



*The Beurei Hatefila Institute  
75-26 182nd Street  
Flushing, New York 11366  
(718) 747-0100*

**תפלה ב הציבור In  
Participating In  
A Primer For Those Preparing To Be Bnei Mitzvah**

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## Introduction

It is the responsibility of Jewish Day Schools to prepare students who are approaching Bnei Mitzvah to participate in Tefila B'Tzibbur. That entails providing them with answers to many questions, among them are the following:

1. Why did Chazal choose the act of being called to read from the Torah, an aliyah, as the means by which a young man becomes of age?
2. What is the purpose of Kriyas Ha'Torah?
3. What is the reason that we also read a Haftorah?
4. What is the relationship between the Ba'Al Koreh and the Oleh?
5. Why do we call between three and seven people to read from the Torah depending on the occasion?
6. What is a person's responsibility when he serves as Shaliach Tzibbur?
7. Why pray in a group of ten men and not alone?
8. Is the fixed text, the Siddur, the only Halachically acceptable form of prayer?
9. Why are sections of the prayer service followed by the recital of half-Kaddish or Kaddish Tiskabel?

Providing students answers to these questions creates a life long understanding of what is a very important aspect of Jewish life-Tefila B'Tzibbur. That Mitzvah not only serves Halachic purposes. It also serves a very important sociological purpose. It provides the students with an easy means of creating a social circle. The lesson that is being imparted is that during all stages of their lives, the students should look to the synagogue or to any place they gather to pray, as the center of their social network. That view of Tefila B'Tzibbur is particularly important for students who seek the opportunity to study at secular universities. They will then know to turn to Chabad or to Hillel to create their social circles.

The source sheets I am including offer students the opportunity to find answers to these questions by studying original sources. Not only will they find answers to their questions, but they will also learn of the breadth of materials that are available for them to study within the world of Jewish study.

Allow me to cite one source as an example. It is a prayer found in a Siddur that follows the Moroccan Rite and is recited by some as the Torah is being carried from the ark to the shulchan. The source presents one basis for performing Kriyas Ha'Torah and provides an answer to the question: why did Chazal choose the act of being called to read from the Torah, an aliyah, as the means by which a young man becomes of age and, by the same token, a girl becomes Bnei Mitzvah by answering Amen to the Brachos of the Olim:

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סידור מרוקו-הריני מקבל קבלת התורה שניתנה על ידי משה רבינו עליו השלום, והריני מקבלה מחדש, קבלה גמורה ושלמה, וקיבלה זו היא בכלל לבי ובכלל נפשי ובכלל מאודי ורמ"ח אברי ושם"ה גידי, וקיבלה זו היא בלי שם זכר אנס כלל ועיקר אלא בשמחה ובטוב לבב. וקיבלה זו היא לדעת רבי שמעון בר יוחאי הקדוש ולדעת רבי אלעזר בנו הקדוש ולדעת יותם בן עזיהו הקדוש, וכי כפיהם, והודאותי בהודאים, וקיבלה כי קבלתם, ודעתיכי בדעתם, והריני סומך עליהם דרך כלל ופרט ובכל כל ישראל. וקיבלה זו תהא עלי ועל כל זרע וזרע זרعي עד סוף כל העולם ועד בכלל, אמן.

*Translation: Siddur Morocco-I hereby accept upon myself the obligations of the Torah that was given to us by G-d through Moshe Rabbeinu. I hereby accept it anew with a complete and unconditional acceptance. This acceptance is done with my complete heart and all my soul and with all my possessions, with all 248 of my bones and 365 of my sinews. This acceptance is without even a shred of compulsion but is done with joy and with a good heart. This acceptance is in accordance with Rabbi Shimon son of Kohain, and his holy son Rabbi Lazar and in accordance with the holy King Yotam son of Oo'Ziyahu, the Holy One. My mouth is like their mouths; my acknowledgement is like their acknowledgement; my acceptance is like their acceptance and my intentions are like their intentions. By mentioning them, my wish is to include all of the Jewish people, individually and as a group. This acceptance should be upon me, upon my children, and my children's children, until the end of time, Amen.*

The prayer clearly expresses the thought that each and everyone must have in his mind as he recites the Brachos upon receiving an aliyah; i.e. I am accepting the Torah anew, voluntarily and without coercion, on behalf of myself, those congregated and the entire Jewish People. By answering Amen to that Bracha, those present join him in accepting the Torah anew. I trust that you agree with me that this prayer can make a strong impression on a 12 or 13 year old child and can remain a thought that he/she keeps in mind each and every time he is called to read from the Torah or he or she hears the Brachos recited by others.

Abe Katz  
Founding Director  
The Beurei Hatefila Institute  
January 22, 2017

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### Introduction To Lessons One and Two-Defining Jewish Prayer

The goal of Lessons One and Two is to teach students that the fixed text is not the only form of Jewish prayer. Students need to know that if they are confronted with a situation in which they wish to communicate with G-d, they need not wait until the time for the next prayer service arrives to do so. They can communicate with G-d at any time but preferably by following a formula developed by **חיז"ל**. They also need to know how to respond when words escape them.

Knowing that alternate forms of Jewish Prayer exists is one response to the issues that arise out of reciting prayers that follow a fixed text; i.e. the words are often difficult to understand and the recital of the same prayers each day renders the words monotonous and said without thought.

These are the six additional forms of prayer that supplement the fixed text:

- A. Spontaneous Prayer;
- B. **תפלה בעת צרה**-Prayer In Times Of Difficulty;
- C. Non-Verbal Acts That Constitute Prayer;
- D. Vows;
- E. The Torah Reading;
- F. Personal Prayers Added To The Fixed Text.

One lesson includes a discussion of the fixed text as well. Students may find it easier to recite the fixed text after being taught that the fixed text represents **עבירות**, service to G-d; **תפלה** as a substitute for the **קרבנות** of **חיז"ל**. **חיז"ל** chose these words based on their belief that those were words that G-d looks forward to hearing each day. That we do no understand what all those words mean does not lessen its being words that G-d wants to hear. Notwithstanding the foregoing, it is incumbent upon every Jew to make an effort to study the words of Tefila so that he understands the words that he is addressing to G-d.

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### Introduction To Lesson Three- The Obligation To Recite 100 **ברכות** Each Day

That the obligation to recite 100 **ברכות** opens the first page of the first Siddur, Seder Rav Amrom Gaon, and remained the opening section of commentaries to the Siddur throughout the period of the **ראשונים**, should be viewed as evidence that the rule is a key to understanding Tefila. What do we learn from that rule? That **חיז"ל** structured our **התימה** around **ברכות**; that the study of each **ברכה** begins with its **הafiloh**, the concluding **התימה**, because the **התימה** presents the theme of the **ברכה** and that the **ברכה** is the

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that Chazal fought very hard to preserve throughout Jewish history.

A simple exercise that students can engage in involves creating a list of the **ברכות** and the **הנימות הברכות** that appear in a **תפלה**. Proceed to teach them the simple meaning of the words within those **הנימות הברכות** and then help them identify the theme of each of those **ברכות**. This exercise should provide your students with a basic understanding of the **תפilioth** that can be used as the foundation to proceed further into studying the **תפilioth**.

This exercise will also clarify how variations developed within the **תפilioth**. If you pay close attention to the variations, you will notice that rarely do those variations concern the **הנימות מטבע הברכה**, because Chazal fought to protect the **הנימות הברכות** **הברכות**. They did not fight to maintain the wording of what is found in the middle of the **ברכות**. When you do find variations among the **הנימות הברכות**, that is a learning moment. You need to ask why those variations developed. A good example of variations in the **הנימות הברכות** that offer a learning opportunity are the changes that Ashkenazim make to several of the **ברכות** of **שモנה עשרה** during the **עשרה ימי תשובה**. Each variation can be explained and in explaining each variation, the students will gain a greater understanding of the **תפilioth** of the **ים נוראים**.

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### Introduction To Lesson Four-Individual vs. Communal Prayer

Why should a person strive to join with a group of ten men to recite the **תפilioth**? The following comment by the **משנה ברורה** provides a short but succinct answer to that question:

*Shulchan Aruch, Orach Chail, 90, 9-If you have a choice of two synagogues, and one of them is a large congregation, it is a mitzvah to pray with the large congregation. The communal prayer that halacha is concerned with is Shemona Esrei; that ten people should recite it together. Many people erroneously believe that the purpose of congregating together is to hear Kaddish, Kedusha or Barchu. As a result all that they are concerned with is that there be ten people in synagogue. That is an error.*

Simply put, when you pray in a group of ten men, you are not praying only for yourself nor solely for the ten or more people present. You are praying for **כל ישראל**, the Jewish People. To gain perspective on what that means, consider the possibility, though not a very likely one, that your group of ten or more is the only group of ten or more praying for **כל ישראל** at that moment.

Women who come to synagogue to pray need to be taught this lesson. Although in Orthodox synagogues, they are not counted toward meeting the minimum requirement of

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ten men, they too are part of that group and they too are praying for **כל ישראל** once ten men are present.

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### Introduction To Lesson Five-The Emergence Of The Synagogue

The synagogue represents the location where, on most occasions, **תפלה בזיבוב** is conducted. The synagogue as an institution is not referred to in the **תורה**. How did the synagogue develop? Many view the synagogue as having developed as a substitute for the **בית המקדש**. That is an incorrect historical fact. There is evidence from both the **נצרא** and from archaeological discoveries that synagogues co-existed with the **בית המקדש** and that a synagogue was located within the **בית המקדש**. What was its function during that period? From the sources available to us, the primary function of the synagogue at that time was as a place where Jews congregated to perform **לימוד תורה** and **קידוחה תורה**.

Knowing that the synagogue co-existed with the **בית המקדש** helps distinguish between the prayer services: i.e. **קידוחה תורה**, **תפלת מוסף**, **תפלת שחרית** which can be defined as beginning when the **ספר תורה** is removed from the **ארון קודש** and concluding when the **ספר תורה** is returned to the **ארון קודש**.

That the synagogue began to play additional roles after the destruction of the **בית המקדש** provides the student with an important lesson in Jewish life; that a Jew should build his social network through attendance at a synagogue. In the Orthodox community we take it for granted that our children, once they marry, will choose to reside in a neighborhood based on which synagogue will provide them the social network in which they will feel comfortable. That being said, our children need to recognize that rule even before they marry. This rule should come in play when our students decide on where to attend college. They need to be encouraged to attend universities which have available to them venues for **תפלה, בזיבוב** and that there be a sizable number of students attending **תפלה, בזיבוב**. That will lead to our students having a healthy social life at the universities that they attend.

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### קידוחה תורה-The Purpose Of

**קידוחה תורה** was the impetus that led to the creation of the synagogue and served as its primary function. An early example of the Jewish People congregating to listen to **קידוחה תורה** is found in **ספר נחמיה**. Notice that this example of **קידוחה תורה** was prompted by the people and not by the Rabbinic leadership:

**נחמיה פרק ח-(א) ויאספו כל העם כאיש אחד אל הרחוב אשר לא לפני שער המים ויאמרו לעורא הספר לדביא את ספר תורה משה אשר צוה ה' את ישראל.**

*Translation: 1. And all the people gathered as one man in the open place before the Water Gate and they asked Ezra the Scribe to retrieve the Torah scroll of Moshe, which the Lord had commanded to Israel.*

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The Jewish People requested that Ezra retrieve the **ספר תורה** that had recorded and read portions to them. Why did they want to hear the words of the **תורה**? Because they wanted to renew their covenant to observe it.

**קדיותה התורה** serves one of three functions:

1. On some days of the year, it serves as a **תפלה**.
  2. It always serves as **לימוד תורה**.
  3. It is always the opportunity for the Jewish People to accept anew the responsibilities of observing the **תורה**.
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### Introduction To Lesson Seven- The Origin Of Reading The **הפטלה**

Various theories are put forth to explain the reading of excerpts from the **ביבאים** on **שבת** morning. Of greater importance are the **ברכות** that follow the **הפטלה**. They may represent one of the first **תפילות** that was recited as part of the synagogue service. Within those **ברכות** you will find the three elements that comprise **בקשה, שבח, שמונה עשרה**, and **משיח**. Of particular importance are the **בקשות** which call for the arrival of the **משיח**.

Particular attention should be given to the last **מקdash השבת ברכות**. It represents **קידושה** of the day, the obligation to declare the sanctity of the day which we also fulfill by reciting the middle **קידוש על הকום** of **שבת** and as part of **שבת ברכות**. That the **ברכה** is recited at the completion of the reading of the **הפטלה** and **יום טוב** but is omitted from the **ברכות הדפטלה** on a **הענית ציבור** confirms that its purpose is to fulfill the obligation of declaring the sanctity of the day. That opens the question why it is necessary to declare the sanctity of the day in the **ברכות** that follow the **הפטלה** even though we fulfilled that obligation by reciting the middle **שמונה עשרה ברכות** of **ברכה**.

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### Introduction To Lesson Eight- **שבע ברכות** Its Origin And What It Represents

That certain prayers require the presence of a minimum of ten men is derived from the fact that ten men constitute an **עדר**. That means that they represent not only themselves, and not only the ten men present but they represent **כל ישראל**, the Jewish People. Because they represent the Jewish People, they have an affirmative responsibility to perform **קידושת שם נבראים**; to sanctify the name of G-d by reciting certain words. To demonstrate that

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the words are being recited to fulfill the **קדושת השם בדברים** of **מצוה**, the words are introduced with a **הזמנה**, an invitation, pronounced by the **שליח ציבור**.

**קריאת דתורה קריית שמע**, when it is recited in a group of ten, takes on the character of **קדושת השם בדברים** performed by a group of ten men representing those words to the level of **כל ישראל**. To demonstrate that we have elevated the sanctity of those **מצוות**, the **שליח ציבור** issues an invitation in the form of **ברכה ברכנו**. For a similar reason, we change the wording of **ברכת זיימון** when ten men have eaten together.

Similarly when ten men perform a **מצוות** that involves learning or a Tefila jointly, they recite **שליח ציבור** that is introduced by an invitation from the **ברכה ברכנו** as well. A third example is **שמונה עשרה קדושה** of **ברכה**, **שמונה עשרה קדושה** is known as **קדושת השם**. The wording of the **ברכה** is changed when the **קדושת השם** repeats **קדושת השם** in order to fulfill the **קידוש** of **מצוות**. It too is preceded by an invitation, the opening line of **קדושה**. It is the Sephardic practice and the original Ashkenazic practice that the opening line of **קדושה** is recited by the **שליח ציבור** alone because that line represents the **הזמנה**.

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### Introduction To Lesson Nine- The Origin Of Reciting **קדיש** During The Prayer Service

The origin of the practice to recite **קדיש** between sections of the **תפילות** is shrouded in mystery. This is how one of the **גאון** begins his answer to that question:

*Concerning the origin of Kaddish that you asked, we can not trace the practice to a clear and definitive source found among our ancestors' writings. However, those who followed them based their recitation of Kaddish upon this verse (*Va'Yikra* 22, 32) And I will be sanctified within the people of Israel; and upon what our Rabbinic leaders extrapolated from the verse: that any prayer which results in the sanctification of the name of G-d must be recited only in a group of ten men. From these teachings we can conclude that when ten men congregate to perform a mitzvah, either for prayer or for the study of Torah, they must recite a prayer in which they sanctify the name of G-d.*

The Gaon then proceeds to use that basis to explain the recital of **קדיש** between sections of the **תפילות** and why **קדיש** is recited at a funeral. The Gaon then proceeds to ask a very valid question: why do we recite **קדיש** at a funeral but not at a wedding. His answer is cryptic but can be explained.

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## **תפלה, בצדוקה** *Participating In*

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Students need to be taught that the recital of **קדריש** has nothing to do with death or mourning. In truth, it is a prayer for the hastening of the arrival of the **משיח**. They also must be shown that the origin of the practice of reciting **קדריש** at a funeral did not become the basis for a mourner to recite **שניר** during his year of mourning.

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### **Introduction To Lesson Ten-** **The Origin Of Reciting The Mourners' קדריש**

That the basis for reciting **קדריש** between sections of the **תפילה** is not linked to the source for reciting the Mourners' **קדריש** is reason enough to teach twelve year old girls and thirteen year old boys the origin of the practice of reciting the Mourners' **קדריש**. Add to that the reality that most of us, if not all of us, will suffer a loss during our lifetimes that will require us to recite the Mourners' **קדריש** for eleven months. Teaching students the basis for the practice will prepare the students for that eventuality.

But perhaps the most compelling reason to teach students the origin of the practice to recite the Mourners' **קדריש** is that the practice itself began as a means by which males who were not eligible to act as **שליח ציון** could recite a prayer intended to benefit their deceased parents during the year after their parent's demise. It also serves as a good example of how prayer customs developed.

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### **Introduction To Lesson Eleven-** **The Role Of The **שליח ציון** And** **Why The **שליח ציון** Must Wear A **טלית****

The **שליח ציון** serves several functions. He recites the **ברכות** aloud to permit those who cannot read the Hebrew prayers to fulfill their obligation by answering: **amen** and he leads the congregation in reciting the responsive prayers. However, he serves two lesser known functions as well. It is his duty to keep the prayers interesting and it is his responsibility to act as advocate for the Jewish People.

He wears a **טלית** not as the fulfillment of the **מצוות ציצית** but as a sign of respect, to create a barrier between the earthly world and the heavenly world. That is why many follow the custom of requiring the **שליח ציון** to wear a **טלית** while leading the congregation in the recital of **תפלה ערבית**.

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## תפלה, ב齊בור In Participating

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### Introduction To Lesson Twelve- The Link Between Tefila And The Study Of Torah

Because our **תפליות** include so many **פרקים פסוקים** and from **תנ"ז**, is it fair to ask: were those excerpts from **תנ"ז** included intentionally or did it evolve by happenstance? When you break down our **תפליות** by section, you begin to recognize that **חנוך** included those excerpts intentionally. Their intent was to provide that for those Jews who either do not have the time nor have the ability to study **תנ"ז**, to fulfill the minimum obligation for studying **תנ"ז** each day. In addition, **תפלה** and **חנוך** viewed **לימוד תורה**, as two sides of one coin and somewhat interchangeable-**עבודה, שבלב**, service of the heart.

What is the link between **תפלה** and **לימוד תורה**? They are the means by which man draws himself close to G-d. The closer a person feels toward G-d, the more meaningful his prayers become. Perhaps Philo said it best:

*Man's true function is to know G-d, and to make G-d known: he can know G-d only through His revelation, and he can comprehend that revelation only by continued study.*



*The Beurei Hatefila Institute*  
75-26 182<sup>nd</sup> Street  
Flushing, New York 11366  
(718) 747-0100

## תפלה בציבור On Line Class On Tefila-Participating In

### Lesson 1- Defining Jewish Prayer

#### *The Seven Forms Of Jewish Prayer*

- A. Spontaneous Prayer;
- B. **תפלה בעת צרה**-Prayer In Times Of Difficulty;
- C. Non-Verbal Acts Of Prayer;
- D. Vows;
- E. The Torah Reading.
- F. Shemonah Esrei;
- G. Personal Prayer;

# תפלה בזיכור

## Lesson One-Defining Jewish Prayer

### Spontaneous Prayer

Source 1

רמב"ם – הלכות תפלה פרק א', הלכה א' –  
מפני השМОעה למדו שעבודה זו היא תפלה שנאמר ולוּבָדוּ בְּכָל לִבְכֶם. אמרו  
חכמים אי זו היא עבודה שבלב זו תפלה.

Translation: It is a positive commandment to pray each day as it is written: and you shall serve G-d. Through divine inspiration, they determined that the word: “service” in that verse represents prayer, as it is written: And to serve Him with all your hearts. Our sages said: what is service of the heart? That is prayer. And the number of prayers to pray each day is not decreed by the Torah; and the wording of the prayers is not decreed by the Torah and the Torah does not set forth a set time each day for prayer.

Source 2

הלכה ב' – ולפיכך נשים ועבדים חייבין בתפלה לפי שהיא מצווה עשה שלא הזמן גרם אלא  
חויב מצווה זו אך הוא שידא אדם מתחנן ומתפלל בכל יום

Translation: Therefore, women and slaves are obligated to perform the mitzvah of praying because it is a positive commandment that does not have a fixed time. The manner in which we perform the Biblical obligation of prayer is as follows: that a person should supplicate and pray each day and should state the praise of G-d and then should ask for his requirements that he needs by request and by supplication and then he should give praise and thanks to G-d for the good that G-d bears to him, everyone according to his ability.

Source 3

הלכה ג' – אם היה רגיל מרובה בתרנה ובקשה ואם היה ערל שפתים מדבר כפי יכולתו ובכל  
עת שירצחה, וכן מניין התפלות כל אחד כפי יכולתו, יש מתפלל פעמי אחת ביום, ויש מתפלליין  
פעמים הרבה, והכל יהיו מתפלליין נכח המקדש בכל מקום שיחיה,

Translation: If he was accustomed to praying, he should say much supplication and requests. But if he had difficulty expressing himself, he should speak to the best of his ability, whenever he can and as often as his ability carries him. There were those who prayed once a day; there were those who prayed several times a day. Everyone should pray facing towards the Holy Temple no matter where he is situated. And that is the way things were from the time of Moses to the time of Ezra.

## תפלה בזיכור Participating In

Source 4

### אזהרה, לשבועות-סידור רב סעדיה גאון From The

את יי אלקייך תיכא, וגאותו תעבוד בתפלה,  
ערב ובלך יתודהו באות, וטוטפות לתחלה.

### תפלה בעת צרה-Prayer In Times Of Difficulty

Source 5

השנות הרמביין לספר המצוות מצוות עשה ה'-

זה בעניין שכחוב

(בעהלotta י', ט) וכי תבואו מלחמה בארץכם על הצר הצורך אתכם והרעותם בחוצרות  
ונזכרתם לפני יי אלהיכן  
זהו העניין שבאר שלמה ע"ה כמו שכחוב (מ"א ח', לה, לוי-לה', דה"ב ו)  
בעהל חזמים ולא יהיה מטר ובתייר רעב כי יהיה שדפון יركון ארבה חסיל כי  
יהיה כי יציר לו אויביו בארץ שעורי כל נגע כל מחללה כל תפלה כל תחנה אשר יהיה לכל  
האדם לכל עמק ישראל אשר ידעו איש נגע לבבו ופרש כפיו אל הבית הזה.

Translation: That which was taught in the Midrash Sifrei that the words to serve G-d represent study or prayer did not consist of a commandment but consisted of good advice or to indicate that as part of the requirement to serve G-d we should study Torah or pray to G-d in times of trouble; that our eyes and hearts should be pointed towards G-d in the same manner that servants turn to their masters . This is in line with what we learned (Bamidbar 10, 9): And if you go to war in your land against an enemy who oppresses you, then you shall blow an alarm with the trumpets; and you shall be remembered before the Lord your G-d, and you shall be saved from your enemies. This verse represents the Mitzvah to cry out to G-d in prayer and with Shofar blowing each and every time the Jewish community is faced with difficulties. This was further explained by King Solomon: (Melachim 1, 8, 35, 37-38): When heaven is closed, and there is no rain, etc., If there is in the land famine, if there is pestilence, blasting, mildew, locust, or if there is caterpillar; if their enemy besiege them in the land of their cities; whatever plague, whatever sickness there might be; Whatever prayer and supplication is made by any man, or by all your people Israel, who shall know every man the plague of his own heart, and spread out his hands toward this house.

### Non-Verbal Acts Of Prayer

Source 6

ספר אבודר罕 נפילת אפים, אשרי, למנצח ובא לציון-

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## תפלה בזיכור Participating In

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Translation: The meaning of the words: “we do not know what else to do” is as follows: In the morning prayer service, we performed several non-verbal acts of prayer similar to the non-verbal acts of prayer that Moshe Rabbenu performed when he climbed Mount Sinai and he received the Torah. Moshe Rabbenu relates that at first he sat on the mountain using the Hebrew word that means sitting and then he says that “I stood on the mountain.” And then he relates that he fell on his face before G-d. We conduct ourselves in a similar manner during our prayer service. We recite Pseukei D’Zimra in a seated position; then we stand for Shemona Esrei and then we fall on our faces as part of Tachanun. That is why we then say: we do not know what else we can do.

Source 7

אורן אורlein

# 'כל עצמותי תאמרנה' השפה הלא מילולית של התפילה

תוכן העניינים

9	פתח דבר
11	מבוא
17	פרק ראשון: העמידה
31	פרק שני: השחיה
64	פרק שלישי: כיוון הפנים
97	פרק רביעי: כיוון העיניים
106	פרק חמישי: הידיים
116	פרק שישי: היציאה מהתפילה
128	פרק שביעי: הלבוש
148	פרק שמיני: הנעלים
163	פרק תשיעי: הקול
180	פרק עשירי: המחוות בהקשר ההיסטורי והגאוגרפי

## תפלה בזיבוב Participating In

Source 8

ילקוט שמעוני תורה פרשת וירא רמז קא'-  
והיו דמעות מנשיות ונופלות מעיני אברהם עד שהיתה קומתו  
משוטטה בדמעות אל בני הואיל והתחלת על רבעית דמך יוצרך יומין לך קרבן אחר  
תחתיך, באotta שעה פער פי' בכביה וגעה געיה גדולה והיו עיניו מרופפות וצופות לשכינה  
וחרים קולו ואמרasha עיני אל ההרים מאין יבוא עורי עורי מעם ה' עושה שמים וארץ,  
באotta שעה han אראלם צעקו חוצה וגוי' עמדו מלacci השרת שורות שורות ברקיע ואומרים  
זה לזה ראו ייחיד שוחט וייחיד נשחט אמרו מי יאמיר לפניך על הים זה אליו ואנו הו, שבועת כה  
יהה זרעך מה תעשה לה מיד אל תשלח ירך אל הנער [ב"ב, י"ב]:

Translation: And Avrohom placed Yitzchok on the altar-The eyes of Avrohom were focused on the eyes of Yitzchok and the eyes of Yitzchok were fixed on heaven. So many tears rolled from Avrohom's eyes that Avrohom became immersed by them. Avrohom then said to Yitzchok: provided that I draw some blood out of you, Your Creator will exchange you for an animal. At that moment Yitzchok broke out in tears and sighed a mournful sigh. His eyes began to weaken and focused on heaven. Yitzchok then raised his voice and cried out: I will turn my eyes towards the mountain tops and ask: from where will my help arrive. My request for help will be answered by G-d, Creator of the heavens and earth. At that moment, the angels called out, etc. The ministering angels lined up in rows and said to each other: see the one who is the only human to believe in a single G-d about to slaughter the only other human who believes in a single G-d. They then reminded G-d, saying: who will point to heaven during the splitting of the sea and say: this is my G-d, may I merit to glorify Him and what is to become of the promise, you, G-d made to Avrohom that his descendants will be so numerous like the stars in heaven. At that moment, G-d relented and sent an angel to direct Avrohom to not strike the child.

