

FOUR

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The Foundation of *Tefillah*

1. *The Origin of Tefillah (Prayer)*

Tzaddikim felt the need to speak to Hashem and did so in their own words.¹

Avraham initiated prayer in the morning, Yitzchak initiated prayer in the afternoon, and Yaakov initiated prayer in the evening.²

When the Torah was given, it became a mitzvah to pray to Hashem each day.³

2. *The Shemoneh Esrei*

Prayer in one's own words remained the practice of *klal Yisrael* until the time of the Anshei Knesses HaGedolah, the Men of the Great Assembly, at the beginning of the period of the Second Beis HaMikdash. At this time, Jews were returning to Eretz Yisrael, bringing with them the new languages they had absorbed in exile. They were no longer able to express themselves in pure Lashon HaKodesh, and in these circumstances, the Anshei Knesses HaGedolah prepared the first fixed text for *tefillah* in clear and simple Lashon HaKodesh.⁴

1. The Talmud calls prayer "the service of the heart" (*Ta'anis* 2a).

2. Talmud: *Berachos* 26b; *Midrash Rabbah*, Bereishis 68:9.

3. Rambam, *Sefer Ahavah*, *Hilchos Tefillah* 1:1–2.

4. Rambam: *Sefer Ahavah*, *Hilchos Tefillah* 1:4.

They composed a *tefillah* of eighteen *berachos* (blessings), with blessings of praise to start, then requests, and finally blessings of praise and leave-taking to end. The requests were requests for *klal Yisrael* as a nation, but within each *berachah* one could still add one's personal requests.⁵ This prayer became known as the Shemoneh Esrei, meaning "the Eighteen," the central *tefillah* of the Jewish people.

Later, during the time of the Tannaim, an additional *berachah* was added, called "*Birkas Haminim*" (Against Heretics). This additional *berachah* was instituted at Yavneh under the leadership of Rabban Gamliel II.⁶ The blessing was composed in response to the threats of Jewish heretics — the Sadducees, Boethusians, and Essenes — who tried to lead *klal Yisrael* astray. The Shemoneh Esrei was now made up of nineteen *berachos* — three first *berachos*, thirteen middle *berachos*, and three final *berachos* — however, it still retained the name "Shemoneh Esrei," the Eighteen.⁷

In this way, the Shemoneh Esrei became set, the principle part of every *tefillah* of *klal Yisrael*.

Around the Shemoneh Esrei, the Anshei Knesses HaGedolah built the remainder of each *tefillah*, which is said every morning, afternoon, and evening.

See chart: The Weekday Shemoneh Esrei, page 92.

3. The Daily Tefillos: Shacharis, Minchah, and Maariv

Shacharis

- » In *Shacharis* the Shema was set before the Shemoneh Esrei in order to fulfill the mitzvah of *Kerias Shema* (the Saying of the Shema) in the morning.

5. One's personal requests can be added to any of the middle thirteen *berachos*, most often to the *berachah* רפאנו — *refa'einu*.

6. *Birkas HaMinim* begins: "ולמלשינים על תהי תקוה" — "And for the slanderers let there be no hope."

7. Talmud: *Berachos* 28b.

See chart: The Shema, page 94.

- » A period of preparation is necessary before coming before Hashem in the Shema and Shemoneh Esrei, and thus “*Pesukei D’Zimrah*” was set before the Shema.⁸
- » Before “*Pesukei D’Zimrah*” our Sages set a section called “*Korbanos*,” which deals with the sacrificial procedure in the Beis HaMikdash. The *korbanos*, or sacrifices, were the principal service of the Beis HaMikdash, and were offered three times each day: morning, afternoon, and evening.⁹ The Shemoneh Esrei itself replaces these *korbanos* which, in the absence of the Beis HaMikdash, cannot be brought.¹⁰
- » At the beginning of *Shacharis*, the Anshei Knesses HaGedolah set morning *berachos* (blessings), in which we thank Hashem for our basic needs, which He has restored to us each day.¹¹
- » After the Shemoneh Esrei was set the concluding part of davening — “*Ashrei*,” “*U’Va L’Tzion*,” “*Aleinu*,” and “*Shir Shel Yom*.”
- » *Kerias HaTorah* — the reading of the weekly Torah portion — was set for Monday and Thursday morning, when the first section of each week’s Torah portion is read.¹²
- » Kaddish was set after each main section of prayer.¹³

8. *Zimrah* means “song.” Some also explain that the word “*zimrah*” is connected to the word “*tizmor*,” meaning “to prune,” that is, to cut away unwanted thoughts before coming before Hashem in *tefillah*.

