

THE PIRCHEI SHOSHANIM ROADMAP TO PRAYER PROJECT

# The Roadmap to Prayer

## Lesson 3

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# The Roadmap To Prayer

Lesson

# 3

## Hodu – Let Us Praise

הודו להשׁׁ ם קראו בשׁמו. הודיעו בעמים עלילותיו:

### מקורות Background

After opening *Pesukei De'zimra* with the blessing of *Baruch She'omar*, *Pesukei De'zimra* itself begins now with *Hodu*. The first part of this passage is from *Chronicles 16: 8-36*<sup>1</sup>. After these verses (*Pesukim*), the *Hodu* prayer continues with additional verses from various Psalms.

These verses were recited by King David because the Holy Ark (*Aron HaKodesh*) resided in a tent for 43 years prior to the building of the Holy Temple - the *Beis Hamikdash*. He then instituted that the first part of *Hodu* be recited during the Daily Morning offerings, the *Korban Tamid shel Shachar* - קרבן תמיד של שחר. They start from the beginning, 15 verses (*Pesukim*), and ending with *va'Hashem shomayim assa*. The second part was recited during the Daily Afternoon offerings, the *Korban Tamid shel bein ha'arbayim* - בין הערבים. It begins with *Hod ve'hadar Iefanav* until *ve'hallel La'Hashem*. The final section is from *Romemu Hashem* until the end. This will be discussed later in this Lesson.

*Hodu* is still part of the *Korbanos* (Sacrifice offerings) prayers (recited before the start of *Pesukei De'Zimra*<sup>2</sup> according to *Nusach Sefard* and for *Sephardim* in general. In *Nusach Ashkenaz* all prayers from *Psalms* are said after *Baruch She'omar*.

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<sup>1</sup> These verses-*Pesukim* appear in Psalm 105 with slight variations

<sup>2</sup> *Sefer Shalmei Tzibbur*

## Hodu - הודו

*Hodu* begins with a calling to give thanks and sing praise to G-d. This calling is to *Zerah Yisrael avdo bnei Yaakov bechirov* – “the seed of Israel His servant; the sons of Jacob His chosen”. We are called upon to sing songs of praise to G-d (*Shir*) *Shiru lo*, *Zamru lo* (another form of song with musical accompaniment<sup>3</sup>), *Hishallelu* (take glory) ... *Dirshu* (search) ... *Zichru* (remember) ... These are all directives to sing G-d's praises and to search for G-d's Divine Providence in our daily affairs, to take note of the miracles He does and the judgments He metes out to the world.

It then speaks of G-d's promise to the Patriarchs to give the Land of Israel to their descendents. Before this promise was fulfilled, Jews wandered for many years amongst hostile nations, yet they survived because they merited Divine protection and intervention. This phenomenon is an everyday occurrence for the Jewish Nation even in today's post-WWII world. Time and again, our nation faced annihilation by our enemies, yet we managed to survive as the nation of G-d, clinging dearly to His holy Torah. This “miracle” of survival can only be attributed to Divine Providence and His protection.

This protection is constant as the verse states: *Basru miyome el yome yeshu'aso* (*Proclaim His deliverance from day to day*). So great is this miracle that even the nations of the world recognize this and will one day, sing G-d's praises, as Protector of the Jewish People. The great scholar and leader of Jewry in the Middle Ages Rav Yaakov Emden *Zt'l* once exclaimed, “The greatest miracle of all time is the survival of Jews throughout the ages despite all the hurt and suffering to which they were subjected.”<sup>4</sup> In fact, it is those very nations who can bear testimony to the many plans and decrees that did not succeed because of Heavenly intervention. King David proclaims in Psalms<sup>5</sup> *Hallelu es Hashem kol goyim ... kee govar oleynu chasdo ...* (*Declare the Praise of G-d, all the nations ... For His loving-kindness was mighty over us ...*). Why should the nations of the world sing G-d's praises for the kindnesses that He performs for the Jews? The Chafetz Chaim *zt'l*, says that the nations that plotted against us know far better about all the plots that they tried against us, which for one reason or another failed. We don't necessarily

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<sup>3</sup> Based on the Rav Hirsch Siddur explaining the term *Mizmor Shir*

<sup>4</sup> See Gemora Brachos 21b which attributes such a statement to G-d

<sup>5</sup> Psalms 117

know all their plans and thoughts, so we can't really appreciate what *Hashem* has done for us. However, the nations themselves know far better and are much more aware of the many praises we owe G-d.

