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THE EFFICACY OF PRAYER IN RABBINIC LITERATURE

by

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Thesis

Hebrew Union College

1933

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Rabbinic literature is a record of only a fragment of the thinking the Rabbis did. Most of the thoughts of men disappear into the silent shadows of the past, like the bubbles on a stream. They silhouette for a moment against the glowing fires of the altar within, and they may perhaps glimmer for a moment in the reflected light that comes from the Eternal through our souls, like some flower of flame against the curtain of oblivion, but soon they are gone. Each such flash of thought is like a winter's sun that rises too late and sets too soon. Before we have a chance of knowing what we think we have forgotten and it has past on to the sheol where dead dreams go or to the seventh heaven from where they came. The ideas that survive among the generations of men are usually the ones that repeat themselves to us and often their repetition is merely due to the insistent repetition of social stimulus. Society, both directly, through the selective editing of the compilers, and indirectly, through the subtle pressure of traditions working both consciously and through suggestion, makes it very difficult for the new idea to survive, even if it has been fortunate enough to linger in the consciousness of the individual. Thus all that comes down to us through the records of the past are a few fragmentary selections of the few thoughts society has approved out of the rich treasury of experience of these souls; and the rest is beyond us forever. The result is a seeming unity that is quite untrue to the actual facts. The careful student should realize that the absence of evidence is not the evidence of absence, and there was more in the dim past than we will ever be able to know. In line with this attitude it is with great pleasure that we read the humble words of Schechter in the introduction to his book on Rabbinic theology, "All that these fragments can offer us are

some aspects of the theology of the Rabbis...Any attempt at an orderly and complete system of Rabbinic theology is an impossible task, for our materials are too scanty for such a purpose."

On the other hand, one weakness of the Rabbis comes to our rescue.³ They respected their traditions more than intellectual finesse. This permitted the survival of many contradictory ideas that would otherwise have been discarded. The result is that Rabbinic theology is a syncretism not a system; a sort of pantheon or gargoyle like a many-handed Siva.⁴ It is similar to one of the composite photographs that Joseph Jacobs used to take⁵ of the boys of Whitechapel; the ghost of each of the components is there.

II

Let us define our terms: By Rabbinic literature we mean, in this paper, as much of the Mishna, Talmud and Midrash the writer could reach. This is not presented as an exhaustive analysis of the Rabbinic material but merely as an introduction to a more thorough study in the future. By prayer is meant intercourse with an ideal being (or beings) conceived⁶ as objectively existent, superior, personal, and responsive. It implies:

1. Belief in a divine something outside of man and society that is
 - a. Objectively existent,
 - b. Superior,
 - c. Personal.⁷ It hears and can respond as does a person. The divine-human relationship is felt in terms of social relations.
 - d. Friendly to man.
2. The intercourse ~~can be~~^{is} a conversation with a "Thou" felt to be present.
3. A pattern of behavior and thought as necessary conditions (though

not always explicit) for the granting of any petitions made to this
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 Being.

The word "efficacy" may mean either power to produce certain effects, or a mode of effecting a result, or merely "effect". To use the word in the last sense is to dodge the problem raised by those who say religion is ef- fete and prayer has an effect but no inherent unique power. We are using the word in the first sense, of a power inherent in prayer. This what the Rabbis meant; and we will try not only to state the power they said it had, but also to make clear that they thought this power was apodictic in the two-fold sense of being absolutely certain and related to a 'protasis'-- an 'if' clause, a set of preliminary conditions.

The Rabbis believed that prayer could do things, but only if it complied with certain conditions: psychological, social, and physical. They did not make all these conditions legal requirements; but the nature of their emphasis was such that the efficacy of prayer was thought to be proportional to one's compliance with these conditions. We will now consider their illuminating statements about the form, time, place, body, ob- jects, voice, character, and psychological requirements. *for prayer.*

CHAPTER I - FORM

(a) A prayer should begin and end with praise of God. This was derived from the prayer of Moses (Deut. 33), David (Ps. 149), Solomon (1 K. 8:23; 2 Chr. 6:14). The following forms are modelled on this principle:

1. The Amida. The weekday form has nineteen paragraphs of which the first three are praises, the last three thanksgivings, and the intermediate thirteen benedictions are petitions (Sifre Deut. 33:2; Ab. Zar. 7b; J. Ber. 4d).
2. Pesuke D'Zimra: verses of song: a selection of hymns and praises from the psalms and other parts of the Bible. It was added before the prayer proper in the morning service in accord with the Talmudic principle that praise of God should precede prayer. It seems that the entire order of the service was based on this principle, that "shevach" (praise) must precede "tefilla" (prayer) (Ber. 32a).
3. Every benediction should begin: "Boruch ato adonoi elohenu melech ho'olom", and conclude with a "boruch" unless it is a blessing over fruit or followed by another benediction (Ber. 12a, 46a). Rav said: A benediction which contains no mention of the divine name is no benediction. R. Yohanan said: A benediction which contains no reference to the divine kingship is no benediction (Taan. 40b). R. Jose, contemporary of R. Meir, said: He who changes the form of the benedictions as fixed by the wise (with above details) has failed to fulfill his obligations (Ber. 40b).

(b) A prayer should not be too eulogistic of God. In R. Hanina's presence a man began to pray: O God, the Great, the Mighty, the Awful, the Noble, the Powerful, the Terrible, the Strong and Puissant, the Indubitable, the Glorious... Hanina waited until he had finished and said: Have you finished all these praises of your Lord? What are all these for? We have three that

we use (strong, mighty, awful) and we should not venture to use these had not Moses uttered them in the Law (Deut. 10:17) and the men of the Great Synagogue appointed them in the prayer. And you run on with all these (Ber. 33b). R. Yohanan even goes so far as to say that he who recites the praises of God inordinately will be extirpated from the world (Meg. 13a).⁹ Perhaps it is the desire to prevent such crudities that is behind the Talmudic statement: A man should go to a sage to teach him the benedictions so that he should not commit sacrilege (Ber. 35a).

(c) We may use any language for our prayers. R. Judah the Prince said only Hebrew should be used, but the others maintain that we may use any language for prayer (M. Sota 7:1; Sota 33a).

(d) We should not have long prayers. The prayer of the wise is brief (Mek. Beshalach). Rab Huna said in the name of R. Meir: A man's words should always be few before the Holy One blessed be He, as it is said: Be not rash with thy mouth and let not thy heart be hasty to utter a word before God; for God is in heaven and thou art upon the earth; therefore let thy words be few (Ber. 61a). R. Yohanan deprecates long prayer because it leads to disappointment על שם ר' יוחנן (Ber. 32b).

The Midrash says: Moses may have prayed forty days and forty nights (Deut. 9:25) but he also made the shortest prayer: O God, heal her now I beseech Thee אלהי נא רפא (Num. 13:13; Ber. 34a). The Talmud quotes the very brief night prayer of a student: Into thy hands I commit my spirit. Thou hast redeemed me, O Lord, faithful King (Ber. 5a). Moses was praying on the brink of the Red Sea. God interrupts him saying: Moses, my children are in trouble. The sea shuts off their way and the enemy pursues, and you stand there and make a long prayer. Why criest thou unto Me?¹⁰ There is a time to prolong prayer and a time to make it short (Mek. Besh. 3).

(e) Prayer should not be too frequent. We do know of some Rabbis who would not pray for thirty days (R. Judah, R. H. 35; Samuel's father for thirty days after a journey, Erub. 65). The Talmud tells the story that Antonius asked the Patriarch Judah: Why do you not pray every hour? Forbidden, was the answer. Why? Lest a man get into the habit of calling on the Almighty thoughtlessly. Antonius did not see the validity of this answer until Rabbi tried it on him by presenting himself once an hour, beginning in the early morning and greeting him with easy familiarity: Good morning, sir, O Emperor, your good health, O King. The emperor exclaimed indignantly: What do you mean by treating royalty with such disrespect. The Rabbi replied: If you, a mere mortal king, resent being saluted thus every hour, how much more the sovereign King of Kings (Tanh. ed. Bu. Mikez 11). 11

An opposite attitude is found in the Talmudic statement that everything enjoyed in the world requires a benediction. Whoever does not make a benediction at each such occasion commits sacrilege (Ber. 35a). R. Meir sets down the principle that a man is obliged to recite one hundred benedictions daily. This became the basis of the daily liturgy compiled in the ninth century by Natronai Gaon for a Spanish congregation (B. Men. 43b). We also have a passage where R. Hanina recommends lengthy prayers (Ber. 32b). It is interesting to note that the same R. Akiba who tried to make public prayer brief would, when he prayed privately, pray so long and devoutly that if you left him praying on one side of the synagogue, when you returned you would find him on the other side (Tos. Ber. 3:5). 12

(f) The prayers should follow a certain order. The statement ^{ד'ענין} ^{לפניו} ^{לפניו} (R. H. 35a) is often repeated in Mishna and Talmud. We even have the story that God showed Moses the "Seder Tefilla"--order of prayer

(R. H. 17b). It is interesting that the name of the collection of prayers by Amram Gaon was "siddur", derived from the idea of preferable order for our prayers. How did this idea of the specific content and order of prayer arise? We hear that R. Gamaliel II of Jamnia, living after the destruction of the Temple, gave to the daily common prayer of the individual a fixed content and order.¹³ With two exceptions--the special prayer he asked Samuel the Little to prepare against the Sectarians, and making the Evening Service compulsory for the individual--he followed the order of prayers already fixed¹⁴ in the Synagogue. The order and form of the Synagogue prayers of this time were to a great degree the result of the Babylonian Exile and the Second Destruction of the Temple. The former started and the latter supplemented the Synagogue ritual.

In the loneliness of the Exile, after the First Destruction of the Temple, the Synagogue was formed. Ps. 137 suggests and Zech. 7:5 refers to memorial days where there would be devotional assemblies with praying and fasting. The reading of the Shema twice daily probably began in the Babylonian Exile, in order to oppose Persian dualism. The fact that it was called "Kabalath Ol Malchus Shomaim" indicates that its object was to be a declaration of Israel's fundamental belief in God's unity. In all likelihood this Jewish practice was taken from the Mazdean worshippers. The Avesta says that every morning they hailed the rising sun, the god Mithras, with the sacred prayer, Asheu Vohu, and they bade farewell to the setting sun with the same prayer. The Shema was probably recited originally facing the rising sun and out in the fields. Later the Pharisees regarded this procedure as a pagan practice. It therefore ceased to be the custom to recite the Shema in the open and at the time of sunrise, and came to be

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recited at less fixed times in the Synagogue or Temple. The Aleinu, too, is considered to be of the early Persian period, as it refers to God as the King of Kings and makes no reference to the rebuilding of the Temple.

When the Temple was rebuilt the Synagogue institution was preserved and continued to develop. When the Romans finally destroyed the Temple the prayer of the Synagogue was declared a substitute for the Temple sacrifices, and this led to many additions in the Synagogue ritual. The idea that sacrifices can be replaced by prayers (Ber. 26b; Num. r. 18) had already grown up by necessity in the First Exile and had found expression in the Psalms: "Accept I beseech Thee the free will offering of my mouth" (119: 108); "Let my prayer be set forth as incense before Thee" (141:2). This idea is once again emphasized. While some, like R. Joshua b. Hanania, a Levitical singer of the Temple, and others called the "Avelei Tzion" (Mourners of Zion) had lamented: Woe unto us that the Temple is destroyed, the place where Israel's sins are atoned (Aboth ~~IRN~~ ch. 4), R. Yohanan b. Zakkai, their spiritual leader, answered: My son, be not worried; we have a way of atonement which is as important as these (sacrifices) and that is: charity to the poor and prayer three times a day (Ibid.). R. Abahu explains Hos. 14:3: Say unto him, altogether forgive iniquity and accept what is good; so we will render (instead of) bullocks (the words) of our lips. What shall replace the bullocks we formerly offered to thee? Our lips--in the prayer we pray to thee (Pes. Shuvoh, Bu. 165b). Now that the Temple is gone we have nothing but prayer with which to atone (Tan. Korah 12). The midrash says: The generations have no king, no prophet, no priest, but prayer is still here (Pes. Bu. 181a). God regarded the prayer of the destitute (i.e. without the Temple) and hath not despised their prayer

(Mid. Teh. Bu. 215b-216a). Thus the legend gradually arose that Moses knew that a time would come when the Temple would be destroyed and the bringing of the first fruits (Deut. 26:11) would cease, so he prescribed that Israelites should pray thrice each day, "For prayer is dearer to God than all good works and than all sacrifices" (Tanh. Ki. Tovo Bu. 1). Some, like R. Eleazar b. Pedat, even went so far as to say that prayer was more effective than sacrifices (Ber. 32b). R. Eliezer b. Jacob said that an hour of prayer is more effective with God than all good works (sacrifice included). He pointed to Moses who had lived a life full of good works and he could not win from God permission to see the promised land; but he prayed and God answered: Go up unto the top of Pisgah (Deut. 3:23; Sifre Deut. 29; Ber. 32b).
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Many new prayers, mainly from the old Temple ritual, were added to the Synagogue ritual as substitutes for the Temple sacrifice or as reminders of it. The Talmud said that after the Destruction of the Temple God said to Abraham: Your children shall study the laws concerning sacrifices, and I will consider it as though they had actually offered them and will forgive their sins (Meg. 31b; Taan. 27b; Men. 110a; Tan. Tzav). This led to the addition of "Korbonoth", Mishnaic portions dealing with sacrificial regulations, before the morning and afternoon services, and the placing of short paragraphs in the Sabbath and Festival services describing the offerings appropriate for these days. The "Hodu" passage was used together with the Korbonoth before the Boruch Sheomar in the morning service, because it used to be chanted at the morning and evening sacrifices (Seder Olom Rabbo 14). Psalm 100, Mizmor Lethoda, is inserted in the morning
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ritual because it is reminiscent of the thank-offering of the Temple. The

Song of the Sea, chanted by the Levites in the Temple during the Sabbath Mincha service, was added to the daily service so that the people would remember the Exodus from Egypt. The Counting of the Omer was introduced immediately after the evening service, beginning with the second evening of Passover. This was also done in commemoration of a custom in the Temple. Before the Destruction, each day from the second day of Passover to the Feast of Weeks, a sheaf of ripe barley was cut in the field, a handful of it brought to the altar to be burned and the rest was consumed by the priests. Until this offering was brought no Israelite could partake of the new barley-harvest (M. Men. 10; Men. 61-62, 65-66a). The additional service on the mornings of Sabbaths and Festivals, New Moons, is called "Musaf" in commemoration of the additional sacrifice offered on these days. The daily afternoon service is called "Mincha" after the afternoon meal-offering in the Temple. The Neilah Service on Yom Kippur was based on the old Temple ritual of opening and closing the eastern gate of the Temple on the day of the fall equinox.

The evidence of a fixed order in the daily service of prayer before the destruction of the Temple can be seen in the differences recorded in the Talmud (Tos. R. H. 4:2,11) between the schools of Shammai and Hillel. The fact that early Christian worship shows the influence of our Jewish forms of liturgy proves that the content of our Jewish worship must have crystallized rather early. Serapion's Liturgy Mss. found at Mount Athos, proves unmistakable influence of our Shemone Esre on early Christian worship. The Trisagion is evidently influenced by the Kedusha. The Amen after the doxologies is taken from the synagogue. The "Lord's Prayer" is like the Kedusha, the sixth and the ninth benedictions of the Shemone

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Esre. The Mass shows the influence of the Kiddush.

In the nine hundred years that passed between Gamaliel and Amram Gaon, who in 875 C.E. made the first compilation of prayers at the request of some Jews in Spain, changes take place in the form of the ritual. Some were due to persecution and sects. Due to opposition against the Shema it was hidden away in the Kedusha, in "L'olom y'he odom", transferred to the taking out of the scroll, and put at the conclusion of the Maariv. Due to opposition to the Kedusha by the Church, substitutions for it were made, which later became supplements. Opposition to the reading of Deuterosis led to the Piyyut. As polemics against the heretics who said that only the Decalogue was divine, it was omitted in the service and the fifth box of the Tefillin, containing the Decalogue, was eliminated. Due to persecution, the blowing of the Shofar was shifted from the opening of Shacharith to Musaf. Thus in the four centuries before the coming of the Arabs, when Jews faced the persecution of Christianity and Zoroastrianism, the liturgy of the synagogue in Palestine and Babylon received its fixed classical forms.

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Other changes in the form of the service were due to the creative inspiration of the Rabbis. Except for the malediction against the Minim which R. Gamaliel asked Samuel the Little to arrange, our liturgy does not contain prayers written deliberately for inclusion into public worship. But the Rabbis would often create new prayers for their private devotion and some would find favor with the people and gradually become incorporated into the public worship. It was considered proper for anyone to include his personal petition either in the last of the intermediate blessings . f

the Shemone Esre (Av. Za. 8a) or, if in trouble, at the end of any of the intermediate blessings (Ber. 34), or, as most of the Rabbis did, he would add it at the end of the Tefilla. We have thirteen such prayers in the Talmud (Ber. 16b-17a), the earliest by R. Judah the Prince and the latest by Mar the son of Rabina. By the time of the compilation of the Siddur R. Amram, six of these benedictions have been fixed as specific texts for the private supplications at the end of the Tefilla.

