



# HALACHA WEEKLY

Parshas Shemos

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## Connecting *Ge'ulah* (Redemption) to *Tefilah* (Prayer)

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“And Bnai Yisroel groaned from the work and they cried out, and their outcry because of their work came before Hashem.” (Shemos 2:23)

In this week’s parasha, we are taught of the importance of *tefila* (prayer). *Tefila* was a prerequisite to the Exodus, and it is one of the three pillars upon which the world stands (Avos 1:2). Let us explore an important part of this great mitzvah.

The Talmud (Brachos 4b) teaches, “Rav Yochanan said: Who is an inhabitant of the World to Come? He who places *ge’ula* (redemption) next to *tefilah* (prayer) during the *ma’ariv* prayer.” The Talmud explains that there is surely an obligation to connect *ge’ula* and *tefilah* by the morning prayers, because the primary redemption from Egypt occurred in the morning. (The Jewish People only left Egypt in the morning; see Brachos 9a). Rav Yochanan added that there is an obligation at *ma’ariv* (nighttime prayers), as well, since the start of the Redemption from Egypt was at night.

The Talmud goes on to explain that this requirement refers to connecting the remembrance of the Exodus from Egypt recited after *Shema* to *Shemone Esrei*. (See Rashi *ibid.*, s.v. *zeh hasomech* for the reasoning behind this requirement.) The commentators further explain that this refers specifically to connecting the blessing of *go’al yisroel* at *shacharis*, and the blessing of *shomer amo yisroel lo’ad* at *ma’ariv*, as they discuss the Redemption<sup>1</sup>, to the beginning of the *Shemone Esrei* (Meiri *ibid.*, Shulchan Aruch Orach Chaim 66:8).

The Talmud asks, how we can say the verse of *Hashem sefasai tiftach...* (Hashem, open my lips...) (Tehillim

51:17) before beginning *Shemone Esrei*, as this constitutes an interruption between *ge’ula* and *tefilah*? The Talmud answers that since the Sages incorporated this verse into *Shemone Esrei*, it is regarded as a one continuous prayer and does not constitute an interruption. Similarly, the recitation of the *Hashkiveinu* blessing at *ma’ariv*, preceding *Shemone Esrei*, does not constitute an interruption, because it was incorporated into the *ge’ula* portion of *ma’ariv*. It is clear from this that one may not interrupt *ge’ula* and *tefilah* to say other, non-incorporated verses that are not part of *ge’ula* or *Shemone Esrei*.

Although we have seen that one must connect *ge’ula* and *tefilah* at *ma’ariv*, the commentators explain that the obligation to connect *ge’ula* and *tefilah* by *ma’ariv* is not as imperative as by *shacharis*. This is because we rule that the *ma’ariv* prayer is not an absolute obligation (Tosafos, Brachos 4b s.v. *de’amar* in the name of Rav Amram Gaon; Bais Yosef, Orach Chaim 236:3).<sup>2</sup> Therefore, in certain situations the obligation to connect *ge’ula* and *tefilah* by *ma’ariv* is waived. We will discuss some of these situations later.

The Talmud (Brachos 14b) says that Rav donned *tefillin* between the recitation of *Shema* and *Shemone Esrei* when he was unable to put them on earlier. Tosafos (Brachos 14b s.v. *umanach tefilin*) understands this to mean that Rav donned *tefillin* after he had recited the blessing of *go’al yisrael*, which, as discussed earlier, is the point of connecting *ge’ula* and *tefilah* (see Tzlach *ibid.*). Tosafos explain that this did not constitute an interruption because wearing *tefillin* is an integral part of *tefilah*, based on the Talmud’s dictum (*ibid.* 15a) that one should don *tefillin* and only afterwards recite *Shema* and *Shemone Esrei*. Tosafos state that this allowance would apply to making the blessing upon donning *tefillin*, as well. Tosafos limit this to *tefillin*, however, and

<sup>1</sup> The text of *Hashkiveinu* does not seem to discuss the Redemption. See Rabbeinu Yonah, Brachos *dapei haRif* 2b and the Ritva Brachos 4b who discuss this issue.

<sup>2</sup> Nonetheless a man cannot simply skip *ma’ariv*; see Tosafos Brachos 26a s.v. *taah* and Rif *ibid.* *dapei haRif* 19a.

not to a *tallis*, for *tallis* lacks the same intrinsic connection with *tefilah*. Thus, donning a *tallis* between *ge'ula* and *tefilah* would be an interruption. Tosafos relate that Rabbi Moshe of Coucy prohibited making the blessing on *tefillin* between *ge'ula* and *tefilah*, as one could wait until after *Shemone Esrei*, move the *tefillin* a bit, and then recite the blessing; it is thus not an absolute necessity to recite the blessing beforehand.

