

THE PIRCHEI SHOSHANIM ROADMAP TO PRAYER PROJECT

The Roadmap to Prayer

Lesson 30

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30

Kedushas U'vah Le'Tziyone

The *Abudraham* writes another reason for inserting the *Kedusha De'Sidra* by the end of *Tefillas Shacharis*. He writes that just as our Sages instituted a short *Tefilla* at the end of *Ma'ariv* of Shabbos night for those who came late to *shul*, similarly they instituted saying *Kedusha De'Sidra* at the end of davening so that the latecomers who may have missed *Kedusha* by *Chazoras Hashbatz* would have a second chance at saying it with the *tzibbur* (congregation) here. Since *Kedusha* is such an important part of davening, they wanted even the unlearned people who usually came late to have the advantage of saying *Kedusha* with the *tzibbur*. They included the *Aramaic* translation so that they should understand what they were saying. *Aramaic* was the language of choice as this was the language of the time. Likewise, *Kaddish* with the praise of *amen yehei shemei rabba* is also in *Aramaic* for this reason.

Furthermore, the complete *Tefilla* of *Ashrei* and *U'vah Le'Tziyone* is much like a fully self-contained *Tefilla* in itself. The *Tefilla* begins with *Ashrei* and is followed with *Kedusha*. It even has the mention of *Hashem's* Name 18 times, which resembles *Shemoneh Esrei*. In addition it has a commemoration for *Tziyone* (Zion) and for the *Mitzvah* of learning Torah.

The *Abudraham* also mentions that there is also a verse (*pasuk*) commemorating the verse of *Kedusha* of *Yimloch Hashem le'olam etc.* corresponding to the verse of *Hashem Yimloch le'olam va'ed* from the *Chumash* with its *Targum* translation. This is because the *pasuk* of *Yimloch* is from *Tehillim*, which does not have any *Aramaic* translation.

This fits well with the *Abudraham's* understanding that *Chazal* (our Sages) wanted to have a well-rounded and self-contained *Tefilla* for the unlearned people. This also gave them the opportunity to learn a little bit before leaving again for work.

Although the *Abudraham* includes the *pasuk* of *Hashem Yimloch* as part of the *Kedusha* our custom doesn't include this *pasuk* as one of the *pesukim* that one should recite out loud together with the *tzibbur*. Likewise, *Rashi* in his explanation of what *Kedusha De'Sidra* consists of doesn't include *Hashem Yimloch* since it is not a verse for the Books of the *Nevi'im*.

The *Abudraham* writes that the reason we don't say this *pasuke* with its *Targum* out loud is because even though it is a verse from the *Chumash* written by *Moshe Rabbeinu* it only comes at the end like by *Kedusha* where *Yimloch* is at the end. Since it comes at the end, it isn't proper to recite this out loud. Nevertheless, the *Kaf HaChaim* rules that this verse as well as the other verses of *Kedusha De'Sidra* may be recited out loud along with their *Targum* translations.

The *Abudraham* quotes the *Rosh* as saying that when the *pasuke* of *Yimloch* was translated into *Targum*, *Hashem* sent forth a Heavenly Voice (*Bas Kol*) that proclaimed "Who is the one that reveals the secrets of My Torah? For it contains the secret of when *Mashiach* will come." Apparently this is a good reason to recite it at the end of davening. In truth, the *Chidab* refutes this quote from the *Rosh* from what the *Rosh* himself writes in *Mesechta Megillah*. There he writes that the *Targum* translation for the Book of Daniel is what the above-mentioned *Bas Kol* was referring to as there is a specific verse there that has the secret of the time for the coming of *Mashiach*. Accordingly, there was nothing special said about the *Targum* of the verse of *Hashem Yimloch le'olam va'ed*.

The *Ehya Zuta* adds that since the *Kedusha De'Sidra* is intended for the late-comers, it only makes sense that when they finally come to *shul* and begin davening, that they make sure to skip to *Kedusha De'Sidra* when the congregation says it so that they can gain the benefit of reciting *Kedusha* which was specifically inserted here at this point for them.

