

GETTING OUR HEADS AROUND JEWISH PRAYER

HOW DID WE GET HERE?



DEFINING JEWISH PRAYER

- - להתפלל – To Pray (reflexive)
- Directing your thoughts and feelings toward a higher power (God)
 - Gratitude/Thanksgiving
 - Awe/Wonder/Connection
 - Contrition/Apology
 - Request/Desire
- Connecting to the past and future through the recitation of eternal words

PRAYER “TECHNOLOGY”



WHAT ARE THE GOALS OF THIS COURSE?

- Getting our heads around
 - Understanding the historical development of Jewish worship from the Bible until today
 - Appreciating the Siddur as the primary tool of modern Jewish worship
 - Recognizing that the Siddur is still developing, and why
- Getting our hearts into
 - The words are only part of the communal prayer experience. Music is an integral part of getting our hearts in to prayer.
 - We'll learn about the music of prayer, but also we'll sing and practice different modalities
- Getting our bodies engaged
 - What is the standing and sitting about? How does the choreography work?
 - Concepts like minyan and hitbodedut

SACRIFICE

KORBAN



TYPES OF SACRIFICES

Type of Sacrifice	What is it for?	Who enjoys it?	Kind of Prayer
<i>Olah</i> / Burnt Offering / עולה	Submission to God / Recognizing God's Greatness / Wonder	Completely Burnt for God	Wow / Forgiveness
<i>Zevach Shlamim</i> / Peace or Whole Offering / זבח שלמים	Expression of thanks or gratitude	Part is burnt for God / Part is given to Priests / Part is eaten by the whole family	Thanksgiving
<i>Chatat</i> / Sin Offering / חטאת	Atone and purge unintentional sins, some are for individual, and some of for communal	Eaten by the Cohanim	Sorry
<i>Asham</i> / Guilt / אשם	Atone for stealing from the altar, or if you are unsure what is causing the guilt	Eaten by the Cohanim	Sorry
<i>Mincha</i> / meal offering / מנחה	Something brought from the fruits of labor	Part was burned, most was eaten by the Cohanim	Please

HOW DOES THIS CONNECT TO OUR PRAYER TODAY?

Part of the Service	Relationship to Tefillah
The number of services	Correspond to the mandatory sacrifices in the Temple
Preparatory Prayers	Recitation of the different types of sacrifices
Amidah	References to the sacrificial system within the Amidah
Torah Service	A custom to reserve the first Aliyot for Cohanim and Levites

AVOT DERABBI NATAN IIA

OPENING SECTION OF SIDDUR

Once, Rabban Yochanan ben Zakkai was walking with his disciple, Rabbi Y'hoshuah, near Jerusalem after the destruction of the Temple. R.Y'hoshua looked at the Temple ruins and said, "Oy for us! The place that atoned for the sins of the people Israel - through animal sacrifice - lies in ruins!" Rabbi Yochanan ben Zakkai spoke to him in comfort, "Do not be too sad, my son. We have another equally meritorious way of gaining atonement - deeds of lovingkindness." For it is written, "Lovingkindness I desire, not sacrifice" ([Hosea 6:6](#)).

פעם אחת היה רבן יוחנן בן זכאי יוצא
מירושלים והיה רבי יהושע הולך אחריו וראה
בית המקדש חרב [אר"י אוי לנו על זה שהוא
חרב] מקום שמכפרים בו עונותיהם של
ישראל. א"ל בני אל ירע לך יש לנו כפרה
אחת שהיא כמותה ואיזה זה גמ"ח שנאמר
ככי חסד חפצתי ולא זבח



