

The Order of Prayers I (Auto Translated)

English

Auto Translated

Shiur Overview

Rambam's Order of Prayers — Lecture Summary

General Introduction to the Order of Prayers

The Nature of the Order of Prayers within Mishneh Torah

The Rambam said in his introduction to Mishneh Torah that a Jew needs only the Written Torah and the Rambam, and he doesn't need any other book.

Explanation: Sefer Ahavah deals with daily mitzvot. The main laws of prayer are already in the second section of Sefer Ahavah. The Order of Prayers is an extra section where the Rambam writes out the longer texts that one actually prays, without a special name "Hilchot."

Insights:

1. Order of Prayers as a Siddur within Mishneh Torah:

The Rambam meant quite literally that with the Written Torah and Mishneh Torah a Jew has everything he needs — even a siddur. Mishneh Torah is, as it were, "a great siddur" where the majority is Oral Torah and the minority is the prayer text (the reverse of a regular siddur).

2. Historical Context — Siddurim of the Geonim: The Rambam is the "heir and completer" of the tradition of the Geonim who made siddurim — Seder Rav Amram Gaon, Seder Rav Saadia Gaon. Those siddurim also contained laws (laws of prayer, laws of Yom Tov, Shabbat), not just text. The Rambam presumably took the old siddurim and wrote his summary. (Machzor Vitry is also built this way, but already from the time of the Rishonim, built on Seder Rav Amram.)

3. Even today's siddurim have covered more than just prayer — there were siddurim with wedding laws, chuppah and kiddushin, seder habrit, pidyon haben. The Rambam's book also covers all of Torah.

4. The chapter "Seder Tefilot" was not written by the Rambam himself — it was added (Rav Yosef made the chapters). After Sefer Ahavah begins immediately "nahagu."

Investigation: Is the Rambam's Nusach a Ruling or Just a Record

Insight (in the name of Rav Gabai): There is an old investigation: Did the Rambam simply write down the nusach that was said in his beit midrash (because he wanted a complete book), or is it a **decision** — a ruling of the Rambam that this is the correct nusach. Rav Gabai brings proofs that the Rambam's nusach is **not** built on any one particular existing nusach, but contains many of the Rambam's own rulings.

Practical difference: The Brisker Rav and others who learned much Rambam loved to say nusach haRambam. If the Rambam's nusach is only his local Sephardic custom, an Ashkenazi has no connection to it. But if it's a ruling, there's an opening for anyone who takes the Rambam's rulings seriously.

What Belongs to "Prayer" in the Order of Prayers

Insight: It's hard to say that everything in the Order of Prayers is included in the mitzvah of prayer. There are different categories: learning a piece of Torah after Birchot HaTorah, saying verses like "Hodu LaHashem" or Kriat Yam Suf which Chazal indicated their importance. All these things stem from the general concept of praise and thanksgiving. Everything has a connection with communal prayer — how one comes to the beit midrash.

Method of Learning the Order of Prayers

We will **not** learn the explanation of words word by word (what is "kamayim she'ein lahem sof" because according to Pardes there is a tremendous treasure), but we **will** explain the order — why each piece comes in, what is the concept (prayer, request, Torah study, etc.).

Order of Morning Prayers — Beginning: Parashat Tzav, Birkat Kohanim, and Learning Before Davening

The Beginning of the Order of Prayers

The Rambam: "The people are accustomed to read every morning, after they read Parashat Tzav et Bnei Yisrael... and Birkat Kohanim..."

Explanation: The Rambam begins the Order of Prayers from the point where one comes to the beit midrash. He already said earlier (Hilchot Tefillah Chapter 7) that after Birchot HaTorah one immediately learns Parashat Tzav and Birkat Kohanim (somech berachah ledavar). Now he continues — what does one do from there onward.

Insights:

1. The Rambam doesn't begin from early morning at home: Blessings like Asher Yatzar, Elokai Neshamah are **not** here, because they already appear in Hilchot Berachot / Hilchot Tefillah. According to the Rambam one makes each blessing at its time (at home), not in the beit midrash. At home one didn't even need a siddur — a person doesn't have a siddur in bed, by the sink, by the bathroom. These blessings a person must know by heart.

2. The Order of Prayers begins at the beit midrash: The Order of Prayers is essentially the order of how one comes to the beit midrash — there became the place for a siddur.

3. The Rambam doesn't repeat laws he already brought elsewhere: For example, Asher Yatzar appears here, but Elokai Neshamah doesn't, because it already appeared in Hilchot Berachot after prayer.

Birchot HaTorah — In the Beit Midrash or at Home?

Insight: It is asked: Does the Rambam make Birchot HaTorah in the beit midrash? Seemingly, when the Rambam says "hishkim likro" — someone who learns at home — he also makes Birchot HaTorah. But the simple understanding of the Gemara is that if someone goes early in the morning to the beit midrash, he doesn't need to make Birchot HaTorah, because he will say Ahavah Rabbah, which is a type of Birchot

HaTorah. The entire Birchot HaTorah is seemingly only for one who gets up in the morning to learn.

The Rambam's Innovation: From the Rambam it is implied that it's already like an enactment that one learns a bit before davening, and therefore one must make Birchot HaTorah, and immediately afterward say a bit of Torah. All the things he brings further (Parashat Tzav, Rabbi Zeira, Tana D'vei Eliyahu) are a continuation of this — an obligation to learn a bit more before davening.

Why does one need a minimum of learning? For someone who learns anyway, why does one need to say Parashat Olat Tamid as a minimum? Two reasons: (a) An enactment against neglect — Chazal were afraid that he might become neglectful of learning, therefore they enacted a minimum. (b) To fulfill "one doesn't stand to pray except from words of Torah, from a decided halachah" — with the learning before davening one fixes the minimum that everyone should learn a bit before davening.

Parashat Tzav, Birkat Kohanim

Insights:

1. **Parashat Tzav** — fits because prayers correspond to sacrifices, and here we speak of the sacrifices.
2. **Birkat Kohanim** — it's a tremendous thing that the Almighty blesses Jews through the Kohanim, it's a foundation, and it fits very well into this order.

"Korin Mishnah Zo" — Elu Devarim She'ein Lahem Shiur

The Concept "Mishnah"

The Rambam writes "korin mishnah zo."

Insight: A doubt is raised: the first thing that appears is indeed a Mishnah ("elu devarim"), but afterward he continues with "amar Rabbi Zeira" and "le'olam yehei adam" which are not Mishnayot. The word "mishnah" can mean "text" (as the Rambam writes at the beginning of Hilchot Tefillah "ve'ein mishnah letefillah zo min haTorah" — where "mishnah" means text).

Proof that "mishnah" is not necessarily: In Chapter 6 (Kinyan) it says "shanu chachamim bilshon haMishnah" which is actually a Baraita that entered the Mishnah. The Maharatz Chajes says that the end of each of the six orders ends with something that is not a Mishnah: end of Uktzin — Rabbi Shimon ben Levi (an Amora, a statement in Sanhedrin); end of Bikkurim — the Baraita of Androginus. **Conclusion:** "Mishnah" doesn't necessarily mean a Mishnah in the technical sense, but something that is learned, from the language of shinun — something that is written nicely and can be easily reviewed.

Content of the Mishnah "Elu Devarim She'ein Lahem Shiur"

Explanation: The Mishnah lists mitzvot that have no measure (pe'ah, bikkurim, re'ayon, gemilut chasadim), and things that a person eats their fruits in this world and the principal remains for the World to Come (honoring father and mother, gemilut chasadim, bringing peace between people, and Torah study equivalent to them all).

Insights:

1. **Gemilut chasadim vs. tzedakah:** Gemilut chasadim means specifically with one's body, not tzedakah, because

tzedakah does have a measure (ma'aser kesafim and the like), but gemilut chasadim with one's body has no measure.

2. **"Ochel peiroteihen ba'olam hazeh":** The Rambam in Perush HaMishnayot explains: it brings benefits in this world because it's tikkun ha'olam (in this world), and also kabbalat ol malchut shamayim (World to Come, eternal life). Both aspects: fixing society and eternal life.

3. **"VeTalmud Torah keneged kulam":** Talmud Torah is the principle that brings both in this world and in the World to Come. As the Rambam says: whoever has wisdom has eternal life, and whoever doesn't have wisdom feels the lack also in this world.

4. **The Mishnah is "mah tov":** One can say that the Mishnah is like "mah tov" — before davening one asks "what is good?" and the Mishnah answers. A rabbi is mentioned who wrote a book about "the Jewish view of happiness" and he means that the Mishnah explains the Jewish path to a good life.

5. **Rav Moshe Feinstein's approach of ma'aser of time:** Rav Moshe Feinstein says that a Jew should make ma'aser of his time (for chesed). **Question:** This seemingly contradicts the Mishnah of "elu devarim she'ein lahem shiur — gemilut chasadim" — Chazal specifically didn't make a measure! **Answer:** Rav Moshe means it as good advice, a minimum, not a measure. But gemilut chasadim cannot be quantified. One cannot say "I've already finished my chesed" — one must look at it according to the situation, according to the person. The parable: someone who says "get out of my car" to a hitchhiker in the middle of the road because he has "already finished his chesed" — that's not chesed.

The Statement of Rabbi Zeira

"Rabbi Zeira said: The daughters of Israel were stringent upon themselves, that even if they see a drop of blood like a mustard seed — they sit for it seven clean days."

Explanation: Rabbi Zeira's statement simplifies a very complicated law (zavah, niddah, thousands of details) into one clear rule: seven clean days.

Insights:

1. **Why does this appear here?** In the Gemara Abaye says: what is an example of "halachah pesukah" (which one must learn before davening)? The statement of Rabbi Zeira. Because this is a statement that simplifies a very complicated law — instead of calculating zavah, niddah, with thousands of details, there is one clear rule: seven clean days, you can go daven.

2. **"Halachah pesukah" means practical:** The less one goes into pilpul, the more practical. This is a practical law that most daughters of Israel can use.

Tana D'vei Eliyahu — "Kol HaShoneh Halachot"

"Whoever reviews halachot is assured that he is a son of the World to Come, as it says halichot olam lo, do not read halichot but halachot."

Insights:

1. **It doesn't say "every day":** The language is "kol hashoneh halachot" simply, not "every day." One who learns halachot goes to the World to Come.

2. This is praise for what was just learned: This is like an aggadah that is praise for the decided halachah that was just learned. With this halachah one goes to the World to Come.

"Talmidei Chachamim Marbim Shalom Ba'olam"

"Torah scholars increase peace in the world, as it says and all your children will be students of Hashem and great will be the peace of your children — do not read banayich but bonayich."

Insights:

1. **This incorporates both previous positions:** World to Come (from "kol hashoneh halachot") and peace in this world. The shoneh halachot has the World to Come, and the Torah scholar also has peace in the world. Just as the Mishnah "elu devarim" taught both: fruits in this world and principal for the World to Come.

2. **"Banayich" means "bonayich":** "Talmidei Hashem" means from the language of understanding, but also from the language of building (building the world).

3. **Difference between shoneh halachot and talmid chacham:** A shoneh halachot is not the same as a talmid chacham. In Hilchot Hespel it says "even a shoneh halachot" — this means someone who learns Mishnayot, which is a lower level than a talmid chacham who learns Gemara. A shoneh halachot (Mishnayot) goes quickly to the World to Come, but a talmid chacham also brings peace. **Because bringing peace is a greater service** — World to Come you can be a small individual, but to make peace in the entire world one must be a talmid chacham.

The Text Before Kriat Shema — "Ha'olamim Yod'im" / "Amunim Mechayenu"

Source of the Text

The Rambam brings a text that is said before Kriat Shema, which includes "Amunim Mechayenu" and "Aval Anachnu Bnei Britecha."

Insights:

- The Shiblei HaLeket brings in the name of Rabbeinu Avraham ben Binyamin that the entire text comes from **Tana D'vei Eliyahu Rabbah**. This is not a standard blessing but a special enactment.

- **The Rambam's text is said only "beseter"** (quietly), not like by us where we say it "openly." The reason for this: **Abba Eliyahu (Eliyahu HaNavi) made the enactment for a "generation of persecution"** — there was a decree that one cannot read Kriat Shema publicly in the beit midrash, so they said "this is the mercy of Heaven in secret" — one should say this text quietly. It is thus a **replacement-text** — a short prayer instead of Kriat Shema and its blessings when one couldn't say the full text.

