

# Inyanei Tefilla: Shemoneh Esrei

By Rabbi Binyomin Karman

**Grade Level:** Elementary, Middle School

**Categories:**

Core Material

Supporting Material

**Lesson Context:**

Input/Strategy

Check for understanding

Guided Practice

**Description:**

Hilchos Shemoneh Esrei designed for independent learning. The halachos are presented in English and are followed by comprehension questions.

**Specifications:**

This is part five of an independent-learning unit on Hilchos Tefilla. For the complete unit currently available on chinuch.org, follow the links below.

- [Inyanei Tefilla: Hashkamas Haboker](#) (D\_19049)
- [Inyanei Tefilla: Birchos Hashachar](#) (D\_19052)
- [Inyanei Tefilla: Pesukei D'zimra](#) (D\_19053)
- [Inyanei Tefilla: Kriyas Shema U'birchoseha](#) (D\_19054)

As פסח of תש"פ ended and כלל ישראל emerged from יום טוב with severe restrictions still in effect, I was contacted by a Rabbi in New York who asked me if I had some extra material that he could distribute to his תלמידים as "do-alone" work. Although he is teaching remotely for several hours each day, he felt that the תלמידים would benefit if he gave them some material for them to learn and do on their own.

After some discussion, I dusted off 5 booklets on הלכות ועניני תפילה which I had begun to prepare several years ago, and formatted them in a way that they would serve the purpose. As I delivered each unit, the Rabbi asked if he could share it with other Rabeim, who were in need of just such material.

The result of this week's work are 5 booklets: עניני השכמת הבוקר, עניני שמונה עשרה, עניני קריאת שמע וברכותיה, עניני פסוקי דזמרה, עניני ברכות השחר.

Please feel free to use any or all of these booklets, in any order that you please. Each booklet is designed to be used independantly; the numbering of the ענינים and the שאלות begin at #1/א for each booklet.

Due to its length, Booklet #5, on עניני שמונה עשרה, is divided into 4 sections: הודאה and בקשה, שבח, הכנה לתפלה. The הלכות of each section are followed directly by the questions, and the numbers of the הלכות and the questions are the same.

The booklets are **NOT** a comprehensive collection of the relevant הלכות. Due to time constraints, most Rabeim are very limited in what they can cover. I have included a selection of הלכות that I feel will enable the תלמידים נ"י to understand some of the most basic הלכות. At times, I have included additional source information for further study.

The הלכות are based on the פסק of the משנה ברורה, and are not intended הלכה למעשה. It is meant as a guide for teaching these הלכות to the תינוקות של בית רבן.

Please note that there is a dedication on the reverse side of the cover and a credit at the foot of each page. I ask that they be included in each distribution, and they should not be removed.

I have personally lost some friends during this pandemic, and wish the learning generated by them to be a נשמתם.

בנימין זאב הכהן קרמן

# הלכות שמונה עשרה

כולל עניני הלכה והשקפה

יצא לאור  
ניסן, תש"פ

ע"י בנימין זאב הכהן קרמן

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שי  
למורה

לעילוי נשמת מורי חמי

רב פסח ע"ה

בן

ר' אברהם ז"ל

נאגעל

כ"א אלול, תשע"ח

ת. נ. צ. ב. ה.

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# עניני שמונה עשרה

## הכנה לתפלה

1. Before any תפלה, you are required to wash your hands. Even if you washed your hands for וואסער וואסער, if you were not mindful not to touch things), you must wash your hands again before Davening. No ברכה is said.
2. When Davening, you must have your body properly covered. In addition, there must be a separation between one's heart and the lower part of the body. (This is done by wearing a belt around the waist.)
3. The earliest זמן you may Daven עשרה שמונה עשרה of שחרית is by הניץ החמה, which is when the ותיקין (those who are particular to do the מצות in the best possible way) Davened. If you Davened before הניץ החמה but after האיר המזרח (the entire eastern sky is lit up), you are יוצא בדיעבד. If it is a שעת הדחק, you may לבתחילה Daven at that time.
4. The end of the שחרית תפילה זמן is by the end of the fourth hour. [This is calculated by dividing the day into twelve equal parts, and taking four parts, or one third of the day. There is a מחלוקת between the מגן אברהם and the גר"א והגר"ז how to calculate the "day". The מגן אברהם says you count from צאת הכוכבים (when stars are visible), and the גר"א והגר"ז say you count from הניץ החמה (sunrise) until שקיעת החמה (sunset).]
5. If you did not Daven before this time, you should still Daven as long as it is not yet past חצות היום (noon). You receive שכר for תפלה, but not for תפלה בזמנה. [Some say that if you did not Daven במזיד until after 4 hours, you cannot Daven afterwards. Therefore, you should make a תנאי that if you are not מחוייב to Daven this תפלה, it should be a תפלת נדבה (an extra voluntary תפלה).]
6. Before you have *davened*, you may not go to your friend's house to greet him in any manner. If you are heading to his house for some other reason, you may greet him by saying 'צפרא דמרא טב' ('is the morning of the master good?'), but you may not say 'שלום עליכם' (since שלום is a שם השם). If you meet him in the street, you may even say 'שלום עליכם'. However, even when you meet in the street, it is better to say 'צפרא דמרא טב' rather than 'שלום עליכם'.

7. Before you Daven, you may not do any private matters, nor eat or drink. [If one must eat for health reasons, or if he is so hungry that he will not be able to have **כוונה**, he is permitted to eat.] You may drink water before Davening.
8. One should face towards **ארץ ישראל**. [Since we are west of **ארץ ישראל** we face towards **מזרח** (east).]
9. A person should always try to Daven in a shul with a **צבור**. If this is not possible, he should try to Daven at the time the **צבור** is Davening.
10. You should have a **מקום קבוע** (established place) to Daven (i.e. not only in the same shul, but in the same **place** in the shul).
11. One must stand by **שמונה עשרה**. If you are leaning on something in a way that if it were to be removed, you would fall, it is considered as if you are not standing.
12. Before starting to Daven, one should remove any phlegm and mucus. In addition, one should make sure that he will not need the bathroom during Davening.
13. By **שחרית** (and **מעריב**), we must be **גאולה לתפלה**. This means saying the **ברכה** of **גאול ישראל**, and then starting **שמונה עשרה** right away. [It is best to finish the **ברכה** of **גאול ישראל** together with the **צבור שליח**, to avoid the **שאלה** of answering **אמן**.]
14. The reason we are **גאולה לתפלה** is based on what **דוד המלך** said in (**כ', ב'**) with saying "**ה' צורי וגאלי**", and immediately followed it (**ב', ב'**) with saying "**יענך ה' ביום צרה**". In addition, we preceded our **תפלה** with thanking **ה'** for all the **נסים** that He did for us in the past as a way of greeting Him before asking for requests.

