



# TOWARDS MEANINGFUL

## TEFILLA

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### ובא לציון

Children are taught from a young age two conflicting ideas. The first idea is that Hashem lives in the Shamayim, the heavens. The second idea is found in a popular kindergarten song - "Hashem is here, Hashem is there, Hashem is truly everywhere". This can be a very confusing message for kids, and for adults as well. Is Hashem found in the Shamayim, or is He everywhere? How can we understand these conflicting messages?

The Tefilla of **ובא לציון** gives us a little bit of an insight into this question.

**Gemara Sotah 49a** makes the following statement - עלמא אמאי קא מקיים? אקדושה - דסידרא

*What enables the world to exist? The קדושה דסידרא. The commentaries explain that the קדושה דסידרא is referring to the Tefilla of **ובא לציון**. Rav Shimshon Refael Hirsch explains that the reason why the Gemara calls this Tefilla קדושה דסידרא is because it teaches us about the סדר הרגיל של הדברים קדושה, the regular order of the world, about קדושת חיינו היום-יומיים, the Kedusha inherent in our day-to-day life. How so?*

If you think about it, **ובא לציון** is the third time we recite a form of Kedusha during Shacharit! We say it once during the ברכות שמע, קריאת שמע, once in the repetition of the

Shemoneh Esrei, and one last time now at the end of our davening. Why do we feel the need to repeat the Kedusha yet again?

**Rabbi Eliyahu Munk** in his book **עולם התפילה** explains that the first two recitations are at the height of our Tefilla, times of intense holiness. Now, as we take leave of this "spiritual" time of our day and go out to the "real world", we review the message of the Kedusha, so that we can carry whatever connection we formed with Hashem during our davening to the rest of our day.

We say - קדוש קדוש קדוש ה' צבאות מלא כל - הארץ כבודו - *Holy, Holy, Holy is Hashem, He fills the whole world with His glory.* Here, in this rendition of the Kedusha, we then bring the Aramaic translation. The **Avudraham** explains that this is for the sake of the laymen who may have arrived late to shul and missed the "real" Kedusha in חזרת הש"ץ. These people may not have understood Hebrew so we therefore translate the words into Aramaic, which was the popular spoken language of the time. But beyond this technical reason, the thematic message is that Kedusha doesn't just remain in the holy Hebrew words that we recite during davening, but escorts us throughout our day into our day-to-day language and surroundings.

In the Aramaic translation, there's actually a breakdown of the three different types of Kedusha -

1. *Hashem קדיש בְּשִׁמְיָי קְרוּמָא עֲלָאָה בֵּית שְׁכִינְתָּהּ.*

is *Kadosh* in the Heavens, in the dwelling place of His *Shechina*

2. קדוש על ארץ עובד גבורתה. *Hashem is Kadosh down here in this world that He created with His strength.*

3. קדוש לעלם ולעלמי עולמי. *Hashem is Kadosh forever and ever*

What we are in essence saying is that while Hashem's Kedusha may emanate from on high in שמים, it then spreads forth to the natural world below. It exists beyond space and it also exists beyond time. We can reach out and connect to Hashem no matter where we are and no matter what time of day it is.

We end off the Tefilla with a beautiful plea that Rabbi Munk eloquently describes as follows -

במילים פשוטות, הנוגעות עד הלב, הם מביעים את הכרת תודתנו העמוקה על יעודינו הנשגב כיהודים וכבני עם קדוש. תפילתנו מקרב הלב היא שהקב"ה יעזור לנו להיות ראויים תמיד לכבודו של תפקיד הסטורי זה.

*In simple and heartfelt words, this Tefilla expresses our recognition and gratitude for the lofty mission we have received as Jews and as a holy nation. Our heartfelt Tefilla is that Hashem will help us to be forever worthy for this weighty and historical mission.*

Below are the words of this plea:

ברוך הוא אלקינו שבראנו לכבודו. והבדילנו מן התועים. ונתן לנו תורת אמת וחי עולם נטע בתוכנו. הוא יפתח לבנו בתורתו. וישם בלבנו אהבתו ויראתו ולעשות רצונו ולעבדו בלבב שלם.

*Blessed are you our G-d who created us in order to bring Him honor. He separated us from those who stray and gave us the true Torah. He planted eternal life inside us. May He open our hearts in Torah and place in our hearts love and fear of Him so that we can do His will and serve Him with a complete*

heart.

The first step is to recognize that Hashem's Kedusha is not reserved to the synagogue or to the Heavens, but rather must be brought down into our day-to-day lives. The second step is to understand that it is our mission and responsibility to make this happen. As the chosen nation, it is our job to show the world around us that Hashem's Presence can be felt here on Earth and that He is here with us every step of the way. We ask Hashem to give us all the tools necessary to complete this responsibility.

If we can accomplish this, be"H we will merit to bring the *Mashiach* ונראה. ונירש טובה וברכה לשני ימות המשיח ולחיי העולם הבא. This will ultimately enable us to sing Hashem's praise without pause and to thank Him forever וזמרה כבוד ולא ידם. ה' אלקי לעולם אודך. ■

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