

THE PIRCHEI SHOSHANIM ROADMAP TO PRAYER PROJECT

# The Roadmap to Prayer

## Lesson 21

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# The Roadmap To Prayer

Lesson

# 21

Concentration, Aid to Improving Concentration, Women's Obligation to Pray, The Nineteenth Blessing - Ve'lamalshinim, Ya'aleh Ve'yavoh: Commemorating an Occasion

## The Essence of Man

*Mi ha'ish he'chafetz chaim ohev yamim lir'os tov. Netzor leshoncha mei'ra use'fasecha midaber mirma etc.* מי האיש ההפך חיים אהב ימים לראות טוב. נצר לשונך מרע ושפתך מדבר מרמה

King David (*Dovid Hamelech*) writes in Psalms (*Tehillim*) telling us that one who is seeking to live a true life should guard his tongue from evil speech and one's lips from speaking treachery. The saintly *Chafetz Chaim zt"l* explains that *Dovid Hamelech* is not merely giving good advice for people to avoid speaking evil (*Lashon Hara*). Rather, his advice is telling us the secret of the essence of man; what he was created to live for. The verse (*pasuk*) in *Bereishis*<sup>1</sup> tells us that *Hashem* gave *Adam* (the first human being) life by breathing into his nostrils a *breath of life*. *Vayipach be'apov nishmas chayim* - And He blew into his nostrils a *breath of life*. This is interpreted by Targum Onkelos as the ability to speak (express intellectual thoughts). The *Chafetz Chaim* comments that the single and most distinguishing feature between the spirit of Man and that of animal life is the ability to speak. Speech is the expression of the soul. If one were to misuse their speech and defile it by speaking *Lashon Hora* (gossip/talebearing), one would be acting inferior to animals. Animals do not defile their speech while human-beings can take their speech and degrade it. This idea is most significant in our singular ability to speak, and in guarding it from evil speech (*Lashon Hara*). It is equally important for us to bear in mind that when using our speech for prayer, to praise and beseech *Hashem*, that we use it properly by concentrating on our prayers (*Tefillos*) that we utter so that our prayers are truly expressions of our souls. One who doesn't concentrate on one's prayer abandons Man's intellectual essence and divests oneself from one's unique human quality. Is this the face we wish to portray when we beseech Hashem for our essential needs? After all, it is human beings, the most dependant beings in creation

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<sup>1</sup> Perek 2:7

that need to daven for *Hashem* to help them. Every other living creature has all its needs prepared for itself at a very delicate age without the need for prayer. In fact, the *Gemara* in *Baba Kama* defines Man as “a prayer” (used as a pronoun i.e. one who prays) because at the beginning of creation *Hashem* did not make it rain until Man was created and prayed for rain. Therefore, let us make an effort to concentrate throughout our prayer as much as possible, to show our uniquely human quality. This gift of communication starts with speech and then naturally extends itself to action. As the Rambam elucidates in the 13 principles of faith that we must believe with complete faith that the Creator, Blessed is his name that he knows all the actions of human beings as well as their thoughts. We must constantly strive to maintain our awareness that the creator is aware of all our speech, actions and deeds all the more so when one seeks to communicate through prayer which come from the depths of our hearts.

## Proper Kavanah (Direction)

The actual meaning of the word Kavanah is direction. We therefore seek a focused direction to achieve proper concentration in our prayers (*tefilla*). The *Chafetz Chaim* writes that he discovered a technique that assists individuals in reciting the entire *Shemoneh Esrei* with proper *Kavanah* (intention and concentration). He suggests that one should first think about what he will be reciting before reciting the *Tefilla*. For example, one who is reciting the *bracha* of *Hashiveinu Avinu* (Father in heaven, please bring us back) one should first think in his mind that he is about to recite the *bracha* of *Teshuva* (Repentance). Likewise, before each and every *bracha*, one should momentarily reflect on the content of the *bracha* before saying it. In this way, one will be able to keep his concentration on *Shemoneh Esrei* without letting his mind wander. Many Siddurim have each paragraph of *Tefilla* titled with a brief heading of the content of the *bracha*. This is an important aid in keeping one's concentration throughout the *Shemoneh Esrei* when it is applied conscientiously reviewing the headers before proceeding with each *bracha* of *Shemoneh Esrei*. Unfortunately, it is all too common that we take on new ways to enhance our *Avodas Hashem* (service to G-d) only to find ourselves back in the same place a day or two later. It would be prudent to heed the simple advice of a leading Torah scholar of our generation, *Rav Menachem M. Shach zt"l* in his letter of approbation to a now popular work on *Tefilla*<sup>2</sup>. After lauding the author for his important contribution to the topic of *Kavanah* by *Tefilla* he writes, “It is important to integrate these enhancements to our Prayers (*Tefillos*) in a manner that they eventually become permanent. One should apply these methods once a month