Excerpts/highlights of *U'vah Le'Tziyone*

Three generations of Torah study - *Hashem* guarantees them uninterrupted generations of Torah scholars

After a period of history where we suffer at the hands of our enemies, we pray *Ya'anacha Hashem beyome tzara* (*Hashem* will respond to you on a day of trouble) and then *U'vah Le'Tziyone Go'eil* (the Redeemer will come to Zion). Lest one fear that the *Galus* (exile) will cause us to forget the Torah, not so as it continues from generation to generation as the *pasuke* states *Lo yamushu mipicha u'mipee zaracha u'mipee Zerab zara'acha* (the Torah won't budge from your mouth or from your children's mouth and from your children's children's mouth. Says *Hashem*, from now until eternity the Torah will keep returning to its hosts. The greatest increase in Torah study and

knowledge was after the destruction of the *Beis Hamikdash* by the period of the *Tana'im* and the *Amoraim* under Roman oppression¹.

Hashem awaits our prayers - *Hashem* only seats Himself on His Throne of Glory through our praise and recognition of Him.

Kedusha De'Sidra - A second *Kedusha*. Unified Torah study of all classes of Jews; learned and unlearned. It also has Sanctification of *Hashem's* holy Name.

Hashem Yimloch - G-d will reign as king forever and ever, corresponds to *Yimloch* of *Kedusha*.

This recognition and the joy should be everlasting - A prayer for continued joy in serving *Hashem*.

Le'ma'an lo niga lorik ve'lo neileid la'behalla- A prayer for ourselves and for our children to lead a Torah-observant lifestyles.

So that our Toil is not Futile

In the latter portion of *U'vah Le'Tziyone*, we recite the following: **הוא יפתח לבנו בתורתו וישם בלבנו אהבתו ויראתו, ולעשות רצונו ולעבדו בלבב שלם, למען לא ניגע בלבנו אהבתו ויראתו, ולא גלד לבהלה לריק, ולא גלד לבהלה** (*Hashem* should open our hearts through His Torah and place His love and fear in it, to perform His will perfectly, so that we do not labor for futility and do not bear children for naught).

The *Mishna Berura* writes that when we recite this prayer, a supplication asking *Hashem* for our success in learning His Torah and gaining love and fear of *Hashem*, we should also have in mind a prayer for our children's success as well. By doing so we will help ensure that our children take advantage of their opportunities in studying Torah, that we gain much *nachas* (enjoyment/satisfaction) from them; not the opposite which would make all our efforts in raising them go to waste.

Praying for the Spiritual Welfare of Others

There is a philosophical issue that the commentaries discuss with regard to prayer urging *Hashem* to make sure that fellow Jews maintain their commitment to Torah and *Mitzvos*. The fundamental issue is that since *Hashem* created each individual with the freedom to choose whether to follow *Hashem* and His Torah; rewarding those who choose its path for their effort and commitment in carrying out their duties as

¹ *Aruch Hashulchan* 132:4

well as the opposite for those who choose otherwise. If so, how can one daven (pray) to *Hashem* to infringe on an individual's G-d given privilege to choose his path in life?

The **Bach** comments on the *bracha* of *Ve'ha'arev nah* in *Birchos HaTorah*, where we pray *lo yomushu mipicha umipi zaracha umipi zerah zaracha, ammar Hashem me'atta ve'ad olam* (And it shall not budge from your mouth and from your children's mouths and from your children's children's mouths, says *Hashem* that from now until eternity the Torah will remain with you). As the *Gemara* teaches that if one has three generations committed to Torah study, we will be blessed with continued advancement in Torah study.

The *sefer Ateres Zekeinim*⁴ writes:

The prayers of a father and mother should always be fluent in their mouths to pray that their children grow up to constantly learn the words of Torah, become Tzaddikim and people of refined character traits. This thought should be their focus when saying Ahavah Rabbah ... and when saying Birchos haTorah, ve'tze'tza'einu ... Also by the prayer of U'vah le'Tziyone go'eil ... when saying le'ma'an lo niga lo'rik ve'lo neileid labehala... (so that we do not labor for futility and do not bear children for naught). In all these instances, a parent should set their minds to daven for their children's continued success in their Torah studies.

The Chazon Ish – A mother's Tefila

The **Chazon Ish** composed⁵ a particular *tefilla* for a mother who was concerned about her son's success in Torah learning. The *Chazon Ish* writes that one should not think that such prayers are futile since learning Torah is a matter of free will. He explains that prayers coming from an individual who has free will as well. Another person wielding the power of free will to daven for the spiritual well being of another individual is considered as exercising his free will as well.

