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THE MESSIANIC ERA IN MIDRASH TEHILLIM

Its Attainment Through Prayer And Repentance

In partial fulfillment of the requirements
for the Degree of Master of Hebrew Literature.

Submitted by

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April 1942

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FOREWORD

This paper presents the concept of the Messianic Era in Midrash Tehillim. Implied in the Rabbinic statements is the thought that man can perform acts * which will allow him to participate actively in the bliss of the Messianic Age and to hasten its coming.

The later chapters are fuller expositions of these acts. Most conspicuous in the Rabbinic expressions is the assurance which the Rabbis gave that sincere action by man will bring a just reward from God.

Throughout the paper, the writer has tried to let the Rabbis speak for themselves. The Midrash contained enough passages, which when extracted and assembled, presented a very clear idea of what the Rabbis sought to say. Because of this happy circumstance, the writer has been able to keep his own comments to a minimum. Consequently, he feels that the statements of the Rabbis can be seen with far greater clarity than if they were buried under an avalanche of words.

There is
hardly any
comment
at all

* p. 17 Acts which will bring Messianic Era

The passages presented here, were culled from the entire Midrash. The writer believes that he has included all the Rabbinic comments which would present as complete concepts as possible. If any were left out, it is assuredly not due to a lack of diligence on the part of the writer.

In conclusion, the writer wishes to offer his sincere thanks to Dr. Slonimsky for the guidance which he has so graciously given him in the preparation of this paper. Thanks also are due to Helen K. Spevack who was always ready to assist the writer in the mechanics of preparation.

Joseph J. Spevack

I

THE MIDRASH

Contents and Characteristics

The expository Midrash on Tehillim is also known as *ספר שמואל*, because the first Rabbinic comment is on the verse from Proverbs *לִבְנוֹת יִבְנֶה יְהוָה וְיִסְמְךָ יְהוָה*.¹ It has also been known by other names such as, *ספר שמואל וספר משלים*. In some manuscripts the Midrashim on Psalm, Proverbs and Samuel were printed together, since the printers thought that *ספר שמואל* was the general name applied to the three books. But this combination occurs only in the Venice edition printed by Daniel Bomberg in 1546, and is not found in other editions.

Both Zunz and Buber agree that Midrash Tehillim consists of two wholly disparate portions. It is evident that in the present Midrash there remain many parts of

ספר שמואל וספר משלים that were collected by one of the Rabbis of the Agada from early Midrashim and from scattered places which contained midrashic interpretations on verses from Psalms. In time a great many of these

1- Prov. 11:29

midrashim were collected. It is certain that there was more than one collector, because there are midrashim that duplicate each other, but vary in style and method of speech.²

The original Midrash comprises the first 118 Psalms. The rest of the midrashim were edited by Buber on the basis of eight manuscripts.³ Psalms 122-137 were adapted from the Yalkut. Other sources used by Buber to reconstruct the Midrash include the Mishna, Tosefta, Mechilta, Siphri, Yerushalmi, Bereshith Rabba, Pesikta de R. Kahana, Tanhuma and the Pirke de R. Eliezer. Either the original author did not complete his work or they were lost with the passage of time.

The Midrash contains a collection of Midrashim on Midrash Tehillim. It is also a commentary illustrating the method of interpreting verses of the Bible in those times. Most of the Midrashim begin with the phrase וְהָיָה כִּי יִשְׁמַע יְהוָה בְּקוֹל יִשְׂרָאֵל usually at the beginning of each Psalm.

2- cf. Ps. 7 par. 5 with Ps. 18 par. 13;

Ps. 18 par. 25 with Ps. 95 par. 4

3- See M.T. Introduction P. 41 A for lists and description of Manuscripts.

This applies to the first 118 Psalms. Psalms 122-137 which were adapted from the Yal-kut begin with the names of the commentators, and start with an Agadic comment. Psalms 119, 120, 121, 138-147, and 150 begin with Biblical names.

The Midrash contains complaints about harsh edicts, mention of the four kingdoms of antiquity, the four Exiles, Edom and Ishmael, the Messianic Age, ethics and legal decisions, exposition of verses through the use of 'Keri and Kethib', interpretation of words through their numerical values (*gematria*), parables of various sorts, and a sizable amount of historiographical material.

The language of the Midrash is an easy flowing Hebrew with comparatively very little Aramaic. It reaches a height of grandeur in the simplicity of its expression.

Author, Time and Place of Composition

The author and date of composition of the book are unknown. At best the evidence can be assembled and examined for what it is worth.

The first to mention the name of the author of Midrash Tehillim is Abraham Sephardi, author of *Bo' Sot*. He states that R. Jochanan was the composer of the Midrash. He may have confused Tehillim with Yerushalmi for Buber declares that R. Jochanan was not the author of our Midrash.

Another theory is advanced by R. Aaron Moses Padua of Karlin. He states that R. Simeon Berebbi was the composer of Midrash Tehillim. He bases his contention on two Talmudic passages.⁴ Buber rightly states that the evidence offered is not conclusive that R. Simeon Berebbi was the author. Rashi⁵ indicates that R. Simeon may have known parts of the Midrash, but there is nothing to indicate that he was the composer.

4- Kidd. 33a;: Abodah Zarra 19a

5- Kidd. 33a

Buber comes to the conclusion that we cannot determine who was the editor just as we do not know the editors of other midrashim. A reading of the book failed to disclose any internal evidence or clues as to who the author might be. We are compelled to agree with Buber that the author must remain hidden behind the curtain of history, to be disclosed only when all other problems will be explained, Beacharith Hayamin.

On the basis of Psalm 9 par. 8, Zunz assumes that the Midrash was composed in Italy. He interprets the phrase סוֹדֵי סוֹדֵי as referring to Apulia and Sicily which are located in Italy. Buber contends that the text is corrupt at this point and should read סוֹדֵי סוֹדֵי סוֹדֵי 'Philip of Macedon built Phillippi'; the second half of the statement is that Seleucid built the city of Seleucia in Syria. It is, therefore, not likely that the Midrash was composed in Italy, since the evidence offered indicates another locality than the one suggested.

The weight of internal evidence indicates that Palestine is the more likely place of composition. It bears the stamp of Palestine from the point of view of language, style and method of interpretation.⁶ The names of the Amoraim are all of Palestinian origin. A great amount of material was culled from Yerushalmi. And since Midrash is the creation of Palestinian Jewry,⁷ we may conclude that the Midrash was composed in Palestine.

