

TEFILLAH COMPANION

A COLLECTION
OF DIFFERENT IDEAS
TO HELP UNDERSTAND
OUR תפילות

COMPILED BY
RABBI ARIEH BERLIN

אלול תש"פ

לע"נ ר' יהושע בן אברהם איסר ע"ה



I have put together a collection of ideas on both our daily תפילות as well as many of the Rosh Hashana תפילות. These are based on Shiurim that I have been fortunate to give over the past six months (to watch videos of the Shiurim see Shaarei Tefillah website).

Many of the ideas are based on teachings from Rav Schwab on תפילה as well as Rabbi Chaim Friedlander on the תפילות of ימים נוראים. I also used 'The Majesty of Rosh Hashanah' by Rabbi Shimon Cohen, which was an excellent resource for the Rosh Hashana Mussaf עשרה.

Our תפילות are filled with so much depth and meaning. Often due to the pace of life and the need to keep up with the minyan we are davening in, we struggle to fully appreciate many of the special parts of our davening. These last six months have given us an opportunity to spend time where we hadn't previously.

I have decided to dedicate these Shiurim and ideas in memory of my dear Father-In-Law ר' יהושע בן אברהם איסר ע"ה who returned his נשמה this year on י' סיון. My Father in Law was someone who took תפילה and in particular תפילה in כוונה very seriously. Even during his illness, he would dedicate a set place to daven at home, pouring out his heart to his creator.

It is my hope that these ideas and notes will be helpful and הקב"ה should listen to all of our תפילות from wherever we call out to Him.

Wishing the kehillah at כתיבה וחתימה טובה

Rabbi Ariele Berlin

TABLE OF CONTENTS

DAILY SHACHARIS	
ברכת השחר	1
פסוקי דזמרא	5
ברכת קריאת שמע	15
Introduction to שמונה עשרה	21
ROSH HASHANA DAVENING	
Introduction to Rosh Hashana Davening	21
שחרית שמונה עשרה	23
מוסף שמונה עשרה	29
פיוטים	37
WEEKDAY SHACHARIS	
Middle section of שמונה עשרה	39

אדון עולם

Written by Rabbi Shlomo Ban Gabirol (11th century)

Why did the מסדרי הסידור choose this as the opening of our davening in the morning and the concluding Tefillah at night?

אדון – from the שם השם (אד-ני)

The first person to call Hashem אדון was Avrohom – it was a personal relationship

A master has a PERSONAL RELATIONSHIP with his servant, whereas a king has a very general relationship with his subjects.

In a brocha we first start with אדון ... and then מלך

Rav S.R. Hirsch – אדון עולם describes the deep eternity and power of Hashem – it makes reference to Him in a very PERSONAL WAY – He is my G-d.

That's why we start and end our day with this Tefillah

It expresses the BASIC CONCEPT OF OUR TEFILLOS – no matter how insignificant we may be, no matter how full of short comings we are – WE CAN STILL HAVE A DIRECT RELATIONSHIP WITH HIM.

The אדון of the world is my personal G-d.

We fall asleep each night with the words – בִּידוֹ אֶפְקִיד רוּחִי, בְּעֵת אִישׁוֹן וְאֶעֱרִי

I entrust my spirit into his hand when I sleep and when I wake up

Despite the fact that we live in a dangerous world – we know we entrust our lives in Hashem's hands.

Hashem is with me – וְיְיָ לִי וְלֹא אֶיֶרָא – I have no fear

This idea is also seen from the choice of the word א-לי which is an expression of Rachamim.

אלקי נשמה and אשר יצר

Man is comprised of both a physical and spiritual aspect

אשר expresses the Hakoras Hatov to Hashem for the physical aspect – the human body.

אלקי נשמה addresses the spiritual aspect

Who fashioned man with חכמה

Appreciate the wonder of the human body – think what would happen if one of the openings was blocked or vice versa. We recognise that it is a gift from Hashem.

The Yaaros Dvash explains – recognizing the חכמה and wonder of human body creates a powerful love and awe of Hashem.

In the physical world we recognise the wonders – think of the first time you sent an email. We marvel at man's wisdom, but easy to get used to it.

When we say אשר יצר it should bring the biggest wow factor.

אלקי נשמה

Personal relationship with ones neshoma – the soul You placed within me.

שנתת בי – Hashem breathed the neshoma into me – He put some of His uniqueness into me.

טהורה היא – since Hashem gave it to us it is PURE – and stays PURE regardless of the aveiros we do.

The Brocho continues to talk how Hashem will one day take our neshama away from us and then return it לבא לעתיד.

המחזיר נשמות לפגרים מתים – Who restores souls to dead bodies.

We finish the brocha with the belief in תחיית המתים

We say this brocha first thing in the morning since in our daily cycle the sleeping and awakening is a form of תחיית המתים.

ברכת התורה

Within Birchas HaTorah there are 3 parts (according to some 3 brochos)

1. לעסוק בדברי תורה
2. והערב נא
3. אשר בחר בנו

The first and last brocha starts with ברוך אתה ה' and the middle doesn't.

There is a difference between the opening of the first and the last brocha in that the first has אשר קדשנו במצותיו, but the last doesn't.

The first brocha tells us that it is a Birchas Hamitzvos, the last one tells us that Torah also has an aspect of Birchas Hanehenin.

In the first brocha the focus is that we shouldn't just learn Torah, but לעסוק to engross ourselves. The Taz explains that we daven that we should be able to overcome obstacles and difficulties which might stand in our way.

Then we ask Hashem that the Torah should be sweet – once we are prepared to put in the hard work – we will find it to be sweet.

Rav Schwab brings a moshel of someone jumping into a cold pool. Before you make

the plunge, it seems difficult, however once you do so – the pleasure is huge.

Rav Schwab brings a story; he visited the Chofetz Chaim, the Chofetz Chaim asked him the following: we know that the מן tasted of whatever one wanted it to. What if one didn't think of anything? What would it taste like? The Chofetz Chaim replied, if you didn't think of anything, it wouldn't have a taste! It only gets a taste when you have a machshava.

We ask that Torah should be sweet.

Once we have said this brocha, then it makes sense that the next brocha is considered a Birchas Hanehenin.

In the last brocha, we thank Hashem for choosing us and giving us the Torah.

We finish off the brocha with the words – נותן התורה, the Giver of the Torah. This is in the present tense as the Torah wasn't given thousands of years ago, rather it is given fresh every day – we have new opportunities on a daily basis.

ברכת השחר

15 brochos – correspond to the 15 steps from the עזרת נשים to the עזרת ישראל

Gemora Brochos (60b) explains they used to make these brochos as they experienced them, now we have it as part of our סדר התפילה.

We start our day with these brochos to embrace the world anew and recognize each of these gifts from Hashem.

Rav Shimshon Pinchus points out, they seem to be everyday mundane activities. The ברכת השחר teach us how to take everyday life and feel Hashem's Kedusha in it.

In the middle section of these brochos we have brochos recognizing that Hashem gives us sight, clothes, He releases the bound and straightens the bent.

There are many Tefillos that are deep and difficult to understand, these are simple, they are the nuts and bolts of everyday life.

Sight, mobility, clothing – these are all gifts from Hashem.

By recognizing these gifts and thinking about Hashem, we build our relationship with Him.

Take a moment to think about what we are saying.

הנותן ליעף כח

Who gives to the weary strength

On a simple level, Hashem gives us strength to keep going. At the end of a long day, we can close our eyes, go to sleep knowing that tomorrow is another day. This gives us great Chizuk and hope to keep going.

However, this brocha seems out of place.

Why now? The previous brochos spoke about Klal Yisroel – this doesn't?

This should come after פוקח עורים and מתיר אסורים.

Explains Rav Schwab – יעף means exhausted / worn out.

What we are saying is we are worn out from the Golus which we have experienced.

It is a brocha as a nation, we are still surviving, and Hashem keeps us going (therefore it is connected to the previous brochos).

המעביר שנה

who removes sleep from my eyes and slumber from my eyelids.

This also seems out of place + how is this connected to Klal Yisroel?

The end of the brocha finishes off with the words הגומל חסדים טובים לעמו ישראל – it is connected to Klal Yisroel.

Also, it starts off personal and then moves into the plural (שתרגילנו)

Rav Schwab brings a deeper meaning to this brocha:

We are giving thanks for a special awakening as a member of Klal Yisroel

At the beginning of creation Man was described as in a תרדמה (a deep sleep), the Torah never says that man woke up from that sleep. Throughout history there have been times when we have seen flashes of light – Yetzias Mitzrayim, Matan Torah, Krias Yam Suf etc. During those times we were awake. But it is only in the singular, since many are still in the blind.

Therefore, we now ask מלפניך רצון – יהי רצון Hashem to help us become knowledgeable in Torah, this allows us to see. We ask Hashem to help us overcome the Yetzer Horah.

We finish off the brocha with חסדים טובים – as this is a great chesed that Hashem does for Klal Yisroel, that we are able to awaken from our sleep.

מזמור שיר חנכת הבית לדוד

Chapter 30 in תהילים

Only introduced in the 17th century – some leave it out

A מזמור for the חנוכת הבית.

Rashi in תהילים explains that Dovid Hamelech wrote the מזמור, but it was sung by the leviim when Shlomo built the Beis Hamikdosh.

The Tikun Hatefillah explains that since we know from the Gemorah Megillah (21) that all the Shuls are מקדש מעט, we start off our tefillah in shul with this מזמור.

What is interesting is that if you read the words of this פרק it actually describes a personal salvation and doesn't talk about the Beis Hamikdosh.

Hashem my G-d - ה' אלקי, שועתי אליך ותרפאני
I cried out to you and you have heard me.

Hashem you have - ה' העלית מן שאול נפשי
raised up my soul from the lower world.

To you Hashem I - אליך ה' אקרא ואל ה' אתחנן
call and to Hashem I would appeal.

What gain is - מה בצע בדמי ברדתי אל שחת
there in my death in my decent to the pit.

What is going on?

The Redak in Tehillim explains that Dovid Hamelech is describing a חולי נפש / sickness of the soul that Dovid Hamelech had experienced after the sin with Bas Sheva.

The עזרא אבן says that when Dovid Hamelech heard he wasn't going to build the Beis Hamikdosh – he was distraught.

However, when נתן הנביא informed him that שלמה his son would do it, he knew that he had merited forgiveness and his soul was cured.

The Malbim says the בית was his personal body that houses the soul.

As we say this מזמור, we should be aware that just like Dovid Hamelech we should offer requests, praises and thanks for the brochos we receive.

פסוקי דזימרה

ברוך שאמר

העולם יסדר are pesukim of song.

The Gemorah in brochos 32 says לעולם יסדר – a person should first express praises of Hashem and then daven. This is what פסוקי דזימרה are.

2 words that come up constantly are שירה וזימרה

Rav Schwab explains שיר means connection and זימרה can also come from the word tizmor – to prune. We are singing to Hashem – but at the same time we are saying to Hashem that He should prune out the בטח הטומאה.

This is part of our preparation before we come to שמונה עשרה and שמע

We focus on Hashem's glory all around us

These פסוקי דזימרה are introduced with a brocha and concluded with a brocha.

ברוך שאמר at the beginning and ישתבח at the end

ברוך שאמר is split up into 2 parts

First part is an explanation of the שם השם (ה-ו-ה)

Second part is the brocha

The first part has the ten expressions of praise corresponding to the 10 aspects of the שם השם.

