



# Moor Lane More Torah

A Monthly Publication From The Manchester Montefiore Community Kollel

Sponsored Leilu Nishmat Yehudah Ben Shmuel HaCohen Breslauer

## We present you with a commentary on the addition to the 3rd עמידה of the ברכה for יום כיפור and ראש השנה <sup>1</sup>.

*It appears twice, firstly according to the Sefardi/Sefard nusach, and then according to the Ashkenazi nusach.*

1 This commentary is from Rabbi Pinchos Grosskopf of Etz Chaim School, Manchester [slightly adapted], and we gratefully acknowledge his permission to use it. His commentary is in turn based on the commentary of Rabbi Chaim Friedlander [OBM].

### Sefardi/Sefard Nusach

*[Spanish and Portuguese nusach in brackets and smaller font]*

We begin the special ראש השנה section with the word 'ובכן'. אסתר used this word when she told מרדכי that she would enter the king's chambers even though she has not been called and it was against the law 'ובכן אבא אל המלך אשר לא כדת'. Since מרדכי had told her to go, she agreed to go. Similarly, we are unfit to stand before ה' but since ה' wants us to pray, we do so.

**And then** in the time of משיח **Your name will be** recognised as **Holy**

**ובכן יתקדש שמך**  
(וְיִתְקַדֵּשׁ שְׁמֶךָ)

**G-d our G-d**

**יְדוּד אֱלֹהֵינוּ**

**Upon** ישראל **Your people**

**עַל יִשְׂרָאֵל עַמֶּךָ**

And upon Jerusalem Your city, and upon Zion the place of Your glory, and upon the kingdom of the house of David your anointed one, and upon you residence

נוסח ספרד: ועל ירושלים עירך, ועל ציון משכן כבודך, ועל מלכות בית דוד משיחך, ועל מכוונך והיכלך

**And so** - since You are the רחמים אב, and You want us to live, we ask You that in order to be able to fear and serve You

**ובכן**

**our G-d, instil Your fear** - תפח refers to fear of things that are close to a person

**תן פחדך יְדוּד אֱלֹהֵינוּ**

**Upon all Your works** – this refers to ישראל

**עַל כָּל מַעֲשֶׂיךָ**

**And Your dread** – the expression of אימה refers to fear of distant things

**ואימתך**

<b>On all that You have created</b> – this refers to the אומות העולם	<b>על כל מה שבראת</b>
<b>And then all Your works will fear You</b> – ישראל will reach this high level of fear	<b>וייראוך כל המעשים</b>
<b>And all your creations will bow down to You</b> – The אומות העולם will reach this level. They will submit themselves to G-d – This will be shown through their bowing	<b>וישתחוּוּ לְפָנֶיךָ כָּל הַבְּרוּאִים</b>
<b>And all of them will become one group</b> – Different things tied into a bundle remain different. So too, the 70 nations, even though they will all be in one group to serve G-d, will each have a different job in helping ישראל to serve Him.	<b>ויעשו כולם אגדה אחת (אחת)</b>
The goal of this group will be <b>to do Your will</b> –their whole desire will be to fulfil Your will	<b>לעשות רצונך</b>
<b>With a complete heart</b> – without any self interest	<b>בלבב שלם</b>
<b>As we already know</b> – A person might know that G-d is in charge, but to be able to live such a life with no other interest other than serving G-d, is a much higher level, and that is what we are praying for	<b>כמו) שידענו</b>
<b>That dominion is before You</b> – G-d does not have to exert any effort to control, everything is ready before Him	<b>ידוד אלהינו שהשלטון (שהשלטון) לפניך</b>
<b>Strength is in Your (left) hand</b> – left hand refers to nature, which is ruled with strength	<b>עז בידך</b>
<b>And might is in Your right hand</b> – the right hand refers to miracles; even though the world was set to run according to nature, G-d overrides nature with His might and performs miracles	<b>וגבורה בימינך</b>
<b>And Your name inspires awe</b> – A name with regard to G-d means His ways. When one observes the ways of G-d he becomes filled with awe and the realisation that G-d's ways are beyond our limited understanding	<b>ושמך נורא</b>
<b>Through all that You have created</b> – one can reach such realisation by observing any of G-d's creations, even a small fly	<b>על כל מה שבראת</b>

Part of אומות העולם is that כבוד שמים is that ישראל, who are known as בנינים of G-d and who are loyal to G-d, will not be disgraced and humiliated but rather be admired and respected by the אומות העולם.

<b>And so</b>	<b>ובכן</b>
<b>G-d give honour to Your people</b> – ישראל should be looked upon with respect by the אומות העולם (which is G-d's honour)	<b>תן כבוד לעמך</b>
(and cause) <b>praise</b> to be given <b>to those who fear You</b> - when משיח comes everyone will appreciate the greatness of those with שמנים and praise them	<b>תהלה ליראיך</b>
<b>And for those who seek out G-d</b> to come close to Him, <b>give them hope</b> they should receive Divine help to be able to come close to G-d	<b>ותקוה טובה לדורשיך</b>
<b>The opportunity to open their mouths</b> – they will be able to speak about G-d in public without being heckled and ridiculed	<b>ופתחון פה</b>
<b>For those who yearn for You.</b>	<b>למיחלים לך</b>
<b>Happiness to Your land</b> – When משיח comes there will be no more troubles in ישראל ארץ; only happiness	<b>שמחה לארצך (לארצך)</b>

**And joy in Your city** – ששון in an expression of an open and continuous joy that was constantly found in ירושלים; for whenever someone did a sin he would bring a קרבן to ירושלים and bring it up in the בית המקדש knowing that the sin had been atoned; this was cause for tremendous happiness.

ששון לעירך (לעירך)

**And the sprouting of the horn to תוד Your servant** – the horn is a sign of strength; we pray that the strength of משיח (who descends from דוד) should sprout forth

וצמיחת (צמיחת) קרן  
לדוד עבדך

**And preparation** (i.e. the shining) **of a lamp** – the lamp refers to a spiritual light which משיח will have so that he can guide כלל ישראל תורה ועבודה

ועריכת נר

**For the son of ישי Your anointed one** -

לבן ישי משיחך

**Speedily in our days** – we pray that it should happen as soon as possible

במהרה בימינו

With the arrival of משיח everyone will rejoice and be happy to see the revealing of the שכונה, but not every person will experience the same level of joy. It will depend on the level of spirituality which one worked to attain before the coming of משיח.

**And so** – we ask that the תפלות of פחדך and ובכן תן כבוד ה' לעמך and ובכן תן פחדך will be granted and then it will be that...

ובכן

**The righteous** – a צדיק is someone who is having constant battles with his יצר הרע which he manages to win and only do what is right. He is not completely happy since he is always in constant battle

צדיקים

**Will see** – the revealing of the שכונה and that only spirituality has true existence

יראו

**And will be glad** – by being able to serve G-d without having to fight a constant battle

וישמחו

**And the upright** – a ישר is someone who has total control over his יצר הרע. Even though he is already happy, his joy is ruined by seeing that other people are doing bad

וישרים

**Will dance out of joy** – now that רע has been removed from everyone

יעלזו

**And the pious ones** – they are the highest level. Not only have they risen above their יצר הרע but they constantly keep the תורה – לפנים משורת הדין beyond the letter of the law.

וחסידים

**Will raise their voices and sing out of joy**– this joy lasts longer than the joy of dancing

ברנה יגילו

**And evil will close its mouth** – the יצר הרע will keep quiet since he will have nothing to 'sell'. The unity of G-d will be absolutely clear to everyone

ועולתה תקפץ פיה

**And all wickedness will evaporate like smoke** – רע is compared to smoke, just like smoke from the distance looks like a thick pillar, but from close up you see it was just an illusion made out of air, so too, רע is just one big illusion

והרשעה כלה בעשן  
תכלה

**When** – all evil will evaporate when...

כי

**You remove the evil authority from the earth** – the יצר הרע is known as a מלך זקן כסילי [an old foolish king] and yet he manages to convince us to act under his authority