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<sup>2</sup> Pathway to Prayer – Rabbi Mayer Birnbaum – Shlit'a, Mashgiach Bayonne Yeshiva – New Jersey

or once a week and slowly add them little by little until it becomes enduring and everlasting.”

## What to do if one did not concentrate during the first bracha of Shemoneh Esrei

The *Chafetz Chaim* writes that he once heard the following from a wise individual. One, who finds himself in the middle of *Shemoneh Esrei* not concentrating on his prayer, should try to do whatever one can to at least concentrate on a portion of the *Shemoneh Esrei*. He explained how it is incumbent upon each individual to prod oneself to do this; with a parable.

*There was once a young village girl selling bread out of a large basket in the middle of town. As she was selling some bread to a customer, she was attacked by a cruel thief who started stealing all her bread. The little girl became very scared and confused; not knowing what to do. An intelligent bystander observing the situation told the girl that she should also do like the thief. He told her to start grabbing for herself as many loaves of bread as she can. This way she could at least salvage some bread for herself too.*

The same lesson should be applied to concentrating on one's own davening. If the *Yetzer Hora* (Evil Inclination) confuses us and disturbs our concentration from *tefilla*, we should try to salvage as much as we can. Even though one may have missed out concentrating properly on the first part of *Shemoneh Esrei*, one should at least daven the last part with proper *Kavanah*. If one lost concentration by *Atta Chonein*, try concentrating on the next *bracha* of *Hashiveinu*. If *Slach lanu* was again without *Kavanah* say *Re'ei be'anyeinu* with *Kavanah*. This way one will have salvaged saying a good part of *Shemoneh Esrei* with *Kavanah* instead of just getting frustrated and not saying anything with *Kavanah*.

## Aid to Improving Kavanah during Shemoneh Esrei

### Outline of Shemoneh Esrei

First Bracha – *Avos*/Patriarchs

Contemplate how the *Avos* be worthy of *Hashem* resting His holy Name upon them (*Elokei Avraham ... Yitzchok ... Yaakov*).

Second Bracha – *Gevuros*/Might

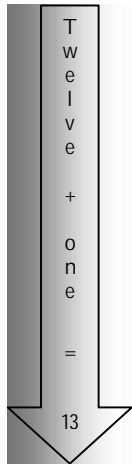
Contemplate the daily wonders *Hashem* put into motion.

First 3 Brochos

Third Bracha - *Kedusha*/Sanctity

Contemplate the holiness of *Hashem*; the honor and the responsibility we have as being His chosen nation.

Middle Section



Fourth Bracha - Wisdom/knowledge

Fifth Bracha - *Teshuva*/Repentance

Sixth Bracha - Forgiveness

Seventh Bracha - *Ge'ulah*/Deliverance from all types of difficulties

Eighth Bracha - *Refuah*/Healing

Ninth Bracha - *Parnassah*/Livelihood

Tenth Bracha - *Mashiach*/Messiah

Eleventh Bracha - Judges

Twelfth Bracha - *Minim*/Heretics

Added in Yavneh at a later time

Thirteenth Bracha - *Al Hatzaddikim*/Supporting the righteous

Fourteenth Bracha - Rebuilding of *Jerusalem*

Fifteenth Bracha - Return of the Davidic dynasty

Sixteenth Bracha - General prayer for acceptance

End of Middle  
Section

Last 3 Brochos

Seventeenth Bracha - *Divine Presence* and Temple service

Eighteenth Bracha - *Modim*/Thanksgiving

Nineteenth Bracha - *Shalom*/Peace

The above headers for each *bracha* of *Shemoneh Esrei* serve as useful tools when they are added into any Siddur, writing them next to the corresponding *brochos*. Once this is in place, it will facilitate to keep in mind what each *bracha* is about. This will undoubtedly increase one's awareness and concentration in *tefilla*.

