

# The Mary Hytken Dumont University @ASBEE presents..

From the liturgical department...



**The Mary Hytken Dumont University @ASBEE Presents**

Liturgical Department

*Prayer Unlocked:  
Understanding the Siddur  
with Rav Kook, Rav Soloveitchik and  
more*

*with Rabbi Joel Finkelstein, a three part Series*

Wednesday Evenings in November, 8:00 pm

November 4th- *Shema & Its Blessings*

November 11th- *Amida*

November 18th- *Blessings*

# What we will look at today:

The source of prayer

The nature of prayer

The origin of the Amida

The meaning of the main blessings

# The Source



# How do we know we need to pray?

Rambam:

אֱלֹהֵיכֶם". מִצְוַת עֲשֵׂה לְהִתְפַּלֵּל בְּכָל יוֹם שְׁנֵאמַר (שמות כג כה) "וַעֲבַדְתֶּם אֶת ה'

מ'

תְּפִלָּה. וְאִין מִנֵּין הַתְּפִלּוֹת מִן הַתּוֹרָה. וְאִין מִשְׁנֵה הַתְּפִלָּה הַזֹּאת מִן הַתּוֹרָה. וְאִין לְתְּפִלָּה זְמַן קָבוע מִן הַתּוֹרָה פ'

To pray daily is an affirmative duty, as it is said, "And ye shall serve the Lord, your God" (Exodus 23:25). The service, here referred to, according to the teaching of tradition, is Prayer, as it is said, "And to serve Him with all your heart" (Deuteronomy 11:13), on which the sages commented, "What may be described as Service of the Heart? Prayer". The number of prayers is not prescribed in the Torah. No form of prayer is prescribed in the Torah. Nor does the Torah prescribe a fixed time for Prayer.

# What does prayer got to do with worship?

Sefer Habatim, Rabbi Dovid Kochavi, Provence, mitzvah #13

אלקים, וכן רבים. והכונה בשאלת צרכים ממנו, כי כאשר יתעורר שמידו הכל  
יתפלל אליו בכונה, וכאשר יתפלל אליו בכונה רצויה אין תפלתו חוזרת ריקם<sup>21</sup>,  
ואין הכונה באמרו מאריך בתפלתו לרבות בספורי השבח ולהרבות דברים בתפלה  
אל ה', כי כבר אמרו<sup>22</sup> כל המספר בשבחו של הקב"ה יותר מדאי נעקר מן העולם.

# Rav Ezra Bick

For a tyrant, you worship by giving to him.

For One Who Wants to Give you ask so He can give.

That is the best “worship” you can do for Him.

# Ramban

וְכִי־תָבֹאוּ מִלְחָמָה

בְּאַרְצְכֶם עַל־הַצֹּר הַצֹּר אֶתְכֶם וְהִרְעִיתֶם בַּחֲצָצְרוֹת וּנְזַכְרְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם וְנוֹשַׁעְתֶּם מֵאִיְבֵיכֶם:

When you are at war in your land against an aggressor who attacks you, you shall sound short blasts on the trumpets, that you may be remembered before the LORD your God and be delivered from your enemies.



# Ramban notes on Rambam mitzvah 5

השגות הרמב"ן לספר המצוות לרמב"ם מצות עשה ה

ומה שדרשו בספרי (עקב) ולעבדו זה התלמוד ד"א זו תפלה אסמכתא היא או לומר שמכלל העבודה שנלמוד תורה ושנתפלל אליו בעת הצרות ותהיינה עינינו ולבנו אליו לבדו כעיני עבדים אל יד אדוניהם. וזה כענין שכתוב (בהעלותך י) וכי תבאו מלחמה בארצכם על הצר הצורר אתכם והרעותם בחצוצרות ונזכרתם לפני י"י אלהיכם והיא מצוה על כל צרה וצרה שתבא על הצבור לצעוק לפניו בתפלה ובתרועה והוא הענין שבאר שלמה ע"ה כמו שכתוב (מ"א ח דה"ב ו) בהעצר השמים ולא יהיה מטר וכתוב רעב כי יהיה דבר כי יהיה שדפון ירקון ארבה חסיל כי יהיה כי יצר לו אויבו בארץ שעריו כל נגע כל מחלה כל תפלה כל תחנה אשר יהיה לכל האדם לכל עמך ישראל אשר ידעו איש נגע לבבו ופרש כפיו אל הבית הזה.

