בס"ד

# A Broken Prayer In Exile

Source Sheet by Mordechai Lewis

# TEHILLIM TOGETHER by HaRav Betzalel Rudinsky - Week 22

תהילים די:בי

(ב) בַּקַראָֿי עַנָנִי וּ אַלֹּקֵי צִדֹּלִי בַּצַר הָרַחָבַתַּ לֵּי חַנַּנִי וּשְׁמֵע תִּפַלְּחָי:

### 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 מלהים ('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 prophetical 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 Yoḥanan 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 שיהו הכל מאמצים את כחו - שיסייעוהו 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

אוצר מדרשים, מדרש לעולם בי: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

שנת, (preced.) appointment, permanency, institution; regular, perfunctory act. Y. Ber. II, 4° bot. עַרְאֵי a regular meal; שינת a regular sleep, ע עַרְאֵי . Yoma 10°, v. דְּיִרָּה I. Ber. IV, 1 קירָה קי I. Ber. IV, 1 קירָה קי וכי for the evening prayer there is no fixed law, expl. ib. 27° it is optional. Ib. IV, 4 יק יוכי he prayer of one who treats it as a perfunctory obligation, is not a means of grace. Ab. II, 13 אל רחמים וכי או make not thy prayer a perfunctory act, but a means of mercy and grace. Ib. I, 15 שמתפללים וכי make thy study of the Law a regular engagement. Num. R. s. 2, beg. משתפללים וכי קי שמתפללים וכי 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 גַּמְלִיאֵל

pr. n. m. (b. h.) *Gamaliel, Gamliel;* 1) Tannaim, a) Rabban G. senior (קּקְיֹמֵל הוקן, 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<sup>b</sup> 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. Ḥall. IV, 60<sup>a</sup> top רוי ג' ב"ר Keth. 103<sup>b</sup>. Ib. 10<sup>b</sup>. Men. 84<sup>b</sup>; a. e. [Ab. II, 2.]—b) R. G. B'ribbi II, son of R. Judah han-Nasi II. Y. Ab. Zar. I, 39<sup>b</sup>.—c) (also בַּקְילְיֵיל (G. Zuga Y. Ḥall. IV, 60<sup>a</sup> top; a. fr.; a. others (v. Frank. M'bo p. 72<sup>a</sup> sq.).

