שך ז טש ז

ִּסִם זִּ זִוֹרָעִּמִיּפִוֹ אָגִּי/ כִּדְ זִּ זִּוֹרָעִּת אַנָּאָ סֵין וְכֵּאִן כַּיֵּס ' לְפִּסָּם הְּצוּ מִיּפֹּן בִּצּרְ כַּרְ זִּ זְּאַרְ זִּתְּבּרֶגִּי בְּּנִוֹ וְשִׁבּי - בְּאַרְ בְּצְּיִ רְּצִּיְ וְצִּבּ יִצְּמְלֵי גִּ זְיַבְּּסְ מִיּפֵּן בָּיָּבּן מִיּזְנְיֵסְ מִיּפּׁן בִּיּבְּ מִיּבְּן בְּיִּבְּ מִיּבְּן בְּיִּ

ק רַך דָּדְטׁ רַשֵּׁסכּזפָדְןצ מֵיכּזּי. דְּרַזּדְבָּיָּמַת רַךְ דָּ. וְּעָּם כְּגְּוְסבּז פַּבָּג. עַבּיָגִיקּשְׁ גַּבְדָרָ'ז עַּבֵּס:

סֵּיִ דִּבּיִלְּתְ בָּרָ וְדְּצַּעְקְּוְהֵץ״ בָּע דְּמִדְּמִדְּ וְנָבָּתְ וְּבָּאְ וְנֶבֶּתְ בְּיִ דְּבָּלְוָ אַז רִצ עֲדְּלָתִּ בָּ, וְדְּצַּעְקְּוְהֵץ״ בָּע דְמַדְּמִדְּ וְנָבָּתְ וְנֶבְּתְּ וְנֶבֶתְ וְנֶבֶתְ וְנֶבֶתְ אַזִּבְרִ יָבֵס סֵּוּן עֲתַּבְּוֹת "עִשָּׁשׁ בָּצ דְמִדְּמִדְּ וְנָבָתְ וְנֶבֶתְ וְעָשְׁיִּיִּיִ איי

בּוֹבֵּבְ בַּּנְּבִּי, דֹ הִ חֵׁן לִכֹּלְתִּוֹ מִּ , מּכֹּלְבָּה, זִי' וֹ פּּיִוֹי בּּוֹבּבְ סֿתְּ בּוֹבֵּה 'נבּנְה בּּוֹבְ בְּבֹּבְ בְּבִּבְ בְּבִּבְּ בְּבְּבְ בְּבְּבְ בְּבְּבְ בְּבְּבְ בְּבְּבְּ בְּבְּבְ בְּ מּמִייִי יִּבּ 'כִּמִס מֹ'ן "בְּנִבָּמ יַכֹּמ מַ'ן הֹּנֹלְם בּנִים מַ'ן הֹּלּכִּל הַ מַּטְ 'לְּהִ

בןט בסשבם'

ה 4 בֿעָּלָ אֵשִׁ לֹסֵפִּוּ ₪ יִּסִּאָ בֹּי עִי הִּפָּׁ בֹּלְאִי לִּכְּפִּוּ ₪ יָּכֹּא בַּי עִי יִבּׁ בֹּא יִבָּ בְּלֹבּאְלִּעִים בְּלִבּאְלִים יְבֹּל בַּי / יִבְּי יִבְּעִרְ בִּלְאַ יִּבְּבְּלְבִּר יִבְּלְלְבִּר יִבְּעִלְּבִּל בְּבְּעָב בְּלִבְּאָל יִי בְּעִב בַּר זְיִבְּי בְּלְבִיךְ בַּיְּמָּשִׁנְלְּכָּךְ הַּלְּלְוּבְּן עַבּים בְּלְבָּר בּּלְ הַּלְּבְּל בּבּי בְּבּר

לִגָּג דְּוֹבַּצ מְסִפּמָלְּהְ גִּן נְרָיֶנְג דְּוֹבַצ רְדְנְשַּקְּרֶךְצדְן וְּסְ. דְּנְקְּ מְסִקּ ₪ ְּמֵם: נְגַּג דְּוֹבַצ מְסִפּמָלְּהְ גִּן לְרֵיֶנְג דְּוֹבַצ רְדְנַשַּקְרָךְצדְן וְּסְ. דְּנְקְּ מְסִקּ ₪ ְּמֵם:

ק מְסַק וווּ מַם:

לִנֵ דְּדָנֶי בַּי מָם דְּמַנֶּ קְעַוֹּלְצ רָדְנְבּקרְדְצְּדְ וְיָס. דְּתַקְּ מַּם ₪ בְּמַנּ רֹּנֶּג רְבָּצ רְדְנְבּקרְ צְּדְ וְיְס. דְתַּקְ מְסִקּ ₪ בְּמֵנּ רֹּנֶג בְּרְנֵצ רְדְנְבְּקרְ צְּדְ וְיְס. דְתַקְ מְסִקּ ₪ בְּמֵנּי רֹּנֶג נְ

מטפגטש תאס 'ש' שמגמבן 'ןצ"

מִּבְּנִן ,ִיִם 'מִּ ' בַּמָּם כֹּוֹ זִי נִאָּב: בּּמִוֹ בִּנִ ' בַּמָּם ' בַּמָּם כֹּוֹ זִי נִאָּם פּמִּשׁנּ "בּמָם צַּמִּׁכָּפִּוֹ בִּּנִ ' בַּמָּם ' בַּמָּם ' בַּמָּם ' בַּמָם ' בַּמָם ' בַּמָם מִּבְּנֵן ',ִים ' נִימָּשׁנּ מִיּפֹּן אַאבּב צַמּ ' 1., בֿמֹם נְמַפּנּ עֵי ' בְּמָם חִיים מִּבְּנַן ',ִים ' בַּמָּם ' נְּסֵאָ צִי 'נְּבָּּ בְּמֹּאַ בֹּין (נְּצִּיְנִוֹ בְּ כְּמָאַ בַּין (נְבְּמָ

נִיצְּדְ גַּוֹּכֵהַ מִּם גָרֵוּ ...ם מַבְּדְן .'ם כּמֵשׁתּ ״ִיִּמֶּ גִּ גִּן תּקּמַבְּדְן .'ם בְּיָּהְ בָּתִּ דְּגִּקְדְ . גִּשְׁגַּעִּ סֵ וְ ...ְדְרָלְצׁ בֶּמָ אִ דְּשָּׁסִץ , זִּוְדֵּז גַּ יֶנְב בְּתִּ דְגִּקְדְ . גִּשְׁגַּעִּ תַּ סֵ וְרֵ .'וְשָׁ כּמֵשׁת ״ִיִּמֶּ גִּ אִדְּשָּׁסִץ , זִּוְדֵז גַּ יֶנֶב בִּמְשׁתִ ״ִימֶ גִּנִוּ תִּקְ זִינְ בְּיִשְׁיִּ בְּתָּוֹ וִים בְּבְּדָן .'ם בְּבָּתְ

רסשן טש קקצ קש

יְסְלּק ֶ זְןְ- גֹּןְג גַּמְשׁטָל: Chazan סָקל וָ- גֹּן ג גַּמְשׁטָל דְרַכּדְצַקְרֶב: ₪ סָקל וָ- גֹּן ג גַמְשׁטָל

שטלג , אפן טמר: גמרטןשי

שסלגש, אפןטמר ּגשג⁻

ַגַשַּוֹ רּכּדָצ וֵן ז וָדְּטָ דְ רַ. נָאַשָּׁר פּבּטָג קמִוּקוֹת עָתּוְצ בּעַיּי

^{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 t \(\frac{1}{27}\)_{-1}, 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.

^{1.} This b'rachah, 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'rachah 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 does so because its part of His plan, a product of Hashem's Word ("אַמעלמג"), Wisdom ("אַמעלמג"), and Reasoning ("שמעסנסד אָר אַר"). Hashem alone orders the seasons ("מכני אַר אַר") ind space ("שמעסנסד אָר אַר").

^{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. Δη {seasons} cycle over and over. Each year (Δ, Δ), 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 Δημη (days), forming a progression through Δμα 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.

^{5.} 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 *mitzyos*, Hashem's love for the Jewish people is not conditional upon our acceptance of those gifts.

שך ז טש ז

לִישָׁרֵ דִּי יִן צִּעַ כּ זָבּקּ דְ בְּשְׁעֵלְ הָּטְ נְ הַכְּעָבּקּ בְּעָעִקּקּץ לְּעֵבּקּץ לְּעָבּקּץ לְּעָבּקּץ לְּעָבּקּץ לְּעָבּקּץ לְּעָבּקּץ לְעָבּקּץ לְעָבּקּץ לְעָבּקּץ לְעָבּקּץ בְּעָבּן בּעָּעָבּן בּעָעָרָלְעָ בְּעָעָרָלְעָ בְּעָעָרָלְעָ בְּעָעָרָלְעָ בְּעָעָרָלְעָ בְּעָעָרָלְעָ בְּעָעָרָלְעָ בְּעָעָרָלְעָ בְּעָעָרָלְעָ בְּעָעָרָלְעָ בְּעָבְּרָלְעָ בְּעָבְּרָלְעָ בְּעָבְּרָלְעָ בְּעָבְּרָלְעָ בְּעָבְּרָלְעָ בְּעָבְּרָלְעָ בְּעָבְּרָלְעָ בְּעָבְּרָלְעָ בְּעָבְּרָלְעָבְּרִלְעָבְּרִלְעָבְּרְעָעָבְּרְעָעָבְּרְעָעָבְּרְעָעָ לְּעָבָּרְעָּבְּרְעָעָרְיִּלְעָבְּרְעָעָבְּרְעָעָ בְּעָבְּרָלְעָבְּרְעָעָ בְּעָבְּרָלְעָבְּרְעָעָבְּרְעָעָבְּרְעָעָ בְּעָבְּרָלְעָבְּרְעָעָבְּרְעָעָבְּרְעָעָבְּרְעָבְי

טמר טמר

ים בין אָרֶלּבֶּ יֶּםְּם: When saying Shema alone

رفر اِیمُرَقِم دَارَ دَهُمْ الْمَعْ الْدَارُاكِةِ الْمُرْدِيْ الْمُرْدِيْ الْمُرْدِيْ الْمُرْدِيْ الْمُرْدُيْ اللَّهُ اللَّهُ اللَّهُ اللّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّالِي اللَّهُ اللَّالِمُ اللَّهُ اللَّالِمُ اللَّالِمُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّالِمُ اللَّا اللَّهُ ال

 اِدَادَ الْمَارُادُ الْا مُنْ الْمَارِدُ الْمَارُادُ ثِلْكُ ثُمَا الْمَارُادُ ثُمَّ الْمَارُادُ الْمَارُادُ الْمَارُادُ الْمَارُادِ ثُمَا الْمَارُادِ ثُمَا الْمَارُادُ اللّهُ الللّهُ اللّهُ اللل