# BTW Rambam has such a mitzvah too #59

וכן אנחנו מצווים לתקוע בחצוצרות בעתות הצורך והצרות כשנזעק לפני השם יתעלה, והוא אמרו "וכי תבאו מלחמה בארצכם על הצר (הצורר אתכם" וגו' (במדבר י"ט:'). (בהעלותך, רמב"ם הלכות תענית פ"א

And so we must blow the trumpets at times of need and distress when we cal out to Hashem...

# Rambam Laws of Fasts 1,1

מִצְוֹת

ע

וְהִרְעַתֶּם בַּחֲצָצְרוֹת". כָּל־זֶמֶן כָּל דָּבָר שֶׁיֵּצֵא לָכֶם כָּגוֹן בַּצָּרָה וּדְבַר וְאֲרָבָה וְכִי־יֵצֵא בָּהֶן זַעֲקוּ עֲלֵיהֶן וְהִרְעִיתֶם

It is a positive commandment from the Torah to cry out and to sound trumpets for all troubles that come upon the community; as it is stated (Numbers 10:9), "upon an enemy who attacks you and you sound trumpets." That is to say, [with] every matter that troubles you — such as famine, a plague, locusts and that which is similar to them — cry out about them, and sound the trumpets.

וְדָבָר זֶה

מ

בְּרָה וְיִזְעָקוּ עָלֶיהָ וְיִרְעוּ יָדְעוּ הַכֹּל שֶׁבִּגְלַל מַעֲשֵׂיהֶם הָרָעִים הוֹרֵעַ לָהֶן כְּפָתוּב (יִרְמִיָּה ה' כה) "עֲוֹנוֹתֵיכֶם הִטּוּ" וְגו'. וְזֶה הוּא שֶׁיִּגְרָם לָהֶם לְהַסִּיר הַצָּרָה מֵעַלֵּיהֶם

And this thing is from the ways of repentance. For when a trouble comes and they yell out about it and sound [trumpets], everyone will know that it was because of their evil deeds that this bad was done to them. As it is stated (Jeremiah 5:25), "It is your iniquities that have diverted, etc." And this is what will cause them to remove the trouble from upon them.

# So is it a mitzvah to pray every day?

It would seem that

According to Rambam

Yes

According to Ramban

No

However....

# Rav Soloveitchik says...

According to the Rambam there are two modes of prayer

According to the Ramban, there is only one mode, but is there not an existential crisis every day? Are we aware of what that is? Is prayer not a chance to figure that out?

# The Nature of Prayer

**ESSENCE<sup>®</sup>**

# Rambam laws of Prayer ch. 4

חמשה

על פי שהגיע זמנה. טהרת ידים. וכסוי הערוה. וטהרת מקום תפלה. ודברים החופזים אותו. וכונת הלבד

There are five requisites, the absence of which hinder the [proper] recital of a Service, even when its due time has arrived;—Cleansing the hands, Covering the body, Assurance as to the cleanliness of the place where the prayers are recited, Removal of distractions, and Concentration of the mind.

הַתְּפִלָּה עַד שֶׁתִּישָׁב דַּעְתּוֹ. אָמְרוּ חֲכָמִים יִשְׁקָה שְׁלֹשָׁה יָמִים עַד שְׁיָנוּחַ וְתִתְקַרֵּר דַּעְתּוֹ וְאַחֲרֵי כֵן יִתְפַּלֵּל

Concentration of the mind—how is this condition [to be fulfilled?] Any prayer uttered without mental concentration is not prayer. If a service has been recited without such concentration, it must be recited again devoutly. A person finds that his thoughts are confused and his mind is distracted: He may not pray till he has recovered his mental composure. Hence, on returning from a journey or if one is weary or distressed, it is forbidden to pray till his mind is composed. The sages said that he should wait three days till he is rested and his mind is calm, and then he recites the prayers.