Abba Areka (Rav) and Samuel of the third century enriched the liturgy in Babylon. They composed the "Habdala", "Watodienu" for the Amida on the eve of the Festivals which fall on the Sabbath (Ber. 33b), the introduction to the confession in the Amida of the Day of Atonement, "Atto yodea roze" (Yoma 87b). Samuel composed the abbreviated Amida (Ber. 29a), and Rav the introduction and conclusion of Malchuyoth, Zichronoth and Shofros, called "Tekiatha de-be Rav". Rav also used the "Yehi rotzon" on the day when the New Moon is announced (J. Av. Za. 1:2; R. H. 1:5; Lev. r. 29:1). It was R. Meir who is said to have instituted the recitation of the benedictions in the morning service, blessing God for not making the person either heathen, bondman or woman (Men. 43b). It is said that R. Eliezer added a new prayer every day and R. Abbahu a new benediction.

There gradually arose a fixed wording for all the prayers. In the early Talmudic times it had been permitted to extemporize upon the themes as long as one followed the order of prayers, but by the time of Amram the texts were the fixed classical forms of Jewish worship now found in the prayer book. It was not only permitted but considered commendable to use one's own words in the prayers. The only exception was in the case he was leading the congregation in prayer (acting as Sholiach Tzibur) and he extemporized

in a way that suggested heretical ideas. Then he would be silenced. There²³ were two Rabbis (R. Eliezer in M. Ber. 4:3-4; R. Simeon b. Nathaniel in Avos 2:3, both disciples of R. Yohanan b. Zakkai) who pleaded that prayer should not be "keva". This was explained by Rabbah and Rab Joseph (Ber. 29b) to mean that one should not say prayers "without adding anything new thereto", merely using the same words each day. The Talmud in one place says that under no conditions are we to read our prayers as we would a document, word for word (after an original) (J. Ber. 8a). Prof. Idelsohn says that the first and last three benedictions of the Tefilla gradually became fixed but the intermediary petitions were only frames into which the people²⁴ could pour their own prayers. He also suggests that this freedom from fixed words was a possible factor in stressing the recitative rather than²⁵ rhythmical form of Jewish music. Kohler agrees with Elbogen that uniformity in the wording of the Tefilla only came when it began to be put into writing²⁶ about the seventh century. This may also explain some of the many divergences (73 differences are supposed to have existed between their customs)²⁷ that gradually arose between the Palestinian and Babylonian rituals.

²⁸ These fixed prayers could be abbreviated if one was travelling on the highway or in danger. Elijah said to R. Jose: One who prays by the roadside must offer an abbreviated prayer (Ber. 3a). Samuel gives an abstract of the Tefilla to be used when a man is travelling (Ber. 29a). R. Joshua says: If one is journeying in a place of danger, he should only offer a short prayer, saying: "Save, O Lord, Thy people, the remnant of Israel. In all times of crisis may their needs be before Thee" (M. Ber. 4:4). The Rabbis explain "place of danger" as a place where there are wild beasts or bands of robbers. They give examples of "short prayer".

R. Eliezer said: Do thy will in heaven above. Grant tranquility of spirit to those who fear thee below, and do that which is good in thy sight. Blessed art Thou, O Lord, who hearkenest unto prayer." Others say: "The needs of Thy people Israel are many but their mind short (cannot express their wants). May it be Thy will O Lord our God to grant each one sufficient for his maintenance and to every person enough for his want. Blessed art Thou, O Lord, who hearkenest unto prayer" (Ber. 29b).

CHAPTER II - TIME

(a) Certain prayers are fixed for specific times of the day and year. The Midrash (Teh. Bu. 313) says: למנוחה וליציאת. The Talmud stresses that the three daily prayers should be on time. R. Nachman b. Isaac said: With the morning prayer (a man must be careful), as it is said: O Lord, in the morning shalt Thou hear my voice. In the morning will I order my prayer unto Thee and I will look forward (Ps. 141:4; Ber. 6b). The morning service should precede the morning meal. "Ye shall not eat before you have prayed for your lives....whoever eats and drinks and afterwards offers his prayers, concerning him the scripture says: Thou hast cast me behind Thy back" (1 K. 14:9; Ber. 10b). The morning prayer should precede the greetings to neighbors. Rav said: Whoever greets his neighbor before he prays, it is as though he (the neighbor) was an idolatrous altar (giving to the idol--bamah--what belongs to God) (Ber. 14a). R. Helbo said in the name of R. Huna: A man should always be careful with the afternoon prayer, as it is said: And it shall come to pass at the time of the offering of the afternoon offering, that Elijah the prophet came near and said: O Lord, God of Abraham, hear me, O Lord, hear me. (1 K. 18:36; Ber. 14a). We do not know whether the evening prayer is obligatory or voluntary but the afternoon prayer is obligatory, therefore we must take care not to be late in doing it (Sab. 9b). R. Yohanan said: Also with the evening prayer (must a man be careful), as it is said: Let my prayer be set forth as incense before Thee, the lifting up of my hands as the evening sacrifice (Ps. 141:2; Ber. 14a). As additional stress on the time of the evening prayer, the Talmud quotes R. Simeon in a Boraitha: Come and see how precious is the doing of a mitzvah in its time. The burning of the fat and the limbs may be done all night but we do not

delay after it gets dark (Pes. 68b).

Three different reasons are found in the Talmud for the rule that a Jew should pray three times a day:

1. As a substitute for the three daily sacrifices (Ber. 26b).
2. In imitation of the patriarchs each of whom is said to have instituted one of the three daily sacrifices (Ibid.).
3. A man ought to pray at each change of the day. In the evening we ought to pray: May it be Thy will to lead us out of darkness into light; in the morning: I thank Thee, O Lord, that Thou hast led me out of darkness into light; and in the afternoon: May it be Thy will, O God, to let me behold the sunset, even as Thou didst merit me to see the sun shining (J. Ber. 4).

Modern scientific scholarship has revealed to us one additional reason for these time requirements: the origins of some of our ritual in the nature rites of the Canaanites and Babylonians. These rites had to take place at certain times of the day or seasons of the year. Judaism, in the very act of reinterpreting these rites, retained some of the time conditions.

שְׁמֵי שָׁמַיִם (Mid. Teh. Bu. 313) arises probably from the time requirement of the solar rites at the eastern gates of the Temple on New Year, which began with the dawn, when the שֶׁמֶשׁ came, and ended with the Neilah, closing of the gates at dusk. We must not overlook the social memories that gradually displaced the original reasons. The concept of שְׁמֵי שָׁמַיִם (Ps. 69:14) the Talmud (Ber. 8a) interprets as the time when in the synagogue, ~~and was gradually absorbed into the morning service~~. Nor must we try to attribute the origin of all time conditions to magic. We know that the custom of reading from the Pentateuch in the morning service of Mondays and Thursdays goes back to the simple social fact that the Jews of Palestine

would gather from their villages on these days and go to market. Tradition says that Ezra instituted it to remind the people of the Sedrah to be read on the coming Sabbath (J. Meg. 4; B. K. 82a), and not let three days go by without scriptural instruction. This particular historical explanation may not be accurate, but the social explanation seems quite true.

It seems that the reading of the Shema twice during the day was in imitation of the Persians. They would hail the rising and setting sun with the Asheu Vohu prayer. This was later changed by the Pharisees so that its pagan origin was not so obvious. They ordained that the morning service, the "Schacharith", could be said at any time beginning with the dawn and ending at noon; the "Mincha" service was to be said in the afternoon from a half hour after midday until a few minutes before sunset; the evening service, the "Maariv", may begin from the time when three stars appear up until midnight, and if prevented from saying it up to that time, then he may say it at any time before the dawn. The earlier time custom survives among the "Watikim" (ancient pious ones perhaps identical with the Essenes) who watched for the first rays of the dawning sun to begin with the Amida (Ber. 9b, 29b). R. Yohanan used to say that it was preferable (meritorious) to worship at the dawn. ²⁹ These "Watikim" also recited the evening Shema at exactly the time when "the sky was reddened by the rising or setting sun." The saintly Jose b. Chalafta said: May my portion be with those who pray when the sun reddens the sky (Ber. 9b, 29b). In order not to reach the Shema too late it was customary to say the first verse of the Shema near the beginning of the morning service, before the Korbonoth. This verse was called the "Shema of R. Judah the Prince", as he was the first to start the custom of doing so (Ber. 13b).

It seems that a distinction was made between the Shema and the

Tefilla of the scholars. They had to interrupt their study to say the Shema on time but did not have to do so for the Tefilla. R. Yohanan says that this was only for R. Simon b. Yohai and his companions who specialized in the study of the law, but "all the rest of us must interrupt whatever we may be doing in order to say them on time" (Sab. 11a). A man should not go to the barber, bath or tannery, or start a meal toward Mincha time, without praying first. If he is in the middle of judging a case, he may interrupt for the saying of the Shema but not for the Tefilla (M. Sab. 1:2; b. Sab. 9b).

Women were exempt from reading the Shema and wearing Tefillin "as these are commands the observance of which depends upon a certain point of time" (Ber. 20b).

There were prayers to be said at specified times of the week or year.

1. Sabbath. R. Jose used to say: May my portion be with those who begin the Sabbath at Tiberias and end it at Sephoris (Sab. 118b. Tiberias is in the valley and has an early dusk. Sephoris, the bird-city on the mountain-top, has a late dusk. R. Jose wanted to celebrate his Sabbath not only longer but earlier so that his prayers on the Sabbath would be on time).
2. Three Festivals. For these days (and Sabbath) the Amida had only seven benedictions, the thirteen intermediate benedictions being removed and a special benediction for the day added. The reason for the elimination was that these days are times consecrated for joy and spiritual awakening, while the intermediate petitions may "sadden us with the thought of our needs" (Mid. Tanh. Wayera 20b). For the same reason the Tahannun, which usually follows the Amida on weekdays, was omitted on festal days or days of historical commemoration, or days of festivity--circumcision

or wedding.

3. New Moon. It had to be celebrated in the open, on a clear night, when the moon is new (from the third night and before it reaches half size), and it must not be a Friday or Holiday evening. "He who blesses the New Moon *למנוח* it is as if he had received the face of the Shechina" (San. 42a).
4. New Year's Day and Day of Atonement. The Mishna (R. H. 1:2) says: At four times in the year is the world judged: Pesach for the grain, ~~Shavuoth~~ Shavuoth for the fruits of the trees, Rosh Hashona all human beings pass Him (God) as sheep before a shepherd, as it is written (Ps. 30:9): "He who hath fashioned all their hearts understandeth all their works"; and on Tabernacles judgment is given in regard to water. This refers to the Omer ritual on the Passover which was required at that time if the harvest was to come; the two loaves on Shevuoth; and repentance of men was due on the New Year so that they could go on. The effectiveness of these rituals and prayers were dependent on their taking place at the right time.
5. Purim. A man should read the Megillah at night and repeat it by day (Meg. 4a).
6. Chanukah. We may light the Chanukah lights and make the blessing only in the time between the setting of the sun and when footsteps can no more be heard in the street (Sab. 21b).

It was also customary to make a Thanksgiving (a *תודה*) immediately before (and sometimes after) certain things that happen (Meg. 21b):

1. Meals. The table is an altar and we must wash our hands (Ps. 26:6) before sitting down to eat and make a benediction. At the end of the meal we have "Birkath Hamazon", thanks and petitions.
2. Before eating or drinking various foods, fruits, liquids, or when smelling

certain trees, plants, fruits, spices and oils.

3. When we hear good or evil tidings, marriage service, consecration of house, circumcision of boy when eight days old, redemption of first-born³⁰ when a month old, and funerals.

R. Meir had arranged that the individual recite one hundred benedictions daily (Men. 43b). Based on this, Natronai Gaon (860) at the request of a congregation in Spain, made a list of one hundred benedictions for daily use. Out of this arose the Mahzor Vitry and many other rituals. It is interesting to note that the word "Mahzor" applied today by Ashkenazim and Sephardim to the ritual of the holidays in which the Piyyutim are incorporated, used to be applied to the poetical insertions in the prayers for the entire year, arranged according to their appropriate time, and the word "Mahzor" itself was originally applied to the calendar and meant "cycle of time". The first known Mahzor of poetry was that of Jannai in the seventh³¹ century.

(b) Prayers of the individual for repentance must be made before the end of the Ten Days of Penitence (R. H. 18a). On Yom Kippur the heavenly judgment, made out tentatively on Rosh Hashona, is sealed and cannot any more be changed. His prayers after that time are too late. The Talmud quotes R. Meir: Two became sick and were laid up in bed. Why is it that one got better and the other did not? They both prayed for healing. Why were the prayers of one answered and not the prayers of the other? R. Meir said it is because the prayer of only one was אמר אומר (to be discussed later) and that was why only one was answered. R. Eliezer said it is because one prayed before his doom was sealed (before the end of th³² Ten Days of Penitence) and the other did not (R. H. 18a). This is brought

out further in the statement of R. Ishmael on the four kinds of forgiveness:

1. For sins of omission repentance secures forgiveness (Jer. 3:22).
2. For ordinary sins of commission repentance suspends punishment but the Day of Atonement (prayer on this day) atones (Lev. 16:30).
3. For sins of commission for which the penalty is either to be "cut off from one's people" by God, or to die by capital punishment, repentance and the Day of Atonement suspend the sentence but suffering will have to come in order to atone completely (Ps. 89:33).
4. If a man profanes God's name, then repentance and the Day of Atonement will atone one-third, bodily sufferings will cancel out the next third, but only the day of death can wipe out the rest (Is. 22:14; Yoma 86a; Tos. Yom Hakkipurim 5:6-2). Thus suffering (if received in the spirit of submission; Sifre Deut. 32) and sometimes death (criminal about to be killed confesses: May my death be an expiation for all my wickedness, M. Sanh. 6:2) as well as atonement is needed to expiate some sins (Ber. 5a). A man must repent before his death if he is to have a part in the world to come (R. Meir to apostate and former teacher Elisha b. Abuya, J. Hag. 77c).

The Tanhuma says (ed. Bu. Naso 18): Num. 6:26 says: "The Lord will show thee favor and give thee peace", and another verse in the Bible (Deut. 10:17) says: "Who will not show favor". Do not these contradict each other? The answer is: If a man repents before the sentence is sealed, the Lord will show him favor; when once it is sealed, the words apply, "who will not show favor" (Num. r. 11:15). This same point is brought out in the Talmud (Ber. 11a): Though a sharpened sword is held at a man's throat he shall not withhold himself from mercy; even at the eleventh hour prayer and penitence may

be effective, but not at the twelfth.

(c) Prayer to change what is already past is *חולא* because it comes too late. "He who supplicates concerning that which is past utters a vain prayer. If his wife is pregnant and he says: May it be thy will that my wife bear a son" behold that is a vain prayer. If he were on the way and hearing a cry of lamentation in the city exclaims "May it be thy will that it be not within my home" behold that is vain prayer" (M. Ber. 9:3).

R. Joseph quoted, in objection to the above Mishna, "And afterwards she bore a daughter and called her name Dinah" (Gen. 30:21). What means "and afterwards"? After Leah passed judgement on herself saying, "Twelve tribes are destined to issue from Jacob, six have issued from me and four from the housemaids, that makes ten. If this child which is expected from me be a male Rachel will not even be like one of the handmaids (each of whom gave birth to two sons). Immediately (the child in the womb) was changed to a daughter, as it is said, "And she called her name Dinah (judgement)." How can we explain this contradiction of the principle that we cannot change sex of the child through prayer? The answer is that in this case the prayer was on time. During the first three days of the conjugal act a man may pray that his seed should not be abortive. From the third to the fortieth day he may pray that it should not be a monstrosity. From the third to the sixth month he may pray that it should not have a premature birth; from the sixth to the ninth month that it should issue in safety. R. Jacob b. Ami said: If it is the man who first emits seed his wife bears a daughter; but if the woman first emits seed, she gives birth to a son, as it is said: "If a woman emits seed and bear a male child" (Lev. 12:2). Here we are dealing with a case where they emit seed simultaneously. In such

a case the sex of the child is not determined before the fortieth day and ^{in such a case}
~~up to the fortieth day~~ we may pray ^{up to the fortieth day} to determine its sex ~~in such a case~~ (Ber.
 60a).

Rava overheard a young man praying that he might win the love of a certain maiden. The Rabbi ^thold him to stop praying: "If she be destined for you, nothing can part you, if you are not destined to get her, you deny Providence in praying for her" (Moed Xoton 16b). This is based on the idea that marriages were made in heaven and the decision is sealed before the birth of every boy (Sanh. 22a; Sot. 2a). "Every day a Bath Kol goes forth, saying, 'So and so's daughter is for so and so.'" (Sanh. 22a).

CHAPTER III - PLACE

(a) Prayers must be said in a clean place. It should be said at least four cubits from excrement (M. Ber. 3:5). There should be no naked people in the room (for in such an event על גוף אדם (and even the voice of a woman is nakedness) and if there are, we should neither pray nor wear Tefillin while they are there (Sab. 10a). Samuel would not pray in the same room with a drunkard (in spite of the favorable attitude of the Rabbis to wine). R. Papa would not pray in a room where there was דג fish-pie (probably because of the odor). (Eru. 65a). R. Hanina said: "A disciple of the wise is forbidden to stand in a filthy place because it is impossible to stand anywhere without meditating upon Torah" (Ber. 24b). "If one is walking in filthy courtways, one must place his hand over his mouth, if reading the Shema (Ibid.).

(b) It is best to pray in a Synagogue. There is a teaching: Abba Benjamin said: "A man's prayer is only heard (by God) when offered in a synagogue (this was intended to refer to statutory not private prayers), as it is said: "To hearken unto the song and the prayer" (1 K. 8:28)-- where there is song (in the synagogue) let there be prayer" (Ber. 6a). Prayer in the Synagogue is more effective than when praying alone. R. Nathan said: Whence is it that the Holy One, blessed be He, does not reject the prayer offered by the many? As it is said, "Behold, God despiseth not the mighty," and, "He hath redeemed my soul in peace so that none may come nigh me, for they were many with me" (Ber. 8a). R. Simeon b. Lakish said: Whoever has a synagogue in his town and does not enter into it to pray is called "an evil neighbor", and he causes exile to come upon himself and his sons, as it is said, "Behold, I will pluck them from off their land" (Ibid.).

