

A Broken Prayer In Exile

Source Sheet by Mordechai Lewis

TEHILLIM TOGETHER by HaRav Betzalel Rudinsky - Week 22

תהילים ד:ב'

(ב) בְּקִרְאִי עֲנֵנִי | אֱלֹהֵי צַדִּיקִי בְּצַר הִרְחַבְתָּ לִּי הָגִנִּי וּשְׁמַע תְּפִלָּתִי:

Psalms 4:2

(2) Answer me when I call, O God, my vindicator! You freed me from distress; have mercy on me and hear my prayer.

Radak on Psalms 4:2:1-2

(1) **Answer me when I call, O God (Judge) of my righteousness:** – It is certain that this Psalm likewise was uttered (by David) in his flight before Absalom; and he says, Answer me when I call, O God (Judge) of my righteousness, for Thou knowest that with me is the right, and with him who is against me the wrong and the violence; and Thou, Lord, art Judge over us. For in every instance where אלהים ('Elohim) occurs it has the meaning "judge," as we have interpreted the verse "Verily there is a God (Judge) that judges in the earth" (Ps. 58:12). And men who are judges are so called: "The cause of both parties shall come before the 'Elohim (judges)" (Exod. 22:8); "Then his master shall bring him unto 'Elohim (the judges)" (ibid. 21:6). (2) **Thou hast set me at large when I was in distress: Thou hast set me at large for "Thou shalt set me at large," as we have explained that in the prophetic writings a past tense is used in place of a future, for the thing is as if it had already happened. So the Holy Spirit was making a revelation upon his tongue, and he says Thou hast set me at large. Be gracious unto me and hear my prayer.**

Sanhedrin 44b

The verse states: "Had you prepared your prayers, before your troubles came" (Job 36:19). **Rabbi Elazar says: A person should always offer up prayer before trouble** actually arrives, as **had** the patriarch **Abraham not anticipated the trouble** at Ai with the **prayer** he offered **between Bethel and Ai, there would have been no remnant or refugee remaining among the enemies of Israel**, a euphemism for Israel itself, as Israel suffered a defeat at Ai from which there is ordinarily no recovery. **Reish Lakish says:** The verse should be understood as follows: **Anyone who concentrates himself** and his energy **in prayer** in the world **below will have no enemies** in Heaven **above** causing him trouble. **Rabbi Yohanan says:** The verse should be understood in a slightly different manner: **A person should always pray for mercy that all heavenly beings should strengthen his power of prayer, and that he should have no enemies** causing him trouble in Heaven **above**.

רש"י על סנהדרין מ"ד ב

היערוך שועך לא בצר - כך היו אומרים חביריו לאיוב כלום הקדמת שועך לא בצר עד לא באה הצרה אם היית עושה כן היו הכל מאמצים את כחך: כל המאמץ עצמו בתפלה מלמטה אין צרים - יכולים להסטינו מלמעלה: לעולם יבקש אדם רחמים שיהיו הכל מאמצים את כחו - שיייעוהו מלאכי השרת לבקש רחמים ושלא יהו לו מסטינים מלמעלה והכי משמע היערוך שועך אם באתה לערוך שועך כזאת תערכהו לא בצר שלא יהו לך צרים ושהכל יהו במאמצי כחך:

Jastrow צר II 1

צר II m. (b. h.; preced.) **1** (adj.) *narrow*. Par. XII, 2 צרוחית שפיה צר a flask with a narrow neck; a. e.—צר עין, pl. צרי עין *narrow-minded, selfish, envious*. Y. Taan. III, 66^a (ref. to Job XXXVI, 19) עי מלמעלה לא יהו לך צ' עי מלמעלה: לעולם יבקש אדם רחמים well, thou shalt have no envious adversaries in heaven above; a. e.; v. עין.—Fem. צרה. Esth. R. to I, 5, a. e., v. עין; a. fr.—Pl. צרות. Y. Sot. IX, 24^b bot. וכו' וכו' wide above, and narrow below; a. fr.—**2** *anguish, trouble*. Erub. 65^a בצר אל יורה v. —. קרה. **3** *oppressor, adversary*. Gen. R. s. 61, end, v. צור.—[Yalk. Gen. 62 וצור v. ער.]—Pl. צרים. Ex. R. s. 21 (ref. to Job I. c.) ערוך כל המאמץ צ' עין וכו' order thy prayer before thy Maker, that thou have no adversaries (accusers) in heaven above; Snh. 44^b עין לך וכו' וכו' he who strengthens himself (makes a strong effort) for prayer, has no adversaries &c. Ib. ואל יהיו צ' וכו' and that he may have no adversaries &c. Ex. R. s. 27 צריהם של ישראל צריהם של ישראל; a. fr.