15. We take 3 steps forward before beginning עשרה שמונה רבנו because משה רבנו had to enter 3 מחיצות (which are ענן וערפל) when he went up to הר סיני (i.e. the שכונה is after 3 מחיצות). We also go back 3 steps after עשרה שמונה to take leave of these 3 מחיצות. Another reason is because by the מלאכים, it says רגל 6 times - (1) ורגליהם (2) רגל (1) ישרה וכו' וכף רגליהם (2) ככף הרגל (1). So we go back 3 steps, and forward 3 steps, for a total of 6 steps. [See מ"ב סימן קכ"ג סק"ב for another reason.]
16. We keep our feet together for עשרה שמונה, since this way we are like מלאכים, whose feet are together like one, as it says ורגליהם רגל ישרה. Your head should be bowed with your eyes downward (and either closed or looking into a סידור), and you should imagine as if your in the המקדש בית ה' standing before ה'.
17. You should say the words loud enough that you hear it yourself, but low enough that someone standing near you is not disturbed by it.
18. We begin עשרה שמונה with the פסוק of תפתי תפתח ה', where we ask ה' to help us Daven properly. Saying the פסוק of "ה' שפתי תפתח" is called a גאולה אריכתא, i.e. it is part of גאולה, so it is not a גאולה לתפלה. [The ברכה of השכננו by מעריב is also a גאולה אריכתא. However, the פסוק of כי שם ה' אקרא is not, so we don't say it when there is גאולה (i.e. we only say it by מוסף and מנחה).]

1. If you washed your hands (נעגעל וואסער) when you woke up, do you have to wash your hands again before תפלה? \_\_\_\_\_  
When can you rely on the נטילת ידים that you did in the morning? \_\_\_\_\_
2. What are 2 important things you must be careful about concerning how you are dressed for תפלה? \_\_\_\_\_
3. א) What is the earliest time you may *daven* לכתחילה? \_\_\_\_\_  
ב) What is the time you are יוצא בדיעבד? \_\_\_\_\_  
ג) When may you begin at the earlier time לכתחילה? \_\_\_\_\_
4. Until how many hours (שעות זמניות) may you *daven*? \_\_\_\_\_  
**EXTRA CREDIT:** Two calculate the שעות זמניות, according to the מגן אברהם, you divide the time from \_\_\_\_\_ until \_\_\_\_\_ into 12 equal parts. According to the גר"א וגר"ז, you divide the time from \_\_\_\_\_ until \_\_\_\_\_ into 12 equal parts.
5. If it is past the זמן תפלה, you may still *daven* until \_\_\_\_\_. However, you only get שכר for \_\_\_\_\_, but not for \_\_\_\_\_.
6. א) If you go to your friend's house before *davening*, you **may** / **may not** greet him.  
ב) If you are going to your friend's house for another reason and you happen to meet your friend, you may greet him with **שלום עליכם** / **צפרא דמרא טב**.  
ג) If you meet your friend in the street without going to his house, you are permitted to greet him with **שלום עליכם** / **צפרא דמרא טב**, but it is better to greet him with **שלום עליכם** / **צפרא דמרא טב**.
7. Before *davening*, you may not **do private matter** / **eat** / **drink water** / **drink other drinks** / **eat even if you are so hungry you cannot concentrate** / **eat for health reasons** /.
8. When you *daven*, you should face towards \_\_\_\_\_.  
In America, you should face towards the \_\_\_\_\_.



9. It is best to *daven* with a \_\_\_\_\_, or if not possible, you should *daven* the time that the \_\_\_\_\_ is *davening*.

10. *Davening* in a “מקום קבוע” means to always *daven* in the **same shul** / **place in the shul**.

11. When is leaning on something considered as if you are not standing during *davening*? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

12. Preparation for *davening* includes clearing any \_\_\_\_\_, and being sure you won't be interrupted with the need to \_\_\_\_\_.

13. Explain סומך גאולה לתפלה . \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

14. The דין of סומך גאולה לתפלה is learned from the פסוק of \_\_\_\_\_ which is before the פסוק of \_\_\_\_\_.

15. We approach with 3 steps because משה רבנו entered \_\_\_\_\_ when approaching ה'.

16. Why do we keep our feet together during שמונה עשרה? \_\_\_\_\_  
\_\_\_\_\_

17. You should *daven* loud enough to \_\_\_\_\_, but low enough so that \_\_\_\_\_.

18. By beginning with the פסוק of תפתי תפתח ה', we are asking ה' \_\_\_\_\_  
\_\_\_\_\_

19. When a person addresses a king (or president, governor, mayor, etc.) to request something, he will first say some praise for the person, then ask for his needs, and finally thank him for granting his request. When we Daven to Hashem, we follow the same path:

- א) We begin with שבת (praise of Hashem)
- ב) Then we present our בקשה (request for our needs)
- ג) Finally, we give הודאה, thanks to Hashem  
(as if we received a present, since He accepted our תפלות).

20. Similarly, the 3 parts of שמונה עשרה are divided as follows:

- א) שבת - ברכות 3 הראשונות.
- ב) בקשה - ברכות 13 (12) הבאות.
- ג) הודאה - ברכות 3 האחרונות.

21. We bow by the beginning and end of 2 ברכות:

- א) The first ברכה of שבת, (called אבות, since we speak about the relationship ה' had with the אבות).
- ב) הודאה, or מודים (called הודאה, since this is the ברכה in which we praise ה').