- **Practical difference for today:** If a Jew is concerned about antisemitism and difficult times, he should focus on this prayer — a prayer is already prepared for such a situation.

Content and Structure of the Text

The text begins with brokenness ("all the mighty ones are as nothing before You") and transitions to

strengthening ("but we are the children of Your covenant").

Insights:

1. **Rav Nachman's interpretation:** A Jew must first hold himself small, afterward he must strengthen himself — he cannot remain small. Therefore the order is: first "Amunim Mechayenu" (we knock ourselves down — our might, wisdom, understanding is all nothing compared to the Holy One Blessed be He), afterward "Aval Anachnu Bnei Britecha" (we are indeed Jews with the merit of the forefathers).

2. **Comparison with Tanya:** Just as the Tanya speaks of how bad a person must tell himself what he is, but after all — how can a person love a Jew who is wicked? Through recognizing how low the parts are that are worthless, but then comes out the soul — "but we are the children of Your covenant."

3. **By the Rambam it doesn't say "levad haneshamah hateharah":** This fits with the "generation of persecution" explanation — the Jew hasn't learned and davened all day, he cannot speak of all merits, he must be honest. He can only speak of his brokenness, but still — we are Jews.

4. **"Bnei britecha"** — the covenant of Avraham Avinu and the covenant of the forefathers. "Bnei Avraham ohavecha" — means the Akeidah. "Zera Yitzchak yechidecha shene'ekad al gabei hamizbe'ach" — a short text of the Akeidah. "Yeshurun" — language of "shor," kingship. **Even when we are broken, we are a lucky people, one must thank the Almighty.**

5. **By the Rambam "Ve'ahavta" doesn't come after Shema Yisrael:** Either the Jew already said it earlier by the blessings, or he will say it soon with the blessings. In a generation of persecution there is no time for the entire Kriat Shema, one says only the first verse which is the essence.

6. **"Ashreinu she'anu mashkimim uma'arivim"** — we thank the Almighty that we merited to say Kriat Shema morning and evening.

The Section About the Unity and Eternity of Hashem

By the Rambam it says twice "Shema Yisrael" — once in the main text, and once in a small piyyut that ends with sanctification of the Name.

Insights:

1. The piyyut speaks of **His unity and His eternity** — foundations: "You are before the world was created and You are after the world was created," "You are in this world and You are for the World to Come," "You are first and You are last." There is a strong focus on **eternity** — many "You's" (present form).

2. **"Mekadesh et shimcha berabim"** — fits very well for a generation of persecution situation, to be a sanctification of the Name. "Ushe'elatoteinu ta'aneh" — a request that the Jews should come out of the low situation.

3. **The "generation of persecution" explanation:** The world constantly changes, but the Almighty doesn't change. As the **Chatam Sofer** says: "the old Father doesn't get old." The Jews are the nation that says "Shema Yisrael" — that the Almighty doesn't change. Therefore they hope He will follow through with a good salvation.

4. **"Atah hu Hashem HaElokim asher bacharta be'Avram"** — the verse "me'Ur Kasdim" has two explanations according to Chazal: either "Ur Kasdim" is the name of the

place, or according to the Midrash "Ur" is the fire (Avraham's test in the fiery furnace). The end — "shemo Avraham," he merited the new name.

5. "**Hashem melech Hashem malach Hashem yimloch le'olam va'ed**" — speaks of eternal kingship: past, present, and future.

By Us vs. By the Rambam

By us we don't say the Rambam's text. Instead we say Birchot HaShachar in this place (which the Rambam said one shouldn't say in shul). We also don't say any kedushah here — the Rambam doesn't bring any kedushah in between. By us we say similar verses ("Atah hu Hashem levadecha") but with other verses, later by "Baruch Hashem."

Pesukei DeZimrah — Hilchot Tefillah Chapter 7

The Rambam's Approach to Pesukei DeZimrah

"The early sages praised those who would read songs from the book of Psalms" — from "Tehillah LeDavid" (Ashrei) until the end of Psalms ("Halleluyah kol haneshamah tehallel Kah"). Before and after one says verses. The sages enacted a blessing before it — "Baruch She'amar," and a blessing after it — "Yishtabach."

Explanation: The Rambam (Hilchot Tefillah Chapter 7) says that Pesukei DeZimrah is a **praise**, not an obligation. The essence is the Psalms — from "Tehillah LeDavid" until the end of the book of Psalms.

Insights:

1. **The Rambam doesn't say that Pesukei DeZimrah is an obligation — it's a "praise of the sages,"** a good thing. The **Bach** however said it's an obligation. Simply it's not an obligation.

2. **The structure of Pesukei DeZimrah according to the Rambam:**

- Verses before the songs (by us: "Yehi chevod" and the like)
- Blessing before: "Baruch She'amar"
- The songs themselves: "Tehillah LeDavid" until the end of Psalms
- Blessing after: "Yishtabach"
- Verses after the songs (by us: "Vayevarech David" and the like)

3. **Another level:** By Nusach Sefard we already say "Hodu" before "Baruch She'amar" — this is another layer of praise before the blessings.

4. **Shirat HaYam:** According to the Rambam one says Shirat HaYam **after Yishtabach**, but by us we say it before Yishtabach.

5. **Whether this is prayer or Torah study:** When one says the "before" section (before Shemoneh Esrei), one must have intention **also for the mitzvah of Torah study**, not just the mitzvah of prayer. The Rambam's order includes "korei perakim vehalachot mishnah uvaraytot" — "Eizehu mekoman" and other sacrifices — all essentially Torah study, a continuation of Birchot HaTorah.

The Blessing of Baruch She'amar — The Rambam's Text

"The first blessing that is said before Pesukei DeZimrah, this is its text: Blessed is He who spoke and the world came to be, blessed is He..." with various praises, and ends "Blessed are You Hashem our God King of the universe, the King praised and glorified in the mouth of His people... King praised with praises."

Explanation: The blessing before Pesukei DeZimrah. The Rambam's text is shorter than our text (by us there are 13 times "Baruch" according to the order of the Arizal).

Insights:

1. **Structure of Baruch She'amar:** Baruch She'amar has an unusual structure — it's a regular blessing (begins "Baruch Atah Hashem Elokeinu Melech Ha'olam" and ends "Baruch Atah Hashem"), but it has a long "opening" before the blessing itself, where one says many times "Baruch" before coming to the essence of the blessing. We don't know of another blessing with such a structure.

2. **The concept of synonyms in prayer:** Regarding "nodecha uneshabbechacha unefa'ercha unromimcha unamlichacha" — although each word has a distinct meaning, the main reason why we say so many words is not because each word has a precise different meaning, but **the very abundance of synonyms is itself the beauty and vitality of the piyyut**. If one analyzes too strongly "what is the difference between neshabbechacha and unefa'ercha" — one loses the taste of the prayer.

3. **"Yachad" vs. "yachid":** The Rambam's text says "yachad" (together), which means that all Jews together in community say this praise. By us the text is "yichud kel olamim" — a special text.

4. **"Baruch mevi refuah umevi orah":** This is a blessing on the morning sun — the sunrise in the morning, which connects with the later blessing "Yotzer Or" in Birchot Kriat Shema.

Verses Before and After Pesukei DeZimrah

Explanation: The Rambam has a text where one says verses before Baruch She'amar and after Yishtabach. By us we say Hodu before Baruch She'amar (Nusach Sefard), and Shir HaMa'alot after Yishtabach (according to customs).

Insight: The Rambam's siddur is much shorter than ours — by us there is Akeidah, sacrifices, "Eizehu mekoman," Hodu, "Lamah tomar Yaakov" etc. By the Rambam all these are missing.

The Collection of Verses After Baruch She'amar (Before Tehillah LeDavid)

The Rambam brings a collection of verses: "Yehi chevod Hashem le'olam," "Yehi shem Hashem mevorach me'atah ve'ad olam," "Mimizrach shemesh ad mevo'o mehullal shem Hashem" — all from Psalms, plus verses from Isaiah and Proverbs.

Insights:

1. **Why verses from Isaiah and Proverbs?** Psalms itself is already a collection — not everything in Psalms was written by David himself (ten elders composed it), so the concept of a collection from different sources is not foreign.

2. The order and logic of the verses — a detailed analysis:

- **Beginning:** The glory of Hashem in the world — the sunrise as a demonstration ("mimizrach shemesh ad mevo'o mehullal shem Hashem").

- **Eternity of the Creator:** "Zecher rachamav," "machshevotav ledor vador" — the Almighty's plans stand forever.

- **"Hashem melech Hashem malach Hashem yimloch le'olam va'ed":** This is essentially three separate verses put together: "Vayomru bagoyim Hashem malach," "Hashem yimloch le'olam va'ed," and "Hashem melech" — the complete verses are also brought.

- **Nullification of the counsel of nations:** "Hashem heifer atzat goyim," "Atzat Hashem le'olam ta'amod" — the Almighty's counsel remains, others are nullified.

- **Choice of Israel:** "Ki vachar Hashem beTzion," "Ki Yaakov bachar lo Kah," "Ki lo yitosh Hashem amo."

- **The key insight:** The same Creator who created the world and stands forever — the same Creator chose Zion and Yaakov, and this will also stand forever and never be nullified.

- **Response to sin:** "Vehu rachum yechapper avon velo yashchit" — even if Jews sin, the Almighty forgives, "hirbah lehashiv apo."

- **Conclusion with request:** "Hashem hoshi'ah hamelech ya'anenu veyom kore'enu."

Ashrei and Tehillah LeDavid

The Rambam says one says "Tehillah LeDavid aromimcha Elokaï hamelech" until the end of the book of Psalms.

Insights:

1. **"Ashrei" is not a psalm:** "Ashrei yoshvei veitecha" is not a separate psalm — it's a collection of two verses that are said before "Tehillah LeDavid." The Rambam includes "Ashrei" as one of the verses before Tehillah LeDavid, not as a separate unit. Many people think there is a psalm called "Ashrei" — this is not correct.

2. **"Tehillim" without a hei:** The Rambam writes "Tehillim" (without a hei), because usually "Tehillim" means the word "tehillah" — like "Tehillah LeDavid."

3. **Where the prayer leader should end:** According to the Rambam's order the prayer leader would have had to end at "eshmerah derachai mechato vilshoni" (the end of the verses before Tehillah LeDavid), not where we end today.

Vayevarech David — Verses from Divrei HaYamim I:29

The Rambam's text includes verses from Divrei HaYamim: "Vayevarech David et Hashem le'einei chol hakahal... Baruch Atah Hashem Elokei Yisrael avinu me'olam ve'ad olam... Lecha Hashem hagedulah vehageburah vevatiferet vehanetzach vehahod... Ve'atah moshel bakol... Ve'atah Elokeinu modim anachnu lach umehallalim leshem tifartech."

Explanation: After Psalms are added verses from Divrei HaYamim that King David said — a praise on the greatness of Hashem, His kingdom, power, might, wealth, honor, and thanksgiving.

Insights:

1. **The last verse "Uvaruch shem kevodcha umeromam al kol berachah utehillah" comes from Nehemiah, not from David.** Why bring a verse that is not from David in the section called "prayer of David"? Because we want to end with the thought that the Almighty is **"meromam al kol berachah utehillah"** — He is greater than all the praises that were said, and this is specifically not from David even, which underscores the point.

2. **"Ve'atah Elokeinu"** — until "umehallalim leshem tifartech" is still from Divrei HaYamim; the end "uvaruch shem kevodcha..." is from Nehemiah.

3. Our text is more expansive — we also say **"Atah hu Hashem HaElokim asher bacharta be'Avram,"** which is also from Nehemiah. The Rambam's text is a bit shorter.

4. **"Baruch Hashem le'olam amen ve'amen"** — everything in prayer has many beginnings and many endings — "from this we learn that one must make many conclusions."

The Blessing of Yishtabach

"Yishtabach shimcha la'ad malkeinu hamelech hagadol vehakadosh bashamayim uva'aretz" — with fifteen expressions of praise.

Explanation: Yishtabach is the concluding blessing after Pesukei DeZimrah, which

lists fifteen expressions of praise.

Insights:

1. It is counted: song, praise, greatness, kingship, victory, eternity, "Baruch shem kevod malchuto le'olam va'ed," "melech gadol batishbachot" — He is greater than the praises (parallel to "umeromam al kol berachah utehillah"), "adon kol hama'asim" — a stronger expression, "borei shi'ur hazmirrah" — which is designated as something from Kabbalah/Chassidut, "chai vekayam" — the Almighty who lives forever.

