

ואני נתתי לך שכם אחד על אחיך אשר לקחתי מיד האמורי בחרבי ובקשתי (בראשית מז:כג)

ואנא יהבית לך חולק חד יתיר על אחיך די נסיבית מידא דאמוראה בצלותי ובבעותי (תרגום אונקלוס)

Jacob grants Joseph an extra gift above his brothers (according to Rashi) the city of שכם as a burial place for himself. Jacob maintains that he captured the city from the local Canaanite population with his sword and bow. Onkelos interprets my sword and bow as with my prayers and requests, בצלותי ובבעותי. What is the connection between sword and bow and forms of prayer?

At the time of the battle with the local Canaanites over the city of שכם, Jacob recognized that a short term need prayer was required for the immediate victory over their enemies, to ensure the survival of his family and retention of ownership of the city. However, Jacob recognized that there was also a long term need to ensure that the land would belong to his children forever as part of the land of Israel. It was necessary to focus on both the short and long term needs of his family and future generations. Jacob's prayers matched those needs as symbolized by the sword and bow and arrow. The sword is a weapon that is effective against an enemy who is in close proximity. It is extremely useful in hand to hand combat, but useless against a remote or distant enemy standing beyond immediate reach. A bow and arrow on the other hand is effective against a remote enemy. If it is aimed and targeted properly, it can accurately strike an unseen enemy waiting stealthily in the distance, poised to attack. Jacob recognized both these foes, whether they be the local Canaanites, or the long term enemies waiting to pounce in future generations like his brother Esau, the Egyptians or the Philistines and Babylonians. He targeted his prayers to match the immediate as well as the long term needs of his family and descendants.

In our own prayers, as in battle, we must be prepared to confront the short and long term enemies, to ask for long and short term needs. We recite the 18 blessings, חזרת עשרה, three times daily. Let us focus on the morning recitation. After יהיו לרצון אמרי פי והגיון לבי לפניך ד' צורי וגואלי ש"ץ recites the ש"ץ, the just recited prayers should be accepted by Gd. Afterwards the congregation recites תחנון followed by קדיש then אשרי then למנצה then לבציון followed by קדיש תתקבל. Having just concluded the עשרה with יהיו לרצון, it would seem appropriate to conclude with קדיש תתקבל which reiterates the message that our prayers should be accepted. Why do we wait till after לבציון ובא to recite קדיש תתקבל?

On a daily basis we require wisdom, forgiveness, health, economic support. We also need individual and collective redemption. The עשרה and תחנון are

prayers for our short term needs. At this point we are not ready to conclude our prayers. We still have to pray for our long term needs, for our future generations and the ultimate redemption. We conclude **ובא לציון** with a request that we merit to see the coming of **משיח** and that the name of Gd and His Torah should always be with us, our children and grandchildren. Once we have made those longer term supplications we conclude our **קדיש** with **די בשמיא** **תתקבל צלותהון ובעותהון קדם אבוהון** **וארעא**. We ask Gd to accept our short (**חרב**) and long (**קשת**) range prayers.

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