THE LAWS OF PRAYER

Hilchot Tefillah I:I	הלכות תפילה א:א
<p>To pray daily is an affirmative duty, as it is said, "And ye shall serve the Lord, your God" (Exodus 23:25). The service, here referred to, according to the teaching of tradition, is Prayer, as it is said, "And to serve Him with all your heart" (Deuteronomy 10:13), on which the sages commented, "What may be described as Service of the Heart? Prayer".</p> <p>The number of prayers is not prescribed in the Torah. No form of prayer is prescribed in the Torah. Nor does the Torah prescribe a fixed time for Prayer.</p>	<p>מִצְוַת עֲשֵׂה לְהִתְפַּלֵּל בְּכָל יוֹם שְׁנֵאמַר (שמות כג כה) אֱלֹהֵיכֶם. "וַעֲבַדְתֶּם אֶת ה' מִפִּי הַשְׁמוּעָה לְמַדּוֹ שֶׁעֲבוּדָה זֹה הִיא תַּפִּלָּה שְׁנֵאמַר (דברים יא יג) "וְלַעֲבֹדוֹ בְּכָל לִבְבְּכֶם" אָמְרוּ חֲכָמִים אִי זֶה הִיא עֲבוּדָה שְׁבִילָה זֶה תַּפִּלָּה. וְאִין מִנֵּין הַתַּפִּלוֹת מִן הַתּוֹרָה. וְאִין מִשְׁנֵה הַתַּפִּלָּה הַזֹּאת מִן הַתּוֹרָה. וְאִין לַתַּפִּלָּה זְמַן קָבוע מִן הַתּוֹרָה:</p>

CONNECTING TO GOD “THE RIGHT WAY”

Now Aaron's sons Nadab and Abihu each took his fire pan, put fire in it, and laid incense on it; and they offered before the Lord alien fire, which He had not enjoined upon them. ²And fire came forth from the Lord and consumed them; thus they died at the instance of the Lord. ³Then Moses said to Aaron, "This is what the Lord meant when He said:

Through those near to Me I show Myself holy,
And gain glory before all the people."
And Aaron was silent.



THE PRAYER OF HANNAH

There was a man from Ramathaim of the Zuphites, in the hill country of Ephraim, whose name was Elkanah son of Jeroham son of Elihu son of Tohu son of Zuph, an Ephraimite. ²He had two wives, one named Hannah and the other Peninnah; Peninnah had children, but Hannah was childless. ³This man used to go up from his town every year to worship and to offer sacrifice to the Lord of Hosts at Shiloh.—Hophni and Phinehas, the two sons of Eli, were priests of the Lord there.

⁴One such day, Elkanah offered a sacrifice. He used to give portions to his wife Peninnah and to all her sons and daughters; ⁵but to Hannah he would give one portion only—though Hannah was his favorite—for the Lord had closed her womb. ⁶Moreover, her rival, to make her miserable, would taunt her that the Lord had closed her womb. ⁷This happened year after year: Every time she went up to the House of the Lord, the other would taunt her, so that she wept and would not eat. ⁸Her husband Elkanah said to her, “Hannah, why are you crying and why aren’t you eating? Why are you so sad? Am I not more devoted to you than ten sons?”

⁹After they had eaten and drunk at Shiloh, Hannah rose.—The priest Eli was sitting on the seat near the doorpost of the temple of the Lord.— ¹⁰In her wretchedness, she prayed to the Lord, weeping all the while. ¹¹And she made this vow: “O Lord of Hosts, if You will look upon the suffering of Your maidservant and will remember me and not forget Your maidservant, and if You will grant Your maidservant a male child, I will dedicate him to the Lord for all the days of his life; and no razor shall ever touch his head.”



THE PRAYER OF HANNAH

- ¹²As she kept on praying before the Lord, Eli watched her mouth. ¹³**Now Hannah was praying in her heart; only her lips moved, but her voice could not be heard.** So Eli thought she was drunk. ¹⁴Eli said to her, “How long will you make a drunken spectacle of yourself? Sober up!” ¹⁵And Hannah replied, “Oh no, my lord! I am a very unhappy woman. I have drunk no wine or other strong drink, but I have been pouring out my heart to the Lord. ¹⁶Do not take your maidservant for a worthless woman; I have only been speaking all this time out of my great anguish and distress.” ¹⁷“Then go in peace,” said Eli, “and may the God of Israel grant you what you have asked of Him.” ¹⁸She answered, “You are most kind to your handmaid.” So the woman left, and she ate, and was no longer downcast. ¹⁹Early next morning they bowed low before the Lord, and they went back home to Ramah. Elkanah knew his wife Hannah and the Lord remembered her. ²⁰Hannah conceived, and at the turn of the year bore a son. She named him Samuel, meaning, “I asked the Lord for him.”

