

## OVERVIEW OF תפלת שחרית 4-4

### Point 6

The **ברכות** that are a part of our **תפילות** serve as the underlying structure of the **תפילות**.

The **ברכות** necessarily became the foundation of the **תפילות** based on the circumstances that **חז"ל** found themselves at the time they needed to compose **תפילות** as a substitute for the **קרבות**. The primary means of transmission that was available to **חז"ל** at that time was by way of oral transmission. The **ברכות** served as an excellent vehicle by which to transmit the **תפילות** orally. First of all, groups of people who did not know the words of the **תפילות** could fulfill their obligation to recite the **תפילות** by simply answering **אמן** to the **ברכות** being recited by the **שליח ציבור**. That meant that the number of people whom **חז"ל** needed to teach the **תפילות** was small and manageable. The people who learned the words to the **תפילות** could then act as the **שלוחי ציבור** in different Jewish communities. As a result, the practice of the **שליח ציבור** reciting the **ברכות** out loud so that those present would have the opportunity to fulfill their obligation to recite the **תפילות** by answering **אמן** became essential.

**חז"ל**'s decision to use **ברכות** as the structure of the **תפילות** hastened the transmission of the **תפילות** for an additional reason. The **ברכות** themselves were easy to remember even though they were being heard but not being read by those present. Because all the **ברכות** began with the same words: **ברוך אתה ה'**, the congregants found it easy to learn the **ברכות** from hearing the **שליח ציבור** recite the **ברכות** regularly over a period of time. The challenge for those present was reduced by having to remember only the words that followed. It was therefore not by accident that **שמונה עשרה** consisted of nineteen **ברכות**, that **קריאת שמע** was surrounded by three **ברכות** and that **פסוקי דזמרה** were bookended by **ברכות**. Furthermore most of what followed the words: **ברוך אתה ה'** were short phrases. We need look no further than the **ברכות** of **שמונה עשרה** to see how **חז"ל** followed a pattern of brevity in their composition of the **ברכות התפלה**.

That **חז"ל** recognized that the process of transmitting the **תפילות** would be a lengthy process can be seen by the following:

משנה מסכת ברכות פרק ד משנה ג-רבן גמליאל אומר בכל יום מתפלל אדם שמונה עשרה; רבי יהושע אומר מעין שמונה עשרה; ר' עקיבא אומר אם שגורה תפלתו בפיו יתפלל שמונה עשרה ואם לאו מעין י"ח:

*Translation: Rabban Gamaliel says: every day a man should say the eighteen benedictions. Rabbi Joshua says: an abbreviated eighteen. Rabbi Akiba says: if he knows it fluently he says the original eighteen, and if not an abbreviated eighteen.*

Rabbi Akiva clearly recognized that in his time, many individuals still could not recite the words of שמונה עשרה from memory.

Viewing the ברכות as the foundation of the תפילות provides us with a clue as to the historical development of the סידור. We already noted that the ברכות that were the bookends to תלמוד פסוקי דזמרה, פסוקי דזמרה, ברוך שאמר, ישתבח and ירושלמי or בבלי were not mentioned in the תלמוד. We can conclude from that fact that פסוקי דזמרה were not recited in synagogue at the time of the גמרא. Those who knew the words recited פסוקי דזמרה at home before coming to synagogue. It is likely that the ברכות of ברוך שאמר and ישתבח were incorporated into פסוקי דזמרה only after the practice of reciting פסוקי דזמרה began to take place in synagogues. It was then necessary to add ברכות to פסוקי דזמרה so that those who did not know the words to פסוקי דזמרה could fulfill their obligation to recite פסוקי דזמרה by answering אמן to the ברכות of ברוך שאמר and ישתבח.

The lesson to be learned from this discussion is that all ברכות that are part of our תפילות need to be recited out loud by the שליח ציבור. He needs to be concerned that one or more of those congregated may not have the ability to read Hebrew or may be having difficulty following the תפילות. In order that those individuals fulfill their obligations, they need to answer אמן to all the ברכות that are recited during the תפילה. Two ברכות within יוצר אור ובורא חשך; i.e. יוצר אור ובורא חשך; i.e. תפלת שחרית are often neglected by many שליחי ציבור; i.e. גאל ישראל. Both should be read out loud so that anyone present who wishes to fulfill his obligation by answering אמן to those ברכות can be afforded the opportunity by the שליח ציבור to do so.

