

Kinder Torah®

בס"ד

Parashas Vayechi

Boruch She'amar

“Abba, You have gotten me so excited about *Pisukei DiZimra*, that I can't wait to begin learning about it. Can we begin now with *Boruch She'amar*?”

“With pleasure, Avi. *Boruch She'amar* is the *brocho* we say before *Pisukei DiZimra*. It is a *brocho* which contains ten blessings. The word ‘*boruch*’ is mentioned thirteen times. There are eleven ‘*boruchs*’ before the normal ‘*sheim u'malchus*’ beginning of a standard *brocho*. Based on this, I have three questions for you Avi. Firstly, why does *Pisukei DiZimra* need a blessing beforehand? Additionally, what is the source and meaning of the unusual *nusach* (wording) of *Boruch She'amar*?”

“Abba, in your explanation of *Pisukei DiZimra* you mentioned sources in the Gemora. Do they say anything about a blessing?”

“Excellent, Avi! The Bach's commentary on the Tur (Orach Chaim 51) cites two Gemoras¹ which speak of the great *sechar* (reward) awaiting one who says these *mizmorim*. However, they cite no source of an obligation to say them. We only see this in a third Gemora² which *darshens* the requirement from a verse.³ Since the Torah itself stipulates praising Hashem before praying to Him, our Sages ruled that we must make a blessing on it (Tur). That blessing is *Boruch She'amar*. Its unique *nusach* was fixed by the *Anshei Kineses HaGedola* from a script that fell from heaven.”⁴

“That is fascinating, Abba.”

“Yes, Avi. The Avudraham relates that the ten blessings of *Boruch She'amar* hint to the ten *maamaros* (statements) with which the world was created. In *Pisukei DiZimra* we are recounting praises of the Almighty, therefore, we begin with the creation of the universe. These ten blessings mention the word ‘*boruch*’ thirteen times. Each ‘*boruch*’ corresponds to one of Hashem's thirteen *middos* of *rachamim* (mercy); in order to bring blessing from each and every *middah*.⁵ Additionally, there are thirteen different types of praise in *Pisukei DiZimra*.⁶ Each ‘*boruch*’ also relates to a different praise.”⁵

“What a wonderful blessing, Abba! Can we go through it step by step?”

“It is my privilege to teach such an eager learner, Avi. ‘Blessed is He who spoke and the world came into being.’ Hashem created the world with speech alone. No other work of any sort was required. The Medrash (Bereshis Rabba 12:9) relates that the world was created with the letter ‘*heh*’. Why? Because it is the easiest letter to pronounce, requiring almost no effort. So too, the Creator brought the world into being with the no exertion whatsoever.⁷ ‘Blessed is He’ (forever). ‘Blessed is He Who speaks and does.’ He is always sustaining the world with speech and deeds. Human beings generally fall into two categories – one who

speaks about things but does not do them, and one who gets things done without talking about them. The Almighty's ways are different. He speaks and carries out what He said. Even His words are deeds! ‘Blessed is He who decrees and fulfills.’ When a harsh *gezayra* (decree) is made on Klal Yisrael based upon our deeds, it must be fulfilled. However, if we do *teshuva*, it can be fulfilled in a pleasant way. We may receive a *gezayra* of very little rain. However, if we do *teshuva*, that small amount can fall in precisely the proper time and place, and be sufficient to water our crops and provide enough food. In this way our *teshuva* is accepted and the *gezayra* is fulfilled. Conversely, we may merit a good *gezayra* of abundant rain. However, we may sin and the rain will subsequently turn into a destructive flood.”⁸

those in trouble and rescues others by averting the onset of suffering.⁹

‘Blesses is His Name!’ One gains a name as a result of his deeds. One who consistently performs well earns a good name. The Almighty's Name is blessed! His deeds are the ultimate good. This completes the eleven ‘*boruchs*’ of the first section of *Boruch She'amar*. Now we move on to the second part of the blessing.”

“I am with you, Abba.”

“We bless and proclaim Hashem the King of the world, as in other blessings, and then call Him our merciful Father. He is extolled in the mouth of His people, praised and glorified by the tongue of his devout ones and servants. With the psalms of Dovid Your servant, we shall laud Him, our G-d, with praises and songs. We exalt, praise, glorify Him, mention His Name and proclaim His reign as our King; our G-d. He is the Unique One; the One Who gives life to the universe. He is the King Whose great Name is eternally praised and glorified. Blessed is He, Hashem, Who is lauded with praises.”

