

Order of Prayers 2 (Auto Translated)

English

Auto Translated

Shiur Overview

Summary of Rambam Lecture – Laws of the Text of Prayer: Blessings of Shema (Morning and Evening) and Shemoneh Esrei

General Overview of the Blessings of Shema

The Rambam's approach: In the morning there are two blessings before Shema and one after; in the evening – two before and two after.

Explanation: The structure of the blessings of Shema:

- **First blessing before** (morning and evening): A blessing on natural phenomena – morning (light) or night (darkness).
- **Second blessing before:** A type of blessing on Torah – God's love and the giving of the Torah.
- **First blessing after:** A review of truth, matters of Shema, mentions the Exodus from Egypt.
- **Fourth blessing (evening only):** A prayer/request for a successful night.

Novel insights:

1. **Why is there no fourth blessing in the morning (a request for the day)?** During the day one prays and requests regularly, gives thanks for good news, etc. But at night one goes to sleep – one won't be praying in the middle of sleep – therefore one needs a special request-blessing beforehand. This is like "Shema with a situation."

First Blessing Before Morning Shema – "Yotzer Or"

A. Opening – "Baruch Atah Hashem... Yotzer Or Uvorei Choshech"

The Rambam's text: "Baruch Atah Hashem Elokeinu Melech HaOlam Yotzer Or Uvorei Choshech Oseh Shalom Uvorei Et HaKol."

Explanation: We thank the Almighty for the new morning, for the light, and what the new day brings with it as testimony to the Almighty. This is the language of the verse (Isaiah 45:7) – "Yotzer Or Uvorei Choshech Oseh Shalom Uvorei Et HaRa." But in prayer we say "Uvorei Et HaKol" instead of "Et HaRa" – because we don't want to mention evil, although the Almighty created everything.

Novel insights:

1. **The emphasis on light is stronger here than before:** Until now in prayer (Pesukei DeZimra, etc.) there wasn't such a strong emphasis on the fact that it became morning, that it became light. Only here, at Yotzer Or, comes the main expression of this.
2. **The historical connection between Shema and morning:** Shema is originally a "response" to the morning – this is how the Sages established it. When one says Shema at sunrise, Yotzer Or fits very well – one thanks for the light exactly when it comes. But historically, as prayer developed and became longer (with Pesukei DeZimra, Yishtabach, etc.), it

turns out that by the time one reaches Yotzer Or, half an hour has already passed in prayer, and the sun rose an hour ago. Originally it "made a lot of sense" – but we understand that essentially it belongs to Shema which belongs to morning.

3. **Birkat HaMappil vs. HaMaariv Aravim:** Birkat HaMappil (before sleep) speaks of the human aspect – "HaMappil Chavlei Sheinah Al Einai." But "HaMaariv Aravim" (first blessing for evening) speaks of the sun/nature – parallel to Yotzer Or. These are two separate matters.

B. "HaMechadesh Betuvo BeChol Yom Tamid Maaseh Bereishit"

Explanation: The Almighty created the luminaries in Creation, and He renews them every day so they should come out – the world is renewed every day.

C. "Mah Rabu Maasecha Hashem" / "Maleah HaAretz Kinyanecha"

Explanation: "Kinyanecha" – the Almighty is the Creator, He "acquires" things through creation, and everything is full of things He made. "HaMelech HaMeromam... Mimot Olam" – also speaks of eternity.

D. "Elokei Olam Malkeinu BeRachamecha HaRabbim Rachem Aleinu"

Novel insight – why does "Rachem Aleinu" come in? It's unclear why in the middle of a blessing that praises the Almighty for the luminaries comes in a request – "Rachem Aleinu." It's a small prayer/request in the middle. Perhaps "BeRachamecha HaRabbim Rachem Aleinu" means He should give us luminaries, it should be light.

Note: "Adon Uzeinu, Tzur Misgaveinu, Magen Yisheinu, Misgav Badeinu" – all four essentially mean the same thing: the Almighty is the master of all kinds of counsels, salvations, virtues.

E. From Luminaries to Angels – "Keter Yitnu Lach" / "HaTibarech"

Explanation: After speaking of the sun and luminaries, we move to the angels. The Almighty created the sun and all luminaries with wisdom, they are all an honor and praise the Almighty.

Novel insights:

1. **The Rambam's view that luminaries have intelligence:** The Rambam holds that when we say the luminaries "praise" the Almighty, it means literally – because the luminaries (heavenly bodies) have intelligence (possess souls) and they praise the Almighty. Alternatively, one can say that from seeing the beautiful order of sun and moon, this itself praises the Almighty.
2. **"Selah" at "HaTibarech":** "Selah" is like an end-marker. In Tanach (according to Ibn Ezra and the plain meaning commentators) "Selah" is a sign for the singers to make a musical pause. But in prayer "Selah" always means "forever" (as Chazal interpreted). Perhaps the tune/sound at "Selah" should also symbolize eternity – a sound that doesn't end.

3. **"Selah" as a structural marker:** "Selah" marks the end of the section about luminaries, and from "HaTibarech" begins the section about angels.

F. "HaTibarech Shem Elokeinu BaShamayim MiMaal VeAl HaAretz MiTachat"

Novel insight – BaShamayim MiMaal vs. Al HaAretz MiTachat: "BaShamayim MiMaal" – the Almighty is praised by the luminaries and angels. "VeAl HaAretz MiTachat" – by us Jews who pray here below. This is the whole matter: we speak of how it looks above in heaven (the angels' song), and then we do the same thing here below with our song.

G. "Borei Kedoshim" / "Yotzer Mesharetav"

Explanation: "Borei Kedoshim" – He created holy ones, meaning angels. "Yotzer Mesharetav" – the same as "Borei Kedoshim," twice the same thing.

Novel insight – "Kedoshim" can also mean the sun: The sun is very holy – it always does God's will, not like people who one day yes and one day no.

[Digression: Angels and holiness] Actually there's a matter that angels are "mostly not holy at all" – there's ascent and descent, but the matter isn't developed.

H. "Pinnot" – What does this mean?

Novel insight: There are interpretations that "Pinnot" means "heads of hosts." According to the Rambam it fits very well that we go from luminaries to angels – all heavenly bodies, all possessing souls, but different kinds of levels. (Garme = bodies, but Mesharetav = angels.)

I. Kedushah in Yotzer – The Rambam's view that an individual doesn't say it

The Rambam (Laws of Prayer Chapter 7): An individual doesn't say Kedushah – "skips Kedushah with the blessing before it." Only the prayer leader / with a congregation.

Novel insight: Seemingly from "HaTibarech" begins the topic of Kedushah, and this is what the individual skips. "We don't conduct ourselves this way, but this is the Rambam's approach."

Practical difference: According to the Rambam's view that an individual doesn't say Kedushah, the commentators in Shulchan Aruch understand that one doesn't say the verses "Kadosh Kadosh" alone. But also the introduction that comes before it doesn't make sense to say without a minyan. From this comes a practical difference: whether an individual begins again at "LaKel Baruch" or at "Kahal VeEdah" – this is a practical question from the dispute.

J. The angels say Kedushah – "Asher Mesharetav Kulam Omdim BeRum Olam UMashmiim BeKol Yachad BeDivrei Elokim Chayim UMelech Olam"

Explanation: The angels stand in the higher worlds and they "make heard with one voice."

Novel insights:

1. **What does "Divrei Elokim Chayim" mean?** Several interpretations: (a) They speak about the living God – they praise the Almighty. (b) They also have a kind of "text of prayer" from the words of the living God – they thank the Almighty with holy words. (c) This is an introduction to Kadosh Kadosh Kadosh – "Divrei Elokim Chayim" refers to the verse of Kedushah that appears in Torah/Prophets. The Rambam's text "BeDivrei Elokim Chayim" makes more sense than other versions.

K. "Kulam Ahuvim... VeNotnim Reshut Zeh LaZeh"

Explanation: We praise the angels – they are beloved, clear, mighty, do the will of the Creator, and give permission one to another to say Kedushah.

Novel insights:

1. **"BeAhavah" – among themselves or to the Almighty?** There's doubt whether this means love among themselves (among the angels) or love for the Almighty. From the fact that immediately after it says "VeNotnim Reshut Zeh LaZeh" it appears it speaks of love among themselves – an interesting matter that among the heavenly servants there is love for one another.

2. **"Zeh LaZeh" – receiving abundance:** "Zeh LaZeh" is connected with the principle from Moreh Nevuchim that angels receive abundance one from another – a contraction of intellect, each angel receives from the higher angel, as if from "his teacher".

L. Kadosh Kadosh Kadosh and Baruch Kevod Hashem MiMekomo

Explanation: The servants (Seraphim) say "Kadosh Kadosh Kadosh Hashem Tzevakot Melo Chol HaAretz Kevodo", and the Ofanim and Chayot HaKodesh respond "Baruch Kevod Hashem MiMekomo".

Novel insights:

1. **Two prophets:** "Kadosh" comes from Isaiah (Seraphim standing above Him, and one called to another and said Kadosh), and "Baruch Kevod Hashem MiMekomo" comes from Ezekiel (and I heard behind me the sound of a great noise).

2. **"VeKara Zeh El Zeh" is explained through the text "Notnim Reshut Zeh LaZeh" – this is an explanation of the verse.**

3. **According to the Rambam in Laws of Foundations of Torah (Book of Knowledge)** Ofanim and Chayot HaKodesh are the first two (highest) levels of angels. From this it emerges that according to the Rambam all angels say "Kadosh", but the next higher level – Ofanim and Chayot – say "Baruch Kevod Hashem MiMekomo".

4. **The secret of how people say Kedushah:** "Kadosh" and "Baruch Kevod Hashem MiMekomo" are verses we want to say, but we don't say them in our own name – we insert that this is what the angels say, and automatically when the prayer leader says it and the congregation calls out "Kadosh", we say it in practice. We are attributed to the angels, we don't have the audacity to say it ourselves, so to speak. Here lies something of a secret.

[Digression:] On Shavuot we read the Merkavah of Ezekiel, and there we will learn more about this.

M. "LaKel Baruch Neimot Yitenu" – Bridging back to luminaries

Explanation: After the Kedushah we return to the conclusion of the blessing that began with "Yotzer Or Uvorei Choshech".

Novel insights:

1. This last piece is a way to bridge from the angels back to the luminaries – we began with luminaries, brought in angels, and must return to luminaries for the conclusion.

2. There's doubt whether "LaKel Baruch Neimot Yitenu" speaks of people (we say pleasant things) or still of angels.

N. Conclusion — "HaMechadesh Betuvo BeChol Yom Tamid Maaseh Bereishit... Baruch Atah Hashem Yotzer HaMeorot"

Explanation: The conclusion of the blessing repeats similar to the opening — it began with "HaMechadesh Betuvo" and brings a verse "LeOseh Orim Gedolim Ki LeOlam Chasdo" as proof. "Ki LeOlam Chasdo" shows it goes on forever. The blessing ends with "Yotzer HaMeorot" — back to the theme of luminaries. This is a rule in blessings — similar conclusion close to the conclusion.

Novel insight: "LeSameach Olamo" — He rejoices from seeing the luminaries. What is the connection between "BeRachamim" (which the Rambam says) and "Simchah"? Perhaps mercy and joy are the same.

