

Tefillah Focus Of The Week:

ברנת קריאת שמע

Living Like the Angels

MEANING: The simple translation of the prayer

...And they all open their mouth... and bless... the Name of G-d... then they all accept upon themselves the yoke of heavenly sovereignty from one another, and lovingly grant permission to one another to sanctify... All of them as one proclaim His [Hashem's] holiness and say with awe...

...וכלם פותחים את פיהם...
ומברכין... את שם הא-ל... וכלם
מקבלים עליהם על מלכות שמים
זה מזה, ונותנים באהבה
רשות זה לזה להקדיש...
קדושה כלם כאחד עונים
ואומרים ביראה...

WORD TO THE WISE: Meaning within the word



The word **אימה** refers to fear, while **יראה** means awe. The word **יראה** is identified with **יראת העונש**, the lesser level of **יראה** that is the fear of Hashem's punishment for sin. The greater level — **יראת הרוממות**, awe of Hashem — is associated with recognizing Hashem's greatness. (R' Elazar ben Ha'Gra)

These two levels also apply to man. Although the word **יראה** as used in the Torah (Devarim 13:5, 10:20) is translated and understood as "fear," the **Rambam** (Hilchos Yesodei HaTorah 2:2) defines **יראה** as "awe." Despite the distinction drawn by **Rambam**, the two definitions of **יראה** are really two levels of the same phenomenon called **יראת שמים**. (Mesillas Yesharim, Ch. 24)

THEME:

An essential concept of the prayer

The Angels' Way

The angels set an example for the Jewish people by allowing each other to praise Hashem in their own individual ways, yet working to serve Hashem with a unity of purpose.

INSIGHT:

Deeper meanings of the theme

Diversity and Unity

Tanna d'Bei Eliyahu explains that despite the fact that the Angels fall into various hierarchical levels, each with its own particular set of limitations, jealousy does not exist among them. To the contrary, the angels urge one another to take the initiative in praising Hashem, as we say in the tefillah, ונותנים באהבה, רשות זה לזה להקדיש, the angels lovingly grant permission to one another to sanctify G-d and כלם כאחד עונים, all of them as one proclaim His [Hashem's] holiness.

Anyone who studies history knows that the era of the second Beis HaMikdash was a time of great Torah learning. It was the time of the yeshiva in Yavneh and the early Tannaim: Hillel, Shammai, and Rabban Yochanan ben Zakkai. Nevertheless, there was *sinas chinam*, and that was enough to bring the destruction of the Beis HaMikdash. Even amid such greatness, God saw fit to remove His presence and allow His "home" to be destroyed.

Rav Shimon Schwab (*Selected Speeches, Rav Shimon Schwab CIS Publ., Abridged Edition, pp. 22-23*) explains that in the chaotic period of Roman oppression, the Jews were violently divided as to how to respond. The chief division was between the religious Jews: one camp followed the guidance of the Sages, and the other camp, the *Biryonim*, favored an uncompromising militaristic approach. Therefore, the strife that resulted in the destruction of the Holy Temple was not

only between the religious and the irreligious, but also within the religious ranks.

However, having differing paths in doing God's will is not an anathema to Torah. Yaakov Avinu gave each of his sons, the progenitors of the twelve tribes, a different blessing, reflecting each son's own character and potential. The Torah details the individuality of each tribe on its journey through the *midbar*. Each encamped under its own flag (*Bamidbar*, Ch. 2), yet the tribes shared one common direction and one common goal. Each tribe in its own way followed the path of Hashem under the canopy of the Clouds of Glory on the way to the Promised Land.

The Torah is called a "song" (Devarim 31:19) because of its diversity and complexity — similar to all the instruments of an orchestra and all the voices in a choir joining in harmony. These different components are essential to its splendid beauty.

The Talmud (*Yevamos* 14b) itself illustrates that righteous people can differ, most notably through the renowned disputes between Hillel and Shammai. These disputes also instruct us on *how* to differ: When each side hears and respects the other, and both are on a quest for truth, then differences add depth and texture to the picture without diminishing unity by the smallest measure (*Ohr Gedalyahu, Bereishis*, p. 136, s.v. *Af she'kol*).

VISUALIZE:

Images that bring the prayer to life

Team Work

When the Segal family married off their son, their neighbors at K'hal Ahavas Yisrael swung into action. The women in the shul had a tradition of making a community sheva brochos for its members. Mrs. Weiss was the organizer. She had a roster of participants to call upon. Mrs. Millstein made salad. Mrs. Rothenberg made challah. Mrs. Greensweig made soup.



Two women made chicken, two made side dishes and one made dessert. Everyone chipped in a few dollars for the paper goods and extras.

Each woman did the job she was good at, and appreciated the fact that other women were supplying what she could not. The end result each and every

time was a lavish dinner for 50, made all the more delightful because of the spirit of achdus that went into its preparation.

The angels teach us that we need not envy, resent or criticize other people's sincere paths in serving Hashem. Our *avodah* is like the group effort depicted above; we each do what Hashem gave us the ability and resources to do. When we appreciate each other's contributions, the result is a feast of *nachas* for Hashem, and a delight to all who take part in the effort.

Try This!

► In praising Hashem, the angels each have their part, and yet the parts harmonize into a rich, multi-toned sound. Imagine the sound of a beautiful harmony pervading the world, and think of that sound and image when you say ונותנים באהבה רשות זה לזה להקדיש... קדושה כלם כאחד עונים... באימה ואומרים ביראה...

Did You Know

► **Interruptions During Brochos of Krias Shema**

The Mishneh Berurah (66:23) rules that if a person goes to the bathroom during the *berachos* of *Krias Shema*, although he washes his hands upon his return, he should not recite *Asher Yatzar*. Rather he should wait until the end of *Shemoneh Esrei*.