² *Yeshaya* 59: 21

³ *Bava Metzia* 85a

⁴ Printed on side of the Shulchan Aruch Orach Chaim *Simon* 47

⁵ Letter 74, May it be the Your will *Hashem*... have pity on my son...turn his heart to love and fear You...remove any obstacles...clear the path for his return to Your Torah... See *Teshuvos U'Kesorim* (Chazon Ish) *Simon* 32 that a prayer can be said outside of *Shemoneh Esrei* as well, and he may preface it with a *Yehei ratzon* (May it be the will) and use the name of *Hashem*.

Kaddish Tiskabel

After completing *Kedusha De'Sidra* and the rest of the verses of *U'vah Le'Tziyone*, the *Chazzan* recites a full *Kaddish* with *Tiskabel*. The verse *Tiskabel tzelose'bone u'va'oos'bone etc.* is a prayer that *Hashem* should receive and willingly accept the *Shemoneh Esrei* prayer which we recited earlier on.

If this *Kaddish* was already said earlier as on a day when there is *Hallel* and *Mussaf*, then at this point only *Chatzi-Kaddish* is recited.

In the event that the *Chazzan* just said a full *Kaddish* without *Tiskabel* at this point, then at the next point that *Kaddish* is recited, the **Chazzan** should recite *Kaddish Tiskabel*.

Removing Tefillin - Returning the Sefer Torah

After *U'vah Le'Tziyone* and *Kaddish Tiskabel* one may remove his *Tefillin*. According to the custom of *Sephardim* and also *Nusach Sefard* on days that we read from the Torah, the *Sefer Torah* is returned after *Kaddish Tiskabel*. One should not remove his *Tefillin* before the *Sefer Torah* is returned so not to remove his head covering in front of the Torah when he removes his *Tefillin Shel Rosh* (*Tefillin* of the head). If one is careful to remove his *Shel Rosh* underneath his *Tallis* it is permissible to remove it even before the *Sefer Torah* is put back. Some say not to remove it directly in front of the *Arnn Kodesh* either.

Aleinu Leshabei'ach - It's Incumbent upon Us to Praise

Background מקורות

The *Kolbo* writes that the *Aleinu* prayer was the prayer with which *Yehoshua* (Joshua) brought down the walls of *Yericho* (Jericho) in the conquest of *Eretz Yisrael* (The Land of Israel). The *Chida*⁶ writes that *Rabban Yochanan ben Zakkai* instituted saying this prayer daily after the destruction of the second *Beis Hamikdash*. He says that one should be careful to recite this with *kavanah* and with one's head wrapped in one's

⁶ *Ishei Yisrael* 26:11

⁷ *Machzik Bracha* 132:2

Tallis. The *Ge'onim*⁸ saw this prayer as such a sublime and elevated prayer that they wondered why it was ever instituted to be recited in the Diaspora. It should have been left to be recited only in *Eretz Yisrael* (the Land of Israel).

In truth, according to the *Chida* it was actually instituted to be recited daily just after the destruction of the Second Temple. Thus, it seems that it was expressly meant to be said in the Diaspora and not especially in *Eretz Yisrael*.

The Cherubs

The *Gemara* states that in the Holy of Holies, in the innermost sanctum of the *Beis Hamikdash* there were two that were on top of the *Aron* these two Cherubs young boy and a young girl. that the faces of the two other when *Hashem* was nation Israel. If He was conduct as they were lax in the Cherubs would away from each other and turned to the wall. The

Even in the deepest abyss of sin, Hashem still preserves His nation and protects them as they will one day rise back to their spiritual heights and be again the exemplary models of servants of Hashem.

that at the time of the destruction of the Holy Temple, the faces of the Cherubs actually faced each other, which seems to be quite an anomaly. The commentaries explain that by destroying the *Beis Hamikdash* instead of taking out His wrath on us, *Hashem* demonstrated that He still loved us and was waiting for us to mend our ways.

sculptured Cherubs *Kodesh*. The faces of resembled that of a The *Gemara*⁹ relates Cherubs faced each pleased with His displeased with their Torah observance, miraculously turn their faces would be *Gemara* then tells us

According to this maybe *Rabban Yochanan ben Zakkai* instituted saying this prayer after the destruction to show that *Hashem* is still pleased with His nation in at a time when they are sullied by sin, as we will explain.