Upon realizing these "everyday" miracles, everyone will ultimately sing G-d's praise. The "*families of people*" will step forward to sing G-d's praises. It is not just individuals, but the heads of families of the nations who will feel compelled to get together and sing G-d's praises. How much more so should Jewish heads of families get together just for the purpose of singing G-d's praises<sup>6</sup>.

## Hovu La'Hashem Kavode va'oze They will give honor and strength to G-d's Name...

הַבּוֹלֵהֶשׁ ׀ כְּבוֹד וְעֹז

Rav Avigdor Miller *zt"l* explains that *honor* refers to the recognition of the kindness and beneficence that G-d bestows upon His nation<sup>7</sup>, Israel. *Strength* refers to G-d's wisdom and power, which is not easily recognized by all. . Rav Miller points out that the time will come when the nations of the world will reach this realization by default and not of their free will. . How much more worthy is the belief of a Jew who while still exercising his free-will recognizes the greatness of G-d, obscured as it is, by the falsehoods of this world.

*Hodu (continued)*

Let the heavens rejoice and the earth be  
happy and they shall say among the  
nations, G-d has reigned  
Yismechu hashomayim vesageil ha'aretz,  
va'yomru ba'goyim *Hashem* malach

ישמחו השמים ותגל הארץ ויאמרו בגוים השם מלך

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<sup>6</sup> Rav Avigdor Miller, *Sing My Soul* #165 -171

<sup>7</sup> This is because in return for kindness the benefactor receives honor

“The heavens shall rejoice and the earth shall be glad; and they shall say among the nations, G-d has reigned.” This is what will eventually happen when G-d reveals Himself to all mankind. The heavens and the earth rejoice for then they will bear testimony to G-d’s glory, as they were meant to do right from creation. The purpose of their existence is to reveal G-d to the world so that all will serve Him. It was only through Mankind’s sins that the world itself did not bear testimony to G-d’s existence. When Adam sinned, *Hashem* cursed the earth so that it bore fruit only through much effort and toil. Likewise, after the Great Flood (*Mabul*) the world deteriorated and then it happened again after the destruction of the Holy Temple. When the final redemption arrives, the natural world will regain its original pristine beauty. Anyone witnessing it will immediately become aware of G-d’s greatness and kindness in everything that He does for us in this world. Even today, when we witness a breathtaking view, we tend to be awe-stricken and humbled by the marvel of the natural wonder. How much more will we feel these things when the entire universe is restored to its original glory and grandeur? Then, creation itself will bear testimony to G-d’s *splendor* and *might* by virtue of its existence and purpose alone. The simple *G-d fearing Jew* of today should take pride in and appreciate the great value of, his commitment to G-d and His Torah despite all the deterrents in society today. He who recognizes G-d’s existence and providence in his day to day dealings is fulfilling the purpose of creation and will be greatly rewarded.

*Hodu (continued)*

Let the heavens rejoice and the earth  
be happy  
Yismechu hashomayim vesageil ha’aretz

ישמחו השמים ותגל הארץ

In Hebrew the words *Yismechu* ישמחו (*Simcha* – joy) and *vesageil* ותגל (*gilah* – happiness) are closely related. The Gaon of Vilna explains that in truth, they have different connotations. The word *Simcha* refers to the joy of a happy occasion one has just experienced. The word *gilah* refers to a feeling of contentment one experiences about something ongoing. King Solomon (*Shlomo Hamelech*) writes in *Koheles* (1:9) that “there is nothing new under the sun”. Our Sages interpret this to mean that under the sun there is nothing new to experience. Every kind of experience has been created already, beforehand. However “above the sun” i.e. in the spiritual realm, there are new experiences to be had. Hence, the verse here relates that the heavens experience *Simcha* since they have new experiences that

were never before in existence. However, on earth, we feel *gilah* a sense of contentment which arises from satisfaction with that which we have.

In another vein, we can use this difference to help us appreciate everything we have. We know that every so often it takes an extraordinary event to help us appreciate that which we have had for years. Let's imagine for a moment a person born blind and who after twenty five years undergoes surgery giving him perfect eyesight. He would be so thrilled to see, that his amazement at the beautiful world would not cease and would talk endlessly about it. Witnessing this, we would be very moved by this man's good fortune and some of us might learn to appreciate what we have, a little more. This phenomenon is nothing new to us and is typical of human nature. The Ramban in Parshas Bo explains that everything in "nature" is like this. In fact, everything G-d created in "nature" is an ongoing and continuous miracle. We only attribute a "miracle" to something out of the ordinary, such as an event that defies nature. The Ramban exhorts us to study the miracles G-d performed for us in the past and learn from them how to appreciate "nature" as a series of ongoing miracles. We need to look up to the heavens which "rejoice" with new developments "above the sun" i.e. above nature. Just as that gives the heavens reason to rejoice (" *Yismechu hashamayim*"); we on earth must learn to be content (" *vesageil ha'aretz*") with the "everyday miracles" that are no less miracles than the extraordinary ones.

### *Hodu (continued)*

Seek your glory in His Holy Name  
Hishallelu be'sheim kodsho yismach lev  
mevakshei *Hashem*

הַתְּהַלְּלוּ בִשְׁמֵי קְדֹשׁוֹ יִשְׂמַח לֵב מְבַקְשֵׁי הַשֵּׁם

We use the term Hishallelu which is the reflexive form of the word *hillul* – *praise*. This can be understood to mean that by a Jew following the ways of Torah and *Hashem*, the Name of G-d is "called upon him" i.e. he becomes the ambassador of G-d and His torah. Thus, he attaches the Name of G-d to himself as the representative of G-d's will and he himself becomes praiseworthy in the eyes of the Nations. This can be derived the verse in *Devarim*<sup>8</sup>, that the nations will see G-d's Name upon you and they will fear you. This is a tremendous lesson for all Jews, especially in our present exile. We sometimes make the mistake in

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<sup>8</sup> Deuteronomy 28:10

following certain ideological beliefs, thinking that it is better to minimize the differences between Jews and non-Jews. We therefore surrender certain Jewish customs so not to arouse the animosity of our non-Jewish neighbors. In truth, any desertion of Jewish rituals or customs does not foster the love of the nations towards us. The opposite is true. Only strict adherence to Jewish Laws and customs earns us respect from our non Jewish neighbors. The more we keep our ways, the better the relationship between us. The more we try to act like them and copy their lifestyles, the more they will reject us. If one studies history honestly and carefully, one sees a pattern that whenever the tendency was to follow the ways of the nations there usually was a rise in anti-Semitic sentiment. On the other hand, whenever we adhered to Torah laws (*mitzvos*) and values, we gained more respect in the eyes of the nations. Therefore, let us seek glory in the Name of *Hashem*, be proud of our heritage and ultimately we will be respected by the nations. If we do so, we will one day become a "light unto the nations".

*Hodu (continued)*

## Seekers of G-d Mevakshei Hashem

### מבקשי השם

Who are the *seekers* of *Hashem*? Why are they called *seekers* when they could as easily been called *followers*. The *Sefer Halkkarim*<sup>9</sup> explains that in general, once one finds the object of one's search one stops. This is when one searches for a finite object. *Hashem* has no physical attributes and is infinite in all aspects. When one finds *Hashem*, one has not even begun discovering, His true nature and attributes. One, who *seeks G-d*, never ceases to continue discovering more and more of G-d's endless attributes. Hence, the *seeker* always remains a *seeker* while at the same time rejoicing in his heart at his present level of comprehension. Therefore, *Yismach lev mevakshei Hashem*, let's rejoice in our hearts for we are seekers of G-d.

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<sup>9</sup> Baal HaZikaron, R' Yosef Albo - Born: Spain, c. 1380. Died: Spain, 1435. Notes: Philosopher and itinerant preacher. Student of R' Chasdai Crescas. Participated in the Disputation at Tortosa 1413-4. Author of *Sefer Halkkarim*/Book of Basic Principles where the basis of Jewish faith is reduced to three principles: existence of G-d, Divine Revelation of the Torah, and reward and punishment, all other issues being derivatives.

*Hodu (continued)*

Search out Hashem and His strength,  
seek His Presence<sup>10</sup> constantly  
Dirshu *Hashem* ve'uzoh, bakshu fanov  
tamid

דרשו השם ועוזו בקשו פניו תמיד

Not only do we seek G-d in times of joy and benevolence (*Yismach lev mevakshei Hashem*) but even in times of sorrow and His displeasure (*ve'uzoh* connotes strict judgment). Psalms 116: 3, 4, puts it this way: *Kos yeshuos essa uv'sheim Hashem ekrah*, while the same is said in times of need *tzara veyagon emtza uv'sheim Hashem ekrah*. Thus we seek *Hashem's* Divine Providence in all areas of our lives. The Name *Hashem* used in this verse refers to the *Tetragrammaton* -the attribute of G-d's mercy even when He metes out judgment. As G-d created the world with the attribute of judgment, He foresaw that the world could not subsist with that attribute alone. Therefore, He combined it with that of Divine mercy so that the world could exist. This is how we should seek *Hashem* even when we are faced with difficulties and what we may perceive as, trouble.

Taking Advantage of our Resources

Rav Shimshon Pinkus *zt"l* explains that the verses of *Hodu* have an esoteric spiritual effect in eradicating evil. This is based on *Kabalistic* concepts built into this prayer (*Tefilla*). He therefore encourages us to take full advantage of it and not skip over it as so many unfortunately do. He compares it to a very good elixir which would benefit us immensely yet we refrain from taking it because we are negligent and don't appreciate its potency.

He explains that *Hodu* discusses how *Hashem* - G-d, is in control of Nature and all of Creation. It speaks of a time in the future when not only will Jews recognize this, but all of mankind. By speaking of G-d's wonders, *Sichu bechol niflaosav* (*converse in all His wondrous acts*) we train ourselves to recognize *Hashem* in our daily affairs and constantly remind ourselves to serve Him and not our own selfish desires.

*Hodu* also speaks of G-d as a G-d of vengeance, Who visits retribution upon evil nations. *Keil nekamos Hashem* (*G-d is G-d of vengeance*). Not only does *Hashem*

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<sup>10</sup> Lit. "face"

physically eradicate nations opposing us, but also the evil and immoral influences they symbolize.

This was demonstrated in G-d's intervention in Egypt when he changed the course of Nature and brought the Ten Plagues upon the Egyptians. Each plague was a special lesson in how G-d controls everything, and further, that there exists no other Power aside from His. But this was not all. G-d then destroyed the Egyptian nation, the then superpower. This defeat was not just a means of freeing the Jews from their physical bondage in Egypt, but it eradicated the evil and immoral influences the Egyptians embodied. It also defeated Egypt's spiritual counterpart in Heaven, which introduced these evil powers to the world. Likewise, we daven for the ultimate redemption when G-d will reveal His existence to all mankind beyond a shadow of a doubt, ridding the world of all physical and spiritual evil.

#### In Closing:

By reflecting on the words of Hodu, we accustom ourselves to reflect upon the values in *Hodu* and implement them in our day to day conduct.

Let the heavens rejoice and the earth be  
happy

Y'ismechu H'ashamayim V'esageil H'a'aretz

ישמחו השמים ותגל הארץ

#### Intimation-hint רמז

The letters of the *Tetragrammaton* are encoded here in the first letters of these four words. The word *Yismechu* ישמחו in Hebrew has the same letters as the word *Mashiach* משיח (Messiah). Finally, the word *Vesageil* ותגל has the same letters as *Galus* גלות (exile).

This hints or suggests that in the future G-d's attribute represented by the 4 letters of *Tetragrammaton* will be fully appreciated by all mankind, and the *Messiah* will come and gather Jews from exile – *Galus*, and take them to the Land of Israel. Then we will experience the great *joy* of the heavens and the *satisfaction* of the earth.

### מנהג Custom

Some people had the custom of standing up when reciting the verse *Y'ismechu H'ashomayim V'esageil H'a'aretz* יִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ וַיֹּאמְרוּ בְּגוֹיֵהֶשׁׁ ׀ מִלְּמַלְכֵי הַשָּׁמַיִם since it contains *Hashem's* Name, the *Tetragrammaton*, encoded in the first letters of the words. The *She'la Hakadosh*<sup>11</sup> cites this custom and says that it is no longer in practice. However, there still remains a custom to touch one's *Tefillin* when saying these four words.

### Hodu (continued)

Exalt Hashem our G-d and bow at His  
footstool. He is Holy; Exalt Hashem our  
G-d and bow at His holy mountain for  
holy is Hashem our G-d

Romemu *Hashem* Elokeinu ve'histachavu  
lahadome raglov Kadosh Hu; Romemu  
*Hashem* Elokeinu ve'histachavu lehar  
kodsho ki kadosh *Hashem* Elokeinu

רוממו השם אלוקינו והשתחוּו להדום רגליו קדוש הוא: רוממו השם  
אלוקינו והשתחוּו להר קדשו כי קדוש השם אלוקינו

### מקורות Background

From here until the end of *Hodu* there are verses from various Psalms. This was compiled by a refugee of the Spanish massacres in 1391 - Rabbi Profiat Duran. He describes this compilation as verses of Mercy (*Pesukei De'rachmei*).

### Prayer Facing Jerusalem

Even when King *Chizkiya* hid the Holy Ark (*Aron Hakodesh*) during the first *Beis Hamikdash*; and during the second Holy *Hamikdash*) when there was no Holy Ark in after the second Holy Temple's destruction; towards the self same place where the Holy



Temple era (*Beis* place; and even we still pray Ark once stood.

<sup>11</sup> *She'lah* – R' Yeshayah Horowitz- Born: Prague, Czechoslovakia, 1565. Died: Tiberias, Israel, 1630. Notes: Talmudist and Kabbalists. He studied in Prague and served as Rav in Poland, Lithuania, and Germany. He returned to Prague as Rosh Yeshiva in 1615 and was appointed Rav of Jerusalem in 1622. Author of **Shnei Luchot HaBrit/ She'lah**, a classical work on Halacha, customs, and Kabbalah, based on the 613 Commandments as they appear in each parsha. The author gives kabalistic interpretations of the laws as well as ethical implications.

The Rambam rules that one should pray in a room with windows facing Jerusalem. Even today with the *Beis Hamikdash* destroyed, our Sages teach that the *Shechina* (Divine Presence) has never left the *Western Wall* (*Kosel HaMa'aravi*).



Thus we say here that G-d has chosen the mountain as His dwelling place on earth. This is the place from where all our Prayers (Tefilos) ascend to heaven. We are obligated to face in that direction so that we can concentrate on the fact that our Prayers (Tefilos) reach G-d directly. The Rambam rules it a prerequisite for Prayer (Tefilla) to imagine ourselves as standing before G-d. One who doesn't realize this lacks in the fundamental of Prayer (Tefilla). Such a person is just reading words; not involved at all in Prayer (Tefilla). Therefore, we face the direction of Jerusalem and the Holy Temple during the *Amidah She'moneh Esrei* - where G-d's Divine Presence still secretly graces the world. This helps us recognize that we are praying to G-d directly.