The Tur and Shulchan Aruch (Orach Chaim 66:8) rule in accordance with Tosafos that one should don *tefillin* between *Shema* and *Shemone Esrei*. However, a blessing would not be recited if one had already recited the blessing of *go'al yisrael*. A *tallis* would not be donned at that point, either. As we have seen, this would be an interruption between *ge'ula* and *tefilah*.<sup>3</sup> After finishing *Shemone Esrei*, the *tefillin* should be moved a bit and the blessing recited. Based on this ruling, the Machtzis Hashekel (ibid.:13) states that one should not interrupt between *ge'ula* and *tefilah* even by simply delaying the start of *Shemone Esrei* after *ge'ula*; even donning a *tallis*, without speaking at all, is problematic.

The Shulchan Aruch (Orach Chaim 111:1) rules that one may not add the verse of *ki shem Hashem ekra* (When I call in the Name of Hashem...) (Devarim 32:3) at the start of *Shemone Esrei* of *shacharis*. The same would apply for *ma'ariv* (Mishnah Berura 11:4). While this verse is added before *Shemone Esrei* of *mussaf* and *mincha*, where there is no blessing of *ge'ula*, it should not be added at *shacharis*. There is a discussion regarding the recitation of *devarim shebikdusha*, special prayers that require a *minyan* for their recitation, such as *kedusha*, *kaddish* and *barchu*, between *ge'ula* and *tefilah*. Tosafos (Brachos 13b s.v. *shoel*) say that one may not interrupt *ge'ula* and *tefilah* even for these matters. This is the majority opinion and it is the ruling of the Shulchan Aruch (Orach Chaim 66:9) and the Mishna Berurah (ibid.:52). By *ma'ariv*, however, one would interrupt for *devarim shebikdusha*, since *ma'ariv*

is not an absolute obligation, as discussed earlier (Elya Raba 66:13).

The Tehilla Lidovid (Orach Chaim 111:1) says that when the *tzibbur* (congregation) recites *amein yehei shmei rabba*, *kedusha*, or *barchu*, one who is between *ge'ula* and *tefilah* should listen quietly. By applying the principal of *shome'a ke'oneh*, (listening with intent to fulfill is equivalent to uttering), it is regarded as if one actually said these prayers, while avoiding the interruption of having actually spoken. (Even though one may not delay beginning *Shemone Esrei* after *ge'ula*, it appears that, according to this approach, certain necessary delays that don't entail speaking would be permitted.) The Sha'arei Teshuva (Orach Chaim 66:13), however, says that one should not wait at all, even to listen quietly. It seems that one may follow either opinion.

Another halacha that emerges from the requirement to connect *ge'ula* and *tefilah* is that if one came late to davening and finds that the congregation is starting *Shemone Esrei*, he would not recite *Shemone Esrei* with them. Rather, one should adhere to the regular order of the various sections of the prayers even though he will miss *tefilah bitzibur* (praying with a *minyan*). This is because connecting *ge'ula* and *tefilah* is more important than *tefilah bitzibur* (Shulchan Aruch Orach Chaim 111:3, citing Shu"t Harashba 1:236) However, the Shulchan Aruch (Orach Chaim 236:3), based on the Rashba (Brachos 2a) and Kol Bo (28), rules that this would not apply to *ma'ariv*, since it is not an absolute obligation. By *ma'ariv*, therefore, *tefilah bitzibur* would take precedence to connecting *ge'ula* to *tefilah*.

In conclusion, the obligation to connect *ge'ulah* with *tefilah* creates numerous fascinating and pertinent halachic discussions, some of which have been discussed here. As with all areas of Torah and halacha, there is much more to discuss beyond what is contained in this article.

Rema (ibid.) rules that the blessing on *tefillin* would be recited immediately. However, only the blessing of *li'haniach tefillin* should be recited (Mishna Berura 66:47). After making the blessing, he should go back to *shira chadasha* or *tzur Yisrael* and continue from there. (Ishei Yisroel 19:14).

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<sup>3</sup> With regards to donning a *tallis* before saying "Hashem" of the blessing of *go'al yisroel*, one would don a *tallis* without a blessing, and, following *Shemone Esrei*, would move the *tallis* a bit and make the blessing upon it. As for making a blessing on *tefillin* at that juncture, the Shulchan Aruch (66:8) rules that it would not be recited until after *Shemone Esrei*. The