Second Blessing Before Morning Shema — Blessing of Love (Ahavah Rabbah)

Nature of the blessing

Explanation: The second blessing speaks of God's love for Israel, the choosing of the Jewish people, the giving of the Torah, and we request redemption and the Land of Israel. The blessing doesn't open with "Baruch" because it's adjacent to its companion.

Novel insights:

1. **The connection to Shema:** Shema is the first thing a Jew does ("when you lie down and when you rise"), therefore we first praise the Creator for the soul (morning blessings), praise for the luminaries (Yotzer Or), and then speak about the choosing of the Jewish people and the giving of the Torah — which Shema Yisrael is the essence of Torah words, for which we also said the blessing on Torah earlier.

The Rambam's text — "Meloch Aleinu"

The Rambam's text: "Meloch Aleinu Meherah Atah Levadecha, Ki Shem Kodshecha BeEmet Nikra Aleinu... BeOsher UveOsher UveHod VeHadar VeChavod UveOz UveGevurah UveGilah UveRinah Meherah VeHava Tarim Karneinu VeToshieinu LeMaan Shemecha"

Novel insight: The Rambam's text is unique — "Ki Shem Kodshecha BeEmet Nikra Aleinu" means that the Almighty called His name upon the Jews, this is through Shema. Also the order of "Kavod VeOz UveGevurah UveGilah UveRinah" is different from the regular text.

"Ki Vanu Bacharta MiKol Am VeLashon" — Conclusion

Explanation: Because the Almighty chose us from all peoples, we have Torah and the Land of Israel comes to us.

Novel insights:

1. **"VeKeravtanu LeShimcha HaGadol LeHodot Lach"** — to pray; "Ahavah VeShimcha" — to say Shema, which speaks of "VeAhavta" — love of Your name.

2. **The structure of the blessing:** It begins with "God's love for us" and concludes "Ki Vanu Bacharta... BeAhavah" — love and choosing are the same, just as "VeAhavta" and "Atah Bechartanu". In between come details — prayer for the giving of Torah, redemption, Land of Israel — but the main structure is: love → choosing → with love.

3. **We request redemption "BeKomah Zekufah"** — with an uplifted head, with pride — "to our land".

Blessing After Morning Shema — "Emet VeYatziv"

The Rambam's words: The final blessing after morning Shema — we confirm that everything we said in Shema is true, with various expressions of truth, and we mention the Exodus from Egypt, the splitting of the Sea of Reeds, and conclude with "Gaal Yisrael".

Explanation: After Shema we say a blessing that confirms that everything we said — the unity of God, His love, acceptance of the yoke of commandments — is true. We enumerate various expressions of truth (true and firm, correct, enduring, straight, faithful, beloved, dear, etc.), speak of God's eternity, of God as Redeemer of Israel, of the Exodus from Egypt and the splitting of the Sea of Reeds, and conclude with "Baruch Atah Hashem Gaal Yisrael". The blessing doesn't begin with "Baruch" because it's a blessing adjacent to its companion.

Novel insights:

1. **Structure of "Emet" as a piyyut — parallel to "Baruch SheAmar":** "Emet VeYatziv" is structurally similar to "Baruch SheAmar". Just as "Baruch SheAmar" is a piyyut built on the word "Baruch" (we say "Baruch" many times with different praises), so "Emet VeYatziv" is a piyyut built on the word "Emet" — we enumerate various synonyms and aspects of truth.

2. **"Hashem Elokeichem Emet" — how it connects:** Shema ends with "Ani Hashem Elokeichem" and we say "Hashem Elokeichem Emet". There's a verse "VaHashem Elokim Emet" (Jeremiah 10:10), and the piyyut "Emet VeYatziv" is built on that verse — Hashem Elokeichem is true, He is the necessary existence, He is eternal, and from there we go on to enumerate other things that are also true.

3. **Where does the blessing begin — "Emet VeYatziv" not "VeYatziv":** There's no "VeYatziv" alone — it's "Emet VeYatziv". One must connect "Hashem Elokeichem" to "Emet VeYatziv", not that "Hashem Elokeichem Emet" is a separate unit. The reason we say "Hashem Elokeichem" is because we wait for the prayer leader (who ends "Hashem Elokeichem"), but the text of the blessing is "Emet VeYatziv".

4. Content structure of Emet VeYatziv — four parts:

- **First part:** General confirmation that everything we said is true, with synonyms for truth (and firm, and correct, and enduring, and straight, and faithful, and beloved, and dear, etc.). In our siddur there are eight expressions, in the Rambam differently, and the prayer leader often leaves out in the wrong places.

- **Second part:** Eternity — "VeHaDavar HaZeh LeOlam VaEd", that the Almighty is eternal, our God and God of our fathers, shield of our salvation, from generation to generation. Strong focus on eternity, parallel to "Baruch SheAmar" and "Yishtabach" which also have a great eternity theme.

- **Third part:** The Almighty with the Jewish people — "Emet Atah Hu Adon LeAmecha", Redeemer of our fathers, we have no other besides Him, help of our fathers shield and savior to their children after them. "Ezrat" is not a new beginning — it's a continuation of the "Emet" theme.

- **Fourth part:** Faith declarations — "Emet Ashrei Ish SheYishma LeMitzvotcha" — like "I believe", faith in reward and punishment, acceptance of the yoke of commandments. The Kuzari learns entire explanations into this. Simple explanation: "Ashrei Ish SheYishma LeMitzvotcha" refers

back to the commandments we just learned in Shema — whoever listens to the commandments we just said is fortunate.

5. Exodus from Egypt and splitting of the Sea of Reeds — "Emet MiMitzrayim Gealtanu": The last major section speaks of the Exodus from Egypt: the plague of the firstborn (which is called "Davar"), redemption of the Jewish firstborn ("Uvechorcha Gaalta" — the Rambam doesn't say "Yisrael" there), splitting of the Sea of Reeds. The Jews are called "Yedidim" — parallel to "Yeshar Kedesh Yedidim MiBeten", because the Almighty loves them.

6. Verses from the Song at the Sea in the blessings of Shema — parallel to Pesukei DeZimra: In Pesukei DeZimra there's a custom (Chazal say "one says the Song at the Sea every day") to say the Song at the Sea. But also here, in the blessings of Shema, we bring two main verses from the Song at the Sea — "Mi Chamocha BaElim Hashem" and "Hashem Yimloch LeOlam VaEd". These are the declarations of accepting the yoke of God's kingship that appear in the Song. This is for those who don't say the entire Song — at least we mention it here.

A parallel: Just as we say every day "Tefillah LeDavid" (a collection of the most beautiful verses of David), and "VaYevarech David" from Chronicles, and the song of the angels — so we also bring pieces from the song of the Children of Israel. The Almighty is "Bocher BeShirei Zimrah" — we bring songs from different sources.

7. "Moshe UVnei Yisrael Lecha Anu BeSimchah Rabbah": It doesn't begin "Moshe Anah" — rather "Tehillah LaKel Elyon, Moshe UVnei Yisrael Lecha Anu BeSimchah Rabbah VeAmru Chulam". This is a beautiful poetic way to preface the praise to the Almighty, and only then mention who said it.

8. Conclusion "Gaal Yisrael" — first redeemer and final redeemer: We bring the verse "Hashem Yimloch LeOlam VaEd" — that the Redeemer from Egypt should continue to redeem. We also bring a verse from Isaiah ("Hashem Tzevakot Shemo Kedosh Yisrael") which speaks of the redemption of Israel, and conclude "Baruch Atah Hashem Gaal Yisrael".

9. Remembering the Exodus from Egypt — double mention: Chazal say the matter of Shema is "to remember the Exodus from Egypt" (the portion of tzitzit), and here in the blessing of Emet VeYatziv we mention again the Exodus from Egypt and the splitting of the Sea of Reeds — a double mention.

Blessings of Evening Shema

A. First Blessing Before Evening Shema — "HaMaariv Aravim"

The Rambam's text: "Baruch Atah Hashem Elokeinu Melech HaOlam Asher BiDvaro Maariv Aravim, BeChochmah Poteach Shearim..." — we thank the Almighty who makes it become night, He brings in the sun, brings out the stars in their watches, He moves away light for darkness and darkness for light, makes distinction between day and night. "Hashem Tzevakot Shemo Kedosh Yisrael. Baruch Atah Hashem HaMaariv Aravim."

Explanation: Similar structure to Yotzer Or of morning, but we speak of the night and it's shorter. Just as in the morning we thank for the light, at night we thank for the darkness. Begins with "Baruch Atah Hashem Elokeinu Melech HaOlam" (begins with Baruch).

Novel insights:

1. **"Hashem Tzevakot" — why specifically here:** The expression "Hashem Tzevakot" fits with the content of the blessing, because "the host of heaven" — the Almighty rules over the hosts, He brings in the host (sun) and brings out (stars), "BeChochmah Poteach Shearim" — it's a matter of making order in the hosts, day and night.

2. **The verse "Hashem Tzevakot Shemo Kedosh Yisrael":** This comes from Isaiah, where it says "Goaleinu Hashem Tzevakot Shemo Kedosh Yisrael" — but here we removed the word "Goaleinu". Interesting: the same verse is used at the end of morning (at Gaal Yisrael) with "Goaleinu", and here at the beginning of evening without "Goaleinu".

3. **"Masechim Middat Yom BaLailah UMiddat Lailah BaYom" (Gemara):** In the morning we say "Yotzer Or Uvorei Choshech" — we also mention the night. At night we also say "Maavir Yom UMei Lailah" — we also mention the day. But at night we speak **more** about it. The novel insight: In the morning it's simple — we thank for the light, as in Creation. But at night there's a problem — now comes "the bad thing" (darkness), therefore we must emphasize more that the King of the world runs a system, don't worry, morning will come again.

4. **Night as preparation:** Night is preparation for the next morning — just as for a person sleep is a matter of death, but one prepares for the next morning, and the Almighty now makes order so tomorrow the sun can shine again.

5. **"Kel Chai Tamid Yimloch Aleinu LeOlam VaEd":** This appears in our text but the Rambam doesn't bring it. Interesting — we speak of creation (nature) and suddenly we speak uniquely that "Kedosh Yisrael", a specific connection to the Jewish people.

B. Second Blessing Before Evening Shema — "Ahavat Olam"
The Rambam's text: "Ahavat Olam Beit Yisrael Amcha Ahavta, Torah UMitzvot Chukim UMishpatim Olanu Limadta..." — we request that we should always merit to speak in the laws of Your will, "VeNismach VeNaaloz", because Torah is "our life and the length of our days and in them we will meditate day and night". "VeAhavatcha Al Tasir Mimenu... Baruch Atah Hashem Ohev Amo Yisrael LaEd."

Explanation: The same matter as Ahavah Rabbah of morning — we speak of the love with which the Almighty gave the Torah. Doesn't begin with "Baruch" (blessing adjacent to its companion).

Novel insights:

1. **Comparison with "VeHaarev Na" (blessing on Torah):** "VeNismach VeNaaloz" is exactly the same thought as "VeHaarev Na Hashem Elokeinu Et Divrei Toratecha" — both request that Torah should come with joy. It's a prayer because we request "VeNismach VeNaaloz".

2. **"VeAhavatcha Al Tasir Mimenu" — special meaning at night:** At night one goes to sleep, one doesn't learn as

much Torah, but still we request that God's love in giving us the Torah should never go away — even at night, even in a general way ("this world is like night"). This is the difference between morning ("HaBocher BeAmo Yisrael BeAhavah") and evening ("Ohev Amo Yisrael **LaEd**") — at night we emphasize the eternity, that it goes on forever even in darkness.

