



Praying WITH Passion

GIVING MORE MEANING TO OUR TEFILLAH - ONE WEEK AT A TIME ISSUE NO. 9

Tefillah Focus Of The Week: **YIGDAL PART 2**

Fostering Real Faith In Moshiach

ישלח לקץ הימין משיחנו,
לפדות מחכי קץ ישועתו... מתים
יחיה קל ברב חסדו, ברוך עדי עד
שם תהלתו:

Meaning: The simple translation of the prayer

By the end of days He [Hashem] will send **our Messiah**, to redeem those longing for His final salvation. G-d will revive the dead in His abundant kindness—Blessed forever is His praised Name.

Theme: An essential concept of the prayer

As noted last week, 'גדל' comprises the basic principles of Jewish faith as formulated by the Rambam. This includes "I believe with complete faith in the coming of Moshiach. Though he tarry, nonetheless I await him every day that he will come."

Insight: Deeper meanings of the theme

The Gemara states when a person arrives at his Day of Judgment, he is asked, "Tzipisa l'yeshuah" – Did you await salvation (i.e., the coming of Moshiach)?

Smak reasons that we would not be asked whether we awaited salvation if we were never commanded to do so. He finds the source of this commandment woven inextricably into the first of the Ten

Commandments, in the verse "Anochi Hashem Elokecha" – I am Hashem, your God who has

"...We would not be asked whether we awaited salvation if we were never commanded to do so."

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This issue includes Torah content and should be treated accordingly.

Word to the Wise: Meaning within the meaning



Yigdal concludes with the words, “Yishlach l’keitz hayamin mishicheinu - Hashem will send our Moshiach at the end of days.” The commentaries ask why “days” is stated as “yamin,” as would be proper in Aramaic, rather than “yomin” in conformance with the Hebrew. The Dover Shalom answers that there are two ways that the Moshiach can come: with much tribulation (represented by Hashem’s

left hand) at the pre-determined end of days, or miraculously before the designated time (represented by His right hand.)

With the word “yamin,” which is Hebrew for right hand we remind ourselves of the impact we can have, through our merits and good deeds, to activate Hashem’s kindness.

“...We remind ourselves of the impact we can have... to activate Hashem’s kindness.”

INSIGHT CONT. from p.1

taken you out of the land of Egypt, out of the house of bondage.”

Hashem pledged that He would take us out of Egypt, and He also pledged to redeem us from our current exile. The mitzvah of “*Anochi Hashem Elokecha*,” often identified as the mitzvah of *emunah* – faith -- requires us to believe that Hashem redeemed us from the


Egyptian exile. Our bedrock belief in that redemption, which comprises the living, pulsing heart of our faith, pumps constant life into our belief that He will eventually redeem us from our current exile. As certain as we are of the past redemption is how certain we can be of the coming redemption. In our eyes, the *Geulah* is not just a hope, but a clear pres-

ence shining radiantly on the horizon, beckoning us to hurry and draw near. We do not just believe it is there; we yearn to reach it.

“In our eyes, the Geulah is not just a hope, but a clear presence shining radiantly on the horizon, beckoning us to hurry and draw near.”

It is the word “*Anochi*” that creates the connection between the past and future redemptions: The Midrash states: “*Anochi* signifies the first redemption from Egypt and the last redemption through Moshiach.” *Anochi* is the word by which G-d identifies Himself in both of those promises. “*Anochi*” is used when G-d answers Yaakov Avinu’s objections to descending into Egypt and thereby risking the dissolution of his family and its unique Divine mission. G-d promised, “I (“*Anochi*”) shall descend with you to Egypt, and I shall also surely bring you up...” *Anochi* also signifies the final redemption as the Prophet Malachi states, “Behold, I (“*Anochi*”) send you Eliyahu the prophet before the coming of the great awesome day of Hashem.”

“...Anochi signifies the first redemption from Egypt and the last redemption through Moshiach.”



*“...Wondering.
‘What is taking so long?’”*

Visualize:

Images that bring the prayer to life

A person might believe that the bus will arrive at the corner bus stop at noon. He can harbor that belief while sitting in his office, sitting at his shtender (lectern) or sitting at the kitchen table eating lunch. One who awaits the bus, however, is out at the bus stop. His ears are piqued for the sound of the engine; his eyes are focused on the approaching traffic. He is checking for his fare and checking his watch. At 12:05, he is already wondering, “What’s taking so long?”

“To await” means an active and eager anticipation of the imminent

“One who awaits the bus, however, is out at the bus stop.”

arrival of the redemption. The Rambam’s words, “*I await him every day...*” make it incumbent upon every Jew to await the coming of Moshiach every single day, all day long.





Take It With You:

Your personal connection to the prayer

When you know something big is coming, you prepare for it. For instance, if you know you'll be visited by important guests, you make sure your house is clean and pleasant. You prepare food and drink. You make sure everyone in your household is dressed in a neat, respectful manner. You don't think, "If I hear the knock on the door, I'll quickly get everything ready."

Expecting Moshiach works the same way. If you're not preparing, you're not living with a firm belief that the time is imminent, and that it will be "something big" that demands more than a last-minute fix. Since the essence of redemption is that G-d's presence will be revealed and known, our task in preparing for that time is to start now, using every possible opportunity to bring honor and recognition to G-d's name through our words, actions and interactions in daily life.

"...Our task in preparing for that time is to start now"

Your Personal Tefillah Trainer:

Exercising mind, memory and imagination to carry kavannah into your davening

Imagine this scene: Ruth is a Holocaust survivor who, after 50 years, discovered that she had a brother living in Israel. The brother, Chaim, has flown to New York to reunite with his sister. Ruth is in the arrivals lounge, desperately trying to catch the first glimpse of someone she is not even sure she will recognize. Feel her longing, her heart-stopping anticipation, and this week, connect to that feeling when saying לקח הימין משיחנו, לפדות מוכי קץ ישלח לך... ישועתו. "By the end of days He [Hashem] will send our Messiah, to redeem those longing for His final salvation."

Try This!

To track your progress, give yourself a check for each day you have Kavannah in Yigdal

	DAY 1	DAY 2	DAY 3
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
DAY 4	DAY 5	DAY 6	DAY 7
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Did You Know:

An insight for the week ahead.

Q If prior generations were unable to bring the final redemption, what is to say ours can?

A Rabbi Shimon Schwab once commented that if he were asked what merit the Jewish people possess that makes them deserving of Moshiach, he would answer: "...Normally, a person who is disappointed over and over again would give up... If we ask what our generation can say for itself as to why it deserves the coming of Moshiach, we reply that we deserve it because: We didn't give up! We waited patiently and we are still waiting—no matter how many disappointments and backslidings we had to

Our Merit To Bring Moshiach

experience. We don't know the word 'yiusht,' to give up." The Chofetz Chaim (Tzipisa L'Yeshua, Chapter 1) similarly explains, "With the length of the exile, the merits of the Jewish people grow and become greater from generation to generation from the merits...of their waiting and hoping for the coming of Moshiach for such a long time..."

As the Midrash (Bereishis Rabba 88:7) explains: "Everything is (bound up) with kivuy (hopeful awaiting)... 'Wait for salvation for it is close at hand!' Thus the verse (Yeshayahu 56:1) says, 'For My salvation is near to come'."