2. **From this point onward we see less emphasis on eternity** — this is a strong observation about the structure of davening.

Shirat HaYam / Shirat Ha'azinu — Custom of the Place

The Rambam says: "mikro hashirah ad sofah, keminhag hamakom" — if there is a custom to say the song, one should say it.

Explanation: The Rambam mentions the custom to say Shirat HaYam (or Shirat Ha'azinu) in Pesukei DeZimrah, but it depends on the custom of the place.

Insights:

1. The Rambam mentions both songs — Shirat HaYam and Shirat Ha'azinu. When he says "shirah" simply, it's not clear which song he means — it depends on the custom of the place.

2. **An important observation about the Rambam's method:** It's very beautiful how strongly the Rambam takes into account other communities' customs. He presumably wanted **every community** that learns his book to feel that he's speaking to them — even when their custom is different from his. This is a "tremendous thing."

3. **Levels of obligation:** The Rambam understands that there is a whole range of levels — things that are almost a law, things that are enactments of the sages (like the entire text), and things that are truly a custom that is done in shul. One must better understand which things are truly a custom and which are dependent on the custom of the place.

Additions for Shabbat — General Introduction

Mizmor Shir LeYom HaShabbat and Other Additions

The Rambam's words: "It is customary to read Mizmor Shir LeYom HaShabbat, the entire psalm before Pesukei DeZimrah, on Shabbat and Yom Kippur. And there are places that are accustomed to read Hallel HaGadol... And there are places that are accustomed to read Shir HaMa'alot... All according to their custom."

Explanation: On Shabbat (and Yom Kippur) one says "Mizmor Shir LeYom HaShabbat" before Pesukei DeZimrah. There are customs to say Hallel HaGadol ("Hodu LaHashem") and Shir HaMa'alot — all according to the custom of the place.

Insights:

1. **Yom Kippur like Shabbat:** Yom Kippur has laws like Shabbat, therefore one also says "Mizmor Shir LeYom HaShabbat." But it is asked: what does "Mizmor Shir LeYom HaShabbat" specifically have to do with Yom Kippur? It's not actually Shabbat.

2. **Question about Yom Tov:** We say "Mizmor Shir LeYom HaShabbat" every Yom Tov — but Yom Tov is not Shabbat. Why do we say it? The Rambam only mentions Shabbat and Yom Kippur.

3. **Hallel HaGadol vs. Hallel HaMitzri:** "Hallel HaMitzri" is the regular Hallel of Rosh Chodesh. "Hallel HaGadol" is "Hodu LaHashem ki le'olam chasdo" — this is what the Rambam means here.

4. **Our custom:** We say on Shabbat: "Mizmor Shir LeYom HaShabbat" before Baruch She'amar, Hallel HaGadol before that, Shir HaMa'alot after Baruch She'amar. We also added "Adir Yakar" — a beautiful piyyut, but this is from the sages of Ashkenaz, much later.

5. **"Hakol keminhagam":** The Rambam's principle is that all these additions are according to custom — it's not a fixed obligation, but each place according to its custom.

A Strong Question — Shabbat: Shorten or Lengthen?

Insight: In Chazal we see that on Shabbat one **shortens** the prayer text (Shemoneh Esrei is shorter because we don't want to ask for personal needs). But in Pesukei DeZimrah **we add** — this is a contradiction!

Answers:

- The shortening of Shemoneh Esrei is only because one shouldn't ask for bodily needs — not a general concept of shortening. On the contrary, Torah reading on Shabbat is much longer, with Haftarah, with Musaf — Shabbat davening is generally not shorter.

- The Rambam said that Shemoneh Esrei was made for "**lashon ileg**" — people who cannot daven well. For them a short text was managed. But Pesukei DeZimrah (and Nishmat) speaks of **a Jew who can daven** — this is a completely different category.

Nishmat Kol Chai — The Rambam's Text

"Nishmat kol chai tevarech et shimcha Hashem Elokeinu, veruach kol basar tefa'er uteromem zicharcha malkeinu tamid min ha'olam ve'ad ha'olam."

Explanation: Nishmat is a long praise that speaks of: (1) all creatures thank the Almighty; (2) the Almighty is eternal and unique; (3) He is redeemer and savior in all times; (4) He gives sustenance and cares for all creatures; (5) even with all limbs and powers one could not thank enough; (6) thanksgiving for miracles both for the community of Israel (from Egypt) and for each individual person.

Insights:

1. **"Melech mehullal bishvachot"** — this was already said in Baruch She'amar, which shows a parallel between Baruch She'amar and Nishmat.

2. **The text of "ilu finu malei shirah kayam"** — is compared with the blessing when much rain comes (Birkat HaGeshamim). Both have the same structure: we would have had to thank with abundant thanks, but we don't have enough words.

3. **"Evarim shechalakta bi"** — is connected with Rabbi Yitzchak's saying that the body is divided into parts. **Insight:** The soul is not divided — the soul is what makes the person **one thing**, while the limbs are each thing separately. But the limbs are also part of "ruach veneshamah" — they are a part of us.

4. **"Kol atzmotai tomarnah"** — the verse means that not the person himself says, but **the essence of a person, the creation of a human being** cries out "Hashem mi chamocho." But the person says: I say it **with all my bones**.

5. **Structure of Nishmat:** First we speak of how **all the limbs** praise (with their mouth or with their action) — this is on the verse "kol atzmotai tomarnah." Then we transition to how **all people** praise — "ranenu tzaddikim baHashem," where "befi yesharim" is like an explanation of "ranenu tzaddikim."

"Ranenu Tzaddikim" — The Connection to "Kol Atzmotai"

Insight — the connection of "kol atzmotai" to "ranenu tzaddikim": The four lines of "ranenu tzaddikim," "pitzchu berachah," "uvisfat yesharim titkadash" are an explanation of the verse "ranenu tzaddikim baHashem." The explanation is: after we counted how all the limbs praise the Almighty (kol atzmotai tomarnah), we come to the question — who actually expresses this with knowledge and with the mouth? These are the righteous, the community of Israel, "bemakhalot revavot." This means: the limbs praise with what they **are**, but the righteous are those who **articulate** it.

Insight — explanation of "bemakhalot revavot" and "bekerev kedoshim": "Makhalot revavot" are **the same** as the chassidim, tzaddikim, kedoshim, yesharim — not a separate group. "Bekerev kedoshim tehallel" means that the yesharim and tzaddikim **stand among** the kedoshim and they praise. The word "kerev" here means **among** (like "bekerev"), not like "kol kirbi" which means internal organs. The ba'alei tefillah — those who know how to praise — stand

among all Jews (bemakhalot revavot) who are obligated to praise, and they are **motzi** the multitudes, because this is an obligation of every creature.

The Rambam's approach: The Rambam doesn't bring all the pieces that we have today in Nishmat — specifically "Shabbat aniyim," "yad melech / hamelech" with "rochav atzamot" — because his text didn't have it. This shows that many things we have today are later additions — piyyutim that expanded upon the original structure.

[Digression — "Shabbat aniyim" and "yad melech":] "Shabbat aniyim" is an explanation of the verse "matzil ani mechazak mimenu." "Yad melech" looks like a piyyut, similar to "ve'ruach lecha, yad melech, yemin melech" from Yotzer Or, and is possibly built on the first blessing of Shemoneh Esrei — "HaEl hagadol hagibor vehanora."

The entire structure of Nishmat until Yishtabach: We begin with "Tehillah LeDavid" (almost like Baruch She'amar), we go through the song of David ben Yishai, and we return to "Yishtabach shimcha la'ad malkeinu HaEl hagadol vehakadosh." This is the end of the matter.

[Digression — historical question about the prayer leader:] It's very possible that in earlier times, when siddurim were not so widespread, the prayer leader didn't always need such a long prayer — possibly someone said something shorter aloud, and that was sufficient.

General Note About the Structure of the Rambam

The Rambam himself didn't divide into "chapters" — the one who later made the order divided it this way. This is more or less the end of the first chapter of this matter.

Full Transcript

Order of Prayers – Introduction and Nature of the Order

General Introduction

Speaker 1:

My teachers and rabbis, today we are learning Rambam, Seder HaTefillot (Order of Prayers). Baruch Hashem, Friday night there was a great Seder HaTefillot event in Boro Park in honor of the completion of Sefer Ahava, which we have actually already finished. Now comes only the continuation of Seder HaTefillot. And there's also coming tomorrow - today, this will go up Monday with the shiur - and tomorrow Tuesday also comes the completion of our great campaign that we're doing to be able to maintain our beit midrash where we learn this Rambam shiur, and also other shiurim. But all shiurim are included in this shiur, because this shiur is kol haTorah kulah (the entire Torah), so automatically all shiurim are essentially a detail within this shiur.

And we are very grateful to all the supporters and donors, R' Yoel Wertzberger who matches everything for us, and in general who provides so many things for the community and for our beit midrash, and for every single person who has helped out, who continues to help with raising funds and with giving and with speaking to people. And the Almighty should help that we should reach our goal in the next few hours, the next few days, and we should be grateful to each and every one. They should have a blessing from Heaven and earth for everything they help. Good.

And R' Yoel Hoshea also gets a blessing. Very good.

The Nature of Seder HaTefillot Within Sefer Ahava

So, now we're going to learn Seder HaTefillot. And we need to make a bit of an introduction that will explain what this section is and what we're going to do with it.

Sefer Ahava contains the mitzvot shebechol yom (daily mitzvot), how a person should remember the Almighty and love the Almighty by constantly reminding himself of Him. As the Rambam concluded Hilchot Berachot, "**bechol yom vechol et she'ochlim veshotim marbim umodim laHaKadosh Baruch Hu**" (every day and every time we eat and drink we increase and give thanks to the Holy One, Blessed be He). So, the main Hilchot Tefillah the Rambam

already wrote in the second order in Sefer Ahava. Now the Rambam is going to discuss the Seder HaTefillot. There the Rambam had short berachot that the Rambam included either in tefillah or in berachah, but here are longer ones that we actually pray, so the Rambam made from this an extra order, he didn't give it a name of Hilchot, this is Seder HaTefillot. That means the Rambam's ruling on how one prays, how the custom is according to the Rambam.

Seder HaTefillot as a Siddur Within Mishneh Torah

It's interesting to note that in the introduction of the Rambam, where the Rambam was explaining the introduction to Sefer Mishneh Torah, that the purpose of Sefer Mishneh Torah is to gather together all the mitzvot of Torah she'baal peh (Oral Torah). That is, he explains that the entire Torah shebichtav (Written Torah) with the additions of all the mitzvot from Torah shebichtav with the additions from the Torah she'baal peh, that is the mitzvot derabbanan (rabbinic commandments), the decrees and enactments on how to perform all the mitzvot. And there the Rambam says that it came out that a Jew needs in his library - he needs to have a Torah shebichtav, and after that he can go to a Rambam, at least fulfill his obligation. With the Rambam alone he accepted that Sefer Mishneh Torah will cover all the important things from Torah she'baal peh, and he doesn't need any other book.

So, as we've already thought, or I don't know, I heard it from R' Yitzchak or R' Yechiel, I don't know who, that even the siddur, he meant it quite literally, that a... should be truly minimalistic, you have a Torah shebichtav and the Rambam, you even have the siddur.

Historical Context – Siddurim of the Geonim

One can even add to this a bit, it's not directly so, I mean it's the simple meaning, one can even add, because like... what were the first halachah books, like an order for a Jew, how... the books that were written? The Rambam spoke a bit about this in his introduction, that after the Talmud there were certain Geonim who made halachot pesukot (decided laws). One of the major categories of books that the Geonim began to write is a siddur. We know Seder Rav Amram Gaon, Rav Saadia Gaon, perhaps there were others that we don't know, they made siddurim. And those siddurim, almost all of them, are also halachot, not just a text. It contains Hilchot Tefillah,

and even Hilchot Yom Tov, Shabbat. One looks in Seder Rav Amram, Seder Rav Saadia, one sees many halachot.

Speaker 2:

Is Machzor Vitry also like that?

Speaker 1:

Ah, yes. Machzor Vitry is already later, from the time of the Rishonim. But yes, it's built on Seder Rav Amram. So yes.

So the Rambam, who is in a certain sense the heir and completer of the order of... making books that are useful for Jews, took presumably the old siddurim and wrote his summary of how the siddur comes out.