3. **"Yomam VaLailah" — continuation from first blessing:** It's a continuation of what we spoke about in the first blessing about day and night — at night one doesn't learn as much Torah, but "in them we will meditate day and night", one can still learn a little at night too.

4. **"Ki Hi Chayeinu" — feminine language:** "Hi" is feminine — it refers to Torah. But one can also think it refers to God's love.

C. Blessing After Evening Shema — "Emet VeEmunah" / Gaal Yisrael

The Rambam's text: "Emet VeEmunah Kol Zot..." — that the Almighty is our God and we are His people. Then we go directly to the Exodus from Egypt, splitting of the Sea of Reeds, "Mi Chamocha BaElim Hashem", "Hashem Yimloch LeOlam VaEd", "Gealanu Hashem Tzevakot Shemo Kedosh Yisrael, Baruch Atah Hashem Gaal Yisrael."

Explanation: Similar to "Emet VeYatziv" of morning, but shorter. The first part ("Emet VeEmunah") is short, and we go quickly to the Exodus from Egypt.

Novel insights:

1. **"Pedanu" — general redemption, not just Egypt:** We thank in general — the Almighty redeems us from all troubles, He lets us live, He leads us over our enemies. Also in the morning there was "Motzi Asurim, Podeh Anavim" — the Exodus from Egypt is also learned as a general attribute that the Almighty has mercy on Jews, on poor people.

2. **Past, present, and future:** The Almighty took us out of Egypt (past), He supports the fallen and lives constantly (present), and "Gealanu" speaks of a redemption that goes on forever — perhaps like "Hashem Melech Hashem Malach Hashem Yimloch LeOlam VaEd". Egypt is one of the instances of a general attribute — He is Redeemer from the hand of tyrants, and from this we learn further.

3. **"Mi Chamocha" — accepting the yoke of God's kingship at the Song at the Sea:** How did the Jews accept God's kingship at the Song at the Sea? Through "Mi Chamocha BaElim Hashem" — they saw that He is the greatest, and said "Hashem Yimloch LeOlam VaEd". This appears clearer here than in the morning: "Malchuto BeRatzon Kiblu Aleihem."

4. **Song at the Sea — two parts:** The Song at the Sea is divided into two parts, each part ends with accepting the yoke of God's kingship or praise. The first part ends with "Mi Chamocha" (after Pharaoh's chariots and army), and the second with "Hashem Yimloch LeOlam VaEd" (after "You will bring them and plant them" — which speaks of the future, until

"a foundation for Your dwelling"). So the Song at the Sea itself shows that it's not only about then, it's also about the future.

5. **"Gealanu Hashem Tzevakot Shemo Kedosh Yisrael" — connection to "HaMaariv Aravim":** The same verse "Hashem Tzevakot Shemo Kedosh Yisrael" is used both times

— at the first blessing (HaMaariv Aravim) and at the last (Gaal Yisrael). The connection: At HaMaariv Aravim "Hashem Tzevakot" means the One who conducts the host of heaven (sun, stars). At Gaal Yisrael "Hashem Tzevakot" means the One who led the host of Israel through the sea, drowned the host of Egypt — He was the commander, the mighty man of war. **This is a deep connection:** Just as the Almighty makes distinction between day and night (first blessing), so He distinguished between Egypt and Israel (at the splitting of the Sea of Reeds).

6. **Why the verse "Gealanu":** We bring the verse "Gealanu Hashem Tzevakot" because we want to bring a language of redemption — in "Mi Chamocha" itself the word redemption doesn't appear, and we must end with "Gaal Yisrael".

D. Blessing of "Hashkiveinu" — Fourth Blessing of Evening
The Rambam's text: "Hashkiveinu Hashem Elokeinu LeShalom..." — a request for the night, that we should go to sleep in peace, arise in peace, not die at night. "UFros Aleinu Sukkat Shelomecha" — we request peace, protection, good counsel, guarded and saved from bad things, from "fear of night". "USHvor Satan MiLefaneinu UMeAchareinu, UShemor Tzeteinu UVoeinu."

Explanation: A blessing that exists only at evening (not at morning), a request specifically for the night.

Novel insights:

1. **Night is a frightening time:** The entire matter of "Hashkiveinu" shows that night is a time of danger — "fear of night". This fits with the previous novel insight that at night we need more strengthening, because "the bad thing" (darkness) comes.

2. **"Sukkat Shelomecha" is military language:** "UFros Aleinu Sukkat Shelomecha" is plainly military language — a sukkah is a shelter, a defense (like protection). Proof from many verses in Psalms that are built on the fact that night is a dangerous time — one goes into camp at night and there can come a surprise attack (like "at midnight"). The language of Torah is always about war.

3. **"USHvor Satan" — different interpretations:** The Rambam doesn't just want to remove the Satan, but to "break" him. What "Satan" means: (a) evil inclination, (b) evil forces of impurity, (c) an enemy — like Hadad who was a "Satan" to Solomon, or the angel who was "Satan to him" on Balaam's donkey. Satan can mean simply an enemy in a war context.

4. **"UShemor Tzeteinu UVoeinu" — two interpretations:** (a) Like "Shomer Tzetcha UVoecha" — going out from the city and coming in, going to war. (b) When the soul goes out (during sleep) and returns — that it shouldn't "catch" in the process.

E. **The Rambam's view: "Baruch Hashem LeOlam" is an expansion of Hashkiveinu, not a separate blessing**

The Rambam's view: The entire section from "Baruch Hashem LeOlam Amen VeAmen" until "Baruch Atah Hashem" at the end is all an expansion of the blessing of Hashkiveinu — not a third separate blessing after Shema.

Explanation: At evening most Jews (outside the Land of Israel) conduct themselves to say "Baruch Hashem LeOlam" after Hashkiveinu. The Rambam understands that this is a continuation of Hashkiveinu, not a new blessing.

Novel insights:

1. **Proof from the Mishnah:** The Mishnah says that after Shema at night there are **two** blessings (not three). The Rambam therefore holds that one cannot make a third conclusion — "Shomer Amo Yisrael LaEd" is not a separate blessing, rather we expand the blessing of Hashkiveinu. This is a clear dispute with other texts that do make a separate conclusion. The Rambam brings this in the name of "some sages of Spain" who also held that one shouldn't make another conclusion.

2. **Comparison to Birkat HaMazon:** Just as at Birkat HaMazon one can say "Baruch" many times until one comes to the word, so also here — he makes "Baruch Shomer Amo Yisrael LaEd", then "Baruch Hashem LeOlam" is a continuation, three times "Baruch", and finally he comes to "Baruch Atah Hashem" at the end.

3. **"Amen VeAmen" — not Amen on a blessing:** Because "Baruch Hashem LeOlam Amen VeAmen" is not a "Baruch Atah Hashem" that the congregation answers Amen to, such a formulation was made. This is similar to the "Amen VeAmen" at the end of the opening of praise — it's a conclusion of an entire process.

4. **The Rambam and Amen on the blessing:** The Rambam said in another place that on the blessing (of Hashkiveinu/Shomer Amo Yisrael LaEd) one shouldn't say Amen, because it's adjacent to prayer (interruption between redemption and prayer). But Amen on one's own blessing one says only after a set of blessings — like the conclusion of the blessings of Shema.

F. The Rambam's two versions of the blessing of Hashkiveinu

The Rambam brings two versions:

First version: From the beginning until "Ki El Shover Oyveinu VeShomer Rachamenu Atah Hu, Baruch Atah Hashem Shomer Et Amo Yisrael LaEd" — a "contained" prayer that requests protection for the night.

Another version: "From the beginning of the blessing until 'Shomer Et Amo Yisrael LaEd' everything is the same, except they add and say 'VaYehi Chol HaAm Onim VeOmrin'" — and then come verses. The Rambam relies on the Yerushalmi in Taanit which says that one must add additional verses in the middle of the blessing.

Novel insights:

1. **Content of the verses:** "VaYehi Chol HaAm Onim VeOmrin" — this comes from Elijah's deed with the angels (on Mount Carmel), when everyone acknowledged "Hashem Hu

HaElokim". Then come verses of redemption: "Ki Lo Yitosh Hashem Et Amo" (Samuel), "VeAlu Moshiim BeHar Tzion" (Obadiah), "VeHayah Hashem LeMelech Al Kol HaAretz" (Zechariah).

2. **"BeYadcha Afkid Ruchi" — depositing the soul during sleep:** The Rambam's text contains "BeYadcha Afkid Ruchi Padit Oti Hashem El Emet" — a prayer specifically for going to sleep soon, one deposits one's spirit with the Almighty. In the holy Zohar there's an explanation of how one deposits the spirit in the Tree of Life.

3. **Accepting the yoke of God's kingship in the longer version:** The second version is much more about accepting the yoke of God's kingship — "Melech BiChvodo Chai VeKayam Tamid Yimloch Aleinu LeOlam VaEd". We request God's kingship, redemption — "Ki Im LeTzion Melech Elokecha". The Almighty is already King, but He will again "Yimloch" — He will reveal His kingship.

4. **Small differences between versions:** The Rambam says "HaMelech BiChvodo Chai VeKayam Tamid Yimloch Aleinu", our text says "HaMelech BiChvodo Yimloch Aleinu" — small differences but generally the same idea.

5. **"Baruch" as the center of the piyyut:** "Baruch" is the center of this piece — "Baruch Shomer Amo Yisrael LaEd" fits very well, and it ends with "Baruch Hashem BaYom Baruch Hashem BaLailah" — many "Baruch"s, like multiple blessings.

6. **Verses from King Solomon:** The text contains "Baruch Hashem Asher Natan Menuchah LeAmo Yisrael" — this is from Kings I chapter 8 (Solomon's prayer at the dedication of the Temple).

General note about the Rambam's approach

Novel insight: We see how the Rambam deals with different customs — he brings two versions, "another version", and notes what different communities conduct themselves. This is interesting because he doesn't just rule one way, but gives legitimacy to different customs.

General Note About Shemoneh Esrei

The Rambam's language: The Rambam calls the Shemoneh Esrei by the name "Tefillah" (simply "the prayer").

Explanation: When the Rambam writes "Tefillah" he means the Shemoneh Esrei, which is the essence of prayer.

Novel insights:

1. **"Shemoneh Esrei" — eighteen or nineteen?** We (in general language usage) call it "Shemoneh Esrei" — eighteen, but in truth there are **nineteen blessings** because the blessing against heretics was added later, in the days of Rabban Gamliel of Yavneh (Gemara Berachot 28b — Shmuel HaKatan established the blessing against heretics). The name "Shemoneh Esrei" remained from the original number of eighteen blessings, even after another one was added.

Full Transcript

Rambam Shiur – Laws of the Text of Prayer: Blessings of Shema in Shacharit

Introduction: Fundraising for Beit Midrash Ein LaMachshava

We continue learning Rambam, Sefer Ahava, near the end, Laws of the Text of Prayer, the Order of Prayer.

These days the fundraising campaign is ending for the tremendous enterprise of spreading Torah of my friend the

Gaon Rabbi Yitzchak, that is Beit Midrash Ein LaMachshava, groups gather together in all cities to delve deeply into the foundations of Judaism and its secrets, walking in the Pardes HaTorah with tremendous spiritual pleasure. And part of Ein LaMachshava is our Rambam shiur, and I ask everyone who hasn't yet supported, those who listen through the hotline, there is a special number where one can call in also with donations, the number is 732-217-4634, where one can call in to strengthen the enterprise of Torah, so they can continue and expand the boundaries of holiness.

