

Batya

February 8, 2018

### Talmud Essay

During this unit of Jewish studies, we learned the halachot about saying the Amidah and the Shema. We talked about the deadlines for saying the prayers and the punishments for not saying them. We also talked about rules that we have to follow while saying these prayers. This essay will talk about the different halachot that we have to practice and how we practice them during our own t'filah.

The talmud teaches us about prayer by naming laws, and for some, adding a story to it. Rabbi Eliezer said that you have to say Shema by the time that the first watch is over, the Chachamim think that you have to say the shema by midnight, and Rabban Gamliel says to say the shema by dawn. Although the different rabbis have different opinions on when the end of saying the shema should be, they all agree that the starting time is when the cohanim eat trumah. I think that the role of the ma'aseh is to teach us what to do if we forget to say shema. While saying the amidah, the mishnah says "One does not stand to pray unless they have *'koved rosh'*". It also says, "The first Chassidim waited an hour before praying in order to focus their heart on God." and "Even if the king greeted him he would not respond and even if a snake wrapped around his ankle he would not interrupt his t'fillah." I think that the role of the ma'aseh for this law is to give an example about how to enact the last law that I mentioned. It is also there to make sure that we know why the laws about saying the amidah make sense.

In a lot of ways, the story of Hannah determines a lot of laws to follow while saying the amida. Basically, the story of Hannah is about Hannah, who can't have a child. She prays to God for a child. Eli catches her and accuses her to be drunk because she is moving her lips but not making any noise, but Hannah clears her name. At the end, Hannah did have a child! One of the laws from this sugya is that you have to move your lips while saying the amida, just like how Hannah moved her lips while she was praying. Another law is that you can't raise your voice while praying, just like how Hannah didn't raise her voice while she was praying. A third law is that you have to clear your name if you're falsely accused of wrong, just like how Hannah cleared her name when she was accused of being drunk.

During my t'fillah, I use a lot of these halachot from this masekhet. One of the laws that I follow in t'fillah is that I don't raise my voice when I'm praying. I read my siddur or sit/stand quietly. Another law I follow is that I say the shema at night. Of course, I say it before dawn, so I do say it within the deadline given by the rabbis. I agree with the law that if you falsely suspect someone of a sin that you should apologize. Not only is it what is expected of one, but it's also really nice to others. It's important to always apologize. A law that I don't really agree with is the fact that there is a deadline for saying the shema. I think that people should just say the shema before they go to bed. It doesn't have to be within a specific time frame, as long as it's said.

This essay talked about laws about saying, the shema and the amida. There was also ma'ashehs about the different laws. The material that we learned in this unit

helped me follow the laws for saying t'fillah because now, I know a lot of the laws. Now during t'fillah, I will follow more laws and participate more. Over all, this unit was very helpful in helping me understand t'fillah.