The Name of Shin Daled Yud (pronounced *Shakkai*)

Hashem's holy name *Shakkai* connotes an extremely important aspect of *Hashem's* relationship with His nation.

⁸ The Rabbis following the Talmudic era circa 9th - 10th century

⁹ *Yoma* 54a

In fact, in this prayer we mention *Hashem's* close tie with His people even when they are not acting properly. The name *Shakkai* means that G-d is all powerful¹⁰, limitless and without bounds, Who shatters any barriers to bring about His will¹¹. Even a person who is sullied by his sins is able to connect with His Creator as there is no limit or boundary for *Hashem's* love for His Nation.

Rav Hirsch notes that in the previous prayer of *U'vah Le'Tzzyone* we refer to *Hashem* as *Yosheiv Tehillos Yisrael* (Who sits amongst the praise of Israel). During the time that we had a *Beis Hamikdash Hashem* appeared and communicated through the area between the two Cherubs. Thus He was known to us as *Hashem* Who is *Yosheiv Hakerwim* (Who dwells amongst the Cherubs). After the destruction when He no longer was between the Cherubs as they were ,taken away¹², *Hashem* is now known as *Yoshev Tehillos Yisrael* (Who sits amongst the praise of Israel). This refers to a spiritual place that is created by the praises of *Tehillim* recited by Israel throughout the ages. According to this, even in exile we are able to create a holy spiritual abode for *Hashem* to rest His Divine Presence. Therefore, we conclude our prayers with *Aleinu Le'shabei'ach* which is our recognition that although we are deficient in our spiritual achievements *Hashem* still dwells amongst us. Thus, He is a G-d that we call Him by the name *Shakkai* which is the attribute that He breaks down all barriers i.e. even the spiritual ones. Accordingly we beseech Him to use this attribute *Le'sakein olam bemalchus Shakkai* (to perfect the world through a Kingdom of Shakkai) which will ultimately bring the final redemption which will achieve *Hashem* to be recognized by all mankind despite the low level they have fallen to. So the connection between the Cherubs and *tefillos* are that even at the time of the *Churban* (destruction) of the *Beis Hamikdash*, the Cherubs still faced each other signifying that *Hashem* was only destroying the physical abode, but not severing His connection with us throughout the exile as the Cherubs continued to face each other even then.

¹⁰ Which is what *Elokim* also connotes

¹¹ This part is unique to the Name *Shakkai*

¹² See *Gemara Yoma Daf* 53b whether they were hidden away or captured and taken away during the destruction of the first *Beis Hamikdash*

Insights הארות

Aleinu: In Closing

The *Rama* warns us to be diligent to recite *Aleinu* with concentration and great focus. This itself is echoed in the text itself as it speaks of *Hashem* as the One and Only G-d and Power. It states: *V'e'yadata hayome ve'hasbeivosa el le'ravecha Ki Hashem Hu Ha'Elokim bashamayim mi'ma'al ve'al ha'aretz mitachas ein ode* - And you shall know today and you shall contemplate this in your heart that G-d is the Al-mighty in the Heavens above and on Earth below; there is none other. Obviously, such a proclamation requires our full awareness and attention.

The *Mabit* writes that the *Aleinu* prayer proclaims that with all our fervent prayer, G-d Himself gains nothing. We didn't give Him any more than what He already gave to us. He has no personal benefit or gratification from all our praise and exaltation. We understand that rather it is our honor and privilege that we were afforded the possibility to pray to Him thrice daily. For this alone we owe Him much gratitude; let alone everything else *Hashem* bestows us with constantly and unceasingly. Therefore, if anything, we are the ones who are indebted to Him for His kindness in letting us address Him daily with our prayers and supplications, beseeching Him for all our personal and national needs. We also realize that *Hashem* has chosen us from all the nations of the world to be the ones to communicate this way with Him and that there is no other nation that practices this, for they turn to their idols and worthless and helpless objects; not so for us who pray and subjugate ourselves before *Hashem* the king of all kings, blessed is He.