Zunz places the first part of the Midrash in the first part of the last century of the Gaonic period, because, "it contains extracts from the Babylonian Talmud Pesikta, Boraitha R. Eliezer, Tanhuma and Pesikta Rabbati, and through its style and content still depicts the characteristics of that age."⁸ This would place the date of the book at approximately 900-950.

6- Buber- Introduction P.4

7- Lectures- Rabbi Tepfer and Dr.Slonimsky

8- Zunz- Vortrage P. 267

Isaac H. Weiss states that 'there is much that comes from an early time but there is much that was added at a later date in different language and style. It is after Tanhuma, but was written before Leviticus Rabbah.'⁹ Weiss places the book at a much earlier date than Zunz. He agrees in this with Buber.

Buber says that it is difficult to determine the exact time of composition, but it may be assumed that it is a very early Midrash with the exception of certain portions from a later period. The author drew upon Yerushalmi for a good part of his material. He was also acquainted with Genesis Rabba, Pesikta de R. Kahana, and Tanhuma. From Psalm 119 to 121 and from Psalm 138 to the end of the book is a later addition from another author.

9- Weiss- V. 3, P.275

9 A close study of the book discloses that there are two concepts which may give some clue as to the time of composition. There are many passages which portray a period of persecution. These passages together with those on the Messianic Era lead to a belief that Buber is correct in dating the Midrash as very early. If this assumption is correct, we can date the Midrash within two or three hundred years after the Hadrianic persecutions. But in any case, an early date for the composition of the Midrash is most plausible.

II

THE MESSIANIC ERA

General Rabbinic Concept of Messianic Era

The idea of the Messianic Era in which the Messiah would appear is the culmination of a period of development and crystallization of that thought in Jewish Rabbinic Theology. It is a blend of the idea of national salvation and religious redemption to which is added a universal idea that the history of the world is a plan of God and that He will carry it out in the end of time.

The Rabbis developed a definite conception of conditions which would mark the coming of the Messianic Era, and the character which the world would assume after the Messiah came. It is pertinent to remember however, that in the development of eschatological thought there was a certain amount of confusion until the crystallizing process set in and the ideas assumed a fixed form. Although we may expect that those confusions were not eliminated completely from the fabric of history, yet we can arrive at a fairly comprehensive idea of what the Rabbis thought about the advent of the Messiah.

Before the Messiah will come the world will experience the birth-throes (*נ'ענ 'פאן*) of the Messianic Age. There will be a great physical and moral crisis with the turmoil of nature, plagues, and moral degeneracy. Elijah would return from heaven as a messenger of peace- reconciling the hearts of Israel with God and with one another, preparing the way to repentance, and thus to redemption and re-union of Israel.¹⁰ Israel will be gathered together from all corners of the earth to the Holy Land under the leadership of the Messiah, summoned by the blast of the heavenly trumpet.¹¹

Then there will take place gigantic warfare on the holy soil between the hosts of Israel and the forces of heathendom led by Gog and Magog. This battle, according to Ezekiel will last for seven years and will end with the annihilation of the forces of evil. Before

10- Kohler p.383, Mal 3:23, B. Sira 48:10 ff .
Sybyll 2-187

11- Is 27:13, Tobit 3:13, B. Sira 36:13, 2
Macc 2:18

the Messiah, son of David will appear, another Messiah of the tribe of Ephraim will fall in battle.¹²

The Messiah, son of David will destroy Rome, the fourth world kingdom. He will then redeem the dead from Sheol. At the last Jerusalem will be reestablished once again, and will become the capital of the world.¹³ The time of the Messiah's coming is not known nor is it possible to compute it nor how long it will be.¹³

11- Is 27:13, Tobit 3:13, B. Sira 36:13,
2Macc 2:18

12- M.T. 87:6, Kohler p.384

13- H.S. - Class notes on Midrash, Sahn 96f,
J.E. - Eschatology
Moore 2-p.352-7

MESSIANIC ERA IN MIDRASH TEHILLIM

Nature of Messianic Era

The Messianic Age is universal.

לְמַנְצֵחַ מַמְלֹכֶת אֱלֹהִים בְּיָמֵינוּ
מִלֵּךְ. שֶׁבֶן עָמָר הַכְּתוּב וְהִיא בְּיוֹם הַהוּא
עַד יִשְׂרָאֵל אֶשֶׁר יִצְמַח אֵלָיו מֶלֶךְ אֱלֹהִים
יְבָרַךְ (יֵשׁוּעַ יֵא"ו) שֶׁ מֶלֶךְ בֶּן דָּוִד הַמְּלִיכָא
אֵשֶׁר קָלָה.

"To the chief musician, a psalm of David. O Lord because of thy strength will the king rejoice; this is what Scripture says: And it shall happen on that day, that (he of) the root of Jesse, who shall stand as an ensign of the nations; to him shall nations come to enquire. This is the Messiah, son of David who is hidden until the end of time." ¹⁴

The 'name of the Messiah' is actually the Messiah who will redeem Israel and through them all humanity.¹⁵

שבעה דברים קדמו לעולם
הואוהו וכו' והבואה אלן דעין ואיוולת
והשוקה והגית המקדש של משה ושר
משיח.

"Seven things preceded (the creation of) the world by two thousand years, the Torah, the Seat of Glory, the Garden of Eden, Gehinom, Repentance, the Celestial Temple and the name of the Messiah."¹⁶

The Messianic Era will be a period of universal peace.

אני שלום ובי אבדור וכו', מהו אני שלום כן
אמר הקדוש אמשיח והנזר דשט דכסא
(שם ב' ט') אל וד'ש לא אלף דלום
אני פורת אבדור לאו"ם אכבך לאמר
אני שלום ובי אבדור.

15- M. Vernes Histoire des Idees Messianiques, pp. 268-269.

p. 114 מאמר איש שלום - מבוא לספר אלהיהו
Klausner- pp. 297-298 הנצחון המשיחי בישאל

16- M.T. 90:12, cf M.T. p. 196. Note 69 for other ref. to this Mid.

"I am for peace; but when I speak etc;
 what (does scripture mean) I am for peace?
 The Holy One blessed be He says to the Messiah:
 'Thou shalt break them with a rod of iron.'
 Said the Messiah, 'Lord of the World, No, I
 speak peace to the nations;' therefore it is
 said: I am for peace; but when I speak." 17

The Messianic Era is the work of
 God. The Messiah is his agent.

