

**Tefilla part 2**  
**Esther Wein**  
**16 Adar 5783**  
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**Batsheva Katz - Refuah Shlaima for Aliza Orah Bat Sarah**  
**Rivkie Jungreis - Hi. I would like to sponsor the shiur for a thank you to Hakadosh Baruch Hu and a refuah shelaimah b'karov for Godel Yehuda b Roizel and all of cholei Yisrael.**  
**Donna Mentch - l'iluy nishmat her mother Malka bat Efrayim**  
**Michelle Eisenberg - for someone with fertility issues and all those who want children**  
**Talia Diamond - in honour of her daughter Aviva's upcoming Bat Mitzvah this Shabbat.**

### **A. Blessings , Thank You's and Praises**

Since Tefilla is composed of Brachos, If there is one key that can help us answer most of these questions, it would be unlocking the meaning of a bracha.

When we think about what a bracha is, we think in terms of blessing or thanking or praising Him.

This misunderstanding brings up many questions:

- So what are we essentially doing? Are we blessing Hashem? ( Like are we wishing Hashem good fortune) Are we thanking Him? Are we praising Hashem?
- Does Hashem need or gain anything from human praise?
- Why are praises to Hashem pre-scripted and written in poetic and unrelatable language?
- Shouldn't praise be a candid gesture, freely offered by the one moved to praise?
- Why should we say the same praises every day? Doesn't it become stale and artificial over time?
- Why do we keep praising past salvation when we need salvation in the present?

## B. What is a Bracha?

### Nefesh Hachaim 2:2

#### Gate II, Chapter 2

והענין כי מלת ברוך. אינו לשון תהלה ושבח כמו ששומה בפי ההמון. שהרי כשאמר לר' ישמעאל בני ברכני לא אמר שם שום שבח בברכתו אלא תפלה ובקשת רחמים. וכן בב"מ (ק"ד א') אמרינן וברוך יצא הקדש שא"צ ברכה. ופריך הש"ס ולא והא כתיב ואכלת ושבעת וברכת את ה' כו'.

And the matter of the word “blessed” **is not an expression of attributing glory and giving praise as is commonly accepted among the masses**, for when He said to Rabbee Yishmael: “Yishmael, my child, bless me” (Berakhot 7a), he didn’t utter there any praise in his blessing, rather a prayer and a request for mercy. And in the same context in *Bava M’tzee-ah* (114a) they stated: “and he will bless you’ (D’varim 24:13)—this excludes *hekdeish* which doesn’t require a blessing”. And then the Talmud argues that this is not correct, and therefore it is written; “and you shall eat and be satisfied and bless God...” (D’varim 8:10).

אבל האמת כי ברוך פירושו לשון תוספת וריבוי וכענין קח נא את ברכתי גו'. וברך את לחמך. וברך פרי בטןך וגו'. והרבה כיוצא במקרא. שא"א לפרשם לשון תהלה ושבח אלא לשון תוספת ורבוי.

**However, the truth is that *ba-rookh*, its meaning is an expression of increase and expansion**, and consonant with the context of (Berakhot 7a) “accept, please, my *b’rakha*...” (*B’reishit* 33:11), and “and He will bless your food” (*Shemot* 23:25), and “and He will bless the fruit of your womb...” (D’varim 7:13), and many others similar to these in the text, so that it’s impossible to translate them as expressions of attributing glory and giving praise; rather [it’s] an expression of increase and expansion.

ובזוהר אמר בכ"מ לאמשכא ברכאן כו'. לארקא ברכאן לאוסופי ברכאן. תוספת רבויא דברכאן כו' וע' ברע"מ ריש פ' עקב ע"א וע"ב שברוך אתה הוי"ה פי' כמשמעו לאמשכא ולארקא חיינן ממקורא דחיי לשמי' דקב"ה קדישא כו'. וכתוב ואכלת ושבעת וברכת את ה' אלהיך. ואינון ברכאן אריק ב"נ באינון מלין כו' ע"ש באורך.

And in the *Zohar* it states in many places “*l’am-sheekha birkha’an*...”, “*l’a-ra-ka birkha’an*”, “*l’oh-soo-fei birkha’an*”, “*toseffet v’ribui birkha’an*...”. And refer to the *Raa-ya M’hemna* (beginning of *parshat Eikev* 71 and 72), that “*ba-rookh ah-tah YHV”H*”, its meaning is to draw forth and cause the flow of life [force] from the Source of Life to the name of the Holy One (blessed be He)... . And it’s written (ibid): “and you shall eat and be satisfied and bless God

your God-*Elohi"m*", and those are blessings that people cause to flow with those words...". Refer there at length [for more details].

וכ"כ בפע"ח שער הקדישים פ"א ז"ל סוד ברוך בכל מיני רבויין. וכ"ה שם סוף שער הבריאה וספ"ב משער העמידה וברי"ש פ"ג שם ובשער השבת ריש פ"ב ובשער תפלת ר"ה פ"ג ע"ש וכ"כ הרשב"א ז"ל בענין ישמעאל בני ברכני ע"ש:

And so it is written in the *Pri Etz Chayyim, Sha-ar Ha-kadishim*, chapter 1, and this is what it says: "The hidden meaning of *ba-rookh* is many kinds of expansion". And so it is too at the end of the *Sha-ar Ha-b'reeya*, and at the end of chapter two of the *Sha-ar Ha-ahmeeda*, and at the beginning of chapter three there, and in the *Sha-ar Ha-shabbat* in the beginning of chapter twelve, and in the *Sha-ar T'feelaht Rosh Ha-shanna*, refer there. And so too wrote the *RaShb"A* (OBM) in regard to the context of "Yishmael, my child, bless me". Refer there [for more details].