ברוך שאמר והיה העולם	Hashem created something from nothing
ברוך עושה בראשית	Hashem continues to make – no big bang
ברוך אומר ועושה	He makes His word into a reality (come true)
ברוך גוזר ומקיים	He makes decrees and keeps them – punishes those who deserve to be punished
ברוך מרחם אל הארץ	Rachamim is Midas Hashem (בריות & ארץ)
ברוך מרחם על הבריות	
ברוך משלם שכר ליראיו	He gives reward to those who do His מצוות - in the world to come
ברוך חי לעד וקיים לצח	Hashem 'Was, Is and Will Be'
ברוך פודה ומציל	Hashem will save us and redeem in every generation
ברוך שמו	Blessed is His name

The Brocha

ברוך אתה ה' האל האב הרחמן המהלל בפי עמו. נהללך ה' אלהינו בשבחחות ובזמירות. נגדלך ונשבחך ונפאריך ונזכיר שמך ונמליכך מלכנו אלהינו. יחיד חי העולמים..... ברוך אתה ה' מלך מהלל בתשבחות:

הא-ל – Hashem is 'Almighty' He is not restricted by his middos

who is praised by the mouth of His people – it is only Klal Yisroel that praises Him as אחד ה'.

Praised and glorified by the people who serve Hashem out of Love and Fear.

these refer to the 10 זקנים – ובשירי דוד עבדך that דוד had write Tehillim.

Conclude with 5 expressions of praise:

With song we declare your:

1. גדלך – greatness
2. ונשבחך – praise You
3. ונפארך – glorify You
4. ונזכיר שמך – remember Your name
5. and declare You as King

This is what we are saying in this special brocha before we go into our דימרה.

הודו לה' קראו בשמו

start off with the words 'הודו לה' פסוקי דימרה קראו בשמו

The first 29 Pesukim come from Divrei Hayomim (1: 16:8-36)

The Mizmor – פלשתים had destroyed the Mishkon in Shiloh and had captured the ארון, which they kept for 7 months.

During this time the פלשתים suffered greatly from terrible plagues and they decided to send it back. At this time the Mishkon had been rebuilt in Givon, but Dovid Hamelech built a special tent enclosure for the ארון in (ירושלים) עיר ציון. In order to show the correct honour for the ארון, Dovid Hamelech designated an honour guard of לויים for it. The לויים would sing certain mizmorim to the הקב"ה every day. On the day

that the ארון was brought to this tent, there was great simcha and honour. Dovid Hamelech composed this Mizmor – which Asaf (who was one of the 10 זקנים who composed parts of Tehillim) together with his friends sang on behalf of Dovid Hamelech. While the ארון was there, there was a special קרבן which was brought twice a day (this was besides the קרבן תמיד that was brought in the mishkan).

There are 2 parts to the Mizmor – the first part till ונבניא אל תרעו and then the second part from till שירו לה' כל הארץ ויאמרו כל העם. אמן והלל לה'.

The first part refers to the **ancient past of the Jewish People**, it talks about the miracles of past salvations and how the אבות had complete faith in Hashem – which corresponds to the morning תמיד.

The second part sings of **the glorious future of klal Yisroel** and of the world in general – it's the **song of gratitude that everyone will sing in the time of Moshiach** – this corresponds to the afternoon / twilight tamid.

We start off with the words 'הודו לה' קראו בשמו – we give thanks to Hashem – we declare His name.

Rav Schwab says the feeling of gratitude is not inborn in a person. For example, when we give a child a treat, how often does the parent need to remind him to say thank you. A child can receive everything from his parent and yet take it all for granted. If this is with a parent, then certainly this is true with the הקב"ה.

Dovid Hamelech is reminding us with the opening words of the mizmor – don't take anything for granted.

We attach ourselves to הקב"ה by acknowledging that we are indebted to Him for everything we have.

(2) הודו

of פסוקים – they are effective in bringing out Hashem's mercy, therefore they were put into the davening after we have spoken about the future and time of משיח.

In this section we recognise that even though we don't have a Beis Hamikdosh, Hashem still listens to our tefillos.

We say: והוא רחום יכפר עון אתה ה' לא Hashem, the merciful One is forgiving and does not destroy. He withdraws his anger, not arousing His entire wrath.

You Hashem do not withhold your mercy from me – May your kindness and truth always protect me.

The Pasuk והוא רחום is said at least 4 and sometimes 5 times a day.

Rav Schwab explains that this, the first of the והוא רחום is a tefillah for each individual personally.

We know that punishment from Hashem is not to take vengeance – rather to purify us.

However, if we were judged by the מדת הדין we would face terrible and unbearable punishment. Since Hashem is

merciful, He gives it to us bit by bit – to make it more tolerable.

Then we move on to describe the might of Hashem, תנו עז לאלקים ... ועזו... הוא נותן עז,

We then move on to ask Hashem to take vengeance against the wrongdoings that others have done to us, א-ל נקמות ה', א-ל נקמות הופיע.

The theme then moves to one of ישועה – ה' הושיעה המלך יעננו, salvation,

This is then followed by pesukim that deal with bitochon and a request where we ask Hashem to fulfil our bitochon, נפשנו חכתה לה' כי בשם קדשו בטחנו

Our soul longed for Hashem.... For in His name of Holiness we trusted.

Show us Your kindness and give us Your salvation, הראנו ה' חסדך, וישעך תתן לנו,

And we conclude with the words, אשירה לה', כי גמל עלי

Which Rav Schwab explains as - I want to sing to Hashem, when He brings His Promises to fruition

What a powerful tefillah – **knowing that Hashem is listening to us.**

מזמור לתודה

פרקים 11 in Tehillim - One of the 11 פסוקים ק'
written by Moshe Rabeinu.

It was sung by the leviim when they brought
קרבת תודה.

Many stand for this perek - since it is
connected with the קרבן.

A קרבן תודה was brought if a person was
saved by one of 4 salvations.

Sea, Midbar, Sickness, Prison.

The תודה came with special loaves – they
had both Chometz and Matzah.

Rav Schwab explains; Matzah – Symbolizes
the great salvation from grave danger,
similar to Matzah which commemorates
Yetziyas Mitzrayim. Chometz – everyday
bread, symbolizes the everyday miracles.
Even though we might not be aware of them
as we say על נסיון שבכל יום עמנו (with us).

If it is connected with the קרבן – why not say
it in our קרבנות?

Medrash Rabba – in the future all קרבנות will
be בטל (nullified), but the קרבן תודה will
never be בטל.

This is similar to the idea that in the future
all tefillos will be canceled, except for the
tefillah of thanks.

In the time of משיח we will have everything,
we won't need to ask – but the tefillah of
thanks will always exist.

In this world we are aware when things
don't go our way. We are aware of what

displeases us – when there is pain and
suffering. But we are not always aware of all
the good that happens to us.

מזמור לתודה focuses on the time to come,
when we will be aware of all the good.

This stays for the future

When Moshe composed it – he intended to
show what the future will be.

Therefore, it has become part of our פסוקי
דמרה – as a glimpse into the future.

יהי כבוד

יהי כבוד - let the glory of Hashem endure for
ever

This פרק is on a very high level

18 Pesukim in this Perek and Hashems name
is mentioned 19 times

Rav Schwab says this fits with the **purpose**
of פסוקי דמרה which is to prepare ourselves
for שמונה עשרה (which originally had 18
brochos).

This Tefillah which is a collection of different
pesukim mainly from tehillim reflects the
state the world will be like in the time of
Moshiach, where the development of man
reached the highest point and the entire
world will recognize Hashem.

יהי שם ה' מברך – הלל We have pesukim from

The perek then continues with the
happiness of all creatures – both physical
and spiritual, where **Hashem is finally and**
permanently recognized as the Supreme

Ruler of the universe - With the declaration of ה' מלך.

Nations will disappear from His world – אבדו גיוס מארצו.

This was Hashems plan – רבות מחשבות

Man might have had its ideas but – עצת ה' – היא תקום.

However, since we realize that we are still far away from this we finish off with והוא – and beg Hashem not to let out His anger against us – we say it 4 times (this is the 2nd time).

אשרי

This is one of the central pieces in our פסוקי דזמרה

The Gemorah in brochos says – anyone who says תהלה לדוד 3 times – it is certain that he is a בן עולם הבא. Why?

The Gemorah says because it contains 2 aspects:

א-ב and את ידך – You open up Your hand and satisfy every living thing.

Rav Schwab brings from Rav Hirsch; The end of the פסוק has the word רצון – Rav Hirsch explained that רצון means 'goodwill', Hashem only provides if He wants to – this is the opposite of סדר (א-ב).

What is unique about אשרי? In אשרי we have a combination of both – **there is א-ב (סדר)**, since we have to do our bit. But at the same

time, we **know we rely on Hashem to do his bit** – This comes from His רצון.

Really the perek should start with תהלה לדוד, but we have the introductory pesukim – אשרי יושבי ביתך.

We start with אשרי based on the fact that the חסידי הראשונים would prepare before they davened. First אשרי יושבי ביתך – first sit and then you can praise.

The purpose of the waiting and sitting is so that we can **think about our relationship with Hashem**.

אשרי is split into 2 parts

The beginning till פותח – which **talks about the future** – there will only be good in the world.

From פותח till the end is focused on **how things are now** and how we are dealing with it at the moment.

Rav Schwab also points out that if we look through אשרי we see that switches between the second person and the third person

2nd person – (בכל יום אברכך, ארוממך) relating to Hashem through אהבה (love) – this is us speaking.

3rd person (חנן ורחום ה', גדול ה') relating to Hashem with יראה (fear)

The ultimate level is to **balance between the יראה and אהבה**

הללוי-ה OF פרקים 5 TO THE INTRO

The Gemorah in Shabbos (118a) brings Rabbi Yossi who says: יהא מגומרי הלל בכל יום – may my portion be amongst those who complete Hallel every day.

The Gemorah says this refers to פסוקי דזמרה (which includes the end of Sefer Tehillim)

Rav Schwab splits up the **whole of פסוקי דזמרה into 5 expressions of praise**: נגדלך, אשרי, נשבחך, נזכיר שמך, בפארך, נשבחך. Till אשרי is נשבחך. נגדלך is.

These 5 פרקים are נפארך: פאר means crown – something above the head.

In these 5 פרקים we say **the highest of all praises which Dovid HaMelech said**.

We are praising הקבה concerning aspects of Him that are higher than our minds can grasp.

They talk about – ימות המשיח, קץ כל הימים – עולם הנשמות and תחיית המתים

(1) הללוי-ה, הללי נפשי את ה'

This corresponds to our **present period** – the pre-dawn time. We are still in exile.

There is a conversation with the נפש – praise Hashem O my soul.

The נפש answers – Yes, I will praise Hashem

During my lifetime I will sing to my G-d as long as I exist.

The **whole מזמור is a build up to the last line** - ימלך ה' לעולם, אלקיך ציון לדר ודר הללוי-ה **Hashem will reign forever from every generation**. This is a reference to the time of Moshiach when everyone will recognize Hashem.

The whole way through we are **anticipating ביאת המשיח**.

(2) הללוי-ה כי טוב זמרה אלקיני

It is good to sing to our G-D because it is pleasant when praise is fitting.

This perek is set in the context of the **new world order** – it talks about the **ביאת המשיח**. Once we see the new world has become a reality, we can describe what we are experiencing.

We describe Hashem as the builder of ירושלים בונה ירושלים – is in the present – not in the future. Hashem is building ירושלים right now – preparing for the geulah.

The Perek goes onto **describe the Midos of Hashem** – as the golus is coming to an end

He heals the broken hearted, dresses their wounds, He encourages the humble and will lower the wicked.

He covers the heavens with clouds and prepares the rain.