الباد المناسلة ا

لَ أَمُورِ لِطَلِمَ: أَ- هِيْهِ: ﴿ تَحَرِيُهُا لَا الْفَافُونِ فَرِيْكِ لَمَا يُهُلِ فَأَكَدٍ إِنْ الْعَالِمِ الْفَافِرِةِ فَلَا أَحَلِمٍ الْفَافِرِ وَلَا أَصَالِ الْفِي الْفَافِرِةِ أَنْ الْفَافِرِةِ إِنْ الْفَافِرِةِ إِنْ الْفَافِرِةِ أَنْ الْفَافِرِةِ إِنْ الْفَافِرِةِ أَنْ الْفَافِرِةِ إِنْ الْفَافِدِةِ إِنْ الْفَافِدِةِ إِنْ الْفَافِدِةِ إِنْ الْفَافِدِةِ إِنْ اللَّهُ الْفَافِدِةِ إِنْ الْفَافِيقِيلِهُ إِنْ الْفَافِدِةِ إِنْ الْفَافِدِي الْمُنْ الْفَافِدِي الْفَافِدِي الْفَافِدِي الْفَافِدِي الْمُعْلِقِيلِي الْفَافِدِي الْفَافِي الْفَافِي الْفَافِدُ الْفَافِي الْفَافِدُ الْفَافِدِي الْفَافِدِي الْفَافِدِي الْفَافِدِل

בןטן קצ'

לו לַבַּטִּ לְוֹלִטִּ מִצְּרִן) סְלָזָ לְּדִּטְּזִת שֻׁרְּמֵּל לְּצֵּאֲעָטָזִת בַּרְמָּעִם בְּרְעָׁטָ מִּצְרְ בְּמֵג שַׁ מְּלְזִינִּמָּ גִּדְּמָג דְּמֵג בְּיִבְּלְ בִּלְּרְ וְזְיָשַׁלְּמְּרְמַן (יִּמִּג בְּמֵג בְּיִמְלְ בְּמֵג שַׁ מְּעְשַׁלְּבִּמִן עְּבִּשְּׁעֲוֹן בְּלָּך וֹז זְן וְסִׁ דִּ בְּנְנְדְ לְּשִׁיכִּים יְסִוּשְׁ יִמְּים בְּּעְרְּמֵן בְּבְּלְ בִּמְג שַׁ מְּעָבְּמָב לְוְוֹנְמָג דְּמֵג בְּיִבְּלְ בִּלְ זְזְ זְן וְסְ דִּ בְּלְבְּיִ לְּמִבְּמִצ בְּמְרְבִּי בְּמָצ בִּיִּבְ לְּוֹלְיִנְיִם בְּעִּבְּים בְּלְּצְיִים בְּלְּבְּיִים בְּלְּבְּיִם בְּלְּבְּיִים בְּבְּיִבְּי

^{1.} See appendix B for thoughts on the first paragraph of K'rias Sh'ma.

^{2.} 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.

ָרָ זְ נַבּלַעְכִוּ**ךְ יְּשְׁעָג** ֶךְ פַּאְ דְּן נְ ָדְגִּי הַבִּבוֹ דְיָטִ זִּצִּמָוּךְ וְבְוּדִּי. בִּיִרִגִּי

ָכּוַ שְׁ דְּדְכַּצ רַ בֶּטָ ז ַרְדָנֶּץ נַּצ ְ וּמְעָ גקּשְּהְגֶּדְנֶּץ פּכּל בְּמָנְ רַצ בְּיֶלְ הַבּּוֹ דִיְסִ יִּצִּמְנֹּי וְבְנִי בּּיִן דְּנָּע הַּבִּוֹ דִיְסִ יִּצִּמְנֹּי וְבָנִי בּּיִן דְּנִּי יִבְּיִי וְדְגִּיּ

If any mourners prayed minchah in the shiv'ah home, they join the minyan now, who greet them with:

יַן) , ובּל דְּ,ס ,ַשֵּדְן הְּמְּם (יְּיִ :For a single mourner, some say) אַן כָּצ וְבַעֵצצ יֶּ זְלֶצ נּיִ גי פֿצ וְבַעֵצצ יִּ

גן גלפנבטש קבט

וסשן ז דַטש זקקק צ קש

نَا اللّٰهِ اللّٰهِ الْمَا الْهُ مَنَاجِ اللّٰهِ الْمَنَاجِ اللّٰهِ الْمُؤَمِّ اللّٰهِ اللّٰهُ اللّٰهِ اللهِ اللهُ اللهُ

^{1.} Again the masculine "Op" (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.

^{2. &}quot;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.

שסלג עסן טמר: נק ג

ַרָרָם יְיִפּדּ וּפְבָרַ שַּרְדָבֶב זּי נְעִוֹב נֵּי גַּג דְרַיְ ְ בְּנְתּפּלְטוֹן יְבַסְּזֵי פּקרְ זְּצֹּבְ '' ַדְרָם וְיִפּ בִּּרִ סָפִשׁ קּשְׁ פַּגַרְ רַבְּיָ יִנְעִוֹב נֵּי גַּג דְרַיְ ְ פַּגּנפּבְּעָדְוֹלָּק בּיִּ

לג בקבן

ַבּיִלּיִנִּינִי בִּילּיִנְבִּבֹרְ ְדִיְסֵׁ זִאַּמָּלְצְ, וֹכּן בּיִזלּיְ'וֹבְינְבְינְבִּבְרְדִיְסֵ זִאַּמֹוּ שְׁי

מִּיְבַּ דּ מֶדֶל רִוֹס מְוּקּלָנְּעְ הְּמָן הְ.ן מִפּבּל גַגָּאֵלָנְּעַ סֵש דֶל דְּשֶׁ זֹ רָמֶלְ גַּ לָ צִקְ בָּן רָעֲמִבּדְ רָדְוָל עֶמְדָ גִּי דְלָג בּּבוּ דִיְסֵי זִ צִּמְנְּעְ מֵן דִּ, זֹפְיִי דְּגִּיּ

ג בּרַסו מַרָאָס לּמִנּר דִשְ דְּן . נְבֵן זֹאְ סְטֵלּ רַ . וְיִּי כַדְ נָב ֶם וְ דְּן

^{1.} 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 "דְּסַלְצ" וֹ זְסִשְּ" (*B'reishis* 26:8). His encounter with G-d on Moriah was when he went out "זְסַלְצ" (ibid. 24:63) {to speak in the fields}. The word "דְסַק" brings to mind the admonition in *Avos* (1:5) "do not overly engage in עועג not overly engage in עועג not overly engage in צור אייט אייט with a woman". There, Ray Hirsch defines אייס אייס און 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. On Bava Kama 32b we learn that Rabbi Chanina would greet her by declaring, "let us come and greet the Shabbos bride queen." Rabbi Yanna would say the words that close Lecha Dodi, "ארן בעו בער (Come, O queen! Come, O queen!). Based on these customs, the Kabbalists of Tzefas instituted Kabbalas Shabbos. They saw Shabbos as a bride, and would go out "אר עשעבעב" to be "אר with the love song 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.

^{2.} The Shabbos Bride is the *neshamah yeseirah* {additional soul} that one enjoys on Shabbos. The prayer is an invitation to "יגקנ" {my Beloved}, the *Shechinah*, to join in the greeting. The same idea can be seen in the reverse as well: by joining with the Shechinah one gains a *neshamah yeseirah*.

^{3. &}quot;Wear your clothing of splendor, my nation." איס הוא in feminine, but a subject of the sentence can't be the nation, but the city referred to in previous verses. The Jewish people is the clothing of splendor in which the rebuilt Jerusalem will be clothed.

21

نايات قاش قالدي:
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 بايات قاش قالدي:
 بايات قاش قالدي:
 بايات قاش قاش المناز ا

עופ ס,פעקפן שם גפג

 ָּרִיּסִיֵּד: הַּיִּלְבֵּיְשָׁלָּבְּיִּלְּבָּ מִנְּבְּ מִנְּבְּ מִנְּבְּ מִנְּבְּ מִנְּבְּ מִנְּבְּ מִיּנְבְּ מְ מַקּנִי יִי מַקּנִי יִי מַקּנִי יִי מַקּנִי יִי מַקּנִי יִי מַקּנִי יִי מַּקּנִי יִי

שסלגש עסן טמר: "גטלושבק"

^{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".

^{2. &}quot;Please". The Ray explains that before approaching the King we pause, requesting an audience. Much like his comment about Ashrei (see note 5 ad loc.), the Ray 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 עבעבאט, the complexity of our relationship with Hashem is illustrated by blending contrasting metaphors.

^{3. &}quot;With the potential of the greatness of Your 'Hand', release the constrained one". It is unclear if "געסי" refers to the Jewish people, or to the Moshiach; both have been suggested. Note that it doesn't say "מבון ל (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.

^{1.} Shalom is from /שרצי, 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 (שעש טרצי)". 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.

^{2. &}quot;And remove all impediment from before and behind us". The impeding angel, Satan, gets the definite article in Hebrew, D vs. 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.

^{3.} 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.

עהן בןט

רמןב ג

יַּגָּפַ יָּרָ בְּּלֶּוֹ בְּּלֶּבְּ מְּלֶּבְּׁמְעֵּ לְּאָלוֹ לְּבָּוֹ בְּיִּ בְּּבְּּי וֶּדְּבְּי וְּדְּבְּי וְּ

טשעש: שטל משקטק

ַטָּג נִּ כּס דְרַכּדָצ ְ.ַ-בּּשָׁת מְעַוֹּג מֵ זּוְצ ַטְּתּ סַשׁ דְ גּבּ דְּרְתַּ מַסְּוּשׁ גַיַּדְ אִיוֹדִצ :winter : גַּיַדְ :summer גַּבָּרְצִדְ מְלַדְצֵּדְ עַוֹּוְצ ְעֵיְרָב :עבּדְן בּּוּקְמַטְּוְס מַעַוֹּג מֵ זּוְצ ַסְעַמִּוְצסַ וִיִּדּ בּמֵל מּבּאְדְן בּּוּקְתַּסְכּא עבּדְן בּּוּקּמַטְּוְס
 پَدْمُ فَا دُرِّسَ إِلَمُ الْمُ سَفَّدَ إِلَمْ أَلَا الْمُواحِةِ

 إِدْمُ فَا دُرِّسَ إِلَمْ الْمُ يَوْمُ لِمُ إِنْ مُوادِ إِلَا مِيْ عِلَيْ اللهِ عِلَى اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ الله

I גן גענבקצג,

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^{1.} Answering here would be custom, and not halachicly mandated. The *Rav* deduced from the language in the Rambam's *siddur* that only the halachicly 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.

^{2.} See Appendix A for thoughts on this b'rachah.