He who prays in the Synagogue is as one who offered a Mincha (J. Ber. 83). All the time that Israel tarries in the Synagogue and the School God makes the Shechina stay with him (Pes. Bu. 193). In this spirit is the advice of Abbai that man is to pray, even when alone, with the community. "Always should a man associate himself with the community (using plural and not singular). He should pray: May it be Thy will, O Lord our God, to conduct us in peace, etc. (Ber. 30a). To pray in "the acceptable time" (Ps. 69:14) is to pray with the congregation gathered in the synagogue (Ber. 8a). God springs from Synagogue to Synagogue and from school to school to bless Israel (Pes. Bu. 48b). R. Adda said in the name of R. Isaac: Whence do we derive that the Holy One, blessed be He, is found in the synagogue? As it is said, "God standeth in the godly congregation" (Ps. 82:1). (But even when three judge or one studies, the Shechina is present and blesses them) (Ber. 6a). The Synagogue was obviously dear to the heart of our fathers. We can understand the sentence of Rav: Every city whose roofs are higher than its synagogue, it will end in destruction (Sab. 11a).

The Rabbis added advice on position in and even how to walk to the Synagogue. R. Huna said: A man should not pray at the back of a synagogue. Whoever does so is called wicked. Abbai said: This applies only to one who stands in the back and does not face Jerusalem. The objection here was probably to sun-worshippers. R. Huna, being a Babylonian, the ark would be in the west, and the man who faced the back would be facing the rising sun (Ber. 6b). R. Hisdai said: A man should always enter the Synagogue past two doors (not near the outer door but distance of two doors from it) and then pray, as it is said, "Waiting at the posts of my doors" (Ber. 8a). This was specified so that a man would not pray so near

the door as to appear reluctant to be with the congregation and eager to leave. This is repeated in Deut. r. 7:2: Man should not enter אִם רָצוֹן לָךְ
 When leaving the synagogue one should not take large steps, as if eager to leave. It is praiseworthy to hasten to the synagogue, as it is said, "Let us eagerly strive to know the Lord" (Hos. 6:3).³³

(c) One should pray in a fixed place. R. Huna said: Whoever fixes a regular place for his prayer has the God of Abraham for his help, and on his death it is said of him: "Where is the humble and pious man of the disciples of father Abraham?" Abraham had a fixed place for his prayer, for it is said, "Abraham got up early in the morning to go to the place where he had stood" (Gen. 19:27; Ber. 6b). R. Yohanan said in the name of R. Simeon b. Yohai: Whoever fixed a place for his prayer his enemies fall beneath him, as it is said, "And I will appoint a place for My people Israel and will plant them, that they may dwell in their own place and be disquieted no more; neither shall the children of wickedness afflict them any more as at first" (2 Sam. 7:10). R. Huna asked: It is written here "to afflict them" but in the parallel passage (1 Chr. 17:9) it is written "to exterminate them". The answer is: At first "to afflict them" and finally "to exterminate them" (Ber. 7b).

(d) One should not pray among ruins. Elijah reproved R. Jose for doing so. The Talmud goes on to give reasons: Our rabbis have taught that for three reasons one should not enter ruins: on account of suspicion (immoral intent), falling fabric, and evil spirits (Jinn of Arabs) (Ber. 3a).

(3) One should not pray from an elevated place. R. Jose b. Hanina said in the name of R. Eliezer b. Jacob: Let not a man stand on an elevated place and pray, but let him pray in a lowly place, as it is said, "Out of

the depths have I called Thee, O Lord" (Ps. 130:1). There is a teaching to the same effect: Let not a man stand upon a chair, or a stool, or any elevated place, to pray, but let him pray in a lowly place, because there can be no haughtiness before the Omnipresent, as it is said, "Out of the depths have I called Thee, O Lord" (Ber. 10b).

(f) A man should not pray too near another man. R. Joshua b. Levi said: It is deduced from Hannah's statement to Eli: "I am the woman that stood by thee here" (1 Sam. 1:26), that it is forbidden to sit within four cubits of (one engaged in) prayer (Ber. 31b).

(g) The place of prayer should have windows. R. Hiyya b. Abba said: A man should always pray in a room which has windows, as it is said, "Now his windows were open in his upper chamber towards Jerusalem" (Dan. 6:11; Ber. 31a).

CHAPTER IV - BODY AND POSTURE

(a) A man should be clean, sober and dressed when praying. Ezra passed a law requiring scrupulous washing of the body immediately before prayer (Y. Ber. 3:4). R. Yannai says that to wear the Tefillin (in prayer) one's body must be as clean as that of Elisha Baal Knophaim (B. Sab. 49a). A Baal Keri should not utter the Shema but merely meditate (Ber. 20b). R. Judah was opposed to this (Ber. 22a). R. Joshua b. Levi says: Every priest that does not wash his hands shall not take part in the priestly prayer (Sot. 39a). Raba explained that we can clean ourselves with earth or sawdust or pebbles, if we have no water, but for the saying of the Amida we may go looking for water if we have none (Ber. 15a).

R. Yohanan said: Whoever wishes to receive upon himself the yoke³⁴ of the kingdom of heaven in perfection should first have evacuation, then wash his hands, lay tefillin, read the Shema and offer his prayer; that is, receiving the kingdom of heaven in perfection. R. Hiyya b. Abba said in the name of R. Yohanan: Whoever has evacuation, washes his hands, etc.... it is ascribed to him as though he had erected an altar and brought a sacrifice thereon; as it is written, "I will wash my hands in cleanliness; so will I compass Thine altar, O Lord" (Ps. 26:6; Ber. 15a). "It happened that R. Akiba was put in prison. R. Joshua attended him. Each day he would bring him a measure of water. One day the prison guard saw him doing it and said, 'You are today bringing in too much water. Perhaps you want to use it to dig under the prison.' He (the guard) threw away half the water. When Joshua came to Akiba he said: 'Joshua, I am an old man. Do you not know my life depends on yours?' Joshua told him the story of the

water. Akiba then asked for water to wash his hands. Joshua said, 'You haven't enough to drink, there certainly will not be enough to wash your hands.' Akiba said, 'I'd rather die by my own choice than violate the decisions of my companions.' Akiba ~~refused~~ to eat until he washed his hands" (Er. 21b). The Pharisees strictly enforced the custom of washing their hands as a sign of purification before the divine services and before meals, and anyone who did not do so was suspected of being a Sadducee or heretic (Christian) (Ed. 5:6-7; b. Hul. 100a). The Christian church later took over this custom to be observed before the service. ³⁵

Raba bar Huna would put on red gaiters and another rabbi placed a mantle over his shoulders when praying and reverently crossed his hands "like a servant in the presence of his master" (Sab. 10a). R. Huna said: If his cloak was girded about his loins (and the upper part of his body bare), he was permitted to read the Shema (Ber. 24b). If he is bathing and wishes to say the Shema at sunrise, but is not able to dress on time, then he should immerse his body in the water and read. If the water is clear, he must be immersed up to the neck (Ber. 25b).

Contrary to orthodox opinion, there is no law in the Bible or Talmud prescribing the covering of the head for men when entering a sanctuary or when participating in a religious ceremony. "Kaluth rosh" (light-headedness) violated the spirit of prayer, but "Gillui harosh" (bare-headedness) was not a violation. It is true that the priests wore a mitre (Ex. 28:4,40) when officiating at the altar or performing the priestly function at the sanctuary (although bareheaded when not officiating), but this was not the basis for later lay practice, just as no layman was expected to imitate the priest in being barefooted during the service.

The practice of covering the head is based on a Minhag that arose in Babylon among very pious people, probably in imitation of the Persians (Sab. 118b; Kid. 33a).³⁶

A drunken man's prayer is an abomination, and he who is only intoxicated should not pray (distinction between שׂוֹכֵר and ט״ו; latter is not as drunk as the former; Erub. 64a; Ber. 31a). A drunken priest is not allowed to raise his hands in priestly benediction (Taan. 26b).³⁷

(b) One should pray facing Jerusalem. "If he is standing outside the land (Palestine), he must direct his heart toward the land of Israel. If he is standing in the land of Israel, he must direct his heart toward Jerusalem. If he is standing in Jerusalem, he must direct his heart toward the Temple. If he is standing in the Temple he must direct his heart towards the Holy of Holies. If he is standing in the Holy of Holies he must direct his heart towards the mercy seat. If he is standing behind the mercy seat, he must imagine himself to be in front of it. Thus if he is standing in the east he must face west; if in the west he must face east; if in the south he must turn north; if in the north he must turn south. As a result, all Israel will be directing their heart toward one spot" (Ber. 30a).³⁸

(c) One should not interrupt one's prayers. "Though a serpent be wound around his heel, a man must not interrupt his prayer" (Ber. 30b). Our Rabbis have taught: It happened that a pious man was saying the Tefilah by the roadside. A nobleman passed and greeted him; but he did not respond. The nobleman waited until he had concluded his prayer; and after he had concluded it, he said to him, "Good for nothing! Is it not written in your Torah: 'Only take heed to thyself and keep thy soul diligently' (Deut. 4:9), and: 'Take ye therefore good unto yourselves' (ibid. v. 15)?

When I greeted thee, ~~why~~ didst thou not return my salutation? If I had cut off thy head with a sword, who would have demanded the blood at my hand? And he continued: 'If thou hadst been standing before a human king, and thy friend had greeted thee, wouldst thou have responded to him?' 'No,' he replied. 'And if thou hadst responded to him what would they have done to thee?' He answered: 'They would have cut off my head with the sword.' The pious man said to the nobleman: 'May we not use the a fortiori argument: If thou, standing before a human king, who is here today and tomorrow is in the grave, attest thus, how much more so do I, who was standing before the Supreme King of Kings, the Holy One, blessed be He, who lives and endures for all eternity?' The nobleman was at once conciliated and the pious man departed for his house in peace." (Ber. 32a).

He who is saying the Tefilla and sees a robber or wagon coming his way, should shorten or even interrupt his service (but only for such emergencies may he do so, Ber. 32b). The statement of Rab Kahana: "I consider him impertinent who prays in a valley" (Ber. 34b) was probably in reproof of any one who would pray where people constantly pass and may interrupt.

(d) When saying the Shema one should not make gestures, but it was customary to cover the eyes. "He who reads the Shema shall not wink with his eyes...nor point with his fingers" (Yoma 19b). He need not stand up if he is sitting, or take off his hat and be bareheaded when reciting the Shema (Lev. r. 27:6; Pes. R. K. 9; Tan. Emor 10). The pious Jew passes his hands across the face when he recites the first sentence of the Shema. This is based on the story that Moses hid his face at the theophany of Horeb (Exod. 3:6; Cohen, Ber. 13b).

(e) When saying the Amidah ^{Amida} ~~one~~ should stand and keep his feet together. At its conclusion he takes three steps back. The very name "Amidah" given to the Shemone Esre indicates that this prayer should be said standing up. The old Jewish custom of standing when saying the Tefillah is based on Ps. 106:30, "Then stood up Phineas and wrought judgment." The Talmud (Ber. 26b) says: "Wrought judgment" means "prayer". R. Jose b. R. Hanina said in the name of R. Eliezer b. Jacob, "Whoever prays must direct his feet; as it is said, 'And their feet were straight feet' (Ezek. 1:17)." Talmud Jerushalmi gives two reasons for keeping the feet together while standing for the Amidah: (1) to imitate the angels in the fire-chariot of Ezekiel's theophany (keeping both feet together to look like one); (2) to imitate the priests in the Temple (Cohen, Ber. p. 65). At the end of the Amidah the worshipper steps back three places and bows to the right and left, like taking leave of royalty. If he does not do so, it is as if he had not prayed (Yoma 53b).

(f) One should ⁴⁰look down while praying and bow before mentioning the Divine Name. He should direct his eyes downward and his heart upward (Yeb. 105b). Rava took off his coat and clasped his hands and prayed, "like a servant before his master" (Sab. 10a). Raba b. Huna reverently crossed his hands "like a servant in the presence of his master" (ibid.). One should bow at the word "blessed" and after returning erect one should mention the Divine Name. When R. Sheshet bowed, he did so like a twig (with a sharp bend), but when he returned to the erect position he did so like a snake (with a gradual painful rise) (Ber. 12a).

The Tahanan (individual petition) was recited after Temple services in an attitude known as "Nefilath Appayim" (falling on the face,

M. Tamid 7:3). When the Synagogue replaced the sacrificial cult this was introduced after the Tefillah. It was formerly recited with complete prostration of the body, face to the ground. The act of prostration was later abandoned and reclining on the left side took its place (Meg. 23a; J. Ab. 41 2a. 4:1). This was done to be different from the pagan worship.

(g) There were three kinds of ritual fasts:

1. ~~One~~ public fasts: Yom Kippur (Taan. 30b), 9th of Ab (M. Taan. 4:6; Taan. 30b), 17th of Tammuz, 10th of Tebeth, Fast of Gedaliah. The first of these is the only public fast that does not commemorate a national disaster. It used to be the New Year, the fall equinox, and maidens danced in the vineyard on the dancing floors as part of its celebration. The 42 priests later changed it to a day of penitence. The next three fasts were to commemorate the siege of Jerusalem and the destruction of the Temple, and the last one, the murder of the Jewish governor and the end of the independence of the Jewish people. Dr. Morgenstern points out that the probable origin of the last was as the opening fast day, the weeping for Tammuz or Adonis, of the seven-day festival before the fall equinox. The 9th of Ab was originally the opening fast day of an eight-day nature festival ending in the dance of the maidens in the vineyard on the feast of the 15th of Ab. Perhaps the other fasts too are merely the 43 historical reinterpretations of older nature rites.
2. There were special fasts in times of social calamities: e.g. droughts (after the leaders of the community had fasted without avail). This was derived from the theory that calamity came from sin. In the Talmud (Taan. 7b) R. Ami and others discussed why drought comes, and the general conclusion is that it is due to the fact that Israel has unforgiven sins: "If thou seest a generation over which the heavens are as tough as iron,

sending neither dew nor rain, it is due to the people's corrupt needs." Fasting, prayer and confession were thought effective in revoking the trouble.

3. We have private fasts for the following reasons: As a form of piety (to substitute for the Temple sacrifices, and the money saved given to the poor, Ber. 6a), as a form of expiation of sin (Erub. 18b), to make prayers more effective ("If a man prays and is not answered he should fast. The Lord will answer thee in the day of distress." J. Ber. 8a; J. Taan. 65a), or as a preparation for revelation (story of Moses and David, Yoma 4b). All fasts were from dawn to sunset (except Yom Kippur and Tishe b'Ab which were for 24 hours from sunset to sunset), and usually on Monday or Thursday of the week. The reason given why these days should be singled out for private fasts is the story that Moses went up to Sinai after the people sinned with the Golden Calf on a Thursday, and came back on a Monday (Tanh. Bu. Wayyara 16). None of these fasts involved the hermit attitudes of Christianity. They were rooted in social affiliations which were not disturbed.

There were certain days when one could not fast: e.g. Sabbath (except when the Day of Atonement falls on the Sabbath), 14th and 15th of Adar, Parim, the day before Yom Kippur. Megillat Taanit, "fasting scroll", is a calendar of days commemorating the happy occasions in Jewish history on which public fasting, and in some cases even mourning, are forbidden.

CHAPTER V - OBJECTS

(a) A Jew should wear Tefillin when he says certain prayers. Ulla, a third century Amora, says: "He who recites the Shema without the Tefillin is like one who contradicts his own testimony." His teacher R. Johanan adds: "He is like one who brings an altar-offering without the libation" (Ber. 14b). They were not worn on Saturdays, holidays, at the Temple, or at night. Their construction and mode of wearing was ascribed to a tradition from Moses on Sinai (Mena. 35a). Kohler says that the Israelites had Tefillin as amulets before they met the Parsees (Ber. 23a), but after coming in contact with them the Hassidim made a religious practice of their use, saying a man should not walk 4 ells without them (Ta'an. 20b). He suggests that the regular use of Tefillin arose in imitation of the Parsees who would wear a sacred girdle from the time they were 15 and would consider a person a sinner if he walked three or four steps without one. They said Ahura Mazda defeated Angrimainyus and Az with this sacred girdle, and it was a sign of the covenant between Ahura Mazda and his followers.⁴⁴

Dr. Mann stresses that the word "Tefillin" is derived from "Tefillah". The Tefillin were not used on Saturday morning due to the fear of the temptation of carrying them. He says originally they had 5 sections with biblical passages, one of which was the Decalogue, but when the Decalogue that usually preceded the Shema was eliminated by the Rabbis in the 2nd century A.D., in order to deprive the heretics of the arguments against the divine origin of the entire Torah, then one section was taken away from the Tefillin. Mann says the Shin on one side of the head phylactery was probably to proclaim to all that the Tefillin began with the

Shema, and the four-headed Shin on the other side was to indicate that there were only four sections inside. This meaning was later forgotten and reinterpreted as a means of forming Shaddai, with the ~~l~~alith on the knot of the head straps and the Yod formed by winding the hand straps. Dr. Mann says this is not the reason for the Shin on the head, because symbols must be open, and the knots on the head and on the hand are usually covered. This explanation by the Rabbis was part of the deliberate effort to eradicate all memory of a former fifth section in the Tefillin. The symbolism of Tefillin originally meant to emphasize the acceptance of "the yoke of the kingdom of heaven" and was originally connected only with the recital of the Decalogue and the Shema in the morning. But the Pharisees, in their endeavor to make the religious ideal a guide for all of daily life, extended the use of Tefillin to the whole day. This resulted in the ignoring of the Tefillin by the masses and its use by only the very pious.

