



# Praying WITH Passion

GIVING MORE MEANING TO OUR TEFILLAH - ONE WEEK AT A TIME ISSUE NO. 90

Tefillah Focus Of The Week: **אז ישיר** *Proclaiming the King*

ה' ימלך לעלם ועד... כי לה' המלוכה, ומושל בגוים... ביום ההוא יהיה ה' אחד ושמו אחד.

### Meaning:

The simple translation of the prayer

Hashem shall reign for all eternity... For the kingship is Hashem's and He rules over the nations... on that day Hashem will be One and His Name will be One.

### Theme:

An essential concept of the prayer

### Ruler and King

Hashem is called "king" over the Jewish people, who chose to be His subjects, and "ruler" over the nations of the world, who are subject to His power without their consent.

### Insight:

Deeper meanings of the theme

### The Benefits of Membership

בגוים "For the kingship (ha'melucha) is Hashem's and He rules (ומושל) over the nations." The Vilna Gaon (Gra on Mishlei 27:27) explains that the word melech (from the word המלוכה), applies to Hashem's Kingship over the Jewish nation, and מושל, applies to His sovereignty over the other nations of the world.

Melech refers to a king whose kingship is accepted by the people. This is the meaning of the saying in Mishlei that "There is no king without a nation." In contrast, the word מושל, refers to a ruler who imposes his rulership over an unwilling people.

What is the purpose of the distinction between melech — a king willingly accepted by his subjects — and מושל — a ruler who imposes his rule? What is the difference whether Jews pray to Hashem out of fear and obligation, or out of love and gratitude, other than the fact that the latter option is more pleasing to the human psyche?

The Jewish people's role in "accepting" Hashem's Kingship obviously bears tremendous importance. Thus, one of the holiest days of the year is dedicated to this concept. The Gemara (Rosh Hashanah, 34b) states that Hashem says, "recite before Me on Rosh Hashanah verses of kingship ... so that you may accept My sovereignty upon yourselves." Why does Hashem desire that the Jewish people formally accept His Kingship? The RamChal (Derech Hashem, Chalek 4, Ch. 4, Os 2 and 3) explains:

When a Jew accepts Hashem's Kingdom and acknowledges it with his heart and (cont. P. 2)

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

ה' אחד ושמו אחד, "Hashem will be One and His name will be One." This statement refers to a future time, even though Hashem has only One Name today. The Gemara (Pesachim 50a) explains that world of the future will be unlike the world of today. In today's world, G-d's name is spelled Yud-Hei-Vav-Hei, but it is not pronounced as it is spelled. That is because we fail to perceive G-d's nature as it is expressed in the true pronunciation of His Name. Therefore, we may not utter it.

In the world of the future, all will be One—the spelling and the pronunciation will both be Yud-Hei-Vav-Hei' (shem ha'mefurash), as the perception and reality of G-d will be the same. (The Complete ArtScroll Siddur)



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## אז ישיר Proclaiming the King

(INSIGHT cont.)

mouth, then Hashem manifests Himself in His world and blessing is passed on to us.

Appreciating the good bestowed by our King, blessing His Name and serving Him joyfully are all precious, yet practical and attainable components of the *kavannah* that turns our words of prayer into a true service of the heart. The ability to see Hashem's dominion in the world, and thereby relate to Him as the beneficent *Melech*, is therefore a potent means of constantly redoubling the good that Hashem bestows.

around the world had emerged to battle it out for the final round of voting. At last, election day came. The winner was the Prime Minister of Happyland. Now he would not only rule over his nation, but all the nations of the world. Of course, those who had chosen him, and especially the people of Happyland, were ecstatic that their candidate had won. They would be ruled by the one they had trusted, believed in and supported. However, those who had chosen other candidates were far less enthusiastic. They would obey the new World President; but only because they had no choice.

The Jewish people are in the enviable position of being willing subjects of the King of the Universe. We can point to the majestic, awesome Ruler of all and say to the world, "This is *our* King."

### Visualize:

Images that bring the prayer to life

#### Chosen King, Chosen Nation

The election for President of the World was a hotly contested one. Powerful, charismatic leaders from many nations

### Try This!

- ▶ One of the purposes behind the stirring sounds of the shofar on Rosh Hashana is to signify kingship. The shofar was used in the coronation ceremony of the Jewish kings, and Rosh Hashana's main theme is "crowning Hashem" as our King. Think of the penetrating sound of the shofar as it calls each person to attention and instills the awe of Hashem in his heart. Hear the shofar's call

when saying **כי לה' המלוכה ומושל בגוים**.

### Did You Know

#### ▶ Interrupting for Hallel

Mishneh Berurah (Siman 411:16) rules that if a person is in the middle of Pesukei D'Zimrah, he may interrupt these prayers in order to read Hallel with the congregation. This is not considered *halachically* as an interruption, as the psalms of Hallel are of equal status to those added to the Pesukei D'Zimrah on Shabbos.

However, the person who switches to saying Hallel should not make a blessing over the reading of Hallel, either at the beginning or at the end. He fulfills his obligation to make an opening blessing with Baruch She'amar at the beginning of Pesukei D'Zimrah, and he fulfills the concluding blessing with Yishtabach. This rule applies only to the reading of Hallel for Rosh Chodesh, Chol HaMoed Pesach and the last days of Pesach when the complete Hallel is not recited (see Aruch HaShulchan, Ibid:8; Shaar HaTziyun, Ibid:4).