

THE PIRCHEI SHOSHANIM ROADMAP TO PRAYER PROJECT

# **the Roadmap to Prayer**

## **Lesson 8**

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# The Roadmap to Prayer

Lesson

8

## Pesukei De'Zimra of Shabbos and Yom Tov

### Background מקורות

The *Rama* cites in Orach Chaim Simon 241: 1:

*Additional segments of Tebillim should be recited on Shabbos and other festivals, each place according to their custom.*

### Additions to Pesukei De'Zimra

Before proceeding to the next section of Prayer, we must first turn our attention back to the unit of *Pesukei De'Zimra* to fill in information about the add-on prayers that we recite on special days of the year such as *Shabbos*, *Yom Tov* and the High Holidays.

As with the weekday order of *Tefilla*, where there is a difference between *Nusach Ashkenaz*<sup>1</sup>, *Sephardim*<sup>2</sup> and *Nusach Sefard*<sup>3</sup> versions of *Tefilla* whether to recite *Baruch She'omar* before reciting *Hodu* or not, there is a difference here as well.

If one looks at the Prayer Book - *the Siddur* - for *Pesukei De'Zimra* of *Shabbos*, one will see that there are many segments that are added before *Yishtabach*. There is however a major difference between the two versions as to when the opening blessing for *Pesukei De'Zimra* – *Baruch She'omar*, is recited. Another more minor difference is the order that we recite these additional sections. *Ashkenaz* recites Psalms 19, 34, 90, 91, 135, 136 and back to 33, while *Sefard* recite 33 after 19, in the order they are recorded in *Tebillim*. *Sefard* adds 98 as well. The reason these particular portions were chosen for *Shabbos* is because each of these speak of Creation or The Giving of Torah at Mt. Sinai. Since *Shabbos* is the climax of Creation, and *Shabbos* was the day G-d gave the Torah to *Bnei*

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<sup>1</sup> Version of Ashkenaz Jewry

<sup>2</sup> Jews of Sephardic descent

<sup>3</sup> Version of Ashkenaz Chassidic Jews

*Yisrael*, it is appropriate to say these additional segments in honor of the *Shabbos*. Once this was instituted for *Shabbos*, it was also used for Yom Tov since it too is referred to by the Torah as a day of rest as is *Shabbos*. *Shabbos* is referred to by the Torah as *Shabbath Shabbaton* and *Yom Tov* is referred to by *Shabbaton*.

### Interrupting to Talk

According to *Jewish Law*, one may not interrupt with idle talk from *Baruch She'omar* until after *She'moneh Esrei*. The reason one may not interrupt from *Baruch She'omar* until *Yishtabach* even for the sake of a *mitzvah* is because they are the opening and closing blessings for *Pesukei De'Zimra*. Therefore, one must not interrupt between the two. After *Yishtabach* but before *Borchu*, we will see that certain interruptions were permitted.

On *Shabbos*, according to *Asbkenaz*, one must not talk during the recital of these additional segments of prayer since *Baruch She'omar* was recited beforehand. However, according to *Sephardim* and *Nusach Sefard*, as long as one did not yet recite *Baruch She'omar* yet, talking is still technically permissible.

### Laws - דינים

- ☞ One must not interrupt by speaking idle talk between *Baruch She'omar* and *Yishtabach*.
- ☞ One may also not respond *Amen* or other such interruptions only as outlined in the previous lesson.
- ☞ One who interrupts between *Baruch She'omar* and the beginning verse of *Pesukei De'Zimra* does not repeat the *bracha* of *Baruch She'omar*.
- ☞ One must recite the minimum required amount in order to recite the blessing of *Baruch She'omar* and *Yishtabach*. This varies on weekdays and on holidays.

### On Weekdays:

*Baruch She'omar*, *Asbrei* and *Yishtabach* are sufficient.

### On Shabbos and Festivals:

*Baruch She'omar*, *Asbrei*, *Nishmas* and *Yishtabach* are sufficient.

