

ASPECTS OF PRAYER

IN THE

KIDRASH TANHUMA

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It is difficult to investigate the broad subject of prayer from any one particular source since it is so complex. Nevertheless, this is the attempt that was made. The basic reference used was the Midrash Tanhuma. Much controversy has been raised over the originality of the present edition of the Tanhuma. This was the reason for choosing this particular Midrash. It reflects Rabbinic thought during the Rabbinic period of Jewish history and at the same time it is influenced by the history of the Jewish people after that time. How did the Rabbis look at prayer? Does the fact that several hundred years probably separated the Rabbinic period from the original Yelamedenu collection, of which today's edition of the Tanhuma is an offshoot, affect the answer? These are two questions I try to answer.

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CHAPTER I

Introduction

R. Tanhuma bar Abba, a pupil of R. Huna b. Abin, was among the last of the fifth generation Amoraim. According to some scholars, R. Tanhuma began a systematic compilation of aggadic material and fixed it in literary form. It would seem plausible that his collection of Midrashim, which are no longer in existence, served as a basis for the Midrash Tanhuma, and bears his name because several discourses open with the phrase: "Thus did R. Tanhuma bar Abba introduce the discourse." The Midrash Tanhuma also bears a second name, Yelamedenu. This second name is derived from the halachic introduction, "Yelamedenu Rabbenu", "may our teacher instruct us," that appears at the beginning of some of the homilies.

The arrangement of this Midrash is a characteristic one: a halachic opening, several poems, exposition of the first verses of the Pentateuchal section, messianic conclusion. Those homilies bearing the "Yelamedenu Rabbenu" introduction also follow a certain pattern. Following the opening question, the reply begins with the words, "Kah Shanu Rabbotenu," "thus our Rabbis taught." Following this comes a discussion on the original question.

The fact that there are two names given to this one text, raises the possibility that the text which we have presently is not the original one. Most scholars agree that by omitting a certain number of homilies and replacing them with others of identical form, it was possible to produce several works out of

one original collection.

The article on the Tanhuma in The Jewish Encyclopedia cites three different collections bearing the name Tanhuma. The first is a collection edited by S. Euber in 1875 from several manuscripts dating back to the fifth century which would make this collection older than the Bereshit Rabbah. This Tanhuma is referred to in many other midrashim, as, for example, all the Rabbot, Pesikta de-Rab Kahana, Pesikta Rabbati and others.

The second collection mentioned by the Jewish Encyclopedia is called Yelamedenu from the opening words of the halachic homilies. Outside of a few references to this collection in the Aruk and the Yalkut this work has been lost.

The third collection bears the name Tanhuma and contains many passages from the other two works. It is thought that the homilies on Genesis are original except for a few revisions. Exodus was taken almost as a whole unit from the Yelamedenu collection. The rest of the collection is almost identical with Euber's edition except for a few revisions and additions. It is this Tanhuma that is quoted by Rashi.

In the book Hadrashot B' Yisrael by Y. L. Zuns, published in 1946 in Jerusalem, and edited by H. Albeck of the Hebrew University, there is a chapter dealing with the Tanhuma-Yelamedenu problem. Of interest is the section at the end of the chapter where Albeck presents his views. First, he rejects the view that the present Tanhuma is either the original Tanhuma or the original Yelamedenu. Instead, Albeck suggests that the original

Yelamedenu was used to produce certain shorter works which were given the name of Tanhuma and it is from these shorter versions that we now get the present Tanhuma.

As for the Buber edition which was published in 1875, Albeck accuses Buber of not using original manuscripts. While he does give Buber credit for Bereshit and Shemot which, Albeck admits, are from the original Tanhuma, the other three books can be traced back to the Yelamedenu which is quoted by the Yalkut and others. Therefore, Buber's edition is not the original Tanhuma, but comes from a secondary Yelamedenu-Tanhuma collection. Albeck ends with the statement that the Yelamedenu is the older collection and that the others drew their material from it.

The purpose of this thesis is not to investigate the Yelamedenu-Tanhuma problem. It is, rather, to investigate the subject of prayer as it is reflected in the Midrash Tanhuma.

The early Rabbis considered prayer to be so important for all concerned that they treated it as a matter for legal definition. When is one supposed to pray; how many times a day; during which hours of the day; in what parts of the prayer is an interruption allowed; what prayer to say when; which parts of the prayer service require more concentration than others; these are but a few of the questions which the Rabbis deal with not only in the halachic sources, but in the aggadic as well.

By dealing with prayer as a subject which belonged in the area of halachah, the Rabbis were able to establish prayer as

an institution, governed by certain rules and regulations. It is possible to say the result of establishing these rules and fixing the liturgy is rigidity. It is true that the fixing of times and seasons and formulae for prayer does tend to inhibit one's freedom of expression while in the act of praying. This fixing of prayer would even tend to reduce the act to mere habit.

Yet, this is exactly what the Rabbis desired in prayer. They felt that what could be done at any time, and in any manner, would be done at no time and in no manner. Habit was of great importance to the Rabbis.

Contrary to those who could not accept this idea, by fixing prayer the Rabbis made an inestimable contribution to the Judaism of their time. They were able to provide a simple form of prayer which united praise to God with petitions for an individual's needs and desires. This made it possible for the common man to participate in the worship of God on a complete equality with the educated class. No priest or rabbi was needed. The individual was furnished with simple and appropriate language to express what he could not find words for.

It was only through halachah that this could be done. Through halachah a regularity and steadiness of expression in prayer is established. This may be termed the concretization of prayer. The drive for this concretization is best accomplished through stimuli which, instead of being irregular and haphazard are regular and steady. It is halachah that makes of

every occasion on which a person eats, or drinks, or sees some extraordinary sight, or beholds some phenomena of nature, a stimulus for prayer. Therefore, there are the various prayers for seeing a rainbow, drinking wine, smelling spices, seeing a hunchback, etc. Halachah makes an individual aware of other stimuli that would otherwise barely be perceptible. For example, the different periods of the day as occasions for morning, afternoon and evening prayers.

Although halachah supplies the individual with the prayers themselves as a means of expression, it did not discourage the adding of prayers for individual need, even though the same halachah limited the number of times a man may say the Shemonah Ezerah. Once this was accepted it was not too much to expect a person to offer spontaneous prayer and private petition. But this could not be established until the act of praying became habitual.

Where does this all lead? It leads to an awareness of God. Prayer allows all men to experience God in the same way. Through prayer, Israel develops a relationship with God which can be compared to the relationship between father and son. In this way Israel comes to approach God with a certain sense of ease and a feeling of joy in fulfilling His commandments.

This ability to experience God through prayer was what the Rabbis were constantly striving for. It must be remembered that the Judaism of the Rabbis was not hampered by the speculations philosophy brings with its investigations. The Rabbis

had to rely only on their experience in their approach to God. This may be called mystical experience and prayer is an aspect of it.

It must also be remembered that these very same Rabbis who placed prayer within a legal framework were the composers of the liturgy which has come down to us today.

CHAPTER II

The Aggadic Origin of Prayer

(1)

George Foot Moore points out that the origin of the synagogue is unknown. It may be that it grew out of the spontaneous gathering of Jews in Babylonia and other lands of the exile. These gatherings would generally take place on the Sabbaths, feast days, and fast days. The people would confirm their fidelity to Judaism in the midst of Heathenism and they would talk of the eventual restoration.

Thus the synagogues which were established in the Exile probably based their ritual on the prayers said by the leaders and their followers. Prayer, and especially prayer in the synagogue, led to custom, which soon spread from one community to the next and rapidly became an institution of religious value.

(2)

Yet even earlier, while the temple in Jerusalem still stood, it was the practice for the people to bring the animals which were to be sacrificed to the Priests. These sacrifices were generally brought in order to atone for some wrong-doing. While the Priests sacrificed the animal, the Levite offered prayers of praise to God. It is very likely that the individual who brought the atonement sacrifice was also offering his prayer in the outer courtyard of the Temple grounds.

In the year 70 C.E. the Temple was destroyed for the second time and the Jews found themselves once again without a central shrine. Now, however, they were able to fall back on the custom established earlier, after the first destruction of

the Temple. Now they were able to offer prayer without the sacrifices. It was through prayer alone that the people sought atonement for their sins, as this was the only means they had.

The Tanhuma bears this out in the following Midrash: "The people of Israel said, 'As long as the Temple stood we used to offer a sacrifice and thus atonement was made for us; but now we have nothing to bring but prayer.'⁽³⁾"

In order to justify the new position that prayer had achieved in Jewish life especially after the first Temple was rebuilt and then destroyed in the year 70 C.E., the Rabbis of the Talmud decreed that prayers in the synagogue was tantamount⁽⁴⁾ to having offered a pure oblation in the Temple.

The Rabbis, realizing the necessity of the synagogue and the importance of the prayers, divided the prayer service into three parts: morning, afternoon and evening. (Shararit, Minhah, Ma'ariv). The Tanhuma gives us three Biblical bases for this division: first, to the Patriarchs, where Abraham is said to have instituted the morning service, Isaac the afternoon prayer,⁽⁵⁾ and Jacob the evening prayer; second, to Daniel, who, we are told,⁽⁶⁾ offered praise to God three times a day while on his knees; third, we are told that Moses envisioned the time when the Temple in Jerusalem would be destroyed and offerings would cease. He decreed then that the Israelites should pray three times a day because prayer is dearer to God than all good deeds⁽⁷⁾ and all sacrifices.