^{1.} 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)

גן גלפנבוקצנ,'

שושות הב קמף י מכם צובינוף ראבה טובת. ַרְזָּרָגַי בְּשִׁלְשׁ הָסָה: בַּגַּוֹיָסק שְּׁסַ ַהְ שַּׁשַּוֹת סַ דַּפֿעוֹג עַבֹּעַ עַסְ עַּ כַרַיַּנַ וֹגַ ַרַבַּיבָר כִּיךָ לַבְּיבָּיג ‹ אָלָר זָ-אַלָּג זָ-אַלָּג בַרְנָשׁ בַרְרַצָּׁרְיַבָּ יָכְתְּשׁ מָ עָב בַּבַרַרָוֹ זָ בַרַ־עָּרַ־ עָּרַ־ דָּוֹבוֹצֹי שוּ וּ נְגַּעוֹן זְּ- בַּבָּג וִפְּ מַר ֻ דְּמַס פא עב ז עַן וָבָוֹא מִנַב ס בּרָוֹצ וְדִּוֹרָצֵי ו עַכּס כַסֶרַ רַבַּבְּוֹת פَلَرُ نُصَاءِ لَمِ انْمَرَّةِ: « انْمَرَّفُ كَحَالُ إِلَّمَ الْحِيْثِ فَهِيكُ لَحَرُمُ :57, 5

גן גלפנבוקצב,⁻

ן אסן צב קמן <u>ו</u>צ בו מלב בון דבון לאס: מון למב ברך ושאסכי זקמן <u>בי</u> בּבֵע ג מַלּב מֶדֶל מַמָן זקּמְעַנֻ גקּמַהְמֶןעַ ן דּקרָג: (שרטן" ה מו לָמָבּ שׁ נַסַ אַמוֹצוֹ בּמַע ווּתּטָה דְעַוֹנוֹ צוֹ סַעֲמִוֹצוּ סִקְמוֹ צוֹ לְבָּ בְּעַנוֹ צוֹ מִן אֹן אַ סַקּקּ ַטָּגןַ- בָּוֹתּמְעוֹגגַ זוצ:

טשענ: שסל 'בקטג

ַטָּג ָ'בַּדּקְדָּמְ 'בַּדּק'בּק'בּדּן לֶדְוֹכָצוֹנֻגַּדְוֹקְת דֶּדְוּץ סַסְּל ַ טַ ג (ַ- בֹּן גע ״נָ בַ-ךְ גַתָּ בַּ ךְּ (שֵּרטן״ אּ גַ ֶ דֶלֶ גַתָּ בַּ דְּ'ץ י

שטל גוקצ

ַטָּג 'בַּדְּטָ " זוּכֹצ גַּהַשּוֹרוֹ דִדּמְת שַלְדוֹ ז מַרַ וַיֹּג דָּמַוֹצק ַ ֶּסְוּי. קשַסַלְּטַבּ מִצֶּדְ גַּנְמִן צוק 'בַּטְטַבּ מִצֶּדְ גַּשְׂמַפִּן צִיקְיכָּט צָּ וּקש . וּבַּטְ זֶת אם אוז אי בַּוָּלָכָּפָּׁה דָּ בַּּמַלָּדְ בַּיָּבָּ יָבׁ ו קַּלָר־הְעַיָּ יָבְ: אַכּוְּלַר ":-רֹדָּוְבְ ַבַּצֹּ בַּהְעּוֹּרִוֹ מָרָ ;לְשַׁב ְּ; הֶס רָ וָגֹּב קוֹרָ זֹ ַ בַּצֹּ בַּהְעוֹּרִוֹ ﻧﯩﯖﺎﺩ.ﻣֿﯩﯔ ؛ﺧﺮﺋﯧﺔ ﺋﺎﻧﺪﯨ ﺧﺎﻧﺪﯨ ‹ﻗﯘﻟﯘﻟﯘﻣﺮ ﺋﺎ-ﻟﺎﻳﻨﺎﭺ ﺋﺎﻳﻠﺠﻰ ﺗﻮﻟﻤﺎﭘﻨﺎﭘ ظَرْ كَ لَهُ خُولُ لِمَا الْمُؤْلِ مُولِدُ إِلَيْ إِلَيْ الْجُولِ عَلَى الْحُولِ الْأَلْمِ الْأَلْمَ الْأَلْمَ רַרַ בּוֹּי: ...-דְגַוְעַהַ קַ -דְגַן ַשבּ וַעַבַּק סהֵג שִּכְעַקּקע וַיבּדְעַבַּק וַ'בּוַעַבּק ַמִּתְּלֹ זֶן תַקְ בַּם עֶדְ בַבָּק זֶת וַ וְתַבּק מִ לֹּשֶׁ תַּקְ וַ וְעַבָּק וַ וְקּקר זֶת בַּ

^{1.} 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.

^{2.} 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.

^{3.} Note again the expression "טוָס עבט" (see 96:1, above).

^{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 Sinaitic 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 birachas hayom for Minchah.

^{3. &}quot;Satisfy us with Your Goodness". In the other elements of this list, the prepositional prefix is "--v" {in / via, יבטבק שמרק γוחד, για Your <math>γia your γia your γia your γia για γiin Your Torah, ... and make us happy via Your salvation }. Here it's "מ קטרס", with a leading "ה", {from}. Perhaps the reason is a difference in nature between the other requests and this one. In those requests we are really asking for the thing before the "-y". The noun after it describes the means to get it, "-y" {via}. 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

ַּלִּיגֵּס דִּלָּבּ דְּלִשְּׁבְּ ֶ "מֶתּקְינִּשְּׁעּוּשְׁגִּי'ְנְיִּסְ דִּנְמְ'בְּדְּ דְּמְץ סִקּל ַ שָּׁג קּשְּׁטָרתם דָּרַ ז 'ָּבְדְּתִקְּתָּשִּׁעּוּשְׁנִּיּ עָּיְרְ וְּסְ ֵ דְרִמְיְבְּדְּן דְּמְץ סִקּל ַ שָּׁג קּיִגֵּס דִּלָּבּוּ דְּרָשְּׁבְּ ""מֶתּ קְּיַבְּּעִוֹנְיִם נְ-יִּבְּעוֹ

גקב ג : שסל רשקבג

סְהַוּת נָ-עַּגָּג "-דְגַּמִּת יָרָ, נְיָהָ דְּקְשׁיְזִּצְּיָזְצֵּבְ קְּנָדְּשׁ יֵז גָּרַשׁבָּג דִּבְשִׁלִם וְעָתִקְּ שֵּׁן וְיָּסְ דְּקְשִׁיְזִצִּי יְגָּעָג זְּ'. דְ הָסִתְּשׁבּנְזְגִּן דְּסָתִם טָּמִוְב רַשִּבַּז וְ יְּסְ דְ כַ ֶּיְצְיַּבְּעָבְּ ג רַבְּּוְתַּהְ הָחִים סָעֵמִוּ צִּיְ סָּקּל יַטְּגֹּן הָשָׁר יַרָּ בְּרָבְּיִבּ דְּהִוֹּעֵץ הַבִּיִּל דְּהִוֹּעִם הָעַמִּוִ צִּי סָּקִל יַטְּגֹּן הָשִׁר יִבְּיִבְּעָבִּיּ

גקב גש:שסל גקב ג

מכבן צ<u>פ</u>עמן דָלּב דָּ-ַטָּג מּן נְ-מָּג בֶּן רָבּקְג בֶּן בְּמַכְּלְפּקְ בּבּקְ בַּבְּג מִּן דְרִכּדָצקְּכֶעִּץ רִּקְט עַנְוְשִּׁרְ מָבֵּן דְּתְשִׁרְ בַּטָּג מִּן דְּתְּבּסְ בָּבְּג מִּ קפְּיִלִים שִּׁ מִּנֵּן ץ כִּדְ עַנְוְשִּׁהְ גַּ. יִּקְוֹבִּן

I גן גענבקצש,

Akiva often said, "All that the All-Merciful does, He does for the good." We can't ask for more satisfation by – "-v", via – getting more good. There is no more good to be had. What we are asking for with this turn of phrase is contentment, the ability to be satisfied with the good we're already receiving.

^{1. &}quot;And you shall rest on it". As the topic of this b'rachah changes during the course of Shabbos, so does the gender of the expression: the Shabbos of creation is written here in the feminine ("אָבָּעִישְעַשְּׁרָּשְׁ, 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.

^{2.} On Rosh Chodesh and holidays, Ya'aleh viYavo is said:

^{1. &}quot;All songs about things that are in the past are written in the feminine [i.e. \(\triangle)\). 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. \(\triangle)\)]. 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." (Mechilta, Bishalach) Rav Hirsch explains that the feminine word \(\triangle)\) \(\triangle)\) 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 "טוס עבט" (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.

^{2. &}quot;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." Ray 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.

ָרָאָ מִיצִּשִר בּוֹאָר אַ הַבְּרַבְּאַקְאָבָּנוֹ ובּרָה: אַנָּדַ רָכָּ פּאָס וּ הָאוֹא בּוֹדַר ״ זְאַזּ וּ דְּוֹבּמָלְ חַ ״ם ו מִלְאַבּבַּעַּפְנִוֹדְ רַלְּבּ וְּמְּאַרְ

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2, גן גענבקצ

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?

גקב גנישסל טקצ

ווצ דָּדְכּצ פּשָּג קּשְּׁסָלָוֹּנ עֵם קּעֶ /בּ קַסַעֲמִוּצוּ רָדְתַּהּ קְרַך צְּדְ ²

^{1. &}quot;Quickly/Soon, Beloved, because the time has come." Instead of "עם "[[Quickly/Soon] love], the other version says "עבש" which seems like one is saying that Hashem's Love has not yet been felt, and is only now being requested.

^{2.} 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".

[&]quot;Lichu Niranena" has two parts. First, we are called to praise Hashem (in four different ways: "ג מַסוֹר, "א ב' ב', "מֹסִר, "א ב' ב', "מֹסִר, "א ב' ב', "מֹסִר, "א ב' ב', "מַסִר, "א ב' ב', "מַסִר, "א ב' ב', "מַסַר, "א ב', "מַסַר, "מַסַר, "א ב', "מַסַר, "מַ

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.

^{1.} On Chanukkah., Al haNissim is said:

^{2.} The Rav, following the Rambam's siddur, consistently said Sim Shalom. Most say the following version of Birchas Shalom for Ma'ariv:

לַלָּר יֵפִּאָר כִּיִּר וֹזִוֹיִסִּיִּע דְּעִוֹּר פּאוֹאַדְּנִרְאֵי) סְפּוּל - טֵּי עּוֹאֵ שְׁכִּי אָנְיִי בְּי דְּלָּר גִּפִּוֹרְאֵיםְ אָטִייִּ יִּיִאָּטְ עִּוֹוִ בִּי טְלָּעִיםְ דְּוֹבְּרְאֵייִי וְ וְּטִׁיֵּר וְ זְּלְּר דְלָּרְ גַּפִּוֹרְבָּאִיםְ כִּשּׁ יִבְּוֹכֶּן וְשְׁבֵּעְ יִזְיִי וְ וְּטִּיֵּר יְּנִיּ וְעִּיְּלְּרְ דְּלָר גַּפִּוֹרְבָּאִיםְ כִּשּׁ יִבְוֹכֶּן וְשְׁבֵּעְ יִילִי וְעִיּיִי וְ וְּעִיבְרְ בִּיִּי עְּעִּלְּרְ בִּי

טוס גדג,

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ָוְיָסַ דְרַ ֶץ סְלַבַּאוֹ שָׁתַאַר אַמַבּאוֹ אַמַנִּאוֹ אָ עָב ְ כֹּס בָּוֶן תּאַן שְׁכֹס בָּוֹן ַ פַ זַּשָּׁ פַּמַדּרָן - בַּן ג "ַ-ךַ גַּוַמַדּר פּכַיס ז עון צק ַ גַּשַ ז עֱ עָבוּקרְבָּיַ גּקּשְּׁסָלָ ג קסעָמִוצקעוֹן צק דְּדָכּצִיק כּש רֵוּבֶּן דְשָּׁסֵל "זַרַ. וְיִסְ דַרַ לָּד ָרָ זּקּשְׁלַךְ דָּרָגִ דְּדְכַּמֵץ (שרטן אַ אֶטֶס עַוֹן צו סֶלֶ נִתְקְ דְּדָכּ צוּקאַסְבָּיִג כּשָּׁ נְּג מַשַּׁלֶּס קפּצַ יָש דָאפַות בַּעִבּקקלַד כַ. ווין וּס דר דְעוֹן צ פּשְן צקד דְּדָכִצְּי) ַסקּל ַטַגן-גַּן העַגַמִשַּטַלּ וַזרַכּן וַסָוַךְ ַסַּןכּצִּי

עופ מוס שסון ג בסשופ

זג, ו ַּ קּוֹבָּהְ רָסַוֹּבִים | ;מַסַןּ־אַוֹּ קַבַּנַּבְּיִם רַ וַוֹּ רַאפַוֹּרְ וַ-בַּבָּב וֹבַּקְסוֹּ ַרָּלָּי, בַּלָּי

ששלי ש "- דִּצַת פְרבּס דְ דִּפּוֹ מַטָּוֹץ קּ וְיֹאָ זֵן מִבַּ ס מִסְמָ גּ:קְדְמִ 'דְדְן פַאָּדְן זַבּצו קפַאָדן צֵרָאָט דַצִּדְ טִּגְוָנְץ וַע דְן בּעַוֹת קשְמִוּקֹ ֶזֶן טִסְבּבּד פַאְ דְּוּ קַלָּך גַעבּ דְּשִׁן צ רָדֵן סָרַ וֹג מְגַסָ ג גַאַס בַהָּזָצקּ ַ'דִּ"ַדְ מַעַ דָּשִּטָּעִץ רַוַיג דְמַנִּם דְּמָת רַוַיג דְמַנִם נְמִנְּבֵּת רַוּג דָמַתַם 'בָּסָוַץ רַוּג דָמַתַם שּכַּסוַץ זג, וּרַבְּסָוַם זְּעַרְתְּבְּ וָבוֹבוֹרָ בַּ בַּוֹרָבַ וַבַּוֹפַרְ קִתַבַּקְכַוּנַצֵּן: וַגִּקּוֹ וַסַתִּם בַּסָׁן אִןקְגַּנְעִם ַגַּדַּרַצּאַ , מִסכּמַוּתוּ גַּהָ נַרָ וַיֹּג דַּדְכַּצ רַדְוַמַּתּקרַך צַּדְ ן וַסְ דְקַ מְסַהְּ

(Take three steps back forward when the Chazan completes Kaddish Shaleim 1.)

ַנְגִן סָרתבו מִמִּאָפַןת (ַ- גֹקָג __-דְגַּ(בּקּקַ דְגַן _שכּוַ(בּקר דְּוַבֶּג וַז גַ 'בַּדּ מִגַסְג שנמומקוק בים עד בה בס בתק דצפרשב בין בי ג אומו הכדצקל דפוצ בבמפוכי א

ן-גקות גַמַשַּטֵל וור כּוֹוַסַ דְ ַסַּדְכּצִי

16 שדזטשז

כמש

Mourners who prayed minchah at the shiv'ah home should not join the minyan until after דלג בקבן. The Rav held that those who said minchah with the congregation should not

ן לי יו טוס גטוסןצ

שוֹ שַ בַּוֹל מִפַ דּוֹ כַ זֹ וֹ זֹבן צֵוֹן־ שׁעוֹוֹצ בַבוֹך מוַב:

ه د رجوا بهصاطرك ؛ يُأْنِت بُهِ إِنَّا نُوا بُلِارِة فِأَ بَرْيَة أِنْفٍ : حَجَاً لِيُعْجَانَ خَرِل وا مْ يُلِكِكُ:

ه، ٨ قدل هجه المحدد الله المحدد المحد

ג : זוֹן רַעָּבוֹן ;ע זוֹן כַמֵּג יָסוֹ זוֹן בּבּסוֹ רָצֹי וַימִוֹן ;כַרְטוֹן וֹרְסוֹן רָצֹ־בִּשְּׁ הַן רַבּ'ן זוֹן זָוֹפוֹן רַצ'־עַּרָשוֹן ;כֹּוְהַ סְרוֹצ' רַ זָּהְקַ רְּכִּשׁהְ בּבּוֹצ':

ובןבפאט^י

וָבוְבפַאָ דִּג ַש גַּסַעֲמַמוּ מִדְּל רַשְבֵּל ֶדְ סָרתּבַל ׂץ נַסקו רַשְבֵּל צָמב ַנַדְוֹ וְדְּטַעֵק ג מקד גַּבָּטַלּ צִּן וַרְסַש דְכּ וָבִן בּבּ זָלֵּג כִפְּאֵ ז וקּדקלַך יָרַ צּי

דַגפרַ צכְקַקּלּ ַכִּטִּיזָשָׁ קוּיָסַ תקנווגמַל דְּאָעַיוּ רכּדַצ^{יּ}:

קות נגמקפַ סַעמוץקעה /פַּ כַד בַּ כֹּגַעלּ צוְכָג צַ גפַל /דפַל /דף דָס כּז ַזאָ בַסוֹתַכַלּ בַּת בַ-דָּתְּמַעִמַב דְוַתְּעַקּדְּגפַ קַּדְטְוֹתַמַצּי. זאָ בַסוֹתַכַלּ בַּת בַּת

^{1.} This was the practice of the Ray, so that he stepped forward with the Chazan, Ray Moshe Feinstein took the three steps forward at "li'eila min kol birchasa".

^{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. &}quot;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. &}quot;And [my soul] will be for You an eternal maid-servant." This is a pledge, and the future tense is appropriate. The Ashkenazi text reads "קגן זג דג טמע ז וקדע" (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.

^{4. &}quot;Please, My G-d, Dear One of my heart", whereas Ashkenazim say "דָג עמבג דְשִץ" (these were dear to

מד א מבקוקש ל בן-בּבָּג פִפַעָ זּ זְבּבָּגמוֹמָה דְּבָיצ אוֹבֵוֹ וּבּרְצֹמּק ְתּפוֹצ ַבְּכְפַבְּ זֹּי

שסל ג מרם טשרי

קִיגִס דִמָּה דְרָשְׁבְּ ֶ בֶּלֶת דְּלָבְּן בְשׁבּ זְוֹמָה נְ-לֵּגְג שְּרְמָהּ עָ דְּלָבּן דְּרְשְׁבְּ וְ דְּכָּה וְ דְּכָשְׁרְ בְּבָּה וְ דְּכָּה וְ דְּכָּה וְ דְּכָּה וְ דְּכָּה וְ דְּכְשְׁבְּיוֹ בְּיִים וְיִיבְּה וְבְּה וְיִיבְיְה וְּבְּיְרְ וְבְּה וְבְּיִים וְיִיבְיה וְיִיבְיְהְיִים וְיִיבְּה וְיִיבְיְהְיִים וְיִיבְיוֹיִים וְיִיבְיִים וְיִיבְיִים וְיִיבְיִים וְיִיבְיוּיִיְיִיבְיוּ בְּיִים וְיִיבְיִים וְיִיבְיִים וְיִיבְיִים וְיִיבְיִיְיְיְבְּיוּ וְיִבְּיִים וְיִיבְיִים וְיִיבְיִים וְיִיבְיִים וְיִיבְיוּיִים וְיוּבְיוֹיִים וְיִיבְיוּיִים וְיוּיִים וְיִיבְיוּיִיְיוּיְיִיבְיוּיִים וְיוּיִים וְיִיבְיִים וְיִיבְיוּיִים וְיִיבְיִים וְיִיבְיוּיְיִיבְיוּיִים וְיִיבְיוּיִים וְיִיבְיוּיְיִיבְיוּיִים וְיִיבְיוּיְיִיבְיוּיִים וְיִיבְיוּיִים וְיִיבְיוּיִים וְיִיבְיּיִים וְיִיבְיְיִיבְּיוּיְיִיוּיְיִים וְיִיבְיוּיְיִים וְיִיְיִיבְיוּיְיִיבְיוּיְיִיבְיוּיְיְיִיבְיּיִים וְיִיבְיוּיְיְיְיְיְיְיְיְיְיְיִייְיְיְיִיבְיוּיְיְיְיִיבְייִיוּיְיִיוּיְיִיבְיוּיְיוּיְיִיבְיוּיְיְיִיבְיּיוְיְיִיבְיּיִייְיְיְיְיְיְיִיבְיוּיְי

ַמַרְלֹּהוֹ דָּבַּ-תִּקְלָד וְפֵן שָׁוָס וְיֶסְ קּשִּׁדְּמְץ דְּגַאְמבּז ַדֵּן צְּדְ

בןטן קצ'

לִנֵ דְּדְנָיִם בְּתָּלְ הִּן נְרָיֶּגְ דְּוֹבִּצִירָדְצִּדְן יְּסִ דְּתִּקְ מְסִקּ ₪ ָמִם: רְיֶּגְ בְּצִי בְּדְנָמָ סַרָ מִם דְּמַלְ קְעַוֹּלְצִירָדְנָבּקּקְרָדְצְּדְן יְּסָ דְתִּקְ מְסִקּ ₪ ָמִם: רְיֶּגְ

^{1.} Most conclude Aleinu with:

اً- كِيْدُ يَرْسَطُ مُرْدِدَ يَرْسَدَ، اُ- كِيْدُ يَرْسَطُ مُرْدِدُ يَرْسَدُ فَيُودُ يَرُدُنِ لَا يُخْلِدُ فِي الْمُعَالِقِ الْمُؤْلِدُ الْمُؤْلِدُ

מטדו נילג בּרְדִיּלְּלֶּדָי בִּיְלֶבְ דְּיָבְּלְּבְּיִלְיִי בְּיִלְבְּיִלְּבְּיִלְּבְּיִלְּבְּיִלְּבְּיִּלְּבְּ קָּלָאֶס בִּיָסָהּ בָּעָּלָס קָּרָ : זְּיִּקְבְּ אֲזֶ רְיָבָהּ בִּיְ-רִי וְטִרוּ, מוּבּ קְּרָבִּבְּנְבְּגְּ בַּן קָרָבִי וַלְּעָלָּ בַּבּוֹ בִּיְרִ בְּלִּיִי זְּלִּבְּבְּלְ בִּיִּבְיִי וְיִרְיִּהְ וְרָבִּיִּרְ בִּּוֹיִי זְ

^{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.

The reference to א שסלו גרשקבג. 6. שסלו גקקצ. 5. שסלו לב, עסלו שקו 3. שסלו גרשקבג. 6. שסלו גרשקבג. 6. שסלו גרשקבג. 6. שסלו טוקצ. 8. שסלו טוקצ.

קּאָסָרובם דַּז 'ְבְדֵּתקְנֵאָשִּ שָּגּוּ וְסְ ֵדְ מְרְבְּדָּרְ דִּמְץ סִּקּל ַטָּג רָ- בִּוֹרִמִי מְ'בִּדְּ גַּסַּ זּ:

בןטטצ'

אוס גוקמס

The berachah and first sentence (שרכט are only said wif one has not missed a day of counting up to this point:

ָסקל ַ טָּגוָ- גֹּהָג ֱ-דְגַּוְמַהּ מֶדֶל גַרפּדָצוֹ ֲ דֶּס 'יְּבְּדְּמַהּ ְמִיְהֹ זְּאֹקְתִּמְּהּ כֹּדְ ְאִמְסִי גַרְמָסִי

1: גַוֹכּצוְכַּצ ֶעָב רְלְמֶסְץ גַוֹכּצוְכַּצ ֶעָב דְרְלֶמֶסְץ

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2-6: גַּוֹכֵצ אַ נְמִן צ רָמֵסִי גַּוֹכּצ אַ נְמִן צ דְרָמֵסִי

7: גַּוֹכֵּצ דִּשְיָרֶג נָמִןצ דְּגֵצ דְּשְּקּוּרֵ ֶעָב ַרְיְמֶסְץ גַּוֹכֵצ דְּשְיָרֶג נָמִןצ דְּגֵצ דְּשְּקּוּר ֶעָב דָרִמֵסִץ

8: זַנְּכֵּצ דְּכִּפָּיָג נָמִן צ דְּרֵבֶּסְיִּ 8: זַנְכֵּצ דְּכִפּבָּיג נָמִן צ דְּרֵבֶּסְיִּ

פ-13: זִּנְּכֵּצוּ װְ נָמִן צּרְּנָמֶסְיּ 13-9: זָנְּכֵּצוּ װְ נָמִן צּרְּנָמֶסְיּ

פּאני אַרָּמָסְי גַּוֹכּצייין (כּצ דְּגַצייין טְשקּוּכּז רָכְמֶסְי גַּוֹכּצייין (כּצ דְּגַצייין טְשקּוּכּז רָכְמֶסְי

מפעג דעקד

:DO: ID

לֵּגִ דְּלִבְצִי מִי בִּעָּ לְעַלֵּוֹצִ רְדְּבַּצִירָדְצָּדְן יְּטַ דְקַ ְמְסִקּ ₪ ָּמִם: רְיֶּגִּ בָּגַ דְּדְבָּצִ סִי ִּמִם דְּמַלָּ לְעַלֵּוֹצֵ רָדְנְפִּקְּכָרְ צְּדְן יְּטַ דְּקַ ְמְסִקּ ₪ ָמִם: רְיֶּגִּ מִט: בִּיִּלְ מָלִוֹנִי בְּלְדְנִיְּטַ דְּדְ וְיָסַ דְּקְיִי בְּעָם בְּוֹשְׁ בְּמַלִּ הַ בְּמֵּלִי בְּיִּלְ

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ב'נֹרֹאֹם נוֹפּלֹגוֹ בִי כֹּז לֵינִים וּבּבֹּא כֹד אָם פְּלֵּגוֹ דְ נִ-עָּלִג "-דִּינִשׁבּע דֹבֹ כַּז לְיצֹם מּלֹא בְּיִנִם וּבּבָּא כֹד אָם פְּלֵּגוֹ דְ נִ-עָּלִג "-דִינִשׁבּע דֹבְ כַּז לְיצֹם גּ

^{1.} 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 depature 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.

^{2. &}quot;And the 'throne' of His Honor", as opposed to the common version "קמטש ן על און 'throne' is 'fadu His dear 'dwelling place'). The Vilna Gaon preferred this variant, as the image of Hashem having a "throne" is found in *Tanach*, while associating Him with a "dwelling" is not. One must be very careful as an improper anthropomorphication could fall under the prohibition of idolatry.

לים בל לים לים ליב אין ליב אי

(After Kiddushah take three steps back forward. סקד עם ושקח 'לנש')

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בןטטצ'

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.

אפלורב אפאר (לילו א ב'לב"ס). דאפלורב אפאר (לילו א ב'לב"ס). בא איי באליים אפלורב אפאר (לילו א ב'לב"ס). לוב אייי

2 (Z) 1

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

^{4.} *Mirma* is suppressed anger. To speak *mirma* is to talk hypocritically, pretending to befriend someone that in reality you harbor anger toward.

^{1. &}quot;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.

^{2.} To oppose the outward expression of ego, lording over others, we next as Hashem that "my soul shall be as dust for all."

^{3.} 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.

^{4.} 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.

^{1.} Most conclude counting the omer with:

شِالَةِ أَمْمُوتِونَ ﴾ - النِاجِ ﴾ - التِلقَة مَلْمُمُوتِونَ ﴾ - الثِلْمِ طَلَامُ فَ ﴾ : هـ أَمُوتُونَ أَلَامُ فَ ﴾ : هـ أَمُوتُونَ أَمُامُ فَ أَمْمُ مُوتُونَ أَمْمُ مُوتُونًا أَمْمُ مُوتُونًا أَمْمُ مُوتُونًا أَمْمُ مُوتُونًا أَمْمُ مُؤْتُمًا مُؤْتُونًا مُؤْتُونًا مُؤْتُونًا مُؤْتُمًا مُؤْتُمُ مُؤْتُمًا مُؤْتُمًا مُؤْتُمُ مُؤْتُمًا مُؤْتُمُ مُؤْتُمًا مُؤْتُمُ مُؤْتُمًا مُؤْتُمُ مُؤْتُمً مُؤْتُمًا مُؤْتُمُ مُؤْتُمًا مُؤْتُمًا مُؤْتُمُ مُؤْتُم مُنْ مُؤْتُم مُؤْتُم مُؤْتُم مُؤْتُم مُؤْتُم مُؤْتُم مُؤْتُم مُؤْتُم مُؤْتُم مُوتُونًا مُؤْتُم مُؤْتُم مُوتُونًا مُؤْتُم مُؤْتُم مُؤْتُم مُؤْتُم مُؤْتُم مُوتُونًا مُؤْتُم مُوتُونًا مُؤْتُم مُؤْتُم مُؤْتُم مُؤْتُم مُوتُونًا مُؤْتُم مُؤْتُم مُوتُونًا مُؤْتُم مُؤْتُم مُؤْتُم مُؤْتُم مُؤْتُم مُؤْتُم مُؤْتُم مُؤْتُم مُوتُونًا مُؤْتُم مُؤْتُم مُؤْتُم مُؤْتُم مُؤْتًا مُؤْتُم مُؤْتًا مُؤْتُم مُؤْتُم مُؤْتُم مُنْتُونُ مُؤْتُم مُؤْتُم مُؤْتُم مُؤْتُم مُؤْتً

^{2.} For commentary, see the Aleinu of Minchah.

ַן וֹסָ דַרַ ץ סְלַבּּתוּ שָׁתְבּתוּ אַבּמָבּקוּ אָ עָב וְ כֹס בַּלֶּוֹת אַן שְׁ כֹּס בָּלֶוֹ ַפָּזַטָּ מַצַּקּה (ָ- גֹּקָ ג ֱ-דְגַוְמַקּה פּבּסַ ז עַוֹן צקְ ַגַּשַ ז עֵ /בּנקּהְבָ ', גקשְסָלָ ג קסעַמוצקעווצק דָּדָבּאַק כּש רֵוּבֶּן דְשָׁסֵל ֶזֹרַ, וְוְסָ ֵדְ לָּדְ ָרָ זּקשְׁלֶּךְ דָּרָגִּ דְּדָבֹּמֶּץ (שרטן הּ וְאֶס עַוֹן צוּ סָלָ גּנִקְ דְּדָבּ צוּקאַסְבָּיִגְ כּשָּׁ גּנ מַשָּׁלֵס קְבּצָּאַ דְאָבֶּןת בַּעְשַּקּקְלָד רַ ָ ווֹזוֹ וְסָ דוֹ דְעַוֹוֹצ פּשִוֹצקדְ דָּדְבּצְּ) ַסַקּלָּ ַ טָּגוָ- בָּוֹת גַּבְשָׁטֵל "זַרַ כּוֹ וְסָ דַ ַ סָּדְכּצְּי

I עוף מוס שסן גבסשוף

זג,ו מּ ק בְּלָּהָ רָסִוֹבִי וֹ בִּמְסַוֹּרִאָּן קַבֶּנְיִנִים רַ וַן רַאַפַוֹרְ וַ–וֹּבָג וֹהֹסָוֹ :²†┐;<u></u>‡₽

שספו שי "-דַ צַּעַר פֿרַבַס דַ דָּבַבַּן מַסָר לָּפַ וְאָ זַן מִבַּ ס מַסְמָ גיּ:קַדְמַ 'דְדְן

ַדְלָד גַּפָּוֹכּצִיק כּש ַבוּבֶּן דְשָׁבֵיל ֶזֹרַ וַוְּסָ ֵדְ לָד בִּזּקּשְּלָד דָרָ גֹּ ַ דְּדַבּמֶּ ץ (שרטן הּ ַ אֶטֶס עַוֹן צוּ ַסָלָ גנקְ דְּדָבּ צוּקאַסְבָּיִ גֹּ פּשָּ גנמּשָׁ לֵסקְבִּצְ זִשּ דָאָבֶןת בַּעְעַה קָלָד כִּ, בוֹז וְיָסָ ַת דְעַוֹצ פּשוֹצ קּדְדָּדְּבִּץ) ַסקּל ַטָּג ַן- בֹּן וֹע גַמְשָׁבֵסל װַזרַ כּן וְסְ**ֵדְ ַסְּוֹכּאֶּ**

ַרַדְצַבוּ פְלַּגַרְ דָּ (- לֹבָג בַּ-דְגַמַמּתְ דְסְכּז מְגַסְג וַזִּאְ בֶסִי וַשְׁׂת ב'נ'נ'אַס נופּודוג סב נ'ב'וב'נ'" בונדוג אַסביונאַס נופּנד. ַמַדְלֹּהִי דָּבַּ-תִּקְלָד בַּוֹ שָׁוֹס וְיַסְ קּשִׁדְּמְץ דְגַאְמַבּי ַדְן צְּד ַס וּכוֹ ַבֶּע נַצְּסִקּקְנַבְּרִקּ צָּדְ וֹכּ וְּשֵׁן זַשֶּׁדְ צִּן דְ טִּלְּטַר צָּדְ ַבֶּסְוּּ ַטְסָשַר צָּדְ דָדִּכִם: דָאָבֶּן נָ- גֹק ג ֱ-דְגַוְמַהְ וְלְּטִוּקקוֹ וְקִּיקְדְלְשׁבֹב דְּמְ ָן, די וַפַּעַדּאַ קו'ַ, דִּקּ לַמַּצ ֶז תכּד מַדְ לֹּהְ זֶץ קְזִמְדְלֹ רֲדָן גָצ מְנַסְג דְתֹּדָצִקֶּרֶעִּץ צִּן גַּ ַדְלֹּהְז טֶמְ וּגְן תִקּדְתְּבּדְמֵן רַב טִמְדְכּל ְלָשֹבּב: אַצָּ בּשְׁ וַ בַּטָ זֶת טמן ז קּוֹע "ן בְּבָּבֹּ וּ וְבְּיַרָכֹּ רַרֹבֵצֹקַבָּייי בַּטְ זֶת טמן ז קוֹע "ן בּבֹבּ

בןטן קצ'

ַן זְנַבֵּדְ קְּנֵיִיבַ דְּ דְּמֵגִ סַ. וִמָּסֹת וָרָדְמָ בִּן שְׁסֶרת אַסְרֹקוֹ מִנְקְנְמְדְןלּ מִדְלֹּקוֹ וֹמּ ְעַוֹן לֹבִם הַשְּׁלְכַּמֵן לֹבִם הִשְּׁ עַוֹן בְּלֶךְ ֵן זן וְסָ ֵדִוּ ַרְנָדְ הָשִּׁבְמַם לָּחִשְׁקְ כְּסִקּ וווּ בָבֶּךְ ּדְּמֵג סַ, מְשָׁסֵל דְרָדֵצ קּדְרָדְמֵן רָדְמֵנָ : וְזְסֵל קְרְדְּטַ ַעקְרְזְ ַסְקְרְ זְּסבּמַצ קרוֹבַיַה קרוֹזִגַּבָּסקרוֹזִרַפֵּעג וְּבַּעג וְּבַּיִיבְ ְיִבְּרָ וְסִוֹל גֹּק (cong: סְוֹל גֹּק) דְרָבָּע סִׁם צְּדְ (שרטן"זקֿדְרֵבּנִ מִצְּדְ) סְלָזָ קְדּוֹסְזָת טֻדְּיְעָז קבְּצֶמֶזָת בַּרְמִּסִם ְרָדְמָת ַקָּ מְסֵקּ וּהַ בַּבוֹנֶגַ דְּדָנָסָ סַ מִּם דְּמַנָּ קְעַוֹּוֹצַ רָדְנַמַּקְּקַרַדְ צָּדְן וְּסָ דִיקְּ מְסֵקּ וּה ָמַם: רֹנֶג דְּדָכַצ בְּסִכּמָלָה גַּה וַרֵנֶג דְּדָכַצ רָדְ(בּקרַדְצָּדְוֹנְסָ בְּדְקַ בְּסִכּוּ ווּ בַּם:

Said from Rosh Chodesh Elul through Sh'mini Atzeres:

אם י פּי רָבַּוֹב | וְּ-בַּוֹב | בַּסָוֹ קוֹ דְּרִוֹ מִי וֹ וּוֹסֵ תּ וְ-בַּוֹב טַנוֹן מִי וֹ וּאַעֵּב:

מטדן פּלג :ָרְ־שָּׁלְּיָם ; מִיֻעָּב ְ זְ יָצֹּפְּמִים ; זֹ סְ דְּרֹוָצֹ צֵּוֹן זְּשְׂ :: וְטרו, עוּ רָדִּהְּ רֵהָבֹּ ּקְוֹאָס בּוְסָהּ בַשָּׁס קְרָן: וְ קּצֵב צִּוֹן רִי, בַּהּ ; -רִי וְטַרוּ, מוּב קְרַב בּוְפַג בּן בֿוֹן בֿוֹן קַרַב־ַ וּלְּעָלָבּ בָּפוֹ דֶּי, רְ בָּפוֹ רָגִיוֹ זוֹקַבָּפוֹ יָדָּ וּקְבָּפוֹ גָי, רְקַבִּפְמֵי יּ

^{1.} 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 tachanunim. This could explain why the Talmud describes these prayers as being said after, in contrast to being the conclusion of, the lefillah. 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.