אוצר מדרשים, מדרש לעולם ב:ט"ו
לעולם יבקש אדם שיהיו הכל מאמצין אותו מלמטה ולא יהיו לו צרים מלמעלה.

Berakhot 26b

Jacob instituted the evening prayer, as it is stated: "And he encountered [vayifga] the place and he slept there for the sun had set" (Genesis 28:11). The word **encounter** means **nothing other than prayer, as it is stated** when God spoke to Jeremiah: **"And you, do not pray on behalf of this nation and do not raise on their behalf song and prayer, and do not encounter [tifga] Me** for I do not hear you" (Jeremiah 7:16). Jacob prayed during the evening, after the sun had set.

גור אריה על בראשית כ"ח:י"א:ג'

שתקן תפילת ערבית וכו'. דבלא תיקון מה חדוש שהיה מתפלל, וכי עד הנה לא התפלל, אלא 'שתקן וכו'. אף על גב דבגמרא מוכח בפרק גיד הנשה (חולין צא ע"ב) דצלי קודם שבא השמש, ויש לומר דקיימא לן כר' יהודה דסבירא ליה בפרק תפילת השחר (ברכות כו ע"ב) דמותר להתפלל תפילת ערבית מפלג המנחה. ונוכל לומר הא דאמר בגמרא (חולין צא ע"ב) 'כד צלי בעי למהדר מיד בא השמש' אין הפירוש שהתפלל כבר, אלא כך פירושו - שהיה רוצה לחזור כאשר התפלל, והיה רוצה להתפלל ביום, מיד "בא השמש" קודם שהתפלל - והיה מתפלל בלילה, ותקן תפילת ערבית:

Berakhot 26b

And why did they say that the evening prayer is not fixed? Because the burning of the **limbs and fats** of the offerings that were **not consumed** by the fire on the altar **until the evening**. They remained on the altar and were **offered continuously** throughout **the entire night**.

Berakhot 27b

We learned in the mishna: **The evening prayer** may be recited throughout the night and is **not fixed** to a specific hour. The Gemara asks: **What is the meaning of is not fixed? If you say that if one wishes, he may pray throughout the night**, then let the mishna **teach: The evening prayer** may be recited **throughout the night**. **Rather, what is the meaning of not fixed?**

Mishneh Torah, Prayer and the Priestly Blessing 3:6

The time for the evening service, though it is not obligatory, is, for the one who reads it, from the commencement of nightfall till dawn. The *Neilah* Concluding Service on the Day of Atonement and, in earlier times, on any public fast-day*. should be read at a time to allow it to be completed near sunset.

Jastrow, 1 קבע

קבע m. (preced.) *appointment, permanency, institution; regular, perfunctory act*. Y. Ber. II, 4^b bot. ק' אכילת a regular meal; שינת ק' a regular sleep, v. ערצ' Yoma 10^b, v. דירה I. Ber. IV, 1 אין לה ק' ... תפלת for the evening prayer there is no fixed law, expl. ib. 27^b it is optional. Ib. IV, 4 ק' וכו' ... העושה the prayer of one who treats it as a perfunctory obligation, is not a means of grace. Ab. II, 13 ק' אלא רחמים וכו' ... אל make not thy prayer a perfunctory act, but a means of mercy and grace. Ib. I, 15 עשה תורתך ק' ... משם from this the institution of three daily prayers is derived; a. fr.

