

THE PIRCHEI SHOSHANIM ROADMAP TO PRAYER PROJECT

The Roadmap to Prayer

Lesson 19

© Pirchei Shoshanim 2005

This shiur may not be reproduced in any form without permission of the copyright holder

Rehov Kahanamin 54, Bnei Brac 03.616.6340
164 Village Path, Lakewood NJ 08701 732.370.3344 fax 1.877.Pirchei (732.367.8168)

The Roadmap to Prayer

Lesson

19

Al Hanissim, Birchas Kohanim, Sim Shalom, Yihyu Leratzon and Elokaye Netzor

Al Hanissim

Another special addition to *Shemoneh Esrei* is the *Al Hanissim Prayer*, which we recite during the holidays of *Chanukah* and *Purim*. This prayer is inserted into the *bracha* of *Hodo'ah – Modim*; right after *Modim* and before *V'al kulam* ועל כולם.

עַל הַנִּסִּים, וְעַל הַפְּרָקוֹן, וְעַל הַגְּבוּרוֹת, וְעַל
הַתְּשׁוּעוֹת, וְעַל הַמְּלַחְמוֹת, שְׁעָשִׂיתָ לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזִמְנֵי הַזֶּה.

On Chanukah: לחנכה

בימי מתתיהו בן יוחנן כהן גדול, חשמונאי ובניו, כשעמדה מלכות יון הרשעה על עמך ישראל להשכיחם תורתך, ולהעבירם מחקי רצונך, ואתה ברחמיך הרבים עמדת להם בעת צרתם, רבת את ריבם, דנת את דינם, נקמת את נקמתם, מסרת גבורים ביד חלשים, ורבים ביד מעטים, וטמאים ביד טהורים, ורשעים ביד צדיקים, וזדים ביד עוסקי תורתך. ולך עשית שם גדול וקדוש בעולמך, ולעמך ישראל תשועה גדולה ופרקן כהיום הזה. ואחר כן באו בגיגך לדביר ביתך, ופנו את היכלך, וטהרו את מקדשך, והדליקו נרות בחצרות קדשך, וקבעו שמונת ימי חנכה אלו, להודות ולהלל לשמך הגדול.

On Purim: לפורים

בימי מרדכי ואסתר בשושן הבירה, כשעמד עליהם המן הרשע, בקש להשמיד להרג ולאבד את כל היהודים, מנער ועד זקן, טף ונשים, ביום אחד, בשלושה עשר לחדש שנים עשר, הוא חדש אדר, ושללם לבוז. ואתה ברחמיך הרבים הפרת את עצתו, וקלקלת את מחשבתו, והשבות לו גמולו בראשו, ותלו אותו ואת בניו על העץ.

The prayer of *Al Hanissim* consists of a standard opening that gives thanks and praise to *Hashem* for performing the special miracles to save us from our enemies and from destruction. This is the outline of the first paragraph of *Al Hanissim*. The next paragraph is a composition for *Chanukah* describing in detail the miracle of the battle against the Assyrian-Greek army and the subsequent victory over them and the miracle of the menorah etc. This is recited during the eight days of *Chanukah*. Another composition is for *Purim* describing the miracle of *Purim* in detail. This is recited during the one day festival of *Purim*.

The reason for placing this prayer right here in *Hoda'ah* is obvious since it gives thanks and praise to G-d for performing these miracles to save us which is the essence of the *bracha* of *Modim*.

דינים Laws

- ☞ If someone forgot to recite *Al Hanissim* and already said the Name *Hashem* by the *bracha* of *Hatov Shimcha u'Lecha Na'eh Lebodos* הטוב שמך ולך נאה להודות then it is too late to correct oneself and he continues to complete the *Shemoneh Esrei* without saying *Al Hanissim*.
- ☞ Before starting *Elokaye Netzor* one who omitted *Al Hanissim* should say the following *tefilla* - *HaRachaman Hu ya'aseh lanu nissim veniflaos kesheim she'assisah l'avoseinu bayamim habeim ba'zman hazeh* - הרחמן הוא יעשה לנו ניסים ונפלאות כשם שעשית לאבותינו בימים ההם בזמן הזה This is instead of the usual paragraph of *Al Hanissim* etc. since in this case it's not inserted into the *bracha* of *Hoda'ah*. Then we follow with the appropriate text; for *Chanukah* בימי and for *Purim* בימי מרדכי מתתיהו.

Birchas Kohanim – Priestly Blessings

Right after the *bracha* of *Modim* we begin the final *bracha* of *Shemoneh Esrei*, *Sim Shalom* שים שלום (Establish peace etc.); except by *Chazoras Hashatz* where the *Chazkan* first inserts the *pesukim* of *Birchas Kohanim* when *Kohanim* do not *Duchen* and the actual *Duchening* on the days that *Kohanim Duchen*.

רמז Intimations

The first *pasuke*¹ (verse) of the *bracha* is comprised of 3 words *Yevarechecha, Hashem, and ve'Yishmerecha*, which correspond to *Avraham, Yitzchak* and *Yaakov*. The Torah teaches us that *Hashem* confers blessings upon us due to their merit. The second *pasuke* *Ya'eir*

¹ Bamidbar 6:24-27

has five words, which tells us that we are blessed due to the Five Books of the Torah. The third verse contains seven words corresponding to the seven Heavens (firmaments). These 3 verses were also written at the bed of *Sblomo HaMelech* (King Soloman) as a protection against evil and misfortune. The first verse contains 15 letters corresponding to the Name of *Hashem* of *K(Y)ah 'ה - 'י* that also refers to the present; with a numerical value of 15. The second verse corresponds to the word *Hayah היה* – was, which refers to the past; with a numerical value of 20. The final verse has 25 letters corresponding to the word *Yihyeh יהיה* – will be which refers to the future: with a numerical value of 25. This refers to *Hashem's* existence that is in all times; past, present and future.

Also, these 3 verses comprise 60 letters corresponding to various Names of G-d. When the *Kobanim* said the Blessings, those 60 letters would go to the high Heavens where 60 Angels would each grab a different letter (that would correspond to the 600,000 Jews. After acknowledging the Blessings of the *Kobanim*, these same Angels would take the letters to the Throne of Glory (*Kisei HaKovod* and *Hashem* would as well also acknowledge them. We cannot imagine the awe and fear that would overtake the *Kobanim* of those times every time they arose to bless the Jewish People knowing full well the destination of each of these 60 letters.² How careful they were to pronounce each and every word properly. Today, we must as well strive for the fear exhibited and felt by each and every *Kohen* as well as each and every member of the Congregation being blessed.

The Nineteenth Bracha: Sim Shalom tova u'vracha ... al Yisrael amecha (Establish peace, goodness and blessings ... over Your nation Israel) שים שלום טובה וברכה ... על ישראל עמך

This final blessing of *Shemoneh Esrei* is a blessing for peace and tranquility. This blessing follows the *Birchas Kobanim* which ends with a blessing of peace *Ve'yaseim lecha Shalom וישם לך שלום* (and He shall give you peace).

See previous lesson³ for more details on this final blessing of Shemoneh Esrei

² *Me'am Lo'ezi - Bamidbar 6:27 – Parshas Nasso*

³ Lesson 18

The Closing of Shemoneh Esrei

שִׁים שְׁלוֹם טוֹבָה וּבְרָכָה... בְּרוּךְ אַתָּה יי, הַמְּבַרֵךְ אֶת עַמּוֹ יִשְׂרָאֵל בְּשָׁלוֹם. יְהִי
לְרַצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יי צוּרִי וְגוֹאֲלִי

אֱלֹקֵי, נִצּוֹר לְשׁוֹנֵי מִרְעַ, וּשְׁפָתַי מְדַבֵּר מִרְמָה, וְלִמְקַלְלֵי נַפְשִׁי תִדָּם, וְנַפְשִׁי כְּעַפְרָה
לְכֹל תִּהְיֶה. פָּתַח לְבִי בְּתוֹרָתְךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוּף נַפְשִׁי. וְכֹל הַחוֹשְׁבִים עָלַי רָעָה,
מִהֲרָה הִפֵּר עֲצָתָם וְקִלְקַל מַחְשַׁבְתָּם. עֲשֵׂה לְמַעַן שְׁמֶךָ, עֲשֵׂה לְמַעַן יְמִינְךָ, עֲשֵׂה
לְמַעַן קְדֻשָּׁתְךָ, עֲשֵׂה לְמַעַן תּוֹרָתְךָ. לְמַעַן יִחַלְצוּן יְדִידֶיךָ, הוֹשִׁיעָה יְמִינְךָ וְעֲנֵנִי. יְהִי
לְרַצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יי צוּרִי וְגוֹאֲלִי

עֲשֵׂה שְׁלוֹם (בְּעִשְׂי"ת יֵשׁ אֹמְרִים: הַשְׁלוֹם) בְּמְרוֹמָיו, הוּא יַעֲשֵׂה שְׁלוֹם עָלֵינוּ, וְעַל
כָּל יִשְׂרָאֵל, וְאִמְרוּ אָמֵן.

יְהִי לְרַצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לְבִי לְפָנֶיךָ, יי צוּרִי
וְגוֹאֲלִי

*Let my words be pleasing, and the thoughts of my
heart shall be before You, Hashem my Rock and
Redeemer*

מקורות Background

The verse of *Yiyhyu le'ratzone etc.* is important to be said with intense concentration as it is also part of the original institution of the *Anshei Knesses Hagedolah*.⁴

The *tefilla* of *Elokaye Netzor* is preceded with the above-mentioned verse and it is said again at the end of *Elokaye Netzor*. Then, one takes three steps backwards to finish the *Shemoneh Esrei*.

The Gemara⁵ says that this phrase could be interpreted to mean: *Hashem* should accept my future prayers, that which I am about to pray; or it could be interpreted to mean: *Hashem* should accept the prayer which I just said beforehand. Why then was this *pasuk* (verse) chosen to be at the end of *Shemoneh Esrei* and not at its beginning?

⁴ *Yesode Ve'shoresh Ha'avodah* 5: 5

⁵ *Berachos* 9b

The Gemara answers from *Rebbe Shimon ben Pazi* that *Dovid Hamelech* (King David) himself recited this in the nineteenth chapter of *Tehilim*, therefore we also recite it at the end of the 18 *brochos* of *Shemoneh Esrei*, that were just said.

Intimations רמז

This *pasuk* begins with the letter *yud* “י” and ends with the letter *yud* “י”. It also has 10 words and 10 times the letter *yud* “י”. It has 42 letters corresponding to the holy 42-letter Name of *Hashem*. Therefore, one should be sure to concentrate properly when reciting this verse.

Elokaye Netzor אֱלֹהֵי, נְצוֹר - My G-d, please guard ...

After completing the final *bracha* of *Shemoneh Esrei* there is an additional prayer (*tefilla*) - *Elokaye Netzor*, which is added before one actually finishes the *Shemoneh Esrei* and takes three steps backwards. This special *tefilla* is one of several *tefillos* from the *Amaraim* in the Gemara *Berachos*⁶. The Gemara cites the different *tefillos* the various *Amaraim* added at the end of *Shemoneh Esrei* for their own personal requests. It has since become the standard prayer that is added to the individual's *Amidah Shemoneh Esrei*. The *Chazran* does not recite this *tefilla* at the end of *Chazoras Hasbatz* (repetition of the *Shemoneh Esrei*). The *Mishna Berura* suggests that one should add one's personal prayers into this *tefilla* rather than add it at various points of *Shemoneh Esrei* such as by *Shome'ab tefilla*. He prefers that one adds *tefillos* here because if one were to add them during *Shemoneh Esrei* it may delay him and cause him to possibly miss out on reciting *Kedusha* with the rest of the congregation.

The Status of Elokaye Netzor

Although *Elokaye Netzor* was added to *Shemoneh Esrei* and it is not really part of the original institution by the *Ansbei Knesses Hagedolah* (The Men of the Great Assembly), it is still considered somewhat part of *Shemoneh Esrei* regarding interruptions. In order for this section to be considered a little more lenient regarding interruptions, one must preface it with the verse – יְהִי לְרִצּוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יי צוּרִי וְגֹאֲלִי – When doing so, one may interrupt *Elokaye Netzor* for important *tefillos* such as:

☞ *Kaddish* and *Borchu*

☞ *Kedusha* – only *Kadosh* and *Baruch Kevode* (even on Shabbos and Yom Tov)

⁶ Daf 17a

- ✎ Two responses to *Kaddish* - to *Amen yebei shemei rabba etc.* and to *Amen* of *da'amiran be'alma*.
- ✎ The words *Modim anachnu Lach* – only; when the congregation says the *Modim De'Rabbanan*
- ✎ *Amen to Hakeil Hakadosh*
- ✎ *Amen to Shome'ab Tefilla*

Its laws are as strict as where someone is in the middle of *Birchos Krias She'ma*.

Once one reaches the second time this verse is recited at the end of *Elokaye Netzor*, he may interrupt for any *tefilla* he wishes. He may even recite *Tehillim* or study *Torah* from a *sefer* if he cannot take three steps back at that time because someone is still standing *Shemoneh Esrei* behind him. *Rav Shlomo Zalman Auerbach* ז"ל rules that:

- ✎ Even if someone already finished *Shemoneh Esrei*, he may not verbally speak words of *Torah* or *Tefilla*. He may however recite anything that the *tzibbur* (congregation) is saying, even if it's just a chapter of *Tehillim* after davening.

Mentioning Pesukim Signifying One's Own Name

It is customary⁹ to insert a *pasuk* (Torah verses) that begins with the first letter of one's name and which end's with the last letter of one's name. Some verses (*Pesukim*) have the full name mentioned in them as well.

The verse (*pasuk*) in *Michah*¹⁰ states וְתוֹשִׁיָהּ יִרְאֶה שְׁמֶךָ (A man of wisdom sees and contemplates Your Name and prophesizes). **Rashi**¹¹ interprets this verse (*pasuk*) that

⁷ See Lesson 13 in detail

⁸ *Halichos Shlomo* 8:31

⁹ Although this is commonly attributed to the *She'lab Hakadosh*, it is not found in his *sefer* (book) and also not in his other *sefer* the *Kitzur She'lab* (from the *sefer Likutei Maharich*).

¹⁰ 6: 9

¹¹ Although this is brought in Rashi's commentary which indicates this custom predates the *She'lab Hakadosh* by several hundred years, it appears that it was added into his commentary at a later date. In our print it is written in parenthesis.

if one is careful to mention one's own name by reciting a *pasuke* of the Torah¹² that begins and ends with the same letters that begin and end his name, he will merit being saved from *Gebennom* (spiritual purgatory).

The *Chafetz Chaim*¹³ writes that one should recite these verses (*Pesukim*) for one's own sake, so that one remember one's own name by one's judgment in Heaven after *Me'ab ve'esrim* (Lit. 120 years¹⁴) when a person stands in judgment before his Creator. The *Chafetz Chaim* writes that one may easily confuse one's own name at that time if one spoke *Lashon Hora* (derogatory speech) in one's lifetime. It is written in *Seforim* (our holy books) that one who speaks badly about his friends will assume the punishment for sins that one's friend committed even though the individual didn't commit them personally. Therefore, one who is not careful with speech will be surprised to see that he is being held responsible for sins that he himself never committed. Thus, it is possible to be confused about one's own identity at that time since he may be treated at that time as another person. Therefore, one should add the verse (*pasuke*) that contains the first and last letter of his name to remind himself that he should not do anything that may cause him a change of identity. Saying this verse (*pasuke*) with proper concentration (*Kavanah*) will protect him from falling into such situations which may cause him to sin in this regard. That is why it is important that when we pray the *tefilla* of *Elokaye Netzor* with concentration since it is a prayer asking *Hashem* to help us guard our tongues from speaking badly about others. Therefore, it is very fitting to introduce the verse corresponding to one's name into this prayer as well.

Taking Three Steps Back at the End of Shemoneh Esrei

At the end of *Shemoneh Esrei* one takes three steps backwards, taking leave from *Hashem* after completing one's *tefilla* like a student leaving his Rebbe.

There are a number of other reasons for taking three steps backwards after finishing *Shemoneh Esrei*.

¹² Torah is called תושיה

¹³ Shmiras Halashon 2: 8 in notation

¹⁴ A euphemism for longevity

- ☞ When *Moshe Rabbeinu* went up to *Har Sinai* (Mt. Sinai) the *Torah* describes that he passed through three types of partitions, *Chosbech* (darkness) חושך, *Anan* (clouds) ענן, and *Arafel* (fog) ערפל. After davening and leaving our audience with *Hashem*, we take three steps backwards, signifying these three partitions.

Another reason is related to the stanza that we recite after finishing *Osseh shalom etc.* עושה שלום.

May it be Your will Hashem our G-d that the Beis Hamikdash be rebuilt speedily in our days. Give us our portion in Your Torah, and we will serve You with fear like in days of yore and like in the early years. It shall be sweet to Hashem the offering of Judah and Jerusalem like in days of yore and like in the early years.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יי אֱלֹהֵינוּ וְאֵלֵי אֲבוֹתֵינוּ,
שִׁבְנָה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן
חֶלְקֵנוּ בְּתוֹרַתְךָ, וְשֵׁם נַעֲבֹדךָ בִּירְאָה כִּימֵי עוֹלָם
וּכְשָׁנִים קְדָמוֹנֶיךָ. וְעֲרַבָה לֵי מִנְחַת יְהוּדָה
וִירוּשָׁלַיִם, כִּימֵי עוֹלָם וּכְשָׁנִים קְדָמוֹנֶיךָ.

The above prayer beseeches *Hashem* for the rebuilding of the Holy Temple, the *Beis Hamikdash*. *Chazal*, our Sages taught that the great and powerful King Nebuchadnezzar was successful in destroying the *Beis Hamikdash* because he showed reverence for the *Navi* (prophet) by standing up from his throne and taking three steps to greet him.

- ☞ At the end of *Shemoneh Esrei* when we pray for the rebuilding of the *Beis Hamikdash* we take three steps backwards signifying symbolically that we want to undo the harm of the three steps that King Nebuchadnezzar did by destroying the *Beis Hamikdash*.
- ☞ The Abudraham writes that we take three steps backwards because during *Shemoneh Esrei* we stand with our feet together similar to *Malachim* (heavenly angels) whose feet are together as one. The verse (*pasuk*) states about them that *Ve'ragleibem reggel yeshara* וְרַגְלֵיהֶם רַגְלֵי יֶשֶׁרָה (and their feet were straight feet). Since the verse (*pasuk*) states the word feet in plural and then in singular it alludes three times to feet, which is why after we finish standing *Shemoneh Esrei* with our feet together, we take three steps back. Some say to take three steps back to one's original position is because the verse continues there describing the feet of the *Malachim* *Ve'ragleibem kekaf reggel eigel* וְרַגְלֵיהֶם כַּכַּף רַגְלֵי עֵיגֵל (and their feet were like the feet of a young calf) again alluding to feet another three times as in the previous part of the verse.

דינים Laws

One should start with one's left foot first, moving it back a foot's length and then move one's right foot back past the left foot another foot's length. Then one moves

the left foot back parallel to the right foot. These three steps should be done in a bowing position. After the three steps are taken one should turn the left side and say *Osseh shalom bimromav* בְּמִרְוֹמָיו עֲשֵׂה שְׁלוֹם, then turn to the right and say *Hu ya'aseh shalom aleinu* הוּא יַעֲשֶׂה שְׁלוֹם and then forward saying *ve'al kol Yisrael ve'imru Amen* וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן

- ☞ One is required to remain standing in that place for at least an amount of time that it takes to walk four *amos* (cubits, approximately 20 inches, binging the total to 80 inches) which is a couple of seconds.
- ☞ Generally, when there will be a *Chazoras Hashatz* (repetition of the *Shemoneh Esrei*), one is required to remain in one's place until the *chazzan* begins *Kedusha*.
- ☞ If one feels crowded and uncomfortable remaining standing where the 3 steps backwards took him, one should try to wait at least until the *chazzan* begins *Chazoras Hashatz*.
- ☞ The custom is not to walk through the area where someone took three steps back after *Shemoneh Esrei* until he resumes his original position. If one notices that someone is about to trespass his position, one should inform that individual not to pass through rather than move back to one's original position prematurely.
- ☞ Someone in a wheelchair should be moved back an amount equal to three steps after completing *Shemoneh Esrei*⁵.

The Laws Pertaining to the Space around One Standing Shemoneh Esrei

One cannot take three steps backwards if there is someone still standing *Shemoneh Esrei* directly in back of him within four *Amos* and three steps. By walking into his four *Amos* one is “intruding” into that individual's area of *tefilla*. Likewise, one may not sit down within four *Amos* of someone davening *Shemoneh Esrei*. There are many details to this *Halacha* and we will list a few¹⁶.

- ☞ One may not sit down within four Amos of someone davening *Shemoneh Esrei*.

¹⁵ Orach Chaim *Simon* 102; *Halichos Shlomo* 8:31

¹⁶ See *sefer Halichos Shlomo* 8:30 -39 for many applications

**PIRCHEI SHOSHANIM ROADMAP TO PRAYER PROJECT
AN ATTACHMENT OF THE SOUL - LESSON 19**

- ✿ If someone started *Shemoneh Esrei* next to someone who was seated already, that person may remain seated.
- ✿ In case of need, one may back out from *Shemoneh Esrei* when someone else is still standing *Shemoneh Esrei* behind him if one goes a little bit to the side.
- ✿ One may walk in front of someone davening *Shemoneh Esrei* for a real *mitzvah* purpose such as a *Kohen* that needs to ascend to *Duchen* (*Nesias kapayim*, the priestly blessings) or if one needs to relieve himself.
- ✿ One may not walk in front someone davening *Shemoneh Esrei* in order to go to a place where one can sit down to recite *Tachanun*.
- ✿ One may not walk in front someone davening *Shemoneh Esrei* in order to take three steps before starting *Shemoneh Esrei*.
- ✿ An elderly person that needs to sit down may sit down next to someone reciting *Shemoneh Esrei*.
- ✿ If someone is actively engaged in learning or davening he may sit next to someone that is davening *Shemoneh Esrei*.

The following chart indicates the basic structure of the *Amidah Shemoneh Esrei* along with the different amount of mid-section *brochos* and showing the inserts of special prayers (*Tefillos*) during different times of the year.

ROADSIGNS CHART OF POSSIBLE INSERTIONS TO SHEMONEH ESREI

Add-on Tefillos during...	Weekday Shemoneh Esrei	Shabbos Yom Tov	Rosh Hashanah/ Yom Kippur	Rosh Hashanah Mussaf	Chazoras Hashatz
FIRST 3 BROCHOS	<i>Zochreinu*</i> , <i>Mi Chamocha</i> * ¹⁷	<i>Zochreinu*</i> , <i>Mi Chamocha</i> *	<i>Zochreinu*</i> , <i>Mi Chamocha</i> *	<i>Zochreinu*</i> , <i>Mi Chamocha</i> *	<i>Kedusha</i> , <i>Piyutim</i> [#] , <i>Krovitz</i> of Purim day
MIDDLE SECTION	<i>Refuah Sheleima for a sick individual during Refa'einu</i> , <i>Prayer for Parnassah by Bareich Aleinu</i> , <i>Nacheim (on Tish'a B'Av by Mincha)</i> , <i>Aneinu by Shome'ah tefilla</i> ,				<i>Piyutim</i> , <i>Krovitz</i> of Purim day, <i>Aneinu as a separate bracha on a public fast day</i>
MIDDLE SECTION Amount of brochos	12 + 1 (13)	1	1	3	
FINAL 3 BROCHOS	<i>Kosveinu*</i> , <i>Besefer chaim</i> *	<i>Kosveinu*</i> , <i>Besefer chaim</i> *	<i>Kosveinu*</i> , <i>Besefer chaim</i> *	<i>Kosveinu*</i> , <i>Besefer chaim</i> *	<i>Piyutim</i> , <i>Birchas Kobanim</i>

¹⁷ * - During Asseres Yemei Teshuva, [#] During Pesach, Shavuos, Sukkos, Rosh Hashanah , Yom Kippur and The 4 Parshiyos

Questions:

- 1) At what point is too late to insert *Al Hanissim* into *Shemoneh Esrei* proper?
- 2) If one omitted *Al Hanissim* in *Shemoneh Esrei* proper, how and where is it inserted?
- 3) Why is *Yihyu le'ratzone etc* יְהִי לְרָצוֹן אִמְרֵי פִי וְהִגִּיוֹן לִבִּי לְפָנֶיךָ, יי צורֵי וְגוֹאֲלֵי recited at the end of *Shemoneh Esrei* instead of at the beginning?
- 4) Why is it more practical to add personal requests and prayers by *Elokaye netzor* rather than at the *bracha* of *Shome'ah Tefila*?
- 5) What may one do upon reciting *Yihyu le'ratzone* for the second time?
- 6) What does it mean to recite a verse which corresponding to one's name?
- 7) How does *Moshe Rabbeinu* at Har Sinai correspond to the 3 steps that we take backwards?
- 8) How much time must one wait after taking 3 steps backwards before returning to one's original place (by *Shacharis*)?
- 9) How much time must one wait after taking 3 steps backwards before returning to one's original place (by *Ma'ariv*)?
- 10) How strict are the laws regarding that which one may say when reciting *Elokaye Netzor* after the first *Yihyu Leratzon*?
- 11) When is one permitted to sit in the vicinity of someone davening (praying) *Shemoneh Esrei*?
- 12) What are the laws regarding passing in front of someone that has taken 3 steps backwards?
- 13) How much space is necessary for allowing someone to backup in front of another person reciting *Shemoneh Esrei*?

Answers:

- 1) After saying *Baruch atta Hashem* of the *bracha* ending *Hatov Shimcha u'lecha na'eh le'hodos*.
- 2) One would insert it after the first *Yihyu le'ratzone* before *Elokaye Netzor* and first reciting a prayer beginning with *HaRachamim Hu ya'aseh lanu nissim venifla'os kemo she'assab l'avoseinu bayomim hobeim ba'zeman hazeh* - הרחמן הוא יעשה לנו ניסים ונפלאות כשם שעשית לאבותינו בימים ההם בזמן הזה. Then one starts *Bi'yemei* ...
- 3) Because *David Hamelech* composed this verse and placed into chapter 19 of *Tehillim*, so we also place it after the 18 blessings of *Shemoneh Esrei*.
- 4) It is safer to add these requests at *Elokaye netzor* in case one needs to answer to *Kedusha*, which one may recite certain portions at that point but not if he would still be in middle of *Shemoneh Esrei* because he delayed at *She'ma Koleinu*.
- 5) One may answer to any *bracha* and one may study Torah from a *sefer* and learn quietly but not verbally.
- 6) The verse begins with the same first letter of one's name and it ends with the final letter of one's name.
- 7) *Moshe Rabbeinu* at Har Sinai needed to pass through 3 partitions, *Chosbech Annan Va'arafel* to be with *Hashem*, so too, after our audience with *Hashem* during *Shemoneh Esrei* one takes 3 steps forwards before *Shemoneh Esrei* and 3 steps backwards afterwards.
- 8) One should only return when the *Chazqan* reaches *Kedusha*.
- 9) At least the amount of time it takes to walk 4 *Amos* (cubits).
- 10) Its laws are as strict as where someone is in the middle of *Birchos Krias She'ma*¹⁸.
- 11) If one is actively davening (praying) or studying Torah.
- 12) The one who is walking should not pass into the space between where one stood *Shemoneh Esrei* and is presently standing. The one who took 3 steps backwards should rather inform the individual not to pass through rather than rushing back to one's place.
- 13) 4 *Amos* (cubits) plus 3 steps.

¹⁸ See Lesson 13 in detail