Reading the ברכות out loud had the additional benefit of being a learning tool for all who could not recite the ברכות from memory. He could repeat the words after the שליח ציבור and he could learn the words over time from simply hearing the words being read aloud. There is no doubt that חז"ל considered that others would learn the words of the תפילות from hearing the שליח ציבור read the ברכות out loud. The following חילוק, difference in custom, between the Jews who lived in ארץ ישראל and the Jews who lived in בבל during the period of the גאונים demonstrates that חז"ל took into account the pedagogical benefit of reading the תפילות aloud:

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ספר החילוקים בין בני מזרח ומערב סימן מג'—ארץ מזרח מתפלל אדם י"ה ברכות בלחש, ובני ארץ ישראל בקול רם, להרגיל העם.

*Translation: In Babylonia, a person recites Shemona Esrei silently. In Israel, a person recites Shemona Esrei out loud in order to teach the words to those around him.*

This rule explains a further practice:

שולחן ערוך אורח חיים סימן קא' סעיף ג'—יש אומרים שבראש השנה ויום כיפור מותר להשמיע קולם בתפלה, אפילו בצבור. *הגה*: וכן נוהגין, ומכל מקום יזהרו שלא להגביה קולם יותר מדאי (דרשות מהרי"ו).

*Translation: There are those who say that on Rosh Hashonah and on Yom Kippur it is permitted to recite Shemona Esrei out loud, even while in a group of ten. Ramah: That is our practice. However, one should be careful not to raise his voice too high.*

The **בית יוסף** comments:

בית יוסף אורח חיים סימן קא'—בראש השנה ויום הכפורים נוהגים העולם להשמיע קולם בתפילתם, והוה תמיהא לי טובא היאך נתפשט המנהג הזה וראיתי בימי חרפי בספר הפליאה שהיה קורא תגר על מנהג זה. ואח"כ מצאתי בפסקי התוספות שילהי ר"ה (אות עב) וזה לשונו ברכות דראש השנה מתוך דאין רגילים בהם משמיעים קולם וגם יש בהם ברכות ארוכות ומטעה אחד את חבריו לפיכך שליה ציבור מוציא את הרבים ידי חובתם עכ"ל הרי שנותנים טעם למה שנהגו להשמיע קולם שהוא מפני שאינם רגילים בהם ואפשר לתת טעם אחר לפי שהם ימי תשובה משמיעים קולם כדי לכוין יותר ואידי דחביבי להו יהבי דעתיהו ואינם מטעים זה את זה אע"פ שמשמיעים קולם: ואחר שכתבתי זה מצאתי במרדכי דמסכת יומא (סי' תשכה) אע"פ שכל ימות השנה מתפללים בלחש כדילפינן פרק אין עומדין (דף לא.) מקראי דחנה וקולה לא ישמע מיהו בראש השנה ויום הכפורים אומר בקול רם כדי שילמדו זה את זה ולהטעות לא היישנין כיון שמצויים בידם מחזורים ותפילות כדאמרינן בירושלמי בפרק תפילת השחר רבי יונה כד הוה מצלי בביתיה הוה מצלי בקלא כי היכי דילפי מיניה בני ביתיה וכד הוה מצלי בבי כנישתא הוה מצלי בלחישא כי היכי דלא ליטעו אינשי וזה היה בשאר ימות השנה ואע"ג דאמרינן פרק אלו נאמרינן (סוטה לב:) שמתודה בלחש שלא לבייש עוברי עבירה אנו בזמן הזה כולנו וידוי אחד מתודים ואין כאן בושת עכ"ל:

*Translation: On Rosh Hashonah and on Yom Kippur, it is the practice to recite Shemona Esrei out loud. It is very surprising to me that this practice ever began. I noticed in my youth that the Sefer Ha'Pliya raised an objection to this practice. Then I read the following in the book: Piskei Ha'Tosaphos, section 72: since the Brachos of Shemona Esrei that are recited on Rosh Hashonah are not well known to all, they are recited out loud. However, it is also true that the Brachos are very long. By reciting the Brachos out loud, it is possible that one person causes some of the others present to err in their recital of the Brachos. It is therefore preferable that those of us who do not know the Brachos rely on the Schaliach Tzibbur to fulfill*