## Vows

Source 9

בראשית פרק כה', ב'- אם יהיה אלהים עmedi ושמרני בדרך הזה  
אשר אנכי הולך ונתן לי לחם לאכל ובגד לבוש: כא'- ושבתי בשלום אל בית אבי והוא ה' ה'  
לי לא-להים: כב'- והאבן הזאת אשר שמתה מצבה יהיה בית אלהים וכל אשר תתן לי  
עשר עשרנו לך.

Translation: 20. And Jacob uttered a vow in which he promised: If G-d remains with me, and guards me while I am on the path that I am about to follow and provides me bread to eat and clothes to wear, 21. So that I can return to my father's house whole, then the Lord shall be my G-d. 22. And this stone that I have set as a monument will be the foundation for the House of G-d and out of that which you allow me to own, I will set aside ten (10%) that I will offer to You.

Source 10

יונה פרק א', טז-

Translation: Then the men feared the Lord exceedingly. They offered a sacrifice to the Lord and issued vows.

## תפלה במצוור *Participating In*

Source 11

ויקרא פרק ז, טז – ואם נדר או נדרה זבח קרבנו ביום הקריבו את זבחו יאכל ומחרת והנותר ממנו יאכל.

Translation: If the sacrifice he is offering is based on a vow or a voluntary offering, it shall be eaten the same day that he brings his sacrifice and on the next day he may also eat the remainder of it.

Source 12

במדבר פרק ל', ג –

Translation: When you shall utter a vow to the Lord your G-d, you shall not delay fulfilling it, for the Lord your G-d will surely require it of you. Your delay will cause you a sin.

Source 13

תוספתא מסכת ראש השנה (ליירמן) פרק א' – הלכה ב'

ובן היה ר' שמעון או' פעים שחן שלשה

פעמים שחן ארבעה פעמים שחן חמישה ביצד נדר לפני הפסח עד שייעברו עליו הפסח ועכרת והחג נדר לפני עצרת עד שייעברו עליו עצרת והחג והפסח ועצרת והחג נדר לפני החג עד שייעברו עליו החג והפסח ועצרת והחג.

Translation: In what way do the holidays act as a deadline for redeeming pledges? Whether one made a vow, pledged to donate his worth or set aside an object to be sanctified, he does not violate the prohibition against delaying the redemption of his pledge until the next three holidays pass. R. Shimon says: the three holidays that must pass begin with Pesach. Thus said R. Shimon: depending on when the pledge is made, three, four or five holidays must pass. If he makes his pledge just before Pesach, the deadline will arrive after the passing of three holidays; i.e. the last day of Succos. If he makes his pledge before Shavuos, the deadline will arrive after five holidays are celebrated; Shavuos, Succos, Pesach, Shavuos and then Succos. If he makes his pledge before Succos, the deadline will arrive after four holidays pass; Succos, Pesach, Shavuos and then Succos.

## Kriyas Ha'Torah As A Form Of Jewish Prayer

Source 14

תלמוד בבלי מסכת ראש השנה דף יז עמוד ב –

ה' ה', אני הוא קודם שיחטא האדם, ואני הוא לאחר שיחטא האדם ויעשה

תשובה. אל רחום וחנון,

Translation: And 'the Lord passed by before him and proclaimed, etc. R. Yochonon said: Were it not written in the text, it would be impossible for us to say such a thing; this verse teaches us that the Holy

## תפלה בזיבור Participating In

One, blessed be He, drew his robe around Him like the prayer leader of a congregation and showed Moshe Rabbenu the order of prayer. G-d said to him: Whenever Israel sin, let them recite this service before Me, and I will forgive them. ‘The Lord, the Lord’: I am the Eternal before a man sins and the same after a man sins and repents. ‘A G-d merciful and gracious:’ R. Yehudah said: A covenant has been made with the Thirteen Attributes that those who recite those words will not be turned away empty-handed, as it written: Behold I make a covenant.

Source 15

ספר המנהיג הלכות מגילה עמוד רמן – זונהנו בארפ' ופרובינצי' לומר בקול רם ד' פסוקי אלו להרבות השמחה, איש יהודי, ומרדכי יצא, ליהודים, כי מרדכי.

Translation: It was the custom in France and in Provence for the congregation to recite aloud these four verses from Megilas Esther: Ish Yehudi, Oo'Mordechai Yatzah, La'Yehudim and Ki Mordechai, in order to amplify the joy felt on Purim. This is contrast to what is done on a public fast day. While reading the section of the Torah that begins *Va'Yichal*, the reader stops before the section that lists the Thirteen Attributes of G-d so that the congregation can recite the Thirteen Attributes first and then the reader repeats them. This is done because G-d entered into a covenant with the Jewish People that if the Jewish People recite the Thirteen Attributes as part of their prayers, their prayers are guaranteed to be answered.

Source 16

ספר חסידים (מרגליות) סימן רנ'

Translation: When the portion of the Torah that begins with the word: *Va'Yichal* is read on a public fast day, the reader stops before the verse that begins: *Shuv Mai'Charon Apecha . . .* and before the Thirteen Attributes of G-d so that the congregation can recite those words first, as a form of Tefila, during which the congregation should have in mind that they are reciting those words in the form of a request to G-d for help.



*The Beurei Hatefila Institute*  
75-26 182<sup>nd</sup> Street  
Flushing, New York 11366  
(718) 747-0100

## תפלה בציבור On Line Class On Tefila-Participating In

### Lesson 2- Defining Jewish Prayer-2

#### *The Seven Forms Of Jewish Prayer*

- A. Spontaneous Prayer;
- B. **תפלה בעת צרה**-Prayer In Times Of Difficulty;
- C. Non-Verbal Acts Of Prayer;
- D. Vows;
- E. The Torah Reading.
- F. Shemonah Esrei;
- G. Personal Prayer;

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# תפלה בזיכור Participating In

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## Lesson Two-Defining Jewish Prayer-2

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### The Fixed Prayers-**שמעונה עשרת**, The Prayer Of 18 (19) Benedictions

#### Source 1

רמב"ם – הלכota תפלה פרק א', הלכה ד' – כיון שנלו ישראל בימי נבובדנצר הרשע נתערבו בפרש ויוון ושאר האומות ונולדו להם בניים בארץות הגנים ואוthon הבנים נתבלבלו שפתם והיתה שפת כל אחד ואחד מעורבת מלשונות הרבה וכיון שהויה מדובר אינו יכול לדבר כל צורכו בלשון אחת אלא בשיבוש שנאמר ובניהם חזי מדובר אשודית וגוי ואינם מכירים לדבר יהודית וככלשון עם ועם ומפני זה כשהיה אחד מהן מתפלל תקצר לשונו לשאול חפציו או להגיד سبحان הקדוש ברוך הוא בלשון הקודש עד שייערכו עמה לשונות אחרות, וכיון שראה עזרא ובית דין כך עמדו ותקנו להם שמנה עשרה ברכות על הסדר, שלש ראשונות سبحان לה' ושלש אחרונות הודיע, ואמציאות יש בהן שאלת כל הדברים שהן כמו אבות לכל חפצי איש ואיש ולצרכי הציבור כוין, כדי שיהיו ערוכות בפי הכל וילמדו אותן ותהייה תפלה אלו העلغים תפלה שלימה בתפלה בעלי הלשון הצהה, ומפני עניין זה תקנו כל הברכות והתפלות מסודרות בפי כל ישראל כדי שהיא עורך ברכה עורך בעיגן.

Translation: After the Jews were forced into exile by Nebuchadnezzar the evil one (destruction of first Temple), Jews mingle with the Persians and Greeks and other nations and they gave birth to children in the Nations of the non-Jews. These children found that their spoken language was a combination of many spoken languages. When they would speak, they could not express their whole thought in one language except as a mixture of languages as we learn in Nehemiah chapter 13 verse 24: and their children speak half Ashdodite and they did not know how to speak Hebrew. They speak the language of each nation. Therefore when one of them wishes to pray he runs short of Hebrew words with which to ask his needs or to praise G-d in Hebrew and ends up mixing words from other languages. When Ezra and his court noticed this issue, they authored the 18 blessings (*shmona esrei*) in order; the first three blessings that contain praise of G-d; the last three blessings that contain thanks to G-d; and the middle ones that contain requests for personal needs and communal needs. By establishing the text of the blessings, everyone said the blessings in the same order. As a result, they will study the blessings. The prayers of those who might stammer becomes a complete prayer like the prayer of those who have a strong command of the Hebrew language. And for this reason, they authored all the blessings and prayers so that the blessings and the prayers would be the same text for all so that each blessing would be said correctly even by those who stammer.

#### Source 2

ברכות דף לד' עמ' א' אמר רב יהודה: לעולם אל ישאל אדם צרכי לא בשלש ראשונות, ולא בשלש אחרונות, אלא באמצעיות. אמר רבי חנינא: ראשונות, דומה לעבד שמסדר سبحان לפניו רבו. אמצעיות, דומה לעבד שמקש פרם מרבו. אחרונות, דומה לעבד שקבל פרם מרבו ונפטר והולך לו.

Translation: Rabbi Yehuda said: a person should not make a request for his personal needs while reciting the first three Brachos of Shemona Esrei, and not while reciting the last three Brachos but he can make

## תפלה בצעבוד Participating In

personal requests while saying the middle Brachos. This is in accordance with what Rav Chanina said: The first Brachos of Shemona Esrei are similar to a servant who is preparing the praise he plans to say to his master; the middle blessings are similar to a servant who is asking for a reward from his master; the last blessings are similar to a servant who received his reward from his master and is taking leave from him.

### Source 3

סידור רבינו שלמה ב"ר שמשון מג'מייזא-(לה) תפלה שמונה עשרה-וברכיה ראשונה מתחילה בברוך ומסיים בברוך. ושוחה בה תחילת וסוף, שדומה לאדם שנכנס לפני המלך ומשתחווה בכניסתו, בשלהי לדבריו עוד משתחווה. ומודים תחילת וסוף, לפיה שמודים הוא אחר עבודה, ועבד שעבד לרבו ונפטר ממנו משתחווה לו, ומודים הוא לשון השתחווה, וישתחוו למלך (דברי הימים ב', כד', יז') ומודינה למלכה. ואחר שמתהווה אומר לו רבו לך לשולם, ולכך סמוך למודים ברכת שלום.

Translation: The first Bracha of Shemona Esrei begins with the word 'Baruch' and ends with a line that begins with the word 'Baruch'. We bow in the beginning and at the end of the Bracha. We conduct ourselves in this matter so as to resemble a person who enters before a king and who bows upon entering. When he begins to speak, he bows again. We bow in the beginning and the end of the Bracha of Modim because the Bracha of Modim follows the Bracha of Avodah. A servant who has completed his work and takes leave bows. The word "Modim" means to bow as in the verse: (Chronicles 2, 24, 17) and they bowed to the king. After he bows his master says to him go in peace. In a similar manner, we recite the Bracha of peace just after the Bracha of Modim.

### Source 4

אנציקלופדיה תלמודית ברך ח, [הודאה (הודיה)] טור שצח-ויש שפירשו מודים משתחווים (footnote 39), שכן על הכתב ואשתחו אל המלך, התרגומם הוא: ומודינה למלכא (footnote 40).

Translation: Some define the word Modim as bowing based on the verse (Shmuel 2, 16, 4): and I will bow to the King. The word bow is translated by Onkelos as Oo'Modina L'Malka (I will bow to the King).

### Source 5

אנציקלופדיה תלמודית הערות ברך ח, [הודאה (הודיה)] טור שצח Footnote 39. אבודראם שם (סדר שחרית של חול) בשם הירחי, ע"פ המנחים ס"ג, ועי' להלן: הכרעה.

Translation: See the Avudrohom in his Seder Shacharis Shel Chol in teh name of the Even Ha'Yarchei (Sefer Hamanhig Siman 50).

### Source 6

אנציקלופדיה תלמודית הערות ברך ח, [הודאה (הודיה)] טור שצח Footnote 40. אבודראם שם. ולא נמצא פסוק זה במקרא,oni שנתכוין לשמואל ב', טז, ד': השתחוותי, ותרגומו: מודינה.

Translation: The Avudrohom, ibid. The verse quoted by the Avudrohom is not found in Tanach. It appears that he meant to cite Shmuel 2, 16, 4 where Ankelos translates the word: Hishtachavisa (I will bow) into teh Aramaic word: Modina (a form of the word Modim).

## תפלה בזיבוב Participating In

Source 7

מִמְלֻכּוֹת אָבִי: וַיֹּאמֶר הַמֶּלֶךְ לְצִבָּא  
הֲגַהֲ לְדֹבֵר כָּל אֲשֶׁר לְמִפְיבָּשָׂת וַיֹּאמֶר  
צִבָּא הַשְׁתָּחֹתִי אֶמְצָא־תָּהּ בְּעִינֵךְ  
אָדָנִי הַמֶּלֶךְ: וַיֹּאמֶר הַמֶּלֶךְ דָּנֵד עֲדָד  
וְשָׂמֵיהַ שָׁקָעַ בְּרַגְגָא

Translation: Then said the king to Ziba, Behold, all that belonged to Mephibosheth is yours. And Ziba said, I humbly bow to you that I may find grace in your sight, my lord, O king.

Source 8

עלינו לשבח:

ואנהנו כורעים ומשתחים ומודים, לפניו מלך מלכי המלכים, הקדוש ברוך הוא.

Source 9

משנה מסכת תמיד פרק ה' משנה ו' – הגיעו בין האולם ולמזבח נטל אחד את המגרפה וזרקה בין האולם ולמזבח, אין אדם שומע קול החברו בירושלים מקול המגרפה. ושלשה דברים היה המשמשת: כהן ששמע את קולו יודע שהוא הכהנים נכנסים להשתחים והוא רץ ובא; ובן לוי שהוא שומע את קולו יודע שהוא הלוים נכנסים לדבר בשיר והוא רץ ובא; וראש המעד היה מעמיד את הטעמים בשער המזרחה.

Translation: When the Kohanim arrived in the area between the Porch and the altar one of them took the tympanum and hurled it between the Porch and the altar. In Jerusalem no man could hear the voice of his fellow because of the loud noise of the tympanum. The hurling of the tympanum served three purposes; a Kohain hearing the sound knew that his fellow Kohanim had entered in order to prostrate themselves and so he ran to join them. When a Levite heard the sound, he knew that his fellow Levites had entered to sing and so he ran in as well. The chief of the Ma'Amad on hearing the sound of it made the ritually unclean members of the shift stand by the East gate.

Source 10

ר' עובדיה מברטנורא מסכת תמיד פרק ה' משנה ו' – רץ ובא – להשתחוות עם אחיו הכהנים.  
Translation: In order to bow with his fellow Kohanim.

Source 11

משנה מסכת תמיד פרק ו' משנה א' – החלו עלים במעלות האולם; מי שוכו בדיישון מזבח הפנימי והמנורה היו מקדימים לפניהם. מי שוכה בדיישון מזבח הפנימי נכנס ונטל את המטה והשתחוות ויצא. מי שוכה בדיישון המנורה נכנס ומצא שתי נרות מזורחים דולקין מדשן אתה מזורחי ומניח את המערבי. דולק שמןו היה מדליק את המנורה בין העربים מצאו שכבה מדשנו ומדליקו מזבח העולה נטל את הבו מזבח העולה שנייה והשתחוות ויצא.

Translation: The Kohanim that had gained the privilege to bear the ladle of incense and the firepan of glowing cinders then began to ascend the steps of the porch. The Kohain who had been assigned the privilege to clear away the ashes from the inner altar and to snuff and to trim the candlestick went first. The Kohain that had gained the privilege to clear the inner altar of ashes entered and took the basket of ashes and prostrated himself and went out of the sanctuary . The Kohain who had gained the privilege to snuff

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## תפלה בזיכור Participating In

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*and trim the candlestick cane in, and if he found the two easternmost lights still burning he snuffed and trimmed the outer easterly end one and left the one on the west of it alight for with its flame, he lit the candlestick before sunset. If he found it extinguished as well, he snuffed and trimmed it and then rekindled it from the fire upon the outer altar for burnt offerings. Then he took up the oil jar from the second step before the candlestick and prostrated himself and went out from the sanctuary.*

Source 12

**ר' עובדיה מברטנורא** מסכת תמיד פרק ו' משנה א'-והשתחוה ויצא – שעה נגמרה מצותה.  
Translation: At that point his assignment was completed.

Source 13

**כسف** משנה הלכות תפילה ונשיות כפיהם פרק ט' הלכה ד' – ואינם שוחחים אלא כדי שלא  
יראו בכופרים ולזה די שישחו ראשם מעט וממי ששוחחה יותר מראוי מיהו כיורה.  
Translation: The reason to bow when the prayer leader recites the word: Modim is to not appear as if he is denying what the prayer leader is saying. For this purpose it is enough to bow a little. Someone who bows down too much appears to be arrogant.

### **שמעונה עשרה**

Source 14

**תלמוד בבלי** מסכת ברכות דף ד' עמ' ב' – והוא אמר רבי יוחנן, בתרילה אומר: (תהלים נ"א)  
ה' שפת הפתה, ולבסוף הוא אומר: (תהלים י"ט) יהיו לרצון אמרי פ'!  
Translation: Did not Rav Yochonon say that Shemona Esrei must begin with the verse: Hashem Sifasei Tiftach and end with the verse: Yibiju L'Ratzon Imrei Phi.

Source 15

ברכות דף לד' עמ' א' – אמר רב יהודה: לעולם אל ישאל אדם צרכי לא בשלוש הראשונות,  
ולא בשלוש אחרונות, אלא באמצעות. אמר רבי חנינא: ראשונות, דומה לעבד שמסדר  
שבח לפניו רבו. באמצעות, דומה לעבד שמקש פרם מרבו. אחרונים, דומה לעבד שקבל  
פרם מרבו ונפטר והולך לו.

Translation: Rabbi Yehuda said: a person should not make a request for his personal needs while reciting the first three Brachos of Shemona Esrei and not while reciting the last three Brachos but he can make personal requests while saying the middle Brachos. This is in accordance with what Rav Chanina said: The first Brachos of Shemona Esrei are similar to a servant who is preparing the praise he plans to say to his master; the middle blessings are similar to a servant who is asking for a reward from his master; and the last blessings are similar to a servant who received his reward from his master and is taking leave from him.

Source 16

**תלמוד בבלי** מסכת עבודה זרה דף ח' עמ' א' – אמר רב יהודה בריה דרב שמואל בר שליט  
משמיה דבר, אף על פי שאמרו: שואל אדם צרכי בשומע תפלה, אבל אם בא לומר בסופה  
כל ברכה וברכה מעין כל ברכה וברכה – אומר. אמר ר' חייא בר אשי אמר רב, אף על פי  
שאמרו: שואל אדם צרכי בשומע תפלה, אם יש לו חוליה בתוכה ביתו – אומר בברכת חולים,

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## תפלה בזיכור Participating In

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**וזם צריך לפרטה – אומר בברכת השנים. אמר ר' יהושע בן לוי, אף על פי שאמרו: שואל אדם צרכי בשום תפלה, אבל אם בא לומר אחר תפלהו, אפילו בסדר יוד"ב – אומר.**

Translation: Said Rav Judah the son of Samuel son of Shilath in the name of Rav: Even though it was said that one should pray for his private needs only at 'Who hearkens to prayer,' nevertheless, if he is disposed to supplement any of the Brachos with personal supplications relevant to the subject of each particular Bracha, he may do so. So also said Rav Hizya son of Ashi in the name of Rav: Even though it has been said that one should pray for his own needs only at 'Who hearkens to prayer,' still if, for example, one has a sick person at home, he may offer an extempore prayer at the Bracha of the sick for the sick; or if he has financial difficulties, he may offer his own prayer in connection with the Bracha for prosperous years. Rav Joshua son of Levi said: Though it has been decided that private prayers for personal needs only may be inserted in the Bracha of 'Who hearkens to prayer,' yet if one wishes to offer his supplications after Shemona Esrei, to the extent of the reciting the entire Day of Atonement Service, he may do so.

## Lesson Three-The Obligation To Recite 100 Brachos Each Day

### Source 1

**ה תלמוד בבבלי מסכת מנהות דף מנ' עמי ב'-תניא, היה רבי מאיר אומר: חייב אדם לברך מאה ברכות בכל יום, שנאמר: (דברים יי', יב) ועתה ישראל מה הוא אלקיך שואל מעמך. רב חייא בר הירח, דרב אוניא בשבתא וביום טבח טרחה וממליא להו באיספרמקי ומנדוי.**

*Translation: It was taught: R. Meir used to say: A man is required to say one hundred Brachos daily, as it is written (Devarim 10, 12): And now, Israel, what does the Lord your G-d require of you? On Sabbaths and on Festivals R. Hizyya the son of R. Avia endeavored to make up this number by the use of spices and delicacies.*

### Source 2

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## סדר רב עמרם גאון

**עמרם נז' שנייה ר' מהיגריה דמג'ה מהשי, לרבי יוחק כל' דמליג' ורכנן  
שמעון הביך ויקיר ונכבד עליו ונעל יסידס כל'. כלס רב מלחמות  
כסמים י' טילך ונעל זילך, ונעל כל קהנוטים וכלהטוטים ואמוט יסלהל  
כסרוויס כס, כלו כלאו מומנו ונען דע' זכח לא' דין יין סלהל, וכן מגופס  
ומכמי יסינא וגני יסינא בלט וכל טיל מיל מהשי, סכלס צב'וטים חכמים  
הלווייס, ולחוינו יסלהל הדרוייס כל', בטהויא לא' בולליים צב'ולווכס וויריש  
לחכים זיכרון טוב, ואוחפלליים צנדייס ומוגקדיס ורמחוטים טוליס, טירחים כ'ז'ז'  
ברמחויו סדריזיס, וויל' הדריס מכל' מלה ומוק ומכל' חלי' ואחל'וב  
וועסלאן רגע, ומכל' מי' משבה ומכל' מי' פורטעריה סההרגסוח צנולס, וויל'ג  
ברמחויו סדריזיס כל' משבה ליטינא, ס' בלט וס' לקובס של' יסינא, וויעו ודריכו  
עסלאז זאוכיס צב'נרטה ליטינא, ס' בלט וס' לקובס של' יסינא. וסדר חכלות ודרכות  
להתק' צדרכות שיתק'יו זך' וצדרנץ' ובנרט' זונט'. וסדר חכלות ודרכות  
של' טנא כל' טב' טב'ההה, באליג'ן מון' טסמים, רה'נו לפה'ר ונודע'ן כמוכלהה בזיד�ו  
כתיון' תג'ליס ותג'ויליס. ותהייל' ר' מהיל' הווער פיין' חדס' נבדך' מה' ברכות  
זכ'ל' יוס' וצגמלה דליך' יסלהל גראסן ככי', תני' נסס' ר' מהיל' הין' לך' חדס'  
חיסלהל טה'�ו טו'ס מה' מנות' זכל' יוס', בנה'ווער ונעה' יסלהל מה' ט' הלאיך  
טואל' מטעיך', היל' הקרא' מה' היל' מה'. וודוד מלך' יסלהל תקן, כסא'דיטו'ס  
ויסבי' יロע'זיס' במח'יס' מיל'ה'ל מה' נכל'ויס', נעמ' ותקן. וויל'ה קד'ז'ר סקסהכמו  
וועמ'ז' חיל'יס' ותג'ויל'יס' ויכ'הס. וסדר לה' מה' ברכות כ' קד'ז' ר' נט'הנאי  
ב'ר' היל'אי ר' מה' מתי'ה' דמג'ה מהשי לא' כי' קס' אל'סאנא' על' ידי' מיל' דע'  
יוס' פ' מה'ל' ניעני', נבדך' כל' לה'ת ולה'ת צב'ונת' לי' מה'ז'ל' מפ'י  
ט'ו'יפ'ת' י'יס' סט'ז'ק'י'ו'ס' קע'ז'ו'ה' ל'ו'ז'ה' מ'ג'ה' ר'ו'מ'ן פ'י' י'די'  
וונג'ל'ו' כ'ג'ן, נקי'ס' מ'ס' ב'ג'ה'א' ס'כ'ן' ל'ק'ה'ה' ל'א'ז'ק' יס'להל', וכ'ג' י'מ' ו'ס'יד'  
ש'י'ג' ז'ק'ס'. ווונג'ג' כל' יס'להל' צ'פ'ל' ד'ה' ל'כ'מ'ו'ה' כ'ק' פ'י', ל'כ'ו'י'מ' נ'וי' ט'ל'יט'  
'ו'ד'ע' ס'ל'יך' ל'ינ'ו', כ'כ'ז'ג' ר' נט'הנאי ב'ר' היל'אי:**

*Translation: Amrom son of Shashna, head of the Yeshiva in Masa Machsiya (suburb of Sura) responding to Rav Yitzchok son of the teacher and Rabbi, Rabbi Shimon, who is held dear, adored and honored in our eyes and in the opinion of the entire Yeshiva. Greetings of peace. May Heaven show compassion to you, your children and all the scholars, their students and our Jewish brethren who live there. Send greetings*

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## תפלה בצדוק Participating In

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of peace from us and from Rav Tzemach head of the Jewish Court, from the officers, the scholars of the Yeshiva and the students of our Yeshiva and of the city of Machsiya. We, the teachers, the students and the Jewish citizens of this area are at peace. We are constantly concerned about your welfare and think of you favorably at all times. We pray for you and ask that G-d show compassion to you; that G-d bestow abundant mercy upon you, protect you, save you from troubles and difficulties, from sickness and affliction, from oppressive governments, from destructive actions, and from all the troubles that can occur in life. May G-d demonstrate compassion in granting you all that you ask for yourselves. Rabbi Yaakov, son of Rav Yitzchok, delivered ten gold coins that were sent for the benefit of the Yeshiva; five for the leadership of the Yeshiva and five for the Yeshiva itself. We have commanded that you be blessed with Brachos and that they come to fruition for you and for your descendants.

