כדיאת שלול שבח
לפי נון המרה"ז שלמים

Edited and commentary by
Micha Berger
Acknowledgements:
Much thanks to Michael Poppers, Claude Schochet and Akiva Miller for proofreading the manuscript of this siddur, for their time, and for their numerous suggestions and improvements. Thanks also to my father and to the chevra of the Avodah email list (avodah@aishdas.org) for their comments and corrections.
Introduction

Text:
- All vocalized sh’vas (שׁinesis) and short kamatzes (קמט) are indicated with an overbar. (E.g. בְּנֵי is pronounced “b’ni” not “bni”, לְבָנֵי is “kol”, with nearly a full cholam ָּo sound.)
- All quotes from Tanach are preceded by a citation, and are shown with trop marks. The first syllable with trop is stressed.
- A meseg indicates the stressed symbol if not the last (e.g. הַמָּסָּג), and if not indicated by trop.

Instructions:
- The mark indicates that the rest of the sentence is said out loud by the Chazan in addition to the congregation.
- When different alternatives in the text are used, the alternatives are delineated with “f” marks. (E.g. ְ:Summer, ְ:Winter)
- Quotes from Tanach are printed in K’sav Ashuris, and preceded with the location of the quote. When a word is read differently than written in the verse, the quote as written will be in Ashuris without vowels, while the word as read will follow in modern typeface with vowel marks.
  In the berachah following Shema, the verse from Iyov (9:1) is quoted with a leading definite article prepended. The word is printed as “הַיְוָה”, the “י” in modern typeface because it is not part of the quote.
- To indicate that the usual text is occasionally replaced with an alternative, the start of the replaced text is marked with a “*”, and the replacement text is placed in parentheses. (E.g. ְ(דֶּרֶךְ הַקְּלַלְתָּאָב וּפִי יִשְׁדֵּדּוּשָּׁל) )

Footnotes:
- Non-italicized footnote numbers refer to lengthier instructions or text inserted on special occasions.
- Italicized footnote numbers point to thoughts about the text.
- Explanations are provided wherever the nusach used differs from more common variants of the tefillos.

-M.B.
which is

1. Rav Yosef Ber Soloveitchik (hereafter, “the Rav”) would sit for Ashrei, as implied by the Rambam פִּי הַר מִשְׁכָּב לַהַר הָעִפָּר. The Rav explained that by sitting together the group establishes itself as a congregation.

2. Rav Shimshon Raphael Hirsch notes that the language here is “who sit in Your house” and not “who are sitting in Your house.” Judaism does not consider the ideal to be a retreat from the world. You must take what you acquire in the “house”, and apply it to improve the world around you.

The Maharal (Derech Hachaim 1:2) describes the Torah’s presentation of Avraham, Yitzchak and Yaakov as archetypes, people who have mastered each of the pillars of the world described in Avos 1:2: kindness, serving G-d, and Torah, respectively. The three Ashrei’s we use to introduce this tefillah similarly praise the riches of these three types of worshippers.

Enriched are those who follow Yaakov, “the whole man, who sat in tents [of study]”. He identified with Moriah as Beis Elokim [G-d’s House]. Yaakov stands as the man of truth, of Torah, of development of the world of the mind.

3. Avraham, at the akeidah, called Moriah Har Hashem Yir’eh [Mount “G-d Will be Seen”]. His encounter with Hashem wasn’t in building a settled home like Yaakov’s; rather it was a struggle of repeated tests, of climbing up from his father’s house to spiritual heights. Avraham lived in the physical world, and raised it like a mountain up toward G-dliness. He encountered other people and “made souls in Charan”. As the embodiment of kindness, it is Avraham’s legacy that defines the ideal am [nation]. “Enriched is a nation that has [a destiny] like this.”

4. The most otherworldly of the forefathers was Yitzchak. Almost offered as a sacrifice, he is the archetype of how to serve G-d. Yitzchak goes “to speak in the field” at Moriah, communing alone, founding the “nation that has Hashem as its G-d”.

5. The Rav asks how can we claim the right to speak to G-d. Who are we, in comparison to Him, that we should demand Hashem’s attention, and speak to Him about the minutiae of our lives? Permission is granted by our recitation of Ashrei. Our only justification is that our ancestors have blazed the trail before us. Before Shacharis and Mincha, the Rav explains, we invoke their precedent by saying “Generation to generation praise Your deeds.”
םכח לוחל - 

1. The Rav would repeat the verse, but with the first word read "ךָךְ", instead of "ךָךְ", much as we do for the same word when reading Parashas Zachor. One means "that which reminds you" and the other means "a memory". It is unclear which means which, and although the Vilna Gaon taught specific meanings for each reading, his students’ writings conflict as to what his opinion was as well. Notably, Rav Chaim Vilozhiner quoted the Gaon as saying that "ךָךְ" is the one that means "a memory", which is the meaning intended here - "They will give expression to their memory of Your goodness".

2. "Your kingdom is a kingdom for all eternities, and Your rule is for generation to generation.” The Vilna Gaon contrasted the melech [king] from the mosheil [despot]. A melech rules by the consent of his people. A mosheil asserts his control regardless of their desires. David here is saying that for now, humanity has yet to accept Hashem's rule, so perforce He leads as a mosheil. However, in the messianic era, after all the generations of history, they will proclaim Him Melech.

3. "You open Your 'Hand' ..." This is a statement of praise, as is all of the chapter, and not a request – קָחָה is in the present tense, not in the imperative. Chazal state that this line is the central verse of Ashrei, and more care should be given to muster concentration for it than for the rest of the tefillah. Perhaps this is because it is said as part of Shacharis and Minchah, before and during (or immediately after) our daily activities. Our efforts can delude us into thinking that "my strength and the might of my arm did for me this accomplishment." Therefore it is critical to show that while we are obligated to expend effort (hishtadlus), we have trust (bitachon) that it is Hashem who provides, it is He who gives us the ability to succeed.

4. The next phrase is grammatically complex, and different explanations are offered. Rav A.Y. Kook explains it as "... and provide sufficient – for every living being – desire.” People require desires, needs and goals in order to be happy. Without a meaningful dream to pursue, man is overcome with ennui and futility.
The Rav agreed with the opinion that the first two words of Kaddish are in Hebrew - "שָׁמַע רָבָּה אָמָּה" as opposed to the Aramaic "שָׁמַע רֶחֶם רֶחֶם". This is a reference to Yechezkel 38:23, "שָׁמַע בְּגֵדֶע לָעִישָׁהּ" [And I will make Myself [observably] great, and I will make Myself [observably] holy], also in Hebrew.

2. The Vilna Gaon places a comma before בָּרֹכֶת, which separates the first letter from the open syllable of the previous word, and it therefore begins with a hard kaf. Other customs would render a single clause that means “in the world which He created according to His Will”. It now becomes two phrases, so that we are asking that Hashem make His great Name [observably] great and holy “in this world” and that He do so “according to His Will".
�ןמדיה

1. Both Rav Hirsch and the Rav comment on the fact that the normal verb form of the word “ المحلي”, “הלכתי”, is in the reflexive; literally, “to pray yourself” or “to make yourself a prayer”. Tefillah is the prayer of a fixed text. It is not necessarily approaching Hashem with what is on your mind, but rather a reminder as to what ought to be your concerns. For this reason, the requests of tefillah are phrased in the plural, making it an ethical call to unity with the rest of the Jewish people.

Less formal prayer, connecting with one’s Father in heaven about the concerns that preoccupy one’s daily thoughts, is called “חרזים”. As R’ Elazar says (B’rachos 28a) “Anyone who makes his tefillah rote, his tefillah is not tachananim.” Implied in this statement is the idea that the line between tefillah and tachananim should be blurred. One ought to add personal thoughts and requests into the body of tefillah, and one’s tachananim should contain elements of those said by Chazal, of tehillim, etc...

2. Many have the custom to say “חרזים לברך בראות Mr. ויהיה עתיד לברך” at the beginning of the Amidah for Mussaf and Minchah. The Rav and Rav Hirsch did not.

3. See Appendix A for thoughts on this b’rachah.

4. The Vilna Gaon would not say “ברוך אתה גור אל-ברך שמע” in response to hearing any b’rachah. According to the Rav, this is because b’rachah could never refer to Hashem Himself, and only to His name, how we perceive Him. After all, G-d’s Self is unchanging, how could It receive blessing? Therefore, the custom is inherently flawed by implying that He Himself, in distinction to our perception of Him, can get a b’rachah.

In addition, the Rav explains that “ברוך אתה גור אל-ברך שמע” is inappropriate for the repetition of the Amidah in particular. According to his grandfather, R. Chaim Soloveitchik, the repetition is for two reasons. 1- It allows those who were unable to say the Amidah themselves to fulfill their obligation by listening. 2- Whereas the silent Amidah is Tefillah Bitzibur, prayer in a community, the repetition is Tefillat Hatzibur, the prayer of the community. This is a second obligation fulfilled by listening to the Chazan’s Amidah. Therefore you do not interrupt the b’rachah with a response even if you said the silent Amidah.
שבות: בתחרות בוגרת
אמות הגדות בוגרות ואמות מתים אמויות, רב קלאוזילו (Summer)
מושבי חותם (Winter) — מושבי חותם ומושבי מ drvא, סומך נפלים, הרוצה חולמים.
במסד, מושבי מודים בחרים ריבים סומך נפלים, הרוצה חולמים, ומושבי אסורים, מים לא מושכים ליישר עפר. ממי קומת בצל ברות
אני חותם עלmelon מושבי מודים והמודים ינשנים: (ועשה) ממי קומת אבל硕士学位, ומי ינפדו קדימיהם לאמות קהלות מתים.
ברוח:
אמרה חותמה קדישה קדמו קדישים בכל מקום חומה, بلיה.
1. During the Chazan’s repetition of the Amidah, the extended version of Birchas Kidushah is said:
קדוש את שמה עולם, קסם שקדימים אמויות בשמיה ורגמים, אך הפרת על זה בברא: אם שעה, חסר קדיש,
kırיה קדישה — קרח: אמרה обла עלי הזה קדיש. ברוח, שנוי "קריה קדישה — קרח: אמרה обла עלי הזה קדיש, בין mạngיים
ברוח, אמרה, נתי גירש. "קריה קדישה — קרח: אמרה обла עלי הזה קדיש, בין mạngיים
קדיש אמורי פותים, נתי קירם, "קריה קדישה — קרח: אמרה обла עלי הזה קדיש, בין mạngיים
קדיש אמורי פותים, נתי קירם, "קריה קדישה — קרח: אמרה обла עלי הזה קדיש, בין mạngיים
קדיש אמורי פותים, נתי קירם, "קריה קדישה — קרח: אמרה обла עלי הזה קדיש, בין mạngיים
קדיש אמורי פותים, נתי קירם, "קריה קדישה — קרח: אמרה обла עלי הזה קדיש, בין mạngיים
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קדיש אמורי פותים, נתי קירם, "קריה קדישה — קרח: אמרה обла עלי הזה קדיש, בין mạngיים
קדיש אמורי פותים, נתי קירם, "קריה קדישה — קרח: אמרה обла עלי הזה קדיש, בין mạngיים.
(בעשיה: המן קדיש).
בקשא א. ברכת דת
אשת הוהו ושהו דת, מילמד לאנוש בנייה. חפץ צאותך דת,Ос
בניה והמשלי. ברכת אשת הוהו, כוח Meghan.
בקשא א.ב ברכת תשובה
השכינה أجומי תורחת, יקְבָּהָּ מָלָכָה לְעֵרְוָתָהוּ, יָסַרְוָתָהוּ.
בַּחַשָּׁגָה שֶׁלָּמָה לְפָנָיו. בָּרָךְ אַשָּׁתָו הַוֶּהוּ, חָרָותָו בַּחַשָּׁגָה.

1. The correct ending is required for the Amidah to be valid. If the error was noticed before continuing, it can just be corrected. Otherwise, one must return to the beginning of the Amidah.
2. The requests of the weekday Amidah follow a formal structure. We make four basic requests, and each request has three components: a- providing a state where the request can be granted in its fullest; b- curing what is currently wrong with the item in question; c- satisfying the need itself. We start with the hope that each Jew could find a stable relationship with Hashem. We request that Hashem perfect the domain of that relationship, the mind and soul (ברכת הדעת). We then ask that Hashem bring us to return to Him (ברכת חסידים), and that He ignore our past transgressions so that He may treat us the way He did (ברכת שילה).

The second request is for prosperity and physical well being for every Jew. We beseech Hashem to return us to Israel (ברכת ישראל), restore the health of all who are sick (ברכת ברויא), and to grant wealth to the land and the people in it (ברכת נכבד).