# Rambam ch. 10

מי

לְתַחֲלִית בִּרְכָּה שְׁטָעָה בָּהּ וּמִשְׁלִים תְּפִלָּתוֹ עַל הַסֵּדֶר. וְכֵן שְׁלִיחַ צַבּוֹר שְׁטָעָה כְּשֶׁהוּא מִתְפַּלֵּל בְּקוֹל רַם עַל דֶּרֶךְ זוֹ הוּא חוֹזֵר

If one has recited the *Amidah* without devotion, he should recite it again devoutly. If he, however, concentrated his attention during the recital of the first blessing, he need not read the prayer again. If one committed an error in one of the first three blessings, he has to turn back to the beginning of the *Amidah*. If he made a mistake in one of the last three blessings, he turns back to the blessing relating to the restoration of the Temple Service. If he made a mistake in one of the intermediate blessings, he turns back to the beginning of the blessing in which he made the mistake, and then continues the Service in regular order to the end. The reader, if he makes a mistake when reading the *Amidah* aloud, follows the same rules.

# Reb Chaim Soloveitchic

There are two types of kavanah

Kavanah for amidah- partial is good enough

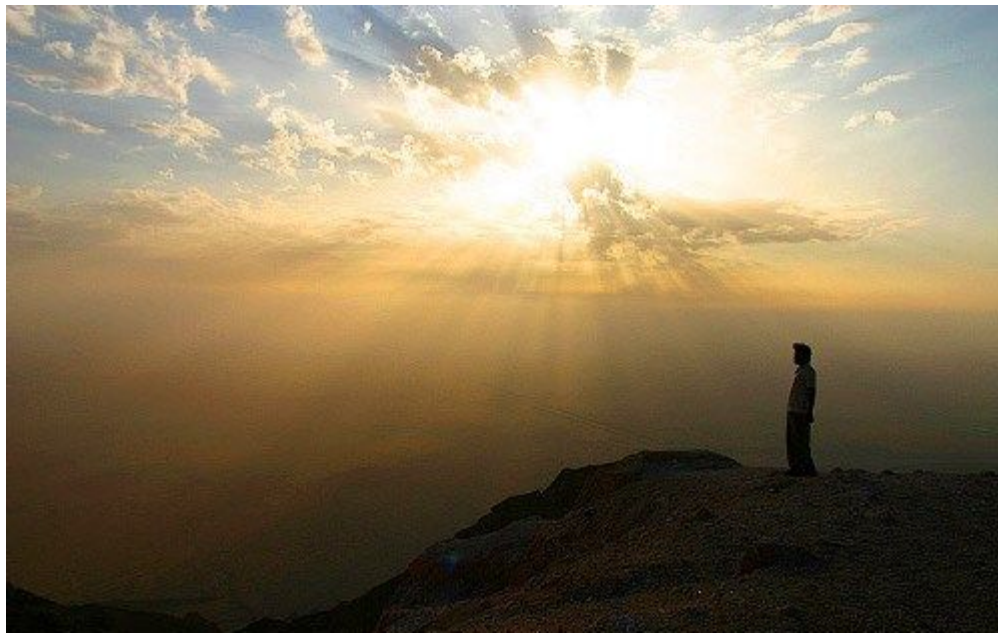
Kavanah as in all mitzvot- no kavanah, no mitzvah

Knowing the words, some is enough

Knowing that you stand before Hashem, that IS prayer!

**עומד לפני השם**

**Standing before G-d**



Rav: What allows us to pray?

1. The precedent of our forefathers, of sacrifices
2. The human needs

# Origins of the Amida



# Who initiated praying three times a day? Berachot 26b

אֵיתָמַר, רַבִּי יוֹסִי בֶרֶבִּי חֲנִינָא אָמַר: תְּפִלוֹת אָבוֹת תִּקְנוּם. רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: אָמַר תְּפִלוֹת כְּנָגֵד תִּמְיִדִין תִּקְנוּם.

The dispute between the Rabbis and Rabbi Yehuda with regard to the times beyond which the different prayers may not be recited is rooted in a profound disagreement, also manifest in a later amoraic dispute. **It was stated: Rabbi Yosei, son of Rabbi Ḥanina, said:** The practice of praying three times daily is ancient, albeit not in its present form; **prayers were instituted by the Patriarchs.** However, **Rabbi Yehoshua ben Levi said** that the **prayers were instituted based on the daily offerings** sacrificed in the Holy Temple, and the prayers parallel the offerings, in terms of both time and characteristics.

# Daniel 6, 11

וַיֵּדַן

וַתִּלְתֶּה בְּיוֹמָא הוּא | בִּרְךָ עַל-בְּרִכוֹהִי וּמִצִּלָּא וּמוֹדָא קִדְּם אֱלֹהֵה כָּל-קַבְּלֵי דִי-הִנָּא עֲבִיד מִן-קִדְּמַת דְּנָה: (ס'י

When Daniel learned that it had been put in writing, he went to his house, in whose upper chamber he had had windows made facing Jerusalem, and three times a day he knelt down, prayed, and made confession to his God, as he had always done.

