as elucidated by the Rambam in his Commentary to *Mishnah* (Sanhedrin, Chapter 10), are the basic foundations of Judaism. The Rambam extracted his Thirteen Principles of Faith from the vastness of the Oral Torah. In the first five Principles, the Rambam discusses the nature of belief in G-d. He established that the basis of our faith and trust is that there is a G-d Who created and maintains the universe. The next four Principles of Faith define how G-d communicated His commandments to mankind through the Torah. These commandments are the fundamental criteria for defining right and wrong. The remaining four Principles make clear that G-d rewards good and punishes sin.

The Rambam states that a person who does not believe even one of these 13 Principles of Faith is called an apostate, even if he performs every mitzvah in the Torah (Rambam's Commentary on Mishnayos, Sanhedrin 10:1). Such a person has no portion in *Olam Haba*, the World to Come.

The eighth Principle of Faith states: "I believe with perfect faith that all the Torah we have now in our hands is what was given to Moshe *Rabbeinu*." This principle of emunah reflects the idea that, by giving us the Torah, G-d transmitted His wisdom to us. This concept also underlies the ninth Principle which states: "I believe with perfect faith that this Torah will not be exchanged, and that there will not be another Torah from the Creator." Hashem gave us the Torah in its entirety. Therefore, the Torah will not be exchanged for a "later" model. Since both the Written and Oral Law were given by G-d, they cannot be improved upon in any manner.

The eighth and ninth Principles go together. The Torah we have today is the same Torah given to Moshe *Rabbeinu* thousands of years ago and it will not be replaced, as it is living. It will endure for all generations (See *Nefesh Shimshon*, Gates of Emunah, Feldheim, Page 243).

**VISUALIZE:**

Images that bring the prayer to life

**Living in Our Space Station**

Imagine a space station – a huge, fully equipped mini-world orbiting somewhere between Earth and Mars. It is manned by a population of men and women, each with his or her spouse, who possess the skills to keep the station running and serving its purpose as a way-station for space travelers. The couples are living their lives in this space station, raising their children there and training the next generation of technicians



and professionals. There is a manual that outlines the workings of the space station. It details the mechanics of this immense creation; it explains how to maintain its environment, how to keep the inhabitants happy, healthy and productive, how to raise the next generation and ensure that they will have the requisite skills to keep their mini-world going. This manual, written by the people who designed and

built the station, is so essential to the residents' survival that its very first direction is to require everyone on the space station to review a part of its contents every day.

Like this space-ship crew, we are afloat in the vacuum of space aboard a perfectly designed vessel. The Torah is our manual, produced by the Designer and Creator of our mini-world, and He urges us to study His directions every day so that we and everything around us will operate as intended. There is no "up-dated version," as there has never been nor will there be a new Creator, or a new Creation.

**Try This!**

► Some things are enduring – mountains, massive buildings and monuments, for example. These are objects that survive generations and may perhaps survive the entire history of the world, however, they are inanimate. Some things are living – trees, grass, animals, people. They pulse with energy and engage actively in the world around them, but they die. When you say the words חיים וקיימים think of the Torah; think of both of these powers co-existing – vibrant life and enduring strength.

**Did You Know**

► **Attempting to Communicate**

When a person recites *Krias Shema*, he should not suggest with his eyes, intimate with his lips or point with his fingers while he reads the first passage, which confirms his acceptance of the yoke of the Kingdom of Heaven. This is because if he is busy trying to communicate something, it appears as if he is reading *Krias Shema* casually (Orach Chaim 63:6). During the first passage, a person is not even allowed to communicate for the sake of a mitzvah (Mishneh Berurah, ibid:17). During the second section of *Krias Shema* (ויהי הבהת) and the third section (והיה אם שמע) one can signal someone but only for the sake of a mitzvah (ibid,18).