- ☞ One may interrupt to recite the first verse of *Shema Yisrael* along with *Baruch Sheim Kevod* ... Rav Shlomo Zalman Auerbach ז"ל points out that this does not apply to *Shema Yisrael* which is recited before *Pesukei De'Zimra* since it is not recited for the sake of *Kabbolas Ole Malchus Shamayim* – accepting the yoke of

heaven; rather it is expressing praise for the *Bnei Yisrael* who are constantly accepting upon themselves the yoke of heaven.

☞ Interruptions during *Baruch She'omar* itself are:

**From the beginning of *Baruch She'omar* until the beginning of the actual *bracha* that begins with *Baruch atta Hashem*:** One may interrupt for any *bracha*.

**From *Baruch atta Hashem* until the closing *Baruch atta Hashem Melech mehulal batish'bachos*:** One may interrupt for any *bracha* to answer *Amen*. One may however not answer *Amen* to the *bracha* of *Baruch She'omar* itself if heard from someone else. Likewise one may not answer to the *bracha* of *Yishtabach*<sup>4</sup>.

**After *Baruch atta Hashem* of the closing:** One may not interrupt for anything until he finishes saying *Melech mehullal batish'bachos*.

☞ Interruptions during *Yishtabach* itself are:

**From the beginning of *Yishtabach* until *Baruch atta Hashem*:** One may interrupt for any *bracha* to answer *Amen*. One may however not answer *Amen* to the *bracha* of *Yishtabach* itself if heard from someone else. Likewise one may not answer to the *bracha* of *Baruch She'omar*.

**From *Baruch atta Hashem* until the end *Chef ha'olamim*:** One should not interrupt this part for anything.

According to the opinion of the *Iggros Moshe*<sup>5</sup> and also according to the opinion of *גב"ל ר' יצחק יב"ל*, *Rav Ovadiah Yosef shlit"l*<sup>6</sup> one should not interrupt the *bracha* for any *Amen* once the *bracha* of *Baruch She'omar*<sup>7</sup> and *Yishtabach*<sup>8</sup> were started. One can only interrupt for something permissible during the *Birchos Krias She'ma* such as for *Kedusha* (the verses of *Kadosh* and *Baruch* only), *Borchu*, *Amein Yebei Shemei Rabba* and *Amen* of *Da'Amiran Be'Alma* at the end of *Kaddish*.

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<sup>4</sup> Orach Chaim Simon 51

<sup>5</sup> Alternatively, *Chai Ha'olamim*

<sup>6</sup> Orach Chaim 4:13

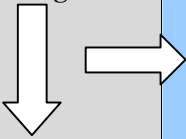
<sup>7</sup> *Yibadeil le'chaim tovim* i.e. He should be set aside for a good life. A terminology when mentioning a deceased individual, along with one who is living.

<sup>8</sup> I.e. from *Baruch atta Hashem* onward

<sup>9</sup> This begins with the word *Yishtabach* until *Baruch atta Hashem*

## ROADSIGNS

### INTERRUPTIONS DURING THE BROCHOS OF BARUCH SHE'OMAR AND YISHTABACH

Interruptions during/For 	Amen of any bracha	Amen to bracha of Baruch She'omar or Yishtabach	Kaddish (First Amen <sup>10</sup> , Amen Yebei shemei rabba and Amen of da'amiran be'alma at the end of Kaddish)	Kaddish (Brich hu - or Amen of Brich hu, Amen to Tiskabeil, Yebei Shlamah, Osseh shalom)	Borchu, Kedusha (Kadosh and Baruch)
<b>Baruch She'omar</b> until first <i>Baruch atta Hashem</i>	Yes	Yes	Yes	Yes	Yes
<b>Baruch She'omar</b> First <i>Baruch atta Hashem</i> until final <i>Baruch atta Hashem</i>	Yes <sup>11</sup>	No	Yes	No	Yes
<b>Baruch She'omar</b> Final <i>Baruch atta Hashem</i>	No	No	No	No	No
<b>Yishtabach</b> Until <i>Baruch atta Hashem</i>	Yes <sup>12</sup>	No	Yes	No	Yes
<b>Yishtabach</b> <i>Baruch atta Hashem</i> until end	No	No	Better not to	No	Better not to