THE PRAYER OF RABBI ELAZAR

Brachot 16b

The Gemara describes how **after Rabbi Elazar concluded his prayer, he said the following** additional prayer:

**May it be Your will, Lord our God,
to cause to dwell in our lot love and brotherhood, peace and friendship.
And may You make our borders rich in disciples
and cause us to ultimately succeed, that we will have a good end and hope.
And may You set our portion in the Garden of Eden,
and may You establish for us a good companion and a good inclination in Your world.
And may we rise early and find the aspiration of our hearts to fear Your name,
and may the satisfaction of our souls come before You, i.e., may You hear our
prayers that we may have spiritual contentment in this world for the best.**

ברכות טז"ב

רבי אלעזר בתר דמסיים צלותיה
אמר הכי יהי רצון מלפניך ה'
אלהינו שתשכן בפורינו אהבה
ואחוה ושלוה וריעות ותרבה
גבולנו בתלמידים ותצליח סופנו
אחרית ותקוה ותשים חלקנו בגן
עדן ותקננו בחבר טוב ויצר טוב
בעולמך ונשכים ונמצא יחול לבבנו
ליראה את שמך ותבא לפניך
קורת נפשנו לטובה

THE PRAYER OF RABBI YOCHANAN

Brachot 16b

after Rabbi Yoḥanan concluded his prayer, he said the following additional prayer:
May it be Your will, Lord our God,
that You look upon our shame and behold our plight,
that You clothe Yourself in Your mercy,
and cover Yourself with Your might,
that You wrap Yourself in Your loving-kindness,
and gird Yourself with Your grace,
and may Your attributes of goodness and humility come before You.

ברכות טז"ב

רבי יוחנן בתר דמסיים צלותיה
אמר הכי יהי רצון מלפניך ה'
אלהינו שתציץ בבשתנו ותביט
ברעתנו ותתלבש ברחמך
ותתכסה בעזך ותתעטף
בחסידותך ותתאזר בחנינותך
ותבא לפניך מדת טובך וענותנותך

THE PRAYER OF RABBI ZEIRA

Brachot 16b

Similarly, **after Rabbi Zeira concluded his prayers he said the following** additional prayer:

**May it be Your will, Lord our God,
that we not sin or shame ourselves,
and that we not disgrace ourselves before our forefathers,**
in the sense that our actions should not disgrace the actions of our forefathers.

ברכות טז"ב

רבי זירא בתר דמסיים צלותיה
אמר הכי יהי רצון מלפניך ה'
אלהינו שלא נחטא ולא נבוש ולא
נכלם מאבותינו

THE PRAYER OF RAV HIYYA

Brachot 16b

**After Rabbi Ḥiyya prayed he said the following:
May it be Your will, Lord our God,
that Your Torah should be our vocation,
and may our heart not become faint nor our eyes dim. After his prayer, Rav
said the following:
May it be Your will, Lord our God,
that You grant us long life, a life of peace,
a life of goodness, a life of blessing,
a life of sustenance, a life of freedom of movement from place to place, where we
are not tied to one place,
a life of dread of sin, a life without shame and disgrace,
a life of wealth and honor,
a life in which we have love of Torah and reverence for Heaven,
a life in which You fulfill all the desires of our heart for good.**

ברכות טז"ב

רבי חייא בתר דמצלי אמר הכי יהי
רצון מלפניך ה' אלהינו שתהא
תורתך אומנותנו ואל ידוה לבנו
ואל יחשכו עינינו רב בתר צלותיה
אמר הכי יהי רצון מלפניך ה'
אלהינו שתתן לנו חיים ארוכים
חיים של שלום חיים של טובה
חיים של ברכה חיים של פרנסה
חיים של חלוץ עצמות חיים שיש
בהם יראת חטא חיים שאין בהם
בושה וכלימה חיים של עושר
וכבוד חיים שתהא בנו אהבת
תורה ויראת שמים חיים שתמלא
לנו את כל משאלות לבנו לטובה

