

Tefila on Rosh HaShana

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as written by a student

What should a person be מתפלל for, and have in mind, on ראש השנה?

רמב"ם הלכות תשובה ג:ד

אף על פי שתקיעת שופר בראש השנה גזרת הכתוב רמז יש בו כלומר עורו ישנים משנתכם ונרדמים הקיצו מתרדמתכם ונפשו במעשיכם ונחזרו בתשובה וזכרו בוראכם. אלו השוכחים את האמת בהבלי הזמן ושוגים כל שנתם בהבל וריק אשר לא יועיל ולא יציל, הביטו לנפשותיכם והיטיבו דרכיכם ומעלליכם ויעזב כל אחד מקם דרכו הרעה ומחשבתו אשר לא טובה.

The רמב"ם says that even though גזרת הכתוב is ראש השנה on תקיעת שופר and you can't ask any questions, nevertheless there is some kind of allusion here to a philosophical idea. That a person should wake up from his proverbial sleep and he should investigate his actions and do תשובה and he should remember his Creator.

The type of תשובה that the רמב"ם is referring to is not the type of תשובה that is for a specific חטא, rather it is an overhaul of the entire personality. We see that the חטא קול שופר summons a person to more than just the תשובה on a specific חטא but rather it announces to a person, and demands of a person, that he change his entire approach.

How does this sound of the שופר awaken a person to this תשובה? What exactly is in the sound of the שופר that accomplishes this? The רמב"ם says that קול שופר demands of a person to overhaul his entire personality so there must be something in the very sound of the שופר itself that is related to the human personality. We see that the sound of the שופר is a sound that is related to a deep idea that has to do with the nature of man because that is what it is attempting to accomplish. It is asking man to change his ways so the sound of the שופר must be related to an essential part of human nature which it is asking him to change.

How do you go from the sound of a mechanical instrument to an idea that has to do with the human soul. It is a physical mechanical instrument but the sound produced by it is a sound of the human soul. How does the הלכה make the transition from the sound of a musical instrument to the human soul. If we don't understand this then we don't really understand what the רמב"ם means when he says "רמז יש בו". The רמב"ם is saying that there is an idea contained within the sound of the שופר such that when a person hears the sound of the שופר he should see before his mind's eye some concept that has to do with a deep understanding of human nature. רמז יש בו means that it is not just like every other גזרת הכתוב but rather this גזרת הכתוב has a philosophical connotation that is tied

to it. How does the תורה make the transition from the mechanical sound to the philosophical idea?

What does the תורה say about the קדושת היום of ראש השנה?

ויקרא כג:כד

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ יִהְיֶה לָכֶם שַׁבָּתוֹן זִכְרוֹן תְּרוּעָה מִקְרָא־קֹדֶשׁ:

[The Rav said that פרשת אמור is where the תורה speaks about the קדושת היום of the מועדים.]

Additionally, in פרשת פינחס where the תורה discusses קרבנות it says:

במדבר כט:א

וּבַחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מִלְאכַת עֲבֹדָה לֹא תַעֲשׂוּ. יוֹם תְּרוּעָה יִהְיֶה לָכֶם:

We would expect for the תורה to discuss ראש השנה, which is יום הדין, in great detail. In fact, the תורה does go into much greater detail with regards to יום כפור expressing the קדושת היום of יום כפור as a day of תענית, so as well as a day of עינוי. However, we find that the תורה says very little about ראש השנה, just two words יום תרועה. Why is the תורה so concise when it comes to ראש השנה, expressing the whole קדושת היום in just these two words without even a mention of דין?

There is only one possible answer and that is that everything is included in those two words and there is nothing more to say. It reinforces the idea that the concept of the שופר strikes at the very heart of the nature of a human being and יום תרועה is all you need to say to express the nature of the day. The תורה is saying that if you understand שופר then you understand the day of ראש השנה. The whole essence of the day is expressed through this mechanical sound of the שופר. The question then is what is יום תרועה?

ראש השנה דף לג עמוד ב on גמרא took up this problem חז"ל:

יום תרועה יהיה לכם ומתרגמין יום יבבא יהא לכוון וכתוב באימיה דסיסרא בעד החלון נשקפה ותיבב אם
סיסרא

חז"ל said we learn the meaning of יום תרועה from תרגום אונקלוס who translates יום יבבא as יום תרועה, and we learn the meaning of יבבא from the mother of סיסרא. The פסוק in שירת דבורה describes this scene of the mother of סיסרא as follows:

שופטים ה:כח

בְּעַד הַחֲלוֹן נִשְׁקָפָה וְתִיבֵב אִם סִסְרָא בְּעַד הָאֲשָׁבֵב מְדֻעַ בְּשֵׁשׁ רִכְבּוֹ לְבֹא מְדֻעַ אַחֲרָיו פְּעָמֵי מְרַכְבוֹתָיו:

The פסוק says that the mother of סיסרא was waiting for her son, who was the great general of the forces of כנען and was at war with כלל ישראל to return, and it was getting late and he wasn't returning. The פסוק says she looked out the window and she cried and started to question why סיסרא was being delayed, why didn't she hear the pounding sounds of his victorious chariot returning. The גמרא says that this is how we know what יבא means, that it is derived from the case of סיסרא. The גמרא doesn't just mean that we learn the translation of the word from here, but rather that the idea that is mentioned in the story of סיסרא is the idea contained in the שופר.

What is this idea of שופר?

Even before you get to the case of סיסרא there is one other case in הלכה where we have תרועה and that is in בהעלתך where משה רבינו receives the מצוה to make the חצוצרת. There the תורה goes into more detail about what exactly תרועה is:

במדבר י:ב-י

עֲשֵׂה לָךְ שְׁתֵּי חֲצוֹצְרוֹת לְסֹף מִקְשָׁה תַעֲשֶׂה אֹתָם וְהָיוּ לָךְ לְמִקְרָא הַעֲדָה וּלְמִסְעֵ אֶת־הַמַּחֲנֹת:

וְתִקְעוּ בָהֶן וְנוֹעְדוּ אֵלַי כָּל־הַעֲדָה אֶל־פֶּתַח אֹהֶל מוֹעֵד:

וְאִם־בָּאֵת יִתְקְעוּ וְנוֹעְדוּ אֵלַי הַנְּשִׂאִים רֹאשֵׁי אֶלְפֵי יִשְׂרָאֵל:

וְתִקְעֶתֶם תְּרוּעָה וְנָסְעוּ הַמַּחֲנֹת הַחַיִּים קִדְמָה:

וְתִקְעֶתֶם תְּרוּעָה שְׁנִית וְנָסְעוּ הַמַּחֲנֹת הַחַיִּים תִּימָנָה תְּרוּעָה יִתְקְעוּ לְמִסְעֵיהֶם:

וּבַהֲקִיל אֶת־הַקֶּהֱל תִּתְקְעוּ וְלֹא תִרְיעוּ:

וּבְנִי אֶהְרֹן הַכֹּהֲנִים יִתְקְעוּ בַחֲצוֹצְרוֹת וְהָיוּ לָכֶם לְחֻקַּת עוֹלָם לְדֹרֹתֵיכֶם:

וְכִי־תָבֹאוּ מִלְחָמָה בְּאֶרְצְכֶם עַל־הַצַּר הַצָּר אֶתְכֶם וְהִרְעַתֶּם בַּחֲצוֹצְרוֹת וּנְזַכְרְתֶּם לְפָנַי ד' אֱלֹקֵיכֶם וְנוֹשַׁעְתֶּם מֵאִיְבֵיכֶם:

וּבְיוֹם שְׂמִחְתְּכֶם וּבְמוֹעֲדֵיכֶם וּבְרֹאשֵׁי חֲדָשֵׁיכֶם וְתִקְעֶתֶם בַּחֲצוֹצְרוֹת עַל עֲלִיתֵיכֶם וְעַל זִבְחֵי שְׁלָמֵיכֶם וְהָיוּ לָכֶם לְזִכְרוֹן לְפָנַי אֱלֹקֵיכֶם אֲנִי ד' אֱלֹקֵיכֶם:

The תורה says that the חצוצרת were to be used for two purposes. One was that if משה רבינו wanted to speak to the נְשִׂאִים or to the entire כלל ישראל then they would blow the חצוצרת. The other was in relation to the מסע המחנות. Here too אונקלוס translates תרועה as יבבְתָא. We see that even before you get to the לימוד of תרועה from סיסרא the תורה itself has the same idea of תקיעות not only on ראש השנה but the same idea existed in the מדבר when משה רבינו wanted to either call the people or if he wanted to move the מחנות from place to place.

What is the concept of שְׁתֵּי חֲצוֹצְרוֹת לְסֹף עֲשֵׂה לָךְ?

מלך רש"י says that the purpose is that they should be תוקע before משה רבינו like a מלך.

עשה לך: שִׁיחֵיו תִּזְקַעֵין לְפָנֶיךָ כְּמֶלֶךְ, כְּמוֹ שֶׁנֶּאֱמַר "וַיְהִי בִישְׁרוֹן מֶלֶךְ"

It means that when משה רבינו had to summon the people it wasn't proper for him to go around and summon the people but the כהנים would blow the חצוצרת in front of משה רבינו like a king, it was really כבוד for משה רבינו.

With regards to the מסע המחנות there רש"י says that they used to move by three things:

- 1) הקב"ה
- 2) משה רבינו
- 3) חצוצרת

ולמסע את המחנות בשעת סלוק מסעות תתקעו בהם לסימן, נמצאת אתה אומר ע"פ שלשה היו נוסעים — על פי הקב"ה וע"פ משה וע"פ החצוצרות (ברייאתא דמל"ה פי"ג)

What does it mean that these three things were required for מסע המחנות. Practically, if they needed to know when to move so they should have made a signal when it's time to move and that would have been all they needed. What is the idea of needing these three things?

It means that מסע המחנות was more than just a practical thing. There was something more to it than just the practical moving of the people in the desert. מסע המחנות symbolized the idea of the destiny of כלל ישראל. It meant that here they were alone in the desert, stranded and they didn't know where to go and their destiny was determined by מסע המחנות. In this destiny the תורה tells us there were three ingredients. The first ingredient was הקב"ה, who was the determinant. The second ingredient was משה רבינו, and the third ingredient was the sound of תרועה, יבבא. So you see יבבא was involved not just on ראש השנה but in the whole idea of the destiny of a human being, of כלל ישראל.

We understand why מסע המחנות had to be through הקב"ה. However, what does it mean that it was through משה רבינו? It means that the destiny of an individual cannot be determined through הקב"ה alone. If a person tries to determine their destiny solely through הקב"ה alone then he has to go astray. It is totally impossible for him to come up with any idea that will lead him in the proper manner. After מתן תורה what was required was משה רבינו, which means you must have the interpreter of תורה שבעל פה without whom a person must of necessity go astray. The destiny of a person must be led by הקב"ה, of course, but there is a tremendous gap between הקב"ה and a person and the only way to bridge that gap is through משה רבינו. The nature of man is such that he cannot approach הקב"ה directly, there is a distance between him and הקב"ה and if a person tries to bridge that distance he falls into עבודה זרה. That is what every religion tries to do, to bridge the gap between God and man and they always fall into עבודה זרה.

say, and רש"י brings down on the last פסוק above (במדבר י"ז) the following:

אני ה' אלקיכם - מכאן למדנו מלכיות עם זכרונות ושפורות, שנאמר "ותקעתם" — זו שפורות, "לזכרון" — זו זכרונות, "אני ה' אלקיכם" — זו מלכיות וכו' (ספרי)

From “אני ה' אלקיכם” we learn that you need to have מְלִכּוּת with זְכוּרוֹת and שׁוֹפְרוֹת. It means to say that if a person just wants to have a זִכְרוֹן before הַקֵּב, which is what a person wants emotionally, and even if he has a שׁוֹפֵר, it's still not enough, there is something else he needs and that is מְלִכּוּת which is a delicate concept. In מְלִכּוּת a person must recognize not just his closeness to הַקֵּב but also his distance as well. If a person makes a mistake with regards to his distance to הַקֵּב then he has the wrong idea insofar as הַקֵּב is concerned. This idea was expressed as well by הר סיני where there were different boundaries established around the mountain. Different individuals were in different groupings that were closer or further away from הר סיני and they were warned about going up or touching the mountain and if they did so they would be put to death. The idea is that a person must never try to approach הַקֵּב too closely, and there is a great danger in trying to do so.

If you look at our תְּפִילוֹת you see this idea expressed in the fact that they speak not just of our closeness to הַקֵּב but they express our distance as well. The תְּפִילוֹת say very little, אמרו לאלקים, מעשה אלקנו, we have שבחות, but they are removed. If a person who is looking to reach out to הַקֵּב on an emotional level would just translate the תְּפִילוֹת he would be left very unsatisfied. The תְּפִילוֹת sound distant and there is a reason for this distance and that is that מְלִכּוּת הַקֵּב demands that a person not just understand the השגחת הַקֵּב and His closeness to man, but he must also understand the great distance. There is an unfathomable gap between הַקֵּב and man which man cannot fully perceive. Man doesn't understand how far removed he is from הַקֵּב. This is the beauty of the תְּפִילוֹת and פְּיּוּטִים that they are precisely formulated with this balance of how we could approach הַקֵּב through שבחות but at the same time the great distance between us and הַקֵּב. That's what it means that together with the זְכוּרוֹת and שׁוֹפְרוֹת must be מְלִכּוּת.

