

HOW AND WHY TEFILLAH GROWS:
THE CASE OF PSALMS

Congregation Ahavas Achim Weekly Bulletin, May 25th 2018

TEHILLIM INITIATIVE

Infertility is not discussed as much as the shidduch crisis but sadly it is still something that plagues our people. Therefore, **Peninah Elmekies** started a **40 day Tehillim initiative**. This initiative breaks up Sefer Tehillim over 40 days to pray for couples who are struggling to have children. For more information, email: **tehillimforinfertility@gmail.com** or WHATSAPP **Peninah Elmekies: 347-391-1741**.

40-DAY TEHILLIM INITIATIVE FOR SINGLES

They break up the 150 chapters of **Sefer Tehillim** for each group, so feel free to commit to as many chapters as you'd like (with a minimum of 3). Keep in mind all groupies say the names of all the singles in the group daily, the Tehillim they chose, along with the Tefillah. (All this will be provided once the group is full, no worries.) It can be said anytime within the 24 hours, but must be said daily for the 40 days. To participate, please contact **Rachel Kaplan** at **908-616-3023** or **msrachelkaplan@gmail.com**.



Psalm Stickers: Vintage Hallmark: \$4.00



Sterling silver necklace Jewish shield lion psalms
collier juif argent collar, Ps 3:4: \$145.00

Amulet 17

1 ברתה רגלתיה ככל אשאר קדו
 2 בשש ונמיע בשםיהוה ותת וד וד
 3 אלהיהוה עיני צדקתו כדיוא
 4 אלהיהוה על כל אלהיהוה כדיוא
 5 דהיהוה שמש כדיוא ותת
 6 נהיהוה שמש כדיוא ותת
 7 אלהיהוה שמש כדיוא ותת
 8 הנהיהוה שמש כדיוא ותת
 9 הנהיהוה שמש כדיוא ותת
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 32 הנהיהוה שמש כדיוא ותת
 33 הנהיהוה שמש כדיוא ותת



Fig. 2. Amulet 17



עקור מן גופה דאינה ברתה דזעירתי
 כ[ל] / [א]שא דקיקה ובוש ומרע בשם
 יהוה / [י]ושב הכרובים אמן אמן סלה
 ברוד ה[וא] / [י]הוה צבאות עמנו
 משגב לנו אלהי יעקב [ס]לה

Eradicate from the body of Ina
 daughter of Ze`irti a[l]l / severe
 [fe]ver and sickness and illness in
 the name of the Lord / [wh]o is
 enthroned on the cherubim,
 amen, amen selah, blessed is he.
 The Lord of Hosts is with us, the
 God of Jacob is our refuge, [se]lah
 (Ps 46:8)

Jewish Palestinian Aramaic Silver Amulet from Tiberias
 (images from Naveh/Shaked)

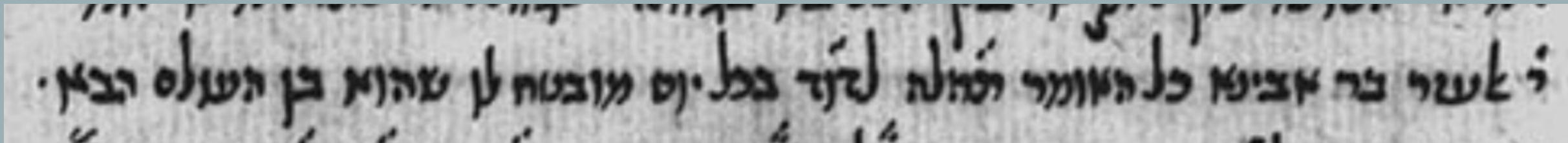


הִנֵּה אֵל יִשׁוּעָתִי אֲבִטַח וְלֹא אֶפְחַד
כִּי עָזִי וְזַמְרַת יְהוָה יִי וַיְהִי לִי לִישׁוּעָה:
וּשְׂאֵבֶתָם מִיִּם בְּשִׁשׁוֹן מִמַּעֲיָנִי הִישׁוּעָה:
לִי הִישׁוּעָה עַל עַמְּךָ בְּרִכְתֶּךָ סְלָה:
יִי צְבָאוֹת עֲמָנוּ מִשָּׁגֵב לָנוּ אֱלֹהֵי יַעֲקֹב
סְלָה:

יִי צְבָאוֹת אֲשֶׁרִי אָדָם בּוֹטַח בְּךָ:
יִי הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קְרִיאָנוּ:
לְיְהוּדִים הָיְתָה אוֹרָה וְשִׂמְחָה וְשִׁשׁוֹן
וַיִּקָּר: — כֵּן תִּהְיֶה לָנוּ

Barcelona Haggadah, ca. 14th cent.

Bavli Berakhot 4b



Paris Manuscript of Bavli

אמר רבי אלעזר בר אבינא כל האומר (תהילים קמה) תהלה לדוד בכל יום
מובטח לו שהוא בן העולם הבא

Rabbi Elazar son of Avina said: Anyone who recites: “A Psalm of David” ([Psalms 145](#)) **every day** is assured of a place in the World-to-Come.

For Rabbinic Manuscripts see: http://jnul.huji.ac.il/dl/talmud/intro_eng.htm

The Lecture



The Amoraic Homily: The Petichta

Step 1: Choose verse from Tanakh (often from Ketuvim) not related to that week's lection in the triennial cycle

Step 2: Interpret that verse

Step 3 : Offer another interpretation of initial verse by connecting it to yet another verse

Step 4: Rinse and repeat as much as desired

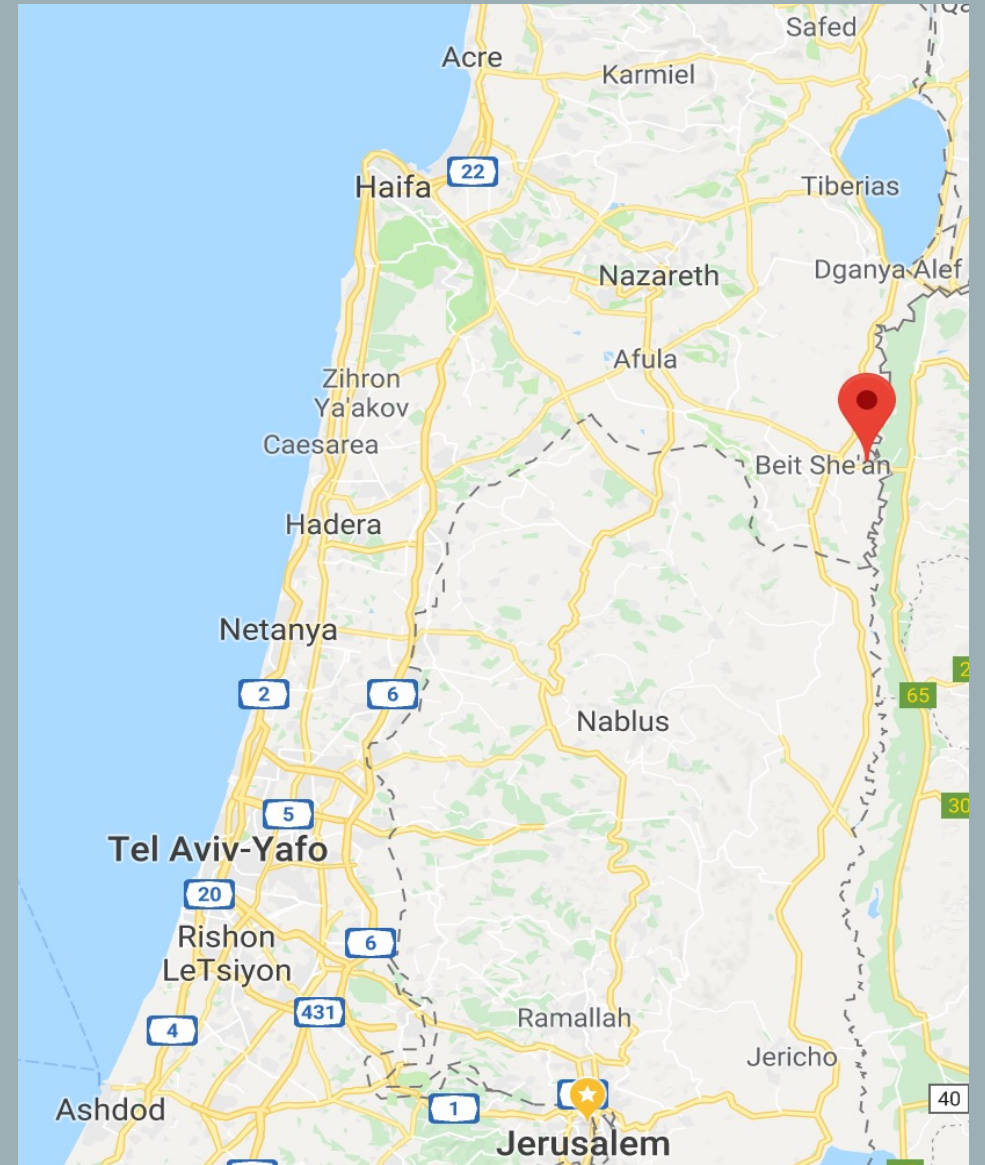
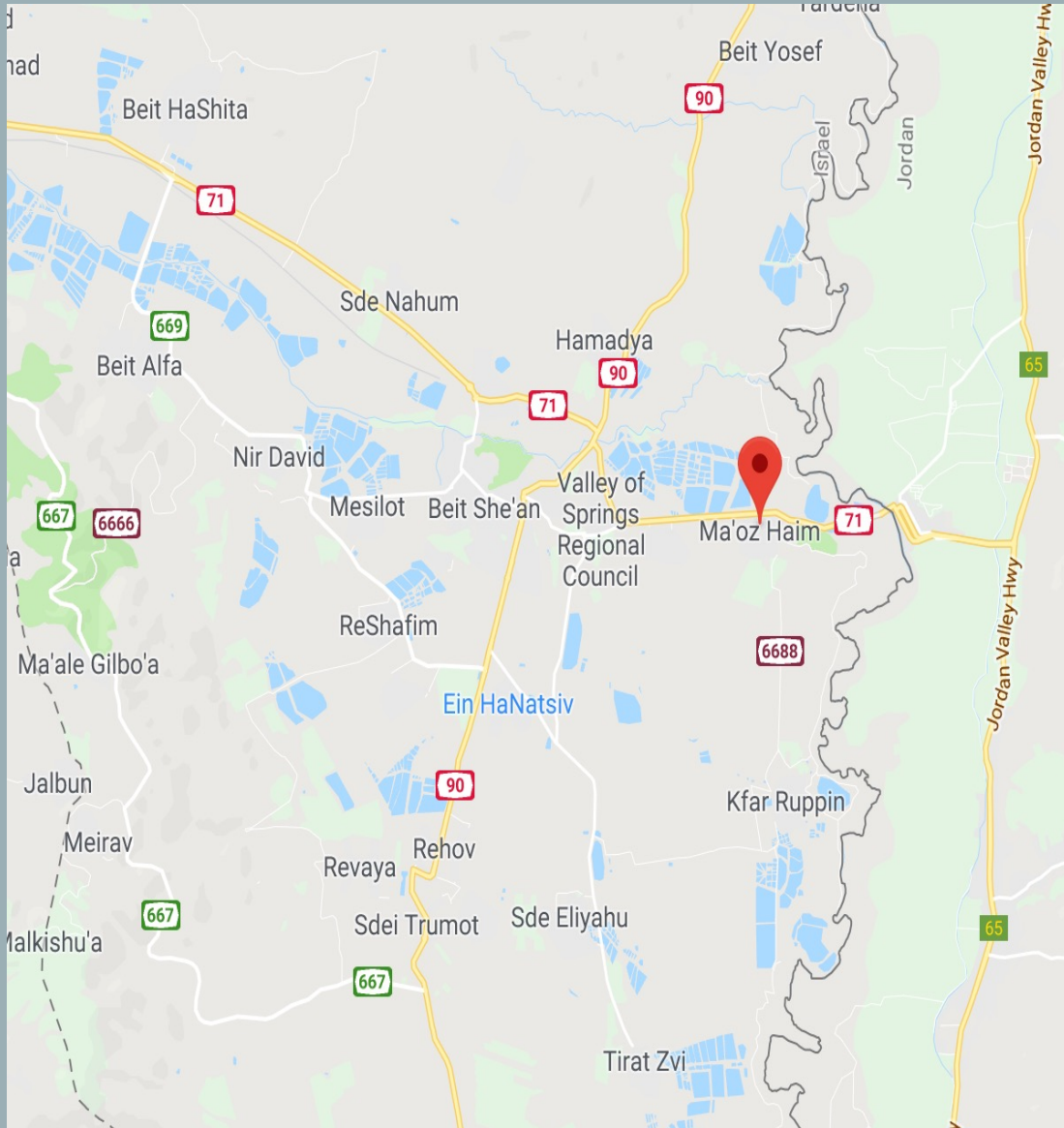
Step 5: Conclude by connecting first verse or most recently quoted verse to the opening verse of that week's lection