9. The *korban* offered in the morning was called the *korban tamid shel shachar*; the *korban* offered in the afternoon was called the *korban tamid shel bein ha’arbayim*; and in the evening the remaining parts of that day’s *korbanos* were offered.

10. The recitation of this section of *korbanos* in *Shacharis* is considered as if one had actually brought these *korbanos* (Talmud: *Ta’anis* 27b.)

11. Talmud: *Berachos* 60b; *Shulchan Aruch*, *Orach Chaim* 46:1.

12. The mitzvah of *kerias haTorah* on a weekday was instituted by Moshe Rabbeinu so that people would not go for more than three days without hearing Torah (Talmud: *Bava Kama* 82a. Rambam: *Hilchos Tefillah* 12:1).

13. Rambam: *Seder Tefillos*, appendix to *Sefer Ahavah*.

Kaddish is a holy prayer composed by the Anshei Knesses HaGedolah. When a

Minchah and Maariv

The afternoon and evening *tefillos* were organized in a similar way, around the central pillar of the Shemoneh Esrei. In *Minchah*, the Shemoneh Esrei is preceeded by *Ashrei*, and followed by *Tachanun* (additional supplications) and then *Aleinu*. In *Maariv*, the Shemoneh Esrei is preceeded by the Shema and its blessings, and followed by *Aleinu*.

See chart: The Construction of the Weekday *Tefillos*, page 96.

4. The Other Occasions of Tefillah

Shacharis, *Minchah*, and *Maariv* are the morning, afternoon, and evening prayers, said every day to replace the *korbanos* (sacrifices) of the morning, afternoon, and evening. On Shabbos, Yom Tov, and Rosh Chodesh an additional *korban* was brought in the Beis HaMikdash called the *korban mussaf*. Thus on these days there is an additional Shemoneh Esrei — the Shemoneh Esrei of *Mussaf* — set to replace the *korban mussaf* of the Beis HaMikdash.¹⁴ Only on one other occasion is there any other *tefillah*, the *tefillah* of *Ne'ilah*, which is the concluding prayer of Yom Kippur, said before nightfall.¹⁵

See chart: The Construction of the *Tefillos* of Shabbos and Yom Tov, page 98.

Although we refer here to the Shemoneh Esrei of Shabbos, Yom Tov, and Rosh Chodesh, its correct name on these days is the “Amidah,” because it is made up of less than nineteen *berachos*.

וּלְעַלְמֵי עֲלְמֵיָא he causes the congregation to respond וְלְעַלְמֵי עֲלְמֵיָא — “May His [God’s] great Name be blessed forever and forever and ever,” bringing blessing to the *neshamah* (soul) of the deceased, for whom Kaddish is being said.

14. *Mussaf* means “additional,” meaning the additional *korban* or *tefillah* of Shabbos, Yom Tov, and Rosh Chodesh.
15. Thus, on Yom Kippur there are five *tefillos*: *Maariv*, *Shacharis*, *Mussaf*, *Minchah*, and *Ne'ilah*.

5. The Different Types of Shemoneh Esrei

Every Shemoneh Esrei is made up by the same first three *berachos* and the same final three *berachos*.

Every weekday Shemoneh Esrei has, in addition, thirteen middle *berachos*, making nineteen *berachos* altogether.

On Shabbos and Yom Tov, the thirteen middle weekday *berachos* are replaced by one long central *berachah*, called “*Kedushas Hayom*,” about the sacred nature of the day. Thus, the Shemoneh Esrei of Shabbos and Yom Tov is made up of seven *berachos*.

There is only one occasion when the construction of the Shemoneh Esrei differs. This is the Shemoneh Esrei of *Mussaf* of Rosh HaShanah. This Shemoneh Esrei consists of nine *berachos*, that is, the same first three and the same final three *berachos* as any other Shemoneh Esrei, and in addition three middle *berachos* called “*Malchuyos*,” “*Zichronos*,” and “*Shofros*.”¹⁶

See chart: The Different Types of Shemoneh Esrei, p. 103.