(b) One should wear a Talith or Tzizith when praying. The law in Deut. 22:12 said: "Thou shalt make thee twisted cords upon the four corners of thy covering, wherewith thou coverest thyself." Kohler says this was to prevent exposure of pudenda while walking, just as a priest had to guard against nakedness when ascending the altar. The P Code gave this old practice new meaning by ruling that upon the fringes of the four corners of the garment a blue tassel should be added to remind one of God's commandments and to guard against nakedness. We have the story of a scholar saved by his Tzizith from a beautiful prostitute (Men. 44a). This blue tassel was originally a talisman, but the Rabbis reinterpreted it. R. Meir said the color of the tassel was blue because blue resembles the sea, the sea resembles the sky, and the sky resembles the seat of glory (Men. 43b). A

white fringe finally took the place of the blue tassel when the snail upon which they relied for the dye disappeared. The schools of Shammai and Hillel argued as to the exact number of threads on this fringe. When God told Moses His thirteen attributes He came to him wrapped in a talith (R. H. 17b). Prof. Lauterbach says that the use of the blue thread was discarded not because the art of producing the special dye necessary for making the ^{אָבִיבִּי} was forgotten but because the Rabbis wished to suppress an anthropomorphic idea. The use of ^{אָבִיבִּי} was entirely discarded at the close of the Talmud in the 6th century, but even before that time many Rabbis dissuaded its use. One Rabbi, as early as the second half of the first century, said that it was very unusual to wear the blue thread upon the Tzitzith even in Jerusalem (Men. ⁴⁶ 40a). Originally, the Tallith was worn all day, but gradually it was reserved for the morning service, and a small Tallith, called Arba Kanforth or Tzitzith, was made as a substitute to be worn under the upper garment.

(c) Certain services require the use of a Shofar. It was originally used on the day of the fall equinox (the date was the same as Yom Kippur), to drive away the evil spirits that were hindering the rising of the sun. It was blown just before the dawn and at the twilight of this day. The main idea behind the blowing was to make a lot of noise and thus confuse and drive away the evil spirits. We know that these blasts were blown just before the sunrise (Suc. 5:1-5), together with the use of flutes and the burning of torches. They were part of the "Simchat bet Hashoevo" celebration. The use of the lamps and torches may have been to make the sun rise by some sort of sympathetic magic. The priests tried to replace the use of the Shofar with the Hazozroth. This instrument is nowhere mentioned in

the early passages of the Bible. Its use disappeared after the destruction of the Temple. The Shofar again took the place that the Hazozroth tried to take. Thus we see that the Pharisees take over this old pagan idea and reinterpret it. The old idea that it was to confuse Satan survived, but together with it went the new ideas of Malchioth, Zichronoth, Shofroth, and ~~it~~ ^{Kind of blowing} was interpreted as an appeal to God's mercy (when God hears the Shofar He changes His seat from the Throne of Judgment to the Throne of Mercy), a reminder of the ultimate coming of the Messiah who would "swallow up death forever" and as a means of making the heart repentant. The law that the Jew need not blow the Shofar but could satisfy his duty by merely listening to it, may have been not for the convenience but in order to discourage its use. The shift of the time ^{to the} to the Musaf of the New Year was due to two reasons: The creation of the New Year by the priests on the 1st of Tishri, and the transfer by the masses of some of the old solar rites usual on the old New Year; the change in the time of the Shofar blowing from the beginning of the service to the Musaf was due to the Hadrianic persecutions of the second century. The Romans thought it a revolutionary signal (Bar Koshba may have used it as part of the Messianic ideology) and massacred Jews when they heard it. The Jews then put it later in the service, either to wait until after the Roman officials had departed or to make obvious that it was only

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part of the religious service.

The Shofar was also originally used at many other times when the desire to frighten demons would dominate: in war, to summon the people, on joyous occasions, the New Moon, to usher in the Sabbath, announce a court decision or funeral, fast day for drought, or other calamities. It was later reinterpreted as a reminder to God of the people's plight and a plea

for His mercy. Its original use, to scare off evil powers that were causing or may cause calamities, seems quite apparent.⁴⁷

(d) For certain prayers we require the use of scrolls, ethrog and lulab, succah, and ritual lights. The Pentateuch is to be read on Monday, Thursday, Sabbath, and other special days, from a scroll. No other book would be used. In the event that there was no scroll the portion was not read. ^R Four plants: Lulab (palm tree), Ethrog (citron), Hadassa (myrtle), Arava (willow branch) were used in the festival of Succoth. These four plants were waved in the direction of the four winds, heaven and earth (Suc. 37b) accompanied by the chanting of some of the Hallel. It was done in commemoration of the procession by the priests with these plants around the altar when the Temple was in existence. The worshippers in the Synagogue would do the same around the Bima. On the seventh day, after the completion of seven circuits, the willow is beaten against the floor many times. These rites are obviously magical in origin. The Succas were booths, thatched as protection against the sun, but allowing the stars to shine through them at night. One would live in them during the days of Sukkoth. Originally the Succah arose out of agricultural conditions. It was later reinterpreted as the memory of the journey through the wilderness (Suc. 1:1).

There was a service called "Habdalah" at the end of the Sabbath and Holydays. R. Mana said: How must a man say the Habdalah blessing? (He does this) over the cup of wine, with the light of the fire. If he have no wine, he puts forth his hands toward the light of the lamp and looks at his nails. If he be on a journey, he puts forth his hands to the light of the stars (Pirke DRE 21).

Beginning with the 25th day of Kislev, we celebrate a festival for eight days. It was called "Chanukkah" in celebration of the historical clearing and rededication of the Temple by the Maccabees. The fact that lights were used as part of the celebration and the date (25th of Kislev like the 25th of December was about the time of the winter solstice) suggest that it was originally a solar rite to celebrate the rebirth and lengthening of the day. It may be that the date was the result of the attempt of the Maccabees, in the spirit of poetic justice, to rededicate the Temple on the very same date Antiochus Epiphanes had desecrated the Temple with this solar rite (2 Macc. 10:5); or perhaps the date was an imitation or perpetuation of an earlier pre-Maccaben solstice festival. The fact that Hillel fought the tradition, which Shammai maintained, that light should begin with eight and then decrease, suggests that it was originally a solar rite. It is usual at the winter solstice rites to have the strongest artificial lights just before the solstice crisis and then gradually decrease them. It was customary on Chanukkah to put the light at the door of the house leading to the street opposite the mezuzah (Sab. 21b), or at the window facing the public thoroughfare, if he lives on an upper floor. In time of danger (Persecution for following the rite) he does his duty if he leaves the light on the table (Sab. 22a).

CHAPTER VI - VOICE

(a) Prayers must be said clearly. Particular emphasis was made on the pronunciation of the "Echod" of the Shema and the word "Amen".⁴⁹ The Talmud says of the former: Cause thine ear to hear what thine lips utter (Ber. 13a). Those who prolong the pronunciation of Echod are rewarded with prolonged days and years (but "the sages agree with him who says that if one does not read (the Shema) audibly, he has still fulfilled his obligation" Ber. 13a). R. Aha b. Jacob said: Especially the 3 (of Echod should be pronounced clearly). R. Ashe said: He must take care not to slur the letter א. R. Jeremiah was sitting in the presence of R. Hiyya b. Abba and noticed that he prolonged (Echod) exceedingly. R. Jeremiah said it was not necessary for him to thus prolong it, as long as he had said it with kavanah (Ber. 13b). R. Hama b. Hanina said: Whoever reads the Shema with a distinct pronunciation of the letters, Gehinnom is cooled for him (Ber. 15b). If a man make a mistake in reciting the Shema he should go back and repeat it (Ber. 16a). A Baal Keri meditates but does not utter the Shema (Ber. 16a).

(b) One should not pray too loudly. R. Chanina said: He who makes his voice heard during prayer is of the small of faith (as though God were hard of hearing). He who raises his voice when praying is of the prophets of falsehood (1 K. 18:28. These prophets "cried aloud") (Ber. 24b). He who responds Amen must not raise his voice above him who pronounces the benediction (Ta'an. 45a). R. Jonah prayed in silence in the synagogue, but his prayers were loud at home (J. Ber. 4:1). The Amida was intended to be offered partly in solemn silence and partly in plaintive voice (but the rest of the service did not have to be that subdued, J. Ber. 4:4).

(c) Prayer should be chanted with the right tune. We know definitely that the Pentateuch had to be chanted in a certain way. The Talmud says: He who reads the Pentateuch without tune shows disregard for it and its laws (Meg. 32a). These tunes could not be secular. He who does so abuses the Torah (Sanh. 101a). The Shliach Tzibbur was supposed to chant in a certain way in order to interest those who listened. That is why R. Judah b. Ilai said that the intercessor must have a sweet voice (Ta'an. 16a). There gradually arose specific chants for various texts and times.

CHAPTER VII - CHARACTER AND PERSONAL

(a) He who prays should be just. Upon the prophetic principle of
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 the importance of righteousness the Rabbis built their concept that the efficacy of prayer was proportionate to the righteousness of the person who prays. The Talmud says: "Three cry (to God in prayer) and are not answered: he who gives out money for interest without witnesses, or acquires slaves, or the person who is bossed by his wife. Some say that these types of persons have not only a bad fate in this world but they do not go to the other world" (B. Mez. 75). The Midrash stresses that Ps. 145 does not say, "God is near to all", but "God is near to all who call upon him in truth, b'emet." This means obeying the mitzvot and being kind to people (Ech. r. 3:23). God says: "If you have obeyed the mitzvot I will heed your prayers" (Dt. r. 7:4). Midr. Teh. (Bu. p. 125) stresses (with Prov. 15:8) that God desires only the prayer of the "Yeshorim". There is a terillah תרי"ל, a foul prayer, of which God does not take heed. It is the prayer of the person who is not righteous nor ready to be. "God does not answer the prayers of him whose hands are stained with robbery, as his prayer is with sin. This is in accord with Isaiah 1: "When ye spread your hands I will not listen as your hands are full of blood." But Job who did not rob, his prayers were pure and were ultimately answered, as it says in Ps. 24: He that hath clean hands and a pure heart. He shall receive blessing from the Lord" (Ex. r. 22 :4). If a man is wicked in his deeds when he must first cleanse his heart from every covetousness before he prays, as it is said in Job 16:17: "No robbery on mine hands and my prayer is clean" (Gen. r. 22:3). "He who does kindness, he can be assured that his prayer will be answered" (Midr. Teh. Bu. 313). The Talmud tells the story that R. Eleazar would

give a coin to a poor man before he prayed, as Ps. 77 said: "I will see Thy face פָּנֶיךָ" (B. B. 10; Yeb. 64a). "The prayer of the righteous can change the disposition of God from wrath to mercy." R. Isaac said: There are four ways of cancelling God's judgment against us: charity, prayer, changing name, and changing the way we give our charity. Some say it can be done by changing our residence" (R. H. 16b). Tanh. (Horeb, p. 441) says: "Keep the mitzvot and live", quoting Ps. 17. "Before a man can be forgiven for the social sins he has committed he must first make restitution. He must make friends with his neighbor before these prayers for forgiveness can be answered" (M. Yoma 8). R. Ami says: A man's prayer is not accepted unless he puts his heart into his hands (~~was~~^{acts} righteously), as it is said in Lam. 3:41, "Let us lift up our heart with our hands unto God in the heavens" (Taan. 8a).

(b) A man should be socially minded when he prays. Abbai said: A man should always associate himself with the community. He should pray: "May it be Thy will, our God, to conduct us in peace" (Ber. 30a). The idea here is not only that the form of prayer should be in the plural (our, us, etc.) but that man's aspiration should be for the common social values. He who prays for others will be answered first and be relieved himself of the same need, for "the Lord turned the captivity of Job when he prayed for his friends" (Job 43:10; B. K. 92a). Rabbab. Huna the elder said in the name of Rab: Whoever has it in his power to pray on behalf of his neighbor and fails to do so, he is called a sinner (Ber. 12b). Elimelech and his sons were punished for their failure to pray for their generation (B. K. 92a; B. B. 90a, 91b; Ber. 10b). The converse of this was the attack on selfish prayer: "Let not the prayer of the wayfarers find entrance, O

Lord, before Thee." This prayer was made in the Temple against those who would selfishly ask for dry weather, even though the land needed rain (J. Yoma 5). The selfish prayer even of ^{the Temple} an entire people was criticized. There is a story in the Talmud: "The angels wished to sing praises to God while the Egyptians were drowning in the sea, and God rebuked them saying: Shall I listen to your hymns when My children are perishing before My eyes?" (Meg. 10b; Sota 36a). That is the reason why we eliminate Ps. 113-118 (Hallel) on the seventh day of Passover, the traditional anniversary of the drowning of the Egyptians in the Red Sea.

(c) The idea of intercessory prayer probably arose out of this belief in the superior value of the prayers of the good. Dr. Morgenstern says the intercessory prayers mentioned in the Bible are J₂ and E, and came into existence just before the time of Jeremiah. ⁵³ The theology of these passages is such that they could not have appeared before this time. In Jer. 15:1 Yahweh tells Jeremiah: "Even if Moses and Samuel were to stand before Me, I would have no compassion upon this people." This obviously rests on the tradition that Moses and Samuel could wield unusual influence on God through their prayers. In E (Gen. 20:7,17) we find that God says to Abimelech in a dream: "Return the man's wife for he is a prophet; and let him pray for thee, that thou mayest live." When Sarah is then returned, Abraham's prayer heals Abimelech. We find also the story (Gen. 18:17) of Abraham arguing, with great influence on Yahweh, for the men of Sodom. He argued that since God is just He cannot destroy the righteous with the wicked. This gives a clue to its date. It must be later than Amos, for it rejects as unworthy of God the destruction of the righteous few with the wicked. It is later than Isaiah, though Isaiah feels that a righteous

minority will survive. Abraham feels that merits of the few should avert the well-deserved punishment of the many. This is a doctrine of vicarious salvation beyond the ideas of Isaiah. Thus the word *Shema* gradually came to have the meaning: praying for someone else. Moses, the great Jewish leader, is presented in Scripture as beginning his activity not only as redeemer and lawgiver of Israel but as intercessor, even for his enemy Pharaoh (Exod. 8:24-26; 9:27-29; 10:16-18). Many of the prayers of Moses become the models of later Jewish liturgy. There are many other great biblical figures who pray for others: Samuel, David, Jeremiah, Elisha, Job.

In the later days of the Second Temple pious people were said to live in Palestine who were endowed with superior power at prayer. Büchler says that the *Shema* *Shema* referred to in the Talmud, who are called upon to intercede in prayer, were very righteous men, not ~~the~~ miracle-working Essenes as many great scholars have said. One of them was the legendary figure of Onias the circle-drawer, who is said to have lived in the 1st century B.C. and could bring and stop rain by his prayer as Samuel had once done (Taan. 23a). Gen. r. 13:7 says: "There was no man as yet on earth to make the creatures worship God as did Elijah and Onias the circle-drawer by bringing down rain from heaven through prayer." Josephus gives a pathetic story of the heroic death of Onias (Ant. 14:21): "There was civil war between the two brothers, Aristobulus and Hyrcanus. The latter was besieging Jerusalem and found Honi outside the city. Hyrcanus asked Honi to curse those in the city so that Hyrcanus could win. Honi prayed instead: 'O God, King of the universe, since they that stand now with me here are Thy people, and those that are besieged are Thy priests, I beseech Thee that Thou mayest neither hearken to the prayers of those against these, nor

bring to effect what these pray against those*, whereupon they stoned him." The Talmud says that his two grandsons, Abba Hilkiyah and Hanan the Hidden, also had this miraculous power of bringing down rain for the people by their prayers (Taan. 25ab). Both were said to be very virtuous. There is a story in the Talmud that the Rabbis sent a pair of scholars to Abba Hilkiyah asking him to pray for rain. When they came to his house they did not find him at home. They went to see him in the field and he was ploughing. They greeted him but he did not heed them. Towards evening he picked up chips of wood and, carrying the chips on one shoulder and his cloak on the other, went home. The whole long way he did not put on his shoes, except when he had to cross the water. When he came to thorns and shrubs he lifted up his garments. When he reached the city his wife came to meet him bedecked with her finery. Arriving at the door of his house, he let her enter first, then he followed. He sat down to eat, but did not invite the scholars to join him. Distributing cakes to the children, he gave to the older child one and to the younger two. Turning to his wife, he said: "I know that these scholars came to see me on account of rain; let us go up to the roof and pray: the Holy One, blessed be He, will perhaps accept our prayer, and there will be rain." On the roof he stood praying in one corner and she in another. The clouds appeared first over the corner where the wife stood. He then came down to the rabbis to tell them that they do not need his prayer, but they realize that he is modest and has already prayed for them. They then asked him to explain his strange actions that afternoon. He said to them: I hired myself out for the day, so I thought I had no right to interrupt my work. I wore the garment on the other shoulder, as the garment was borrowed. I preferred being

scratched rather than tearing the garment, that was why I lifted it when I crossed the bushes. My wife came to me all dressed up so that I should not cast an eye upon another woman. There was not enough food. I did not want to invite you and get thanks for nothing. I gave the younger child more cake as he goes to school. The clouds gathered over the corner where my wife stood because she is a kinder person than I am." Hanan was called the Hidden, as in his modesty he used to hide himself. We also hear of Hanina b. Dosa who was summoned by both Johanan b. Zakkai and Gamaliel II to pray for their six sons (Ber. 33a-34b). R. Jose the Galilean is also mentioned as one who could intercede for the people and bring rain (J. Ber. 9b).