## Women's Obligation in Prayer (Tefilla)

The Gemara<sup>3</sup> states that women are equally obligated to daven (pray) since prayer is for our own benefit. Since women also need this benefit, they share the same obligation to daven to *Hashem* to grant them their needs. The Gemara has another version why women are obligated in prayer. The reason they're obligated is because it's not a time-bound obligation. Therefore, women should pray at least once a day. The *Magen Avraham* discusses this Law (*Halacha*) citing two opinions amongst the *Rishonim*<sup>4</sup>. According to one view, prayer (*davening*) is a Torah obligation at least once a day. According to others, it is a Rabbinic directive. If it's a Rabbinic directive, it's possible that women were only obligated to pray no more than once a day. However, there are other *Poskim* (authorities on Jewish law) who require women to pray all three daily prayers, or at least *Shacharis* and *Mincha*. The prevalent custom amongst women is like the *Magen Avraham*, that it suffices to recite a prayer of request in the morning. *Rav Auerbach zt"l*<sup>5</sup> adds that when such a prayer (i.e. a request) is accompanied by the customary *Modeh Ani* prayer, it satisfies the prayer format that the Rambam<sup>6</sup> requires a 1) praise 2) request 3) and thanksgiving<sup>7</sup>, as outlined before. Additionally *Birchos HaTorah*<sup>8</sup>, or *Birchas Hashachar* with the closing *Yehi Ratzon... shetargileinu be'sorasecha...* and even *Birchas Hamazone* if they intend it for this purpose.

Nowadays, women tend to pray at least twice a day, *Shacharis* and *Mincha*. Generally speaking, those women who are busy with their families usually daven whenever it's

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<sup>3</sup> Daf 20a

<sup>4</sup> Early commentaries to Gemara e.g. *Rashi, Tosefos, Rosh, Rashbam etc.*

<sup>5</sup> *Halichos Shlomo, Tefilla 2: 4*

<sup>6</sup> *Hilchos Tefilla 1: 2 (Lechem Mishna)*

<sup>7</sup> *Modeh Ani* has in it items 1 & 3. Then a prayer for a request should be said.

<sup>8</sup> The *bracha* of *La'asok* (the opportunity to toil in Torah study) is praise, *Ve'ha'arev* (and make it sweet) is a request, and the *bracha* of *Asher bachar banu* (that You chose us) is giving *hodo'ah* (thanksgiving).

possible for them, otherwise they rely on the more lenient opinion that they can fulfill their obligation to pray through any form of supplication.

Semichas Ge'ulah Le'Tefilla; Go'al Yisrael and Shemoneh Esrei

The authorities on Jewish Law (*Poskim*) discuss the possibility that women may not be required to be *someich Ge'ulah le'Tefilla* (recite *Shemoneh Esrei* immediately upon completing the *bracha Go'al Yisrael*) by the morning Prayers (*Tefillas Shacharis*). Accordingly, they may respond to *Kedusha* or *Amen Yehei Shemei Rabba etc.* after the *bracha* of *Go'al Yisrael* and before the start of *Shemoneh Esrei*. Other Rabbinical Authorities (*Poskim*) contend that once women are reciting the *bracha* of *Go'al Yisrael* and starting *Shemoneh Esrei*, they should do it in the same manner that it was established for everyone else. The *Shulchan Aruch Horav*<sup>9</sup> states clearly that women that daven *Shemoneh Esrei* should be careful to be *someich Ge'ulah le'Tefilla* like anyone else reciting them.