The Mizmor then talks about now that the golus is over, **now ירושלים will praise Hashem, and how a new depth and understanding will come from Hashem** – a depth and understanding that we never had beforehand.

Therefore, we finish off with the words – לא – עשה כן לכל גוי – this is something that Hashem did not do for any other nations – **it is only done for us.**

בל – such judgements and laws – ומשפטים – they will never know

Only we will know of this with the ביאת המשיח

(3) הללויה, הללו את ה'

This perek continues in the **context of ימות המשיח** – but on an even higher level This is a **level of רוח הקודש**.

Dovid Hamelech visualises the entire spiritual and physical universe expressing songs of praise to הקב"ה – under the direction of the המשיח.

Rav Schwab uses a **moshul of a conductor – who directs his baton at the different sections of the orchestra in front of him** – in order to produce various sounds that combine to become a beautiful rendition.

In this מזמור the מלח המשיח leads all of creation in a great symphony of praise of Hashem.

When we get to the end of the מזמור we finish off with the fact that in the centre, stands – His nation – represented by the מלח המשיח.

The Jewish nation through its tzaddikim who have withstood all the tests of history. They have **earned the title עם קרובו – and therefore Hashem appointed it as the spiritual leader of the world.**

(4) הללויה שירו לה' שיר חדש

After visualising the beautiful symphony of praise of הקב"ה that we mentioned in the previous מזמור, Dovid Hamelech in the second last perek in tehilim refers to this as a שיר חדש – a new song. What new song could there be?

Rav Schwab explains that the key word in this שיר חדש is ירננו על משכבותם – let them sing on their beds which is a **reference to תחיית המתים**.

This is something NEW even to Dovid Hamelech – since it has gone beyond רוח הקודש – it is the level of נשמה. It is the point where the נשמה and גוף are reunited.

Dovid Hamelech uses the term שיר חדש 7 times in tehilim and each time there is a שיר חדש – in this מזמור we have the last שיר חדש – תחיית המתים – that of תחיית המתים.

Throughout our history many tzaddikim have yearned for ימות המשיח – but they left the world without seeing it.

They will be brought back to life again at the time of תחיית המתים and will say a שיר חדש – for being able to experience this new existence.

The Siddur Yaavetz says there is a hint to this in the word we say here – ישמח – when we say – ישמח ישראל בעשיו – ישמח has the same letters as moshiaich.

We should be zoche to witness this שיר חדש very soon IYH.

(5) הללויה הללו א-ל בקדשו

The final מזמור and the last פרק of Sefer Tehillim

This is the crescendo, it's the climax of all the praises written by Dovid Hamelech.

This corresponds to the **purely spiritual existence of the עולם הנשמות** (something that we don't have any understanding of).

The Rambam (in Hilchos Teshuva) explains that after תחיית המתים there will be an existence of only נשמות. It is in that world that the נשמות of the tzadikim will receive their reward.

Rav Schwab says this מזמור is also **like a symphony** where the conductor directs his

orchestra to express their praise of הקב"ה – but it is from a **purely spiritual point of view**. The נשמה pours out its devotion to הקב"ה.

The Redak points out that the word hallel appears in 13 forms in this perek – this is a hint to the 13 מדות הרחמים.

In this perek Dovid Hamelech summarises the purpose of the whole Sefer Tehillim; to give man an opportunity to develop and enrich his soul – by recognising the accomplishments and כבוד of Hashem and therefore offering him songs of praise.

Our challenge is to recognize Him in every situation we are in.

SUMMARY OF THE 5 PERAKIM:

הללויה, הללי נפשי את ה'	Present period – the pre-dawn time - We are still in exile ביאת המשיח The whole way through we are anticipating
הללויה כי טוב זמרה אלקינו	ביאת המשיח. Describes the Midos of Hashem – as the golus is coming to an end
הללויה, הללו את ה'	The context of ימות המשיח with a level of רוח הקודש Expressing songs of praise to הקב"ה – under the direction of the מלך המשיח. In this מזמור the מלך המשיח leads all of creation in a great symphony of praise of Hashem.
הללויה שירו לה' שיר חדש	The song of תחיית המתים. This is something NEW even to Dovid Hamelech – beyond רוח הקודש
הללויה הללו א-ל בקדשו	It's the climax of all the praises written by Dovid Hamelech Purely spiritual existence of the עולם הנשמות Dovid Hamelech summarises the purpose of the whole Sefer Tehillim – to give man an opportunity to develop and enrich his soul – by recognising the accomplishments and כבוד of Hashem - and therefore offering him songs of praise

ברוך ה' לעולם אמן ואמן

Just like Hallel has a ברכה אחרונה, so to after saying these פרקים which Chazal call גומרי, **it ends with פרקים which contain the word ברוך 4 times.**

Each of these 4 pesukim are **concluding pesukim**:

ברוך ה' לעולם אמן ואמן – is the last posuk of Tehillim ספר שלשי

ברוך ה' מציון – is the last posuk of Chapter 135 which comes before הלל הגדול (כי טוב) הודו לה' (כי לעולם חסדו).

ברוך שם כבודו and ברוך ה' אלקים are the last 2 pesukim at the end of ספר שני.

Rav Eli Munk points out that the term ברוך which refers to Hashem as the מקור הברכה (source of all blessing) is particularly relevant to the perakim that we have just mentioned, since they describe Hashem's kindness, power and future redemption – **מקור הברכה – ברוך He is saying we are**

ויברך דוד

This starts the next section of פסוקי דזמרה (corresponding to the words ונזכיר שמך – we will remember Your name, in ברוך שאמר)

We have 2 parts to ויברך דוד

1. לשם תפארתך till ויברך דוד
2. כמו אבן – אתה הוא ה' לבדך – until the end of במים עזים

The first part comes from the end of דברי הימים א

Rav Schwab says it was said by Dovid Hamelech at the public coronation of his son Shlomo – it was the hope of Dovid that משיח would become the משיח.

Dovid Hamelech was concerned that with the start of the ימות המשיח the people would lose sight of the purpose of what it was all about - the revelation of the existence of Hashem in this world. Therefore, **Dovid Hamelech reminded them that it was לשם Your glorious Name, which would be behind all the splendour of the reign of Shlomo.**

The same applies in the next section – these are 6 pesukim said by נחמיה.

In the speech נחמיה gave – he described the bris that Hashem made with Avrohom and then how Hashem took us out of מצרים concluding with קריאתים סוף. Here too נחמיה stresses it was **not because Moshe Rabeinu stretched out his stick that the sea split – but it was הקב"ה who performed the miracle** – ותעש לך שם ביום הזה – You made yourself a name at this point.

אז ישיר

This was the first of the שירותות that ישראל בני sang – it certainly makes sense to add this as part of פסוקי דזמרה.

Why was the שירה put after the other praises of Hashem, when this took place much earlier?

Rav Schwab answers, that **this שירה elevates the level of פסוקי דזמרה** – we know that the שירה was said by Moshe Rabeinu and every member of Klal Yisroel (men, women and children) responded and repeated it over.

Think, how could it be possible to hear Moshe – no microphones, loudspeakers!

It was a miracle – **Hashem gave us the ability in a miraculous way to express our feelings of joy and thanks to Him through שירה**. That says Rav Schwab is why we say it in our פסוקי דזמרה – and we hope that Hashem will help us again to be able to express that level of praise with the same שמחה and thanks.

The אז ישיר ספר חקרי לב brings down that it is also an **introduction to ברכת קריאת שמע and קריאת שמע**.

In קריאת שמע we accept Hashem as the one and only G-d over us. This was exactly what happened at סוף ים סוף – **when we sang שירה, we recognised – there is only one רבש"ע**, and this is seen by the concluding words – ה' ימלך לעלם ועד.

The Mishna Berura brings down from the Zohar – that every day when we say אז ישיר we should feel as if we have just gone

through the ים סוף – one who says it will be forgiven for all of his sins.

What a way to finish our פסוקי דזמרה.

ישתבח

ישתבח is the brocha that **concludes the פסוקי דזמרה**.

Starting from ברוך שאמר until now we have been focusing on the praises of Hashem. Now that we are about to move on to the next part of Davening – we say ישתבח שמך – may Your name, our King be praised for ever.

There is no need to start with 'ברוך אתה ה' – since it is connected to שאמר ברוך.

In this brocha there are **15 expressions of praise** – starting from ושבחך שיר.

There are also 15 words in the concluding brocha from after 'ברוך אתה ה'. This corresponds to the gematriya of י-ה, Hashem's name.

The Mishna Berurah says one should not interrupt in the 15 praises of Hashem.

Rav Schwab points out that the Chazan should ideally start from 'ברוך אתה ה', rather than הודאות והודאות.

We finish off the brocha with אל מלך גדול – בתשבחות – He is great in praises, says Rav Schwab **the more we think about His greatness, the more we realise how much more these is to praise!**

ברכת קריאת שמע

We now move into the next section of Tefillah

Rav Schwab says the whole Tefillah corresponds to the Beis Hamikdosh.

We are moving closer and closer to the קודש הקדשים.

We **corresponds to standing inside the היכל**.

Inside the היכל there was the שולחן, מנורה ומזבח.

The שולחן represents the material side of klal Yisroel.

The מנורה is the spiritual side and the מזבח is the קבלת עול מלכות שמים.

The **first brocha of שמע focuses on the revelation of הקב"ה in the material universe** – this is symbolized by the שולחן.

We start off by saying how Hashem **forms the light and creates darkness** (ויצר אור) – Hashem separated the functions of the אור and חושך.

We **thank Him for lighting up the earth** – without this we wouldn't be able to live.

how – מה רבו מעשיך ה', כלם בחכמה עשית great are Your works Hashem, You have made them with wisdom.

We have a sentence which starts with א-ל and ends with ת-א – going from תמיד מספרים – going from א-ל.

Rav Schwab explains it is structured like a ladder going from the physical world and leads upwards to the spiritual world.

describes Hashem as the One who created human beings on earth and has given them דעה / understanding – גדול דעה Hashem is the גדול דעה.

Then we move on to the **solar systems** and all the **heavenly bodies**, moving up to the **malochim**.

We continue to describe the praises that the **malochim** give הקב"ה.

they all in harmony open their mouths and they are ממליך את – על מלכות שמים שם הא-ל. They all accept the

together in awe they all proclaim – קדוש, קדוש, קדוש – ואומרים ביראה

קדוש, קדוש, קדוש.... ברוך כבוד ה' ממקומו

These words are said 3 times in our davening

– since קדושה דישיבה is called the קדושה This it is said while sitting – you are ideally meant to sit so that you can then stand up for Shmone Esrei and show its importance.

The second קדושה in Chazoras Hashatz is called the קדושה דעמידה as it is said as part of Shmone esrei. The third קדושה is in ובא and is called קדושה דסידרא.

These pesukim **describe what is taking place in the heaven above**, the world where the **neshomos of Avrohom, Yitzchok and Yaakov** and all the other Tzaddikim exist.

These neshomos together with the malochim express these special exalted words of praise of הקב"ה.

Rav Schwab says we have no understanding of that world other than the fact that it exists.

Rav Schwab points out that קדוש, קדוש, קדוש and ברוך כבוד are actually giving opposite messages

קדוש which was said by Yeshaya expresses the idea of Hashem being totally separated from all of His creations. קדוש means separated as we see from יהיו קדושים.

However, ממוקמו ה' ברוך כבוד which was said by Yechezkel is expressing the idea that הקב"ה is as close as possible to His creations – even though He is far removed from our comprehension – The malachom sense that nevertheless He is coming closer to them.

The brocha then continues to **describe the special perception that these spiritual beings have of הקב"ה** finishing off with the brocha that we should see His light – the light of the Shechina – אור חדש על ציון תאיר.