### Jastrow, 1 חוֹבָה

### Jastrow, רשות II 1

אינת אינן ברשותו 1, f. (1 (שָׁה) power, authority, control. Ned. X, 2, v. רוֹפָן. Gen. R. s. 67 ששה אינן ברשותו שלשה אינן ברשותו six things (organs) serve man, three of which are under his control, and three are not; העין ... ורשותו (כ' 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. אָהיר. Ib. II, 3, v. אָהיר. Sabb. 11°, v. קלל Ms. M. the voice of two daughters that cry קול שתי בנות ... ומאי נינהי מינות והרי (117 (ref. to Prov. XXX, 15) קול שתי בנות ... ומאי from Gehenna, and say in this world, 'bring, bring'; and who are they? Heresy and Government. Makhsh. II, 5 אם יש בה די (fit is the residence of Roman officials (for whom the baths are always kept in readiness). Yoma 86' והר' מקברת וכ' and high office buries its occupant (causes premature death). Erub. 41<sup>6</sup> הולי מעיין והרי 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, 23d sq. רש מיש מעלן: the earthly government; שמא יד the divine government; a. fr.—Pl שמא Hag. 15. can say, two powers created the world (the verb ברא being in the singular) &c. Ber. 33b דמיהזי כשתי ר' (saying מודים twice) has the appearance of a belief in a duality; a. e. —2) (trad. pronunc. משות) dominion, domain, territory. B. Kam. I, 2 ר' המיוחדת למזיק territory exclusively belonging to the owner of the animal that did the damage; ר' הניזק והמזיק a space belonging to both owners. Ib. 13b (in Chald, dict, שבילי הרי ש what had thy ox to do in my ground, Ib. 81a; Taan, 6b שבילי הרי the paths (short cuts) through private property. B. Mets. 5<sup>b</sup> משביעין אותו שבועה we make him swear that it is not in his possession, a. v. fr.—ר' היהיד 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. 6י ארבע ר' לשבת וכי here are four classes of territories with regard to Sabbath laws &c.; Tosef. ib. I, 1. Ib. 6; Sabb. I. c. . שמי בי שמי the threshold stands for two territories; when the door is open, it is classified with the interior &c. Ib. 9" בוצא שחי ר' וכ' wherever you find two territories belonging to the same class; a. fr.—Y. Kidd. III, 64° top; Y. Ned. VIII, 40d bot. (ref. to R. Jose's opinions Kidd. III, 9, a. Ned. VIII, 2) תמן הוא אמר עד שיצאו כל הרשויות 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° וניתנה להם and permission to enter was given to the students. Ab. III, 15, v. אַנָה. 141 אַלדבר הרי 141 מָצָוָה. V. מָצָוָה, v. מָצָוָה, ber. 27b, v. מָצָוָה. Ber. 27b, v. . חובה M. Kat. III, אגרות של ר' 2, אגרות של ר' 1, אגרות של ה' 1, אגרות של ר' 2, אגרות של ה' 2, אגרות של ה' 1, אגרות של ה' 2, אגרות של ה' 2, אגרות של ה' 2, אגרות של ה' 3, customary. Lev. R. s. 17 עביד להו ני ר made these verses the text for leave-taking (cmp. אַפְּטַרְתָּא. Y. Ber. II, 5° bot. ההיא מילתא ... ההיא מילתא נ' ר' דידיה that remark ... was his leave-taking.—[4) (cmp. 2 שַׁאי) debt, loan, creditor's claim. Erub. 41°, 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

this by means of a verbal analogy. It is stated in the act of Creation: "One day" (Genesis 1:5), and it is stated with regard to the slaughter of an animal itself and its offspring: "One day" (Leviticus 22:28). Just as concerning the phrase "one day" that is stated in the act of Creation, the day follows the night, so too concerning the phrase "one day" that is stated with regard to the slaughter of an animal itself and its offspring, the day follows the night.

# רש"י על חולין פ״ג א

מתני' היום הולך אחר הלילה - שחט האם משחשכה לא ישחוט הבת כל הלילה וכל היום המחרת אבל שחט האם ביום שוחט הבת בלילה דאין הלילה הולך אחר יום:

# רש"י על חולין פ"ג א

מעשה בראשית - ויהי ערב ויהי בקר ברישא ערב והדר בקר:

### Jastrow, 1 יוֹם

יוֹם (b. h.) light, day (opp. night); (astronomical) day; trnsf. day of life; time. Gen. R. s. 6 היי והגשמים וכי the noise of the moving light (Yoma 20 קול גלגל חמה 'a ti ti s the day light (Yoma 20 קול גלגל חמה 'a ti s the day light) and the rains &c.; Midr. Sam. ch. IX. Gen. R. l. c. (ref. to Mal. III, 19) ישהוא מלהט וכי which will glow the wicked (cmp. נַרְהַקּק). M. Kat. 256 (ref. to Am. VIII, 9) זה יוֹמוֹ של וכי that means the day of life of Josiah (who was slain in the bloom of manhood). Gen. R. s. 3 (ref. to ib. I, 5) אחד ... מאיזה זה יוה"כ " one (distinguished) day' ... that is the Day of Atonement. Ḥull. V, 5 (83°) היי הולך וכי the day follows the night, i.e. the beginning of the night is the beginning of the new day. Taan. 29°, v. יני, a. v. fr.—יטוב (abbr. ייו"ט מוב) Holy Day; festival. R. Hash. IV, 1; a. fr.—Yoma VII, 4 ייו"ט מוב and the Highpriest gave a festival to his friends; a. fr.—Yom Tob, name of a treatise of the Tosefta (עי"כ, יה"כ (abbr. יי"כ, יה"כ (abbr. יי"כ, יה"כ) Day of Atonement. Yoma I, 1; a. v. fr.—יוֹמן of the same day, not quite one day old, used on the same day. Sabb. 151°. B. Kam. 65°; a. fr.—Tanḥ. Kor. 3; ed. Bub. 6; Num. R. s. 18 מינוקות בְּנֵי יוֹמֶן (not בַן) children just born; a. fr.—Du. יוֹמֵים. Mekh. Mishp., N'zikin, s. 7; B. Kam. 90" יינם או מיי comes under the law of 'one or two days' (Ex. XXI, 21) ; B. Bath. 50".—Mekh. l. c. שנו בדין יום או יי time which counts like two days, and two days which count like a day, which is twenty four hours (from the time of the accident, including part of this and part of the next day).—Snh. 65b מה יום מיומים (Ms. M. a. Rashi מה היום וכ' what difference is there between to-day (Sabbath) and the next day?; Gen. R. s. 11; Yalk. Deut. 918; Yalk. Lev. 617.—Pl. מָלַי, יָמִית Crub. III, 6 for both days. Zeb. V, 7 לשני " during two days and one night. Pes.  $52^{a}$ , a. fr. שני " טובים של גליות, v. שני " לא היו ", Taan. IV, 8 לא היו "  $^{\circ}$ ש' Israel had no days as merry as &c.; a. fr.—Ab. I, 17, a. fr. לי מֵין all my lifetime.—Esp. מ' הגשמים, season, period of. מ' וכ' על מַין, v. י החמה a) summer season. Toh. VI, 7; a. fr.—b) the solar year. Gen. R. s. 33, end; a. fr.—in at the lunar year. Ib.; a. fr.—י בגרות, יי נערות, v. פַגְרוּת &c.

# Eruvin 65a

I can make an argument that exempts the entire world from judgment, from the day that the Temple was destroyed until now. As it is stated: "Therefore, hear now this, you afflicted and drunken, but not from wine" (Isaiah 5121), which teaches that in the wake of the destruction of the Temple, all Jews are considered intoxicated and are not responsible for any sins they commit

# חידושי אגדות על עירובין ס״ה א

ושכורת לא מיין כו' מדמה לה לעניים שאין דרכו של עני ביין וכדקאמר ולא מיין ואעפ"כ היא שכורה מטרדת הגלות שלא תוכל לכוין בתפלה כדמסיק שפטור מדין תפלה שלא יוכלו להתפלל בכוונה כפרש"י ולא שיהיה פטור לגמרי ולא בעי לאוקמא בשכרותו של לוט ופטור מכלום דטרדת הגלות לא מגיע את ישראל אלא לשכרות שאינו של לוט דהיינו שלא יוכלו לכוין יפה בתפלה וק"ל:

### Jastrow, 1 פטר

&c. Ib. VIII, 4. בגט ישן a man may divorce his wife with an old letter of divorce (having been closeted with her after he had written it); Tosef. ib. VIII (VI), 3 אינו פוטר וכ' he must not divorce with an old letter, in order that the letter of divorce may not date farther back than (the conception of) her child; a. fr. —3) to dismiss, give leave, let go. Sot. IX, 6 וְפַטְרָנוּהוּ בלא מזורן and we let him (the stranger) go without provision. Midr. Till. to Ps. XCI א הופטר או הדול הפוטר אי which is the superior of the two? he who gives leave, or he who takes leave? Ib. (ref. to Gen. XXXII, 27) הרי יעקב פוטר למלאך behold, Jacob gives leave to the angel; a. fr. —4) (law) to discharge, acquit; (ritual) to exempt from obligation, to declare free from punishment, eventually from sacrificial atonement, opp. Erub. 65<sup>a</sup> יכול אני לפטור וכי I can (by my plea) release from judgment the whole world (all Israelites) from the destruction of the Temple to the present time, for we read (Is. LI, 21), Hear now this, thou afflicted and drunken &c. (a drunken person is irresponsible); ib. מאי יכולני לפטור נמי מדין תפלה this 'I can release' means also from responsibility for neglect of prayer (the drunken not being permitted to pray). Succ. 45b. Sabb. II, 5 יוסי פוטר בכלן וכ' R. J. declares (him that did it) free from punishment or eventual sacrifice in all those cases, except &c. Ker. IV, 2 ר' יהושע פוטר R. J. absolves him from bringing a sin-offering, opp. . Snh. V, אם מצאו לו זכות פְּטֶרוּהוּ Snh. V, אם מצאו לו זכות פְּטֶרוּהוּ if they found evidence in his favor, they (the court) acquitted him; a. v. fr.—Trnsf. to cause exemption; to cover, include. Ber. VI, ס י את היין וכי 5 if he recited the blessing over wine before the meal, he has therewith exempted the wine offered after the meal (from an additional blessing). Ib. 7 מברך על העיקר ופוטר את הטפלה he says the blessing over the chief dish, and with this he covers that which goes with it (v. פְלַכְּלָה). Yeb. I, 1 המש ... פּוֹטְרוֹת צרותיהן (of various kinship with the yabam, by which he is prevented from marrying any of them) cover their rivals (making them free from dependence on the yabam for marriage or discharge); a. fr.—Part. pass. פָטוּרָה; פָּטוּרָוֹם, פָּטוּרָוֹם, (is, are) exempt, free, opp. חָיֵים. Peah I, 6' חָיֵים and he need not give the tithes, until &c. B. Mets. VIII, 1 (sub. מָיִים) he is free from indemnity. Ib. VII, 10 מתנה ... להיות פי מלשלם may have an agreement to be eventually exempt from making oath; להיות פי מלשלם be exempt from responsibility. Kidd. I, 7י נושים פי all paternal duties men are bound, but women (mothers) are exempt from them. Yeb. I, 2 כך צרתה פי as well as his (the yabam's) daughter is exempt (from the law of levirate marriage, because the yabam cannot marry her), so her rival is exempt; a. v. fr.

Pi. - פְּשְׁרוּנִי to dismiss; to divorce. Gitt. 65<sup>b</sup>, v. supra. Kidd. 31<sup>b</sup> פַּשְׁרוּנִי dismiss (escort) me; a. e. Nif. - גפטר.

# Jastrow, 1 שָׁבֶּרוּת

לשנין שרייה לשון חיבה על אוווי, אוווי, אוויה לשון חיבה וווי, אוווי, אוווי, אוווי, אוווי, אוווי, אווי, אווי,

### זוהר אי:כייג ב

עָשִׂירִי בַּתִּפְלֶּה, וְזוֹ שְׁכִינָה, וְעֶלֶיהָ נָאֱמַר (תהלים יז) תְּפְלֶּה לְדָוִד שִׁמְעָה יקוק צֶדֶק. וְדָוִד בְּרוּחַ הַקּדֶשׁ אָמַר בְּאַחַרִית הַיָּמִים שֶׁל הַגָּלוּת, אָמַר עַל יִשְׂרָאֵל (שם)בָּחַנְתָּ לִבִּי פָּקַדְתָּ לַּיְלֶה, **וְאֵין לִיְלָה אֶלָא גָּלוּת**, וּמֵה שֶׁאָמַר אִיּוֹב הַכּּל הָיָה מָשֶׁל עַל יִשְׂרָאֵל שֶׁאָמֵר בָּלָה עָנָן וַיֵּלֶך, וְהַשֶּׁטָן רָצָה לְקַטְרֵג לוֹ, וְאָמֵר הַקָּדוֹשׁ בָּרוּהְ הוּא, אִיּוֹב לֹא בְדַעַת יְדַבֵּר. אַף בְּיַעֲקֹב כָּךְּ, בִּגְלַל שֶׁרָאָה בְּרוּחַ קְדְשׁוֹ אֵת דּחָק הַגַּלוֹת: ע"כ.