According to Rabbi Samuel bar Nahman, however, the three

daily services were established in accordance with the three changes of the day. In the morning the sun is in the east, at noon it is directly overhead and in the afternoon it is in the west. Therefore it is decreed that a Jew should pray three
(8)
times a day.

There is a better grounded opinion in connection with the halachic ruling, which stands alongside these Midrashic interpretations. The hours of prayer in the morning and afternoon correspond to the times when the daily sacrifices (tamidin) were offered in the Temple. However, there was no evening sacrifice to which the evening prayer could be connected. This led to a dispute between Rabban Gamliel II and R. Joshua ben Hananiah, as to whether the evening service was obligatory or optional. Most authorities agree it is optional, but it has remained as one of the three daily services.

In another section the Tanhuma tells us that Rabbi Judah set a fixed time for the three daily prayer services corresponding to the duration of the daily sacrifices. He states in the name of Rabbi Joshua ben Levi that since the morning sacrifices can be offered only until the fourth hour, therefore the prayer
(9)
service should not extend beyond this time. It would be a simple matter to extend this reasoning to the afternoon service and its Minhah offering.

At this point a question may be raised as to whether the haggadot may be considered interpretations of the halachot or support for them. The Tanhuma's statement (note 5 above) which

associates the three daily prayer services with the Patriarchs is an instance of a haggadic support for a halachah.

(10)
Dr. Max Kadushin in the Rabbinic Mind quotes the original source for the Patriarchal establishment of the three prayer services as noted above in footnote 5. This quotation is to be found in the Talmud Yerushalmi in the name of Rabbi Joshua (11) ben Levi. Dr. Kadushin makes this point:

In the original source-- the Yerushalmi-- the words פירשין מן הכתוב imply that those who ordained the prayers "learned" to do so from the examples provided by the Patriarchs, and not that the Patriarchs themselves ordained the prayers. The examples provided by the Patriarchs are adduced, as in Haggadah generally by mere sequence. It is thus in a modified form that Halakah employs the type of interpretation characteristic of Haggadah. However tenuous the sequence between a biblical text and a haggadic idea, the text actually serves as a stimulus to the idea. This is rather seldom true when Halakah employs that method of interpretation, whether directly or through the medium of a haggadah. In most cases, a tenuous connection between a biblical text and a halakah is a fairly good indication that the halakah in question existed before it was connected with the biblical text in that fashion. Halakah occasionally employs the method of haggadic interpretation, but in a manner greatly modified.

Whereas in some instances the haggadah may be an interpretation of the halachah, in most cases it comes in support of the halachah. The wording of the original source indicates that R. Joshua b. Levi himself regarded the haggadah as only a support for the halachah.

How important then is prayer and the act of praying in the life of a Jew? The Rabbis of the Talmud ask this question and almost all agree that even though prayer is important it should

not consume all of a person's time, since praying would then
 (12)
 lose its value. The Tanhuma tells a beautiful parable that
 gives a clearer understanding of the problem and the answer.

Antoninus asked our holy Rabbi, "What is the rule about praying all day long?" R. Judah answered him, "It is forbidden." "Why?" asked Antoninus. "You should not be disrespectful to God." Antoninus did not accept the answer he was given. So what did R. Judah do? He got up early in the morning and went to Antoninus and greeted him. "Good morning, Sir." One hour later R. Judah returned and greeted him again. "O mighty emperor." The next hour R. Judah returned and said, "Peace unto you, O King." At long last Antoninus became exasperated with Rabbi Judah and exclaimed, "What do you mean by treating royalty with such disrespect!" Rabbi Judah answered him. "Listen to what you are saying! If you, a mere mortal King, resent being greeted (13) at every hour, how much more so the King of Kings."

CHAPTER III

The Aggadic Concept of Kavanah

It is necessary to discuss at this point an idea that is very basic and essential to prayer. In addition to the outward acts, some of which will be discussed later, there is the important concept of the direction of one's thoughts and desires while absorbed in prayer. Merely reading the prayers, or going through the motions of praying without concentrating is regarded by the Rabbis as not having prayed at all. (1) In order to express this idea the Rabbis use the technical term Kavanah. This term is as untranslatable as most of the other value terms employed by the Rabbis. The meaning of this word is best conveyed by such words as intention, devotion, concentration, attention, etc.

It is this very element of intention that gives meaning to the act of prayer. A very common Jewish expression has it that prayer without Kavanah, devotion, is like a body without a soul. Therefore during the time when a person is involved in prayer, his whole being should be absorbed in the act. The Talmud brings this out by asking what the words $\gamma\lambda\lambda\delta\delta\alpha$ mean in Deuteronomy 6:5, $\gamma\lambda\lambda\delta\delta\alpha \gamma\alpha\delta\delta\alpha \gamma\alpha\delta\delta\alpha \gamma\alpha\delta\delta\alpha$. The answer is that it is a warning to Israel that while they are praying before God, they should not pray with two hearts: (2) one directed to Him and one directed to other things. This is not offering prayer with complete direction and concentration of the heart and mind.

During certain portions of the Temple service the priests

offered their benediction, the Birkat Cohanim. ⁽³⁾ The Tanhuma tells us that even the priests were warned not to recite this blessing as though they were in a hurry to get through with it. In order for the blessing to be effective, they had to ⁽⁴⁾ bless the people with full concentration.

The term Kavanah or Kavanat Halev means more than the intention to perform a religious duty in the proper manner. ⁽⁵⁾ According to Maimonides it means that a man should clear his heart and his mind from all extraneous thoughts. He should look upon himself as though he were standing in the presence of ⁽⁶⁾ the Shekinah. This is especially true in reciting the Shema. The rule is that one who recites the Shema must fix his mind to it, otherwise the person does not affirm the Sovereignty ⁽⁷⁾ of Heaven, nor is he $P'NE \cup \cup N \int \delta \int \lambda \gamma N$, ready to "receive the yoke of the Kingdom of Heaven." The "yoke of the Kingdom of Heaven" is the acknowledgement of God's sovereignty and of the obligation to love Him with mind, soul and being. The Tanhuma is very explicit in this respect. If a man is walking along the road and the time to recite the Kariat Shema arrives, he cannot be $P'NE \cup \cup N \int \delta \int \lambda \gamma N$ unless he stops, stands in one spot, and directs his heart to heaven with fear ⁽⁸⁾ and trepidation. Once he has recited the Shema he can continue on his way. However, the Rabbis could be lenient on this score when the occasion seemed to warrant it. The Tanhuma asks the question: What should one do if he is riding along and it comes time to say the Shemoneh Ezerah? The answer is that he

should get down from his mount. If this is impossible because of the value of the articles the beast is carrying, or because the person is concerned about robbers in the area, then he can pray as he rides.⁽⁹⁾

It would seem that the Rabbis placed a greater importance on the Shema and all it stood for, than they did on the Shemoneh Esreh. Otherwise, why the different attitude toward each of them regarding Kavanah? Perhaps the answer lies in the fact that the Shemoneh Esreh is a prayer expressing the personal needs of man, while the Shema expresses the duties and responsibilities a man takes upon himself voluntarily each time he recites the Shema; a man's personal needs are not as important as his duty toward God.

In Rabbinic Judaism one may find traces of primitive thought next to the most developed thought. For example, the Tanhuma points out that a slip in uttering the formula of a prayer could be interpreted as an evil sign. When one recites the Shema, he should be careful to say Echad (one) and not Acher⁽¹⁰⁾ (another) lest he bring about the destruction of the world. Another example of a similar nature is as follows: that to say Tehallelu (you shall praise) instead of Techallelu (you shall profane) while reciting Leviticus 20:2 will bring about⁽¹¹⁾ the destruction of the world.

CHAPTER IV

The Tefillah in the Aggadah

The Shemoneh Esreh, or Tefillah, forms the main section of the three daily prayer services. It is regarded as the prayer par excellence. According to Talmudic tradition the Shemoneh Esreh was instituted by the men of the Great Assembly, which included many of the Prophets. This statement seems to contradict an assertion that Simon the flax worker (Shimon Hapikeley) arranged the order of the Shemoneh Esreh in the presence of Rabban Gamliel in the proper order in Jabneh. The reason for this seeming contradiction is that several hundred years separate these two periods in history. The Rabbis of the Talmud realizing the possibility of confusion over these two statements, rather neatly reconcile the problem by stating that the Tefillah had been forgotten during this time and had to be reinstituted. Therefore, Simon formulated them afresh and beyond this it is forbidden to add any more blessings.

It would seem, from these two traditions, that the early Rabbis, by instituting the Shemoneh Esreh, merely set it up as a guide for the individual to follow when praying. The later generations of Rabbis felt the need to set this prayer up, not as a guide, but as "The Prayer" which everyone had to say. This prayer gets the name Shemoneh Esreh from the fact that it contained, at one time, eighteen benedictions. The Tanhuma offers five rather interesting Midrashic explanations as to how the number eighteen is arrived at:

First, R. Jochanan says we recite eighteen benedictions because in the last two chapters of Exodus the word "command" appears eighteen times, in reference to God commanding Moses. (4) It may be inferred from this that we are commanded to praise God as well as petition Him for our personal needs.