Berakhot 27b

It is **in accordance with the opinion of the one who said: The evening prayer is optional**. As **Rav Yehuda said that Shmuel said with regard to the evening prayer. Rabban Gamliel says: It is obligatory. Rabbi Yehoshua says: It is optional. Abaye said: The halakha is in accordance with the statement of the one who said: The evening prayer is obligatory. Rava said: The halakha is in accordance with the statement of the one who said: The evening prayer is optional.**

Jastrow, 1 גמליאל

גמליאל pr. n. m. (b. h.) *Gamaliel, Gamliel*; 1) Tannaim, a) Rabban G. senior (הזקן), grandson of Hillel. R. Hash. II, 5. Gitt. IV, 2; a. fr.—b) Rabban G. (of Jabneh), grandson of the former. Ber. I, 1. Peah VI, 6.—Ber. 27^b sq. Tosef. Nidd. IX, 17; a. fr. (v. Frank. Darkhé Mish. p. 69). —2) Amoraim, a) R. G. B'ribbi (Bar Rabbi) I, son of R. Judah han-Nasi I. Y. Hall. IV, 60^a top ב"ר גי. Keth. 103^b. Ib. 10^b. Men. 84^b; a. e. [Ab. II, 2.]—b) R. G. B'ribbi II, son of R. Judah han-Nasi II. Y. Ab. Zar. I, 39^b.—c) (also גמליאל) G. Zuga Y. Hall. IV, 60^a top; a. fr.; a. others (v. Frank. M'bo p. 72^a sq.).

Jastrow, 1 חובה

חובה f. (חוב) *obligation, duty*; (sub. קרבן) *obligatory sacrifice*, opp. נזקה. Naz. II, 8 הרי אני נזיר חי I am a Nazir by obligation (because the condition of my vow was fulfilled), opp. נזיר נדבה a voluntary nazirite without a conditional vow. Ib. ה' הראשון in that case my first naziriteship was obligatory. Kinnim I, 1 ה' the obligatory sacrifices, opp. נדרים ונדבות. Ber. 27^b ... רשות או חי' the evening prayer elective or obligatory? Zeb. I, 1 לשם חי' ... לא עלו they are not accounted to those who offered them as a compliance with the obligation under which they are. Ber. 8^b, a. fr. ידי חובתו ... יוצא has paid his obligation (of reading the Sh'ma). Ib. 20^b, a. fr. ידי חובתו ... אינו מוציא cannot be the medium through which others pay their obligation (v. חיוב); a. fr. חובת גברא &c., v. חובת גורן, גברא &c.—Y. Ber. IX, 14^b bot. פרוש אדע חובתי וכי' a Pharisee of the class (of those who say), 'I want to know my obligation, and I will pay it', expl. what wrong have I done that I may do a good act to make up for it.—Pl. חובות. Succ. 56^a, v. רגל; a. e.—2) *condemnation, doom*.—Pl. as ab. Midr. Till. to Ps IV, 8 פותחין בחי' begin with predictions of doom, opp. [חובה] נחמות. Ch., v. חובה.]