The truth is that the siddurim, even today, there were siddurim that actually covered everything a Jew needs to know. In the siddur was printed a book "Lema'an Te'or", basically laws of chasan and kallah, and in the siddur it says the chuppah vekiddushin, it says Seder HaBrit and Pidyon HaBen. It's a siddur, so the Rambam's book also basically covers kol haTorah kulah, also covers everything that needs to be in the siddur.

One can say the opposite, that Mishneh Torah is a large siddur, not like a siddur that only talks about Shabbat, it talks about everything. Or a siddur where the majority is the Torah she'baal peh, and the minority is the nusach hatefillah, whereas the other one the majority is the nusach hatefillah.

Investigation: Is the Rambam's Nusach a Ruling or Just a Record

There's also an interesting investigation that one can think about. I saw an article, there's a person, Gabai is his name, I don't remember his first name, he writes articles on the history of nusach hatefillah. And there's an investigation, it's an old investigation in the simple meaning of the Rambam, whether when the Rambam makes his nusach hatefillah, you see the Rambam begins, in certain things it says "nahagu" (they were accustomed), certain things he indicates what the halachah is. So is the simple meaning that the Rambam simply wrote down the nusach that was said in his beit midrash, and as you say, he wanted it to be a complete book, so he wrote this in as well? Or the simple meaning is no, there's a decision, it's a ruling of the Rambam that this is the correct nusach. And it depends, one way how one can decide this is to see if the Rambam's nusach is actually built simply on a nusach that once existed, or the Rambam himself made certain decisions. He argues, this Rav Gabai, he has proofs that the Rambam's nusach is not built on any nusach. It's built on something, but it's a lot the Rambam's own decisions.

According to this, for example, I remember, the Brisker Rav, I know, people who learned a lot of Rambam, they loved to say many things according to the nusach of the Rambam, also the nusach hatefillah. And certain things there's no argument, because the Rambam was a Sephardi, he prays nusach Sephard, so what does an Ashkenazi have to do with nusach of the Rambam? But if one understands that the Rambam is a ruling, one who takes the Rambam's rulings seriously understands, then yes there is an opening to say that...

What Belongs to "Tefillah" in Seder HaTefillot

It's also interesting that it's hard to say that everything that comes under the category of Seder HaTefillah is actually part of the mitzvah of tefillah. Right? Because all these matters of... and there's a matter of learning a bit of Torah after Birkat

HaTorah, there's an extra matter of certain verses that Chazal state the importance of saying 'Hodu LaHashem', or the importance of 'Kriat Yam Suf'. All these things are all from the essential thing of praise and thanksgiving that the Rambam said is a mitzvah, there are expressions in the Chumash that can help us, this is what happened, and this was woven as a language to help, certain chapters in the Torah were gathered.

But it's interesting that the berachot for example are divided into 'bechol yom'. All these things that were lifted up, the Rambam lifted up to make some other kind of design, that at home one says the... It's interesting that everything has a connection with tefillah betzibur (communal prayer), like when one comes to the beit midrash one says all these things, it's all there. Okay, let's talk about this in a second when we'll learn the actual order.

Method of Learning Seder HaTefillot

We just need to preface one introduction that we just discussed about how we're going to learn 'Seder HaTefillah'. Yes, because certainly to learn the main tefillah is a great study to understand the explanation of the words of each thing, what is the history of each nusach, how we conduct ourselves and so forth, and nu, what will one do about this?

What was said like this, the community didn't always hold that there's a certain dispute, there's a Sefer 'Ahavah', it depends I think on that dispute. We discussed whether one needs to learn at the time the explanation of the words, that is whether one can for example learn things about the soul from the nusach that we say 'Elokai Neshamah', or it's not necessarily the main place where one needs to learn such things, and it's the place where it belongs for example like the Rambam, or like the Arizal, I know what one should explain about the soul.

A well-known dispute. Now the dispute becomes practically relevant, because this is the davening here. One can hear an approach that one should truly only learn the explanation of the words, but it's like endless waters, because there's according to PaRDeS, there's a tremendous treasure, one can learn a lot from this. And while the hand is still extended, R' Yitzchak, we discussed that if there are our listeners who truly want me or R' Yitzchak or be'ezrat Hashem a shiur in explanation of the words, we're open for business. Jews want to hear and they're ready to learn. But now we're going to make more of a good compromise we discussed. We won't learn explanation of the words, but we will yes explain the order, why does this piece come in, or what is the matter, this piece is a tefillah, a request, a matter of learning a piece of Torah. Roughly like this, we will yes learn and say on each piece something about what this piece is, we won't learn word by word explanation of the words.

Very good. So whoever wants to sign up for R' Yoel's shiur on Seder HaTefillot, should send in a check, a note with a pidyon, as was introduced, and we're working on it.

Seder HaTefillot in the Morning – Beginning

Let's learn inside. The Rambam says, Seder Tefillot, Rabbi Yosef made the chapters, in the morning. Ah, it's interesting, even the chapter "Seder Tefillot" the Rambam didn't write. It's like plain, after Sefer Ahava it begins "nahagu". Yes, it's interesting.

Halachah 1 – After Parashat Tzav and Birkat Kohanim

So the Rambam says, the Rambam begins the Seder HaTefillot, he says like this: **"nahagu ha'am likrot bechol**

yom bashachar" (the people were accustomed to read every day in the morning), every day in the morning, when... **"achar shekorin parashat tzav"** (after they read the portion in the Torah **"tzav et bnei Yisrael ve'amarta aleihem et korbani lachmi"** (Command the children of Israel and say to them My offering, My bread), **"uvirkat kohanim"** (and the priestly blessing), the blessing of Birkat Kohanim, yes, which we say every day, which the Rambam already earlier in Hilchot Tefillah chapter 7 the Rambam said that after Birkat HaTorah, after saying Birkat HaTorah, one learns immediately, one is somech (juxtaposes) like a matter of juxtaposing the blessing to the thing, one learns... he told us there that after Birkat HaTorah one says Parashat Tzav and Birkat Kohanim. And he says, now the Rambam goes, so what does one do from there and further.

Discussion: The Rambam Begins at the Beit Midrash

Right, so if I can just try to clarify for me here the point. So, we spoke, the Rambam doesn't really make a siddur, right? In a certain sense, here he makes a siddur, he begins from early morning. He also has many halachot already said, which he already said clearly he doesn't repeat. So for example, that in the morning one says Asher Yatzar, which is the first blessing according to the Rambam, Elokai Neshamah, doesn't appear here, because it already appeared in Hilchot Berachot after tefillah. In Hilchot Tefillah it appeared that there are berachot, and the Rambam says that one makes each thing at its time, yes, not in the beit midrash.

Ah, very good. At home one didn't even want a siddur, because a person doesn't have a siddur in bed, or by the toilet, or by the bathhouse, all these things. All these berachot a person needs to remember, and we say all the time, here is when one comes to the beit midrash, and in the beit midrash it became like a siddur.

Ah, so this is what I wanted to ask. So, as if Birkat HaTorah does the Rambam make yes in the beit midrash? When he says Parashat Tzav, that seemingly he would have said, "hashkim likrot" (rose early to read), he learns at home, he also makes Birkat HaTorah.

But they already saw then, they thought, that seemingly the simple meaning of the Gemara is, that if someone goes directly early in the morning to the beit midrash, he doesn't need to make Birkat HaTorah, because he's going to say Birkat Ahavah Rabbah, which is a type of Birkat HaTorah. The entire Birkat HaTorah is seemingly only for one who gets up in the morning to learn.

But from this Rambam it was implied there that it's already like an enactment that one learns already before davening a bit, and one makes Birkat HaTorah, therefore one needs to say immediately a bit, a bit of Torah. And it could be that all these things that I'm now going to say is a bit just a continuation of this, that as an obligation, that he should learn a bit more before davening.

Why Does One Need a Minimum of Learning Before Davening?

Speaker 1:

So, what does one need to learn? Why does one need, for someone who learns anyway, why does one need to say at all Parashat Olat Tamid to fulfill the minimum?

The same enactment is, I'm afraid that he might perhaps become idle from learning, so I tell him, "You have an

enactment, learn something like this." Ah, and also there is, you're going to learn, there is indeed a halachah, "one who stands in prayer from words of Torah, from decided halachah," and with this one fulfills this, one establishes a minimum, everyone should learn a bit before davening.

Speaker 2:

Right, I mean it fits very well, because with the Rambam one needs to also talk about the entire situation of a person who gets up early in the morning, he wants to learn. He wants to learn, he says indeed "I'll read", because he wants to learn, so it's enough that he says the minimum. Here we're talking about a Jew who says yes, because regarding the order, simply he comes to the beit midrash, and now he asks what is the Seder HaTefillah?

I told him, there's an initial enactment that one learns a bit before davening, and for this one needs to make Birkat HaTorah, so he simply already learned earlier.

Parashat Tzav, Birkat Kohanim, and the Mishnah – What One Learns Before Davening

Speaker 2:

Then we discussed that Parashat Tzav and Birkat Kohanim are important, because Parashat Tzav is indeed a tremendous thing, that the Almighty blesses Jews through the Kohanim, it's a foundation. Birkat Kohanim and the blessing, it fits in very well. Parashat Tzav, seemingly perhaps regarding prayers is sacrifices, and here we're talking about the order of the sacrifices, the daily sacrifice.

And after that comes the Mishnah, which must be that the Mishnah is also some fundamental Mishnah that Chazal held is very fitting that one should say every day. They made with this one Mishnah that will be the most well-known Mishnah. So there is in this that it's an important Mishnah it must be.

Discussion: What Does "Korin Mishnah Zo" Mean?

Speaker 2:

So I have a doubt, here it says **"korin mishnah zo"** (they read this Mishnah). I'm not sure, because the first thing that appears here is indeed a Mishnah, **"eilu devarim"** (these are the things), which is good to say, seemingly it's an important Mishnah. But after that he goes on further, **"amar Rabbi Zeira"** (Rabbi Zeira said), and **"le'olam yehi adam"** (a person should always be), so I thought that it could be that the language "mishnah" we've already seen, the Rambam said at the beginning of Hilchot Tefillah, **"ve'ein mishnah litefillah zo min haTorah"** (and there is no set text for this prayer from the Torah), do you remember? "Mishnah" means "nusach" (text/version). It could be he means to say a part is indeed a Mishnah, but he means to say this is the nusach that one says.

Translation

We learned this week's chapter, it was the sixth chapter, and it begins with **"shanu chachamim bilshon hamishnah"**. It's a braisa that was incorporated into the Mishnah. I saw there in the Maharatz Chajes, he says that the end of each of the six orders ends with something that is not a Mishnah. What is Rabbi Shimon ben Levi saying, **"asid HaKadosh Baruch Hu lehanchil lechol tzaddik vetzaddik shin yud olamot"**, which is at the end of Uktzin, and Rabbi Shimon ben Levi is an Amora, it's a statement in Sanhedrin.

And the same thing at the end of Bikkurim is the braisa of the androgynous, shofel venoshem, which is another braisa.

It's very interesting, but all these things are called "Mishnah". It doesn't say anything, it's not necessarily that there's a strict requirement about this. It can also be a braisa that is important for Jews. Perhaps the opposite, perhaps Mishnah is called Mishnah because it's a certain type of thing, a text, something... a Mishnah is something that is learned, and the more it is learned the more it is Mishnah. Ah, Mishnah can also be from the language of shinun (repetition), like something that is written nicely and that can be easily repeated. Like you say that Mishnayot one must know, so it's from the language of shinun.

"Elu Devarim She'ein Lahem Shiur" – The Mishnah

Speaker 2:

So "**elu devarim she'ein lahem shiur**", the Mishnah lists, there are many mitzvot that have a certain measure, a kezayit, but the mitzvot of pe'ah, bikkurim, or re'ayon - that is going up to be oleh regel, and gemilut chasadim, that means the other mitzvot that are not tzedakah, because tzedakah also has ma'aser kesafim or others, but gemilut chasadim begufo.