^{2. &}quot;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 "Ritzei". 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 Simchas 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 "ג, טא אן" at the opening of tefillah.

^{3.} The mishnah (Avos 4:21) warns of three attributes that remove a person from the world: jealous anger,

^{1.} Most conclude Aleinu with:

[ַ]הַלְּבֶּ בַּעָבָ בְּלָבָ בְּלֶבֶב רְמֶרֶכּ רַךְ צָּרְ בָּ;סְוּת וַבֹּצֹ בַּאַהְ ; וְבְּלָבׁ إُ- يَتِهُ لِي يُرْسَدُونُ فِرُصِ يُرْتِدُ: "

לִנִילָס זָבּּן "ְּבָוּלִּ סִפּוֹלִ בְּּלִּ תִּ נִּ כִּשׁ דְּמִּ הָךְ בְּּלְ תִּ נִּ כִּשׁ דְּמִי הָ בְּּלְ בִּ צַאַוֹּוֹא וֹפִּוּבִּוֹ דְּבָּרָבִּלְ (פִּרִטְיִּ יִּפְּלְ בִּשׁ דְּמִוֹּא כּפּוֹא בְּּבְּ בְּּוֹשְׁסוֹ זֵא). יַלְדִּ הַפְּמָד הְּמִוֹּצ פּפּוֹא בְּּבְ בְּּלְנִי בְּּלִי הִיּבְּיִ בְּּבְּיִ בְּּלִי בְּּבְּיִ בְּּלִי בְּי

גקב גנישסל טקצ

ווצ דָּדַכּצ פּשָג קּשְּׁסָלָ גּנ עָם קּעֱ /ב קַס עֲמִן צּב רָדַנַבּק קַרַך צָּדְ ²

ַדָּרָבּצַסָשׁ רַדְן וְּסֵָדְרַ ְ טָ וּוְצַדְּרִּכּ**ְדָצוֹ**צִּוְ ַטָּג גּקּ מֶּדֶלּ ָבּבּם -

לפה בילים און בבן בילים און בילים און בבן בילים און בילים אילים בילים בילים אילים אילים אילים אילים אילים בילים בילים אילים בילים ביל

בקם רק צ'

On Chanukkah and Purim, Al haNissim is said:

^{2.} 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:

^{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: לקבק שטל שק

In Parashas Eikev, Moshe describes Hashem as "... במבוך גמשקס γ - λ - the G-d, the Great, the Mighty, and the Awesome...". These words were incorporated by the Anshei Kinesses 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.\footnote{1}

According to the Vilna Gaon, " געבוך געשטק קעס - 1 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.

7 means not only G-d but judge or legislator. To be 7- λ , 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". 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 "7-3", G-d over all, but also "3/3", great enough to give personal attention to each person.

א (געקט). 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 "געשקט". G-d has the power guide each of us in our daily lives.

In Kabbalah, λ use is contrasted with λ V (kindness). λ is the power to give λ is the strength to hold back. As in "Who is a use? One who conquers his inclination [to evil]." Strength, but as in strength of character. That Hashem chooses to run the world in

10 מפעג דעקך

ָדּקשְׁ דְהַהֹּמֹם הַסְעֲמִן אַץ סַקּל ַטָּגנְ-גֹּקוֹ מּנגַ עֲבַּוֹס דְּלִוּבְיּבּ דְהַהְּמֹבץ. גקב גשישטל גקב ג

צו גסן צ, evening, morning and afternoon.

^{1.} B'rachos 33b

^{2.} Megilah 31a

^{1.} 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.

^{2.} Grammatically, this should read "גז" שְ", 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 vocallized with a *kamatz*, "גז" -שָ", which means "that *the* You", a specific reference to the Creator.

3. We thank Hashem for the miracles which He provides "ז", as all times. We do so "ד", as all times. We do so "ד", as all times. We do so "ד", as all times.

מִ דְּתַםקמִשׁ יַע דְדַבְּן 'וְצִּי

ש'טגבץ שסל שפום וסקטןצ

קָרָר סָקּל שָׁגְן- הָּנָת פּגְוֹסִקּדְוְאֵּ קּלָר סָקּל שָׁגִן - הָּנָת פּגִּוֹסִקּדְוּאָ פִּלְּבֵּל בּיָג בִּיִּג בִּיִּלְ הַּיִּבְּע פּגִּוֹסִקּדְוּאָ

ש טג מששטל מטןעשם בקב

ֶז הֶמֵע נָבֶר רַשְּבָּ מְגַסְג זַּהְמֶוֹנַתּקְ לְּכֹב טָסקּצ וְדְּקּרָ זֶת צִּן דִוְדִּקרָ זִּ הִּקְוֹבִהְצִּךְ גַּוֹכִצִּץ סִקּל ַטָּג נְ- בֹּוָוֹת מַהְמָוִעַ בֶּטִם נְדִּקּרָ גִּי

ש טגבינישסל סקמר אן ג

גקב ג שטל רשקבג

סְתַּתֵּ נָ- בָּּלָג "-דְגַּמָּת יָכִי נְיִּסְ דְ כַּ צִּיְקְעָּת יְנִי בְּיִּעְּמָ זְצ יְ- בְּעָּעְ זְצִּבְּנְ בְּנְּמָּת בָּרָשׁכָּבָ ג דְּבְשִׁלְס וּ וְזֶת קְּ. פַּן נִיְּסְ וְץ קּזְאִמִּנָזָצ יְ וְגַּעָּג זְיַ' דְ סִתִּתִּ נָ- בְּּלָג "-דְגַּמָּת יָכִי נִיְּסְ דְ קּשְׁ זְאִמִּנָזָצ יְ וְצֵּעָ ג זְיַ' דְּ 44 לקפקין שטליו שקי

the predictable way we call "nature" is an incredible act of a two. He stands by while the thief enjoys the payoff 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.

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

দান 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 λ ∇ , 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.

between the idea of "increase" and G-d is unclear. We can't really be claiming that G-d is missing something, and requires, increase – can we?

One resolution¹, 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 " τ - τ ".

A second² 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 approach³, 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, "www" means "I commit myself and my resources to You"

געבן". 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? "געבון", He is big enough to attend to each of us.

ג ב' ב' ב' ב' 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 בּוֹל בּוֹל

^{1.} As prayer is called *avodah shebaleiv* {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 "Vinirztah lo lichapeir alav – and He will find favor in him to atone for him". The $\lambda \pi \nabla$ root tends to apply to sacrifices, and their role in man's quest to find atonement, to repair his relationship with his Creator.

^{2.} On Rosh Chodesh and holidays, Ya'aleh viYavo is said:

[&]quot;דַ גַנַבַּקָק -דַ גַּן שַבּ זֵוֹבַהָּ נַרָדַ גַּקָנַשׁ תקננוַ תָּקְנַסְ תקּוֹבֶּי בּקְנַסְבַּ תקּוֹבַ בּקְעַבֶּי

^{1.} Radak, Seifer Hashorashim – bareich; R' Yonah ibn Janach, Seifer Hashorashim – 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

Pairing off each of these three with the respective commentaries' corresponding translation for "משברי", we can render "זג ג," in these three ways:

- · 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.

", זג ". 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 "ג", "You".

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

"[2] 7- ,\(\lambda\)." Two paradoxes. Our G-d, like \(\lambda\) reinforces the idea of an Immanent 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.

אלים אינו אינוים אינוי

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 Yitchak, 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 אַן אָרָן אָרָן בּרָן our Legislator with respect to the laws of physics, we don't always obey the second set of laws. אַרָּן אָרַן אַרְין אָרַן יִּרְן 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.

8 מפעג דעקך

מַסְר בְּיִאָם נָתַבּדְ דְעֵסִהְ בָּשְּרְקְיָ פֵּ / דְ'ַ' ו נָּדְרָבּ אַשְרּקּיַ' ְתְּבָּהְ וְעֵבּ מַסְ ר צִּיִּאָם נָתַבּדְ דְעֵסִהְ בָּשִּרְקִיָּי פֵּ / דְ'ַ' ו נָּדְרָבּ אַשְרּקּיַ' ְתְבָּהְ וְעֵב

ש טגן אש משל גטש גמטאי

ל דות אינות אָלָי בּלְּעָר בּלָּער בּגָּא הְּבָּ', גּפְּעִר בּלָּער בּנָּא הְבָּ', גּפְּעִר בּלָּער בּנָּא הְבָּ', גּפְּעִר בּלָּער בּלָּער בּנָּא הְבָּ', גּפְּעִר בּלְּער בּלְּער בּלְער בּלְער בּנִּא הְבָּ', גּפְּעִר בּלְער בּלְער בּלְער בּנִּא הְבָּ', גּפְּעִר בּלְער בּלָּער בּלְער בּלִים בּלְער בּלְער בּלְער בּלְער בּלְער בּלְער בּלְער בּלְער בּלִים בּלְער בּלְער בּלְער בּלְער בּלְער בּלְער בּלְער בּלְער בּלְיר בּלְער בּלְיוֹ בּלְער בּלְער בּלְער בּלְער בּלְער בּלְער בּלְער בּלְער בּלְיוֹ בּלְיוֹ בּלְיוֹת בּלְיוֹ בּלְיוֹי בּלְיוֹ בּלְיוֹ בּלְיוֹ בּלְיוֹי בּל בּלְיוֹי בּל בּיוֹי בּלְיוֹי בּל בּיוֹי בּלְיוֹי בּל בּיוֹי בּל בּלְיוֹי בּל בּיוֹי בּל בּיוֹי בּל בּיוֹי בּלְיוֹי בּל בּיוֹי בּלְיוֹי בּל בּיוֹי בּל בּיוֹי בּל בּיוֹי בּלְיוֹי בּל בּיוֹי בּל בּיוֹי בּל בּיוֹי בּל בּיוֹי בּל בּיוֹי ביוֹי בּיוֹי בּיוֹיי בּיוֹי בּיוֹיי בּיוֹי בּיוֹי בּיוֹי בּיוֹי בּיוֹי בּיוֹי בּיוֹיי