Theodotus Synagogue Inscription (ca. 1-70 CE)

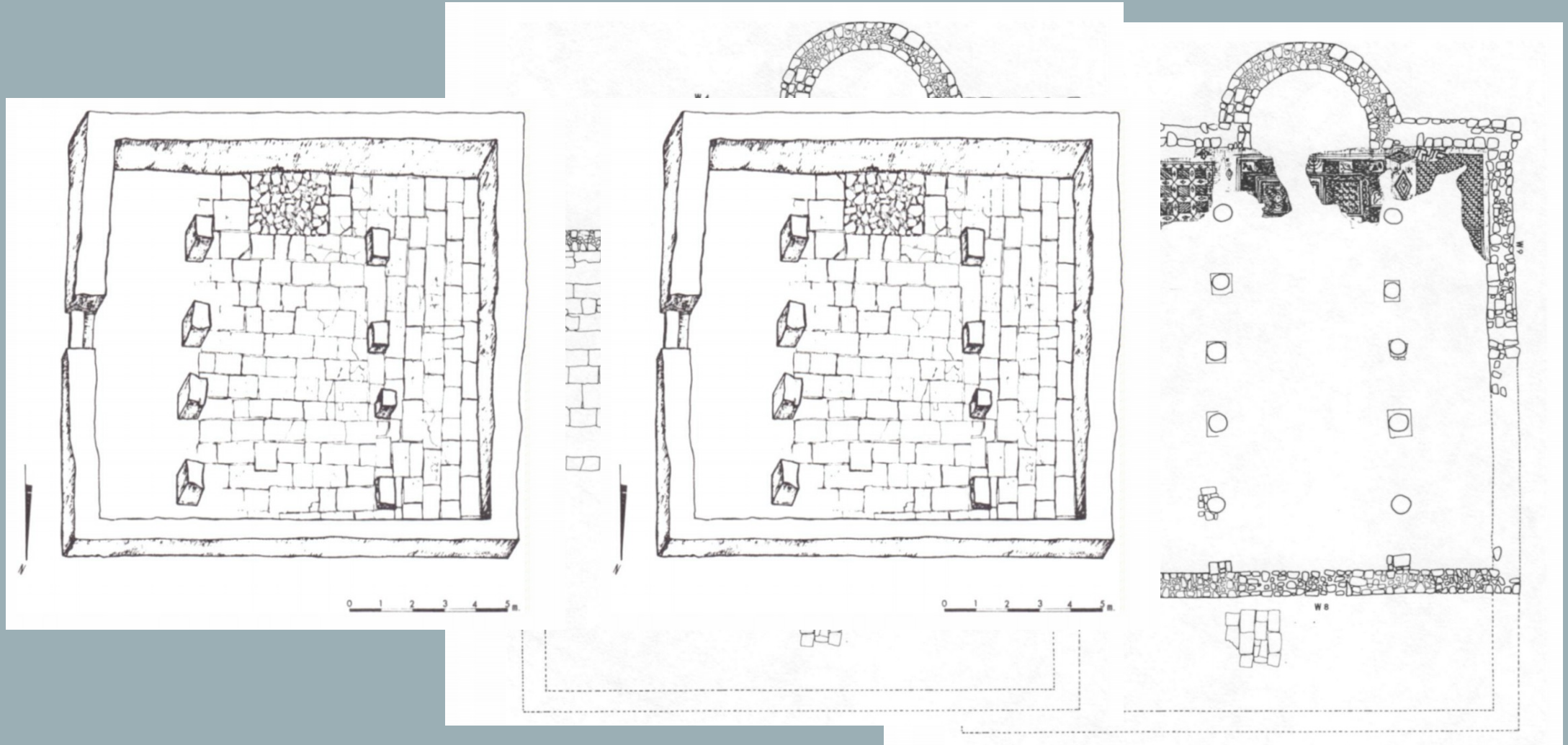


Theodotus, son of Vettanos, a priest and an archisynagogos, son of an archisynagogos grandson of an archisynagogos, built the synagogue for the reading of Torah and for teaching the commandments; furthermore, the hostel, and the rooms, and the water installation for lodging needy strangers. Its foundation stone was laid by his ancestors, the elders, and Simonides