## The Impact of our Concentration

In *Shulchan Aruch Orach Chaim Simon 106* the Mechaber states that it is imperative to concentrate on the words of *Shemoneh Esrei* at least while reciting the very first *bracha* – *Avos* (where are forefathers Avraham, Yitzchak and Yaakov are mentioned). One who doesn't have proper concentration (*Kavanah*) at least by this *bracha* has not fulfilled their obligation of Prayer (*Tefilla*). Although we do not repeat *Shemoneh Esrei* for this alone as the Rama adds that we are afraid one will not have the proper concentration and direction (*Kavanah*) the second time as well, nevertheless one's *Shemoneh Esrei* is severely lacking and one is considered as not having fulfilled one's obligation. The *Biur Halacha* struggles with this Law (*Halacha*) since according to this it would seem that proceeding with the rest of *Shemoneh Esrei* after not concentrating by *Avos* would render every subsequent *bracha* as a *bracha le'vatalah* – (a blessing said in vain). He therefore suggests that one should wait for the *Shali'ach Tzibbur* to repeat the *Shemoneh Esrei* and listen to his repetition to be *yotzei* (to fulfill) the first part of *Shemoneh Esrei* again up to the point where he is holding in *Shemoneh Esrei*. Although this technically can work out, the custom is just to continue with the rest of *Shemoneh Esrei* and make sure to at least concentrate by the *bracha* of *Modim*. Furthermore, the suggestion of listening to the repetition of the *Shemoneh Esrei* (*Chazoras Hashatz*) only works when someone is davening with a *minyan* where there will be a repetition of the *Shemoneh Esrei* (*Chazoras Hashatz*). Additionally, someone who makes the mistake of not concentrating while reciting the *bracha* of *Avos* (the blessings of our forefathers)

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<sup>9</sup> *Simon 70 se'if 1*

would oftentimes have to wait a long time until the *Chazzan* starts the repeat *Shemoneh Esrei*.

### Another Option

*Rav Shlomo Zalman Auerbach zt"l*<sup>10</sup> suggests another possibility for someone to continue reciting the *Shemoneh Esrei* even without the help of a *Chazzan*. He suggests that the individual should repeat the *Shemoneh Esrei* from the beginning in his mind up until the point where he is holding now. Then he could continue from that point on, as usual<sup>11</sup>.

If one would be accustomed to follow this suggestion, it would serve of great benefit to that individual in regimenting himself to concentrate on the *bracha* of *Avos* in a more frequent manner.

The authorities on Jewish Law (*Paskim*) urge that someone who didn't concentrate by the *bracha* of *Avos* should definitely be sure to concentrate on the prayer of *Modim*.

## Background מקורות

### Why 18 Brochos

The Gemara<sup>12</sup> lists 3 sources for the 18 *brochos* of the weekday *Shemoneh Esrei*.

There is a chapter in *Tehillim*<sup>13</sup> that begins with *Mizmor Le'Dovid havu La'Hashem bnei eilim* (Prepare yourselves for *Hashem*, you the children of great men). In this chapter the Name *Hashem* appears 18 times.

Additionally, the Name *Hashem* appears in *Krias She'ma* 18 times.

There are also 18 discs in the spine.

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<sup>10</sup> Based on the Chazon Ish - R' Avraham Yeshaya Karelitz - **Born:** Kossova, Lithuania, 1879. **Died:** Bnei Brac, Israel, 1954. **Notes:** Talmudist, halachist and spiritual leader. Moved to Vilna in 1920 where he was close to R' Chaim Grodzensky. With help of Rav Kook, he immigrated legally to Israel in 1933. He settled in Bnei Brac and soon became the leader of Israel's charedim, although he never held any formal post as a Rav or Rosh Yeshiva. With great effort he helped revitalize the laws dealing with agriculture in Israel, namely *terumos*, *maasros*, and *Shmittah*, which had not been practiced for centuries. He was also instrumental in convincing Ben Gurion not to draft religious women into the army. Author among others of **Chazon Ish**, a multi-volume compendium of Halachic and Talmudic commentaries and **Emunah U Bitachon** on *mussar*.

<sup>11</sup> The Mishna Berura suggests that someone that didn't have *Kavanah* while still in the middle of the first *brocha* should repeat the *brocha* from *Elokei Avraham* ... verbally.