22. We bend our knees by “ברוך”, and bow down by “אתה”. When we bow, it should be so that all the vertebrae of the spine separate, and even our head must be bowed.

23. When we say ה', we straighten up, since it says, “ה' זוקף כפופים”. When we straighten up, we lift our head first, and raise it like a snake raises its head first. [We will learn later that by מודים, we bend our knees and bow together at the word מודים, and straighten up by the name of ה'.]

24. The גאונים were מתקן that during the עשרת ימי תשובה, we add the words זכרנו לחיים (by נעילה we say התמנו) in middle of the first ברכה. If you forgot to say these words, if you have not yet finished the ברכה, you may return and say them. If you already said the ברכה, you may continue, and you do not have to repeat שמונה עשרה. If one is bending over during the ברכה, he should straighten himself up before he reaches the end of the ברכה, so that he can make a proper פריעה and השתחויה at the end of the ברכה.

25. We end off the ברכה with the words ברוך אתה ה' מגן אברהם. When we say the word ברוך, we bend our knees. When we say אתה, we bow down (until all the vertebrae in our spine separate), and even our head is bowed. When we say the name of ה', we straighten up, raising our head first, like a snake, as we do by all of the 4 times which we bow.
26. One must have כוונה for the פירוש המילות of the first ברכה. If he did not have this כוונה, he is not יוצא. [We don't repeat שמונה עשרה since we are worried he won't have proper כוונה the second time either.]
27. The second ברכה of שמונה עשרה is called גבורות, in which we speak about the "strength" of Hashem. The thing that shows the greatest strength of ה' is His power to make תחיית המתים. Another thing that shows the גבורה of ה' is that He controls the rain, which gives 'life' to the world. That is why we mention משיב הרוח ומוריד הגשם in this ברכה. [We don't actually ask for rain until the ברכה of ברוך עלינו, since in the first three ברכות we only praise ה' and don't make any requests. However, we mention it as a praise of ה', that He controls the rain.]
28. During the winter months, when the rain is needed for the crops, we say משיב הרוח ומוריד הגשם. This is from מוסף on עצרת until מוסף on the first day of פסח.
29. During the summer months, when rain is detrimental for the crops, נוסח אשכנז does not say anything (they say מכלכל הים וכו'). נוסח אשכנז says מוריד הטל. This is said from מוסף on the first day of פסח until מוסף on עצרת.
30. If you forgot to say משיב הרוח ומוריד הגשם in the winter months, then it depends: if you *daven* ספרד, נוסח אשכנז, and you said מוריד הטל, you do not have to repeat שמונה עשרה. If you Daven אשכנז, then if you said ברוך אתה ה', but did not say the word מחיה, you should say "למדני הקיד", and return and say the proper words, and continue from there. If you did not remember until you said the ברכה (you said מחיה ה' אתה ה' ברוך), some say you may say משיב הרוח before you begin אתה קדוש, and some say you must start שמונה עשרה over.
31. If you said משיב הרוח ומוריד הגשם in the summer months, then if you said ברוך אתה ה', but did not say the word מחיה, you should say "למדני הקיד", and return and say the proper words, and continue from there. If you did not remember until you said the ברכה (you said מחיה ה' אתה ה' ברוך), you must start שמונה עשרה over.

32. The גאונים were מתקן that during the עשרת ימי תשובה, we add the words כמוך מי in middle of the second ברכה. If you forgot to say these words, if you have not yet finished the ברכה, you may return and say them. If you already said the ברכה, you may continue, and you do not have to repeat שמונה עשרה.
33. The third ברכה of עשרה עשרה is called קדושת השם, in which we speak about the holiness of ה'. During the עשרת ימי תשובה, we change the ending of the ברכה from הקל הקדוש to המלך הקדוש. This is because during these days, Hashem exercises his attribute of מלך when He judges the world.
34. If you forgot to say המלך הקדוש, if you have not yet begun the next ברכה, and it is still כדי דיבור (enough time to say 3 words, שלום עליך רבי), you may correct yourself and say המלך הקדוש, and continue עשרה עשרה. If you already began the ברכה of חונן אתה חונן, or if it is after כדי דיבור, you have to repeat עשרה עשרה from the beginning.
35. When the שליח צבור repeats עשרה עשרה, the שליח צבור joins with the שליח צבור in saying קדושה. Since קדושה is a “דבר שבקדושה”, it can only be said with a מניין.
36. During קדושה, you stand with their feet together, and one mustn't speak out.
37. When we say “קדוש קדוש קדוש”, we lift our heels upward by each word. [This is to copy the מלאכים, who lift themselves up when they say קדושה.] When we say ברוך כבוד ה' ממקומו and when we say ימלוך, we also lift our heels upwards.
38. One should remain standing in his place until the שליח צבור finishes the ברכה of הקל הקדוש.

19. Define each type of ברכה: שבח \_\_\_\_\_  
 בקשה \_\_\_\_\_  
 הודאה \_\_\_\_\_
20. Which ברכות are included in: שבח \_\_\_\_\_  
 בקשה \_\_\_\_\_  
 הודאה \_\_\_\_\_
21. What are the names of the 2 ברכות which we bow at the beginning and the end of them ?  
 1) \_\_\_\_\_ 2) \_\_\_\_\_
22. Describe how we bow when saying the word ברוך, and when saying the word אתה . \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_
23. א) Why do we straighten up when saying the name of 'ה? \_\_\_\_\_  
 ב) Describe how we straighten up when saying the name of 'ה? \_\_\_\_\_  
 \_\_\_\_\_
24. If you forgot to say זכרנו לחיים during the עשרת ימי תשובה, what should you do if:  
 א) you have not yet finished the ברכה? \_\_\_\_\_  
 ב) you have already finished the ברכה? \_\_\_\_\_
25. Describe how we bow and straighten up at the end of the ברכה of מגן אברהם . \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_
26. In what way is he כוונה of the first ברכה different than the כוונה we must have by the other ברכות? \_\_\_\_\_  
 \_\_\_\_\_
27. Name 2 aspects of the "power" of 'ה than we mention in the second ברכה of גבורות .  
 א) \_\_\_\_\_  
 ב) \_\_\_\_\_

28. We say משיב הרוח ומוריד הגשם from \_\_\_\_\_  
until \_\_\_\_\_.

29. משיב הרוח ומוריד הגשם skips נוסח אשכנז says נוסח ספרד from \_\_\_\_\_  
until \_\_\_\_\_.