General Principles of the Blessings of Kriat Shema

We are in the middle of the verses, the text of prayer, we have already learned until after Yishtabach, now we go to the blessings of Kriat Shema.

One thing, says the Rambam, we already said in the previous shiur that we are not really explaining the meaning of the words, but we say on each piece more or less what it is.

Structure of the Blessings

Says the Rambam, **the first blessing before Kriat Shema in the morning**, after Yishtabach come the blessings of Kriat Shema, the first blessing in the morning **this is its text**, this is the text.

Basically, one thanks the Almighty for the new dawn, for the new day, and what the new day brings with it as testimony to the Almighty. We already said before, but here it stands out more strongly. I mean the emphasis, until now there wasn't such a strong emphasis on the fact that it became dawn, it became light.

Two things. First of all, let's just recall the principles, yes? The Rambam already said which is Kriat Shema:

In the morning come two blessings before Kriat Shema and one after.

At night come two blessings before and two blessings after.

Content of the Blessings

The first blessing before is always a blessing on the preceding events – dawn, at night, the order, and at night.

The second blessing before is always like a kind of blessing on Torah, a blessing on the love of Hashem that gave the Torah.

The blessing after, the first blessing is both times like a review of the truth, the matters of love of Hashem that were spoken about in Kriat Shema itself, and also one mentions the Exodus from Egypt there always.

The fourth blessing at night is like a blessing on the night, a prayer actually that it should be a successful night.

Question: Why is there no fourth blessing in the morning?

Interesting that in the morning there is no such blessing. I don't know why. Such a prayer is appropriate for the night. Yes, why is there no blessing in the morning that the Almighty should help you today, I don't know.

I mean because in the morning one says it the whole time, yes, one thanks every time there is good news and bad news, and so on. Here one goes to sleep, one should have a peaceful night, one won't be praying in the middle of sleep, in the middle of a dream. This is like Kriat Shema with a situation.

First Blessing Before Kriat Shema in the Morning – Yotzer Or

The Connection Between Yotzer Or and Dawn

Yes, but here is very interesting the matter of the blessing of Yotzer Or. Because when it becomes dawn it is very beautiful, a person says Yotzer Or, it became dawn. And with Kriat Shema it fits very strongly, that Kriat Shema is also something that is a response, as the Rabbis said, when it becomes dawn.

Afterwards the Sages added that Kriat Shema should come with the blessings of Kriat Shema, so it is also very beautiful, because it is also dawn before one says Kriat Shema.

The Historical Development of Prayer

But if one says Kriat Shema when it becomes dawn, and afterwards one goes to the Beit Midrash and says the long text, it comes out that one is already holding half an hour into davening, yasher koach to the Creator for the sun. The sun already came out an hour ago. It's a bit interesting, but one can see how it developed. Originally it makes a lot of sense.

Yes, okay, I'm not talking about us Chassidim. Even the Yekke, and even the one who follows the Rambam and he says Kriat Shema at sunrise, by the time he gets here it's normally, unless he's rushing and he wants to daven specifically vatikkin, but he's there half an hour. It's a bit interesting, but one understands that actually it belongs to Kriat Shema which belongs to dawn. Even if history has made that the prayer developed, it became a longer prayer. And yes, here we're talking about Shabbat morning one can already say this by us, 11 o'clock, 11:30, so... yes.

Text of the Blessing: Baruch Ata Hashem Elokeinu Melech HaOlam

So, **Baruch Ata Hashem Elokeinu Melech HaOlam**, one thanks for the light.

Discussion: Birkat HaMapil and HaMaariv Aravim

And I mean that Birkat HaMapil is like the pre-blessing before that. In Birkat HaMapil one speaks about it becoming dark. But here you don't need to say, you can say the blessing "HaMaariv Aravim."

Ah, HaMaariv Aravim, yes, yes, yes. HaMapil is like "HaMapil chevlei sheina al einai," that's the people, here we're talking about the sun.

Yotzer Or U'Vorei Choshech

So, one thanks the Almighty who created light and creates darkness. It's the language of the verse, **Yotzer or u'vorei choshech, oseh shalom u'vorei et hara**. But in the verse they said **oseh shalom u'vorei et hakol**. It's that ra means even evil, the Almighty created everything. But we don't want to mention evil, so "u'vorei et hakol."

HaMeir LaAretz VeHaMechadesh B'Tuvo B'Chol Yom Tamid Maaseh Bereishit

And one thanks the Almighty, the Almighty who **illuminates the earth**, lights up the world, and the people who live on the earth, **vehamechadesh b'tuvo b'chol yom tamid maaseh bereishit**.

Yes, the literal translation means like the Almighty made in the first week that the sun should come out, made the luminaries, He makes every day that the luminaries should come out. That's the translation. Yes, the world is renewed every day, yes.

Ma Rabu Maasecha Hashem

Ma rabu maasecha Hashem, kulam b'chochma asita, malah ha'aretz kinyanecha. Like the verse of "Ma rabu maasecha Hashem." Everything in Tehillim, yes.

Malah ha'aretz kinyanecha means the Almighty is the Creator, He acquires things through creation, and everything is full of things that the Almighty made. The Almighty's name is **exalted, praised and glorified from the days of the world**. One also speaks of eternity.

Elokei Olam Malkeinu – A Request in the Middle

And here one enters such a prayer, **Elokei Olam Malkeinu**, ah, Elokei Olam, here one says "Malkeinu." **B'rachamecha harabim rachem aleinu, Adon uzeinu**, our Master, our strength, "Adon uzeinu," the Master over our strength.

Let's say clearly, why does "rachem aleinu" come in? I have no idea. This is such a small prayer like this. It's a request like this in the middle. But one says four times the same thing: **Adon uzeinu, tzur misgabeinu, magen yisheinu, misgav badeinu**. These four things all mean the same thing.

In short, the Almighty is the Master of all kinds of counsels and salvations and virtues, He is the Master of all, exalted above the proud.

From Luminaries to Angels – Keter Yitnu Lach

Yes, let me go a bit faster, because we won't have time. Now comes such a small piyut Keter Yitnu Lach. Alef-bet, it speaks about the sun, and perhaps also about the angels, we'll see in a minute.

The Luminaries Praise the Almighty

In any case, it speaks of the sun, it says that the Almighty with His great wisdom made the sun and all the luminaries, they are all an honor and they praise the Almighty.

The Rambam held that this means literally, because the luminaries have intellect and they praise the Almighty, or it means that from seeing the beautiful order of the sun and moon, this praises the Almighty.

And so he explains that blessed, the Almighty is blessed from heaven, from earth, from all the things He made, they praise the Almighty. Yes? Right?

Discussion: What Does "Pinot" Mean?

Yes. Pinot? What does pinot mean? I have no idea.

Aha, okay. There are translations that it means heads of hosts, but the Rambam writes that it's in the language of pinot which is a wonder, but according to the Rambam it fits very well that one goes from the luminaries to the angels, which are all heavenly bodies, all possessors of soul, but different kinds of levels. Very good.

Hitbarach – The Song of the Angels

Here one speaks of the angels, the song that the angels do. Very good.

The Rambam's Position: An Individual Does Not Say Kedusha

And here he brings that the Rambam in Laws of Prayer chapter 7 said that an individual does not say Kedusha. I don't know exactly when he begins to skip, the Rambam says one skips Kedusha with the blessing before it. Apparently from Hitbarach basically begins the topic of Kedusha, the Rambam holds that an individual doesn't say it, only the prayer leader, only the rabbi, only joining with the congregation. We don't conduct ourselves this way, but this is the position of the Rambam.

Hitbarach Shem Elokeinu BaShamayim MiMaal V'Al HaAretz MiTachat

Very good. **Hitbarach shem Elokeinu bashamayim mimaal v'al ha'aretz mitachat**, the Almighty's name should be blessed in heaven above and on earth below.

It's interesting, because in heaven above it happens through the luminaries and the angels, and on earth below it happens through us, through us Jews who pray here. That's the whole thing here, one speaks how it looks above in heaven, and afterwards we do the same thing here below with our song.

Discussion: What Does "Selah" Mean?

Yes, this piece I now thought that selah is like the end of the blessing on the luminaries in this piece, and from Hitbarach begins on the angels. You just wanted to say that selah is such a language of end of verse, yes?

I say selah in the, in the, in the verse in Tanach the translation is something a note, so says the Ibn Ezra and all the commentators of the plain meaning, that it's some sign for the singers to make some tra-la-la-la-la, I don't know one word, no one knows what. But in prayer this always means forever, as Chazal translated, selah means forever, therefore when you say selah it means that one should praise the Almighty eternally.

It could be that one uses it at the end, because that's how one sees in the verses it always comes more at the end. Could be that the melody must also symbolize something that is eternal, like the melody continues, some kind of sound that doesn't end. There is a sound that brings out the matter of selah, of eternity.

Baruch L'Netzach Tzureinu Malkeinu – Borei Kedoshim V'Yotzer Mesharetim

Now, further, **Baruch l'netzach tzureinu malkeinu goaleinu borei kedoshim**. He created souls of holy ones, righteous people or angels?

Kedoshim means here the angels, yes. Angels, ah. Perhaps also, by the way, perhaps also the sun. The sun is very holy, it always does the will of Hashem, not like us who one day yes and one day no. The sun is always...

Actually there is a matter that the angels are mostly not holy at all, there is ascending and descending, we're not getting into the contradiction. But we are not holy. The things are null... one shouldn't be stringent, but like... yes.

Yishtabach shimcha la'ad malkeinu yotzer mesharetav. Ah, yotzer mesharetav is the same as borei kedoshim. Twice the same thing. The Almighty, **asher mesharetav kulam omdim b'rum olam**.

Discussion: Garnei HaShamayim and Mesharetav

The mesharetav are the heavenly bodies. The Rambam says the word garnei hashamayim. Mesharetav here means, garnei means bodies, but mesharetav here means the angels, not the...

Right, you're already at kedoshim now. Ah, here the angels, **omdim b'rum olam**. B'rum olam means a high place, yes, as if in the upper worlds, **u'mashmiim b'kol yachad**.

Discussion: What Does "Divrei Elokim Chaim" Mean?

Mashmiim b'kol yachad, **u'mashmiim b'kol yachad b'divrei Elokim chaim u'melech olam**.

The Rambam's text makes more sense. It means to say that they give out the words that speak about... they speak about the living God? Or perhaps they also have something like a text of prayer of divrei Elokim chaim? As if they thank the Almighty with divrei Elokim chaim.

One is going to bring the language of the verse "kadosh kadosh." It's all an introduction to the Kedusha, right? That they are proclaiming their voice, "v'divrei Elokim chaim," which this is kadosh, which is Elokim chaim because it's written in the Torah, yes?

Could be. I would have said a simple translation, it doesn't make so much sense. I would have said a simple translation that they speak about the living God. "V'dibru Elokim chaim," like... I mean, I don't know.

The Angels Say Kedusha

The Rambam says the word garme hashamayim. Mesharetei, here means garme means bodies, but mesharetei, here means the angels, not so?