And then the Mishnah says, "**elu devarim she'adam ochel peirothem ba'olam hazeh**", that means it brings benefits in this world because it's tikkun ha'olam, so says the Rambam in Perush HaMishnayot, "**vehakeren kayemet lo la'olam haba**". These are things that both are important for tikkun hachevrah, but also one does them as kabbalat ol malchut shamayim, but that is olam haba, chayeit netzach, chayeit olam. Kibbud av va'em, gemilut chasadim, vahava'at shalom bein adam lechavero. That means, all these things do good in this world and in olam haba. "**Vetalmud Torah keneged kulam**". Talmud Torah is even more the principle that it brings ba'olam hazeh uva'olam haba. It says like the Rambam that whoever has wisdom, he has chayeit netzach, and whoever doesn't have wisdom, he will also feel in that world the chesaron.

The Mishnah is "Mah Tov"

Speaker 2:

Very good. So this is the first Mishnah like what one says. One can say the Mishnah is like the good, "mah tov", yes, what is good. Even before the Torah one asks "mah tov". The Mishnah tells you "mah tov". I saw there is a rav, a rebbe, I don't know, a rav, he wrote a book about what is the "Jewish view of happiness", and he says that he thinks in the Mishnah it says, it explains the Jewish way, doing all these things to have a good life. And it's very basic.

Discussion: Rav Moshe Feinstein's Approach of Ma'aser of Time

Speaker 2:

I don't want to dwell on the Mishnah too long, but there is a very beautiful thing from Rav Moshe Feinstein that a Jew should make ma'aser of his time. Yes, it's so well known. But it's against the Mishnah of "**elu devarim she'ein lahem shiur - gemilut chasadim**". So it's very good, the long Rav Moshe makes it as a beautiful eitzah tovah, a minimum. A minimum? It's a tosefet, Chazal didn't make any shiur, on the contrary.

But this is something that cannot be quantified. One cannot say that the one who said "get out of my car" to someone who took a hitch in the middle of the way because he already

finished his chesed for that person, that's not chesed. One must look at it lefi hamatzav, lefi ha'adam.

The Statement of Rabbi Zeira – Halachah Pesukah

Speaker 2:

There is Rabbi Zeira. The next is the statement of Chazal, which is a piece of Gemara. So there are two more statements. Another halachah that is learned, which is the statement that **Rabbi Zeira said that the women of Israel were stringent** – I don't want to read all the words, it will take forever – **that even if there is only one drop of blood, smaller than a mustard seed, they wait seven clean days**. More than the simple halachah that only a zavah, and whoever learns there the sugya knows.

And it says here, because in the Gemara it says that "**kol ha'omed umitpalel mitoch halachah pesukah**", Abaye said: what is an example of a halachah pesukah? The statement of Rabbi Zeira. I think the meaning is simple, because this is a statement that simplifies very much a complicated halachah. If she would have to calculate zavah, niddah, there would be thousands of details of halachot around to think whether she can pray. This is clear: seven clean days, you can go pray.

But you see here that halachah pesukah means the less you go into depth, most of the daughters of Israel practically. So we have a practical rav. Whoever wants, the daughters of Israel can pray after this. It's a segulah, perhaps, I don't know.

Tanna D'vei Eliyahu – "Kol Hashoneh Halachot"

Speaker 2:

The next halachah is the braisa of Tanna D'vei Eliyahu, which we at the end of davening conduct ourselves to say. Right. We need to talk about why we didn't include it, but Rabbi Zeira, the further we discussed, we won't go into the whole history, but this is the Rambam's text.

Tanna D'vei Eliyahu: "Kol hashoneh halachot bechol yom muvtach lo shehu ben olam haba". It doesn't say "bechol yom" as he notes. "**Kol hashoneh halachot**". Ah, actually. "**Kol hashoneh halachot**", one who learns halachot, "**muvtach lo shehu ben olam haba, shene'emar 'halichot olam lo', al tikrei halichot ela halachot**". Halichot hints at halachot. So one who learns halachah pesukah, very good.

So this is apparently praise for what one has just learned a piece of halachah, with this halachah one goes to olam haba. This is like an aggadah.

"Talmidei Chachamim Marbim Shalom Ba'olam"

Speaker 2:

It's an aggadah. Very similar. And this basically, it includes in itself both previous positions. It speaks about the reward of simple halachah, of halachah, just halachah is mine, and the ascents in the world, the ascents in olam haba.

And the next piece is about shalom. It's exactly the two things: olam haba and shalom ba'olam hazeh. "**Talmidei chachamim marbim shalom ba'olam**", that the talmid chacham who is shoneh halachot has shalom in the world, has olam haba and has shalom in the world. Like the Mishnah taught us several things, very nice.

Shene'emar "vechol banayich limudei Hashem verav shalom banayich". The derash of Chazal is "banayich" doesn't mean your children, like the text of the blessing in

Isaiah, the prophecy that it will be good for the children, but "bonayich". Okay, the Gemara brings the whole text. And what does talmidei chachamim mean? Those who understand simple meaning, from the language of havanah. I think simply it means from the language of havanah. There is also a derash from the language of binyan, building the world.

Distinction Between Shoneh Halachot and Talmid Chacham Speaker 2:

I think, I would perhaps say an interpretation: a shoneh halachot is not the same as a talmid chacham. One sees in halachot, a hesped says, even a shoneh halachot. A shoneh halachot means one who learns Mishnayot, a talmid chacham is one who learns Gemara. One who learns Mishnayot goes quickly to olam haba, but a talmid chacham also brings shalom. Because bringing shalom is a greater service. Because olam haba you can be a small individual, what does it concern you to make the whole world shalom?

"Ha'olamim Yod'im" – The Piece Before Shema Yisrael

Speaker 2:

After this comes the piece, "ha'olamim yod'im". I don't know what is the meaning of this piece, what is the meaning? I think this is one long piece that looks to me like it's some sort of version or some sort of text of its own Birkat HaTorah, such an opposite Birkat HaTorah, because it begins with... Okay, this is unique, the beginning with a great assumption is... probably Birchot Kriat Shema perhaps. Yes, such a sort of Birchot Kriat Shema, that's what I meant.

Because the piece before Shema Yisrael is very similar to Ahavah Rabbah. The content of it speaks about the joy that one is a Jew, and that only we can say Kriat Shema, and right after that one says Shema Yisrael. And one ends again with such... like blessings after Kriat Shema, from after prayers and oaths, about the unity of Hashem etc., yes, exactly so, emet.

It could be that it's some sort of short prayer, like we had thirteen short prayers. It's another version, but in practice it was accepted as what one should always say, or like a chacham wrote his own version of a blessing of Kriat Shema.

The Text of the Prayer Before Kriat Shema and Pesukei D'Zimrah According to the Rambam

The Text "Emunim Mechayeinu" – Prayer from the Generation of Persecution

Speaker 1: About the unity of Hashem more.

Speaker 2: Yes, exactly so, emet. It could be that it's some sort of short prayer, like we had earlier the short prayer, there is another version. But in practice this was accepted as what one should always say, like a chacham wrote his own version of Birchot Kriat Shema which is much shorter, and it appealed to the chachamim and they began to add it.

Source of the Text – Tanna D'vei Eliyahu Rabbah

Speaker 2: So he brings actually here in the side of the Shevueli Alkut, in the name of Rabbeinu Avraham ben Binyamin, that the whole text comes from Tanna D'vei Eliyahu Rabbah. But the meaning, the Rabbeinu Binyamin, that **Ahavah Rabbah, le'olam yakdim rachamim lashamayim baseter**. Yes, by us we also say publicly, but the Rambam only had baseter, and so he also says is the correct text.

And he says why? Because Abba Eliyahu made the takanah for a generation of persecution. There was a decree that one

cannot read Kriat Shema, apparently publicly in the beit midrash, so they said "zot rachamei shamayim baseter", say the text in secret. It's exactly like you said, that it's some sort of replacement text.

Or one prays that the Almighty should yes make it publicly, and should yes bring us stock beyichud, should the Almighty already raise our horn. It means that if a Jew is very worried that antisemitism is coming and one doesn't know what's going on in America or in the world, it's better to focus on the prayer that one will say tomorrow. There is already a prayer for this, everything has been prepared.

It's a continuation of the Tanna D'vei Eliyahu, it comes after the previous Tanna D'vei Eliyahu. And the Tanna D'vei Eliyahu can be a hearing for the next two statements.

The Rambam's Text Compared to Ours

Speaker 2: And the Rambam's text, by us we don't say it, this is not our text. By us we say here the Birchot HaShachar, which the Rambam said that one should not yet say in shul. We say it here approximately, and we don't say any kedushah before other things, the Rambam doesn't bring any kedushah here in between.

Speaker 1: No, not superficially. Okay.

Content and Structure of the Text

Introduction – Brokenness and Strengthening

Speaker 1: Let's just say what the prayer is about, right? It begins with like Rebbe Nachman says a very good interpretation of the prayer, yes? You know, Rebbe Nachman says, a Jew must hold himself small, afterwards he must strengthen himself, he cannot remain small.

So they placed, first one says "**emunim mechayeinu**" etc., afterwards one says... It's an introduction to the prayer, yes? It comes "aval", a Jew should be such a sort of Jew who always says the prayer. Afterwards one says "**aval anachnu**", we are indeed Jews.

And they note that it doesn't say here the piece "**levad haneshama hateharah**", when it says that.

Speaker 2: Ah, also. But I think it fits here very well with what you're saying, because the generation of persecution, the meaning that the Jew indeed didn't learn and pray all day, he cannot pray all the merits that he speaks about a joy, one must be modeh al ha'emet. So one brings here that now we can only speak about our brokenness, and that we are indeed Jews. But not, one cannot bring here the breadth of so many masters of heaven etc. It fits.

Comparison with Tanya – How Can One Love a Wicked Person?

Speaker 1: But what you say Rebbe Nachman, and I thought like from the Tanya where he speaks how bad a person must tell himself what he is, everything is correct. But after all the stories, how can a person love from the front a Jew who is a wicked person all of a sudden?

This brings out, how low the parts that are not good, the parts that one follows the yetzer etc., and one lists how weak we are, how little we are important, because "**kol hagiborim ke'ayin negdecha**" against the might of HaKadosh Baruch Hu we are nothing, our wisdom is nothing, our understanding is "**kevale yachkem**", and everything is absolutely nothing, one knocks oneself down.

But we have a tremendous thing, our soul. "**Aval anachnu bnei britecha**", we are strengthened with our forefathers, yes? Like the Gemara says, if the merit of Torah ends, there is still the merit of the forefathers, yes? We are "**bnei britecha**", like we went through the covenant of Avraham Avinu and the covenant of the forefathers. "**Bnei Avraham ohavecha**", like Avraham Avinu loved Him, one means the Akeidah, there is a short text of the Akeidah, "**zera Yitzchak yechidcha shene'ekad al gabei hamizbe'ach**", and with this one means the merit of Yaakov who was called Yisrael and Yeshurun, Yeshurun is a language of shor, yes, of kingship.

Therefore, one must thank us, even when we are so broken, but we are also such a lucky people, one must thank the Almighty, ulhodot leshabe'ach ulhodot, and here one says Shema Yisrael.

The Rambam's Text — Without "Ve'ahavta"

Speaker 1: One sees that in the Rambam's text there is no ve'ahavta. One sees that either the Jew already said it earlier by the blessings, or he will say it soon with the blessings.

Speaker 2: Okay, it could be the Jew, first of all we will say later, the generation of persecution doesn't have time to say the whole thing, he says the first verse which is the main thing. Yet he rules that he should say it.

One thanks the Almighty that we merited Kriat Shema, "**ashrenu mah tov chelkenu**", "**ashrenu she'anu mashkimim uma'arivim**", that we say morning and night Shema Yisrael.

The Piece About the Unity of Hashem and Eternity

Two Times "Shema Yisrael" in the Rambam's Text

Speaker 2: And the next piece speaks about... By the Rambam it says twice Shema Yisrael, did you notice?

Speaker 1: Interesting.

Speaker 2: Here there is such a sort of piyut, a small piyut that ends with Shema Yisrael. And one ends with Kiddush Hashem, one speaks here about His unity, may He be blessed, and His primacy, may He be blessed, foundations, "**atah kodem shenivra ha'olam ve'atah achar shenivra ha'olam**", that the Almighty is eternal. One speaks here about the Almighty is at the end, or that the Almighty is primordial. "**Atah hu ba'olam hazeh ve'atah hu la'olam haba**", "**atah rishon ve'atah acharon**", this is apparently the same as kodem and achar.

Speaker 1: Similar, yes.