The *Mabit* also notes that it is incumbent for us to understand that *Tefilla* is a Torah obligation - a *Mitzvah*! The act of prayer is derived from the verse *U'le'ovdo bechol leveavchem* - to serve Him with all your heart. Our Sages interpret this to mean prayer. Hence, we need to realize that whether *Hashem* answers our prayers the way we want or whether He doesn't respond the way we would have hoped, prayer is a *Mitzvah*, and we are fulfilling this *Mitzvah* each and every time we pray. This *Mitzvah* is a merit that we gain just as we gain through any *Mitzvah*. Thus, we say here at the end of our prayer, *Aleinu leshabei'ach* - it is incumbent on us to give praise, i.e. that we must thank *Hashem* for this wonderful *Mitzvah* of prayer.

The father of the *Shelah Hakadosh* in his *sefer Emek Bracha* writes that the prayer of *Aleinu* is a very exalted and lofty prayer. It includes fundamentals of Jewish faith and other mystical secrets which are beyond our understanding and grasp. There are many correlations to *Krias She'ma* as well. It speaks of *Yichud Hashem* (*Hashem's* unity), *Malchus Shamayim* (*Hashem's* sovereignty) like in *Krias She'ma*. The *sefer* (book) *Reishis*

*Chochma*¹³ notes that for this reason one must say each and every word carefully. The *Radvas*¹⁴ comments that he would say this beautiful praise many times a day as it contains such fundamentals like *Krias She'ma*. Accordingly, one should not miss the opportunity to recite it whenever one hears the congregation saying it even if one is not participating in the *Minyan*.

The *Kaf HaChaim*¹⁵ writes that it is a *Segulah*¹⁶ to recite the *Aleinu* prayer both forward and backward for a protection from looming troubles.

Intimations זמג

In the prayer of *Aleinu* there are a few references to the Hebrew word testimony (עד) which we also have in *Krias She'ma* (*She'ma* ע ... *Hashem echa* ד). *Aleinu* begins with the letter ע and ends with the letter ד (*ein ode*). The second part of *Aleinu* begins with *Al kein* beginning with the letter ע and ending with the letter ד *Timloch be'chavod* which refers to the Kingship of *Hashem*¹⁷ (the rest of the verses at the end of *Aleinu* are verses that support the fundamental principle of the prayer from scriptural verses; they to end with the letter ד).

We are saying a testimonial to the world that *Hashem* is the One and Only G-d.

Aleinu: A Protective Shield

Another important aspect of *Aleinu* is that it serves as a protection to preserve the power of our *Tefillos*. Rav Pinkus ז"ל cites a *Medrash* which speaks of a parable about an individual who did the king a great favor and the king rewarded him by allowing him to take some valuables from his royal treasury. This individual was quite please with his opportunity to gain wealth but at the same time he was troubled by the thought that he would be vulnerable when leaving the king's vault with the valuables

¹³ *Totza'os Chayim* 216

¹⁴ *Chadasbos* 8:33

¹⁵ 132:15

¹⁶ A *Segulah* is something which is hidden from the eyes of most people, it is therefore a desirable action which is considered to be beloved in the Heavenly spheres and provides benefits and has inherent powers that are not understandable to us, but the reason for it at the same time is not revealed to us, *Shemos*. 19:5, *Sba'arei Aharon*, *Parshas Yisro*, *Perak* 19:5

¹⁷ *Kaf HaChaim* Ibid.

and that someone may rob him completely. He therefore took a precautionary measure to only take valuables that he could hide inside his clothing. Likewise, after attaining such spiritual heights from prayer, we are afraid to lose it all to the forces of evil upon finishing the prayers. To this end the *Aleinu* prayer was inserted to close our prayer so that we can gain protection.

Rav Pinkus wonders:

“HOW CAN A SPIRITUAL EXPERIENCE BE TAKEN
AWAY BY FORCES OF EVIL?”

Rav Pinkus answers:

In the *Tefilla* of *Aleinu* we contrast the ways of the nations of the world who are idol worshippers and the *Bnei Yisrael* who contemplate and take to heart...

THAT YOU ARE THE ONLY G-D IN THE HEAVENS
ABOVE AND ON EARTH DOWN BELOW;
THERE'S NONE OTHER.

