

Epistemology of Tefila(Class 35) - 12/17/2020 — TOPIC: Chanukah - is The Festival of lights, instead of one day of presents we have 8 crazy nights —Part 3

1.

PRAYERS FOR CHANUKAH		
PAGE NUMBERS IN SIDDUR	RCA ARTSCROLL	THE KOREN
Ma'ariv/Evening Service		
Al HaNissim/For the miracles	274 - 276	273
Had'lakat Ner Chanukah/Candle Lighting		
Brachot/Blessings	782	897
Hanerot Halalu/These lights	782	899
Maoz Tzur/Oh mighty Rock	782 - 784	899 - 901
Shacharit/Morning Service		
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Hallel	632 - 642	733 - 743
Kriyat HaTorah/Torah Reading	948 - 952	1116 - 1121
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2. **Hallel** — (RCA Artscroll page 632 - 642, The Koren page 733 - 743) in the Talmud(Pesachim 117a) includes Chanukah because of the miracle that redeemed Bnei Yisrael/Jewish People from a possible calamity.

3. Psalms of Hallel represent one of the 5 main themes of Jewish faith:
 1. The Exodus
 2. The Splitting of the Sea
 3. The Giving of the Torah
 4. The Resuscitation of the dead
 5. The Coming of Mashiach

Class Strategy

1. Bracha to start Hallel — (RCA Artscroll page 632, The Koren page 733) as mentioned before we say this bracha as if HaShem commanded us even though the Rabbi's ordained he performance of the candle lighting to remember the miracle.
2. Psalm 113 - (RCA Artscroll page 632, The Koren page 733) - Rav Munk(page 133) explains that theme of this Psalm is that haShem is blessed from now and forever. This psalm begins and ends with he words "Hallelukah/Praise HaShem" which Rabbi J. B. Soloveitchik(page 110) says is the highest form of praise, one of sublime ecstasy. These words are first used by King David in Psalm (104:35) once he witnesses the end of sinners and it is his way of celebrating the defeat of evil rather than the death of bad people who he still accepts are creations of HaShem(Rabbi J. B. Soloveitchik page 111). The first Hallelukah/Praise HaShem is immediately followed by the words that we the Jews can now give praise as servants of HaShem again alluding to our liberation from being servants to Pharaoh(RCA page 632). Rabbi Dr. Jay Goldmintz(Shabbat Ani Tefila Siddur page 680) says that in this Psalm the first section speaks of HaShem's presence in time - for eternity and every single day, the middle section speaks do HaShem's presence in space - in the universe and on earth, while the last verses speak of HaShem's presence in the lives of man - helping the poor and the childless. Rabbi Twerski(page 447) says the pivotal point of Hallel can be found in this first Psalm 113 specifically verses 4-6 are the statement of Hashachah Pratit/Divine Providence that HaShem cares about everyone of his creations and in everything we do. Furthermore His concern from the mighty heavens is a manifestation HaShem's humility and His greatness so we pray as we know we have a G-D who

is interested in us for all the times in our lives, if we lovingly welcome his proximity(RCA Siddur page 632 -633).

3. Psalm 114 - (RCA Artscroll page 632 -634, The Koren page 735) Rav Munk(page 133) explains that the main theme of this Psalm is to refer to HaShem's revelation in the past particularly at the time of the Exodus from Egypt and clearly for the miracles of past which we celebrate by saying Hallel. Dr. Jay Goldmintz(Shabbat Ani Tefila Siddur page 683) says we as the Jewish people accept that HaShem is Master of nature and of Human history, this is shown by the biggest miracle seen by the Jewish People at the Sea of Reeds which first split to allow Bnei Yisrael through and then turned back once they crossed over. The natural world was a partner in the historical process. In summarizing(Rabbi Sack page 735) says this Psalm is a lyrical account of how nature trembled and rejoiced at the Exodus when HaShem rescued the powerless. The alien tongue(RCA siddur page 633) refers to Egyptian language that the Jews considered a foreign language that they were forced to speak but also implies that they still among themselves kept the Lashon Kodesh/Holy Language alive. The Psalm also references many miracles that occur during this Historic time of the Exodus(RCA siddur page 633-634)

- (1) Judah is singled out to be the family of Royalty as he is the first to jump into the water
- (2) The mountains and hills skipped and thundered at the time the Torah was given
- (3) The sea behaves in an unusual way spitting and returning so suddenly
- (4) When Moses smites the Rock water comes out

4. Psalm 115 - (RCA Artscroll page 634 - 636, The Koren page 735) Rav Munk(page 133) explains that the main theme of this Psalm is to deal with the work of HaShem in the present day. This Psalm follows after the Psalm about awe inspiring miracles which are not always so evident today and refers to how other nations use this to bring doubt about our belief in HaShem(RCA siddur page 634). While we remain steadfast in our faith we ask HaShem to protect the Glory of His name so none can deny His dominion and mastery even today. Dr. Jay Goldmintz(Shabbat