6. The First Siddur

“*Siddur*” means “order.” The first siddur we know of was compiled by Rabbi Amram Gaon over one thousand years ago at the request of the Jews of Spain, in order to ascertain the correct text and laws of davening. Until then, *tefillos* were said by memory. However, due to the growing dispersion of communities, uncertainties had arisen in davening.¹⁷

The first siddur was handwritten, containing the daily and weekly prayers of a Jew in order of need, from the time of rising in the morning to the time of going to sleep at night.

As time progressed, other prayers were added to the siddur, in the same order of need through the day and year.

16. Each of these middle *berachos* contains ten *pesukim*, three from Torah, three from Kesuvim (Holy Writings), three from Nevi'im (Prophets), and one more from the Torah. These three *berachos* relate to the themes of kingship (*Malchuyos*), remembrance (*Zichronos*), and shofar blasts (*Shofros*).
17. By the time of the Gaonim, the main centers of Jewish life were in Babylon and across Mediterranean lands.

7. Other Sefarim for Tefillah: Machzorim, Selichos, and Kinnos

At a later time *machzorim* were compiled, containing the requirements of each Yom Tov. “*Machzor*” means “cycle,” implying the yearly prayer needs of a Jew. *Machzorim* were based on the siddur with the addition of *piyutim*.¹⁸

Selichos and *Kinnos* are also part of the *tefillos* of *klal Yisrael*. “*Selichos*” means “forgiveness.” *Selichos* are prayers in which we ask for forgiveness from Hashem. They are said at certain times of year, particularly before Rosh HaShanah, between Rosh HaShanah and Yom Kippur, and on fast days. “*Kinnos*” means “lamentations.” We read *Kinnos* on the evening and morning of Tishah B’Av, when we lament the loss of the Beis HaMikdash and other tragedies which have befallen *klal Yisrael*.¹⁹

8. Our Obligation in the Shemoneh Esrei

1. To stand before Hashem in humbleness.²⁰
2. To understand the simple meanings of the words.²¹
3. To say each word clearly and individually, audible only to oneself.²²

In composing the words of the Shemoneh Esrei, the Anshei Knesses HaGedolah knew with *Ruach HaKodesh* (Divine Inspiration) all future needs of the Jewish People. By understanding the simple meaning of the words and saying them clearly and individually one releases the infinite *kavannos* (intentions and meanings) in them.²³

18. *Piyutim* are prayers of praise to Hashem composed mainly by the Geonim and Rishonim.

19. We read the first five *Kinnos* on the evening of Tishah B’Av, after Megillas Eichah, and the remainder of *Kinnos* (6–46) on the morning of Tishah B’Av.

20. Talmud: *Berachos* 30b; Tur *Shulchan Aruch*, *Orach Chaim* 93:2.

21. Talmud: *Berachos* 31a; Tur *Shulchan Aruch*, *Orach Chaim* 98:1.

22. We learn this from *Tefillas Chanah* (the Prayer of Chana), the mother of Shmuel HaNavi — Shmuel I 1:13; Talmud: *Berachos* 31a; Tur *Shulchan Aruch*, *Orach Chaim* 101:2.

23. *Sefer Nefesh HaChaim*, Shaar 2, ch. 13, by Rabbi Chaim of Volozhin. (Biography of Rabbi Chaim of Volozhin, p. 190.)

9. Other Additions to *Tefillah* during the year

During the year there are also other additions to *tefillah*, such as *לדוד ה' אורי* — “Of David, Hashem is my light” (Tehillim 27); Hallel; *Sefiras HaOmer*; *Yotzros*; *Yizkor*; and *Pirkei Avos/Borchi Nafshi*.

See chart: Other Additions to *Tefillah* during the Year, page 100.

One who is outside Eretz Yisrael should daven towards Eretz Yisrael. In Eretz Yisrael, one should daven towards Yerushalayim. In Yerushalayim, one should daven towards the Beis HaMikdash. In the Beis HaMikdash, one should daven towards the *Kodshei Hakedashim* — the Holy of Holies of the Beis HaMikdash. Thus all the Jewish people daven to one place.²⁴

THE FOUNDATION OF TEFILLAH

CHAPTER SUMMARY

1. The Different Types of Shemoneh Esrei
 - for weekdays (19 Berachos)
 - for Shabbos and Yom Tov (7 Berachos)
 - for mussaf of Rosh HaShanah (9 Berachos)
2. The Different Occasions of *Tefillah*
 - Weekdays: Shacharis, Minchah, and Maariv
 - Shabbos, Yom Tov, and Rosh Chodesh: Shacharis, Mussaf, Minchah, and Maariv
 - Yom Kippur: Shacharis, Mussaf, Minchah, Ne'ilah, and Maariv
3. The Shema
4. Our Obligation in the Shemoneh Esrei
5. Other Additions to *Tefillah* During the Year

24. Talmud: *Berachos* 30a; *Shulchan Aruch, Orach Chaim* 94:1–2.

Weekday Shemoneh Esrei				
showing additions and changes during the year				
First Berachos:				
7 Mashiv HaRuach u'Morid HaGeshem/ Morid HaTal	1	Avos/Patriachs	During the Ten Days of Repentance add "Zachreinu l'Chaim..."	1
	2	Gevuros/Hashem's Might	During the Ten Days of Repentance add "Mi Chamocha..."	2
	3	Kedushas Hashem/ Holiness of Hashem's Name	During the Ten Days of Repentance conclude instead "HaMelech HaKadosh"	3
Middle Berachos:				
8 Atah Chonantanu	4	Binah/Insight		
	5	Teshuvah/Repentance		
	6	Selichah/Forgiveness		
	7	Geulah/Redemption		
9 v'Sein Berachah/ v'Sein Tal u'Matar Livrachah	8	Refuah/Health and Healing		
	9	Birkas HaShanim/Year of Prosperity		
	10	Kibbutz Galuyos/Ingathering of the Exiles		
	11	Din/Restoration of Justice	During the Ten Days of Repentance conclude instead "HaMelech HaMishpat"	4
10 Nachem Hashem Elokeinu	12	Birkas HaMinim/Against Heretics		
	13	Tzaddikim/For the Righteous		
	14	Binyan Yerushalayim/ Rebuilding of Jerusalem		
	15	Malchus Beis Dovid/ Restoration of the Davidic Line		
11 Aneinu	16	Kabbalas Tefillah/Acceptance of Prayer		
Final Berachos:				
12 Ya'aleh v'Yavo	17	Avodah/Restoration of Temple Service		
13 Al HaNisim	18	Hoda'ah/Thanksgiving	During the Ten Days of Repentance add "u'Chsov l'Chaim"	5
	19	Shalom/Peace	During the Ten Days of Repentance add "B'Sefer Chaim..."	6
		14 Elokai N'tzor		
		15 Yehi Ratzon		

NOTES

- 1-6. During the *Aseres Yemei Teshuvah* – the Ten Days of Repentance – we make changes to these six *berachos* as shown: additions (in the 1st, 2nd, 18th, and 19th, *berachah*) and substitutions (in the 3rd and 11th *berachah*).
7. During the winter months we say *Mashiv HaRuach u'Morid HaGesheim* (“He makes the wind blow and the rain descend”). During the summer months many say *Morid HaTal* (“He makes the dew descend”).
8. *Atah Chonantanu* – “You have graced us”: We add this at *Maariv* after Shabbos and Yom Tov.
9. During the summer months we say *v'Sein Berachah* (“...and give a blessing”), and during the winter months we say *v'Sein Tal u'Matar Livrachah* (“...and give dew and rain for a blessing”).
10. *Nachem Hashem Elokeinu* – “Hashem, our God, console”: at *Minchah* of Tishah b'Av we insert an addition and substitute a different ending to this *berachah*.
11. *Aneinu* – “Answer us Hashem, answer us”: at *Minchah* of fast days, including Tishah b'Av, add this paragraph.
12. *Ya'aleh v'Yavo* – “May there arise, come”: On Rosh Chodesh and Chol HaMoed we add *Ya'aleh v'Yavo* to this *berachah*.
13. *Al HaNisim* – “For the miracles”: on Chanukah and Purim we add *Al HaNisim* to this *berachah*.
14. *Elokai N'tzor* – “My God, guard”: this individual prayer added at the end of the Shemoneh Esrei is based on that of the Talmudic Sage, Mar, son of Ravina (Talmud: *Berachos* 17a).
15. *Yehi Ratzon* – “May it be Your will”: we conclude with this plea from the Mishnah (*Avos* 5:20) that Hashem permit the rebuilding of the Beis HaMikdash. We further ask that Hashem grant us our share in the Torah.

The Shema — שמע

It is a mitzvah of the Torah to say the Shema twice each day, morning and evening as it is written “ודברת בם...בשכבך ובקומך” — “And you shall speak of them [these words of Torah]...when you retire and when you arise” (Devarim 6:7).

Three *parshios* (passages) of the Torah make up this mitzvah, which we call the three *parshios* of the Shema, or *Kerias Shema* (the reading of the Shema).

*The Three Parshios of the Shema*¹

First Parsha — Devarim 6:4-9

שמע ישראל

The first *parsha* begins *Shema Yisrael Hashem Elokeinu Hashem Echad*, the universal declaration of faith of a Jew and the acceptance of the Sovereignty of Hashem over us.² The first *parsha* also contains the mitzvah to love Hashem; the mitzvah to learn and teach Torah; the mitzvah to wear tefillin; and the mitzvah of mezuzah.³

Second Parsha — Devarim 11:13-21 והיה אם שמע תשמעו

The second *parsha* of the Shema concerns the concept of Reward and Punishment. The second *parsha* also contains the mitzvah of tefillin; the mitzvah to learn and teach Torah; and the mitzvah to affix a mezuzah.⁴

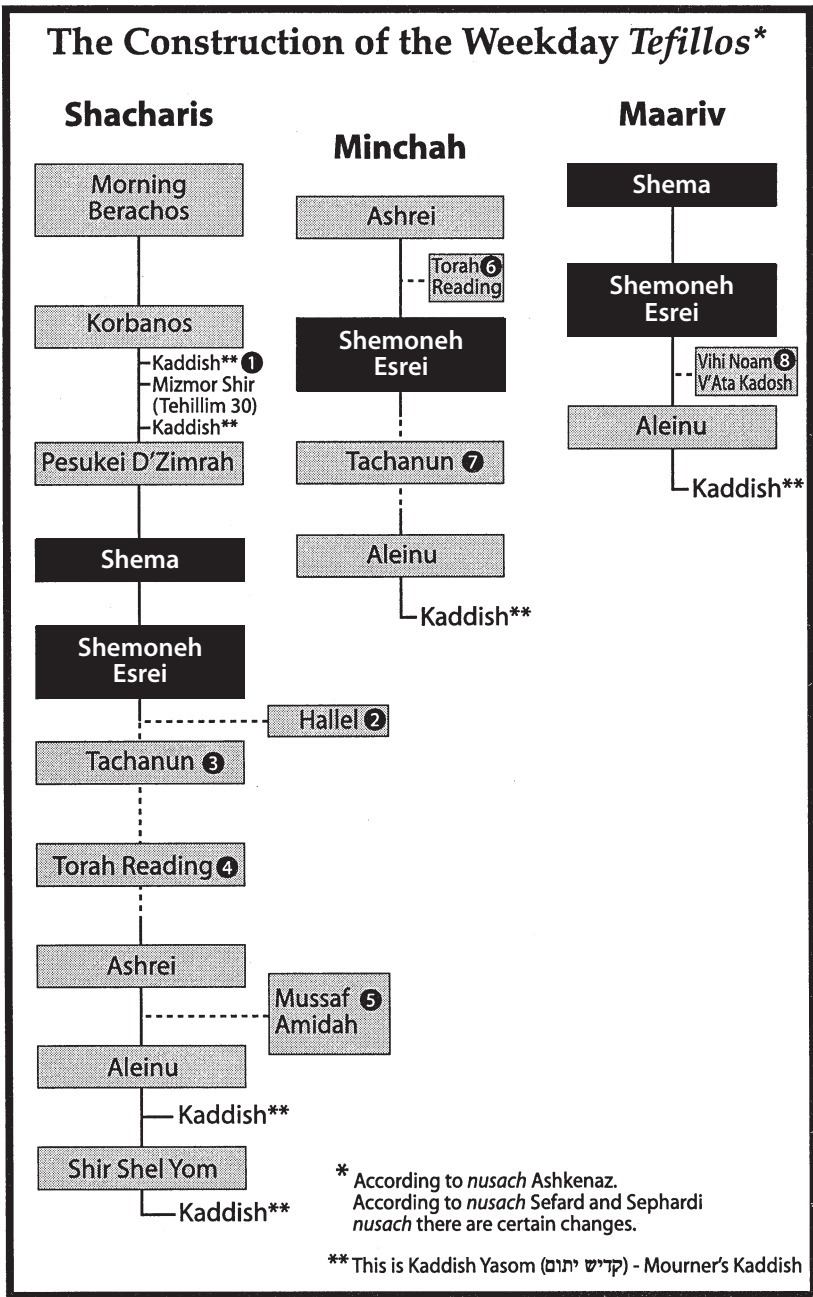
Third Parsha — Bemidbar 15:37-41 ויאמר י-ה ו-ה אל משה לאמר

The third *parsha* of the Shema contains the mitzvah of *tzitzis*; and the mitzvah not to go astray after your heart and after your eyes. The Shema ends with a separate mitzvah — recalling the Exodus from Egypt.⁵

We also say the Shema a third time each day, before retiring to sleep at night, for extra protection during the night.⁶

NOTES

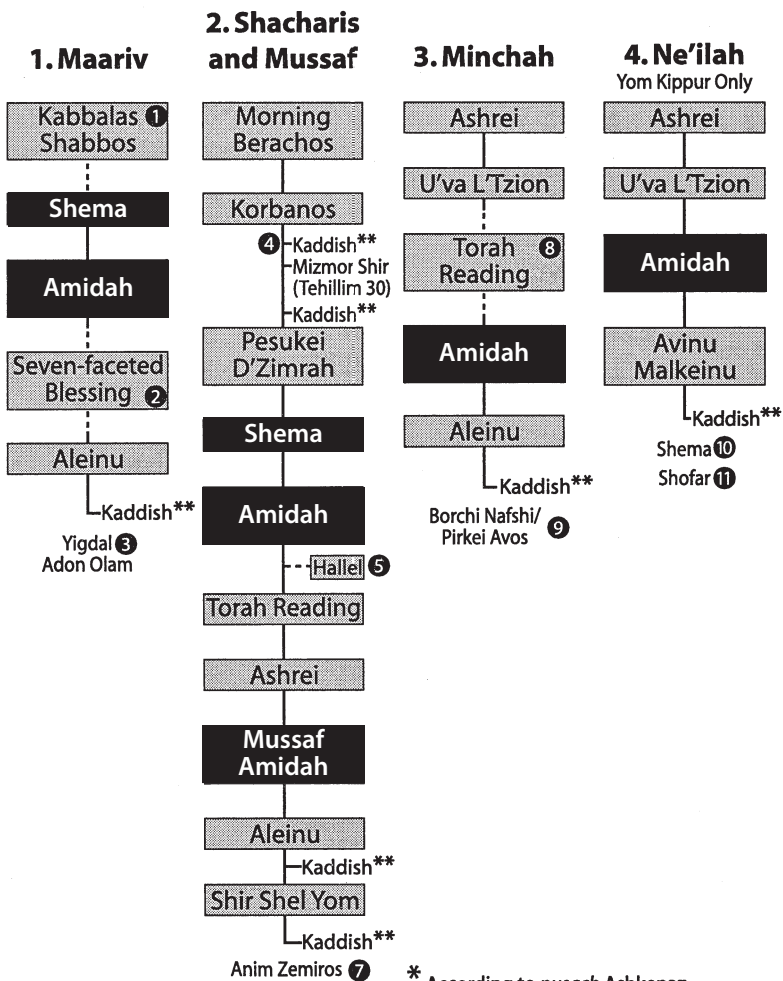
1. Based on *Sefer HaChinuch*, the Book of Mitzvah Education, Mitzvah 420. Biography of author of *Sefer HaChinuch*, p. 180.
2. We need to repeat this twice daily because we constantly need reminding of the Sovereignty of Hashem.
3. This *parsha* was chosen as the first of the three *parshios* of the Shema because it contains basic principles upon which all else depends (Rambam: *Sefer Ahavah, Hilchos Kerias Shema* 1:2).
4. In the first *parsha* of the Shema, these mitzvos are written in the singular to apply to the individual. In the second *parsha* of the Shema, they are written in the plural to apply to the nation.
5. It is a mitzvah to recall the Exodus from Egypt twice each day, as it is written: למען תזכור את יום צאתך מארץ מצרים כל ימי חייך — “So that you remember the day of your departure from Egypt all the days of your life” (Devarim 16:3). Through recalling the Exodus at the end of the Shema we fulfill this mitzvah twice each day (Rambam: *Sefer Ahavah, Hilchos Kerias Shema* 1:3).
6. Bemidbar 23:24 (Rashi); Talmud: *Berachos* 4b-5a.



NOTES

1. The Kaddish before *Mizmor Shir* is a *Kaddish D'Rabbanan* (Rabbis' Kaddish). Although it is not a mourner's Kaddish, it has become customary for mourners to say this Kaddish.
2. Hallel is said on Rosh Chodesh, Chol HaMoed, and on Chanukah. On occasion, full Hallel is said and on occasion half Hallel is said (omitting Tehillim 115:1–11 and Tehillim 116:1–11).
3. Tachanun is omitted on Rosh Chodesh, at *Minchah* on *erev* Rosh Chodesh, Chol HaMoed, Chanukah, Purim, the entire month of Nissan, and other festive days.
4. Torah reading. The Torah is read at *Shacharis* on Monday and Thursday morning, and at *Shacharis* on Rosh Chodesh, Chol HaMoed, Chanukah, Purim, and fast days.
5. On Rosh Chodesh and Chol HaMoed we say the *Mussaf* Shemoneh Esrei (*Amidah*) at this point.
6. At *Minchah* on a *Ta'anis Tzibur* (a public fast day), we read the Torah at this point. The portion we read is Shemos 32:1–14 and Shemos 34:1–10 (ויחל משה). The same portion is read at both *Shacharis* and at *Minchah* on a fast day.
7. See note 3 above.
8. At *Maariv* at the conclusion of Shabbos we say additional *tefillos* at this point, beginning “יִיחֵי נַעַם” — “May the pleasantness....”

The Construction of the *Tefillos* of Shabbos and *Yom Tov* *



* According to *nusach* Ashkenaz.
According to *nusach* Sefard and Sephardi
nusach there are certain changes.

** This is Kaddish Yasom (קדיש יתום) - Mourner's Kaddish

NOTES

1. On Friday evening, *Maariv* is preceded by Kabbalas Shabbos — Welcoming the Shabbos.
2. On Friday evening, after the Amidah, the seven-faceted blessing — ברכה מעין שבע — is said by the *chazzan* as a synopsis of the seven *berachos* of the Amidah.
3. After *Maariv*, many have the custom to sing *Yigdal* or *Adon Olam*.
4. This is a Kaddish D'Rabbanan (Rabbi's Kaddish). Although it is not a mourner's Kaddish it has become customary for mourners to say this Kaddish.
5. Hallel is said on Yom Tov, Rosh Chodesh, Chol HaMoed, and Chanukah.
6. This is the *Mussaf* Amidah for Shabbos, Yom Tov, and for *Mussaf* of Rosh Chodesh.
7. Some have the custom to sing *Anim Zemiros* — אנעים זמירות — “I shall compose pleasant psalms” at this point.
8. The Torah is read at *Minchah* on Shabbos, but not at *Minchah* of Yom Tov.
9. During the winter months many have the custom to say *Borchi Nafshi* — ברכי נפשי at this point. During the summer months many have the custom to say *Pirkei Avos* — פרקי אבות at this point.
10. At the end of *Nei'lah* we proclaim the first *pasuk* of the Shema, Israel's historic declaration of loyalty to Hashem and the acceptance of His sovereignty over us.
11. The shofar is sounded at the conclusion of Yom Kippur to signify the end of Yom Kippur. We are confident that Hashem has accepted our prayers and granted us a new year of opportunity in *avodas Hashem* — serving Hashem.

The sound of the shofar makes us yearn for the sound of the Great Shofar — the *Shofar HaGadol* — which will sound at the time of Mashiach.

Other Additions to Tefillah during the Year								
MONTH	YOM TOV	לדוד ה' אורי ①	Selichos עשיית ②	Hallel* ③	Sefiras HaOmer ④	Yotzros** ⑤	Yizkor ⑥	Borchi Nafshi /Pirkei Avos ⑦
TISHREI	Rosh HaShanah Yom Kippur Sukkos Shemini Atzeres	I	I	Sukkos I			Yom Kippur Shemini Atzeres	I
CHESHVAN			•Behab					I
KISLEV	Chanukah			Chanukah I				I
TEVES			• 10th Teves					Borchi Nafshi
SHEVAT						•Parshas Shekalim		I
ADAR	Purim		•Taanis Esther			•Parshas Zachor •Parshas Parah •Parshas HaChodesh		I
NISSAN	Pesach			Pesach I	I Sefiras HaOmer	•Shabbos HaGadol	Pesach	Haggadah I
IYAR			•Behab					I
SIVAN	Shavuos			Shavuos I	I		Shavuos	I
TAMMUZ			•17 Tammuz					Pirkei Avos I
AV								I
ELLUL		I	I					I