30. Mark the box with a  if you can continue with שְמוֹנֵה עֶשְׂרֵה .  
Mark with an  if you cannot continue (and you must repeat שְמוֹנֵה עֶשְׂרֵה):

א) You Daven אשכנז נוסח, and you forgot to say משיב הרוח ומוריד הגשם in the winter.

ב) You Daven ספרד נוסח, and you forgot to say משיב הרוח ומוריד הגשם in the winter.

ג) What do you do if you remembered after you said the words 'ברוך אתה ה', but before you said the words מחיה המתים ? \_\_\_\_\_  
\_\_\_\_\_

ד) What do you do if you remembered after you said 'ברוך אתה ה', but before you began אתה קדוש ? \_\_\_\_\_  
\_\_\_\_\_

31. Mark the box with a  if you can continue with שְמוֹנֵה עֶשְׂרֵה .  
Mark with an  if you cannot continue (and you must repeat שְמוֹנֵה עֶשְׂרֵה):

א) You said משיב הרוח ומוריד הגשם in the summer.

ג) What do you do if you remembered after you said the words 'ברוך אתה ה', but before you said the words מחיה המתים ? \_\_\_\_\_  
\_\_\_\_\_

ד) What do you do if you remembered after you said 'ברוך אתה ה', but before you began אתה קדוש ? \_\_\_\_\_  
\_\_\_\_\_

32. If you forgot to say כמודך מי during the תשובה, what should you do if:

א) you have not yet finished the ברכה? \_\_\_\_\_

ב) you have already finished the ברכה? \_\_\_\_\_

33. How is the ending of the ברכה changed during the תשובה? \_\_\_\_\_

34. You are Davening עשרה שמונה עשרה during the תשובה, and you said הקל הקדוש. Mark the box with a  if you can still correct yourself (and say the proper ending) and continue with the עשרה שמונה עשרה. Mark with an  if you cannot continue (and you must repeat עשרה עשרה):

א) You remembered after you already began the next ברכה.

ב) You remembered before you began the next ברכה, but past the time of תוך כדי דיבור (the amount of time it takes to say 3 words).

ג) You remembered before you began the next ברכה, and within the time of תוך כדי דיבור (the amount of time it takes to say 3 words).

35. why do you need a מנין in order to say קדושה? \_\_\_\_\_

36. How should you stand when saying קדושה? \_\_\_\_\_

37. At what points do you lift your heels? \_\_\_\_\_

38. If is proper to stand in your place until the שליח ציבור finishes \_\_\_\_\_.

39. On מוצאי שבת, we add the תפילה of אתה חוננתנו in the ברכה of דעת. In this תפלה, we say the הבדלה, where we separate from the קדושה of שבת to חול.
40. If you forgot to say אתה חוננתנו, you do not repeat שמונה עשרה, since you will say it later on a בוס. [Even if you remembered before you finished שמונה עשרה, you do not return to חונן אתה; and even if you remembered before you said שומע תפילה, you do not add it there.]
41. After saying אתה חוננתנו and finishing שמונה עשרה, you may do מלאכה (if it after the זמן). If you forgot אתה חוננתנו, you may not do מלאכה (even after the זמן) until either you say הבדלה על הכוס, or you say “ברוך המבדיל בין קודש לחול”.
42. In the ברכה of לנו סלה, when we say כי הטאנו, and כי פשענו, we hit the left side of our chest with the right fist. This is to symbolize that what cause us to sin is the יצר הרע.
43. On a צבור שליח, after finishing the ברכה of גואל ישראל, the שליח צבור says the תענית צבור of ענינו. The reason for it being put here is because the פסוק in תהלים (י"ט, ט"ז) says, “ה' צורי וְגֹאֲלִי”, and it is immediately followed by the פסוק (כ"ב) of “יִעֲנֶךָ ה' בְּיוֹם צָרָה”. The שליח צבור ends off with the ברכה of העונה בעת צרה. [The שליח צבור will say this in the ברכה of תפלה שומע, where we are permitted to add extra תפלות. (The נוהג are אשכנזים that the שליח צבור only says it by מנחה, and the ספרדים are נוהג that the שליח צבור says it by all תפילות. The שליח צבור continues with the ending of “כי אתה שומע וכו'”, and ends off with שומע תפלה.)]
44. If the שליח צבור forgot to say ענינו, he should say it in שומע תפלה as a יחיד would. If he forgets to say it even at that place, he does not repeat שמונה עשרה. [If he forgets to say ענינו there, or if a יחיד forgets to say ענינו by מנחה, he may say it at the end of שמונה עשרה before he says יהיו לרצון. If he forgot to say it there, he does not repeat שמונה עשרה.]
45. In the ברכה of רפאנו, a person is permitted to add a special תפלה for an individual חולה before he says “כי קל מלך רופא נאמן ורחמן אתה”.