Second, R. Simon relates that there are eighteen vertebrae in the spinal column. During the hour of prayer a man must continuously bow down until each of these vertebrae are loosened. (5)

Third, R. Simeon said that from the beginning of the book of Psalms until Chapter 20 which says "The Lord will answer you," David is mentioned eighteen times in connection with various synonyms for the word "Psalm". (6) Therefore we pray to God for our needs. At the end of these eighteen Benedictions, God will answer us.

Fourth, R. Joshua ben Levi said that in Psalm 29, "Lord" is used eighteen times. (7)

Fifth, R. Samuel bar Nahman relates that in the Five Books of Moses, the names of our forefathers, Abraham, Isaac and Jacob, appear together eighteen times. (8) In the very first prayer of the Tefillah we recall the Patriarchs and that for their sake God will bring a redeemer to the Children of Israel.

This particular section which establishes Midrashic support for the number eighteen is typical of the style of the Tanhuma. The section begins with the formula "Yelamedenu Rabbeinu" (Our Rabbis teach) and is used as aggadic support for

something the Habbis already knew halachically. The formula continues with the answer: "Kah Shanu Rabboteinu", (Thus our Habbis teach.) Following this comes the halachic statement. (9) Concluding the section are the Midrashic statements. This is another example of Dr. Kadushin's theory that aggadah often supports halacha.

The Shemoneh Ezerh itself can be divided into three sections. The first three benedictions form the introductory formula of homage and praise, in that they glorify the love, might, and holiness of God. The last three benedictions are denominated as thanksgivings. However, it must be pointed out that the first of these is a petition for the restoration of the Temple Service and the last a request for peace. Only the middle one is an expression of gratitude.

The intermediate section contains the specific requests of the individual. Six of them are for our individual needs and six are for national need. The last Bracha of this section is a petition that God grant our prayers. (10)

In the Tanhuma we find a passage which gives us the basis for this division. We are told that the introductory portion and the concluding portion, consisting of the first three and last three benedictions, are in praise of God. The twelve benedictions which make up the intermediate sections are (11) specifically for the needs of man.

This system of prayer consisting of praise, petition, praise, has Biblical precedent from Deuteronomy 33, where we

find Moses offering his final blessing to the Children of Israel just prior to his death. This prayer is divided into three sections: verses 2-5 are verses of praise; verses 6-25 consisting of petition; verses 26-29 are the concluding verses of praise. We also find support for this formula in Psalm 149 and in I Kings, chapter 8, from verse 23 to the end. It is on this order that the benedictions are arranged.

The Sabbath, however, presents a situation in which we should not concern ourselves with our needs and desires. On this day we are commanded to rest, and the Tanhuma tells us that we recite the first three benedictions, the last three benedictions, but we rest in the middle. The reason for this is that the Sabbath was given to Israel for sanctification, for enjoyment,
(12)
and for rest.

The Tanhuma gives a second reason for not reciting the entire eighteen benedictions on the Sabbath. If someone in the individual's household were ill, then when the prayer calling upon God to heal the sick is reached the individual will recall the sick member of the family and will be troubled. This is
(13)
not the feeling one should have on the Sabbath.

In the Rosh Hashanah liturgy, however, we find that there are nine rather than seven prayers that make up the Tefillah. The Tanhuma provides a Biblical foundation for this.

Rabbah bar Haninah refers to the prayer Hannah offers at Shiloh for a son. In this prayer she mentions the name of God
(14)
nine times. The theme of this prayer corresponds to the Rosh Hashanah Liturgy, and it concludes with שׁוּבָה וְרַחֵם / יְיָ יְיָ .

On fast days, it was the custom to recite twenty-four benedictions, the regular eighteen benedictions of the daily Tefillah plus six others. In the Mishnah Taanith it is stated that these six included the Remembrance and Shofar verses (recited on Rosh Hashanah), Psalms 120, 121, 130, 102. Psalm 120 begins with the words, "In my distress I called unto the Lord and He heard me." Psalm 121 begins with "I will lift up mine eyes unto the hills, from whence cometh my help." Psalm 130 begins, "Out of the depths have I called unto Thee, O Lord". Psalm 102 begins, "Hear my prayer, O Lord, and let my cry come unto Thee". In each of these the Psalmist calls unto God seeking His help. These would appear to be appropriate themes for a fast day. Each of these six additional prayers is to be concluded with a closing Bracha.

In order to support this number of twenty-four, the Tanhuma goes to the Bible and draws its proof from the twenty-four "Renanot", cries of praise and prayer, that Solomon uttered when the Holy Ark was brought into the Holy of Holies.

Although no definite support can be brought forth from the Tanhuma, it is necessary to explain here that the reasons for the eighteen benedictions as established by the Tanhuma do not mean that these are the original number of benedictions in the Shemoneh Esreh. Today there are nineteen benedictions that can be counted.

According to Finkelstein the Amidah originated as early as the beginning of the second century B.C.E. As time went on

and various events occurred in the history of the Jews both in Palestine and in the Diaspora after the fall of Jerusalem in 70 C.E. different prayers were added and adopted by the Rabbis.

According to Maimonides the last of the nineteen presently accepted benedictions, the Birkat Haminin, was added sometime during the time of R. Gamliel who lived during the first century (18) C.E. Rabban Gamliel recognized the growing need to combat the threat of the newly formed Christianity. Therefore, he and his Bet Din established this additional Brasha, petitioning God to destroy the atheists. This was incorporated in the Tefillah increasing the number of benedictions to nineteen.

The fact that there was a need for this prayer was quite evident. The founder of Christianity attracted many people to his side by his new teachings. Among these people there must have been Jews who kept their new religious identification a secret in order to remain a part of the community. The only question was how to word the prayer.

The text of this prayer as we have it today is as follows:

And for the slanderers let there be no hope, and let all wickedness perish as in a moment: let all thine enemies be speedily cut off, and the dominion of arrogance do thou uproot and crush; cast down and humble speedily in our days. Blessed art thou, O Lord, who breakest the enemies and humblest the arrogant. (19)

This present text is certainly not the original since it was subjected to many emendations and revisions due to the many problems it presented, not only to the Christian world, but also to certain types of Jews within Judaism. It was to these Jews

that R. Gamliel must have directed this Bracha. His intention was to trick the Jews who were secret Christians into admitting their new affiliation. Therefore, the Tanhuma points out that if a person errs or omits the Birkat Haminin while repeating the Amidah, he must return and repeat the prayer. If necessary, force may be used. The reason for having the person repeat it is that he may be a Min and by repeating this Bracha he would bring a curse on himself, and the congregation would say,
 (20)
 "Amen."

The Rabbis placed a great importance on this Bracha. The Tanhuma points out that this Bracha alone is to be repeated if omitted by the reader. However, there is a second benediction which must be repeated if omitted, although the Tanhuma's reason is not as strong as it is for the Birkat Haminin prayer. This is the one calling for the rebuilding of Jerusalem. The reason given by the Tanhuma for this is that the reader may be
 (21)
 a Guthean, a member of the sect of Samaritans. The Gutheans had their own Temple on Mt. Gerizim, where they offered sacrifices. Therefore they had no need to call upon God or anyone else to rebuild a city or a Temple. Thus, if one omitted this Bracha he would be considered a Guthean.

It should be noted that the section containing this Midrash begins with the Yelamedenu Rabbenu formula. Here again the Tanhuma brings aggadic support for a halachah that was already known to the Rabbis.

When the reader repeats the Amidah he recites a prayer

called the Priestly Benediction. This prayer has its origin in the Bible where the Aaronites are called upon to bless the children of Israel (Numbers 6:22-27).

For the Midrashists, each word of this blessing allowed for a wealth of comment and interpretation. The Tanhuma is no exception:

"May the Lord bless thee" with wealth, and "Keep thee" so
(22)
that you will do the commandments.

"May the Lord cause His face to shine upon you" so that
(23)
children will arise from you who will be students of the Torah.

"May the Lord cause His face to shine upon you" so that
(24)
Priests will arise from you and make the altar bright with fire.

"May He be gracious unto you" so that there will arise from
(25)
you prophets.

"May He be gracious unto you" is interpreted by R. Hiva to
(26)
mean; may God's presence encamp near you.

In another section the Tanhuma points out a discrepancy as follows:

In one place it is written, "May the Lord lift up His face upon you." In another place it is written, "that the
(27)
Lord will not lift up His face upon you." If it is written, "He will lift up", why is it also written, "He will not lift up"? The answer comes back that He will not lift up His face upon idol worshippers, meaning He will not show them favour. Upon Israel however, "He will lift up His face", meaning He will show partiality since Israel is His chosen one. The

Holy one, Blessed be He, said, "Just as Israel lifts up their face to Me, so I will lift up My face to them," ⁽²⁸⁾ The Rabbis ask how this can be done. A poor Israelite who shares a small piece of bread with his family, and despite the fact that they are not satisfied, they say the Grace, the "Lord will lift up His face unto you and grant you peace." ⁽²⁹⁾ When the people "lift up their faces" it is in prayer. When the people do this then God will "lift up His face" meaning He will reward the people.

The reward that the Rabbis speak of is that of the Olam Haba, the world to come or life after death. The Rabbis have much to say about life after death. Some say that upon death, the souls of the righteous are immediately brought into the Olam Haba, the World-to-Come. There is another view which places this state of being at the end of all things, namely the resurrection of the dead. These ideas plus all the other speculations are not experiential but beliefs to which the Rabbis give a dogmatic character. In the Tannhuma there are two references to Olam Hazei and Olam Haba and prayer.

