

Tefillah Focus Of The Week:

הללו את ה'

Hashem and His Majesty

MEANING: The simple translation of the prayer

And He established them forever and ever, He issued a decree that will not change. **Praise Hashem from the earth, sea giants and all watery depths.** Fire and hail, snow and vapor, stormy wind fulfilling His word...Let them praise the Name of Hashem, for His Name alone will have been exalted....

ויעמידם לעד לעולם, חק נתן
ולא יעבור. **הללו את
ה' מן הארץ, תנינים
וכל תהמות.** אש וברד,
שלג וקיטור, רוח סערה עשה
דברו... יהללו את שם ה', כי
נשגב שמו לבדו...

WORD TO THE WISE: Meaning within the word



The word נשגב is a combination of גבוה and שגיא, meaning high and mighty. (Rav Schwab on Prayer, Page 200). A hint of this is the fact that the letters of the word נשגב refer to *Nov* (letter נ), *Shiloh*

(letter ש), *Givon* (letter ג) and *Bais Olamim* (letter ב). The Gemara (Zevachim 118b) states that through the course of history, the *Shechinah*, Divine Presence, rested in these places in Eretz Yisroel: the Tabernacle in *Shiloh*, in Nov and Givon and the Temple (*Bais Olamim*) in Jerusalem (*Siddur Ha'Shlach*).

THEME:

An essential concept of the prayer

Reason to Praise

By meditating on the grandeur of creation, we come to feel humility before Hashem.

INSIGHT:

Deeper meanings of the theme

Creation Praises Hashem

הללו את ה' מן הארץ תנינים וכל תהמות. אש וברד, שלג וקיטור... "Praise Hashem from the earth, sea giants and all watery depths. Fire and hail, snow and vapor..."

Who is the one doling out the praise? And for what reason? Rambam (Hilchos Yesodei HaTorah 3:9-11) explains the meaning and purpose of the verse above: "All the stars and spheres possess a soul, knowledge, and intellect. They are alive and stand in recognition of the One who spoke and brought the world into being. According to their size and level, each one praises and glorifies their Creator as the angels do. Just as they are aware of Hashem, they are also aware of themselves and of the angels which surpass them. The knowledge of the stars and the spheres is less than the knowledge of the angels, but greater than that of men.

"Below the sphere of the moon, G-d created a type of matter which differs from the matter of the spheres. He created four forms for this matter...The first of these forms is the form of fire...The second is the form of wind....The third is the form of water...The fourth is the form of earth...Thus, below the sky there are four different forms of matter, one above the

other, each one encompassing the one below it...These four bodies do not possess a soul, nor are they conscious or knowing. Rather, they are like dead bodies..."

King David's statement מן הארץ תנינים -- "Praise Hashem from the earth, sea giants and all watery depths. Fire and hail, snow and vapor..." -- does not contradict the Rambam's statement above. That verse should be interpreted as follows: "Men, praise G-d for His mightiness which is apparent in the fire, hail, and other creations that can be seen below the sky, because their power is always visible to both the great and the small."

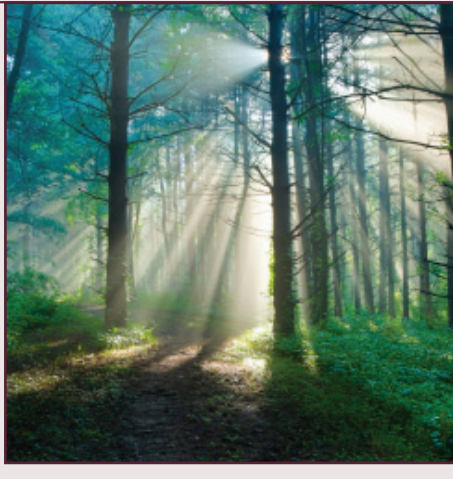
Rambam (Ibid 4:12) concludes: "When a person meditates on these matters and recognizes all the creations, the angels, the spheres, man, etc. and appreciates the wisdom of Hashem in all these creations, he will add to his love for G-d. His soul will thirst and his flesh will long with love for G-d. He will stand in awe and fear from his humble, lowly, and base nature when he compares himself to one of the great and holy bodies."

VISUALIZE:

Images that bring the prayer to life

Man's Praise

Imagine walking along a nature trail. The sun is shining brightly, pouring warmth and light into the world; it does Hashem's will, praising its Creator. The sky arches above, a pure blue lid that keeps breathable



air down on the surface of the planet. It, too, praises Hashem by doing His will. Each leaf reaches for sunlight, as Hashem commands it

to. Each bird flies at its pre-ordained altitude and eats its pre-ordained food, doing the will of its Creator. In all of Creation, only Man has the choice of doing Hashem's will or departing from it. When we do the mitzvos, we, too, are doing what our Creator created us to do – to praise Him by doing His will.

Try This!

As you say the words -- תנינים וכל תהמות. אש וברד שלג וקיטור... "sea giants and all watery depths. Fire and hail, snow and vapor..." think of the vastness of these entities –the entire earth spinning through space, the great, churning sea, massive sea creatures – and feel the sense of awe for the Creator of it all.

Did You Know

When Called for an Aliyah

In last week's issue, we stated that because one should not interrupt in between reciting Baruch She'Amar and Yishtabach, one should not initially call up to the reading of the Torah a person who is in between reciting Baruch She'Amar and Yishtabach. The exception is if he is the only Kohein or Levi present.

If called up, he is permitted to read the portion quietly together with the reader, but he should not make an interruption to instruct the chazzan to say a *Mi She'Beirach*. However, if the chazzan began to say a *Mi She'Beirach* of his own accord and forgot his name and asks him his name, he is permitted to answer him out of respect. (Mishneh Berurah 51:10)