<sup>10</sup> Amen to *Ve'yatzmach purkanei* etc. should not be recited only where *Brich hu* is recited according to some *poskim*

<sup>11</sup> Igros Moshe/Rav Ovadiah Yosef - no

<sup>12</sup> Same as column #4 and footnote 2

## Prayer: A Ladder to Spiritual Ascent

On another level, the reason for the different severities regarding interruptions from one section to the other is because as we progress through the Morning Prayer, we are ascending from one spiritual world to another. From *Assiyah* to *Briyah*, and from *Briyah* to *Yetzirah* etc. Or, as we explained earlier, the arrangement of the Morning Prayer is comparable to the different levels of holiness one would pass through when entering into the Holy Temple – *the Beis Hamikdash*. Each of these sections of Prayer have different degrees of strictness with regard to interruptions as well. For example, during the first part of Prayer – *Tefilla*, from the Morning blessings along with the blessings for Torah study, the order of the sacrifices until the beginning of *Pesukei De'Zimra*, we are allowed even to talk about something that is not part of the Prayer (*Tefilla*). After that point when we recite *Baruch She'omar* speech is more restricted. Plain idle talk is strictly forbidden. Even responding *Baruch Hu U'varuch She'mo* during *Pesukei De'Zimra* is prohibited. After this we start the *Birchas Yotzeir* – *Krias Shema and its brochos* - which is even stricter where one may not interrupt to say *Amen* on general *brochos*. After that we recite the *Amidah She'moneh Esrei* which is the highest level of our Prayer and is considered standing right before G-d. Then of course we cannot interrupt even for Prayers such as *Amen Yehei Shemei Rabba* or *Kedusha* etc.

## Additional Differences between Weekdays and Holidays

Another noticeable difference between weekday Prayer and Holiday Prayer is that we recite *Shochein abda*<sup>13</sup> ... as well as the stanza *Uv'mikhalos* ... before reciting *Yishtabach*.

The *Abudraham* writes that on Shabbos we add these additional sections to the *Pesukei De'Zimra* because the Shabbos day was given for the *Bnei Yisrael* to guard as it is a sign of a special covenant between G-d and the *Bnei Yisrael Beini uv'eim B'nei Yisrael os hee le'olam* בְּיַמֵּי וַיִּבְרַח בְּיַמֵּי יִשְׂרָאֵל אוֹת הוּא לְעוֹלָם (for it is a sign between Me and between the Children of Israel for eternity). Thus, we add more sections of Prayer to celebrate this special association that we enjoy with the Creator. Additionally, on Shabbos we are more at leisure and have more time to express more praise to G-d.

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<sup>13</sup> *Nusach Ashkenaz* and *Nusach Sefard* (*Sephardim* have a slightly different selection)

## *Lamenatze'ach Mizmor Le'David. Hashamayim Mesaprim...*<sup>14</sup>

For the Conductor, a Song by David.  
The Heavens declare...

למנצח מזמר לדוד השמים מספרים

Rav Hirsch interprets this verse as follows:

*To Him Who grants victory, a Psalm for David. The heavens recount the glory of G-d and the firmament tells the work of His hands... There need to be neither speech nor words; their voice is heard without it ...*

### **The First Addition – Psalm 19**

This chapter of *Tebillim* talks of G-d's marvelous wonders in Creation, how each part of it speaks loudly of a Creator Who designed and manages all of creation.

King David expresses here that although one can see clearly from Nature evidence of a single Creator that brought everything into perfect existence; it still cannot answer what the specific task of mankind is meant to be in this world. It is only through G-d giving the Torah at Mt. Sinai and instructing us to live by it, that we know exactly what is expected of us in our relatively short lifespan.

Accordingly, *Shabbos* was the day when we were given the Torah and when we finally received exact instruction of what G-d's will is in our existence. Thus, this chapter, the opening chapter of the special unit of *Pesukei De'Zimra* for *Shabbos* brings home the message how Torah and testimony on the purpose of *Bnei Yisrael* – receivers of the G-d's will on earth.