First, R. Akiba says that anyone who says a Shirah in this world will be privileged to say a Shirah in the next. ⁽³⁰⁾ The interpretation is based on the Song of Moses (Exodus 15) which begins וְעָלָה יְהוָה. The Rabbis interpret the use of the future tense here to mean the Olam Haba.

Second, R. Judah says that anyone who says Amen in this world will be privileged to say Amen in the next. ⁽³¹⁾

The proof text here is taken from Psalms (106) which speaks of $\text{עוֹלָם עוֹלָם} / \text{עוֹלָם}$, "from everlasting to everlasting". This is followed by $/ \text{אָמֵן} / \text{אָמֵן}$ "Amen, and Amen." "From everlasting" can mean this world, and "to everlasting" can mean the next. The first "Amen" can refer to עוֹלָם for this world and the second "Amen" can refer to עוֹלָם for the next world.

In one other Midrash, the Tanchuma states that a person occupied in the Tefillah should not allow himself to be interrupted, either by the greeting of a person of royalty or, by the presence of a snake. It once happened that R. Hanina ben Dosa was standing and praying. A wild ass came and bit him. His students drove it away and one hour later they found this same wild ass lying dead in its cave. The students said, "Woe to the man who is bitten by a wild ass and woe unto the wild ass which meets up with R. Hanina ben Dosa."
(32)

It is often said that the language of prayer is the language of poetry. This was not the intention of the Rabbis when they composed the nineteen benedictions. It was, rather, to put into words the awareness of God. Nowhere is this done better than in the Shemoneh Ezer. Each of the benedictions has its own theme and character. Each time the words, "Blessed art Thou" are repeated, God's relation to man becomes a reality, and each additional theme gains in meaning. This is indeed the prayer par excellence.

CHAPTER V

Non-Synagogue Centered Prayers

Prayer is not restricted to the synagogue alone, nor does it necessarily consist of the three daily services with their component parts. There are many acts that a Jew performs in his daily life for which he should call upon God and offer praise and thanks to Him. For example, according to the Talmud, the human body is composed of 248 limbs or parts. Each of these parts was made at God's command to perform its own special function. Therefore we are called upon to praise God every day for fashioning the human body with wisdom. (1) It is apparent from this example and those to follow that the Rabbis tried at every opportunity to transmit the commonplace into the significant. The normal, commonplace, everyday situations and actions are considered by the Rabbis as moments of sanctity, occasions of holiness. Perhaps the most commonplace occurrence in an individual's every-day life is that of eating. Before we begin eating, we take a morsel of bread in our hands and say the B'rachah "Blessed art Thou, O Lord our God, King of the world, who bringest forth bread from the earth." The act of reciting this B'rachah constitutes an act of worship. (2)

When the meal has been concluded we offer a prayer of thanksgiving to God for the food we have eaten. The Talmud points out that before the children of Israel entered the land of Israel they were commanded to bless the food they ate. This B'rachah was: Blessed...who provides food for all. Once they came into the land, it was decreed that they should include

(3)

a prayer for the Land: Blessed...for the Land for the food.

The institution of saying Grace is traced back to Abraham by the Tanhuma, commenting on the verse: "And Abraham planted a tamarisk in Beer Sheva and he called there, on the Name of the Lord God of the World." (Gen. 21:33). We are told that Abraham had the name of God proclaimed by all who passed by and ate with him. After they ate and drank, the guests would thank Abraham. But Abraham would ask, "You are offering Thanks to me? Thank the Master of the house Who gives food and drink to all creatures as well as spirit." And when they asked him where He was, Abraham answered, "He is the ruler of heaven and earth; He causes life and death; He wounds and heals...You Praise Him by saying, "Praised be the Lord to Whom all praise is due forever, praised be He Who gives bread and food to all flesh."⁽⁴⁾

As we have seen in the Tefillah regarding the addition of the Birkat Minim and the prayer for the restoration of Jerusalem, the Rabbis added prayers to the Grace after meals in order to commemorate a special event in Jewish history. For instance, as the Tanhuma points out, after Jerusalem was destroyed, a prayer calling for its restoration was added. In addition, a prayer commemorating the death of the defenders of Betar, the last stronghold of the Bar Koshba rebellion in 135 C.E., was added. The conclusion of this particular Midrash tells us that no matter how important all the other Berachot of the Grace after meals are, if one did not include the blessing over the Land and over the food, this person was to be

considered as not having fulfilled his obligation of thanking
 (5)
 God for the food he ate.

There are numerous other Barachot which the Rabbis decreed in order to make the commonplace a religious experience. The examples which follow all have one thing in common in that they all begin with the formula "Yelammedenu Habbenu", which, as we have seen before, introduces a Midrash to substantiate a halachah. After the problem or question is stated the answer is given beginning with, "Thus our Rabbis taught." This is another example of an aggadic support for an halachah which was already known.

1. On tasting oil one recites the blessing: "Praised....
 (6)
 who created the fruit of the tree."

2. Over wine one says: "Blessed....who createst the fruit of the vine." Only wine of all liquids or drinks has this special blessing because it was poured on the altar when the
 (6)
 Temple in Jerusalem was standing.

3. One who builds a new house must say the Shehechayanu
 (7)
 prayer so that He may have pleasure over his work.

4. Upon seeing a rainbow: "Praised....who rememberest the
 (8)
 covenant, art faithful to His covenant and keepest his promise."

4. On smelling fragrant spices of non-Jews, the individual is prohibited from saying a blessing. If he is walking in that area of the market place where spices are sold, he is obligated to make a blessing. However, the Rabbis do not allow the blessing if the spice store belongs to a non-Jew. This is also

extended to the Havdalah candle made by a non-Jew. The individual must not make the blessing over it.

6. One should not make a blessing over a candle or the spices of one who has died. The reason for this, according to the Rabbis, is given in Psalms (115) "The dead cannot praise
(10)
God."

7. When one witnesses a rainfall during a period of drought he offers the prayer: "Praised....who art good and dispensest
(11)
good."

8. On seeing a well-formed man or a beautiful tree one says:
(12)
"Praised....who hast made such things in His world."

The next three examples belong to one Midrash in the Tanhuma, but are separated here into the three blessings it suggests. The form is the same as the other examples, beginning with "Yelamedenu Rabbenu".

9. On seeing strange people, for example a Negro, a midget, a hunchback, a person with skin discolorations, or one who is
(13)
lame, one offers the prayer: "Praised....who differentiates
(14)
the forms of His creatures."

10. Upon seeing a cripple, a blind person or one afflicted with boils, he offers the prayer: "Praised....Judge of truth." This rule applies only when the individual was originally whole and subsequently thus afflicted. If, however, he had this affliction from birth then the blessing is: "Praised....who
(15)
varies the form of His creatures."

Although the following reference may seem out of place it

does explain the duties of a blind man regarding certain prayers and synagogue functions. The Tanhuma points out that a blind man is allowed to recite the Shema and to translate it. However, because of his condition he cannot be a reader from the Torah or, if he is of the Priestly line, participate in the Birchah Kohanim. R. Judah dissents from this view saying that anyone who has been blind from birth cannot truthfully say, "Praised... who hast created the luminaries," since he has never seen them. (16)
This man could be considered a false witness.

11. When one sees a great number of men (Rashi says that is equivalent to 600,000) then he says: Praised....who knowest (17)
the secrets (of all of these.)

The following example follows the same form of the previous eleven. The purpose of this one is to bring Biblical proof for the statement that one cannot make the blessing over the Havdalah (18)
candle until it is dark enough to enjoy the light of its flame.

CHAPTER VI

Conclusion

In gathering the material for this work, a total of sixty-one selections dealing with various aspects of prayer were found in the Tanhuma. Of this number, thirty-five selections are either introduced by the formula, "Yelamedenu Rabbenu," or were taken from such a selection and used separately for a specific purpose. The remaining twenty-six selections are fully aggadic in nature.

The breakdown of the selections as noted in the chart of Appendix B presents an interesting situation. In the chapter on the Shemonah Ezerh, it was suggested that the Rabbis placed greater emphasis on the Shema than on the Amidah. The chart shows, however, that there are only four references made to the Shema in the Tanhuma, two of which belong to a Yelamedenu section. On the other hand, the references to the Amidah number fifteen, all of which are introduced by the Yelamedenu formula or are a part of one. From this surface analysis one could draw the opposite conclusion, that the Rabbis placed a greater importance on the Amidah.

A more careful analysis reveals that six of the references to the Amidah (notes four through nine in Chapter four) deal with reasons for the total number of eighteen Berachot in the Shemonah Ezerh. Five references concern the actual make-up of the Amidah: the three divisions, the first three Berachot, last three Berachot, and the intermediate Berachot; reasons for the different number in the intermediate section on the Sabbath,

fast days and Rosh Hashanah (notes eleven through fourteen and note sixteen in Chapter four).

There are two references made concerning two specific Berachot and reasons are given for repeating them if they are omitted (notes twenty and twenty-one of Chapter four). The two remaining references deal with two degrees of Kavanah while reciting the Tefillah. One allows a person to walk or ride while reciting the Shemonah Ezer in certain situations and the other does not allow for any interruptions. This second reference concludes with a story about R. Hanina ben Dosa who was attacked by a wild beast while reciting the Amidah.

With the exception of the last two selections, it would appear that the Rabbis were more concerned with the mechanics of the Amidah than they were about its worth or importance.

