

TEFILLAH TIPS

TEFILLAT SHACHARIT—SHABBAT

Hakol Yoducha

The *Tefillah* we recite after the blessing of *Yotzair Ohr Uvoray Choshech* on Shabbat morning is *Hakol Yoducha*—All will thank You. It is an expanded version of the regular *Hameir LaAretz* which we recite every day of the week besides Shabbat. It should be noted that *HaKol Yoducha* is unique to *Shabbos* and our celebration of the Creation of the world; therefore, we do not recite the *KaKol Yoducha* daily or on Festivals, only on Shabbat.

Rabbi Jonathan Sacks writes that the *Tefillah* begins with an opening poem which invokes the word **HaKol-All** five times. This seems to be a reverberation of the blessing we just recited—*Oseh Shalom Uvoray Et HaKol*.

The *Siddur HaGra* explains a deeper meaning of the four steps of the poem (the italicized)—
Hakol Yoducha—All will thank You—*when we recognize the good You have done.*

VeHakol Yeshabchucha—All will praise You—*even when we experience pain/affliction.*

* The last *Mishnah* in Tractate *Brachot* teaches that we are obligated to recognize G-d and pronounce a blessing over the good as well as the perceived bad in our lives i.e. *Baruch Dayan Haemet* (the blessing recited when an immediate relative dies).

Vehakol Yomru Eyn Kadosh KaHashem—All will state, Nothing is holy like G-d—

While we recognize, praise and express gratitude to the Almighty, we know, Eyn Kadosh KaHashem – There is nothing holy like G-d whose omnipotent powers and ways transcend our limited understanding.

Hakol Yeromemuchah Selah, Yotzair Hakol—All will exalt you Selah, You who forms All.

Since G-d and His handiwork are infinite and we are finite we are unable to properly enumerate and account for even a fraction of His involvement in the world. Therefore we will exalt Him and express gratitude generally for what we know exists but is beyond us.

The body of the *Tefillah* is very similar to the *HaMeir LaAretz* prayer that we recite all week long. The concluding section of the *Tefillah* like the introduction contains four parts and an elaboration of those four parts. Whereas until now the focus of the *Tefillah* has been G-d's inimitable Creation of this world, and its solar system above and the ecosystems below; the last section acknowledges the great journey of the four stages of the physical and spiritual lifespan of humanity: A) This world, B) *Olam Haboh*—The World To Come, C) The Messianic Era, and D) The Resurrection of the dead.

Eyn Keerkecha. There is no one who compares to You **in this world**. Eyn Zulatecha There is no one but You in the **World to Come**, Efes Biltecha.. There is none but You in the **Messianic Era**. Veeyn Domeh Lecha.. There is no one like You at the **resurrection of the dead**.

Hakol Yoducha begins with the acknowledgement and praise of G-d and His handiwork; and concludes with the recognition of our place in G-d's world i.e. the four tiered existence that awaits all mankind.

Shabbat Shalom,
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