תעביר ממלאת זדון מן  
הארץ

**Then You, Who are 'ה our G-d, will reign speedily**– when משיח comes and all powers of רע have been removed, everyone will recognize that G-d is the only King. יְדוּד denotes מידת הרחמים: then everyone will realize that all that we have suffered in גלויות was all for our benefit

וְתִמְלֹךְ אִתְּךָ הוּא יְדוּד  
אֲלֵהֵינוּ מִהֲרָה

**Over all Your works** – מעשיך denotes even the lowest level of creation. They will all recognise G-d

עַל כָּל מַעֲשֶׂיךָ

**On Mount ציון**, which is **the resting place of Your glory**– this refers to the בית המקדש; even though the whole world will recognise G-d and serve Him, the place of His שכינה will still be in the בית המקדש with ישראל

בְּהַר צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ

**And in ירושלים Your holy city** – יראת קדושה and ירושלים will be full of שמים due to the fact the בית המקדש will once again be in its midst

וּבִירוּשָׁלַיִם עִיר מִקְדָּשְׁךָ

**As it is written in Your holy words** – this refers to ספר תהלים, quoted as proof that even when the whole world will be serving G-d, the place of the שכינה will still be amongst ישראל

כְּכַתוּב בְּדַבְרֵי קִדְשְׁךָ

**At the time when 'ה will be recognised as the מלך over the whole world**

יִמְלֹךְ יְדוּד לְעוֹלָם

Nevertheless **G-d will still dwell in ציון** and the whole world will recognise our close connection to Hashem

אֲלֵהֶיךָ צִיּוֹן

And that revelation will be **for all generations**

לְדֹר וָדֹר

Therefore, ישראל **praise Hashem.**

הַלְלוּהָ

We are now going to complete the ברכה so we conclude with the theme of the ברכה which is קדוש

**You are holy** – G-d is completely beyond the grasp of the human brain

קָדוֹשׁ אַתָּה

**And Your Name causes awe** – even Your ways which You reveal to us e.g. דין ורחמים cause awe

וְנוֹרָא שְׁמֶךָ

**And there is no other power besides You** – all powers which exist in the universe are only because He has granted them power

וְאֵין אֱלוֹהַּ מִבְּלַעְדֶיךָ

**As it is written** (ישעיה ה טז)

כְּכַתוּב

**And G-d, Who is the Master of all legions, is glorified** - G-d is the Master over everything

וַיִּגְבַּהּ יְדוּד צְבָאוֹת

**When He does judgement** – when we see that צדיקים are punished for small things, we begin to realise how great He is and how careful we must be

בְּמִשְׁפָּט

**And G-d who is holy**

וְהָאֵל הַקָּדוֹשׁ

**Will become more holy** in our eyes **through the kindness He does.** When we see how much kindness G-d does to us we realise that the full picture is beyond our grasp, and this shows His קדושה.

נִקְדַּשׁ בְּצִדְקָה

**You G-d are the source of all ברכה**

בְּרוּךְ אַתָּה יְדוּד

**The King Who is Holy** – even though G-d is beyond our grasp, He is still our King and controls every small detail of our life. [During these days when He judges us, this aspect of מלך is especially noticeable.]

הַמֶּלֶךְ הַקָּדוֹשׁ



## Ashkenazi Nusach

We begin the special ראש השנה section with the word 'ובכן' used when she told מרדכי that she would enter the king's chambers even though she has not been called and it was against the law 'כדת' אשר לא כדת'. Since מרדכי had told her to go, she agreed to go. Similarly, we are unfit to stand before ה' but since ה' wants us to pray, we do so.

**And so** - since You are the אב הרחמים, and You want us to live, we ask You that in order to be able to fear and serve You

**ובְּכֹן,**

**our G-d, instil Your fear** - פחד refers to fear of things that are close to a person

**תֵּן פֶּחַדְךָ, יְדוּד אֱלֹהֵינוּ,**

**Upon all Your works** – this refers to ישראל

**עַל כָּל מַעֲשֵׂיךָ,**

**And Your dread** – the expression of אימה refers to fear of distant things

**וְאִימַתְךָ**

**On all that You have created** – this refers to the העולם

**עַל כָּל מַה שִׁבְרָאתָ.**

**And then all Your works will fear You** – ישראל will reach this high level of fear

**וַיִּירָאוּךָ כָּל הַמַּעֲשִׂים,**

**And all your creations will bow down to You** – The אומות העוֹר לִפְנֵי ה' will reach this level. They will submit themselves to G-d – This will be shown through their bowing

**וַיִּשְׁתַּחֲווּ לְפָנֶיךָ כָּל הַבְּרִואִים.**

**And all of them will become one group** – Different things tied into a bundle remain different. So too, the 70 nations, even though they will all be in one group to serve G-d, will each have a different job in helping ישראל to serve Him.