Jastrow, II 1 רשות

רשות II, f. (I. (רשה) *power, authority, control*. Ned. X, 2, v. רוקן. Gen. R. s. 67 ברשותו שלשה אינן ברשותו ... six things (organs) serve man, three of which are under his control, and three are not; וחי' ורשותו ... העין the eye, the ear, and the nose are not under his control &c. Bets. V, 2 משום ר' as an exercise of authority (judging, betrothal &c.; differ. interpret. in comment.); a. fr.—Esp. *secular government*, (mostly) *the Roman government in Palestine, Roman officials, Roman party*. Ab. I, 10, v. קדע. Ib. II, 3, v. קהיר. Sabb. 11^a, v. קלל III. Ab. Zar. 17^a (ref. to Prov. XXX, 15) ומאי ניניה מינות והרי' ... קול שתי בנות Ms. M. the voice of two daughters that cry from Gehenna, and say in this world, 'bring, bring'; and who are they? Heresy and Government. Makhsh. II, 5 אם יש בה ר' if it is the residence of Roman officials (for whom the baths are always kept in readiness). Yoma 86^b והרי מקברת וכי' and high office buries its occupant (causes premature death). Erub. 41^b חולי מעיין והרי' ... חולי מעיין אין רואין three persons shall not see Gehenna (expiate their sins in this world): those who suffer from extreme poverty, from bowel diseases, and from governmental exactions (Rashi: from *creditors*). Y. Snh. VI, 23^a sq. של מנן the earthly government; ר' של מעלן the divine government; a. fr.—Pl. רשויות. Hag. 15^a שמה אין כל ... שתי ר' וכי' none can say, two powers created the world (the verb ברא being in the singular) &c. Ber. 33^b דמיחזי כשתי ר' (saying מודים twice) has the appearance of a belief in a duality; a. e.—2) (trad. pronunc. רשות) *dominion, domain, territory*. B. Kam. I, 2 ר' המיוחדת למוזיק 2 a territory exclusively belonging to the owner of the animal that did the damage; ר' הניזק והמוזיק a space belonging to both owners. Ib. 13^b (in Chald. dict.) תורח ברשותי מאי בעי what had thy ox to do in my ground. Ib. 81^a; Taan. 6^b שבילי הרי' the paths (short cuts) through private property. B. Mets. 5^b משיבעין אותו שבועה שאינו ברשותו we make him swear that it is not in his possession; a. v. fr.—היחיד (abbrev. רהי) *private ground*; ר' הרבים (רהי, רהי) *public road*. Sabb. 6^a; a. v. fr.—Ib. 9^a הרי זו ר' לעצמה this forms a territory for itself (with regard to Sabbath movements). Ib. VII, 2 המוציא מרי' לרי' he who carries things (on the Sabbath) from one territory to another; a. fr.—Pl. as ab. Ib. 6^a ארבע ר' לשבת וכי' there are four classes of territories with regard to Sabbath laws &c.; Tosef. ib. I, 1. Ib. 6; Sabb. I. c. שתי ר' ... אסקופה the threshold stands for two territories; when the door is open, it is classified with the interior &c. Ib. 9^a מוצא שתי ר' וכי' wherever you find two territories belonging to the same class; a. fr.—Y. Kidd. III, 64^a top; Y. Ned. VIII, 40^b bot. (ref. to R. Jose's opinions Kidd. III, 9, a. Ned. VIII, 2) הרי הקטנות וכי' שיצאו כל הרי הגדולות עד שיצאו כל הרי הקטנות וכי' there, he says, the terms, 'the oldest', 'the youngest', tend to exclude all the older daughters, and all the younger daughters respectively (so that only the oldest of the daughters of his first wife, and respectively the youngest of the daughters of his second wife are meant), and here he says so (that the widest scope is adopted)? —3) *permission, option; optional act*. Ber. 28^a וניתנה להם ר' and permission to enter was given to the students. Ab. III, 15, v. צפה. Hull. 141^a לדבר הרי' v. מצוה. Ib. 106^a, v. מצוה. Ber. 27^b, v. חובה. M. Kat. III, 3 אגרות של ר' v. שאילה; a. fr.—נטילת ר' *taking leave of absence, parting*, at which a religious remark was customary. Lev. R. s. 17 עביד להו נ' ר' made these verses the text for leave-taking (cmp. אפטרקתא). Y. Ber. II, 5^a bot. הוה ... that remark ... was his leave-taking.—[4) (cmp. 2 רשאי) *debt, loan, creditor's claim*. Erub. 41^b, v. supra.]

Berakhot 27b

The Sages taught: There was an incident involving a student, who came before Rabbi Yehoshua. The student said to him: **Is the evening prayer optional or obligatory?** Rabbi Yehoshua said to him: **Optional.**

Chullin 83a

MISHNA: With regard to the phrase “one day” that is stated with regard to the prohibition against slaughtering an animal itself and its offspring, the day follows the night. Therefore, one may slaughter an animal during the day and slaughter its offspring that night, but one may not slaughter an animal at night and slaughter its offspring the following day. **Rabbi Shimon ben Zoma derived**

זוהר א'כ"ג ב

מהי תפלת העני? זו תפלת ערבית שהיא רשות בפני עצמה בלי בעלה, ומשום שהיא בלי בעלה, היא ענייה ויבשה, וצדיק עני יבש זה נרע יעקב, שהיא ברשות כל אמות העולם, ודומה לתפלת ערבית שהיא לילה של הגלות.

Zohar 1:23b

...