אהבה רבה

This brocha **corresponds to the menorah** in the Heichal

This symbolises **limud HaTorah and Havnas HaTorah** – both in its meaning and spirit – which leads to Yiras Shomayim.

This brocha has a strong connection to kriyas Shema where we accept the עול מלכות שמים.

We start off with the words אהבה רבה – even though the תנ"ך in פסוק – we say אהבה רבה giving the message that Hashem's love for us is ever increasing.

you Hashem have shown us great and overwhelming compassion. Rav Schwab says what we are saying is even though there have been times in our history that we did not deserve Hashem's compassion Hashem still changed מדת הרחמים to מדת הדין and provided Klal Yisroel with תלמידי חכמים who kept the Torah alive.

We then ask אבינו מלכינו – for the sake of those who had בטחון in You and You taught them the חקי חיים.

So be gracious to us and teach us – ותלמדנו

Rav Schwab says there is a strong connection between לימוד התורה and בטחון.

Torah requires effort – but real success in learning is based on בטחון that Hashem will reward one's efforts with success.

If we think about it – learning Torah means understanding the חכמה of הקב"ה – how can we as humans comprehend the intelligence of הקב"ה? But yet we can – as the Gemorah says יגעתי ומצאתי – if you put in effort – it is a metziya – a gift.

Then we have **4 expressions where we plead with Hashem to give us the ability to understand His Torah.**

אבינו, האב הרחמן, המרחם, רחם עלינו

This Rav Schwab says corresponds to the 4 forms of limud HaTorah – פשט, רמז, דרוש, שטת.

This is then followed by the request – להבין – ולהשכיל, לשמוע.....

The brocha finishes with בעמו באהבה – who chooses His people with love – the greatest act of love that Hashem has shown us is giving us His Torah.

קריאת שמע

Obligation of Shema:

The Gemora in Brochos (10b) tells us that there is a Torah obligation to recite Shema twice a day. There is a big dispute how much one needs to say in order to fulfil ones Mitzva, this varies from reciting the first פסוק to saying the first two paragraphs.

Even though Shema is a time related mitzvah (since it needs to be said within the first three hours of the day) nevertheless, the concept of ‘Shema Yisroel’ which is Kabbolas ol malchus shomayim (accepting upon ourselves the yoke of heaven) applies to both men and women.

Importance of Kriyas Shema:

The Medrash brings down that one needs to be very careful with the mitzvah of Shema, as it is **equal to all the korbonos**. When it comes to korbonos, we know that really one should be offering oneself. However, instead we offer up the animal.

When it comes to Shema, we don’t offer any replacement rather we offer ourselves.

The Zohar Chodosh brings the idea that **Kriyas Shema strengthens one Emunah**.

Rav Schwab compares it to **recharging the battery** – by saying Shema we charge our spiritual battery.

Shema contains 248 words (including the repetition of ה' אלקיכם אמת) these correspond to the 248 limbs of the human body. The Medrash continues that it is as if Hashem is saying if you watch over the 248 words of Shema, I will watch over the 248 limbs of your body.

How to say Shema:

The Shulchas Aruch (OC 61:4) brings down that one should say Shema aloud.

Rav Schwab explains that this is because it is the declaration of our faith.

Boruch Shem is said quietly, these are the words that Moshe Rabeinu heard from the malachim while he was close to the Kisei hakovod. The Medrash compares the saying of these words to the stealing of a piece of jewelry. This is another reason why it is said quietly. (It is also understood why we would say it aloud on Yom Kippur – as we are all compared to malachim).

ואהבת את ה' אלקיך – Loving Hashem with all ones heart and all ones soul

The main focus of the paragraph of ואהבת ה' אהבת ה'

Even according to the opinion that reciting this line is מדרבנן, the Mitzva of **Loving Hashem** is certainly מן התורה and is repeated a number of times in the Torah.

Love of Hashem needs to be real – one cannot just exercise ‘lip service’.

The basic reason for Ahavas Hashem is **Hakoras Hatov** (gratitude) for the fact that Hashem created me – even though he did not need me.

We need to love Hashem – בכל לבבך ובכל נפשך ובכל מאדך

והיו הדברים האלה

Rav Schwab explains that והיו is going back on ואהבת - ie. The Torah is telling us that this is the way that you love Hashem – by having these words constantly on our hearts

ודברת בם, וקשרתם לאות, וכתבתם על מזוזת

After the Torah tells us about Mesiras Nefesh and Ahavas Hashem – the parsha commands us about 3 mitzvos – Talmud Torah, Tefillin and Mezuzah.

ושננתם לבנך

When it comes to Talmud Torah we stress לבנך – ושננתם – teach it over to the next generation.

ודברת בם

The main focus of one's speech should be in them ie. In Torah.

The obligation to learn Torah is not just in the Beis Medrash, but even at home or on the journey.

והיה אם שמוע – קריאת שמע

Theme of 2nd Perek – קבלת עול מצות

עול – means Yolk, this obligation can be quite difficult at times. But it is something we can achieve.

Gemorah Brochos – והיה אם שמוע comes before – as שמוע talks about מלכות שמים

One should pause before starting the 2nd Perek as it is a new idea.

והיה אם שמוע תשמעו אל מצותי

The focus is on the words 'אל מצותי' – Hashem is telling us 'these are My mitzvos'.

The reason why I keep mitzvos is not because that is what Jews do, **rather because Hashem told me to do so**. This is the meaning behind what we say in a brocha – אשר קדשנו במצותיו וצונו – vetzivanu

Rav Schwab learns from the double expression of שמוע תשמעו that it's not enough just to do the mitzvos, we need to learn about the mitzvos.

לאהבה את ה' אלקיכם

Through the קבלת עול מצות one can come to love Hashem.

ולעבדו בכל לבבכם ובכל נפשכם

What is this adding that we didn't have in the first Perek?

The first Perek was in the singular tense (לבבך), this is in the plural. This is talking to the klal.

ואספת דגנך

Until now the 2nd Perek was in the plural, now it changes to the singular. קבלת עול מצות is relevant for everyone, however the gathering in of grain is only for farmers.

ונתתי עשב בשדך לבהמתך, ואכלת ושבעת

From here we learn that one should not eat until one has fed his animals (Brochos 40a).

Rav Schwab brings another interpretation – the לבהמתך here refers to feeding the physical sides of ourselves. Hashem gave man animal tendencies. Hashem promises us what we eat we will be satisfied by.

Eating too much takes a person away from deveikus to Hashem.

We know that if we don't follow the mitzvot we can be driven out of our lands.

However, we know that even when we are far away from Eretz Yisroel, we should still be learning about the mitzvot that only apply in EY.

ויאמר – קריאת שמע

Parshas Tzitzis

Different opinions if this parsha is דארייטא or דרבנן

Besides for the mitzvah of Tzitzis this parsha also includes the following 5 mitzvot:

The remembering of Yetziyas Mitzrayim every day and night.

To remember the obligation to fulfill all of Hashem's commandments;

To avoid the influence of nonbelievers;

To avoid immoral thoughts;

To avoid thoughts of worshipping false gods.

ויאמר ה' אל משה לאמר, דבר אל בני ישראל ואמרת אליהם ועשו להם ציצית

Rav Schwab explains that by making Tzitzis we are making extensions to our clothing. This symbolizes our higher calling of being קדושים לאלקים. The white strings represent the freedom from any sin and the blue strings (techeles) represent the performance of the positive mitzvot.

Even though there are many knots and windings, representing restrictions placed on us by the mitzvot, nevertheless, two thirds of the length of the Tzitzis are free-flowing strands. Once our lives are controlled by the parameters of the mitzvot of Hashem, we have much more freedom than restrictions (represented by the other two thirds).

The last words of Krias Shema end with אני – this is reaffirming what we said at the beginning of Shema with the pasuk of Shema Yisroel.

אמת ויציב

The third and final brocha of Krias Shema

This brocha together with the last paragraph of Shema is the daily fulfillment of the **mitzva of זכירת יציאת מצרים**.

As we progress through our Tefillos, we are slowly moving through the Beis Hamikdosh towards the קודש הקדשים.

שמע קריאת שמע corresponds to the Golden Mizbeyach where the קטרת were offered up on – this symbolizes our feelings and emotions we have. This brocha of אמת ויציב **corresponds to the פרוכת** (the curtain) that separated between the קדש from the קדש הקדשים.

The purpose of this brocha is to **prepare us for Shmone Esrei**.

Just like in the second Beis Hamikdosh there were two curtains, so to this brocha is **split into two**. The **first part** starts with אמת ויציב and ends at אין אלקים זולתך – this part is **connected to שמע קריאת שמע**.

The **second part** starting from עזרת אבותינו focuses on the **מצרים from גאולה**.

The first part has 16 expressions all that teach us the same idea – אני ה' אלקיכם – There are actually 8 pairs of expressions – this is connected to the 8 strings of the ציצית which are all at least made of two smaller strands.

In עזרת אבותינו 10 expressions of praise – corresponding to the ten miracles that took place at קריאת ים סוף.

The final words before we start our Shmone Esrei

תהלות לא-ל עליון - we recognize that Hashem is so high and incomprehensible to us. Hashem does things that we simply do not – and cannot – understand.

Since there is a mitzva to be **סמוך גאולה** (connect the brocha of geulah to Shmone Esrei) one stands up prior to the conclusion of the brocha. This is done at תהלות לא-ל עליון, since in this lies the highest part of the Tehillos which Bnei Yisroel expressed in the Shira.

GENERAL INTRODUCTION TO

שמונה עשרה

We know that before we start our שמנה עשרה ה' שפתי תפתח – we say the words – עשרה

The Gemorah in brochos says this פסוק is not considered an interruption between גאולה and תפילה.

Why? Because the חכמים instituted it should be part of our תפילה.

We ask הקב"ה that He should open up our lips so that our mouths can open up and say His praises.

Rav Pincus explains that the essence of Tefillah is to feel that one is standing before Hashem.

Mesilas Yeshorim Chapter 19 brings that one should think 3 things before one starts ones שמנה עשרה:

1. You are **actually standing** before Hashem (this is the hardest part)
2. Reflect on **Hashem's greatness**
3. Reflect on **Man's lowliness**

With these thoughts, we are now ready to move into the most intimate part of our tefillah – the שמנה עשרה.

שמנה עשרה is split up into 3 parts

1. The first 3 brochos are praises of הקב"ה
2. Middle 13 brochos are requests
3. Last 3 brochos are הודאה – thanks to הקב"ה

The middle 13 are not just selfish requests – in each brocha we first acknowledge Hashem's power – רפאינו...אתה חונן And only then do we ask our request.

Rav Moshe Aharon Stern zt'l would say how important it is to focus on each brocha – look at the word on top of the brocha (in the Artscroll siddur) and think about what we are about to ask.

GENERAL INTRODUCTION TO ROSH HASHANA DAVENING

The main focus of the Rosh Hashana davening is מלכיות, this is not only in מוסף. In all of our tefillos we finish off the brocha of the day with the words מלך על כל הארץ.

2 points – מלכיות:

1. Recognizing His kingship – everything is from Hashem
2. We are the servants of the king

All this is included in the idea – שתמליכוני עליכם

Even though we do not have a concept of a מלך nowadays – Chazal tell us that by saying over these פסוקים of מלכיות one is able to internalize this idea.

Rav Elya Lopian – it's not just enough to say them – one needs to focus on these concepts when saying them.

There is an obligation to have כוונה more on Rosh Hashana than the rest of the year.

תפילה בכוונה = תפילה שלימה

Noda B'Yehuda - The most important thing is to understand what you are saying ie. פירוש המילות.