The order of prayers and Brachos for the entire year that you requested, that has been shown to us by Heaven, we deem appropriate to set forth and lay out in the manner in which the tradition was passed down to us, as compiled by the Rabbis during the period of the Mishna and of the Gemara. And so we learned: Rabbi Mayer said: a person is obligated to recite 100 Brachos each day. In the Jerusalem Talmud we learned: it was taught in the name of Rabbi Mayer; there is no Jew who does not fulfill one hundred Mitzvos each day, as it was written: Now Israel, what does G-d your G-d ask of you? Do not read the verse as providing for the word: "what" (Mah); instead read it as including the word: "one hundred" (Mai'eh). King David established the practice of reciting one hundred Brachos each day. When the residents of Jerusalem informed him that one hundred Jews were dying everyday, he established this requirement. It appears that the practice was forgotten until our Sages at the time of the Mishna and at the time of the Gemara re-established it. The order of the 100 Brachos was set forth by Rav Natroni son of Hil'Ai, head of the Yeshiva at Masa Machsiya, in correspondence with the community in Lucena, Spain through Rav Yosef, the elder. Rav Natroni provided as follows: it is no longer possible to recite each Bracha at its correct time because today we awake each day with unclean hands, hands that inadvertently came in contact with unclean parts of our bodies during the night. Instead when a person wakes, he should first wash his face, hands and feet as is appropriate. That is how a Jew fulfills the directive in the following verse: Prepare, Jews, for meeting with the Almighty. Every person is obligated to do so. The following represents the custom among Jews in Spain, which is Hispania: in synagogue, the prayer leader recites the morning blessings on behalf of those present so that they may fulfill their obligation by answering: Amen to the Brachos that the prayer leader recites, as Rav Natroni son of Hil'Ai provided.

### Source 3

**הוֹסְפָתָא מִסְכַת בְּרָכוֹת (לִיבֶרְמַן) פַּרְקָג, דָלְכָה כָה-שְׁמוֹנָה עֲשֵׂרָה בְּרָכוֹת שָׁאָמְרוּ חֲכָמִים כָּנָג שְׁמוֹנָה עֲשֵׂרָה אָזְבָרוֹת שְׁבַהֲבוּ לְהַ בְּנֵי אֱלִים. כָּלֶל שְׁלֵמִים בְּשֵׁל פְּרוֹשִׁין, וְשֵׁל נְרִים בְּשֵׁל זְקָנִים; וְשֵׁל דָוד בְּבּוֹנָה יְרוּשָׁלָם. אִם אָמַר אָלוּ לְעַצְמָן וְאִילּוּ לְעַצְמָן יִצְאָ.**

Translation: The eighteen Brachos of Shemona Esrei that our Sages composed correspond to the eighteen times that G-d's name appears in Chapter 29 of Tehillim. In order to maintain eighteen Brachos within Shemona Esrei, it is permissible to join the Bracha in opposition to apostates with the Bracha of the sinners or the Bracha that concerns the converts with the Bracha concerning our elders or the Bracha that requests the restoration of the Davidic monarchy with the request for the restoration of Jerusalem. If you wish, you may recite any of these Brachos individually.

## תפלה ב贊יבור Participating In

### Source 4

רא"ש מסכת ברכות פרק ט-סימן כד-כד גרסין בפ' התרבלת (דף מג ב) חניא היה רמ"א  
חייב אדם לברך מאה ברכות בכל יום שנאמר ועתה ישראל מה הוא אלהיך שואל מעמך אל  
הקרי מה אלא מאה אמר רבי חייא בריה דבר אוייא בשבחנות וי"ט דלא נפשי ברכות מלא  
לדו באיספרמקי ומגדי ונום יכוין אדם בשבחות וימים טובים לברכת הקורא בתורה  
וחמפטיד ויענה אמן ויעלו לו להשלים מניין ברכות.

Translation: This is what we learned in the chapter that begins with the words: Ha'Techeles (Menachos 43b): R. Meir taught: a person is required to recite one hundred Brachos each day based on the following source: Now, Israel, what does G-d ask of you? Interpret the Hebrew word: Mah as representing the Hebrew word Mayah (one hundred). On Sabbaths and on Festivals R. Hizya the son of R. Avia endeavored to make up this number by the use of spices and delicacies. In addition a person should have this requirement in mind on Shabbos and Yom Tovim when he answers Amen to the Brachos of those who are called to the Torah and to the Haftorah. In doing so, he reaches his goal of reciting one hundred Brachos on those days.

### Source 5

סידור רשי" סימן א-בשבחתא דליך צלהותא هي כי מהתמלאין בולדו אי אפשר לאשלימנה!  
משלם לדו בדק אמר רב חייא בריה, דבר אוייה ביוםיא דשבחתא וביוםיא טבא טרה וממל'  
לדו באיספרמקי ומגדי מניין בשמים ומניין פירוח, כנון עזי בשמים ובורא עשי בשמים  
ובורא מניין בשמים וכל פירא ופירא כדחיוי, ולכך תיקנו בשבת לומר אין בא-להינו, לפ"י  
שאיין מתפלליין שמונה עשרה, כי אם שבע, ד' פעמיים איין, מי ד' פעמיים, נודה ד' פעמיים, איין  
מי נודה, דרי י"ב פעמיים אמן, ולבסוף ברוך אתה ונראה עתה באומר י"ב פעמיים ברוך אתה  
אמן. והם שחים עשרה ברכות, ודשבע של חובה היום דרי י"ט.

Translation: On Shabbos how do reach our goal of reciting one hundred Brachos. It appears that we cannot make up for the fewer Brachos that we recite in Shemona Esrei on those days. One way to reach our goal is to follow the advice of R. Hizya the son of R. Avia and make up for the fewer Brachos in Shemona Esrei by the use of spices and delicacies. In doing so we will be reciting the Brachos of Atzei Besamim, Borei Asavei Besamim and Borei Minei Besamim and the Brachos for the fruits that we choose to eat. In addition, the practice to recite the poem of Ain K'Elokeinu on Shabbos originated because of the fewer number of Brachos in Shemona Esrei on Shabbos. We recite a version that consists of only seven Brachos instead of nineteen. Because we say the word "Ain" four times, a word that begins with the letter Aleph and we say the word "Mi" four times, a word that begins with the letter Mem and we say the word "Nodeh" four times, a word that begins with the letter Nun which together spell "Amen" and we recite those words twelve times and in the last line we say the words "Baruch Ata", it is as if we recited twelve Brachos and answered amen twelve times. That together with the additional seven Brachos of Mussaf provide for us nineteen Brachos that we do not recite during the week.

### Source 6

ספר כלבו סימן לז-יש מקומות שנחנו לומר אין בא-להינו אחר התפלת מוסף אחד שבת  
ואחד يوم טוב כדי להשלים מאה ברכות שהייב אדם לברך בכל יום כי בשבת וביום טוב אין

## תפלה בצדוקות Participating In

אדם מתרפל מ"ה ברכות רק ז' נמצא שייצאו מהן ל"ג ברכות בין ערבית בין שחרית ומנחה ומשלימים אותן בז' ברכות של מוסף ושבסעודה שלישית וכו' בניים שיש באין כא-לדיינו שכל אחד מהן עולה להשלים ברכה אחת נמצאו נשלו ל"ג ברכות שהיו חסרות.

Translation: There are localities where they recite the poem of *Ain K'Elokeinu* after *Tefilas Mussaf* on *Shabbos* and on *Yomim Tovim* in order to help reach the goal of reciting one hundred *Brachos* on those days. The problem on those days is centered on *Shemona Esrei* consisting of only seven *Brachos* instead of nineteen as it does on weekdays. That means that we are missing thirty three *Brachos* on *Shabbos* and *Yomim Tovim*. We compensate for the missing thirty three *Brachos* by reciting seven *Brachos* in *Mussaf Shemona Esrei*; by reciting six *Brachos* during the third meal of *Shabbos* and by reciting G-d's name twenty times in the poem of *Ain K'Elokeinu*, each representing a *Bracha*. Those practices provide us with the missing thirty three *Brachos*.

### Source 7

אבודרham-עד יש רמז להם מן הגבאים, שנאמר (מיכה, ז, ח) ומה ה' דורש " ממך" –  
בגמטריא מאה. וגם יש רמז מן דברתובים, שנאמר (תהלים כב, ז) הנה כי בן יברך גבר  
יראה – כלומר, כמוין כי בן, "דדיינו מאה", יברך גבר.

Translation: There is an additional hint to the need to recite 100 blessings each day from the Prophets as it is written, *Micah*, Chapter 6, Verse 8: What does G-d ask of you (Hebrew: *mimcha*). *Mimcha* in Gematria is 100. There is also a hint to the need to recite 100 blessings from Scriptures as it is written in *Psalm*, Chapter 128 Verse 4: Behold, thus shall the man be blessed who fears the Lord (the Hebrew words: *Ki Kain* appear in the verse. The letters in those words total 100 in Gematria). It teaches you that the number represented by the Hebrew words "ki Kain" leads a person to be blessed.

### ברכות

1. The theme of each *Bracha* must be recited in its ending *Bracha*.
2. The theme of the *Bracha* as represented in its concluding *Bracha* must be referred to just before the concluding *Bracha*.
3. The theme of the *Bracha* must be stated at the opening and closing of the *Bracha*.
4. The concluding *Bracha* may not refer to more than one theme.

### Source 8

תלמוד ירושלמי (וילנא) מסכת ברכות פרק א-כל הברכות אחר חירומידן. אין אומרין  
ברכה פסוק.

Translation: The theme of all the *Brachos* must be recited in its ending *Bracha*. We are not permitted to recite a verse as a closing *Bracha*.

### Source 9

תלמוד בבלי מסכת פסחים דף כד עמוד א-ואמր רב יודה אמר שמואל: דמבידיל צרי  
שיאמר מעין חתימה סמוך להתימתה. ופומבדיתאי אמר: מעין פתיחתן סמוך להתימתה.  
מאי בינויו? איכא בינויו يوم טוב של לדיות אחר הרשות, דחתמיין בין קודש לקודש,  
מאן דאמר מעין פתיחתן סמוך להתימתה, לא בעי למימר בין קדושת שבת לקדושת יום טוב

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## תפלה בצדוק Participating In

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**הבדלה. ומאן דאמר מעין חתימתן סמוך להחתמתן, בעי למימר בין קדושת שבת לקדושת ים טוב הבדלה.**

Translation: And Rab Judah said Samuel's name: He who recites Hardalah must say something in the nature of the conclusion near to its conclusion. While the Pumbeditheans maintain: He must say something about the theme of the Bracha at the commencement of the Bracha just as he does before its conclusion.

Wherein do they differ? They differ in respect of a Festival which falls after the Sabbath; i.e. Sunday, when we conclude with 'Who makes a distinction between holy and holy.' Those who hold the view that something in the nature of the commencement must be repeated at the conclusion, it will be unnecessary to say, 'You did make a distinction between the sanctity of the Sabbath and the sanctity of the Festival'; but those who hold the view that a formula in the nature of the conclusion must be said immediately before the conclusion, it is necessary to say, 'You did make a distinction between the sanctity of the Sabbath and the sanctity of the Festival.'

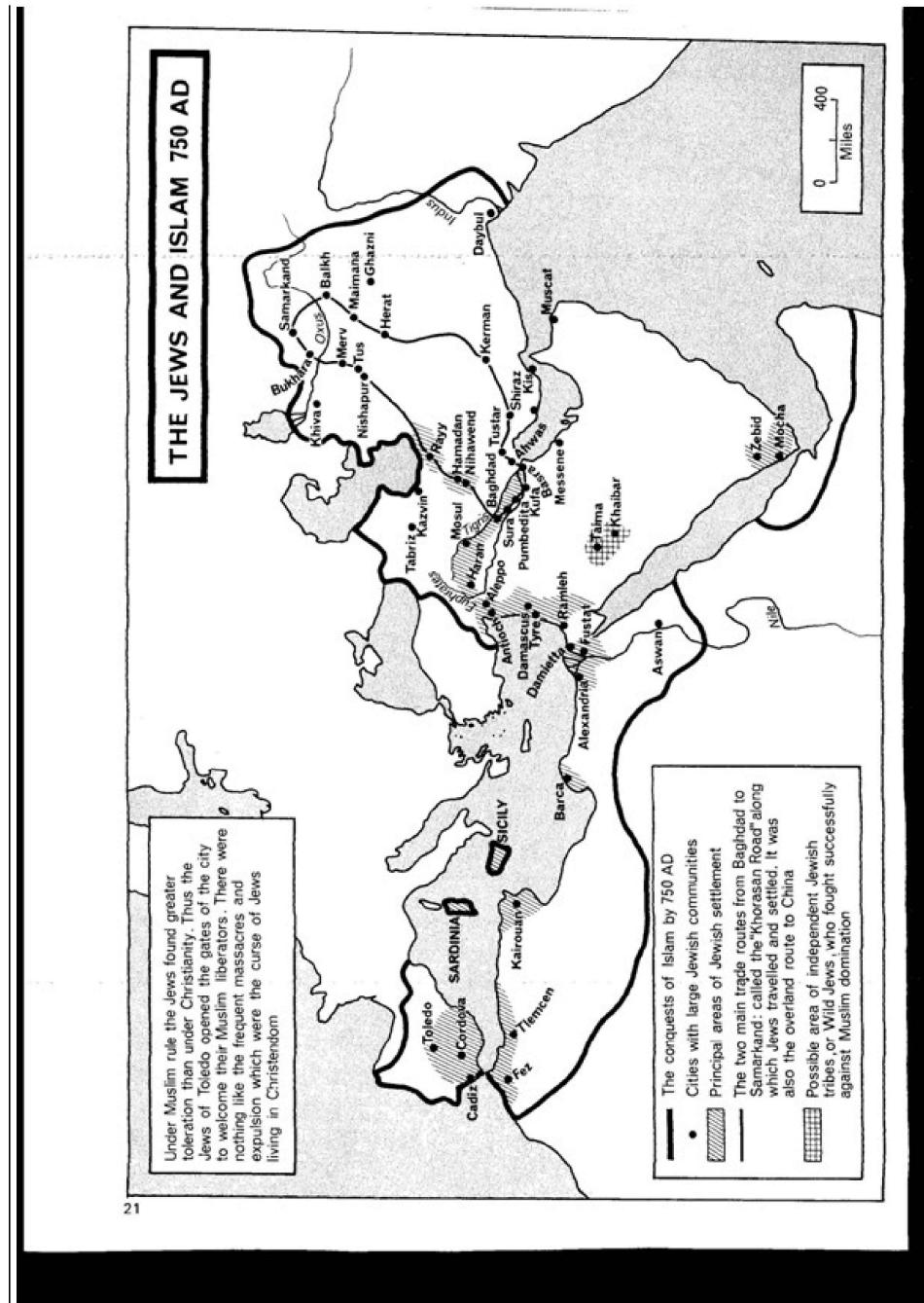
Source 10

**תלמיד בבל ממכת ברכות דף מט עמוד א-הנו רבני: מהו חותם? בבניין ירושלים; רבי יומי ברבי יהודה אומר: מושיע ישראל. מושיע ישראל אין, בניין ירושלים לא? – אלאaim: אף מושיע ישראל. רבה בר רב הונא אייכלע לבוי ריש גלותא, פתח בהדא וסימן בתרתי. אמר רב חסדא: גבורתא למחמת בתרתי! וההניא, רבי אומר: אין חותמי בשתיים! נופה, רבי אומר: אין חותמי בשתיים.**

Translation: Our Rabbis taught: How does one conclude the Bracha of the building of Jerusalem in Birkas Hamazone? R. Jose son of R. Judah says: Saviour of Israel. 'Saviour of Israel' and not 'Builder of Jerusalem'? Say rather, 'Saviour of Israel' also. Rabbah b. Bar Hanah was once at the house of the Exilarch. He mentioned one theme at the beginning of the third blessing and both at the end. R. Hisda said: Is it better to conclude with a Bracha that presents two themes? Has it not been taught: Rabbi says that we do not conclude with a Bracha that presents two themes?

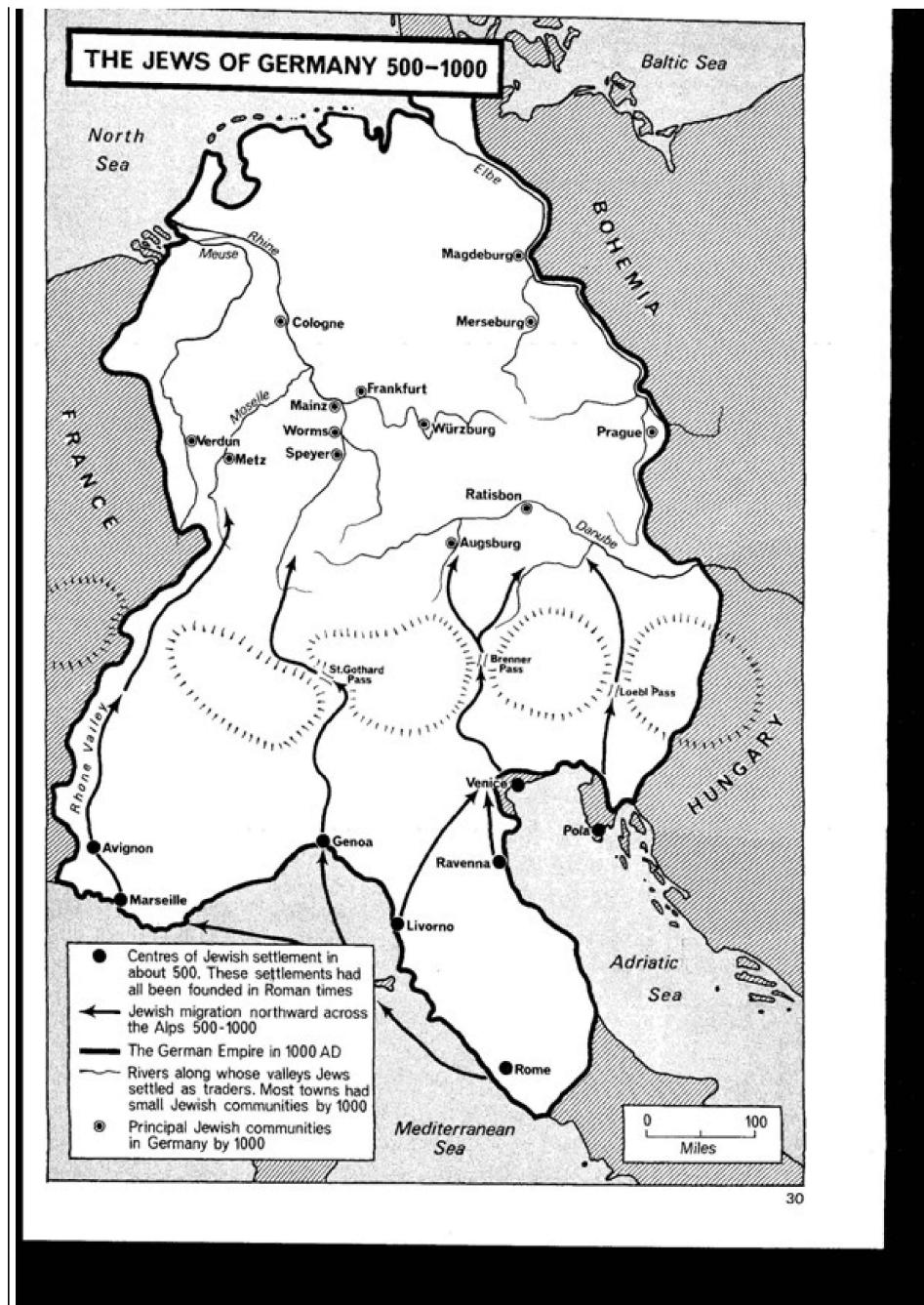
# תפלת בציון Participating In

Source 11



# תפלת בזיבור Participating In

Source 12



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## תפלה בזיבוב Participating In

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### Lesson Four-Individual vs. Communal Prayer

#### Source 1

סדר רב עמלם נאוז ברכות השחר- בסדר אלו מאה ברכות, כך חסיב רב נתרוני ב"ר הילאי ריש מתייבתא דמתה מהסיא לבני קהל אליסאנה על ידי מר רב יוסף מאור עינינו. לברך כל אחת ואחת בשעה כמו שמספרש בפרק הרואה, אי אפשר, מפני טנופת ידים העסקניות, העשויות למשמש. אלא בשינויו משנתו רוחין פניו ידיו ורגליו בחונן, לקיים מה שנאמר הבון לקרהת אה-להיך ישראל. וכל ייחד ויחיד חייב בהם. ומהג כל ישראל בספרד היה אספמיא כך הוא, להוציא למי שאין יודע, שליח צבור, בהשיב רב נתרוני ב"ר הילאי.

Translation: The order of the 100 Brachos was set forth by Rav Natroni son of Hil'Ai, head of the Yeshiva at Masa Machsiya, in correspondence with the community in Lucena, Spain through Rav Yosef, the blind one. Rav Natroni provided as follows: it is no longer possible to recite each Bracha at its correct time because today we awake each day with unclean hands, hands that inadvertently came in contact with unclean parts of our bodies during the night. Instead when a person wakes, he should first wash his face, hands and feet as is appropriate. That is how a Jew fulfills the directive in the following verse: Prepare, Jews, for meeting with the Almighty. Every person is obligated to do so. The following represents the custom among Jews in Spain, which is Hispania: in synagogue, the prayer leader recites the morning blessings on behalf of those present so that they may fulfill their obligation by answering: Amen to the Brachos that the prayer leader recites, as Rav Natroni son of Hil'Ai provided.

#### Source 2

רמב"ם הלכות תפלה פרק ח' הלכה א'-תפלה הציבור נשמעת תמיד ואפילו היו בהן חוותים אין הקדוש ברוך הוא מואם בתפלתן של רבים, לפיכך צדיק אדם לשתף עצמו עם הציבור, ולא יתפלל ביחיד כל זמן שיכל להתפלל עם הציבור, ולעולם ישכימים אדם וייריב בבית הכנסת שאין תפלה נשמעת בכלל עת אלא בבית הכנסת... הלכה ט'- שליח ציבור מוציא את הרבה ידי חובה, כיצד בשעה שהוא מתרפל והם שומעין וענין אמר אחר כלל ברכה וברכה הרי הן כמתפלליין, במה דברים אמרים כשהיאנו יודע להתפלל אבל היודע אינו יוצא ידי חובה אלא בתפלה עצמו.

Translation: The prayer of the congregation is always heard even if among the congregation there are sinners. G-d never rejects the prayers of a large group. Therefore a person should participate with the congregation and should not pray alone if he can pray with the congregation. A person should always arise early and go to synagogue because his prayer is not always heard as it is when he prays in synagogue. 9. The leader can be the conduit by which others fulfill their obligation. Under what circumstances? If at the time that he prays and they listen and answer amen after each blessing, it is considered as if they themselves recited the blessing. That rule applies only for those who cannot read the prayers for themselves but for those who can read the prayers, they can fulfill their obligation only if they read for themselves.

#### Source 3

שלחן ערוך אורח חיים סימן צ', ט'-ישתדל אדם להתפלל בב"ה (בבית הכנסת) עם הציבור ואם הוא אנס שאין יכול לבוא לב"ה יכול להתפלל בשעה שהציבור מתרפלים...מן

## תפלה בזיבור | Participating In

אברהם-עם הζיבור: אף על פי שהוא יכול להתפלל בביתו בעשרה, מכל מקום ברוב עם הדרכות מלך. משנה ברורה-(כח) עם הζיבור. מפני שאין דק"ה מואם בהתפלת הζיבור ואפילו היה בהם חוטאים לא ימנע מה להתפלל עליהם. אם יש לו שתי בתים נסויות ואחד יש בו ברוב עם מצווה להתפלל בו יותר . . . תפלה בזיבור הוא תפלה י"ח (18) דהיינו שיתפללו עשרה אנשים שהם גודלים ביחד ולא כמו שהושבין דהמון שעיקר להתפלל בעשרה הוא רק לשם קדיש וקדושה וברכו ולכון אינם מקפידין רק שידי י" (10) בבח"ג וזה טעה.

Translation: Shulchan Aruch-A person should try to pray in synagogue with the congregation. If circumstances prohibit him from attending synagogue, he should pray at the same time as the congregation prays.

Magen Avrohom-With the congregation-Even if he has the opportunity to pray at home with ten men, he should go to synagogue because of the principle of in a multitude of people is the King's glory (G-d's prestige increases proportionally based on the number of people who jointogether in any one place to perform service to G-d).

Mishnah Breura-With the congregation-Because G-d does not reject the prayers of the congregation. Even if there are sinners in the group, you should not hesitate to pray with them. If you have a choice of two synagogues, and one of them is a large congregation, it s a mitzvah to pray with the large congregation. The communal prayer that halacha is concerned with is the Shmona Esrei; that ten people who should read it together. Many eople erroneously believe that the purpose of congregating together is to hear Kaddish, Kedusha or Barchu. As a result all that they are concerned with is that there be ten people n synagogue. That is an error.

### Source 4

דרש משלি פרק יד סימן ג-[כח] ברוב עם הדרכות מלך ובאופן לאומם מחתת רzion. אמר ר' חמא בר חנינא בא וראה, שבחו ונдолתו של דק"ה, שאעפ"י שיש לפניו אלף אלפי וריבוי רבבות כהות של מלאכי השרת שיישרתו וישבחו, אין רוזה בשבחן של כלם, אלא בשבחן של ישראל, שנאמר ברוב עם הדרכות מלך, ואין עם אלא ישראל, שנאמר עם זו יצרת לי תהלה יספרו (ישע"י מג בא), בש سبيل שיגידו שבחם בעולם, וכח"א נדיבי עמים נאספו עם אלהי אברהם כי לא-להם מגני ארין מאד נעלם, (תהלים מו, י). אמר ר' סימון אמרתי דק"ה מהתולח בעולמו, בשעה שיש ישראל נאספים בכמי נסויות ובכמי מדושים, ונוחני سبحان וקילום לפני בוראן.

