

Kinder Torah

בס"ד

Parashas Haazinu

Your Holy Name

“You are holy and Your Name is holy, and holy ones praise You every day, forever. Blessed are you Hashem, the holy G-d.”

“This is a very short *bracha* Abba.”

“Short but meaningful, Avi.”

“Can you please explain the meaning to me, Abba?”

“With pleasure, Avi. We have already learned that the concept of *kedusha* (sanctity) is an existence exalted above and separated from the limitations of material existence.¹ In this *bracha*, we declare that Hashem is holy. The *Novi Yishaya* (5:16) teaches us that the Almighty is holy when he declares, ‘Hashem, Master of Legions, will become exalted through judgment, and the Holy G-d will be sanctified through justice.’”

“We recite this verse in the *tefillos* of *Yomim Noraim* Abba.”

“Indeed we do, Avi. The *Tur*² points out that the *bracha* of ‘*Atto Kodosh*’ has fourteen words, corresponding to the fourteen words in the first verse of *Kedusha* (*Yishaya* 6:3). We see the relationship between these two expressions of holiness.

“The blessing then expresses the concept of the holiness of Hashem’s Name. A person’s name refers to his deeds. One way that he can earn a ‘good name’ is by performing deeds of kindness in a dependable, cheerful, and respectable manner. Hashem’s deeds are His direction of the events of this world. Through those deeds, we can perceive His Holiness.”

“Abba, how can we see the Hand of the Being Who is separated from the limitations of material existence in the events of the physical world?”

“That is a very deep question Avi! You are really thinking! It takes a bit of contemplation, however, if you pay attention, you will observe that the history of Hashem’s holy nation does not follow the ‘laws of nature.’ His ‘signature’ is inscribed on the book of the chapters of Jewish history. The *Novi Yishaya* declares this fact in chapter 57, verse 15, ‘Whose Name is holy.’”

“This is fascinating. Who are the holy ones who praise Hashem every day forever Abba?”

“There are two opinions among the *meforshim*. The *Abudarham* relates that Klal Yisrael are *kedoshim* as the verse states, ‘You shall be holy’ (*Vayikra* 19:2). Two other verses are also cited, ‘You shall be

holy for Me’ (*Vayikra* 20:26)³, and ‘For you are a holy people to Hashem’ (*Devarim* 14:21)⁴. The concept of Klal Yisrael’s holiness is defined by the *Ramban* (*Vayikra* 19:2) as separation from immortality and *aveyros*. The second opinion states that the *Malachim* (angels) are the holy ones who praise Hashem.⁴ The *Malachim* exist in an entirely spiritual dimension, unconnected to this world, in order to serve the Creator. As we learned in the *Kedusha*, the *Malachim* together with Klal Yisrael praise Hashem every day. In the first two blessings, we extolled Hashem’s praises and His *middos*, which we perceive as being above the mundane of this world. Now we go one step further, declaring that His *kedusha* is above all others – it has no comparison whatsoever in any world.”

“That is awesome, Abba.”

“It certainly is, Avi. We should all come to properly appreciate our Creator, the Holy One, blessed be He.”



Kinderlach . . .

We complete the first section of the Amida with the third bracha of Kedushas Hashem. We bespeak His praises in the first blessing, namely the foundations of emunah, Hashem’s middos, His beneficence to the world, His promise to redeem us, for the sake of the Avos, and for His sake, and His shielding of Avraham which continues to protect us to this very day. In the second blessing, our sages gave us the words to describe the Creator’s incomparable might. Now we realize that He is so exalted that we can never truly perceive His essence. We can only attempt to appreciate that He are holy and His Name is holy, and holy ones praise Him every day, forever. May we all succeed, amen.

Every Minute is Precious

It was Yom Kippur night. Shortly before the *Beis HaMedrash* was full of people crying out in prayer to Hashem. Now it stood empty except for one solitary individual who sat alone, softly crying. “Yisroel Meir, Yisroel Meir, what will be with you?” the *Chofetz Chaim* cried to himself. Why was he crying? He was giving Hashem an accounting of his deeds of the past year. He found that he could not account for ten minutes of his time. “How did you waste those ten minutes? Hashem bestowed His kindness on you all year, giving you health, food, and a fine healthy family. He only asks you to give an accounting of your deeds. Yet you cannot account for those ten minutes.” The *Chofetz Chaim* sobbed.

Can we relate to this? Ten minutes in the whole year. Do we know what we did for ten hours, ten days, or even ten weeks of the year? The time runs. We may think that the most amazing part of this story is that the *Chofetz Chaim* zt”l could not account for ten minutes of his time. That is certainly incredible. But just think about the implications of that. The rest of the year he could account for. *Reb Yisroel Meir* knew what he did every minute of every day of the year. Do you see how he valued time? Time was a priceless commodity to him. He treasured it more than gold, silver, and precious stones. Therefore, he shed tears over the ten minutes that he could not account for. Oh, what he could have accomplished with that time.

Kinderlach . . .

Only one more week until Yom Kippur. As we said before, time is running short. Try to squeeze in every mitzvah that you can. Learning, chessed (acts of kindness), honoring Abba and Imma, prayer, tzedaka (charity) will all bring us close to Hashem. Use your time wisely, as the Chofetz Chaim zt”l did. We should all merit being sealed in the Book of Life for a good year.

¹ *Artscroll Siddur* p. 100

² *Orach Chaim* 114

³ *Yaavetz*

⁴ *Iyun Tefillah*