

Epistemology of Tefila(Class 36) - 12/24/2020 — Topic: Mincha and Maariv - Hello darkness my old friend 24,2020 - Part 1

Recap

1. Our Tefilot/Prayers have become the replacement of our sacrifices in the Temple.
2. Rambam says the commandment to pray everyday comes from the Torah in Shemot/Exodus (23:25) which says you shall serve HaShem with your heart and service of the heart is Tefila/Prayer
3. Most the prescribed prayers were laid out by our sages in the Talmud and contain words of Lashon Kodesh/Holy Language meaning words from the Tanach.
4. The main prayer is always our individual Amidah/Standing Prayer/ Shemoneh Esrei(weekdays) and The Talmud calls it Tefila(Prayer).
5. All services have an introduction before the Amidah and a conclusion after the Amidah but each has a different structure.

Class Strategy

1. Weekday Mincha — The purpose of saying Mincha is to fulfill the 2nd of the Korban Tamid/Permanent Sacrifice that was offered in the afternoon as set down in Bamidbar/Numbers (28:4) which was a sacrifice of a meal-offering(Rabbi Sacks page 207). Rabbi Sacks(page 207) gives one option for the name from the verse in Tehillim/Psalms (141:2) which uses the words Minchat Arev. Rabbi Twerski(page 235) says the translation of the Hebrew word Mincha is “a gift” when referring to a meal offering as in Vayikra/Leviticus (2:1) where the Nefesh/Soul is giving the gift. Rabbi Potash(page 366) continues this theme by noting that Mincha must be prayed within a specific time of the day so one has to put off all other affairs to make time to daven Mincha showing we are true servants of HaShem and recognition of His sovereignty and greatness. Rabbis Barclay & Jaeger(page 239) say that when one breaks from your daily routine and devotes the time for Tefilah at Mincha time one is truly worthy of great reward. The Talmud in Berachot (6b) says that when we daven Mincha there is a special significance that we should remember the story of the prophet Eliyahu/

Elijah in Melachim Aleph/Kings 1 18: 36 - 39) who prayed that HaShem show himself to help return the Jewish people from Idol worship and it was at that time of this afternoon meal offering HaShem answered him and performed the miracle. Finally Rabbi Twerski (page 237) says that it was Yitchak/Isaac who assumed he was going to be the Mincha sacrifice so when he was saved he compensated by adding this midday prayer as a gift to HaShem for saving his soul. Furthermore while it is a brief service Mincha for all these reasons above must be recognized as breakthrough time for prayer.

This table shows the form of the Mincha Chol/Daily Mincha

FORM OF DAILY MINCHA		
PAGE NUMBERS	RCA ARTSCROLL	THE KOREN SIDDUR
Ashrei/Praiseworthy/Happy	232	207
Shemoneh Esrei/Amidah	234 - 248	211 - 231
Tachanun/Supplication(omit Fri)	250 - 252	233 - 235
Aleinu/It is our duty	252 - 254	237 - 239

So we see Mincha is a pretty short service which begins with the introduction of the Ashrei since Rabbi J.B. Soloveitchik (page 193) says it is forbidden for man to simply stand up and approach HaShem in prayer straight away so we use the Psalm as a preamble to our prayer. Rabbi Barclay & Jaeger (page 244) say that we should preferably say Ashrei sitting so as to distinguish this from the Shemoneh Esrei that will follow and to relax while concentrating on this introductory Psalm.

The Shemoneh Esrei/Amidah then follows and has the same structure as for Shacharit except for 2 changes in blue a verse from Devarim/Deuteronomy (32:3) is added before you begin asking HaShem like Moses and David for Divine help before we begin our Amidah (Rabbi Sacks page 211). The Sim Shalom/Grant Peace is changed and shortened to Shalom Rav/Great Peace and focuses only on peace in face of the unknown dangers of the impending darkness (Rav Munk page 212).