He's already at Kedusha now, so he says. Ah, here the angels omdim b'rum olam. B'rum olam means a high place, yes, as if in the upper worlds, **u'mashmiim et kolam yachad b'divrei Elokim chaim u'melech olam.**

The Rambam's text makes more sense. It means to say that they give out the words that speak about the living God. They speak about the living God. Perhaps they also have something like a text of prayer of divrei Elokim chaim? As if they thank the Almighty with divrei Elokim chaim. One is going to bring the language of the verse "kadosh kadosh." It's all an introduction to the Kedusha, right? They are proclaiming their voice b'divrei Elokim chaim, which this is kadosh, which is Elokim chaim because it's written in the Torah, yes? Could be. I would have said a simple translation, it already makes a bit of sense. I would have said a simple translation that they speak about the living God, b'dibru Elokim chaim, like.

"Kulam Ahuvim... V'Notnim Reshut Zeh LaZeh"

Well, nu. And now one says in praise of the angels: **Kulam ahuvim, kulam berurim, kulam giborim, osim b'eima retzon konam b'ahava, v'chulam mekablum aleihem ol malchut shamayim zeh mizeh.** There was a simple meaning of partnership between the angels. **V'notnim reshut zeh lazeh l'hakdush l'yotzram.** It could be that here b'ahava goes love between them, or ahava means apparently love to the Almighty. But from what one says immediately afterwards "v'notnim reshut zeh lazeh," could be that this is a state of love. Interesting that by the heavenly servants there is a matter of love zeh lazeh, so it looks here.

I remember in Sefer HaTorah, I don't remember anymore alef or bet, I remember that the angels receive zeh mizeh the abundance, the contractions, it's literally foundations. By this there is the language "zeh lazeh." Yes. That means, he gives intellect, from where does he receive intellect? From his teacher as it were, from the higher angel, etc.

The Song of the Angels

L'hakdush l'yotzram b'nachat ruach, b'safa berura... okay, let's finish this piece. B'nachat ruach, they give permission one to the other, they say nicely, they say b'safa berura u'vneima, they say nicely. Tahara, an angelic voice, **kulam k'echad onim b'yira v'omrim,** they say the verse of **kadosh kadosh kadosh Hashem tzeva'ot malei chol ha'aretz kevodo.** This is the song that the angels say. Automatically we say it when we say what the angels say, we catch a ride with them. The Almighty is holy, abstract, but it is also malei chol ha'aretz kevodo. What we will learn in Tanya with all other books that speak of malei chol ha'aretz kevodo, or one must remember the Rambam in many places.

Ofanim V'Chayot HaKodesh

V'ofanim v'chayot hakodesh, these are the servants that were already counted, the servants that were already counted, he tells us more names for them, the servants say kadosh, and the ofanim v'chayot hakodesh, which are other kinds of servants, **yachad mitnas'im l'umatam,** they take together the choir, and they answer **meshabchim v'omrim** with the verse **baruch kevod Hashem mimkomo.**

Yes, the literal translation is that this comes from two other prophets, right? What's his name, Isaiah the prophet saw servants or seraphim standing above him, and they say kadosh, v'kara zeh el zeh v'amar kadosh. This was now explained with the notlin reshut zeh lazeh, it was such an explanation on the verse v'kara zeh el zeh. And the second piece is from Ezekiel, not by the Merkava, by later at the end it says that va'eshma acharai kol ra'ash gadol baruch kevod Hashem mimkomo. These are the chayot v'ofanim that Ezekiel saw.

And the Rambam in Laws in Sefer HaMada said that the ofanim v'chayot hakodesh are the first two, yes, are the higher levels of servants. So here apparently the Rambam would have looked that all say kadosh, and the next higher level is those who say baruch kevod Hashem mimkomo. We know what is about these two verses, which verse has more with the servants, which verse has more with the ofanim, and what is the matter, that baruch kevod Hashem mimkomo is like a piece of completion or an answer to kadosh Hashem tzeva'ot malei chol ha'aretz kevodo, baruch kevod Hashem mimkomo is a simple difficult question, but we'll learn later to discuss.

That's what you said, it comes from the two other like chariots that Isaiah saw and Ezekiel saw, and the connection we'll learn by Shavuot the Merkava, because Shavuot we read the Merkava. Ezekiel, should one because of doubts another? Whoever wants can come further. Okay.

The Secret of How People Say Kedusha

Continuation of Yotzer Or Blessing

Further, **"To God, the blessed One, they give pleasantness".** This is explained as the end of the blessing. Here we're already coming to the conclusion of the blessing, which begins with "Yotzer Or u'Vorei Choshech" (Creator of light and Former of darkness). It seems, ostensibly, that the last section is somehow a way to bridge back from the angels back to the luminaries. We began earlier with the luminaries, and we brought in the angels. So somehow we're saying that they say pleasantness before God and so forth, "ki hu" (for He is) because He is the One who makes the ma'aseh bereishit (act of creation). That's what I think, but it doesn't fit so well.

Do you understand what I'm saying? We want to return to the luminaries, we need to end with the luminaries, not with the angels. Or perhaps here we're already speaking of people, "To God, the blessed One, they give pleasantness" - we are going to say pleasantness, we are going to say Kriat Shema and so forth, "to the King, the living and enduring God."

But we see something like "Kadosh Kadosh" (Holy, Holy) and "Baruch Kevod Hashem Mimkomo" (Blessed is the glory of God from His place) are verses that we want to say, but we don't say them in our own name. We insert that this is what the angels say, and when automatically the prayer leader says it, and everyone shouts "Kadosh," the congregation shouts, it means in practice we are saying it. We are attributed to the

angels, we somehow don't have the chutzpah (audacity) to say it. One needs to know the secret here, but there lies some secret here.

Practical Difference - Individual in Kedusha

And here we return, we people, "To God, the blessed One," before the Creator whom we know, and we say pleasantness, songs, praises, "the congregation and assembly, Doer of mighty acts." I would say the practical difference of this inquiry, because if one follows the opinion of the Rambam that an individual doesn't say Kedusha, so the commentators in Shulchan Aruch understand that it simply means the verses, one doesn't say "Kadosh Kadosh." But certainly the introduction that comes before it also doesn't make sense to say.

One needs to know whether we begin again from "To God, the blessed One" or "the congregation and assembly." It's a practical difference from our dispute.

Conclusion of Yotzer Blessing - "Who Renews in His Goodness Daily, Continuously, the Work of Creation"

Okay, by "the congregation and assembly," our text is a bit different, our text the Rama learns: **Doer of mighty acts, Maker of new things, Sower of righteousness, Sprouter of salvations, Creator of remedies, Who renews in His goodness daily, continuously, the work of creation.** Didn't we already say once, "as it says, 'To the Maker of great lights, for His kindness is eternal'?" This is proof that the Almighty renews in His goodness daily, continuously, the work of creation, "for His kindness is eternal," it goes on forever. **"He established luminaries to gladden His world", "Blessed are You, God, Creator of the luminaries."** This is like a conclusion. It means "ki" (for), every time with the "ki" at the end of a blessing, here we return to the conclusion, and he repeats the essence of the opening. He began with renewing in His goodness, and he brings on this a verse "to the Maker of great lights."

Discussion: "To Gladden His World" and "With Mercy"

There's another piece, "to gladden His world," He becomes joyful from seeing the luminaries. Yes, but there is "His counsel is given to His beloved, full of mercy." We do say "with mercy," but... perhaps mercy and joy are the same thing? The Rambam says "with mercy." He meant something with mercy. Ah, "in Your abundant mercy have mercy on us"? Perhaps "have mercy on us" means to give us the luminaries, that it should be light for us. But what does a thank you have to do with the luminaries? Something doesn't fit for me here. Yes, I know. This piece needs to be understood better, what's coming in.

I think that the luminaries are something... it could be that it's like astrology, the Rambam doesn't agree with astrology, but from seeing them comes some abundance of all kinds of good things.

Yes, in any case, so this is the first blessing of the blessings of Kriat Shema. It's interesting, because this isn't really connected to Kriat Shema, but it seems that Kriat Shema is the first thing a Jew does, we do "when you lie down and when you rise up," and therefore we say thank you to the Creator for the soul, thank you to the Creator for the luminaries. And this is already more connected, here we speak about the choosing of the people of Israel, receiving the Torah, where Shema Yisrael

is the essence of the words of Torah, about which we also said the previous blessing of the Torah.

Birkat Ahava - Second Blessing of Blessings of Kriat Shema

Nature of the Blessing

We recount, we speak of the love and compassion that the Almighty had, and gave the Torah, and we ask "for our fathers who trusted in You," and the merit of the fathers who trusted in the Almighty, and who received the Torah, they were indeed recipients of the Torah, or there are the fathers who received the Torah, we ask the Almighty, our Father, merciful Father, to continue to have mercy on us, that we should merit all levels of Torah, to keep and to do, all the commandments that exist in the Torah, and also to fulfill the Torah, which isn't only Torah study, but Torah and its fulfillment. And we ask that we should merit "enlighten our eyes in Your commandments" and so forth, that we should truly merit Torah study and its fulfillment.

Rambam's Text - "Reign Over Us"

And we ask for the Kingdom of Heaven. Here the Rambam's text is unique, not everyone knows it, **"Reign over us speedily, You alone, for Your holy Name is truly called upon us."** The Almighty called His Name upon the Jews, this is through Kriat Shema. **"In happiness and wealth and splendor and glory and honor and might and strength and gladness and joy, speedily raise our horn and save us for Your Name's sake."** Even the language isn't different from what we're accustomed to, the "honor and might and strength and gladness and joy" is in our text at the beginning, yes.

"In Your abundant goodness we shall not be ashamed, in Your Name we take refuge, we shall not be humiliated, we shall not stumble forever and ever, for You are our King, we shall rejoice and be glad in Your salvation. The mercies of God, our Lord, and Your kindnesses," the merciful Almighty should never abandon us, and should bring us **"blessing and peace from the four corners of the earth,"** and we ask for the redemption, but it should come up **"with upright stature,"** that means with a raised head, with pride, **"to our land."**

"For You Have Chosen Us From All Peoples and Tongues" - Conclusion

"For You have chosen us from all peoples and tongues." Here we connect, the Almighty loves us, therefore He gave us the Torah, and therefore He will give us the Land of Israel. It seems because we are chosen from all peoples, we have Torah and we get the Land of Israel. **"And You have brought us close to Your great Name."** All these things have to do with Kriat Shema, yes, this is everything. **"And You have brought us close to Your great Name,"** that we were brought close **"to thank You,"** that we should be grateful, that means we should pray the prayer that we say here, **"love and Your Name,"** that means we should say Kriat Shema, **"and you shall love,"** which speaks of **"love of Your Name."**

"Blessed are You, God, Who chooses His people Israel with love." Let's go over it a bit more simplified. Like every blessing, it says at the beginning one thing twice, and it doesn't open with "Blessed" because it's adjacent to its companion,

we've learned. But it also opens with one thing, "the love of God upon us," and it concludes "for You have chosen us," this is the love of God. Just as we say "and you shall love" and "You have chosen us," it's the same thing. And it concludes that the Almighty chose us "with love," this is the blessing. Meanwhile, it comes in that we pray that the love is the giving of the Torah, and the love is also "Your Name is called upon us," it should bring the redemptions, everything is details that come in, but this is very important to me.

Blessings of Kriat Shema - Final Blessing After Kriat Shema in Shacharit (Emet V'Yatziv)

But it's also connected to one thing, the love of God upon us, and it concludes "for You have chosen us." This is the love of God. Just as it says "You have loved us and You have chosen us," it's the same thing. And it concludes that the Almighty chose us with love, this is the blessing.