# Who wrote the amidah? Megilah 17b

תפלה מנא לן דתניא שמעון הפקולי הסדיר שמונה עשרה ברכות לפני רבן גמליאל על הסדר ביבנה אמר רבי יוחנן ואמרי לה במתניתא תנא מאה ועשרים זקנים ובהם כמה נביאים תיקנו שמונה עשרה ברכות על הסדר

§ The *baraita* cited previously taught that the *halakha* against reciting a text out of order applies to the *Amida* prayer as well. The Gemara asks: **From where do we derive this? As it is taught** in a *baraita*: **Shimon HaPakuli arranged the eighteen blessings** of the *Amida* prayer **before Rabban Gamliel in their fixed order in Yavne**, which indicates that there is a specific order to these blessings that must not be changed. **Rabbi Yoḥanan said, and some say that it was taught in a *baraita*: A hundred and twenty Elders**, i.e., the Men of the Great Assembly, and **among them several prophets, established the eighteen blessings** of the *Amida* **in their fixed order**, which also shows that the order of these blessings may not be changed.



# Rambam ch. 2

בְּיָמֵי

רַ

סִין וְקִבַּע אוֹתָהּ בַּתְּפִלָּה כְּדֵי שְׁתַּהַיָּה עֲרוּכָה בְּפִי הַכֹּל. נִמְצְאוּ כָּל הַבְּרָכוֹת שֶׁבַּתְּפִלָּה תִּשָּׁע עֲשָׂרָה בְּרָכוֹת

In Rabban Gamliel's days, the number of heretics in Israel increased. They were wont to vex the Israelites and seduce them to turn away from God. When R. Gamliel realized that the most urgent need was to remove this evil, he composed a Benediction which contains a petition to God to destroy the heretics, and incorporated it in the Eighteen Blessings so that it should be in a fixed form for all. Hence the total number of Blessings in the Daily Service is Nineteen.

# Berachot 33a

אמר ליה רב

.שמן בר אבא לרבי יוחנן: מנדי אנשי כנסת הגדולה תקנו להם לישראל ברכות ותפלות, קדושות והבדלות. נחזי היכן תקנו

Regarding this, **Rav Shemen**, Shimon, **bar Abba said to Rabbi Yohanan: Now, since** the eighteen blessings of the *Amida* prayer and the other prayer formulas for prayer **were instituted for Israel by the members of the Great Assembly** just like all the other **blessings and prayers, sanctifications and *havdalot*; let us see where** in the *Amida* prayer the members of the Great Assembly **instituted** to recite *havdala*.

# Rambam ibid. 1, 3

אם היה רגיל

מִן

הַרְבֵּה. וְהָכֵל יִהְיֶה מִתְפַּלֵּלִין נֶכַח הַמִּקְדָּשׁ בְּכָל מָקוֹם שִׁיְהִיָּה. וְכֵן הָיָה הַדָּבָר תָּמִיד מִמֶּשֶׁה רַבֵּנוּ. וְעַד עַזְרָא

One who was fluent, would offer up many prayers and supplications. If one was slow of speech, he would pray as he could and whenever he pleased. Thus also, the number of separate services depended on an individual's ability. One would pray once daily; others, several times in the day. All, however, turned during prayer to the Sanctuary, in whichever direction that might be. This was the uniform practice from the times of Moses to those of Ezra.

# Ben Sira

Composed in Second Temple Judea. Known also as "The Wisdom of Ben Sira" or "The Proverbs of Ben Sira," this famous apocryphal work is a collection of proverbs and teachings written in verse form. Its closest analogue within the biblical canon is the book of Proverbs, from which Ben Sira draws much of its inspiration. Mention of this work is made in the Babylonian Talmud.

## Wikipedia

**Ben Sira** also known as **Shimon ben Yeshua ben Eliezer ben Sira** (שמעון בן יהושע בן אליעזר בן סירא) or **Yeshua Ben Sirach** (fl. 2nd century BCE), was a [Hellenistic Jewish](#) scribe, sage, and allegorist from [Seleucid](#)-controlled Jerusalem of the [Second Temple](#) period. He is the author of *[Sirach](#)*, also known as the "Book of Ecclesiasticus".