“*Boruch She'amar* is simply magnificent, Abba!”

“That is an accurate description, Avi. Based on this, the Tur instructs us to say it pleasantly with a melody, for it is a beautiful song; desired in the upper worlds.”

“We should all succeed.”

“Amen.”

Kinderlach . . .

Boruch She'amar begins our daily morning praises of Hashem. This beautiful song contains almost every possible description of the exaltedness of the Almighty and His deeds. We begin by extolling the creation of the universe with ten blessings which correspond to the ten *maamaros* with which the world was created. We utter the word ‘*boruch*’ thirteen times to invoke blessing from each *middah* of *rachamim*. He creates effortlessly, sustains, fulfills His decrees, mercifully supervises, rewards, exists eternally, and redeems. Therefore we crown and glorify Him with every possible type of praise. Say this blessing pleasantly and with a melody, *Kinderlach*, as the Tur instructs, for it is a beautiful song; desired in the upper worlds. May this and all of your *tefillos* be accepted favorably.

ברוך שְׂאֵמַר וְהֵיא הָעוֹלָם.

ברוך הוּא.

ברוך עוֹשֶׂה בְּרָאשִׁית.

ברוך אוֹמֵר וְעוֹשֶׂה.

ברוך גּוֹזֵר וּמְקַיֵּם.

ברוך מְרַחֵם עַל הָאָרֶץ.

ברוך מְרַחֵם עַל הַבְּרִיּוֹת.

ברוך מְשַׁלֵּם שְׂכָר טוֹב לִירְאָיו.

ברוך חֵי לְעַד וְקַיָּם לְנֶצַח.

ברוך פּוֹדֶה וּמַצִּיל.

ברוך שְׂמוֹ:

ברוך אֲתָה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

הָאֵל הָאֵב הַרְחֵמֵן הַמְהִלֵּל בְּפִי עַמּוֹ.

מְשַׁבַּח וּמַפְאָר בְּלִשׁוֹן חֲסִידָיו וְעַבְדָּיו.

וּבִשְׂרֵי דָוִד עַבְדְּךָ. נְהַלֵּךְ ה' אֱלֹהֵינוּ

בְּשִׁבְחוֹת וּבְזִמְרוֹת. נִגְדֵלְךָ וְנִשְׁבַּחְךָ

וְנַפְאָרְךָ וְנִזְכִּיר שְׁמֶךָ וְנִמְלִיכְךָ מִלְּפָנֵינוּ

אֱלֹהֵינוּ. יְחִיד חֵי הָעוֹלָמִים. מֶלֶךְ

מְשַׁבַּח וּמַפְאָר עַד עַד שְׂמוֹ הַגָּדוֹל:

ברוך אֲתָה ה' מֶלֶךְ מְהִלֵּל בְּתִשְׁבְּחוֹת:

“This is beautiful, Abba.”

“Let's continue, Avi. ‘Blessed is He who has mercy on the earth, blessed is He who has mercy on the creatures.’ His *hashgacha* (supervision) over the world is with eternal mercy. He personally supervises the life of every living thing. No one can claim that Hashem is not watching him and his deeds. ‘Blessed is He Who gives good reward to those who fear Him.’ Sometimes we see righteous people suffering. Have no doubt that they will receive good reward for their righteous deeds in *Olam Habo*. That is the place of the ultimate true reward and punishment.⁷ ‘Blessed is He Who lives forever and endures eternally.’ He exists above the dimension of time. ‘Blessed is He Who redeems and rescues.’ He redeems

¹ Shabbos 118b, Brochos 4b

² Brochos 32a

³ Devarim 3:24-25

⁴ Shulchan Aruch HaRav (Orach Chaim 51:2) in the name of the Tola's Yaakov

⁵ Aruch HaShulchan (Orach Chaim 51:2)

⁶ Hodu, Mizmor LiSoda, Yehi Kovod,

Ashrei, Mizmorim 146-150, Boruch

Hashem Li'Olam, Vayevarech Dovid,

U'Krose, and Shiras HaYom

⁷ Avudraham

⁸ Siddur Iyun HaTefillah

⁹ Siddur Kavannas HaLev