Later generations would refer to these great heroes of prayer and bemoan their departed power. One said: When R. Judah took off his shoes once (prepared to fast and prayed for rain) the rain descended; but we afflict our souls and cry aloud and there is none that takes notice of us. Our predecessors jeopardized their lives for the sanctification of the Name, but we do not (Ber. 20a). In later times when they wanted someone to pray for rain for the community they would "place before the Ark an old and experienced man, who has children and his house is empty, so that his heart may be wholly devoted to prayer; one whose youth has been spent virtuously. Or they send up a person who toils without success, who has his labor invested in the field....who is modest, agreeable, knows how to chant with a sweet voice, well versed in Scriptures, Mishna, Talmud, halachoth, aggadoth, prayer. That is why they asked R. Isaac of the school of R. Ami to pray for them" (Taan. 16b).

The great intercessory prayer of our liturgy is the Kaddish. It *is designated*

in Palestine in the last century B. C. E. The absence of any reference to Jerusalem and the destroyed Temple, its simple, unmythical eschatology, point to a date before the destruction of the Temple. The ^{messianic} Pater Noster implies that a Kaddish-like prayer was in existence at a period of the rise of Christianity. (De Sola Pool, The Kaddish, 2nd ed., p. 23). With the transfer of the center of Jewish life to Babylon the Kaddish received there its distinctive literary form. Originally it was a closing doxology at the end of a lecture (Pool, p. 10). "When Israel assembles in the houses of study to hear the aggadah from a preacher, one ought to respond

קדשן קדשן קדשן (Ber. 3a; Sab. 119b). It was said to dismiss the congregation with a note of messianic hope. (It is the principle elsewhere stated in ending in a קדשן J. Meg. 74b). The discourse (קדשן - קדשן) was divided into three parts: (1) Introduction קדשן (2) The exposition itself קדשן (3) Conclusion קדשן (Bacher says the Conclusion was called קדשן or קדשן but קדשן was a parting address). The Conclusion ended with words of comfort from messianic lore. It seems that the different preachers would gradually develop fixed forms for their conclusions. (J. Ker. 4:2, 7d). This concluding doxology was gradually called the Kaddish in contrast with the less sacred nature of the preceding aggadah. It was composed in Aramaic; not the popular kind but the school language of the Targum, a semi-Hebraic form of Aramaic (this linguistic composition is original, Pool, p. 17). The older portion of the Kaddish was a sort of messianic prayer based on the eschatological ideas of final redemption at the end of days as found in Ezek. 38:23 (The victory of God over Gog and Magog stated there will result in the hallowing of God's name in the world, and the complete fulfillment of

His will.) (Like the Paternoster: Hallowed be thy name, thy Kingdom come, Thy will be done on earth as it is in heaven, etc.)...From the doxology in the house of study the Kaddish gradually became part of the liturgy, and finally ended up by also functioning as a prayer for the dead. The latter easily developed out of the great emphasis made upon the efficacy of saying the response to the Kaddish. (The mystic Joshua b. Levi of the 3rd century said: "The evil decree is annulled for him who responds with complete devotion", (Shab. 119b); R. Dimi of the 2nd century even said: One may interrupt the Shemone Esreh or the study of Ezekiel's mystic chariot to make this response" (Ber. 21b)... "It is a sure omen of salvation when one gives this response in a dream" (Ber. 57a)). It was also held that the righteous respond with *Yehi Shalom* from the Garden of Eden, and the transgressors of Israel answer *Yehi Ra'ah* from Gehinnom (Pirke d. R. E. 2). A further belief was that "the son vindicates the father" (Sanh. 104a). Every man should leave behind a son ("God is full of condemnation for him who leaves no son to take his place" (B. Bathra 116a)) because ^{he} this son he lives ("One lives in one's male children," says the mystic Simon b. Yohai (Taanith 5b); David left a son behind worthy of himself and therefore of him it is said, when he died, that he slept; but Joab left no son behind who inherited his greatness, so of him it is said, he died" (B. Bathra 116a, based on 1 Kings 11:21)) and is redeemed (the dead require atonement and none can do this better than a son or grandson (Pes. Rab. 95b; Sanh. 104a; Isa. 29:22 interpreted as the redemption of Abraham by Jacob, Gen. r. 63)). This resulted in the recital of Kaddish by orphans to redeem parents. A legend gradually grew up in Gaonic times (after the close of the Talmud) that Akiba taught an orphan to

recite the Kaddish in order to save his father from Gehenna. Later Rabbis denied this efficacy of the prayer and say that it was to be said merely in recognition of the parent's merit. The general feeling of the masses has always been that this prayer could save the parent from the fires of Gehinnom. The Kaddish is therefore said only for eleven months so as not to suggest that the parent is so unworthy as to receive a maximum sentence in Gehinnom.

A prayer for the government is recited every Sabbath after the Haftarah. This is based on Jer. 29:7 and Aboth 3:2, "Pray for the welfare of the government." It closes with a prayer for Israel and Zion's redemption (Jer. 23:6; Is. 59:20).

The superior value of the prayer of some people does not mean that man needs an intercessor (man or angel) when he prays. R. Judan of the 4th century said: If a man has a patron, when trouble comes, he does not at once enter into his patron's presence, but comes and stands at the door of his house and calls one of the servants or a member of his family, who brings word to him: So and so is standing at the entrance of your court. Perhaps the patron will let him in, perhaps he will make him wait. God is not like that. If trouble comes upon a man, he need not cry to Michael or Gabriel, but let him cry unto Me, and I will answer him forthwith, as the Scripture says, "Whosoever shall call on the name of the Lord shall be delivered" (J. Ber. 13a). The Midrash explains that God is a שׁוֹמֵר שְׁמוֹ for all people. A mortal cannot hear two persons talking at the same time, but God is not so. He hears and accepts the prayers of all who speak to Him (even though they speak at the same time). God is a שׁוֹמֵר שְׁמוֹ in another sense too. If a poor man comes before a mortal, he may not listen

to him; but if a rich man comes he will listen; but God is not so: all are equal before Him, slaves, poor and rich. It is seen in that the prayer of Moses (Ps. 90) and the prayer of the poor man (Ps. 102) are both called prayers. This is to teach that all are equal before God in prayer. God even listened to the prayer of Pharaoh (Ex. r. 21:4). God listens to the prayer of the wicked even though they only pray in trouble and when the trouble is passed they return to their perverse ways (Nebuchadnezzar, Dan. 4, Pharaoh, Exod. 9, given as examples; Ex. r. 12:9). In time of illness a man's own prayers are more effective than any possible intercessory prayer (Gen. r. 1:33).

(d) Only a person descended from a priestly family could pronounce the Priestly Benediction (Nesiath Kappayim). It was originally uttered by the Kohanim at every public service in the Temple (M. Taan. 4:1) but it was later restricted to the morning service (Taan. 25b), the Musaf service of Sabbath and Holydays, the Mincha service for the fast days, and the Neilah service on the afternoon of Yom Kippur. After the destruction of the Temple it was transplanted into the Synagogue (M. Sota 7:6). The priests would take off their shoes, ascend the platform before the ark, called the "Achan" (after the elevated place in the Temple upon which the Levites stood when they sang in the Temple service, M. Arachin 2:6), raise their hands up to their shoulders (in the Temple they would raise them above their heads (Sota 38a)), cover themselves with the Talith and face the congregation. The custom gradually developed (in post-talmudic times) for Kohanim to arrange their fingers so that five openings could be distinguished in accord with Cant. 2:9, "He peereth through the lattice." The people were advised not to look at the Kohanim when they blessed them (Hag. 16a). The priests pronounced the blessing word by word after the reading.

The above custom is probably due to the fact that some were not familiar with the text. Perhaps another reason was the growing tendency to make the priests function not as intercessory but as a delegate of the community. Thus they would follow the words as dictated by the Shliach Tzibbur (see below). We know that a gradual increase of lay control overtook even the position of High Priest in the Temple. Originally he offered a daily burnt offering to the people out of his own money. On the afternoon of the Day of Atonement he would go through a special expiatory rite for the people, bearing incense into the Holy of Holies. The Pharisees gradually insisted on paying for the daily sacrifices themselves and having a group of laymen there to indicate that the priests were not their
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 mediators to God. The difference of opinion between the Sadducees and the Pharisees about the incense on the afternoon of the Day of Atonement may
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 have been caused by the same struggle for lay control.

(e) Any capable person could be chosen by the congregation to lead it in prayer. Dr. Idelsohn points out how the idea arose that a layman
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 who was qualified could serve as precentor in the synagogue. If he knew the prayers, the modes with which to improvise the themes to fit into the prayer frames, and had a sweet voice, he would lead and the congregation would make brief responses to his prayer. These laymen may have physical deformities, but they had to be free from speech defects (B. Meg. 24b), clean in appearance (Tos. Meg. 4), and of musical ability. Laymen would take their turn at being Shliach Tzibbur, the delegate of the congregation. The professional cantor arose later due to the ignorance of the people (Byzantine and Magi persecutions had stopped the Jews from studying), and the new artistic demands that arose in order to sing the Piyutim (a

metrical form learned from the Arabs, requiring rhythmical, intricate music to render them; they came in 800-1000 C.E.). The chazzan, who used to be the beadle, during the 6th and 7th centuries became the precentor. Great chazzanim arose to give the position honor in centuries later. Even then, whenever there was a capable layman whom they wished to honor they could ask him to read any or all of the services. The character requirement is evident in the custom of the individual invited to act as Shliach Tzibbur to twice refuse the invitation as a sign of modesty.

CHAPTER VIII- PSYCHOLOGICAL

These requirements are all included in the concept of "Kavana". It means acting with the right attention, intention, concentration, and devotion of the "heart". In Rabbinic psychology heart means the inner man, conscience, mind or will. The Talmud calls prayer 282 א' 20 א' 28 (Taan. 2a) and says 182 א' 28 א' 28 פ' 112 א' 137 (Sanh. 106b). He who prays should turn his eyes down but his heart up. "Set me as a seal upon thy heart, as a seal upon thy arm" (Cant. r. 8:6). If thou canst not go to the house of prayer, pray on thy couch; if thou art unable to frame thy words, let thy heart meditate in silence (Yal. Ps. 4). It is not the person but the heartfulness of the prayer that counts: "All are equal before God. The prayer of Moses and the prayer of the poor man are both in the Psalms" (Exod. r. 21). A human judge hears only one side at a time, but God hears the whole world at once. All are equal when they come before God, women and slaves, sages and fools, poor and rich. The one important factor is that they bring their hearts. When two men go to court, one rich and one poor, the judge is prejudiced toward the rich, but God does not hide His face from the poor (if they prayed with their hearts (Midr. Teh., Bu. 196). R. Hiyya b. Abba said in the name of R. Yohanan: Whoever prolongs his prayer and calculates on it (does not put heart into it: uses prayer as a mechanical tool) will eventually come to pain of heart (Ber. 32b). R. Isaac said: Three things cause the sins of man to be remembered. One is calculating in (heartless mechanical) prayer (Ber. 32b). R. Eliezer had criticized the prayer that is "keva". R. Jacob b. Idi explains it as referring to a person who feels his prayer a burden (not an act of the

heart) (Ber. 28b). "To three sins man is daily liable: thoughts of evil, reliance on (mechanical use of) prayer, and slander" (M. K. 18). "We should not start to pray except לֵב טָהוֹר , and not in the spirit of fun or light-headedness and not with empty words (פְּסָקִים) but the prayer should arise out of the heart" (Mid. Teh. Bu. p. 463). "God requires of Israel that in time of prayer they should give Him all their hearts" (Tanh. Tovo 1) for "every fulfillment of mitzvah requires kavana" (Ber. 13ab, Meg. 20a, Hul. 31ab, J. Yeb. 8.9a). R. Hiyya quotes Rab Sifra: One who says the Tefillah must direct his heart to each benediction, but if unable to do so he must at least direct his heart to one (Ber. 34b). Rab said: If one recited only one verse: "Hear, O Israel, the Lord our God the Lord is One" with the right spirit, but was then overcome by sleep, he has fulfilled his obligation. R. Nahman used to tell his servant Doro: Worry me (to keep awake) for the first verse (Shema) but do not do so after that. R. Joseph b. Raba said his father would keep awake for the first verse but did not try to do so after that (Ber. 12a). These indicate it is not the quantity of words but the spirit with which they are uttered, the devotion of the "heart" that goes with them.

(a) Prayer needs a "pure heart". Just as Israel purified its heart before it sang שִׁיר לַיהוָה to God at the Exodus, so is man to purify his heart before prayer לֵב טָהוֹר (Exod. r. 22:4). "The Bible does not say: God is good to all, but לֵב טָהוֹר to those who have a pure heart" (Mid. Teh. Bu. p. 44 on Ps. 73:1 and Ps. 24: "He that hath clean hands and a pure heart"). This concept is often repeated in the Bible as a condition of right relation to God: "Love pureness of heart" (Prov. 22:11; cf. Sermon on the Mount, Mat. 5:8); "With the pure thou wilt show thyself pure" (Ps. 19:26);

"The words of the pure are pleasant words" (Prov. 15:26). The word "clean" is often used of religious objects in the Bible: the Israelites were to have only pure olive oil, or incense, or gold for the mercy seat, or the beaten candlesticks, or the bells of the High Priest's robe. They were to purify the sanctuary or the altar with hyssop or fire. This idea of "purity" is easily transferred to function as a concept of religious inwardness. "Make yourselves clean" (Is. 1:16). "The fear of Yahweh is clean" (Ps. 19:9).

(b) Prayer needs upright, strong, courageous heart. God does good to those who are upright in heart $\text{אֲשֶׁר יִשְׁתַּחֲוֶה}$ (Mid. Te. Bu. p. 44, commenting on Ps. 125:4). The Talmud says: Our Rabbis have taught: Four things require effort (courageous striving): Torah, good deeds, prayer, and worldly occupation. Whence is it that Torah and good deeds (require it)? "As it is said, "Only be strong and very courageous to observe to do all the law" (Josh. 1:7); "be strong"--in Torah, and "very courageous"--in good deeds. Whence is it that prayer (requires it)? As it is said, "Wait for the Lord; be strong, and let thy heart take courage; yea, wait thou for the Lord" (Ps. 27:14; Ber. 32b). "Be strong and of good courage" are the last words of Moses to Joshua and Israel (Deut. 31). It repeats itself in the Bible many times: "Be strong and strengthen your heart, all ye that hope for the Lord" (Ps. 31:24). Perhaps the statement of R. Ami: One's prayer is not accepted unless he puts his heart in his hands (not merely lift his hands but lifts his hands with his heart (Taan. 8a) refers to this courage of the heart that true prayer needs. "He who prays should put his eyes below (some say eyes above) but he must direct his heart upward $\text{אֲשֶׁר יִשְׁתַּחֲוֶה}$ (Yeb. 105b, 108a, Ber. 30a, etc.). Prayer needs this spiritual initiative

on the part of man, for "everything is in the hands of heaven except the fear of heaven" (Ber. 30b).

The heart should soar aloft to an awareness of the Divine Presence. The pious men of old used to wait an hour before they said the Tefillah in order to (first) direct their hearts to their Father in heaven (Ber. 30b). Why does the section "Hear, O Israel" precede "And it shall come to pass if ye shall hearken"? So that a man shall first receive upon himself the yoke of the commandments (M. Ber. 2:2). He who prays must feel as if the Schechina (God's immanent presence) were standing before him, as it is said (Ps. 16), "I have set the Lord before me continually" (Sanh. 22b). When R. Eliezer was ill his disciples went in to visit him. They said to him: Master, teach us the ways of life whereby we may be worthy of the life of the world to come. He said to them: Be careful of the honor of your colleagues. Restrain your children from recitation; seat them between knees of disciples of the wise; and when you pray, know before whom ye stand, and on that account will you be worthy of the world to come" (Ber. 28b).

The awareness of the Divine Presence produces, what Otto calls, the feeling of being a "creature". This is found illustrated in Rabbinic comments on Ps. 65:2, "O Thou who hearest prayer, unto Thee all flesh shall come". "R. Ezekiah said: The prayer of man is not heard unless he makes his heart like flesh (before God's divine presence)." The Midrash makes a similar point in stressing that the verse in Psalms reads: "All flesh shall come" and not "every man" (Mid. Teh. Bu. p. 3.2).

This awareness of the Divine implies reverence and patience in our

prayers. Commenting on Prov. 8:8, "All the words of my mouth are in righteousness; there is nothing froward in them," the Midrash says, "There is in them neither impatience nor haughtiness" (Mid. Teh. Bu. 2.1). Simon b. Shetah wanted to excommunicate Honi-Hammagol for his irreverent approach to God (Taan. 23a). The prayer of Akiba was effective, but not so the prayer of R. Eliezer because the Bath Kol said, "The one is of forbearing disposition" (as is proper before the Divine, Taan. 23b). R. Helbo said in the name of R. Huna: Every man in whom there is fear of God, his words are heard (Ber. 6b). In the battle with Amalek it was not Moses with uplifted hands that brought victory. It was not the brazen serpent that healed those bitten by serpents in the desert. In both cases salvation came because the Israelites looked up to their Father in heaven and subjected their will to Him (M. R. H. 3:6). The patience and reverence with which one must be aware of the Divine is further illustrated in the following: One must not stand up to say Tefillah except in serious frame of mind עליון קצוץ (opposite of עליון נוסף , lightness of mind, Ber. 30b). R. Hama b. Hanina said: If a man sees that he prays and is not answered, he should repeat his prayer, as it is said, "Wait for the Lord, be strong, and let thy heart take courage. Yea, wait thou for the Lord" (Ps. 27:14; Ber. 32b). With similar emphasis the Midrash (Teh. Bu. 44) repeats the verse from Lam. 3:25: "The Lord is good unto them that wait for Him, to the soul that seeketh Him".