# Ben Sira 51

וַיִּפְדֵּנִי מִכָּל רָע, וַיַּמְלִיטֵנִי בַּיּוֹם צָרָה.

(יב) עַל כֵּן הוֹדִיתִי וְאַהֲלֵלָהּ, וְאַבְרַכָּהּ אֶת שֵׁם יְהוָה.

הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ.

הוֹדוּ לְאֵל הַתְּשׁוּבָה, כִּי לְעוֹלָם חֲסִדוֹ.

הוֹדוּ לְשׁוֹמֵר יִשְׂרָאֵל, כִּי לְעוֹלָם חֲסִדוֹ.

הוֹדוּ לְיוֹצֵר הַכֹּל, כִּי לְעוֹלָם חֲסִדוֹ.

הוֹדוּ לְגּוֹאֵל יִשְׂרָאֵל, כִּי לְעוֹלָם חֲסִדוֹ.

הודו למִקְבֵּץ נְדָחֵי יִשְׂרָאֵל, כִּי לְעוֹלָם חֲסִדּוֹ.

הודו לְבוֹנֵה עִירוֹ וּמִקְדָּשׁוֹ, כִּי לְעוֹלָם חֲסִדּוֹ.

הודו לַמַּצְמִיחַ קֶרֶן לְבֵית דָּוִד, כִּי לְעוֹלָם חֲסִדּוֹ.

הודו לְבוֹחֵר בְּבְנֵי צְדוּק לְכֹהֵן, כִּי לְעוֹלָם חֲסִדּוֹ.

הודו לַמֶּגֶן אַבְרָהָם, כִּי לְעוֹלָם חֲסִדּוֹ.

הודו לַצּוֹר יִצְחָק, כִּי לְעוֹלָם חֲסִדּוֹ.

הודו לַאֲבִיר יַעֲקֹב, כִּי לְעוֹלָם חֲסִדּוֹ.

הודו לְבוֹחֵר בְּצִיּוֹן, כִּי לְעוֹלָם חֲסִדּוֹ.

הודו לַמֶּלֶךְ מַלְכֵי מַלְכִּים, כִּי לְעוֹלָם חֲסִדּוֹ.

וַיָּרֶם קֶרֶן לְעַמּוֹ, תַּהֲלֶה לְכָל חֲסִידָיו, לְבְנֵי יִשְׂרָאֵל עִם קְרוֹבוֹ, הַלְלוּ-יָהּ

# Structure, Rambam 1, 2

וּלְפִיכָּהּ

נְ

דָּוָשׁ בְּרוּךְ הוּא וְאַחֲרָיָה שׁוֹאֵל עֲרָכָיו שֶׁהוּא עֲרִיךְ לָהֶם בְּבִקְשָׁה וּבִתְחִנָּה וְאַחֲרָיָה נֹתֵן שֶׁבַח וְהוֹדָיָה לַה' שׁ

Hence, women and slaves are under an obligation to pray, this being a duty, the fulfillment of which is independent of set periods. The obligation in this precept is that every person should daily, according to his ability, offer up supplication and prayer; first uttering praises of God, then, with humble supplication and petition ask for all that he needs, and finally offer praise and thanksgiving to the Eternal for the benefits already bestowed upon him in rich measure.

# Actually

Praise

Request said as a praise, Who heals his people Israel...

Accept our prayers

Thanksgiving

And BTW one more thing... could I have a bracha?

And/or.. Birkat cohanim addendum



# The meaning of the main blessings



# Avot, Magen Avraham, Shield of Abraham...

What is the essence of this blessing?



# Rav Ezra Bick: Tefilat Shmoneh Esreh vysodot Haemunah

Avot are why we are saying this

We are walking in their footsteps

They prayed out of a quest for G-d, a search

We do too.

The language is from Malki Zedek because it is not Jewish, it is universal

# Malki Zedek

ברוך אברהם לקל עליון קונה שמים וארץ

וברוך קל עליון אשר מגן צריך בידיך

# Avot Bracha

קל עליון... וקונה הכל

מגן אברהם

Or... Rabbi Ira Rhode, it is a calling on His name, invocation

Blessed are You, Adonoy, our God, and God of our fathers, God of Abraham, God of Isaac, and God of Jacob, the Almighty, the Great, the Powerful, the Awesome, Most High Almighty, Who bestows beneficent kindness, Who possesses everything, Who remembers the piety of the Patriarchs, and Who brings a redeemer to their children's children, for the sake of His Name, with love.

King who is Helper, and Deliverer and Shield. Blessed are You, Adonoy, Shield of Abraham.

# Talmud Yoma 4b

The verse says: “**And He called unto Moses, and** the Lord **spoke** unto him from within the Tent of Meeting, saying” (Leviticus 1:1). **Why** does the verse mention **calling before speaking**, and God did not speak to him at the outset? **The Torah is teaching etiquette: A person should not say anything to another unless he calls him** first. This **supports** the opinion of **Rabbi Ḥanina**, as **Rabbi Ḥanina said: A person should not say anything to another unless he calls him** first.

ויקרא אל משה וידבר למה הקדים קריאה לדיבור לימדה תורה דרך ארץ שלא יאמר אדם דבר לחבירו אלא א"כ קורהו מסייע ליה לרבי חנינא דאמר רבי חנינא לא יאמר אדם דבר לחבירו אלא אם כן קורהו

# The Rav: Precedent, Matir, a permit

They spoke to you, you guarded them, please speak to me and guard me



# Rav Bick again

Universal

He owns it all, he does kindness. I should be part of that.

Particular

I am a child of Avraham, G-d guards Avraham

With love..



Hey, I know you!



# Gevurot, Wonders, Who revives the dead..

What is the essence of this blessing?



# It's an intro to things we need

:מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם

Causer of the wind to blow and of the rain to fall.

מְכַל

דְּנוֹפְלִים וְרוֹפֵא חַוְלִים וּמַתִּיר אֲסוּרִים וּמְקַיֵּם אֲמוּנָתוֹ לַיָּשָׁנִי עֶפֶר, מִי כְמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָךְ מֶלֶךְ מֵמִית וּמַחְיֶה וּמַצְמִיחַ יְשׁוּעָה

Sustainer of the living with kindness, Resurrector of the dead with great mercy, Supporter of the **fallen**, and Healer of the **sick**, and Releaser of the **imprisoned**, and Fulfiller of His faithfulness to those who sleep in the dust. Who is like You, Master of mighty deeds, and who can be compared to You? King Who causes death and restores life, and causes deliverance to sprout forth.

# Rav Bick: You can overcome, lehitgaber!

Master of mighty deeds, and who can be compared to You?

Nothing can stop Him!



# We can't pray unless we see G-d as overcoming nature

Everything has a yeshua, a salvation

Revival of the dead is the ultimate triumph!

Supporter of the **fallen**,

and Healer of the **sick**,

and Releaser of the **imprisoned**,

King Who causes death and **restores life**, and causes **deliverance to sprout forth**.

# Kedushat Hashem, Holiness, Sanctification of G-ds name

What is the essence of this blessing?



# We are sanctifying G-d's name

A name is what others call you.

We are doing something that it takes all of Israel, a minyan to do.

Lev. 22, 32

וְלֹא תַחַלְלֶנּוּ אֶת־שֵׁם קֹדֶשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי יְהוָה מְקַדְּשֵׁכֶם:

You shall not profane My holy name, that I may be sanctified in the midst of the Israelite people—I the LORD who sanctify you,

# Who does the sanctifying?

Kedusha, Sphard

כְּתֹר יִתְּנוּ לָךְ, יְהוָה אֱלֹהֵינוּ מַלְאָכִים הַמּוֹנִי מַעְלָה. עִם  
עַמֶּךָ יִשְׂרָאֵל קְבוּצֵי מִטָּה: יַחַד כָּלָם קֹדֶשׁ לָךְ יִשְׁלְשׁוּ

A crown will they give you Hashem our G-d, many angels above with your people Israel below, together they will give you holiness three times...



# Which is the key line?

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת מִלֵּא כָּל הָאָרֶץ כְּבוֹדוֹ:

Holy, holy, holy, is Adonoy of Hosts, the fullness of all the earth is His glory." Isaiah 6'

בְּרוּךְ כְּבוֹד יְהוָה מִמְּקוֹמוֹ:

.Blessed is the glory of Adonoy from its place *Ezekiel 3:12*

יְמִלֵּךְ יְהוָה לְעוֹלָם אֱלֹהֶיךָ צִיּוֹן לְדֹר וָדֹר: הִלְלוּהָ:

.Adonoy will reign forever; Your God, Zion, throughout all generations! Praise God

# Some central blessings

**Healing-** Heal my spirit and that will do it. We are your praise, help me praise.

**Shma koleinu**

Can he accept my voice, not just be done with me?