**וַיַּעֲשׂוּ כָלֵם אַגְדָּה אַחַת,**

The goal of this group will be **to do Your will** – their whole desire will be to fulfil Your will

**לַעֲשׂוֹת רְצוֹנְךָ**

**With a complete heart** – without any self interest **בלבב שלם.**

**As we already know** – A person might know that G-d is in charge, but to be able to live such a life with no other interest other than serving G-d, is a much higher level, and that is what we are praying for **כמו שידענו,**

**ידוד אלהינו,**

**That dominion is before You** – G-d does not have to exert any effort to control, everything is ready before Him **שהשלטן לפניך,**

**Strength is in Your (left) hand** – left hand refers to nature, which is ruled with strength **עז בידך,**

**And might is in Your right hand** – the right hand refers to miracles; even though the world was set to run according to nature, G-d overrides nature with His might and performs miracles **וגבורה בימינך,**

**And Your name inspires awe** – A name with regard to G-d means His ways. When one observes the ways of G-d, he becomes filled with awe and the realisation that G-d's ways are beyond our limited understanding **ושמך נורא**

**Through all that You have created** – one can reach such realisation by observing any of G-d's creations, even a small fly **על כל מה שבְּרַאתָ.**

Part of שמים is that כבוד ישראל, who are known as בנינים of G-d and who are loyal to G-d, will not be disgraced and humiliated but rather be admired and respected by the אומות העולם.

**And so** **ובכן,**

**G-d give honour to Your people** – ישראל should be looked upon with respect by the אומות העולם (which is G-d's honour) **תן כבוד, ידוד, לעמך**

(and cause) **praise** to be given **to those who fear You** - when anyone comes everyone will appreciate the greatness of those with שמים יראת שמים and praise them **תהלה ליראיך,**

**And for those who seek out G-d** to come close to Him, **give them hope** they should receive Divine help to be able to come close to G-d **ותקוה טובה לדורשיך,**

**The opportunity to open their mouths** – they will be able to speak about G-d in public without being heckled and ridiculed **ופתחון פה**

**For those who yearn for You.** **למיחלים לך,**

**Happiness to Your land** – When משיח comes there will be no more troubles in ישראל; ארץ ישראל; only happiness **שמחה לארצך,**

**And joy in Your city** – ששון in an expression of an open and continuous joy that was constantly found in ירושלים; for whenever someone did a sin he would bring a קרבן ירושלים to קרבן בית המקדש, knowing that the sin had been atoned; this was cause for tremendous happiness. **וששון לעירך,**

**And the sprouting of the horn to דוד Your servant**– the horn is a sign of strength; we pray that the strength of משיח (who descends from דוד) should sprout forth **וצמיחת קרן לדוד עבדך,**

**And preparation** (i.e. the shining) **of a lamp** – the lamp refers to a spiritual light which משיח will have so that he can guide כלל תורה ועבודה חו ישראל **ועריכת נר**

For the son of ישי Your anointed one -

לבן ישי משיחך,

Speedily in our days – we pray that it should happen as soon as possible

במהרה בימינו.

With the arrival of משיח everyone will rejoice and be happy to see the revealing of the שכונה, but not every person will experience the same level of joy. It will depend on the level of spirituality which one worked to attain before the coming of משיח.

**And so** – we ask that the תפלות of פחדך and ובכן תן כבוד and ובכן תן פחדך of תפלות will be granted and then it will be that...