Importance of כוונה when it comes to Hashem's name.

We learn from the fact that we blow a 'bent' Shofar the importance of being כפוף (bending our views) to Hashem – this is

particularly important when it comes to our tefillos.

Tzlach – when one davens on Rosh Hashana with כוונה, the כוונה takes all the tefillos that we have not davened with כוונה and fixes them up.

Rav Dovid Krunglas says that people think that they don't need to have as much כוונה for the regular brochos as they do for the extra 'Rosh Hashana' parts – this is incorrect, as the first brocha of שמנה עשרה is the עיקר.

ADDITIONS INTO OUR שמנה עשרה

Normally we don't add anything into our first 3 brochos – on Rosh Hashana it is different as we are not just davening for ourselves but for the entire nation (Abudraham).

זכרינו לחיים

Why is it that in the beginning of שמנה עשרה we just ask to be remembered for life, it is only at the very end of שמנה עשרה that we say ברכה ושלוש ופרנסה טובה?

The Ramchal in Ma'amar HaChochmah explains that there are two levels of judgement:

1. One is judged if he is רשע or צדיק. If he is a צדיק he will be written in the ספר החיים. This is not about whether one will physically live or die / be prosperous or not, rather it is a **judgement of which category of people one belongs to** – is he in the book of the (spiritually) living or the (spiritually) dead.
2. **One is subjected to an entirely different judgement**, one that will determine all that will happen throughout the course of that year.

To address these two judgements, we add in two supplications in our שמנה עשרה.

מלך חפץ בחיים

Rav Yaakov Bar Yakkar explains this phrase to mean that **Hashem desires men who are 'alive'** ie. Those who live a life that is 'really' alive.

למענך אלקים חיים

We ask Hashem that He give us **what we need to serve Him**. When one really wants to worship Hashem, one gets all one needs, and this doesn't come off our reward.

מי כמוך אב הרחמים – A father always has mercy on his children. During this time, even though we know that we may not deserve it, **we call out to Hashem and ask Him as our father** to treat us with compassion.

ראש השנה שחרית שמונה עשרה

START OF שמונה עשרה

Start off with אלקי אברהם, אלקי יצחק, ואלקי
יעקב - the אבות were the ones who were
מתקן our tefillos.

Rav Elya Lopian explains that **they were the pioneers** – they were the ones who **taught us how to recognize and communicate with our creator.**

Over the last 37 centuries we have followed the path of the אבות and davened our Shmone Esrei – think how many Jews over the centuries have repeated these tefillos - **When we daven we are not alone.**

Therefore, we start with the אבות to awaken Hashem's רחמים.

We then list some **of Hashem's attributes / middos.**

When we do this, we need to be careful

The Gemorah in brochos (33b) says someone once praised Hashem and added in other terms...one of the Amoraim said 'have you finished saying all of Hashem's praises?'

The only reason we are able to say הגדול, הגיבור and הנורא is because Moshe did.

What we are saying in these few words are:

All **POWER** is His, all **GREATNESS** is His, all **STRENGTH** is His. He is the **ONLY** one who should be **FEARED**. He is the **SUPREME** G-d.

We mention that every day is as if the world is recreated.

He is a מלך עוזר ומושיע ומגן

o He **helps** those who try to help themselves - עוזר

- o He **saves** even without their participation - ומושיע
- o And He **protects** those who endanger themselves for avodas Hashem – ומגן
- o We finish with מגן אברהם – this is based on the promise Hashem made to Avrohom that He will protect him - **We declare that we want to follow in Avrohom's footsteps.**

אתה גבור

Gevuros describes the strength of הקב"ה

This brocha corresponds to Yitzchok

We **reference תחיית המתים** in this brocha – reminding us that there are 2 worlds

אתה מתים מחיה אתה – You are the source of all life

The idea of Hashem restoring life is found 3 times in this brocha

1. The reawakening every morning
2. The Rain that causes everything to grow
3. The literal תחיית המתים

We say that Hashem is מכליל חיים בחסד – **He provides life with kindness.**

This is followed by 3 examples – He is סומך מתיר אסורים and רופא חולים, נופלים.

We finish off the brocha with the words מתים מחיה, our belief in תחיית המתים is so strong that we make the brocha in the **present tense.**

אתה קדוש

This is the brocha of קדושה – and it corresponds to Yaakov

When we say אתה קדוש we say **He is separated from all limitations**

ושמך קדוש – refers to the manner in which we perceive His actions.

the holy ones every day – וקדושים בכל יום praise You.

This is a reference to us – **we have that ability to praise** – **הקב"ה** – we can separate ourselves from our animal urges.

We thank Hashem for the ability to elevate ourselves to a level of קדושה.

ובכן תן פחדך יי אלקינו, על כל מעשיך, ואימתך על כל מה שבראת, וייראוך כל המעשים וישתחוו לפניך כל הברואים, ויעשו כלם אגדה אחת לעשות רצונך בלבב שלם, כמו שידענו יי אלקינו, שהשלטן לפניך, עז בידך וגבורה בימינך, ושמך נורא על כל מה שבראת.

awe (fear) – refers to those that are close.

– people on a higher level – על כל מעשיך

dread – refers to those that are far

– people on a lower level – על כל מה שבראת

How can we ask Hashem for Yiras Shomayim – How does this fit with the idea that הכל בדי שמים חוץ מיראת שמים?

We have to do our bit – we then ask Hashem to help us with the rest.

The Tefillah itself shows that we have made the choice to invest in trying to achieve Yiras Shomayim.

– on a higher level – וייראוך כל המעשים

– on a lower / superficial level – וישתחוו לפניך כל הברואים

Once there is פחד and אימה they will come together לעשות רצונך ויעשו כלם אגדה אחת לעשות רצונך בלבב שלם.

ובכן תן כבוד, יי לעמך, תהלה ליראיך ותקוה טובה לדורשיך, ופתחון פה למיחלים לך, שמחה לארצך וששון לעירך, וצמיחת קרן לדוד עבדך, ועריכת נר לבן־ישי משיחך, במהרה בימינו.

Once the world will recognize Hashem's greatness (as we have seen), then His people Klal Yisroel will enjoy all the Brochos promised to them.

3 categories:

1. Recognition of Klal Yisroel's greatness - תהלה ליראיך
2. Rebuilding of Eretz Yisroel and Yerushalayim - שמחה לארצך וששון לעירך
3. Return of Beis Dovid - וצמיחת קרן לדוד עבדך

There are 4 levels of praise mentioned in this section

1. כבוד לעמך
2. תהלה ליראיך
3. – those who seek you ותקוה טובה לדורשיך
4. – those who yearn for you ופתחון פה למיחלים לך

What is the פה? We will be able to open our mouth – there have been times when we were silenced. In the future we will be able to speak.

ובכן צדיקים יראו וישמחו, וישרים יעלזו, וחסידים ברנה יגילו, ועולתה תקפץ פיה, וכל הרשעה כלה כעשן תכלה, כי תעביר ממשלת זדון מן הארץ.

When there is כבוד + פחד the צדיקים will now have joy

In this section we bring down 3 groups – חסידים and ישרים, צדיקים.

They go in order with חסידים being the highest (they do more than is required).

יה – in the future when everyone recognizes the kingdom of Hashem, the evil (Yetzer Hora) will close its mouth.

the focus is that the wickedness will go – story of Rabbi Meir and Bruria (daven that the wickedness is removed).

ותמלך, אתה יי לבדך, על כל מעשיך, בהר ציון משכן כבודך, ובירושלים עיר קדשך, ככתוב בדברי קדשך: ימלך יי לעולם, אלקיך ציון לדר ודר: הללויה-ה.

This is what we are looking forward to – when everyone will recognize Hashem (of course Hashem reigns now – just not everyone recognises it).

Where will Hashem's majesty be rooted?

בהר ציון - ירושלים and Beis Hamikdash משכן כבודך, ובירושלים עיר קדשך

ימלך יי לעולם, אלקיך ציון לדר פסוק says דר

קדוש אתה ונורא שמך, ואין אלוה מבלעדיך, ככתוב: ויגבה יי צבאות במשפט, והאל הקדוש נקדש בצדקה. ברוך אתה, יי, המלך הקדוש.

Hashem is separated from anything else – incomparable.

Hashem is exalted in judgement. – ויגבה יי צבאות במשפט

When Hashem judges – nobody can stop Him.

– will be נקדש Hashem – נקדש בצדקה through all that He does for Klal Yisroel.

אתה בחרתנו מכל העמים, אהבת אותנו ורצית בנו, ורוממתנו מכל הלשונות, וקדשתנו במצותיך, וקרבתנו מלכנו לעבודתך, ושמך הגדול והקדוש עלינו קראת.

You have chosen us – אתה בחרתנו מכל העמים from all the nations.

We need to live up to the responsibility

You love us – אהבת אותנו

– and found favour in us – even עגל. after we sinned at the

we were given מכל הלשונות – the language of the Torah.

How – ושמך הגדול והקדוש עלינו קראת fortunate are we that we are referred to as עם ה' the

ותתן לנו, יי אלקינו, באהבה את יום (השבת הזה ואת יום) הזכרון הזה, יום (זכרון) תרועה (באהבה) מקרא קדש, זכר ליציאת מצרים.

– we often focus ותתן לנו, יי אלקינו, באהבה on the day of Rosh Hashana with great worry – worried about the דין. We need to remember it was given

Hashem doesn't need a time to judge us – He can do that any time – since everything is before Him.

He does it for our sake – so that we can get ready

If not for this day think where we would be on Rosh Hashana the hard labour in מצרים stopped.

אלקיננו ואלהי אבותינו, יעלה ויבא, ויגיע ויראה, וירצה וישמע, ויפקד ויזכר זכרוננו ופקדוננו, וזכרון אבותינו, וזכרון משיח בן־דוד עבדך, וזכרון ירושלים עיר קדשך, וזכרון כל עמך בית ישראל לפניך לפליטה ולטובה, לחן ולחסד ולרחמים, לחיים ולשלום, ביום הזכרון הזה. זכרנו, "אלהינו בו לטובה, ופקדנו בו לברכה, והושיענו בו לחיים; ובדבר ישועה ורחמים חוס וחנונו, ורחם עלינו והושיענו, כי אליך עינינו, כי א-ל מלך חנון ורחום אתה.

As we remember how close we are to Hashem, at the same time we realise that we don't have the Beis Hamikdash.

Therefore, we daven – that Hashem will bring an end to the גלות.

אלקיננו ואלקי אבותינו, מלך על כל העולם כולו בכבודך, והנשא על כל הארץ ביקרך, והופע בהדר גאון עזך, על כל יושבי תבל ארצך, וידע כל פעול כי אתה פעלתו, ויבין כל יצור כי אתה יצרתו, ויאמר כל אשר נשמה באפו, "אלקי ישראל מלך, ומלכותו בכל משלה.

(אלקיננו ואלהי אבותינו, רצה במנוחתנו) קדשנו במצותיך ותן חלקנו בתורתך, שבענו מטובך ושמחנו בישועתך (והנחילנו, "אלקיננו, באהבה וברצון שבת קדשך, וינוחו בה ישראל מקדשי שמך) וטרה לבנו לעבדך באמת, כי אתה אלקים אמת, ודברך אמת וקים לעד. ברוך אתה, "מלך על כל הארץ, מקדש (השבת ו) ישראל ויום הזכרון.

This contains the essence of the day – מלך על כל העולם כולו בכבודך.

Interesting that there is no mention of משפט / judgement in this brocha?

By making Hashem our King – we know He judges us.