<sup>12</sup> Berachos 28b

<sup>13</sup> Chapter 29



When they added the nineteenth *bracha* they found that it was hinted in all the above-mentioned sources for the 18 *brochos* of *Shemoneh Esrei*.

In the chapter of *Havu La'Hashem bnei eilim* ... it states *Keil HaKavod hir'im* (G-d's glory thunders).

In *Krias She'ma* (the reading of the Shema) it states *Hashem Echad* (One and only), *Echad* being another reference to *Hashem*.

In the spine there is an additional tiny bone, besides the 18 discs.

In all these sources, the *Sages* found support for composing a 19<sup>th</sup> *bracha*.

The *bracha* of *Ve'lamalshinim* ולמלשינים is closely related to the previous blessing of *Hashiva Shofteinu* שופטינו השיבה which is a prayer to restore the integrity of the Jewish court system, whose decisions are presently compromised and not functioning according to Torah law as it is subject to the influences of foreign rule. If justice cannot be served then leadership amongst the Jewish people in Exile is severely weakened.

One should study the Gemara in *Megillah*<sup>14</sup> for an overview of the particular order of arrangement of the 18 *brochos* of *Shemoneh Esrei*.

## The Nineteenth Blessing of Shemoneh Esrei

The Gemara in *Berachos*<sup>15</sup> tells us the history behind the formulation of the added blessing of *Ve'lamalshinim* ולמלשינים. It was added to the *Shemoneh Esrei* in the city of Yavneh during the administration of *Rabban Gamliel*. At that time there were certain elements amongst the Jewish community who were estranged from Torah-true Judaism. Since they wielded much political influence against religious Jews, they posed a real threat to Torah-true Judaism<sup>16</sup>. In response to this threat, the *bracha* of *Ve'lamalshinim* was drafted.

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<sup>14</sup> *Daf*17b

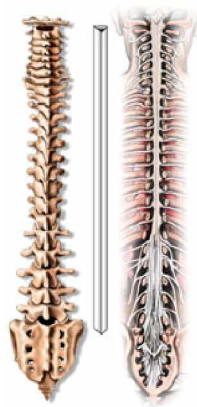
<sup>15</sup> *Daf*28b

<sup>16</sup> Hirsch Siddur page 139-140

## Ve'lamalshinim (and for the Informers) ולמלשינים

This blessing asks *Hashem* to do away with informers and heretics of Jewish society along with all enemies of the Jewish nation. This *bracha* was drafted by an extremely pious individual, known as *Shmuel Hakatan*. The Gemara describes him as an individual worthy of experiencing the Divine Presence; except that the generation that he lived in was not worthy of having such high spiritual revelations in its midst.

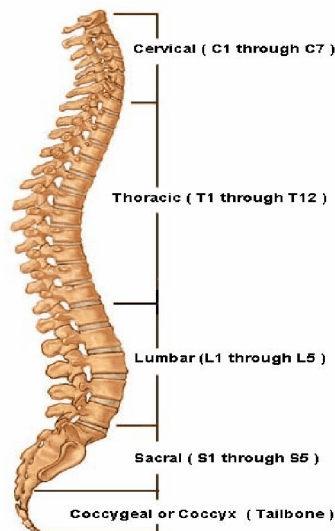
The situation leading to the drafting of this *bracha* was that the Jews were continuously being persecuted by these individuals until the problem became so acute that they had to implement reciting a separate *bracha* against these evil people who were bent on harming those that piously observed the Torah.



### Shemoneh Esrei and the Spine

Humans are born with 33 separate vertebrae. By adulthood, most have only 24, due to the fusion of the vertebrae in certain parts of the spine during normal development. The lumbar spine consists of 5 vertebrae called L1 through -L5. Below the lumbar spine, nine vertebrae at the base of the spine grow together. Five form the triangular bone called the sacrum. The two dimples in most everyone's back are where the sacrum joins the hipbones, called the sacroiliac joint. The lowest four vertebrae form the tailbone or coccyx.

The *Mishna* in *Ohalos* 1: 8 when it lists the anatomic structure of a man, it lists 18 vertebrae of the spine and 8 bones in the neck.



