

## Before His Death Yaakov Established Two Distinct Forms of Connecting with HKB”H “ברוך שם” and “שמע ישראל”

In this week's parsha, parshas Vayechi, we learn of Yaakov's parting words to his twelve sons, the heads of the holy tribes, before he passed away (Bereishis 49, 1): **“ויקרא יעקב אל בניו ויאמר, האספו ויאגידה לכם את אשר יקרא אתכם באחרית הימים, הקבצו ושמעו בני יעקב-- ושמעו אל ישראל אביכם”** Then Yaakov called for his sons and said, “Gather together and I will tell you what will happen to you at the end of days; assemble and listen, sons of Yaakov, and heed Yisroel your father.” Our blessed sages provide us with a fascinating insight regarding this momentous gathering involving Yaakov Avinu and his holy sons. We learned in the Gemara (Pesachim 56a):

**“ויקרא יעקב אל בניו ויאמר האספו ויאגידה לכם, ביקש יעקב לגלות לבניו קץ הימין ונסתלקה ממנו שכינה, אמר שמא חס ושלוש יש במטתי פסול, כאברהם שיצא ממנו ישמעאל ואבי יצחק שיצא ממנו עשו. אמרו לו בניו, שמע ישראל ה' אלקינו ה' אחד, אמרו כשם שאין בלבך אלא אחד כך אין בלבנו אלא אחד, באותה שעה פתח יעקב אבינו ואמר, ברוך שם כבוד מלכותו לעולם ועד.”**

אמרי רבנן היכי נעביד [איך נעשה], נאמרוהו [אם נאמר “ברוך שם” הרי] לא אמרו משה רבינו [בפרשת ואתחנן], לא נאמרוהו [הרי] אמרו יעקב, התקינו שיהו אומרים אותו בחשאי. אמרי דבי רבי אמי, משל לבת מלך שהריחה ציקי קדירה [מיני מתיקה], אם תאמר [שהיא רוצה אותם] יש לה גנאי, לא תאמר יש לה צער, התחילו עבדיה להביא לה בחשאי.”

Yaakov wished to reveal to his sons secrets pertaining to the final geulah; however, divine inspiration was withheld from him; this led him to suspect that one of his sons might be unworthy; they reassured him with the response **“שמע ישראל ה' אלקינו ה' אחד”**-- communicating the fact that just as he worshipped but one master, so, too, did they. To this, Yaakov Avinu replied **“ברוך שם כבוד מלכותו לעולם ועד.”**

Then, the Rabbis question what we should do in actual practice—should we utter the words **“ברוך שם כבוד מלכותו לעולם ועד”** or not? On the one hand, Moshe Rabeinu did not include this phrase in the Torah; on the other hand, Yaakov Avinu did utter this proclamation. The Rabbis instituted the practice of uttering these words silently. An analogy is drawn to a princess who smells and craves some sweet delicacies. If her craving is made public, she will be embarrassed; if she

does not express her craving, she will suffer; therefore, her servants began bringing her the objects of her craving clandestinely.

It is worth our while to consider the following: (a) what prompted Yaakov Avinu to proclaim: **“ברוך שם כבוד מלכותו לעולם ועד”** whereas Moshe Rabeinu, who gave us the Torah, sufficed with the utterance of **“שמע ישראל”**, omitting **“ברוך שם”**? (b) Why did our blessed sages institute the recital of **“ברוך שם”** silently due to our shame? What is the significance of the analogy to the princess? What is the source of our shame regarding the utterance of **“ברוך שם”** necessitating that it be uttered silently?

Additionally, we must explain for practical purposes the following classification found in our holy sources. The Zohar hakadosh (Bereishis 18b) classifies the pronouncement of **“שמע ישראל”** as **“יחודא עלאה”**—the higher form of devotion to HKB”H and declaration of His oneness. On the other hand, the pronouncement of **“ברוך שם”** is classified as **“יחודא תתאה”**—the lower form of declaration regarding our relationship with HKB”H.

### The Six Letters that Attach to the Name Havaya--בשכמל”ו

We will begin our journey with an invaluable introduction from the Yalkut Reuveini (Vayechi 69) citing the Sefer HaKaneh. We learn that the first letters of the passuk **“ברוך שם כבוד מלכותו לעולם ועד”**—the letters **בשכמל”ו**—are unique in that they are the only letters in the Hebrew alphabet that appear attached to the name Havaya—as prefixes. In other words, we find pesukim where each of these letters respectively attach to and precede the name Havaya. For example: (Bamidbar 14, 9) **מי כה' אלקינו** (Tehillim 113, 5) **בה' אל תמרודו**; etc.