46. In the ברכה of עלינו ברוך, we ask 'ה' for פרנסה. Since the main thing a crop needs to prosper is sufficient rain, we ask 'ה' for this much needed blessing of rain in this ברכה. [This is different than what we say in the second ברכה of גבור, אלה גבור, we are just mentioning the greatness of 'ה', and mentioning that He alone is the one who has the power to control the rain. In this ברכה, we are actually making a **request** from 'ה' to grant us enough rain for a plentiful crop.]
47. During the winter months, when it is the “rainy season” in ארץ ישראל, we say “ותן טל ומטר לברכה”. In ארץ ישראל, where the rain is needed immediately after סוכות, we begin saying “ותן טל ומטר לברכה” from the evening of מרחשון. [This is in order to give the people who were עולה רגל enough time to return home before the rains begin.] In ארץ חוץ לארץ, where the rains are not needed immediately, we begin saying it 60 days after the equinox, or on the evening of December 4 (or December 5 in the year before a solar leap year).
48. We continue saying “ותן טל ומטר לברכה” until מוסף of the first day of פסח, when we revert back to saying “ותן ברכה על פני האדמה”. [The ספרדים and some חסידים have an entirely different נוסח for the summer months, which begins “ברכנו ה' אלקינו בכל מעשה ידיו וכו'”].
49. If someone forgot to say “ותן טל ומטר לברכה” (and accidentally said “ותן ברכה”), then if he did not yet say ברוך אתה ה' of מברך השנים, he may go back and correct himself, and continue saying שמונה עשרה. If he said ברוך אתה ה' but did not yet say the word “מברך”, he can say “לְמַדְנֵי הַקֵּיף”, and go back to “ותן טל ומטר לברכה”. He may then continue saying שמונה עשרה.
50. If he already said the word “מברך”, but did not yet say the ברכה of עלינו, he may add the words “ותן טל ומטר לברכה על פני האדמה” in the ברכה of עלינו before he says “כי אתה שומע וכו'”, and then finish off the ברכה of תפילה. He may then complete the שמונה עשרה.
51. If he already finished the ברכה of תפילה, but did not yet complete שמונה עשרה (i.e. he did not yet say יהיו לרצון אמרי פי וכו'), he must return to the beginning of the ברכה of עלינו ברוך, and continue from there. If he already completed saying יהיו לרצון אמרי פי, he must repeat the entire שמונה עשרה.

52. During the summer months, when you're supposed to say "ותן ברכה", if someone accidentally said "ותן טל ומטר", if he did **not** yet say ברוך אתה ה' of מברך השנים, he may go back and correct himself, and continue saying שמונה עשרה. If he already **did** said ברוך אתה ה' of מברך השנים, he must go back to the beginning of the ברכה, and say correctly "ותן ברכה." [He cannot correct this by שומע תפילה.] Then, he continues saying שמונה עשרה. If he already said יהיו לרצון אמרי פי, he must start begin שמונה עשרה over again.
53. If someone said מלך אוהב צדקה ומשפט during the עשרת ימי תשובה instead of תוך כדי דיבור, if he is תוך כדי דיבור, he should correct himself. If he was לאחר כדי דיבור, according to the אשכנזים, he may continue with the עמידה, and does not have to correct himself. The reason is because you mentioned the word "מלך" in the התימה of מלך אוהב וכו'. According to the ספרדים, if you remembered before the end of the עמידה, you can return to the beginning of the ברכה and continue from there. If you already finished the עמידה, you must repeat it from the beginning.
54. On תשעה באב, we add the ברכה of נחם during בונה ירושלים. The מחבר holds it is said by all תפילות, but the רמ"א holds it is said only by מנחה, when the בית המקדש was set ablaze. Instead of ending off בונה ירושלים, We end off the ברכה as "מנחם ציון ובונה ירושלים". If you forgot to say נחם, you should add the words during the recital of רצה, and end off "ותחזינה עינינו וכו'", and end off the ברכה with "המחזיר שכינתו לציון". If you forgot it completely, you are not required to repeat שמונה עשרה.
55. During the ברכה of קולנו, one is permitted to ask for any personal need.
56. On a תענית צבור, a יחיד says ענינו in שומע תפלה. He ends off תפלה. If the יחיד forgot to say ענינו between נא בענינו and רפאינו, he should add it during שומע תפלה. In such a case, he ends off תפלה, and not העונה בעת צרה. If either one forgot it in שומע תפלה, they do not repeat שמונה עשרה.
57. If someone forgot to say ותן טל ומטר during the ברכה of ברכת השנים, he can add it during שומע תפילה. [If he forgot it by שומע תפילה, he must return to ברכת השנים.]

58. On ראש חודש and חול המועד, we add יעלה ויבא during רצה. If a person forgot to say יעלה ויבא on חול המועד (any תפילה), or by שחרית ומנחה of ראש חודש, but remembered when he said בא"י, but did not yet say המהזיר, he should say למדני הקיך and return to יעלה ויבא. If he already said המהזיר but did not yet say מודים, he may say it right there. If he already began מודים, but did not yet finish יהיו לרצון (and he usually says those תחנונים), he returns to the beginning of רצה, and continues from there. If he already finished יהיו לרצון, he must repeat the עמידה from the beginning.
59. If he forgot יעלה ויבא by מעריב of ראש חודש and he remembered before saying the שם ה', he should say יעלה ויבא. If he already said the שם ה', he continues, and does not have to return to רצה, and does not have to repeat the עמידה. [The reason he does not have to repeat the עמידה is because אין מקדשין את החודש בלילה.]
60. There is a מחלוקת if must repeat the שמונה עשרה if he remembered (that he did not say יעלה ויבא by שחרית and מנחה) after he already said מוסף. Therefore, he should *daven* again, and make a תנאי that if he was already יוצא, the עמידה he is now saying should be a תפילת נדבה.
61. On a יום טוב when there is a תפילת מוסף, we add ותערב at the end of רצה. We end off the ברכה with the words "שאותך לבדך ביראה נעבוד".

39. In מוצאי שבת which is added on אותה חוננתנו we are \_\_\_\_\_ .
40. If you forgot to say אותה חוננתנו, do you have to repeat עשרה ? \_\_\_\_\_  
Why ? \_\_\_\_\_
41. If you skipped אותה חוננתנו, you **may** / **may not** do מלאכה. You must first say \_\_\_\_\_ before doing so.
42. Why do we pound our chest on the left side when we say the words כי חטאנו and כי פשענו by the ברכה of סלח לנו ? \_\_\_\_\_
43. What does the תענית ציבור add after גואל ישראל on a ציבור ? \_\_\_\_\_
44. If the שליח ציבור forgot to add this, he should add it by \_\_\_\_\_ instead. If he skipped there as well, he **does** / **does not** have to repeat עשרה.
45. What type of בקשה are you permitted to add in the ברכה of ברוך עלינו ? \_\_\_\_\_
46. What is the main concept of the ברכה of ברוך עלינו ? \_\_\_\_\_  
Why do we add a בקשה for rain ? \_\_\_\_\_
47. א) When do we begin saying “ותן טל ומטר לברכה” in ארץ ישראל ? \_\_\_\_\_  
ב) When do we begin saying “ותן טל ומטר לברכה” in חוץ לארץ ? \_\_\_\_\_  
ג) When do we begin saying “ותן טל ומטר לברכה” in חוץ לארץ in the year before a secular leap year ? \_\_\_\_\_
48. When do we go back to saying ותן ברכה ? \_\_\_\_\_

49 - 51 In each of these cases, check off  what the person is supposed to do during the winter months, he forgot to say “וְתָן טַל וּמָטָר לְבִרְכָה”, and remembered at the place listed in the first column.