According to that breakdown, the corresponding picture will be interpreted as follows. The neck has 8 bones (i.e. vertebrae) which are C1-C7 of the Cervical and 1 bone of the Thoracic (T1). After that there are 18 vertebrae left in the spine as follows. T2-T12 are 11 vertebrae. L1-L5 of the Lumbar is another 5. S1-S5 of the Sacral are all counted as one since they are fused together giving us a subtotal of 17. The Tailbone (Coccygeal or Coccyx) is 1 more giving a total of 18. The tiny protrusion at the end is most likely the additional bone corresponding to the nineteenth *bracha* of *Ve'lamalshinim*.

## Ya'aleh Ve'yavoh: Commemorating an Occasion

The prayer of *Ya'aleh Ve'yavoh* is mentioned in the Gemara<sup>17</sup> as *Me'ein Hame'ora*, a "mention of the occasion". That means that when a festival occurs, we have to acknowledge the specific festival, in our daily prayers. In the writings of the authorities on Jewish Law (*poskim*), they refer to this insertion to pray (*Tefilla*) as "*Ya'aleh Ve'yavoh*" as those are the opening words of this prayer. The following are the days when we recite *Ya'aleh Ve'yavoh*: On Rosh Chodesh and other festival days, including the three major Torah festivals along with the intermediary days of *Pesach* (Passover) and *Succos* (Sukkot). It is also recited on Rosh Hashanah and Yom Kippur.

During a regular weekday prayer, or even in a regular Shabbos prayer, the prayer of *Ya'aleh Ve'yavoh* is inserted in the middle of the seventeenth *bracha* - *Retzei*, which is the *bracha* of *Avodah* (Service), where we pray for the restoration of the *Beis Hamikdash* service back to the way it was once before. This will occur when *Hashem* returns His Divine Presence to *Tzion* (Zion). It is in this *bracha* that we add the prayer (*Tefilla*) of *Ya'aleh Ve'yavoh*.

*Tosefos* to Shabbos<sup>18</sup> explains that *Ya'aleh Ve'yavoh* is added to the *bracha* of *Retzei* because it is a prayer beseeching *Hashem* for numerous things such as salvation, good things, blessings and life etc. It is therefore placed into the *bracha* of *Retzei* which is a similar prayer for the rebuilding of *Yerushalayim* ירושלים.

However, whenever it is inserted into a *Yom Tov* or special *Mussaf*<sup>19</sup> prayer, it is then inserted into the middle section of *Shemoneh Esrei* and not into the *bracha* of *Retzei*. This is because the middle section of the *Yom Tov* or *Mussaf* prayers are devoted to the theme of the special occasion of the day. The Gemara refers to the middle section of the *Yom Tov Amidah* prayer as *Kedushas Hayome*<sup>20</sup> - the "sanctity of the day" (i.e. the *bracha* devoted to the festival of the day).

Thus, *Ya'aleh Ve'yavoh* which is also "mentioning the occasion" is inserted into the middle *bracha*.

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<sup>17</sup> *Shabbos Daf 24a, Eruvin Daf 40b, Beitzah Daf 17a*

<sup>18</sup> *Daf 24a D"h Bebonah etc.*

<sup>19</sup> *Mussaf* prayers are the *Amidah/Shemoneh Esrei* prayers that follow *Shacharis* commemorating the special *Korban* associated with the particular festival occasion.

<sup>20</sup> *Beitzah Daf 17a*

However, during festivals, when *Ya'aleh Ve'yavoh* is recited particularly because of the festival itself, it is more appropriate to put it into the middle section of the *Amidah* prayer which is the *bracha* specifically for Yom Tov<sup>21</sup>.

### Laws דינים

Regarding the laws of *Ya'aleh Ve'yavoh* of Rosh Chodesh. If one forgot to say *Ya'aleh Ve'yavoh* by *Ma'ariv* by *Retzei*, if one remembers:

- § Before saying *Hashem* at the end of the *bracha* one goes back and recites *Ya'aleh Ve'yavoh* and then *Ve'sechezena eineinu* עינינו ותחזינה as usual.
- § If one already said *Hashem* of the *bracha* of *Hamachzir Shechinasso le'Tzion* המחזיר שכינתו לציון one concludes the *bracha* and does not recite *Ya'aleh Ve'yavoh*. The *Shemoneh Esrei* is still valid and one doesn't have to repeat *Shemoneh Esrei* for *Ma'ariv* of the first day or the second day of *Rosh Chodesh*.