### “But you who are attached to Hashem your G-d”

I was struck with a wonderful idea concerning the six letters **בשכמל”ו** that act as prefixes for the name Havaya. I would also like to explain why we are embarrassed to utter **“ברוך שם”** out loud—analogous to the princess who desires the sweet delicacies. Lastly, I would like to address the subject of “yichuda ila'ah” and “yichuda

tata'ah"—the greater and lesser expressions of HKB"H's uniqueness and our relationship with Him--"שמע ישראל" and "ברוך שם". First, however, let us present the Ohr HaChaim's magnificent elucidation of the passuk in parshas Vaeschanan (Devarim 4, 4): **"ואתם הדבקים בה'—אלקיכם חיים כולכם היום"**—but you who are attached to Hashem, your G-d, are all alive today.

The Rambam (Hilchos Yesodei HaTorah 5, 3) addresses the status of letters that serve as prefixes or suffixes to the seven names of HKB"H that may not be erased. If they are prefixes—such as the letters "lamed" and "beis" in **לה'** and **בה'**—it is permissible to erase them; for, when the "lamed" and "beis" were written, they were not yet sanctified by the name of Hashem, which was only written afterwards. Letters that serve as suffixes for the seven names that may not be erased, however, may not be erased; for they were already sanctified by the holy name preceding them. Examples of the latter are the final letter "chaf" in **אלקיך** and the letters "chaf-final mem" in **אלקיכם**.

Based on this determination, the Ohr HaChaim elucidates the passuk as follows: **"ואתם הדבקים בה'—אלקיכם חיים כולכם היום"**—but you who are attached to Hashem, your G-d, are all alive today. We know that the name Havaya is the essential name of the Almighty and stands above all the rest. On the one hand, the passuk applauds Yisrael's close attachment to HKB"H by initially employing the name Havaya--**בה'**—the elite of all the names. On the other hand, since only prefixes are found in association with the name Havaya, and they may all be erased, one might mistakenly draw the conclusion that Yisrael's attachment and association with Hashem is also temporary—like these letters that may be erased.

Therefore, in the continuation of the passuk, it employs the name **"אלקיכם"**. This conveys the message that your relationship with HKB"H—in the form of Havaya—does not merely resemble the prefix letters that may be erased, but in fact possesses the status of the suffix letters which may not be erased—exemplified by the letter "chaf-final mem" in **"אלקיכם"**. The people of Yisrael's relationship with HKB"H and the name Havaya remains forever. Hence, the passuk concludes with the assurance: **"חיים כולכם היום"**—as a result of your intimate attachment to Havaya, you will live on eternally in the World to Come—akin to the letters that may not be erased.

Then the Ohr HaChaim adds the following food for thought: **"ואולי—כי ידבר הכתוב כנגד ב' הדרגות שישנם בישראל זו למעלה מזו והבן—** perhaps the passuk is addressing two distinct levels of devotion that exist within the people of Yisrael. In other words, there are those whose devotion is symbolized by the prefixes—such as in **בה'**—which may be erased; however, there exists a much higher level of devotion among Yisrael symbolized by the term **"אלקיכם"**—containing a suffix that may not be erased.

## The Ultimate Form of Service: "You shall follow Hashem, your G-d"

I would like to propose an explanation for the Ohr HaChaim's magnificent elucidation based on day to day practice. Regarding the service of Hashem, the Torah often describes the devotee as walking before HKB"H, as it were. An example of this can be found in Avraham's remark to his servant Eliezer (Bereishis 24, 40): **"ה' אשר—התהלכתי לפניו ישלח מלאכו אתך והצליח דרכך"**—Hashem, before whom I have walked, will send His angel with you and make your journey successful. Similarly, HKB"H says to Avraham (ibid. 17, 1): **"התהלך לפני והיה תמים"**—walk before Me and be perfect.

In contrast, we find that Yisrael are praised by the fact that HKB"H walks before them, as it is written (Shemos 13, 21): **"וה' הולך לפניהם—יומם בעמוד ענן לנחותם הדרך ולילה בעמוד אש"**—Hashem went before them by day in a pillar of cloud to lead them on the way, and by night in a pillar of fire. Similarly, it states explicitly (Devarim 13, 5): **"אחרי ה'—אלקיכם תלכו"**—you shall follow Hashem, your G-d. This obliges us to investigate which represents the higher level. Is it a higher level to walk before HKB"H or to follow Him? In truth, our holy sources express opinions in both directions.