ש'טג (שם bשל גמופן צ

קָדַ דְ הָּפָּוְצ ַ דְ טְּגִּן זִיְּקָּוּתּקְלָדְ גַּמְפַּוְצ ּ צְּטֻנַר וֹ שֵׁבּּוּקְלָדְ כּּוְשֵן רַ ִ מְגַּסִ ג וְצָּטֵ זּהִקּגַשִּׁבִּוְצ מְגַסְ ג זְרַהַּסִקּ זְּבְּוְרַ כְּנְשֵּ מְגָּסָ ג שְנָמֵלִבּץ סָקּל ַ טָּ ג וְ- לִּיִתּ דִּשִׁס וְּשִׁוְצקּמַלְּבּוְרַ כּּנְשֵּוֹ

ש טגונישסל גהבן 'ןצ

אָדְיֵלָּפּוֹ רִי גָּאַ דְּרָכִּדָּאֵקְדִ כִּשְּׁ דְּלֶּדְ גַּ כִּיְאַנְאַ יָסִּקְּלְ סִּקְּלְ הַּעָּ תְּקְּאַ דויז בּאָטוֹ גָּצִּקְּכָּדְ מַטּוֹ זַּבֶּבָּ יְפְּרָדְמָשׁׁ וְנֻגָּמִקּפָּ סַאֲמֶוֹת וְ- עָּזְּגְ בַּרְצִקְּכִּדְ נַצְּיִּעוֹנְ דְּבָּלְ יִוֹעָ בִּיִּאוֹצִי בְּיָבִוּ בְּיָבְּוֹ בִּיְצִוֹנְ בְּיָבְוֹּצִי בְּיָבְ בַרְ זָּבְּבָּן וְצִיקְּכִדְ גַּאַ אִבּוֹצִיקְרָדְ כִּיְבָּוֹ בִיְבָּוֹ בִי בְּיָבוֹ

^{1.} See footnotes on טסן .

^{2.} Derech Hachaim on Avos 1:2

^{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. &}quot;And all the heretics should instantly disappear". Christian censors forced the modification of these words to "אָלָרְ אֵי דְּרָג אֲשֻׁנֵּרְ טֹּ עְּרֵבּ" (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 "שטרג", meaning the evil itself, not the people committing it.

ש'טגשי שטל נק ג

ַם גִּשְׁתְּבְּתִּתְּקְבְּעִ עָּ תִּנְּבּ דְרְ וְּסָ ֵדְ וְמַנִּם דְּמְת צִּוְ נַבּ ֵדְ עָבְ בְּטִרִּלְ ַטָּלְ ַטָּלְ רַ עָּרָת נַבּ ֵדְן וְסָ ֵדְץ

ש 'טגששישטל סאק ג

ַסְאָרָבְּוּ סְבּאֵ רָּ הַּ הְּנְתַבּּאֵ הַ הְּבְּוּ הַבּּוּ הַבְּוּ בִּרְ הַ בְּוְ הַבּּאַ בְּיָ הַ בְּוְ הַ הַשְּׁרָ בִּי בְּדְמָג דְּלָדְ מַצּבּ זִוֹמֵשׁ צִּן ב-דְ מֶדֶלְ סִבּאֵ בְּ שָׁם קְּסַרְאֲטָם הַשָּׁרְ בִּי הָּבְּרָת בִּי הִבּּדְוֹמֵשׁ צִּן ב-דְ מֶדְל סִבּאֵ בְּ שָׁם קְּסַרְאֲטָם בְּי הַבְּוּ בְּרָ הִי

ש טגשינישסל גטפןצ

ש'טגנץ שסל שקונוק

Culmination	Repair	Domain		
דןע ג/	וטקש ג	ברז	Spiritual Return	
מפןצ	סאק ג	נ קד ג	Physical Contentment	
הבן 'ןצ	גטשז גמטאי.מפןצ	שקו נדוק ז	Justice	
טקמר זאוך ג	מטן עשם בקב	שפים וסקטדוצ	Ultimate Redemption	

^{2.} There are two parties to a gift, one must be willing to give it, the other prepared to receive. Too many of Hashem's gifts are rejected either because the recipient is unaware of what is good for him, or because he is simply unready and incapable of accepting G-d's beneficience. This is why the *berachah* here asks "Heal us, Hashem, and we will be healed." We ask for both the giving and the ability to recieve the gift of health. Similarly the following words "save us, and we shall be saved."

46 לקבק ון שסלו שקו

צ', 'אַר ' אָיַר' 'אָר' ' ' '...: 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 kind to each other.

' אַרְ (הְקְּעֶ : Yitzchak was otherworldly, nearly a sacrifice entirely to G-d. אַרָּ וּבִּי is the G-d of *Avodah*, of prayer and Temple service. G-d of our spiritual selves.

על בון אל 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 "אָר ן אָר שׁר בּדַּבּ - דְּקֹין הערלק - דְקֹין ר ש", 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,

: infinite enough to deal with all of its detail,

time including the behind-the-scenes activity in my life

; and the miracles experienced by my ancestors.

בֹּהְרֵשְׁה : This is an elaboration of "דָ ג", G-d above all. Again, we declare that He commands everything. Even others' deities, the embodiments of nature, represent subjects to His Will.

נמבון" אַ 'רְבוְ צ' פּאָן צ' (בּאָן ד' Bashem supports us through His kindness. As we said, "הוא" 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.

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

קב א ב א ל האבן. 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 - ענשער . The Vilna Gaon translates "ז פֿג גלך. "in our context from the root of "ס ז", to fix. אלך מלך Hashem fixes all, heals the sick, raises the downtrodden and the depressed.

"\D" 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.

גלך, the all, in distinction to "גלך", all. "גלך" should be translated as "the universe", not as

^{3. &}quot;Make us content with Your good." See comments to "ישמקומ קשר" in the Amidah for Ma'ariv. This is not a request that we receive more good so that we can be content. Rather, that we gain contentment from Hashem's good, which He is already bestowing on us in the ultimate manner for our needs.

"everything". "ל פג גלך" can therefore also be rendered Owner or Maker of the universe.

- אני עבין עבין עבין איני (ב' צ'), 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.
- , גשך דא ד, to bring, not דְּטַדְע, to send. When Moshiach comes, Hashem's presence will again be felt. He too will return to the world. 1
- "ט מע". With love. Maimonides defines the term as a perception of one's unity with the beloved. In redeeming us "דְמִמִם טִמִקְ", for the sake of His name, G-d shows that we are His and He is ours.
- Helper. Beyond being just a king, one who organizes society, G-d also helps the individual.
- ጋንሮ Savior, one who gets us out of trouble, even when we are not putting in effort for Hashem to be considered a helper.
- בולם Even further, a shield, one who prevents the trouble to begin with.

The "מְדְח תְּבֶּט הְיִם הְמְמְטְוּך קמם" progression fits the Gaon's approach to "מְדָח תְּבָּט הַי עבין אווא פווא אווא, like ק-, is a legislator who takes the global view. עבו implies the one-on-one of קמם how factor המכון how the protects those who go beyond the call of duty on His behalf. 6 מפעגדעקד

ש'טגץ:שסל בר ¹

ַטָּג עלבט דְּ,ַבָּצ בְּרַתּקמְדֵיֵב דְּיֶנְכּדּ וְפָּוּץ עְּבַבּק בּרָתּקמְדִיֵב דְּיֶנְכּרָדְּ וְפָגקֹג וְצֵּדְץ סִקּל ַטָּג נְ- לִּקְוֹת עלבט גַּבָּרִ ץ.

ש'טג אש:שסל סקשג

ַגַּ דְּעַבֶּהְ , שְׁוֹבּהְ דְ בִּסְ זֶת קְ, לְּעֵבֵהְ מַדְצֵבֵּהְ דְרַשׁבּבְ זֶת קְגַּעֲּבְוֹמָהְ זִּ דְּעַבֵּהְ , שָׁוֹבּהְ דְ בִּסְ זֶת קְ, לְּעֵבֵהְ מַדְצֵבֵּהְ דְרַשׁבּבְ זֶת קְגַּעֲבְוֹמֵבּהְ

ש טג צנישסל ןעג

רָבע דָבָּה שָׁוְשַּׁה צִּן עָיָ פּדְ מְעַד דְבָּה מַדְצִּשְּה צִּן אָ דְּוְפַּץ צִּן כּכּעַד יְּבֶע בָּע בָּר קָ פּדְעַ בֶּטְ גִּיך סִהְּל ַ טָּג נְ- בִּוֹרִנ עַפִּּם גַּיִסְ ֶג דְיִרְעַּ

^{1.} It occurred to me how aptly these words literally apply to my generation. Two generations before me, "קצע" our ancestors were pushed beyond the call of duty, to sanctify G-d's name in Aushwitz, Treblinka, Babi Yar and dozens of other infamous locations. א קמשך ק ד דעצע שבץ גצ May Hashem bring the redeemer to us, their children's children.

^{2.} 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*.

^{1.} 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 (ז ענבל ז גגר). We then ask that Hashem bring us to return to Him (ז מסנע ז), and that He ignore our past transgressions so that He may treat us the way He did (λ אַרוע).

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

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 (ל שָׁלָּי נְיִדְּלְּי), where we can restore a halachic judicial system (ל מטש ז גמטא) and see evil punished (מַפְּעֵצ) and good rewarded (מָבֶּע יֹ בְּבָּע הַ) - both by man and by Hashem.

Last, we ask for the arrival of the messianic age. This entails returning to Jerusalem (עברו וְסקטדְןצ) with a king at our head (מטעש שם בהב) and Hashem providing all of our needs (מוטעש בהב).

טשעש: שטל משקטק

טשענישטל 'בקטג

ַטָּג יָבּ דְּקְדְּמְת וְּדָרֶאְּ יָעבּ דְּקְ בְּמְ יִבּ דְּקְ בְּמְ יִבּ דְּקְ בְּמְ יִבּ דְּקְ בְּמְ יָבּ דְּקְ ַטָּג וָ- בְּׁדָּמִ יֻּגִּ -ִרְ גַּתָּבִּבּ דְּ (שִּׁרִטִי יִּיִּגְ דֶּכֶּל גַּתָּבִּבִּט²): 48 לקבק ז דַשטל ז שק ז

בּשְׁעֵבֶע בְּעָבֵּי בְּשָׁבָגְצ 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.

Appendix B: לקבק אסטגס שף גט שן טמר

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.

לים : "Listen". The meaning of ממר is found in its very letters. "ט" whose name is from the same root as "קש א", to learn deeply. "מ", the water of change, birth, and creation. "ק", the eye that sees, the senses in general. שמר - understanding born of the senses, not just to hear but to listen and accept.

קֹרֵ, " ֹיִי '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.

When Ruth accepts the Jewish religion, her statement to Naomi is two-fold, "Your nation is my nation, and Your G-d is my G-d." Being a member of the Jewish people, to not just believe in a singular G-d but to do so as part of our common fate and calling, is a critical part of our declaration.

In apparent contrast, the word קאן means "legislators", and is used that way in a secular sense as well. As a name of G-d, אַן יִק' implies strict justice. Hashem the lawgiver not just of human law, but the Author of natural law as well. To Ray Hirsch, the

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רמןב גי

יַלָּבֶּי עָּרָבֶּי עָּרָבֶּי בְּיָבָּי עָּלָעִי עִּיאָלָן דְּבָּּוֹבְ עַּיְּבָּּעְ דֶּרָבְי בְּיִבְּי בְּיִרְ

³ טשע שסל שק

^{1.} See Appendix A.