The sefer *Shiras David* points out that the above idea has its source in the following *Halacha*. The Rambam explains why the sanctity of the Holy Temple and the city of Jerusalem remain in effect even today with regard to sacrifices, while the Land of Israel lost its holiness after the destruction with regard to the Torah Law of the *Shemittah*<sup>12</sup> year, *Tithes* and other separations from produce. He attributes this to the origin of each sanctification. The Land of Israel became holy through Jews settling the land, so when they were exiled, the land lost its sanctity. On the other hand' the sanctity of the Holy Temple and the city of Jerusalem came about through the Divine Presence resting there. Hence, with the destruction of the physical structure of the Holy Temple the Divine Presence was

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<sup>12</sup> Every seventh year, the land would lay fallow and anyone was free to take from the produce which grew on its own.

not affected. Therefore, the sanctity of the Holy Temple and the city of Jerusalem remain because the Divine Presence dwells at the Western Wall even today!

## Prayer of Israel vs. Prayer of the Nations

Salvation is G-d's; upon Your people is  
Your blessing, Selah

La'Hashem hayeshu'ah al amcha  
birchosecha Selah

להשׁיב ה' שׁוּעָה. עַל עַמּוֹךְ בְּרִכְתּוֹךְ סֵלָה

*Rashi* in his commentary on *Tehillim* (3:9) explains that this verse exhorts the Children of Israel to sing G-d's praise. In particular we are to sing His praises for delivering us from our enemies. Although Prayer (*Tefilla*) is an integral part of human nature<sup>13</sup>, as it emanates from the G-dly spirit imparted to us in our *breath of life*; still the aspect of singing G-d's praise in Prayer (*Tefilla*) is specifically a Jewish attribute and responsibility, and not that of the Nations. True, ultimately all the nations will recognize G-d and all His wondrous deeds for mankind. This will elicit songs of praise from everyone in the world including all the nations; nevertheless the nature of Jewish Prayer (*Tefilla*) is fundamentally different to that of the nations.

When we sing to G-d after He has given us salvation, we express our gratitude for the Divine deliverance of His chosen nation. Even at times when we face adversity, our Prayers (*Tefilos*) for salvation are ultimately for G-d's Namesake, not for ours. This is the nature of the relationship between G-d and His chosen people. The other nations were left by G-d to be governed through indirect contact. They call out to G-d when they are in danger just to save themselves. They do not seek to bring honor and glory to G-d through their salvation. This is not their duty as they do not merit this special closeness as we do. When the Jewish people answered the call to accept His Torah, they became charged with a significant responsibility - to carry the "banner of the Torah" and to uphold its values and virtues in all circumstances. They merited this more than other nations as a result of their forefathers Abraham, Isaac and Jacob, who served *Hashem* out of their own free-will and their closeness to G-d.

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<sup>13</sup> As explained in the first lesson

This is not to be construed as excluding non- Jewish people. The opposite is true as we see from King Solomon's Prayer (*Tefilla*) at the inauguration of the Holy Temple (*Beis Hamikdash*).

*Also a gentile who is not of Your people Israel, but will come from a distant land, for Your Name's sake, for they will hear of Your great Name and Your strong hand and Your outstretched arm, may You hear from Heaven, the foundation of Your abode, and act according to all that the gentiles call out to You, so that all the people of the world will know Your Name, to fear You as does Your people Israel, and to know that Your Name is proclaimed upon this Temple that I have built.(1 Kings 8:41-43)*