our obligation to recite the Brachos on those days. From this we see that one reason that the practice began to recite the Brachos of Shemona Esrei on Rosh Hashonah out loud was because many did not know the words of the Brachos. It is possible to suggest another reason why the practice began to recite Shemona Esrei out loud on Rosh Hashonah. The people were in the midst of the Ten Days of Repentance. By reciting the Brachos out loud, it was easier to concentrate on what they were saying. In addition, because they were saying words that were very dear to them, they would not be caused to err in reciting the Brachos. After I wrote this I found the following comments of the Mordechai in Maseches Yuma section 625: in all the days of the year we recite the Brachos of Shemona Esrei silently based on what we learned in the chapter: Ain Omdin, Daf 31. There they point to a verse involving Chana that relates that Chana 's voice was not heard as she prayed as the source for that practice. However on Rosh Hashonah and Yom Kippur we recite the Brachos of Shemona Esrei out loud so that each one present can learn the words from the other. We are not concerned about causing others to err because they are holding in their hands Machzorim and compilations of the Tephilos. We learned of a similar practice in the Jerusalem Talmud, in the chapter entitled: Tephilas Ha'Schachar; when Rav Yona would recite Shemona Esrei at home he would pray out loud so that his family members would learn from him but when he recited Shemona Esrei in synagogue he would recite the words silently so as to not cause others to err. However that practice involved the other days of the year. You may want to raise an objection to this practice on Yom Kippur from what we learned in the chapter entitled: Eilu Ne'Emarim (Sotah 32b) that each person should confess quietly in order as to not embarrass those who have sinned. The answer to that objection is that on Yom Kippur, in our day and age, we all recite the same words of confession. As a result, there is no personal embarrassment when we all confess out loud.

This rule may explain another practice:

טור אורה חיים סימן סא'—על כן נוהגים בספרד לקרות פסוק הראשון בקול רם. ומנהג טוב הוא להעיר הכוונה בפסוק הראשון שהוא עיקר מקום כוונת הקריאה.

*Translation: Therefore it is customary in Spain to read the first verse of Kriyas Shema out loud. It is a good practice in order to strengthen one's concentration in the recital of the first verse which is the most important place within Kriyas Shema to concentrate fully.*

Perhaps we can suggest a reason for the שליח ציבור to recite the first verse of קריאת שמע out loud; in order to help those who do not know the words to learn the words.

That process begins when those individuals repeat the words after the שליח ציבור recites them..

Our discussion would be incomplete if we did not also consider the manner in which חז"ל composed שמונה עשרה for שבת and the ימים טובים. On those days, all the middle ברכות, which represent קידוש היום, including מוסף, have the same התימת הברכה. On ראש, it is מקדש השבת. On השנה, it is מקדש ישראל והזמנים, שלשה רגלים, it is מלך על כל הארץ מקדש ישראל ויום הזכרון, השנה, it is קידוש ends with

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the same **ברכה** that is used for the middle **ברכה** of **שמונה עשרה**. It is no coincidence that **חז"ל** composed **שמונה עשרה** and **קידוש** in that manner. They were ever cognizant of the importance of teaching as many people as possible the words of the **תפילות** as quickly as possible and composed the **תפילות** with that pedagogical goal in mind.

Because of the important role that the **ברכות** played in the transmission of the **תפילות**, it should come as no surprise that **חז"ל** were adamant that the **חתימות** of the **ברכות** not change:

תלמוד בבלי מסכת ברכות דף מ' עמ' ב'—רבי יוסי אומר: כל המשנה ממטבע שטבעו חכמים בברכות – לא יצא ידי חובתו.

*Translation: Rabbi Yossi said: anyone who changes the wording of a **ברכה** from that which our Sages composed has not fulfilled his obligation.*

During the course of our study, we have encountered many instances in which the narrative portions of **ברכות** differ among **נוסחאות**. What we did not often find is that the **חתימות** of the **ברכות**, the part that follows the words: **ברוך אתה ה'**, changed. That explains why some do not modify the **ברכות** of **מלך אוהב צדקה ומשפט** and **המברך את ברכת** **המהזיר שכינתו לציון** and **עשרת ימי תשובה** **עמו ישראל בשלום** during **יום טובים** on **כהנים**. Perhaps we should include the **ברכה** of **ברוך שאמר** on that list and ask everyone to think long and hard as to whether the **ברכה** of **מטבע הברכה** that **חז"ל** composed was **בפה עמו** or **בפי עמו**.

Is there a problem today that some people who attend synagogue cannot read Hebrew and cannot follow the recital of the **תפילות**? Yes. It is a byproduct of the success that the Orthodox world has had in encouraging others to accept the Orthodox way of life. These individuals would like to read and understand Hebrew but the Hebrew language is not an easy language to master. It can be particularly difficult for someone who attempts to do so later in life. Therefore every **שליח ציבור** should presume that at least one person in the room needs to answer **אמן** to his **ברכות** and to repeat the words of the opening **פסוק** of **קריאת שמע** in order to fulfill his obligation.

1. On **מלך מוחל וסולח לעונותינו ולעונות עמו בית** end with: **נעילה** including **שמונה עשרה** of **ברכות** of **יום כיפור** all the middle **ברכות** of **שמונה עשרה** including **נעילה** end with: **בית** **מלך מוחל וסולח לעונותינו ולעונות עמו בית** **ישראל, ומעביר אשוינו בכל שנה ושנה, מלך על כל הארץ מקדש ישראל ויום הכיפורים**.