The Evolving Synagogue: Ma'oz Hayyim



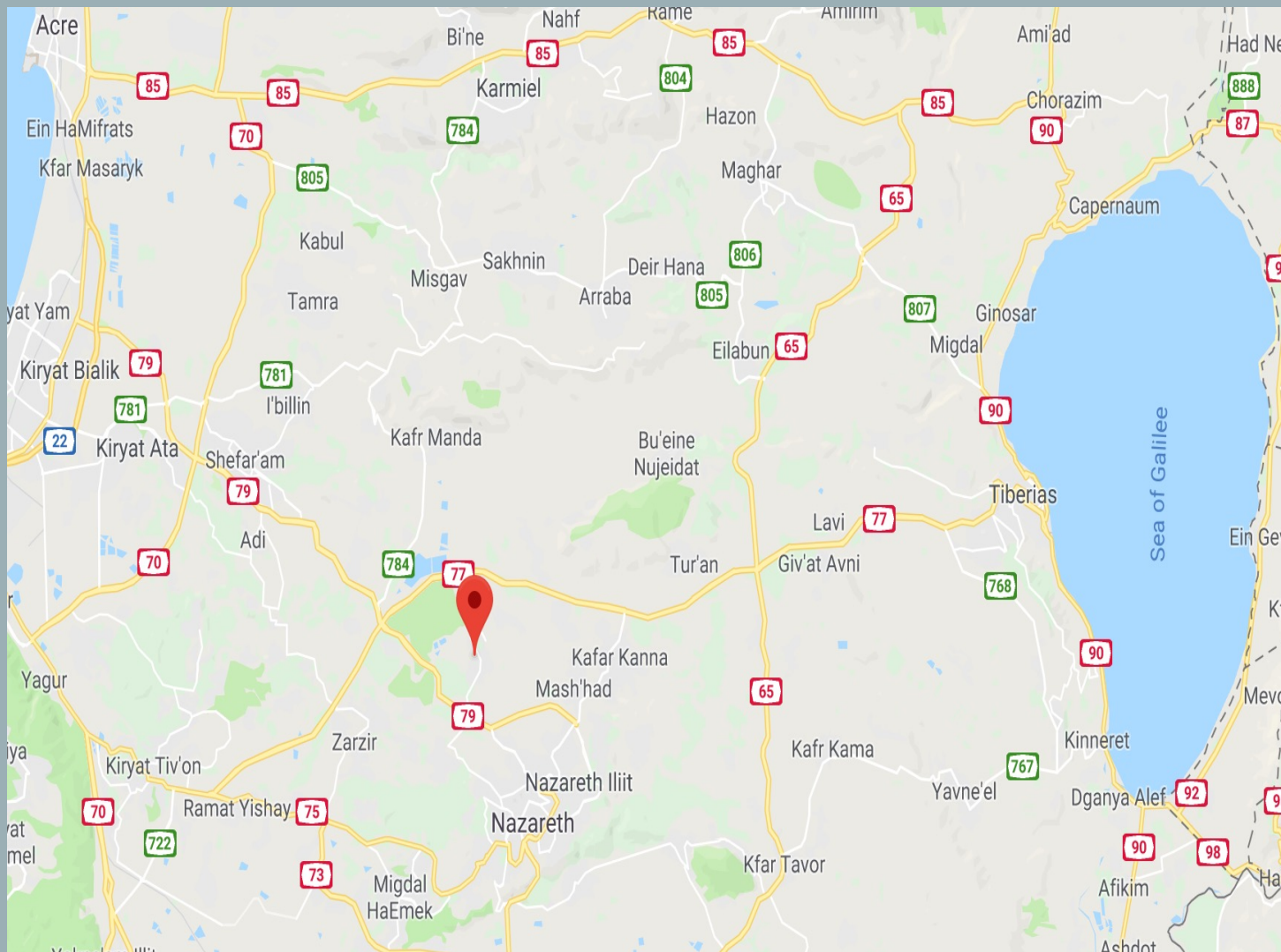
The Evolving Synagogue: Ma'oz Hayyim



Building Stage I : 200 – 300 CE
40ft x 45 ft

Building Stage 2: 400 CE
46 ft x 54 ft; Apse is 10 ft

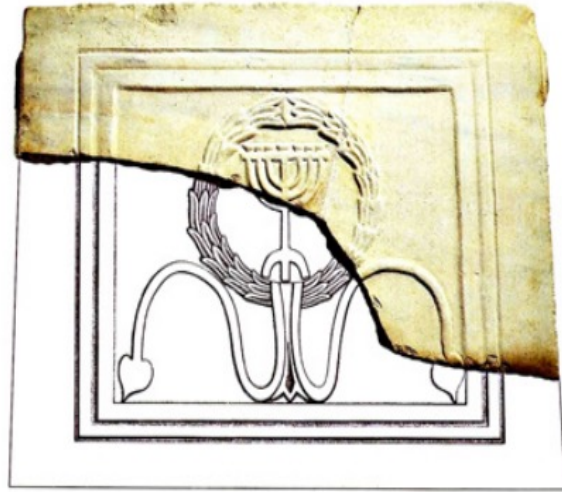
Sepphoris



Sepphoris Synagogue, 400-600 CE



Chancel Screens



a



b



c



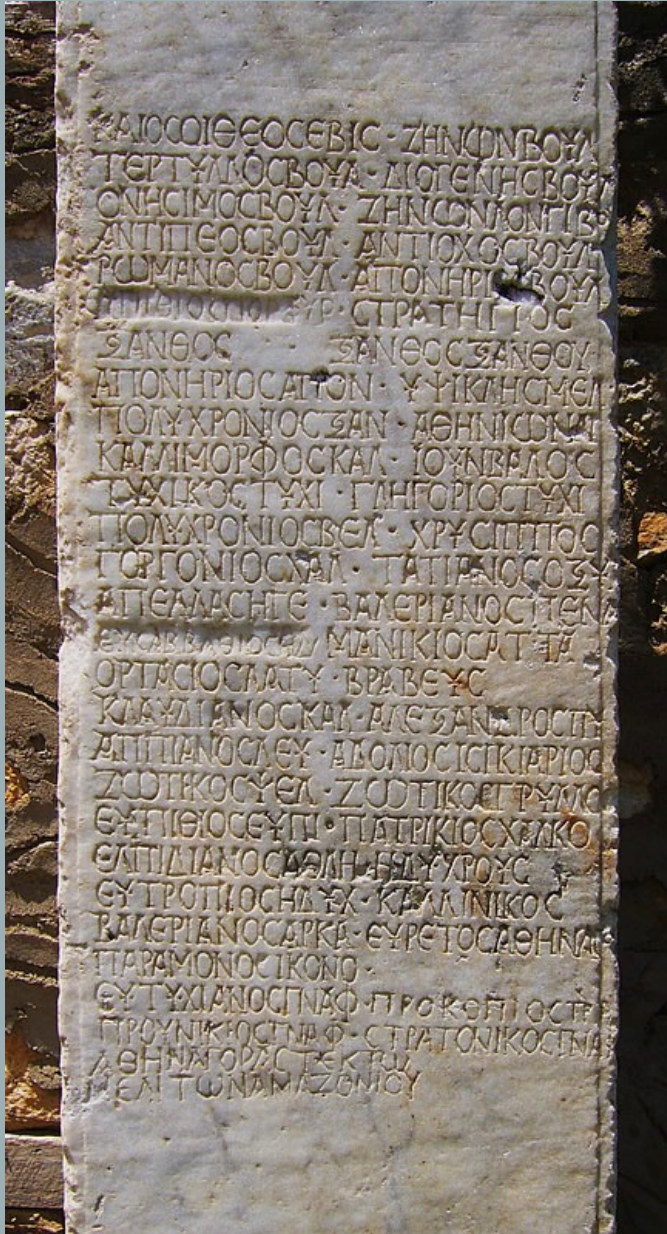
d

Figure X-13. Chancel screens: a. Hammath Gader synagogue; b. Rehov; c. Beth She'an church of the Monastery of the Lady Mary; d. Massuot Yitzhaq.

8th Century Roman Basilica, Cosmedin