THE PRAYER OF RABBI YEHUDAH HANASI

Brachot 16b

After his prayer, Rabbi Yehuda HaNasi said the following:
May it be Your will, Lord our God, and God of our forefathers,
that You save us from the arrogant and from arrogance in general,
from a bad man, from a bad mishap,
from an evil instinct, from a bad companion,
from a bad neighbor, from the destructive Satan,
from a harsh trial and from a harsh opponent,
whether he is a member of the covenant, a Jew,
or whether he is not a member of the covenant. And the Gemara notes that Rabbi Yehuda HaNasi would recite this prayer every day **despite the fact that** royal **officers stood** watch **over Rabbi Yehuda HaNasi** for his protection; nevertheless, he prayed to avoid conflict or hindrance resulting from arrogance

ברכות טז"ב

רבי בתר צלותיה אמר הכי
יהי רצון מלפניך ה' אלהינו
ואלהי אבותינו שתצילנו
מעזי פנים ומעזות פנים
מאדם רע ומפגע רע מיצר
רע מחבר רע משכן רע
ומשטן המשחית ומדין קשה
ומבעל דין קשה בין שהוא
בן ברית בין שאינו בן ברית
ואף על גב דקיימי קצוצי
עליה דרבי

THE PRAYER OF RABBI SAFRA

Brachot 16b

After his prayer, Rav Safra said the following:
May it be Your will, Lord our God, that You establish peace in the heavenly entourage [*pamalia*] of angels each of whom ministers to a specific nation (see [Daniel 10](#)), and whose infighting causes war on earth;
and in the earthly entourage, the Sages,
and among the disciples engaged in the study of Your Torah,
whether they engage in its study for its own sake or not for its own sake.
And all those engaged in Torah study not for its own sake,
may it be Your will that they will come to engage in its study for its own sake.

ברכות טז"ב

רב ספרא בתר צלותיה אמר הכי
יהי רצון מלפניך ה' אלהינו
בפמליא של מעלה שתשים שלום
ובפמליא של מטה ובין התלמידים
העוסקים בתורתך בין עוסקין
לשמה בין עוסקין שלא לשמה וכל
העוסקין שלא לשמה יהי רצון
שיהו עוסקין לשמה

THE PRAYER OF RABBI ALEXANDRI OR RABBI HAMUNA

Brachot 16b

**After his prayer, Rabbi Alexandri said the following:
May it be Your will, Lord our God,
that You station us in a lighted corner and not in a darkened corner,
and do not let our hearts become faint nor our eyes dim.
Some say that this was the prayer that Rav Hamnuna would recite**

ברכות טז"ב

רבי אלכסנדרי בתר צלותיה אמר
הכי יהי רצון מלפניך ה' אלהינו
שתעמידנו בקרן אורה ואל
תעמידנו בקרן חשכה ואל ידוה
לבנו ואל יחשכו עינינו

THE PRAYER OF RABBI HAMNUNA OR ALEXANDRI

S	ברכות טז"ב
<p>Some say that this was the prayer that Rav Hamnuna would recite, and that after Rabbi Alexandri prayed, he would say the following:</p> <p>Master of the Universe, it is revealed and known before You that our will is to perform Your will, and what prevents us?</p> <p>On the one hand, the yeast in the dough, the evil inclination that is within every person;</p> <p>and the subjugation to the kingdoms on the other.</p> <p>May it be Your will that You will deliver us from their hands, of both the evil inclination and the foreign kingdoms,</p> <p>so that we may return to perform the edicts of Your will with a perfect heart.</p>	<p>איכא דאמרי הא רב המנונא מצלי לה ורבי אלכסנדרי בתר דמצלי אמר הכי רבון העולמים גלוי וידוע לפניך שרצוננו לעשות רצונך ומי מעכב שאור שבעיסה ושעבוד מלכיות יהי רצון מלפניך שתצילנו מידם ונשוב לעשות חוקי רצונך בלבב שלם</p>