Three steps

1. Hashem reigns over the universe על מלך כל העולם כולו
2. May Hashem be exalted over the physical world והנשא על כל הארץ ביקרך
3. May the world recognise Him על כל - יושבי תבל ארצך

Daas - Trees – וידע כל פעול

Bina – חי – ויבין כל יצור

Man – בריאה – ויאמר כל אשר נשמה באפו

Malbim

something is not yet complete – פעול

finished product – יצור

even though we know that the choice to be good or bad, pure or impure is in man's hands alone - we daven that Hashem helps us.

This refers to when Hashem promised אדם on Rosh Hashana that just like he was judged then and was given a second chance, so to every year He will do the same.

Alternatively, it refers to the fact that Hashem promised we will be His people and He will reign over the entire universe.

רצה

This is the first of the last 3 brochos – these are brochos of הודאה, brochos of thanksgiving to Hashem for the opportunity to serve Him.

In this brocha we recognise that however important our Tefillos are – they are only a substitute for the ultimate service of Hashem in the Beis Hamikdash. Therefore, we say - והשב את העבודה.

מודים

We thank You, for it is You Who are Hashem, our G-d – מודים אנחנו לך שאתה הוא ה' אלקינו

First we thank Hashem for revealing to us that He exists. Had Hashem not done so, we would never have known. We would know just as little about His existence as a fish swimming in a tank knows about the world outside his tank. To the fish the tank is the whole world, he does not know there is a whole world looking in. Therefore, the first brocha for which we thank Hashem is that He has given us the knowledge that there is a Borei Olam - a Creator.

And the G-d of our forefathers – ואלקי אבותינו

The next point that we thank Hashem, is for giving our Forefathers, Avrohom, Yitzchok and Yaakov, the ability and wisdom to hand down to us the details of the knowledge of Hashem, which they received when he revealed Himself to them.

the Rock of our lives – צור חיינו

We recognise that He is the basis of all existence. We would not exist if there were no Ribbono Shel Olam.

Shield of our salvation – מגן ישענו

If not for Hashem's shield we realise that we would be in real danger.

We thank You and tell of Your praise. – נודה לך ונספר תהלתך

means more than just 'we thank you', it conveys the thought 'we confess our thanks to You.' We confess that we owe immense gratitude to Hashem, but have no way of repaying Him. In the place of repaying our debt we 'tell of Your praises'. Rav Schwab explains this is the reason for responding with the phrase 'Boruch Hashem' when someone enquires about one's wellbeing.

that ניסך, נפלאותך וטובותיך We recognise the
ערב ובוקר וצהריים – בכל עת He does for us

ועל נפלאותך וטובותך שבכל עת, ערב ובקר וצהריים
– And for Your wondrous deeds and bestowal of goodness, which occurs at all times – evening, morning and afternoon.

Rav Schwab brings 2 explanations of these words:

The first is the literal meaning, that of thanking Hashem for all the hidden miraculous events, which constantly occur all the time.

However, ערב ובקר וצהריים also has a secondary meaning, that of the moods or circumstances in which one may find oneself.

- **ערב** – One could find oneself in the emotional state of ערב. He feels that life is declining and feels more and more hopeless.
- **בקר** – Or a person feels in the a בקר state of life. He sees light coming into his life, and little by little things start to turn around for him.
- **צהריים** – Or one experiences צהריים in his life; there is bright sunshine around all around him – he has the feeling that he is 'on top of the world'.

We give thanks to Hashem whether we are experiencing or have experienced, a life of צהרים or ערב ובקר.

שלום

You can have health, wealth, food and drink – but without Sholom it is worthless.

We know the Mishna tells us לא מצא הקדוש – ברוך הוא בלי מחזיק ברכה לישראל אלא השלום – Sholom is the biggest blessing is peace.

The Gra says that the brocha of sholom refers to the perfection of one's middos.

The Abudraham explains that we ask for Sholom at the end of Shmone Esrei because our Tefillos are a substitute for קרבנות. At the end of the קרבנות the kohanim would bless the people – ending with וישם לך שלום.

This brocha is also referred to as ברכת כהנים.

The first part of שים שלום is a tefillah for inner peace or peace of mind. This is the highest form of peace - Therefore we ask for טובה, ברכה, חן, חסד, רחמים.

עלינו ועל כל ישראל – we are not just asking for peace for ourselves, but that Hashem extends it to all of Klal Yisroel.

מוסף - שמונה עשרה - ראש השנה

Main theme is זכרונות, מלכיות and שופרות

3 main principals that Jewish beliefs

1. 'Existence of Hashem) מציאות ה'
2. Reward and Punishment
3. תורה מן השמים

These correspond to זכרונות, מלכיות and שופרות

1. על כן נקוה – as we see מציאות ה' = מלכיות
לך ה'
2. זכרונות = Reward and Punishment – Hashem remembers everything
3. אתה נגלית – תורה מן השמים – שופרות
בענן כבודיך

3 pillars of the world – Torah, Avodah and Chesed

Also correspond to the Avos:

- o Avrohom – Chesed
- o Yitzchok – Avodah
- o Yaakov – Torah

Also corresponds to these 3 brochos:

- o מלכיות = Avrohom
- o זכרונות = Yitzchok
- o שופרות = Yaakov

STRUCTURE OF THE BROCHOS

1, נביאים 3, כתובים 3, תורה 3) פסוקים 10 (תורה)

אמרו לפני...מלכיות – The Gemorah says – זכרונות ושופרות – it is the פסוקים that are of the particular importance.

WHAT DO THE 10 פסוקים CORRESPOND TO?

Gemorah RH (32a)

- Rabbi Levi – 10 הילולים in the last perek of Tehillim (emotion)
- Rav Yossef – Aseres Hadibros (mitzvos)
- Rabbi Yochanan – 10 utterances through which Hashem created the world (creation)

INTRODUCTION TO מלכיות

עלינו לשבח לאדון הכל, לתת גדלה ליוצר בראשית, שלא עשנו כגויי הארצות, ולא שמנו כמשפחות האדמה, שלא שם חלקנו כהם, וגרלנו ככל המונם ואנחנו כורעים ומשתחוים ומודים, לפני מלך, מלכי המלכים, הקדוש ברוך הוא. שהוא נוטה שמים ויסד ארץ, ומושב יקרו בשמים ממעל, ושכינת עזו בגבהי מרומים, הוא אלהינו אין עוד. אמת מלכנו אפס זולתו, ככתוב בתורתו: וידעת היום והשבת אל לבבך, כי יי הוא האלהים בשמים ממעל, ועל הארץ מתחת, אין עוד:

קדושת היום are included in מלכיות

are the same theme. קדושת היום and מלכיות

יהושע בן נון was composed by עלינו – כל בו יריחו when he captured.

brings that Rabbi Yochanan ben Zakai instituted that עלינו should be said at the end of every Tefillah.

The Anshei Kneses Hagedolah said it should be said in Mussaf on Rosh Hashana. Why?

How did Yehoshua conquer יריחו? It was different to other cities. It needed a נס / miracle. 7 days Bnei Yisroel circled the wall – blowing the shofar and then the wall

collapsed. Explains Rav Friedlander ז"ל – ירחו – we had certain הטומא that needed a miracle to break it down.

When Hashem does a miracle – there is a greater Kiddush Hashem.

Also, the removal of the הטומא (Sitra Achra) increases the Malchus Shomayim. That was why Yehoshua said Aleinu and that was why the Anshei Kneses Hagedolah decided to put it in שמנה עשרה on Rosh Hashana, which is all focussed on Malchus Shomayim.

Who do we need to give praise to and to ascribe greatness:

הכל – Master of all things
ליוצר בראשית – one who formed creation
Firstly, Hashem is the one in charge. Then we say He formed creation.

Rav Freidlander – לתת גדלה ליוצר בראשית – Gedulah is the expression that Hashem watches us constantly – He is involved even in the lower spheres.

we thank Hashem for making us different from other nations. Other nations are based on the connection it has with its land – once it is sent out of its land its roots are cut.

Klal Yisroel is not like that – Yes, we have a land, but the existence of Klal Yisroel is not conditional on living in Eretz Yisroel.

The focus of this paragraph is that we should know both intellectually and emotionally and express with our words and our actions – that there is no other reality besides ה' and יתברך His will.

על כן נקוה לך יי אלקינו, לראות מהרה בתפארת עזך, להעביר גלולים מן הארץ והאילים כרות יכרתו. לתקן עולם במלכות שדי, וכל בני בשר יקראו בשמך. להפנות אליך כל רשעי ארץ. יכירו וידעו כל יושבי תבל, כי לך תכרע כל ברך, תשבע כל לשון: לפניך יי אלקינו יכרעו ויפלו. ולכבוד שמך יקר יתנו. ויקבלו כלם את עול מלכותך. ותמלך עליהם מהרה לעולם ועד. כי המלכות שלך היא, ולעולמי עד תמלך בכבוד: ככתוב בתורתך, יי ימלך לעולם ועד.

We now plea – על כן נקוה לך יי אלהינו – we put our hope in You, we should soon see the splendour of Your might.

all mankind will call Your name. – וכל בני בשר יקראו בשמך

And then – ותמלך עליהם מהרה לעולם ועד

פסוקים 10

This was said at Kriyas Yam Suf, recognising Hashem as an Eternal King, מלכיות is meant to be an exercise of accepting the Yolk of Heaven	1. "י ימלך לעולם ועד.
Said by Bilam – talks about how Hashem sees no real wickedness in Yisroel, and the closeness He has with us	2. לא הביט און ביעקב, ולא ראה עמל בישראל: "אלקיו עמו ותרועת מלך בו.
Moshe Rabeinu is talking He talks about the מלכיות of Hashem resting in a united klal Yisroel. When there is unity then Hashem is truly king	3. ויהי בישרון מלך, בהתאסף ראשי עם, יחד שבטי ישראל.
In our times Hashem is only recognised by us – but in the future He will be recognised by all nations	4. כי ל"י המלוכה ומושל בגוים.
Hashem reveals that He alone is the master of the world	5. "י מלך, גאות לבש, לבש "י, עז התאזר, אף תכון תבל בל תמוט.
Said by המלך שלמה as the first Beis Hamikdosh was dedicated It is a Tefillah that Hashem's שכינה should rest in the Beis Hamikdosh	6. שאו שערים ראשיכם והנשאו פתחי עולם, ויבוא מלך הכבוד. מי זה מלך הכבוד, "עזוז וגבור, "גבור מלחמה. שאו שערים ראשיכם, ושאו פתחי עולם, ויבא מלך הכבוד. מי הוא זה מלך הכבוד, "צבאות הוא מלך הכבוד, סלה.
Hashem is all powerful – forever	7. כה אמר "י, מלך ישראל וגאלו, "צבאות, אני ראשון ואני אחרון, ומבלעדי אין אלקים.
The full revelation of Hashem will only come when Eisav is destroyed at the time of משיח	8. ועלו מושיעים בהר ציון לשפט את הר עשו, והיתה ל"י המלוכה.
In the time of משיח – the nations will recognise Hashem	9. והיה "י למלך על כל הארץ: ביום ההוא יהיה "י אחד ושמו אחד.
This is the climax of מלכיות – Hashem is our G-d, Hashem is One.	10. שמע ישראל, "י אלקינו, "י אחד.

INTRODUCTION TO זכרונות

The Gemorah says that the reason we say the זכרונות is לטובה לפני שיעלה זכרונכם לפני לטובה. The point is כדי, so that our remembrances should come in front of Hashem לטובה. They can't be superficial – must be לפני.

Must be clear – our existence depends on the measure that Hashem remembers us, ie. His application to רחמים.