Compare this analysis with the four references regarding the Shema. One reference, opened by the Yelamedenu formula, deals with the question of whether or not a man may be eligible for the Kingdom of Heaven while he is walking. The answer is that in order to be eligible one must stand in one place and direct his heart to heaven before he can recite the Shema. A second reference suggests that while reciting the Shema he should do so with one heart. A third relates what might happen if one should make a mistake while reciting the Shema. The final reference is from a Yelamedenu homily and tells us that the Rabbis would not allow a blind person to recite the Shema with its blessings lest he be considered a false witness. One

of the blessings praises God for forming the luminaries. The Rabbis say that as a blind man he has never seen the luminaries and should not praise God for forming them.

Each of these four references is concerned with either the Shema directly, or the attitude one should have while reciting it. The "Yoke of the Kingdom of Heaven," and a person's acceptance of it was of major importance during the Rabbinic period of Judaism, and has remained so throughout Jewish history. The Rabbis preserved its importance for all time even though the personal needs of the individual were also becoming important as seen in the Amidah.

A question can still be raised concerning the greater number of references to the Amidah as compared to the others. I think that part of the answer lies in the fact that since there was no Temple and sacrifices could no longer be brought, a person had to use prayer alone as a means of seeking favours from God, as a means of seeking atonement for sin, as a means for praising God, and as a means for becoming aware of God.

Another reason for the greater emphasis on the Amidah may be what was suggested previously in Chapter four. The Talmud tells us that the men of the Great Assembly instituted the Shemoneh Ezerh. Two hundred years later it was reinstituted by Rabban Gamliel II at Jabneh. He, in turn, ordered Shimon Hapikoley to arrange the prayers in an organized form. Rabban Gamliel was now the head of the Academy at Jabneh. He was appointed to this position after the resignation of Rabbi

Yochanan ben Zakkai. As the new head of the academy, Rabban Gamliel wanted to continue the work of his predecessor, that of unifying the Jewish people. He was so zealous toward this end that at times, he overused his authority, and on several occasions embarrassed one of the elders of the academy, Rabbi Joshua ben Hananiah. As a result, the scholars met and deposed Rabban Gamliel, replacing him with Eleazar ben Azariah.

A few years later, there was a reconciliation and Gamliel was reinstated. As a means of continuing the work of unification, Rabban Gamliel sought to organize divine worship and give it a stated form. Prayers were considered by the Jews as substitutes for offerings and were referred to as "the offerings of the heart". Some of the prayers in use during this time were very ancient and were used in the Temple while the priests were offering the sacrifices. Still other prayers were offered by men as they felt the need and the desire for communion with God. Therefore, Rabban Gamliel ordered Shimon Hapikoley to arrange the order of the Tefillah. This was another attempt to unify the Jewish people. In addition, through this method of organizing the prayer service, it would be easier for the people to have an awareness of God, another desire of the Rabbis.

As for the use of the Yelamedenu formula which appears throughout the Midrash Tanhuma, this was an accepted method by the Rabbis for teaching the masses. It was all very well for the scholars to reach decisions on certain points of law. The problem was to inform the people of these decisions. This was

the method they employed. The scholars would expound on some of their decisions usually during a prayer service on those days when a large number of people would be present. In order for their homilies to have a lasting effect upon the worshippers, they would introduce them with some halachic opening. By so doing, the scholars were able to impress the people with the importance of these decisions. When it came to prayer, they utilized the same method so that the people would be aware of the importance of prayer and its organization into a set form. It is for these reasons that such emphasis was placed on the Amidah by the Tanhuma.

The Tanhuma makes twelve references to a specific Berachot that one is to say on various occasions. Eleven of these references are part of a Kelamedenu section. These Berachot are recited in order to make an ordinary event or, for that matter, something unusual, a meaningful experience for an individual. Through this occurrence and the accompanying Berachah, he becomes aware of God in all things.

In conclusion, the Rabbis felt the need for an organized system of prayer. Therefore, prayer was placed in the halachic realm to facilitate the teaching of the masses by the Rabbis. Once prayer was organized, the Rabbis felt that it would be easier for the people to pray with regularity thus, increasing their awareness of God.

APPENDICES

CHAPTER II

1. Moore, C. F., Judaism, Volume I, p.283
2. Ibid.
3. Tanhuma, Korah, 18
4. Talmud Yerushalmi, Berachot, 3b.
 ר' פנחס גר' הוסיף להתפלל גמ'ת וכוונתו כאלו מקריג מנהג ט' קורא
 Also, Jewish Encyclopedia, Volume X, p.622
5. Tanhuma, Miketz, 9
6. Ibid.
7. Tanhuma, K. Tavo, 1
8. Tanhuma, Ohave Sarah, 5
9. Tanhuma, K. Tisah, 23
10. Kadushin, Max, Habbinitic Mind, pp. 128-129
11. Talmud Yerushalmi, Berachot, 4a.
 רג' יג'ל אחר תפילות מאגות ש' מקדוש. תפילות אחר מאגות אג'ו
 וישבס אגרות אגודר אל המקור אשר עמד ע' אור פ' ה' וכו'
 ע' מ' ד' א' וכו' כח' ד' א' וכו' פ' ח' וכו'. תפילות אחר
 מ' צ' ח' אג'ו. ויבא יצחק לשוח ג' צ' וכו' שוח א' וכו' וכו'.
 כ' מ' י' תפילות ע' כ' כי יע' וכו' וכו' ה' י' ש' ש' וכו'. תפילות אחר
 מ' צ' ח' אג'ו ויפ' ג' מקור וכו' / ע'. וכו' פ' צ' א' וכו'
 תפילות כח' ד' א' וכו' י' פ' וכו' נ' ג' וכו'. וכו' א' וכו'
 ג' צ' ד' וכו' וכו' וכו' וכו' וכו' :
12. This question is asked in the Talmud Babil, Berachot, 21a.
 ורג' יוחנן אחר וכו' ש' וכו' אד' כ' ה' וכו' כ' וכו'
13. Tanhuma, Miketz, 9

CHAPTER III

1. Talmud Babil, Berachot, 30b.

2. Tanhuma, E. Tavo, 1, end.
3. The Priestly Benediction is to be found in Numbers 6:24-26
4. Tanhuma, Ed. Duber, Naso, 18
5. Maimonides, Mishneh Torah, Hilchot Tefilla, Chapter 4, Halaacha 16
כִּי צִוֵּנוּ בַּיָּמִים הַהֵם לְהַגְדִּיל אֶת הַמִּצְוָה וְיִדְאוּ כְּאֵלֶּיךָ דָּוִד
וְהַלְלָהּ בְּכָל יְמֵי חַיָּיו
6. Moore, G. F., Judaism, Volume II, p.224. The Shekinah is a term which is used to denote the manifest presence of God.
7. The first verse אֵלֹהֵינוּ ה' אֵלֵינוּ ה' is the declaration or affirmation of the Kingship of Heaven (אֵלֵינוּ ה' אֵלֵינוּ ה'). In order for a person to receive the "yoke of the Kingship of Heaven," he must follow certain instructions with respect to Kavanah (כוונה).
8. Tanhuma, Lech Lecha, 1
9. Tanhuma, Chaye Sarah, 1
10. Tanhuma, Bereshit, 1
11. Ibid.

CHAPTER IV

1. Talmud Babli, Megillah, 17b.
אחור כ"י יומין ויחמיר לה אהמני' ויחמיר לה ויחמיר לה ויחמיר לה
נג' ימים ויחמיר לה ויחמיר לה ויחמיר לה ויחמיר לה
2. Ibid.
תפלה חמור' קדושה שמעון הפקודי הסדיר שמונה עשרה ג' דברים
שכר רב' אהמני' על הסדור ג' דברים
3. Ibid., 18a.
וכי אחור דמאה ועשרים בקנים ומעט כמה נג' ימים ויחמיר לה
ופלא על הסדר שמעון הפקודי אחי הסדיר שכתוב וחמיר וסדר
מכאן ואילך וסדר לסדר אגח' של בק' ג' דברים

4. Tanhuma, Vayera, 1
Listing of verses for "command" (צו) in Exodus 29 and 40:
29: 1, 5, 7, 21, 26, 29, 31, 32, 42, 43
40: 16, 19, 21, 23, 25, 27, 29, 32
5. Ibid.
6. Ibid.
In checking the verses, I could only account for seventeen verses. Perhaps the Rabbis had a different text. The verses are:
3:1, 4:1, 5:1, 6:1, 7:1, 8:1, 9:1, 11:1, 12:1, 13:1,
14:1, 15:1, 16:1, 17:1, 18:1, 19:1, 20:1
7. Ibid.
8. Ibid.
Listing of verses for the Patriarchs when mentioned together:
Genesis, 50:24
Exodus, 2:24, 3:6, 3:15, 3:16, 4:5, 6:3, 6:8, 3:1
Leviticus, 26:42
Numbers, 32:11
Deuteronomy 1:8, 6:10, 9:5, 9:27, 29:12, 30:20, 3:4
9. Ibid.
10. Hertz, Dr. Joseph H., The Authorized Daily Prayer Book,
pp. 130-158
11. Tanhuma, Vayera, 1
12. Ibid.
13. Ibid.
14. Ibid. Listing of verses: 2:1 (twice), 2:2, 3, 6, 7, 8,
10 (twice)
15. Mishnah Teanit, 2:2 and 3
... ואמר לפניך אלהי וצדיק גרמך, ואלה עשרה שבט יוס, ואלה עשרה שבט יוס
2. ואילו ע: ככרונות, ואלה עשרה שבט יוס, ואלה עשרה שבט יוס
ע"י אלהי צדיק וצדק, "חמשה עשר קרואות ה", "תפלה עשרה כ יע"ל ...
ואמר חמשה עשר.
16. Tanhuma, Vayera, 1