This fundamental is elaborated on by the *Brisker Rav*. He explains that the main power of the *Yetzer Hara* is in his ability to obscure spirituality and shroud it with the cloak of mankind's talents and abilities. The *Yetzer Hara* leads us to believe that we control our destiny and that through our clever devise we are sure to gain riches and worldly pleasures. The Torah warns us against such beliefs as it states ¹⁸ **פרשת עקב**: **ואמרת בלבבך כחי ועצם ידי עשה לי את החיל הזה**: (And you will say; it is my strength and my might that has amassed for me this wealth). One needs to have clarity of mind and understanding that everything is ultimately governed by *Hashem's* Divine Providence except for our freedom to make choices¹⁹. Ultimately, this is our only weapon against the constant onslaught of deliberate misrepresentations of truth in the world around.

Accordingly, it is especially through *Tefilla* that we strengthen our belief in G-d as the One and Only truly powerful existence that has the ability of providing us with all our needs. Nothing else has any true existence. This lesson however can be robbed from our conscience as we step back into the materialistic world that surrounds us like the individual coming out of the king's treasury. Thus, as we feel vulnerable to

¹⁸ *Devarim* 8:17

¹⁹ Otherwise referred to as free will

all the outside influences that tug us in all directions away from G-d's true existence, we recite a small prayer to drive this awareness into the fiber of our being, deep into the crevices of our hearts to ensure that we do not lose our focus once we leave the sheltered environment of the *shul*, into the mundane and physically inclined areas of the world.

Let us take upon ourselves to concentrate by *Aleinu* that *Hashem* is the One and Only true force behind all events of the world, thereby creating a protective barrier that will shield us from the all bad influences of the world.

Shir shel Yom - The Song of the Levites

We recite the *Shir shel Yom* towards the end of davening. According to *Sephardim* and *Nusach Sefard* this is inserted after *U'vah Le'Tziyone*. According to *Nusach Ashkenaz* it is recited after *Aleinu*. These prayers which are selected chapters of *Tehillim* corresponding to the daily song that the *Levites* sang in the *Beis Hamikdash*. We preface these chapters of *Tehillim* with an introduction stating the day of the week and that these chapters were said by the *Levites* in the *Beis Hamikdash*.

The *Ben Ish Chai*²⁰ comments on the way we count the days of the week that we say today is the first day from Shabbos etc. today is the second day from Shabbos etc and so on. He says that by doing so we are fulfilling the *Mitzvah* of remembering Shabbos throughout the week. According to the interpretation of the *Ramban* this *Mitzvah* is included in the commandment of *Zachor es yom HaShabbos Le'kadsho* (remember the holy Sabbath day to sanctify it). By associating each day of the week with Shabbos, we are fulfilling this *Mitzvah*. According to *Kabbalah* each day of the week receives sustenance from the Shabbos day that provides a spiritual blessing to all the days of the week.

According to *Sephardim* and *Nusach Sefard* there are additional *pesukim* that are recited daily beginning with *Tefilla Le'David* and then with *Beis Yaakov* followed by the *Shir shel Yom*. The first part begins with *Tefilla Le'David* and the second begins with *Beis Yaakov*. On days that *Tachanun* is not recited the first part is omitted and we begin from *Beis Yaakov*. On days that *Lamnatzei'ach*²¹ is also not recited, then the entire portion is omitted and we begin straight from the *Yom*.

