

## Tefillah Focus Of The Week:

# ברוך ה' לעולם

Hashem and Us

### MEANING: The simple translation of the prayer

Blessed is Hashem forever, Amen and Amen. Blessed is Hashem from Zion, Who dwells in Jerusalem, Hallelu-kah. Blessed is Hashem, G-d, the G-d of Israel, Who alone does wonders. Blessed is His glorious Name forever, and may all the earth be filled with His glory, Amen and Amen.

ברוך ה' לעולם, אמן ואמן.  
ברוך ה' מציון, שכן ירושלים,  
הללו-ה'. ברוך ה' אלקים  
אלקי ישראל, עשה  
נפלאות לבדו. וברוך שם  
כבודו לעולם, וימלא כבודו את  
כל הארץ, אמן ואמן:

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

The repetition of **אמן ואמן** is meant to re-emphasize the statement. According to the Gemara (Shavuos 29b) a listener's 'Amen' can have the connotation: (1) to acknowledge the truth of a statement, and (2) as a prayer, to express the hope that a statement come true. In our *mizmor*, both are expressed by **אמן**, depending on the context. (Iyun Tefillah, cited in Siddur Eitz Chaim,

The Complete ArtScroll Siddur). The last of the two recitations of **אמן** at the end of this *mizmor* refers to the statement, **כבודו לעולם וימלא**, Blessed is His glorious Name forever, and may all the earth be filled with His glory. The first of the two recitations of **אמן** means that we believe with perfect faith that eventually the world will recognize Hashem. The last **אמן** is a prayer that this should come true soon in our time. (Rav Schwab on Prayer, ArtScroll, Page 215).

### THEME:

An essential concept of the prayer

### More Than a Miracle

More than any wonder or miracle in Hashem's creation, His relationship with the Jewish people reveals His glory in the world.

### INSIGHT:

Deeper meanings of the theme

### Kiddush Hashem Is the Purpose

Blessed is Hashem, **ברוך ה' אלקים אלקי ישראל**, G-d, the G-d of Israel. A verse in Tehillim (22:4) states, "But You are Holy; You await the praises of Israel." Ohr HaChaim (Devarim 32:4) explains that Hashem did not sit on His Heavenly throne until the angels of Heaven said, **ברוך ה' אלקים**, "Blessed is Hashem, G-d, the G-d of Israel."

Why is Hashem's Name revealed only through the Jewish people? It would seem that creation in all its splendor would also reveal Hashem's honor. The answer to this question is that this praise of Hashem -- Blessed is Hashem, G-d, the G-d of Israel -- refers to kiddush Hashem. That explains why the Midrash (Tanchuma, Kedoshim 2) states that the angels sanctify Hashem's Name when they say that Hashem is "the G-d of Israel."

From the beginning of the Jewish people's journey through history until the prophesied end of days, this specific goal — kiddush Hashem, the sanctification of God's Name — has been the primary purpose for which we have been sustained throughout the ages (*Michtav MeEliyahu*, Vol. 1, p. 22, s.v. *Ach anu*).

The Netziv explains that initially, the Jewish people were to have fulfilled this purpose simply

by entering and inhabiting Eretz Yisrael. By living according to the Torah and cleaving to G-d in their holy land, G-d's name would have been sanctified throughout the world, as foretold in the verse, "Then all the peoples of the earth will see that the Name of Hashem is proclaimed over you [the Jewish nation] and they will revere you." (*Devarim* 28:10) The Jewish people's purpose would have been fulfilled in peace, and there would have been no need for exile.

However, this was destroyed by the report of the scouts who were sent to assess the land in preparation for the Jewish people's conquest. Because they sinned by returning to the people with a report filled with fear and negativity, that route to complete redemption was closed off. Since that time, God has spread His Name by scattering His people throughout the world (*Ohr Gedalyahu, Bereishis*, p. 23).

One of the most powerful steps one can take right now, as the Messianic era moves closer, is to speed up this slow process by taking every opportunity that presents itself to help reveal and sanctify God's glorious Name throughout our communities, our cities and countries, and the entire world.

### VISUALIZE:

Images that bring the prayer to life

### Beloved

Mayor Smith of Hometown, USA travels to Washington to try to advocate for his constituents' needs. He tries to visit his state's senators and congressmen, but he finds it difficult to get appointments. The politicians' attitude seems to be that the mayor is a minor player, a local character on whom they do not need to waste their valuable time.

However when one of the congressmen returns to his home state during a recess, he decides to go visit Mayor Smith in Hometown. When



he gets there, he is astounded to find that the town square is named for the mayor. A brand-new high school building is named for him as well. In fact, everywhere the congressman goes with this mayor, they are followed by well-wishers and admirers.

"Thanks for taking care of our traffic problem," one constituent calls out as he sees the mayor walk by. "Thanks for helping my son get a college

scholarship," says another. A mother holds up her toddler and says, "This is Mayor Smith! You should grow up to be like him!"

Gradually, the congressman's perception of the mayor changes drastically. By virtue of the greatness the mayor's people clearly see in him, the congressman comes to see Mayor Smith as a great man as well.

When we, the Jewish people, are doing our job correctly, we are showing the world, through our words, acts, and expressions of love and awe, the greatness of Hashem. Through us, the world should come to know who Hashem is.

### Try This!

► When a child shows love and respect for his parent, the parent's prestige is raised in the eyes of others. When you recite the words "Blessed is Hashem, G-d, G-d of Israel," think of yourself as that child.

### Did You Know

#### ► K'Vasikin or Pesukei d'Zimrah?

Mishneh Berurah (52:1) rules that if a person arrives so late to shul that if he were to recite the entire *Pesukei d'Zimrah* he would not finish in time to recite Shemoneh Esrei with the minyan, some authorities permit him to skip certain sections of *Pesukei d'Zimrah* in order to pray *Shemoneh Esrei* with a minyan. However, he may not skip parts of *Pesukei d'Zimrah* to pray K'vasikin (i.e. reciting Shema just before sunrise and beginning Shemoneh Esrei at sunrise which is the preferred time). (*Ashrei HaIsh*).

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