<p><b>He remembered</b></p>	<p>Go back to the words וְתָן בִּרְכָה, and continue from there.</p>	<p>Say the words וְתָן בִּרְכָה in by the בִּרְכָה of שְׂמַע קוֹלֵנוּ</p>	<p>Go back to the beginning of the בִּרְכָה of בְּרַךְ עָלֵינוּ, and continue from there.</p>	<p>You have to repeat the entire שְׂמוֹנָה עָשָׂר from the beginning.</p>
<p>before he was finished with the בְּרַךְ עָלֵינוּ of בִּרְכָה</p>				
<p>after he finished the בְּרַךְ of בִּרְכָה, but before שְׂמַע קוֹלֵנוּ</p>				
<p>after he finished the בִּרְכָה of שְׂמַע קוֹלֵנוּ, but before he finished שְׂמוֹנָה עָשָׂר</p>				
<p>After he already finished שְׂמוֹנָה עָשָׂר (and said יְהִי לְרִצּוֹן</p>				

52. In each of these cases, check off  what the person is supposed to do during the summer months, he forgot to say “וְיָתֵן בְּרָכָה”, and remembered at the place listed in the first column.

<p><b>He remembered</b></p>	<p>Go back to the words וְיָתֵן בְּרָכָה, and continue from there.</p>	<p>Say the words וְיָתֵן טַל וּמָטָר in the בְּרָכָה of שְׂמֵעַ קוֹלֵנוּ</p>	<p>Go back to the beginning of the בְּרָכָה of בְּרַךְ עָלֵינוּ, and continue from there.</p>	<p>You have to repeat the entire שְׂמוֹנָה עָשָׂר from the beginning.</p>
<p>before he was finished with the בְּרַךְ עָלֵינוּ of בְּרָכָה</p>				
<p>after he finished the בְּרַךְ of בְּרָכָה, but before שְׂמֵעַ קוֹלֵנוּ</p>				
<p>after he finished the בְּרַךְ of שְׂמֵעַ קוֹלֵנוּ, but before he finished שְׂמוֹנָה עָשָׂר</p>				
<p>After he already finished שְׂמוֹנָה עָשָׂר (and said יְהִיו לְרִצּוֹן</p>				

53. What should you do if during the עֶשְׂרֵת יְמֵי תְּשׁוּבָה you said מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט instead of הַמֶּלֶךְ הַמִּשְׁפָּט, if you are:

- א) still פְּדֵי דִיבּוּר? \_\_\_\_\_
- ב) אֲשַׁכְּנֶנּוּ, and you are לְאַחַר פְּדֵי דִיבּוּר? \_\_\_\_\_
- ג) סִפְרָדִי, and you are לְאַחַר פְּדֵי דִיבּוּר? \_\_\_\_\_

54. א) What is added in תשעה באב on בונה ירושלים? \_\_\_\_\_  
 ב) If you forgot to say it, it may be added in \_\_\_\_\_ .
55. When are you permitted to ask for your personal needs? \_\_\_\_\_
56. On a צבור by תענית צבור, we add \_\_\_\_\_ and end off \_\_\_\_\_ .  
 If the צבור forgot to say it by גואל ישראל, he says it here and ends of **העונה בעת צרה** / **שומע תפלה** . If either one forgets to say it, they **must** / **do not have to** repeat **שמונה עשרה** .
57. If you forgot to say \_\_\_\_\_ by ברכת השנים, you can add it by שמע קולנו.
58. א) On יעלה ויבא (by שחרית and מנחה), if you forgot to say it and remembered before you said ברוך אתה ה', you **do** / **do not** return and add it.  
 ב) If you already said the name of ה' but did not yet say למדני חקיד / **ברוך שם** and return to יעלה ויבא .  
 ג) If you remembered before you end שמונה עשרה, you **can** / **can not** return to יעלה ויבא .  
 ד) If you already ended שמונה עשרה, you **do** / **do not** have to repeat the entire שמונה עשרה .
59. If you forgot to say יעלה ויבא on ראש חודש by night, and you already said ברוך אתה ה', you **do** / **do not** have to repeat שמונה עשרה.
60. If you remembered that you skipped יעלה ויבא (by שחרית or מנחה of ראש חודש) after you already *davened* מוסף, what should you do? \_\_\_\_\_  
 \_\_\_\_\_
61. א) What do we add to רצה by מוסף of טוב? \_\_\_\_\_  
 ב) What is the חתימה of the ברכה on those days? \_\_\_\_\_