STRUCTURE OF WEEKDAY SHEMONEH ESREI		
PAGE NUMBERS	RCA	Koren
Ki Shem HaShem Ezra/When I call out HaShem's name	234	211
FIRST 3 OF PRAISE		
Avot/Patriarchs	234	211
Gevurot/Hashems Might (Omnipotence)	234 - 6	211 - 3
Kedushat Hashem/G-d's Holiness	236	215
13 MIDDLE REQUESTS		
Binah/Da'at/Insight	236	215
Teshuvah/Repentance	236	215
Slicha/Forgiveness	236	215
Geulah/Redemption	238	215
Refuah/Health	238	217
Birkat Hashanah/Year of Prosperity	238	217
Galiot/Ingathering of Exiles	238	219
Dayan/Mishpat/Justice	240	219
Birkat Haminim/Against Heretics(19 th added)	240	219
Tzadikim/The Righteous	240	219 - 21
Boneh Yerushalyim/Rebuilding Jerusalem	240	221
Malcut Beit David/Davidic Reign	242	221
Kabbalat Tefila/Acceptance of Prayer	242	223
LAST 3 OF THANKS		
Avodah/Temple Service and Servants to Hashem	242 - 4	223 - 5
Hoda'ah/Thanksgiving/Modim	244 - 6	225 - 7
Shalom/Peace	246 - 8	228

Rav Munk says the Tachanun prayer is based on what Daniel says in (9:18) and falling down on our face reminds us that Moshe/Moses and Aharon/Aaron fell down on their face whenever they prayed for an urgent and intense need, like in Bamidbar/Numbers (16:22) vayiphlu al peneihem. While we do not fall down we bury our faces in the bend of our left arm when we recite this prayer(RCA page 251) While the prayer begins with the opening verse from Shmuel Bet/Samuel 2 24:14, and King David explains how with this prayer we are ailing on the mercy of HaShem who is forgiving rather than man who is not(Rav Munk page 227). It then continues with the majority being from Tehillim Psalm 6 in which David is suffering in body and soul after his transgression with Bat Sheva, and this is his cry to HaShem of a man worn down by profound guilt and loneliness and yet it shows there is a way to find mercy and help from HaShem even from the very depths of distress. This supplication we say at Tachanun is meant to combine with our Amidah in a last all out plea so we can be certain that HaShem will answer our prayer even if this is coming from a broken and downtrodden heart.

Now we sit up and continue with the supplication to HaShem to be Our Guardian and to protect us as we are the people who faithfully proclaim his glory, with the Shema we accept His Oneness and Sovereignty and with the Kedushah of His Holiness(Rav Munk page 230).

The next words after we say “we do not know what to do” so we rise to say the final part of the Tachanun(RCA page 251) as we look to HaShem expectantly as we admit only he can help us and end on a note of faith and confidence in HaShem(Rav Munk page 231).

We then conclude Mincha with the Aleinu which is a fitting finale to prayer Rav Munk(page 259) as its prominent idea is the future harmony of all men in their recognition of the One G-D. Rabbi Kleinman(page 277) says Aleinu should be said in awe which is why we stand and why when we say Va’anachnu Korim/And we bend we bow as we are in front of HaShem and as it says in the prayer every knee should bend to give praise and glory to the Master of all humanity. Rav Munk(page 260) explains that Aleinu is one of the most meaningful prayers as the first part pronounces the differences between our belief in HaShem and the belief of other nations, While the

second half utters our confidence and hope that everyone will return to the belief and recognition of One G-D.

The conclusion of Aleinu ends with the theme of Oneness which recognizes the that at the Beviat Hamashaiach/The end of time everyone will accept that HaShem is the singular Source of pure goodness that runs the world accordingly and everything that happens emanates from Him(Rabbi Kleinman page 278).

Hopefully now that we have learned about the Mincha service we can all find time to add this as our second service of each day.a

FORM OF DAILY MA'ARIV		
PAGE NUMBERS	RCAARTSCROLL	THE KOREN SIDDUR
Vehu Rachum/And He the merciful One	256	243
Barachu/Blessed is He	256	243
Kriyat Shema U'Brachot /Shema and its blessings	256 - 266	245 - 255
Shemoneh Esrei/Amidah	266 - 278	257 - 277
Aleinu/It is our duty	280	279 - 281

2. Next Class Daily Ma'ariv - Thursday 1/7/2021