Translation: Proverbs Ch. 14 Verse 28: The King's glory is based on a multitude of people but the ruin of his Kingdom is in the lack of people. R. Chama said: come and see the glory and greatness of G-d. Even though G-d has before him thousands and hundreds of thousands of groups of ministering angels that can serve Him and praise Him, G-d does not desire their praise but instead wants praise from the Jewish people as can be seen by the verse of: The King's glory is based on a multitude of people. The people referred in that verse are the Jewish people as we learned in the verse Isiah Ch. 43 verse 21: This nation I created. They shall say my praise, in order that they may say My praise in the world. And similarly in the verse, Psalms 47, v. 10: Those people who were willing to die for Kiddush hashem are assembled, the people of the G-d of Abraham, because G-d has the ability to be a shield for them on the earth. He is greatly exalted. R'Simon

## תפלה בזיבוב Participating In

says: When does G-d gain prestige in His world? At the hour in which the Jewish people gather in synagogues and study halls and recite praise before their Creator

### Source 5

שלחן ערוץ אורח חיים סימן נב-דין מי שישחה לבוא לבהכ"ג עד ישתחבה. ובו סעיף אחד:  
(א) אם בא לבהכ"ג ומצא צבור בסוף פסוקי דזמרה אומר ברוך שאמר עד מהולל בתשבחות  
ואה"ב תהלה לדוד עד מערכה ועד עולם הলוי-ה. ואה"ב הללו את ה' מן השמים עד לבני  
ישראל עם קרובו הלווי-ה. ואה"ב הללו אל בקדשו עד כל הנשמה תהלל י-ה. הנה ואם  
יש לו שהות יתר יאמר הודו לה קראו עד והוא רחום וידלן עד והוא רחום שקדם אשרyi כי  
בנתיים אינו רק פסוקים מלוקטים (הגהות מימיוני פ"ז מה' תפלה) ואה"ב ישתחבז ואה"ב יוצר  
וק"ש וברכותיה ויתפלל עם הצבור ואם אין שהות כ"ב ידלן גם מזמור הללו את ה' מן  
השמיים. הנה אם עוד אין שהות לא יאמר רק בדוק שאמר ותהלת לדוד וישתחבז (הרואה"  
ודרוי פרק אין עמדין): ואם כבר התחילו הצבור יוצר ואין שהות לומר פסוקי דזמרה אף  
בדילוג יקרא ק"ש וברכותיה עם הציבור ויתפלל עליהם ולאחר מכן יקרא כל פסוקי דזמרה  
בלא ברכה שלפניהם ולא של אחרים: הנה ומכל מקום יאמר כל הברכות שמהוויב לברך  
בבך וכל בו ובו בשם מהרא"א כמו שנთבאר סימן מ"ז ומ"ז:

Translation: The Rule Concerning an Individual who Enters Synagogue At A Time the Congregation is about to Recite Yishtabach: If an individual enters the synagogue and finds the congregation completing Pseukei D'Zimra, he recites the blessing Baruch Sh'Amar until its completion with the words: M'Hoolal BaTishbachot. Then he recites Tehila L'David until its completion with the words: Mai-Ata V'Ad Olam Halleluya. Then he recites: Hallelu Et Hashem Min Hashamayim until Livnai Yisroel Um Krovo Halleluya. And then: Hallelu Ail B'Kodsho until Kol Haneshama T'Hallel Kah. (The Ramah adds: If he has more time, he should recite Hodu L'Ashem Kiroo until V'Hoo Rachum and skips until the V'Hoo Rachum that comes just before Ashrei because in between, we find scattered verses.) Then he recites Yishtabach and then Yotzair and Kriyat Shma and its blessings and then he should recite Shmona Esrei together with the congregation. And if he did not have as much time to catch up, he can skip the paragraph of Hallelu Et Hashem Min Hashamayim. (The Ramah comments: if he does not have that much time, he can say only Baruch Sh'Amar, Tehilah L'David and Yishtabach. If the congregation already began the blessing Yotzair, and there is no time to recite any part of Pseukei D'Zimra, he should recite Kriyat Shma and its blessings with the congregation and recite Shmona Esrei with them. After Shmona Esrei, he can then recite all the parts of Pseukei D'Zimra without the blessing before it or after it. (The Ramah comments: But he should not forget to recite the blessings of Birchot Haschachar).

### Source 6

תשובות דגאנונים חד חדשות - עמנואל (אופק) סימן לד' - תשנה - תשם. ועל מעשה הקדיש  
אשר שאלת לא נמצא בידינו עליון דבר מבורך הייטב מן הראишונים, אך סמכותו לאחרונים  
על הפטוק הזה, ויקרא כב', לב') ונΚדשתי בהתק בנין ישראל; ועל מה שאמרו רבותינו  
במדרשו (ברכות כא, ב') כל דבר שבקדושה לא ידא פחדות מעשרה. מן הדברים הללו יוצאה  
לهم שם נתקבעו עשרה בני אדם לדבר מצוה בין בתפלה בין בתلمוד תורה צרכין  
לקדש. לבך אחר פסוקי דזמרה וסמוך לברוך הבוחר בשיר ובזמרה חי העולמים יקייש

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## תפלה בזיבור | Participating In

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פעם אחת, לפי שכבר סימנו את המזווה של פסוק זומרה ועבשו יתחיל באחרת שהיא ק"ש בברכותיה לפניה ולאחריה... וכקדייש אמרו אחר כל סיום י"ח, שנגדייא מזווה, בפני עצמה, ואינה מתחברת עם מה שיאמר אחריה. וכקדייש אחר יאמרו אחר ספר תורה, מפני שקריאת התורה בזיבור בעשרה. וכקדייש אחר סדר קדושה, מפני שהוא מזווה בפני עצמה והוא דבר שבקדושה ולא יפהות מעשרה.

*Translation: Concerning the origin of Kaddish that you asked, we can not trace the practice to a clear and definitive source found among our ancestors' writings. However, those who followed them based their recitation of Kaddish upon this verse (Leviticus 22, 32) And I will be sanctified within the people of Israel; and upon what our Rabbinic leaders extrapolated from the verse: that any prayer which results in the sanctification of the name of G-d must be recited only in a group of ten men. From these teachings we can conclude that when ten men congregate to perform a mitzvah, whether it be for prayer or for the study of Torah, they must then recite a prayer in which they sanctify the name of G-d. As a result, at the conclusion of the first section of the morning prayer, Pseukei D'Zimra, after reciting the Bracha in Yishtabach, those congregated should recite Kaddish because they have completed the mitzvah of reciting Pseukei D'Zimra and they are about to perform an additional Mitzvah, the recital of Kriyat Shma and its blessings before and after . . . And they should recite Kaddish after Shmona Esrei because it too is an independent Mitzvah and it is not connected with that which is recited after it. And another Kaddish should be recited after the Torah Reading because in order to read from the Torah, ten men must congregate together. And another Kaddish after reciting the Kedusha in OO"Vah L'Tzion because it too is a Mitzvah unto itself and it is a Prayer of Sanctification of G-d's name and requires the presence of ten men.*



The Beurei Hatefila Institute  
75-26 182<sup>nd</sup> Street  
Flushing, New York 11366  
(718) 747-0100

## תפלה בציבור On Line Class On Tefila-Participating In

### Lesson Five-The Emergence Of The Synagogue

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*Hammat Tiberias Synagogue-4rth Century*



Mosaic Floor Of The Synagogue

# תפלה בזיכור Participating In

## Lesson Five-The Emergence Of The Synagogue

### Source 1

בראשית פרק כג-(ו) ועפרון ישב בתחום בני חת ויען עפרון החתי את אברהם באוני בני חת בכל באי שער עירו לאמור. בראשית פרק כג-(יח) לאברהם למקנה לעני בני חת בכל באי שער עירו.

Translation: Bereishis 23, 10-And Ephron lived among the Hittites. Ephron the Hittite answered Abraham within the hearing range of the Hittites, all of whom were gathered at the gate of his city, saying. Bereishis 23, 18- To Abraham, as property purchased, in the presence of the Hittites, those of whom were gathered at the gate of his city.

### Source 2

בראשית פרק לד-(ב) ויבא חמור ושם בנו אל שער עירם וידברו אל אנשי עירם לאמור. בראשית פרק לד-(כד) וישמעו אל חמור ואל שם בנו כל יצאי שער עירו וימלו כל זכר כל יצאי שער עירו.

Translation: Bereishis 34, 20-And Hamor and Shechem, his son, came to the gate of their city and spoke with the men of their city, saying. Bereishis 34, 24- And to Hamor and to Shechem, his son, listened all who went in and out from the gate of his city; and every male was circumcised, all who went in and out of the gate of his city.

### Source 3

דברים פרק כא-(יט) ותפשו בו אביו ואמו והוציאו אותו אל זקניהם ואל שער מקמו.

Translation: Then shall his father and his mother lay hold of him and bring him out to the elders of his city and to the gate of his place;

דברים פרק כב-(בד) והוציאתם את שניהם אל שער העיר ההוא וסקלתם אתם באבני ומתו את הנער על דבר אשר לא צעה בעיר ואת האיש על דבר אשר ענה את אשת רעהו ובערת הרע מקרוב.

Translation: Then you shall bring them both out to the gate of that city. You shall then stone them with stones until they perish; the woman, because she did not cry out, being in the city; and the man, because he violated his neighbor's wife; in order that you discourage the performance of evil from among you.

יהושע פרק ב-(ד) ונס אל אחת מהערים האלה ועמד פתח שער העיר ודבר באוני זקניהם העיר ההייא את דבריו ואספו אותו העירה אליהם ונתנו לו מקום וישב עמו.

Translation: And He shall flee to one of those cities. He shall then stand at the entrance of the gate of the city, and shall explain his circumstances to the elders of that city. The elders then shall invite him into the city and provide him a place so that he may live among them.

### Source 4

רות פרק ד-(א) ובעו עליה שער וישב שם והנה הגאל עבר אשר דבר בעז ויאמר סורה שבה פה פלני אלמני ויסר וישב: (ב) ויקח עשרה אנשים מזקניהם העיר ויאמר שבו פה וישבו.

## תפלה בזיבוב Participating In

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Translation: Ruth 4,1: Then Boaz went up to the gate, and sat down there. Behold, the next of kin of whom Boaz had spoken came by to whom he said: Hey there, Mr. so and so; turn aside, sit down here. He then turned aside and sat down. Ruth 4, 2: He then gathered ten men from among the elders of the city and asked them to sit and they sat.

### Source 5

תורה תמיינה העורות ויקרא פרק כב הערכה קצח-וניל' להליך העניין, דהיכי דעתינו הפרטום הוא דבר כלל שצרכיך שתתודע לכל ישראל, או צרכיך עשרה, יعن' דאף כי גם בשלשה עבד לגולוי, אבל איןנו בהכרח שיתפרטם פרטום מוחלט וככלוי על ידיהם, משא"כ בדבר הנוגע ליחיד או די פירטום ע"י שלשה, ולא איבפת לנו אם לא יתפרטם פרטום כלל, וראיה לזה, שכן בדבר כלל תפסו חז"ל כל האמצעיים המועילים יותר לפירטום, שכן אמרו במנחות שם שאלה העשרה המפרטמים יצאו גם לשוק שהוא מקום יותר מסוגנן לפירטום. ולפי הנחה זו יתכוונו כל הסוגיות שהבנו, כי בפירטום דין כלל הנוגע לכל ישראל הצריכו עשרה ולפירטום יחיד הסתפקו בשלשה.

Translation: It therefore appears to me that I need to differentiate between the various circumstances. When a matter concerns the Jewish public in general and needs to be publicized to all Jews, then ten men must be present for the act to be considered a public act. Doing the same before three men might also be considered publicizing, but you will not be confident that the publicizing before the three men will cause the message to be delivered to the greater Jewish public. However concerning a personal matter, involving one individual, publicizing in front of three is sufficient. In that case we are not concerned as to whether the information will reach the general Jewish public. It appears to me that in all matters that involve the public at large, our Sages tried to find the means of publicizing that would reach the greatest number of people. That is what was meant in Maseches Menachos that the publicizing that took place before ten men was performed in the marketplace because the marketplace is the place where you can obtain the maximum publicity. Based on this concept, we can reconcile all the parts of the Gemara that we cited. The publicizing of a matter that concerns the greater Jewish public must be done in front of ten men but the publicizing of a matter that concerns an individual can be done in front of three men.

### Source 6

נחמה פרק ח-(א) ויאספו כל העם באיש אחד אל הרחוב אשר לפני שער המים ויאמרו לעוזר הספר להביא את ספר תורה משה אשר צוה ה' את ישראל: (ב) ויביא עוזרא הכהן את התורה לפני הקהל מאיש ועד איש וכל מבין לשמע ביום אחד לחידש השבעיע: (ג) ויקרא בו לפני הרחוב אשר לפני שער המים מן האור עד מהצית היום נגד האנשים והנשים והמבנים ואוני כל העם אל ספר התורה: (ד) ויעמד עוזרא הספר על מגדל עץ אשר עשו לדבר ויעמד אצלו מתחיה ושמע ועניה ואוריה וחלקיה ומעשהיה על ימינו ומשמאלו פריה ומישאל ומלביה וחשם וחויבנה זבריה משלם: (ה) ויפתח עוזרא הספר לעיני כל העם כי מעל כל העם היה ובפתחו עמדו כל העם: (ו) ויברך עוזרא את ה' הא-להים הגדול ויענו כל העם אמן במעל ידיהם ויקדו וישתחוו לה' אףים ארצתה: (ז) וישוע ובני ושרביה ימין יעקב שבתי הודיע מעשיה קליטה עוזריה יוזבד חנן פלאיה והלויים מבניינו את העם לتورה והעם על עמדם: (ח) ויקראו בספר בתורת הא-להים מפרש ושותם שכל ויבינו במקרא:

## תפלה בזיכור Participating In

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Translation: 1. And all the people gathered as one man in the open place before the Water Gate and they asked Ezra the Scribe to retrieve the Torah scroll of Moshe, which the Lord had commanded to Israel. 2. And Ezra the Priest brought the Torah before the congregation, consisting both of men and women, and all who could understand its contents, on the first day of the seventh month. 3. And Ezra read from it in front of the open space before the Water Gate, from early morning until noon, before the men and the women, and those who could understand; and within sound of all the people who were attentive to the book of the Torah. 4. And Ezra the Scribe stood upon a platform of wood, which had been made for this purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Uriah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam. 5. And Ezra opened the book in the sight of all the people; for he was standing above all the people; and when he opened it, all the people stood up; 6. And Ezra blessed the Lord, the great G-d. And all the people answered, Amen, Amen, lifting up their hands; and they bowed their heads, and worshipped the Lord with their faces to the ground. 7. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, helped the people to understand the Torah; while the people stood in their places. 8. So they read in the book in the Torah of G-d clearly, and provided its interpretation, so that all present understood the reading.

### Source 7

משנה מסכת יומא פרק ז'-משנה א' - בא לו כהן גדול לקרות אם רצה לבגד בזין  
קורא ואם לא קורא באצטלית לבן משלו חזון הכנסת נוטל ספר תורה וננתנו לראש הכנסת  
ורראש הכנסת ננתנו לסן והסן נתנו לכהן גדול וכהן גדול עומד ומקבל וקורא עומד וקורא  
אחרי מות ואך בעשור ונולל ספר תורה ומניחו בחיקו ואומר יותר מה שקראתם לפניכם  
כתב כאן ובעשר שבוחמש הפוקדים קורא על פה וمبرך עליה שמנה ברכות על התורה  
על העבודה ועל ההודאה ועל מחילת העון ועל המקדש בפני עצמו ועל ישראל בפני עצמו  
**ועל ירושלים בפניהם עצמה ועל הכהנים בפניהם עצמן ועל שאר התפללה:**

Mishnah. The high priest then came to read. If he wished to read in linen garments he could do so, otherwise he would read in his own white vestments. The synagogue attendant would take a scroll of the law and give it to the head of the synagogue and the head of the synagogue gave it to the second one in command, and the second one in command gave it to the high priest, and the high priest stands and receives it, and reads the section beginning 'after the death . . .' (Va'Yikra 16) and 'howbeit on the tenth. . .' (Va'Yikra 23, 26-32), then he would roll up the scroll of the law and put it in his bosom and say, 'more than what I have read out before you is written here. and on the tenth . . .' (Bamidbar 29, 7-11) which is in the book of Bamidbar he recites by heart. He then recites in connection therewith eight Brachos: for the law, for the temple service, for the thanksgiving, for the forgiveness of sins and for the temple separately, and for Israel separately and for Jerusalem separately, for the Kohanim separately and for the rest of the prayer.

### Source 8

Theodosius Inscription: "Theodosius, (son) of Vettinus, priest and archisynagogos (ruler of the synagogue), son of an archisynagogos, grandson of an archisynagogos, built the synagogue for the reading of the law and the teaching of the commandments, and the guest-chamber and the rooms and the water installations for lodging for those needing them from abroad, which his fathers, the elders and Simonides founded."



*The Beurei Hatefila Institute*  
75-26 182<sup>nd</sup> Street  
Flushing, New York 11366  
(718) 747-0100

## תפלה בציבור On Line Class On Tefila-Participating In

### Lesson 6 - The Purpose Of Kriyas Ha'Torah

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1. The Study Of Torah;
2. Re-Enactment Of Revelation At Mount Sinai
3. A Form Of Jewish Prayer

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# תפלה בצעבוד Participating In

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## Lesson Six-The Purpose Of Kriyas Ha'Torah

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### Source 1

משנה מסכת מגילה פרק א' משנה א'- מגילה נקראת באחד עשר שנים עשר בשלשה עשר  
בארבעה עשר בחמשה עשר לא פחות ולא יותר כרכין המוקפין חומה מימות יהושע בן נון  
קורין בחמשה עשר כפרים ועיירות גדוילות קורין באربعה עשר אלא שהכפרים מקדימים  
ליום הכניסה.

*Translation: Mishnah. Circumstances can lead to Megilas Esther can be read on the eleventh, the twelfth, the thirteenth, the fourteenth, and the fifteenth of Adar, never earlier and never later. Cities which have been walled since the days of Yehoshua son of Nun read on the fifteenth; villages and large towns read on the fourteenth. the villages, however, may sometimes push the reading forward to the market day.*

### Source 2

**An Ancient Economic History: From the Palaeolithic Age to the Migrations of the Germanic, Slavic and Arabic Nations Vol. 1** by Fritz M. Heichelheim, Joyce Stevens; A.W. Sijthoff, 1957 p. 248:

*Regular market days developed in Greece and Italy during the 7th and 6th centuries B.C. at the latest. Originally markets were held, as we have seen already, in the agora, a free place destined for political gatherings and religious festivals of the polis by ancient traditions. The Odyssey already describes, for the agora of the Phaeacians, economic and non-economic use in a probably late passage. Markets were of course most frequent in coastal towns and were often connected with some temple, the god of which was to guarantee the peace during market gatherings.*

### Source 3

מסכת תמיד פרק ה'- משנה א'- אמר להם הממונה. ברכו ברכה אחת. והן ברכו. קראו  
עשרת הדברים. שמע. והיה אם שמווע. ויאמר. ברכו את העם שלש ברכות. אמת ויציב.  
ועבודה. וברכת כהנים. ובשבת מוסיפין ברכה אחת למשמר היוצאה.

*Translation: The Chief Kohan said to the other Kohanim: Recite one Bracha; and they recited one Bracha; Recite the Ten Commandments; Shema; V'Haya Im Shamoah; Va'Yomer; Bless the people with three Brachot: Emes V'Yatziv; Avodah (Ritzai); Birchat Kohanim. On Shabbat, they added one more Bracha in honor of the Mishmar (group of Kohanim) that was about to complete its tour of duty.*

### Source 4

מסכת ברכות דף יב' עמ' א'-וקורין עשרת הדברים שמע והיה אם שמווע ויאמר אמת ויציב  
ועבודה וברכת כהנים. א"ר יהודה אמר שמואל אף בגבוליין בקשו לקרות בן אלא שכבר  
בטלום מפני תרעומת המניין.

*Translation: Rav Yehudah said in the name of Shmuel: Even outside of the Beit Hamikdash they wanted to recite the Ten Commandments as part of the morning service but the practice had already been discontinued because of the spread of Christianity.*

## תפלה בזיכור Participating In

### Source 5

تلמוד ירושלמי מסכת מגילה פרק ד' דף ע"ד טור ד' /ה"א-/רבי שמואל בר רב יצחק על לבנישתא חד בר נש קאים מתרגם סמיך לעמודא. אמר ליה: אסור לך, בשם שניתנה באימה ויראה כך אנו צריכין לנוהג בה באימה ויראה. רבי חנינא ר' שמואל בר רב יצחק על לבנישתא חמא חונה קאים מתרגם ולא מקים בר נש תחתוי. אמר ליה אסיר לך בשם שניתנה על ידי סרסור כך אנו צריכין לנוהג בה על ידי סרסור. על רבי יודה בר פזי ועבדה שאליה (דברים ה', ה) א נבי עומד בין י-י וביניכם בעת ההיא להגיד לכם את דבר י-י.

Translation: Rabbi Shmuel son of Rav Yitzchok went to a synagogue where a person stood up to translate and leaned against a wall. Rabbi Shmuel said to him: It is forbidden for you to do so. Just as the Torah was given at Har Sinai in fear and trepidation so too we must treat the Torah with great fear and trepidation. Rabbi Chagai said in the name of Rabbi Shmuel son of Rav Yitzchok that Rabbi Shmuel went to a synagogue where an Amora named Huna who was standing on the Bima went to translate. No one stood up to stand in his place where he had previously stood. Rabbi Shmuel then said to him: it is forbidden for you to leave your place on the Bima until someone comes to stand in your place. Just as the Torah was given through an intermediary so too we have to have an intermediary stand on the Bima when the Torah is read. Rabbi Yuda son of Pazi remarked: this is the meaning of the verse: I stood between you and G-d at that time in order to deliver to you the words of G-d.

### Source 6

ספר כלבו סימן ב ד"ה ואם יש-אדם אין רשות בתרורה אם לא נקרא בשם שאין אדם מבוזו לו. ועוד דאמרין בירושלמי כל הקורא בתורה ולא אמרו לו קרא דומה לאדם שיש לו בת בוגרת שככל הרוצה ל Kohacha ל Kohacha, והכى איתא בתוספתא ראש הכנסת או חזן הכנסת לא יקרא עד שיאמר לו קרא שאין אדם מבוזו לו.

Translation: A person is not authorized to read from the Torah unless he is called to do so by name because a person is not permitted to cheapen the Torah. Also it is written in the Jerusalem Talmud: he who reads from the Torah who was not asked to do so is like a man who has an adult daughter who has relations with any man who approaches her. That is the basis for that which appears in the Tosefta that the head of the synagogue or the designated Torah reader may not read from the Torah until he is asked to read because noone is permitted to cheapen the Torah.

### Source 7

השנות הרמב"ן בספר המצוות שכחת העשין ד"ה מצוה טוי-שנצטוינו להודות לשם ית' בכל עת שנקרא בתורה על הטובה הנדולה שעשה לנו בתהו תורה אלוינו והודיעינו המעשים הרצויים לפניו שבhem ננהל חי העולם הבא.

Translation: We were commanded to thank G-d each time we read from the Torah because of the great good that G-d bestowed upon us by giving us the Torah and by advising us of the way we should conduct our lives through which we can inherit the after life.

### Source 8

סידור מרוקו-הריני מקבלת התורה שניתנה על ידי משה רבינו עליו השלום, והריני מקבלת מחדש קבלה גמורה ושלמה, וקיבלה זו היא בכלל לבי ובכלל נפשי ובכלל מאודי ורמ"ח

## תפלה בצדוקות

## Participating In

아버지 ושם"ה גידי, וקיבלה זו היא בלי שם זכר אנס כלל ועיקר אלא בשמה ובטופ לבב. וקיבלה זו היא לדעת רבי שמעון בר יוחאי הקדוש ולדעת רבי אלעזר בנו הקדוש ולדעת יותם בן עזיהו הקדוש, וכי כפיהם והודאותי כהודאים וקבלתי בקבלהם ודעתי כדעתם, והריני סומך עליהם דרך כלל ופרט ובכל כל ישראל וקיבלה זו תהא עלי ועל כל צדקה וצדקה עד סוף כל העולם עד ועד בכלל Amen.

Translation: *Siddur Morocco-I hereby accept upon myself the obligations of the Torah that was given to us by G-d through Moshe Rabbeinu. I hereby accept it anew with a complete and unconditional acceptance. This acceptance is done with my complete heart and all my soul and with all my possessions, with all 248 of my bones and 365 of my sinews. This acceptance is without even a shred of compulsion but is done with joy and with a good heart. This acceptance is in accordance with Rabbi Shimon son of Kohain, and his holy son Rabbi Lazar and in accordance with the holy King Yotam son of Oo'Ziyahu, the Holy One. My mouth is like their mouths; my acknowledgement is like their acknowledgement; my acceptance is like their acceptance and my intentions are like their intentions. By mentioning them, my wish is to include all of the Jewish people, individually and as a group. This acceptance should be upon me, upon my children, and my children's children, until the end of time, Amen.*

### Source 9

שווית אגרות משה חלק או"ח ב' סימן עב' – בטעו בזמן היוון בן י"ג שנה ולמדוהו לקרא הסדרא דשבת הקודם, אם יש להקל שידיה מקרא בצבור כ"ד מרחנון תרצ"ט. לחכם אחד. הנה המג"א סימן רפ"ב סק"ו הביא מכנסת הנдолה שקטן אין יכול להיות מקרא. והקשה הפרי מגדים הא קטן עולה למניין ז', אף שבזמנם היה העולה עצמו הקורא, וחווינן שמוציאין; ואם כן יכול להיות גם מקרא לעולים אחרים, שהטעם הוא משום דגש חיוב הנдол הוא רק דרבנן, ונשאר בצריך עיון, והתיר מהמת זה בשעת הדחק שאין שם גדוול שיכול להקריא. וכן כתבת במשב"ז סק"ג עי"ש, ועיין בלב"ש שכתב דהא דקטן עולה שבגמרא היינו במקום שהשליח ציבור קורא. ולא נכוון כלל דברו מן הגמרא לא היה כלל דבר כזה כמפורט בתום מגילה דף ב"א, ורק בזמן הגאנונים התקינו שהש"ץ יקריא שלא לבייש מי שאינו יודע לקרות או מטעם שכתב הרא"ש דין הכל בקיין בטעמי הקרייה ויש שידמו שיוודען וכשלא יקראוهوarti לאנצויי עי"ש... ולכון מוכחהין לומר דעתך שהעליה המברך הוא הקורא המשמע להצבור והוא מדין שליחות דהמקרא הוא שלווה להשמייע לצבור. וכיון שהוא מדין שליחות אין קטן יכול להקריא לעולין האחרים משום שקטן לא נעשה שליח, שאינו בדיון שליחות כמו לכל דיני התורה, ויתחשב שהוא רק קריאתו דהקטן ולא קריית מספר הקראוים העולין, ובקריית האחד הרי אין יוצאי ידי קריית התורה, וגם הוא קרייתו היא ככל ברכה דהא אחרים ברכו ולא הקטן הקורא. וגם אولي ברכותם דעוליין הויא לבטלה כיון דכל ברכותם עתה הוא רק על קה"ת שבצבור דהא כבר ברכו ברכת התורה בשחרית, וכיון שהקריאה לא נחשב שהוא שליהם לא שייךшибרכו אף שקראו בלחש. ולכון אף שקטן כשעוולה בעצמו יכול לקרוא פרשתו בעצמו ויוצאי בו הצלב ממקום להיות מקרא לקרואים אחרים אינו יכול כDSL בר המג"א בשם כנה"ג. וכיון לא יוכל קורא גדול לקרוא עבור קטן העולה שקטן אינו בדיון שליחות גם לעשות שליח עבורי. אך אולי נחשב זה זכות זכין

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## תפלה בצעבוד Participating In

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לקטן אבל להיות מקרה שהוא שליח וראוי אינו יכול. ולבן אף בשעת הדחק אין להקל לפניו כי טעם מוכחה וטעם הפמ"ג ועוד אהרוניים המקיים בשעת הדחק תמורה וצ"ע. אבל מכל מקום לדינא אם הוא צער נדול להבר מצוה ומשפחתו ורוצחה בתורה להקל בה הפמ"ג ודעימה אין למחות בידו.