CHAPTER V

1. Tanhuma, Shemini, 3
2. Kadushin, Max, The Rabbinic Mind, p. 157 f.
3. Tanhuma, Massei, 6
4. Ibid.
5. Tanhuma, Lech Lecha, 12. Also Talmud Babli, Sotah, 10 a.
6. Tanhuma, Toldot, 10
7. Tanhuma, Bereshit, 4
8. Tanhuma, Noah, 6
9. Tanhuma, Vayetze, 4
10. Tanhuma, Vayehi, 4
11. Tanhuma, Miketz, 1
12. Tanhuma, Vayetze, 6
13. See Jastrow, Marcus, Dictionary, p. 335, col. b.
The word in the text is סִיָּבִיב. Jastrow suggests that
the word is a synonym for the Hebrew word נִבְּלָה which means,
"a hunch-back."
14. Tanhuma, Pinchas, 10
15. Ibid.
16. Tanhuma, Toldot, 7
17. Tanhuma, Pinchas, 10
18. Tanhuma, Vayigash, 6

APPENDIX B

47

Amidah	Speci- fic Brachot	Friendly Bene- diction	Number of Services per day	Shema	Grace	How Long to Pray	Rewards for Prayer	Prayer Replaces Sacrif- ice
3:9*	5:1	4:22	2:5*	3:2	5:3*	2:9*	4:29	2:3
4:4*	5:6*	4:23	2:6*	3:8*	5:4*	2:13	4:30	2:7
4:5*	5:7*	4:24	2:7	3:10	5:6			
4:6*	5:8*	4:25	2:8*	5:16*				
4:7*	5:9*	4:26						
4:8*	5:10*	4:27						
4:9*	5:11*	4:28						
4:11*	5:12*							
4:12*	5:14*							
4:13*	5:15*							
4:14*	5:17*							
4:16*	5:18*							
4:20*								
4:21*								
4:32*								

1. All references are to chapter and note number of references used.

2. References marked with * are introduced by or are part of a homily beginning with "Yelamedanu Rabbeinu."

APPENDIX C

Prayer Passages in the
Midrash Tanhumaספר בראשית

בראשית 10

3:11

וְכֵן תִּתְּנוּ אוֹתָם שֶׁ קִדְשִׁי (וַיִּקְרָא כֵּן) אֶת אוֹתָם
 עוֹשֶׂה חַיִּים הֵ"א אוֹתָם מִחֲדָה אֶת הָעוֹלָם
 כֹּל הַשָּׂמַיִם תְּהִי יְהִי (וַתְּהִי קִי"ו) אֶת אוֹתָם
 עוֹשֶׂה הֵ"א חַיִּים אֶת מִחֲדָה אֶת הָעוֹלָם

בראשית 10

3:10

שֶׁמֶץ יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד (וַדְּבָרִים ז')
 אֶת אוֹתָם עוֹשֶׂה קִי"ט רִי"ט אֶת מִחֲדָה אֶת
 הָעוֹלָם

בראשית 7

5:7

וְתִמְחַדְנוּ רִגְלֵנוּ הַבּוֹנֶה חֹדֶשׁ כִּי צִדָּד צִדִּיק לְהוֹנֵן
 כִּךְ שֶׁנוּ רְבוּעֵנוּ זִ"ל הַבּוֹנֶה בֵּית חֹדֶשׁ מִחוּץ
 שֶׁ חַיִּינוּ כִּדְי שִׁעֲשֶׂה נֶחֱם רוּחַ לְיִצְחָק

Prayer Passages

cont'd

נח ג

וּמִיָּן אוֹתָהּ לְמַד שְׂאֵין אוֹהֶגֶה לוֹ אֵלֶּכּא לְשׁוֹן תְּלִמּוּד.
 רַאִי מַה כּוֹתֵב אַחֲרָיו וְהִיא הַדְּבָרִים הָאֵלֶּה אִשְׁרֵי אֲנִי
 מְבַיֵּר בְּיוֹם עַל לִגְגֵּךְ וְאִי כֹה צַד תְּלִמּוּד שְׂהוּא עַל
 הַלֵּל. הִיא אֲמִיד וְשִׁנְתָּ לְגִנִּיךְ מִן תְּלִמּוּד שְׂבָרִין
 שׁוֹן.

5:8

נח ו

לְמַדְנָא דְּגִינָא דְּרוֹאֵה קֶשֶׁת הָאֵן מִי צָרִיךְ לְגַרְדִּי.
 כֹּךְ שֶׁנֶּחֱמוּתֵינוּ דְּרוֹאֵה קֶשֶׁת הָאֵן מְהֵרָה בְּרוּךְ
 אוֹתָהּ ה' אֱמִיד צַכֵּר בְּבִרְתִּי וְנִאֲמַן גְּבִרְתִּי
 וְקִיּוּם גְּמִאֲמִירוֹ. הִרִי מִן הַמִּשְׁנֵה מִן הַתּוֹרָה
 מִיָּן דְּכֹתֵב אֶת קֶשֶׁת נִתְּנִי הָעֵן וְהִיתָ לְאֹת
 בְּרִית וְאֵין מַעֲשֵׂי כְּמַעֲשֵׂה א"ל.

נח יא

ד"א צא מִן הַתְּגֵרָה אַמֵּר דּוֹךְ דְּוֹצִיא מִמֶּנּוּ
 לְבָשִׁי (תְּהִלִּים קמ"א) כְּשֶׁפִּירָה נִחַ אֲתִיבָה הִיא מְתַפְּלֵל

Prayer Passages

cont'd

תמיך פרוצ'אנע מחסד נפשי שנאמר (פרע'ג)
 על צאנע יתפלת כל חסיד אלעך לעזר מצוה דקלעל
 מי פרג'ס אלעיו לא ישי'ו.
 נח י

אדן שטא מער לעבן מער געהא אונז אר
 אקלעט מעל לעבן אג' אר יכעס על שפא אונז
 אונז לעבן צו אג' געהא אונז העצ הנכר מער
 ביראנע אונז אר אקלעט לעבן כעס על לעבן צו
 איראנע.

לעבן א
 3:8
 וטעמנו דענו אדן מישראל מנו שיקל עליו מלכות
 שמים כפוא מעלן דא אר' ורג פונע אר דא יפונע
 ורג' יוס' אר ל' שמואל אונז אסור לעבן עליו מלכות
 שמים כפוא מעלן אלא יחוד גמול אונז ויכונן
 לעבן לעבן אונז ויראנע אונז ורג' אונז
 פס ויקרא שמו ישראל אונז אונז (דגרי' ד)

Prayer Message
cont'd

cont'd

כל תורה ומוסר אברהם אבינו
אברהם אבינו

55

[illegible]

414

71 יוחנן מאר כנסת ח"י פוז געזעצט / דע / און
700 אונדז אינווא.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 84

515

Prayer Passages

cont'd

וְגַם סִימָן אֶחָד כַּנֶּשֶׁךְ יִיחַ חֲלִיטוֹת שֶׁשָּׁדָה שֶׁאֵדָה אֶדָה
מִתְפַּלֵּל וְכוּלָּהּ צִרְיָן שִׁכְדָה עֵץ שִׁתְּכִקְוָה לֹא חֲלִיטוֹת שֶׁשָּׁדָה.

4:6

וִירָא א

וְגַם אֶחָד כַּנֶּשֶׁךְ יִיחַ מִתְפַּלֵּל שֶׁאֵדָה סִימָן אֶחָד
יִשְׁתָּקֵץ צִרְיָן לְמוֹדָה וְעֵדָה יִתְפַּלֵּל.

4:7

וִירָא א

וְגַם יִשְׁתָּקֵץ אֶל אֶחָד כַּנֶּשֶׁךְ יִיחַ אֶזְכָּרוֹת שֶׁאֵדָה קִוָּה
אֶזְכָּרוֹת אֶל אֶחָד אֶלֶּיךָ.

4:8

וִירָא א

אֶחָד שֶׁאֵדָה אֶל נִתְחַן כַּנֶּשֶׁךְ יִיחַ פִּזְמִי שֶׁאֵדָה כַּמֶּה
בְּתִרְיָה.

4:9

וִירָא א

יִתְפַּלֵּל רִבְנָה כַּמֶּה בְּתִרְיָה אֶלֶּיךָ יִיחַ כַּנֶּשֶׁךְ יִיחַ
בְּתִרְיָה אֶלֶּיךָ יִיחַ מִתְפַּלֵּל אֶלֶּיךָ שֶׁאֵדָה.

4:10

וִירָא א

אֶחָד מִתְפַּלֵּל יִיחַ מִתְפַּלֵּל אֶלֶּיךָ יִיחַ וְאֶחָד לְשֶׁמֶחַ

Prayer Passages

cont'd

ש' דקדוקים אלה של ראשונות ושל אחרונות של עשר
גרונות בלן לזכרון של אלה

4:12

וירא א

ובשגת נחמה לישראל עקדושה לעג ולחיות ולא לעצד עכר
התבטל ע' גרונות ראשונות ו' אחרונות ומחית אומצ

4:13

וירא א

אין התבטלן בשגת שונה עשרה אפי יפאל חלם גרונ
ג'א נכד גרונא חל' עמו ישראל ופא ח'צד, ובשגת
נחמה לישראל עקדושה לעג ולחיות.