אמנם ענין הברכה לו ית"ש. אין הכוונה לעצמות אדון יחיד ב"ה כביכול. חלילה וחלילה. כי הוא מרומם מעל כל ברכה. אבל הענין כמ"ש בזו' דקב"ה סתים וגליא. כי עצמות א"ס ב"ה סתים מכל סתימין ואין לכנותו ח"ו בשום שם כלל אפילו בשם הוי"ה ב"ה ואפי' בקוצו של יו"ד דבי'.

**However the context of blessing Him (blessed be His name), the intention is not [aimed] towards the Essence (so to speak) of the One Master (blessed is He), (never! never!),** for He is far, far above any blessing. Rather the context is as is stated in the *Zohar* (*Ehmore* 98, and in other places), that the Holy One (blessed be He) is [both] revealed and hidden. For the Essence of the *Ein Sofe* (blessed is He) is the most hidden of the hiddens, and can't be assigned any name at all, not even the name *YHV"H* (blessed is He), nor even to the top thorn of its letter *Yud*.

(ואף גם מה שבז"הק מכנהו ית' בשם אין סוף איננו כנוי עליו ית"ש אלא הכוונה על השגתנו אותו מצד כחות הנשפעים מאתו בהתחברותו ברצונו להעולמות. ולזאת כנהו א"ס ולא אין ראשית. כי באמת מצד עצמותו ית"ש אין לו לא סוף ולא ראשית. רק מצד השגתינו כחותיו ית'. הלא כל השגתינו הוא רק ראשית. אבל אין סוף להגיע בהשגה להשיג את כחותיו ית' הנשפעים.)

And though the *Zohar* refers to Him (blessed be He) **with the name *Ein Sofe*, it's not a descriptive name for Him (blessed be His name). Rather the intention is relative to how we perceive Him, from the perspective of the forces that are affected by Him via his purposeful relationship with the worlds.** And for this reason He is referred to as "Without End" and not "Without Beginning", for in truth from the perspective of His Essence (blessed be His name) He has no end and no beginning; [it's] only from our perspective of His powers (blessed be He). It's that all of our understanding is just a beginning, but there's no final destination at which we can arrive with an understanding of His powers (blessed be His name) that influence [the world].

### **C. The formula**

#### **Baruch: increase and expand**

-ב = 2 -

ך = 200

כ = 20

The word breicha, which is built off this root means a wellspring that keeps overflowing or increasing or expanding

#### **Ata -You -**

*How many layers of understanding are in my "you"*

#### **YKVK-**

YKVK is the name of Hashem's all-encompassing everythingness . It contains within it the past present and future. As we have learned, time only operates within the womb.

**Elokeinu** - the name Elokim refers specifically to the confines of the womb, . In fact, Elokim is the same gematria as הַטֵּב which is the created physical realm. As we know, the physical world is governed by Din-unalterable laws because it is the physical manifestation of the greater Emes that it is part of. This is why the name Elokim and Elokeinu is always associated with "Midas HaDin"

**Melech** - Hashem only becomes the Melech when WE choose to allow His influence into our lives.

#### **\*Moreh 3:52**

If we therefore desire to attain human perfection, and to be truly men of God, we must awake from our sleep, and bear in mind that the great king that is over us, and is always joined to us, is greater than any earthly king, greater than David and Solomon. **The king that cleaves to us and embraces us is the Intellect that influences us, and forms the link between us and God.** We perceive God by means of that light that He sends down unto us, wherefore the Psalmist says, "In Thy light shall we see light" (Ps. 36:9): so God looks down upon us through that same light, and is always with us beholding and watching us on account of this light. "

**HaOlam-** Olam means 3 things, **world,- Haolam, forever- L'olam and hidden- Ne'elam.** This teaches that our physical world is part of an eternal reality and its truth is hidden from us.

***Now let's put it all together :***

***My understanding That YOU are The Everything that governs and influences our physical world, should increase through the pleasure or the mitzvah I am engaging in***

***D. A Mitzva has an additional formula;***

***Asher Kidishanu-*** that you have made us “Kadosh”:  
Kadosh is translated as “holy” which is an English word that does not capture the meaning. Kadosh  
mufrash (source) exclusive or designated as separate for a higher purpose.

***B'mitzvosov-*** with His mitzvos- A mitzva is not a Tzivui it is something more.

There are 2 players in channeling Hashem's ratzon into the world  
The Mitzaveh- the commander  
The Mitzuveh- the one being commanded.

A mitzva is an act that demonstrates that we are both unified in a common goal.

***V'tzivanu-*** and commanded us

***E. Brachos VTishbachot: What is “praise”***

HaKol Bara L'chvodo-

Ahava and Yirah

Prescribed “praises”

Pisukei D'Zimra

### **E. Questions:**

What is an Eis Ratzon?

Saying the Yehi Ratzon for candle lighting, when ones children are no longer connected to Torah

Is there benefit to davening and thanking and asking in my own words spontaneously?

What do we mean that Sicha is a “conversational” form of Tefilla?

What if i am davening for a zivug and it is a higher priority to me then the brachos in the Amida?

Is there value in our prayers even if it isn't “למענך”?

What is the benefit of davening at Mekomot Kesoshim

Is there a greater benefit to Tefilla BTzibbur?

What if one does not feel well, what Kavana is expected?