Nevertheless, we find that the Zohar hakadosh states unequivocally that when Yisrael are worthy, HKB"H walks before them, as it states (Shemos 23, 20): **"הנה אנכי שולח מלאך לפניך לשמרך בדרך"**—Behold! I send an angel before you to protect you on the way. On another occasion it states (ibid. 33, 2): **"ושלחתי לפניך מלאך"**—I shall send an angel ahead of you. When Yisrael are not worthy, however, chas v'shalom, HKB"H walks behind them.

According to the Zohar, this is why HKB"H walked before Yisrael in the wilderness, as it is written: "and Hashem walked before them in a pillar of cloud." Yet, after they sinned and complained (Shemos 14, 11): **"המנבלי אין—קברים במצרים"**—were there no graves in Mitzrayim?—they fell from their lofty status and HKB"H elected to walk behind them rather than before them, as attested to by the passuk (Shemos 14, 19): **"ויסע מלאך האלקים—ההולך לפני מחנה ישראל וילך מאחריהם"**—the angel of G-d who had been going in front of the camp of Yisrael moved and went behind them.

## "Walk before Me and be perfect"

Notwithstanding, the Zohar questions this understanding based on what HKB"H says to Avraham regarding the mitzvah of "milah"—ritual circumcision—(Bereishis 17, 1): **"התהלך לפני והיה תמים"**—walk before Me and be perfect. If we postulate that following HKB"H represents a higher level, it should have said the opposite: "walk behind Me and be perfect." The Zohar answers that before Avraham was circumcised, we was not worthy of walking behind HKB"H. Hence, HKB"H instructed

him: “walk before Me”—at this time, before fulfilling the mitzvah of “milah,” you may only walk before Me. Therefore, I command you: “be perfect”—fulfill the mitzvah of “milah,” and then you will merit walking behind Me; and I will walk before you.

The Ateres Tzvi, a commentary on the Zohar hakadosh authored by the divine Kabbalist Rabbi Tzvi Hirsch of Ziditshov, zy”a, (Vayeira 103a), brings in the name of his teacher, the great Rabbi Moshe of Pshevorsk, the author of Ohr Pnei Moshe (a disciple of Rabbi Elimelech of Lizhensk, zy”a), a fascinating explanation. He employs an analogy and here is what he writes:

“ושמעתי ממורי הרב הצדיק מוה”ר משה מק”ק פשעווארסק זלה”ה נשמתו בגנזי מרומים, אשר אמר בדרך מליצה ומשל, לאחד שיש לו עבד שאינו נאמן בעיניו, וחושש שלא יברח אזי מוליכו לפניו, כי חושש אם יוליכנו לאחוריו יברח, ואם העבד כשר בעיניו ומובטח בו שלא יברח, אזי בודאי הדרך ארץ שילך העבד אחורי אדוניו, והמליצה והנמלץ מובן לבר שכל לבין אדם למקום.”—if a person owns a slave who he does not trust, and he is—concerned that the slave may run away, he must, perforce, have the slave walk in front of him; for, he fears that if the slave were to walk behind him, he would definitely run away. On the other hand, if the slave is considered loyal and trustworthy and he is certain that the slave will not run away, it is certainly more proper for the slave to follow and walk behind his master. It should be clear how this applies to the relationship between man and the Omnipresent. Then the Ateres Tzvi adds that in his humble opinion this is the implication of the passuk (Devarim 13, 5): “you shall follow Hashem, your G-d”.

Thus, we can conclude that one who merits walking behind HKB”H is on a higher level than one who merits walking in front of HKB”H. Yet, it behooves us to explain what constitutes a level of service making one worthy to “walk before Me,” and what constitutes the higher level of service elevating one to the status of “you shall follow Hashem, your G-d.

## Two Levels of Service Regarding Eating and Drinking

It appears that we can explain the matter based on what we have learned in the Mishnah (Avos 2, 12): “וכל מעשיך יהיו לשם שמים” - let all your deeds be for the sake of Heaven. The Shulchan Aruch establishes for the sake of halachah (O.C. 231): “בכל מה שיהנה בעולם” - כל לא יכוין להנאתו אלא לעבודת הבורא יתברך כדכתיב (משלי ג-1) בכל דרכיך דעהו, ואמרו חכמים כל מעשיך יהיו לשם שמים, שאפילו דברים של רשות כגון האכילה והשתיה וההליכה והישיבה והקימה והשיחה וכל צרכי גופך יהיו כולם לעבודת בוראך.” No matter what worldly mundane activity a person is engaged in, he is advised not to focus on his own pleasure and self-gratification. Rather, even activities necessary for one’s continued existence in this world should be dedicated to the continued service of Hashem.

Now, let us recall a vital principle concerning the service of Hashem in matters of eating and drinking that we have learned from the author of the Tanya in Likutei Amarim (Chapter 7). On the one hand, it is praiseworthy if while eating permissible foods one has in mind from the get-go that the consumption is for the sake of Heaven, “l’shem shamayim”: “בכל דרכך דעהו”—emulate Hashem and know Hashem in all your endeavors. This proper intent provides the sparks of kedushah contained in the food an immediate tikun and spiritual ascent; the forces of impurity have no power over them.

On the other hand, when one who eats solely to satisfy his own desires and cravings—and not “l’shem shamayim”—the sparks of kedushah contained in the food do not return to their source immediately but rather are included within the realm of the klipos. Nonetheless, since the food consumed was permissible and not prohibited, the sparks still have a chance for tikun. If the person utilizes the strength and energy obtained from the food to learn Torah and perform mitzvos, he eventually rectifies the sparks contained in the food and elevates them—for they allowed him to serve Hashem.

Here the astute child will ask. In both instances the sparks of kedushah in the food ultimately achieve tikun and are elevated spiritually. So, practically speaking what difference does it make if one eats with proper intent for the sake of Heaven or if one eats solely for the sake of his own personal pleasure?

The author of the Tanya (ibid.) explains the matter as follows. Until the latter person—the one consuming the food to satisfy his own cravings—chooses to engage in Torah study and the performance of mitzvos, the sparks reside within the domain of the klipah. Hence, even though they are ultimately elevated back to their source, nevertheless the taint of the klipah still remains within the body.

Therefore, after the person dies, although he does not require punishment in Gehinnom for this form of consumption, he must endure the “suffering of the grave”—“chiboot hakever”—in order to cleanse the body of the klipah’s contamination that infested it from the time he ate the food until he ultimately engaged in Torah and mitzvos. In distinct contrast, the person who consumes the food with proper intent from the very onset, provides the sparks with an immediate tikun and spiritual elevation. There is no infestation from the klipah necessitating postmortem suffering or punishment.

## A Person Who Eats for the Sake of Heaven Places HKB”H before Himself

We can now comprehend the two distinct levels of devotion described by the Zohar hakadosh: (1) the lower level represented by the scenario of: “התהלך לפני”—walk before Me, and (2) the higher



level represented by the scenario of: **“אחרי ה' אלקיכם תלכו”**—you shall follow Hashem, your G-d. A Jew who engages in worldly matters solely for his own personal pleasure and not *“l'shem shamayim”*—even though he eventually utilizes the strength and energy gained from the food to study Torah and perform mitzvos—is in fact placing his own personal desires and agenda ahead of HKB”H’s. Therefore, he is viewed as walking in front of HKB”H.

The situation of one who merits serving Hashem even in material matters is quite different. He only eats *“l'shem shamayim,”* consistent with the maxim of: **“בכל דרכיך דעהו”**—in all of your endeavors know Him and emulate Him. Even when he is occupied with personal, physical needs, he places HKB”H first—every action is performed for the sake of Heaven—*“l'shem shamayim”*; in the process, he also benefits, because his body has gained the strength necessary to serve Hashem. This person is clearly on a much higher level; he exemplifies the scenario of: **“אחרי ה' אלקיכם תלכו”**—you shall follow Hashem, your G-d. He places Hashem’s will ahead of his own.

How nicely this allows us to understand the Ohr Pnei Moshe’s analogy. A person who places his own agenda ahead of HKB”H’s—represented by the scenario of *“walk before Me”*—is analogous to a slave whose master makes him walk ahead of him, so as to insure that he does not run away. Correspondingly, a person who engages in worldly matters solely to satisfy his own personal desires—and only subsequently engages in Torah study and mitzvos to rectify the sparks—requires special protection to avoid corruption from the external, negative forces. Those negative forces control the sparks of kedushah from the food until he engages in Torah study; therefore, HKB”H follows behind him to watch over him and protect him.