²⁰ *Shana Rishona Parshas Ki Sissa*

²¹ This is the chapter that is recited between *Ashrei* and *U'vah Le'Tziyone*

תפלה לדוד, הטה יי אֶזְנֵךְ עִנְיִי, כִּי עֵינִי וְאֲבִיּוֹן אֲנִי. שְׁמֵרָה נַפְשִׁי כִּי חֹסֵד אֲנִי, הוֹשַׁע עַבְדְּךָ אֶתְּה אֱלֹהֵי הַבּוֹטָח אֲלֵיךְ. חֲנֻנֵי אֲדֹנָי, כִּי אֲלֵיךְ אֶקְרָא כָּל הַיּוֹם. שְׂמַח נַפְשׁ עַבְדְּךָ, כִּי אֲלֵיךְ אֲדֹנָי נַפְשִׁי אֲשָׂא. כִּי אֶתְּה אֲדֹנָי טוֹב וְסֶלַח, וְרַב חֶסֶד לְכָל קְרֹאֶיךָ. הֲאִזְיִנָה יי תְּפִלְתִּי, וְהִקְשִׁיבָה בְּקוֹל תְּחִנּוּגוֹתַי. בְּיוֹם צָרְתִי אֶקְרָאךָ, כִּי תַעֲנֵנִי. אֵין כְּמוֹךָ בְּאֱלֹהִים, אֲדֹנָי, וְאֵין כְּמַעֲשֶׂיךָ. כָּל גּוֹיִם אֲשֶׁר עָשִׂיתָ יְבוֹאוּ וְיִשְׁתַּחֲווּ לְפָנֶיךָ אֲדֹנָי, וְיִכְבְּדוּ לְשִׁמְךָ. כִּי גְדוֹל אֶתְּה וְעָשָׂה נִפְלְאוֹת, אֶתְּה אֱלֹקִים לְבַדְּךָ. הוֹרְנִי יי דַרְכְּךָ אֶהְלֵךְ בְּאַמְתְּךָ, יַחַד לְבָבִי לִירְאָה שְׁמֵךְ. אוֹדֶךָ אֲדֹנָי אֱלֹקֵי בְּכָל לְבָבִי, וְאֶכְבְּדָה שְׁמֵךְ לְעוֹלָם. כִּי חֶסֶדְךָ גְדוֹל עָלַי, וְהִצַּלְתָּ נַפְשִׁי מִשְׂאוֹל תַּחְתֵּיהָ. אֱלֹהִים, זָדִים קָמוּ עָלַי, וְעַדֹת עֲרִיצִים בְּקִשׁוֹ נַפְשִׁי, וְלֹא שְׂמוֹךְ לְנַגְדָם. וְאֶתְּה אֲדֹנָי אֵל רַחוּם וְחַנוּן, אַרְךְ אַפַּיִם וְרַב חֶסֶד וְאַמֶּת. פְּנֵה אֵלַי וְחַנּוּנִי, תְּנֵה עֵזְךָ לְעַבְדְּךָ, וְהוֹשִׁיעָה לְבָן אֲמַתְךָ. עֲשֵׂה עִמִּי אוֹת לְטוֹבָה, וְיִרְאוּ שְׂנְאֵי וְיִבְשׁוּ, כִּי אֶתְּה יי עֲזַרְתָּנִי וְנַחַמְתָּנִי.

בֵּית יַעֲקֹב, לְכוּ וְנִלְכָה בְּאוֹר יי. כִּי כָּל הָעַמִּים יִלְכוּ אִישׁ בְּשֵׁם אֱלֹהָיו, וְאֶנְחֲנוּ גִלְךָ בְּשֵׁם יי אֱלֹהֵינוּ לְעוֹלָם וָעֶד. יְהִי יי אֱלֹהֵינוּ עִמָּנוּ, כְּאֲשֶׁר הָיָה עִם אֲבֹתֵינוּ, אֵל יַעֲזְבֵנוּ וְאֵל יִטְשֵנוּ. לְהַטּוֹת לְבַבְנוּ אֵלָיו, לְלַכֵּת בְּכָל דַרְכָיו, וְלִשְׁמֹר מִצְוֹתָיו וְחֻקָיו וּמִשְׁפָּטָיו, אֲשֶׁר צִוָּה אֶת אֲבֹתֵינוּ. וְיִהְיוּ דְבָרֵי אֱלֹהֵי, אֲשֶׁר הִתְחַנְּנִיתִי לְפָנֶיךָ יי, קְרִבִים אֵל יי אֱלֹהֵינוּ יוֹמָם וְלַיְלָה, לַעֲשׂוֹת מִשְׁפָּט עִבְדוֹ וּמִשְׁפָּט עַמּוֹ יִשְׂרָאֵל דְּבַר יוֹם בְּיוֹמוֹ. לְמַעַן דַּעַת כָּל עַמֵּי הָאָרֶץ כִּי יי הוּא הָאֱלֹהִים, אֵין עוֹד. שִׁיר הַמַּעֲלוֹת לְדָוִד, לוּלִי יי שְׁהִיָה לְנוּ, יֹאמֵר נָא יִשְׂרָאֵל. לוּלִי יי שְׁהִיָה לְנוּ, בְּקוֹם עֲלֵינוּ אָדָם. אֲזִי חַיִּים בְּלַעֲוֹנוּ, בְּחַרוֹת אַפְסֵי בְנוּ. אֲזִי הַמַּיִם שִׁטְפוּנוּ, נַחֲלָה עִבְרָה עַל נַפְשֵנוּ. אֲזִי עִבְרָה עַל נַפְשֵנוּ, הַמַּיִם הַזֵּידוּנִים. בְּרוּךְ יי, שֶׁלֹא נִתְּנָנוּ טָרֶף לְשִׁנְיָהֵם. נַפְשֵנוּ כְּצַפּוֹר נִמְלָטָה מִפַּח יוֹקְשִׁים, הַפַּח נִשְׁבַּר, וְאֶנְחֲנוּ נִמְלָטָנוּ. עֲזַרְנוּ בְּשֵׁם יי, עֲשֵׂה שְׂמִים וְאַרְץ.