*Translation: Question: A mistake was made concerning a boy who was reaching his 13th birthday and he was taught to read the Parsha that was to be read the Shabbos before his 13th birthday. Can we be lenient and permit him to read from the Torah in front of the congregation before his 13th birthday? Dated: 24 Mar Cheshvan, 5699 (1939). Asked by one of our Sages. Answer: The Magen Avrohom in Siman 282 subparagraph 6 reported in the name of the Knesses Ha'Gadolah that a minor may not read from the Torah. The Pri Migadim questioned this ruling based on the Gemara that provides that a minor may be one of the seven called to read from the Torah on Shabbos. He acknowledges that the excerpt from the Gemara represents an era when the one called to the Torah also read from the Torah. In that era, a minor could be called and could read and through his reading those present fulfilled their obligation. He opines that the reason why a minor could read at that time was because Kriyas Ha'Torah is essentially a Rabbinic Mitzvah. The Pri Migadim was left with some doubt and suggested that the issue required further study. The Pri Migadim ruled that in the face of a difficult situation, a minor can read the Torah. So too wrote the Mishbitzot Zahav in subparagraph 3. Also see the Levush who wrote that a minor may read. The Levush believed that when the Gemara made its statement that a minor may be among the seven called to the Torah, the practice that a reader reads in place of the one called to the Torah had already been instituted. This is incorrect. At the time of the Gemara that rule had not yet been instituted as Tosaphos explains in Maseches Megilah, 21. It was only in the time of the Gaonim that the Gaonim established the practice that a reader reads in order not to embarrass one who does not know how to read or based on the reason provided by the Rosh that at that time not everyone was knowledgeable about the musical notes. Some may think that they know the notes and when an objection is expressed as to how they are reading, fighting may break out . . . As a result we are forced to say that even today the one who is called to the Torah is still considered the reader through whom the congregation hears Kriyas Ha'Torah based on the rule of principal and agent. The reader is the agent of the one who comes forward for his aliya. His agency consists of being the one who vocalizes the reading. Since the relationship between the reader and the one called to come forward is one of agency, a minor may not read the Torah on behalf of the one called to come forward because he is a minor. As a minor, he lacks the capacity to be an agent. If the minor were to read, it would be considered the reading of the minor alone and would not be considered the reading of the number of people required to read based on the day on which the reading is taking place. It would be considered the reading of one person which is not how the Mitzvah of Kriyas Ha'Torah must be performed. Moreover, it would be considered a reading that was not preceded by a Bracha since it is not the minor making the Bracha. In addition the Bracha made by the olim would be for naught since the Brachos are supposed to be for Kriyas Ha'Torah done in public. Since the olim are not considered as reading from the Torah, they are considered at best as learning Torah. To cover the Mitzvah of learning Torah, they already made a Bracha in Birchos Haschachar. Even if they read along quietly with the minor the Bracha is not necessary because the reading by the minor is not considered their reading. As a result although a minor may be called to come forward to read and if he actually reads, his reading is valid, that rule does not permit him to read for others which is what the Magen Avrohom held. In the same way, an adult reader may not read on*

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## תפלה בצד בור Participating In

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*behalf of a minor who is called to come forward because a minor lacks the capacity to appoint an agent. Perhaps you want to consider a situation where an adult reads for a minor as being a situation where a benefit is being given to the minor and should be permitted? That legal reasoning may justify having a minor receive an aliyah but it does not justify permitting a minor to read for others since the minor lacks the capacity to be an agent. As a result, even in situations where not permitting a minor to read will cause hardship, we should not act leniently. The reasoning behind the prohibition is compelling. The argument of the Pri Migadim and other Sages who ruled leniently concerning this issue in situations of hardship is surprising to me and needs further study. But as a practical matter, concerning the present situation about which I was asked, if it would bring great pain to the Bar Mitzvah boy and to his family if he did not celebrate his Bar Mitzvah before his 13th Birthday, and they want to rely upon the ruling of the Pri Migadim and those who agree with him, no one should stop them from doing so.*

Source 12

שוו"ת הרמב"ם סימן רצד-שאלות: על דבר קריית התורה בכל יום אם אין להם ספר מהו שיקראו בחומשים ויברכו לפניה ולאחריה או ימנעו להקריאה כל עיקר. וכן בס"ת שאינו עשוי כהכלתו או ספרי תורה של קלף שאין מעובדין לשמן שהן ודאי פסולין אם מותר לברך הקורא בהם אם אסור לברך. יורנו רבינו.

Translation: *Question: Concerning a situation where a group does not have a Sefer Torah from which to read, may they read from a Chumasch and still recite the Bracha before and after each Aliya or should they omit the performance of Kriyas Ha'Torah? The same question can be asked about a Sefer Torah that was not written correctly and which we know is invalid, can we recite a Bracha before and after each Aliya if we read from such a Sefer Torah? Show us, dear teacher, how we should conduct ourselves.*

תשובה: מותר לברך ואין הברכה על הקריאה בספר כמו שהברכה על נטילת lulav או ישיבה בסוכה שאם היה סוכה פסולה או lulav פסול נמצאת ברכה לבטלה שהמצויה היא נטילת lulav או ישיבת הסוכה שעלייהן מברך ואם היו פסולין לא עשה מצווה ובaan בקריאה המצווה היא הקריאה בספר תורה בין שקרא בספר בשיר בין שקרא בספר פסול ואפי' קרא על פה יברך כי עצמה של קרייה היא מצווה שעלייה אנו מברכין. הלא תראה שהקורא בשחר קודם שי��פלל משנה או תלמוד או הלכה או מדרש מברך ואח"ב קורא או דורך הנה למדת שההגיה בתורה היא מצווה שעלייה אנו מברכין.

Translation: *It is permitted to recite a Bracha before and after each Aliya under those circumstances. The Brachos that are recited during Kriyas Ha'Torah are not similar to the Brachos that we recite before taking the Four Species on Succos or while sitting in a Succah. Concerning those Mitzvos if the Succah is invalid or if any of the Four Species are not kosher, reciting a Bracha while trying to fulfill the Mitzvah by using them, is considered a Bracha recited in vain and you have not fulfilled your obligation to perform those Mitzvos. However, concerning Kriyas Ha'Torah, the Bracha is recited because of the reading. (In other words, the words are the same whether the Sefer Torah is invalid or if you are reading from a Chumasch). The Mitzvah is defined as reading the words of the Torah. Is it not the rule that if in the morning a person studies any aspect of Torah before he begins the prayer service that he must recite a Bracha in advance of doing so? Based on that rule we can conclude that the Mitzvah of Kriyas Ha'Torah is defined as being involved in words of Torah, in other words, the study of Torah and it is because of that purpose that we recite a Bracha.*



The Beurei Hatefila Institute  
75-26 182<sup>nd</sup> Street  
Flushing, New York 11366  
(718) 747-0100

## תפלה ב הציבור On Line Class On Tefila-Participating In

### Lesson 7 - The Origin Of Reading The Haftorah

#### ברכה לפני ההפטרה

ברוך אתה ה' א-להינו מלך העולם, אשר בחור בנביאים טובים, ורצה בדבריהם הנאמרים באמת, ברוך אתה ה', הבוחר בתורה ובמשה עבדו, ובישראל עמו, ובנבאי האמת וצדקה.

#### ברכות אחרי ההפטרה

ברוך אתה ה' א-להינו מלך העולם, צור כל העולמים, צדיק בכל הדורות, הא-ל הנאמן האומר ועשה, המדבר ומקים, שכל דבריו אמת וצדקה. נאמן אתה הו' א-להינו, ונאמנים דבריך, ודבר אחד מדבריך אחר לא ישוב ריקם, כי א-ל מלך נאמן (וرحמן) אתה. ברוך אתה ה', הא-ל הנאמן בכל דבריו.

*Words Of  
Shabbat, Praise*

רחם על ציון כי היא בית חיינו, ולעלובת נפש תושיע במהרה בימינו.  
ברוך אתה ה', משמה ציון בبنיה.

שמחנו, הו' א-להינו, באליך הנביא עבדך, ובמלכות בית דוד משיחך, במהרה יבא ויגל לבנו, על כסאו לא ישוב זר, ולא ינהלו עוד אחרים את כבodo, כי בשם קדשך נשבעת לו שלא יכבה נרו לעולם ועד. ברוך אתה ה', מגן דוד.

*Words Of  
Bekashah, Request*

על התורה, ועל העבודה, ועל הנביאים, ועל יום השבת הזה, שנחתה לנו, הו' א-להינו, לקדשה ולמנוחה, לכבוד ולהתפארת. על הכל, הו' א-להינו, אנחנו מודים לך, וمبرכים אותך, יתברך שמה בפי כל חי תמיד לעולם ועד. ברוך אתה ה', מקדש השבת!

*Words Of  
Hodaah,  
Acknowledgment*

1. This is the same שבח that closes the middle תפילה of ברכה for each of the שמונה עשרה תפילות and קידוש על החיים.

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## תפלה, בצעירותו In Participating

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### Lesson Seven-The Origin Of Reading The Haftorah

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#### Source 1

ספר אבודרham שחרית של שבת – ואחר שנגולין ספר תורה קורא ההפטרה. וצריך שיה  
בזה מעניין פרשת היום. ולמה מפ提רים בנביאים? לפי שנזרו על ישראל שלא יקראו בתורה,  
ובגンド שבעה שהיו עולים לקרוא בתורה, ואין קוראים פחות משלשה פסוקים עם כל אחד  
ואחד, תקנו לקרוא ב"א פסוקים בנביאים ולא יפחות מהם. ואם נשלם העניין בפחות מ"א,  
כגון הפטרת שובה שהוא קטנה, אין צורך לקרוא יותר.

*Translation: After rolling the Sefer Torah closed, he reads the Haftorah. The text of the Haftorah must reflect the theme of the Torah reading of that day. Why do we read from the Prophets? Because a decree was issued against the Jews prohibiting them from reading the Torah. Because the Haftorah became a substitute for the Torah reading, it needed to include the same number of verses that would have been read if seven people had been called to read from the Torah. Since each one called must read a minimum of three verses, the Haftorah must include a minimum of 21 verses. However, if the related material in the Prophets is less than 21 verses as in the Haftorah for Shabbos Shuva, it is not necessary to read more than the relevant material.*

#### Source 2

Page 143 of the book: *The Ancient Synagogue* by Professor Lee Levine, Yale University Press, 2000-It is impossible to say when these readings from the Prophets were introduced into synagogue worship. Since they followed and presumably related to the Torah portion, (B. Megilah 29b) they would seem to postdate the introduction of the Torah -reading liturgy, which was in the Third century B.C.E. at the latest. Abudraham (fourteenth century) dates the institution of the reading from the Prophets to the time of Antiochus IV's persecutions. While this medieval source has little historical value for our purposes, the period designated may, in fact, not be far off the mark. Both Ben Sira and II Maccabees (2:13, 15:9) already speak of books of the Prophets as sacred literature alongside the Torah. The Hasmonean era-with its many upheavals and dramatic political, military, social, and religious developments-gave rise to messianic expectations and hopes of renewed grandeur in certain circles; apocalyptic speculation emerged, and eschatological groups such as the Dead Sea sect combined the prophets for contemporary allusions. The use of the prophetic corpus-or variations of it, as the apocalyptic mode appear to be -seems to have flourished at the time, and it may well have been this climate that gave rise to such institutionalized recitations.

#### Source 3

יסודות התפלה – עוד ביום הראשון קראו בנביא מתוך מגילה לפני העם שהתאפשרה  
לעבודת ה' בשער בית המקדש: בשערו את ירמיה הנביא וממנו לבוא לבית ה'  
להשמע את דבריו, כתוב ברוך בן נריה דברי ה', אשר דבר אל ירמיה "על מגילת ספר בדיו"  
וקרא דברי ירמיה "באוני כל יהודה הבאים מערייהם... בחצר העליון פתח שער בית ה',  
וחדרש". ובימי גלות בבל ישבו זקני יהודה לפני הנביאים לשמעו נבואה ונחמה. דניאל –  
בגלוות בבל – קרא "בספרים... דבר ד' אל ירמיה הנביא" וכשהתאפשר העם בבתי

## תפלה, בצעירוב In Participating

נפשותיהם בבבל לתרפה, קראו בספר הנביא: "ויקרא ברוך את הספר זהה (של ירמיה) באוני יכניה בן יהויקים, מלך יהודה, ובאונן הכהל, אשר התאספו אליו וכל העם בכו בכ' גדול ויצומו ויתפללו אל ה'. עוזרא היה תלמידו של ברוך ולמד מפיו דברי תורה ודברי נביאים. וכשעלת ארצתו ותיקנו – הוא וסיעתו – תפלה וקריאת התורה, יש להניח, שקראו גם בספר הנביאים בבית הכנסת בשעת התפלה. והקריאת בנביה הפתירה את הקרייה בתורה. וכן במשנה: "מפטירין בנביה". מתחילה בתורה ומשלים בנביה".

*Translation: Already during the period of the first Temple, it was the practice to read the Prophets from a scroll before the People who gathered to participate in the Service to G-d in the gates of the Beis Hamikdash. When Yirmiyahu the Prophet was stopped and kept from entering the grounds of the Beis Hamikdash so that he could not deliver his message, Baruch Ben Neruya wrote the words of G-d that G-d had asked Yirmiya to deliver to the Jewish People in a scroll with ink. Baruch then read the words of Yirmiya to the People of Judea who came from their cities to the opening in the gate in front of the House of G-d. In the Babylonian exile the elders of Judea sat before the Prophets to hear their prophecies and words of comfort. Daniel in the Babylonian exile read from books what G-d had said to Yirmiyahu the Prophet. When Jews congregated in synagogues in Babylonia to pray, they too read from the books of the Prophets: "And Baruch read this book (of Yirmiyahu) before Yichonya, son of Yiboyokim, King of Judea and to the people who gathered with him. All of them wept profusely. They fasted and they prayed." Ezra was a student of Baruch and learned Torah from him and studied the words of the Prophets. We can assume that when Ezra went to Israel and he and his colleagues instituted the practice of praying and reading from the Torah, they also included readings from the Prophets in the synagogue and during the prayer services. The readings of the prophets brought the Torah reading to a close. That is what we learned in the Mishna where it was written that they came to a conclusion with the reading from the Prophets. They began with Torah reading and ended with the reading from the Prophets.*

### Source 4

ספר שבולי הלקט עניין תפילה סימן מד-מצאתי בשם רבינו שלמה וצ"ל מנהג הראשונים היה לשחות שעה אחת לאחר תפלה כדרתנן חסידים הראשונים היו שוחין שעה אחת וכו' על זה הוסיף לומר אשר יושבי ביתך כלומר השוחין בביתך כמו ותשבו בקדש. וממצאתי בשם גאון וצ"ל אדם שהחטפל עם הצבור וסיים תפילתו ובא לבית הכנסת אחרת ומצאן קורין תלהה לדוד יקרה עמהן שכון דרך ארץ ואמר רב אדא בר אהבה בדבר שהצבור עוסקין בו. נחזר לדברי רבינו שלמה וצ"ל ובשעת שהייה לאחר תפילה הי' מביאין ספרים וקורין בתורה ובנביא ובמשנה ובמשמעות כדאמרינן לעולם ישלייש אדם שנוטיו שליש במקרא שליש במשנה שליש בתלמוד כדי לקיים לא ימייש.

*Translation: I found in the name of Rashi that a practice was followed among our ancestors to remain one hour in synagogue after completing services as we learned: the first righteous people would remain for an hour after completing the prayer services etc. Based on that practice Chazal added the prayer that begins: Ashrei Yoshvei Baisecha; in other words: and they stayed in Kadeish. I found in the name of a Gaon that a person who prayed with a group of ten men and completed the service and then went to a different synagogue and found that they were saying Tehila L'Dovid, should recite the prayer with them because that was the proper way to act. And Rav Ada son of Ahava said: recite with the congregation whatever prayer they were saying.*

## תפלה, בזיבור In Participating

Let us return to the words of Rashi. While remaining in synagogue for an extra hour, books would be brought out so that they could study the Torah, the Prophets, the Mishna and the Gemara, as we learned that a person should divide his study time into three sections, one third of the time studying Torah, one third studying Mishna and one third studying Talmud in order to fulfill the obligation that you should be involved with Torah at all times.

והרי כבר קראו בתורה קודם תפלה שבחרו בהך קריית שמע שיש בו דברים הרבה ואחר התפלה היו שוחין וקורין בדברי הנביאים. ולאחר שעיה במשנה ובشمונות ה תלמוד וכיון שרבתה העניות והיו צריכים למשה ידיהם לא יכולו לעסוק בתורה כל כך והניחו התורה במקומה ולתת קריית שמע שיש בה מלבות שמים ועשרות ה דברות ועל המצות אותה לא עקרו. ואעפ"כ היו קורין בנביא אלו שני פסוקים ובא ל査יון ואני זאת בריתי שיש בחן מעין קריית התורה ועדין הם קבועים במקומות עליהם בכל יום. ובשבת ויום טוב שיש בו ביטול מלאכה עם ויום פנאי החזירו העטרה ליושנה לקרות בתורה ולהתרגם מענינו של יום. ועל כן אין אנו אומרים ובא ל査יון גואל בשחריר בתשובה וביום טוב שהרי כבר קראו בנביא. ואעפ"כ אומרים אותו במנחה שלא ישתחב בימות החול ומנהג אבות תורה הוא.

Translation: In the regular services they fulfilled the obligation to study Torah by reciting Kriyas Shema before Shemona Esrei which has within it many laws of the Torah. After completing the service they would remain and study the prophets. After an hour they would study Mishna and then excerpts from the Talmud. Over time, their economic situation deteriorated. They needed to spend more time working and could not spend as much time studying Torah. They had to discontinue studying Torah after the services and relied on their study of Torah through the recital of Kriyas Shema which contained within it the acceptance of the yoke of heaven, references to the Ten Commandments and the acceptance of the responsibility to perform Mitzvos. That form of Torah study was not removed from the services. Nevertheless they continued to recite two verses from the Prophets; the verse of Oo'Vah L'Tzion Go'Ail and V'Ani Zos Breisi that were equal to reading from the Torah. Those two verses remained as part of the morning service until today. On Shabbos and on Yom Tov, days on which we abstain from work and have free time, the original practice to read from the Torah and to provide a Targum of the Torah was restored and they included the practice of reading a section from the Prophets that related to the Torah reading. As a result, we omit the verse of Oo'Vah L'Tzion Go'Ail in Shacharis on Shabbos and Yom Tov since we fulfilled our obligation to study the Prophets by reading the Haftorah. Nevertheless we recite the verses during Shabbos Mincha so that we are reminded not to skip those verses on weekdays because observing the practices of our forefathers is tantamount to keeping the Mitzvos of the Torah.

Source 5

הנים ומועדים מאת הרב יהודה ליב מימון פישמן דף 197

שנודע הדברים האלה נראה כי המנהג להפסיק בנביא הוא קודם ותחלתו בימי חזקונאים. אבל כאמור אין כל מקום להזה בספריו חזיל הראשונים. והדבר תמה פקד פקד עצמו כי מלכות הרשעה של יון, שנורה על הקראיה בתורה — תרשעה לשרוא בנביאים: משום כך יש מקום להשערה. כי כל התקנה הזאת, לקרא בנביאים

## תפלה, בצעירוב In Participating

לאחר קראת-התורה, הייתה מקונה בראשונה לפני השומרונים. שכפרו בדברי הנבאים ואמרו: אין לנו אלא תורה משה וספר יהושע בלבד. ובכך להוציאו מלבם של אלה ולקבעו בלב המונחי-ישראל את האמונה בקדושת-הנבאים. התקינו לקרוא בנבאים מיד לאחר קראת התורה משה — ללמד שכל דברי-نبאים אמת וקדוש תורה עצמה.

*Translation: From these words it would appear that the practice of reading the Haftorah is very ancient and began during the period of the Hasmonean but as we noted, there is no evidence among early Rabbinic sources to verify this origin. In fact, this theory is difficult to understand. If the evil Greek empire issued a decree barring the Jews from reading the Torah, why would they allow the Jews to read from the books of the Prophets. Therefore it is possible to suggest that the practice of reading from the Books of the prophets after completion of the Torah reading was instituted out of concern for the Samaritans who denied the validity of the words of the Prophets and said: we only abide by the words of the Torah given by Moshe and the book of Joshua. In order to dissuade those who might be influenced by the theology of the Samaritans, and to embed into the hearts of the Jewish people a belief in the validity and sanctity of the words of the Prophets, our Sages instituted the practice of reading the works of the prophets immediately after reading the Torah of Moshe in order to teach that all the words of the Prophets are as true and as holy as the words found in the Torah.*

### Source 6

تلמוד בבלי מסכת מגילה דף כג' עמ' א'-אייביא להו: מפטיר מהו שיעלה למנין שבעה? רב הונא ורבי ירמיה בר אבא, חד אמר: עליה, חד אמר: אינו עליה. מאן דאמר עליה – דזה קרוי, ומאן דאמר אינו עליה – כדעלא, דאמר עליה: מפני מה המפטיר בנביא צרייך. שיקרא בתורה תחליה – מפני כבוד תורה, וכיון דמשום כבוד תורה הוא – למנינה לא סליק.

*Translation: A question was asked: Can the one called to receive the aliya that precedes his reading the Haftorah be counted as one of the seven mandatory aliyos on Shabbos? R. Huna and R. Yirmiya son of Abba differed on this question. One said that he cannot be counted towards the seven aliyos and the other said that he can not be counted. What is the rationale for counting him as one of the seven mandatory aliyos? Because he reads from the Torah just as the other olim do. What is the rationale for not counting him as one of the seven mandatory aliyos? It follows the opinion of Ulla. Ulla asked: why do we need to give the one who is going to read the haftorah an aliya? It is to show respect to the Torah. Since the aliya is being given only to show respect to the Torah, the aliya is not counted towards the seven mandatory aliyos.*

### Source 7

ריש'י מסכת מגילה דף כג' עמ' א'- מפני כבוד תורה – שלא יהא כבוד תורה וכבוד נביא שווה, וכיון דמשום כבוד תורה הוא ולא משום חובה – לאו מנינה הוא.

*Translation: Rashi-Out of respect for the Torah-so that it not appear that the honor given to the Haftorah is equal to the honor given to the Torah. Therefore the aliya is not mandatory and is not counted towards the seven aliyos.*

### Source 8

**ספר אבודרham שחרית של שבת-ולבן נקראת הפטרה, לפי שהיה נפטרין בה מקראית**

## תפלה, בצעירות In Participating

התורה. ור"ת כתוב טעם אחר. למה נקראת הפטורה לפני שאמרינו בסוטה בפרק ואלו נאמרין כיון שנפתח ספר תורה אסור לדבר אפילו בדבר הלכה, שנא' ובפתחו עמדו כל העם. ולאחר קריאת התורה הותרו לפתחו ולדבר, והוא מלשון יפטירו בשפה, ומלשון פטר רחם, פתוחה. ו"א שהוא מלשון אין מפטירין לאחר הפטחה, לשון סלוק מן הדבר. בלומר אחר שקראו ההפטחה נסתלקו מתפללה יוצר ומתהילין בתפלת מוסף.

Translation: It is called ‘Haftorah’ because in an era in which Jews were prohibited from reading the Torah they would fulfill their obligation to read from the Torah by reading from the Prophets. Rabbienu Tam provided a different origin for the word ‘Haftorah.’ Why is it called: ‘Haftorah’? It is based on what we learned in Maseches Sotah in the chapter entitled: V’Ailu Ne’Emarim; once the Sefer Torah is opened, we are prohibited from engaging in any conversations including those involving matters of Halacha. This practice was based on the verse: When the Torah was opened, the nation stood (this is interpreted not as “standing” but as “remaining silent.”) Once Kriyas HaTorah was completed, they were permitted to engage in conversations. Based on that explanation the word Haftorah means “open” as in conversation. In the Torah we find a similar use of the word in the phrase: Petter Rechem. The word ‘Petter’ there means “opening” of the womb. Others say the definition of the word can be traced to the phrase: Ain Mastirin L’Achar Ha’Peseach in which the word means “to fulfill.” In other words, after reading the Haftorah, they fulfilled their obligation of reciting Tefilas Shacharis and they then began to fulfill the obligation to recite Tefilas Mussaf.

Source 9

אנציקלופדיה תלמודית ברך י, [הפטרה] טור א/2 – יש שקראו אותה בשם “אשלמתא”, וענינה ההשלמה של הקריאה בתורה.

Translation: Some call the reading of the Prophets by the name: Ashlamasa. Its meaning is the completion of Kriyas HaTorah.

Source 10

כתב יד קימברידג' 1080, 13/55 Or: ברוך אתה יי א-להינו מלך העולם, אשר בחר בנבאים הטובים, ורצה בהם בדבריהם אמרת. ברוך אתה יי, א-להינו מלך העולם הבוחר בישראל ובנבאי הצדק.

Source 11

מסכתות קטנות מסכת סופרים פרק יג הלכה ח – ולבסוף מברך, ברוך אתה יי א-להינו מלך העולם צור כל העולםים צדיק בכל הדורות הא – ל הנאמן האומר ועשה המדבר ומקיים בכל דבריו אמרת וצדקה. הלכה ט – ומיד עומדים העם ואומרים, נאמן אתה הוא יי א-להינו ונאמנים דבריך, נאמן חי וקיים תמיד תמלוך علينا לעולם ועד. וזה אחד מחלוקת בני מורה ובני מערב, בני מורה עוניין אותה בישיבה, ובני מערב בעמידה.

Translation: After completing the Haftorah, he recites: Baruch Ata Hashem . . . Emes VaTzedek. Immediately those congregated stand and respond: Ne’eman Ata Hashem . . . L’Olam Va’Ed. This practice was one area in which those Jews who lived in Babylonia and those who lived in Eretz Yisroel differed. The Jews of Babylonia responded to the reader while remaining in a seated position. The Jews of Eretz Yisroel responded to the reader after rising from their seats.

## Lesson Eight דבר שבקדושה - Its Origin And What It Represents

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### Source 1

יא. ב' ברכך אתה יי' אלהינו מלך העולם יוצר אור ובורא חושך עוזה  
 יט' שלום ובורא את הכל המPAIR לארץ ולדרין עליה ברחמים רבים  
 וטובנו מחדש בכל יום תמיד מעשה בראשית ב' א' יי' יוצר המאורות .

*The first קריית שם of ברכה that is recited by individuals praying alone each day according to the סידור נגון of רב סעדיה גאון*

### Source 2

משנה מסכת מגילה פרק ד, משנה ג- אין פורסין את שמע ואין שעברין לפני התיבה, ואין  
 נשאיין את כפיהם ואין קוורין בהורדה, ואין מפטירין בנביא ואין עושין מעמד ומושב ואין  
 אמרים ברכת אבלים ותנויי אבלים וברכת חתנים ואין מזמנין בשם פחות מעשרה.

*Translation: Mishnah. The introduction to the Shema is not repeated, nor does one pass before the ark, nor do the priests lift their hands, nor is the Torah read publicly nor the Haftarah read from the prophets, nor are halts made at funerals, nor is the blessing for mourners said, nor the comfort of mourners, nor the blessing of the bridegrooms, nor is the name of G-d mentioned in the invitation to say grace, except in the presence of ten.*

### Source 3

תלמוד בבלי מסכת ברכות דף כא' עמ' ב'- אמר ר' הונא: דנכנים לבית הכנמת ומיצא צבוד  
 שמתפללין, אם יכול להתחיל ולגמר עד שלא גיע שליח צבור למודים - יתפלל, ואם לאו -  
 אל יתפלל; רבי יהושע בן לוי אמר: אם יכול להתחיל ולגמר עד שלא גיע שליח צבור  
 לקדושה - יתפלל, ואם לאו - אל יתפלל. במא קא מפלני? מר סבר: יהיד אומר קדושה,  
 ומר סבר: אין יהיד אומר קדושה. וכן אמר ר' אדא בר אהבה: מנין שאין היהיד אומר  
 קדושה - שנאמר: ויקרא כ"ב) ונקדשתי ברוח בני ישראל - כל דבר שבקדושה לא יהא  
 פחות מעשרה. מא ימשמע? דתני ר' בנאי אהוה, דרבנן חייא בר אבא: אהיה רוחך תוך. כתיב  
 הכא: ויקרא כ"ב) ונקדשתי ברוח בני ישראל וכתיב הכא: (במדבר ט"ז) הבדלו מותך דעתך  
 זואת, מה לדין עשרה, אף כאן עשרה. ודכלי עלמא מידה מפמק לא פסיק.

*Translation: R. Huna said: If a man goes into a synagogue and finds the congregation saying the Tefillah, if he can commence and finish before the reader reaches 'We give thanks', he may say the Tefillah, but otherwise he should not say it. R. Joshua b. Levi says: If he can commence and finish before the reader reaches the Sanctification, he should say the Tefillah, but otherwise he should not say it. What is the ground of their difference? One authority held that a man praying by himself does say the Sanctification, while the other holds that he does not. So, too, R. Adda b. Abahah said: Whence do we know that a man praying by himself does not say the Sanctification? Because it says: I will be hallowed among the children of Israel; for any manifestation of sanctification not less than ten are required. How is this derived? Rabinai the brother of R. Hiyya b. Abba taught: We draw an analogy between two occurrences of the word 'among'. It*

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## תפלה, בזיבור In Participating

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is written here, I will be hallowed among the children of Israel, and it is written elsewhere. Separate yourselves from among this congregation. Just as in that case ten are implied, so here ten are implied. Both authorities, however, agree that he does not interrupt the Tefillah.

### Source 4

**אורח חיים סימן קצב הקדמה-הנוב בזוהר ריש פ' דברים: שיאמר ה' לבן ונברך כי כל מילי  
קדושה, בעי הזמנה. ומזה נהגין בל"א לומר רבותי מיר וועל"ן בענשין'ן והן עונין ידי שם  
"מבורך מעהה ועד עולם".**

Translation: Read what is found in the Zohar in the beginning of Sefer Devarim: that it is necessary to precede Birkat Hamazon with the words: "come let us Bless" because all words of kedushah require an invitation. From this rule we began the practice that one says (in Yiddish) Robosai Mir Villin Benchen and those around him answer YiHi Shem Hashem Mivorach Mai-Ata V'Ad Olam.

### Source 5

**ספר המצוות לרמב"ם מצות עשה ט-והמצוות ההתשיעית היא שצינו לקדש השם. והוא אמרו  
(אמור כב) ונקדשתי בחוק בני ישראל. וענין זאת המצווה אשר אנחנו מצוים לפרשם האמונה  
זואת האמתה בפועל ושלא נפחד בהיזק שום מזיק. ואע"פ שבא علينا מבריה גבור יבקש  
מן לכפור בו יתעללה, לא נשמע ממנו אבל נסמוד עצמן למותה.**

Translation: The Ninth Positive Mitzvah is to Sanctify G-d's name. The source for this Mitzvah is the verse: And I will be sanctified within the Jewish People. With this Mitzvah we are commanded to make known that our beliefs represent the true beliefs in the world and we should not fear that anyone will harm us. Although a great force may come upon us which demands that we deny our beliefs in G-d, we should not heed that force but instead we should allow ourselves to die.

### Source 6

The connection between **דבר שבקדושה** קידושה and a **ברוך שם כבוד** ברכו is brought home by Rabbi Dr. Norman Lamm, former President of Yeshiva University and currently Rosh HaYeshiva of REITS in his book *The Shema-Spirituality and Law in Judaism*. In Chapter 9, entitled: **ברוך שם כבוד** ברכו (The Interloping Verse, (p. 70), Rabbi Lamm lists three elements that are articulated in that verse. The third element contributes to our discussion:

- c. The Liturgical Sanctification of the Divine Name (**קידושה בלברים**). The Halakha teaches that the Divine Name is sanctified not only by an act of martyrdom, and not only by exemplary moral conduct, but also by proclaiming faith in G-d's holiness in public prayer. In all such cases of liturgical קידושה, such as the recitation of the קידוש, the ברכת or קידוש, the mitzvah is performed in the form of a dialogue: the reader issues the summons to perform the sanctification, and the congregation responds. The verse **ברוך שם כבוד** represents such a response to the mention of the divine Name(s) in the Shema.

## תפלה, בזיבור In Participating

### Source 7

Rabbi Nosson Ortner, Chief Rabbi of Lod in his **ספר יד נתן** adds to Rabbi Lamm's point:

אורח חיים סימן בח' – יא – דהא דילפין התרם מונקדשתי דבעינן עשרה, כולל שני עניינים הא' דבר שבקדושה בעין עשרה וזה אסמכה ואמדרבנן, בדברי הר' ז', ובדאיתא התרם דיש דברים שתקנו רבנן דיהא בעשרה, משום דמיקרי דבר שבקדושה, בגין קריאת התורה וברכת כהנים וכלשון התרוי ברכות כ"א: כל דבר שבקדושה; אין רוזח לומר כל דבר שיש בו קדושה, אלא ה"ק כל דבר שהותקן לאומרו בעשרה מתחילה משום קדושה, אין בפהות מעשרה. וחדבר ה'ב, דאמירת דברים שתוכנם קידוש השם, יש לעשותו בעשרה, וזה מן התורה, אף דעתם חיוב אמירתם הוא מדרבנן, כיון זה ממש עניין של ונקדשתי יש לעשו בעשרה, כאשר הוא נעשה. ובאשר אומרים אותם מקיימים מצוה מן התורה של ונקדשתי.

*Translation: The rule that you need ten men to recite a Matter of Holiness which was derived from the verse: And I will be sanctified, contains within it two elements. First, that the rule requiring ten men to recite any Matter of Holiness is supported by a verse from the Torah but really is only a Rabbinical law as we learned: there are matters that were authored by our sages that can only be recited in the presence of ten men because they are Matters of Holiness, such as reading the Torah and the blessings of the Kohanim as the Talmud says: all Matters of Holiness. The Talmud was not teaching us that all matters that have holiness need to be recited in a group of ten men. Instead the Talmud meant to teach us that any prayer that was composed to be recited in the presence of ten men because of its holiness cannot be recited except in the presence of ten men. Second, that the rule that matters that have within them the sanctification of G-d's name must be recited in the presence of ten men is a requirement of the Torah even though the underlying matter was founded by Rabbinical decree. Because it is a rule that was learned from the word in the Torah: V'Nikdashti, the rule requires that it must be recited in the presence of ten men. When we recite those matters we are fulfilling a requirement from the Torah to sanctify G-d's name.*

### Source 8

Newsletter 2-18-Although the **גמרא** articulates the rule as: ten men must be present in order to recite a **דבר שבקדושה**, the rule can also be stated in the reverse: when ten men congregate together, it is necessary to perform the **קידוש ה' מזון** by performing what Rabbi Lamm describes as **פולם**. When ten men congregate together to eat a meal, it is necessary to recite **קידוש ה' בדברים**. When ten men congregate together to eat a meal, it is necessary to recite **ברכו** as an act of **קידוש**. When ten men congregate together to eat a meal, it is necessary to recite **נברך אלקינו** as an act of **קידוש**. We already noted this concept in practice when we studied the origin of **קליש** **ה' בדברים**. We learned that **קליש** was recited at a funeral because ten men congregated to perform the **מזון** of burying someone.

### Source 9

**טור א"ה סימן נט – ונקדושה שביווצר כתוב הרמב"ם ז"ל שאין היהיד אומר אותה וכן כתוב רב נטרונאי אלא אומר עוניים באימה ואומרים ביראה קדוש וברוך. וא"א דרא"ש ז"ל כתוב**

## תפלה, בצעיר In Participating In

שיחיד יכול לומר שאינו בא עטרה לקדש אלא סיפור דברים דיאך המלאכים מקדשים ולא דמי לקדושה שבתפלה שאומר נעריך, שהוא ודאי אינה בפחות מי. והכי איתא במסכת סופרים קדושה שביווצר אור ושבסדר קדושה, יהיד אומר אורה שאינה אלא סיפור דברם.

Translation: Concerning the Kedushah that is found in the Yotzair Bracha, the Rambam wrote that an individual should not recite it. So too wrote Rabbi Natroni that an individual only recites the words: Onim B'Aima and V'Omrim B'Yirah Kadosh Oo'Baruch. The Rosh wrote that an individual may recite Kedushah in the Bracha of Yotzair because the individual understands that he may not sanctify G-d's name while praying alone but he can relate in narrative form how the angels sanctify G-d's name. Moreover what the individual says is missing the invitation that opens the Kedushah in Shmona Esrei; i.e. Na'Arizcha which can only be recited when ten men are present. There is also proof from Masechet Sofrim where it is written that an individual may recite the Kedushah that is found in the Bracha of Yotzair and in Oo'Vah L'Tzion because in both prayers the individual is reciting the Kedushah in narrative form.

### Source 10

אורח חיים סימן נת' סעיף ג'-י"א שהקדושה שביווצר, יהיד אומרא, לפי שאינה אלא סיפור דברים. וו"א שיחיד מדלנה, ואינה נאמרת אלא בצדוק. ויש להושם לדבריהם וליזהר שיחיד אמרנה בניגון וטעמים כקורא בתורה. הנ"ה: ובבד פשט המנהג בסברא ראשונה, ויחיד אומר אותה. ובשעוניין קדושה זאת אומרים אורה בקהל רם.

Translation: There are those who hold that the Kedushah which is part of the Yotzair Bracha an individual may recite because it is a narrative. Then there are those who hold that an individual should omit that Kedushah because it should only be recited in the presence of ten men. Those who hold that the Kedushah be omitted by an individual have a valid concern. It is best that when an individual recites that Kedushah that he recite it with the tune of Torah reading so that it appears that he is studying the verses. Ramah: The custom that an individual recite the Kedushah in the Bracha of Yotzair has already spread to most communities. An individual may recite this Kedushah. In the presence of ten men, when the congregation answers in this Kedushah, the congregation should answer in a loud voice.

### Source 11

הוסתה מסכת ברכות (ליברמן) פרק אי הלכה ט-אילו ברכות שפותחים בהן בברוך כל הברכות כלן פותחים בברוך חויין מברכה הסמוכה לשמע וברכה הסמוכה לברכה אחרת שאין פותחים בהן בברוך. ואין עניין עם המברך; ר' יהודה היהעונה עם המברך ק' ק' וגוי' וברוך וגוי כל אילו היה קורא ר' יהודה עם המברך.

Translation: These are the Brachot which begin with the word Baruch: all the Brachot begin with the word Baruch except for the Bracha that is connected to Shema and any other Bracha which is connected to another Bracha which does not begin with the word: Baruch. We do not recite a Bracha on our own after a person recites a Bracha on our behalf. Rav Yehudah says: I would repeat what the prayer leader recited after the prayer leader recited the words: Kadosh, Kadosh, Kadosh and Baruch Krod. Those two verses Rav Yehudah would recite after the prayer leader recited them.

## תפלה, בצעיר או *Participating In*

### Lesson 9 - The Origin Of Reciting Kaddish During The Prayer Service

#### Source 1

تلמוד בבלי מסכת ברכות דף ג' עמי א' – חנניה אמר רבי יוסי: פעם אחת הייתה מהלך בדרך, ונכנמתי לחורבה אחת מחרבות ירושלים להתפלל. בא אליו זכור לטוב ושמר לי על הפתחה ויחמתי לו עד שמי מהי תפלי. לאחר שמי מהי תפלי אמר לי: שלום عليك, רבינו! ואמרתי לו: שלום عليك, רבינו ומורנו! ואמר לי: בני, מפני מה נכנמת לחורבה זו? אמרתי לו: לחתפל. ואמר לי: היה לך להתפלל בדרך! ואמרתי לו: מתי ראה היה שמא יפסיקו ב' שעברי דרכיהם. ואמר לי: היה לך להתפלל תפלה קצרה. באותו שעה למדתי ממנה שלשה דברים: למדתי שאין נכנים לחורבה, ולמדתי שמתפללים בדרך, ולמדתי שהמתפלל בדרך – מהתפלל תפלה קצרה. ואמר לי: בני, מה קול שמעת בחורבה זו? ואמרתי לו: שמעתי בת קול שמנחמת בזינה ואומרת: אויב לבני שבעונותיהם החורבתית את ביתו ושרפה את דרכיו והגנויותם לבין האוומות. ואמר לי: חייך והחי ראשך, לא שעה זו בלבד אומרת כך, אלא בכל יום ויום שלוש פעמים אומרת כך; ולא זו בלבד, אלא בשעה שישRAL נכנים לבתי כנסיות ולבתי מדרשאות וענין יהא שמייה הנגיד מבורך, הקדוש ברוך הוא מנערע ראשו ואומר: אישרי דמלך שמקלסין אותו בביתו כך, מה לו לאב שהגלה את בניו, ואוי להם לבנים שנלו מעל שולחן אביהם.

*Translation: It has been taught: Rabbi Jose says: I was once travelling on the road, and I entered into one of the ruins of Jerusalem in order to pray. Eliyahu Ha'Navi, of blessed memory, appeared and waited for me at the door until I finished my prayer. After I finished my prayer, he said to me: Peace be with you, my master! and I replied: Peace be with you, my master and teacher! And he said to me: My son, why did you go into this ruin? I replied: To pray. He said to me: You ought to have prayed on the road. I replied: I feared that passers-by might interrupt me. He said to me: If that was the case, you should have said an abbreviated prayer. I therefore learned three things from Eliyahu Ha'Navi: One must not go into a ruin; one may say the prayer on the road; and if one does say his prayer on the road, he may recite an abbreviated form of the prayer. The Prophet Eliyahu further said to me: My son, what sound did you hear in this ruin? I replied: I heard a divine voice, cooing like a dove, and saying: Woe to the children, on account of whose sins I destroyed My house and burnt My temple and exiled them among the nations of the world! And the Prophet Eliyahu further said to me: By your life and by your head! Not in this moment alone does G-d so exclaim, but three times each day does G-d exclaim like that! And more than that, whenever Jews go into the synagogues and schoolhouses and respond: May His great name be blessed! the Holy One, blessed be He, shakes His head and says: Happy is the King who is thus praised in this house! Woe to the Father who had to banish his children, and woe to the children who had to be banished from the table of their Father!*

#### Source 2

تلמוד בבלי מסכת סוטה דף מט' עמי א' – אמר רבא: בכל יום ויום מרובה קללהנו משל חבירו, שנאמר: (דברים כה) בברך תאמր מי יתן ערבות, ובערבת תאמר מי יתן בקר, כי בקר? אילימה בקר דלמה, מי ידע מי הוא? אלא דהלייף. ולא עלמא אמר קא מקיים? אקדוזה!

## תפלה, בzejbor In Participating

דסידרא ואידה שמייה, רבא דאנדרה, שני: (איוב י') ארין עפהה כמו אופל צלמות ולא סדרים, הא יש סדרים – הופיע מאופל.

Translation: Rabba said: And the curse of each day is severer than that of the preceding day, as it is stated: In the morning you shall say: If only it were possible that G-d advance the time so that it be evening! And at evening you shall say: If only it were possible that G-d advance the time so that it be morning. Which morning are they longing for? If you say it is the morning of tomorrow, does anyone know that it will not present an even more difficult circumstance? Therefore it must be that they were longing for the morning of the day before. In that case, why does G-d allow the world to endure? Because of the recital of the words of Kedushah and their Aramaic translation at the end of the prayer service and the Kaddish that is recited after the Scriptural reading, and the response of "May His great Name be blessed" which is uttered in the Kaddish after studying Midrash; as it is stated: A land of thick darkness, as darkness itself, a land of the shadow of death, without any order. Hence if there are Scriptural readings, the readings bring light to the thick darkness.

### Source 3

ריש"י – תלמוד בבלי מסכת סוטה דף מט' עמי א' – אקדושה, דסידרא – סדר קדושה, שלא התקנו, אלא שייחו כל ישראל עוסקין בתורה בכל יום דבר מועט שאומר קרייתו ותרגומו וזה עוסקין בתורה; וכיון שנודע בכל ישראל בתלמידים ובעמי הארץ. ויש כאן שתיהם: קדושת השם ותלמוד התורה, חביב הוא. וכן ידה שמייה רבה מברך שעוניין אחר הנגדה שהדרשניזורש ברבים בכל שבת היו נקיין לכך, ושם היו נקיין בכל העם לשימוש לפיו שאינו יום של מלאכה, ויש כאן תורה וקידוש השם.

Translation: The words of the Kedushah found in the prayer of OOVah L'Tzion. That prayer was authored so that Jews would learn at least some Torah each day during the prayer service by reciting the words of Kedushah and their Aramaic translation. The words of Kedushah were translated into Aramaic so that both learned and unlearned people could understand the verses. By reading the Hebrew and Aramaic translations, individuals fulfill two requirements: sanctifying G-d's name and studying Torah, both of which are dear to G-d. In a similar manner, we recite the words Y'Hai Shmei Rabbah M'Vorach after hearing a talk on Aggadah that a teacher customarily teaches publicly on Shabbat. People would congregate in synagogues in order to hear words of Torah because it was not a work day. By listening to words of Torah and then answering Y'Hai Shmei Rabbah, the congregants fulfilled the obligation of sanctifying G-d's name and learning Torah.

### Source 4

תשובהות הגאנונים חדධשות – עמנואל (אופק) סימן לד' – תשנה – תשס. ועל מעשה, דקדיש אשער שאלת לא נמצא בידינו עליין דבר מבורר הייטב מן הראишונים, אך סמכותו דאחרונים על הפסקה זהה (ויקרא כב, לב) ונתקשת בהזק בני ישראל, ועל מה שאמרו רבותינו במדרשו (ברכות כא, ב') כל דבר שבקדושה לא ידה فهو מעשרה. מן הדברים הללו ייצא להם שם נתקבצו עשרה בני אדם לדבר מצוה בין בחפה בין בהלמוד תורה צרכין לkadash. לבך אחר פסוקי דזמרה וסמוך לברוך הבוחר בשיר ובזמרה, כי העולמים יקדישו פעם אחר, לפי שכבר סיימו את המצווה של פסוקי דזמרה ועבשו יתihil באהרת שהיא ק"ש

## תפלה, בצעירוב In Participating

בברכותיה, לפניה, ולאחריה... . וקדיש יאמרו אחר כל סיום י"ח, שנם היא מצוה, בפני עצמה, ואינה מתחברת עם מה שיאמר אחריה. וקדיש אחר יאמרו אחר ספר תורה, מפני שקריאת התורה, בצעירוב בעשרה. וקדיש אחר סדר קדושה, מפני שהוא גם הוא מצוה בפני עצמה. ודוא דבר שבקדושה ולא יפהות מעשרה.

Translation: Concerning the origin of Kaddish that you asked, we can not trace the practice to a clear and definitive source found among our ancestors' writings. However, those who followed them based their recitation of Kaddish upon this verse (Leviticus 22, 32) And I will be sanctified within the people of Israel and upon what our Rabbinic leaders extrapolated from the verse: that any prayer which results in the sanctification of the name of G-d must be recited only in a group of ten men. From these teachings we can conclude that when ten men congregate to perform a mitzvah, whether it be for prayer or for the study of Torah, they must recite a prayer in which they sanctify the name of G-d. As a result, at the conclusion of the first section of the morning prayer, Pseukei D'Zimra, after reciting the Bracha in Yishtabach, those congregated should recite Kaddish because they have completed the mitzvah of reciting Pseukei D'Zimra and they are about to perform an additional Mitzvah, the recital of Kriyat Shma and its blessings before and after... . And they should recite Kaddish after Shmona Esrei because it too is an independent Mitzvah and it is not connected with that which is recited after it. And another Kaddish should be recited after the Torah Reading because in order to read from the Torah, ten men must congregate together. And another Kaddish after reciting the Kedusha in OO"Vah L'Tzion because it too is a Mitzvah unto itself and it is a Prayer of Sanctification of G-d's name and requires the presence of ten men.

### Source 5

תשובות הגאנונים חדשות – עמנואל סימן לה – תשנה – תשם. וצדוק הדרין מצוה שהייבין הצבור כדאמר' ( מגילה ג, ב') מבטלי תלמוד תורה להוציאת המת ולהכנתה כלה, וצריבין לkadsh עליה. ומקצת הגאנונים אמרו שאין לומר Kadish Hadrin עד שייאמרו Kadash אלא על דבר שהוא מעניין המצווה. וגאנונים אחרים אמרו שאין שם הפסקה שדקבודה מן המצווה היא. ואם יש את נפשך לומר למה לא ייאמרו Kadish בהכנת כלה להופה שהיא מצוה והיא בעשרה? אי אפשר לומר כן, שהרי הצבור אין באים אלא לבבוד בעלמא ואין אומרים מאומה ועל מה Kadish, שהרי אין שם אמירה של מצוה או של שבת.

Translation: The prayer "Tzadok Hadin" that is recited at a burial is a Mitzvah that is the responsibility of the community to perform, as it is written in Tractate Megilah, page 3, side 2, that one must take time away from studying Torah to accompany the casket to the cemetery and to accompany a bride to her wedding, and it is therefore necessary to recite Kaddish at the burial. A minority of Gaonim hold that one should not recite Kaddish at a burial simply because Tzadak Hadin has been said. Instead, Kaddish should be recited only after a different Mitzvah was performed (i.e. learning Torah). Other Gaonim hold that the burial itself is the Mitzvah that triggers the recitation of Kaddish. Now, this line of reasoning may prompt you to be troubled by the following question: why is not also our custom to recite Kaddish at a wedding? Is not the performance of a wedding the type of Mitzvah that requires the presence of ten men? It is not appropriate to recite Kaddish at a wedding because the congregation is coming only to honor the couple; they do not say a word nor perform any act, so for what reason should those present recite Kaddish? Kaddish is not recited unless those present have said some words that are part of a Mitzvah or consist of words of praise.

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## תפלה, בצעירות In Participating

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### Source 6

ספר המצוות לרמב"ם מצות עשה ט-והמצוות התשיעית היא שצונו לקדש השם. והוא אמרו (אמור כב) ונכבד בתוכה בני ישראל. וענין זאת המצווה אשר אנחנו מצווים לפרשם האמונה, זואת האמונה בועלם ושלאה נפחד בהיות שום מזיק, וausef שבא עליו מבריח נובר יבקש ממנו לכפור בו יתעלה לא נשמע ממנו אבל נספור עצמן למשה.

*Translation: The Ninth Positive Mitzvah is to Sanctify G-d's name. The source for this Mitzvah is the verse: And I will be sanctified within the Jewish People. With this Mitzvah we are commanded to make known that our beliefs represent the true beliefs in the world and we should not fear that anyone will harm us. Although a great force may come upon us which demands that we deny our beliefs in G-d, we should not heed that force but instead we should allow ourselves to die.*

### Source 7

*The Shema-Spirituality and Law in Judaism* by Rabbi Dr. Norman Lamm, p. 70:

c. The Liturgical Sanctification of the Divine Name (**קידוש ה' בדרכיהם**). The Halakha teaches that the Divine Name is sanctified not only by an act of martyrdom, and not only by exemplary moral conduct, but also by proclaiming faith in G-d's holiness in public prayer. In all such cases of liturgical קידוש ה', such as the recitation of the קידוש, the ברכות or קדושים, the mitzvah is performed in the form of a dialogue: the reader issues the summons to perform the sanctification, and the congregation responds. The verse בלווי שם בבוקע represents such a response to the mention of the divine Name(s) in the Shema.

### Source 8

רבינו יהודה בר יקר, פירוש הרപלות והברכות, עמי עז-ומיד אומר קדיש אומר תתקבל כיוון שעמד בסוף התפלה, כדאמרין במדרשי תלמידים (יט): אמר ר' מנחם מלאך שהוא ממונה על התפלה מהתין עד שתתפלל בכיפה אהרון שביישראל, ונוטל כל תפילות ועשה אותן עטרה, ונונתנה בראש קונו. ולכך אומר החזן תתקבל צלותהון ובעוותון דכל ישראל בשבייל שהמלאך מחבר את כלן לעשות אותם עטרה. וזה בתר יתרנו לו שאמורים בקדושה, ראש התפלה. ואחר כך אומר יהא שלמא רביה שצרייך לחתום כל הרפנות, בשלשה שמנה התפלה, וא-לה נצור וסדר קדושה. והיינו דאמרין במדרשי תלמיד גדויל השלום שאין חותם כל הברכות אלא שלום.

*Translation: Immediately he recites Kaddish and includes the line of Tiskabel since he has reached the end of the prayer service. This practice reflects what we learned in the Midrash on Sefer Tehillim (19): Rabbi Menachem said: the angel that is in charge of prayer waits until the last Jewish synagogue completes its service, gathers all the prayers and fashions them into a crown which he places the crown on the head of G-d. The prayer leader directs the words: Tiskabel Tzlos'Hohn Oo'Va'Ooson D'Chol Yisroel to that angel to encourage him to collect the prayers and to create a crown from them. That is the meaning of the words: Keser Yitnu (A crown they will give You) that is recited as the opening words of Kedushah in Shemonah Esrei. Then the prayer leader says: Yihai Shlama Rabbah which is how the prayer leader must close Shemonah Esrei; how Elokei Nitzor must end and how Kaddish Tiskabbel concludes. That is the message of Midrash of Sefer Tehillim: great is peace; that all sets of Brachos must end with the theme of peace.*

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# תפלה, בזיבור In Participating In

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## Lesson 10 - The Origin Of Reciting The Mourner's Kaddish

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Source 1

מכבת סנדוריין דף קך עמי א' – ברא מזבי אבא. אבא לא מזבי ברא, דברתיב (דברים ל' ב')  
ואין מידי מציל; אין אברהם מציל את ישמעאל, אין יצחק מציל את עשו.

A son can relieve the punishment of a deceased father. A father cannot relieve the punishment of a deceased son. This rule is based on a verse: (Deutoronomy 32) And there is no one who can deliver out of my hand. Avrohom could not save Yishmael and Yitzchak could not save Esau.

Source 2

### מעשה ברבי עקיבא

An incident that occurred to Rabbi Akiva while walking on the road adjacent to a cemetery: Rabbi Akiva noticed a man in the cemetery who appeared to be unclothed and his body black as coal. He was carrying a large bundle of thorns on his head. It seemed to Rabbi Akiva that the man was alive and that he was galloping like a horse. Rabbi Akiva commanded the man to stop and the man stopped. Rabbi Akiva then inquired of him: why are you doing such tedious work? If you are a slave and your master forces you to work this hard, I will redeem you from him immediately; if you are poor and there are those who are taking advantage of your poverty, I will cause you to be rich. The man responded: please do not interfere with my work. You will cause me to anger those who are guarding me. Said Rabbi Akiva: what is all this and what is the purpose of your labor? The man said: In truth, I am deceased. I am required each day to collect wood. Said Rabbi Akiva: What was your occupation in the world from which you came? The man answered: I was a tax collector. I would favor the rich and oppress the poor. Said Rabbi Akiva: have you not heard from those who are persecuting you of a means by which you could be relieved of your punishment? Said the man: Please do not hold me up any longer. My supervisors are growing angrier. I am not one who can ever qualify for relief. I have heard them say: if only this poor man had left a son who could stand up in a congregation of people and say: Borchu Es Hashem Hamivorach with the congregation answering: Yihai Shmai Rabbah M'Vorach. This man would then be relieved of his punishment. But when I died I did not leave a surviving son but I did leave a pregnant wife. And I do not know if she gave birth to a son. But even if she did give birth to a son, I doubt that my wife would have taught him Torah because I left behind in the world no one who cared for me. Immediately, Rabbi Akiva accepted upon himself the responsibility of searching for the man's wife and to learn whether she had given birth to a son and if she did, to teach the son Torah so that the son could lead the services before a congregation. Rabbi Akiva then asked him: what was your name. He responded: Akiva. And what was your wife's name? Shoshniva. And the name of his city where I lived was Ludkia (a city on the Mediterranean coast of Syria).

Hearing this, Rabbi Akiva shuddered but did not allow his feelings to prevent him from going to the city and inquiring as to the man and his family. When Rabbi Akiva reached the city, he asked about the man. The residents responded: may his bones rot. Rabbi Akiva then asked about the man's wife. The residents answered : may her name be erased from memory. Rabbi Akiva next asked about the child. The residents said that he was never circumcised because the family was not interested in performing even the Mitzvah of

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## תפלה, בזיבור In Participating In

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Milah. Immediately Rabbi Akiva circumcised the boy and started teaching the boy Torah but the boy would not absorb any of it. It was not until Rabbi Akiva fasted for 40 days that the boy started to accept any of the Torah learning. Then a voice was heard from heaven asking Rabbi Akiva: for this type of person you fasted? Rabbi Akiva answered: G-d, was not my intent to show him the correct path so that he may serve You? G-d then opened the boy's heart and the boy began to appreciate the Torah learning. He learned to recite Kriyat Shma and Birchat Hamazon. Rabbi Akiva then arranged for the boy to stand in front of a congregation and to cry out: Barchu. Those present answered his cry with: Baruch Hashem Hamivorach. At that moment, the deceased man was relieved of his punishment. The decedent soon thereafter appeared to Rabbi Akiva in a dream and said to him: may it be His will that your soul rest in Gan Eden due to your having saved me from the judgment of Hell. Rabbi Akiva then began to expound upon the following verse from the Torah: (Psalms 135) G-d, You name is forever; G-d you will be remembered from generation to generation. Based on this story, it became a custom that the person to lead the services on Motzei Shabbat was someone whose father or mother had died. That provided the mourner with the opportunity to call out Barchu and Kaddish.

### Source 3

סידור רשותי – סימן רמי – החזן אומר והוא רחום ברכו, תפילה ערבית, כסדר כל השנה,  
ויתפללו שמונה עשרה, כסידרן, אלא שמבדילין בחונן הדעת, אתה חוננתנו וכו', קדיש שלם,  
ומבדיל על הכהן וברוך בורא מאורי האש לאור שבתתו בו, הם הנידות שדרקון כל היום,  
ואם מוציאי שבת דוא, יאמרו ויתן לך, ודקמן יאמר קדיש, ונפטרין לבתיהם בשלום.

The leader recites: V'Hoo Rachum Barchu, the Evening Service in the order as he does all year, and recites Shmona Esrei as always, except that he recites Hava Dalaah; in the blessing Chonain Ha'Daat, Atah Chonuntanu, whole Kaddish, he recites Hava Dalaah on a cup of wine, and makes the blessing on the fire using the candles that were burning throughout Shabbat, and if it is the end of Shabbat, they recite V'Yitain L'cha, and a minor recites Kaddish and they go home in peace.

### Source 4

מהוזר ויטרי – סימן צנ' – ה' חפין למן צדקנו יגדי' תורה, ואידיר: קדיש וכו'. וישב החזן ואומר:  
שיר מזמור לאספה... כי כל העמים ילכו איש בשם אלהיו ואנחנו נלך בשם ה' א-להינו לעולם  
עד: ועומד הנער ואומר קדיש ומגדל תתקבל ואומר יהא שלמא דבה. שכשהציבור אומר  
פסוק או משנה צדיכין לומר קדיש אחריהם;

### Source 5

מהוזר ויטרי – סימן קא' – כי המלבות שלך היא – ולעלמי עד תמליך בכבוד. כי אין לנו מלך  
אלא אהה ברוך אתה ה' המלך בכבודו תמיד מלך עליינו לעולם ועד ועל כל מעשייו: ואומר  
קדיש עד דאמירין. וועמדין לתרפילה י"ח ואומר קדיש וכו'. והולך החזן ויושב במקומו ואומר  
כולם: פיטום הקטרת... יעמוד הנער ואומר קדיש בלא תתקבל. וקדיש זה, אין אלא להנץ  
את הרתינוקות. ואין בכלל שבעה ביום הילהתך.

Hashem Chafetz L'Maan Tzidko Yagdil Torah V'Yaadir: Kaddish, and then the leader sits down. The congregation then recites: Shir Mizmor L'Assaf...Ki Kal Hamim Yalchu Ish B'Shem ElokaV  
V'Anachnu Nalaich B'Shem Hashem Alokainu L'Olam Va'ed. And the minor stands and recites

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## תפלה, בצעירות In Participating

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*Kaddish and skips TiSkabel and says: Y'Hai Shlama Rabbah. When the congregation recites verses or a section of Mishna, the congregation must recite Kaddish afterwards; Ki Hamalchut Shelcha Hee OOL'Olmai Ad Timloch B'Kavod. Ki Ain Lanu Melech Elah Atah; Baruch Atah Hashem Hamelech Bichvodo Tamid Yimloch Aleinu L'Olam Vaed V'Al Kol Maasav. And he recites Kaddish until D'Amiran. They stand to recite Shmona Esrei and then say Kaddish. The leader then sits down and everyone recites Pitum Hakitoret...the minor stands and recites Kaddish without Titkabel. And this Kaddish is recited solely for the purpose of educating young children. It is not considered one of the seven mandatory Kaddishes that are represented by the verse: Seven each day I will praise you.*

### Source 6

*אור זרע ב' דלקות שבת סימן נ' ד"ה תפלה המומפּ-מנהנו באיז כנען ובן מנהג בני רינום לאחר שיאמרו הצבור אין כא-להינו עומד דיהנות ואומר קדיש אבל ביצרת ראייה שאינם מקפידים על כך מי שיאמר קדיש אם נער יהום או נער שיש לו אב ואם וכמנהנו מסתברא משום מעשה שדייה דמעשה, ברבי עקיבא.*

*Our custom in Bohemia and also the custom in the Rhineleand is that on Shabbos after the congregation recites Ain Kailokainu, the orphan stands and recites Kaddish but in France I saw that they are not concerned as to who recites the Kaddish whether it be a child who lost a parent or a child who has both parents. But our custom is more appropriate because of the story of Rabbi Akiva.*

### Source 7

*ספר מה מה-סימן ר"ג – עליינו אמר קדיש. ונמצא במדרשות שיש לבן לומר ברכו ולהתפלל בצדור ובזורה מציל את אבי ואת אמו מדינה של גהנים כדאיתא בתנחותמא פ' נה ובמכת בלה פרק ר' יודא. ובשביל קטנים ובשביל מי שאינו יכול להתפלל תקנו לומר קדיש זו בימי אבלו לבן נקרא לkadish זו kadish יהום.*

*After Aleinu they recite Kaddish. We learned in Midrashim that a son should recite Barchu and be the leader in synagogue. Through these acts he relieves the punishment of his deceased parents as it is written in Midrash Tanhuma for Parshat Noah and in Masechet Kallah in the chapter entitled: Rav Yuda. The practice of mourners reciting Kaddish during the mourning period was instituted because of minors and later because of adults who did not have the ability to lead in the services. It is for that reason that the Kaddish became known as the Orphan's Kaddish.*

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## תפלה, ב齊בור Participating In

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Source 8

A Tshuva by Rabbi Shlomo Chaim Hacohen Aviner

Rabbi Shlomo Chaim Hacohen Aviner is the head of Yeshivat Ateret Kohanim and Rabbi of the community of Bet-El in Israel. Reproduced from Sh'ailat Shlomo, Part 1 Section 21:

**Question:** I was commemorating a yahrzeit and was leading the services as schaliach tzibbur. When the time came to say the Mourner's Kaddish, I heard a guest start to say Kaddish in a loud voice. What conduct should I have followed: Attempt to say Kaddish louder than the guest in the hope that my voice would also be heard or should I have remained silent and allowed the guest to recite Kaddish by himself?

**Answer:** It is important to recite the Mourner's Kaddish. The practice is based on a report in the gemara that Rabbi Akiva had a dream in which he saw a man who appeared very disturbed. The man explained to Rabbi Akiva that while alive he had been a great transgressor and had therefore been judged to a sentence in gehenom. When Rabbi Akiva awoke, he sought out the son of the man that he had seen in the dream and instructed the son to say Kaddish. As a result, the man in the dream was rescued from gehenom. The deceased are rescued from a negative judgment when their children recite Kaddish because their children are saying a davar sh'bekedusha, a holy prayer, in honor of their mother or father, on the day of the yahrzeit and during the 12 months after their demise. By doing so, the soul of the departed rises through levels of judgment until they reach gan eden. Nevertheless, despite the importance of reciting Kaddish, there are more important acts that a child can perform. As it is written in the Kitzur Schulchan

Aruch: although the recitation of Kaddish and other prayers are important for the departed, those acts are not what is most essential. What is most important is that the child walk in the correct path. When a child follows the correct path, he increases the honor of the departed. As it is written in the Zohar quoting from a pasuk in Malachi, 1, 6: a son should respect his father and as it is written in Exodus 20, 6: honor thy mother and father. After each parent departs, should a child believe that he is suddenly absolved from honoring that parent? That is not so. After a parent is deceased, there is an even greater obligation to honor the parent. If the son follows along the sinful path, certainly he dishonors his parent and he certainly embarrasses his family. But if the same son walks along the righteous path and does the correct things, he honors his parent both in front of those in this world and in front of those in the next world who stand in the presence of G-d. G-d will then have pity on the parent and honor the parent by giving the parent a place near G-d's seat of honor.

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## תפלה, ב齊בור Participating In

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The Mishneh Breura wrote: If one can be the Schaliach Tzibbur, that is preferable to just reciting Kaddish. Despite this, the Kaddish plays a special role, as it was written in the book Yaish Nochlin: Our sages instituted a practice (saying Kaddish) that they thought every man was capable of performing. They hoped that at a minimum every child would recite Kaddish for his deceased parent because Kaddish was a prayer which was simple to learn (especially when everyone spoke Aramaic). Everyone is familiar with the prayer from the time they were young. The Yaish Nochlin continued: if a person is capable of being the Schaliach Tzibbur, he honors his parent in a greater manner. But the child can take steps on his own to honor his parents in other ways. In particular, studying Torah out of respect for the deceased is seven times more beneficial than being a Schaliach Tzibbur. It hastens the entry of the deceased into gan eden. And if the son has the ability to author new Torah ideas, it is an even greater benefit to the parent. Therefore in answer to the question, since you were the Schaliach Tzibbur, which was more important than simply reciting Kaddish, you should have allowed the guest to say the Kaddish by himself. There are however, some congregations, and in particular, congregations that follow the Sephardic tradition, in which all the mourners say Kaddish together, word by word. About this the Gesher Chaim wrote: That is not the practice followed in other congregations, particularly Ashkenazic congregations. Where you find two say Kaddish or when many say Kaddish, one often gets ahead

of the others, and the sound becomes confusing to the point that no one in the congregation can clearly hear the Kaddish. As a result the congregants do not know when to say "y'hai shmai raba..." In such a situation, no only was there no purpose in their reciting Kaddish but the mourners converted what was to be praise of G-d into something derogatory. And the Chasam Sopher made the same point that when the mourners do not read in unison, they destroy the purpose of the Kaddish.

As a result, two mourners should never compete with each other. It is preferable that the mourners divide the reciting of the Kaddishes for each prayer. That was the original custom among Jews as described by the early poskim. So if a guest comes and interferes with the recitation of the Kaddish by the others, it is better that everyone defers to the guest and stops saying the Kaddish or says Kaddish quietly rather than to compete with the guest and to cause confusion. If despite this, you still feel strongly that you should say Kaddish, then say Kaddish quietly while the Schaliach Tzibbur says Kaddish, repeating word for word. When the congregation answers amen to the Schaliach Tzibbur they will also be answering amen to you. That is the way we practice in our Beis Medresh, Hasidim Bet El, that the Schaliach Tzibbur says the Mourner's Kaddish as representative of the mourners. If someone attempts to recite Kaddish with him, he would cause confusion. So the Rabbis there ruled that anyone who needs to say Kaddish should follow word for word silently along with the Schaliach Tzibbur.

# תפלה, בצעירוב In Participating

## Lesson 11 - The Role Of The טלית Why The Must Wear A צייבור שליח

### Source 1

שיר השירים רבה (וילנא) פרשה ב – בנווה שבعلם עשרה בני אדם נכנסין לבית הכנסת ואין אחד מהן יכול לפרום על שמע ולבור לפניו حتיבה ואחד מהן פורם על שמע ועובד לפניו حتיבה, למה הוא דומה בשוישנה בין החוחים. רבוי אלעזר אול להדר אחר, אמר לייד פרום את שמע, אמר לוין לינא חכם עבר לפניו حتיבה, אמרין דין הוא ר' אלעזר, דין הוא דמתAngelין ביה, על מן צווחין ליה רבנן, נתרכטמו פניו והלך לו אצל רבינו עקיבא רבו, אמר לו למה פניך חולניות, חני ליה שעבדא, אמר ליה צבי רבוי דילוף, אמר ליה אין ואלפייה,LBeter יומין אול לההוא אחר אמר לייה פרום לנו את שמע פרום לנו, עבר לפניו حتיבה ו עבר אמרין אתהם רבוי אלעזר, וקרון ליה, ר' אלעזר חסמא, רבוי יונה דוה מליף להלמידיו ברכת חתנים וברכת אבלים כי דיבר יודהון נובדין בכל מלאה.

Translation: It often happens that ten men go into synagogue and not one of them can say the blessings before the shema or pass before the Ark, till one of them says the blessings before the shema and passes before the Ark. What does he resemble? A ROSE AMONG THORNS. R. Eleazar went to a certain place where they said to him, 'Say the blessings before the shema'. He said to them: 'I don't know them.' They said, 'Pass before the Ark'. He said: I cannot. They thereupon said: Is this R. Eleazar? Is this the man of whom they make such a fuss? Why is he called a Rabbi? He felt deeply mortified and went to R. Akiva, his teacher. R. Akiva said to him: 'Why do you look so pale?' He told him what had happened. R. Eleazar then said to him: 'Would you, Sir, be willing to teach me? R. Akiva consented and taught him. After a time he went again to the same place. They invited him to say the blessing before the shema, and he did so; to pass before the Ark, and he did so. They thereupon said: 'R. Eleazar had become tongue-free' (ithhasam- has received a sharp edge), and they called him R. Eleazar Hisma. R. Jonah used to teach his disciples the bridegrooms' blessing and the mourners' blessing, so that they might be ready for any call upon them.

### Source 2

תלמוד בבלי, ברכות כה: משנה. רבוי אלעזר אומר: דעושה תפלה קבע אין תפלה תהוננים.

Translation: R. Eliezer says: prayer that is recited in a rote manner does not constitute supplication.

### Source 3

The role of the **שליח צייבור** in leading the congregation:

1. Leading the congregation in responsive prayer:

ובלם פוחחים את פיהם בקדשה ובטהרה, בשירה, ובזמרה, וمبرכים ומשבחים, ומפארים ומעריצים, ומקדישים וממליכים: את שם האל, המלך הגדול, הגבור והנורא, קדוש הוא. ובלם מקבלים עליהם מלכות שמים זה מזה, ונונתנים רשות זה לזה, לדקדיש לוייצרם בנחת רוח, בשפה ברורה ובנעימה, קדשה כלם באחד עונים ואומרים ביראה:

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## תפלה, בzejbor In Participating In

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קדוש, קדוש, קדוש, ה' צב-אות, מלא כל הארץ כבודו. והאופנים והיות הקדש ברעיש נдол מהונשאים לעתם שרפים, לעמתם משבחים ויאומרים:  
ברוך כבוד ה' ממקומו.

2.. Reciting the first **קראייה שמע פסוק** out loud.

*Source 4*

תלמוד ירושלמי (וילנא) מסכת ברכות פרק ד-רבי פינחס ר' לוי ר' יהונתן בשם מנחם דגלאיא זה שעובר לפנינו התייבח אין אומר לו בוא והתפלל אלא בוא וקרב עשה קרבנו עשה צרכינו עשה מלחותינו פיים בעדינו

*Translation:* R. Pinchos said in the name of R. Levi, who said in the name of R. Yochonon, who said in the name of Menachem of Gaul: The one who leads the prayer service, we do not say to him “come and pray,” but “come and draw near.” With these words we allude to the following ideas: Bring our offering<sup>1</sup>; plead for our needs<sup>2</sup>; fight our battles<sup>3</sup>; appease on our behalf<sup>4</sup>.

*Source 5*

ומלפניך, מלכנו, ריקם אל תשיבנו.

דברים ר' דב (וילנא) פרשת ואהרן פרשה ב-ויאני תפלה ונו' דוד בשביל שהיה, ייחידי אמר עת רצון אבל תפלה של ציבור אינה חוותה לשולם ריקם הוא כה: א-להינו בכל קראנו אליו.

*Translation:* Kind David because he was praying alone asked G-d that he accept his prayers as if it was a favorable time but communal prayers never go unanswered.

*Source 6*

תענית ציבור on **הוירת השם** during **ברכה**, of **ענינו** during a **ברכה**.

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1. The root of the word: **קרב** is **קרבן**.

2. As in **וזהרנה בנות צלפחד**; they were asking Moshe to attend to their needs.

3. The word: **קרבנא** in aramaic means to do battle.

4. Targum Ankelos translates the word **וינש אלוי יהודה** as **וינש נקרב** as in **וינש אלוי יהודה**, Yehudah was trying to appease Yosef.

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## תפלה, בzejbor In

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### Source 7

הנני Here am I, deficient in meritorious deeds, trembling and awe-stricken from fear of the One who is enthroned upon the praises of Israel, standing and pleading before Him on behalf of His people Israel who have sent me, though I am unworthy and unqualified for the task. Therefore, I entreat You, God of Abraham, God of Isaac, and God of Jacob, Lord, Lord, benevolent God, compassionate and gracious, God of Israel, Omnipotent, fearful and awesome, grant success to the mission which I am undertaking, to stand and plead for mercy for myself and for those who have sent me. (I beseech You, do not hold them guilty on account of my sins, nor condemn them because of my iniquities; let them not be disgraced because of my transgressions; let them not be ashamed of me nor I of them.) Accept my prayer as if it were the prayer of a man advanced in years and experienced in prayer, whose conduct in his youth was unblemished, whose beard is fully grown, whose voice is sweet, and whose disposition is pleasing to his fellow-men. Rebuke the Adversary that he may not bring charges against me. May our assemblage<sup>5</sup> be cherished by You, and may You cover our transgressions with love. Please transform all

suffering and distress, for us and for all Israel, to gladness and joy, to life and peace—[for the people who] love truth and peace. May there be no stumbling in my prayer. May it be Your will, Lord, God of Abraham, God of Isaac and God of Jacob, the great, mighty and awesome God, exalted God, “I Will Be What I Will Be,”<sup>1</sup> that all the angels who occupy themselves with [our] prayers bring my prayer before the Throne of Your Glory and spread it before You for the sake of all the righteous, the pious, the perfect and the upright, and for the sake of Your glorious, great and awesome Name; for You hear the prayer of Your people Israel with mercy. Blessed are You who hears prayer.

### Source 8

May a man less than twenty years of age lead, **תפלה מוסף**, the Mussaf service?

נוראה תמיימה הדרות שמות פרך להרעה כב-ודע לדעתה הרמבה"ם ורמבה"ן חיוב שקלים מעתהיל מבן י"ג שנה ויום אחד מכל מצות התורה, וס"ל דאע"פ דבפסקוκ כאן כתיב מבן עשרים אך זה כתיב בהתרומות אדנים, משא"כ בפסקוκ הדקדם דאיירי בהתרומות הקרןנות ולא כתיב מבן עשרים, חייב מבן י"ג, אבל הרע"ב פ"א מ"ג דשקלים ובעל דחנוך ורוכח חנידול (ס"י רל"ב) והגר"א בירושלמי שקלים פ"א ה"ג ס"ל דהחיוב הוא מבן עשרים ולמעלה כפישתו כתוב מבן עשרים שנה דקאי על כל עניין פרשה זו, ולදעתה הגר"א בן היא דעתה היירושלמי, והධווש על התווית שהשיג על הרע"ב בזה ולא העיר שדעתה כמה מן הדאשונים בן הוא. ויש להעיר נ"מ במלוקת זו לדינא בזיהז לפי מש"כ בשווי"ת בשמות ראש דמיוחם להרא"ש ס"י פ"ט דנשים פטורות מתפלה המוספין, משום דברין דתפלה זו עקרה באה לזכור

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## תפלה, בzejbor In Participating In

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לקרבן מוסף, וקרבן זה נעשה ממשות שקליםים, ובמיון דנשימים לא נהתייבו בשקלים ואין להם חלק בקרבן מוסף לבן פטורין מהתפלה הבהא, במקום קרבן זה, ודוחבאו דבריו בחדושי ר'ע אין לאו"ח סי' ק"ז, ולפיו לדעת הרע"ב והחנוך ורוכח והגר"א [ע"ד היירושלמי] דפחות מבן עשרים פטור ממחצית השקל, א"כ לפ"י הסברא הנ"ל אין להם חלק בקרבן מוסף ומילא פטורין מהתפלה מוסף, ויהתייב מזה עוד לפי מה דק"י כל הפטור מן דבר אין מוציא אחרים ידי חובהן, א"כ אין לאיש פחות מבן עשרים לעבור לתפלה בתפלה המוסיפה לדוחיא את הצבור, ודוחא דבר חדש ונפלא מאד, וצ"ע רב:

Source 9

Professor Uri Ehrlich in his book: **כל עצמותי תאמרנה – הלשון הלא מילולית של התפילה**, devotes a section of the chapter on clothing (pages 138-143) to describe the evolution of the practice of wearing a **טלית**:

Mantling

### 1. Description Of The Activity

Talmudic literature refers to a garment donned for prayer that must be viewed as having been a custom that some individuals followed. This type of clothing is identified as the “mantle” (Talis) and the associated act of “mantling.” We alluded to the practice in our previous discussion when we referred to the customs of Rav Kahana but in that context the act of mantling belonged to the general preparations for reciting the Prayer and was not presented as an autonomous act. Similarly, in the following description of the prayer customs of Rebbe, we learn indirectly that he conducted his prayer while mantled:

R. Chanina also said: I saw Rebbe, while saying the Tefila, belch and yawn and sneeze and spit and adjust his garment, but he did not envelope himself with it and when he belched, he would put his hand to his chin. (Berachos 24a-24b).