If this happens by *Shacharis* or *Mincha*

- § Even if one already said the word *Hashem* but not the words *Hamachzir Shechinasso Le'Tzion* המחזיר שכינתו לציון, then one should end with the words *Lamdeini chukecha* למדיני חוקיך and then go back to say *Ya'aleh Ve'yavoh* and proceed from *Ve'sechezena* ותחזינה.
- § If one said the *bracha* of *Hamachzir Shechinasso Le'Tzion*, one should recite *Ya'aleh Ve'yavoh* right there and proceed with *Modim*.
- § If one already started *Modim*, and anywhere from there until the end of *Shemoneh Esrei*,<sup>22</sup> one should go back to *Retzei* and recite *Shemoneh Esrei* straight from there.
- § If one remembers only after concluding *Shemoneh Esrei* one must repeat it from the beginning<sup>23</sup>.

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<sup>21</sup> What is the law if someone forgot *Ya'aleh Veyavoh* on Yom Tov in the middle section, can he insert by the *bracha* of *Retzei*? One can recite it there just as one does by a regular weekday or Shabbos prayer. (*Siddur Derech Hachaim Laws of Yom Tov prayers*).

<sup>22</sup> When he is finished davening with the second *Yihyu leratzon Imreimrei fi etc.*

<sup>23</sup> He should start *Shemoneh Esreishemoneh esrei* over again reciting *Hashem sefasaye tiftach* again.

## עזרת נשים Women's Section

§ If a woman forgot to say *Ya'aleh Ve'yavoh* on Rosh Chodesh<sup>24</sup> she should repeat *Shemoneh Esrei* like a man.

### The Nature of the Addition of *Ya'aleh Ve'yavoh*

There is a lengthy discussion amongst the authorities on Jewish Law (*Poskim*) whether to consider the addition of *Ya'aleh Ve'yavoh* into *Shemoneh Esrei* like something that is *zeman geroma* (time-bound) from which women are exempt, or whether it is considered part and parcel of *Shemoneh Esrei* for this particular day, making it required even for women.

This could best be explained with the following question as discussed by *Rav Chaim Brisker zt"l*. What would the Law (*Halacha*) be if someone forgot to recite *Ya'aleh Ve'yavoh* by *Mincha*? Would it be necessary for him to recite an additional *Shemoneh Esrei* after *Ma'ariv* if he only remembered then? Should he daven an extra *Shemoneh Esrei* to make up for *Mincha* since he forgot to recite *Ya'aleh Ve'yavoh* which invalidates his *Shemoneh Esrei*? Or, perhaps not mentioning *Ya'aleh Ve'yavoh* does not invalidate the *Shemoneh Esrei* except that he's required to daven another *Shemoneh Esrei* to recite *Ya'aleh Ve'yavoh*. Hence, once it's already *Ma'ariv* of the next day there would be no point in repeating another *Shemoneh Esrei* if there is no *Ya'aleh Ve'yavoh* anyway.

*Rav Chaim* takes the position that not mentioning *Ya'aleh Ve'yavoh* by *Mincha* does not invalidate the *Shemoneh Esrei*. Rather, he only needs to repeat it for the sake of reciting *Ya'aleh Ve'yavoh*. If he anyway won't say it by the next *Shemoneh Esrei* because it's already past Rosh Chodesh, then he wouldn't repeat it. Likewise, a woman who forgot *Ya'aleh Ve'yavoh* by any Rosh Chodesh *Shemoneh Esrei* fulfilled her obligation to daven; just she was not *yotzei* the obligation of mentioning *Ya'aleh Ve'yavoh*. Hence, since *Ya'aleh Ve'yavoh* on its own is only a time-bound *mitzvah*, women are exempt from reciting *Ya'aleh Ve'yavoh* when it's only being recited for its own sake. However, the Law (*Halacha*) follows the opinion that women should repeat *Shemoneh Esrei* when they omit *Ya'aleh Ve'yavoh* just as men are required to do.