On the other hand, a person who engages in worldly matters for the sole purpose of serving Hashem, provides the sparks of kedushah in his food with an immediate tikun and spiritual ascent. They are not within the domain of the klipos for even a second. This person is analogous to the loyal trustworthy servant whose master walks in front of him without any fear or worry that he will run away. For, clearly, this type of person—who places HKB”H’s will ahead of his own—does not require any special protection. This is what HKB”H wants from us: **“אחרי ה' אלקיכם תלכו”**—in all worldly matters, we should have HKB”H’s will and agenda in mind first; only afterwards, should we eat, be satisfied and derive pleasure from the bounty He has provided.

### The Two Forms of Devotion Described by the Ohr HaChaim HaKadosh

Continuing along this path, let us address the two aspects of devotion referred to by the Ohr HaChaim hakadosh: (1) the lower form of devotion associated with the phrase: **“ואתם הדבקים בה”**—

corresponding to the letters that serve as prefixes for holy names and may be erased, and (2) the higher form of devotion associated with the term **“אלקיכם”** in that passuk—corresponding to the letters that serve as suffixes for the holy names and may not be erased. Based on what we have just learned, we see that his elucidation coincides magnificently with the idea presented from the Zohar hakadosh. The Ohr HaChaim’s two aspects of devotion parallel the two levels of *“walk before Me”* and *“you shall follow Hashem, your G-d.”*

Someone who eats and drinks to satisfy his cravings, and only afterwards focuses on Torah and mitzvos in order to rectify the sparks, his level of devotion to Hashem resembles the letters that serve as prefixes to the name Havaya. They were not sanctified with the kedushah of the name Havaya, because they preceded the writing of the holy name. That is precisely the situation of: **“התהלך לפני”**—walk before Me—the person first satisfies his own desires without kedushah and subsequently engages in Torah study.

In contrast, a person who first endeavors to satisfy the will of Hashem by eating solely for the sake of Hashem—fulfilling the maxim of *“know Him in all of your endeavors”*—his level of devotion to Hashem resembles the suffix of **“אלקיכם”**. The kedushah of the holy name precedes the letters of the suffix *“chaf-final mem.”* Consequently, it is prohibited to erase those letters, since they have already been sanctified with the kedushah of the holy name. This is precisely the situation of: **“אחרי ה' אלקיכם תלכו”**—you shall follow Hashem, your G-d. HKB”H comes first; only after this person has satisfied Hashem’s will does he address his own will. This can be insinuated from the passuk: **“אחרי ה' אלקיכם תלכו”**—you should be like the letters *“chaf-final mem,”* which follow after the holy name.

We can now appreciate the matter of the two levels of affirmation concerning our relationship with HKB”H—*“yichuda ila’ah”* and *“yichuda tata’ah.”* *“Yichuda ila’ah”* represented by the passuk: **“שמע ישראל ה' אחד”**—*“אלקינו ה' אחד”*—is a declaration that this person does not recognize any other purpose in creation other than satisfying the will of Hashem—the one and only. As a consequence, he only eats and engages in worldly matters with the one and only G-d in mind. This is the meaning of *“yichuda ila’ah.”* This is the ultimate expression of devotion to Hashem. For this reason, the name **“אלקינו”** is mentioned in this passuk. For the two letters of the suffix, *“nun-vav,”* indicate that when such a person acts, he always places the name of the G-d of the universe first.

In contrast, the *“yichuda tata’ah”* of **“ברוך שם כבוד מלכותו לעולם ועד”** is the declaration of someone who is not on that level. He is not capable of engaging in worldly matter from the get-go solely *“l'shem shamayim,”* without any personal agendas or desires. First, he eats to satisfy his desire; subsequently, he utilizes the strength obtained from the food to engage in Torah and mitzvos. Needless to say, this person

ultimately rectifies everything and elevates everything to the realm of kedushah. Nevertheless, because the klipos had control of the sparks from the food before he engaged in Torah study, he requires punishment in the form of “suffering in the grave”—“chiboot hakever.” For this he requires atonement.

This is why we request Hashem’s forgiveness with the utterance: **“ברוך שם כבוד מלכותו לעולם ועד”**. In other words, we did not eat “I’shem shamayim” from the very beginning and our “kevod shamayim” was somewhat lacking. Nevertheless, in the final analysis, since we did honor the sovereignty of Heaven by utilizing the power of the food to engage in Torah study, we beseech HKB”H: **“ברוך שם כבוד מלכותו לעולם ועד”**. We specify **“לעולם ועד”** indicating that the honor of Heaven was ultimately served, even though, we lacked the proper intent initially. This is the meaning of “yichuda tata’ah.” The uniqueness of Hashem’s name is glorified and served, albeis on a lower level.