**The main blessing on Shabbat.** Is it a prayer??

אֱלֹהֵינוּ יְאֻלְהֵי אֲבוֹתֵינוּ, רְצֵה נָא

וְיִנּוּחוּ בָּהּ כָּל יִשְׂרָאֵל מִקְדָּשֵׁי שְׁמֶךָ. בָּרוּךְ אַתָּה יְהוָה, מְקַדֵּשׁ הַשַּׁבָּת

# Retze, Accept our Prayers

What is the essence of this blessing?



# Retze

Be pleased, Adonoy, our God, with Your people Israel and pay need to their prayer; and restore the service to the Holy of Holies in Your abode, and the fire-offerings of Israel; and accept their prayer, lovingly and willingly. And may You always find pleasure with the service of Your people, Israel.

# Berachot 17a

רבי יוחנן כִּי הָיָה מְסַיֵּים סְפָרָא דְאִיּוֹב, אָמַר הָכִי: "סוֹף אָדָם לְמוֹת וְסוֹף בְּהֵמָה לְשַׁחֲטָה, וְהַכֹּל לְמִיתָה הֵם עוֹמְדִים. אֲשֶׁר־י מִי שֶׁגִּדֵּל בַּתּוֹרָה וַעֲמָלוֹ בַּתּוֹרָה, וְעוֹשֶׂה נֶחֱת רֹחַ לְיוֹצְרוֹ, וְגִדֵּל בְּשֵׁם טוֹב וְנִפְטָר בְּשֵׁם טוֹב מִן הָעוֹלָם, וְעָלִיו אָמַר שְׁלֵמָה: 'טוֹב שֵׁם מִשְׁמֵן טוֹב וַיּוֹם הַמָּוֶת מִיּוֹם הַיָּלֶדוֹ'."

**When Rabbi Yohanan would conclude study of the book of Job, he said the following:**

**A person will ultimately die and an animal will ultimately be slaughtered, and all are destined for death.** Therefore, death itself is not a cause for great anguish.

Rather, **happy is he who grew up in Torah, whose labor is in Torah,**

**who gives pleasure to his Creator,**

**who grew up with a good name and who took leave of the world with a good name.**

Such a person lived his life fully, **and about him, Solomon said:**

**"A good name is better than fine oil, and the day of death than the day of one's birth"** (Ecclesiastes 7:1); one who was faultless in life reaches the day of his death on a higher level than he was at the outset.

# Noah

!

וַיִּשְׁמַע יְהוָה אֶת-הַחֲמִידָה בְּעֶבְרַת הָאָדָם כִּי יֵצֵר לֵב הָאָדָם רָע מִנְּעֻרָיו וְלֹא-אֶסְרָף עוֹד לְהַכּוֹת אֶת-כָּל-חַי כָּאֲשֶׁר עָשִׂיתִי:

The LORD smelled the pleasing odor, and the LORD said to Himself: “Never again will I doom the earth because of man, since the devisings of man’s mind are evil from his youth; nor will I ever again destroy every living being, as I have done.

Rabbi Dovid Tzvi Hoffmann

**הניחח** – מן השורש נוחח או נוח, ופירושו – לעשות רצון, להיות נעים. הריח העולה כלפי מעלה, תפקידו להודיע על רצונו הטוב של האדם להנעים לו לה', להרצות לו ולעשות רצונו.

הם מסמלים ברמז גרידא שרצוננו לעשות רצון ה'. הקרבן עצמו עדיין איננו "ניחוח", אך הוא "ריח ניחוח", הוא רומז לנחת הרוח; Rav Hirsch; שימצא ה' בחיינו. הוא מציין שרצוננו לעשות רצונו.

Accept me, not my just my prayer



# Modim, Thanksgiving

What is the essence of this blessing?





# Rav Bick

Praise, they will praise your Name

Admission

Dependence, on our lives which are dependant on you

Show you are loyal

Happy to be your servant, please let me go now

Avot: entrance card

Modim: Can I go now?

# Peace

Is it part of the Amidah?

Ah, one more thing...

Can I have a bracha?

Overall... Connecting with G-d