62. If one is bending over during the ברכה of רצה, he should straighten himself up before he reached the end of the ברכה, so that he can make a proper כריעה and השתחויה at the beginning of the ברכה of מודים.
63. We bow our heads and bend our knees **together** when we say “מודים” (unlike by אבות and the end of הודאה, where we bend our knees by “ברוך”, and bow our heads by “אתה”). This is called bowing like a חיזרא, a stick (all at once, in one motion). When we bow, it should be so that all the vertebrae of the spine separate, and even our head must be bowed.
64. We remain bowed when we say “אנחנו לך שאתה הוא”, and we straighten up when we say “ה”. You straighten up as you say the name of ה, as it says “ה' זוקף כפופים”. When you straighten up, you lift your head first, and raise it like a snake raises its head first.
65. On חנוכה and פורים, we say על הנסים after “מעולם קוינו לך”. [On חנוכה we say בימי מרדכי ואסתר וכו' פורים, and on פורים we say בימי מתתיהו וכו' הנסים, and you did not yet say the ברכה of הטוב שמך וכו', you return and say it. If you did say the ברכה, but did not yet say עושה שלום, you can say it at that point (before עושה שלום). If you already said עושה שלום, the שמונה עשרה does not have to be repeated.
66. During the עשרת ימי תשובה, we add the words וכתוב להיים טובים וכו' after the words “תמיד לעולם ועד”. [These words were added by the גאונים, who lived more than 1000 year ago.] (By נעילה, we substitute והתום for the word וכתוב.) If you forgot to say these words, if you have not yet finished the ברכה, you may return and say them. If you already said the ברכה, you may continue, and you do not have to repeat שמונה עשרה.
67. If you are bent over during the ברכה, you should straighten up before the ברכה, so you can do a proper כריעה and השתחויה by the end of the ברכה.
68. At the end of the ברכה of הודאה, we bend our knees by “ברוך”, and bow down by “אתה”. When we bow, it should be so that all the vertebrae of the spine separate, and even our head must be bowed. When we say ה, we straighten up, since it says “ה' זוקף כפופים”. When we straighten up, we lift our head first, and raise it like a snake raises its head first.



69. By צבור starts מודים, the צבור recites מודים דרבנן. The גמרא in (מ' ע"א) states that various אמוראים would say words of הודאה to ה' while the ש"ץ recited מודים. We combine all these various praises of these אמוראים; that is why it is called מודים דרבנן.
70. When the צבור begins מודים דרבנן, they should bow as by the השתחוואה of מודים. According to the גר"א, they straighten up when they say שאתה הוא ה'. The רמ"א says that they remain bowed throughout the מודים דרבנן. [The ב"ח quotes the מהרש"ל that when you reach the words שאתה הוא ה', you straighten up a bit. You continue until you reach על שאנו מודים לך, and then bow again. The ביאור הלכה quotes the חיי אדם that this is the עיקר הלכה, ע"ש. However, it seems that nowadays, the עולם is נוהג like the גר"א. See also (סימן קכ"ז ס"ג).]
71. The מנהג of בני אשכנז is that the כהנים only do נשיאת כפים (i.e. דוכענען) on יום טוב. [The רמ"א (סימן קכ"ה סמ"ד) explains that this is because the כהנים should only give a ברכה when they are בשמחה, like on יום טוב. On other days, when they are preoccupied with their פרנסה, they are not in the state of שמחה to give the ברכה.] The ספרדים, as well as most of ארץ ישראל (besides צפת and מירון), do נשיאת כפים every day.
72. By הזרת הש"ץ of all other days (by the אשכנזים, or when there is no כהן to do נשיאת כפים by the ספרדים or in ארץ ישראל), the צבור says אלקינו ואלקי אבותינו ברכנו בברכה וכו'.
73. When saying only ברכת כהנים, and not doing נשיאת כפים with כהנים, the צבור should answer כן יהי רצון (and not אמן) at the end of each פסוק. When doing actual נשיאת כפים (with כהנים), the צבור should answer אמן after each פסוק.
74. We do not say ברכת כהנים (i.e. או"א ברכנו וכו') on a regular day by מנחה. This is because a כהן is prohibited from doing נשיאת כפים if he drank a רביעית of wine. However, on a תענית, when the כהנים did not eat, we do נשיאת כפים (or say אלקינו ואלקי אבותינו ברכנו בברכה וכו' by מנחה).
75. When נשיאת כפים or ברכת כהנים is said (i.e. by שחרית, מוסף or מנחה of a תענית), נוסח אשכנז says שים שלום. By other תפילות (i.e. מנחה on a regular day which is not a צבור, or מעריב), they say שלום רב. נוסח ספרד follows the אריז"ל, who says that by all תפילות, one should say שים שלום.

76. If someone accidentally began **שְׁלוֹם רַב** when he was supposed to say **שְׁלוֹם**, and he remembered before he said **בְּרוּךְ אַתָּה ה'**, he should return and say **שְׁלוֹם**. If he already said **בְּרוּךְ אַתָּה ה'**, he is **יוצא**, and does not have to repeat the **עמידה**. If someone accidentally began **שְׁלוֹם** when he was supposed to say **שְׁלוֹם רַב**, even if he remembered before he said **בְּרוּךְ אַתָּה ה'**, he does not have to return and say **שְׁלוֹם רַב**, since by adding extra, he does not ruin his **ברכה** at all.
77. During the **עשרת ימי תשובה**, we add the words **בספר חיים וכו'** before the end of the **ברכה**. (By **נעילה**, we substitute **ונחתם** for the word **ונכתב**.) If you forgot to say these words, you do not have to repeat **עשרה עשרה**.
78. A person is permitted to add **בקשות** after he finishes the **ברכות** of the **עמידה**. These are called **תחנונים לאחר התפילה**. If he usually adds on **בקשות**, he is considered to still be in middle of **עשרה עשרה** until he says **"יהיו לרצון וכו'"**.
79. Therefore, since we usually say extra **בקשות** after the **ברכות** (i.e. we say **אלקי נצור וכו'**), it is preferable to say **"יהיו לרצון אמרי פי וכו'"** immediately after the last **ברכה**. By doing this, it is considered that he already finished **עשרה עשרה**, and is permitted to answer for **קדושה**, **ברכו**, **יהא שמיה רבא וכו'**, etc. The **פסוק** is repeated again after the **תחנונים** (when retreating by **עושה שלום**).
80. The **של"ה הק'** tells us that a person should say a **פסוק** that begins and ends with the same letters as his or her name (or a **פסוק** which mentions his or her name in it). [The reason for this is because after a person is **נפטר**, his **נשמה** cannot rise to **שמים** until he tells the **מלאך** his or her name. If the **נשמה** does not remember it, it must wait until it remembers, and this causes much **צער** to the **נשמה**. Saying these **פסוקים** is a **סגולה** not to forget your name at that time.]
81. At the beginning of **עשרה עשרה** we take 3 steps forward because **משה רבנו** had to enter 3 **מחיצות** (which are **ענן וערפל**) when he went up to **הר סיני** (i.e. the **שכינה** is after 3 **מחיצות**). We also go back 3 steps after **עשרה עשרה** to take leave of these 3 **מחיצות**. Another reason is because by the **מלאכים**, it says 6 **רגל** times - **ורגליהם (2) רגל (1) ישרה וכו' וכף רגליהם (2) ככף הרגל (1)**. So we go back 3 steps, and forward 3 steps, for a total of 6. In addition, **נבוכדנצר** ran three paces for the **כבוד** of **ה'** [see **רמז רמ"ד, ר"צ** and **סנהדרין (צ"ו ע"א)**], and for that he was given permission to destroy the **בית המקדש**. Therefore, we take 3 steps and ask **"שיבנה בית המקדש"**.

