

THE PIRCHEI SHOSHANIM ROADMAP TO PRAYER PROJECT

The Roadmap to Prayer

Lesson 34

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The Roadmap to Prayer

Lesson

34

Mincha - Ma'ariv

The Afternoon and Evening Prayer

Chazal (our Sages) warn us to be careful and not daven *Mincha* too close to sundown because one may inadvertently be delayed and lose out on davening *Mincha* in its proper time.

The Rabbinical Authorities (*Poskim*) mention that seemingly, the *Ari zt"l* had a different viewpoint of the above *Halacha* as he did not heed the above warning since he always made sure to daven close to sundown. He seemingly followed the precept of the *Gemara* in *Berachos*¹ that it is best to pray (*daven*) close to sundown, except that this ignores the fact that the very same *Gemara* has harsh words for one who davens so late, since he can easily miss the proper time for *Mincha*.

The *Ari zt"l* also had a custom to wear his *Tallis* and *Tefillin* by *Mincha*. Here too, we are cautioned not to wear *Tefillin* at nighttime; so why did the *Ari zt"l* not worry when he davened into the night to remove his *Tefillin*?

The *Ben Ish Chai*² explains regarding praying (davening) *Mincha* at sundown, that the *Gemara's* warning doesn't apply to the *Ari zt"l's* situation since he always had a *Minyan* of people ready to pray (*daven*) with him at sundown. However, this answer is difficult since our Sages were against davening at sunset since one can easily get delayed and miss davening *Mincha* on time. When a rabbinic edict is in effect, there are no exceptions made for individuals. Because of this, Rav Ovadiah Yosef *Sblit"a* writes that in fact the *Ari zt"l* only davened close to sunset (*Shekia*) but always with enough time to finish before sunset (*Shekia*). He brings proof to this from the fact that the *Ari zt"l* used to wear his *Tefillin* to *Mincha* which was definitely not supposed to be worn at nighttime. This means that the *Ari zt"l* obviously had completed his *Tefilla* and removed his *Tallis* and *Tefillin* before nightfall and that there wasn't any issue with praying (*davening*) close to night.

¹ *Daf* 29b as the *pasuk* (verse) states (*Tefillin* 72:5) *Yira'ucha im shamesh*, May they fear You in the presence of the sun

² *Parsha Vayakheil* 2

The *Be'er Heitev*³ also seems to agree with this as he quotes from the *Ari zt"l* that he suggested not starting *Mincha* with the *Shali'ach Tzibbur's* recital of *Shemoneh Esrei* first if there wasn't time for both the congregation to pray (*daven*) the quiet *Shemoneh Esrei* and then the repeat *Shemoneh Esrei* of the *Chazkan* all before sundown (*Shekia*). He rather have the congregation pray (*daven*) *Mincha* quietly before the *Shali'ach Tzibbur*, and let the *Shali'ach Tzibbur* recite *Chazoras Hashatz* after *Shekia*. Apparently, the *Ari zt"l* did make sure that at least the congregation pray (*daven*) *Mincha* before *Shekia*.

Rav Shlomo Zalman Auerbach zt"l maintains that if one sees that the *Chazoras Hashatz* (the repeating of *Shemoneh Esrei* by the leader of the congregation) of *Mincha* will not be completed before sundown (*Shekia*), then the congregation should have the *Chazkan* recite the *Shemoneh Esrei* out loud until after *Kedusba* and *HaKeil HaKadosh*. After that, the congregation (*tzibbur*) should recite the quiet *Shemoneh Esrei*. This ruling follows the opinion of the *Mishna Berura*.

Rabbeinu Tam's Shekia and Bein Hashemashos⁵

The custom amongst many congregations is to pray (*daven*) after sundown (*Shekia*) as well. This custom is based on the opinion of the Rabbinical Authorities (*Poskim*) who vary as to how late one can daven. Amongst *Chassidim* it is common to pray (*daven*) *Mincha* even a half an hour or more after sundown (*Shekia*). Their opinion is based on the opinion of *Rabbeinu Tam* who holds that we go by the second sundown (*Shekia*) which occurs at 58.5 minutes after sundown (*Shekia*) assuming that nighttime begins at 72 minutes from sundown (*Shekia*) like the opinion of *Rabbeinu Tam*. Accordingly, *Mincha* can be as late as that as well. The opinion of *Rabbeinu Tam* maintains that even after the ball of the sun disappears from the horizon, daylight continues until approximately 13.5 minutes before nightfall (*Tzeis Hakochavim* – emerging of the stars). The time between this second *Shekia* (sunset) until nightfall is *Bein Hashemashos* – twilight.

This Ge'onim's Shekia and Bein Hashemashos

Another opinion has *Bein Hashemashos* beginning right after the first (*Shekia*) which is at sunset until 13.5 minutes later. According to this, one can theoretically still daven *Mincha* after *Shekia* until 13.5 later which is considered night according to this opinion. At least it would justify having the congregation (*tzibbur*) pray (*daven*) the quiet *Shemoneh Esrei* later and closer to sunset (*Shekia*) even if the *Chazoras Hashatz*

³ 232:1

⁴ 233:14

⁵ Twilight – A time of day which is *Halachically* questionable whether it is night or day.

would have to be totally after sunset (*Shekia*). This is customary in many congregations. Still, in the vicinity of the *Chafetz Chaim* this was also not practiced which is the same as what *Rav Auerbach* writes with regard to what one should follow in *Eretz Yisrael* nowadays. One factor that makes this opinion more relevant to *Eretz Yisrael* is that darkness takes place much sooner in that part of the world, meaning that the time span between sundown and actual night is a much shorter time span. At about twenty to twenty-five minutes after sundown (*Shekia*) it is totally dark. Therefore, even those who are lenient to pray (*daven*) *Mincha* even a half hour or more after sundown (*Shekia*) in North America would not do so in the Land of Israel due to the shorter time span that exists there between sundown and dark.

The Kaf HaChaim's Opinion on Late Mincha

The *Kaf HaChaim*⁶ writes that according to the above opinion, one can pray (*daven*) until thirteen and a half minutes after sundown (*Shekia*), since the opinion of the *Rabbanan* is that one can pray (*daven*) *Mincha* until night. He therefore rules that one can finish *Mincha* by that time should do so. If one cannot finish by thirteen and a half minutes after *Shekia* he should pray (*daven*) *Ma'ariv* first and then a second *Shemoneh Esrei* for the *Mincha* that he missed. He says that the *minbag* (custom) of *Yerushalayim* (Jerusalem) is not to pray (*daven*) *Mincha* once the “*meigrab*”⁷ sounds, which was ten minutes after sundown (*Shekia*).

According to some Rabbinical Authorities (*Poskim*) nightfall happens about forty-two minutes after the sunset (*Shekia*) in many metropolitan cities in the U.S.A. Accordingly, twilight (*Bein Hashemashos*) begins either 13.5 minutes after the first sunset (*Shekia*) or 13.5 minutes before 42 minutes which means that anyone davening a half hour after sunset (*Shekia*) according to this opinion is in the time of twilight (*Bein Hashemashos*) and should finish *Mincha* before that time.

The *Aruch Hashulchan*⁸ justifies praying *Mincha* late in the day even if the repeating of the *Shemoneh Esrei* (*Chazoras Hashatz*) will be forced to be after sunset (*Shekia*) as long as the *Shemoneh Esrei* was at least started in its proper time.

Tachanun

The *Mishna Berura* writes that one may recite *Tachanun* even after Sunset (*Shekia*). However, the *Minbag* in *Yerushalayim* (Jerusalem) is to recite *Tachanun* only until Sunset

⁶ 233:5

⁷ This is when the Islamic mosque's muezzin (crier) sound their evening prayers

⁸ 110:5

(*Shekia*)⁹. This custom is now universally accepted in most communities around the world. The reason why most communities have adopted this custom is because according to *Kabbalistic learning* it is harmful to recite *Tachanun* at this time of day. This has to do with the fact that at the end of the day when nighttime begins there is a situation of stricter judgment that prevails and saying *Tachanun* when one may say it without proper *Kavanah* (intent) can cause prosecuting angels to put forth harsh accusations. Therefore, since *Mincha* at this time of the day tends to stretch past sunset (*Shekia*) many communities never say *Tachanun* when davening late in the day. In fact, those who daven earlier in the day closer to noon (*Mincha Gedolah*) generally don't skip *Tachanun* except for special days when *Tachanun* is not recited at *Shacharis* anyway. Those days everyone agrees not to recite *Tachanun* by *Mincha* as well. Additionally, *Halacha* dictates that we should not even recite *Tachanun* at *Mincha* on the day that precedes the holiday or festival day.

We omit Tachanun on:

Shabbos, Yom Tov, Rosh Chodesh, the entire month of Nisan, Pesach Sheini (14th of Iyar), Lag Be'omer (33rd day of the Omer count), from Rosh Chodesh Sivan until and including the day after Shavuos, (according to others until but not including the thirteenth of Sivan), Tish'a B'Av, fifteenth of Av, from Yom Kippur until after Rosh Chodesh Cheshvan, The eight days of Chanukah, the fifteenth of Shevat, the minor Purim both days¹⁰, the major Purim both days¹¹.

All these days we omit *Tachanun* starting at the *Mincha* prayer of the day before. E.g. Friday afternoon (*Erev Shabbos*), *Mincha* on the day before *Rosh Chodesh* etc.

Keeping the Custom of the Shul

One who davens in a Congregation (*Minyan*) that has the custom not to recite *Tachanun* at *Mincha* when *davening* close to *Shekia* should not recite *Tachanun* even if his own custom is to recite it. This follows the general principle of not deviating from the custom of the place one is visiting. One need not even go outside of the *shul* in order to recite *Tachanun*. One is also not required to recite it later after going home. If however *Tachanun* was wrongly omitted by the *Chazzan* and the congregation, one

⁹ *Halichos Shlomo* 13:4

¹⁰ 14th & 15th *Adar*I, when it is a Hebrew leap year

¹¹ 14th & 15th *Adar* of a regular calendar year. 14th & 15th *Adar*II, when it is a Hebrew leap year.

should recite *Tachanun* even inside the *shul* since *Tachanun* should have been recited by the entire congregation¹².

עזרת נשים *Women's Section*

It is a widespread custom for women to take upon themselves to daven *Shemoneh Esrei* of *Shacharis* and *Mincha* but not the evening Prayers (*Tefillas Ma'ariv*). In the following situation a woman will become indirectly obligated to pray (*daven*) *Ma'ariv*.

Generally, one who inadvertently missed praying *Shemoneh Esrei* in its proper time of day, he is supposed to pray (*daven*) *Shemoneh Esrei* twice the next time he prays (*davens*) *Shemoneh Esrei*; the first *Shemoneh Esrei* is the *tefilla* that is current at that time and the second one is the makeup (*tashlumin*) *Shemoneh Esrei* for the one missed.

Accordingly, if a woman who usually prays (*davens*) *Mincha* was unable to pray (*daven*) she is obligated to makeup the *tefilla* at the next possible time for praying (*davening*) which is by *Ma'ariv*, even though she doesn't usually daven *Ma'ariv*. In this case she would have to pray (*daven*) *Ma'ariv* so that she could pray (*daven*) the makeup (*tashlumin*) *Mincha Shemoneh Esrei* afterwards¹³.

A woman who has a busy schedule may daven *Mincha* and *Ma'ariv* during the same time frame, after *Plag HaMincha* and before sunset (*Shekia*)¹⁴.

The three steps of Shemoneh Esrei

Just as by the morning prayers (*Shacharis*) one takes three steps backwards and then forward before starting *Shemoneh Esrei*¹⁵ so too by *Mincha* and *Ma'ariv*. When taking the three steps after *Shemoneh Esrei* one should wait before retracing his steps for an amount of time it takes to walk four cubits (*Amos*. 1 *Amah* = approx. 18 - 22 inches, 46 - 60 cm). By *Shacharis* when praying (*davening*) with the congregation (*tzibbur*), one waits until the *Chazzan* begins reciting *Kedusha*, the same by *Mincha*. When praying (*davening*) alone one waits the minimum of 4 *Amos* before reciting *Tachanun*. By *Ma'ariv* where there is no *Chazoras Hashatz* (repeating of the *Shemoneh Esrei*) one should wait until the *Chazzan* starts to say *Kaddish* before taking three steps back to one's place. Likewise by *Mincha* when there is no *Chazoras Hashatz* for reasons like

¹² *Halichos Shlomo* 13:5

¹³ *Ibid.* 8

¹⁴ *Kaf HaChaim* 233:9 quoting from *Ben Ish Chai Vayakbeil* 7

¹⁵ See Roadmap to Prayer Lesson 15 page 227

those described in Lesson 23 and when there is also no *Tachanun* recited, one should wait until *Kaddish* before walking back to one's original place of *Shemoneh Esrei*.

Pesukim before the Start of Shemoneh Esrei

Before each *Shemoneh Esrei* we recite the following: *Hashem sefasaye tiftach u'fi yaggid tehilasecha*. This prayer was added to *Shemoneh Esrei* but in truth it is treated just like the beginning of *Shemoneh Esrei*. With regard to *Tefillas Shacharis* (the Morning Prayer) there is an obligation to juxtapose the *bracha* of *Go'al Yisrael* with the beginning of *Shemoneh Esrei*. *Hashem sefasaye tiftach etc.* seemingly is an interruption. The *Gemara* says regarding this concern that saying this prayer is considered as if one started *Shemoneh Esrei* itself. Accordingly, once someone started with *Hashem sefasaye tiftach* he may not interrupt for any other prayer since with these words one has begun his *Shemoneh Esrei*¹⁶.

By *Mincha*, there is another verse (*pasuk*) that people say before saying *Hashem Sefasaye Tiftach* as printed in most *Siddurim* (Prayer books). That *pasuk* is from *Parshas Ha'azinu*¹⁷ which reads *Ki Sheim Hashem ekra havu Gödel le'Elokeinu*. It is not obligatory to recite this verse (*pasuk*) and the custom is mainly from the fact that it is printed in many *Siddurim* and it is definitely not considered a part of *Shemoneh Esrei* itself. Therefore, one should not say it before *Shemoneh Esrei* of *Shacharis* and before *Shemoneh Esrei* of *Ma'ariv* as it is considered an interruption between *Go'al Yisrael* and *Tefilla*. If one accidentally started *Hashem Sefasaye Tiftach etc.* and forgot to say *Ki Sheim Hashem ekra etc.* first, then one cannot recite *Ki Sheim Hashem ekra* anymore since he has already started *Shemoneh Esrei* with *Hashem Sefasaye etc.* A *Chazzan* before the start of *Chazoras Hashatz* should recite *Hashem Sefasaye* but he does not have to say *Ki Sheim Hashem etc.* However, if he wants to he may say *Ki Sheim Hashem etc.* even though generally the *Chazzan* is not supposed to interrupt between the two *Shemoneh Esreis*. Still, he may interrupt for the purpose of a *Mitzvah* and reciting verses (*pesukim*) like *Ki Sheim Hashem Ekra* is considered a *Mitzvah* as well¹⁸.

In Simon 111 there is a dispute as to whether the *Chazzan* says the prayer of *Hashem Sefasaye etc.* quietly or out loud like the rest of *Chazoras Hashatz*. The *Magen Avraham*¹⁹

¹⁶ *Mishna Berura* 111 :1

¹⁷ *Devarim* 32:3

¹⁸ *Mishna Berura* 111:10

¹⁹ *S"t* 1

writes that he should say it quietly. The *Kaf HaChaim*²⁰ writes that he should recite it out loud. The custom amongst *Sephardim* is to say it out loud like the opinion of the *Kaf HaChaim*. Both *Ashkenaz* and *Nusach Sefard* recite it quietly.

Sim Shalom and Shalom Rav

By *Mincha* the custom (*Minbag*) of *Ashkenaz* is to recite *Shalom Rav* (abundant peace) instead of *Sim Shalom* (Place peace)²¹. The reason for the distinction in this *bracha* between *Shacharis* and *Mincha/Ma'ariv* is not in the way the blessing starts, but in its content. In *Sim Shalom* we mention *Borcheinu Avinu kulanu ke'echad Yachad be'obr Panecha* (Bless us our Father, all of us as one together, with the radiance of Your face). This prayer asks that the *Koben's Blessings* (*Birchos Kobanim*) of *Ya'er Hashem Panav eilecha Ve'yaseim lecha Shalom* (*Hashem* should let His radiance emanate to you and place for you peace) to be fulfilled. Whenever we recite the verses (*Pesukim*) of *Birchos Kobanim* or actual *Duchening* (the blessing from the *Kobanim* from the platform) we recite the *Nusach* (version) of *Sim Shalom*. By *Shacharis* and *Mussaf* we recite *Sim Shalom* but by *Mincha* and *Ma'ariv* we do not *Duchen* or say *Birchos Kobanim* so we recite *Shalom Rav*. There are a couple of exceptions to this rule. One exception is on a fast day when we recite the verses (*Pesukim*) of *Birchos Kobanim* even by *Mincha*, so we recite *Sim Shalom*. Another exception is that some *Ashkenazim*²² have the custom to recite *Sim Shalom* by *Shabbos Mincha* in honor of the Torah Reading as it states in *Sim Shalom - Ki be'obr Panecha nosatta lanu Toras Chaim etc.* (for with the radiance of Your face You gave us a Living Torah etc.).

According to *Sephardic* custom and also *Nusach Sefard*, *Sim Shalom* is always recited at *Mincha*.

Mistakes in Sim Shalom and Shalom Rav

If one mistakenly said *Sim Shalom* at *Mincha* instead of *Shalom Rav* the *Chafetz Chaim*²³ maintains that one need not start over to say *Shalom Rav* since it doesn't hurt to say additional praise. The *Aruch Hashulchan*²⁴ on the other hand writes that the reason that *Ashkenaz* does not say *Sim Shalom* at *Mincha* is because at *Mincha* time it is a time of stricter judgment therefore it's not befitting to say *Be'obr Panecha* (with the radiance of

²⁰ S"K 10

²¹ *Rama Simon* 127 se'if 2

²² Others from *Ashkenazi* descent recite *Shalom Rav* as usual

²³ 127:13 and *Bur Halacha*

²⁴ 127:11

Your face). Accordingly, perhaps if one started saying *Sim Shalom* mistakenly, he should go back to say *Shalom Rav* if he did not yet say *Be'obr Panecha*. On the other hand, if one was supposed to say *Sim Shalom* and said *Shalom Rav* instead, if he didn't finish the *bracha* by saying *Baruch Atta Hashem*, then one should go back to say *Sim Shalom*²⁵.

Kabbalas Ta'anis: Undertaking a fast

מקורות Background

Chazal learn from the verse (*pasuk*) *Kadsbu tzom*²⁶ (Dedicate a fast) that one needs to prepare for a fast in advance. The *Levush* explains that we see from the verse that a fast is like *Hekdesh*, a *Korban* (sacrifice). Just like when one wants to offer a sacrifice for the *Beis Hamikdash* one must first consecrate the animal for that purpose, so to one who offers a fast should first declare it in advance.

It is customary for an individual to undertake a fast from time to time for the purpose of atonement and repentance. When one undertakes a fast, one is required to make a declaration and recite a prayer during *Mincha* on the day before the fast. This is called *Kabbalas Ta'anis*. Preferably, the *Kabbalas Ta'anis* should be at *Mincha Ketanah* rather than at *Mincha Gedolah*. One should insert this prayer in the *bracha* of *Shome'ah Tefilla* before the closing of *Ki Atta Shome'ah Tefillas Kol Peb etc.* It is better that the *Kabbalas Ta'anis* should be recited at the end of *Elokaye netzor* before saying the final *Yihyu leratzon etc.* The language for *Kabbalas Ta'anis* is "I accept upon myself a personal fast tomorrow. Let it be pleasing that my prayers on the day of my fasting should be readily accepted. The reason our Sages instituted that this should be recited at *Mincha* is because the *Kabbalas Ta'anis* (accepting of a fast) includes a prayer and a prayer is more readily accepted when it is in the context of a *Shemoneh Esrei*.

- ☞ One who forgot to declare his *Kabbalas Ta'anis* by *Mincha* can still do so after *Mincha* while it is still day.
- ☞ One who forgot to do this on the day before his fast cannot recite the prayer of *Aneinu* by the *bracha* of *Shome'ah Tefilla* according to the opinion of the *Mechaber*²⁷.

²⁵ *Mishna Berura* 127:13

²⁶ *Yael* 1:14, 2:15

²⁷ 562:5

- ☞ According to the *Rama*²⁸ one is allowed to say *Aneinu* by *Shome'ab Tefilla* even if he forgot to do the *Kabbalas Ta'anis* on the day before.
- ☞ One who recites the *Kabbalas Ta'anis* does not add that he accepts the fast *bli neder* (without a vow), because such a disclaimer in effect nullifies one's undertaking.
- ☞ Where one did the *Kabbalas Ta'anis* and feels that he cannot complete the *Ta'anis*, he could go to a *Raw* to undo his vow by finding a reason for remorse for having made such a vow in the first place.
- ☞ One who accepts a fast in his mind without verbalizing it may be required to fast depending on what he thought in his mind. If he was just thinking about fasting tomorrow, he's not obligated to fast. If he thought in his mind that he accepts to fast tomorrow, then he is required to fast.
- ☞ *Ashkenazim* who have the custom that the *Chassan* (groom) and *Kallah* (bride) fast on the day of their wedding, do not customarily accept this fast upon themselves by *Mincha* of the preceding day. They are obligated in this fast automatically because this is their custom.

Krias HaTorah on a Fast Day

On a fast day we read from the Torah in public, three *Aliyas* from *Parsbas Ki Sissa* starting from *Va'yechal Moshe* and then continuing the first *Aliya* until *Di'bear La'asos le'Ahmoh*. Then the second *Aliya* skips to *Vayifsol Moshe* and the third *Aliya* starts from where the second *Aliya* ends. This reading is read by *Shacharis*²⁹ as well as by *Mincha* except that by *Mincha* the third *Aliya* reads from the *Haftorah* of *Dirshu Hashem be'bimotz'oh* (seek Hashem when He is in your midst)³⁰. According to *Sephardic* custom, the *Haftorah* is not read on public fast-days (*Ta'anis Tzibbur*).

Background מקורות

The *Gemara* in *Ta'anis*³¹ says that on a fast-day, the people would spend the first half of the day convening in *shul* examining what deeds and actions of the community can be corrected and improved upon to perfect our *Avodas Hashem* (service to G-d). During the first half of the afternoon they would read from the Torah and recite the *Haftorah* from the book of *Nevi'im* (Prophets) while in the second half of the

²⁸ Ibid.

²⁹ Except on *Tisha B'Av* in the morning which has a different reading from *Devarim* 4:25

³⁰ *Yeshaya* 55

³¹ *Daf* 12b towards the bottom

afternoon they would be immersed in prayer. *Rashi* explains that the Torah Reading was from *Va'yechal Moshe* and the *Haftorah* is from *Dirshu Hashem*.

ספר שמות פרק לב
(יא) וַיַּחַל מֹשֶׁה אֶת פְּנֵי הַשָּׁמַיִם וַיֹּאמֶר לְמַה הַשָּׁמַיִם יַחְרֶה אִפְּךָ בְּעַמְּךָ אֲשֶׁר הוֹצֵאתָ מֵאֶרֶץ מִצְרַיִם בְּכַח גְּדוֹל וּבְיַד חֲזָקָה:
(יב) לְמַה יֹּאמְרוּ מִצְרַיִם לֵאמֹר בְּרָעָה הוֹצִיאָם לְהַרְגָם אֹתָם בְּהָרִים וּלְכַלְתֶּם מֵעַל פְּנֵי הָאֲדָמָה שׁוֹב מִחֲרוֹן אִפְּךָ וְהִנַּחֵם עַל הָרָעָה לְעַמְּךָ*³²:

*This is said out loud by the congregation and then repeated by the Reader

(יג) זְכוֹר לְאַבְרָהָם לְיִצְחָק וּלְיִשְׂרָאֵל עֲבָדֶיךָ אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בְּךָ וַתְּדַבֵּר אֱלֹהִים אֲרָבָה אֶת זְרַעְכֶם כְּכֹכְבֵי שָׁמַיִם וְכָל הָאָרֶץ הַזֹּאת אֲשֶׁר אָמַרְתִּי אֲתָן לְזַרְעֲכֶם וְנִחַלְוּ לְעַלְמֵם:
(יד) וַיִּנַּחֵם הַשָּׁמַיִם עַל הָרָעָה אֲשֶׁר דִּבַּר לַעֲשׂוֹת לְעַמּוֹ:

End of first *Aliyah*

ספר שמות פרק לד
(א) וַיֹּאמֶר הַשָּׁמַיִם אֶל מֹשֶׁה פֶּסֶל לָךְ שְׁנֵי לַחַת אֲבָנִים כְּרָאשֵׁינִים וְכַתְּבֵתִי עַל הַלַּחַת אֶת הַדְּבָרִים אֲשֶׁר הָיוּ עַל הַלַּחַת הָרָאשֵׁינִים אֲשֶׁר שִׁבַּרְתָּ:
(ב) וְהָיָה נִכּוֹן לְבַקֵּר וְעֵלִית בְּבִקְרֵךְ אֶל הָרַיִם וְנִצַּבְתָּ לִּי שָׁם עַל רֹאשׁ הָהָר:
(ג) וְאִישׁ לֹא יַעֲלֶה עִמָּךְ וְגַם אִישׁ אֶל יָרֵא בְּכָל הָהָר גַּם הַצֵּאן וְהַבְּקָר אֶל יָרְעוּ אֶל מוֹל הָהָר הַהוּא:

End of second *Aliyah*

(ד) וַיִּפְסַל שְׁנֵי לַחַת אֲבָנִים כְּרָאשֵׁינִים וַיִּשְׁכֵּם מֹשֶׁה בְּבִקְרֵךְ וַיַּעַל אֶל הָרַיִם כְּאֲשֶׁר צִוָּה הַשָּׁמַיִם אֹתוֹ וַיִּקַּח בְּיָדוֹ שְׁנֵי לַחַת אֲבָנִים:
(ה) וַיִּרְדַּף הַשָּׁמַיִם בְּעֵנָן וַיִּתְיַצֵּב עִמּוֹ שָׁם וַיִּקְרָא בְּשֵׁם הַשָּׁמַיִם:
(ו) וַיַּעֲבֵר הַשָּׁמַיִם עַל פְּנֵיו וַיִּקְרָא הַשָּׁמַיִם אֶל רַחוּם וַחֲנוּן אֲרֹךְ אַפַּיִם וְרַב חֶסֶד וְאַמֶּת*³²:

*This is said out loud by the congregation and then repeated by the Reader

(ז) נִצַּר חֶסֶד לְאֱלֹפִים נִשְׂא עוֹן וּפְשַׁע וְחַטָּאָה וְנִקָּה לֹא יִנְקָה פֶקֶד עוֹן אָבוֹת עַל בְּנֵי וְעַל בְּנֵי בָנִים עַל שְׁלֹשִׁים וְעַל רַבְעִים:
(ח) וַיִּמְהַר מֹשֶׁה וַיִּקַּד אֶרְצָה וַיִּשְׁתַּחֲוֶה:
(ט) וַיֹּאמֶר אִם נָא מְצַאתִי חֵן בְּעֵינֶיךָ אֲדֹנָי יְיָךְ נָא אֲדֹנָי בְּקַרְבְּנוּ כִּי עִם קִשָּׁה עַרְף הוּא וְסַלַּחַת לְעוֹנֵנוּ וְלַחַטָּאתֵנוּ וְנַחֲלַתֵנוּ*³²:

*This is said out loud by the congregation and then repeated by the Reader

(י) וַיֹּאמֶר ה' אֲנִי כֹרֵת בְּרִית נֶגֶד כָּל עַמְּךָ אֲעֲשֶׂה נִפְלְאוֹת אֲשֶׁר לֹא נִבְרָאוּ בְּכָל הָאָרֶץ וּבְכָל הַגּוֹיִם וְרָאָה כָּל הָעָם אֲשֶׁר אִתָּה בְּקַרְבּוֹ אֶת מַעֲשֵׂה הַשָּׁמַיִם כִּי נִזְרָא הוּא אֲשֶׁר אֲנִי עֹשֶׂה עִמָּךְ:

End of third *Aliyah*

ספר ישעיה פרק נה *Haftorah*

(ו) דַּרְשׁוּ הַשָּׁמַיִם בְּהִמְצָאוֹ קְרָאָהוּ בְּהִיוֹתוֹ קְרוֹב:
(ז) יַעֲזֹב רִשְׁעֵי דַרְכּוֹ וְאִישׁ אֶזְנוֹ מִחֲשַׁבְתּוֹ וַיֵּשֶׁב אֶל הַשָּׁמַיִם וַיִּרְחַמְהוּ וְאֶל אֱלֹקֵינוּ כִּי יִרְבֶּה לְסִלּוּחַ:
(ח) כִּי לֹא מִחֲשַׁבוֹתַי מִחֲשַׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דַּרְכֵי נְאֻם הַשָּׁמַיִם:
(ט) כִּי גִבְהוּ שָׁמַיִם מֵאֶרֶץ כֵּן גִּבְהוּ דַרְכֵי מַדְרֵיכֵיכֶם וּמִחֲשַׁבְתֵי מִמִּחֲשַׁבְתֵיכֶם:
(י) כִּי כְּאֲשֶׁר יִרְדַּף הַגֹּשֶׁם וְהַשֶּׁלֶג מִן הַשָּׁמַיִם וְשֶׁמֶה לֹא יֵשׁוּב כִּי אִם הִרְוָה אֶת הָאָרֶץ וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע לְזֵרַע וְלַחֵם לְאֶבֶל:

³² *Sephardim* do not follow this custom

(יא) כִּן יְהִי דְבָרִי אֲשֶׁר יֵצֵא מִפִּי לֹא יִשׁוּב אֵלַי רִיקִם כִּי אִם עֲשֵׂה אֶת אֲשֶׁר חִפְצָתִי וְהִצְלִיחַ אֲשֶׁר שָׁלַחְתִּיו:
 (יב) כִּי בְשִׂמְחָה תֵצֵאוּ וּבְשָׁלוֹם תִּזְבְּלוּן הַהָרִים וְהַגְּבֻעוֹת יִפְצְחוּ לִפְנֵיכֶם רְנָה וְכָל עֲצֵי הַשָּׂדֶה יִמְחֵאוּ כָף:
 (יג) תַּחַת הַנְּעֻצוּץ יַעֲלֶה בְרוֹשׁ תַּחַת {וְתַחַת} הַסְרֹפֵד יַעֲלֶה הַדָּס וְהִיא לִיהוָה לְשֵׁם לְאוֹת עוֹלָם לֹא יִכָּרֵת:
 סֵפֶר יִשְׁעִיהַּ פֶּרֶק נו
 (א) כֹּה אָמַר הַשֵּׁם שְׁמֵרוּ מִשְׁפָּט וַעֲשׂוּ צְדָקָה כִּי קְרוּבָה יִשׁוּעָתִי לְבוֹא וְצִדְקָתִי לְהַגְלוֹת:
 (ב) אֲשֶׁרִי אֲנוֹשׁ יַעֲשֶׂה זֹאת וּבֶן אָדָם יַחֲזִיק בָּהּ שְׁמֵר שִׁבְתָּ מִחֲלָלוֹ וְשְׁמֵר יָדוֹ מִעֲשׂוֹת כָּל רָע:
 (ג) וְאֵל יֹאמֶר בֶּן הַנֶּכֶר הַנִּלְוָה אֵל הַשֵּׁם לֵאמֹר הַבְּדֵל יַבְדִּילֵנִי הַשֵּׁם מֵעַל עֵמוֹ וְאֵל יֹאמֶר הַסְרִיס הֵן אֲנִי עֵץ יָבֵשׁ:
 (ד) כִּי כֹה אָמַר הַשֵּׁם לְסָרִיסִים אֲשֶׁר יִשְׁמְרוּ אֶת שִׁבְתוֹתַי וּבְחָרוּ בְּאֲשֶׁר חִפְצָתִי וּמְחִזְיָקִים בְּבִרְיָתִי:
 (ה) וְנִתְּתִי לָהֶם בְּבִיתִי וּבְחוֹמֹתַי יָד וְשֵׁם טוֹב מִבְּנִים וּמִבְּנוֹת שֵׁם עוֹלָם אֶתֶן לוֹ אֲשֶׁר לֹא יִכָּרֵת:
 (ו) וּבְנֵי הַנֶּכֶר הַנִּלְוִים עַל הַשֵּׁם לְשִׁרְתוֹ וּלְאַהֲבָה אֶת שֵׁם הַשֵּׁם לְהִיּוֹת לוֹ לְעֲבָדִים כָּל שְׁמֵר שִׁבְתָּ מִחֲלָלוֹ וּמְחִזְיָקִים בְּבִרְיָתִי:
 (ז) וְהִבִּיאוּתִים אֵל הָרַקְדָּשִׁי וְשִׁמְחָתִים בְּבֵית תְּפִלָּתִי עוֹלִתֵיהֶם וּזְבַחֵיהֶם לְרִצּוֹן עַל מִזְבְּחִי כִּי בֵיתִי בֵית תְּפִלָּה יִקְרָא לְכָל הָעַמִּים:
 (ח) נְאֻם הַשֵּׁם אֱלֹקִים מְקַבֵּץ נְדָחֵי יִשְׂרָאֵל עוֹד אֶקְבֹּץ עָלָיו לְנִקְבְּצָיו:

Aliyas on Fast Days

On a fast-day one should only give *Aliyas* to those individuals who plan to fast the entire day³³. If the *Kohen* or *Levi* are not fasting, they should leave the *shul* to allow someone else to be called up for the *Aliyah*. Anyone that is not fasting and is concerned that he will be called for the *Aliyah*, he should leave the *shul* to make sure he is not called up for the *Aliyah*. This is true even for someone who has an obligation to take an *Aliyah* such as one who has a *Yahrzeit* on that day.

Aneinu

The prayer *Aneinu* is a special prayer composed to beseech *Hashem* on a fast-day. It is recited both by the individual as well as by the *Shaliach Tzibbur* (leader of the prayers) but in different ways. The *Chazzan* recites *Aneinu* as a separate *bracha* of *Shemoneh Esrei*. He inserts it between *Re'ei [nah] be'anyeinu* and the *bracha* of *Refa'einu*. It is inserted here based on the verse (*pasuk*) *Hashem Tzuri Ve'go'ali* which is followed by *Ya'ancho Hashem be'yome tzarav*³⁴. The *Chazzan* closes the prayer of *Aneinu* with *Baruch Atta Hashem, ha'oneh be'eis tzara*. On the other hand, an individual recites it as an added prayer into the *bracha* of *Shome'ah Tefilla*. The *Chazzan* says *Aneinu* just like an

³³ 566:6

³⁴ *Darbei Moshe* 566:1. The verse juxtaposes *Ve'go'ali* which corresponds to the *bracha* *Re'ei [nah] be'anyeinu* which ends with *Go'eil Yisrael* and *Ya'ancho Hashem be'yome tzara* which corresponds to a fast-day which is on days of distress.

individual when he prays the quiet *Shemoneh Esrei* inserting *Aneinu* by *Shome'ab Tefilla*. Also, an individual who davens along with the *Chazzan* by *Chazoras Hasbatz* does not say *Aneinu* with the *Chazzan* as a separate *bracha* (blessing) after the *bracha* of *Re'ei [nah] be'ameinu*; rather he says it by its usual place at *Shome'ab Tefilla*. If the *Chazzan* forgot to recite *Aneinu* in this portion of *Shemoneh Esrei*, then he should recite it by the *bracha* (blessing) of *Shome'ab Tefilla*.

According to *Sephardic* custom *Aneinu* is recited both by the *Chazzan* and by individuals at all prayers that are said when one is fasting. That means that on a fast which begins in the morning, it is said by *Shacharis* and by *Mincha*. On *Tisha B'Av* it is said by *Ma'ariv* at night when the fast begins, as well. According to *Ashkenaz* and *Nusach Sefard* an individual only recites *Aneinu* by *Mincha*. The *Chazzan* says it by *Shacharis* as well.

On *Tisha B'Av*, *Nacheim* is inserted into the *bracha* of *Tishkon betoch Yerushalayim Ircha*³⁵ by all three prayers according to the custom of *Sephardim*. However, according to *Ashkenaz* and *Nusach Sefard*, it is recited only by *Mincha* on *Tisha B'Av* in the afternoon by the *bracha* *Ve'liYerushalayim Ircha*.

One, who is not fasting on a public fast-day because of health concerns, can recite *Aneinu* since the congregation and Jewish people in general are fasting and are experiencing distress. Therefore he can even say the words *Be'yom tzom ta'aniseinu* (on the day we gather together to fast)³⁶. However, the prevalent custom is not to recite *Aneinu* when one is not fasting personally³⁷. Nevertheless, if one were the *Chazzan* on a fast-day and wasn't fasting personally one would recite *Aneinu* on behalf of the *Tzibbur* (congregation) anyway. However, the *Mishna Berura*³⁸ brings that the *Magen Avraham* rules that he may only recite by the *bracha* *Shome'ab Tefilla* as individuals do; not like a *Chazzan* who is himself fasting who recites it as a separate *bracha*.

The reason why the *Chazzan* recites it by *Shacharis* as well while individuals only recite it by *Mincha* (according to *Ashkenaz* and *Nusach Sefard*) is because by an individual we are concerned that maybe he would become ill and not complete the fast. On the other hand, the *Chazzan* when repeating the *Shemoneh Esrei* is praying on behalf of the entire community which amongst them they are definitely people completing the fast.

³⁵ This is the same *bracha* as *Ve'liYerushalayim Ircha* is for *Ashkenaz* and *Nusach Sefard*

³⁶ *Mishna Berura* 568:3

³⁷ *Aruch Hasulchan* 565:2

³⁸ 566:18

According to *Sephardic* custom, *Aneinu* is recited on public fasts (*Ta'anis Tzibbur*) by individuals at *Shacharis* as well.

On *Yom Kippur* we do not recite *Aneinu* as it is not a *Yom tzara* (a day of distress) and *Aneinu* mentions that it is a day of distress.

An individual who is fasting privately recites *Aneinu* by the *bracha* of *Shome'ah Tefilla*. It is proper to say *Aneinu* (answer us) in the plural, in order to include everyone in one's prayer. However, some Rabbinical Authorities (*Poskim*) maintain that one should not say *Be'yom Tzom Ta'aniseinu* (on the day we gather together to fast) since only he is fasting. However, the *Rama* is of the opinion that he may say the usual text as his prayer means that *Hashem* should answer everyone when they are fasting and praying. The *Elya Rabba*³⁹ concludes that the custom is not to say these words on a personal fast-day.

Avinu Malkeinu on Fast Days

The custom is to recite *Avinu Malkeinu* during *Asseres Yemei Tesbuwab* (the 10 days from *Rosh Hashbanah* through *Yom Kippur*) both by *Shacharis* and *Mincha*. *Asbkenazim* as well as *Nusach Sefard* recite *Avinu Malkeinu* by *Shacharis* and *Mincha* when there is a public fast (*Ta'anis Tzibbur*). Some have a custom to recite it on a private fast-day when there is a *Minyan* fasting present. Sometimes we do not recite *Avinu Malkeinu* by a fast at *Mincha*. That is on *Ta'anis Esther* when it is on the thirteenth day of *Adar*, since it is on the eve of *Purim*. If however *Purim* is on a Sunday so that the Fast of *Esther* is on Thursday, we would recite *Avinu Malkeinu* by *Mincha* as well since it is not yet the eve of *Purim*. On *Tisha B'Av* we don't even recite it even by *Shacharis* as *Tisha B'Av* is referred to in the verse of *Eichab* to be a holiday (*Mo'ed*), a *Yom Tov*⁴⁰.

אבינו מלכנו - נוסח אשכנז ונוסח ספרד

לתענית צבור ולעשרת ימי תשובה:

אָבִינוּ מַלְכָּנוּ. חָטְאנוּ לְפָנֶיךָ:

אָבִינוּ מַלְכָּנוּ. אִין לָנוּ מֶלֶךְ אֵלֶּא אַתָּה:

אָבִינוּ מַלְכָּנוּ. עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ:

אָבִינוּ מַלְכָּנוּ. בְּרַךְ (בעשי"ת חֲדָשׁ) עָלֵינוּ שָׁנָה טוֹבָה:

אָבִינוּ מַלְכָּנוּ. בְּטֵל מַעְלֵינוּ כָּל גְּזֵרוֹת קְשׁוֹת:

אָבִינוּ מַלְכָּנוּ. בְּטֵל מִחֲשָׁבוֹת שׁוֹנְאֵינוּ:

אָבִינוּ מַלְכָּנוּ. הַפֵּר עֲצַת אוֹיְבֵינוּ:

³⁹ 565:4

⁴⁰ Despite the tragedy of the destruction, we are also assured that *Hashem* doesn't allow our nation's destruction and the hope of our nation is that the mournful day of *Tisha B'Av* will change into a holiday as the *Navi* prophesized

אָבינו מִלְכָּנוּ. כֹּלָה כָּל צָר וּמִשְׁטִין מְעַלֵּינוּ:

אָבינו מִלְכָּנוּ. סֵתֵם פִּיּוֹת מִשְׁטִיגֵינוּ וּמְקַטְרִיגֵנוּ:

אָבינו מִלְכָּנוּ. כֹּלָה דְבַר וְחֶרֶב וְרָעַב וְשָׂבִי וּמִשְׁחִית וְעוֹן וְשִׂמְד מִבְּנֵי בְרִיתְךָ:

אָבינו מִלְכָּנוּ. מִנַּע מִגְּפָה מִנְחַלְתְּךָ:

אָבינו מִלְכָּנוּ. סֶלַח וּמַחֵל לְכָל עֲוֹנוֹתֵינוּ:

אָבינו מִלְכָּנוּ. מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ וְחַטֹּאתֵינוּ מִנֶּגֶד עֵינֶיךָ:

אָבינו מִלְכָּנוּ. מַחֵק בְּרַחֲמֶיךָ הַרְבִּים כָּל שְׂטָרֵי חוֹבוֹתֵינוּ:

אָבינו מִלְכָּנוּ. הַחֲזִירֵנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:⁴¹

אָבינו מִלְכָּנוּ. שְׁלַח רְפוּאָה שְׁלֵמָה לְחֹלֵי עַמְּךָ:

אָבינו מִלְכָּנוּ. קִרַּע. רוּע גָּזַר דִּינֵנוּ:

אָבינו מִלְכָּנוּ. זְכַרְנוּ בְּזִכְרוֹן טוֹב לְפָנֶיךָ:

לְתַעֲנִית צָבוּר:

אָבינו מִלְכָּנוּ. כֹּלָה דְבַר וְחֶרֶב וְרָעַב וְשָׂבִי וּמִשְׁחִית וְעוֹן וְשִׂמְד מִבְּנֵי בְרִיתְךָ:

אָבינו מִלְכָּנוּ. זְכַרְנוּ לְחַיִּים טוֹבִים:

אָבינו מִלְכָּנוּ. זְכַרְנוּ לְגֹאֲלָה וְיִשׁוּעָה:

אָבינו מִלְכָּנוּ. זְכַרְנוּ לְפִרְנֶסֶה וְכִלְכָּלָה:

אָבינו מִלְכָּנוּ. זְכַרְנוּ לְזִכְיוֹת:

אָבינו מִלְכָּנוּ. זְכַרְנוּ לְסִלְיָהּ וּמַחִילָה:

לְעֶשְׂרַת יָמֵי תִשׁוּבָה: The Ten Days from *Rosh Hashanah* through *Yom Kippur*

אָבינו מִלְכָּנוּ. כְּתַבְנוּ בְּסֵפֶר חַיִּים טוֹבִים:

אָבינו מִלְכָּנוּ. כְּתַבְנוּ בְּסֵפֶר גְּאוּלָּה וְיִשׁוּעָה:

אָבינו מִלְכָּנוּ. כְּתַבְנוּ בְּסֵפֶר פִּרְנֶסֶה וְכִלְכָּלָה:

אָבינו מִלְכָּנוּ. כְּתַבְנוּ בְּסֵפֶר זִכְיוֹת:

אָבינו מִלְכָּנוּ. כְּתַבְנוּ בְּסֵפֶר סִלְיָהּ וּמַחִילָה:

אָבינו מִלְכָּנוּ. הִצַּמַּח לָנוּ יִשׁוּעָה בְּקִרְוֹב:

אָבינו מִלְכָּנוּ. הִרַם קָרָן יִשְׂרָאֵל עַמְּךָ:

אָבינו מִלְכָּנוּ. הִרַם קָרָן מְשִׁיחְךָ:

אָבינו מִלְכָּנוּ. מָלֵא יְדֵינוּ מִבְּרַכּוֹתֶיךָ:

אָבינו מִלְכָּנוּ. מָלֵא אֶסְמֵינוּ שְׂבָע:

אָבינו מִלְכָּנוּ. שָׁמַע קוֹלָנוּ חוּס וְרַחֵם עָלֵינוּ:

אָבינו מִלְכָּנוּ. קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

⁴¹ The *Ashkenazic* custom is for the *Shali'ach Tzibbur* to recite this out loud verse by verse until/including *Avinu Malkeinu Kosveanu besefer selichah u'medilah*. According to the *Sephardic* custom, the *Chazzan* generally says everything out loud.

אָבִינוּ מַלְכֵנוּ. פֶּתַח שְׁעָרֵי שָׁמַיִם לְתַפְלָתָנוּ:
אָבִינוּ מַלְכֵנוּ. זְכוֹר כִּי עָפַר אֲנַחְנוּ:
אָבִינוּ מַלְכֵנוּ. כִּלָּה דְבַר וְחָרַב וְרָעַב וְשָׁבִי וּמִשְׁחִית וְעוֹן וְשִׂמְד מִבְּנֵי בְרִיתְךָ:
אָבִינוּ מַלְכֵנוּ. נָא אֵל תְּשִׁיבֵנוּ רִיקָם מִלְפָּנֶיךָ:
אָבִינוּ מַלְכֵנוּ. תְּהֵא הַשְׁעָה הַזֹּאת שְׁעַת רַחֲמִים וְעַת רְצוֹן מִלְפָּנֶיךָ:
אָבִינוּ מַלְכֵנוּ. חֲמוֹל עָלֵינוּ וְעַל עוֹלָלֵינוּ וְטַפָּנוּ:
אָבִינוּ מַלְכֵנוּ. עֲשֵׂה לְמַעַן הַרוּגִים עַל שֵׁם קִדְשְׁךָ:
אָבִינוּ מַלְכֵנוּ. עֲשֵׂה לְמַעַן טְבוּחִים עַל יְחֻדְךָ:
אָבִינוּ מַלְכֵנוּ. עֲשֵׂה לְמַעַן בְּאֵי בְּאֵשׁ וּבַמַּיִם עַל קְדוּשַׁתְּךָ:
אָבִינוּ מַלְכֵנוּ. נְקוּם לְעֵינֵינוּ נְקַמַת דָּם עֲבֹדֶיךָ הַשְּׁפוּךְ:
אָבִינוּ מַלְכֵנוּ. עֲשֵׂה לְמַעַן אִם לֹא לְמַעַנְנוּ:
אָבִינוּ מַלְכֵנוּ. עֲשֵׂה לְמַעַן וְהוֹשִׁיעֵנוּ:
אָבִינוּ מַלְכֵנוּ. עֲשֵׂה לְמַעַן רַחֲמֶיךָ הַרְבִּים:
אָבִינוּ מַלְכֵנוּ. עֲשֵׂה לְמַעַן שְׁמֶךָ הַגְּדוֹל הַגְּבוּר וְהַנּוֹרָא שְׁנִקְרָא עָלֵינוּ:
אָבִינוּ מַלְכֵנוּ. חַנּוּן וְעַנּוּן כִּי אֵין בְּנוּ מַעֲשִׂים עֲשֵׂה עִמָּנוּ צְדָקָה וְחֶסֶד וְהוֹשִׁיעֵנוּ:

מקורות Background

Avinu Malkeinu was written by the Tanna Rebbe Akiva ben (the son of) Yosef⁴². *Avinu Malkeinu chatanu lefanecha* has the same numerical value (*Gematriya* - 479) as *Akiva be Yosef yossad bazeh* (Akiva the son of Yosef established this).⁴³

The *Levush* writes that the *Gemara*⁴⁴ relates the holy Tanna Rebbe Akiva composed the prayers of the fast days. The phrases contained in the prayer *Avinu Malkeinu* correspond to the middle section of *Shemoneh Esrei*. It has all of the mid-section *brochos* included. We recite it after *Shemoneh Esrei* where we usually recite *Tachanun* because the *Avinu Malkeinu* prayer is also a *Techina* (entreaty) like the *Tachanun* prayer which is recited after *Shemoneh Esrei*. The last *Avinu Malkeinu* is *Avinu Malkeinu chaneinu v'aneinu ki ein banu ma'asim assei imanu tzedakah va'chesed ve'hoshi'einu* (Our Father our King give us grace and answer us (in our prayers) for we have no deeds; do for us a benevolence and kindness and bring us salvation). He maintains that the reason we don't say *Avinu Malkeinu* on a Shabbos day is because since on Shabbos we never daven a full *Shemoneh Esrei*, we therefore do not recite *Avinu Malkeinu* either. According to this reason, *Avinu Malkeinu* should be recited on Rosh Hashanah by

⁴² According to *Sephardim*, this is one of the phrases said towards the end of the *Avinu Malkeinu* prayer

⁴³ *Siddur Orzar Hatefillos*

⁴⁴ *Ta'anis* 25b

Mincha that happens on Friday afternoon. Yet the custom of *Ashkenazim* and *Nusach Sefard* is not to. The *Ehya Rabba* disagrees with the above explanation and says that the reason we don't recite it on *Shabbos* is because we are not supposed to ask for our personal prayers on *Shabbos*. Accordingly, we do not recite *Avinu Malkeinu* on Friday afternoon for the same reason. However, those requests said by the congregation on *Rosh Hashanah* and *Yom Kippur* as part of the *Shemoneh Esrei* prayer are allowed when they happen on *Shabbos* since it is part of the format of the blessings which we recite every year when they happen during the weekdays.

According to *Nusach Ashkenaz* and *Nusach Sefard*, *Avinu Malkeinu* has two tracks one for *Asseres Yemei Teshuvah* and one for fast days (*Ta'aneisim*). During *Asseres Yemei Teshuvah* the time of year when we are being judged by *Hashem* for the coming year; where we seek to be inscribed into the book of Life, Happiness, Prosperity, Good Deeds etc. we use the word inscribe us in those phrases where that expression fit the prayer. During the rest of the year when we have already been inscribed into whichever we merited, we ask *Hashem* in our prayer remember us.

According to the custom of *Sephardim*, *Avinu Malkeinu* is recited only during the *Asseres Yemei Teshuvah*. Therefore, their version of the text is uniform since they don't say it any other time during the rest of the year. There are differences between the phrases used in the two versions.

Additionally, *Sephardim* recite *Avinu Malkeinu* on *Shabbos* and *erev Shabbos* during the entire *Asseres Yemei Teshuvah*, except that on *Shabbos* it is modified slightly not to mention sin explicitly.

אבינו מלכנו - נוסח ספרדי

בעשרת ימי תשובה אומרים:

אָבִינוּ מַלְכֵנוּ חָטְאָנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ:

אָבִינוּ מַלְכֵנוּ אֵין לָנוּ מַלְךְ אֱלֹא אַתָּה:

אָבִינוּ מַלְכֵנוּ עָשָׂה עִמָּנוּ לְמַעַן שְׁמֶךָ:

אָבִינוּ מַלְכֵנוּ חֲדָשׁ עָלֵינוּ שָׁנָה טוֹבָה:

אָבִינוּ מַלְכֵנוּ בְּטַל מַעְלֵינוּ כָּל גְּזֵרוֹת קְשׁוֹת וְרַעוֹת:

אָבִינוּ מַלְכֵנוּ בְּטַל מַחְשְׁבוֹת שְׂנְאֵינוּ:

אָבִינוּ מַלְכֵנוּ הִפָּר עֲצַת אוֹיְבֵינוּ:

אָבִינוּ מַלְכֵנוּ כֹּלָה כָּל צָר וּמַשְׁטֵיִן מַעְלֵינוּ:

אָבִינוּ מַלְכֵנוּ כֹּלָה דְבַר וְחֶרֶב וְרַעָה וְרַעֵב וְשָׂבִי וּבִזָּה וּמַשְׁחִית וּמַגְפָּה וְיֵצֵר הָרַע וְחוֹלָאִים רָעִים מִבְּנֵי בְרִיתְךָ:

אָבִינוּ מַלְכֵנוּ שְׁלַח רְפוּאָה שְׁלָמָה לְכָל חוֹלֵי עַמְּךָ:

אָבִינוּ מַלְכֵנוּ מִנְעַ מַגְפָּה מִנְחַלְתְּךָ:

אָבינוּ מַלְכֵנוּ זְכוּר כִּי עֶפֶר אֲנַחְנוּ:

אָבינוּ מַלְכֵנוּ מַחֹל וְסֹלַח לְכָל עֲוֹנוֹתֵינוּ:

אָבינוּ מַלְכֵנוּ קָרַע רוּעַ גָּזַר דִּינֵנוּ (יְכוּיִן בְּשֵׁם קר"ע שט"ן):

אָבינוּ מַלְכֵנוּ מַחֹק בְּרַחֲמֵיךְ הַרְבֵּים כָּל שְׂטָרֵי חוֹבוֹתֵינוּ:

אָבינוּ מַלְכֵנוּ מַחֵה וְהַעֲבֵר פְּשָׁעֵינוּ מִנֶּגֶד עֵינֶיךָ:

אָבינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר חַיִּים טוֹבִים:

אָבינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר צְדִיקִים וְחַסִּידִים:

אָבינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר יְשָׁרִים וְתַמִּימִים:

אָבינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר פְּרִנְסָה וְכִלְכֵּלָה טוֹבָה:

אָבינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר מַחִילָה וְסִלִּיחָה וְכַפָּרָה:

אָבינוּ מַלְכֵנוּ כְּתִבְנוּ בְּסֵפֶר גְּאֻלָּה וְיִשׁוּעָה:

אָבינוּ מַלְכֵנוּ זְכַרְנוּ בְּזִכְרוֹן טוֹב מְלַפְּנֶיךָ:

אָבינוּ מַלְכֵנוּ הִצַּמַּח לָנוּ יְשׁוּעָה בְּקִרְוֵב:

אָבינוּ מַלְכֵנוּ הִרַם קָרָן יִשְׂרָאֵל עִמָּךְ:

אָבינוּ מַלְכֵנוּ וְהִרַם קָרָן מְשִׁיחֶךָ:

אָבינוּ מַלְכֵנוּ חֲגַנוּ וְעֲגַנוּ:

אָבינוּ מַלְכֵנוּ הִחְזִירוּנוּ בְּתִשׁוּבָה שְׁלֵמָה לְפָנֶיךָ:

אָבינוּ מַלְכֵנוּ שָׁמַע קוֹלֵנוּ חוּס וְרַחֵם עָלֵינוּ:

אָבינוּ מַלְכֵנוּ עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעַנְנוּ:

אָבינוּ מַלְכֵנוּ קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת תְּפִלָּתֵנוּ:

אָבינוּ מַלְכֵנוּ אֵל תְּשִׁיבֵנוּ רִיקִים מְלַפְּנֶיךָ:

Questions:

- 1) Why do some *Poskim* maintain that it was alright for the *Ari ז"ל* to pray (*daven*) *Mincha* at sundown?
- 2) According to the *Mishna Berura* (and also *Rav Shlomo Zalman Auerbach ז"ל*) how much before *Shekia* must one start *Mincha*?
- 3) What time is the second *Shekia* according to the opinion of *Rabbeinu Tam* and what occurs then?
- 4) When is *Bein Hashemashos* according to the opinion of the *Ge'onim*?
- 5) What does the *Kaf HaChaim* maintain about how late to pray (*daven*) *Mincha*?
- 6) May *Tachanun* be recited after *Shekia*? What is the prevalent custom regarding this and why?
- 7) What situation warrants **not** saying *Tachanun* by *Mincha* on a regular day even though one would normally say *Tachanun* then?
- 8) When should a woman pray (*daven*) *Ma'ariv* even though she normally only prays (*davens*) *Shacharis* and *Mincha*?
- 9) What do we consider to be the beginning of *Shemoneh Esrei* and what *Halachic* ramifications does this have? (2)
- 10) Does the *Shali'ach Tzibbur* say *Hashem Sefasaye Tiftach* out loud or quietly when starting the repeat *Shemoneh Esrei*?
- 11) According to *Ashkenazim* what dictates whether to say *Sim Shalom* or *Shalom Rav* by *Mincha*? (2)
- 12) How does *Kabbalas Ta'anis* affect *Aneinu*?
- 13) Where do we insert *Aneinu* and by which prayers is it said (*Shali'ach Tzibbur*, individuals, *Ashkenaz*, *Sephard*)?
- 14) Should someone not fasting be the *Shali'ach Tzibbur* on a public fast day and could he say *Aneinu* and where?
- 15) When do we recite *Avinu Malkeinu* (*Ashkenaz* and *Sephard*)?

Answers:

- 1) They say that since he always had a *Minyan* available at that time there is no concern to pray (*daven*) *Mincha* so late.
- 2) *Mincha* should be prayed with enough time to finish it with *Chazoras Hashatz* before *Shekia*.
- 3) It occurs at 58.5 from sunset. At that point there is no daylight remaining.
- 4) *Bein Hashemashos* is at *Shekia* for 13.5 minutes.
- 5) He maintains that *Mincha* may be prayed until 13.5 minutes after *Shekia*. he mentions that the custom (*minbag*) in *Yerushalayim* is until 10 minutes after *Shekia*.
- 6) The *Mishna Berura* states that it may be recited even during *Bein Hashemashos*. However, the prevalent custom is not to recite it past *Shekia* since the *Zohar* writes that saying it without *Kavanah* during that time of day can cause harm.
- 7) If someone prays (*davens*) with a *Minyan* where the custom is never to recite *Tachanun* by *Mincha Ketanah*.
- 8) If a woman who usually prays (*davens*) *Mincha* missed *Mincha*, she should then pray (*daven*) *Ma'ariv* and then a second *Shemoneh Esrei* as a make-up (*Tashlumin*) for *Mincha*.
- 9) When one says *Hashem Sefasaye Tiftach* we consider him to have started *Shemoneh Esrei*. For this reason by *Shacharis* it is not considered an interruption between the *bracha* *Go'al Yisrael* and the start of *Shemoneh Esrei*. Additionally, one who said this part already cannot interrupt any longer for any reason just like one who is in the middle of *Shemoneh Esrei*.
- 10) According to Sephardim it should be said out loud. According to *Asbkenaz* and *Nusach Sefard* it should be said quietly.
- 11) *Sim Shalom* is recited by *Mincha* whenever the *pesukim* of *Birchos Kobanim* are said at *Mincha* like on a fast-day. Also at Shabbos *Mincha* when there is *Krias HaTorah* (Public Torah Reading).
- 12) If one did not accept upon himself the fast on the day before, the opinion of the Mechaber is not to recite *Aneinu*

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- 13) According to *Ashkenaz* and *Nusach Sefard* the *Shali'ach Tzibbur* says it as a separate *bracha* at *Shacharis* and *Mincha*. The same is according to the custom of *Sephardim*. However, they maintain that an individual recites *Aneinu* at *Shacharis* by *Shome'ab Tefilla* and also by *Mincha* while according to *Ashkenaz* and *Nusach Sefard* an individual says it only at *Mincha*.
- 14) Preferably he should not be the *Shali'ach Tzibbur* if he was, then he recites *Aneinu* by the *bracha* of *Shome'ab Tefilla*, not as a separate *bracha*.
- 15) According to *Ashkenaz* and *Nusach Sefard* we recite *Avinu Malkeinu* on public fast-days and during *Asseres Yemei Teshuvah*. On Shabbos and on erev Shabbos at *Mincha* it is not said either. According to *Sephardim* it is only said during *Asseres Yemei Teshuvah*.