All of the activities described in the above excerpt are bodily needs that tend to interfere with a person’s recital of prayer. Thus, Rashi’s explanation (*ibid.* the words beginning: but) that the incident involved a garment that either opened or fell down after Rebbe was enveloped in it makes sense. Nevertheless, Rebbe did not interrupt his prayers in order to put the garment back on. Therefore we can indirectly conclude from this Babylonian source, that Rebbe had been enveloped with a Talis at first.

The following three sources present examples of prayers that were undertaken while the person was mantled:

Why was he known as Nakdimon son of Gurion? Because the sun broke through the clouds on his behalf. Once, when the Jews started to travel to Yerushalayim for a holiday, there was no water to drink. He went to one leader . . . The leader went to a bathhouse happy and Nakdimon went to the study hall. Nakdimon enveloped

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## תפלה, בצדוקה Participating In

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himself in a Talis and started to pray: G-d . . . He then returned to the study hall, enveloped himself in a Talis and prayed (Avos D'Rabbi Natan Nusach 1, chapter 1, 15; Taanis 19b-20a).

R. Levi taught: . . . we are told that when Mordecai saw Haman come towards him leading a horse . . . what did Mordecai do? He wrapped himself in his shawl and stood up to pray. (Pesik. Rab. Kah., Mitzvat Ha'omer 3, pp. 143-144).

And the Lord passed before him and proclaimed etc. (Shemos 34:6). R. Johanan said: Were it not written in the text, it would be impossible for us to say such a thing; this verse teaches that the Holy One Blessed Be He, drew His robe around Him like a prayer leader in the congregation and presented Moshe with the order of prayer. (B. Rosh Hash. 17b.)

The three incidents undoubtedly received their inspiration from the world of prayer as it was conducted at the time of the Talmud. The fact that sages in both Eretz Yisroel sources and Babylonian included references to mantling is indicative of the custom's widespread acceptance.

To which category of people who prayed, can we associate the custom of mantling? The sources do not portray examples of individuals mantling while praying in synagogue. From the Midrash cited in the name of Rabbi Yochonon it would appear, based on an omission, that those congregated did not customarily mantle. Furthermore, from the descriptions of the prayers of Nakmidon Ben Gurion and Mordecai, we can not reach any conclusions about the prayers of anyone other than of the elite, examples of righteous individuals who prayed for the welfare of the Jewish People in times of crisis. We can add by way of indirect evidence from the incident involving Rebbe and according to the description of the prayer of Rav Kahana, that other righteous people joined as participants. In addition, although in the Midrash cited in the name of R. Yochonon the mantling is associated with the prayer leader, we cannot conclude that this was a common practice among all prayer leaders. The Midrash concerns itself with an exceptional prayer service, the prayer of repentance that includes the recital of the Thirteen Attributes of G-d. It is possible to interpret the Midrash as providing that when a prayer service is unique, a special prayer leader is chosen (see for example bTaanis 16a). We can therefore conclude that the custom of mantling was linked to the prayers of the elite. The practice then found a foothold in synagogues among prayer leaders during extraordinary circumstances.

Before clarifying the significance of mantling, let me establish three facts that provide the appropriate perspective for the custom:

A. The most important fact that needs to be recognized is that the mantle and clothing like it were part of the regular wardrobe worn by Jews living in Eretz Yisroel and in Babylonia during the period of the Mishna and Talmud. Still, this type of clothing, considered highly respectable dress, was more popular among the upper classes, although it

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## תפלה, בצעירות Participating In

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could be found among other strata of society. That means that the mantle was not designed to be an article of clothing donned exclusively for prayer, which it became in later generations. However, that is not to say that the mantle did not begin to take on special significance when the act of mantling was being performed in preparation for prayer or for some similar act. Along the same vein, references to mantling after the Talis had been placed aside or set on the shoulder (Shabbos 147a) or during routine activities (walking, while remaining at home or within the learning hall), or alternatively, references to adjusting the Talis or improving upon the Talis after mantling oneself routinely and freely, became activities that were performed in preparation for an important undertaking such as prayer.

As an article of clothing, the Talis could be worn in several fashions. The following describe some of the ways in which the Talis was worn: “two sides of the Talis resting on his shoulders (bShabbos 147a);” “R. Elazar placed the Talis on his back and went out (bSuccah 27b);” “the Talis was tied to his hips (bBerachos 24b)” and as in other sources. The many ways in which the Talis was worn mimicked the many ways in which the Roman toga was worn. Based on the similarities between the manner in which the two groups wore this item of clothing, we can suggest that mantling in advance of prayer was undertaken so that one covered the majority of one’s body. We can further put forth that for both groups a full and meticulous mantling consisted of covering one’s head as well since that too was often the custom among Roman priests who enveloped themselves in togas while performing ritual acts.

In the next citation we find an explicit description of what was done while mantling:

How do we define mantling? If his wrist is visible, he covers it and then recites a Bracha so that he performs the mitzvah while being overwhelmed by fear of G-d (Psikta Rabbasi 9, 31b).

This example of mantling includes a concern that a person’s wrist should be covered during the act of mantling itself and certainly while eating a meal when his wrist might be exposed. That concern must be kept in mind when examining the examples of mantling in the incident involving R. Yochonon ben Zakkai who was traveling in anticipation of being involved in a mystical activity (tChagiga 2a), the mantling by judges before sitting in judgement (bShabbos 10a) and other examples (see infra).

B. The act of mantling is totally unrelated to the mitzvah of Tzitzit. The mantle that is being discussed is an article of clothing and not a “religious object.” It might have Tzitzit attached to its four corners or it might not. Whether it was adorned with Tzitzit depended on the religious observance of the one donning the Talis or on the shape of the Talis and on whether a Talis of that sort was required to have Tzitzit attached to it (see Sifre Devarim 234, 267-266). The discussions concerning whether a mantle required Tzitzit reveal a very important point: mantling, even in anticipation of praying, was not linked to the Mitzvah of Tzizit.

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## תפלה, בצדוקה Participating In

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C. As mentioned earlier, the act of mantling accompanied other activities of a formal and ritual nature. In addition to mantling being associated with the act of sitting in judgment (bShabb. 10a; cf. Sifre Deut., piska 13), benedictions after meals (yBer. 7:5, 11D), and contemplating the divine chariot (tHag,2:1), we find mantling referred to in the following contexts: releasing vows (Lev. Rab. 37:3), visiting the sick (bShabb. 12b), Sabbath preparations (bShabb. 119a) and Torah study (Avot R. Nat. A, chap. 25). Concerning some of these activities, the act of mantling was viewed as having the status of a custom, while for other activities, the act of mantling was viewed as a Halachic requirement. Those activities, like the act of reciting the Amidah, shared a sacred dimension. Moreover, the person involved in the act of mantling was a sage or of like status. Indeed, some of this evidence demonstrates that mantling accompanied acts that involved sanctity and piety. Thus, the act of mantling in preparation for Prayer must be viewed in the broader context as being one of many acts that included the assumption of this attire.

### 2. The Significance Of The Act Of Mantling

Any consideration of the significance of mantling must take into account, first and foremost, its role as part of the dress etiquette for important ritual activity. We have already noted that some, in the course of their normal activities, were somewhat careless in how they wore their mantle. At the same time, no high ranking figure would either leave his house or participate in a formal occasion without being wrapped in this garment. Evidence of that fact can be found in the legend of Hillel's response to the man who tried to demean him by calling out, "Is Hillel here, Is Hillel here", "Thereupon Hillel robed and went out to him" (bShabb. 31a).

Other sources hint at additional significations beyond adherence to dress etiquette. Thus, for example, in the following Midrash regarding mantling oneself in preparation for the benedictions after meals, we find as follows:

A person should recite the Brachos after eating in a mood of fear and not jokingly. R. Abba in the name of R. Hiya and R. Chiya in the name of R. Yochonon: He may stand while eating but he must sit when reciting the Brachos after the meal. If he sits and eats, he should recline when reciting the Brachos after a meal. Reclines-first he dons his Talis and then recites the Brachos after the meal. What do you mean by saying that he must don a Talis? If his wrist was exposed, he must first cover it and then recite the Brachos after a meal so that he performs this Mitzvah overtaken by fear (Psikta Rabbasi, ibid.).

Full mantling, which includes covering all of one's limbs, appears to have been a religious expression of awe that must accompany the performance of the commandments. Thus, covering one's body represents the act of creating a barrier between the human and the divine in recognition of the boundaries between them. That can be compared to the curtain or screen which divided the human accessible area in the Temple from the Holy of Holies, or a subject from a sovereign. A similar idea is conveyed through the custom of covering one's head, a practice followed by individuals in Babylonia during the period in

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question. ‘Cover your head so that the fear of heaven may be upon you, and pray [for mercy]’. (Shabbos 156b).

Being mantled while visiting the sick is shown here:

One who enters a house to visit the sick may sit neither upon the bed nor on a seat, but must mantle himself and sit in front of him, for the Divine Presence is above an invalid's pillow. (Shabbos 12b).

In the above source, mantling is explicitly linked to acknowledging that G-d's presence is near by. Similar wording is found in relation to the practice of covering one's head.

R. Huna son of R. Yehoshua did not walk four amos without a head cover. The Talmud explains: He said: G-d's presence is above my head (Kiddushin 31a). An acknowledgement that G-d's presence is always close at hand, above a person's head, requires the person to create a barrier between G-d's presence and himself.

In other sources we see this acknowledgement change from being an intangible feeling of religious closeness to having a more concrete expression. That occurs when the sources link human activity to the conduct of angels vis-a- viz G-d. The perception is that the angels, while occupying the area surrounding G-d, do so mantled. Thus, those who mantle themselves in this world are imitating the angels that surround G-d.

That view led the Jerusalem Talmud to provide a justification for mantling while reciting Birkat Hamazone that differs from the explanation found in a Midrash cited above:

If he eats while seated, he then mantles and recites Birkat Hamazone. If he acts accordingly, he is imitating the ministering angels. In what way is he imitating the angels? So we learn from the following verse: With two wings, the angels cover their faces and with two wings they cover their legs (Yeshayahu 6,1) (Yeruslami Brachos 7: 6 11 4).

The comparison to the ministering angels is based on the vision described in Yeshayahu 6 (1-3) as follows: In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphim; each one had six wings; with two it covered its face, and with two it covered its feet, and with two it did fly. And one cried out to the others, and said, Holy, Holy, Holy, is the Lord of hosts; the whole earth is full of His glory.

The comparison to the ministering angels is not limited to the physical act of mantling. It further includes the intent behind the act. For both humans and angels, the act of covering one's body, as we understand from the sources cited above, represents an acknowledgement of the need to experience “fear of heaven”. That fear results from knowing that “G-d's presence is above my head.” That is why the angels cover themselves with their wings before G-d. I believe that is the plain meaning of the verses. And so we find in the following Midrash that appears in several versions. It explains the act of the angels covering themselves as follows:

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## תפלה, ב齊בור Participating In

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It is written: the seraphim are standing above G-d with six wings etc. With two they fly (Yeshayahu 6,2)-as an expression of praise. With two they cover their faces (*ibid*) -so as not to peer at G-d's presence, as it is written: and their feet like the hoofs of calves (Yechezkiel 1, 7). This is in accordance with the verse: And never again shall it be a memorial for the house of Israel, recalling their iniquity (Yechezkiel 29, 16). (*Pesikta D'Rav Kahana, A Bull Or A Sheep*, 3, 151).

Taking steps to avoid the possibility of peering at G-d's presence and the act of covering one's body are two clear expressions of fear. Similar expressions of fear of G-d are found in the following verses: I noticed that I am naked and so I hid (*Bereishis* 3, 10); And Moshe hid his face because he feared peering at G-d (*Shemos* 3, 6).

Even the conduct of R. Yochonon ben Zakkai as he prepared to engage in mystical acts must be explained as him attempting to imitate the conduct of the angels: Immediately R. Yochonon ben Zakkai alighted from his donkey and mantled himself and sat on a rock under an olive tree. He was asked: Rabbi, why did you come down from your donkey? He replied: is it possible to be involved in mystical acts within the presence of G-d and the presence of the ministering angels that accompany G-d while I am sitting on a donkey? (*bChagiga* 14b).

Similarly, the mantling that some sages practiced before welcoming the Shabbos is described by one Midrash as the sages mimicking the conduct of the angels:

This was the practice of R. Yehudah son of Elai: on the eve of Shabbos, a basin filled with hot water was brought to him. He washed his face, hands, and feet, and he wrapped himself and sat in fringed linen robes, and appeared to be like an angel of the Lord of Hosts (*bShabbos* 25b).

In summary, the intent behind the act of mantling reveals itself clearly from these sources. Mantling is a symbolic act that represents two acknowledgements that exist side by side: the need to honor G-d and the need to fear G-d. Those two requirements emanate from the concept that the presence of G-d is always near. That concept further led to the maxim that man must imitate the acts of angels who are viewed as always being in the presence of G-d.

Mantling during prayer is meant to convey a similar idea. The act of prayer results in a spiritual elevation that draws the person closer to G-d. During that process, it is necessary to acknowledge the fear man feels as he approaches the presence of G-d. That closeness also reminds him of the heavenly world in which the angels are always within the presence of G-d. Man therefore must imitate the conduct of angels when experiencing closeness to G-d. Thus, a man mantles himself when he stands before G-d as the angels do in heaven.

We should add: R. Yochonon's directive that the prayer leader wear a special article of clothing while performing his duty demonstrates R. Yochonon's view that while leading the prayer service, the prayer leader himself moves closer to G-d's presence.

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## תפלה, בצעירות In Participating

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### Lesson 12-The Link Between Tefila And The Study Of Torah

#### Source 1

משנה מסכת ברכות פרק א'-משנה ב' – **מאי מהי קו רין את שמע בשחרית? משיכיר בין תכלת לבן.** רבי אליעזר אומר בין תכלת לברתין, ונומרה עד דנין החמה. רבי יהושע אומר עד שלוש שעות שכן דרך בני מלכים לעמוד בשלוש שעות. **הקורא מבאץ ואילך לא הפסיד באדם הקורא בתורה.**

*Translation: What is the earliest time at which one is permitted to recite Kriyas Shema in the morning? From when one is able to distinguish between the colors blue and white. R. Elazar said: From when one is able to distinguish between the colors blue and green and the latest time to recite Kriyas Shema is at sunrise. R. Yehoshua said that the latest time to recite Kriyas Shema is at the end of the third hour of the day. If by chance, you are not reciting Kriyas Shema until after the third hour of the day, you are not performing an unnecessary act because you are engaging on Torah study.*

#### Source 2

תלמוד בבלי מסכת ברכות דף יא' עמי ב' – אמר ר' יהודה אמר שמואל: **השכימים לשנות, עד שלא קרא קריית שמע צדיק לברך, מישקרא קריית שמע אינו צדיק לברך, שכבר נפטר באהבה רבבה.**

*Translation: Said R. Yehudah in the name of Shmuel: he who awakes and would like to study Torah, if he has not yet fulfilled the obligation of reciting Kriyas Shema, he must recite the Brachos for studying Torah but if he had already fulfilled the obligation of reciting Kriyas Shema, he no longer is required to recite the Brachos for studying Torah because he has already fulfilled the obligation to recite those Brachos by reciting the Bracha of Ahava Rabbah before saying Kriyas Shema.*

#### Source 3

תלמוד ירושלמי מסכת ברכות פרק א' דף ג' טור ג-ר' סימון בשם רבי שמואל בר נחמן: **על שם והגית בו יומם ולילה, שתהא הגניתה היום ולהלילה שווין. ר' יוסי בר' אבין בשם ר' יהושע בן לוי על שם שבע ביום הלתיך על משפטך זדקה. ר' נחמן בשם ר' מניא: כל דמקרים שבע ביום הלתיך באילו קיים והגית בו יומם ולילה.**

*Translation: Rav Simon in the name of Rav Shmuel son of Nachman says: the total number of Brachos that are recited before and after Kriyas Shema is based on a verse: you shall be involved in studying Torah in the day and at night. This is interpreted to mean that your involvement with Torah learning should be equal both in the day and at night. Rav Yossi son of Rav Avin in the name of Rav Yehoshua son of Levi opined: there are seven Brachos of Kriyas Shema each day based on the verse: seven times a day I shall praise You for your just rulings. Rav Nachman in the name of Rav Mani said: whoever fulfills the requirements of the verse: seven times a day I shall praise You (recites seven Brachos of Kriyas Shema each day) has fulfilled his obligation of being involved in Torah learning day and night.*

#### Source 4

הרדים – **הניתה היום ולהלילה שווין – הינו קריית שמע דאמר בבבלי פרק שתி הלחים (מנחות צט' ) רבי יוחנן שם רבי שמעון בר יוחאי אפילו לא קרא אדם אלא קריית שמע שחרית**

## תפלה, בצעירות In Participating

ונרבית קיים לא ימוש והגית בו יומם ולילה. ולפי שהוא קריאת חביבה, תקינו לה ברכות לפניה ולאחריה, כמו שתקינו על קריאת ספר תורה.

Translation: When Rav Simon stated that our involvement in Torah must be the same at night as it was during the day, he was referring to reciting Kriyas Shema. This was based on what we learned in the Babylonian Talmud: Rav Yochonon in the name of Rav Shimon Bar Yochai said that if all a person did during the day was to read Kriyas Shema during Tefilas Shacharis and Tefilas Maariv, he fulfilled the obligation to be involved in Torah study all day and all night. Because Kriyas Shema is a cherished activity, our Sages instituted the practice of reciting Brachos before reading it and after. This is similar to the practice that Chazal instituted concerning Kriyas Ha'Torah, to recite a Bracha both before and after reading from the Torah.

Source 5

תלמוד בבלי מסכת קידושין דף ל' עט' א' אמר ר' ספרא משום ר' יהושע בן חנניה, מא' דכתיב: ושנחתם לבנייך? אל תקרי ושנחתם אלא ושלהתם, לעולם ישlesh אדם שנחתיו, שליש במקרא, שליש במשנה, שליש בתלמוד. מי יודע כמה חיין לא צדיבא - ליום.

Translation: Said R. Safra in the name of R. Yehoshua son of Chanina: What is the meaning of the words: V'Shinantem L'Banecha? Do not read the word as V'Shinantem but instead read it as V'Shilashtem (divide into three parts). This means that a person should divide the time he devotes to Torah learning during his lifetime into three parts: one-third dedicated to studying the written law; one-third dedicated to studying the Mishna and one-third dedicated to studying the Talmud (the last two parts constitute the Oral Law). But how does a person know how long he will live so that he can divide his lifetime into three equal parts? Instead say that this is a rule that a person should follow on a daily basis; i.e. divide his daily learning time into three sections.

Source 6

במדבר רバー (וילנא) פרשת קרח פרשה ייח- (דוישע יד, ג) כל תשא עון וכח טוב ונשלמה פרים שפתינו, אמרו ישראל רבש"ע בזמן שבית המקדש קיימינו מקריבים קרבן ומתחכפר ועבדינו אין בידינו אלא תפלה.

Translation: (Hosea 14, 3) Take with you words, and turn to the Lord; say to him: Forgive all iniquity, and receive us graciously; so will we offer the words of our lips as a substitute for the offering of calves.

Source 7

מסכת תענית עט' ב' – יישראל שבאותו לשמור מתקנים בעירין וקורין במעשה בראשית. מנהני מילוי? אמר רבי יעקב בר אהא אמר ר' אמי: אלמלא מעמדות לא נתקיימו שמים וארים, שנאמר (בראשית ט"ז) ויאמר ה' אלהים במה אדע כי אירשנה, אמר אברהם: רבונו של עולם שמא יישראל חוטאין לפני אתה עושה להם כדור המבול וכדור הפלגה? אמר ליה: לאו. אמר לפני: רבונו של עולם, הודיعني, במה אירשנה? אמר ליה: (בראשית ט"ז) קחה לי עגלת משלשת וען משלשת ונו. אמר לפני: רבונו של עולם, תינח בזמן שבית המקדש קיימ, בזמן שאין בית המקדש קיימ מה תהא עליהם? אמר לו: כבר תקנתי להם סדר קרבנות, בזמן שקדר אין בהן לפני – מעלה, אני עליהם כאילו הקריםם לפני, ואני מוחל להם על כל עונתיהם.

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## תפלה, ב齊בור In Participating

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*Translation: And the Israelites who were part of that mishmar (the Israelites who lived in an area in which the Kohanim of that area were assigned to work in the Beit Hamikdash for a period of two weeks) would congregate in their cities and read from the Torah the portion on Creation. How do we know that? Rabbi Yaakov the son of Echah and Rabbi Yossi said: If not for the fact that Israelites congregated in their cities to read from the Torah while the Kohanim from that area were serving in the Beit Hamikdash, the heavens and the earth would not have remained standing as the verse says (Genesis 15, 8): Abraham said to G-d: How do I know that there will be those who will inherit my beliefs? What did Abraham mean? Perhaps my children will sin and You will punish them as You did to the generation of the Flood and the generation of Dispersion. And G-d responded: I will not. Abraham continued: Tell me, G-d, on account of what deed will I merit to have those who will inherit my beliefs? G-d answered: Take a heifer which is three years old and a goat which is three years old. Abraham continued: That is fine while the Beit Hamikdash stands. Then my children can obtain forgiveness by bringing a sacrifice. How will they gain forgiveness when the Beit Hamikdash is not standing? G-d responded: I have already prepared for them the text that describes the order of the sacrifices. As long as they read the text before Me, I will consider their reading as equal to bringing the sacrifices and I will forgive all their sins.*

### Source 8

Worship Of The Heart by Rabbi Joseph B. Soloveitchik, Ktav, p. 25-26

Maimonides emphasized that the commandment *U-le-ovdo be-khol levavkhem* (Deut. 11:130, to serve Him with all your heart, belongs to a class of general precepts (those which apply not to a specific case and act but contain a norm whose innate applications are all-inclusive and refer to the total attitude of man toward G-d) and that *tefillah* represents only one facet of this basic precept of *avodah she-be-lev*. The quotation from the midrashic sources, which Maimonides utilizes in order to prove this thesis regarding the Pentateuchal character of prayer supports our viewpoint that *avodah she-be-lev* exceeds the narrow confine of formal prayer and liturgic performance. Studying the Torah is also included, since through the acts of learning and teaching man expresses his inner religious self. Whenever the true God-seeking self appears on the threshold of our objective world, the miracle of *avodah she-be-lev* is achieved.

### Source 9

**ספריית אלין** by Rabbi Joseph B. Soloveitchik, 5758, p. 123:

*מצוות לימוד תורה דורשת הרבה מאד מן האדם: לימוד, ריכוז, העמקה, התרמה וכדומה,  
אולם שהוא כל האמץ הזה מפני שהמטרה הסופית דיא לדגש על "המייפנש" עם  
השבינה. דומה שהוא לימוד התורה, למסע שאינו נגמר לעולם, למלך לקרה יעד שקשה,  
מאוד לדגש אליו.*

*Translation: The Mitzvah of Torah study demands much from a person: study, concentration, deep immersion, persistence, and other similar qualities but it is all worth the effort because the final goal is to reach a “rendezvous” with the presence of the Almighty. Studying Torah can be compared to embarking on a journey whose destination can never be reached and to travelling toward a place that is difficult to reach.*

## תפלה, בzejbor In Participating

Source 10

בנ"ד, ibid. pp. 124-125:

בධ' שקי' ה' יהודית קיימת הקב'עה "וישבת עד כי א-לְהִיד" (דברים ל, ב) לאחר שהאיש היישראלי הירבה לתרחות ולתטעות, להיטמע בתרבות ניכר ובעבודת אלילים-בסופו של דבר מובטח לו כי יזכה לשוב אל א-לְהִיד: "זבקשתם משם את ה' אלהיך ומ匝את כי תדרשנו בכל לבך ובכל נפשך" (שם ד, כט).

Translation: One finds within Jewish theology the precept that is grounded in the verse: (Deut. 30, 2) and you shall return to G-d, your G-d. After a Jew spends much time lost having deviated from the correct path, being assimilated within popular culture and involved in forms of idolatry-in the end, he can rely on G-d's promise that he will be welcomed should he seek to return to G-d's ways, as the verse tells us: and he will seek G-d, your G-d, there, and you shall find G-d if you search for G-d with your whole heart and your entire soul (ibid, 4, 29).

מו פלא הוא חציו "זבקשתם", לאחר שכבר ידוע וברור, כי אנו מאמינים בני מאמנים. לשם מה צריכים אנו לעסוק בה הרבה בתרומות זה של "זבקשתם"? הרי אנו מכירים ברובנו של עולם מימות אברהם אבינו? למה, "זבקשתם"?

Translation: The commandment of "and you shall seek" which is the responsibility of every Jew is surprising since it is well known that Jews are believers, the sons of believers. For what reason are we required to involve ourselves in the act of seeking? Have we not been acknowledging G-d since the days of Avrohom, our forefather. Why the command to seek?

אליבא דעתני מצווה היהודי לעסוק במצוות "זבקשתם" תמיד ולעולם, עד אשר יגיע למצב של "ומ匝את כי תדרשנו". זהו תהליך קשה וממושך, ומשום לכך חובה לעשותו "בכל לבך ובכל נפשך". תכליות התרגיל היא "ומ匝את", ובה תלואה גואלה ישראל כל כולה.

Translation: In my opinion, a Jew is commanded to involve himself in the mitzvah of seeking G-d at all times and forever until he reaches the status of one who finds G-d after searching for G-d. This commandment is difficult to fulfill and involves a slow process. Therefore it is necessary to devote the full efforts of both your heart and your soul. The goal of this process is to find G-d, and our being granted the ultimate redemption is dependent on our undertaking this process.

הינעה במלאת הדרישה והביקוש היא תוספת משלימה לאמונה ולקיים המצוות כוון...  
את הדרישה ברוך הוא דחיבים כולם לדריש, ולבקש כי יהא תמיד קרוב אלינו בכל קראנו אליו. אמונהתנו תהיה או רצנית ומתקרבת ליעדים של השלימות האפשרית.

Translation: Our involvement in the process of seeking and searching is a necessary corollary to our belief in G-d and in our fulfilling all the Mitzvos... We are all obligated to seek G-d and to request that He be forever near to us particularly when we call out for His help. Our faith will then be genuine and will cause us to be as close to G-d as is possible.

Source 11

Philo-Man's true function is to know G-d, and to make G-d known: he can know G-d only through His revelation, and he can comprehend that revelation only by continued study.