82. Before retreating, you bow, and while still bowed, he should retreat the 3 steps. First, you move back your left foot (only) a small step. [This is to indicate that it is difficult for you to ‘depart’ from the שכינה.] Then you move your right foot back (past your left foot) a larger step. Then, you move your left foot to be next to your right foot. [Others say that you move your left foot, and then bring your right foot next to it. This counts for 1 step. You then repeat this 2 more times. The משנה ברורה (סימן קכ"ג ס"ק י"ג, ובפיה"ל ד"ה ושיעור) prefers the first way.]
83. You bow first to your left (which is כביכול to the right of the רבש"ע, who you are facing) while saying “עושה שלום במרומיו”, then to the right while saying “הוא יעשה שלום עלינו”, and then bow forward while saying “ועל כל ישראל” (like a slave retreating from his master).
84. After this, we are מתפלל that “יה"ר וכו' שיבנה בית המקדש בימינו”. Since תפילה is in place of קרפנות, we ask that the בית המקדש should be rebuilt, and we should once again be able to bring קרפנות.
85. One should remain in his place (where he finished his steps) until the ש"ץ begins קדושה, or at least until he begins הש"ץ. The ש"ץ should wait כדי הילוך ד' אמות. If a person is ביחידות Davening, it is better to wait the amount of time it would normally take to reach קדושה. However, in a time of need, it is sufficient to wait כדי הילוך ד' אמות.

62. Describe a case where you have to prepare for the bowing by מודים during the ברכה of רצה ?

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63. In what way is the bowing by מודים different than the bowing by אבות ?

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64. א) When do you straighten up from the bowing of מודים ?

ב) Why do you straighten up by that point specifically ?

Which part of the body do you lift up first ?

65. What is the הלכה if you forgot על הנסים or פורים, and remembered:

א) before you said ברוך אתה ה' ?

ב) after you said ברוך אתה ה', but before you said עושה שלום ?

ג) after you said עושה שלום ?

66. If you forgot to say עשרת ימי תשובה and כתוב לחיים טובים during the ברכה, what do you do if:

א) you remembered before you said ברוך אתה ה' ?

ב) after you said ברוך אתה ה' ?

67. Describe how you would have to prepare for bowing before you say ברוך אתה ה' ?

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68. Describe how we bow and straighten up by the end of the ברכה of מודים ?

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69. א) What is מודים דרבנן ?

ב) When is it said and by whom is it said ?

70. what is the prevalent מנהג as far as bowing by מודים דרבנן? \_\_\_\_\_  
 \_\_\_\_\_
71. א) When do the נשיאות כפים of the אשכנזים in חוץ לארץ do actual כפים? \_\_\_\_\_  
 ב) When do נשיאות כפים of ספרדים, and of אשכנזים in ארץ ישראל, do actual כפים? \_\_\_\_\_  
 \_\_\_\_\_
72. What does the שליח צבור say when there will not be נשיאות כפים by כהנים? \_\_\_\_\_  
 \_\_\_\_\_
73. What does the צבור answer at the end of each פסוק when:  
 א) they are doing ברכת כהנים, and not actual נשיאות כפים by the כהנים? \_\_\_\_\_  
 ב) They are doing actual נשיאות כפים by the כהנים? \_\_\_\_\_
74. א) Why don't we say ברכת כהנים (or do נשיאות כפים) by מנחה on a regular day? \_\_\_\_\_  
 \_\_\_\_\_  
 ב) When do we say ברכת כהנים (or do נשיאות כפים) by מנחה? \_\_\_\_\_  
 ג) Why? \_\_\_\_\_
75. When does we say נוסח אשכנזי שלום, and when does it say שלום רב? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_
76. What is the הלכה if you said:  
 א) when you were supposed to say שלום רב, and you remembered **before** you said ברוך אתה ה'? \_\_\_\_\_  
 ב) when you were supposed to say שלום רב, and you remembered **after** you said ברוך אתה ה'? \_\_\_\_\_  
 ג) when you were supposed to say שלום רב? \_\_\_\_\_
77. If you forgot to say בספר חיים during the עשרת ימי תשובה, do you have to repeat שמונה עשרה? \_\_\_\_\_

78. א) What are you permitted to add at the end of שמונה עשרה ? \_\_\_\_\_  
 ב) A person who usually adds is considered **to have finished** / **still in middle** of שמונה עשרה.
79. If you usually say אלקי נצור, you are consider **to have finished** / **still in middle** of שמונה עשרה, and you **may** / **may not** answer קדיש, קדושה or ברכו. In order to be allowed to answer, you should say \_\_\_\_\_ before you begin אלקי נצור.
80. According to the של"ה הקדוש, it is good to say a פסוק that \_\_\_\_\_ .
81. What is the reason to go back 3 steps after ending שמונה עשרה ? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_
82. Describe the order of the 3 steps ? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_
83. Which direction do you bow first ? \_\_\_\_\_  
 Why ? \_\_\_\_\_
84. Why do we say "יה"ר וכו' שיבנה בית המקדש בימינו" at the end of שמונה עשרה ? \_\_\_\_\_  
 \_\_\_\_\_
85. א) A member of the צבור should remain in his place until \_\_\_\_\_  
 ב) The שליח צבור should wait until \_\_\_\_\_ before beginning חזרת הש"ץ .