4:14

וירא א

לחום התבטלן גראש בשגת לשג גרונות אחר דאא גר
ח'נא כנעל לשג אפכרות שאר חג התבטלן (שחולא א-ג)
ח' ותבטלן חג ואילך

4:16

וירא א

לחום התבטלן עשרה אורגה גרונות כנעל עשרה
אורגה דננות שאר שמה גשה שוכניס אור האורן

Prayer Passages

cont'd

לְהַיָּד קִדְשׁ קִדְשֵׁי גִּתְעָנִי תָלוּ.

3:9

ח"י שרה א

כך שֶׁמֶת דְּמוּתָא בִּי דְּכֹכַג עַל חֲמוּר וּבִשְׁלֵם זֶמַן / לְבִלְתִּי יִדְרָה
 וְכֹס אֵינוֹ יִכְלֵל לִידְרָה אֵין / קְצוֹת חֲיוּבָת עַלִין מִכֵּי בְּחֻצוֹת
 שֶׁכֵּן עַל עֲבֵי חֲמוּר אִם שֶׁמֶת חֲמִירָא מִכֵּי בְּזוּר וּמִכֵּי
 אֲבִסְטִים יִבֵּא מִתְפַּלֵּל כְּפִי דְּכֹכַג.

ח"י שרה ב

וְכֹכַג דְּבִיחָא לְתִידְרָה / ז' לְפִלּוֹת כְּדִי שִׁיבֵא אֲדָס חֲמוּסִין
 גִּתְעָנִי.

2:8

ח"י שרה ב

יִלְמַדְנוּ דְּבִחָנִי כֹכַג לְפִלּוֹת אֲדָס מִתְפַּלֵּל גִּיּוֹר דְּגִי שְׁמִיחָא
 בְּרִי נְחֵמָה / אֲחִירָא לְכִי שְׁפִיחָא חֲמוּרָא ז' בְּעִיחִי אֲבִל יוֹר לְכִיכָר
 צִדִּיק בְּאֲדָס לְפִלּוֹת ז"כ אֲבִל יוֹר, אֲשֶׁר יִלְבַּשׁ אֲחִירָא
 וְגִבְרִים גִּבְרִים בְּרִדָּה וְחֲמוּרָא אֲחִירָא.

5:16

ח"י שרה ג

כך שֶׁמֶת דְּמוּתָא סוּמָא פִּזְרֵס עַל שְׁמֵת וְחֲמוּרָא, אֲחִירָא אֵינוֹ

Prayer Passages

cont'd

עוגר לפני הנהגה ואינו קורא גמרה ואינו משא את כפיו, רג'
 יקודה אחר של מי שלא לאר מאורות חייו לא יפרוס על שמה
 מפני שגמרה כמעט עזות שקר שהוא אחר ברך יוצר
 דמאורות והוא לא לאר מאורות חייו.
 תפלות

5:6

לחזנו רגנו מי ששם שם/ כיצד צריך לגור בן שמו
 דמותו בשם שם שם/ אחר גורא פרי השם אחר
 חסד מן הין שם בן/ אחר גורא פרי השם/ ואם הוא בן
 שמו פדמו חסד מכל השם/ שיהי חסדו על
 עניי המצות.

ויצא ק

5:9

לחזנו רגנו מן שגור אדם על רוח גמיר של עבודת
 כו"ץ בן שמו דמותו אן מדבין על פני וטא על
 דגמיר וטא על רוח של עכו"ץ אטא אר עגר אר
 על חנויות של גמיר חייג לגור אטא על רוח של
 עכו"ץ אטא.

Prayer Passages

cont'd

5:12

1 1431

יִשְׁמְחוּ רַגְלֵינוּ בְּחַיֵּינוּ אֲדָם נֶאֱמַר כִּי צִדְקָתָא מִגִּדְרָא כִּן שֶׁנֶּאֱמַר
 לְדֹתֵינוּ בְּחַיֵּינוּ אֲדָם נֶאֱמַר וְאִשְׁנוֹתֵינוּ אֲדָם נֶאֱמַר גִּדְרָא
 שְׂכָרָה לֵאמֹר גִּדְרָא.

1431 ח

יִשְׁמְחוּ רַגְלֵינוּ אֲדָם נֶאֱמַר מִגִּדְרָא מִגִּדְרָא יִשְׁמְחוּ
 שְׂכָרָה אֲדָם נֶאֱמַר כִּן שֶׁנֶּאֱמַר בְּחַיֵּינוּ אֲדָם נֶאֱמַר מִגִּדְרָא
 וְאִשְׁנוֹתֵינוּ יִשְׁמְחוּ שְׂכָרָה אֲדָם נֶאֱמַר כִּן שֶׁנֶּאֱמַר מִגִּדְרָא
 רַגְלֵינוּ יִשְׁמְחוּ אֲדָם נֶאֱמַר שְׂכָרָה אֲדָם נֶאֱמַר מִגִּדְרָא וְאִשְׁנוֹתֵינוּ
 יִשְׁמְחוּ שְׂכָרָה אֲדָם נֶאֱמַר כִּן שֶׁנֶּאֱמַר מִגִּדְרָא אֲדָם נֶאֱמַר
 אֲדָם נֶאֱמַר שְׂכָרָה אֲדָם נֶאֱמַר מִגִּדְרָא וְאִשְׁנוֹתֵינוּ יִשְׁמְחוּ
 שְׂכָרָה אֲדָם נֶאֱמַר כִּן שֶׁנֶּאֱמַר מִגִּדְרָא אֲדָם נֶאֱמַר מִגִּדְרָא
 וְאִשְׁנוֹתֵינוּ יִשְׁמְחוּ שְׂכָרָה אֲדָם נֶאֱמַר כִּן שֶׁנֶּאֱמַר מִגִּדְרָא

5:11

ח 1431

יִשְׁמְחוּ רַגְלֵינוּ בְּחַיֵּינוּ אֲדָם נֶאֱמַר כִּי צִדְקָתָא מִגִּדְרָא כִּן שֶׁנֶּאֱמַר
 לְדֹתֵינוּ בְּחַיֵּינוּ אֲדָם נֶאֱמַר וְאִשְׁנוֹתֵינוּ אֲדָם נֶאֱמַר גִּדְרָא
 שְׂכָרָה לֵאמֹר גִּדְרָא.

Prayer Passages

cont'd

קו"י (תפילין כ"ה) לפיכך אין אדם רשאי להתפלל יותר
משש תפלות ביום.

חק"ט ט דף 13

שאל אנטונינוס את רג'נו הקדוש מהו להתפלל בכל שעה.
אמר ליה אסור. אי"ל אמר אי"ל שלא יבדק קלות ראש
באגודה. לא דבר חמור. מה שיש רג'נו הקדוש השכר
אצלנו אי"ל קירי גרם לאחר שעה נכנס אצלנו אי"ל
אומפראור. ולאחר שעה אי"ל שמה שטיק המלך. אי"ל
מה אמר חבצה גמלכות אי"ל ישמעו אופניך מה שטיק
אומר. ומה אמר שמואל גער ודף. השואל בשלמות הכל
שעה טובה. אחר אומר חבצה. מלך חלכי המלכים
עליון שלא יהא אדם מלכותו גכל שעה.

חק"ט ט

דא' יוסי בר חלפתא אומר עומד על התפלה שואמר (תפילין
ס"ט) וזו תפלת' לך ה' עת רצון / אימת עת רצון / געז
שבצור התפלל / לפיכך צריך אדם להשכים להתפלל

Prayer Passages

cont'd

אין און שדוהט אן הייבט
 און

און זאגט ייבאלט אלס חסיד און און און און און און
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5:18

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5:10

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Prayer Passages

cont'd

על ראש פסח של חמץ מ"ט שמואל לא המליך ירמיה
(גמלי' קטל).

ספר ענות

4:32

ואז לא ק

יטמנו רגלינו מי שמד להפיל וגא הנחש ונשכו חבו
סיכסיק. כך שר רבותינו הצומד גמלי' אפילו המלך
שאלו גמלי' לא ישיגו אפילו נחש כרוך על
עקבו לא יכסיק. מצה רגלי חינוא ג/ קוסא שפיה
עומד ומתפלל בא ערוך ונשכו וברחו התלמידים אחד
שם באו וחצאו אמת ערוך מתי מושלך ע"פ חורו.
אמרו וי"ל טאודס שנשכו ערוך וי"ל ערוך
שפסס בו רגלי חינוא ג/ קוסא

הא יק

ומצוה לבית תפילין של יד תחילה ומצוה בא"ר אמ"ר
אקג"ו לבית תפילין. וחוצ ונותן ש"ר ומצוה בא"ר
אמ"ר אקג"ו על מצוה תפילין

Prayer Passages

cont'd

2:9

כ' תש"א

יְהוָה דָּבָר עָד הַיּוֹם שֶׁאֵין אֲתָלֵה. כֵּן שֶׁאֵין דְּבָרֵינוּ
תְּפִלָּה בְּשֵׁם אֱלֹהֵינוּ. לֵב יְהוָה אֵחָד עַד אֲרָצָה שְׁמוֹת,
חַיִּים דְּרִיבֵי אֵיךְ סִימָן / גַּם לֵב לֵב אֵין בְּתִקְוָה בְּתִפְלוֹת
אֵלֶּם כִּנְשָׁן בְּקִרְבָנוֹת. וְהָיָה / אֵל בְּתִמְחִיד שֶׁל שֵׁם
שְׁקֵרָה וְהוֹלֵךְ עַד אֲרָצָה שְׁמוֹת.