Amazingly, this explains the phenomenon pointed out by our early sources. The first letters of the passuk **“ברוך שם כבוד מלכותו לעולם ועד”** are the letters **בשכמל”ו**. These are the only letters in the aleph-beis that attach to the name Havaya; and they do so only as prefixes. As explained, the “yichuda tata’ah” of **“ברוך שם”** serves to atone for one’s failure to have proper intent “I’shem shamayim” at the very beginning. Hence, it turns out that all of his service resembles these letters. They precede the holy name and may be erased. As a consequence, he requires atonement; he requires these letters to act as wings elevating his deeds and connecting them with Hashem (just as these letters themselves connect with the name Havaya).

### The Significance of the Analogy of the Princess and the Sweet Delicacies

At this point, we can shed some light on our sages’ enigmatic words in the Gemara: **“ביקש יעקב לגלות לבניו קץ הימין ונסתלקה ממנו שכינה, אמר שמא חס ושלום יש במטתי פסול, כאברהם שיצא ממנו ישמעאל ואבי יצחק שיצא ממנו עשו. אמרו לו בניו, שמע ישראל ה’ אלקינו --Yaakov** wished to reveal to his sons secrets pertaining to the final geulah; however, divine inspiration was withheld from him; this led him to suspect that one of his sons might be unworthy; they reassured him with the response **“שמע ישראל ה’ אלקינו ה’ אחד”**-- communicating the fact that just as he worshipped but one master, so, too, did they. To this, Yaakov Avinu replied **“ברוך שם כבוד מלכותו לעולם ועד”**.

In other words, with their response, the tribes revealed to Yaakov that not only were none of them flawed but they all served Hashem with the optimal level of devotion—“yichuda ila’ah.” Their actions were driven solely by their need and desire to serve Hashem free of any self-serving motives. Upon recognizing the veracity of their words, Yaakov was puzzled as to why the divine Presence had abandoned him. He finally grasped the true reason. In the words of the Chatam Sofer: **“ואילו ידעו בתחילת הגלות אריכות הגלות כל כך, היו מתייאשים עד אותו הזמן ולא היו יכולים לסבול”**—had they known from the very beginning of the exile how long it would last, they would have abandoned hope and would not have been able to survive.

This led Yaakov to conclude that the lengthy exile would be too difficult for the children of Yisrael to bear. Surely, they would not be able to maintain the high level of devotion concomitant with the “yichuda ila’ah” of **“שמע ישראל”**—dedicating their every action to Hashem. Therefore, in order to prepare the cure in advance of the injury: **“באותה שעה פתח יעקב אבינו ואמר, ברוך שם כבוד מלכותו לעולם ועד”**—he instituted the “yichuda tata’ah” of **“ברוך שם”**. Thus, even if they would initially eat with the sole intent of gratifying their own desires, nevertheless by eventually utilizing the energy of the food to study Torah, they would ultimately rectify and elevate all of the sparks of kedushah.

We can now comprehend the Gemara’s fascinating analogy: Then, the Rabbis question what we should do in actual practice—should we utter the words **“ברוך שם כבוד מלכותו לעולם ועד”** or not? On the one hand, Moshe Rabeinu did not include this phrase in the Torah; on the other hand, Yaakov Avinu did utter this proclamation. The Rabbis instituted the practice of uttering these words silently. An analogy is drawn to a princess who smells and craves some sweet delicacies. If her craving is made public, she will be embarrassed; if she does not express her craving, she will suffer; therefore, her servants began bringing her the objects of her craving clandestinely.

The analogy conveys the fact that we utter **“ברוך שם”** silently due to our shame. We smell the sweet delicacies of this world and desire to satisfy our hungers and our cravings. Yet, we subsequently make amends by engaging in Torah study and performing mitzvos, utilizing the strength and energy derived from the delicacies consumed. Still, we are obliged to ask forgiveness employing the formula of the **“יחודה תא’ה”**--**“ברוך שם כבוד מלכותו לעולם ועד”**.

Donated by Dr. Ralph and Limor Madeb

For the Refua shelema of Refael Gavriel Simcha Chaim Ben shulamit

To receive the mamarim by email: [mamarim@shvileipinchas.com](mailto:mamarim@shvileipinchas.com)