Questions:

- 1) What additional reason does the *Abudraham* give for reciting *Kedusha De'Sidra* at the end of *Tefillas Shacharis*?
- 2) According to the above reason, what should those people do when the *tzibbur* reaches *Kedusha De'Sidra*? (*Elya Zuta*)
- 3) Does davening for the spiritual welfare of another individual without his consent go against the tenet of free will?
- 4) What is the main purpose for *Kaddish Tiskabel* and what should the *Chazzan* do if he said regular *Kaddish* without *Tiskabel* after *U'vah leTzzyone*?
- 5) What should one not do until the *Sefer Torah* is returned and what can one do if necessary to do it anyway?
- 6) When and by whom was the *Tefilla* of *U'vah LeTzzyone* introduced as part of *Tefillas Shacharis*?
- 7) Which way would we have expected the Cherubs to be facing by the destruction of the *Beis Hamikdash* and what is the meaning for having them face the way they were facing?
- 8) What is the particular significance and message of *Aleinu* at the end of davening?
- 9) What does the *Mabit* mean that there is a *Mitzvah* of davening and how does it relate to *Aleinu*?
- 10) What is hinted in the letters of **נ** and **ת** in *Aleinu*?
- 11) What kind of shield is *Aleinu* likened to and why is it necessary?
- 12) What special *Mitzvah* are we *mekayem* (fulfilling) with the introduction we say before reciting the *Shir Shel Yom*?

Answers:

- 1) He says it was arranged so that the late-comers to *shul* would have a chance to recite *Kedusha*.
- 2) They should make sure to skip to *Kedusha De'Sidra* to recite it with the *tzibbur* (congregation).
- 3) No, because someone davening is employing his free will to influence another.
- 4) It is recited after reciting an *Amidah Shemoneh Esrei*. It is a *tefilla* that *Hashem* accept our prayers and our requests readily.
- 5) One should not remove his *Tefillin* in front of a *Sefer Torah*. If need be, he should turn aside to remove his *Tefillin Shel Rosh*.
- 6) *Rebbe Yochanan ben Zakkai* instituted it after the destruction of the second *Beis Hamikdash*.
- 7) The Cherubs should have been facing Away from each other during the destruction of the *Beis Hamikdash* as it was a time *Hashem* was displeased with us. This was a message that *Hashem* didn't cast us away completely and had hope for us to do *teshuvah* and mend our ways.
- 8) It is a prayer said at the end of davening that even though our *tefillos* were deficient, *Hashem* will still accept our *tefillos* favorably.
- 9) The *Mabit* explains that we should view each *tefilla* a merit in itself since *tefilla* is a *Mitzvah*. Therefore, even if a *tefilla* seems like it may not be answered we should understand and thank *Hashem* for each opportunity to daven. *Aleinu leshabei'ach* - we need to thank *Hashem* for each opportunity to daven.
- 10) The letters correspond to the letters of **י** and **ת** in the verse of *She'ma Yisrael*. This is because it expresses the fundamental principles of *Hashem's* sovereignty and dominion as in *Krias She'ma*.
- 11) *Aleinu* is a prayer for protection from the influences of the mundane world that the fate and welfare of each individual is totally in one's own control.
- 12) We are fulfilling the *Mitzvah* of remembering the Shabbos to make it holy which can be fulfilled during the week as well.