ספר ויקרא

4:21

ויקרא א

וְכֵן הִ' שֶׁאֵין אֵחָד בְּנֵי יִשְׂרָאֵל מְחִיבִין אֹתוֹ
חַיִּים / שֶׁהָא כֹּחַ הוּא.

4-20

ויקרא ג

יְהוָה דָּבָר עָד הַיּוֹם שֶׁאֵין אֲתָלֵה וְשֶׁאֵין בְּתִקְוָה
בְּרַבֵּת בְּחַיִּים מֵעַן / שֶׁחֲמִידִין אֹתוֹ. כֵּן שֶׁאֵין דְּבָרֵינוּ
הַשּׁוֹמֵר לִפְנֵי הַתְּבִיחַ וְשֶׁאֵין בְּרַבֵּת כֵּן / אֵין מְחִיבִין
אֹתוֹ. לֵב אֵחָד בְּרַבֵּת בְּחַיִּים מְחִיבִין אֹתוֹ וְהוּא
גַּם כֹּחַ וְשֶׁאֵין מְחִיבִין אֹתוֹ חַיִּים / שֶׁהָא כֹּחַ

Prayer Passages

cont'd

וְיָיִן בְּיָדָא פֿאַר יִצְחָק אֶל גִּבְרִי מִלְּפָנֶיךָ יְיָ
 בְּרַחֲמֶיךָ אֱלֹהֵינוּ.

13 ב

4:28

בְּיָדָא פֿאַר יִצְחָק אֶל גִּבְרִי מִלְּפָנֶיךָ יְיָ
 בְּרַחֲמֶיךָ אֱלֹהֵינוּ. וְיָיִן בְּיָדָא פֿאַר יִצְחָק
 אֶל גִּבְרִי מִלְּפָנֶיךָ יְיָ בְּרַחֲמֶיךָ אֱלֹהֵינוּ.

13 ה

4:29

אֱלֹהֵינוּ בְּיָדָא פֿאַר יִצְחָק אֶל גִּבְרִי מִלְּפָנֶיךָ יְיָ
 בְּרַחֲמֶיךָ אֱלֹהֵינוּ. וְיָיִן בְּיָדָא פֿאַר יִצְחָק
 אֶל גִּבְרִי מִלְּפָנֶיךָ יְיָ בְּרַחֲמֶיךָ אֱלֹהֵינוּ.
 וְיָיִן בְּיָדָא פֿאַר יִצְחָק אֶל גִּבְרִי מִלְּפָנֶיךָ יְיָ
 בְּרַחֲמֶיךָ אֱלֹהֵינוּ. וְיָיִן בְּיָדָא פֿאַר יִצְחָק
 אֶל גִּבְרִי מִלְּפָנֶיךָ יְיָ בְּרַחֲמֶיךָ אֱלֹהֵינוּ.

13 ו

4:30

אֱלֹהֵינוּ בְּיָדָא פֿאַר יִצְחָק אֶל גִּבְרִי מִלְּפָנֶיךָ יְיָ
 בְּרַחֲמֶיךָ אֱלֹהֵינוּ. וְיָיִן בְּיָדָא פֿאַר יִצְחָק
 אֶל גִּבְרִי מִלְּפָנֶיךָ יְיָ בְּרַחֲמֶיךָ אֱלֹהֵינוּ.

Prayer Passages

cont'd

לומר שירי לצה"ג שמואל (שמית"ו) אב ישר משה אב
 שר למן נאמר אלא אב ישר הו' ל' מ' שמואל שיר
 געה"ז נזכר לומר שירי לצה"ג.

4:31

13

אמר רב יודק ל' מ' שמואל אב / געה"ז נזכר
 לומר אב / לצה"ג מ' / שמואל (תבלי"ק"ו) ברך
 מ' אלהים אלה ישראל מ' / שמואל וז' העולם אב /
 ומו' / מ' / געה"ז נזכר / מ' / געה"ז.

ו'ז

מ' מ'

אשר יכס ישראל שכל אב ואב שמואל מ' / מ' /
 שמואל וארבעים ושמונה איגרים גודל ולכך אב
 אחרים גכל יום בא"מ א"מ א"מ אשר יכר את
 המדע בחכמה וגו' הו' נהגים חלומים חלומים.

סדר אהבה

4:22

נ' י

יגדל מ' וימחק יגדל געושר וימחק שמואל שמואל
 מ' /

Prayer Passages

cont'd

נשא י

4:23

ואר פ' פניו ויחיד מחך גניס גני ולרה שואר (מש' 1)
כי נד מחזיק ולרה אור

נשא י

4:24

ואר פ' פניו אור יחיד מחך ככניס שמאיר את
המטה שואר (חטאוכ' א) ולסן תאיר את מצבה
הנפ וכו' (ויקרא 1) והאש של המטה הוקד ג' ו
לסן המטה

נשא י

4:25

ויחך יחיד מחך גניס שואר (זכריה יג)
ושפכתי של בית קוד ושל יושגי ירושלם רוח ה'
ותחננו י

נשא י

4:26

ויחך שנה דג' חייס בגדל יחנה ה' אצלך

3:4

הערב

נשא י

לסן חפני שוארתי לך סמיו חנוכ' את

Prayer Passages

cont'd

ישראל תהיו מברכין אותם באנשים ובאחיות. אלה
 תהיו מברכין אותן ביונה ולא כדי שיעשו גברות
 אדם.

קרח י

213

אמר ישראל ראש גזון שבה"ק קים פינו מקדש
 קדש ומלכך ועשו אין בידנו אלא גפילת
 פנים

214

ישראל רגינו פרוצה גי אדם מוסיף כיצד מברך
 כן שם רגוננו פרוצה את הכוש ואת העוקין
 ואת הקפח ואת הגדנן ואת קדניקוס אומר
 גרוך משה גריות
 פנים

215

ופרוצה את בקיטע ואת גסומא ואת מוכה שתי
 אומר גרוך דין פאמאיימת גסה שתי
 שתי זמרתו אגל אס דין כן אמאי אמר
 גרוך משה גריות

Prayer Passages
cont'd

פ'תח

5:17

והרבות הרבות טובות ויחלנות טובות אומר הרוך
שככה לו בעולם אלה אור ראוי אצלסון הרבה
של בני אדם אומר הרוך חכם הרבים.

5:18

והחזקנו רגלנו עד שלא נכנסו ישראל לארץ כיצד
היו מורכבין על המזון. כן שנו דעותינו עד שלא
נכנסו ישראל לארץ לא היו מורכבין אלא ברכה
אחת הצ' את הכל משכנסו לארץ התקינו שיהיו
מורכבין על הארץ ועל המזון.

5:14

משה ויחזק רוסים רוסים גוה ירושלים ומשקל
פרוץ בית רוסים רוסים ויחזק רוסים גוה
והוא שנתנו לעדורה ואין לך הגיה מכול
יותר מברכה על הארץ ועל המזון שכל אומר
הצ' כל מי שלא הפכיר בברכה המזון על

Prayer Passages
cont'd

הַיְיָ וְעַל הַמָּנוּחַ אֲדָרָה חֲמִידָה בְּרִית וְתוֹרַת חַיִּים וְחַסֵּד
לֹא יִצָּא יְדֵי חוֹמָתוֹ.

ספר דברים

3:2

כִּי תִגָּדוּ אֶת הָאֱלֹהִים

בְּכָל לַהֲגֵךְ הָרִי הַכְתוּג מַפִּיר אֶת יִשְׂרָאֵל וְאִם לֹא
בַּשָּׂדֶה שְׂאוֹת מִתְפַּלְלִים לִפְנֵי הַקָּדוֹשׁ לֹא יִהְיוּ לָכֶם שְׂמֵי
לַהֲבוֹת אֶחָד לִפְנֵי הַקָּדוֹשׁ וְאֶחָד לֹא יִהְיוּ.

7:2

כִּי תִגָּדוּ אֶת הָאֱלֹהִים

אֲלֵא זֶה מִשֶּׁה בְּרוּחַ הַקֹּדֶשׁ וְרָאָה שְׂמִית הַמִּקְדָּשׁ עֲתִיד
לִיחָדָג וְהַגְבוּרָה עֲתִידִין לִיפְטֹק. עֲמִיד וְהַתְקִין לִיִּשְׂרָאֵל
שִׁיְהִיו מִתְפַּלְלִין שְׂמֵהּ פְּאִמִּים בְּכָל יוֹם לִפְנֵי שְׁמֵי
תְּפִלָּה לִפְנֵי הַקָּדוֹשׁ מִכֹּל מַעֲשֵׂים טוֹבִים וְחֹסֶה
הַקְדָּמוֹת שֶׁכֶּךָ כְּתִיב וְתִהְיוּ קִמְיָן תְּבוּן תְּפִלָּת
קִדְשֵׁי מִשְׁאוֹת כְּפִי מִנְחָה עֲרֹג.

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