This is reflected in the well Torah's choice of words in Creation. By all days of *Yom Rishon* (the first day), etc. Here by the sixth day, the

(lit. the day of **the** sixth) instead of *Yom Shishi*. The emphasis of the number six is noted by the additional prefix of the Hebrew letter *Heb* - ה. *Chazal* (our Sages from the Talmudic era) teach us that this emphasis alludes to a special day in our history, the

*This chapter of Tebillim brings home the message how Torah and Creation combine to bear testimony on the purpose of Creation as it pertains to the Bnei Yisrael – receivers of the Torah, the guide to fulfilling G-d's will on earth.*

Creation combine to bear Creation as it pertains to the Torah, the guide to fulfilling

known explanation of the describing the sixth day of Creation the day is noted as *Yom Sheini* (the second day) Torah writes *Yom Hashishi*

<sup>14</sup> *Tebillim* 19

sixth day of Sivan, the day G-d revealed Himself to the entire nation of *Bnei Yisrael* (over 3 million people strong) and gave us the Torah. Our sages teach us that were it not for the *Bnei Yisrael's* agreement to accept the Torah, G-d would have turned the world back to a state of emptiness and barrenness as it was at the beginning of Creation. Thus it is the *Shabbos* day that brought about the world's continued existence, the day the Jewish Nation committed themselves to keeping the Torah and sustaining the magnificent world we live in.

The *Ohr Zaruah*<sup>15</sup> cites a Midrashic reference explaining the verse in *Yechezkel* that describes the Heavenly angels as having six wings. The Medrash explains this to mean that Heavenly angels are only allowed to praise G-d during the six weekdays. However, on *Shabbos*, they are not allowed to praise G-d. Rather, *Miknaf ha'aretz zemiros shamanu tzvi la'tzaddik* – From the wings of the firmament we heard songs of splendor of the righteous...<sup>16</sup> That's why on *Shabbos* we add more selections to the *Pesukei De'Zimra*. On the *Shabbos* day the duty and honor to sing G-d's praise rests solely on us, G-d's nation. This explains another *Medrash* and *Gemora* that states: G-d found a match for each day of the week, but for *Shabbos* G-d found **No** match<sup>17</sup>. The match G-d found for *Shabbos* was *Bnei Yisrael*. Hence, it is the duty of the *Bnei Yisrael* to fulfill the spirituality of the *Shabbos* day. Therefore, it is only fitting that the *Bnei Yisrael* sing the praise of G-d rather than the Heavenly angels.

### **Baruch She'omar before the Additions or After the Additions?**

The **Aruch Hashulchan**<sup>18</sup> explains that the reason why *Ashkenaz* recites *Baruch She'omar* first before the additional selections that are added for *Shabbos* and *Yom Tov* is because *Nusach Ashkenaz* is particular to recite all the chapters of *Tehillim* between the blessings (*brochos*) of *Baruch She'omar* and *Yishtabach*, since in *Baruch She'omar* we mention that *Baruch She'omar* is a blessing particularly for *shirei David avdecha* (the songs of David Your servant). On the other hand, *Sephardim* and *Nusach Sefard* are not particular about this since they always recite *Hodu* before *Baruch She'omar* every weekday. Likewise, they recite the many passages from *Tehillim* added on *Shabbos* and *Yom Tov* before reciting *Baruch She'omar*.

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<sup>15</sup> *Ohr Zaruah* – R' Yitzchak Ben Moshe of Vienna - **Born:** Bohemia, Germany, c. 1180. **Died:** Vienna, Austria, c. 1250. **Notes:** Halachic codifier. Student of R' Yehuda HaChassid, Ravi'ah, and the Roke'ach. Author of *Ohr Zaruah/Light is Sown*, an Halachic guide on religious but not civil and criminal law, with extensive quotations of sources as well as information about Jewish life at the time. Among his students was the Maharam M'Ruttenberg.

<sup>16</sup> *Yeshaya/Isaiah* 24:16

<sup>17</sup> I.e. the six days are even numbers, so the seventh day has no match amongst the days. On a spiritual scale the six days of the week are all days of work but the Sabbath is a day of rest, hence, it has no match.

<sup>18</sup> *Simon* 281: 4

## Reciting Psalms (Tehillim) before Yishtabach

What is the law regarding reciting *Tehillim* before *Yishtabach*? For example, may one recite his daily portion of *Tehillim* while waiting for the *chazzan* to recite *Yishtabach*, or not?

It would appear that according to the custom of *Ashkenaz* it should be permitted just as it is permitted to include additional portions from *Tehillim* to the *Pesukei De'zimra* of *Shabbos* and festivals. However, according to *Nusach Sefard* that adds the additional segments of *Tehillim* into *Pesukei De'Zimra* of *Shabbos* and festivals only before *Baruch She'omar*, perhaps one is not allowed to add anything to the regular selections of *Pesukei De'Zimra*.

The *Sefer Mor U'ketziab* 53<sup>19</sup> discusses this issue regarding a *Halacha* of waiting for a *Minyan* to begin *Yishtabach*. The *Maharil* maintains that one can wait for a *Minyan* before reciting *Yishtabach* in order to recite *Kaddish* when a *Minyan* will eventually arrive and recite *Yishtabach*. The *Mor U'ketziab* maintains that it is better to recite *Tehillim* during that time, rather than to wait quietly not doing anything. He argues that it is always appropriate to recite chapter of Psalms during *Pesukei De'Zimra*. The *Be'er Heitev* 51: 3 writes one should not recite any supplications (*techinos*) before *Yishtabach*; apparently implying that it is appropriate to recite *Tehillim*<sup>20</sup>.

As for reciting *Tehillim* after *Yishtabach*, it seems to be more restrictive at that point. See *Orach Chaim Simon* 54: 3, **Magen Avraham** s"t 2 that mentions the custom of the *Ari Hakadosh* that institutes the recital of the chapter of *Shir Hama'alos mima'amakim*<sup>21</sup> during the Period of days from Rosh Hashanah until Yom Kippur - the *Asseres yemei Teshuvah*<sup>22</sup>. The **Magen Avraham** writes that although the holy *Ari* instructs us to recite it, he doesn't understand why. The *Siddur Tzelosa De'Avraham* comments that apparently, the holy *Ari* understood that during these days the verses of *Shir Hama'alos mima'amakim* is part of the arrangement of *Tefila* necessary and is a permissible insertion as per the laws of interruptions mentioned by the *Shulchan Aruch* in *Orach Chaim Simon* 54: 3. However, he writes that one cannot extrapolate from this to recite any other chapters of *Tehillim* during any other time of the year.

With regard to inappropriate interruptions between *Yishtabach* and *Kaddish* the *Mishna Berura*<sup>23</sup> quotes the *Ehya Rabba* that there are spiritual forces that oppose our prayers preventing them from reaching spiritual heights. Through *Pesukei De'zimra*, our sincere

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<sup>19</sup> Rav Yaakov from Emden; see Biography in later footnote.

<sup>20</sup> *Sefer Isha Yisrael* page 153 footnote 22

<sup>21</sup> *Tehillim* 130

<sup>22</sup> The 10 days of repentance

<sup>23</sup> 54: 8

praises to *Hashem*, we overpower those forces and allow our prayers to reach their desired spiritual goals. If however one interrupts the *Pesukei De'zimra* from the next portion of his prayer, one essentially ruins the inherent power of *Pesukei De'zimra* and has jeopardized the rest of his prayers.

To understand this on a simpler level, one must appreciate the POWER of PRAYER. As discussed in these lessons, prayer has the ability go far beyond the amount of effort we put into it. The *Anshei Knesses Hagedolah* - the Men of the Great Assembly - composed the *Amidah She'moneh Esrei* prayer with such deep spiritual *thoughts* and *influence*, much more than we can ever imagine. PRAYER can be likened to a power tool in the hands of a workman. With just a little push of the finger and some concentration on his work, the workman can construct magnificent edifices. If the power tools would become shorted, breaking off the power to the tool, the workman would be left helpless. Likewise, aside for our concentration in prayer, we must guard all the LAWS of PRAYER so that we don't render them spiritually impotent.

***He who sits in the refuge of the  
Most High - he shall sit in the shadow of  
the Almighty***

Yoshev B'seser Elyon, be'tzel Shakai <sup>24</sup> yislonan

יושב בסתר עליון, בצל - ש' ד' י' - יתלונן

***He who sits in the refuge of the Most High*** He who takes shelter in the refuge of the wings of the *Shechina*, he will sit in His shadow, for the Holy One, blessed be He, protects him. *Moshe Rabbeinu*, our teacher, hereby urges people to take shelter in the wings of the *Shechina*.

***the Almighty*** Heb. שדי, an expression of strength. "He who dwells in the covert of the Most High" is like (Song 2:3): "in His shadow I desired and sat." (Rashi)

The chapter of *Yoshev b'seser Elyon etc.* is from *Tebillim* 91 and is also known as the *Shir shel Pega'im*<sup>25</sup> - the Song of Protection against evil spirits. The commentaries (*Levush*<sup>26</sup>, *Yaavat*<sup>27</sup>) question the appropriateness of reciting this particular verse on *Shabbos*, since

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<sup>24</sup> This refers to the Divine Name *Shadai* which we refrain from uttering. This particular Divine Name implies G-d who is infinite has constrained His Divine Presence in this world into finite parameters,

<sup>25</sup> Shavuos Daf 15b

<sup>26</sup> *Levush* - R' Mordechai Ben Avraham Yaffe - Born: Prague, 1530. Died: Posen, 1612. Notes: Successor of the Maharal of Prague. Author of the *Levush*, a Code of Jewish Law that follows the framework of the *Shulchan Aruch*. Known as the *Levush* after his many parts whose names begin with this word. This work starts from the premise that the *Beis Yosef* is too technical and the *Shulchan Aruch* too succinct. It is divided in 10 parts, the first five on legal issues and the last five on biblical commentaries, philosophy etc.

<sup>27</sup> R' YAAKOV BEN TZVI EMDEN - Born: Altona, Italy, c. 1697. Died: Emden, Germany, 1776. Notes: Talmudist. Rabbi in Emden, Germany. Son of Chacham Tzvi. Major opponent of Shabbetai Tzvi who he considered a mortal

*Shabbos* is a holier and more protected than any other weekday. They answer that indeed, the *Gemora* in *Arvei Pesachim*<sup>28</sup> recounts how *Shabbos* is actually more dangerous with regard to evil spirits. Nonetheless, according to the *Magen Avraham* in a discussion about the recital of the *bracha* of *Hashkiveinu*<sup>29</sup> on Friday night he distinguishes between individuals and *Bnei Yisrael* in general. Although in general, Jews are better protected from such spirits on Friday nights (i.e. *Shabbos*), individuals still remain vulnerable<sup>30</sup>. With this distinction he explains the language of the closing of the prayer of *Hashkiveinu* on Friday night. When reciting *Hashkiveinu* – the usual closing of *Shomer Ammo Yisrael lo'ad* (Who protects His nation *Yisrael* forever) is not recited, since the *bracha* refers to Jews in general where there exists a distinction between weekdays and *Shabbos*. However, we still recite *u'shemor tzeiseinu u'vo'einu etc.* (protect our goings and comings) since it refers to each Jew individually, who requires Divine protection on *Shabbos* as well. Likewise, it is appropriate to recite this chapter of *Yoshev b'seser Ehyon* as a prayer for protection on *Shabbos* since it is necessary for individuals.

### **Rav Hirsch's Interpretation: Immortality**

Rav Hirsch<sup>31</sup> in his commentary to the Siddur sees in this verse as a possibility to achieve immortality through the eventual acceptance of the Torah from G-d. Unlike the Patriarchs (*Avos*) *Avraham*, *Yitzchak* and *Yaakov* who experienced G-d as the One who leads us in this world through the guise of nature, acting as if He is removed from the day-to-day dealings of this world; Moshe experienced Him as One Who intervenes

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danger for the Jewish community. Involved in this context in a controversy with R' Yonatan Eibeshutz. Author of *She'eilat Yaavetz*, a collection of Responsa and Beit Yaakov, a commentary on *Kesubos* and about 40 other books. His works on *Kabbalah* attacked the practical aspects and suggested a late authorship to parts of the Zohar. Later in life moved back to Altona where he operated a Hebrew press.

<sup>28</sup> *Pesachim* Daf 111b

<sup>29</sup> The final *bracha* of *Birchos Krias She'ma*

<sup>30</sup> The *Yaavetz* explains that our vulnerability comes from the fact that we do not necessarily adhere to the Laws of *Shabbos* as much as we should.

<sup>31</sup> R' Shimshon Raphael Hirsch - Born: Hamburg, Germany, 1808. Died: Frankfurt, 1888. Notes: Biblical commentator, leader of world Jewry. Student of R' Yitzchak Barnays of Hamburg and R' Yaakov Ettlinger. He became Rav of Oldenburg in 1830, of Hannover in 1841 and Rav of Moravia and part of Austria after 1846. Finally, he settled in Frankfurt in 1851, a city dominated by the Reformed, where he became the leader of what was initially a small group of traditional Jews. Here from the pulpit and in his writings he waged a valiant battle against reform ideas. His followers accepted Western dress, secular education and participated in the secular world; however, they were given also a Torah education and had a non-compromising approach to *Halacha*. Author, among other works, of Nineteen Letters of Ben Uziel, where he addresses the issue of emancipation, *Torah im Derech Eretz*, where he promotes the compatibility of traditional Judaism and secular education, of commentaries on the Siddur, Psalms, *Avos*, etc, and of *Horeb*, a book that elucidates the *mitzvos* and their philosophical aspects. His best know work is likely his Translation of the Pentateuch and Commentary, where in German among many other points he argues for the Divine origin of the Written and the Oral Law and rejects the documentary hypothesis.

with the forces of nature and directs nature to conform with the needs of righteous Jews even for individuals.

Hence, the verse at the beginning of Parshas *Va'eira* conveys that the Patriarchs (*Avos*) experienced G-d as a leader that limits Himself to working within the parameters of nature. This is indicated by the use of the Divine Name that is spelled *Shin Daled Yud* (ש-ד-י).

On the other hand, G-d's dealing with Moshe was as an All-powerful G-d that obliterates laws of nature for the sake of those who follow His commands. Thus in this chapter *Moshe Rabbeinu* (the author of Psalms 90 - 101) speaks of G-d as our G-d on a personal level - *Ki atta Hashem machsi* – for You are G-d, my Protector. According to this, reciting these verses of Protection manifests G-d's Divine Protection and reward of eternal life for those who keep His commands. We recite this chapter of *Tebillim* specifically on *Shabbos*, since *Shabbos* is the day that acquaints us with a “taste” of eternal life of the World to Come.

## Hallel HaGadol

On *Shabbos* and Yom Tov we add the verses of *Tebillim* 136 which is referred to by the *Gemora* in *Pesachim* 18b as *Hallel Hagadol* - the Great Praise. The *Gemora* explains that this refers to G-d Who sits on high yet He involves Himself with the work of sustaining each and every creature that He created. Rav Hirsch notes that the last sentence in this chapter, *Nosein lechem lechol bassar* - Who gives food to flesh (i.e. to all beings), is what defines the entire chapter as *Hallel Hagadol* - the Great Praise.

### *Intimation* רמז

Each verse of *Hallel Hagadol* ends with the same refrain *Ki le'olam chassdo* כִּי לְעוֹלָם חַסְדּוֹ (for His Kindness is everlasting).

There are 26 references of *Ki le'olam chassdo* corresponding to 26 generations of mankind prior to receiving the Torah at Mt. Sinai. Those generations were sustained solely by virtue of G-d's loving kindness, His attribute of Mercy as indicated by the Tetragrammaton, *Yud Kaye Van Kaye* with a numerical value of 26.

Here too, it is possible that this praise is usually recited by the Heavenly angels during weekdays, but on *Shabbos* it becomes our duty to recite it since they are restricted from singing G-d's praise on *Shabbos*<sup>32</sup>.

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<sup>32</sup> Ibid.

## HaAderes Veba'Emunah

The *Maharib*<sup>33</sup> was particular not to recite this selection for it is reserved for the *Yamim Nora'im* – the High Holidays. However, *Nusach Sefard* is not particular about this and recites it regularly every Shabbos and Yom Tov<sup>34</sup>. One possible reason for this is since this praise is usually recited by the Heavenly angels when we recite *Baruch She'omar* during the weekdays, on Shabbos we say it in their stead<sup>35</sup>, since they do not sing G-d's praises on *Shabbos* as mentioned beforehand.

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<sup>33</sup> **Maharil** – R' Yaakov Ben Moshe HaLevi Mollin - **Born:** Mainz, Germany, c. 1365 **Died:** Worms, Germany, 1427  
Notes: Leading Ashkenazic *halachic* authority of his time. Active in Austria and Germany. Author of *Minhagim*, where he reports on the customs of the German Jews, in particular in rituals, which are often incorporated by the Rama in his glosses to the *Shulchan Aruch*. Among his students is the **Terumas HaDeshen** and the **Mahariv**.

<sup>34</sup> *Sephardim* do not say this on a regular *Shabbos*

<sup>35</sup> *Likutei Maharich*

## Questions:

1. Why were the specific chapters of *Tebillim* chosen for *Shabbos* and festivals?
2. Why is one not allowed to speak idle talk from *Baruch She'omar* until *Yishtabach*?
3. What is the minimum amount that one must recite for *Pesukei De'Zimra* during the weekdays?
4. What is the minimum amount that one must recite for *Pesukei De'Zimra* on *Shabbos* and festivals?
5. Give a brief reason for the different laws regarding interruptions during the different segments of davening.
6. What is the reason for the basic difference between *Nusach Ashkenaz* and *Nusach Sefard* with regard where to say *Baruch She'omar* on *Shabbos* and festivals?
7. Is one permitted to recite his daily portion of *Tebillim* during *Pesukei De'Zimra* while waiting for the *chazzan* to recite *Yishtabach*?
8. Why is it important to recite *Yashev B'seser Elyon* on *Shabbos*?
9. How does Rav Hirsch explain the theme of the chapter of *Yashev B'seser Elyon*?

## Answers:

1. These chapters were chosen as they speak about G-d creating a world that bears testimony to His existence and to the centrality of Torah in a Jewish person's lifestyle as the purpose for Creation. It is specifically said on *Shabbos* since *Shabbos* is the day of the week which the Torah was given. It is also said on festivals which are referred to as *Shabbos* by the Torah.
2. This is because we consider *Baruch She'omar* as connected to the bracha of Yishtabach as one is the opening bracha of *Pesukei De'Zimra* and the other is the closing bracha.
3. *Baruch She'omar*, Ashrei and Yishtabach.
4. *Baruch She'omar*, Ashrei, Nishmas and Yishtabach.
5. Since each segment corresponds to the 4 spiritual worlds (or the 4 areas leading to the Beis Hamikdash) from lowest to highest, the rules pertaining to interruptions get progressively stricter.
6. Nusach Ashkenaz always includes all chapters of *Tehillim* inside of *Pesukei De'Zimra* after *Baruch She'omar*.
7. It is appropriate as it is praise to *Hashem* just like the rest of *Pesukei De'Zimra*.
8. Since on *Shabbos* the *Gemora* cites that individuals may be in spiritual danger although as a whole, we are better protected on *Shabbos*.
9. He explains that the theme is that we can perfect ourselves to Deserve G-d's Divine Protection and attain immortality as *Hashem* has a personal relationship with us even changing nature for our benefit.