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

Lesson 10 - The Role Of The שליח ציבור &  
Why The שליח ציבור Must Wear A טלית

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### **שליח ציבור The Role Of The**

1. To Help Those Present Fulfill Their Obligation To Pray;
  2. To Keep The Prayer Service Fresh And Interesting;
  3. To Be An Advocate For Those Present.
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### **Wearing a Tallit When Officiating During The Service**

Rabbi Binyomin Shlomo Hamburger in his book: *Shorshei Minhag Ashkenaz*, pp. 69-71, lists the following additional circumstances in which a person should wear a Tallit:

- orphans reciting *kaddish*;
- a rabbi delivering a *Drasha*;
- a rabbi officiating at a wedding as the *mesader kiddushin*;
- a person called to the Torah for an *aliya* at *Mincha* on *Shabbat*.

### Lesson 10 - The Role Of The שליח ציבור & טלית שליח ציבור Why The Must Wear A

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#### Source 1

שיר השירים רבה (וילנא) פרשה ב – בננהג שבעולם עשרה בני אדם נכנסין לבית הכנסת ואין אחד מהן יכול לפרוס על שמע ולעבור לפני התיבה ואחד מהן פורס על שמע ועובר לפני התיבה, למה הוא דומה כשושנה בין החוחים. רבי אלעזר אזל לחד אתר, אמרי ליה פרום את שמע, אמר לון לינא חכם עבר לפני התיבה, אמרין דין הוא ר' אלעזר, דין הוא דמתגלגלין ביה, על מגן צווחין ליה רבן, נתכרכמו פניו והלך לו אצל רבי עקיבא רבן, אמר לו למה פניך חולניות, תני ליה עובדא, אמר ליה צבי רבי דיילף, אמר ליה אין ואלפיה, לבתר יומין אזל לההוא אתר אמרי ליה פרום לן את שמע פרום לון, עבר לפני התיבה ועבר, אמרין אתחסם רבי אלעזר, וקרן ליה ר' אלעזר חסמא, רבי יונה הוה מליף לתלמידוי ברכת חתנים וברכת אבלים כי היכי דיהוון גוברין בכל מלה.

*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' (ithbasam-' 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 כח: משנה. רבי אליעזר אומר: העושה תפלתו קבע אין תפלתו תחנונים.  
*Translation: R. Eliezer says: prayer that is recited in a rote manner does not constitute supplication.*

#### Source 3

The role of the שליח ציבור in leading the congregation:

1. Leading the congregation in responsive prayer:

וכלם פותחים את פיהם בקדשה ובטהרה, בשירה ובזמרה, ומברכים ומשבחים, ומפארים ומעריצים, ומקדישים וממליכים: את שם הא-ל, המלך הגדול, הגבור והנורא, קדוש הוא. וכלם מקבלים עליהם על מלכות שמים זה מזה, ונותנים רשות זה לזה, להקדיש ליוצרם בנחת רוח, בשפה ברורה ובנעימה, קדשה כלם כאחד עונים ואומרים ביראה:

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## תפלה בעיבור Participating In

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קדוש, קדוש, קדוש, ה' צב-אות, מלא כל הארץ כבודו. והאופנים וחיות הקדש ברעש גדול מתנשאים לעמת שרפים, לעמתם משבחים ואומרים:  
ברוך כבוד ה' ממקומו.

2.. Reciting the first פסוק of שמע out loud.

### Source 4

תלמוד ירושלמי (וילנא) מסכת ברכות פרק ד-רבי פינחס ר' לוי ר' יוחנן בשם מנחם דגלייא  
זה שעובר לפני התיבה אין אומר לו בוא והתפלל אלא בוא וקרב עשה קרבנינו עשה צרכינו  
עשה מלחמותינו פיים בעדינו

*Translation:* R. Pinchos said in the name of R. Levi, who said in the name of R. Yochanon, who said in the name of Menachem of Galya (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 רבה (וילנא) פרשת ואתחנן פרשה ב-ואני תפילתי וגו' דוד בשביל שהיה יחידי אמר  
עת רצון אבל תפלתן של ציבור אינה חוזרת לעולם ריקם הוי 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 a חזרת הש"ץ during ענינו of ברכה.

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1. The root of the word: קרב is קרבן.

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

3. The word: קרבא in aramaic means to do battle.

4. Targum Ankelos translates the word ויגש as in יהודה as וקרב; Yehudah was trying to appease Yosef.

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 תפלת מוסף, the Mussaf service?

תורה תמימה הערות שמות פרק ל הערה כב—ודע דלדעת הרמב"ם ורמב"ן חיוב שקלים מתחיל מבן י"ג שנה ויום אחד ככל מצות התורה, וס"ל דאע"פ דבפסוק כאן כתיב מבן עשרים אך זה כתיב בתרומת אדנים, משא"כ בפסוק הקודם דאיירי בתרומות הקרבנות ולא כתיב מבן עשרים, חייב מבן י"ג, אבל הרע"ב פ"א מ"ג דשקלים ובעל החנוך ורוקח הגדול (סי' רל"ב) וזוהר"א בירושלמי שקלים פ"א ה"ג ס"ל דהחיוב הוא מבן עשרים ולמעלה כפשטות הכתוב מבן עשרים שנה דקאי על כל ענין פרשה זו, ולדעת הזוהר"א כן היא דעת הירושלמי, וחדוש על התוי"ט שהשיג על הרע"ב בזה ולא העיר שדעת כמה מן הראשונים כן הוא. ויש להעיר נ"מ במחלוקת זו לדינא בזה"ז לפי מש"כ בשו"ת בשמים ראש המיוחס להרא"ש סי' פ"ט דנשים פטורות מתפלת המוספין, משום דכיון דתפלה זו עיקרה באה לזכר

לקרבן מוסף, וקרבן זה נעשה ממעות שקלים, ומכיון דנשים לא נתחייבו בשקלים ואין להם חלק בקרבן מוסף לכן פטורים מהתפלה הבאה במקום קרבן זה, והובאו דבריו בחדושי ר"ע איגר לאו"ח סי' ק"ו, ולפי"ז לדעת הרע"ב והחנוך ורוקח והגר"א [ע"ד הירושלמי] דפחות מבן עשרים פטור ממחצית השקל, א"כ לפי הסברא הנ"ל אין להם חלק בקרבן מוסף וממילא פטורין מתפלת מוסף, ויתחייב מזה עוד לפי מה דקיי"ל כל הפטור מן הדבר אינו מוציא אחרים ידי חובתו, א"כ אין לאיש פחות מבן עשרים לעבור לפני התיבה בתפלת המוספין להוציא את הצבור, והוא דבר חדש ונפלא מאוד, 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

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 Yochanon 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. Yochanon 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 b'Taanis 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

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. Yochanon 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 Tzitzit.

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. Yochanon: 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



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