And meanwhile it comes in that we pray that the love, the giving of the Torah, should succeed with the Torah, and the love is also "Your Name is called upon us," it should succeed with the redemptions. This is all the details that come in.

But it's very important to me that we say the text of the siddur and we catch every word exactly, it has no meaning. A person who has a sermon, just like that, like the receiving of the Torah is there, the Almighty gave the Torah with love, because the Almighty loves Jews. It's very relevant, because right after this we're going to say "and you shall love the Lord your God," we're going to love back. The Almighty asks us that we should love back.

And also at the end is "so that you shall remember and do all My commandments and be holy to your God," that the love should be on both sides. Further, the blessing is already.

Text of the Blessing - Emet V'Yatziv

And here comes Kriat Shema, and now the Rambam will say the blessings after Kriat Shema.

The final blessing after Kriat Shema in the morning, this we remember, also it's not simple that we say "Blessed" because it's a blessing adjacent to its companion and we clarify. Um, so said the Rambam, and it's also counted exactly sometimes, but yes.

Now we say that all these things that they said in Kriat Shema, where they spoke there about the unity of God and His love, is true, we confirm it.

We count out various expressions, one two three four five... how many expressions of truth? Thirteen? In our siddur it says eight, I already know how many it says in the Rambam. The world doesn't know, because the prayer leader also here leaves out in the wrong place.

Before "ezrat" (help) isn't a stop. Ezrat is the continuation of one truth. So, truth, the first thing, everything we said. Truth, let's say...

Structure of Emet V'Yatziv - Poem on the Word "Emet"

It's interesting, earlier for example "Baruch She'amar" was many times "Baruch," the first word was "Baruch," and we thanked the Almighty. This is such a poem on the word "emet" (truth). We don't end with "Hashem Elokeichem emet" (the Lord your God is truth). With this we end Kriat Shema, and now we make like a poem on the word emet, that everything we learned is true, but we add more things about the praise of the God and important things that are true.

Discussion: How Does "Hashem Elokeichem Emet" Connect?

I thought, we say in Kriat Shema there isn't the word emet, it goes a bit backwards, it's something that the world is a bit confused. I always understand myself, because there's a poem that begins emet v'yatziv, or at night emet ve'emuna. So?

Since there's another verse "and the Lord your God is truth," so the poem is built on that verse, because the Lord your God comes truth, it explains that everything is true. Therefore we want to connect this way, we begin "the Lord your God is truth and certain."

But there isn't any... I spoke with someone, he says, yes, the second blessing after Kriat Shema begins "v'yatziv" (and certain). There isn't "v'yatziv," it's "emet v'yatziv." And we're adjacent, simply we need to say "Hashem Elokeichem emet v'yatziv," not "Hashem Elokeichem emet, v'yatziv."

No, the reason why it happened this way is because we wait for the rabbi with "Hashem Elokeichem," and the arrangers of the prayer arranged it this way, it's exactly... we need to be adjacent, but we need to be adjacent to "emet v'yatziv," not "Hashem Elokeichem emet," the text goes v'yatziv.

Parallel to Baruch She'amar

It's very interesting that it's a bit of a similar poem to Baruch She'amar, in the manner that the theme here is emet. And just as it's true the testimony that we learned "Hashem Elokeichem," and about this we said that "Hashem Elokeichem emet," just as "Hashem Elokeichem emet," the blessing of tzitzit ends with "I am the Lord your God," and therefore we added "Hashem Elokeichem" is true, it's eternal, it's true, it's necessarily existent.

And now we begin to count out more things that are also true, things that we count as a truth, that we believe or a truth that we ask for.

Content of Emet V'Yatziv

First Part: Expressions of Truth

So first we count out various emet v'yatziv (true and certain), it's eternal, it's good, it's believed, it's beloved, and so forth. Everything is all expressions that have a connection to truth, about this we say it's true. It's fourteen or sixteen, I don't know exactly how many. True and good, and...

Yes, emet isn't in the narrow knowledge that emet is the crown of the sefirot, emet means that there's also more than that. All these are perhaps conditions in truth.

Second Part: Eternity

And this matter forever and ever, eternal knowledge of truth, the Lord God, and here we speak more, that the Almighty, our God and God of our fathers, the Almighty is our strength, shield of our salvation, and He is also eternal.

Further we speak much about kingship, forever and ever, and the truth was both eternal and will be for our coming generations, for the first ones and for the last ones. There's a strong focus on eternity, just as we had in the blessings of Kriat Shema, that the Almighty is eternal and we believe in Him eternally. Right, Baruch She'amar had great eternity, and also there in Yishtabach we speak further about eternity.

So let's say this way, in short, the first piece of emet says simply in general all these things that we're saying now is true, not any other synonyms for emet. Then we say that the

Almighty is eternally true, and we believe in Him eternally, as you say.

Third Part: The Almighty with the Jewish People

The third thing we speak more about the Almighty with the Jews, the Almighty is the God of Israel. We say, and this is also eternally true, that the great Creator who is eternal that we just said, is the Redeemer of our fathers, and He is our God, because "we have no other besides Him," we have no other God, and He is the help of our fathers.

This is because we indeed said, he says ezrat, it's a continuation with the emet, the chapters. The Almighty is the help of our fathers, and the same Creator who helped our fathers is "the Savior of children after them," He will always help the Jews.

And "in the heights of the world is Your dwelling," I don't know why this verse isn't so strongly the meaning, but in any case, yes, "in the heights of the world is Your dwelling and Your judgments and Your righteousness to the ends of the earth," and further emet. It's like another way of saying in every generation, from heaven to earth, from forever to forever.

Fourth Part: Faith Declarations

And here is more the truth more declarations of faith, like a person says "I believe." So in the Kuzari he says it this way, the Kuzari learns entire interpretations into these blessings here. "Emet, happy is the man" etc., here we take like faith in reward and punishment and so forth, the acceptance of the yoke of commandments. "Emet, You are the Master of Your people."

I think now that ostensibly the simple interpretation is, I should put it in context, you just said Shema Yisrael, you said the commandments, now we say happy is the man who heard Shema Yisrael, Your commandments that we just learned. Yes, very good.

"Emet, You are the Master of Your people," mighty King and great to fight their fight, okay, very similar to "help of our fathers." Yes. And again we go again with eternity, "fear not and be not dismayed," eternity, and the unity of God. And these two are like a summary of the previous two. Ah, there it was exactly. Ah, and the next one is another continuation on the unity that God is the God of Israel, that the Almighty saved the Jews.

The Exodus from Egypt and the Splitting of the Sea

Emet, From Egypt You Redeemed Us

"Emet, from Egypt You redeemed us, Lord our God, and from the house of bondage You ransomed us, all their firstborn You slew." Yes, the plague, the plague of the firstborn is called here dever (pestilence), yes. **"And Your firstborn"** - the Rambam doesn't say Israel - **"and Your firstborn You redeemed,"** which are the Jews, the Almighty chose the Jews. **"And the Sea of Reeds You split,"** the Egyptians drowned, and all of them died, and the Jews passed through.

Why are the Jews called "beloved ones"? Ah, very good, just as "upright as the dawn, beloved from the womb," the Jews, the Almighty loves them.

Songs and Praises

And for this we should thank the Almighty. It means, we end the blessings of Kriat Shema with thanking for the Exodus from Egypt and the Sea. What we want to arrive at the two

verses "Mi Chamocha" (Who is like You) and "Hashem Yimloch L'olam Va'ed" (The Lord shall reign forever and ever).

It's interesting, we saw earlier, there's a custom, it says in Chazal, the Rambam didn't bring it, that we say the Song every day, "one says the Song of the Sea every day," this is a midrash, that this is songs for the Almighty. But you see that also here we bring a bit from the Song, two verses, which are the main verses from the Song, the declaration of acceptance of the yoke of the Kingdom of Heaven that's in the Song, we bring every day by the blessings of Kriat Shema at the end, and this is like an introduction to it. Very interesting.

Parallel to David's Prayer and the Song of the Angels

It means, just as we say every day the prayer of David, which is a collection of the most beautiful verses of David, after that we say the song of the angels, and here we want to at least mention a verse that the Jews say in the Song, for those who don't say the entire Song. And we also have David's prayer from "And David blessed" from Chronicles for David, because he is "the chooser of songs of praise," we bring the pieces from the Song.

And because of this, because we believe in this truth, it's fitting that every day one should... It's very quiet here, which is good, because Chazal say that the matter of this is to remember the Exodus from Egypt, and the tzitzis remind us to remember the Exodus from Egypt, where one remembers again the Exodus from Egypt and the splitting of the Sea of Reeds, that the redeemed ones, the Jews were redeemed, and the beloved ones passed through the entire, and they gave songs and praises to the King, living and eternal, exalted and uplifted, great and awesome, who humbles the proud to the earth, all these things that He showed at the Exodus from Egypt, that He humbled the Egyptians and He redeemed the Jews, this showed that He is a living, active Creator, who frees prisoners and redeems the poor and helps the needy, these are all expressions for taking out the Jews, and who answers His people Israel when they cry out to Him, when the Jews cried out to the Almighty in Egypt, and further, praises to God Most High, Moses gave them the... the... this doesn't begin with emes, perhaps a continuation.

The Text of "Tehilah L'El Elyon"

Sorry, let's go, all this... this is what I told you, the true... so I look at it, I don't have a proof from the Rambam, but this is like two pieces, but it's all under the same heading, the last emes, emes mimitzrayim gealtanu, but essentially here comes a new piece, because one wants to bring the Mi Chamocha and Hashem yimloch, which begins as if the praise is to the Almighty who is... what is the praise? Moshe u'vnei Yisrael, so it says here so beautifully Moshe u'vnei Yisrael.

The piyut is this, it doesn't begin Moshe anu, it says tehilah l'El elyon, Moshe u'vnei Yisrael lecha anu b'simchah rabah v'amru kulam, written in a very interesting way, **"Mi chamocha ba'elim Hashem,"** the verse from the splitting of the Sea of Reeds, from the Song at the Sea, **"Mi chamocha ne'dar bakodesh,"** how the Creator is glorious in holiness, **"Nora tehilos oseh feleh,"** one ends with **"Hashem yimloch l'olam va'ed,"** that the first redeemer, the redeemer from Egypt, should continue... or the Almighty is the redeemer, as if **"Hashem tzeva'os shemo kedosh Yisrael,"** a verse in Isaiah that speaks about the redemption of Israel, **"Baruch atah Hashem ga'al Yisrael,"** and with this one ends the

blessing of Krias Shema, and here comes the blessing of Shemoneh Esrei.

Ah, actually, here ends the blessing of Krias Shema of the morning, and now the Rambam will bring the blessings of Krias Shema of the night, which has a similar structure.

Blessings of Krias Shema of Maariv

Yes, good, they learned at night first the same, and then with the other, one speaks about the night, and this must be shorter than the morning, ah, at night one thanks for the night, for the darkness.

The first blessing before Krias Shema of Maariv, says the Rambam, this is its text, **Baruch atah Hashem Elokeinu melech ha'olam**, beginning with Baruch, what makes it evening, that it should be night? **B'chochmah pose'ach she'arim**, one opens the gates, and He brings in the sun, and He lets out the stars in their watches according to their order. And one thanks the Almighty who is the Creator of both, day and night, light and darkness, and He moves light before darkness, and darkness before light. He exchanges the day and the night, He moves away the day and He brings the night, and exactly the opposite He brings out the twilight, and He makes a separation between the two. **Hashem tzeva'os shemo kedosh Yisrael**.