Ani Tefila Siddur page 683) says we cannot always see HaShem and sometimes he seems hidden or absent from our lives, but this Psalm speaks of the folly of idolatry, other faiths, and philosophies. Here we list the traits of all the physical actions the Idols can not do but note our G-D is everywhere and has impact on everything around us. Rabbi Sacks(page 735) even goes further and says that this Idol Worship referred to here could be an icon, ruler, race, political ideology, or a culture that settles for part of the universe rather than the Creator of the whole universe who transcends all. It stresses that we in our everyday must put our trust in HaShem to be our Help and our Shield, specifically listing the House of Israel, House of Aharon, those who are in Fear/In Awe of HaShem(refers to converts, Torah Scholars, righteous people of other faiths Dr. Jay Goldmintz Shabbat Ani Tefila Siddur page 682). Then the Psalm continues onto say how this trusting group will be blessed wether great or small and will given the ultimate bracha of increase and abundance(RCA siddur page 635). Now everyday HaShem gives the planet to man to use, by developing and nurturing it not abusing it, not as a gift to do what we want but as a trust to be guarded and protected (Dr. Jay Goldmintz Shabbat Ani Tefila Siddur page 685). The ending of the Psalm refers to the fact that life is filled with tragedy, sadness, and the existence of death. However this should be a reminder to us that everyday is a new opportunity to praise and thank HaShem for all we have and that life is beautiful and worth singing about(Dr. Jay Goldmintz Shabbat Ani Tefila Siddur page 685).

5. Psalm 116 - (RCA Artscroll page 636 - 638, The Koren page 737) Rav Munk(page 133) explains that the main theme of this Psalm is to sing of the manner that Hashem will be glorified in the future. Dr. Jay Goldmintz(Shabbat Ani Tefila Siddur page 684) says the first paragraph Psalm talks about loving HaShem despite all life's challenges and how knowing that HaShem listens to our prayers is comforting and that he will save us and bring peace to our soul. Again based on the Talmud in Pesachim (118b) we are appealing to HaShem to recognize we are committed to Him and his Mitzvot and even though only partially deserving we are trying our best and should be saved from our exile.. The first verses 1-4 (Rabbi Twerski page 447) as David calls out to HaShem talking about the final redemption but it reminds us again how when we were suffering in Egypt when we too called out in our prayers

which were heard and answered. Then in verses 12 -14(Rabbi Twerski page 447) we conclude like David by singing out praise to thank HaShem for all his goodness, saving us, and delivering us promising that we are his servants who will fulfill his Torah, and one day in his Temple, in Jerusalem.

6. Psalm 117 - (RCA Artscroll page 638, The Koren page 739) - This is the shortest of all Psalms only 2 verses as it praises HaShem to all nations who will see that the Jewish people are the emblem of Eternity as despite all the suffering, murder, and torture over thousands of years they were never destroyed as Hashem was faithful and strong in supporting us(Dr. Jay Goldmintz Shabbat Ani Tefila Siddur page 686). This is the introduction to the simplicity of the world order that will prevail after the advent of the Mashiach(RCA siddur page 636).
7. Psalm 118 - (RCA Artscroll page 638 - 640, The Koren page 739 - 741) - Rav Munk(page 133) explains that the main theme of this Psalm is to explain about Biat Hashiach/Coming of the Messiah for the future Geulah Shelemah/Final Redemption. In this Psalm many of the themes are repeated and as a result we repeat the first and the last verses in a repetitive style to increase our praise and thanks to HaShem for all that he does for us(Rabbi Barclay & Jaeger page 394).

The first verses of Psalm 118:1 - 4 are read as such:

Chazan

הַדּוֹ לַה' כִּי טוֹב, כִּי
לְעוֹלָם חַסְדּוֹ

Congregation

הַדּוֹ לַה' כִּי טוֹב, כִּי
לְעוֹלָם חַסְדּוֹ

יאמר-נא ישראל, כי
לעולם חסדו.

Chazan

יאמר-נא ישראל, כי
לעולם חסדו.

Congregation

הדו להי כי טוב, כי
לעולם חסדו

יאמרו-נא בית אהרן
כי לעולם חסדו.

Chazan

יאמרו-נא בית אהרן
כי לעולם חסדו.

Congregation

הדו להי כי טוב, כי
לעולם חסדו

יאמרו-נא יראי ה', כי
לעולם חסדו.

Chazan

יאמרו-נא יראי ה', כי
לעולם חסדו.

Congregation

הַדּוֹ לְה' כִּי טוֹב, כִּי
לְעוֹלָם חֲסִדוֹ

The Psalm then continues with explaining that though we sometimes find ourselves in difficult situations we must believe and find strength that HaShem has a bigger more expansive plan(Dr. Jay Goldmintz Shabbat Ani Tefila Siddur page 688). Since here the ideas are already coupled from one verse to the next we do not repeat however when we get Verse 118:21 Odecha/I thank You until the end of Psalm 118 we again repeat every verse until the end(RCA siddur page 640).

8. Bracha to end Hallel - (RCA Artsroll page 640 - 642, The Koren page 743) This last paragraph that concludes the Hallel with the final bracha is not part of Psalms but beautifully sums up the broad theme of Hallel that all HaShem's creations in the perfect time of Mashiach will recognize His Sovereignty and praise Him(RCA siddur page 642). So we end with the Bracha that say that HaShem is "the King, lauded with praises".