Hashem remembers us to the same extent that we have Him in our minds and remember Him – שוויתי ה' לנגדי תמיד.

The זכרונות should influence us to become constantly aware of Hashem's presence.

אתה זוכר מעשה עולם, ופוקד כל יצורי קדם. לפניך נגלו כל תעלומות, והמון נסתרות שמבראשית. אין שכחה לפני כסא כבודך, ואין נסתר מנגד עיניך. אתה זוכר את כל המפעל, וגם כל היצור לא נכחד ממך. הכל גלוי וידוע לפניך, יי אלקינו, צופה ומביט עד סוף כל הדורות. כי תביא חק זכרון, להפקד כל רוח ונפש, להזכר מעשים רבים והמון בריות לאין תכלית, מראשית כזאת הודעת, ומלפנים אותה גלית.

all of creation is judged – ופוקד כל יצורי קדם

all secrets are revealed – לפניך נגלו כל תעלומות

there is no forgetting – אין שכחה

nothing is hidden – ואין נסתר

You remember – אתה זוכר

Today is the day of man's creation. - זה היום תחלת מעשיך

פסוקים 10

Hashem remembered נח and all his righteousness This is the first time in the Torah that Hashem responds with זכרון to man's actions	1. ויזכר אלקים את נח, ואת כל החיה ואת כל הבהמה אשר אתו בתבה, ויעבר אלהים רוח על הארץ, וישכו המים.
When we cried out in מצרים, Hashem remembered them with mercy	2. וישמע אלקים את נאקתם, ויזכר אלהים את בריתו את אברהם, את יצחק ואת יעקב.
Following the גלות, bnei Yisroel will do Teshuva – Hashem will remember the ברית	3. וזכרתי את בריתי יעקב, ואף את בריתי יצחק, ואף את בריתי אברהם אזכר, והארץ אזכר.
Hashem made a remembrance – Shabbos, Yom Tov, other mitzvos	4. זכר עשה לנפלאותיו, חנון ורחום יי.
Those who fear Hashem will merit to feel His שכינה	5. טרף נתן ליראיו, יזכר לעולם בריתו.
Each time we sinned and were punished we returned to Hashem and were forgiven	6. ויזכר להם בריתו, וינחם כרב חסדיו.
Hashem calls us to do Teshuva, we trusted Hashem and Hashem remembers us	7. הלוח וקראת באזני ירושלים לאמר, כה אמר יי, זכרתי לך חסד נעורך, אהבת כלולתיך, לכתך אחרי במדבר, בארץ לא זרועה.
Hashem's ברית with Klal Yisroel lasts forever	8. וזכרתי אני את בריתי אותך בימי נעורך, והקימותי לך ברית עולם.
Hashem loves the Jewish Nation forever, and is always willing to accept our Teshuva	9. הבן יקיר לי אפרים, אם ילד שעשועים, כי מדי דברי בו זכר אזכרנו עוד, על כן המו מעי לו, רחם ארחמנו, נאם יי.
Hashem loves us unconditionally especially in the merit of the righteous generation that left מצרים	10. וזכרתי להם ברית ראשונים, אשר הוצאתי אתם מארץ מצרים לעיני הגוים להיות להם לאלהים, אני יי

שופרות INTRODUCTION

The Gemorah in RH says that the Shofar is the vehicle that we use to proclaim Hashem as King.

The coronation of kings included the sounding of the Shofar – so to we do the same, as the Gemorah in Brochos (58a) says – the earthly kingdom mirrors the Heavenly Kingdom.

The Shofar is the wakeup – it makes us tremble. It puts fear into our hearts so that we can accept מלכות שמים.

אתה נגלית בענן כבודיך, על עם קדשך, לדבר עמם. מן השמים השמעתם קולך, ונגלית עליהם בערפלי טהר. גם כל העולם כלו חל מפניך ובריות בראשית חרדו ממך, בהגלותך מלכנו על הר סיני ללמד לעמך תורה ומצוות, ותשמיעם את הוד קולך, ודברות קדשך מלהבות אש. בקלת וברקים עליהם נגלית, ובקול שפר עליהם הופעת, ככתוב בתורתך:

Why does the brocha start off Matan Torah – how is this the main focus of שופרות?

The Ramchal explains that the purpose of sounding the Shofar is as a means of strengthening goodness and subduing evil.

After אדם הראשון sinned, good became mixed with evil and evil conquered it and subjugated it.

When it came to Matan Torah, goodness emerged from evil and regained its strength and control. Even though we sinned at the הגל and we fell from that high level, evil never regained its former rule over goodness, as it had before Matan Torah.

In the future the תיקון will be complete and 'goodness' (טוב) will rule on its own.

It was Matan Torah that was the first activity that strengthened goodness again.

When we blow the shofar on Rosh Hashana (which as we said earlier serves as a wakeup call) we are adding another stage in the תיקון, with the subjugation of evil and strengthening of goodness.

Rav Friedlander says that the 10 פסוקים are split into 3 groups.

1. The Shofar blowing at Har Sinai / Matan Torah
2. Blowing of shofar in our days
3. The sounding of the Shofar in the future

אתה נגלית בענן כבודיך – You revealed Your glory to us

It is our job to reveal the glory of Hashem in every creature and every deed (Rav Friedlander).

Rabbeinu Yona – one should pause for a moment and think about the greatness of the duty that rests upon us to sanctify His Name - לדבר עמם this is a reference to us that are holy.

גם כל העולם כלו חל מפניך ובריות בראשית חרדו ממך – Hashem's revelation at Matan Torah caused shock and fear throughout the world – as the Gemorah in Zevachim tells us, the nations of the world came to Bilam and asked him what was happening.

פסוקים 10

The spiritual experience of receiving the Torah needed preparation (3 rd day) It was an awesome and miraculous experience – that went to our core	1. ויהי ביום השלישי בהית הבקר, ויהי קלת וברקים, וענן כבד על ההר, וקל שפר חזק מאד, ויחרד כל העם אשר במחנה
Moshe was the 'Shofar' – the mouthpiece of Hashem Torah increasing daily	2. ויהי קול השפר הולך וחזק מאד, משה ידבר והאלהים יעננו בקול
We could see what was normally not seen. Everyone was healed Torah does not harm, rather it heals and awakens us to fulfil our spiritual potential	3. וכל העם ראים את הקולת ואת הלפידם, ואת קול השפר, ואת ההר עשן; וירא העם וינעו ויעמדו מרחוק
With the sound of the Great Shofar – Hashem's power will be clearer to all	4. עלה אלקים בתרועה, יי בקול שופר
The Shofar proclaims Hashem as King We call to Hashem, but we must first listen to His call to us	5. בחצצרות וקול שופר הריעו לפני המלך יי
This is the פסוק that tells us today is the day of judgement	6. תקעו בחדש שופר, בכסה ליום חגנו. כי חק לישראל הוא, משפט לאלהי יעקב
At the final redemption all nations will witness the ingathering of the exiled Jews This will mark the final victory of good over evil	7. כל ישיב תבל ושכני ארץ, כנשא נס הרים תראו, וכתקע שופר תשמעו
The final redemption Even Jews far away from Torah and mitzvos will be moved to teshuva	8. והיה ביום ההוא יתקע בשופר גדול, ובאו האבדים בארץ אשור והנדחים בארץ מצרים, והשתחוו ליי בהר הקדש בירושלים
During the battle against Gog and Magog, Hashem will intervene with the Shofar – bringing the Geulah It will be with THE Shofar from the ram of the Akeida	9. ויי עליהם יראה, ויצא כברק חצו; ואדני אלהים בשופר יתקע, והלך בסערות תימן. יי צבאות יגן עליהם. כן תגן על עמך ישראל בשלומך
This is the source in the Torah for מלכיות, זכרונות and שופרות (even though the פסוק is in the opposite order to what we do)	10. וביום שמחתכם, ובמועדיכם ובראשי חדשיכם, ותקעתם בחצצרת על עלתיכם ועל זבחי שלמיכם; והיו לכם לזכרון לפני אלקיכם, אני יי אלקיכם

הללויה, הללו אל בקדשו, הללוהו ברקיע עזו.
הללוהו בגבורתיו, הללוהו כרב גדלו. הללוהו
בתקע שופר, הללוהו בנבל וכנור. הללוהו בתוף
ומחול, הללוהו במנים ועגב. הללוהו בצלצלי
שמע, הללוהו בצלצלי תרועה. כל הנשמה תהלל
יה, הללויה

In this brocha we have the Haleluka's
(Tehillim 150)

According to the Abudraham they are not
one of the ten פסוקים, but is put into this
brocha as it has 10 expressions of praise to
Hashem, which corresponds to the 10
שופרות of זכרונות, מלכיות and פסוקים.

PIYUTIM FROM ROSH HASHANA DAVENING

אבינו מלכינו (after Shacharis and Mincha)
(NOT SAID ON SHABBOS)

Gemorah Taanis 25b – no rain in EY, they declared a fast and said public tefillos.

Rebbi Eliezer said a special tefillah with 24 brochos – NO rain.

Rebbi Akiva stepped up and said the words Aveinu Malkeinu and it started to rain.

These words were then introduced into our tefillos.

The biggest lesson of Avinu Malkeinu is that we can relate to Hashem as our Father and King at the same time.

Remember the historical time of Rebbi Akiva, he lived just after the Churban. Yet he still had that type of relationship with הקב"ה

The 2 aspects of Avinu Malkeinu:

- Father – someone who has mercy
- King – someone who has absolute power

אתה הוא אלוקינו (both days) (P.314 & 352)

THEME – DECLARING HASHEM AS OUR KING

This piyyut talks about

- Hashem as the creator of the world
- Power of Hashem
- Remembrance
- Hashem being eternal

Describes the midos of Hashem – Tzedoka, Kina, Nekomah, Yosher, Emuna, Emes.

Finishes off with the height of Hashem – **רם ומתנשא**

The world remains suspended on nothingness – **ח' וק'ים**.

ה' מלך (said on both days – but different piyyutim) (P.328 & P.370)

THEME - DECLARATION OF HASHEM'S KINGSHIP – PAST PRESENT AND FUTURE

Talking about the praises that both man and angels declare about Hashem.

כוונה – it should be said aloud and with כ'ל ב'

He reigns, He reigned, and He shall reign

- Angels and humans both declare
- Followed by man saying Hashem Melech

לא-ל עורך דין (Shacharis First Day and Mussaf Second day) (P.330 & P.538)

MORE EXAMPLES OF PRAISES DUE TO HASHEM

Describes the extent that Hashem knows and understands us and therefore judges us.

But at the same time – He does kindness, remembers the bris, has compassion.

Said in a serious tone

2ND DAY

ה' מלך + **מלך עליון** (P.366) + **ה' מלך** (P.370)

THEME - TALKS ABOUT HASHEM AS KING

At the end of **מלך עליון** we contrast the Great and Mighty king – with the mortal king.

And then we conclude with Hashem being – Emes and Chesed.

ונתנה תוקף (both days) (P.480 & P.538)

Famous piece written by Rav Amnon of Mainz about 1000 years ago.

Describes the power and awe of the day – It describes how Hashem opens up the books of זכרונות.

What takes place in שמים.

Like the shepherd reviews each of his sheep – one by one.

Moving on to what happens on RH and YK

There are only 3 things – ותשובה ותפילה – וצדקה.

We then say – כי כשם – Hashem wants us to do teshuva – He waits for it.

We then describe where we came from – but Hashem is חי וקים.

וכל מאמינים (both days) (P.490 & P.546)

In this piyyut we describe Hashems Majesty as He sits in judgement, all knowing, all powerful and merciful (similar to אתה הוא (אלוקינו).