The Verse "Hashem Tzeva'os Shemo Kedosh Yisrael"

Ah, so, wait, let me think first about one thing. Kedosh Yisrael... one speaks about the Almighty... no, one speaks that the Almighty is the Creator of the world, and one ends that He is kedosh Yisrael. **Baruch atah Hashem hama'ariv aravim**. We have another verse, **Hashem kedosh Yisrael negdo miyom v'ad olam**. What comes in here? It's in Isaiah. Ah, **go'aleinu Hashem tzeva'os shemo kedosh Yisrael**. Ah, so the word "go'aleinu" has been removed. **Hashem tzeva'os shemo kedosh Yisrael**, yes? Interesting, this fits into this. So what comes in here? One ends again with the same verse, but one has removed the "go'aleinu". Now it's the end of Shacharis, and here is the beginning of Maariv.

I think though, "Hashem tzeva'os" fits, because tzeva hashamayim, "Hashem tzeva'os" rules over the hosts. He brings in the host, He takes out, **b'chochmah pose'ach she'arim**. It's a matter of order, making order in the hosts, day and night. "Kedosh Yisrael".

Mixing the Attribute of Day in Night and the Attribute of Night in Day

It seems to me like this: the Gemara says that one must mix the attribute of day in night and the attribute of night in day. In the morning one says, when one mentions something from the night, one says **yotzer or u'vorei choshech**. And at night one also says something about **ma'avir yom u'mevi laylah**. Yes, one says both sides, that the Almighty takes away the night and brings the day.

Seemingly the simple meaning is that at night, but I see that at night one speaks more about this, one speaks a lot about **mesir sheinah me'eineinu, hama'avir chavlei sheinah**. Seemingly because night is a problem, in the morning it's simple, one thanks for the light, just like the darkness, the Almighty made the light, like the work of Creation. But at night it's the opposite, now comes the bad thing, the King of the world don't worry, morning comes again, the Almighty runs a system, the Almighty manages everything.

Or you can say perhaps like this, that the King of the world says at night that it's a preparation for the next morning, just like what a person does essentially, it's a matter of death, but one prepares for the next morning, and the Almighty now makes order so that tomorrow the sun can shine again.

We still have **Kel chai tamid yimloch aleinu l'olam va'ed**, simply like with kedosh Yisrael, You are our kedosh Yisrael, tamid yimloch aleinu. But the Rambam doesn't bring it, it's a bit the kedosh Yisrael, in the sense that it's a bit interesting, one speaks about creation, and here one speaks uniquely that kedosh Yisrael. **Habocheh b'amo Yisrael b'ahavah**, one notices until now that it's the same verse that one says in the morning by ga'al Yisrael.

The Second Blessing Before Krias Shema of Maariv — "Ahavas Olam"

Now one can learn the next blessing. Now the ahavas olam, the second blessing of Krias Shema of the night, is also the same matter, one speaks about the love that the Almighty gave the Torah, it's also a blessing that doesn't begin with Baruch, **ahavas olam beis Yisrael amcha ahavta, Torah u'mitzvos chukim u'mishpatim osanu limadta**. One asks that one should always merit to speak in the laws of Your will, and to rejoice, **v'nismach v'na'aloz**. Did we already have that one should rejoice with the Torah? **V'ha'arev na** by the blessing of the Torah, that one should rejoice with the words of Your Torah, because this is **chayeinu v'orech yameinu, u'vahem nehgeh yomam valaylah**.

V'ahavascha al tasir mimenu, because it is the Torah, it is our Torah, the Torah is our Torah, yes? In Mishlei one says so, the Torah is our Torah, **Baruch atah Hashem ohev amo Yisrael la'ad**.

Comparison with Elokai Neshamah

So, I'm not an expert, you said it's a prayer, I'm not sure that Elokai Neshamah is a prayer, I tell you now that it's more like a promise, or like he says that it does so, and it seems to me also that it's also the continuation of what was spoken earlier in the first blessing, one speaks that the Almighty makes the day and night, it's a cycle, so essentially at night one doesn't learn much Torah.

Certainly, but still, you can go in your ways, a bit of Torah, one goes now to learn at night also, yomam valaylah, and we ask **v'ahavascha al tasir mimenu l'olamim**, you're going to sleep now, but still, the love of Hashem that He gives us the Torah, you should never forget, even at night, or even in a general way, this world is like night and so on.

"Ki Hi" — Feminine Language

A Torah's second, yes, it says **ki livyas chen hem l'roshecha va'anakim l'gargrosecha**, something, perhaps similar, a Torah puts on an aggressive, yes, something possessive, according to the simple meaning it goes on the Torah, as if the Torah is a Torah, but it seems that "hi" is feminine language, the Torah, no? The love of Hashem, yes, aha, the love of Hashem is a Torah's second.

It can be that it's a prayer because one asks **v'nismach v'na'aloz**, like this is more than **v'ha'arev na**, it's also a prayer, it's exactly the same thought as **v'ha'arev na**, and "make it sweet for us", but it should come with joy already. Here comes Krias Shema after this, because in the morning one says **habocheh b'amo Yisrael b'ahavah**, and here one

speaks about the continuation, that it goes on forever, even at night, even when... that it goes on forever, the eternity of this.

The First Blessing After Krias Shema of Maariv — "Emes Ve'emunah" / Ga'al Yisrael

And after Krias Shema there is also just as there is the blessing after Krias Shema in the morning, which connects to **Hashem Elokeichem**, one adds the word **emes**, there is also such a thing that brings out also the remembrance of the Exodus from Egypt and... right, so here it's a bit shorter, the first part goes rather quickly, **emes ve'emunah kol zos** that the Almighty is our God and we are His people, this has already been said four times in Shacharis in four different ways, right?

And then it goes directly to the Exodus from Egypt more or less, right? Yes, and it goes to the Exodus from Egypt, and also one should be able to end with the same conclusion of saying **Mi chamocha ba'elim Hashem**, what was discussed, the mighty prayer of the splitting of the Sea of Reeds, the praise of the splitting of the Sea of Reeds, and one ends with the same verse **Hashem yimloch l'olam va'ed**, one speaks about the redemption. So in between does **emes malkeinu emes** fit? **Emes malkeinu efes zulaso?**

"Pedanu" — General Redemption

A pedanu. We don't say, the second emes you should, you should actually pedanu, because one thanks in general, the Almighty redeems us from all troubles, He lets us live, He leads us over our enemies. I thought that one goes specifically to Pharaoh. I mean that also in the morning it was like motzi asurim, podeh anavim. It seems to me that the Exodus from Egypt also teaches the general thing that the Almighty has mercy on the Jews, on the poor people.

Past, Present, and Future

Also regarding the love of Hashem, one counts it was once, it is forever. The Almighty took us out of Egypt, but He is always present, perhaps like **Hashem malach Hashem melech Hashem yimloch l'olam va'ed**, past present and future, He took us out of Egypt, He is somech noflim and lives constantly, and ga'aleinu one speaks already yes presumably about the redemption, something more than our forefathers, one speaks about a future redemption or what, the eternal redemption, yes? Because I think only, past and present is more like simply a general attribute, He is go'el mikaf aritzim. One of the instances was Egypt, and from this one learns further, yes.

The Splitting of the Sea of Reeds and Acceptance of the Yoke of Heaven

Just like **habocheh b'amo Yisrael b'ahavah**, that the Almighty is somech noflim and lives, He helps us in the present as we say, and here one recounts a blessing on the Exodus from Egypt and the splitting of the Sea of Reeds, just as one does in the morning, and the Almighty split the Sea of Reeds, and He drowned the pursuers with the enemies of the Egyptians, and when the Jews saw them they said the song of Mi Chamocha, and accepted the yoke of the kingdom of Heaven with joy, willingly and with joy, and said the verse **Mi chamocha ba'elim Hashem mi chamocha ne'dar bakodesh**.

It says in the morning texts that this is the peak of the splitting of the Sea of Reeds, of the Song at the Sea, this is like the most important verse, **Mi chamocha ba'elim Hashem mi chamocha ne'dar bakodesh nora sehilos oseh feleh, Hashem yimloch l'olam va'ed**.

And one ends with the same verse, **go'aleinu Hashem tzeva'os shemo kedosh Yisrael, Baruch atah Hashem ga'al Yisrael**. Seemingly the verse go'aleinu, and one simply wants to bring a language of redemption, one wants to say ga'al Yisrael, so the verse go'aleinu, in Mi Chamocha the word redemption doesn't appear.

It's also clear, because one wants to bring the, as it says here clearer than in the previous one, **malchuso b'ratzon kiblu aleihem**, how did the Jews accept the kingdom of Heaven at the Song at the Sea? Through **Mi chamocha ba'elim Hashem**, that they saw that He is the greatest God, and they said **Hashem yimloch l'olam va'ed**.

The Song at the Sea — Two Parts

And one can see afterwards, there is an order, and one can see in the Song at the Sea that it's divided into two parts, and each part ends with this sort of matter, acceptance of the yoke of the kingdom of Heaven or praise.

And I mean that the first half ends with Mi Chamocha, and the second **Hashem yimloch l'olam va'ed**. It's also very interesting that the **go'aleinu Hashem tzeva'os shimcha kedosh Yisrael** they specifically said at Ma'ariv Aravim.

The Connection Between "Hashem Tzeva'os" by HaMa'ariv Aravim and by Ga'al Yisrael

And I mean that here there is also a connection, just as the Almighty brings in the heavenly host, there is a time for the sun, there is a time, the Almighty made this, just as the sea should be on the side, He brought across the host of Israel, He drowned the host of Egypt, He was the commander, He was the mighty man of war. This is the Hashem tzeva'os there means the Almighty who conducts Himself with the heavenly host, and here **go'aleinu Hashem tzeva'os** who did at the sea the work, as it were protected the Jews.

And I now grasp that there is a Pesach Shavuot situation, ah, there is for me an allusion. Just as the verse says here both, He separated between Egypt and Israel.

The Song at the Sea Also Speaks About the Future

I now grasp that the Song at the Sea also pointed to the future also then, because Mi Chamocha is after what one speaks about the chariots of Pharaoh and his army, afterwards one goes further and says **tevi'emo v'sita'emo**, all these things, about this it says **Hashem yimloch l'olam va'ed**, about this that the Almighty redeems the Jews and He brings them to the place of the Temple, the entire continuation. So in the Song at the Sea it also says clearly that it's not only about then, it's also about the future.

The Last Blessing After Krias Shema of Maariv — "Hashkiveinu"

Okay, now comes another blessing, by Maariv comes another blessing after this. Ah, yes, we already mentioned the blessing, it's a request for the night, **Hashkiveinu Hashem Elokeinu l'shalom**, that one should go to sleep in peace, and one should wake up in peace, one shouldn't die at night, nothing should happen. **U'fros aleinu sukas shlomecha**, one should continue to pray for peace and protection, that should give good advice, one should be guarded and saved from bad things, from the fear of night.