Aphrodisias Jewish Community Inscription (200-400 CE)



God our helper ... the ones listed below are of the decany, of the disciples of the law, those who fervently praise God, erected for the relief of suffering in the community from their own funds (this) memorial:

lael patron with (his/her) son losouas, archon
Theodotus Palatinos with his son Hilarianos
Samouel, leader of the decany
Convert loses, son of lesseos
Benjamin, Psalm-Singer
loudas, the sweet-tempered
loses the convert
Sabbatios son of Amachios
Emmonious, God-Fearer
Antoninos, God-Fearer

The Rothschild Miscellany · Northern Italy

מכלול כתבי־יד רוטשילד · צפון איטליה

1460–80



אשרה



ו אשר לא הלך בעיני רשעים ובדור חסאי
ובמי שנת ליגים לא ישב פי אדם בתורת יהוה

Bavli Shabbat 118b

א"ר יוסי יהא חלקי מגומרי הלל בכל יום איני והאמר מר הקורא הלל בכל יום הרי זה מחרף ומגדף כי קאמרינן בפסוקי דזמרא

[Hebrew] Rabbi Yosi said, “Let my portion be among those who complete Hallel (Pss 113-118) every day.” [Aramaic] Is that really so? Did not the master say, [Hebrew] “he who reads Hallel every day he is blaspheming and reviling?” [Aramaic] Rather what do we say? *Pesuqe DeZimra* [lit. Verses of Song]