האוחז ביד מדת משפט – the Matei Levi says it means that if man is judged guilty but then does Teshuva – Hashem will restrain punishment (ie. Hashem grasps in His hand).

The piyut is split up

We say וכל מאמינים – we all believe that He.....

All of the descriptions mentioned are found in pesukim in תנ"ך – Faithful, Examines thoughts, Redeemer, Judge of truth....

Really, we do it out of order – since the first line matches with the first מאמינים and so too with all the other lines (ie. The וכל מאמינים goes back on the theme mentioned in the previous line).

THE MIDDLE SECTION OF שמונה עשרה (WEEKDAY)

דעת

First of the בקשות – as this is what separates man for animal – without intellect and understanding tefillah is meaningless.

Gemarah Nedarim says – someone who has דעת has everything.

13 words in the brocha – gematriya of טוב, nothing better than דעת.

60 letters till חונן הדעת = 60 מסכתות דעת, you can't master without דעת.

8 letters, which in total adds to 68 which is חיים.

Starts with א – ends with ת

In this brocha we ask for knowledge, intellect, perception and wisdom – but we want these to operate from a divine perspective.

Interesting – it's the only brocha of the 13 that starts with Hashem's praise and not an immediate plea. In other requests it is clear what we are asking – רפאנו, סלח לנו – ברוך, but with wisdom can be confused with what we want – it is not the human intellect but the divine intellect we are asking.

תשובה

Once one has intellect and insight – it will certainly result in the process of teshuva.

השיבנו אבינו לתורתך – we know that Torah study is never a new experience, we learnt the Torah in the womb. We are going back to where we once were.

The השיבנו points out that only in טור do we say אבינו – we are asking Hashem to teach us His Torah, we remind him that He is our father.

תשובה שלימה – when the mind is purified through Torah and the body is consecrated by keeping the Mitzvos – we can achieve a perfect balance

סליחה

In this brocha we also mentions אבינו. When we do עבירות we distant ourselves from הקב"ה. Here we acknowledge the fact that we sinned and we want to come back to You, we want to come close.

We ask for 2 things for סליחה and מחילה

סליחה means there is no resent / ill will. מחילה is that we ask Hashem for complete pardon, nothing should be left

גאולה

After we have asked for forgiveness in the previous brocha, we now can approach Hashem and ask that He see our suffering and redeem us.

We need to be aware of our suffering

This is the seventh brocha in שמונה עשרה

The Gemarah in Megillah says – why is גאולה said in the 7th brocha – because the future גאולה will take place in the 7th year (shmitta).

The Gemarah then says that we have a קבלה it will come in motzei Sheviis and during the seventh year there will be wars, the Gemarah explains that the war is the start of the גאולה.

The seventh letter of the alef beis is ז – this also means weapon. In this brocha we ask Hashem to fight our battles – ריבה ריבנו and be our only zayin / weapon.

– כי גואל חזק אתה, וגאלנו מהרה למען שמך – during the whole גלות Hashem has shown us how He is the constant redeemer.

We finish off with גואל ישראל – redeemer of Israel. It is not in the past, but in the present tense. Hashem redeems us the whole time – we just need to call on Him and He is ready to help.

רפאנו

This is the eighth brocha

Why did Chazal put it in the eighth brocha? Because ברית מילה is done on the eighth day – which needs רפואה.

The Maharal points out that 7 is perfection and Kedusha within nature whereas 8 is above nature.

We associate רפואה with ברית and the number 8 to say that physical healing is really a supernatural occurrence.

– כי א-ל מלך רופא נאמן ורחמן אתה – you are a G-d, king, faithful and compassionate healer מדת הרחמים is א-ל

דין is the concept of absolute מלך

Only Hashem can be called – רופא נאמן ורחמן – which is a combination of רחמים and דין.

The טור points out that there are 27 words in this brocha, this hints to the 27 pesukim in Bereishis פרק י"ז which is the place that talks about bris מילה.

ברכת השנים

The 9th brocha of שמונה עשרה is that of ברכת השנים – it is the brocha for sustenance and financial health.

Even though the Gemorah tells us that our פרנסה is decided every year between Rosh Hashana and Yom Kippur – we still daven daily for פרנסה.

The Meforshim explain that our portion can be withheld for certain aveiros.

We also know that certain expenses aren't included in this calculation, such as money spent on Shabbos and Yom Tov and money spent on education of our children. So we still daven daily – that this year should be blessed.

The בעל שם טוב explains, every day Hashem decides how much pleasure and satisfaction we will get from our money – so we daven in the present – השנה הזאת. We say it should be לטובה.

This is the 9th brocha – the 9th letter is ט – the first time ט appears in the Torah is in the word טוב. Therefore, in this brocha we ask that Hashem give us the goodness / טובה which He invested in creation.

We ask ושבענו מטובך – satiate us with your goodness. Rav Schwab explains, even though the world over produces food, there are still millions of people starving. We ask Hashem that He should give us enough food and possessions for our needs; give us the feeling of being satisfied.

קיבוץ גלויות

Brocha number 10 – we ask that Hashem should gather our exiles and gather us together from all corners of the earth. It is

appropriate that it is brocha number 10, letter ' is the smallest of all letters. We are davening to be reunited and for this there needs to be humility.

This brocha begins the second half of the middle brochos. The next seven brochos refer to the final גאולה.

השופר גדול – תקע בשופר גדול – the other horn from the ram that Avrohom sacrificed instead of Yitzchok. The left horn was sounded at Har Sinai and the longer right one will be sounded when Moshiach comes.

וְשָׂא נֶס לְקִבְּץ – raise the banner to gather the exiles. This alludes to the fact that the spiritual status of each Jew will raise when we come back to Eretz Yisroel.

We also ask that the nations of the world should see it is the הקב"ה who is gathering in the exiles from all corners.

וְקִבְּצֵנוּ יַחַד – during גלות, not only are we spread out physically, but also ideologically, one group won't see eye to eye with the other. We ask Hashem that קִבְּצֵנוּ יַחַד – he gather us and unite us.

השיבה שופטינו

Brocha number 11

Rav Schwab says this is the tefillah for communal teshuva

The first thing that will happen once we have קִיבוּץ גָּלוֹת, is there will be a mass teshuva movement.

Following the previous brocha where we asked the הקב"ה to gather us all together, we now ask the הקב"ה to provide us with the proper leadership of שופטים and יועצים.

This is the 11th brocha. The Gra explains that there are 11 core texts that every חכם תלמיד has to master – the 5 books of the Torah and the 6 books of the Mishna.

We ask Hashem to restore our judges like they were.

The Gemorah in Shabbos (139) brings from Reb Yossi ben Elisha if you see a generation which is plagued with many troubles, go out and investigate the judges of Israel. All the tragedies which befall the world are caused by the corrupt judges of Israel.

השיבה שופטינו we say יגון ואנחה, remove from us grief and sighing, since the reason we have יגון ואנחה is because we don't have leadership.

We ask Hashem that He should rule over us בחסד וברחמים

Rav Schwab says חסד is kindness in this world and רחמים is the world of תחיית המתים.

מלך אוהב צדקה ומשפט – The King who loves צדקה and משפט

This is the only brocha that concludes with the word מלך

It's the only place it says that Hashem loves what he does. Abudraham explains we see from here that Hashem has a special love for justice, as it is one of the 3 pillars that support the world – אמת, דין and שלום.

ברכת המינים

Gemorah Megillah says when the judicial system is restored, the primary goal is to remove evil influences. Rav Schwab explains that it starts with a Vav as it shows the connection to the previous brocha.

We have just asked Hashem to be lenient in judgement – מלך אוהב צדקה ומשפט – so then we say ולמלשינים – for these evildoers deal harshly.

This brocha was added later

There have been many variations of the wording of this brocha.

We know there are 2 types of evildoers, those who want to destroy us physically and those who wish to destroy us spiritually.

In this brocha we mention both.

We conclude with שובר איבים ומכניע זדים

איבים are those who try physically

זדים refer to the humbling of those evildoers who want to destroy us spiritually.

על הצדיקים

The Gemorah Megillah says that this follows ברכת המינים as once the wicked have been illuminated, the glory of the righteous soar.

The Yaras Dvash says we need to daven with great כוונה for the welfare of the צדיקים, because we are dependent on them, as Shlomo Hamelech said – יסוד עולם –

They are the foundation of the world, as long as there are צדיקים in the world, there will be brocha, goodness and life.

The טור writes that this brocha is unique that it has all the letters of the Alef-Beis. This indicates that Hashem should treat us compassionately in the merit of the צדיקים who learn the Torah that is written with all these letters.

We mention 4 main categories of people – סופרים, זקנים, חסידים, צדיקים. They are our leaders; therefore we daven for them.

we ask that Hashem activate his רחמים – יהמו רחמיו

We ask that Hashem should give reward to all those that believe in His name.

We finish off the brocha that Hashem is – משען ומבטח לצדיקים – He will be his support and source of trust.

בנין ירושלים

This brocha also starts with the letter Vav. Rav Schwab connects it to ברכת הצדיקים. Since the צדיקים only achieve their full greatness in ירושלים.

We say ולירושלים עירך ברחמים תשוב, we don't just say ברחמים תשוב, but עירך.

Having עירך without it being ירושלים, a place where Hashem can rest his שכינה is pointless.

We want it to be a place where there are people who serve Hashem.

We say, ברחמים, we ask, even if we don't deserve it.

We are asking that הקב"ה will once again dwell in ירושלים.

Rav Schwab says, this is a reference to the reestablishment of the קרבנות.

We finish off the brocha with ירושלים, it is in the present tense. He is constantly building ירושלים, this is a process that we are going through and אי"ה we will see the fulfillment of this brocha very soon!

את צמח

After ירושלים is rebuilt and the Beis Hamikdash is restored, the מלכות of דוד will return.

It is interesting that the first brocha of עשרה שמונה speaks about Avrohom Avinu who represents the beginning of Jewish History. This brocha which is the 15th brocha refers to the climax of Jewish History.

דוד is gematriya 14, and there are also 14 generations from אברהם to דוד. שלמה was the 15th generation, at that point the מלכות דוד became complete.

דוד צמח – Moshiach is called the sprout or outgrowth of Dovid, just like a seed germinating in the ground, so to the process of באת המשיח is a slow but steady one.

Rav Schwab explains that just as one would water a plant to make it grow, so to does the דוד צמח grow as a result of the tears of those who mourn for it.

וקרנו תרומ בישועתך the horn of Moshiach will rise up only through Your ישועה.

Our job is to eagerly await that salvation. As we know, this is one of the questions that we will be asked after 120 – did you anticipate the Geulah?

שמע קולנו

This is the last brocha in the middle section

Rav Schwab says it addresses the needs of the נשמה. We don't say תפילתנו, but קולנו. This cannot mean the voice literally, as we know שמונה עשרה is meant to be silent.

Explains the Iyun Tefillah, we refer to the inner voice of the soul.

We can also understand קולנו as the כוונה and thought we put into our tefillos.

We ask Hashem to listen not merely to the words we say, but to our intent.

Rav Schwab gives a moshul, a father receives a telegram from his son 'Father, send me money', he becomes very upset – this is how my son talks?? He goes to his Rov and asks him for guidance. The Rov reads it, you have read it wrong it reads 'Father... send me some money!' it was a tearful plea and the father accepts.

The same is true with our tefillos, we ask Hashem to hear the tone. We ask Hashem to be accept our tefillos with mercy.

We finish off the brocha with the words שומע תפילה – we express our אמונה that הקב"ה hears our tefillos.