The essential problem of יהדות is how a person can relate to the בורא עולם, the יוצר הכל. If it would not be for תורה we would not have any idea how to approach God. We could have recognition of God, Einstein also recognized God, but Einstein had no way of approaching or relating to the Creator and the reason is because no person could ever think of a way to do so. The only way you could know how to approach הַקֵּב is from the בורא עולם himself and that is only given to us through משה רבינו, he is the link. That is really the benefit that we have, that we received the תורה which allows us to bridge that gap, but only through carefully listening משה רבינו. That is the second ingredient in the מסע המחנות. הַקֵּב is the first, then משה רבינו is the second, as without משה רבינו there's only recognition of the בורא עולם but that is it, we would have no way to approach הַקֵּב.

אברהם אבינו is the one who bridged the gap and he was only able to do so through נבואה. The רמב"ם says in זרה א:ג that הלכות עבודה זרה א:ג “ובן ארבעים שנה הכיר אברהם את בוראו”. At the age of forty אברהם אבינו recognized הַקֵּב but after that point that is it, he couldn't do anything more. Then through the נבואה of לך לך started the relationship between הַקֵּב and man through the one individual that had the true recognition of הַקֵּב and through that was built the whole כלל ישראל and מתן תורה, but it could never have been

done without נבואה. That's why a great philosopher, if he is a true philosopher will come to the conclusion that you can't do anything to approach or relate to God, all you can have is recognition. So the second ingredient has to be משה רבינו.

The third ingredient is תרועה יתקעו למסעיהם, the sound of the שופר.

על-פי ד' יחזו ועל-פי ד' יסעו את-משמרת ד' שגמרו על-פי ד' ביד-משה: (במדבר ט:כג)

The פסוק is not just talking about a logistical problem of the how כלל ישראל traveled through the desert. It is talking about the whole philosophy of יהדות which is represented by the מסע המחנות. That is why they had to move this way. The reason that they had to have such a camp and move with such precision according to all the הלכות with the משכן in the center and the לוויים as the שומרי המשכן and the שבטים surrounding them and every detail worked out so precisely was because this wasn't just a practical issue of a nation moving around trying to get to a certain land. The movement represented the whole destiny of כלל ישראל. The philosophy of כלל ישראל was expressed in the מסעות which required these three ingredients. So we see then that the sound of תרועה was not just a mechanical sound, it represented a deep concept.

This idea, that the sound of the תרועה represented a deep concept can be seen through a difference between the two uses of the חצוצרת in the מדבר. What was the difference between summoning the אנשים or כלל ישראל and the מסע המחנות? The פסוק spells out the difference which is that for מסע המחנות a תרועה was required but to summon the people the פסוק says ולא תרועו. In that instance, when summoning the people, you must not blow a תרועה because that was just for a practical purpose of משה רבינו wanting to speak to the כלל ישראל or the אנשים. In that instance they could not blow a תרועה because תרועה has unique meaning and you can't use that sound for a different purpose as it would detract from the idea of the תרועה. So in that instance the ותקעו ולא תרועו was גזרת הכתוב.

What is this concept that the sound of the תרועה represents? The sound of the תרועה is the sound of a cry. What exactly is this cry that the sound reflects? It means that in man there is a built in cry and that a person by nature has the tendency to cry, it is part of human nature. Depression is a part of man. Why should a person be depressed such that crying is a part of his nature, what exactly is the cry?

It brings to mind a גמרא in נדרים דף ט עמוד ב in which the גמרא says the following:

אמר (רבי) שמעון הצדיק מימי לא אכלתי אשם נזיר טמא אלא אחד פעם אחת בא אדם אחד נזיר מן הדרום וראיתיו שהוא יפה עינים וטוב רואי וקווצותיו סדורות לו תלתלים אמרתי לו בני מה ראית להשחית את שערך זה הנאה

The הלכה is that if a נזיר becomes טמא before the completion of his term of נזירות then he shaves off his hair and starts his term of נזירות again and must bring a אשם קרבן. שמעון הצדיק said that he only ever ate a אשם קרבן, which a נזיר brought, once in his life and that was in the case of a handsome man who came from the south whose locks of

hair were in beautiful rows. שמעון הצדיק asked this man what caused him to destroy his beautiful hair. The גמרא continues:

אמר לי רועה הייתי לאבא בעירי הלכתי למלאות מים מן המעיין ונסתכלתי בבבואה שלי ופחז עלי יצרי ובקש לטורדני מן העולם אמרתי לו רשע למה אתה מתגאה בעולם שאינו שלך במי שהוא עתיד להיות רימה ותולעה העבודה שאגלחך לשמים

מיד עמדתי ונשקתיו על ראשו. אמרתי לו בני כמוך ירבו גוזרי נזירות בישראל עליך הכתוב אומר איש כי יפליא לנדור נדר נזיר להזיר לד'

The נזיר replied that he was a shepherd for his father in his town and he went to fill up his water from the well and he saw his image reflected in the water and his יצר הרע overpowered him and attempted to remove him from the world. The נזיר replied to his יצר and said how could you be haughty in a world which is not yours when in a short time you will be rotting and worms, and he swore that he will cut off his hair שמים. At which point שמעון הצדיק says he immediately got up and kissed the נזיר on his head and told him that about him the פסוק says:

דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאִמְרַתְּ אֲלֵהֶם אִישׁ אֶזְ-אִשָּׁה כִּי יִפְלֵא לַנְּדֹר נִזְיָר לְהַזִּיר לַד': (במדבר ו:ב)

What is the story of this נזיר? What did this great הדרום נזיר accomplish?

He was involved with the struggle that everyone is involved with, and that is the struggle of the יצר הרע which is powerful. The power of the יצר הרע lies in the fact that it is an instance flush that overtakes the person. The strength of the יצר הרע is in the fact that it is instantaneous. That is what פחז means, 'פָּחַז כַּמַּיִם וגו'', it means the instinctual component of man runs very quickly, instantaneously, it's overpowering because it's instantaneous. Time is on the side of the יצר הטוב but the immediate confrontation is really in favor of the יצר הרע.

However, this נזיר recognized this and gave a certain formula here to overcome it which means that there is a logical mistake which allows the יצר הרע to be overpowering. The formula that the נזיר gave to attempt to overcome the יצר הרע is a two-step process and the first step to realize that we live in an עולם שאינו שלך. This means to say that all the convincing methods of the יצר הרע, the things that it wants you to be involved with only make sense in a certain framework. That framework is if we lived in an עולם שלך which means to say a world in which man has control and can exercise control over reality. In that framework the various involvements that the יצר הרע tries to involve man in make sense. However, reality doesn't lend itself to that and it is an illusion that a person has that that he controls reality and therefore he can use his energy and his mind and his powers to have reality conform to his wishes and fantasies, but it is impossible. Reality doesn't conform to a person's wishes and moreover, the second step that the נזיר gives in his formula to overcome the יצר הרע is to realize that even if reality did conform it is only for a short time. Those are the two reasons that the fantasies have no basis in reality. One is that in fact reality never conforms to a person's fantasies, and any

person, like most people, who spends their life trying to get reality to conform to his fantasies is destined to be unhappy because it simply doesn't work.

Why can't people find happiness? Because they think they know what it is. They think they have experienced happiness because there were moments in their life in which they had a tremendous surge of pleasure and they think that if that surge could only be continued constantly throughout the duration of their life they would be very happy. What they don't realize is that this surge is not happiness, rather it's pleasure. Pleasure is a different thing altogether and that kind of pleasure which they have experienced by nature is only possible at very distant intervals and therefore reality doesn't conform to the persons fantasies. That's the first thing the נזיר said. The second thing he said is that he recognized his mortality which means that a person's fantasies with regards to pleasure only make sense if in the back of his mind he is able to block out the thought of the יום המיתה. If a person saw the reality of death then all these pleasures would be worthless. If he was going to die tomorrow the pleasures would vanish because the reality of his demise would remove any kind of attachment to them.

This is why really the truth of the matter is that old age is not so much a physical phenomenon as it is a psychological phenomenon. Most people are not really Olympic champions so what they can do in their later lives is not such a limitation, it's not as if they spent their whole life in athletics. Rather, old is age is a mental phenomenon. A person starts realizing that he is approaching death and the fear and realization of death is what changes his mental state.

Therefore what the נזיר recognized is that the world he is living in is an עולם שאינו שלך and because of that recognition he did one thing which differentiated him. What was the difference between this נזיר and every other נזיר, every other person really? The difference wasn't that he had this recognition, people recognize this, in fact almost everyone recognizes this at some point in their life. The difference was that this נזיר not only recognized it but he changed his whole life based on it, he made the transition from the recognition to the actualization in his personal life, that was the difference. And that is what the continuation of the גמרא says:

מתקיף לה רבי מני מאי שנא אשם נזיר טמא דלא אכל דאתי על חטא כל אשמות נמי לא ליכול דעל חטא
אתו טאמר ליה רבי יונה היינו טעמא כשהן תוהין נוזרין וכשהן מטמאין ורבין עליהן ימי נזירות מתחרטין
בהן ונמצאו מביאין חולין לעזרה יאי הכי אפילו נזיר טהור נמי נזיר טהור לא דאמודי אמיד נפשיה דיכול
לנדור

The answer of רבי יונה is that ordinarily when a person makes a נדר נזירות they have good intentions. They do תשובה, they regret their actions and they make a נדר נזירות. However, when they become טמא they get upset. They feel that the נזירות is too long now, they only accepted it for thirty days and now they have to extend the נזירות. They become frustrated and regret becoming a נזיר. It means to say that the נזירות is ordinarily just an emotional charge of the super ego. A person feels bad that they are a טמא so they want to accept נזירות but then when something happens and they see it

has to be longer than they originally anticipated then they want to get rid of the נזירות. That's the average person, he always recognizes he does something wrong but the problem is כשהן תוהין like רש"י says:

כשהן תוהין - מתפחדים כמו ופחדת לילה ויומם (דברים כ"ח:ס"ו) ומתרגמינן ותהית כשהן כועסין נודרין
שאינן נודרים לשם שמים אלא לשם כעס מנזרין עצמי

It is a momentary כעס, they feel bad. It's an emotional kind of recognition but then when they become טמא and need to start counting again they regret it because with the initial נדר they already got rid of their guilt by establishing the initial thirty days and that's it. This is the way most people today relate to יום כפור they're very happy when it's over that it is finished, if they found out it was another few hours they would be מתחרטין. This is also the way most people relate to מצות even, to יום טוב, they don't relate to it in a positive way rather it satisfies the super ego. Even that level is not nothing, apparently the תורה wanted that people should be involved even on that level. It is a certain level you and have to accommodate all different levels. However, that's not really a person that is a great individual. But this נזיר מן הדרום made the transition, when he made the נדר it wasn't just a momentary reaction that he just wanted to get rid of some guilt it was a recognition, a change to a whole new דרך החיים.

So what is the cry? The cry is the recognition of the loss of this world, the recognition of עולם שאינו שלך. A person cries because he sees that this world is not under his control. They say it's true about people that become ill often they become feeble. What is the worst thing for the person to face is not so much the fact of the inconveniences that come with the illness, which of course are hard, but what's worse is the psychological thought that they lost control. The fantasy that a person has control is the most powerful fantasy in man and the recognition of עולם שאינו שלך is difficult because man cannot accept it, he has to feel that he is powerful. However, when he is old and feeble he can't imagine anymore, he sees clearly that its עולם שאינו שלך. When the רשע fails he comes to this recognition that it's an עולם שאינו שלך. That's the ultimate cry of a person, that is the cry that is embedded in the human soul.

What did אם סיסרא recognize at that moment when she said:

"...מדוע בישש רכב לְבֹא מְדוּעַ אֶחָדוּ פְעָמִי מִרְכָּבוֹתַי"

She said that every time before her son always came back triumphant but something is different this time, and he's not coming, so she was crying. What is represented in the cry of אם סיסרא? What she recognized at that moment was that all along it was just a fantasy, the fantasy of עולם שאינו שלך. This is the תרועה which the תורה took and utilized in the המחנות. The idea is that you cannot have the המחנות without these three ingredients, one of which is the recognition of that part of man that cries when he recognizes that it's an עולם שאינו שלך. Without that יבא there is no commitment to the destiny that הקב"ה has created for man and therefore the תרועה was incorporated into the המחנות.

This same mechanical sound was utilized and given over to us as a מצוה in שופר. That's why the תורה doesn't talk much about ראש השנה because the תורה already accomplished what it wanted to with regard to ראש השנה through two words יום תרועה, a day of crying. A crying in recognition of our existence in an עולם שאינו שלך. However, this recognition of עולם שאינו שלך is not enough, with it you must have מלכיות, the idea of אלקיכם as expressed by רש"י. Just the recognition of עולם שאינו שלך alone would cause a person to be depressed. Most people in the world have this recognition of עולם שאינו שלך in their lives when things don't work out for them and then they go into a depression and they see a psychologist. But in יהדות this recognition of עולם שאינו שלך must be coupled with מלכיות, that's when it's constructive.

So the תורה took a mechanical sound that signifies the whole philosophy and essence of human nature and it condensed it into a mechanical sound of יבבא to create a מלכיות הקב"ה. As long as the מלך אביון thinks he is the king there's no room for the מלך עליון. The מלך אביון is a king on the imaginary world, the עולם שאינו שלך. Man has to give up his מלכיות and he has to subordinate himself to, and recognize the מלך עליון and that's the מלכיות of יום תרועה.

תהילים לו: in דוד המלך

כִּי רָגַע אֶבְאֶפֹּחַ חַיִּים בְּרִצְוֹנוֹ בְּעֶרְבַּי לַיִן כִּי וְלִבְקֶר רָגָה:

What does it mean בְּאֶפֹּחַ חַיִּים? He is talking about a צדיק and it means that the הקב"ה is only angry at the צדיק for a moment. That the צדיק only experiences the anger momentarily because immediately he takes the signal and he sees that something is wrong and he removes his emotions from the area and channels them to the proper area. Then it is בְּרִצְוֹנוֹ חַיִּים. At night time when things are bad, בְּעֶרְבַּי לַיִן כִּי, he goes to sleep crying but then וְלִבְקֶר רָגָה when he comes out he is filled with joy as he recognizes the greatness of the true benefit that he gained, which is that is he forfeited the עולם שאינו שלך and gained true חיים, he gained the true life

A similar idea is expressed by דוד המלך elsewhere in תהילים קיח:

אֹדֶךְ כִּי עֲנִיתִנִי וַתְּהִי־לִי לִישׁוּעָה:

Here too it means that דוד המלך recognized that even though he had troubles, and he had pain, the pain was really there for one purpose and that was to direct him to reason, to the הקב"ה. As תוספות says in ראש השנה that זכרנו לחיים means the true חיים, the חיי עולם הבא. תוספות is saying that we are מתפלל on ראש השנה not for the physical life which is an עולם שאינו שלך but rather for the true חיים as the whole concept of ראש השנה is יום תרועה and it would not be appropriate on this day to say זכרנו לחיים in relation to עולם הזה. It doesn't mean that a person should be an ascetic, but rather that the primary preoccupation of a person should be in the עולם that is שלו if he partakes of it properly.

However, the danger lies in what דוד המלך says in the next פסוק:

ואני אמרתי בשלוי בל־אמוט לעולם

recognized in himself the emotion. Our great people are not great because they are intrinsically different, they have the same nature, but they do something different than the average person, they recognize their nature and they go beyond it. When things are quiet, דוד המלך said that he felt that nothing can ever change him. He felt that everything was wonderful and will continue this way.

The עזרא אבן says the following:

ואני - אמר ר' משה: זה טעם ויהי כי ישב המלך בביתו כאשר ענהו נתן כל אשר בלבבך עשה. וזה רחוק. והנכון: כאשר יקרה לבריא בגופו ובחזקתו שיחשוב שככה יהיה תמיד ולא יבוא לו חולי, שיחלש כחו

He says that it refers to the fact that when a person is healthy and strong he feels this is the way he will always be. The influence of the physical sense of health and wellbeing is so powerful that a person assumes that nothing will ever change. That is the sense of security that a person has just from his physical nature itself, and he thinks he will never become ill or lose his strength.

Then in the next פסוק:

ד' ברצונך העמדתה להררי עז הסתרת פניך הייתי נבהל:

דוד המלך says that he recognized that this emotion is wrong and it is only because of the Will of the "הקב" that strengthened his mountain, which means to say that the "הקב" gave him the strength. However, when the "הקב" turned away (הסתרת פניך) then דוד המלך says he was completely confused, and totally lost, he was distraught. That was the greatness of דוד המלך that he recognized the powerful emotion but his mind told him that the emotion was false.

The רד"ק has a slightly different approach to these פסוקים, he says:

ואני אמרתי בשלוי בל אמוט לעולם: כשהייתי שלו ושקט שלא משל בי יצר הרע הייתי חושב בעצמי שלא אמוט ולא אחטא לעולם; כי חשבתי שלא יהיה כח ביצר הרע להטותי מן הדרך הטובה, כי שכלי היה גובר על טבעי. והייתי מתפאר בזה בעצמי עד שהכרתי כי עזרתך עמדה לי. וכל זמן שהיה רצונך עמי העמדתה להררי עז, וזהו שאמר ד' ברצונך העמדתה להררי עז הסתרת פניך הייתי נבהל: להררי פרושו: לשכלי, שהיה הררי, העמדתה בעזרתך בעז שלא נכשלתי בהשגבי בו ולא היה כח ביד יצר הרע לקחתו מידי, כי במקום עז היה; אבל כשהסתרתה פניך רגע ממני הייתי נבהל ונכשלתי במחשבתי וגבר יצרי על שכלי. לפיכך התפלל דוד ואמר (תהלים יט יד): גם מזדים חשך עבדך אל ימשלו בי, כמו שפרשנו. ועז פרשנו אותו שם, והוא חסר בי"ת השמוש: בעז. ואפשר שהוא תאר בשקל לחם חם (שמואל א כא ז); מעז לתם (משלי י כט)

The רד"ק explains that it refers to the confrontation with his instinctual nature. דוד המלך is saying that when things were quiet, meaning when he was doing things right and living properly he felt he was a צדיק and he had a certain satisfaction from that. This is normal and every person has this. If a person is living properly, he's learning and doing things right, he feels a sense of satisfaction and that is fine, but דוד המלך is saying that he felt

so good about himself and secure that he felt that nothing could turn him off the right path. He felt that the *יצר הרע* didn't have a chance and he is on the right path and would never go astray. He felt that his mind exercised supremacy over his emotions and he was proud of himself until he recognized that it was really the assistance of the *הקב"ה* that allowed him to accomplish this. He is saying that he had a false sense of pride when he reflected on the fact that he was living the proper life.

Of course it is based on his *בחירה*, but a person has to realize what his *בחירה* is based on and it is because the *הקב"ה* was good to the person in his personal life and didn't allow him to have the *יצר הרע* in its full-fledged form. If the *יצר הרע* was really perfect a person wouldn't be able to withstand it, it's too powerful. However the *הקב"ה* is such that He makes the *יצר הרע* imperfect and in a person's quest to try to find the perfect ideal thing, whatever his specific desire may be, there are aggravations. Precisely what the world is trying to avoid is the greatest *ברכה* that the *הקב"ה* gives man, and that is that He gives him aggravation. A person wants to do something and it doesn't work out as planned. He buys a certain object, and there's something wrong with it, he brings it back and gets a new one it's also no good or the object isn't as he expected. All the aggravation that the world is trying to avoid *דוד המלך* says is the greatest *תוד* of the *הקב"ה* because the moment the *הקב"ה* was removed (*כשהסתרתה פניך רגע ממני*) then *דוד המלך* says his emotions overpowered his mind, that is why *דוד המלך* was *מתפלל* that the *הקב"ה* should save him from *חטא*.

So what is the ultimate *תפילה* that a person should have in mind on the *השנה*? It is not just to have a recognition of the *עולם שאינו שלך* but he should be *מתפלל* to the *הקב"ה* like *דוד המלך* was:

גַּם מִזְדִּים | חֲשֶׁךְ עֲבֹדָךְ אֱלֹהֵי־מִשְׁלוֹ-בִּי אֶז אֵיתָם וְנִקִּיתִי מִפֶּשַׁע רָב: (יט:יד)

That the *הקב"ה* should assist him and save him from falling through and being a *חוטא*. The *תפילה* of a person with knowledge, of *דוד המלך*, is the opposite of the *תפילה* of the whole world. The whole world is *מתפלל* to avoid aggravation and have endless *נחת*. The *תפילה* of *דוד המלך* was the opposite:

אֲדָרְךָ כִּי עֲנִיתָנִי וְתַהֲיִלִּי לְיִשׁוּעָה

The *ישועה* came from the very fact that there was an imperfection in the world. How many people are *משבח* the *הקב"ה* because they look back in their life and they see that when they wanted a certain *תאונה* and it was so powerful that something happened that caused them to be disappointed and aggravated and because of that aggravation they were able to forfeit the *תאונה* and that was for them the greatest *ישועה*. Because of that aggravation they were able to direct their energies to the real world of *חכמה* in which a person has true satisfaction. If a person has not experienced such a thing it's almost as if his relationship with the *הקב"ה* is practically nothing, he is going in the wrong direction. That is all a part of the recognition of the *עולם שאינו שלך*.

A person always thinks about whether there is השגחה or not in their life, and a person has the right to assume and is obligated to assume that הקב"ה helped him, although he can't say he knows for sure. However, the mistake a person makes is not in the amount of השגחה that he recognizes in his life but rather that he is looking in the wrong world to try to see the השגחה. He is looking in the עולם שאינו שלך, and that is where he wants הקב"ה to assist him. However, that is the world where precisely it is הקב"ה that He doesn't assist him there. If a person would look into the world in terms of his ability to attain רוחניות and שכל which can assist him in overcoming the instincts he would see plenty of השגחה and he would be obligated to praise הקב"ה and thank Him: זמרו לד' חסידיו והודו לזכר קדשו

The פרק ends:

למען זמרה גבוד ולא ידם ד' אלקי לעולם אודך:

That is a true שירה, it is the שירה of a חכם, a person who knows what reality is. This is the result of the תרועה, it's a totally different picture of reality, a totally different concept of what the תפילות are all about. In order for a person to be ראש השנה on מתפלל he has to have these ideas.

The תורה apparently saw fit to convey this idea that is contained in תרועה, the idea of the עולם שאינו שלך, through the sound of a שופר. Why didn't the תורה want to convey the idea verbally? The answer is that in any kind of verbalization there is always a barrier between the idea that one individual experiences and is trying to convey, and the one who receives the idea. Here words would not be appropriate, on the contrary, they would be a detraction because the concept of this recognition of עולם שאינו שלך is an inner experience that the person has to have, it is an inner realization. Each person has to formulate it in his own way, it has to be expressed in his own mind according to the way each individual apprehends. That is why the תורה saw fit to use the sound of the שופר to express this idea. Moreover, it is the sound is the cry itself, and any description of the cry is not the same thing as listening to and hearing the cry which has a far greater impact. That is why the תורה took the sound of the שופר in order that a person should hear and experience the cry. That is what is supposed to take place in his inner self on ראש השנה, which is the תרועה.

תקנו בתדוש שופר בכסה ליום חגנו: (תהילים פא)

say we learn from חז"ל, that the קדושה of ראש חודש is eclipsed by that of קדושת היום and the reason is because there are two types of קדושת היום. One type of קדושת היום which man cannot create and that is the קדושת היום of שבת. The קדושת היום of שבת is from בראשית ימי ששת ימי בראשית and just like הקב"ה is בורא שמים וארץ and no one else, so too no one else can institute that קדושה. It is instituted by הקב"ה and no one else can bring it about. One type of קדושה can only be initiated by הקב"ה, but there is another

concept which יהדות has that man can and must initiate קדושה, and that is the whole area of the מועדים.

דָּבָר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם מוֹעֲדֵי ד' אֲשֶׁר־תִּקְרָאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ אֵלֶּה הֵם מוֹעֲדֵי:

שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלֶאכֶה וּבְיוֹם הַשְּׁבִיעִי שַׁבַּת שַׁבְתּוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלֶאכֶה לֹא תַעֲשֶׂוּ שַׁבַּת הוּא לְד' בְּכָל מוֹשַׁבְתֵיכֶם:

אֵלֶּה מוֹעֲדֵי ד' מִקְרָאֵי קֹדֶשׁ אֲשֶׁר־תִּקְרָאוּ אֹתָם בְּמוֹעֲדָם:

It means that the תורה obligated man to create and designate days through the calendar, via בית דין, as days on which we will have a מועד, a special meeting with יומים טובים of the קדושת היום. The nature of the יומים טובים is borrowed from שבת which is why the תורה starts off with שבת בראשית by מוֹעֲדֵי אֵלֶּה הֵם מוֹעֲדֵי. It means that the form of the קדושת היום is the same as שבת, it is the same מלאכה, but the קדושה is initiated by ישראל. Generally by the יומים טובים the קדושה is initiated by ישראל but it revolves around an event מתן תורה / סוכות/ יציאת מצרים. However, with regards to ראש השנה the קדושה is also initiated by ישראל but there is one thing different.