In the parlance of Jewish Law (*Halacha*), we can assert that a Jew's obligation in Prayer (*Tefilla*) is a thrice-daily one. It is a relationship with G-d which we must maintain on a daily basis much like we need to sustain our physical bodies with three meals a day. Conversely, the Prayer of other nations can be classified as an "as-needed" resource<sup>14</sup>. There is a clear distinction between *She'moneh Esrei* and other Prayers (*Tefilos*) in that for Jews there is closeness to G-d specifically when praying (davening) the *Amidah/ She'mone Esrei*. On the other hand, when praying (davening) other Prayers (*Tefillos*) there is not this level of closeness. Hence many of the laws of *She'moneh Esrei* do not apply to other Prayers (*Tefilos*). An example is not sitting within 4 cubit proximity of someone praying (davening) the *Amidah*. One must take three steps backwards and then three steps forward in order to stand before G-d or take leave of G-d .This does not apply to other Prayers (*Tefilos*). Both these laws are based on the principle that in praying (davening) the *Amidah/She'moneh Esrei* one is standing before the Divine Presence. Non - Jewish people, who pray, are only able to attain a level on their own through their concentration on their prayer. Jews with the three daily Prayers (*Tefillos*) of *She'moneh Esrei* have the automatic benefit of these being inherently in the presence of G-d. So Rambam postulates as law - a prerequisite for Prayer (*Tefilla*) is that one must imagine one's self standing before G-d and this is only for the *She'moneh Esrei*. It is interesting to note that King Solomon's Prayer (*Tefilla*) mentions that the prayer of a gentile inside the Holy Temple should be answered if he prays with sincerity and for the sake of G-d.

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<sup>14</sup> *Shiras David* introduction to his commentary on the Siddur

## Questions:

1. To what do the two parts of *Hodu* correspond?
2. In *Basru miyom el yom yeshu'aso* (*Proclaim His deliverance from day to day*), what is the meaning of this daily deliverance?
3. "When the final redemption arrives, the natural world will regain its pristine beauty". What lesson will this teach us?
4. What lesson can we learn from open miracles the cause of which makes the *earth continuously happy*?
5. Explain why *Hishallelu* is in the reflexive form (i.e. one is to be praised)?
6. *Dirshu Hashem ve'uzoh, bakshu fanov tamid* - *Search out Hashem and His strength, seek His Presence constantly*. Explain what *ve'uzoh* (*His strength*) connotes?
7. *Y'ismechu H'ashomayim V'esageil H'a'aretz* וְיִשְׂמְחוּ הַשָּׁמַיִם וְתִגַּל הָאָרֶץ וְיֹאמְרוּ בְּגוֹיֵם הַשֵּׁם מְלֶכֶךְ. What did people do when they came to this verse in *Hodu*? Why? What do some people do instead today?
8. *Ve'histachavu lehar kodsho* והשתחוּוּ לַהַר קֹדֶשׁוֹ. What Law (*Halacha*) is connected with this idea?
9. In what sense is the nature of the Jew's Prayer (Tefilla) fundamentally different to prayer of the nations?

## Answers:

1. The first part corresponds to the Daily Morning offerings (*Korban tamid shel Shachar*). The second part corresponds to the Afternoon offerings (*Korban tamid shel bein ha'arbayim*).
2. This refers to *Hashem's* continuous Divine Providence and protection during all exiles of the Jewish nation.
3. When we witness nature's natural beauty in its original form, we will be inspired and awe-stricken by *Hashem's* greatness in creating such a wondrous world.
4. From the open miracles we gain insight into nature's daily events - they too are miracles continuous and constant.
5. We will be praised by others for our strict adherence to Torah and its laws, building our reputation in the eyes of the nations.
6. *Ve'uzoh (His strength)* connotes *Hashem's* strict justice which we accept even though it is difficult to do so.
7. They used to stand up because the Tetragrammaton is alluded to in the first letter of these words. Nowadays, some people have the custom of touching their *Tefillin* while saying these words.
8. The Law (*Halacha*) of facing Jerusalem and the *Beis Hamikdash* when praying (davening) *She'moneh Esrei*.
9. Our Prayer (Tefilla) is that *Hashem* help us for His sake so that we follow the *mitzvos* and His glory will be evident to all mankind. The nations pray purely for their own needs.