ובכן,

**The righteous** – a צדיק is someone who is having constant battles with his יצר הרע which he manages to win and only do what is right. He is not completely happy since he is always in constant battle

צדיקים

**Will see** – the revealing of the שכונה and that only spirituality has true existence

יראו

**And will be glad** – by being able to serve G-d without having to fight a constant battle

וישמחו,

**And the upright** – a ישר is someone who has total control over his יצר הרע. Even though he is already happy, his joy is ruined by seeing that other people are doing bad

וישרים

**Will dance out of joy** – now that רע has been removed from everyone

יעלזו,

**And the pious ones** – they are the highest level. Not only have they risen above their יצר הרע but they constantly keep the תורה דיין – beyond the letter of the law

וחסידים

**Will raise their voices and sing out of joy** – this joy lasts longer than the joy of dancing

ברנה יגילו.

**And evil will close its mouth** – the יצר הרע will keep quiet since he will have nothing to 'sell'. The unity of G-d will be absolutely clear to everyone

ועולתה תקפץ פיה,

**And all wickedness** – the double expression of 'all' is to tell us that no remnants or effects of it will be left

וכל הרשעה כלה

**Will evaporate like smoke** – רע is compared to smoke, just like smoke from the distance looks like a thick pillar, but from close up you see it was just an illusion made out of air, so too, רע is just one big illusion

כעשן תכלה,

**When** – all evil will evaporate when...

כי

**You remove the evil authority from the earth** – the יצר הרע is known as a מלך זקן כסילי [an old foolish king] and yet he manages to convince us to act under his authority

תעביר ממִשֶׁלֶת זָדוֹן מִן הָאָרֶץ.

**Then You, G-d, alone will reign** – when משיח comes and all powers of רע have been removed, everyone will recognize that G-d is the only King. מידת הרחמים ידוּד denotes then everyone will realize that all that we have suffered in גלויות was all for our benefit

ותמלך אתה ידוּד לְבָדָךְ

**Over all Your works** – מעשיך denotes even the lowest level of creation. They will all recognise G-d

על כל מעשיך,

**On Mount Zion**, which is **the resting place of Your glory** - this refers to the המקדש; even though the whole world will recognise G-d and serve Him, the place of His שכינה will still be in the המקדש with ישראל

בהר ציון משכן כבודך,

**And in Your holy city** ירושלים – ירושלים will be full of קדושה and in its midst due to the fact the המקדש will once again be in its midst

ובירושלים עיר קדשך,

**As it is written in Your holy words** – this refers to ספר תהלים is quoted as proof that even when the whole world will be serving G-d, the place of the שכינה will still be amongst ישראל

ככתוב בדברי קדשך

**At the time when G-d will be recognised as the מלך over the whole world**

ימלך ידוד לעולם,

Nevertheless **G-d will still dwell in ציון** and the whole world will recognise our close connection to Hashem

אלהיך ציון,

And that revelation will be **for all generations**

לדר ודר

Therefore, **praise Hashem.** ישראל

הללויה.

**We are now going to complete the ברכה so we conclude with the theme of the ברכה which is קדוש**

**You are holy** – G-d is completely beyond the grasp of the human brain

קדוש אתה

**And Your Name causes awe** – even Your ways which You reveal to us e.g. דין ורחמים cause awe

ונורא שמך,

**And there is no other power besides You** – all powers which exist in the universe are only because He has granted them power

ואין אלוה מבלעדיך,

**As it is written** (ישעיה ה טז)

ככתוב:

**And G-d, Who is the Master of all legions, is glorified** - G-d is the Master over everything

ויגבה ידוד צבאות

**When He does judgement** – when we see that צדיקים are punished for small things, we begin to realise how great He is and how careful we must be

במשפט,

**And G-d who is holy**

והאל הקדוש

**Will become more holy** in our eyes **through the kindness He does.** When we see how much kindness G-d does to us we realise that the full picture is beyond our grasp, and this shows His קדושה.

נקדש בצדקה.

**You G-d are the source of all ברכה**

ברוך אתה ידוד,

**The King Who is Holy** – even though G-d is beyond our grasp, He is still our King and controls every small detail of our life. [During these days when He judges us, this aspect of מלך is especially noticeable.]

המלך הקדוש