

TEFILLAH TIPS

TEFILLAT SHACHARIT—SHABBAT

Baruch Kevod Hashem Mimkomo

“*Vehaofanim Vechayos Hakodesh Biraash Gadol Misnassim...Baruch Kevod Hashem Mimkomo*” - “And the Angels, Holy Creatures, with a great and loud tumult /noise recite...Blessed is the honor of Hashem from His Place.”

This too is one of the most well known verses in Jewish liturgy. We recite it three times each weekday morning, before the *Shema*, during the *Kedushah* and during *Uvah Letzion*; and on Shabbat day six times. It is a prophecy that was revealed to Yechezkel (Ezekiel 3:12).

Rav Miller *zt”l* remarks that the *Raash*- noise/clamoring of the angels demonstrates the great significance of praising G-d. In contrast, let’s consider what people generally *make noise* about in our world? For some it is the Super Bowl, for others it is politics, and for some it may even be a great bargain. But what is really worth making a ruckus over? Ezekiel teaches us that in heaven the big ruckus is about praising *Hashem*.

As opposed to “*Kadosh, Kadosh, Kadosh...*” - “Holy, Holy, Holy...” - which reveals that the honor and glory of G-d is present in every corner and crevice of the universe, *Baruch Kevod* has a totally different meaning. “*Mimkomo*” means “from His place” - we don’t begin to fathom the essence of G-d Himself or His place. “*Kadosh, Kadosh, Kadosh*” shows us that G-d is very close to us everywhere we go and with everything we do. “*Baruch Kevod Hashem Mimkomo*” teaches that G-d and G-dliness in essence is forever unfathomable to us because He is *Mimkomo* –from **His Place**. This is the reason that we refer to G-d as ***HaKadosh Baruch Hu*** – **The Holy One Blessed Be He**.

The Maharal of Prague, Rabbi Yehuda Loew (1525-1609), references our prayer in his commentary on Exodus 3:2, teaching that G-d presents Himself to His creations specifically at the level they are on. The Verse states that when Moshe was tending his father-in-law’s flock he encountered the famous Burning Thorn-Bush that would not be consumed. Rashi explains that it was specifically through this image that G-d appeared to demonstrate “*Imo Anochi Batzarah*” – “*I am with my nation Israel in distress*”. The Maharal states here that we all know that G-d Himself is perfect and omnipotent- i.e. “*Baruch Kevod Hashem Mimkomo*” – “Blessed is the honor of *Hashem* from His Place”; the reason G-d presents Himself in this lowly bush is specifically related to whom He is directing His presence, in this case – the enslaved and persecuted People of Israel in Egypt.

An interesting lesson to learn from *Baruch Kevod Hashem Mimkomo* and the Maharal 3:2, is that G-d relates to all of us **on the level we are at**. The taller we grow, the greater we become, and the greater we will encounter and experience G-d in our world.

Shabbat Shalom,
Rabbi Ephraim Epstein
Congregation Sons of Israel Cherry Hill New Jersey