Speaker 2: And one ends "**mekadesh et shimcha barabim**", which fits very well for a generation of persecution situation, to be a Kiddush Hashem, "**ushe'elatoteinu ta'aneh**", that it's a request, the Jews should come out from the low situation where one is according to how one should learn what this is. "**Baruch hamekadesh shemo barabim**", "**et shemo barabim**".

"**Atah Hu Hashem Levadecha**" — Praise About the Greatness of Hashem

Speaker 2: And here one says a piece that we say later by Baruch David.

Speaker 1: Yes, but we say similar, similar to this we also say "**atah hu Hashem levadecha**", we just say other verses.

Speaker 2: This is also such praise about the greatness of Hashem, that the Almighty created everything. "**Ve'atah mechayeh et kulam**" is a tremendous thing, that the

Almighty is the... without Him the world cannot exist, yes, at minimum that's how the Rambam would interpret it, that the world must come to Him, He mechayeh et kulam, "**utzva hashamayim lecha mishtachavim**".

And again the forefathers, "**atah hu Hashem HaElokim asher bacharta be'Avram**", one says 'mimitzrayim ve'ad kasdim', means hints according to Chazal that he was the rule of the Chaldeans, because it's a verse, it interprets two meanings in the verse, either 'Ur Kasdim' is the name of the place, or like the Midrash, 'ur' is the fire. The end is 'shemo Avraham', he merited to receive the name Avraham, and one ends again with the eternity '**atah hu Hashem Elokeinu lo hishtanita**', '**Hashem melech Hashem malach Hashem yimloch le'olam va'ed**' also speaks about the eternal kingship, that means the Almighty is king forever, 'over vehove veyihyeh', there are many 'atah's', 'atah' 'atah' 'atah' 'atah' 'atah', present, and a very strong focus on eternity.

The "Generation of Persecution" Interpretation — The Almighty Doesn't Change

Speaker 1: Right. It makes sense also with the generation interpretation. We are today, it's not a good time, but the Almighty is forever, the Almighty doesn't get old. How does the Chatam Sofer say? 'The old father doesn't get old', so goes the language. '**Yeshu'ah al tizkor lanu avonotenu**', a very important thing, because the world changes constantly, but the Almighty doesn't change. And the Jews are that people who say 'Shema Yisrael' that the Almighty doesn't change. Therefore they hope He will follow through with a good salvation.

Pesukei D'Zimrah — Hilchot Tefillah Chapter 7

What Do We Call This Part of Prayer?

Speaker 1: Okay, so this is... what do we call the section of prayer? 'Section of prayer' is a good translation, because it doesn't mean anything before that. Or one can say it's a section of Birchot HaTorah, as a continuation of divrei Torah. Some will be more expansive and will say even Eizehu Mekoman and the korbanot section and the others, it's all essentially Talmud Torah. One must know when saying 'section of prayer', one must have in mind the mitzvah of Talmud Torah, not just the mitzvah of prayer. Right?

Speaker 2: I know who says it, to be sure.

The Rambam's Approach — Hilchot Tefillah Chapter 7

Speaker 1: Now we can learn in the text that the Rambam already mentioned in... do you remember where? In Hilchot Tefillah? Now he already mentioned that there's a... how did he say it, do you remember? He spoke about the blessings of Pesukei D'Zimra. The Rambam already mentioned, they're not noting it? Uh... Tefillah chapter 7 very... ummmm... chapter 7 at the end, right? Not exactly. I think at the end of chapter 7 it says Seder HaTefillot.

Speaker 2: Yes, but before that it said that it's a virtue, it's praise of the early sages.

Speaker 1: "**Praise of the early sages who would read from the book of Psalms**". Where is that? Still chapter 7?

Speaker 2: After he says to be humble and lowly of spirit, he said '**one reads chapters and halachot from Mishnah and Baraitot**', what he said earlier, that it's better to say these things and other matters. And here next is '**praise of the early sages who would read songs from the book of Psalms from Ashrei until the end**'. And I practice

reading verses before them and after them, and afterwards the sages instituted that before all the songs should be the blessing of Baruch She'amar, and after all the songs the blessing of Yishtabach, and afterwards one reads Kriat Shema.

Structure of Pesukei D'Zimra

Speaker 2: So this section we're now going to basically... okay, so this section basically goes to learn the text of this. There's praise, the Rambam doesn't say it's an obligation, yes? Here the Bach said it's an obligation. Simply it's not an obligation, it's praise, it's a good thing. That before davening one should say, the Rambam says, "**songs from the book of Psalms**", which means from "**Tehillah L'David**" until the end. So that's the essence of what we call Pesukei D'Zimra, that's the thing, from "**Tehillah L'David**" until the end of "**Hallelukah kol haneshama tehallel Kah**".

This is, the entire prayer begins with praise and thanksgiving, there's a great addition of praise and thanksgiving before davening. But this was also done in an expansive manner, what's the essence? The essence is the Psalms, the Hallelukahs, and "**Tehillah L'David**".

And afterwards the Rambam says, there's a custom that before and after one says verses. The verses we know as "**Yehi Chevod**" and "**Vayevarech David**", yes? Before there are verses, it's a collection of verses, various verses that one says before the songs, and a bit afterwards, "**Vayevarech David**" and so on.

And another thing, there's a blessing before and after. The blessing before is "**Baruch She'amar**", and the blessing after is "**Yishtabach**".

There's another thing, that there are also verses before and after. That means, we for example conduct ourselves that before Baruch She'amar with Nusach Sefard one already says Hodu, this is already another level that before the blessings one already also says praise. And we also see that the Rambam has a text that one says afterwards, one says Shirat HaYam after Yishtabach according to the Rambam. But we do it only once a year, we do...

Pesukei D'Zimra — Blessing of Baruch She'amar, Collection of Verses, and Tehillah L'David

Blessing of Baruch She'amar — The Rambam's Text

Speaker 1: The blessing before is Baruch She'amar, and the blessing after is Yishtabach. There's another thing, that there are also verses before and after. That means, we for example conduct ourselves that before Baruch She'amar, with Nusach Sefard, one says Hodu. This is already another level that before the blessing one already also says praise. We'll see that the Rambam has a text that one says afterwards, one says Shir HaShirim after Yishtabach, according to the Rambam.

We do it only once a year, we do... there are those who have the custom to say Shir HaMa'alot after Yishtabach. There's simply such a concept of saying afterwards.

Okay, so we're going to learn this. Definitely, the Rambam's text is much shorter, because in our siddur there's also the Akeidah, and we also have various other verses from korbanot, and the long "Eizehu Mekoman", then comes Hodu and all the things one says, "Lamah Tomar Yaakov" and all these things. Yes, but here the Pesukei D'Zimra is the same, and Baruch She'amar is longer.

The Rambam says thus: "**The first blessing that one says before Pesukei D'Zimra, this is its text: 'Baruch She'amar vehaya ha'olam baruch hu'**", and other various praises that speak about the Almighty being a ruler, the Almighty omer v'oseh, gozer umekayem, the Almighty is a ba'al harachamim, a merciful one who has mercy on creatures, "**baruch mevi refuah umevi orah**", a blessing on the morning sun. Later we say in our Birchot HaShachar "baruch yotzer or".

"**Baruch meshalem sachar tov lire'av**". What else do we say? "**Baruch she'ein lefanav lo avlah velo shichechah velo kazav velo mirmah velo maso panim velo mekach shochad**". This is how one speaks about the kidneys, "your truth". "**Baruch chonen adam da'at**", one speaks again about the mitzvot. And one concludes, "**Baruch atah Hashem Elokeinu melech ha'olam, hamelech hamefo'ar vehamehulal befi amo**", how the Almighty is praised by Jews, by the entire people, "**meshubach umefuar bilshon chasidav va'avadav**".

And here is the introduction to the prayers we're going to say: we're going to thank You now "**beshir David ben Yishai avdecha meshichecha**". "**Bishvachim uvizmirot**", these are praises and songs, "**nodecha unshabbechacha unefa'ercha unromimcha unmalichecha**", each one of these words has a meaning, but we're already learning the simple meaning of the words. "**Venazkir shimcha malkenu yechidenu**", what the text is "yachad", all of us Jews together say it in public. By us one says "yichud Kel olamim we should say", and here one says "yachad". Yachad, because we take from praise and further until forever His name, and further one concludes with eternity. It's very interesting, one begins davening "Nishmat kol chai", the eternity of the Almighty, "**melech mehulal batishbachot**", from the praises that one is now going to say.

Discussion: The Structure of Baruch She'amar and the Matter of Synonymous Names

Speaker 2: Yes. It's interesting two things I wanted to say about this blessing. First of all, it's simply a blessing, it begins "Baruch atah Hashem Elokeinu melech ha'olam" and it concludes "Baruch atah Hashem", but it has like an opening. It's very interesting, I don't know if there's another blessing like this. I think that by us in the text there are thirteen, as the Seder of the Arizal counts, thirteen times that one says "baruch" before one comes to the words "Baruch atah Hashem Elokeinu melech ha'olam". But the structure of the blessing is, it's simply a blessing, only it begins very many times one says "baruch, baruch" until one finally says "baruch", and it concludes as you say "melech mehulal batishbachot".

I wanted to say another such... I wanted to say about what you said that each word has a meaning. Here I actually disagree, because it's true that each word has a meaning, but the reason why one says so many words, it's all synonymous names. What exactly is the difference between "neshabbechacha" and "nefa'ercha"? I can say a meaning, but the reason why there are so many, because the very abundance, that one says the same thing so many times, is itself the beauty and the pleasure, the vitality of the piyut. And if one goes into "what's the difference between 'meshabbechacha' and what's the difference between 'nefa'ercha'?", one loses the pleasure.

Collection of Verses Before Tehillah L'David

Speaker 1: Afterwards there are verses. Further there's a collection of verses. One says "**Yehi chevod Hashem le'olam yismach Hashem bema'asav. Yehi shem Hashem mevorach me'atah ve'ad olam.**" This is one verse, and afterwards a verse in Psalms "**Mimizrach shemesh ad mevo'o mehulal shem Hashem**". Also Psalms, both are Psalms. "**Mimizrach shemesh ad mevo'o mehulal shem Hashem**". From here everything is Psalms. These are all verses that we also say, right? The same text as us, as much as I remember. Almost all. Yes, "Yehi chevod", "Yehi shem". Because one said "melech mehulal batishbachot", therefore one makes a small collection of praises, and then one begins to say whole pieces. Not exactly everything, Hashem Elokeinu Hashem echad.

Discussion: Why Verses from Isaiah and Proverbs?

Speaker 2: And this is interesting, because he had to... because Hashem echad one says about what He created in His world. The angels, the Anshei Knesset HaGedolah made this.

Interesting that he took verses from Psalms, and specifically this matter he inserted Isaiah and Proverbs.

Speaker 1: May I tell you a secret? Because you can insert into Psalms also these verses. Because everyone knows, not everything in Psalms was written by David, yes? There's a dispute later also, so just as there are in Psalms what you have, is a piece of Psalms, no? You attribute it to Isaiah.

Speaker 2: It's certainly older than the one who instituted the text of prayer, no? Yes, certainly. But I'm saying that Psalms itself is already a collection. One says "shir l'David", yes? And one says for example "tefillah l'David", that's actually from David. But there are pieces that are not necessarily from David, and one calls it "shir l'David" in a general way, because King David is the ne'im zemirot Yisrael, so one can also call this "shir l'David" in a general way.

There are those who say that there are ten elders who composed Proverbs, no? But one sees here... that one also strongly brings out the verses that are written for the benefit of the Jews, yes? "**Ki vachar Hashem b'Tzion**", "**Ki Yaakov bachar lo Kah**", "**Ki lo yitosh Hashem amo**".

The Logic and Order of the Verses

Speaker 1: No, I'll tell you, let's go up a bit. Again, beginning with the matter of the glory of Hashem in the world. Apparently the sunrise in the morning is such a demonstration, the Almighty comes up "**mimizrach shemesh ad mevo'o mehulal shem Hashem**". And afterwards a few verses about the eternity of the Creator, "zecher rachamav", "zecher chasdo l'veit Yisrael", "machshevotav l'dor vador", "mechitzah bechol moshelo".

Speaker 2: No, this is perhaps also still the part of shamayim mesaprim, as on Shabbat we say this is that one actually, shamayim mesaprim, but there it's the matter of "yesodo beharerei kodesh ohev Hashem sha'arei Tzion". And afterwards here one speaks about the eternity of Hashem, "**Hashem melech olam va'ed**", here "**Hashem hefer atzat goyim**". A whole thing about the nations, "me'artzo" comes in well, it seems one perhaps added this with "hefer atzat goyim".