Berakhot 26b

The dispute between the Rabbis and Rabbi Yehuda with regard to the times beyond which the different prayers may not be recited is rooted in a profound disagreement, also manifest in a later amoraic dispute. **It was stated: Rabbi Yosei, son of Rabbi Hanina, said:** The practice of praying three times daily is ancient, albeit not in its present form; **prayers were instituted by the Patriarchs.** However, **Rabbi Yehoshua ben Levi said** that the **prayers were instituted based on the daily offerings** sacrificed in the Holy Temple, and the prayers parallel the offerings, in terms of both time and characteristics.

רש"י על ברכות כ"ו ב

כנגד תמידים תקנום - אנשי כנסת הגדולה:

Mishneh Torah, Prayer and the Priestly Blessing 1:5-6

(5) Thus, too, they ordained that the Services of Prayer should be equal in number to the Sacrifices—two services of prayer daily, corresponding to the two daily offerings. And for the day on which an additional offering was ordained, they instituted a third prayer, corresponding to the additional offering. The Service which corresponds to the daily morning sacrifice is called the Morning Prayer. The Service which corresponds to the Afternoon Sacrifice is called the Afternoon Prayer, and the Service corresponding to the Additional offering is called the Additional Prayer.

(6) So also they ordained that a person should recite one service of Prayer at night, since the portions of the animal offered up as the Afternoon Sacrifice were consumed on the altar throughout the night, as it is said, "This is the law of the burnt offering; this it is that which goeth up on its firewood upon the altar all night" (Leviticus 6:2). And in this sense it is said, "Evening and morning and at noon will I meditate and cry aloud, and He hath heard my voice" (Psalms 55:18). The Evening Service is not obligatory like the Morning and Afternoon Services. Nevertheless all Israelites, wherever they have settled, have adopted the practice of reciting the Evening Service and have accepted it as obligatory.

Sefer HaMitzvot, Positive Commandments 10:1

That which He commanded us to read Shema in the evening and morning and he said [in the torah] "and you shall speak of them". And the laws of this of this mitzvah were already explained in tractate Berakhot (page 21) and there it explains that reading the Shema is a biblical commandment. And in the Tosefta it states "just as when the torah was given the reading of the shema was established, so too the sages established times for prayer", this means to say that the times for prayer are not biblical, rather the obligation of prayer itself is biblical, as we explained, and the sages, may their memory be a blessing, organized times for them. And this is the concept that was stated (TB Berakhot 26b) "The prayers were established according to the Tamid offerings", which means to say that they established times [for prayer] according to the times for the sacrifices. And women are not obligated in this commandment. (Parshat Va'etchanan; Rambam Sefer Ahava, Hilchot Keriat Shema Chapter 1).

Shulchan Arukh, Orach Chayim 98:4

Prayer is in place of sacrifices (korbanot), and therefore one must be careful to follow the format of sacrifices with respect to intention, and not let other thoughts mix in, similar to unrelated thoughts which would nullify sacrifices. And prayer must be recited standing, like the service in the temple; and in a fixed place like the sacrifices, where each one had a fixed place for its slaughter and the sprinkling of its blood; and that nothing should separate between one and the wall [during prayer], similar to sacrifices where any separation between it and the vessel would nullify it; and it is appropriate that one should have special nice garments for prayer, like the clothing of the kohanim, though understandably not everyone can spend the money on this; and in any case it is appropriate to have special pants for prayer, for the sake of cleanliness.

Torat HaOlah, Part One 19:1

He came upon a certain place and stopped there for the night, for the sun had set. Taking one of the stones of that place, he put it under his head and lay down in that place.

Isaiah 1:11

“What need have I of all your sacrifices?” Says the LORD. “I am sated with burnt offerings of rams, And suet of fatlings, And blood of bulls; And I have no delight In lambs and he-goats.

Psalms 51:19

True sacrifice to God is a contrite spirit; God, You will not despise a contrite and crushed heart.

Sanhedrin 106b

But nevertheless, when Rav Yehuda would remove one of his shoes the rain would immediately fall, whereas we cry out and no one notices us. Rather, the Holy One, Blessed be He, seeks the heart, and the barometer of greatness is devotion of the heart and not the amount of Torah that one studies, as it is written: “But the Lord looks on the heart” (1 Samuel 16:7).



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