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THE LAWS OF PRAYER

Hilchot Tefillah 1:5

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

הלכות תפילה א:ה

וְכֵן תִּקְּנוּ שֶׁיִּהְיֶה מִנֵּין הַתַּפִּלוֹת כְּמִנֵּין הַקִּרְבָּנוֹת. שְׁתֵּי תַפְלוֹת בְּכָל יוֹם כְּנֶגֶד שְׁנֵי תַמִּידִין. וְכָל יוֹם שֵׁשׁ קָרְבַּן מוֹסֵף תִּקְּנוּ בּוֹ תַפְלָה שְׁלִישִׁית כְּנֶגֶד קָרְבַּן מוֹסֵף. וְתַפְלָה שֶׁהִיא כְּנֶגֶד תַּמִּיד שֶׁל בֶּקָר הִיא הַנִּקְרֶאת תַּפְלַת הַשַּׁחֲרִית. וְתַפְלָה שֶׁכְּנֶגֶד תַּמִּיד שֶׁל בֵּין הָעֶרְבַּיִם הִיא הַנִּקְרֶאת תַּפְלַת מִנְחָה וְתַפְלָה שֶׁכְּנֶגֶד הַמוֹסֵף הִיא נִקְרֶאת תַּפְלַת הַמוֹסֵף:

THE LAWS OF PRAYER

Hilchot Tefillah 1:6

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

הלכות תפילה א:ו

וכן התקינו שיהא אדם מתפלל תפלה אחת בלילה שהרי איברי תמיד של בין הערבים מתעכלין והולכין כל הלילה , שנאמר (ויקרא ו ב) "היא העלה" וגו' כענין שנאמר (תהילים נה יח) "ערב ובקר וצהרים אשיחה ואהמה וישמע קולי". ואין תפלת ערבית חובה כתפלת שחרית ומנחה. ואף על פי כן נהגו כל ישראל בכל מקומות מושבותיהם להתפלל ערבית וקבלוה עליהם כתפלת חובה:

RETURN TO TEMPLE WORSHIP

Be pleased, Lord our God, with Your people Israel and with their prayer, and restore the service to Your Holy Temple / Holy of Holies; be pleased to receive the prayers and fire offerings of the people of Israel in love. May the service of Your people Israel always be acceptable to You.

רְצֵה ה' אֱלֹהֵינוּ בְּעַמְּךָ
יִשְׂרָאֵל וּבִתְפִלָּתָם וְהָשִׁב אֶת
הָעֲבוּדָה לְדָבִיר בֵּיתְךָ. וְאֲשִׁי
יִשְׂרָאֵל וּתְפִלָּתָם. בְּאַהֲבָה
תִּקְבַּל בְּרָצוֹן. וְתֵהִי לְרָצוֹן
תָּמִיד עֲבוּדַת יִשְׂרָאֵל עִמָּךְ:

WHY DO WE PRAY TO RETURN TO ANIMAL SACRIFICE?



WOW

Siddur Ashkenaz, Weekday, Shacharit, Preparatory Prayers, Asher Yatzar I

Blessed are You, Lord our G-d, Ruler of the Universe, who created the human being with wisdom, and created in them many openings and spaces. It is revealed and known before your holy throne that if one of them is opened or closed, it would be impossible to exist and to stand before you. Blessed are you, G-d, who heals all flesh and does wonders.

סידור אשכנז, ימי חול, תפילת שחרית, הכנה לתפילה, אשר יצר א'

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר יָצַר אֶת הָאָדָם
בְּחִכְמָה וּבָרָא בּוֹ נִקְבִּים נִקְבִּים חֲלוּלִים חֲלוּלִים. גְּלוּי
וְיָדוּעַ לִפְנֵי כֹסֶא כְבוֹדְךָ שָׁאֵם יִפְתַּח אֶחָד מֵהֶם אוֹ יִסְתֵּם
אֶחָד מֵהֶם אִי אֶפְשָׁר לְהִתְקַיֵּם וְלַעֲמֹד לִפְנֵיךָ אֶפִּילוּ
שָׁעָה אֶחָת: בְּרוּךְ אַתָּה ה' רוֹפֵא כָּל בָּשָׂר וּמַפְלִיא
לַעֲשׂוֹת: