

CHAVA LUBAN (#4)

SIDE 1

...A little bit of an overview of *tefilla*: Just to start with, a bigger picture of *tefilla*, and then as a second half, a very interesting parallel between the order of the *tefillos*, the *siddur* itself, the order of *tefillos*, and the *Beis HaMikdash* itself. But what I want to start with is just to talk about quickly, the idea...everyone talks about, and there's so many *sforim* written, and stories about the power and importance of *tefilla*. But there's so much out there, so I'm not going to go into that in great detail. Just that there's so many parts to *tefilla*, in the form of *tefilla*: *Shachris*, *Mincha*, *Maariv*. There's additions like *krias Shema l'meeta*, there's *bentching*, all the *brochos*. Then, there's a little bit more informal-type *tefillos* of *Tehillim* and *shishim*, etc., etc. And then, there's just the talking to *HaKadosh Baruch Hu* – anytime, just about any place, just about anything. So, it runs the gamut from very formal, set all the way down. And we're going to look more at the *seder* of the *tefillos* from *modei ani*, but *tefilla* as a whole is any communication with *HaKadosh Baruch Hu*. And there's so much written and discussed about the power of it and how *tefilla* actually changes the world. *Tefilla* is not like a this-worldly-type thing. To talk to *HaKadosh Baruch Hu* is not normal, right. If you look at this world and nature, we're not looking at *HaKadosh Baruch Hu*, we can't feel HIM, its not a conversation with another human being who answers you in a way that you can assimilate easily, but how because of that, because its so source in *lamala mein hateva*, that it actually breaks through the heavens, the *rekias* of seventh heaven, up to the top, and it can change there. It can change set *gezeros* that had been put into

the world. It can change nature, and it can change spiritual nature, it can change physical nature, material nature, intellectual nature, and spiritual, actual spiritual things can be changed through *tefilla*.

It says that because of a Jew's *neshamah*, which we'll talk about in another class, a Jew has a special gift of *tefilla* that makes the power of their *tefilla* change the world. You can change something in Timbuktoo or in the Antarctic through the power of *tefilla*. And there are all sorts of stories – all sorts of sorts of stories about this. I do want tell one personal story just to emphasize this, a small story that happened to a personal friend of mine. She grew up secular in America. She was married to a *goy*. She was living in Manhattan, worked in big downtown Manhattan, “had it made” in the secular world. And her brother somehow finds his way back to *Yiddishkite*, came to *eretz Yisroel*, started learning, became *baal teshuva*, got married and he was living here. And it broke his heart that his sister was living with a *goy*, living in America and the whole American scene. And he went every day to the *Kotel* to *daven* for her. *Daven* that she should come back in *teshuva*, that she should find her roots, that she should leave this *goy*. And slowly, slowly, slowly over time she decided to come visit him. She saw his life, she saw his family, and she decided to go back to America and to learn a little bit. She was still married to the *goy*. And she went through a whole process, until she finally started doing different *mitzvos* and become a *baal teshuva*, and eventually she left her husband. She moved to *eretz Yisroel* and she came to learn here at a seminary, and eventually she wanted to go on *shidduchim*. So who was recommended to her, who was suggested to her? She ends up meeting and marrying a man who had grown up in America, had gone through the secular world, secular businessman, married a

Japanese woman – *goy* – living, you know, happily in America. His sister became *frum*. She came to *eretz Yisroel*, and came here to learn. She got married here, and she couldn't take the fact that her brother was married to a *goy* and living a totally secular life, and she started to go to the *Kotel* to *daven* for him – every day she went to the *Kotel* and she was pouring her heart out to *HaKadosh Baruch Hu*. Somehow he eventually found a little bit of *Yiddishkite*, left his wife, came to *eretz Yisroel*, learned in *Yeshiva* here, met my friend too and got married. *HaKadosh Baruch Hu*, they have a large family. And it's a true story. So, the *tefillos*...and both of them attributed their change to their siblings that *davened* and *davened* and *davened* for them to go through the change.

This is a little story, I mean it's a big story, but you know, there are millions of stories of the power of *tefilla* of the personal power of what a *tefilla* can do for somebody. And there's stories and stories far and stories...but I want to take *tefilla* a step higher than this, because the truth is, that that's some of the goal. We're looking sometimes to answer a need. That's how we start *tefilla*. Just like *simcha* in a way is the great motivator in life. When you don't have *simcha*, we want things to change so we're willing to do certain things to change our lives. So, *simcha* is really a motivator. Our goal is not necessarily...the purpose is not to be *b'simcha*, the purpose is really to accomplish certain things in life, but *simcha* can be a motivator. The same thing is with *tefilla*. The same thing is with a need that we have. We have a need for something, so we *daven* to *HaKadosh Baruch Hu* for it to get an answer. But whether or not we get the answer, that's not the goal of *tefilla*. If these two people had not met each other, become *frum*, their *tefillos* would not have been to waste. The purpose was not to achieve something, because *HaKadosh Baruch*

Hu has the Big Picture, and HE has the decision whether the answer is “yes” or the answer is “no,” and what the answer should be, and how much of the answer or when, or why, or for what reason. And we look at the world like its cause and effect. We are such in a world of like...you know, you push the tape recorder and its got to go on. If it doesn’t go on, you get really upset. They got that telephone and if its not working or something and we need it, we go crazy. The computer, the washing machine, the pen...is there ink in the pen? The pen’s got to work. Everything we live in this world a very cause and effect. We’ve got that blender. You know we’re going to make that soup. We’re going to blend it. And, if it doesn’t work, we constantly are living in the world with cause and effect. And we’re so used to pushing the button and getting a result, and in a way, I think about this that it kind of permeates into how we relate to people in relationships, and how also we relate to *HaKadosh Baruch Hu*. We think that we’re in charge, we think that we’re in control. The world is set up to feel like we’re in control, and we expect results based on our actions, based on our thoughts, based on our work in this world. But the truth is, that’s not the way the world works. That’s not really the *emes* the way the world works. It’s a *dimune*, it’s a fantasy. And in *tefilla*, it can limit us in very, very great ways, because *HaKadosh Baruch Hu*, ...it’s a fantasy that the world is cause and effect. Cause and effect like, you know, pushing a button. [*Questions from the audience.*] Exactly. Like just simple – lighting a match. We expect that that match is going to light and make fire. Or, we take a pill for a headache, and we just have expectations... [*Question from the audience.*] Hashem did set into the world, patterns. Patterns HE set into the world, but that’s not really the *emes* way that *HaKadosh Baruch Hu* works in the world. And that’s why in *tefilla*, we take that attitude with us to *HaKadosh Baruch Hu*. We expect that we’re going to do this, and HE’ll do this. Like

HE's a computer, or like HE's what they call a Sugar Daddy. You know, I'll do this, and HE'll take care of me. But really what it is, it's like making *HaKadosh Baruch Hu* like a *pessil*, like an idol. That's what idol worship really is. They made their own rules and regulations, you know, gave *korbonos* to the *pessil*, did whatever, who knows whatever, you know, in Mitzrayim. And after and before, you know, I'm going to make the rules for the *pessil*. And they had the ability to bring "magic" down to the world, so that in a way, they created their own reality. They knew how to bring *kochos*, there are *kochos* of *tumah* in the world and they can bring this *pessil* to make certain *kochos*. And then, "I get my need met because I make the rules for this *pessil*, and then I do what I have to do for the *pessil*, and the *pessil* does for me." And that's in many ways, the way we look at *HaKadosh Baruch Hu*.

You know, if I do this, then HE'll do this for me. If I learn to look _____, so I'll be okay. If I do this *segula*, I'll be okay. If I make this *tefilla*, this will be okay. And the whole idea of *tefilla* is that it's really not that way. We do the *tefilla* because we need something, but the reason that we need something is not necessarily to gain what we need, but to create our relationship with *HaKadosh Baruch Hu*. That it's having a relationship with HIM, being close to HIM. Yes.

[Question from the audience.] I asked this *shayla* once. I was told that you put in...if you were doing it like a *tefilla* that you know you put in your entire being into that *tefilla*, and you come away because you want something or something's breaking your heart, or whatever, you put in your entire being to that *tefilla*, and something in you breaks open and leaves you. And you're in peace – in a certain way in peace with *HaKadosh Baruch Hu*. That this is HIS will, whatever happens, happens. Now, that's going to last a certain amount of time until that need becomes

strong again. And maybe it'll last ten minutes, maybe it'll last five days, maybe it'll last three weeks. But that's the whole process of *tefilla*. That's the process. It's an ebb and a flow, an ebb and a flow. So, it depends that when you're ebbs a very personal thing, it really depends on the item, on the situation, on many, many aspects, but it is an ebb and a flow. And you have to know where you're coming from with that *tefilla*. If you don't want to put in *hishtaudlas*, is it because you really want to accept from Hashem HIS will. There's so many factors which I'm going to get to a little bit. I'm not going to be able to answer you directly, unless there would be a particular question, very specifically asked. But when I asked a *shayla*, I was told that it's an ebb and a flow, a constant ebb and a flow with *HaKadosh Baruch Hu*. Because at a certain point, you have to accept Hashem's will. On the other hand, you can't stop trying in this world, to get what you need to get to. So, we're always living with this balance. You can't give up on something that's really *mamish* necessary for you're or somebody else's spiritual or physical needs. You can't just give up on it if it really has its spiritual underpinnings. On the other hand, there is...and to say that I'm accepting, I don't have it today. I don't have it at this moment, so Hashem doesn't want me to have it at this moment. But not to make *HaKadosh Baruch Hu* into our robot. I'm going to push HIS button, but I'm going to get what I need. And if I do this, HE'll do this. If I pray, HE'll answer. If I do this *mitzvah*, this *chesed*, this *segula*, then this. That's not what Hashem...that's not a real relationship is. And the idea is to do and to *daven* despite the results. *[Comment from the audience.]* Exactly. *[More comments.]* Right, right. Or sometimes HE resolves one phase of your life. You know, sometimes many of us got married, now she's *davening* hard for children. So, one part she's gone beyond, now her *tefillas* have to take on a different...she's in a different *matsav*, a different situation. So, it's a never-

ending process. *[More comments from the audience.]* As Rav _____ used to say like you have a lot...you pray for a lot of things, but *davening* is not a shopping list. It's not like a shopping list, you know, a grocery list. *[More comments from the audience.]* It's almost like the mind opens for that particular request at that moment. Like there's some *kesher* that you have. *[More comments from the audience.]* Right. Those *tefillos*, those needs can bring you to that point of just saying, "you know what? This, this and this is going on, but just be with me while I go through this." But that's what I want to bring to the next stage of like looking at *HaKadosh Baruch Hu*, not as a robot and not as an answering machine, not as this rich King WHO's sitting on a throne and HE's just going to...HE's that too, you know, HE is. When I'm thinking about this, I look back into the root.

You have to know what *tefilla* then really, really is, is to look at the root of the word, *tefilla*. And the word *tefilla* tells us what it is. Now, everybody likes to say in English, and unfortunately we're also English, my _____ with it, so we're like, we've been distorted. So that *tefilla* is able to pray. So what is pray? Prayer in English means like beseech. Ask for, beseech, whatever. We know that there are three components. There's the *bekasha*, there's the *hodah* – thanks, and there's the prayer *b'shefa*, but the word *tefilla* is *tefilla* – *l'heat pallel*. So if you take the word apart, *l'heat pallel l'Hashem*. Okay, that's what were doing. *L'* means to. *Heat*, the *hay taf* is the grammatical part of the word, okay, which is *reflexis*. *Reflexis* means you do it to yourself. Like in *L'heat l'besh*, *l'toket l'mitzva* – to wash yourself, to dress, something that you do to yourself. And then, *peh lamed lamed* is the root. And then, *l'Hashem*, to Hashem. So we're doing something to ourselves, to Hashem or in front of Hashem or for *HaKadosh Baruch Hu*.

But what are we doing to ourselves? Now here we're thinking when asking Hashem and praising Hashem, but the truth is, the words were *heat pallel*, I'm doing something to myself. That's what I'm doing, something to myself. So, some thing, this *peh lamed lamed*, we're doing to ourselves, and this is going to tell us what *tefilla* is, if this is the word. Cause you know, in *Ivrit* the root is the answer to what the word is. So, the letters *peh lamed lamed* really mean, *pallel* means to judge or to clarify or to decide. That's what really the word *peh lamed lamed* means, the root of it is to... *peh lamed hey* means to clearly separate between two different things, which the truth is the ultimate wisdom, the way a person sees wisdom in the world comes from differentiation, from comparison between things. The first *brocha* we make, which we're going to learn is *Baruch Atah Hashem, Hashem notein l'sechavie binah, l'vein bein yom uven lyla* – that's the root of intelligence. The root of wisdom is our ability to differentiate between day and night. Day and night is the ultimate separation between...the ultimate *l'havdil* – separation between things in this world as we know it. There's many, many different meanings of what that means in a spiritual sense, but the idea of wisdom comes from separation, distinction, clarification between two things. That's the way any scientific research that is done, any *Gemorrhah*, you know when they're sitting and learning, it's constantly comparing, constantly looking. You know, if it's this, then what about this? You're constantly comparing things. As soon as I see differentiation, you clarify what the *emes* is. You come to higher and higher levels of wisdom and clarity. So basically, it's *tefilla b'heat pallel*, is to clarify to oneself, to decide for oneself, to judge oneself. What you're doing is the soul's desire to define what's really important. Who am I? What is truth? What is eternal? For instance, what are lies, what are trivialities, what is seduction, what is fantasy, what is not important versus what is important? So, *l'heat pallel* is really evaluating

and defining oneself. It's self-clarification, self-awareness, self-judgment, self-definition. It's self-clarification. It's looking at the world. It's like a little moment apart from the world. The world's robotic-ness, the world's cause-and-effect, the world's problems, the world's issues, our running in the world. And taking a little time out to one's self, taking away from the crazy demands and the chaos, to a little corner of truth, calm, and clarity, to reconnect to the real purpose in life. To connect to *HaKadosh Baruch Hu* to the truth, and that's what *tefillas* really suppose to be. And so we have our needs and our desires that brings us *tefilla*, but the *tefilla* really in itself is suppose to help us reorient what we're doing here. Why I'm here, what my purpose is in this world, what Hashem wants from me, what my relationship is with Hashem, what my relationship is with other people, with the computer, my relationship with the table, my relationship with my children, with my husband, with my community, with myself? And that's why we have formal *tefillas*, suppose to be three times a day to make that reconnection, and to stop and think, you know, what am I going to do today? What did I do the last four hours of today? What am I going to do in the next three hours? And just any kind of stopping for a moment and connecting to *HaKadosh Baruch Hu* to truth and to reality.

So now with this definition, the result of my *tefilla*, in other words, the result of my need becomes secondary – Important, but secondary. If I get the marriage I want, if I get the children I want, if I get the, you know, whatever material or physical, spiritual, intellectual thing, that is secondary to my relationship with *HaKadosh Baruch Hu*. And ultimately, it's being with Hashem all the time, cause I really don't know what's going to happen. I don't know if I'm going to be alive tomorrow, or not alive tomorrow. I don't know if it's going to be *refuah*, I

don't know if there's going to be *shefa* in the world or non-*shefa* in the world. I don't know, the problem with this child, or *parnassa*. We don't know. But as long as you're with *HaKadosh Baruch Hu* in it, and you're looking at the truth of what it is, then you can handle whatever it is. You can take whatever it is, and it can be actually good. Even if it feels bad, it can actually be good. You can take it as good. It is good, but you can take it as good because you're walking with *HaKadosh Baruch Hu*, and that's like living properly. So, this *tefilla* is really an introspective process that can clarify and refine our own process in the world. You can clarify and refine and discover who we really are, what we really need, what we really want, and how to change, how to become what we really need to be. So, it doesn't mean at all to stop trying to accomplish in the world. *HaKadosh Baruch Hu* wants all our efforts. HE wants us to be independent, free-will human beings. HE wants us to try to do everything possible, but HE wants us to be with HIM in this journey. This becomes an interactive guiding, moving intimacy with *HaKadosh Baruch Hu*, not a stagnant, you know, HE's the robot, I ask, I push the button. It's an intimate moving, slowing relationship with HIM, like a real relationship, a real intimate thing.

And it can also, create an ability to hear *HaKadosh Baruch Hu*. You can hear what HE has to say to you, even though HE's not going to come down and speak to you in words. HE is speaking to us in so many forms. And when we're open to this, we hear it.

And Rabbi Kursner used to talk about in his injection to *tefilla*, he talked about the purpose of creation. The whole purpose of creation is that *HaKadosh Baruch Hu* made the world for each person to experience HIM and to have a relationship with HIM. That is the purpose of HIS

creation – to give and to love us, and to have a two-way relationship with HIM. And that's why we're here for the 120 in order at the end, to have this relationship with HIM. When we get up to that moment, we're ready to be with *HaKadosh Baruch Hu*, but that becomes the *iker* in our life. And HE gave us all these gifts, physical, intellectual, emotional – everything that HE gave us because HE wants us to find HIM in each one of these things. HE wants us to use everything for a spiritual purpose to relate to HIM, for goodness, for love, for purpose in the world. And that's fulfilling his plan.

And through *tefilla* we have the chance to reorient ourselves all the time towards that prospect. That's what *tefilla* can do. It can give us like businessmen, they make a business plan for the year, or for the week, or for the month, and if it doesn't match up, they reorganize themselves. And they constantly make sure that a business plan relates to what's going on. That's a successful businessman. They make millions of dollars this way. If we would take our *tefilla* and do the same thing, and every time I make a *tefilla* and then check ourselves. Are we really living up to this? Our *tefilla* is like a business plan. *L'havdil* – whatever, it's like a business plan. I'm starting my day connecting to *HaKadosh Baruch Hu*. Now, did I do the next three or four hours, did I do something at least in accordance with this "spiritual" business plan? Am I clarifying myself what my life is, what my day is? And then, am I using my day to match up to it? And, constantly I'm looking back and forth, constantly going back and forth.

The Rambam says that before we begin to *daven*, we're suppose have a mindset that you're standing in front of *HaKadosh Baruch Hu*. You shouldn't run into the *tefilla*. And that's the

definition of *kavana*. *Kavana*, the first phase of *kavana* or the first bases of *kavana* is to know that you're standing in front of Hashem and you're talking to HIM. HE's listening. HE's listening, HE wants to hear from us, and HE wants to see us thinking about life, liking about HIM, thinking about our own lives, working on ourselves. And HE's waiting for us. This *kavana*, this concentration is the awareness of the presence of *HaKadosh Baruch Hu*.

The second aspect which we're going to do, *be'ezrat Hashem*, is awareness of the actual words that we say. But before the actual *tefilla* begins, it's basically knowing that I'm standing in front of *HaKadosh Baruch Hu*. That HE is listening to me and HE wants to help me become a self-made person, a self-aware, a self-judging, a self-growing, clarifying human being, and bringing HIM into this process and being with HIM through the process in an interactive process. And that's why ultimately *tefilla* is called *avodas halev* – work of the heart, because you're moving very deep inside of you, you're opening up your heart to be with yourself and to be with *HaKadosh Baruch Hu*. And the idea is that the *avodas halev* is really an internal love towards yourself, towards the people around you, and towards *HaKadosh Baruch Hu*. And that opens a person up to any relationship, to any connection, to growing in the world and being more in the world, and accomplishing in the world. And developing this on-going relationship with Hashem, and its not a contingency.

But when a person stops does a self-evaluation, and thinks about the fact that they're standing in front of *HaKadosh Baruch Hu*, and they want to understand what is my purpose in life. What am I here for? Hashem made me; Hashem bothered to make me. HE didn't have to bother to make

me. HE didn't have to bother to have a relationship with me. HE didn't have to bother to give me a body, eyes, nose, clothes, family, house; HE gave me all these things. HE also took away or didn't give me certain things, cause HE wants me to come close to HIM, but its all out of love, it's a whole relationship of love. It's *avodas halev*. Hashem wants a relationship of love between HIM and each human being, and this is on-going relationship with *HaKadosh Baruch Hu*. It doesn't mean...like now we're going through the *omer* and all the *sferot*. The first is *chesed*, right – loving kindness. *Gevura*, you know, but each one of these pieces is built on love, *HaKadosh Baruch Hu's* love for us, and HE wants the best out of us. HE has to get the most out of us. **[Comments from the audience.]** Great! So now you know what you blew and you get to work on it. That's great! How about a kid who has a test? Rav Tzedik HaCohen says often that a person falls, not because *stam* they fell, but because they needed to fall in that area because that's going get them to grow. He believes that sometimes falling was almost like your fate that you would be able to work on that *meda*, that's what Rav Tzedik HaCohen said.

[Comment/question from the audience.] It says that *klal Yisroel* in the desert, you know, they went through all the places in the desert. Many places they went back to a second time. ... We have a test and you get a 70, so okay, so next time you'll get a 100. When you get the 70, you'll know where you did wrong. **[Comment/question from the audience.]** The first test I took, I got a zero; not a 60, not a 40, I got a zero. I got nothing right. No, I loved it. I didn't understand anything. I made sure I had to pass; I have to pass. That was me every week. I got a 40 the next week, a 60 the next, I got a 100 at the end. That proves that anybody is you push hard enough, *HaKadosh Baruch Hu*, you know. You try. If I hadn't gotten a zero, I probably would never have gotten...I probably would have gotten a 70 at the end with the whole thing.

Anyway, so the whole idea is about a real relationship HIM, a loving relationship with Hashem, not a contingency relationship. "If I don't get this, than that's then end of my relationship."

Now, all of us get upset and angry, its like a normal thing, you know, if you don't get something, but its to work out those feelings, not to deny them or shove them away. You're having a relationship with *HaKadosh Baruch Hu*.

I remember once I went to Rabbi Kursner, I was furious with *HaKadosh Baruch Hu*. Furious! I did this, this and this, and now you know, this isn't happening. I was really angry; I was really, really furious. And I know my anger was with Hashem. I said, "okay, you're having a relationship." It's great. Now, you decide what kind you want, but you're having a relationship. And that's what it is, that's what this ongoing *avodas halev* is.

I just want to tell a short quick story. This is the second part. I heard the story I think in Eyhat, I'm not sure. It's a story about a Rav who lived in Unsdorf, Mattersdorf, or Ezras Torah area. And he used to go every morning to the *makolet*, and when he would walk, he would kind of mumble a lot. So, one day, one of his *talmidim* decided to follow him. And here, what's he do...

SIDE 2

...The order of the *Beis HaMikdash* and like when we talked about in *Megillas Esther*, when Esther walked through the...so there's a very similar parallel here about what we're doing. And I figured that since we're here and it's all so close, that it has more power for us here. So, what

happens is that first, you have the *Ezras Nashim*, that's the first courtyard. Now, it's called *Ezras Nashim*, but it wasn't only for *nashim*, it was a major gathering place. There was an area for *nashim* on the side, okay but the whole thing, if you see on the side, but the whole courtyard was called the *Ezras Nashim*. It doesn't mean that only women were there, that's what it was called. What you did there, this was the very beginning, the entrance to the *Beis HaMikdash*. This was a gathering place, kind of a general assembly place for *klal Yisroel*, and for non-Jews who wanted to come to the *Beis HaMikdash* also.

In the predawn hours, you couldn't give *korbonos* till after sunrise. But the predawn hours, people would come before the main doors were opened, and they would sit in this courtyard. They would say *Tehillim*, learn Torah, had private *tefillos*, this is all before the *korbonos*. It was the waiting place and people would come very, very early, and they would do *tefillos*, general, private *tefillos*. It was also the place during *hahatel* were the king would read parts of the Torah when it came for reading of the Torah. It's also were the *Simchas Beis HaShoeva* took place, and other things as well, but this is the general assembly for general *klal Yisroel* and *goyim* also could come into this place.

Now what's said in here, this court corresponds today to our saying *Adon Olam, Mato Vu, Birkas N'teillas Yad Dieyim, Asher Yatzar, Elokai Neshama*. This area here is where that would be said, and that's when we're saying that, it's almost we're in the *Ezras Nashim* at that point. When we're saying those *tefillos*, we're in this big gathering hall. I'm going by what was the original *seder*, and I'll get to if there's a difference because they've changed. *Minhagim* have

changed over the years, okay. There are then 15 steps, from the *Ezras Nashim* to the *Ezras Yisroel*. *Ezras Yisroel* is the Israel court, okay, but in between are 15 steps. This is the 15 *Birchas HaShachar*, the 15 *brochos* that we make – *natan sechavie bein yom uv'vein layla, shelo asanie goy, shelo asanie oved*, okay. These are the 15 *brochos*. At this point, *goyim* cannot go into the *Ezras Yisroel*. They cannot go there; it's designed only for *b'nei Yisroel*. We're entering a private relationship with *HaKadosh Baruch Hu*. *Goyim* could be up to that point, they cannot go farther.

Now, the interesting thing is that it said that at that point the *brocha, gomail hasadim tovim l'amo Yisroel*, and then it goes on. And then it goes on, most people don't say this, but in the *siddur* there's *olam yeda ye'hay Shamayim b'tzeser b'goley(?)*. Okay, then there's a whole *tefilla*. Most people don't say it, but that was said at this point in the *Ezras Yisroel*. Now, an interesting thing that, this *tefilla* was written at a time of various *hashman(?)*, that it was forbidden Torah publicly. Now remember... *[Comment/question from the audience.] Lo la ye'hay Adom yerei Shamayim b'tzeser b'goley(?)* You can read it; it's a very beautiful *tefilla*. And then it goes on *Rabon HaKolonim ma'od see kasaynu*. Okay, there's a whole series of *tefillas* at that point. *[Comment from the audience.]* I think it's also *nusach Sefard*. This is very old.

Now, it says that if you look at it, *b'sesser u'b'gavoid*, private and in public. At this point, *klal Yisroel* is in private. There's no *goyim* with us, right. We've entered into a private place. Now, that *tefilla* was written at a time when we were forbidden to keep Torah publicly. So, we have

this *tefilla* and the *Shema* is embedded in it because we weren't allowed to do things publicly, so they often had to say *Shema* quietly at this point. Okay, quickly, quietly, not publicly, and it corresponds to the idea of being in *Ezras Yisroel* where there are no *goyim*. The end of that *tefilla*, the very end, it says *mekadash et Shamayim b'rabim*. It's a request that one day we'll be able to publicly practice our *tefillas* and our *mitzvos* and learn Torah. It goes right in with this idea that we're in private with *HaKadosh Baruch Hu* right now, and that we're praying that we'll be able to do everything publicly at one point in time.

Now we go on. If you see here there's three steps and it says *hadukas*. Before you see *Ezras Kohanim*, so this is called *Ezras Kohanim* for *kohanim* only. They stand here on these three steps which we know to *dukin* is with a platform, okay and there's three steps. The *kohanim* are lining these steps, and they bless *klal Yisroel* with their *kausa Kohanim*, which is a three-part *brocha*. Now today, the equivalent to it is *birkas HaTorah*. I'm going to explain the difference in the order in a minute. We have the *birkas HaTorah* which is a three-fold blessing over the Torah, and we include in it that part of *birkas HaKohanim*. We include that in it because it correlates *birkas HaKohanim*, *birkas HaTorah*. I'm not going to go into detail why, but it has a very strong correlation because its *birkas HaKohanim* and *birkas HaTorah*.

Now, we also then say the three parts of Torah: *Mikrah*, *Mishneh*, *Gemorrhah*. We give *pesukim* from each one in order to...if you make a *brocha* on Torah, you have to learn Torah. Now, this is a different order than what we do today. We do *birkat HaTorah* before we say *brochos*, but originally, and its brought down both by the *Tor* and the *Shulchan Aruch*, that really you're

suppose to say *birkat HaTorah* after *birkat HaShachar*. And the *minhag HaGra* and *minhag* from Germany – many *Yekev*. Rav Schwab is their *minhag* also. Now the reason we don't, most of the world, actually the bulk of the world doesn't do it that way. They say *birkat HaTorah* before *birkat HaTorah*, because what happened was over time, you originally, and the *Gemorrah* brings down you're really suppose to say *brachas Hashem lesecha minhag d'rooster*. When you say *malbish areem* when you put your clothes on, okay, when you stood up, you know. Each one you're suppose to say as soon as you woke up, you made that *brocha*, or as soon as you did that thing, you dressed, you opened your eyes, that was what we were suppose to do. But because over time, it became the *minhag* to say all of that to get up, to go to *shul* and to do it with a *minyán*, so they changed the order because people would get up and learn Torah first, and then they would go and say *brochos*. It was the *minhag* to get very early in the morning and learn Torah. *[Comment/question from the audience.]* Not all *Ashkenazim*, but most. I don't know exactly what they're doing now, but I just know that the order was switched because of this idea of being able to go early and learn Torah. That men who would go very early and learn Torah, so they had to say *birkas HaTorah* before they learned Torah. Thank you. So that's why this order, but the original order corresponds to the *Beis HaMikdash* and it's the original way we were really doing things. Thank you, so I just got one.

One of the first *siddurim* which was written by Rav Amram Gaon, he was of the *Gaonim* right after ____ in the Talmud. His *siddur* goes that way that you have *birkas HaTorah* after. Even the *sefer HaOorah* which is attributed to *Rashi*, also has it that way. So there are many *mekoros* for that, but it was changed over time because of the changes in the *minhagim* of *klal Yisroel*.

[Comment/question from the audience.] Today we say *birkat HaTorah* before we even say the 15 *brochos* on the 15 steps. We say it first, right. But that's not the original way, that's not the order of the...just so you know why it's out of order.

Okay, so after *birkat Kohanim* which is *birkas HaTorah*, then if you come you see the *Mizbayach*. So the next order in the *tefilla* is *korbonos*. People say *korbonos*. Basically, *Parshas HaTamid* is the main *korban* that is said, and that's right here. Now we're in *korbonos*. Then, there's a section that's called *Bein HaOlam v l'Mizbayach*. This is the 12 steps that lead up to the *Ulam*. You see the *haulam*? There are actually...I think its like you can't see them here. Can you see it? Yeah. Yeah, *Yud-Bet ma'alot haUlam*. So, there's 12 steps leading up to the *Ulam*. And then, the 13th step is actually the floor of the *Ulam*. Okay, so there's 13. There's 12 steps and then there's an extra, like a platform at the top. You see where the *Ulam* is? This corresponds to...if you've ever read *korbanos*, at the end there's a *brisa* that said Rebbe Yishmael *omer*, before *shifrei middot*, and he goes through all the different kind of rules to wisdom, I call it. Some is like how to learn *Gemorrah* and how you differentiate and how you...so these 13 steps correspond to those 13 rules from Rebbe Yishmael. That was inserted at the correspondence in there and parallels that.

Then we have the *Ulam* itself, and that's where *Pesukei D'Zimrah* begins and ends. *Baruch Shemar* to *Yishtabach* – entering the *Ulam* with *Baruch Shemar* and leaving the *Ulam* with *Yishtabach*. And that's actually why *Baruch Shemar* and *Yishtabach* are very similar in their components, because you're entering and leaving this *Ulam*. We're going to go on, cause we

have to keep going. We're not done yet. *[Comment/question from the audience.]* What is? I didn't hear what you said. Oh, by *Yishtabach*, yeah. *[Comment/question from the audience. A discussion about saying it in one breath.]*

So now we enter the *Hechel*. Okay, the *Hechel* is...No, there's a lot of things we can't go into. We're women, we ____ get it here, but that's not the...*[A big discussion in the audience.]* And the *Kohanim*...even if you were a *Yisroel* you couldn't go past the *Ezras Yisroel*. The idea is more of the *Kedushah* of the process that you're going through. And each person internally is invited into the *Kadosh Kadoshim* in your minds, okay. We're not out of it. *[A big discussion in the audience.]* Now, the *Hechel* is considered the *Kodosh*, okay. It's considered *Kodosh*. In the *Hechel* is a *shulchan* and the *menorah*. The *shulchan* represents the *brocha, yotzei ur uvorei hoshech*, and the *menorah* represents *ahava rabba*. Why? Because *yotzei ur uvorei hoshech* is material revelation in this world. It's finding *HaKadosh Baruch Hu* through the material world: the stars, etc., etc. and the constellations, and the *ohr*. The *hoshech* is seeing *HaKadosh Baruch Hu*. And the *shulchan* represents the bread, the material world, which we're suppose to find *HaKadosh Baruch Hu* through the material world. Higher level and you go on, is the *Menorah*. The *Menorah* represents *ahava rabba*, which is spiritual revelation in this world. And, as we know is imbedded in *ahava rabba* is Torah. It's learning Torah, the idea of the wisdom and intellectual and learning of Torah, and that's the two *brochos* of the pre before the *Shema*.

Now, we get to *Mizbayach HaKitores*. If you go in here you see there a *Mizbayach HaKitores*. I'm trying to see where it is... Yeah, I think the *Mizbayach HaZahav* is where you have the

kitores. I think so; I'll check okay. But that's the *Shema*. The idea of *kitores* was *urayach mechol l'HaKadosh Baruch Hu* – a sweet smell of *HaKadosh Baruch Hu*. And it was the idea of binding. *Katores* also implies bonding, bonding with *HaKadosh Baruch Hu*. And the *Shema* is the ultimate bond with *HaKadosh Baruch Hu*, to give up your everything for *HaKadosh Baruch Hu*. *Kol l'vav* _____ *yadecha*, and burning it completely. The idea of *katores* is burning completely until it becomes *urayach mechol l'HaKadosh Baruch Hu*, that we give up everything to become just a sweet smell with *HaKadosh Baruch Hu*. And that's what the *Shema* is.

Now we're at the *Parokes*. You see that funny little line there? The *Parokes* is the material in between the *Kodesh* and the *Kadosh Kadoshim*. Okay. That *Parokes* is where we say that final...the *brochas* after the *Shema* we say *tefilla geula*. And it says that you have to have, and we learned in *Shemoneh Esrei*, the *geula* has to be the most to the beginning of the *Shemoneh Esrei*, that you know that the full redemption only comes from *yad Hashem*, that there is no other and that's where, and it talks about *Mitzrayim*. There is no other savior, no other creator, no other anything but *HaKadosh Baruch Hu*. You cannot walk into *Shemoneh Esrei* without having that *kavana* that there is nothing else but *HaKadosh Baruch Hu*. And this *Parokes* is the moment we are about to enter the *Kadosh Kadoshim*. And it's the awareness that there is nothing else but *HaKadosh Baruch Hu*.

And obviously then, we get to the *Kadosh Kadoshim*, and that's the *Shemoneh Esrei*. Each person as an individual is only with *HaKadosh Baruch Hu* at that moment. He is alone in the

most holy of holy places with *HaKadosh Baruch Hu* in the *Kadosh Kadoshim*. And *Chazal* always say that when you say *Shemoneh Esrei*, focus your thoughts towards the *Kadosh Kadoshim*, that you're in the *Kadosh Kadoshim* and that Hashem with you there, and HE's listening to you and HE's waiting for you there in the *Kadosh Kadoshim*. **[A big discussion in the audience.]** So now, I'll just do a quick getting out of it. Okay. You go three steps back, first step back to the *Hechel* – the *Kodesh*, second step back to the *Ulam*, third step back to the *Ezras Yisroel*. [...Where making three steps back, so what does it mean? If I going first back into the *Hechel*, so what am I suppose to...] I'll tell you. You're moving; you're not stopping. You're moving to the *Hechel*, to the *Ulam*, to the *Ezras Yisroel*. In the *Ezras Yisroel*, that's when we do the repetition of *Shemoneh Esrei* at the *tzibor*. [...When I went back into the *Hechel*, did I ...What's the...] There's nothing that you...there's no *tefillos*, no...you're just moving out of the presence of *HaKadosh Baruch Hu*. **[A big discussion in the audience.]** No, no, I'm just at the end of the *Shemoneh Esrei*. At the end of *Shemoneh Esrei* when we go out, we're going out to the *Hechel*, *Hechel* to the *Ulam*, *Ulam* to the *Ezras Yisroel*. You see that? In the *Ezras Yisroel* again, that's the *tzibor*, the place of *tzibor* of only *klal Yisroel*, and we're all together. That's were we gather and we say the *Shemonei Esrei* repetition. After the repetition of the *Shemoneh Esrei*, we move out to the *Ezras Nashim*, and that's were they have *Slichas*, *Krias HaTorah*, *Tehillim*, *Aleinu*. [...Take three steps forward and then do *Kedushah*?] Oh, so maybe we get to go before the *Kedushah*, we go back in again. He didn't write that, but that's an interesting question. It wasn't written in there, but maybe when we learn it, maybe he talks...this was an overview and I went and I took out certain parts specifically, but didn't go through the whole, you know, every like one piece. But maybe, that's interesting. Maybe we

quickly get to go up again, and then go back again. Anyway, the idea is that then we go up to the *Ezras Nashim*. *Ezras Nashim* are the general things at the end that are said, all the way out to *Aleimu*. So we see that's organization our *tefillos* by the *Chachamin* and by the *Neviim*, we're directly...this *Kedushah* of the *Beis HaMikdash* was the emphasis or the basis on which to make the *siddur* in its *tefillos*. And this architecture _____ the blueprint for the order of our *tefillos*. And just like the word, *siddur*, means order. This is the order to bring us step-by-step up to *HaKadosh Baruch Hu*, alone with HIM, the King of Kings. Alone with Hashem! Alone talking to *HaKadosh Baruch Hu*. And then back out again, and then back into the world using whatever we've got, whatever we took, whatever basis, and then being in the world with it. So, I just wanted to share that with you. [*Yeshar Koach!*]

END OF LECTURE.

A Bonus (my timer was off).

[*A big discussion in the audience after the shiur.*] I see that women have special privileges. ... You know what? When a woman had to bring a sacrifice, there were different gates. So sometimes they would bring like a bird or whatever, and I guess the *Kohen* will come and get it from her probably. There are probably different points of bringing different...you know, and the *Levi'im* that stand here and sing. [*Yeshar Koach. Thank you.*] I thank my husband for this picture because he went and searched for a good one that would show the steps and the-this-and-the-that. And he found it! Amazing! He found it.