Hence a man whose mind is not composed, whether due to drink (Ber. 33b, Er. 65a) or angry (Er. 65a) or worried (day of north wind, Er. 68a) or busy with business (one who has just come from a journey, or within thirty days of it, Er. 65a), should not pray. One should pray only עליון קצוץ קולו (Sab. 10). For God is near to all who call upon

Him לִפְנֵי in truth (Ps. 145; Ech. r. 3:23).

Real prayer is rededication of our spirits to the high moral goals we have failed to reach in the past. It is "receiving the yoke of the kingdom of heaven" (M. Ber. 2:2). It should be motivated by love (Yoma 96a). The highest type of moral prayer in Judaism is called תְּשׁוּבָה. It comes from the word שׁוּב "to go back", which the prophets used for repentance. The reason for their use of this term is that they were a reactionary group pleading for return to older (and higher) values. The term does not mean regret, nor a vague "sense of sin," but the self judgment implicit in a specific moral affirmation. The former is a type of anxiety neurosis, the latter is a concrete moral decision of the heart, carrying with it honest self-criticism of our past moral failings.

The prayer that arises out of sorrows of the heart is true prayer. R. Eliezer said: From the day the Temple was destroyed the gates of prayer were locked, as it is said, "Yea, when I cry and call for help, he shutteth out my prayer" (Lam. 3:8). But although the gates of prayer are locked, the gates of tears are ever open (Ber. 32b). "All the gates are closed except the gates of oppression" (B. M. 59a). "God will answer thee in time of trouble" Mid. Teh. Bu. 172 on Ps. 91:15). "The gates of mercy are never closed" (Mid. Teh. Bu. 43). In choosing the most effective person to pray in time of drought, "they place before the ark an old and experienced man (even though the elders and scholars are there), who is faced with sorrow, who has children and his house is empty, who has toiled without success" (Taan. 15a). "Only after people burst forth into tears did they get rain" (Taan. 25a). Haman prayed in "bitterness of soul" (1 Sam. 1:10). Ps. 29:2 says: "Worship the Lord in the beauty of holiness." The Talmud says: Read not בְּיוֹפִי beauty, but בְּיִרְאָה trembling. "Serve the Lord

with fear and rejoice with trembling" (Ps. 2:11; Ber. 30b). In all these the stress is made on an act of worship that arises out of earnest need. R. Joshua b. Levi says: In the time the Temple existed, when a man offered a sacrifice he had the merit of the sacrifice. Today the person who is low in spirits *אפסו ליה* (and prays) will be rewarded as if he had brought all the sacrifices, for the Bible says, "The sacrifice of God is a broken heart" (Sanh. 43).

CHAPTER IX - EFFICACY

The Rabbis believed that prayer has great power. The Midrash explains: וְיִשְׁמְעוּ אֶת צַדִּיק וְיִשְׁמְעוּ אֶת צַדִּיק "your prayers shall not be barren but they shall go on and bear fruit" (Deut. r. 3:8). R. Simon b. Aba said: There are eight psalms before the 20th Psalm (the second and the first are one) corresponding to the eighteen blessings a man prays every day. This psalm begins with "The Lord answer thee in the day of trouble" to show that prayers are answered (Mid. Teh. Bu. 172). God says: "Keep My commandments and live" (Ps. 17). God says to Israel: "Pray to Me your daily prayers and I will guard you; for it is said, 'The Lord shall preserve thee from all evil; He shall preserve thy soul' (Ps. 121)" (Tan. Hor. p. 441). R. Elezar b. Pedath said: Great is prayer before God... Dost thou want to know the strength of prayer? If it does not accomplish the whole of it, it does the half of it. By his prayer Cain's punishment was reduced. Instead of having to become a רֹשֶׁעַ he only became a פֶּגֶל (Deut. r. 8:1).

We find many statements about God's "nearness" in prayer, but this is often meant not in a sense of spiritual but practical immanence; God will surely respond to prayer. In the Mid. Teh. Bu. 42 we find: Men at first invite their friends even to sit on the bed, later on the chair, a third time on the bench, but the fourth time they say: "This man is a nuisance." But God is not so. Whenever Israel knocks at the door of God's house (comes before God in prayer) God is always glad to see him (and responds to him), as it is written, "For what great nation is there that hath a God so nigh unto them as the Lord our God is whenever we call" (Deut. 4:7). God is always near to the broken-hearted and contrite. The

gate of tears is never shut" (Ber. 32b repeats this with some variation). God, through His omnipotence, can be (Med. Teh. Bu. 167) and in His goodness is the ⁵⁷ אלהים who responds to prayer.

Rabbinic literature refers to specific examples of the objective personal efficacy of prayer.

(a) Prayer can heal. Because Hezekiah prayed he was healed (Mid. Teh. Bu. 463). "A charm against suffering is silence and prayer" (Ber. 62a). R. Hanina b. Dosa went to the upper-chamber and prayed for the sick son of R. Gamaliel and the fever left him. When the son of R. Johanan b. Zakkai became ill he said to Hanina b. Dosa, "Hanina, my son, pray on his behalf that he may live." He laid his head between his knees and prayed on his behalf and he recovered. R. Johanan b. Zakkai said to himself: "Were b. Zakkai to press his head between his knees all day long no notice would be taken of him" (Ber. 34b; see also J. Ber. 5:5). When Rabba fell ill, on the first day he did not disclose it but after that he said to his attendant, "Go announce that Rabba is ill. Let him who loves me pray on my behalf" (Ber. 55b). The prayer of Moses removed the plague from Egypt (Exod. 8:29), healed the leprosy of Miriam (Num. 12:13), both Elijah and Elisha restore apparently dead children to life (1 K. 17:20, 2 K. 4:33), Abimelech is healed of the plague by the prayer of Abraham (Tanh. Hor. 37). The Israelites were healed after being bitten by the serpents in the desert through prayer (M. R. H. 3:8).

(b) Prayer can bring length of days. Symmachus recites a teaching: "Whoever prolongs the pronunciation of the word 'echod' his days and years are prolonged for him" (Ber. 13b). R. Joshua b. Levi said to his sons: "Get up very early before dawn and go to the Synagogue and pray and you

will have long life" (Ber. 8). Ben Azzai said: Whoever prolongs his Amens prolongs his days (Ber. 47a). Our Rabbis have taught: In responding Amen we should not pronounce the word quickly or cut short, or "orphan" (not hearing its blessing), nor hurl the benediction from his mouth. Ben Azzai says: Whoever responds with "orphan amen" his sons will be orphaned, with a "hurried amen" his days will be hurried, with a "cut-short amen" his days will be cut short. But whoever prolongs his Amen his days and years will be prolonged for him (Taan. 47a). When Isaiah went to Hezekiah with the message, "Get thy house in order for thou shalt die" (Is. 38:1), Hezekiah answered, "Ben Amoz, finish thy prophecy and go. I have a tradition of my forefather, David, that even when the edge of the sword touches the neck we should not stop praying for mercy" (Ber. 10a). When they told R. Yohanan that the old men were in the Synagogue early and late, he said, "It is this which helps them (to live long)." This is like what R. Joshua b. Levi said to his sons: Rise early and stay up late to enter the Synagogue so that you may prolong your life." This is based on the scriptural verse, "Happy is the man that hearkeneth to Me, watching daily at My gates, waiting at the posts of My doors" (Prov. 8:34), after which is written, "For whose findeth Me findeth life" (Ber. 8a).

(c) Prayer can bring material prosperity. "It is written (in one part of the Bible) the earth is the Lord's and everything in it, and (in another part of the Bible) it says, "God gave the earth to the children of men." The reason for the difference is that the latter is what happens after man has made a borocho" (Ber. 35). Whoever does not make Habdala at the termination of the Sabbath or does not listen to those who perform the ceremony of Habdala will never see a sign of blessing. Everyone who

makes Habdala at the termination of the Sabbath, or whosoever hears those who perform the Habdala, the Holy One, blessed be He, calls him holy, to be His holy treasure and delivers Him from the affliction of the peoples (Pirke ARA ch. 20). God sends rain, fruit and produce because of prayer. "When thou seest a generation over whom the heavens are rust-colored like copper and do not let dew or rain, it is because there are no whisperers (prayers) in that generation. They shall turn to one who understands to whisper and he shall whisper" (Taan. 8a,9b). Honi-Hammagol, circle-drawer, ascetic, to whom people appealed in time of drought to pray for rain--he would draw a circle and say he would not step outside it until God had sent rain (Taan. 23a). Simon b. Shetah sent to him and said: "Thou art deserving of excommunication and wert thou not Honi-Hammagol, I would pronounce the ban against thee; but what can I do seeing thou art petulant with the Omnipresent and nevertheless He fulfills thy desires as a father gratifies a petulant child" (Ber. 19b). The synhedrion of the Hewn Stone Hall (in the Temple) said to Honi-Hammagol, "A generation that was in gloom thou hast brightened by thy prayer. A generation that is not innocent thou hast saved by thy prayer" (Taan. 23a). Nakdimon went to the Temple, wrapped himself in his cloak and prayed: Master of the world, it is well known before Thee that I did not do it (borrow water from the Roman general) for my own glory or for that of my father's house, but for Thy glory, that the pilgrims should have water." Immediately the skies became clouded and the rain began to fall, so that all the wells overflowed with water (Taan. 20a). It is said of R. Judah that when he would take off one shoe (to get ready to fast and pray for rain) the rain descended (in anticipation of his prayer, Ber. 20a). It is said that in the time when there was

great drought R. Akiba prayed: Our Father, our King, Thou art our Father and we have no King but Thee, our Father and our King, for Thine own sake have compassion upon us" whereupon the rain descended (Taan. 25b). "At four times each year is the world judged: Pesach for produce, Shabuoth for fruit, Rosh Hashonah for men's lives, Succoth for water." The prayers at each of these times with their appropriate rites (Omer on Pesach, two loaves on Shabuoth, libations on Succoth) bring the food and life (M. R. H. 16:1). It sounds exactly like Deut. 11:13-21. He who is careful of prayer will have filled wine-cellar (Sab. 23b). "From the day that the Temple was destroyed (and that type of prayer ceased) the dew has not come to bring its blessing and the fruit has no taste...the fruit has no oil... and adultery and witchcraft have consumed everything" (M. Sot. 48a). This was not denial of the efficacy of prayer after the Temple but emphasis on the efficacy of Temple prayer and sacrifice.

(d) Through prayer a man can escape from trouble and be unafraid of enemies or demons. R. Jose the Galilean testified in the name of the Holy Congregation in Jerusalem: Whoever unites the Geulah with the Tefillah will meet with no mishap all that day. R. Ilai speaks of his brother R. Berona and says: On one occasion he united the Geulah with the Tefillah and laughter did not cease from his mouth all day (Ber. 9b). If a man dreams his death is immanent (sword was in his back) he should go early to the Synagogue, stand before the priests and hear the priestly benediction, and nothing will happen to him (Num. r. 11:9). The day Moses finished the tabernacle the Shechina came down on the world and the devils disappeared from it. The tabernacle was called "shadow of the Most High" and was to protect the tents of the Jew from plague (efficacy of praying institution,

Mum. r. 12b). Anyone who will make the benediction immediately after he has washed his hands, the devil will not be able to accuse him at that meal (J. Ber. 31:1). Israel won in its war with Amalek not because Moses kept his hands up but because Israel looked up to God and prayed (M. R. H. 3:3). R. Isaac said the reading of the Shema before retiring is like a two-edged sword against demons (Ber. 5a).

(e) Prayer can bring children. He who prays will have sons who are scholars (Sab. 23b). He who says Haddala over wine on the eve of Sabbath will have sons (Sab. 18b). R. Isaac said: Why were the patriarchs barren? Because God desires the prayer of the righteous (Yeb. 64a). This is further developed in the Midrash. God's throne was not established until His children sang songs unto Him, for there can be no king without subjects. God sends trouble or need so that the righteous will feel compelled to pray. Thus God did not give children to the wives of the patriarchs in order to compel them to offer petitions to Him. Why did God bring Israel to great danger at the Red Sea before delivering them? Because God longed to hear Israel's prayer. What is it like? asked R. Joshua b. Levi. It is like a king who was once travelling on the way and a king's daughter cried to him: "I pray thee deliver me out of the hands of these robbers." The king obeyed and rescued her. After a while he wished to make her his wife, but she was silent. What did he do? He hired some robbers to set upon the princess, to cause her to cry out, that he might hear her voice once more. As soon as the robbers came upon her she began to cry out to the king and he hastened to her saying, "This is what I have yearned for, to hear thy voice." Thus it was with Israel. When they were in Egypt, in

bondage, they began to cry out and ~~hanged~~ their eyes on God, as it is written, "And it came to pass...that the children of Israel sighed because of their bondage and they cried." The scripture goes on to say: "And God looked upon the children of Israel. He began to take them forth from Egypt with a strong hand and an outstretched arm. And God wished to hear her voice again but she was unwilling. What did God do? He incited Pharaoh to pursue them, as it is said, "And he drew Pharaoh near". Immediately the children of Israel cried unto the Lord. In that hour God said: For this I have been seeking, to hear your voice, as it is written (in Canticles), "My dove is in the clefts of the rocks, let me hear thy voice, the same voice which I first heard in Egypt." (Ex. r. 21).

(f) Prayer can attain for man his personal ambition. Moses stood in prayer before the Holy One, blessed be He, until he wore Him out; until He annulled his vow for him. R. Eliezer said: Greater is prayer than good deeds; for thou hast no one greater in good deeds than Moses our teacher, nevertheless he was only answered through prayer, as it is said, "Speak no more to me of this matter," and this is followed by, "Get thee up to the top of Pisgah." Thus through prayer Moses managed to get to see the promised land from the distant mountain top (Ber. 32b).

Prayer can have great social efficacy.

(a) It can ~~raise~~ a people. R. Illia b. Yibreca said: If not for prayers of David, all Israel would be mere grease-sellers (greaseballs) (Sotah 49a).

(b) Prayer can save a people from its enemies. All the time the voice of Jacob is heard in the synagogues and houses of study the hands of Esau cannot dominate them. At any time the chirping (fledgling Jews) is not heard from the synagogue and schools, then the hands of Esau are

evident (Pes. Echa R). R. Judah quotes Rav: If Israel had kept the first Sabbath (of prayer) no nation (like the Amalekites) could have subjugated them. If all Israel kept two Sabbaths in the real spirit then at once Israel would be redeemed (Sab. 118b). God said to Israel: If you had even kept only the Shema of the dawn and the dusk you would not have been handed over to your conquerors (Sota 42). Why is Israel compared to a worm? Just as a worm smites the cedars with its mouth, so Israel has its mouth as its one weapon. The Amorites were defeated "with my sword and bow" (Gen. 48: 22); sword--that means prayer, bow--that is entreaty (Tan. Hor. p. 221).

(c) Prayer can resurrect a people. Amos says, "Seek me and you shall live." Mal. 3:7, "Return unto Me and I will return unto you." Ezek. 37:12, "Behold, O my people, I will open your grave...and shall put my spirit in you and you shall live" (Lam. 4. 5:21).

(d) Prayer can change the fate of a people. Prayer averted the decree of doom against Nineveh (Jonah 3). Abai said: Jerusalem was destroyed only because they did not keep the Sabbath. Abbahu said: They would not have destroyed Jerusalem if they had read the Shema twice a day (Sab. 119b).⁵⁸

(e) Prayer and the recitation of the Shema are among the things which keep the heart of Israel awake in the exile (Cant. r. 5:2).

(f) Prayer can unite a people. "If he is standing outside the land, he must direct his heart toward the land of Israel. If he is standing in the land of Israel, he must direct his heart toward Jerusalem. If he is standing in Jerusalem, he must direct his heart toward the Temple. If he is standing in the Temple, he must direct his heart toward the Holy of Holies. If he is standing in the Holy of Holies, he must imagine himself in front of it. Thus if he is standing in the east, he must turn west; if

in the west, he must turn east; if in the south, he must turn north, if in the north, he must turn south. As a result, all Israel will be directing their heart to one spot...This is what is meant by Cant. 4:4, "Thy neck is like the tower of David builded with turrets" (talpiyot, heap of mouths, a heap to which all mouths turn, Ber. 30a).

(g) Prayer can make a people a transmitter of light to the world. When a man builds a house he makes the windows narrow on the outside and wide on the inside, in order that the light should enter from the outside and light up the inside. When Solomon built the Temple he did not do so. He made the windows narrow inside and wide outside in order that light should go out of the Temple of prayer and light up what is without: for it is said (Isa. 60), "And nations shall come to thy light and kings to the brightness of thy rising" (Num. 4. 65).

(h) Prayer gives wings to a people. Why was Elisha baal Knophaim called so? He wore Tefillin. The Romans passed a law against their use. A legionnaire saw him. Elisha took it off and put it in his hands. The legionnaire asked him what he had in his hand, and Elisha said, "wings of a dove". Israel is compared to a dove. Just as a dove has wings as a shield above her, so are the mitzvot (prayer and others) a shield to Israel (Sab. 49a).