The קדושה of ראש חודש is that הקב"ה is בורא עולם, that is what we say as well as that הקב"ה is the source of the השגחה which is what we say עֵטְרַת תְּפִאֲרַת לַעֲמוּסֵי בְטָן. It seems like it is a repetition of שבת בראשית as the קדושת היום for both is the idea of הקב"ה as the בורא שמים וארץ, but it's not, because שבת בראשית is where הקב"ה initiates the קדושה but here the תורה obligated man to also initiate a קדושת היום which celebrates the idea of הקב"ה as the בורא שמים וארץ. Even though the קדושת היום for both days is the same theme, the origin is different. However, ראש השנה is different. While we talk about the קדושת היום as well as the השגחה on ראש חודש as well as on ראש השנה of קדושת היום is מלכיות. However, we have to understand what מלכיות is. It doesn't simply mean that we are ממליך הקב"ה, even though it says ימות המשיח עליכם, that were the whole concept then why do we constantly talk about המשיח throughout the תפילות. The תפילות of ראש השנה is mentioned throughout the תפילות.

that אָדוֹן עוֹלָם אֲשֶׁר מְלֶךְ בְּטָרָם כָּל יְצִיר נִבְרָא A fact is not simply a fact about הקב"ה. A fact is that the הקב"ה is the same, he never changed, he was a מלך then and he is a מלך now.

means that in so far as man is concerned only after the existence of man was מְלֶךְ הַקֹּדֶשׁ. Therefore מלכיות means the proper attitude that man should have towards הקב"ה. We are celebrating not simply the idea that הקב"ה is בורא שמים וארץ and is the source of the השגחה but we are celebrating the idea of how man should react to the idea of הקב"ה. Man creates מלכיות, without man there is no מְלֶךְ שָׁמוּ נִקְרָא. So really the טוב of יום ראש השנה is not a repetition of ראש חודש because the theme of ראש השנה is from the standpoint of man, how man should react to הקב"ה. It means that when man recognizes הקב"ה as the creator and the source of השגחה so man

should say *כִּי לֵךְ תִּכְרַע כָּל בֶּרֶךְ תִּשְׁבַּע כָּל לְשׁוֹן* and when he recognizes the fact that he stems from the creation *הַקֶּב"ה* so he should say:

וַיֵּדַע כָּל פְּעוּל כִּי אֵתָהּ פְּעֻלָּתוֹ וַיְבִין כָּל יְצוּר כִּי אֵתָהּ יִצְרָתוֹ וַיֹּאמֶר כָּל אֲשֶׁר נִשְׁמָה בְּאִפּוֹ ד' אֱלֹהֵי יִשְׂרָאֵל מִלֶּךְ וּמַלְכוּתוֹ בְּכָל מְשָׁלָה

is a unique kind of a טוב as it is not based upon an event but rather a theme in abstract of how man should react to this idea, the proper attitude of man towards *הַקֶּב"ה*. So since you are not celebrating an event but rather a theme you must talk about the *גאולה עתידה* because that is when the full realization of this theme will ultimately be expressed. So the theme of the day is how man should react to the proper idea of *הַקֶּב"ה*, however, now it is only in potentia but it will be realized in full during *ימות המשיח*:

בַּיּוֹם הַהוּא יִהְיֶה ד' אֶחָד וְשָׁמוֹ אֶחָד

It means to say that the realization of the *מלכות* of *הַקֶּב"ה* is the full expression of the theme so that's why the *תפילות* are all filled with the *גאולה עתידה* because that is where the theme will be fully expressed and realized. The *תפילות* are not for *ימות המשיח* per se, rather they are *תפילות* which incorporate the idea *מלכיות* which will be realized only *בַּיּוֹם הַהוּא יִהְיֶה ד' אֶחָד וְשָׁמוֹ אֶחָד*.

In the *תפילות*, from the standpoint of *הלכה*, the first *תפילה* of *מלכיות* is the essential and from *מלכיות* then you have two extensions, *שופרות* and *זכרונות*. They are two separate themes but they are unified in that they are always related to *מלכיות*. So first you have the framework of *מלכיות* itself, and the *תפילה* expands on the whole framework of *מלכיות*, and then it says how we should be *זוכה* to the *מלכיות* which is through the *שופרות* and *זכרונות*. So really *זכרונות* and *שופרות* are two means for the *מלכיות*.

In *שופרות*, the third *ברכה*, what we are saying is that through the *מעשה המצוה* of *שופר* we should be *זוכה* to the *מלכיות*. In *שופרות* we have a request *תְּקַע בְּשׁוֹפָר גְּדוֹל* and we tie it to *תקיעת שופר* by saying *כִּי אֵתָהּ שׁוֹמֵעַ קוֹל שׁוֹפָר*.

What do we say in *זכרונות*? We say *וַעֲקַדְתָּ יִצְחָק לְזַרְעוֹ הַיּוֹם בְּרַחֲמִים תִּזְכּוֹר*. What is the *עקידה* and why is it so essential? The *תפילה* explains what the whole idea of the *עקידה* is:

וַתִּרְאֶה לְפָנָיו עֲקֵדָה שֶׁעֲקַד אַבְרָהָם אָבִינוּ אֶת יִצְחָק בְּנוֹ עַל גְּבִי הַמִּזְבֵּחַ וְכַבֵּשׁ רַחֲמָיו לַעֲשׂוֹת רְצוֹנָךְ בְּלִבְךָ שְׁלָם כֵּן יְכַבְּשׁוּ רַחֲמֶיךָ אֶת כַּעֲסֶךָ מֵעַלְיָנוּ

What is the idea? Of course it is that in this situation *אברהם* went against his own emotions which stemmed from his *רחמים*. The *תורה* always tries to instill this *מדה*, and it is a wonderful *מדה*, but in this situation *אברהם* was *כַּבֵּשׁ רַחֲמָיו*. Why? *לַעֲשׂוֹת רְצוֹנָךְ בְּלִבְךָ שְׁלָם*. It was an event in which *אברהם* overcame his *רחמים*, however, why does that make the *עקידה* something so unique which we always refer back to and we tie all the redemption of *ישראל* to? What is so universal about this

event, more so than any other of the instances in the תורה of an individual exhibiting כבישת היצר?

וְכַבַּשׁ רַחֲמָיו לְעִשׂוֹת רְצוֹן בְּלִבָּב שָׁלֵם

It sounds like a contradiction בְּלִבָּב שָׁלֵם when he had to be כַּבַּשׁ רַחֲמָיו. However, it is not and it means what the רמב"ם says that he was כַּבַּשׁ רַחֲמָיו בדעת. It means that he was caught between דעת and between an emotion and he went totally to the side of דעת. His דעת permeated his whole essence, that's בְּלִבָּב שָׁלֵם. Once he saw the בחירה that he had, he exercised his בחירה and he removed himself completely from the world of emotion and he functioned completely under the world of חכמה.