Speaker 1: I think, I simply think the simple meaning, what's actually the reason why one says these verses? What's actually the reason why one says this? The order of "**Hashem malach Hashem malach Hashem yimloch le'olam**"

is essentially the three verses: "**Vayomru vagoyim Hashem malach**", "**Hashem yimloch le'olam va'ed**" is itself a whole verse, and "**Hashem malach**" is the next verse. One puts them all together, but it's essentially, one also brings the whole verses.

And here one speaks about a few verses about how the Almighty frustrates the counsel of nations, about this go the last three verses or four verses, "**atzat Hashem le'olam ta'amod**", all others will be nullified, "**Hashem hefer atzat goyim**", and so on. And I think, here he brings the proof from creation, the Almighty established creation, "**yetzaveh vey'a'amod**", it stands forever, the Almighty's things are not nullified. And the same Creator chose Zion, and He considered Zion as a dwelling for Himself, and the same Creator chose Jacob, and the Almighty never abandoned this. The same Creator who established the world will stand, the same Creator who established the Jews will stand, it won't be nullified forever. And one concludes with "veyirachem al avadav".

I think so, as what is the Almighty's counsel? "**Ki vachar Hashem b'Tzion**". Oh, the Jews sin? The Almighty forgives. "**Vehu rachum yechaper avon velo yashchit**", they're not forgiven for heresy, "**hirbah lehashiv apo velo ya'ir kol chamato**". "**Hashem hoshi'ah hamelech ya'anenu veyom kore'enu**". One concludes with such a piece of request, and here one goes directly to "Ashrei". Yosher chasdecha ulechasdecha, they're also verses from Psalms, "**eshmerah derachai mechato vilshoni eshmerah lefi machsom be'od rasha lenegdi**", and here one goes to the next piece that the Rambam says goes to Tehillah L'David.

Ashrei and Tehillah L'David

Speaker 2: Interesting, by us there's already by people in the corners of the mind that this piece begins "Ashrei", and it's correct, because "bechol yom avarecheka" begins with a bet, and Ashrei is an alef, and one put it together. But it begins around "mimcha Hashem amitecha". "Tehillah L'David" is a chapter.

Speaker 1: So us, the Rambam puts in Ashrei as one of the verses before Tehillah L'David. Like at Minchah for example, when the Rambam says one also says Tehillah L'David, I think one also says Ashrei, we certainly say. So it's yes, but it's a thing that one always says before Ashrei, but it's only a collection of two beautiful verses that one says. It's not a thing that people think there's a psalm called Ashrei, there isn't, it doesn't come in.

Speaker 2: But it's interesting, apparently at least the places where the prayer leader concludes each chapter, perhaps according to the Rambam he would have said he should conclude "**eshmerah derachai mechato vilshoni**", because it's the end of the verses before Moshe. There are many things that the prayer leader doesn't conclude in the right place, it's customs.

Speaker 1: And then one says "**Tehillah L'David aromimcha Elokai hamelech**", this is what we know as Ashrei, as you just said, until the end of the book of Psalms, until the end of the book. It's interesting, the Rambam says Tehilim without a hei, because usually Tehilim means the word tehillah, the language of tehillah, as you're now saying "Tehillah L'David".

Vayevarech David — Verses from Chronicles

Speaker 1: And after this, what we know as Pesukei D'Zimra, it concludes there "Hallelukah", comes what we know as "Vayevarech David", it begins "**Baruch atah Hashem Elokeinu vElokei avoteinu**", we say a few more verses on the "Baruch atah Hashem", the Rambam has only this.

Discussion: "Baruch Hashem Le'olam Amen Va'amen" — Conclusion or Eternity?

Speaker 2: It's interesting, it's also eternity, "**Baruch Hashem le'olam**", the Almighty's eternity, "**Baruch Hashem le'olam amen va'amen**". Perhaps this is like an amen on what one said until now, like a conclusion. Ah, a conclusion to all these verses. No, I wouldn't say it's mainly the conclusion.

Each thing has many beginnings and many conclusions. From here one learns that one must make many times a conclusion. One learns, one makes on Thursday a siyum, one makes another siyum.

Speaker 1: And here one goes we're going to learn the verses from Chronicles. It's also David's prayer, it's very beautiful. Always King David, the extraordinary one who had the language, "shirah David avdecha vedai ashbach levavecha beshirah uzemirah". One says we still, one has already finished Psalms, one said the end of Psalms, now one seeks more, there are beautiful verses from the end of the book of Chronicles, it says there "**Vayevarech David et Hashem le'einei chol hakahal vayomer David**", he said, he blessed, "**Baruch atah Hashem Elokei Yisrael avinu me'olam ve'ad olam, lecha Hashem hagedulah vehageburah vevatiferet vehanetzach vehahod**".

Pesukei D'Zimra (Continued) — David's Prayer, Blessing of Yishtabach, Song at the Sea, and Shabbat Additions

David's Prayer — Verses from Chronicles and Nehemiah

It also has David's prayer, it's very beautiful, because for us King David is always the extraordinary one, yes? What was the language? "**Shirah David avdecha asher shalachta li bochen beshirah uzemirah**". One says we still, one has already finished Psalms, one said the end of Psalms, and now one seeks more, there are beautiful verses from the book of Chronicles.

It says there "**Vayevarech David et Hashem le'einei chol hakahal, vayomer David**", he said and he blessed, "**Baruch atah Hashem Elokei Yisrael avinu me'olam ve'ad olam**". Afterwards one speaks about eternity, "**lecha Hashem hagedulah vehageburah vevatiferet vehanetzach vehahod ki chol bashamayim uva'aretz**". The Almighty has the kingdom, "**lecha Hashem hamamlachah vehamitnasei lechol lerosh**", "**veha'osher vehakavod milfanecha**", all powers are in the hand of the Almighty, the Almighty is the ruler, "**ve'atah moshel bakol uveyad'cha koach ugevurah uveyad'cha legadel ulechazek lakol**".

Here it says to do, "**lecha Hashem hagedulah vehageburah vevatiferet vehanetzach vehahod**". "**Ve'atah Elokeinu modim anachnu lach umehalalim leshem tifartecha**".

Discussion: Where Does "Ve'atah Elokeinu" Come From?

Speaker 1:

"Ve'atah Elokeinu" is a verse from somewhere else, right? Ah, "Ve'atah Elokeinu"... it's from Ezra, I remembered. Yes?

Speaker 2:

No, until after "umehalalim leshem tifartecha" is still from Chronicles.

Speaker 1:

Ah. The last piece, "**Uvaruch shem kevodecha umeromam al kol berachah utehillah**" is from Nehemiah. Actually interesting, why doesn't it come a chapter to David's praises? Perhaps because he wants to bring up the "**umeromam al kol berachah utehillah**", that can be all the things one said, the Almighty is even greater than this, and this is the end, and this isn't even from David.

Speaker 2:

Yes? True. But we're even more expansive, we say "**atah hu Hashem ha'Elokim asher bacharta be'Avram**", this is also from Nehemiah I remembered. Yes, yes. And the Rambam has a bit shorter.

Blessing of Yishtabach — Fifteen Languages of Praise

And the last blessing is "**Yishtabach shimcha la'ad malkenu hamelech hagadol vehakadosh bashamayim uva'aretz**". Because before this fits, all these prayers that one just said, are counted here:

- one
- two
- three
- four
- five
- six
- seven
- eight
- nine
- ten
- eleven
- twelve
- thirteen
- fourteen
- fifteen languages of praise

Translation

About the greatness of Hashem, the praise of Hashem, the kingship of Hashem, Master of the world, then eternity, eternality, "**Baruch shem kevod malchuto le'olam va'ed**" (Blessed be the name of His glorious kingdom forever and ever), "**Melech gadol ba'tishbachot**" (Great King in praises), He is greater than the praises, yes? Just as "**U'meromam al kol beracha u'tehila**" (And exalted above all blessing and praise). It could be. It could be, this is the simple meaning, He is greater than the praises.

Adon kol hama'asim (Master of all deeds), all events, Hashem is the Master, a stronger expression than a bit of language from Rosh Mekubarot. **A bora shi'ur hazimra**, songs of praise, or a measure of song, which is somewhat kabbalistic, like Chassidus. **Chai vekayam** (Living and enduring), Hashem who lives eternally, the answer is truly exactly that, chai vekayam.

Observation About Eternity in the Structure

From here onward one sees less, one is less busy with eternity, true? It's very strong. One moment, we'll still speak about the souls again as well. Okay? This is however the explanation.

Shirat HaYam — The Custom of the Place

The source, the Rambam says here in Orchot Tefillah, that the Rambam also already mentioned that there is a custom, there he said it in a way that there is a custom, but here he says it as a custom simply, that one says Shirat HaYam. **Mikra hashira ad sofa, keminhag hamakom** (Reading the song to its end, according to the custom of the place). If there is a place where they say the song, one should say it there. He said that there are people who say Shirat Ha'azinu. When he says "song" here, he doesn't say which song. It could be he means Shirat Ha'azinu or Shirat HaYam, it depends on the custom. Ah, ah, he mentions both there.

Discussion: The Rambam's Approach to Customs

Speaker 1:

How exactly, are there other sources that the Rambam said "song"? It's interesting. Because if not, it's very beautiful how strongly he takes into account mentioning those other communities' customs. The Rambam probably had an interest in this, he wanted those communities, whoever they would be, to learn his book and feel that he's speaking to them. He mentions it here again, it's a tremendous thing. He says it and it's simple because...

It appears that there are a whole series of levels of things that the Rambam understands are almost a halacha. By the way, the entire liturgy is perhaps an enactment of the Sages, and there are only things that are truly a custom that one does in synagogue. So one must understand better which things are truly a custom and which things are dependent on the custom of the place, how it varies.

Yes, that's everything we've learned about Pesukei D'Zimra from the weeks.

Additions for Shabbat — General Introduction

Now Shabbat, Shabbat adds, the whole world, ah, differently from now when it's the custom of the place, Shabbat the world adds before Hashem ki ba, Nishmat. Yes, let me say a bit more of a general introduction.

That is, on Shabbat there are two things that one does. That is, just as we learned Pesukei D'Zimra, there's the center, the main Pesukei D'Zimra, which is the song of David that one says from Tehilla LeDavid until the end. Before and after come verses, before and after come blessings.

On Shabbat one also adds things, according to custom one adds things both afterward, that is before the blessing of... One can say one expands the blessing of Yishtabach in a certain sense with a great addition called Nishmat. And before that, one adds verses before, we add Mizmor Shir LeYom HaShabbat before Yehi Chevod, and sometimes we even add before the blessing of Yotzer more songs. So one adds before and after on Shabbat and Yom Tov perhaps as well. Right?

The Rambam brings both, he brings Nishmat and the other additions. Um, he says, part would have come the structure.

Question: Why Do We Add on Shabbat?

It's interesting, because in Chazal we see that on Shabbat one shortens the text of the prayer, that is at least with the Shemoneh Esrei. Okay, that's because one doesn't want to ask for personal needs, and here one adds. It's interesting.

A good question.

Discussion: Why Nishmat on Shabbat?

Speaker 1:

Okay, Nishmat, how is it otherwise connected that on Shabbat morning there is Nishmat? And I'll ask you why the... It's certain that... It's like the whole congregation comes, so the Shemoneh Esrei should be short, and this is for the honest Jews who come early to synagogue.

Speaker 2:

No, but you're right, the main shortening of Shemoneh Esrei is only that one shouldn't ask for personal needs, that one shouldn't get into all the bodily needs, whatever you want to call it, needs. But it's certainly an effect in Chazal. Torah reading on Shabbat one reads much longer, yes, with the Haftarah, with Musaf. It's not that Shabbat is so much shorter in davening than a whole week.

Speaker 1:

Perhaps I think yes that there is perhaps a distinction between the Jews for whom we have small expectations, the Jews who come into synagogue to put on tefillin, and the Jews who stand and are in classes and do all the beautiful things.

Speaker 2:

No, but I want to tell you a small thought, because the Rambam said about Shemoneh Esrei that he made it for those who have an impediment of speech. The one with an impediment of speech cannot say all the things at all. For the one with an impediment of speech they managed that he should be saved to arrange blessings in the short way. Here we're talking about a Jew who davens, who can daven.

