

TEFILLAH TIPS

TEFILLAT SHACHARIT—SHABBAT

Uvimakhalot Rivivot

After the *Chazzan* chants “*Befi Yesharim Tithallal*,” “Through the mouths of the righteous He shall be praised,” the congregation continues with “*Uvimakhalot Rivivot Amcha Beit Yisroel*,” “In the tens of thousands of congregations of the House of Israel Your Name shall be glorified from generation to generation.” It is truly fitting that this moment that the prayers read “*In the tens of thousands of congregations Your Name shall be glorified*” is customarily the first time in our *Shabbat* morning prayers that the congregation joins together in song.

Just as in all of our prayers there are mystical messages interwoven within, here, too, the *Anaf Yosef* writes that there are intentionally forty words in this prayer, reflecting the forty days Moshe stood at Mt. Sinai. The Tefillah begins with a *Vav* = 6 and ends with a *Chaf*=20, which together equals 26, the numerical amount of the ineffable name of G-d, *Yud-Heh-Vav-Heh* – 10+5+6+5=26.

The *Etz Yosef* writes that this *tefillah* foretells of the great day when everyone and everything will join together in praise of Hashem – “*Shekeyn Chovat Kol Hayetzurim*,” “It is the obligation of all of His Creations to praise.” He also states that the phrase *Bechol Dor Vador* is specifically chosen to reflect the passage in the Torah wherein G-d states that until the enemy Amalek falls, His presence will not be fully realized in our world (Exodus 17:16). The implication is that in the time of *moshiach*, our enemies, including Amalek, will indeed be squashed and G-d’s name will be experienced to the fullest. It will be a time of unadulterated joy: “*Berinah Yitpaer Shimecha*” – “With joy Your Name will be glorified.”

Rav Yaakov Emden zt”l, in his siddur *Beit Yaakov*, explains why there are specifically nine languages of praise invoked in our prayer : “*Lehodot, Lehallel, Lehsabayach.....Lekales*”. He teaches that the nine forms of praise represent the original nine *maamarot* (it excludes *Bereishit*, the tenth, which is represented by King David’s Lyre) - divine creative expressions which G-d invoked 5771 years ago when He created the world anew.

The teachings of the *Anaf Yosef*, the *Etz Yosef*, and the *Beit Yaakov* synthesize a beautiful understanding of our Tefillah: Just as Moshe stood at Mt. Sinai for forty days and experienced G-d as never before, so too, we sing of the future redemption when all of our enemies will perish and we will sing and praise G-d with purity, precision, and completion, and when the world will be recreated like it was **In the Beginning**.

Shabbat Shalom,
Rabbi Ephraim Epstein