What is the עקידה? The world believes that there is such a thing as an ethic that man can have based upon his good judgement. That there is such a thing as ethics in which a reasonable person can be a good person based upon his judgment, kindness, whatever it may be. Even an intellectual kind of judgement, not just an emotional judgment, there were people that were on a higher level than the emotional but they believed that man can work out in his mind an intellectual concept of what justice is. This is what יהדות is against. What יהדות says is that just like you can't understand God's universe in this manner, that if a person just wants to sit down and say how he would create the universe it's nonsense. That was the mistake of Aristotle to an extent, he didn't realize how far removed man is from understanding the universe and that you can't just jump to conclusions into how the world works, you have to take first a systematic analysis. What יהדות says is that the same thing is true with regards to ethics. In ethics as well, man has to subordinate himself to God's חכמה.

The only way that we can arrive at any kind of ethical truth is through the same process that you use in subordinating yourself to God's universe and God's system, which is through a process of analysis of the information that we have at hand. The same way that you analyze הלכה that you have to subordinate your mind to the structures of הלכה in order to work your way backwards from the structures to the concept. So too you can't just sit down and say you are going to work out concepts in הלכה, a person wouldn't get near any of the ideas by trying to do that. Even within תפילה which is an area that one would think it would be easy to formulate a person would never even approach the system and concepts in הלכה. The only way a person can reach חכמה and true knowledge is through a certain method.

What אברהם אבינו taught the world is that this same method has to be applied in the area of ethical perfection as well, and many times the only way that you can arrive at ethical perfection is by going against what you would normally think would be the proper course of action, that is כַּבַּשׁ רַחֲמָיו. If you study the עקידה you see it was really a process of subordination to חכמת הקב"ה and it was a learning process. It means that to be able to understand the proper ethic requires the same approach which is really the קדושה of כלל ישראל and that is what אברהם אבינו introduced. That's why the עקידה is a unique phenomenon because only this nation maintains that this is true, that the ethic can only

take place through לימוד and through a process of unraveling the חכמת הקב"ה via the facts that we receive from הקב"ה through נבואה. That is the way we unravel the ethic. Our approach ethics is not like the rest of the world, there you either have people that create their own ethic or you have people who subordinate themselves to a nonsensical system which is based upon their own emotions to begin with, but it is not a process of learning.

In יהדות we have a process of learning and analysis and uncovering ideas of ethics through careful study of the phenomenon which הקב"ה revealed to us through the נבואה. That is the uniqueness of כלל ישראל and that is the זכות עקידה, because it is the most difficult area. When a person comes to an area of what is the ethical norm there everyone feels intuitively that they have some kind of an idea. To subordinate yourself in that area was the unique לימוד of אברהם אבינו and in that זכות we ask הקב"ה to be זוכר הברית.

The ethics of יהדות is not only in terms of the philosophical דרך החיים, it's an ethic that is based on the idea that הקב"ה relates to כלל ישראל and that creates a certain ethic. Even how you relate to another human being is really possible only through נבואה because through נבואה you know the status of another human being. We only know the status of a human being through נבואה. That is God's creation the value of how בריאה, the value of a human being, a person can't guess such a thing. That's unfortunately really the mistake of כלל ישראל today in general and that's really what you are מתפלל for on ראש השנה. You have to be מתפלל that כלל ישראל should gain this knowledge and realize that it is impossible to ever have a secular state and all attempts to do so must of necessity fail. In terms of world opinion, in which the Arabs are a country and we are a country, it's just one nation against the other. This is true as long as כלל ישראל doesn't live by תורה and there's no recognition of:

וּשְׁמֵרְתֶם וַעֲשִׂיתֶם כִּי הוּא חֻכְמַתְכֶם וּבִינְתְּכֶם לְעֵינֵי הָעַמִּים אֲשֶׁר יִשְׁמְעוּן אֶת כָּל־הַחֻקִּים הָאֵלֶּה וְאָמְרוּ רַק עַם־חֻכָּם וְנִבְּוֹן הַגּוֹי הַגְּדוֹל הַזֶּה: (דברים ד:ו)

That the nations of the world will recognize that these people live by the true system and this system is different, and every other system is nonsense. Until then, in the eyes of the world there can never be any priority and they always have to look at us just like anybody else and then it is impossible to ever have a just situation. Unfortunately, as a result of the way we are living as a nation we find ourselves in a situation where we are trying to create peace through comrade with רשעים. This situation is the result of one mistake and that is the thought that כלל ישראל can exist as a secular entity, the זוכר הברית is gone. When you are מתפלל you should have in mind that it is not just a תפילה for yourself it's a תפילה for all of כלל ישראל to recognize the truth of the ideas of תורה and the ideas that are conveyed to us through נבואה, and that the true ethic can only be brought about through התורה ידעת.

וְכַבֵּשׁ רַחֲמָיו לַעֲשׂוֹת רְצוֹנָךְ בְּלִבְּךָ שְׁלֵם כֵּן יִכְבְּשׁוּ רַחֲמֶיךָ אֶת כַּעֲסְךָ מֵעַלְיָנוּ

What do we mean when we say this? It means that when אברהם אבינו was כָּבַשׁ רַחֲמָיו so he caused himself to relate to הַקָּב"ה by acting in accordance with his higher element, his שֵׁכֶל. That is when man relates to הַקָּב"ה, just like when he did that he caused himself to relate to הַקָּב"ה so too we ask כַּעֲסְךָ מֵעַלְיָנוּ. The idea of כַּעֲסְךָ is when הַקָּב"ה doesn't relate to us so we ask that in the merit of אברהם אבינו that הַקָּב"ה should relate to us that which is represented by the מַדַּת הַרַחֲמִים which means that הַקָּב"ה relates to us. אברהם אבינו made the initial move and we recognize this philosophy and idea and because of that הַקָּב"ה should remove his מַדַּת הַדִּין which means where he doesn't relate to us and we just live in a state of existence where everything is accidental and he should relate to us through his הַשְׂגָחָה through מַדַּת הַרַחֲמִים. That is what the תְּפִילָה means and why does הַקָּב"ה do it only because the fact that we relate to the true ideas, so we ask to remember the עֵקֶידָה, which is the highest level of the whole concept of understanding God's ethics and through that medium, through the recognition of the עֵקֶידָה, we approach הַקָּב"ה and because of the עֵקֶידָה we ask that הַקָּב"ה should relate to us.