^{1.} Both Rav Hirsch and the Rav comment on the fact that the normal verb form of the word "אַרְא", "אַרְא", "אַרְג", 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 "א ישנדקר". As R' Elazar says (B'rachos 28a) "Anyone who makes his tefillah rote, his tefillah is not tachanunim." Implied in this statement is the idea that the line between tefillah and tachanunim should be blurred. One ought to add personal thoughts and requests into the body of tefillah, and one's tachnunim should contain elements of those said by Chazal, of tehillim, etc...

^{2.} Many have the custom to say "בְּבָלְ בְּלֵלְ בִּן אָלָ בְּלֶ בְּלֵלְ בִּלְּ בְּלֵלְ בִּלְּ בְּלֵלְ בִּלְּ בְּלֵלְ בִּלְּ בְּלֵלְ בִּלְּ בְּלֵלְ בִּלְּ בְּלֵלְ בִּלְ בְּלִוּלִוֹתְ מוֹ Ashrei (Tehillim 145:18). "Hashem is close to all those who call him". The only thing He is waiting for is for us to initiate the dialogue. That however, is "Hashem", the tetragrammaton, a name denoting Divine Mercy. Then we can say "For the name of Hashem I shall call." However, when we percieve G-d as E-lokim, the trancendent Master of all the forces of creation, we see the pettiness of ourselve in comparison. This is a second aspect to prayer. Rather than a dialogue between man and G-d, it is the created praising the Creator. "Let us declare the Greatness of E-lokeinu."

^{3.} See Appendix A for thoughts about this b'rachah.

^{4.} The Vilna Gaon would not say "בּסַל לְּבֶּסׁל וְבְּסִל וְבְּסִל וֹנְיִם מִּלְ וֹנְם מִּלְ וֹנְם מִּלְ וֹנְם מִּלְ וֹנְם מִּלְ וֹנִם מִּנְם מִּלְ וֹנִם מִּנְם מִּנְם מִּלְ וֹנִם מִּנְם מִּנְּם מִּנְם מִּנְּם מִּנְם מִּנְם מִּנְּם מִּנְם מִּנְּם מִּנְם מִּנְּם מִּנְם מִּנְם מִּנְם מִּנְם מִּנְם מִּנְם מִּנְּם מִּנְם מְּנְם מִּנְם מְּנְם מִּנְם מְּנְם מִּנְם מְּבְּם מְּבְּים מְּנְם מְּבְּם מְּבְּם מְּנְם מְּנְם מְּנְם מְּנְם מְּבְּם מְּנְם מְּנְם מְּנְם מְּנְם מְּנְם מְּנְם מְּנְם מְּנְם מְּבְּם מְנְם מְּנְם מְנְם מְּנְם מְּנְם מְּבְּם מְּבְּם מְּבְּם מְּבְּם מְּבְּם מְּבְּם מְּנְם מְּנְם מְּנְם מְּבְּם מְּנְם מְּנְם מְּנְם מְּבְּם מְם מְּבְּם מְם מְּבְּם מְּבְּם מְם מְּבְּם מְּבְּם מְּבְּם מְּבְּם מְם מְּבְּם מְּבְּם מְּבְּם מְם מְּבְּם מְּבְּם מְּבְּבְּם מְּבְּם מְּבְּם מְּבְּם מְּבְּם מְּבְּם מְּם מְּבְ

עהן 'בוט

him to acheive it ..

50 לקבק ז דאסט גס טגף ג טך דטן זטמר

name is a derivative of " $\lambda \gamma$ " (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.

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.

Ti: "Hashem is One", unique, and He is indivisible.

"" is said slowly, to allow time for contemplation. In the days of the Gemara, it was the "a" that was stretched out, implying that their undotted "a" 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 "", the unity of G-d, " ν ", over the seven heavens and the earth (eight, being one more than the week of creation, also implies transcendence beyond the natural order), " τ ", 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'ma, so we only say it quietly. (Aside from Yom Kippur, when we have the opportunity to reach angelic heights ourselves.)

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'ma, where Moshe expands the idea of the first pasuk.

קֹלֶּלֶ אָרָ - יְּגָּ בְּשִׁלְּבִיּלְ זְּיָנֵ בְּשִׁלְּבִיּלְ זְּיִנְ יִבְּעִילְ מִיּן "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'Eliyahu* 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; *iheiv*, to give oneself and bring of oneself."

^{1.} The Ray agreed with the opinion that the first two words of *Kaddish* are in Hebrew - "דְּצַבַּדְקוֹ ץ" as opposed to the Aramaic "דְּצַבַּדְקוֹ ץ". This is a reference to Yechezkel 38:23, "נְצַבַּדְקוֹ ץ" בְּיַבְּיסִיץ" (And I will make Myself [observably] proat, and I will make Myself [observably] holy), also in Hebrew.

^{2.} The Vilna Gaon places a comma before לחקול, which seperates 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".

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.

: 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: "רְשִׁשׁרִ", as in this pasuk, with two beis's; and "הַשִּׁרִץ", 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." הששח 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.

If 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.

שליב שלים 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.

אר" ביי "And you shall teach them to your children." According to Rav Hirsch, the word "אים" is from the same root as "ש" (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'ma where we say "אַרְטַטְּיִלְּיִי {[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

2 מפע ג ד עקד

^{6.} The Rav would repeat the verse, but with the first word read "לֶלֶ", instead of "לֶלֶ", 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 "לֶלֶ" is the one that means "a memory", which is the meaning intended here – "They will give expression to their memory of Your goodness".

^{1. &}quot;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*.

^{2. &}quot;You open Your 'Hand' ..." This is a statement of praise, as is all of the chapter, and not a request — It 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.

^{3.} The next phraseis grammatically complex, and different explanations are offered. One approach is that the "ratzon" is G-d's, as though it had said "מְשְׁרִשְׁר -"... and satisfy every living being willingly." Another is to assume that it is man's, a poetic form of "עָּדְי בְּיִי -"... and satisfy every living being's desire." Rav A.Y. Kook sees the "ratzon" as the very thing being given, so that it reads "... 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.

^{4. &}quot;Hashem is close to all those who call Him, to whomever calls Him in truth." In order to successfully have a dialogue with Hashem, one must first become close to him. Before entering into the core of *tefillah*, we remind ourselves that G-d is willing and ready to have that closeness, it is we who must first cry out to

מפעגדעקך

מפעג עק

יסן י

د څخره مَم عِمْدُلْ إِ "إِنْ فَيْدَ أَيْلَ إِ تَصْمَا فَيْدَا (تَصَمَّ مَم عَمْ الْأَلَا اللهِ تَحْمُ مَم عَمْ عَنْ يُهُوْم ثَيْلِدَ الْقِيْدَا ثَانِي الْقَالِ الْقَصْفُ فَيْدَدَ الْحَمْمَا عَمْدُلُ وَ ثَيْلًا اللهِ وَكُلُ وَ ثَيْلًا اللهِ وَكُلُ وَ ثَيْلًا اللهِ وَكُلُ وَ ثَيْلًا اللهِ وَكُلُ وَ ثَيْلًا اللهِ وَقَلْ اللهُ ا

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 Minchah, the Rav explains, we invoke their precedent by saying "Generation to generation praise Your deeds."

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you than your own body, so it appears afterward.

ניקוֹ לְּילֵי מְשְׁלְּילֵי עַבְּילִי עַבְּילִי עַבְּילִי עַבְּילִי עַבְּילִי עַבְּילִי עַבְּילִי בּילִי בּילי בּילִי בּילי ביילי בּילי בּ

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.

יה פּלי לְּיִלְשֵׁצֵׁ בְּרִי בְּיִילְשֵׁצֵּל הַרְיְּבָּיוּ 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."

^{1.} Rav Yosef Ber Soloveitchik (hereafter, "the Rav") would sit for *Ashrei*, as implied by the Rambam י"א, אקד ג ג"ע. 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 "קטשן שן ואי" (who sit in Your house) and not "הן "קטשן בשען אוף ", which would imply a more constant state of attendance, "those who are living 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.

^{1. &}quot;Halachic Man" footnote 5

Introduction

This siddur is the product of a single idea: that preparing a siddur and putting my thoughts down on paper would provide strong motivation and a good format for organizing my own personal *kavanos*. The siddur is therefore aimed at my own idiosyncratic davening, and may not be suited to satisfy anyone else's needs. For that I apologize.

The *nusach* chosen is that of R. JB Soloveitchik, which in turn tends to be based on that of the Vilna Gaon, his own Brisker heritage, and some elements from Chabad's *Nusach Ari*. However, Rabbi Soloveitchik, "the Rav", didn't *daven* in a single nusach – his *tefillos* changed over time as various *kavanos* and arguments found his favor. Therefore, the *nusach* I personally *daven*, and therefore became the text in this siddur is only one of many possible reconstructions. As I have a strong affinity for Rav SR Hirsch's philosophy, much of the commentary derives from his commentaries on the siddur, *Tehillim*, and elsewhere, despite it being a totally unrelated *nusach*.

I found that attempting to pronounce stresses, *degeishim*, *sh'va*, and *kamatz* correctly forces me to look into the siddur, thereby reducing the amount my mind wanders. Therefore, I set out to provide a siddur that offers unique sh'va and kamatz markings for both forms of each. All vocalized *sh'vas* (p or p) and short *kamatz* (p or p) are indicated. (E.g. p, is pronounced "*b'ni*" **not** "*bni*", p is "*kol*", with nearly a full *cholam* p or p ound.) To aid in stresses and phrasing, the siddur has a *meseg* mark (e.g. p or p if the stress is not on the last syllable and not indicated by *trop*.

Quotes from *Tanach* are clearly displayed as such in an *Ashuris*-like typeface, with full citation and *trop*. 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 "3", "1,", the "3" in modern typeface because it is not part of the quote.

Instructions:

- The mark indicates that the rest of the sentence is said out loud by the Chazan in addition to the congregation.
- 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. (Egg. (ק מַּרְיָה ְּרֶ לְּמָרֶה דְּלֹ שֵׁרְטִי" וּ גַּיְרֶה בַּרְיֹּר בַּיֹּר בַּיִר בַּיֹּר בַּיֹר בַּיֹּר בַּיֹר בַּיֹּר בַּיֹר בַּיִּר בַּיֹר בַּיִּר בַּיֹר בַּיִּר בַּיֹר בַּיֹר בַּיֹר בַּיֹר בַּיִּר בַּיִר בַּיִּר בַּיִּר בַּיִּר בַּיִּר בַּיִּר בַּיִּר בַּיִּר בַּיִּר בַּיִר בַּיִּר בַּיִּיר בַּיִּיר בַּיִּר בַּיִּבְּיר בַּיִּר בַּיּר בַּיִּר בַּיִּיר בַּיִּר בַּיְרָּיבְּיר בַּיר בַּיִּר בַּיְרָּיבְּיר בַּיְרָיבְּיר בַּיְיר בַּיר בַּיר בַּיר בַּיּיר בּייּיר בּיּיי בּיּיר בּיּיבּיי בּיּיי בּיּיי בּייי בּיּיר בַּיּיי בַּייי בּיּיר בַּיּיי בּיּיבּי בַּיּיר בַּיּיר בּייי בּיייי בְּיייבּיי בּייי בּייי בּיייי בּיייי בּיייי בּייי בּייי בּיייי בּיייי בּיייי בּיייי בּיייי בּיייי בּיייי בּייייי בּיייי בּייי בּייי בּייי בּייי בּייי בּייי בּיייי בּיייי

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.

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Edited and commentary by Micha Berger