(i) Prayer is the foundation of society. Upon what does the world rest? On the study of Torah and on the closing words of the aggadic lesson (Kaddish) (Sota 49a). "The world rests upon three things: Torah, divine worship, service of loving kindness" (Abot 1:2). Whence do we know (that the world rests) upon divine worship? Because it is written, "And the prayer of the upright is his delight" (Prov. 15:8; Pirke ABE ch. 16). As soon as Israel recites the Shema the angels respond with a hymn. For the

sake of Israel's Shema and the angels' hymn, God permits the world to go on. Otherwise God would destroy the world, for the nations have indulged in pleasures and destroyed His sanctuary (Yalk. Mid. Num. 836, quoting J. Ber. 9, not found). R. Ishmael said: If repentance had not been created (one of the seven things created before the world: Torah, Gehinnom, Garden of Eden, Throne of glory, Temple, Repentance, Name of the Messiah), the world would not stand. But since repentance has been created the right hand of the Holy One, blessed be He, is stretched forth to receive the penitent every day, and he says, "Repent ye children of men" (Ps. 90:3, Pirke ABE ch. 43).

Prayers can change our lot in the world to come. When R. Eliezer was ill his disciples went in to visit him. They said to him: Master, teach us the ways of life whereby we may be worthy of the life of the world to come. He said to them: Be careful of the honor of your colleagues, restrain your children from recitation, seat them between the knees of the disciples of the wise, and when you pray know before whom you stand and on that account you will be worthy of the life of the world to come" (Ber. 28b). R. Yohanan says: There are three kinds of people that will inherit the world to come: He who lives in Palestine, he who raises his sons to learn Torah, and he who makes Haddala on wine on Motzo'e Shabbos (Pes. 113a). "Whoever recites Ps. 145 three times a day is assured of his part in the world to come. For this reason the two verses that precede it (in Ashre) begin with Ashre (Ber. 4b). Death and life are in the power of speech. The words of man bring him to life in this world. Who brought David life in the world to come? His confession. Whoever reads the Shema with distinct pronunciation of his letters, "Gehinnom is cooled for him" (Ber. 15b). Everyone who answers Amen with all his strength, they open for him the gates of

the Garden of Eden (Sab. 119b, Sanh. 110b-111a). Ahab, David, Menasseh the son of Hezekiah, R. Simeon b. Lakish, were all forgiven because they repented and forsook their ways. Resh Lakish when he died went to the treasury of the living, but the two companions who used to rob strangers with him on the mountains they went to Sheol when they died. They did not repent (Pirke DRE ch. 43). Prayer is the sort of thing "the fruits of which a man enjoys in this world but *כִּי יִשְׁתַּחֲוֶה לַיהוָה* the stock remains for him in the world to come" (Bor. Sab. 127a).

Prayer can have subjective efficacy in the souls of men.

(a) It can make God near. An idol seems near but it is far because it does not answer prayer (Isa. 46:7), but God is not so. He seems far (we call Him "heaven", "height of the world" Tanh. Ki Tiso), "the high one" (B. Bathra 134a) but is near when we pray. Although God sits on the *59* *הַמַּלְאָכִים* the circle of the earth and stretches out the heavens as a curtain, though He is the "high and lofty one that inhabiteth eternity *יְהוָה יֵשֵׁב עַל הַקִּיּוֹן*" (Is. 57:16), God comes to the *הַיָּדוּשִׁים* contrite and humble spirit. When a man comes to the Synagogue and whispers his words of prayer God is near to him (Mid. Teh. Bu. ch. 43). Before Abraham made God known to His creatures, He was only the God of the heaven, but afterwards He became (through Abraham's proselytizing activity^{new} and faith) the God of the earth too (Gen. r. 59:8). In every place where you go make for Me a sanctuary, I will dwell among you. In every place where My name is mentioned I will come to you and bless you (Exod. r. 33). R. Joshua b. Levi says: Even a wall of brass cannot keep Israel away from their Father in heaven (when praying) (Sotah 38b). R. Levi: Everyone who goes from Synagogue to study and from study to Synagogue merits to receive the

presence of the Shechina (M. K. 29a). He who blesses the new moon in its time will feel the presence of the Shechina (Sanh. 42a). All the time that Israel stays in the Synagogues and Schools the Lord causes the Shechina to rest among them (Pes. Bu. ch. 193). He who prays on Friday eve and says "Vaychulu" becomes a partner of God in the work of creation (Sab. 119b).

(b) Prayer makes man more moral and unburdens him of a depressing sense of guilt. The prayer of the righteous changes God from the attribute (or seat) of justice to the attribute of mercy (Suc. 14). R. Isaac said: ⁶⁰ Why are the prayers of the righteous compared to a pitchfork? As the pitchfork turns the grain from place to place, so the prayer of the righteous turns the dispensations of the Lord from anger to mercy (Num. r. 10; Yeb. 64a). Resh Lakish said: He who will strengthen himself with prayer below will have no enemies above (Sanh. 44b). Anyone who answers *אמן* with all his strength *קורעין לו את היסוד* (Sab. 119b). This phrase is often repeated. It means three things: Improvement of man's earthly lot, because man will not be punished for all his sins; improvement in man's moral nature in that the prayer had to be a form of sincere repentance; the easing of the sense of guilt in that man felt that after being sorry and changing his attitude and doing all he could to make restitution, God had forgiven him (Mid. Teh. Bu. ch. 54; R. H. 17a; Meg. 31a; Lam. r. 9:14). This is what is meant (ibid.) that God who is the hope of Israel (Jer. 14:18) is also the source of the purity of Israel.

(c) Prayers bring the blessing that is peace and strength: "Happy are we! How goodly is our lot, and how beautiful our heritage!" Happy are we who, early and late, morning and evening, twice every day, say the Shema (Mek. Exod. 15:19). Happy are those who dwell in your house *שמעו ושמחו* refers to those who wait for the Lord in prayer (Ber. 32b). "Prayer is

Israel's chiefest joy. When thou risest to pray, let thy heart rejoice within thee since thou servest a God the like unto whom there is none" (Ps. 100:3). Hence we have the benedictions whereby Israel thanks God for being permitted to pray to Him (J. Ber. 3d). "He who finds Me finds life"; if you go to Synagogue to pray and receive the Shechina (Deut. r. 7:2). "They go from strength to strength" (Ps. 84; J. Sota 16d). Thanksgiving prayer is an intimation of the Messianic Age when man will no more sin and ask for repentance but his life of prayer will be an everlasting beatitude, an eternal "garland for the brow of the Most High" (Exod. r. 21:4).⁶¹

When a man did not attain the objective of his prayer the Rabbis would give the following reasons for his failure:

1. The prayer will be answered in God's good time. In the meanwhile, let us not lose faith. This is obvious in the attitude of the Rabbis to the prayers for the Malchuth Shemayim, the Messianic Age. They said these prayers would be answered in the proper time, according to the plan that God has made from the very beginning. Sometimes this concept of a divine plan is stressed to the point where it almost denies efficacy to human initiative. While R. Joshua b. Levi said: If ye are worthy I will hasten it and if ye are not worthy, in its time (J. Taan. 63b), there were others who in their eagerness to emphasize the hope that sin could not postpone the Golden Age, even suggested that virtue cannot hasten it. One rabbi even said that the great deliverance will come not when Israel repents but when Israel sins the most. R. Judah said: In the generation in which the meeting house will become a brothel...the learning of scholars a stench in men's nostrils, and those that fear sin will be despised (Sanh. 47a). This future hope in the inevitable deliverance to come

according to some Divine plan, finds its extreme form in the messianic mathematics of the ר' יצחק who tried to predict the year when the Messianic Age would come from the statements in the apocalypse of Daniel.

The Rabbis emphasize that the answers to our prayers will come, but perhaps not immediately. In the meanwhile man must have confidence in God. There are many passages in the Midr. Teh. on Ps. 40 and Ps. 37:7: "I have waited patiently for the Lord and He inclined unto me and heard my cry"; "Rest in the Lord and wait patiently for Him." This faith in God is what makes the righteous different from the wicked. When the latter prays and is not answered (immediately) he says: Just as I prayed before an idol and obtained nothing, so I have prayed to God and obtained nothing (Tanh. Bu. Toldoth 14). The righteous man has the confidence in the future, the same sort of faith in God's ultimate salvation that made Abraham the heir of this world and the next (Mek. Beshallah 6 on Gen.15: 6), that split the Red Sea for our fathers (ibid. 3) and made the Holy Spirit rest on them so that they uttered their song (ibid. 6); for as Hab. 2:4 says, "The righteous shall live by his faith."

2. The thing man has asked is not good for him. God has answered (or will answer) the prayer in the way that is really best for man. The Midrash says that Solomon prayed (1 K. 8:12): "Lord of the world, when an Israelite comes and prays and asks for sins or something else, if it be suitable, give it to him, and if not, do not give it to him, as it is written, 'And give unto every man according to all his ways as Thou knowest his heart' (1 K. 8:39). (But God will answer every prayer of the Gentile, Tanh. Bu. Toldoth 14, Bamidbar 3, Ter. 8). Man does not pray for suffering but God sends it to those He loves as evidences of His love. The

Talmud quotes with approval the line of Proverbs (3:12): "Whom the Lord loveth He correcteth, even as a father the son in whom he takes pleasure" (Mek. Bahodesh 10; Sifre Deut. 32). R. Jose b. Judah said: Precious to God are chastisements, for the glory of God lights on those on whom chastisements come (Sifre Deut. 32). Through suffering Israel obtained the three most precious things: Torah, the land of Israel, and the world to come (Sifre Deut. 32; Pesik. Bu. 152b). The pious man will make his life an *olam* by realizing that his suffering is because "the Lord takes pleasure in him" (Is. 53:10; Ber. 5a).

The really righteous man will feel as did R. Eliezer b. Hyrcanus when he prayed: "What is good in thy sight do" (Ber. 29b). It is this acceptance of the will of God which in part differentiates prayer from the spell. The righteous man will have that faith (confidence) in God which finds its best expression in the words of Akiba: A man should habitually say: "All that the Merciful does is for the best" (Ber. 60b).

3. The prayer was made too late (see Chapter II).
4. The prayer was not complete. It failed to comply with all the necessary conditions. The Talmud says that efficacy of prayer depends on its being *shema* (R. H. 16a). Rashi explains *shema* as *שמע*: to have *שמע* (see Chapter VIII). The writer of this thesis suggests that *שמע*, although interpreted and used by many as the adjective for the quality of *שמע*, really meant compliance with all the conditions, social and physical as well as psychological (see Chapters I-IX). The word *שמע* is often found with *שמע* (Is. 38:3; 2 K. 20:3), but even in such places it does not indicate a mere psychological condition but refers to a total behavior correlative: "Walking". This tendency

to use an emotional term as the surrogate for a complete behavior-feeling-thought situation finds its parallel in the biblical use of "fear" and "love" of God for conformance to a complete religious ideal of life⁶² (Ps. 34:12). If we are to understand the deeper meaning of the term

נסתור נסתור we must realize this metonymy of the mind. In the light of the above material we will then conclude that the Rabbis believed that in order for prayer to be truly נסתור and have efficacy in our lives it needs not only the inwardness, as Bahya ibn Pakuda later stressed in his Chovos Halevovos, but the "outwardness" of a life of mitzvoth, as Judah Halevi later emphasized. Otherwise we merely utter words but do not pray.

NOTES

1. Bergson has laid much stress on the tendency of mind to select only the permanent. This is reinforced by language. At its best language is static and cannot deal adequately with dynamic processes. It is too crude, however skillfully used, to really express our consciousness. Words are too few and wooden to describe what is within. Language was developed to describe at the common sense level what we see or hear, not hearing and seeing. Not only vocabulary but syntax distorts. When we say "I have a thought" it does not mean something analogous to "having a penny" but "a thinking is happening in me" and even "in" and "me" is misleading. The result is that language not only hides ^{our} thoughts from other people but ~~it~~ is a veil hiding our thoughts from ourselves. (See Ogden and Richards "Meaning of Meaning".) We ought to create a dynamic vocabulary that will describe the fluid consciousness. The most desirable type of language will be somewhere between poetry and music. This would attempt neither explanation nor description but suggestion or intimation. It would not define but point to similar insights in the lives of those to whom it is addressed. (See Joseph Wood Krutch's "Experience and Art". Here he denies the pessimism of his previous volume, "The Modern Temper" and admits that poetry will live as long as people share "premises" and can intimate to each other. He makes the mistake however, of saying that

literature must be provided with a structure of convictions derived from philosophy and religion for the artist to tap. The fact is that religion and philosophy does not create these premises but merely organizes them. Great poetry always points beyond its concepts to the fullness of immediate experience. The best analogy is that of "still/waters" reflecting the heaven. A woddland lake at moonlight does not reflect its own color but that of the moon high up in the darkness..Poets must learn how to master their medium so that they can reflect this moon in the souls of people. ~~He~~ must not try to blame religion for ~~his~~ own lack of skill.)

2. Schechter Solomon..Aspects of Rabbinic Theology, introduction.
3. ibid..p.15 "Insensibility to theological consistency is the vice of Rabbinic literature".
4. Abrahams Israel "Rabbinic ideas of prayer", JQR, vol. 20, 272.
5. Fishberg Morris..The Jews..1911..p.101, Photos by Galton.
6. The above definition will only fit what Soderbloom calls "personality asserting" religion. The oposite of this is "personality denying" religion. Heiler makes a similar distinction, calling the one "prophetic religion" and the other "mysticism". The differences between the two are essentially the following:

- a. God idea; M (mysticism) tends to assume that God is a monistic absolute, usually impersonal; a static, unthinking, unacting, "abyss" without ethical or aesthetic predicates.

P. (prophetic religion) assumes a creator, worker God who is a dynamic influence in history. (They may both use the via negativa in their theological concepts but to M this is a negation ^{and} ~~but~~ to P it is a double privation. The former is a conceptualized zero, the latter is a "must" affirming the great reality..I am indebted for this suggestion to Dr. Diesendruck's interpretation of the negative attributes of Maimonides.)

- b. Intercourse; M seeks a surrender of personality and an ultimate emptying of the mind. Its four main stages are: Purification, Illumination, Union, Oblivion.

P is always conscious of a "Thou" and aspires to work with it and speak to it in order to attain Its strengthening friendship and guidance.

- c. Behavior; M is not interested in action but in the contemplation leading to "emptiness". It flees from action and social duty through a reflected devotional life, ~~that~~ sometimes ~~gives~~ with visions and auditions, to an ultimate goal, where neither thought nor feeling exists. It is a systematic suicide of all interest in the time-process. P is interested in action, the world and personal consciousness.

The confusion exists in historic religions because there is often a syncretism of these two opposite tendencies, both using the same verbal and behavior systems. There are various degrees of fusion. We may find M compromising with P and accepting the value of action but, even then, using it as the first stage of the discipline that will lead to a final surrender to the great impersonal. P sometimes accepts the metaphysical thinking of M about the "One" and ceases to stress a personal God idea but retains the emphasis on the personal values of aspiring men. The extreme of M is found in the Upanishads, the Vedanta of Sankara, Hinayana school of Buddhism and Plotinus. The extreme of P is found in the prophets of Israel. We find composites in the Tao mysticism of Lao Tze, Hindu Bhakti mysticism, Hellenistic mystery religions, Philo, Sufism of Islam, Christianity. When Suso says "man must sink away from himself and all things" he was speaking as part of the M tradition, pleading for the same negative process of social and personal suicide that the Indian refers to when he speaks of "annihilation" "becoming nothing". The goal of this process is a joyless indifference, complete anaesthesia and cataleptic rigidity. In Christianity we often find the re-interpretation of the old Jewish prophetic tradition as the mere symbols of the mental states of this negative process... The M tradition can be traced, in the main, directly or indirectly, to India; and the P tradition to the hills of Judaea.

The M tradition is usually spread by recessive, pessimistic, feminine types. The P is the expression of the active lovers of the world and men.. The M tradition comes to the fore when a civilization is overwhelmed by calamity. e.g. Orphism in Greece, Upanishades in India, Taoism in China. The P tradition characterizes all primitive groups and peoples who have a hopeful faith in the future. e.g. nineteenth century Europe and America. Spengler's statement that civilizations have a 1400 year cycle beginning with optimism and extrovert conquest and ending in pessimism, extreme introversion and social paralysis can be related to this analysis. His own popularity is the proof of the partial truth of what he says.

7. Heiler says; Das Gebet ist also ein lebendiger Verkehr des Frommen mit dem persönlich gedachten und als gegenwärtig erlebten Gott, ein Verkehr, der die Formen der menschlichen Gesellschaftsbeziehungen widerspiegelt". Das Gebet p.491.