At night it looks, it's a frightening time, how hard does the Satan, when one says "what is the Satan?", the Ramban wants more, the Ramban doesn't want that one should take away free choice, and from Jews my teachers, that one shouldn't

The Blessing of Hashkiveinu — Text, Explanation, and the Rambam's Dispute

Text of "U'fros Aleinu Sukas Shlomecha" — Language of War and Protection

Speaker 1: U'fros aleinu sukas shlomecha, that there should continue to be all prayers for peace and protection, there should be good advice, one should be guarded and saved from bad things, from the fear of night, at night it appears it's a frightening time, u'shvor ha'satan, let's say what is the Satan, the Rambam wants more, the Rambam doesn't want to simply remove, break, milfaneinu u'me'achareinu, that one shouldn't stumble in any... what Satan means, because at night, a person makes an accounting of the soul, or what it means, Satan means the evil inclination, or what it means... one can mean all the evil forces of impurity, whatever they should be called. U'shmor tzeiseinu u'vo'einu, it means as one goes and comes, that perhaps when the soul goes out and comes back that it shouldn't catch.

Seemingly, u'fros aleinu sukas shlomecha is simply the language of war, yes, a sukkah is today they said a shelter, a defense, like missiles are coming. And one sees in many verses in Tehillim that this is seemingly built on that night is a very dangerous time, one goes into the camp at night and there can come a surprise attack, like at midnight, right? So always the language of the Torah is about war.

Speaker 2: Aha. Like a shomer tzeis'cha u'vo'acha, when you go out.

Speaker 1: Like a shomer tzeis'cha u'vo'acha in war. Yes, yes, when yes, should guard the animals, it's a matter that says there something the... yes. Tzeiseinu u'vo'einu means going out from the city, going into the city, going to war, or he is seen that he didn't look not at what they explain here, but so I understand.

The Rambam's Position: "Baruch Hashem L'olam" is an Expansion of Hashkiveinu

Speaker 1: By us it goes like this, at Maariv (evening prayer) most Jews conduct themselves outside of Israel to say Baruch Hashem l'olam, then we can say, Kol Yisrael yesh lahem chelek, then Shomer amo Yisrael la'ad comes like a blessing, then a whole piece. It appears that the Rambam understood that that is all an expansion on Birkat Hashkiveinu, and it's like they saw for example by Birkat Hamazon (Grace after Meals), one can say Baruch many times until one comes to the word, here too, he makes Baruch Shomer amo Yisrael la'ad, Baruch Hashem l'olam is a continuation, so three times Baruch, and finally he comes to Baruch Atah Hashem at the end.

So he says, or, but the Rambam already mentioned the Baruch Shomer amo Yisrael la'ad regarding Amen something, yes? You see in the siddur it says Baruch Hashem l'olam Amen v'Amen, that's the Amen on that. And one says again Yimloch Hashem l'olam Amen v'Amen. Here he brings from Eliyahu or angels, Va'yanu kol ha'am vayomru before Him, and everyone acknowledged Hashem hu ha'Elokim, Baruch shem kevod malchuto l'olam va'ed, that the whole earth heard. For the One who supports is the Almighty.

Baruch Hashem in all ways, bayom balayla baboker ba'erev, shochveinu v'nakuma, v'al asher b'yado nefashot hachayim v'hameitim, asher b'yado nefesh

kol chai v'ruach kol basar ish. This is literally a prayer for what one is about to go to sleep, v'ruach kol basar ish, and Your commandments remain, p'doto oti Hashem El emet, You will redeem me, You will return my soul to me, You protect me, You keep me from death.

The Depositing of the Soul During Sleep

Speaker 2: Yes, ya'iru einai, this is indeed a wonder, what does it mean that You deposit the spirit?

Speaker 1: But in the holy Zohar it says plainly how one deposits the spirit, how one deposits the spirit in the Etz HaChaim (Tree of Life), and how one does it. Ya'iru einai, v'yismach libeinu, one says it's beautiful, meshuvi ezer, here one prays for the redemption, the redemption, ki im l'Tzion melech Elokecha, for the redemption, and because we know that the Almighty is already King, but He will again yimloch, He will reveal His kingship, and one prays for the kingdom of Hashem. Melech bichvodo chai v'kayam tamid yimloch aleinu l'olam va'ed.

When the Rambam says HaMelech bichvodo, we say HaMelech bichvodo yimloch aleinu, the Rambam says HaMelech bichvodo chai v'kayam tamid yimloch aleinu. These are all small differences, generally it's the same idea. But the Rambam says, and our siddur is much longer, and the Rambam has slightly different versions.

The Two Versions That the Rambam Brings

Speaker 1: The Rambam says, there are those who conduct themselves to add also the V'hayah kol ha'am onim v'omrim a second time. No, no, he doesn't say that. He just stated the version of Birkat Hashkiveinu according to the Rambam. It says ki El shomer oyveinu v'shomer rachamenu Atah hu, Baruch Atah Hashem shomer et amo Yisrael la'ad.

Now he brings the other version, he says, nusach acher: umitchilat habracha ad 'shomer et amo Yisrael la'ad' hakol shaveh, ela shemosifen v'omrim 'v'hayah kol ha'am onim v'omrim'. And here begins what one also says, one begins to say all these verses. The Gemara in Ta'anit says that one must add the addition of verses within the seventh blessing.

The Verses in the Longer Version

Speaker 1: And it goes like this: V'hayah kol ha'am onim v'omrim b'shem Elokim, vayira Yaakov me'od vayeitzer lo, and here begins what according to the communities they say, asher yomru ba'et hahi la'am hazeh v'liYerushalayim mah davar Hashem aleihem, lo yevoshu ki yedabru et oyvim bashaar, already prayed for the redemption, yes? Ki lo yitosh Hashem et amo ba'avur shemo hagadol, also redemption. V'alu moshi'im b'har Tzion lishpot et har Eisav v'hayta laHashem hamlucha, this is a verse in Shmuel, I think I remember, yes? V'alu moshi'im is in Ovadiah. V'hayta laHashem hamlucha, v'haya Hashem l'melech al kol ha'aretz bayom hahu yihyeh Hashem echad ushmo echad, this is in Zechariah. Various verses of redemption.

And further, Elokeinu shebashamayim kayem shimcha umalchutcha aleinu tamid. B'yadcha nefesh hachayim v'nefesh hameitim, asher b'yadcha nefesh kol chai v'ruach kol basar ish, b'yadcha afkid ruchi padita oti Hashem El emet. It's interesting, because the communities don't say the Rambam's version, or... no, that's not what it

says. Because in the Rambam's version he also calculated the ways of **afkid ruchi**. This is his version of **afkid ruchi: b'yadcha afkid ruchi padita oti Hashem El emet**.

Va'anachnu amcha v'tzon mar'itecha, we Jews are amcha v'tzon mar'itecha, **v'nodeh lecha u'nesaper tehilatecha**, that we should always be able to give thanks and recount Your praise. **Hashem yatzleinu nafsheinu misefat sheker umilashon remiya**, a wonder. **Yisrael nosha baHashem teshu'at olamim, lo tevoshu v'lo tikalmu ad olmei ad. Yoshev meloneinu, yoshev malveh oseinu, al tizbacheinu v'al titasheinu**. This is from the prayer of David. **Latet lanu erva b'lechteinu b'chol dracheinu**, and not from troubles, but from the counsel of our enemies.

Speaker 2: Shlomo... I remember he says it by one of the haftarot. Melachim Alef, chapter 8, okay.

Speaker 1: Yes, but this is Shlomo by David ben Melachim, after the king... Sefer Melachim doesn't dwell on the king. **Baruch Hashem asher natan menucha l'amo Yisrael. Baruch Hashem hayom, Baruch Hashem layla**, the same blessing that he said, he took the hidden one. Here they took **Hashem Elokeinu, nasi be'emunatecha**. This is not at the end. **Baruch Hashem HaMolech bichvodo chai v'kayam tamid yimloch l'olam va'ed**. The Rambam calculated a slightly longer version of the end of Birkat Hashkiveinu. So the Rambam learns.

The Rambam's Position: It's Not a Third Blessing

Speaker 1: The second... end of Birkat Kriat Shema, the third prayer of Birkat Kriat Shema. Not the third, the second. This is... for us it's a third blessing. You see that the Rambam understood that this is an expansion of Birkat Hashkiveinu. It's a longer Hashkiveinu. And he brings two versions of it. It's very interesting. You see how the Rambam reckons with different customs. There's a custom like this, there's a custom like that.

It's interesting, one can hear in our version, because Hashkiveinu, as we say it, is a whole "contained" prayer that asks for protection for the night. The next one is much larger, I mean it's much more acceptance of the yoke of the kingdom of Heaven. I mean acceptance of the yoke of the kingdom of Heaven has nothing to do with Hashkiveinu.

Speaker 2: But you can understand that it's an expansion of the idea.

Speaker 1: I can hear it. Certainly according to my interpretation that **tashimeinu** and **ta'ireinu** means we're going to war, Mashiach will come, whatever.

Discussion: Different Interpretations of "Satan"

Speaker 2: Satan can also mean, as it says that Hadad was a satan to Shlomo. Satan is not one thing. It can mean on his right, **satan lo** on Bilam's donkey. It can mean simply an enemy, **kinat sofrim tarbeh chochma**.

Speaker 1: Yes, so this is the beautiful prayer. And also with what you said that Baruch is the center of this piyut, **Baruch shem amo Yisrael la'ad** fits in very well. It's not the end, in our Ashkenaz version, but it's a beginning of a certain repetitive word of "Baruch", and it ends with **Baruch Hashem bayom Baruch Hashem balayla**, which has literally many Baruchs, like multiple blessings in one year.

The Dispute: Two Blessings or Three?

Speaker 1: He actually brings... ah, I'm already wrong. He actually brings from the Rambam, he actually says that one shouldn't make another closing, as some Spanish sages instructed. There can't be three blessings, the Mishnah says there are only two blessings. He actually says, the Rambam, one doesn't close with **shomer amo Yisrael la'ad**, rather one expands the blessing. So I was right until I understood.

It's actually a clear dispute of the Rambam with the other versions that do make it. It's actually a question how can we make three blessings after Kriat Shema, the Mishnah says two. There's an answer to this, the Rambam held that because of this one should include it in the blessing.

Discussion: The Matter of "Amen v'Amen"

Speaker 2: But I remember something the Rambam talks about Amen on the blessing. When the Rambam spoke about Amen, he said that on the blessing one shouldn't say Amen, why? Because it's adjacent to the prayer.

Speaker 1: But we learned that Amen al birkat atzmo (Amen on one's own blessing) one only says after a set of blessings, like for example at the end of the conclusion of the blessings of Kriat Shema. But you're touching on something else, perhaps it's an interruption between redemption and prayer, I remember. But it could be that the **Amen v'Amen** that one says here is such a thing. You also see at the end of Pesukei D'Zimra we had such a thing, yes, **Baruch Hashem l'olam Amen v'Amen**. It's interesting that at the end of a piece, of a whole process, comes such an **Amen v'Amen**.

Speaker 2: No, because there's no **Baruch Atah Hashem shomer amo Yisrael la'ad** that the congregation answers Amen to, they made such a... I don't know what to say. Is it us that people are afraid to say Amen because they'll be interrupting, so they make such eighteen blessings of Amen. It's a whole lengthy matter.

Speaker 1: Okay, until here... until here the laws of blessings. Blessings of Kriat Shema. The next piece will be the blessings of Kriat Shema.

Birkat Shemoneh Esreh — The Rambam's Terminology

The Rambam's Language for Shemoneh Esreh

Birkat Shemoneh, the Rambam calls this the tefillah (prayer), which we call Shemoneh Esreh (Eighteen), but there are nineteen blessings.