**Divrei Tefilah Doc Machon 2017**

Yishtabach—

Saying the full thing because it’s the beginning of shacharit, we don’t technically need to say all of psukei but we do need to say all of shacharit, it wouldn’t make sense not to give the start of yishtabach all we have

No Line with Nun in Ashrei

Shma—

What does Shma mean, this isn’t a trick question, listen to the words of the shma, do different stretches based on the different stretches of the shma because we are listening to our bodies

Listen, Israel stretch, god is everywhere, childs pose, god is everywhere, one stretch

Not So Fast!

I instructed your judges at that time, saying, "Listen among your brethren and judge righteously between a man and his brother or his litigant." (Deut. 1:16)

Moshe instructed the judges to attempt to understand plaintiff's claims and to avoid haste in making judgments. He told them that even if they had seen a similar case two or three times in the past, they should still deliberate before issuing a ruling. The first mishnah in Pirkei Avos begins with this precaution: "Be deliberate in judgment." Pirkei Avos teaches lessons for daily living. It consists of morals and ethics that the Sages wished to impart to their students. Why did they choose to begin with a lesson for judges, something that appears not to apply to everyone?

Every driving manual opens with a caution to the driver to be aware that while driving he is constantly making decisions. He is constantly thinking, "Should I brake now? Should I go through the yellow light? Do I have enough time to make this turn?" If these choices are made in haste the results can be tragic.

Daily living involves constant judgment and decision-making. When we meet people we immediately size them up. We are quick to judge people's actions. We make personal decisions. We decide where to live, how to lead life… The mishnah is telling us, "Be deliberate in judgment." Every man is a judge. In all matters he should act with intent rather than in haste. Never jump into a decision which you may regret later on.(1)

# Stop, Think, Act!

All of you approached me and said, "Let us send men ahead of us and let them spy out the land". (Deut. 1:22)

Moses starts his words of rebuke to the nation by reminding them of their sins and rebellions. One of the events he mentioned was the incident of the spies. The Jews believed their slanderous report concerning the land of Israel, and did not believe Yehoshua and Calev who reported that the land was in fact a very good place.

It is difficult to understand this because Yehoshua and Calev were outnumbered ten to two. Why were the Jewish People reprimanded for not listening to Yehoshua and Calev - mustn't one follow the majority?

Although Yehoshua and Calev were outnumbered, logic would suggest that their report had a much stronger basis than the report from the other 10. The 10 spies said that they should not enter the land, but no one would ever know if they were telling the truth. However, Yehoshua and Calev said that the people should enter the land, and they knew that when the Jews would enter they would see if Yehoshua and Calev had been telling the truth or not.(1)

The sin of believing the slanderous report of the 10 spies was that the people did not use their intellect. They should have taken a step back and pondered the situation, and then they would have realized the *real*truth.

The gravest sin a person can be guilty of is to abandon the gift of intellect that God gave him. God instilled every human being with intelligence and understanding with which he is capable of grasping divine wisdom. It is our intellect that puts us above the animal kingdom and gives us the ability to reach tremendous heights.