Whenever philosophy gives up this naive realistic belief in a personal something outside of society that is the determiner of our destiny and who is felt to be present in prayer (like the "Du" of the Chasid), then prayer ceases to have real power.. The great stream of western philosophy tends to think of God as an impersonal Absolute, the "World-Ground", "World-Principle", "World-Soul", "Idea of the True, Beautiful and Good", or a

postulate of the reason, but he is not Lord or Father whose nearness to him who prays is an absolute certainty. (This is perhaps due to the fact that western metaphysics derives its concepts from Greek mysticism, with its tendency towards impersonal ideas of reality.) The result is that to most of these philosophers prayer is neither a power nor felt to be indispensable. Man can as little enter into a relation of prayer to "First Unmoved Mover" of Aristotle, or to "Anima Mundi" of the Stoics, to "Deus sive natura sive substantia sive univrsium" of Spinoza as to the "Grand etre" of August Comte. There is no possibility for "fellowship with God". Philosophy usually does not assume the existence of a Determiner of destiny who is a personal being, present and responsive. Except in the recent materialism and mechanistic naturalism these philosophers-whether due to deeper understanding or the conservative pressure of the masses-do not reject prayer altogether, but they usually preserve and transform it into contemplation. Prayer is retained as the recollection of the impersonal divine, or as a symbol of certain subjective psychological moods. It ceases to be a dialogue and becomes a monologue. Kant and others like him (A. Dorner, Guizot, von Hartman, etc) openly say that prayer is strictly soliloquy. Kant would keep prayer but only in public addresses because "it can exercise great influence and make a great impression". (Edward Scribner Ames denies a personal God but prays like a fundamentalist). Diderot

prays "Oh God I know not whether thou art but I will think as though thou didst look into my soul. I will ask as though I stood in thy presence". We need a philosophy that does not empty prayer of its real meaning; that organizes the metaphysical pre-suppositions of the life of prayer for those of us who feel the liberating consoling value of communion with the personal present and Divine Power.

8. Prayer, rites and beliefs are never found separate of each other. They imply each other. A prayer however free, goes with the doing or ^{promising} ~~promising~~ to do or ~~refraining~~ from doing certain things and is accompanied by a minimum of implicit, though perhaps vague, beliefs. The French sociological school, Durkheim, Levy-Bruhl and their American disciples (Ames, I. King, F.G. Henke etc) have rightly pointed out that Tylor and Tiele are wrong in saying that rites arose out of individual beliefs; but they are part of a folk-dance of custom and social feeling arising before beliefs are clearly formulated. Rudolph Otto corrects the sociological school for trying to explain this "social feeling" without including the "creature experience" of man before his non-social environment. This is a healthy corrective to the ultra-sociological view which would see theology as merely, to use Shailer Mathews' term, transcendental politics. Otto wisely points out that the "sacred" arises not out of man's reaction to society alone, as Durkheim says, but as a direct response to a deeper reality found

in the universe. But due to his extreme phenomenological approach he builds up a system around a narrow atomistic analysis. The virtue of the phenom. approach is that it comes nearer the actual religious experience than does deduction from an ethical philosophical system (e.g. Hermann Cohen); even nearer than the psychology of religion which deals with processes of mind. Phenom. is interested in the content of the religious experience. It has the courage to follow the method of, to use Husserl's term, "erschauen", immediate envisioning. The trouble however with Otto is that he does not seem to have sufficient insight into the whole gestalt to relate ~~the~~ the uniquely religious to the rest of life and culture. His presentation as found in "Das Heilige" is both psychologically inadequate and historically false because he speaks of the numinous as if it arose in a psychological and social vacuum. Every experience has three irreducible aspects: cognition, affection and conation. Otto does not orient himself to this last aspect which in the primitive group is perhaps of greatest importance. As a result of this he speaks of the "numinous" which is non-moral but later ethicized. The distinction between morals and tabu is a sophisticated difference inapplicable to this stage of life. We have never found or can conceive of the living man who does not act, think and feel and is not a member of society and the bearer of a pattern of tabus. The distinction between the sacred and the moral only arises in mature societies where a pessimistic leisure class has arisen. In all prim-

itive groups mana implies tabu, a certain type of behaviour. Otto fails to make the distinction that Heiler, Soderbloom and James make between the two contrasting types of religion. The result is that he has not seen clearly the moral concomitants of personal theism and the inevitably personal feelings involved in the "creature-feeling" before the numinous. Oman partially makes these corrections in his recent book "Natural and Supernatural"...The wisest approach to religion would be to see it as the tool of a group of men trying and hoping to adjust themselves to their total environment, visceral and extra-societal as well as social.

Wherein then does religion differ from magic and magic from science? Prayer, like magic, is used as a means to change one's relation to one's environment: but it is different from magic in two respects: it entreats but magic compels; it conceives of the controller(s) of the environment as personal but magic may think it (or them) impersonal. Prayer does not arrive from spell (Frazer: Prayer is frustrated magic; Marett and Wundt speak of evolution from the imperative^a to the optative), neither does spell come from prayer (Heiler- as degenerate form of primitive prayer). There may be a chronological relation between some of them but there is no causal relation or necessary evolution from one type to another. They arose independently out of different types of awareness and attitudes (Malinowski). Religion, the prophetic type, is not prayer alone, altho prayer is its heart, but, in accord with its vision of partnership of human and the divine, it demands the use of the methods of control as part of a fuller concept of worship. Thus religion re-defines prayer

as part of a larger idea of duty.

Magic and science are both means of compelling environment. The former is the earliest type of science (Ür-science; Frazer- pseudo-science), arrested in its development by the following: "a pre-logical" (Levy-Bruhl) emotionalism (but little in common with Coarington's 'Mana') which made it almost impossible for the critical self-evaluation necessary for growth; the professional group who used it as means of income added to its secrecy in order to preserve its vested interests; the emotional satisfaction the magical technique gave to those who had recourse to it in the crises of their lives (Jane Harrison, Crawley, Gennep) made its preservation valuable as a psychological cathartic and added further to the secrecy and immunity to change. Out of the observation and reasoning of daily experience science grew up separate of its earliest level (Malinowski). Religion had socialized some of the ^{old} magic. The part it discarded became the livelihood of unsocial magicians and was called 'black-magic.' The part it absorbed was ^{part} at first for its control purposes. When new knowledge indicated the weakness of magic for control it was then retained for its social-aesthetic value and the new knowledge ~~was~~ ^{was} stressed. ^{for control} It is the aim of religion to provide both morale and moral guidance by sacralizing the crises and by continually redefining worship into a richer unity of aspiration and action. When it ceases to re-define its concepts of prayer in the light of this knowledge then it continues as a type of magic with merely cathartic value . In each generation the struggle is between the forces that would make religion into magic, for the sake of "peace", and the bearers of light who say we cannot pray without "clean hands and a pure heart".

9. Since this term is usually used of heretics we can guess that this objection to extreme praise of God was probably due to objections to the gnostic theosophical notions current in the Tannaitic and Amoraic times.
10. The High Priest on Yom Kippur, when he went into the Holy of Holies, would not lengthen his prayer in order not to "make Israel impatient" (Yoma 52). The reason is that they were frightened and felt that if he did not return soon it showed that powers of evil had gotten hold of him and this would be a bad omen for them, as he was their intercessory. See J. Z. Lauterbach, *A Significant Controversy*, HUCA, vol. 4.
R. Meir cites the case of Hannah who prayed long before the Lord and derived from it that whoever remains long in prayer is answered (J. Ber. 7c).
11. L. Ginzberg says in G. F. Moore's Notes 2.221 that this was relevant to a disputation on the frequency with which one should recite the Tefillah.
12. The genuflections gradually veered him around or perhaps he went over his head like some of the east-European Chasidim.
13. Ber. 4b; 27b-28b; Meg. 17b. Opposed to this idea we find R. Shesheth quoting R. Eleazar b. Azariah: *אין אדם יכול לומר שיהיה לו חלק ביום הכיפורים* (Er. 65).
14. This was one of the reasons for the fight between R. Gamaliel and his colleagues. R. Joshua b. Hananiah had insisted it was optional. Gamaliel then treated Joshua tyrannically. This led to the Rabbis deposing Gamaliel from the principalship of the academy and electing R. Eleazar b. Azariah as his successor.
15. Kohler: *Origins of Synagogue and Church*, p. 59
16. While some of the Rabbis said, "Prayer is greater than sacrifice" (R. Eliezer Ber. 32b), and interpreted "I am sleeping but my heart is awake" (Cant. 5:2) as: I am sleeping--no sacrifice; but my heart is awake--for

- prayer (Cant. r. 30a), there were others among the Rabbis who were more inclined to emphasize study. They interpreted the above passage, "I am sleeping--from (no more) Temple; I am awake--for the Synagogues and the study-houses" (Cant. r. 30a). Some even said that study was the highest form of worship. R. Simeon said: The sayings of the Law are more precious to me than sacrifices (Aboth DERN). We have some traditions of Rabbis who would refuse to interrupt their study when the hour of prayer came (see J. D. Eisenstein in J. E. x, 1661; Abraham, Pharisaism and the Gospels, 84).
17. The Rabbis used to say of this psalm: In the Messianic Era there will be no sin; consequently no sorrow and no suffering. But the thanksoffering will last for ever (Lev. r. 9).
 18. Morgenstern, J., Gates of Righteousness, HUCA, vol. 6.
 19. Jesus in the New Testament refers to the Shema (and so does Josephus). See Oesterley, Influence of Jewish Liturgy upon Christian Ritual. - 1
 20. Mann, J., Changes in the Divine Service, HUCA, vol. 4, p. 241.
 21. See A. Cohen, Berakot, pp. 107-110, and the short prayer of R. Hisda on p. 196.
 22. S. B. Freehof, Origin of the Tachanun, HUCA, vol. 2, p. 339.
 23. "Whoever says (in his Tefillah): To a bird's nest do Thy mercies extend, or: For Thy good be thy name remembered (implying not for ^{his} bad), or: We give thanks, we give thanks (dualism), him do we silence" (M. Ber. 5:3).
 24. A. Z. Idelsohn, Hachazon b'Yisroel, Hatoron, vol. 10, p. 3 (1923).
 25. "Fixed forms of worship were considered by the Jewish sages of old a constraint upon the free stream of our sentiments. Thus they say: Do not make your prayers a fixed form, for he whose prayer is routine, can never attain the pulsating emotions of genuine supplication. Free, improvised prayers, such as were customary in Jewish worship (ch. 5) without

artistic forms of meter and rhyme, could not but be intoned in free, improvised modal music." (Jewish Music, p. 111). He mentions, however, other influences in this direction:

1. Abolition of bodily movements (rhythmic dance or march).
2. Abolition of percussive instruments in the service.
3. General oriental inclination to unrhythmical song.

26. Kohler, op. cit. p. 69.

27. The difference between them was ⁱⁿ more than ^{reading of} text~~ual~~, however, and of these the following are the most important.

1. In Palestine the people called to read the Torah would read the portion themselves, while in Babylon there was a special reader, "Kore" and the people called up would merely listen.
2. In Palestine the Kedusha was recited on Sabbaths and Festivals only, while in Babylon it was recited daily.
3. In Palestine seven and even six adults were enough for public service, but in Palestine the least number required is ten.
4. In Palestine the Amida consisted of eighteen benedictions, in Babylon nineteen.
5. In Palestine the reading of the Pentateuch was completed in three years, while in Babylon this was done in one year. The result was that the festival of Simchath Torah was celebrated only once in three years in Palestine but in Babylon it was celebrated annually.

(See Idelsohn, Jewish Liturgy, p. 31).

28. A fixed text meant neither rigidity nor frigidity of the ritual, as so many non-liturgical Protestant scholars try to interpret, and for the following reason: First, there was freedom to make new prayers (but as

supplement rather than substitute for the old ritual). Secondly, not only is spontaneous prayer not the ^{only} form of sincere prayer, as Heller suggests all through his book "Das Gebet", but, traditional liturgy, if done with the right spirit (see chapter VIII ^{דקו קני} ~~above~~) can go deeper into the hearts and lives of men. A ritual "rich with the diction of ages" had (and has) certain tremendous aesthetic, psychological and social values that made it the height of folly for religion to ignore it as a tool.

29. Kohler, Op. cit., ch. 12.
30. Singer, Prayer Book, pp. 292, 298, 300, 304, 309, 317.
31. Idelsohn, Liturgy p. xiii.
32. Other Rabbis said that perhaps his prayer for forgiveness came at the right time but his sin was such that forgiveness will not prevent this inevitable punishment (R. H. 18a).
33. Quoted from Talmud without source in Al-Hakawa's Menorat Hamoar. p -
34. "The cleansing here has nothing to do with priestly ablution; it means simply to prepare oneself in such a way as to be able to concentrate all one's mind during the prayer without disturbance." Schechter, Aspects of Rabbinic Theology, p. 66.
35. J. E., vol. 1, p. 270.
36. Lauterbach, Should We Wear Hats in Synagogue? CCAR, vol. 38.
37. If a man has drunk as much as a fourth of a lug of wine he may not teach, but even if quite drunk he may fix an Erub (ibid.).
38. It is for this reason Kohler says the dedication prayer of King Solomon must have been written in the exile (Op. Cit., ch. 15).
39. Kohler says: The leader in community worship, in continuation of an ancient practice of the Chassidim, would lift his hands toward heaven

at the recital of the Shema. This is the meaning of "Pores al Shema" (contra Elbogen). The term corresponds to the one used for the Priestly Blessing, "Nesiat Kappaim" (R. H. 29b; Kohler, op. cit., p. 56).

40. The higher one's rank the more lowly one's conduct should be. Thus the ordinary worshipper bows at the beginning and at the end of the Amidah and Modim; the High Priest bows at every benediction; but the King remains kneeling until the end of the prayer, as did Solomon (1 K. 8:54; J. Ber. 1:5). Kohler says we find two modes of adoration throughout antiquity and in the orient today: (1) Standing erect with hands outstretched and eyes lifted up towards heaven, expressive of the soul's aspiration; (2) The whole body cast down with face touching the ground, expressing submissive humility. Between these two are middle forms, such as bending the head and kneeling. All these may be found in the Scripture (Kohler, op. cit., p. 100).

41. See J. E., vol. 1.211.

42. Taan. 30b. See Morgenstern, Three Calendars, HUCA, vol. 1.

43. This is in line with Robertson Smith's theory in his "Religion of the Semites", p. 434, that fasting is often the ritual preparation for a sacramental meal.

44. Kohler, op. cit. p. 62.

45. Mann, J., Chaggelein the Divine Service, HUCA, vol. 4, p. 296.

46. Lauterbach, Sig. Controversy, HUCA, vol. 4, p. 184.

47. Finesinger, Shofar, HUCA, vol. 8.

48. See C. S. Rankin, Origins of the Festival of Chanukkah, 1930...The reinterpretation of an older nature rite explains a great deal of Jewish ceremonies. Pesach and Succoth originally celebrated not the Exodus

and days of the wilderness but the annual recurrence of Spring and ingathering, the Spring and the fall equinox. Shabuoth originally celebrated not the revelation from Mount Sinai but was a purely agricultural festival. The Sadducean opposition to Shabuoth as a day of revelation is an echo of this earlier attitude (Finkelstein, *Harvard Theological Review*, vol. 22, p. 204). Yom Kippur was not originally the day Moses descended from Sinai bearing God's forgiveness (Seder Olam Zutra) but was the annual fall equinox. Rosh Hashonah was said to be the day God remembered Sarah and was also the anniversary of creation (R. H. 10b), but this was a priestly invention to displace the ancient custom of the people celebrating a solar new year just about this time.

49. Graetz points out that Amen was a synagogue doxology that made its way into the Psalter after the Temple was destroyed. The Talmud says that in the Temple the form of response used was "Boruch shem kovod malchuso l'olam vo'ed" (Ta'an. 16b). When the Temple was still in existence, within its precincts they responded to the various blessings and blowing of the trumpets with "Praised be the Name of His glorious kingdom for ever and ever", whereas outside the sacred precincts they responded simply "Amen". The reason for this difference is that within the Temple the Tetragrammaton is spoken, while outside its pronunciation is avoided. (See De Sola Pool, *Kaddish*, p. 46).
50. Idelsohn, *Jewish Music*, p. 5
51. Amos 5:21-24; Is. 1:11-16.
52. Al-Makawa in his *Menorat Hamoar* (Enelow, p. 40) has this ^{Prof. J. H. H. H.} statement: "In order that the prayer of those in the synagogue be answered by their father in heaven, then these people in the synagogue must be 'אבות' 'אבות' friends and lovers." This seems a restatement of the principle: He who loves best prays best.

53. Morgenstern, Moses with the Shining Face, HUCA, vol. 2.
54. Buchlér, Types of Pal. Jewish Piety, p. 87.
55. Maamodoth, See Kohler, op. cit., ch. 23.
56. Albo in Ikkarim 4,16,20,23 says that for prayer to be effective it must go with a harmonious spirit--like poetry with music (quoted from Enelow's essay in Kohler Festschrift.)
57. Singer Prayerbook; see 16th blessing of the Amida, p. 50.
58. This Talmud passage gives other reason too for the destruction: no children went to school, the people lost their shame, they made big and small people equal, they did not reprove each other, they despised the scholars, men of faith ceased to be among them (Sab. 119b).
59. Isa. 40:22. There are many other mystical descriptions in the Talmud based on Ezekiel of God's distant habitation; riding on the seventh heaven (Araboth, Ps. 68:4) where are righteous, grace, bliss, peace, souls of the righteous, and the spirits to be created, the dew of resurrection, and the ministering angels, (Hag. 12b-13a): "of God's moving to heavens more distant than Araboth when Israel sins (Der. Eretz r. 2).
60. In Gen. 25:21 Isaac entreats God. The root of "to entreat" is ^{same} the same as "pitchfork".
61. The problem in rabbinic theology was how can God hear the prayers uttered at different places at the same time? Some said He could do so because He was omnipotent and omnipresent. Others said an angel Sandalfon (Hag. 13b) is appointed to gather these prayers and make a crown of them and put it on God's head. (Mid. Teh. Bu. 167 and 380)...Gfoerer (Urchristentum 2,376 quoted by Marmorstein, Names of God, p. 166) points out that in Hellenistic phraseology "to crown" is identical with "to pray".
62. B. Bamberger, Fear and Love of God in O. T., HUCA, vol. 5

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