* Hallel is recited in addition every Rosh Chodesh

** Some communities also say Yotzros on Yom Tov

NOTES

1. לדוד ה' אורי — “Of David, Hashem is my light” (Tehillim 27). This chapter of Tehillim is said twice each day, from the beginning of Ellul until after Hoshana Rabbah.
2. סליחות — *Selichos* (“Forgiveness”). *Selichos* are said during the period before Rosh HaShanah and during the period between Rosh HaShanah and Yom Kippur (the Ten Days of Repentance). During the period before Rosh HaShanah, Sefardi communities begin *Selichos* at the beginning of Ellul. Ashkenazi communities begin *Selichos* approximately a week before Rosh HaShanah. *Selichos* are also said on other occasions — on Bechab (בחיב), the Monday, Thursday, and following Monday soon after Sukkos and Pesach; on the fast of 10 Teves; Taanis Esther (the Fast of Esther); and on the fast of 17 Tammuz.
3. הלל — Hallel (“Praise”). Hallel is said on Sukkos, Pesach, Shavuot, Chanukah, and Rosh Chodesh. On occasion full Hallel is said, and on occasion “half Hallel” is said, when two paragraphs are omitted (Tehillim 115:1–11 and Tehillim 116:1–11).
4. ספירת העומר — Sefiras HaOmer (“The Counting of the Omer”). The Omer is counted from the second night of Pesach for seven weeks until the night before Shavuot.
5. יוצרות — *Yotzros*. *Yotzros* are *piyutim* or liturgical poems which capture the theme of the day they commemorate. Some communities have the custom to say *yotzros* at *Shacharis* on Shabbos of the *Arbah Parshios* — the Four Parshios: on Parshas Shekalim (the Shabbos before Rosh Chodesh Adar or on Shabbos Rosh Chodesh Adar); on Parshas Zachor (the Shabbos before Purim); on Parshas Parah (the Shabbos before Parshas HaChodesh); and on Parshas HaChodesh (the Shabbos before the beginning of Nissan or Shabbos falling on Rosh Chodesh Nissan).
Yotzros are also said at *Shacharis* on Shabbos HaGadol (the Shabbos before Pesach), although it is not one of the *Arbah Parshios*.
6. יזכר — Yizkor. The main part of Yizkor begins יזכר אלקים, “May God remember.” Yizkor is recited on Yom Kippur, Shemini Atzeres, and on the last day of Pesach and Shavuot. Yizkor contains a prayer for the deceased and a commitment to give *tzedakah* (charity) in his or her name. Originally Yizkor was recited only on Yom Kippur, but later it became the custom amongst Ashkenazi

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Jewry to recite it also on these three other festivals.

7. פרקי אבות — *Pirkei Avos* (Ethics of the Fathers). On Shabbos afternoons from Pesach until the Shabbos before Rosh HaShanah (during the summer months) many have the custom to say *Pirkei Avos*. From the Shabbos after Sukkos until two weeks before Pesach (during the winter months) *Borchi Nafshi* is said instead. On the Shabbos before Pesach (Shabbos HaGadol), the Haggadah is said, from “*Avadim Hayinu*” onwards until after “*Dayeinu*.”

The Different Types of Shemoneh Esrei

Weekday Shemoneh Esrei <i>Shacharis, Minchah, and Maariv</i>	Amidah for Shabbos, Yom Tov, ❶ and Mussaf of Rosh Chodesh	Amidah for Mussaf of Rosh HaShanah
First Berachos: Avos Gevuros Kedushas HaShem	First Berachos: Avos Gevuros Kedushas HaShem	First Berachos: Avos Gevuros Kedushas HaShem
Middle Berachos: Binah Teshuvah Selichah Geulah Refuah Birkas HaShanim Kibbutz Galuyos Din Birkas HaMinim Tzaddikim Binyan Yerushalayim Malchus Beis Dovid Kabbalas Tefillah	Middle Berachah: Kedushas HaYom (Holiness of the Day) Final Berachos: Avodah Hoda'ah Shalom	Middle Berachos: Malchuyos (Kingship) Zichronos (Remembrance) Shofros (Shofar Blasts) Final Berachos: Avodah Hoda'ah Shalom

❶ Excluding Mussaf of Rosh HaShanah