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<sup>24</sup> *Ishei Yisrael* 23:47 women repeat *Shemoneh Esrei* if they forgot *Ya'aleh Veyavoh*. Footnote 185 *Eretz Tzvi - Ya'aleh Veyavoh* is a *chovas hayome* and *zeman geroma* (a time-bound requirement) that women are exempt of. *Yabia Omer* 6:18 women even if a woman said *Ya'aleh Veyavoh* by *Shacharis* and only forgot by *Mincha* she should repeat *Mincha* even if they don't usually daven *Mincha*. *Rav S.Z. Auerbach*, rules that women are not required to make up for a prayer that do not usually pray.

## Questions:

- 1) What does the *Chafetz Chaim* suggest that one should do to help concentrate by each blessing of *Shemoneh Esrei*?
- 2) What important advice should one follow when implementing new approaches in one's service of *Hashem*?
- 3) What is the prevalent custom amongst women nowadays regarding *Tefilla* (prayer)?
- 4) Do women have to be *someich Ge'ulah le'Tefilla*? What practical difference does this *Halacha* bear?
- 5) If one did not concentrate during the first *bracha* of *Shemoneh Esrei*, why do we not require him to repeat the *Shemoneh Esrei*?
- 6) What suggestion does Rav Auerbach *zt"l* give for someone that did not concentrate by the first *bracha* of *Shemoneh Esrei* and realizes this further into *Shemoneh Esrei*?
- 7) One who did not concentrate by the first *bracha* of *Shemoneh Esrei* should at least be sure to concentrate by the *bracha* of ...
- 8) If one did not concentrate during the rest of *Shemoneh Esrei*, what should one do?
- 9) When and why was the nineteenth *bracha* introduced into *Shemoneh Esrei*?
- 10) What are the different points of *Shemoneh Esrei* where *Ya'aleh Ve'yavoh* is added to *Shemoneh Esrei* during a regular weekday or Shabbos prayer and a Yom Tov prayer?
- 11) Why do we repeat *Shemoneh Esrei* for skipping *Ya'aleh Ve'yavoh* by a *Mincha* prayer even when the following *Ma'ariv* prayer is after Rosh Chodesh and will not include *Ya'aleh Ve'yavoh*?
- 12) What should one do if one forgot to recite *Ya'aleh Ve'yavoh* and has just concluded the *bracha* of *Retzei* (i.e. *Hamachzir Shechinasso le'Tzion*)?

## Answers:

- 1) One should concentrate on the content of each *bracha* before reciting it.
- 2) One should implement it a little at a time until it becomes easy to follow.
- 3) Nowadays women generally daven *Shacharis* and *Mincha* unless their time is consumed tending to their familial responsibilities.
- 4) Some Rabbinical Authorities maintain that women are not obligated to be *someich Ge'ulah le'Tefilla*. This would mean that they would be permitted to recite *Amen Yehei Shemei Rabba* or *Kedusha* at that point.
- 5) Because we are concerned that one will not concentrate even by the repetition.
- 6) He suggests that one should repeat *Shemoneh Esrei* from the beginning in one's mind and concentrate properly without verbalizing any of the repetition.
- 7) *Modim*.
- 8) One should always try to concentrate as much as possible, even if one did not concentrate by a large segment of *Shemoneh Esrei*.
- 9) The *bracha* was added in the time of *Rabban Gamliel* when there was trouble from those who informed to government officials to disrupt religious Jews from practicing their religion.
- 10) During a regular weekday or Shabbos *Shemoneh Esrei* it is added into the *bracha* of *Retzei*. By a Yom Tov *Shemoneh Esrei* it is added into the middle section of the *Shemoneh Esrei* prayer.
- 11) This is according to those opinions that maintain that *Ya'aleh Veyavoh* is an integral part of *Shemoneh Esrei* and omitting it invalidates the entire *Shemoneh Esrei* requiring one to recite a make-up *Shemoneh Esrei* at the next *Tefilla*.
- 12) One should recite *Ya'aleh Veyavoh* immediately there and then say *Modim*.