After addressing the spiritual and physical of individuals, we discuss the nation as a collective whole. First, we pray for a restoration of justice. It is hardest to see G-d’s “Hand” in history when our sense of justice is violated. We therefore ask Hashem for a return to Jewish autonomy (ברכת זכויות), where we can restore a halachic judicial system (ברכת זכויות) and see evil punished (ברכת נכונות) and good rewarded (ברכת נכונות) - both by man and by Hashem.

Last, we ask for the arrival of the messianic age. This entails returning to Jerusalem (ברכת ישראל) with a king at our head (ברכת מצוות) and Hashem providing all of our needs (ברכת נכונות).

<table>
<thead>
<tr>
<th>Culmination</th>
<th>Repair</th>
<th>Domain</th>
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<tbody>
<tr>
<td>סליחה</td>
<td>תשובת</td>
<td>דת</td>
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<td>נס</td>
<td>רפאות</td>
<td>גואלה</td>
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<tr>
<td>מים/אליקוס</td>
<td>משבחת המשפט</td>
<td>זכויות נליחת</td>
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<tr>
<td>שומעם פילוח</td>
<td>משיח ב' דוד</td>
<td>בנין יהושע</td>
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</tbody>
</table>

Spiritual Return

Physical Contentment

Justice

Ultimate Redemption
בקש א: ברכתسيلוח
מרום הענין, בך תבואו, מים לכל מקום, בך נשגעו, בך מניח.
השתלחה אשתך. בורה עתיקהבית, מתוק טוב עולם לשלוח.

בקש ב: ברכה נואלה
יראה ענינה, ירבה ריבנו, והאלーン מחילה כלום שפוק, בך גואל חקק.
אשתך. בורה עתיקהבית, מתוק טוב עולם לברך.

בקש ג: ברכת חמשת
ברך עלינו, ירח א-לינה, את נשגעל היום ואת כל מין.
אני ברך, אני ברך, אני של אמר לברכה.
על פנים האדירים, עשו את מטובתך, בכור חדש חגיינו ח買った.
ברך עתיקה, מרבח חשמל.

בקש ד: ברכת טעמן
תקע צוותר גודל שלוחון, תשו דס לקצוב, מלוח ויקלח.
מאראן בך פירות נארא, בורה עתיקה, מתוק טוב עולם לברך.
בקשה ג.ב: ברכת השבת המשפטי

השיבת שהحفاظ על בדראון, חזק את כנפיה, והמר את ממונת זנヴィ
אלה, ממלא ועליון אתיה, כי הרך, כלו נ轶, ונקות
ב zupełnie. ברוך אתה - יהוה, ומלא ואוהב אתך משפטי (כותרת
המילים המשפטי).

בקשה ג.ג: ברכת המניין

הלקלהמואים עליה חתות, סכל המניין. וירג אבדות, סכל אויב
עם קמרך יברוח. והדימו ממונת הג督办 והשבב 청יג었던
במתיהו בקנינה. ברוך אתה - יהוה. שבר אלביס ומיכנינה זדיס.

בקשה ג.ג: ברכת עדיקים

על היצדיקים ועל חסידיהם ועל בני עמים בת י🌸אללא, עלא
פלשת סופריך, על גור עדיך עלינו. יynom אירךمعنى - יהוה
א-לחם, ינה שכר טוב לכול המשאומים בקמה באתיה, ישיא
הלקון עמים כל כך, אלה בונים, כי בך בךיו. ברוך אתה - יהוה,
מישעון ומבעת ליצדיקים.

1. Since the concept of malchus (kingship) is mentioned in both variants, one fulfilled one’s obligation even if the wrong ending is said.
2. “And all the heretics should instantly disappear”, Christian censors forced the modification of these words to “אין חסידים לבד
באתיה” [and all evil should instantly disappear]. The Brisker Rav returned to the original text.

When they were having trouble with the local ruffians, B’ruriah convinced her husband, the tanna R’ Me’ir, to pray for their repentance, and not for their death. Her proof was the pasuk, “Sin will cease from the land, and sinners will yet be no more” (Tehillim 104). By ceasing to sin, they cease being sinners, and so, sinners will be no more (B’rachos 10a). We can suggest a similar interpretation here. Also, note than when forced to change the text, it was changed to “לאף”, meaning the evil itself, not the people committing it.
בן ירושלים

לiflowerל יעורכם ע柞ת בּרחמיא ושות, יהושעVERAGE וֹהָכָה בָּאִישׁי דַּרְטָה.

ובנה אתהת בּרב רבמבון בני עולמ, כשא דוד מַחְרָה לָהֵכָה.

זכין. ברוח אתה - יהוה, בותך ירושלים.

בקששת ד: ברכת משיח בו ודוד

את הצופי עוד עבּצת מַחְרָה תַּנְמִית, קפּורי תורם בּישוּעת, כל

לשהועתקת קוהן כּל חמד. ברוח אתה - יהוה, מצמיה קרר יושעה.

בקששת D: ברכה שומע תפילה

שומע קוהן - יהוה - להה, חות רוחי עלוין, לָבַל בּרִחמיא

 Noble in - תפרות, כי את - שומע תפילה, יָבִונית אָתָה.

וֹלְפִית, מבכה, רִשמו אָל תַּחיי. כי אתה שומע תפילה

ישראל בּרִחמיא. ברוח אתה - יהוה, שומע תפילה.

ודואה: ברכה עבודה

ראה - יהוה - להה, בּъемך ישראל תפילהם, יהושע אתה

העבולה לברך יachable. אַשְיֵי ישראל תפילהם 2 ראבנה הבּכל.

1. As prayer is called avodah shebalev [service which is in the heart]. the Rav understands this b’rachah, that specifically of avodah, to be central.

The Rav explains that this request, “Find desirable. Hashem our G-d. Your nation Israel and their prayers” is subtly different than the conclusion of the previous b’rachah, “... Who listens to prayer”. While the previous b’rachah asks Hashem to accept our tefillos, now we are asking that they serve as proper Avodah, as did the sacrifices before them. As the Torah says “Vimitztah lo lichapeir alav – and He will find favor in him to atone for him”. The וֹרָפָה root tends to apply to sacrifices, and their role in man’s quest to find atonement, to repair his relationship with his Creator.

2. “And the fire-offerings of Israel and their prayers, in Love may you receive them willingly...” The Amidah was composed by the men of the Great Assembly to accompany the sacrifices in the Second Temple. This phrase remains from that period, although now it has connotations of asking Hashem to restore the Beis Hamikdash, so that the offerings could be brought and accepted.
ברויאו, מחיה לְכָּלִים בִּכְתְּבֵי בֵּעַדְתֶּם יִשְׁרָאֵל עָמָּנוּ, בְּחַגֹּתָן שֶם יָהִי.

בותךְָאָלִים בֶּקְרֵם. בְּרֶוחֶם יְהֹוָה, הַמַּחֲצֶה, הַשָּׁמֶשֶׁה לְיָדֹו.

מדאַה ב: בֵּרָכֹתְּוִים

موادיו אַנִישה לְכַּה, אֶחָדַה: הוא יְהוָה אַ-לָּחֹנִי אַ-לָּחֹנִי אַ-לָּחֹנִי
לְעָלָם וּדָע. זֹרִים, נַמּוּ עָשָׁנָה, אָפֶּה אוֹלָדָה דָּעוּ, נַדִּיה לָקָה.

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1. On Rosh Chodesh and holidays, Ya’aleh viYavo is said:

אַ-לָּחֹנִי אַ-לָּחֹנִי אַ-לָּחֹנִי, עֹלִית בָּעָמֶה, בְּחַגֹּתָן יִהוָה, בְּחַגֹּתָן יִגְדִּיק שֶם יָהִי, בְּחַגֹּתָן יִגְדִּיק שֶם יָהִי, בְּחַגֹּתָן יִגְדִּיק שֶם יָהִי, בְּחַגֹּתָן יִגְדִּיק שֶם יָהִי, בְּחַגֹּתָן יִגְדִּיק שֶם יָהִי, בְּחַגֹּתָן יִגְדִּיק שֶם יָהִי, בְּחַגֹּתָן יִגְדִּיק שֶם יָהִי, בְּחַגֹּתָן יִגְדִּיק שֶם יָהִי, בְּחַגֹּתָן יִגְדִּיק שֶם יָהִי, בְּחַגֹּתָן יִגְדִּיק שֶם יָהִי, בְּחַגֹּתָן יִגְדִּיק שֶם יָהִי.

 Schrosh/ רְשָׁשֶׁהוּ, קָהָמָה וּלְשָׁמֶשׁ, בְּעֹדְבָּה רְשָׁשֶׁהוּ קָהָמָה וּלְשָׁמֶשׁ, בְּעֹדְבָּה רְשָׁשֶׁהוּ קָהָמָה וּלְשָׁמֶשׁ, בְּעֹדְבָּה רְשָׁשֶׁהוּ קָהָמָה וּלְשָׁמֶשׁ, בְּעֹדְבָּה רְשָׁשֶׁהוּ קָהָמָה וּלְשָׁמֶשׁ, בְּעֹדְבָּה רְשָׁשֶׁהוּ קָהָמָה וּלְשָׁמֶשׁ, בְּעֹדְבָּה רְשָׁשֶׁהוּ קָהָמָה וּלְשָׁמֶשׁ, בְּעֹדְבָּה רְשָׁשֶׁהוּ קָהָמָה וּלְשָׁמֶשׁ, בְּעֹדְבָּה רְשָׁשֶׁהוּ קָהָמָה וּלְשָׁמֶשׁ.

 רְשָׁשֶׁהוּ קָהָמָה וּלְשָׁמֶשׁ, בְּעֹדְבָּה רְשָׁשֶׁהוּ קָהָמָה וּלְשָׁמֶשׁ, בְּעֹדְבָּה רְשָׁשֶׁהוּ קָהָמָה וּלְשָׁמֶשׁ, בְּעֹדְבָּה רְשָׁשֶׁהוּ קָהָמָה וּלְשָׁמֶשׁ, בְּעֹדְבָּה רְשָׁשֶׁהוּ קָהָמָה וּלְשָׁמֶשׁ, בְּעֹדְבָּה רְשָׁשֶׁהוּ קָהָמָה וּלְשָׁמֶשׁ, בְּעֹדְבָּה רְשָׁשֶׁהוּ קָהָמָה וּלְשָׁמֶשׁ, בְּעֹדְבָּה רְשָׁשֶׁהוּ קָהָמָה וּלְשָׁמֶשׁ, בְּעֹדְבָּה רְשָׁשֶׁהוּ קָהָמָה וּלְשָׁמֶשׁ, בְּעֹדְבָּה רְשָׁשֶׁהוּ קָהָמָה וּלְשָׁמֶשׁ.

2. During the Chazan’s repetition, the congregation says Modim D’Rabbanan. Ideally, the Chazan pauses after the first three words of Birchas Hoda’ah and only continues after the congregation finishes. This allows them to hear his entire b’rachah.

موادיו אַנִישה לְכַּה, אֶחָדַה: הוא יְהוָה אַ-לָּחֹנִי אַ-לָּחֹנִי אַ-לָּחֹנִי
אַ-לָּחֹנִי אַ-לָּחֹנִי אַ-לָּחֹנִי אַ-לָּחֹנִי.

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3. Grammatically, this should read “וערוה”, with a segol, and such is the Sepharadi custom. The only time this word is used with reference to the sacred is when Gid’on speaks to an angel (Shoftim 6:17). There it is vocalized with a kamatz, “וערוה-עַ-רְוָה”, which means “that the You”, a specific reference to the Creator.
נספר להפלגה. על חיות המלכים בנכד, על שלموتינו המשיח.

לך, על נזיק שבבל הוא עופא, על מלך אנושות שהובית שבך

עת, ערב בראשי ועריים. חסוב כי לא כלの人ים, להמרות כי לא

טמו המסיים מעולם קוהן: לך, על כל חבירך והרומם שמך.

מלכים, טמלו לקרות זעם. (בעשיה ויהודה קדיש, הה WHICH.) לך

1. We thank Hashem for the miracles which He provides "בבל עת" as all times. We do so "ברך", evening, morning and afternoon.

2. On Chanukah and Purim, Al haNissim is said:

 Chanukah
 על חיות, על הפרק, על מבויון, על מכחולות, על חלומנות.

משוות עלබובנה בסימנס חמהavaş הכה. ביבי מתחברות בין תחיי מצוד.

הを入れו ב JObject של ומנהגלים לפני Каזה פינוק של עמק שיראלカメפרא תורה.

ולשהיבים מה thereof נדרנה, וראית_COOKIE נברית עצמות ל dalle קרובה, רבע את

ריב, לוח את די, יקהם את קצות, קמפם גברם בד גלישה, בריכי בד.

משויט, חומיאס בד תורוים, משיש שם דוד קדוש ב特殊情况,旅馆שך יארל שעשוע תחשובה בד פיקר

כוח נרה. אם מכר בני לביו יבר,opo את חכנון,לופר את מהאי,ויתר את מהאי,ויתר את מהאי,

ויתר חותם ויתר שטירת זך, רבקה עם מה שמך, מחודת ויתר.

Kasher שמצד

Purim
 על חיות, על הפרק, על מבויון, על מכחולות, על חלומנות.

משוות עלبداרא בסימנס חמה🚬 הכה. ביבי מתחברות בין תחיי מצוד.

בששמד עלבאמה ק.non שעשוע,Bush אמי למסור אתי-냐-תוחר

מנבר על ברק טו קוקית בך,echa בבלושה שרור קדוש שוער האמת.

לך, על חולים לב: אמתה בתרומת חברם כך את עתה, הכפלות את מעשה,

וקשגרות על גומלו_Bar, ולאלו שאה מת בקם על חעי.
יהוה מֶלֶךְ, אל-קַּנֵּחַ וְאֵל-כיִשָּׁעַתְנֵנִי;
לוֹרֵטֵנִי אָלֶךְ. בְּרָכָה אֵלֶּיהוּ הַמִּתְבּוֹחֵשׁ שֵׁם יִשְׂרָאֵל.

וראתנה בּוֹרָךְ שָׁלוֹם. בְּרָכָה אֵלֶּיהוּ הַמִּתְבּוֹחֵשׁ שֵׁם יִשְׂרָאֵל.

וראתנה בּוֹרָךְ שָׁלוֹם.

1. The Rav, following the Rambam’s siddur, consistently said Sim Shalom. Nusach Ashkenaz has the following version of Birchas Shalom for Minchah and Ma’ariv:

שָׁלוֹם רְבָּעָל וְלֵךְ יִשְׂרָאֵל שֵׁם יִשְׂרָאֵל, כִּי אֲחַה הוּא מֶלֶךְ אֲדוֹנֵי
כָּל מְשָׁלוֹם. טוֹבָּעֵין קַבֵּרָךְ אֵלֶּיהוּ הַמִּתְבּוֹחֵשׁ שֵׁם יִשְׂרָאֵל.
שָׁלוֹם בּוֹרָךְ אֵלֶּיהוּ הַמִּתְבּוֹחֵשׁ שֵׁם יִשְׂרָאֵל.

אִשָּׁה יִשְׂרָאֵל אֵלֶּיהוּ הַמִּתְבּוֹחֵשׁ.

2. As we said in the first footnote on the Amidah, Jewish prayer consists of two elements: tefilla and tachanunim. The mishnah refers to the Amidah by the name “tefillah” because it is the core of the fixed-form service. This paragraph is one of a number discussed in the Talmud as being prayers said by various sages after tefillah.

We noted that tefillah is written in the plural to guide us to the feeling that we are an integral part of the community. The Vilna Gaon points out that this prayer is in the singular because it is tachananim. This could explain why the Talmud describes these prayers as being said after, in contrast to being the
conclusion of, the tefillah. A halachic ramification the Gaon draws from considering “E-lokai, nitzor” to be tachanunim is that one would therefore be obligated to use this text as merely a skeleton in which to insert personal requests. Otherwise, the purpose of tachanunim is not achieved.

1. “May the words of my mouth be desirable, as well as the contemplation of my heart, Hashem, my Former and Redeemer.” This is the third variation on the theme of accepting our prayers, after “Shomei’a tefillah” and “Rizei”. According to the Rav, in this one we aren’t referring to the prayer just completed, but the next one to come. Much as we immediately start B’reishis again as soon as we complete Vizos Habirachah on Simchahs Torah, we don’t want to remain between prayers. As soon as one ends, we start thinking of the next prayer.

Alternatively, the Vilna Gaon sees these words not as the closing of tefillah, but as preparation for tachanunim (see previous footnote). This places it in parallel to “Shem Shem Re’eh” at the opening of tefillah.

2. The mishnah (Avos 4:21) warns of three attributes that remove a person from the world: jealous anger, desire, and ego. The Vilna Gaon (Even Sheleimah 2:1) notes that each of these traits can be expressed in two different ways: it can be either expressed, or it can be suppressed or internalized. The first six clauses of this techinah ask for Hashem’s assistance in conquering these behaviors.

Expressed anger is called ra, evil. Here we ask for assistance in refraining from speaking in anger.

3. Mirma is suppressed anger. To speak mirma is to talk hypocritically, pretending to befriend someone that in reality you harbor anger toward.

4. “Against those who curse me, may my soul be quiet.” This is the antidote to the first of the two overindulgences of ego, where one feels superior to those around him.

5. To oppose the outward expression of ego, lording over others, we next as Hashem that “my soul shall be as dust for all.”

6. In order to combat the more passive form of desire, want to sit at home physically satiated, we ask Hashem to open our hearts up to Torah.

7. Last, instead of being among those who spend their lives running from one need to the next in an active pursuit of desire, we ask Hashem that we spend our time pursuing mitzvos.
 önlem: (After Kiddushah take three steps back forward.

נרי ראות מַלְפָּנֵךְ, יָהָה א-לֹהִים אֲבוֹדוֹת,-decoration, עָמַּנְתָּ בַּיָּת הַמַּכַּדֶּשׁ בַּמְּדַח werk.

בָּאתָּּ, זַמְּת הָקָּנָה תֹּקְרִיתָ, גִּבּוֹת נָבְדָדָד בָּרָאְתָּּ עמַּי עַלְמָּנְיָאָּ בַּמְּדַחְוָא.

מלאת גֵּרֵיהֶּם לְ-יַהֲזָךְ מַחְתָּּ יַהֲזָךְ וַיֶּהָשֵּׁם בָּןָּ לַעֲלָמָּנְיָא.

קַדָּשׁ שֵׁם

תַּמְּדַכְּלֵל יְהֹונֵדְשָּׁת שֵׁם רָבָּא אֲמָּרָה, בֶּעָלָמָּאָּ יָד בּּּדַרּא, כָּרֻעָתָה, יָאָמְלָדְכֶּהָּ.

בָּתְמוּכָּו בְּתוֹמָכָּוּ יְחַיְּלָל בַּיָּת יֵשָׁרָאָל, עָנְגָּלָהּּ בְּנָּלָמְיָאָּ בַּרְרָּא אֲמָּרָהּ שָׁאָמְו: נָרָא

שֵׁם רָבָּא בַּנָּלָמְיָאָּ בַּיָּת עָלְמָּנְיָאָּ יְהֹונֵדְשָּׁת יְהֹונָּדְשָּׁת יְהֹונָּדְשָּׁת בַּרְרָּא אֲמָּרָה שָׁאָמְו: בָּרָאְתָוִּים לָעְלָמָּנְיָאָּ יָאָמְרָתָוִּים, יָאָמְרָתָוִּים בְּעָלָמָּאָּ יָאָמְרָתָוִּים.

שֶׁ אָמְרֵה:

תַּמְּדַכְּלֵל בֶּלֶשֶׂטָוִּים וּבֶלֶשֶׂטָוִּים בַּיָּת יְשָׁרָאָל בְּרַבָּאָל אֲבָהֲוָאָה דיָ בֶּשָּׁמְיָאָּ אֲמָּרָה שָׁאָמְו: אָמָּרָה שֶׁ לֶא שֵׁם רָבָּאָה מַגֶּחֶם יְוָּהָּ לַעֲלָמָּנְיָאָּ בַּיָּת יֵשָׁרָאָל, יָאָמְרָה שֶׁ אָמָּר: "עָלֵמָּנְיָא יְשָׁמֵה";

שֶׁ לֶא בֶּעְמְרָוִּים שָׁאָמְו שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ לֶא שֶׁ L. According to most Acharonim, Aleinu is not said as the conclusion of prayer but as a preparation for leaving the synagogue. Perhaps this is because it speaks of our mission as Jews to perfect the world, and therefore belongs before our departure into it. The Mishnah B’rurah 132:7 records that it was common custom not to say Aleinu for Minchah if it is immediately followed by Ma’ariv, and no one was leaving in between. This parallels the omission after Shacharis when it is followed by Mussaf, as well as after Mussaf and Minchah on Yom Kippur.
And the throne of His Honor, as opposed to the common version "דומיה קשת" (and His dear "dwellings place"). The Vilna Gaon preferred this variant, as the image of Hashem having a "throne" is found in Tanach, while associating Him with a "dwellings" is not. One must be very careful as an improper anthropomorphication could fall under the prohibition of idolatry.

2. "And Hashem will be king over the whole world." We pointed out with regard to the "שה" verse in Ashrei the Vilna Gaon’s distinction between melech and mosheil. Al Kein concludes with this pasuk for that very
reason. Our proof that it is our mission “to fix the world into a malchus [kingdom] of Sha-dai” is because the pasuk tells us to work toward a future day when all mankind will accept Hashem as king by choice.

Aleinu, up to this quote (i.e. ending with “ותריומתנו”), was written by Yehoshua and was originally used for Rosh HaShanah Musaf before it was incorporated into daily tefillah. Malchus is a central theme of Rosh Hashanah. We proclaim G-d as melech, accepting His rule. A mosheil must rule by force, a melech has the luxury of showing mercy. So we start the Aseres Yimei Teshuvah by declaring Him melech. We part from prayer and enter our day-to-day activities with a similar acceptance of His authority.
כבטת שבת

Mourners who prayed minchah at the shiv’ah home should not join the minyan until after the third day. The Rav held that those who said minchah with the congregation should not leave.

לקוטי שיר השירים

אֲבָנָיְךָ, מַקְשָׁקֹתֶךָ, פֶּרֶה כְּפִיםָּוָּוִים, לִי אֶמְתָּא

דֵּרֵי גֵּפֶן, שֶׁפֶּלֶצְתָךְ, תַּעַסְּפוּ יְנַחֵתָךְ לְנָשֶׁתָךְ מֶלֶל.

בַּהֲרָעֹל הָוֵי הַהֵמָתָה, אַגְּדוּת לְרֶכֶל הָהֵמָתָה, מַקְשָׁקֹתֶךָ פֶּרֶה כְּפִיםָּוָּוִים.

הָא אַבְטָא קַטְנָא, קַטְנָא בַּלְוָא, עָלָהָו מָזוֹ, וּסְפַּרְפָּכֶךְ בָּאָלָה, שְׁמַעְתָּו.

שְׁמַעְתָּו צְפֶּשֶׁהֵלָה, אֶפְכַּח נִשְׁפָּחֶה, שֶׁמַּעְתָּו עָלָהָו, נְצַהֲרֵי.

דַּדְיָא נְפֶשָּׁא, אָבָא נַחְמֵא, קַפָּטֶא עָבָרֶדֶא, אַל לְרַחֲמָא.

עָבָרֶדֶא קַפָּטֶא אַנְאָל, נִשְׁתַּחֲתָא מֶלֶל.

נֹדֶרֶדֶא, כִּי נֵעֲבֵר, נַעֲבֵר נַעֲבֵר, מַעֲמַּת צַעְוֵךְ בּוֹלֵעַ טָעֵמָא.

נְדַרֵה, נָאָה, וּיְנַעֲלוּ, נַעֲלוּ נַעֲלוּ, אַנְבָּהָדֶה, אָטְאָא, אָלַּא יָאַרְמֵא אֲלָה. בַּכְּחָרֵאת

לַהֵנֲזַגְתָּא. אֵא נָחֲמַהֵי גַּהֲרֵפָא, כָּחָרֵאתָּא לְךָ שֵׁמַחְתָּא עֵיִלָם.

1. The text given here is the Sephardic version. It is identical to an early manuscript of Yedid Nefesh, as well as being more grammatically consistent (see below).
2. “Beloved of my soul, Merciful Father, draw Your servant toward Your will”. In these few words, the poet captures three facets of our relationship with G-d: Beloved-lover, Father-son, and Master-servant. Their unity is beautifully captured in the way the three themes are woven throughout the poem.
3. “And [my soul] will be for You an eternal maid-servant.” This is a pledge, and the future tense is appropriate. The Ashkenazic text reads “ căng חמידת ה׳ על שמי נTableModelו [and the Shechinah will be for [my soul] an eternal joy]. The future tense there can be seen as carrying the negative implication that G-d has not yet provided that joy.
"Please, My G-d, Dear One of my heart", whereas Ashkenazim say "אלא אתה ידידי ידידות" {these were dear to my heart}. Again, the tense doesn’t fit the intended meaning; why in the past tense - shouldn’t “seeing soon the splendor of Your Strength” continue to be dear in the present and future?

2. "Quickly/Soon, Beloved, because the time has come." Instead of “"אהבך" [Quickly/Soon love], the other version says “"_RETם"” which seems like one is saying that Hashem’s Love has not yet been felt, and is only now being requested.

3. In Kabbalas Shabbos, we say six paragraphs of Tehillim corresponding to the days of the week. We then sing “L’chah Dodi”, which addresses the very moment in time at which we find ourselves, the first moment of Shabbos. Last, we say two more paragraphs about Shabbos, and specifically, the future era, “the day which is entirely Shabbos”.

“Lichu Niranena” has two parts. First, we are called to praise Hashem (in four different ways: ""זיווה", ""נירונה", ""כפרוה", ""פתיה""), about very universal things: that He is supreme over all forces, that He created and holds the caves and mountains, sea and land in His ‘Hand’. Then (v. 6) we are again called to praise Him, but this time the focus is more particular. We look at how we Jews are Hashem’s flock, how He watches over us even when we stray from Him, as He did in the desert.

These two themes, the creation of the physical world and G-d’s love for us even when we’re in exile, are said now as a recollection of Sunday. As Shabbos ends we return to the mountains and the seas to ply our trades. We return from the “image of the World to Come” and back to the reality of the here-and-now.
תהלת חננית קוק ב'"

1. "All songs about things that are in the past are written in the feminine [i.e. נְסַלָּה]. Just as the female is the one that gives birth, so too the salvations of the past [bore the seeds of] subsequent servitude. However, the salvation which will come in the future is called in the masculine [i.e. שֵׁם]. Just as the male can not give birth, so too the redemption which will come in the future will not have after it any [more] servitude." (Mechiłta, Bishalách) Rav Hirsch explains that the feminine word נְסַלָּה speaks of redemption as part of the flow of history, as a cause of things to come. The non-procreative masculine is saved for songs about the culmination of history.

The exile of the previous chapter leads to the "נְסַלָּה[כְּלָא]"[new song] of redemption. This chapter speaks of the final revelation, when Hashem’s “Hand” in nature is recognized by all men and even nature itself sings His praise.
The heavens will be happy, and the earth will rejoice, the sea will roar, and all that is in it. The fields will exult, and all that is in it; then all the trees of the field will sing with joy.” Rav Hirsch points out that just as the corruption of the generation of the flood lead to the corruption of nature (B’reishis 3:17-19), so too will man’s final redemption lead to nature’s perfection.

2. The song continues into this chapter as the clouds and smoke part (v. 2) to reveal that the G-d of creation is also the Weaver of history. Theodicy, the problem of why bad things happen to good people, or that evil people could prosper, is perhaps the greatest challenge to believing in Hashem. Nothing hides His Presence more than apparent injustice. At the culmination of history, we will see how the righteous have sown a light for themselves (v. 11), a good far greater than any costs they may have paid along the way.
תהלת קנדה וְז"א

תהלת קנדה וְז"א

1. With Hashem’s presence taking the foreground, the Jewish people will assume a new role, actively teaching the other peoples and leading them in the new song.
2. Note again the expression “וְזֶרֶת יִשָּׂרֵאֵל” (see 96:1, above).
3. This chapter concludes the sequence. In response to the new revelation and the lessons learned as “the Torah will come out from Zion” (Yeshiah 2:3, c.f. v. 2), all of humanity will serve Hashem, with Israel at the lead, and at our head, a prophet like Mosheh, Aharon, and Sh’muel (v. 6). The clouds and smoke of 97:2 (see notes above) will clear into a guiding pillar of cloud (v. 7). A telling contrast to the exile generation who strayed from that guidance (c.f. 95:10)
תהלת קונן וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו וו ווと

1. The tehillah chosen to correspond to Friday (ch. 29) is not from the same section of Tehillim as those for the previous days (chs. 95-99). The others all have the pattern of an invitation to praise followed by some element of our current or future relationship with Hashem to praise. Friday’s tehillah is about praise alone, the “sound” of Hashem reverberating through creation. Hashem’s “voice”, which in the future will be heard in our obedience to His ethical and religious law, can already be heard in the laws of nature. And so, Friday leads into “an image of the World to Come”.
1. “Please”. The Rav explains that before approaching the King we pause, requesting an audience. Much like his comment about Ashrei (see note 5 ad loc.), the Rav addresses the need to seek permission to pray. This awe – yir’ah – filled approach to the King bears an interesting contrast to the expression of yedidus and ahavah of the following prayer. Again, as in separah ד, the complexity of our relationship with Hashem is illustrated by blending contrasting metaphors.

2. “With the potential of the greatness of Your ‘Hand’, release the constrained one”. It is unclear if “𬭶ויה” refers to the Jewish people, or to the Moshiach; both have been suggested. Note that it doesn’t say “갗ויה” [Your great ‘Hand’]. We’re speaking of the potential inherent in G-d’s Omnipresence, not the power of His Omnipotence. Perhaps this is to suggest that if we’d see His ‘Hand’ even in the constraints, they’d be released of their own.

3. As we noted earlier (Ashrei, note 4), Yitzchak is an archetype of one who mastered Avodah [Worship [of G-d]]. Yitzchak’s name has romantic connotations: when he has a quiet moment alone with his wife, he was “eous’av (B’reishis 26:8). His encounter with G-d on Moriah was when he went out “vayish’avev (ibid. 24:63) [to speak in the fields]. The word “vayish’avev” brings to mind the admonition in Avos (1:5) “do not overly engage in bitto with a woman”. There, Rav Hirsch defines toto as a light, perhaps flirtatious, conversation. Yitzchak prayed to “the Beloved of his soul”. Flirting with G-d. Following in his footsteps, members of the Chassidic movement of the Second Temple era would go out in the fields, calling each other to come greet the Shabbos Queen together. Based on this custom, the Kabbalists of Tzefas instituted Kabbalas Shabbos. They saw Shabbos as a bride, and would go out “vayish’avev”, to be “Moshev her with the song love of Shir haShirim, with Tehillim, and with this poem. Earlier generations of the current Chassidic movement too would go out to the woods to sing their greeting.

4. The Shabbos Bride is the neshamah yeveirah [additional soul] that one enjoys on Shabbos. The prayer is an invitation to “vayish” [my Beloved], the Shechinah, to join in the greeting. The same idea can be seen in
שבת טעבות:
שמע ותרמור ברברך אבות, השמעו את-להופתת: ... בהו אחד ושם אמת והולך אלהים אל-הקברות: כל זה דוד קחורט כהל. פנים שיבת טעבות:
לקראת שיבת כל עולם. כי הוא מครอบ התורה. מאושพร מקדש
הסכה. סוף מרשעה ימתשהב לתחלה: כל זה דוד קחורט כהל. פנים שיבת
טעבות:
מקדש עולם יער עולם: كوוי יאכשת מהפכה. בר-כל שיבת
בעמקות נבהא. האל יחמוד עולם המלכה: כל זה דוד קחורט כהל. פנים שיבת
טעבות:
rypted ומעפר קומימ: לבלש בבריד תמים ואמת: על-זד בק שיש ב OTHERWISE
מלحما. קרבו אל-GenerationStrategy עמי: כל זה דוד קחורט כהל. פנים שיבת טעבות
מלحما וחוגו וגדויière. כי בא אורז קומימ אידה. עוריר יער שיר זבריר.
כן? בהו עולם נבאה: כל זה דוד קחורט כהל. פנים שיבת טעבות:
ליא תונשטי איום תכמס. היא תישוטתה ומעתא. דב יזוי ענייה
אמר, יְבָבְתָהוּ עַר עַל-תְּכִלָּה: כל זה דוד קחורט כהל. פנים שיבת טעבות:
והיה למסשה ש��קך. ברשקו כל תכמס. נישוע עולם א-לקראת.
כמגשוח חכם על עולם: כל זה דוד קחורט כהל. פנים שיבת טעבות:
יומם נשמהל הפרוז. אָאתוּ-הוּוּהּ עַינוֹרִי. על-זד אִשָּׁי ו-פְרוֹצֶי.
נישעה ה(TAGA) עולם: כל זה דוד קחורט כהל. פנים שיבת טעבות.

the reverse as well: by joining with the Shechinah one gains a neshamah yoseirah.
If any mourners prayed minchah in the shiv’ah home, they join the minyan now, who greet them with:

תהלת comprar נ▇ omit אים אאמות אאמר: (For a single mourner, some say)

1. Again the masculine “בראש” (see 96.1, above); this is not a song about the Shabbos we are observing alone, but also the “day which is entirely Shabbos” toward which history progresses. Rav Hirsch writes that this chapter “is dedicated to that institution which is to accompany Israel in all its wanderings like a spiritual Well of Miriam”. A chance to contemplate those things (c.f. v. 7 “an ignoramus will not know, and a fool will not understand”) which will be obvious in the future era, to consider Hashem’s role in running the universe and the role He ought to play in our lives.
כדש יתומ

orgetownighthאשעהבראהמה,قيلעההואיהברא,קרועתה,��לתוםכלהתה,קוהיםונבומיכוןבותיהנכלבתימראלי,בעגלהונבומקורבאיצוהו婀מח.להא שמהבראנרברקלעלמטמקלמא:חָּשֵׁב יִתְּנַתֵּר (Cong)גרביהוהbrainsשםזוהבריךLexer שלכל(בעייחה:alementמקל)ברכהאשירה,תשבתחאיהםמקה,זתרבירקבקלמא.יאנمهرמןאמון:גוהאםילעהבראומשםזוהבריךברילולךשלוש,יאנمهرמןאמון:עשהשלוםבכרוזיםוהנשהשלוםעליךאלוהאלךיאנمهرמןאמון.
משנה שבת, פרק ב: "במה מדריקים"

א. במה מדריקים面白יה אין מדריקים. אין מדריקות ולא מצות, ולא בקעה, ולא בחרות, ולא במצות, ולא בקעה, ולא בחרות, ולא במצות, ולא בקעה, ולא בחרות, ולא במצות, ולא בקעה, ולא בחרות, לא במצות.

ב. אין מדריקות面白יה שופעת ב Ames תחב. רבי אבמי אוסר. "אף מדריקות אינא מצות ימות בלעדה:"

ג. כל חיות משני אין מדריקות וב אינא מצות. وكل חיות משני אינא מצות. וכל חיות משני אינא מצות. وكل חיות משני אינא מצות. وكل חיות משני אינא מצות. وكل חיות משני אינא מצות.

ד. רבי יחזקאל אוסר, "תורה היא, מדריקות.бел:"

ה. לא יבקי אדם שופעתעל מצות ומלאכות השמיים ותורה על פי מגר והביאל שותה ומיטטת, איפלול היא על חרס. רבי הגרה

1. Judaism is first and foremost a discipline, a means of bringing sanctity into every corner of our lives. Philosophy without halachah is superficial, subject to the winds of change, and reaching only the surface of the soul. Halachah alone is rote, devoid of mind or emotion. Together, the candle of mitzvos burning with the fire of Torah, they form ניין, the living message. All the lofty ideals of the previous tefillos need grounding in the day-to-day, to become part of the core of our being.
מתכתי. אбел אל הָּבָּרָה נוֹרָה מִן הַתָּמִיחֲלָה, מות, מְפֶרֶנָי וְהוֹא כָּל
אָדָם. לְאֶמֶלֶא אֵדֶם קַעְּרָה שֵׁמוֹ גִּנְּנֵיה בּוֹדֵד נָהְר גִּתּי רָאשָת
המְּפֶרֶנָי תִּהְוָה, בֵּּשֶׁבֶיל שֶׁכְּתַחָה שָׁאוּבָת. בֵּּרַב יִהוּדָה מְפֶרֶנָי:
הַנִּכְבֵּדָה אוֹת הַמְּפֶרֶנָי שֶׁשָּׁאוּבָה מַמְּפֶרֶנָי מְפֶרֶנָי גִּינָה, מְפֶרֶנָי לַכָּטִיפָה,
מְפֶרֶנָי אוֹת הַרְעָה. אֶזֶּה בֵּּשֶׁבֶיל הַמְּפֶרֶנָי שֵׁיָּשׁו, פַּטָּר. בֵּּכָּת עָל הָּרָה
בֵּּכָּת עָלְהָ בֵּּשֶׁמָּה, בֵּּכָּת עַל הַמְּפֶרֶנָי, מִכַּת רְבִּי פִּיטֵר בָּבֵל פְּחָה
מַי הַמְּפֶרֶנָי, מְפֶרֶנָי שֶׁשָּׁאוּבָה שֶׁכָּת פָּחָה:
וּעֲלֵה שֵׁיָּשׁוּ בֵּּשֶׁבֶיל נֶחְשָׁת בֵּּשֶׁבֶיל לְבָנָה, וּעֲלֵה נֶחְשָׁת הָאָרְחָה
בֵּּכָּת הַמְּפֶרֶנָי שֶׁכָּת שְׁבָּה:
וּעֲלֵה שֶׁכְּבָּרָה אֶין אָדָם לְמַמְּכֵה בֵּּיָּהֶו עָבָר שְׁבָּה
חֶשֶּׁבָּה, "שֶׁשֶׁכְּבָּרָה גֵּרֶבֶן הַמְּפֶרֶנָי אֲתֵה חָבָּר: שֶׁפֶּבֶּה בֵּּשֶׁבֶּה שֶׁפֶּבֶּה
אֲיָה לְשֶׁכְּבָּה, אֲיָה קִנְּשָׁרִי אֲתֵה מְכַיָּה, אֶזֶּה מַטֶּבֶלָּה אֲתֵה כאלוֹדֵי,
אֵיָה מְטֶבֶלָּה אֲתֵה כָּלוֹד, אֲבָל מְטֶבֶלָּה אֲתֵה כאלוֹד, כאלוֹד
וָאָשָׁר אֲתֵה כאלוֹד:
שֻׁבָּה דָּוֶא, אֲמָר רְבֵי בְּנֵי אָוֶּל לְמַמְּכֵה בֵּּיָּהֶו בֵּעָרֶב
שֻׁבָּה דָּוֶא הָשָׁכָה, שֶׁאֹה פִּשֵּׁח יָאֵא. אֲמָר רְבֵי בְּנֵי אָוֶּל קֶלֶּבֶן אָוֶּל.
רְבֵּה קֶלֶּבֶן אֲוֹא.
בְּרֵךְ אוֹת סֵדָא, אֲמָר רְבֵי אֲלוֹנֶא אֲמָר רְבֵי בְּנֵי אָוֶּל, הַמְּפֶרֶנָי הַמְּפֶרֶנָי מְפֶרֶנָי
שֶׁכָּת בֵּעָלָה, שֶׁכָּת בֵּעָלָה: שֶׁכָּת מְפֶרֶנָי הַמְּפֶרֶנָי הַמְּפֶרֶנָי הַמְּפֶרֶנָי הַמְּפֶרֶנָי הַמְּפֶרֶנָי הַמְּפֶרֶנָי הַמְּפֶרֶנָי הַמְּפֶרֶנָי הַמְּפֶרֶנָי הַמְּפֶרֶנָי הַמְּפֶרֶנָי הַמְּפֶרֶנָי הַמְּפֶרֶנָי הַמְּפֶרֶנָי הַמְּפֶרֶנָי
שֶׁכָּת בֵּעָלָה, שֶׁכָּת בֵּעָלָה: שֶׁכָּת מְפֶרֶנָי הַמְּפֶרֶנָי הַמְּפֶרֶנָי הַמְּפֶרֶנָי הַמְּפֶרֶנָי הַמְּפֶרֶנָי הַמְּפֶרֶנָי הַמְּפֶרֶנָי הַמְּפֶרֶנָי הַמְּפֶרֶנָי הַמְּפֶרֶנָי הַמְּפֶרֶנָי הַמְּפֶרֶנָי H/materials/hebrew/28-002.png
קַדְשָׁבִים נַחֲוָּה אַזָּאָם לוֹ צָלֹם מַכָּהוֹלָה. זָהָה כָּמוּב תִּרְיָשָׁלָם בֶּן הוֹיֵלָה
שָׁנִיה בְּמַעְרְפָהוֹת: שֶׁהִכְּפָנִיתָהוּ יְרוּשָׁלָּמָה אַדְּבֹרֵרֶם אֵשֶׁלִים
שֵׁר. טֵכְפֶּשֶּׁה מִיִּתֵּרָה אֶנֶּה לְכַלְחוֹ נַעַפְנַחיָה מִיַּבִּיל. קָדְשׁ שֶׁר: זָהָה עַל כָּלַמְבֶּה יִתְנַה יִהְוֶה אֶבְרָחַ זָהָה יִשְׁמָאָה דְּבָּרָנָה.
ערובית לשבת ויום טוב

בָּרֵךְ אֶת-יְהוָה המֶבּוֹרָה:
שֶׁבָּרֵךְ-יְהוָה-הַמֶּבּוֹרָה

ברכה א' לפיי שם: המעריב

ברוך אתה י-הוה, א'iola מדיל חנול, ישראל בдарיה מעירב
ערביס, ברכות פותה שעריס, שביתנה קשיה וחיים, ומחלקה
אות חלומים, מימים את המכסים במתשחיתות בחדות, ברך
ברך comunità חנול, מכל חסיה חסיה, מפסי אר', ממעריב
וימ раств אללה, ושם בארי דברי "אלהים", " głównie אר',
וימ раств אללה, ומבדיל בין אל שמי חנול, "-הוה-ל-בראזה"
שומע, ש-אל-ל ימי קסמים, דומדנה מדיל חנול גלעד. ברך אתה
-הוה, המעריב ערביס.

1. This b'racah, as well as the parallel one for Shacharis, “Yotzeir Or”, refer not only to the setting and dawning of the sun, but also use the image to describe the rise of evil or good. The morning b'racah explicitly paraphrases Yeshiah's denial of dualism, describing Hashem as the One who “Forms light and creates darkness, makes peace and creates evil” (45:7). Here we state that all that occurs so because it is part of His plan, a product of Hashem’s Word (“ברקך”), Wisdom (“בראשית”), and Reasoning (“ברקך”). Hashem alone orders the seasons (“ברקך”), time (“ברקך”) and space (“ברקך”).

2. Rav Hirsch comments on Hashem’s mercy. Night doesn’t come on suddenly, but G-d provides us with an evening, a setting. We are given the opportunity to prepare, if we heed the warning.

3. Judaism embraces two views of time. עונות [seasons] cycle over and over. Each year (שנים, from the root meaning repetition) has a Rosh Hashanah, Yom Kippur, Succos; a Pesach in which we are ordered to return to Egypt and relive the Exodus; Shavuos and receiving the Torah anew. On the other hand, time also consists of ימים [days], forming a progression through ימינו, from First Cause to Ultimate Purpose, from Adam to the messianic era.

4. The name “Hashem Tzivakos” refers to a Merciful, Transcendent Being who organizes legions of forces. All of nature is unified under His Will.
ברכה ב' לפני שמיא: אハבה
אַֽמְּבַ֣ת עָלָּלָּת בֵּית יִשְׁרָאֵל שַׁמַּאֲמָ֣ר אֹהְבֵּ֗תָה, חִיָּ֣הּ מִיָּ֔הוּ, חִיָּ֣הּ מִיָּ֔הוּ וְעַשָּׁ֡ם קְדָשָׁ֣ם, אָוֹתָ֣ן לִמְדוֹתָ֗ה. עַל כּֽוֹ-יְחָֽד אֲלִילִּים, בָּשָׁכְבָּנָ֣י בְּקָדְמָ֖תָהּ. כְּ̀שָׁ֣א בָּךְּוַ֔הּ, וְּשָׁמְפַּ֖הוּ תֹּרְכָּ֑הּ וֶֽנְּמַשָּׁ֗הוּת קָרָ֖לָלָּת וַעֲדָ֑ד. כָּלַֽ֣ה יְיָֽעַרְגָּלָ֗ת יֹמִ֣ים בְּגָֽתָהּ פִּמְּשָׁ֖הוּ, שָׁנַ֤ם לִמְדוֹתָ֖ה עַל פּוֹסְרִ֑ים בְּאֵ֖לָלָתָהּ. בֹּרְצִֽהְךָ יְיָֽעַרְגָּלָ֗ת אֲלִילִ֥ים עַל עַמָּ֖הּ. Cong. with Chazan. מספר קָרָ֥לָלָּת.

קריאת שמע: When saying Shema alone

אֵֽלֶּה טָהֳרִים לֹא יֵתְמוּ לָ֣ם יֹאמְרָ֣ו. רְאֵֽהוּ אֲלִילִ֥ים יְהֹוָ֖ה יִשָּׁה֣וּ. אָזְּךָוּ: 1

בֹּרְצִֽהְךָ יְיָֽעַרְגָּלָ֗ת בִּגְּבָלָֽתָ֖ה יְהֹוָֽה אֲלִילִ֥ים יִשָּׁה֣וּ. אָזְּךָוּ: 2

דַמְּךָ יְיָֽעַרְגָּלָ֗ת לָּכְלָֽכָ֖ת בִּגְּבָלָֽתָ֖ה יְהֹוָֽה אֲלִילִ֥ים יִשָּׁה֣וּ. אָזְּךָוּ: 3

אֵֽלֶּה טָהֳרִים לֹא יֵתְמוּ לָ֣ם יֵתְֽו קָרָ֥לָלָּת וַעֲדָ֖ד. כָּלַֽ֣ה יְיָֽעַרְגָּלָ֗ת אֲלִילִ֥ים עַל עַמָּ֖הּ. Cong. with Chazan. מספר קָרָ֥לָלָּת.

1. As opposed to the universal message of the first b’rachah, we now speak of the relationship between Hashem and the Jewish people in particular. (This is a contrast we saw repeatedly in the Tehillim of Kabbalas Shabbos.) It is an eternal love. Although it is expressed in the gift of Torah and mitzvos, Hashem’s love for the Jewish people is not conditional upon our acceptance of those gifts.
2. See appendix B for thoughts on the first paragraph of K’rias Sh’ma.
This paragraph closely parallels the previous. It too speaks of love of G-d, and the imperative to radiate it outward, from heart and life-soul. However, instead of speaking of serving Hashem with all of your property, it phrases it as a conditional – having possessions and a land are contingent upon using them as intended, to serve Hashem. Second, it speaks in the plural. These two are related, as there is no guarantee that the righteous will prosper or the wicked will fail in this world. “Reward in this world is lacking.” However, for the Jewish people as a whole, our fate consistently corresponds to our merit.

2. We continue the parallel to the first chapter by repeating the concrete imperatives associated with each of the steps outlined above. When it comes to teaching the Torah to our children, though, it says “לךਰ את בנו” ([teach them] to speak of them), instead of “לךר את בנו” [... and you shall speak of them]. This paragraph is about Jewish society, and not the individual, so we address the impact of education on the children. Before, we saw it as a means of keeping oneself involved in the Torah, the impact on the teacher. Similarly, because this moves it from a means of loving G-d “with all your heart” to being about outside the self, it is also moved later in the sequence, after tefillin is put on the body.
בְּכָךְ אָנָה אָחֳרִי שְׁמ֖עְתָּ נַבּ֑ולה

אַמִּיתָהוּ כֵּלֵֽאֶזֲאַת, קַיְּמָה עָלְמָה, כִּי הָא -זָהֲהָ -לֵכַּמֶּזְאֵֽיָֽוָלֵֽכָּה;

נְאַמְּרוּ נְיָאַרְאלה גֹּמַלְו. מְפִדְנִה מֵזְאִיתִלֲס, מְלְכֵּמִה מַגֶלַּמְלֶזְאֵֽיָֽוָלֵֽכָּה

הָעָרְצִים. הָא -לֵכַמֵרְעַלְו מֶסַרְמָה, מְהָמַשְלַמְלֶזְאִיָֽוָלֵֽכָּה אָזִי

נְפָשְׁנָה. אָוּבִי מֵהַעֲשָׂה הָדְלְדוֹת עַד -אָזִי מֻךְּ. מָבָלַּמְלַא -הָעַד -אָזִי

"And they shall make for themselves tzitzis on the corners of their garments for their generations; and they shall put on the tzitzis of the corner a thread of blue". Interestingly, the Torah does not say “for their generations” with respect to the blue thread, only the white. Its Author knew, of course, that there would be generations in which only white strings could be worn.

According to Rav Hirsch, tzitzis is from a root meaning a small seedling. The tzitzis of the corner is an extending growth from the garment, the concealment of the shame Adam and Chava brought on themselves by eating the fruit. This outgrowth is creative human expression developing the physical world. Around this we put a sky blue thread to remind us of heaven, binding and guiding our creative forces into noble directions.
ברכה ב אהרי שם: "השכיבון"

1. Shalom is from /שלאום/, meaning whole. It is not just a lack of fighting but a unity of purpose. We continue the request for redemption, when “they all will make a single union to do Your Will with a whole heart (לבב整车)”. That makes this b’rachah an extension of the previous one and not an interruption between the b’rachah of Ge’ulah and the Amidah. Such an interruption would be prohibited.
And remove all impediment from before and behind us”. The impeding angel, Satan, gets the definite article in Hebrew, שָׁמַע. Without it, as here, satan refers to trials in general. We ask Hashem to remove things that would impede our progress, as well as “impediments that are behind us” those which try to push us too fast, causing us to give up in frustration.

Many have the custom to say the one of these quotes related to the day. According to the Vilna Gaon, they should be omitted, as they constitute an interruption before the Amidah.

3. Answering here would be custom, and not halachically mandated. The Rav deduced from the language in the Rambam’s siddur that only the halachically required responses (the two indicated in the text here) to Kaddish should be said at times when speech should be kept to a minimum, such as here, between Ge’ulah and the Amidah. The more common ruling is to answer this Kaddish as you would any other.
עמידה

ה' realizado א-

שנה: ברך אתיה

ברوك ואתיה — להרי וא-לרי אמרותיה, א-לרי אברכהי, א-לרי עblersי, א-לרי עצים, א-לרי עצים, א-לרי עצים, א-לרי עצים, א-לרי עצים.

ונבאיuffers בלבנ בינהו להע öאמרבך: (מעשך: זכרכך חלילה, מלבנ: חלילה חלילה, מלבנ: חלילה חלילה.

ונבאיuffers בלבנ בינהו להע öאמרבך: (מעשך: חלילה חלילה, מלבנ: חלילה חלילה.

שנה: ברך gebot:

אתנה gebot לעולמן א-ﻦין, כומת מתים אתיה, ריב כליהוושה.

מורות הקהל: (משיב: חיות ומורידיםjiangs), יכלכל חיות

באחת, כומת מתים ברחמיים רעים, שומק ונפלים, ירוחם חולים,

ומחי אתוסים, חומכיםzemתת לקשון עפר: מי כומך בצל בברוחת

ומחי אתוסים, חומכיםzemתת לקשון עפר: מי כומך בצל בברוחת

ומחי אתוסים, חומכיםzemתת לקשון עפר: מי כומך בצל בברוחת

ומחי אתוסים, חומכיםzemתת לקשון עפר: מי כומך בצל בברוחת

שנה: ברך קדושה

אתנה קדוש שמשת קדוש וקדושים יברל ונגלה, שפל. ברוכ

1. See Appendix A for thoughts on this b’rachah.
ברכת חימוש

א上が קדשה אתים, ושם השבעה לשמה, מכילה מעשה שם זאר.
ובכתה 말ל מנפים, קדשה הננים.今は אחיו בחרותım, הרגתי
ובאשתה ב"דרחא" ורสามาร: בזכרה א-לוהים בך.
ברוחך אלוהים אשר עשה: בזבח א-לוהים א-תוריה תשיבך
לשלם: א-להים א-להי אבהתיך, ראה בואנתיך קדושה;
במאותיך, והי חלוף בחרותיך, שבעת מצוותיך, ישמחי יבשעתם;
ותא הלות על לך באמות, הנחלות - עזה א-להים בואת
ובצרו שבט שדוע, עיפו את, ישראל, מקדש שם. ברוך אתה

1. The correct ending is required for the Amidah to be valid. If the error was noticed before continuing, it can just be corrected. Otherwise, one must return to the beginning of the Amidah.
2. Each of the Amidos of Shabbos has a different version of birchas hayom. The theme of Aravis is the Shabbos of creation, the "culmination of the creation of heaven and earth". The focus for Shacharis is Shabbos's role in the Sinaic covenant. By Mussaf, we speak of the historical evolution, how the Shabbos of Sinai unfolds into that of the World-to-Come, which is the topic of the birchas hayom for Minchah.
3. "Satisfy us with Your Goodness". In the other elements of this list, the prepositional prefix is "ב" [in / via], "קדושנא ובריתך... ופרטינו ובשעיתך" [sanctify us via Your mitzvos, and put our portion in Your Torah, ... and make us happy via Your salvation]. Perhaps the reason is a difference in nature between the other requests and this one. We are really asking for the thing before the "ב", the word after it is merely the means to get it. We ask for the opportunity to do more mitzvos and thereby be more holy, to have a lot in life that involves the opportunity to learn more Torah, or to experience redemption and thereby be happy. However, as Rabbi Akiva often said, "All that the All-Merciful does, He does for the good." We can’t ask for more satisfaction by "ב", via - getting more good. There is no more good to be had. What we are asking for here is the ability to be satisfied with the good we’re already receiving.
4. "And you shall rest on it". As the topic of this brachah changes during the course of Shabbos, so does the gender of the expression: the Shabbos of creation is written here in the feminine ("שהי בריתך"), to male for the Shabbos of Sinai, and finally plural when discussing the perfected Shabbos of the World to Come. As we noted on Tehillim 96 (in Kabbalas Shabbos), the feminine speaks of the past, as it gives birth to the future.
אלה, יִירֵיה יְאִלְיָה, יְעַנֵּקֵי יְשָרֵי הַמֶּרֶシンプルִים, יָשָׁב יָאת
Insurance Companies (from the National Council of Insurance Companies)

ברצונֶה יְּהַלֹּךְ יְמִיד עִבְדָּדוּת יְשָרֵי הַשּׁוּם.1 יָתָּניָה עַיִּנָת

 בליְָבִּיָּנוֹיֵבּוֹ יָרָדָמוּיֵ יְדוּר. יָותר קַּלּוֹלָּוּ יְָדוּוֹ.
ויָסְפְּרַּר הַָּלָּךְ. עַל חֲמִינֵי מַפְסְרוֹהֵי בַּּגַּדְּאַ, יָעַל מַפְסְרַּתִיַּרְוַתִיַּרְוַת תַּּבְּלַס

לָלַ, יָעַל נְסֵיךְ שָבֹּכִּל יָם עַמָּנוּי. יָעַל מַפְסְרַּתִיַּרְוַת תַּּבְּלַס

עַל, עֶבֶר נְבָּרְרָּה יְָדוֹרִים. מִשׁוֹבְּיִי יָאַל כָּלֵל רְחַמִּי, יְמָלְצִית יִכְלָּו

וְמַמְמַתְּקְסָּדִיתֵי מִועָלִּים קָניֶם קַלַּל.2 יָעַל בְּלֶבֶר יְתָרְנָסוּי שָמָּוּא.

1. On Rosh Chodesh and holidays, Ya’aleh viYavo is said:
מלכון, תפזדת כלל שלום וגד.
ICC.
המייס וידעת שללה ויההל את שחק באת, ומא - גישה
והרהנה שללה. ברוך אתה - חות, חס ובשך על חדה כללוהות.

הודאה בברכת שולח
ישם שלום טובך וברך, והפתיש תורתך, עלינו שלֹל כל
ишראל תפוק. ברכה, אבינה, בלשךፁא יאפור ספייה, כי יארו Feinstein.

2. *On Chanukkah, Al haNissim is said:*
על המים, על חפת, על גזרות, על חף חנוון, על חל וחלמות, ששמית
לזרחות יבמיไทย וגן חמה. ימי מיתניה ובו יחל כולם גזרות, ש što
ובניה, נושנעניות מחלכת ונו חרשעל על עקץишראל קשלפהון מונחות, והטריבים
מתחת לatronה, אהבה ברחמיא עמידים עד לי חמה לקשת, הבט את ראשו,镔 תית
אתו דיים, בקימת את נקמת, בכמת יגורו כדת תקש, עדיכו בד קשיטו, וקמעים
טמוטים בד קשיטו, ורשועים בד אדיקו, וודא בד עוקסית נותרה. מה שמי
שם זרול בזרול כזרולא, זכרו זכרו ושעישת בזרול זאכורה קשל פנים חנה.
אמר כל ואין לבר יבר, הופ כי חקול, ותרום את מתכתי, והלים
זרוח כזרולא פנים, זכרו זכרוümון ימי חכמה אשר, קלודה כלל כלפשו מירוז.

1. The Rav, following the Rambam’s siddur, consistently said *Sim Shalom*. Most say the following version of *Birchas Shalom for Ma’ariv:*
שלא ריב על ישראל עקף משיש כלל וגם, כי אפחת הנך מלך אוזור
כלל משישו. טורב ב!’עደך ברדר, את עקף ישראל בך, ואת זכות
שביע בשעשם. (בש 의사: טקפר חרים, ברדם, ישלם, ושבעה טבח, זחוק יפקד
חלקית, כאשר עקף בית ישראל, קלחים טיבים 칼שם) ברוך אפחת
?–חת, המברך את אמו בשלאל-cloud.
נמתת לנו - רקחא א-כלים, חורות חיות ואדמות חסדי, והצקה וברכה
ברחמות היהודים ישראל. ושוב ביעין הקבץ את עגל וישראל כל
עת מפלט משעה בשולמך. (משהה רכפת חים, קרחה, ישולם, ופרססה טובה,
נכון הפגנה קפיצה, פתחו כל עגל עזה ביאראל, קחימה ריבים莳ולמך.) בורחו
אתה - רקחא, המברך את עמים יسرائيل בשולם.
נהנת מבריה דריהו
היה טוקיו, ירח קרפת | אמורי רפי, עוסקנה לוelho, נקדות י-этому שכרי.
באת: י-רח קalmö, ירח קרפת מער. ישפת ממבר קרמה: למזכילה
נביא חמל, גִּנְשֵי קָפָר לכל חמה. פחת לפי בחרתה,
וזמאותהית תחר終わった בזיש. כל מחוזים עלי רעה, מחרהหนอง
עצים זקקלל משבחים.ущה קומו שמח, שקעה לשון י-기간,
ושה קומו קזרקץ. עשוה קומו תחרתה. היא, ס-קרפת, י-קהלץ
גדרה י-חובה, מ Voters י-הנה: יהוד קרזי א-אמר פי י-جامיע
לבי קнима, רקחא צורי זוגלי. (Take three steps back.)
עשה ישולם (משיח) בברוחות, יהוד שעשהו שלום עלה, על כל ישראל י-אמר
(Take three steps back forward when the Chazon completes Kaddish Shaleim1.)
יאמר.
ליי רץ מלקפת, רקחא א-כלים ישראל אבימהל, ישכינה ביאת המקדש שמה.
בנימו, כי ח億ם בחרתה, יש ערביה בירה乙烯 עולים וישטים קדושים.

1. This was the practice of the Rav, so that he stepped forward with the Chazan. Rav Moshe Feinstein took the three steps forward at “li’ela min kol birchasah”.
ברכה מעין שבת

נִמְשָׁקָה מִשְׁמִית אֵשֵׁר יָשָׁבֶה, יָשָׁבֶת קִוָּה בִּשְׂכָלָהו, קִוָּה בִּשְׂכָלָהו אֵשֵׁר יָשָׁבֶה, יָשָׁבֶת קִוָּה בִּשְׂכָלָהו.

ברוחך אֶל-

פָּנֵי אֲדֹנִי בָּדַרְךָ, מַכַּה מִיתִית בְּמַאֲסָרוֹת, בְּמַאֲסָרוֹת, מַכַּה מִיתִית בְּמַאֲסָרוֹת.

לִהְיוֹת לָהֶם. לִפְנֵי בּוֹדֵד בּוּדֵד בּוּדֵד בּוּדֵד, בּוּדֵד לִשְׁמוֹ בְּכָל יוֹם

טְמוֹנָה, טְמוֹנָה בְּרָכָהו. אָל-

מְשָׁבַת, מְשָׁבַת בְּרָכָהו מְשָׁבַת, מְשָׁבַת בְּרָכָהו מְשָׁבַת, מְשָׁבַת בְּרָכָהו.

1. The Chazan’s recitation of a shortened Amidah. This one b’rachah mentions the key concepts of each of the seven ‘brachos of the full Amidah. It is only said when praying with a minyan in a location where a minyan is regularly convened.

2. The reference to מִשְׁמָה יָשָׁבֶה אֵשֵׁר יָשָׁבֶה מִשְׁמָה יָשָׁבֶה אֵשֵׁר יָשָׁבֶה מִשְׁמָה יָשָׁבֶה אֵשֵׁר יָשָׁבֶה מִשְׁמָה יָשָׁבֶה אֵשֵׁר יָשָׁבֶה מִשְׁמָה יָשָׁבֶה אֵשֵׁר יָשָׁבֶה מִשְׁמָה יָשָׁבֶה אֵשֵׁר יָשָׁבֶה מִשְׁמָה יָשָׁבֶה אֵשֵׁר יָשָׁבֶה מִשְׁמָה יָשָׁבֶה אֵשֵׁר יָשָׁבֶה מִשְׁמָה יָשָׁבֶה אֵשֵׁר יָשָׁבֶה מִשְׁמָה יָשָׁבֶה אֵשֵׁר יָשָׁבֶה מִשְׁמָה יָשָׁבֶה אֵשֵׁר יָשָׁבֶה מִשְׁמָה יָשָׁבֶה אֵשֵׁר יָשָׁבֶה מִשְׁמָה יָשָׁבֶה
Verse 1:

A khiyya ne-lahim, shoshon be-matshoteh. Keshen: Chazon

Bmidarotik, honeh halakeh batorot, shoshon matshote, yeshem bishavteh.

Tovar lehun lebdech amot, nekleleṯ - rakah A khiyya benemat

Bnaron shat kodesh, nehirot ba yisroel, makshesh shem. Barak atah:

?-rakah, makshesh shemah:

Shem elohim ga-tokeh shemah reba amot, kulamay id lehib, aron, kravot, amot.

Bhadimot avimot haqem dikel bata yish'al, binyowlah benot karev amot she amot. Lezom

Shem reba miborah lekhol kulamim kulamim: Ederon kevesshatot Kelimot

Umeleha kahinot kulakha shem ha'kadash barih.娃: Cong)

(Shomirat dikel khalo, bircat ha'kevinot, kevesshatot amot, amot, bekulam.

Amor she amot.

Tnaksol lalakhot beqoludikro dikel bita yisrael beko amot. She bishem shem

Amor. Id lehib lekhol shem ha'hevi kulamim kulamim. Amor she amot. Nisim:

Sholom barmoomot haqem keshesh sholim kulamim kulamim. Amor she amot.

Sefer Teuma

Birah atah - rakah A khiyya malka hugilem, aseh keshen bematothim zemaim. Le kappar

Kesher.

1: Hamam oto ehad lulemar.

7: Hamam shebash shehevet shehem shebash oto ehad lulemar.

8: Hamam shemuhu ne'im shem shebash oto ehad lulemar.

9-13: Hamam... ne'im shem shebash oto... ne'im lulemar.

14-49: Hamam... ne'im shem... shebash lulemar.
עלינו

עלוּת קְסֵנָתָה לָאָדוֹן חָלָה, לָא אָדוֹן קְסֵנָתָה בָּרָאשִׁיָּתָה, וְאָדוֹן קְסֵנָתָה לָא חָלָה.

גָּנוֹן הָאָדוֹן, וְאָדוֹן קְסֵנָתָה מַעָּחוֹת נַעֲשָׂה מַעֲבָדֶיהָ קְסֵנָתָה, וְאָדוֹן קְסֵנָתָה לָא חָלָה.

כָּז, בְּהַרְלָה כָּז מְמוּנָה, חָלָה שָׂם חֲלוֹתָה.

יוֹמִית הַלֵּבָנָה אֲלֵי אָדָם שֶׁיֵּשׁ; אֲנָשָׂה כְּרִים מְשַׁעַתָּהוּ.

מוֹדִים, לְפַלַּתָם מִלּוֹכֵי חָלָה, חָלָה שֶׁיֵּשׁ בְּרֲדֵּךְ הָאָדוֹן. שֶׁיֵּשׁ מִשָּׂאִים לְפַלַּתָם מְשַׁעַתָּהוּ.

שֶׁיֵּשׂ נָפַלָתָם פָּתוֹת אָדָם, בִּכְסָז בְּאָדָם שֶׁיֵּשׂ מְשַׁעַתָּהוּ.

וּשֶׁכְּבַתָּתָם מַעֲשָׂה יָדָית, היא כְּסָז בְּאָדָם שֶׁיֵּשׂ מְשַׁעַתָּהוּ.

אֲלֵי-לָבָנָה מְאַהֲתָה את הָאָדוֹן.
על כל בִּרְכָּה קַח - יַחְוָה אַ-לָּמִינָה, לָרָאָה קַחְוָה בַּחֲפָרָאָה עָצָה.

לֵעְצֵבָי גַּלְּכֵמַי מִן הָאָרָם הָאָלָלִלי מַרְחּ בַּרְכָּה. לֶכֶם עָלִי בִּלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַلְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְמַלְмַלּלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַלַל
Said from Rosh Chodesh Elul through Sh’mini Atzeres:

1. On Simchas Torah, when we complete a cycle of reading the Torah, we immediately start again reading B’reishis. The Rav explains that just as learning needs that continual reinforcement, so does tefillah. Therefore, as soon as we complete one tephillah, we start again with Adon Olam.
Appendix A: קומוט לברכות أبيות

In Parshas Eikev, Moshe describes Hashem as “ה-מ-ל הוהד בחר ותוראה... - the G-d, the Great, the Mighty, and the Awesome...”. These words were incorporated by the Anshei Knesses Hagedolah into the opening of the Amidah.

The same phrase is also found at the conclusion of the poem “Nishmas”. There, the poet goes even further and gives each one an explanatory phrase. This yields the strange result that the very same poem that says that “even if our mouths were filled of poetry like the sea, and our tongues - joy, like the many waves, and our lips - praise like the expanses of sky... we would still not be sufficient to praise you” then praises G-d in four words!

A student who lead the congregation as Chazan before the tanna Rabbi Chanina onceembellished on these four simple adjectives. After he was finished, Rabbi Chanina corrected him, “Have you finished all possible praise of your Master?” The point we make in “Nishmas” is correct. No list of complements could completely describe Hashem. Had Moshe not spoken these words, and Hashem not told him to write them into the Torah, we would not have the chutzpah to use these four either.1

According to the Vilna Gaon, “ה-מ-ל הוהד בחר ותוראה” was not only included in the first b’rachah of the Amidah, but it provides the structure and content of the entire b’rachah.

To the Gaon, these four names of G-d form a progression. They summarize how man approaches G-d.

לא אל means not only G-d but judge or legislator. To be י-ל, the Legislator, means that Hashem rules over the entire universe, His authority is all-inclusive.

Rabbi Yochanan said, “Where ever you find G-d’s greatness, that is where you find His humility”.2 Perhaps we can understand this apparent paradox by comparing G-d’s properties to those of humans. Schools have a problem of overcrowding. There are just so many students a teacher can adequately pay attention to. As the number of students grows, each one can only get less and less attention. Not so Hashem. His infinity is not just that He is “יהוה-ל”, G-d over all, but also נברעם, “נברעם”, great enough to give personal attention to each person.

נוֹבֵרָם. We said already that Hashem legislates to all, and that He is not limited to looking only at the universal picture, but can pay attention to each and every one of us. The combination of these two facts yields “נוֹבֵרָם”. G-d has the power guide each of us in our daily lives.

In Kabbalah, נברעם is contrasted with חסד חסד is the power to give. חסד נברעם is the strength to hold back. As in “Who is a man? What is a man? One who conquers his inclination to evil.” Strength, but as in strength of character. That Hashem chooses to run the world in the predictable way we call “nature” is an incredible act of נברעם. He stands by while the

1. B’rachos 33b
2. Megilah 31a
thief enjoys the payoff of of his sin. More so, if someone chooses to hit another person, Hashem allows the natural forces that allow that person to live, his arm to persist, to move. He allows nature to run even as we abuse it. All to give us the gift of free choice – so that we can have the G-d-like power to decide not to sin again.

This is what we all experience; Hashem’s guidance while choosing to work within the laws of nature.

In addition to the behind-the-scenes subtle activity, there is the flashy miracle that defies the law of nature. While the former is more common, it is the miracle that inspires awe.

The Vilna Gaon explains how these thoughts are elaborated twice in the b’rachah, once before the quote of the pasuk, and once after. He ends before discussing the last part of the b’rachah, although it appears that it too elaborated this same basic theme. This assumption is also justified in light of Rabbi Chanina’s comment. We would expect the entire b’rachah to be based on Moshe’s theme.

The Ba’al HaTurim explains that the words used in the b’rachah are specifically selected, and that we are given a formula to use as we ask Hashem for help: “Our Father, our friend, our refuge…”

One resolution, in line with the Gaon’s approach to the b’rachah as a whole, is to say that it is a statement of praise; we are saying “You are maximally increased”. This is ש”א-ל.

A second is to define the word as, “You are the Source of all increase”; a statement that we recognize that all of our blessings come from G-d.

Third, Rav Hirsch’s approach, is to focus on the one thing we are able to contribute to G-d. Since He allows us to make free choices, by choosing to support Hashem’s goals we are adding our efforts to His. By this approach, “ברוך” means “I commit myself and my resources to You”.

It is incredible that man has the gall to talk to G-d, to refer to the Creator as “You”. What grants us that power? ח”ר-ל, He is big enough to attend to each of us.

Chazal note that this name of G-d is used in Tanach to refer to Him when His actions appear merciful to us. Alternatively, we can look at the root of the word. The word is normally seen as a contraction of “Yihyeh - Hoveh - Hayah” – “Will be, is and was”. A G-d who is above time. The Transcendent Deity. A third interpretation is that of Rabbiner Hirsch’s who sees it as the causative form of קדוש, to exist. G-d who sustains our existence.

Pairing off each of these three with the respective commentaries’ corresponding translation for “ברוך”, we can render מרחץ את ה ברוך” in these three ways:

1. Radak, Seifer Haschorashim – bareich; R’ Yonah ibn Janach, Seifer Haschorashim – bareich; Or Zaru’a, Hil K’rias Sh’ma; Chizkuni, B’reishis 24:27.
2. Avudraham, pg. 33
3. see also Nefesh Hachaim 2:2
You are infinitely increased, You who are even above time.
You are the source of all blessings, You, the G-d of Mercy.
I commit myself to increase your influence in this world, You who gives me and the world our continued existence.

“אתה”. You are so transcendent, You even have the ability to be immanent. G-d is not too great to care about a single inhabitant of some uninteresting planet in some typical galaxy. No, because He is great, because He is above limitation, we have the opportunity to say “אתה”, “You”.

The Vilna Gaon teaches that this corresponds to “HaGibor”. Elokeinu, our G-d, is different than HaKeI. The G-d. There is a possessiveness, this might and authority of HaKeI doesn’t only apply to the big picture, He also guides each of us, our fates and destinies.

“אתה א’”. Two paradoxes. Our G-d, like אתה, reinforces the idea of an Immanuel Deity. But also, we unify the Merciful One with the G-d of Justice. As Nachum Ish Gamzu would say “Gam zu litovah – this too is for this best”. Or in the words of his pupil, Rabbi Akiva, “All that G-d does, He does for the good.” Some seems harsh and punishing, some is more obviously merciful. But it’s all one. The difference is in our perception, not in the One who acts.

In our lives, Hashem’s intervention is נצרת [restraint], acting within nature. However, for our forefathers He performed miracles. Whereas Elokeinu, our G-d, refers to Hashem’s constant guiding of history, Elokei Avoseinu, G-d of our Fathers, asserts that the same One can work outside of the laws of nature. והרא ה’ – awe inspiring. In order to work toward the day when we too will merit an age of miracles, we next recall each forefather, Avraham, Yitzchak, and Yaakov, by name, to recall and resolve to emulate their character strengths.

Avraham, Yitzchak and Yaakov are seen as archetypes of three different types of divine service1. The Maharal2 finds them to be the masters of Torah, Avodah [worship] and Gemillus Chassadim [generosity]. The Rav notes that we are calling G-d the possession of each forefather. The G-d of Avraham, of Yitzhak, and of Yaakov. Each, through very different ways made G-d their own.

On a more mundane level, Hashem is a legislator in two different ways: He wrote the laws of nature, and He wrote the laws of the Torah. While for us, He is certainly המלך, our Legislators with respect to the laws of physics, we don’t always obey the second set of laws. המלך, our forefather’s Legislator, who wrote the laws by which they lived. They intentionally accepted Him as a Legislator as they chose to obey His word. By so doing they earned a similar response from Hashem - He too acted beyond the laws of nature on their behalf.

G-d of this world, the world where people interact, feel hunger, pain. Where we need a society to support each other. The G-d who commanded us to be

1. See footnotes on ר"מ.
2. Derech HaChaim on Avos 1:2
kind to each other.

Yitzchak was otherworldly, nearly a sacrifice entirely to G-d. א-לך ע"טך ע"טך is the G-d of Avodah, of prayer and Temple service. G-d of our spiritual selves.

The G-d of the “whole man, who sat in tents” of study. Perfection of that third world between the spiritual and this one, the mind that must decide which world is to be the source of inspiration, and which to be the means to get there.

When you say א-לך אברם א-לך ע"טך, א-לך ע"טך “I,” you not only acknowledge that this G-d that we relate to on these three different levels is one and the same, but also we commit ourselves to improve in all three pillars of our life.

G-d over the whole universe, א-לך: infinite enough to deal with all of its detail, א-לך: including the behind-the-scenes activity in my life א-לך: and the miracles experienced by my ancestors.

This is an elaboration of “א-לך”, G-d above all. Again, we declare that He commands everything. Even others’ deities, the embodiments of nature, represent subjects to His Will.

Hashem supports us through His kindness. As we said, א-לך: “זדוב” means that He not only looks at the universe as a whole, but that He also is “big” enough to pay attention to each and every one of us.

“זדוב”. To support, not just a single act of kindness, but like its root / זדוב, a camel, a continued source. "זדוב". Chessed, to go beyond the call of duty. "זדוב". As we said above, ALL that He does is for the good, whether we can perceive that good or not.

The consequence of being the G-d above all, and able to relate to the individual is that this means He touches each of our lives - זדוב. The Vilna Gaon translates “זדוב” in our context from the root of ownership is that people own what they make. From there, they barter or buy to transfer the ownership to others in exchange for ownership something they couldn’t make. Hashem, by having created the universe, is its owner.

“זדוב” has two other meanings, “to make” or “to acquire”. These two meanings are related, for as Rabbi Y. B. Soloveitchik zt”l teaches, the root of ownership is that people own what they make. From there, they barter or buy to transfer the ownership to others in exchange for ownership something they couldn’t make. Hashem, by having created the universe, is its owner.

the all, in distinction to “זדוב”, all. “זדוב” should be translated as “the universe”, not as "everything". זדוב can therefore also be rendered Owner or Maker of the universe.

Hashem remembers how our fathers went beyond the call of obligation. The concept of “remember” is an anthropomorphication – we can only
describe how Hashem’s actions appear to us. We are saying that G-d acts on His knowledge of our fathers’ deeds.

המבוים גואל לברית ימימה. But we are only "עֵינֵי כְּאֶם", the children of their children, twice removed from their stature. But whatever of Avraham, Yitzchak and Yaakov we carry, may it be enough that we too merit miraculous intervention, that Hashem bring us our redeemer.

להביא, to bring, not "שלח", to send. When Moshiach comes, Hashem’s presence will again be felt, He too will return to the world.¹

עלם שומם伝えבה: for the sake of His name. Not for our sake. G-d, don’t wait for us to merit it, to earn the redemption. For your sake. “Shein”, name, is from the same root as “sham”, there. Both are references to another thing. The Jewish People are one of G-d’s names. People see us as Your People. Redeem us to redeem your name, so that people will think highly of the ideals of ethical monotheism.

“מהבהד”. With love. Maimonides defines the term as a perception of one’s unity with the beloved. In redeeming us "לעשם שומם", for the sake of His name, G-d shows that we are His and He is ours.

מלך: King. Not a “moshel” a dictator, but One who rules with the support of His people. “Ki lashem hamluchah umoshel bagoyim – for G-d has the Kingship, but He is a dictator over the nations”. Until the day that they accept Hashem’s rule, “And G-d will be King over the entire land, in that day He and His name will be one/unique”.

עזר: Helper. Beyond being just a king, one who organizes society, G-d also helps the individual.

משמיע: Savior, one who gets us out of trouble, even when we are not putting in effort for Hashem to be considered a helper.

ممג: Even further, a shield, one who prevents the trouble to begin with.

The “יְהוָה יְהוָה יִשְׂרָאֵל” progression fits the Gaon’s approach to “ר-אל נדד ונהר,” “He is a legislator who takes the global view. מֹלֶך, like עֵינֵי כְּאֶם, implies the one-on-one of הָעָד הַמְּלִיצֵה. המג parallels His intervention in our lives, in contrast to מָמֵא, how He protects those who go beyond the call of duty on His behalf.

ברוח אמת י-וה, מנג אבגרות: Protector of Abraham, the one who mastered the idea that this world is the tool, not the goal. That we are in this imperfect world together to help each other, and to perfect it. Abraham would tell his guests, “Don’t thank me, thank the Creator of heaven and earth, who is truly the one who gave you this food.” This is the Protector of Abraham.

¹ It occurred to me how aptly these words literally apply to my generation. Two generations before me, "אָבִיו אָבִיו אָבִיו" our ancestors were pushed beyond the call of duty, to sanctify G-d’s name in Auschwitz, Treblinka, Babi Yar and dozens of other infamous locations. וְיָאָבִי יָאָבִי יָאָבִי. May Hashem bring the redeemer to us, their children’s children.
Appendix B:
Connotat L'fereshat R'ashonah Shel Kriyat Shma

Grandfather Yaakov, the midrash tells us, was on his deathbed. He gathered his sons, and was prepared to tell them what will happen at the end of time. Suddenly, the gift of prophecy left him. Suddenly in the dark, Yaakov Avinu was frightened. Could it be that one of his sons wasn’t pure, and that was why they did not merit to be told about the Messianic age?

How could the fathers of the tribes reassure him? How could they succinctly tell their father that they were committed to carry on his work? In this moment was born the first line of the Sh’ma: Sh’ma Yisrael, Hear, our father Israel, the one named by an angel. We too accept Hashem as our ultimate authority. We too believe that He is unique and indivisible.

םירדהי : “Listen”. The meaning of שמע is found in its very letters. ש whose name is from the same root as שמע, to learn deeply. מ, the water of change, birth, and creation. ע, the eye that sees, the senses in general. שמע - understanding born of the senses, not just to hear but to listen and accept.

ישראל הוא : Yisrael is the image of man on the Divine “Throne”, a preexistent idea that Yaakov embodied. Yaakov gained the title Yisrael after battling an angel, “because you challenged G-d and man, and were found able”. Unlike an angel, a passive recipient, man has the ability to be an actor in the spiritual realm.

ך-הוה א-לוהי א-לוהי י-הוה : The declaration of unity of G-d as ויהי א-ל gimel can be seen an a few levels. The name ויהי א-ל is usually taken as a contraction that means “He Who Will Be, Is, and Was”, implying a transcendent G-d, Who is above such limitations as time. According to Rav Hirsch, it is the causative form of מזר (is), and therefore means “He Who Causes All to Exist and Persist”. By the paradox that it takes true transcendence to be capable of immanence for all His creatures, the name ויהי א-ל is used in Tanach to refer to Hashem when His actions are most readily perceived as merciful. The Rav notes the introduction of this name in the second chapter of Genesis, where man is introduced as a covenantal partner, seeking redemption (Adam II).

In apparent contrast, the word אלוהים means “legislators”, and is used that way in a secular sense as well. As a name of G-d, אלוהים implies strict justice. Hashem the lawgiver not just of human law, but the Author of natural law as well. To Rav Hirsch, the name is a derivative of אלים (these), and refers to Hashem as the One who gives existence its common purpose. And, the name is used exclusively throughout the first chapter of Genesis, which describes man as the Rav’s Adam I archetype, the pinnacle of creation who strives for dignity.

1. See Appendix A.
By declaring their unity, we proclaim that the distinctions of mercy vs. justice and transcendence vs. immanence are illusory, merely products of a dialectic internal to us who do the perceiving.

ה עמוק | יהוה א-onne: “Hashem is One”, unique, and He is indivisible.

“דָּבָר” is said slowly, to allow time for contemplation. In the days of the Gemara, it was the “ד” that was stretched out, implying that their undotted “ד” was not a plosive, as the sound we use can’t be extended. Most likely something like the Yemenite /dh/ (as in the “th” of “this”) is more appropriate.

Traditionally one contemplates “א”, the unity of G-d, “א”, over the seven heavens and the earth (eight, being one more than the week of creation, also implies transcendence beyond the natural order), “ד”, to all four compass points.

Rav Yisrael Salanter warns us not to be so busy declaring G-d’s uncontested sovereignty over heaven and earth that we forget to declare Him G-d alone within our own hearts.

And Yaakov, reassured, replies with the prayer of the angels, as later experienced in the visions of the Divine “Chariot” of Yirmiyahu and Yechezkel, and incorporated into Kiddushah. It does not, however, appear in the Torah’s citation of Sh’mah, so we only say it quietly. (Aside from Yom Kippur, when we have the opportunity to reach angelic heights ourselves.)

ברוך א-שם קֶבֶר דָּמוֹת קָוֹלָה אָוֹד: Blessed be the name of the glory of His rule for eternity. Rav Hirsch identifies the source of the word “שם” with “ם-ש”, there. G-d’s “name” is how we perceive Him, and refer to Him as external observers, as opposed to G-d Himself as He Is.

294 years later, it is time for Moshe Rabbeinu’s final lesson. He too wonders about the future of the Jewish people, and provides for us an explanation of Yaacov’s sons’ words. Parshas Vaeschanan¹ contains the first verse of K’rias Sh’mah, where Moshe expands the idea of the first pasuk.

אמרו א-שם-לָה קָוֹל א-יהוֹה א-הוּד: “And you shall love Hashem your G-d”. How can you be commanded to love something? Can we be expected to have control over our emotions?

In Michtav Mei’Elizyahu I, R. Dessler writes “Giving may bring about love for the same reason that a person loves what he himself has created or nurtured: he recognizes it as part of himself…. Love flows in the direction of giving.” In a similar sense, Rav Hirsch comments on our pasuk, “In ahav, both meanings are contained, hav, to give and to bring; ихי, to give oneself and bring of oneself.”

We are not directly being commanded to love our Creator, but to give of ourselves and our possessions. From fulfilling this obligation, we will by the nature of being human, bring ourselves to love Him.

¹. Devarim 6:4-9
Moshe Rabbeinu categorizes exactly what we shall commit to G-d: “bechol livav’cha, uvchol nafshecha, uvchol me’odecha” – all of your heart, all of your nefesh, and all of your fortune.

There are two ways to say “your heart” in biblical Hebrew: “לבך”, as in this pasuk, with two beis's; and “לביך”, with one beis. Livav’chah well describes the turmoil that is as the core of human identity. Two beis's illustrate the two warring forces. This is why the Gemara writes, “with all your heart - with both of your inclinations, with the good inclination, and with the evil inclination.” לברכ describes the intellect, living in constant tension between the spiritual and the animal.

The first step to loving Hashem is to connect that intellect to the spiritual. To follow in the footsteps of Yaakov, and strive to become a Yisrael.

Nefesh, the Zohar tells us, refers to that part of the soul that is the life-force. Animals have a nefesh; we are prohibited from consuming their blood, “nafesho b’damo - its nefesh, its life, is in its blood”. Once the intellect is committed to service of G-d, then we are able to take our animalistic urges, our needs for food and sex, for “basar viyayin” {meat and wine} to make us happy, and put them in service of G-d.

With all your fortune. The person is now fully committed to serve his spiritual self: intellect in service of spirit, and animal in service of intellect. This fully connected person can now impact the world around him. B’chol mi’odechah, with all of the world that is at your control.

The subsequent pesukim give us concrete means to internalize this idea.

“And these things which I command you today shall be on your heart”, again, the two beis heart. Study them, engage your mind.

“And you shall teach them to your children.” According to Rav Hirsch, the word “וַיִּמְצָאָם” is from the same root as “שֵׁם” {tooth}, and implies to cut or divide. Not just teaching book-knowledge, but imparting to your children a value system by which they make the distinctions between right and wrong.

“And you should speak of them”, in contrast to the next paragraph of Sh’mi where we say “לדבר בני” {teach your children to speak of them}. Here, the focus is on having you teach so that you may be improved. There it’s on the effects on your children. Notice also that here is is placed before the commandment to wear tefillin, because the goal is your own thoughts, and is therefore closer to the love than tefillin is.

In the second paragraph, we are speaking of your children, who are further removed from you than your own body, so it appears afterward.
getting up.” The Rav1 draws a distinction between the aims of most religions, and that of halachic Judaism. Religion is usually seen as a retreat from the world, a break from the worries of day-to-day life to indulge in spiritual respite. The goal of halachah, though, is the unification of the two; to create a spiritual day-to-day life. To literally contemplate Hashem not just when you rest and travel, but in the way you go about these activities.

To remind ourselves that the body must then follow the mind, we are obligated to place signs upon of our body. Tie them for a sign on your hand, by which you change the world, and between your eyes, your means of taking in the world. Wear them next to your brain and next to your heart. Don't let your connection to the world control you, you must be in charge.

One step further removed is mezuzah. We can't fall into the trap of believing “kochi vi'otzem yadi asa li es hachayil hazeh” {my strength, and the force of my arm, won for me this war}. We do not protect ourselves. The house we build does not protect us.

When we shape the world, G-d imprint must be on every doorway. G-d commanded Adam to “Be fruitful and multiply, fill the world, and master it.” Mastering the world is a worthy endeavor, but we must remember that it is only a tool toward our ultimate goal.

The journey started with one man, Yaakov. Through his efforts he became Yisrael, the image of man on the Divine Throne: animal serving mind serving spirit. May we live for the day when the journey ends, when the words of Aleinu are fulfilled: "Lisaken olam bimalchus Sha-dai – and we remake the world into the kingdom of G-d."

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1. “Halachic Man” footnote 5