כ' יוֹנָן בְּשֵׁם כ' חמא אומר ארמית אבא
 הוֹלֵךְ מוֹשִׁיב אֲמֵלֵךְ הַשֵּׁם עַל יְמִינוֹ
 עֹמֵד בִּי אֲבִינִי עַל יְמִינוֹ (גְּבוּרָתוֹ)
 וְאִבְרָהִם עַל שְׂמֹאלוֹ.

R. Yudón in the name of R. Hama says, "In time
 to come the Holy One, blessed be He seats the
 Messiah at his right as it is said: The Eternal
 saith unto my lord, sit on my right; and Abraham
 (is seated at his left)." 18

17- M.T. 120:7

18- M.T. 18:29

When Will The Messianic Era Come?

If it were asked when the Messianic Era will be ushered in, we would find that the answers conflict.

משיח בן דוד הנחמד יבוא

"The Messiah son of David who is hidden until the end of time."¹⁹

The Messianic redemption can come at any time.

והוא יבוא בכל עת
בכל שנה או בכל יום או בכל רגע
בכל שנה או בכל יום או בכל רגע

"O Shepherd of Israel, give ear.

As the year of redemption is a year of sustenance so the year of sustenance is (a year of) redemption; as redemption (can come) any day so sustenance (can come) any day!"²⁰

19- M.T. 21:1

20- M.T. 80:2

Another Midrash states that the redemption will come when Israel has sunk to the lowest depths of decadence.

אומרו ישראל לפני הקדוש ברוך הוא
אמר אלוקינו אומרו אומרו כי יבדלנו
והתחלפה אלה עמנו אליו אומר אומרו
עליו ונקדשו בך יהודה וגו' ישראל
והוא מן האוכל ידו

Why?

"Israel said to the Holy One, blessed be He: 'Lord of the World, when will you redeem us?' He said to them, 'When you sink to the lowest depths (of decadence) then will I redeem you,' as it is said: Then shall the children of Israel and the children of Judah be gathered together and they shall go up out of the land." 21

Acts Which Will Bring The Messianic Era--
Prayer And Repentance

כי שמה לדפדפן (תה' מלך בן) מנו
 בתוך אחיו קומה ה' דגורה אליו. אמר
 אנם הוקרה הלא מכם, בשם ההשועה
 הלא פונחה ולקח למחלה, אל אדם
 כשרשן ומורה לפני יהא לקבצם מכוון
 למחלה בשועה הלא אורה שדה אביא
 וימלא שועה, אהיה בלל אישכא
 יפנה בשועה.

"For our soul is bowed down to the dust; what is written after it? Arise O Lord, unto our help. The Holy One said to them, 'Everything (depends upon) you; As the flower grows and turns its face heavenward, so if you repent and turn your hearts heavenward like the flower, then I will bring the redeemer, as it is said: I will be as dew to Israel who will grow like a flower.'"²²

ויבאו ג' זכרין וזכרם השמש את כ"ל
שומע יי אלהים אין ישכאל ואלין
אלה מלך חמה פזבים, מלך
גדיה, ומלך הפלג, ומלך צבות
אבות ומלך השנה ומלך
ניקול.

The Effect Of The Messianic Era On The Individual

The righteous will be rewarded in the Messianic future.

אליהו המשיח
 משיח בן יוסף
 משיח בן יוסף
 משיח בן יוסף
 משיח בן יוסף
 משיח בן יוסף
 משיח בן יוסף
 משיח בן יוסף

"Unless I had believed to see the goodness of the Lord. We have learned in the name of R. Jose, why the dots on משיח (dots on top and bottom of word)? David said to the Almighty, 'Ruler of the World, I know that you will reward the righteous in the Messianic future,²⁴ but I do not know whether I am among them or not.'" ²⁵

24- Jastrow- Dict. p. 1129

25- M.T. 27:7

Those who study Torah will receive their reward in the time to come.

יְדֵי אֵלֶיךָ יְיָ אֱלֹהֵינוּ וְלֹא עֲדָנוּ
 עֲדָנוּ אֵלֶיךָ יְיָ אֱלֹהֵינוּ
 אֶתְּחַלֵּק בְּעֵשְׂתְּךָ מִן הַיּוֹם
 עַד לַלַּיְלָה וְלֹא עֲדָנוּ

"Man goeth forth unto his work,
 and to his labor until the evening. Said
 R. Asi: 'These are the children of man who
 engage (in the study of) the Torah from
 evening to morning who will receive their
 reward in the (Messianic) future. '" 26

Effect Of Messianic Era On Israel

All Midrash is consolation.

סוקן ציון והקיפוה ספכו מזבחה
אמר כי נחמן מה ענינו הווא
ענינו (קולת א"ט) כדס שלטת הקדוה
את ישראל בדרך כבוד והקיפום
ולאסם שלאמר ואסא אורחם
בנפי לשנים (שמות"ט"ו) כק הווא ארץ
לעשות להם שלא"מ אלה כדק תדאפנה (ישע"ה ה')

"Compass Zion about and walk round about her; number her towers, said R. Nachman: 'That which hath been is the same which will be. As God has enveloped Israel in clouds of glory and bore them upward, as it is said: And I bore you on eagles' wings, thus will he treat them in time to come, as it is said: Who are these that fly like a cloud.'" 27

reward.

The righteous will receive their

What kind?

כי זה אלהים אלהינו מהו כי זה
 כי זכיה ולי חלבו ולי אלהים דעס
 כי יוסי דכ חנינא אמר דמיך הוקרה
 דמור מוחל אל דיקים דמור דלכא
 והוקרה חל דמורס וכן מנאין אומר
 באלבד, שני הנה אלהינו זה (ישלכא)
 לכך נאמר כי זה אלהינו.

dance

"For this One is God, our God.

What does 'for this' mean? R. Berachya and
 R. Helba and R. Eleazer in the name of
 R. Jose, son of Haninah said, 'The Holy One
 will make a circle for the righteous in time
 to come and He will dance with them, and they
 point to Him as it is said: This is our God.
 Therefore it is said: For this our God.'" 28

Time begins in the future for the Jewish people. At that time Jerusalem will be the capital of the world.

אמנ' נ' פנחס ג' נ' באוהן דמ'ק
 (נ'ק"ה) אהבא ס'ן ותבור וכנח
 ול'ן יוהא'ם אה'ם גבא'ם ע'א'
 /כ'ן י'ה'ה ו'ר ג'ה' ה' גבא'ם
 (ה'ה'ים) (י'ע' ג' ג')

"R. Pinchos said in the name of R. Reuben, 'The Holy One will bring Sinai, Tabor and Carmel, and place Jerusalem on their peaks as it is said: The mountains of the Lord's house shall be firmly established above the hills.'" 29

29- M.T. 36:6; cf. Res R.K. ed Buber p.258
 note 26

Effect On World

כך (נאסן) אונזער מלכים
 למלכו, היסטורין אונזער נאסן אונזער
 (נאסן) אונזער היסטורין, אונזער דור
 אונזער, אונזער דור אונזער (נאסן)

"R. Huna says, 'Suffering has been divided into three parts; the fathers of the world and all the generations assumed one (part) ; the generation of religious persecution ³⁰ assumed the second; and the generation of the Messiah assumed the third.'" ³¹

The nations of the world will suffer the pangs of the Messianic Era.

נאסן אונזער מלכים
 אונזער אונזער אונזער אונזער
 אונזער אונזער אונזער אונזער

"When the sun of the Messiah will rise, the nations of the world will be gathered together and lie in their homes; where do they go? to hell. " ³²

Gehenna

30- Acc to Wunsche p. 26

31- M.T. 2:9

32- M.T. 104:18

The best is yet to come in the
Messianic Age.

מַלְכֵי יִשְׂרָאֵל מַלְכֵי, מֶלֶךְ כְּתִיב
בְּתוֹרָה, (וְשֵׁם מִסְפָּקִים בְּזוֹרֵף אִי
(תַּגִּ' י' ב') וְכֵן גַּדְלָהּ אֱהִיָּהּ
מִכֵּן כִּסְאוֹ מִלְּפָנֵי בָּרֵךְ הָאֵל
שֶׁמֶן / שֶׁלֹּא יִשָּׁרְרָם אִכְיָן
סִנְדֵּק (תַּגִּ' שֶׁל ה')

"He maketh great the salvation of
his king; what is written after it? The
heavens relate the glory of God, and so at
the time that the Almighty sets up his throne
over the son of David, all rejoice as it is
written: Unto eternity will I establish thy
seed." 33

As the nations of the world are destined to suffer the Messianic travail, so too will they participate in the joys of the Messianic Age.

וְיִשְׂרָאֵל וְכָל הָעַמִּים יִשְׂמְחוּ בְּיָמֵי הַמָּשִׁיחַ
וְיִשְׂרָאֵל וְכָל הָעַמִּים יִשְׂמְחוּ בְּיָמֵי הַמָּשִׁיחַ

"The Messiah comes but to give the nations of the world six commandments such as the Sukah, the Lulav and Phylacteries." 34

The individualization of the Messianic Era is attained through the resurrection of the dead which in the Midrash is connected with the Messianic Period; the Rabbis state tersely and categorically.

וְכָל הָעַמִּים יִשְׂמְחוּ בְּיָמֵי הַמָּשִׁיחַ
וְכָל הָעַמִּים יִשְׂמְחוּ בְּיָמֵי הַמָּשִׁיחַ

"For my head is filled with dew. In the day of the Messiah, when the dead shall arise, as it is written, for a dew on herbs is thy dew." (The beginning of the verse reads: Thy dead shall live, my dead bodies shall arise.--) 35

34- M.T. 18:36

35- M.T. 18:11

"Resurrection of the dead offered a solution to a tormenting problem, how to reconcile the facts of human experience, in which both the good and the bad often fare far otherwise than they deserve, with belief in divine providence; and above all how to harmonize these facts with the retributive justice of God which is so emphatically enunciated in the Scriptures. When once the sphere of retribution was extended beyond this brief life to an endless hereafter, theodicy need no longer harass faith." 36

III

REPENTANCE

What Is Repentance?

Repentance is remedy offered by the Holy One, blessed be He, to cleanse our sins.

אומר ב' אלהים [הג' יצחק] דעם ב' פנים
 בן יאיר אומר (הג' יצחק) אלהים יאיר
 יצחק הנהגה, הנהגה פלא יחשיא
 מהנהגה הנהגה פלא יחשיא
 אומר דודק פלא אלהים יאיר
 אומר אלהים יאיר (הג' יצחק)
 אלהים יאיר אומר אלהים יאיר
 פלא ב' אלהים

"Said Rabbi Eleazer, the son of Jacob, in the name of Rabbi Pinchos ben Jair: 'Said the Almighty: I have created the spirit of evil (desire), be careful lest he causes you to sin, and when he shall cause you to sin, be careful to repent; then I will remove your sins, as it is written; I have done it, and I will carry you even I will bear and deliver you (Is 46:4), from the judgment of Gehenom.' Therefore it is written: Happy is he whose transgression is forgiven, whose sin is covered (name) by repentance." 37

In a jocular vein, the Rabbis call repentance a bribe.

אמ"ק הקד"ה ב"י ד"ר דוד וואס
 פארמ'ן דער משנה, און אונזער
 גדולים נכבדים, און אונזער יושבי קדש
 אדמו"ר זצ"ל, און אונזער אדמו"ר זצ"ל
 און אונזער פני מלך בורכ' [וואס]
 און כי תבנה אונז (משלי א' א')

"Said the Almighty: 'As long as the gates of prayer are open, repent, since I accept a bribe in this world; but when I sit in judgment in the (Messianic) future I do not accept bribes,' as it is written: He will not regard the appearance of any ransom; and He will not be content, though thou give ever so many bribes." 39

Repentance was prepared for man before the creation of the world.

קדמך פרייטס היי קאמ פרייט
 (העלפס כסא הכבוד אפ משיח
 ומגיד וישאל, אן דען, ווייניג
 ומשקל וביד המלך עז.)

"Seven things existed before the world was created; the Seat of Glory, the name of the Messiah, Torah, Israel, Paradise and Hell, Repentance and the Temple." ⁴⁰

Who Can Repent?

Israel and God dispute who should begin the process of repentance.

אמרו בני קרח עד מתי אתם
אומרים שובו בנים שובבים (ינא' ע' יב)
ישאל אומרים אם שוב אתה בתחלה
שואל שוב ה' עד מתי (תג' ע' יג)
ואתה אומר לא כי אלא שוב ה' ישאל
בתחלה, לא ושוב לעצמך, ולא אנחנו
שוב לעצמנו, אלא שנינו כאחד
שואל שובנו אף ה' ישוב
(מסוקה)

"Said the sons of Korah, 'Until when do you say, return O backsliding children; Israel says to you; return first as it is written: Return O Lord, how long yet? And you say no, but Israel returns first; you do not return alone, and we will not return alone; but we both return simultaneously.'" 41

The repentant one, who is aware that he sinned and prays is forgiven.

וְלִבִּי חָלַל בְּקִנְיָי (וְהוּא קָטָן כִּי) מִיָּבֵן אֲוִי
 עָלַי עַל מִי שֶׁנֶּעַר עֲשָׂא, וְהַגְדַּל
 מִי (וְהַגְדַּל וְהַגְדַּל מִי, וְהַגְדַּל
 וְהַגְדַּל מִי, וְהַגְדַּל מִי, וְהַגְדַּל מִי)

"My heart is deeply wounded within me. From this (verse) you learn that he who knows that he has sinned and prays against the sin and fears the sin and argues (pleads or confesses) it between him and the Holy One, blessed be He, he shall receive forgiveness." 42

For some sinners repentance is impossible because they are of such a nature that they are not likely to enter upon a course of real repentance such as would be followed by repentance. ⁴³

אמנם כן פנים
העובדים אינו יכול להשיב
ואין לו מחילה דומיה.

"Rabbi Pinchos said, 'He who is confirmed in transgression cannot repent and there is never forgiveness for him.'" ⁴⁴

43- Montifiore- Rab Lit p.400, Schechter-

Aspects p.300

44- M.T. 1:22

The Act Of Repentance

God's primary desire is repentance; He does not desire the death of His creatures, but that they return to Him.

כִּי יֵשׁוּבָה הָאֱלֹהִים לְרַחֵם
 אֶת־יִשְׂרָאֵל וְיִשְׁכַּח
 כָּל־עֲוֹנוֹתָיו כִּי יֵשׁוּבָה
 הָאֱלֹהִים לְרַחֵם אֶת־יִשְׂרָאֵל

"For thou art not a God that hath pleasure in wickedness; You do not seek the blame of the world, as it is written: For He is not a God who desires the death of the wicked but that he return (repent) and live." 45

Repentance has to penetrate to the heart.

אשני אצק לא יחשבה עלו דין
 ואין בריותו כח'הי. אמר כ'
 י"ס' בר יחודה אש דשני אצק
ושנה אשמה אש דין דין
 נק"ה מוחל לו

"Happy is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. Said Rabbi Jose, the son of Rabbi Judah, 'If a man makes complete repentance in which his heart is (so moved until it is) uprooted (from its wickedness), the Holy One, blessed be He, will forgive him.'" 46

Repentance must be accompanied by
confession. 47

אמנ'ל מנחם עבד'ך אלוה' אלוה'
לך ה' אלוה' נח' ונח' ב'ך
לך (נח' י"ה ב"ה) לך אלוה'
מנחם אלוה' נח' נח' אלוה' אלוה'
לך עבד'ך אלוה' נח' אלוה' אלוה'
לך ונח' אלוה' נח' אלוה' אלוה' (ע"ה)

"To the chief musician, a psalm of David, when Nathan, the prophet came unto him; this is what Scripture says: Death and life are in the power of the tongue. The tongue of man brings him to life in the World to come. What caused David to come to the World to come? His mouth, because he said, 'I have sinned,' as it is written: David said (to Nathan) I have sinned!" 48

47- Maimonides

2:2, 1:1; cf Schechter
Aspects p. 335

48- M.T. 51:1

The Time Of Repentance

Repentance is not confined to a particular time ⁵¹ nor is it confined to the ten days of Penitence. ⁵²

אמרו יחינו בן הוצד [אמך כ' יהושע]
 אם יצאין עבדן כמה חל"ן ח"ן,
 אלו יצאין תשובה קודם תשובה
 אמך כ' אלעזר שם 'אם אחר עפ"י
 מיתתך, אמרנו לו תלמידיו, וכי אדם
 יצד אימת ימות אמך אדם ש
 ע"ן הו"א עשה תשובה היום שם
 ימות אחר, נשאלו ש' ימין תשובה
 ה"ו אמרו ~~א~~ יחינו בן הוצד.

"Teach us to number our days; said Rabbi Joshua, 'If we know exactly how long we will live, we can repent before we die.' Said Rabbi Eleazer, 'Repent one day before your death.' His pupils said to him, 'How does man know when he will die?' He answered, 'the more reason that he should repent every day lest he die on the following day, so that all his life is spent in repentance.'" ⁵³

51- Schechter- Aspects p. 340

52- Montifiore- Rabb. Teachings p. 403

53- M.T. 90:16

Rabbi Haninah personifies repentance,
and says that it should always be before you.

אמח נ' חנינא אשאל תואן תשובה
מלפניך שובה ה' דך חתי
והנחם דך דרדיק

"Said Rabbi Haninah, 'Repentance
should always be found before you.' 54

Repentance is always available.
It is often compared with the sea, which is
always accessible. 55

נ' חנינא דנ פסא אסא אבי
שמאל דנ נחמי מוה סכומה דען
אין מחדו תסלנה (אויכע' א' חב')

54- M.T. 90:16

55- Montifiore- Rab. Lit p. 404

Effect Of Repentance

מוֹדֵה וְעוֹשֶׂה יְנוּחַם. כִּי קִי' י'
 שְׁאֵל וַיִּצְאֵהוּ קִי' מִלִּפְנֵי ה' (בְּכִי' צִ' אֲז')
 אִמֵּךְ כִּי הוֹלֵךְ [בְּעֵצְךָ חַיִּינָא] כִּי יִצְחָק
 מִלִּפְנֵי שִׂיבָא שְׁמֵהּ שְׁאֵל וַיִּצְאֵהוּ
 (הָיָה בְּיוֹם הַהוּא שְׁמֵהּ יִשְׂרָאֵל אֶת
 (אִמֵּךְ הַיָּמִי) בְּעֵצְךָ בֹּא אִשְׁרָאֵל הוֹשִׁיעַ
 אִמֵּךְ אֶת מִלְחָמָהּ דְּבִילָךְ אִלּוּ דְּשִׁירָא
 וְשִׁירָא וְלִפְנֵי שְׁמֵהּ אִמֵּךְ אֶת וְכֵן הוּא
 (וְהַשְׁמֵךְ הַיָּמִי) בְּעֵצְךָ בֹּא אִשְׁרָאֵל הוֹשִׁיעַ
 שְׁאֵל אֶת הַיָּמִי (בְּכִי' צִ' אֲז')
 "Whoso confesseth and forsaketh

them (transgressions) will obtain mercy.
 This is Cain, as it is written: And Cain
 went out from the presence of the Lord.
 Rabbi Huna, in the name of Rabbi Haninah,
 the son of Rabbi Isaac teaches that he went
 out happy, as it is written: And Haman went
 forth on that day joyful and with a glad heart.
 Adam met him and asked, 'What was done in your
 judgment,' Cain replied, 'I repented and I have
 been forgiven (released).' He (Adam) said to
 him. 'So great is the power of repentance.' He
 thereupon said, 'It is good to repent to the
 Lord.' " 57

If a man repents it is as if he did
not sin.

אמנא כי יתשוב אדם על עוונותיו ויחזור
אלהים ויחננו ויאמר ויחננו ויאמר
ויעשה ויחננו, ויחננו ויחננו, ויחננו
ויעשה ויחננו, ויחננו ויחננו, ויחננו
(אין אדם יחננו)

"Rabbi Issachar said, 'He who utters
profanity and commits heaps of sins, and the
Holy One, blessed be He says, Let him repent;
it were as if he did not sin at all, as it is
written: He seeth the wrongdoer and him who
considereth not.'" 58

God is represented as willing and even anxious to welcome the penitent. He will be rewarded. 59

אומי ישי'ה שלם שלם ארחוק
ואקדוק (ישי'ה) אומי ה'קדוק אף
ידי ששטות ארחוק ארחוק
ארחוק ארחוק ארחוק ארחוק
ארחוק ארחוק ארחוק ארחוק

"Said Isaiah, 'Peace, peace to him that is afar off, and to him that is near.' The Holy One, blessed be He said, 'My hands are stretched out toward the penitent; I thrust none back who gives me his heart in repentance.' " 60

ארחוק ארחוק ארחוק ארחוק
ארחוק ארחוק ארחוק ארחוק

59- Montifiore- Rab. Lit p. 404

60- M.T. 120:7

עַל הַמִּזְמֹרֶה תִּשְׁמְרֵהוּ מַחֲבִירָהּ שְׂדֵינָה,
 הַקָּדֹשׁ מוֹסִיף עָלָיו כְּבוֹד, וְקוֹרֵא לוֹ
 עַם חֲבִיב, בָּא וְנֹאחַ מִלְּפָנֶיךָ קִרְחָה
 עַד שֶׁאֵין עוֹד תִּשְׁמְרֵהוּ לֹא לְקִינָה
 חֲבִיבִים [שׁוֹשָׁנִים] מִשְׁתַּחֲוִיִּים מִמֶּנֶּה,
 עֲבִירֵם וְעוֹד תִּשְׁמְרֵהוּ לְקִינָה שׁוֹשָׁנִים
 שֶׁאֵין לִמְחֶלֶם מִן שׁוֹשָׁנִים לְפָנֶיךָ
 קִרְחָה מַחֲבִירָהּ שִׁיר יְצִירָתֹהּ (מִה' מִלְּפָנֶיךָ)

"To the chief musician, to the servant of the Lord. What did David see to say, 'to the servant of the Lord?' To teach you that he who repents of his sin, the Holy One, blessed be He, will add honor to him and gives him a name of endearment; the sons of Korah, as long as they did not repent they were not called Lilies (an allusion to Ps 45:1); when they renounced their father's deed and repented they were called Lilies, as it is written: To the chief musician upon Shoshanim by the sons of Korah, a Maskil, a song of love." ⁶¹

IV

PRAYER

What Is Prayer-- Why Do We Pray?

Prayer is the service of the heart.

"Ye shall serve the Lord, your God," 62
is understood as, "ye shall worship God in
Prayer." 63

אמך ב' יומין מהו עבודתו של הקדוש
תפלה וכן אמר אמך והיה שמע תשמע
אל מלכותי וכו' ולעבודו בלב אהבה
(דברים י"ג) מה היה עבודתו של אדם עשה
עליו תפלה של אמך עבודתו ה'
בשמחה [באו לפניו] בנחת (יהושע י"ג)

"Rabbi Jochanan said, 'What is the
service of God? Prayer.' Likewise, Moses
said, 'And it shall come to pass, if you will
harken diligently unto my commandments-----
and serve Him with all your heart.' The ser-
vice that man performs is prayer. 'Serve the
Lord with joy.'" 64

62- Ex 23:25

63- Schechter- Aspects p. 156; J.E. - Prayer

64- M.T. 66:2

Meditation is prayer

גפלה זעני כ' יעטץ . כ' מאיר ו' ו' ו'
 חז מלכות אור אימתי לזיך אדם אגב
 לזכין . גבד לזכין ואח"כ יתפלל , שגא
 גפלה זעני , ואימתי כ' יעטץ כזמן
 גפני ה' יעטץ יחול [ואמרונה אור
 גמלה הוא מתפלל ואח"כ הוא גבד
 לזכין שגא אעטק לפניו יח'
 (ג' יח' י') ואח"כ לזיך אעטץ אעטץ (שם שם)
 אין יחוד אלא תפלה שגא ויזא
 יחוק אעטק אעטק אעטק (ג' כ' ס')

"A prayer of the afflicted when he is overwhelmed. Rabbi Meir and Rabbi Jose; one of them said, 'When does man demand his needs?' He demands his needs and then prays, as it is written, 'a prayer of the afflicted, when? when he is overwhelmed; at the time he is before the Almighty, he pours out his meditations. (The latter says first he prays then he demands his needs, as it is written, 'I pour out before Him my grief) and after that my distress I recite before Him.' Meditation is prayer as it is written, 'And Isaac was gone out to meditate in the field toward evening.' " 65

Standing, meditation and intercession are essentials of prayer.

דוד דבורה וצפנים אשיחה אחר
 כי שמואל מוכן אדם צדיק אלהים
 שלם תפלות קיום ואי תהן אולם
 שבות הדולם תהן אולם אברהם
 תהן תפלות שנית שלא ויעם
 אברהם בקר אל המקום אשר עמד
 שם אר פני ה' (ה' י' כ' ז') ואין עמידה
 אלא תפלה של אמונה ויחיד פנים ויפלא
 (ה' י' א') יחיד תהן תפלות מלמה
 שלא ויחיד יחיד אשור בשדה אפלה
 ענה ואין שמה אלא תפלה שלא
 תפלה אפלה כי ידעו, ואפלה ה' ישפך
 שמו (ה' י' א') יחיד תהן תפלות ענין
 שלא ויפלא המקום (ה' י' כ' ז') ואין
 פאדוה אלא תפלה של אמונה ואורה
 אל ותפלה בשדה ה' הנה אפלה
 תפלה בשדה הנה ותפלה אפלה
 ה' (י' כ' ז')

"At evening and morning and noon will I make my complaint," Rabbi Samuel says. From here (we know) that man has to pray three times a day; and who instituted them? The fathers of the world (Patriarchs) arranged them; Abraham instituted the morning prayer, as it is written: And Abraham got up early in the morning to the place where he stood before the Lord. Standing implies prayer, as it is written: Then stood up Phineas and executed judgments. Isaac instituted the afternoon prayer, as it is written: And Isaac was gone out to meditate in the field toward evening. As it is written: A prayer of the afflicted when he is overwhelmed and poureth out before the Lord his complaint. Jacob instituted the evening prayer, as it is written: And he lighted upon a certain place. The expression paga means prayer⁶⁶ as it is written: But thou- pray not thou in behalf of this people, nor lift up in their behalf entreaty or prayer, nor make intercession to me."⁶⁷

66- Jastrow p. 1133

67- M.T. 55:2

The purpose of prayer is to atone for our sins. It is the only way we can do this, since the Temple was destroyed.

וּמִקְרָא שִׁיבְעָלָא נִדְבָנוּתָא אֶפְלִי וִיקְרָא
 אִמְרֵי דִּי יִצְחָק עֲבָדִין אֵין אֵין לֹא
 (קִיטָא וְלֹא כֵּן לֹא קִיטָא וְלֹא מִקְרָא
 וְלֹא מִזְבֵּחַ שְׁמֵכָא אֵין וְאִם שְׁמֵכָא
 דִּיתִי מִקְרָא לֹא לְשִׁמְיָא דִּי עֵילָא אֵין
 וְגַבִּי, אֶפְסֵיכֶם הִי סִלְחֵה הִי עֲמָדֵה,
 וְאִם וְהִיא עֵילָא וְלֹא שְׁמֵכָא הִי מִימֵי
 (מִלְכֵּי עֵילָא)

"And He desires that the people pray to Him, and He will receive them. Rabbi Isaac said, 'We have no prophet, priest, sacrifice, temple or altar to atone for our sins; and since the Temple was destroyed there is nothing left to us but prayer, therefore God forgive, God heed (our call), and (Scripture) says: And mine eyes and mine heart shall be there perpetually.'" 68

Who Can Pray?

The Almighty desires righteous prayer from the wicked.

וּמִפִּי אֶתְנֵן כִּי יִשְׁמָעֵל. שְׁמֵהּ [שָׁמַע]
 כְּדָרִים תִּשְׁמָעֵהוּ [וּמִפִּי אֶתְנֵן] וּמִפִּי יִשְׁמָעֵהוּ
 (מִפִּי אֶתְנֵן) אֵל / הִנֵּה אֶתְנֵן מִפִּי / וְיִשְׁמָעֵהוּ
 אֶתְנֵן שָׁמַע וְאֵל אֶתְנֵן, מִפִּי הוּא אֶתְנֵן
 וּמִפִּי יִשְׁמָעֵהוּ וְכֵן הוּא אֶתְנֵן כִּי אֵל וּמִפִּי
 שָׁמַע וְאֶתְנֵן [וְיִשְׁמָעֵהוּ] וְאֵל וּמִפִּי (מִפִּי אֶתְנֵן)

"A prayer of the afflicted when he is overwhelmed. This is what Scripture says: (the sacrifice of the wicked is an abomination ((of the Lord))) but the prayer of the up-right obtaineth his favor. The Holy One, blessed be He, does not desire the wicked (to bring) sacrifices and burnt offerings. What does He desire? The prayer of the righteous; and so Scripture says: For thou desirest not sacrifice, else would I give it, in burnt offering hast thou no delight." 69

The individual as well as the group can pray and the Almighty listens to them.

דער אדם און די קהל
 זאגן אהאללן, אהאללן
 און דער אל-אדון, אדון
 אהאללן אהאללן

"A man enters the Synagogue and finds the congregation praying; he prays with them and the Holy One, blessed be He, listens to all of them; therefore it is said: (He who) listens to prayer." 70

How Does One Engage In Prayer?

Prayer is a solemn occasion.

ובכן עליו כבודו אין צומצ'ם
אניחבאל אלא ממוק כודע באד ולא
מוק שמוק ולא ממוק קלות באד ולא
מוק דגים דטאיוס כפי שימא ונק'נ'נ'נ'נ'...

"Thus taught our Rabbis; prayer is offered with solemnity, and not with laughter, frivolity or useless chatter so that the Almighty should heed their prayer." 71

The heart has to be "ripe" with repentance to make the prayer acceptable.

אמר רבא דרבינא ב' דג' יקואן, ב' אדס
אין אומר אלא ב' דג' אכאן אמר
חכמים אין רבא ד' אדס לשמח
אלא אם כן מיס לבו דג', אדס
אין לבו כג' דג' דג', רבא דג'
דג' אדס אדס, ואין אין אדס אדס
אדס דג' דג' דג' דג' דג' דג'
דג' דג' דג' דג' דג' דג'
ב' דג' יקואן.

"O Thou that hearest prayer, unto Thee all flesh shall come." The verse says, all flesh not all men. From this the Rabbis deduce that Man's prayer is not heard until his heart is made "ripe." 72 We too have made our hearts "ripe" with repentance; you hear the prayers of all flesh, but you do not hear ours. The Holy One, blessed be He, said, "the vow will be paid to you, therefore it is said: O Thou that hearest prayer unto Thee all prayer shall come." 73

There is no prayer without movement of the heart, the two imply each other.

אשר יאמר - ר' ח' מ' פ' א' ב'
 אשר יאמר - ר' ח' מ' פ' א' ב'
 אשר יאמר - ר' ח' מ' פ' א' ב'

"When my heart is overwhelmed. How long must a man stand in prayer? Rabbi Judah says, 'until his heart is overwhelmed,' as it is written: A prayer of the afflicted when he is overwhelmed." 74

73- M.T. 65:2

74- M.T. 61:2

72- Jastrow p. 199

The element of intention gives meaning to action and makes a reality of a religious form. 75

אמר ר' שמאי [בן] ר' חמני [בן] חנני
 אדם דתפלה תהא מבורך שתפלה
 שחזר לפני הקדוש (גמ' י"ז)
 תנין אדם תפלה אומר

"Rabbi Samuel, the son of Nachmani said, 'If you have inclined your heart to prayer, be assured that the Holy One, blessed be He will listen to your prayer;' as it is written: Thou wilt strengthen their heart, thou wilt cause thy ear to listen." 76

75-Moore 2:223

76- M.T. 108:1

When Do We Pray?

The acceptable time for prayer is when the congregation prays.

אמר כ' יום זה תעבדו את ה' יום
שבת ויום ראשון שבת ויום ראשון
תעבדו את ה' יום שבת ויום ראשון
תעבדו את ה' יום שבת ויום ראשון
(יום שבת)

"Rabbi Jose bar Tachlaphta said, 'there are specified times for prayer; when is the time propitious? At the time when the congregation prays, as (Scripture) says: In the time of favor have I answered thee.'" 77

Prayer is always acceptable.

כ' י'ס' דג' תחליפא (חלפטא) דמיס' דמי
 לתפלה, ודא דז' ופינ'ס, ואנ' תפלה
 זק' ה' דג' נלון (תה' ס' י'ב') אמר דז' ד
 זפ' ת'ק'ה דז'ן ה'דז'ק דז'ה זפ'ן
 מ'תפלה זפ'ן תהא דג' נלון אל'ה'ס
 דג' חסד'ן זפ'ן דאמ' י'ד'ק

"Rabbi Jose bar Tachlipa (Chalapta) said, 'Are there specified times for prayer?' David explained, 'But as for me, I direct my prayers unto Thee, O Lord, in a time of favor. David said to the Holy One, bless d be He, Lord of the World; when I pray to you may it be an acceptable time, O God, in the multitude of thy kindness; answer me in the truth of Thy salvation.'" 78

The Almighty listens to Israel's prayers at all times.

אין מלכות עולם
תפלת ישראל ואלו שאלו
אלה ה' שמענו, ה' וישמענו
ועתה אל תאחר (בניאל ש"י) וישאל
אונקביון לה' ואלו שאלו תפלת
כל עמנו לך ואלו שאלו
אונקביון ה' ואלו שאלו
תפלת.

"The Almighty is asked only that He listen to Israel's prayers, and if He listens, He fulfills, as it is written: O Lord, hear; O Lord, forgive; O Lord hearken, and do it; delay not. Israel loves the Holy One, blessed be He, who listens to their prayers at all times, therefore David said, 'It is lovely to me that the Lord heareth my voice, my supplications.'" 79

As soon as a man awakes and is conscious he prays.

תבא לידי קראת. כשאדם קם משנה
מתפלל ואומר ברוך אתה יהוה

"A prayer of David. When a man awakes from sleep, he prays and says, 'Blessed is He who awakens the dead.'" 80

God waits for his crown until the last prayers are said by Israel.

י' שנים י"ג אבן אחד הולך
לכבוד מלכותך עד הולכת הוא ממנו
עד מתפלל בלילה אחרונה שישב
ועוד מנוח עולה ונותן כבוד
הקדוש שאלו הכבוד אלו לבין
(משלי) לבין זה הקדוש שכתוב
לבין ויש הוא (דב' א' ד') אבן
יום איום יבין אומר.

"Rabbi Pinchos, in the name of Rabbi Abba said, 'The angel who supervises prayer waits until the last congregation of Israel offers its prayers; He makes a crown from them and places it on the head of the Almighty, as it is written: Blessings come upon the head of the righteous; 'the righteous' is the Almighty, as it is written: Just and upright is He; therefore it is said: Day unto day uttereth speech.'" 81

Where Can We Pray?

אמר הקדוש ברוך הוא אל ישראל
 כשאתה מתפלל, והתפלל בגיבתי הנכסות
 שבצדך ואם אין אלה יכול להתפלל
 בגיבתי הנכסות, והתפלל בתוך שדך,
 ואם אין אלה יכול להתפלל בתוך
 שדך והתפלל בתוך ביתך, ואם אין
 אלה יכול להתפלל בתוך ביתך,
 והתפלל על מטהך, ואם אין אלה
 יכול להתפלל על מטהך הנה
 עלך, והנה אמר בלשונך על
 משכבך וקומו סליחי

"The Holy One, blessed be He, said to Israel, I bade thee read thy prayers unto me in thy fields; and if thou art unable to do this; pray in thy house; and if this be inconvenient to thee, pray on thy bed; and if thou canst not do even this, think of me in thy heart." 82

Effect Of Prayer

God always listens to the prayers of Israel.

קדש וקדש ממלכת אלהים
ממלכת אלהים ממלכת אלהים
ממלכת אלהים ממלכת אלהים
ממלכת אלהים ממלכת אלהים

"Man's ears are (tired when) filled (with hearing) and his ears are (tired when) filled (with seeing); but the eyes of the Holy One, blessed be He, are not sated with seeing nor are his ears tired of listening; therefore (O He who) listens to prayer." ⁸³

מלך קדש וקדש יכול לשמוע מן
והיה כן אדם ואין יכול לשמוע מן
כאן אלה הקדש אין כן אלהים
ממלכת אלהים ממלכת אלהים

"A human king can listen to two or three people but can not listen to all of them, but the Holy One, blessed be He is not (subject) to this; all pray and He listens to their prayers simultaneously." ⁸⁴

Repetitive prayer will be heard
by God and fulfilled.

אמר ר' חיה בר אבא
 שאלתי ונסתה ושאלתי
 ונענה ונענה ונענה
 בקרבך מן השמים, קוה
 ה' חסד וקוה ה' חסד

"Said Rabbi Chiah bar Aba; if you
 prayed and prayed again, be assured that your
 prayer is heard, and He will fulfill your re-
 quest; what is the reason (which supports
 this)? Wait on the Lord; be of good courage,
 and He shall strength your heart; because
 (you) wait on the Lord." ⁸⁵

'A strong Rock!'

ה'י' א'י אצונ מ'א'ס . ק'ד'א'ת' א'ק'א'
 ת'א'י' ; כ'י'ן א'א'י' ק'צ'ד' ק'ד'א'ת' ו'א'י'
 א'ק'א' ק'ד'א' ב'א'ס'א'ת' א'ה'ת'א'ת' ת'ה'י'
 א'י א'ת'א'ת' מ'א'צ'א' א'א' א'ק'א'
 מ'א'צ'א' א'א' א'ק'א' (מ'א'י' א'י')

"Be thou unto me a strong rock.
 In the Exile. To come always; when I am
 (suffering) anguish in Exile, I enter the
 Synagogue to pray, let my prayer be as a
 rock of protection, as it is said: The
 name of the Lord is a strong tower." 86

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