Speaker 1:

Okay, maybe.

Nishmat Kol Chai — The Text of the Rambam

The Rambam says, yes, the Rambam says, let's learn the text of Nishmat from the Rambam.

"Nishmat kol chai tevarech et shimcha Hashem Elokeinu, veruach kol basar tefa'er uteromem zichroncha malkeinu tamid min ha'olam ve'ad ha'olam." (The soul of every living being shall bless Your Name, Hashem our God, and the spirit of all flesh shall glorify and exalt Your remembrance, our King, continually from this world to the next world.) That is, every soul of every person, just as the animals thank Hashem, just as other types of creatures from the heavens above, just as the creatures, all living people, all living creations praise Hashem.

Me'olam ve'ad olam (From world to world), Hashem is eternal, and Hashem is unique, and there is only one God. **Ve'ilmalei melech go'el umoshi'a** (And except for the King, Redeemer and Savior) in all difficulties, all times. And here one recounts what Hashem does for people, **podeh u'matzil** (redeems and saves) in their difficulties, He gives sustenance, He cares for all creatures, for all deeds. **Melech mehulal batishbachot** (King praised in praises), is something we already said also in Baruch She'amar, who leads the world with kindness, His creatures with mercy, and except for advocates, when people become sick or fall asleep to Hashem, **ve'al ken anachnu modim** (and therefore we give thanks).

"Ilu Pinu Malei Shira KaYam"

And how should one only pray this text, we already had very similar to this in the blessing when much rain comes. One says, when a great abundance comes, that we would need to thank Hashem also with an abundance of thanks. On Shabbat morning, the Jews are full of songs and praises, one says, we don't have enough words.

Even if my mouth were full of song like the sea, an immeasurable amount of words, and my tongue were like waves of joy, and so on, the whole multitude, and our eyes could see everything and express it beautifully in poetic language, to thank for this, and our hands were spread out to be able to write long songs or whatever, a limb one would need to make as one needs. It's an expression, for one needs to dance, all the songs with the glories one needs to dance, so when a limb like songs one must do with the hands and feet, one needs to say all the songs which is not brief. It's as if one would need to be able.

With all this one still wouldn't have been enough, even only for a bit, one out of a thousand and one out of a billion would have come out supposedly. From all the thanks that Hashem has done, both for the people, for all of Klal Yisrael, beginning from Egypt, which was taken out of the house of bondage, and was sustained in the desert, and saved from all wars, from all illnesses, many and numerous.

Yes, every person who lives, has had very much testimony who have lived through wonders to be able to live, and you are here after so many generations. Because every person testifies to so many years, to so many thousands upon thousands of kindnesses from Hashem, and we anyway won't be able to calculate it all.

"Evarim SheChalakta Bi"

So the little that I can, **the limbs that You have apportioned in me**, that You have distributed in us, just as Rabbi Yitzchak said that the body is divided into parts, or yes, supposedly that's the meaning. **Veruach uneshama shenafachta be'api** (And the spirit and soul that You breathed into my nostrils), which I have, this is life, I don't have the knowledge in the simple meaning of soul, but life, spirit and soul, **ve'al kulam** (and for all of them), and with this I thank.

It could be that the soul is not divided, the soul is what makes the person one thing, the limbs are each thing separate. Okay. And the limbs are also part of spirit and soul, it's a part of me.

But **yoducha vivarechucha** (they shall thank You and bless You), **al rov** (for the abundance), here it's a bit different in the text, **al rov nisei fela'echa** (for the abundance of Your wondrous miracles), for all miracles. **Ki chol peh lecha yodeh vechol lashon lecha tishava** (For every mouth shall thank You and every tongue shall swear to You), he begins just as he said Nishmat kol chai, all people thank You, every eye looks out to Hashem, yes, **ein kol elecha yisaberu** (every eye hopes to You). **Vechol berech lecha tichra, vechol koma lefanecha tishtachaveh** (And every knee shall bend to You, and every stature shall bow before You), every person bends down his stature to bow, all hearts fear Hashem. **Vehakarev vehaklayot** (And the innards and kidneys), which Chazal give them advice, the kidneys, yes, I now have only one, therefore I said only kidneys, but we don't speak of all hearts, we don't speak of us, everything is together, not preventing.

"Kol Atzmotai Tomarna"

Just as it says in the verse, **"Kol atzmotai"** (All my bones), all my bones, **"tomarna"** (shall say), give testimony, say and call out. Not the person says, here supposedly the essence is a person, the creation of a human being that cries out **"Hashem mi chamocho"** (Hashem, who is like You). But here the person says, I say it with all my bones, **"matzil ani mechazak mimenu"** (saving the poor from one stronger than him), the Creator who is your truth, how You save the poor from one stronger than him, **ve'ani ve'evyon migozlo** (and the poor and destitute from his robber).

Conclusion of Nishmat — "Ranenu Tzadikim"

Vene'emar (And it is said), and here one goes to say more verses, another verse, **"Ranenu tzadikim baHashem, layesharim na'avah tehila"** (Rejoice in Hashem, O righteous ones; for the upright, praise is fitting). I think so, we also say so, right? We are only more lengthy later, but the word is so simple, he mentions, I think now, he mentions how all the limbs praise, either with their mouth or with their action, this is on the verse **"Kol atzmotai tomarna"** (All my bones shall say). Now he wants to say how all people praise, so he says **"Ranenu tzadikim"** (Rejoice, O righteous ones), because I've now done this well for you, **"Befi yesharim"** (By the mouth of the upright) is like an explanation of "Ranenu tzadikim." But here we have another bit of length, after the nations of the world like gentiles, therefore the matter of tzadikim we have another beautiful piece, one piece of Shabbat pleasure.

Customs of Shabbat — Law 9

"Ranenu Tzadikim" — The Connection of the Limbs to the Righteous

This is on the verse **"Kol atzmotai tomarna"** (All my bones shall say). Now he wants to say how all people praise. So he says **"Titro'anah tzadikim"** (The righteous shall exult), I've now done well for you. The four lines are like an explanation of **"Ranenu tzadikim"** (Rejoice, O righteous ones). Right?

But here we have another bit of length after the "limbs and sinews," for **"Ranenu tzadikim"** we have another beautiful piece.

Pieces That the Rambam Didn't Have

One piece **"Shabbat aniyim"** (Shabbat of the poor). **"Shabbat aniyim"** is a piece that the Rambam brings, I heard from a place, but in his text it doesn't appear. It's also supposedly an explanation of the verse **"Ani umatzil ani"** (Poor and saving the poor). He says, in honor of this the Rambam also didn't have the **"HaMelech"** (The King) with the **"Rov atzmot"** (Abundance of bones), the whole piece he didn't have. Because many things that we have, there's the original structure, and afterward they added, poems, expanded.

So, **"Shabbat aniyim"** is a piece that was yes in the time of the Rambam, already, the Rambam didn't bring it here, but it's simply an explanation of **"Matzil ani mechazak mimenu"** (Saving the poor from one stronger than him).

Afterward, the **"Yad melech"** (Hand of the King) that we have is another whole new piece, which I don't remember from where it comes. It looks exactly like a poem. It looks very similar to by Yotzer Or there is the **"Veruach lecha, yad melech, yemin melech"** (And spirit to You, hand of the King, right hand of the King). It also looks like a piece

explaining the first blessing of Shemoneh Esrei, "**Ha'El hagadol hagibor vehanora**" (The great, mighty and awesome God) etc., he expands a bit. It looks like a piece of poetry that is built on this or connected to this, and we insert that poem here. It's a piece, what do I mean?

The Connection of "Ranenu Tzadikim" to the Previous Pieces

But "**Ranenu tzadikim**" (Rejoice, O righteous ones) can be said, connects essentially to the previous piece, that everything praises Hashem, and in general all types of righteous people, all types of Jews, every type of person etc. Yes, Yitzchak, Rivka, we will mention.

The four lines are "**Ranenu tzadikim**" (Rejoice, O righteous ones), "**Pitzchu berinah**" (Break forth in song), "**Uvisefat yesharim titkadash**" (And by the speech of the upright You shall be sanctified). The simple meaning is, to enumerate the entire creation and all people, already level after level, the righteous, the lovers of Hashem, those who fear Hashem, the holy ones, students, and but there was a dependence on those who receive, that at first they wanted to establish that it's only for the righteous. And one praises Hashem's name, because this is an obligation of all creatures, not only the righteous specifically, to thank and praise, to thank Hashem.

And here one returns already to that one is in the middle of the song of David ben Yishai, that it's an end of the matter that begins with Tehilla LeDavid, almost like Baruch She'amar, and one goes back to **Yishtabach shimcha la'ad malkeinu ha'El hagadol vehakadosh** (May Your name be praised forever, our King, the great and holy God).

Innovation — Who Actually Expresses It With Understanding?

I think simply, perhaps I already said this once, that it says the limbs they praise with what they are, but who actually expresses it with his understanding or with his mouth? The righteous, Klal Yisrael, "**Bemakhalot revavot**" (In assemblies of myriads).

I think the Gra there, I don't know, I think that the assemblies of myriads are themselves the pious and the righteous and the holy ones and the upright. It can't be that there are righteous people and there are assemblies. No, I think the simple meaning is the upright and righteous stand within assemblies, let's say in the Beit HaMikdash, and they say.

"**Bekerev kedoshim tithalal**" (Among the holy ones You shall be praised) means so, the upright and righteous stand among the holy ones and they praise. The kerev here doesn't mean the same as "**Kol kirbi**" (All my innards), which is the language of limbs. The kerev means that one stands among the holy ones.

This is already that the upright and righteous, they are the prayer leaders, those who know how to live, they stand among all Jews, in assemblies of myriads, who are obligated to praise and thank, because this is an obligation of everyone. And they fulfill the obligation of the assemblies of myriads by virtue of what all creatures.

Digression — Historical Question About the Prayer Leader

It's very possible that not always did the prayer leader also need such a long type of prayer as this. In times, I don't know if there was in history where there weren't the prayer books so strongly, it was very possible something that one said aloud, yes? I don't know.

Already. In any case, it is customary to do other things on Shabbat, to read "**Mizmor shir leyom haShabbat**" (A psalm, a song for the Sabbath day), the whole psalm, before one begins Pesukei D'Zimra. And this one does on Shabbat and Yom Kippur.

Question — Why Do We Say "Mizmor Shir LeYom HaShabbat" on Yom Tov?

It's interesting, Yom Kippur has laws like Shabbat, one also says "**Mizmor shir leyom haShabbat**" (A psalm, a song for the Sabbath day). We say it every Yom Tov, I think, because it also doesn't fit. What is "**Mizmor shir leyom haShabbat**" on Yom Tov? Yom Tov isn't exactly Shabbat. Why does one say it? I know actually Yom Kippur, I think, it says that it has laws like Shabbat, but this is "**Mizmor shir leyom haShabbat**" (A psalm, a song for the Sabbath day), what does this have to do with Yom Kippur?

Hallel HaGadol and Shir HaMa'alot

There are places that are accustomed to read Hallel HaGadol. The Gemara calls Hallel HaGadol, Hallel HaMitzri is called, yes? No, Hallel HaMitzri is plain Hallel, from Rosh Chodesh. Yes. Hallel HaGadol is "**Hodu laHashem**" (Give thanks to Hashem). Yes.

On Shabbatot before Sukkah is song, before Sukkah are songs. We do this, we say it before Baruch She'amar, but whatever.

And he says, "**Veyesh mekomot shenohagim likrot Shir HaMa'alot**" (And there are places that are accustomed to read Shir HaMa'alot), just as we actually conduct ourselves before the... Hallel HaGadol. We conduct ourselves for example on Shabbat we do this after Baruch She'amar, Hallel HaGadol we do before that. And we have also inserted the "**Adir Yakar**" (Mighty and Precious), because we have a very beautiful poem, but that's much later, yes, that's from the Sages of Ashkenaz. Yes.

"**Yesh mekomot... hakol keminhagam**" (There are places... everything according to their custom), everything according to the custom.

Conclusion

So this is more or less the first chapter of the... I mean, the one who made the order here called them chapters, the Rema didn't write any chapters, only when it starts here.

I forgot to speak about the mic, if someone holds that the sound is better today, let us know, and thank you, the one who helped us out. Yasher koach to all who help, and to the one who got us the new mic system, let us know any comment on the technical aspects, whether it's not clear or whatever, yasher koach.