

Sadles Shemoneh Esrei (Winter Torah Seminar)
4 US off - Dec. 1957

(3)

This is prayer par excellence

but in MUNK

I. spirit filled mind - prayer not an abstract philosophical exercise; but result of intimate knowledge [Hasidic: just as can't philosophy by praying, or can't pray by philosophy]. Intimate knowledge means experience or history - thus spirit filled leads to spirit

II. maximal 3 - prayer to prayer - 3/11/2 - 2/26 2/2/28

III. Structure - 3 parts - 1st 3, middle 12 (vv13), last 3.

A) 1st 3 - אָלֹה - servant homage to Master

B) 2nd group - אָלֹה - " requests, petition (eliminated vv14)

C) 3rd 3 - תְּהִלָּה - " thanks.

IV. First Three - אָלֹה - comes q-d as source of all

A) answers 3 questions

- 1) who governs universe? - your q-d of our fathers ~1/2/c
- 2) what are His powers? - your provider of protection - 1 1/2 d
- 3) what influences Him - " with influenced earthly considerations of us

B) אָלֹה -

- 1) after "for NOT sin but you are my God" - personal relationship
- 2) Historical motif - (walk w. God like this preceded)
- 3) Not born yesterday - link w. past - resolution future - אָלֹה יְהוָה
- 4) all history - from us to God - is mirror our special relation with q-d

C)

אָלֹה יְהוָה

- 1) omnipotence
- 2) definition of אָלֹה - as ethical attribute.
- 3) q-d source all life

ד) אָלֹה

R&A = interesting feature at "4" Oct 73

V - Middle Blessings - for

A) First Unit of Time - Moral + spiritual aims of Individual
 יְהִי־פָּנֶיךָ → זְדֻבָּר → הַלְּבָשָׁן

B) Second Unit of Time - material welfare + indiv.
 יְמִינָתֶךָ (material life) → אֲלֹאת → כְּבוֹד

C) Middle blessing - Transition from individual to communal
 יְהִי־גָּלְעָם

D) Third Unit of Time - Spiritual preconditions until Israel under God
 יְהִי־דָּבָר → יְהִי־פָּנֶיךָ → יְהִי־בָּרָךְ
 Justice → punishment → vindication

E) Last Unit of Time - material welfare Israel
 יְהִי־בָּרָךְ → נְאָזֶן → יְהִי־מָלֵךְ
 ↓
 really summary,
 pinnacle

VI - Last Time. בָּרוּךְ

(A) parallel First Time - but about us - answers 3 questions
 1) who are we? → we are פְּנֵיכֶם - (vv3-5)
 2) what are our powers? → None w/o God, hence פְּנֵיכֶם
 3) what influences us? → only God, hence requires His rule

VII - Finally יְהִי־בָּרוּךְ

A) Not integral part of "B"

B) But a brief consequence - main purpose prayer NOT
 to change God, but change us - יְהִי־בָּרוּךְ is prayer with
 for NEW CHARACTER

C) Thus, realization of יְהִי־בָּרוּךְ is test of efficacy of prayer

[above based largely on Munk]