# Zohar 1:23b

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זוהר אי:כייג ב

מַהִי הְפִלַּת הֶעָנִי? זוֹ תִפְלַ**ת עַרְבִית שֶׁהִיא רְשׁוּת בִּפְנֵי עַצְמֶה בְּלִי בַעְלָה**, וּמְשׁוּם שֶׁהִיא בְּלִי בַעְלָה, וּמְשׁוּם שֶׁהִיא בְּלִי הֵעְלָה, הִיא עֲנָיָה וִיבֵשָׁה, וְצַדִּיק עַנִי יָבֵשׁ זֵה זַרַע יַעַקֹב, שֵׁהוּא בָּרְשׁוּת כֵּל אָמּוֹת הָעוֹלָם, **וְדוֹמֵה לִתִּפְלֵּת עַרְבִית שֵׁהִיא לַיִּלָה שֵׁל הַגַּלוּת**.

Zohar 1:23b

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### 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 Ḥanina, 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 is 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 kohahim, 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

To return to our subject, to explain the two flowers on the right and left branches: The flower on the right branch is parallel to belief in Prayer, that one should pray to G-d and not employ any intermediary. This belief is clarified in the book of Bereishit [which is the right branch, as the first chumash]. We find that the patriarchs all prayed to G-d without any intermediary at all. The Sages already said (Berachot 26b), "The prayers were established by the patriarchs", and we have found that Avraham prayed in the event with Sodom, and Yitzchak prayed for his wife Rivkah, and Yaakov prayed as they taught regarding Bereishit 28:11, "And he was pogeia in the place." Note: According to the Talmud, Yitzchak's prayer took place in the field before Rivkah arrived, in Bereishit 24:63. Rabbi Isserles seems to refer to Bereishit 25:21.]

This what Yaakov actually meant when he said (Bereishit 30:1-2), "Am I in the place of G-d, who has withheld, etc." He meant that one should not place any intermediary between himself and G-d.

Therefore Yaakov was angry at Rachel, for she wished to place him between her and G-d, when she said, "Grant me children." He knew that Rachel was not irrational, thinking that Yaakov could grant children; rather, she meant that he should be an intermediary, and this was what enraged him. All of this is clear.

# پډه Jastrow, 1

### Jastrow, 1 תַּכְּלָה

ל (פָּלֵל , הְּפִּר , הַבְּר ) [intercession, pleading,] prayer, esp. T'fillah, the Prayer of Benedictions to be said three times every day, four times on the Sabbath and the festivals (v. מְּבֶּרְי, הַשְּבָּר, הָשָּבִּר, הַשְּבָּר , and five times on the Day of Atonement and public fast-days (v. בְּעִילָה. Taan. 2º עבודה and whence do you prove that the mention of, and the prayer for rain must be inserted in the T'fillah? Ib. עבודה עבודה א עבודה , v. בְּבוֹלְהָה עבול הַבְּעַר , שבלב זו ת' לובה עבול הם יסורין ... בטול הם יסורין ... בעול השמטר לישב ... של ת' לושב ... של ה' לישב ... של ת' לושב ... של ה' יסורין ... בעול הם יסורין ... בערה הקבילה, הְפִיי ' הבידין הקבום לובער העורם לובער

"As difficult as it in for us to understand this today, no other form of Divine service has the potential to forge as close a bond with *Hashem* as does the service of *korbanos*... A substitute, yes, but a poor substitute at best, an attempt to come close to *Hashem* in the absence of the optimum, which is offering *korbanos*"

- Rav Schwab on Chumash by Rabbi Myer J. Schwab, pages 41-43

רש"י על תהילים צ"ב:ג":א' להגיד בבקר חסדך. בעת הגאולה:

חומת אנך על תהלים צ"ב:ג":אי

להגיד בבקר חסדך. אפשר במ"ש הרב מהר"ש פרימו ז"ל מהזהר דמגאולת מצרים נמשך עד הגאולה העתידה. וז"ש להגיד בבקר חסדך גאולת מצרים כמו שפירש רבינו האר"י ז"ל ומשם נמשך שפע להתקיים בגליות ואמונתך בלילות עד לעתיד שרומז עלי עשור. מה גדלו מעשיך יקוק מאד עמקו מחשבותיך:

Genesis 28:11

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" (I Samuel 16:7).



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