



Praying WITH Passion

GIVING MORE MEANING TO OUR TEFILLAH - ONE WEEK AT A TIME **ISSUE NO. 146**

Tefillah Focus Of The Week: **שמנה עשרה** *Building Each Day*

ולירושלים עירך ברחמים תשוב, ותשכן בתוכה כאשר דברת, ובנה אותה בקרוב בימינו בנין עולם, וכסא דוד מהרה לתוכה תכין. ברוך אתה ה', בונה ירושלים.

Meaning:

The simple translation of the prayer

And to Jerusalem, Your city, may You return in compassion, and may You rest within it, as You have spoken. May You rebuild it soon in our days as an eternal structure, and may You speedily establish the throne of David within it. Blessed are You, Hashem, the builder of Jerusalem.

Theme:

An essential concept of the prayer

Meriting the Temple

We pray that our merits, added to those of the generations preceding us, will suffice to have the Third *Beis Hamikdash* built in our day.

Insight:

Deeper meanings of the theme

Indestructible Bricks

The *Yerushalmi* in *Yoma* (1:1) teaches that every generation that has not had the *Beis Hamikdash* built in its day is considered to have destroyed it. Does our generation truly have the ability to rebuild the *Beis Hamikdash*? It is difficult to imagine that

our generation could accomplish what prior, greater generations could not.

In this blessing, we beseech Hashem ובנה to rebuild soon in our days the future *Beis Hamikdash*, a *binyan olam*, translated as “an eternal building.” However, it can also be translated as a “building [built] by the entire world,” meaning that the final *Beis Hamikdash* will be considered a collective effort of all Jews over all the

generations (The Art Of Jewish Prayer, by Rabbi Y. Kirzner, page 228).

The *Sfas Emes* (*Devorim*, Year 5634) explains that the *Beis Hamikdash* is continuously being rebuilt through the merit of every Jew in exile over the generations. Every prayer, every act of dedication to G-d throughout the ages is a brick in the foundation of the Third *Beis Hamikdash*.

The future *Beis Hamikdash* requires (cont. P. 2)

Word to the Wise: Meaning within the word

How did the name ירושלים Jerusalem come about? What is its source? The Midrash (*Bereishis Rabbah* 56:10) tells us that the name Jerusalem is a combination of two names. After Abraham offered up his son Isaac as a sacrifice to G-d, Abraham built an altar and named the place “May G-d be Seen” (*Yeirah*), suggesting a place where G-d’s presence is felt and fear of Him exists. Malkizedek (another name for Shem, the son of Noah) ruled over the city and called it *Shalem*, a place of peace and perfection. Hashem combined these two names, *Yeirah* and *Shalem* and called it *Yerushalayim*, Jerusalem. This is the place where peace and perfection can be achieved by recognizing Hashem’s presence. It is the place where righteousness can blossom to its fullest.



This helps explain why this blessing of *Shemoneh Esrei* begins with the conjunction “and” וירושלים which connects it to the previous blessing, *Al HaTzadikim*. The Gemara (*Megillah* 17b) teaches that the blessing for rebuilding Jerusalem comes directly after *Al HaTzadikim* because Jerusalem is where the *tzaddikim* will reach their full potential.

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(INSIGHT cont.)

the bricks of each and every Jew, and we therefore have both the ability and responsibility to contribute towards its rebuilding. The question is: will each of us be able to say that he truly did his utmost in this vital undertaking?

The First and Second Holy Temples were built with earthly materials and therefore contained certain spiritual deficiencies which left them vulnerable to destruction. However, the Third Holy Temple will not have the limitations of the first two Holy Temples, and it will never be destroyed

(Ben Ish Chai, Parshas B'Shalach, 1:20).

Visualize:

Images that bring the prayer to life

Built With Deeds

.....
 The small yeshiva struggled for decades to stay afloat financially. It was in a never-

ending crisis mode of fund-raising so that it could keep its beis medrash and modest dormitory safe and habitable. A leaky pipe, a broken window, a moldy ceiling – everything was a challenge. Nevertheless, the Rosh Yeshiva met the challenge, often taking leave of his precious talmidim to hit the phones or hit the road and gather up the resources to keep the building functioning. Meanwhile, the bochurim learned and matured. Their Rosh Yeshiva's sacrifice for them was not lost on their young hearts, and they strived, with the guidance of their dedicated rebbeim, to become the kind of b'nei Torah that would be a credit to their yeshiva.

One day, a terrible storm hit the area of the yeshiva. The roof was ripped off the building, the rooms were flooded, the furnishings and many seforim were rendered useless. The yeshiva was forced to take up residence in a temporary location,

but the growth and learning of the talmidim continued unabated. With the boys' devoted avodas Hashem, the Rosh Yeshiva told them, the yeshiva was being built, even as its physical structure lay in ruins. And the yeshiva they were building was one that no storm could destroy.

Likewise, the Beis Hamikdash we build each day with our avodas Hashem exists on a spiritual plane, and consists of spiritual building materials that are beyond the reach of physical forces. Therefore, even when in the times of Moshiach, the Third Beis Hamikdash takes its physical form, it will be eternal.

Try This!

- ▶ As you walk up to the Kosel, you observe the many Jews of every type, standing before the great stone wall, deep in prayer. You make your way to the wall and marvel at its ancient, holy stones. You think about all the Jews who have stood before the wall and poured out their hearts before this last remnant of Yerushalayim's glory. You imagine the wall millennia ago, standing new and proud, with the *Beis Hamikdash* rising majestically above it. Fill your heart with these images and feelings as you say the blessing beseeching Hashem to rebuild the *Beis Hamikdash* soon in our days! ובנה אותה בקרוב בימינו בנין עולם.

Did You Know

▶ The Best Place

There are several places throughout the *Shemoneh Esrei* in which one may insert personal requests: in each of the middle blessings, in the *berachah* of *Shema Koleinu* or in *Elokai Netzor*. Are any of these places preferable for the insertion of personal requests? The *Mishnah Berurah* (Siman 122:8) offers the following guidance:

“It is better for one to insert the prayers for all those matters of which he is in need after he has finished saying all *Shemoneh Esrei's* eighteen blessings (i.e. in *Elokai Netzor*), rather than to introduce them into the blessing *Shomei'a Tefillah*, so that when it is necessary for him to respond to *Kaddish* or with *Kedushah* he will be able to respond.”

However, if one prays alone, or where saying *Kedushah* or responding to *Kaddish* is not an issue, it is better to insert personal requests where they correspond to any of the middle blessings (*Ishai Yisrael*, Chapter 23, footnote 195).