Bavli Berakhot 4b-5a

א"ר יהושע בן לוי אע"פ שקרא אדם ק"ש בביהכ"נ מצוה לקרותו על מטתו.... אמר רבי נחמן אם תלמיד חכם הוא אין צריך אמר אביי אף תלמיד חכם מיבעי ליה למימר חד פסוקא דרחמי כגון בידך אפקיד רוחי פדיתה אותי ה' אל אמת

Rabbi Joshua b. Levi said, “Even though someone read the *shema* in synagogue it is a *mitzvah* to read it on his bed Rabbi Nahman said, “If he is a sage he does not need to.” Abaye said, “Even a sage must say one of the verses of supplication, such as, “In your hands I commit my spirit, you redeemed me, O Lord, God of truth” (Ps 31:6).

Genizah Fragment

צהלי ורוני יושבת ציון כי גדול בקרבך קדוש ישראל
ואתה קדוש יושב תהילות ישראל
ברוך אתה ה' האל הקדוש

Shout aloud and sing for joy, O dweller of Zion, for great in your midst is the Holy One of Israel (Isa 12:6).

And you, O Holy One, are enthroned on the praises of Israel (Ps 22:4)

Blessed are you, O Lord, the holy God.

From Prooftext to Justification: Tannaitic Period
(Tosefta Berakhot 3:25)

שמונה עשרה שאמרו חכמים כנגד שמונה עשרה אזכרות שבהבו
לה' בני אלים

The eighteen blessings that the rabbis said correspond to the eighteen times God's name is mentioned in the Psalm, "Ascribe to the Lord, O son of angels"

From Proof-text to Justification: Tannaitic Period

א מְזִמּוֹר, לְדָוִד: הָבוּ לַיהוָה, בְּנֵי אֱלֹהִים; הָבוּ לַיהוָה,
כְּבוֹד וְעֹז.
ב הָבוּ לַיהוָה, כְּבוֹד שְׁמוֹ; הִשְׁתַּחֲוּוּ לַיהוָה, בְּהַדְרַת-
קֹדֶשׁ.
ג קוֹל יְהוָה, עַל-הַמַּיִם:
אֶל-הַכְּבוֹד הַרְעִים; יְהוָה, עַל-מַיִם רַבִּים.
ד קוֹל-יְהוָה בַּכַּחַ; קוֹל יְהוָה, בְּהַדָּר.
ה קוֹל יְהוָה, שִׁבַר אֲרָזִים; וַיִּשְׁבַּר יְהוָה, אֶת-אֲרָזֵי
הַלְּבָנוֹן.
ו וַיִּרְקִידֵם כָּמוֹ-עֵגֶל; לְבָנוֹן וְשָׁרִיז, כָּמוֹ בֶן-רֵאמִים.
ז קוֹל-יְהוָה חֲצֹב; לְהַבּוֹת אֵשׁ.
ח קוֹל יְהוָה, יַחִיל מְדָבָר; יַחִיל יְהוָה, מְדַבֵּר קֹדֶשׁ.
ט קוֹל יְהוָה, יַחֲלִיל אֵילוֹת-- וַיַּחֲשֵׁף יַעֲרוֹת:
וּבְהִיכָלוֹ-- כָּלוּ, אִמֵּר כְּבוֹד.
י יְהוָה, לִמְבוֹל יִשָּׁב; וַיִּשָּׁב יְהוָה, מִלְּךָ לְעוֹלָם.
יא יְהוָה--עֹז, לְעַמּוֹ יִתֵּן; יְהוָה, יְבָרֵךְ אֶת-עַמּוֹ
בְּשָׁלוֹם.

29:1 Give unto the LORD, O ye mighty, give unto the LORD glory and strength.

29:2 Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.

29:3 The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters.

29:4 The voice of the LORD is powerful; the voice of the LORD is full of majesty.

29:5 The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

29:6 He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

29:7 The voice of the LORD divideth the flames of fire.

29:8 The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

29:9 The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.

29:10 The LORD sitteth upon the flood; yea, the LORD sitteth King for ever.

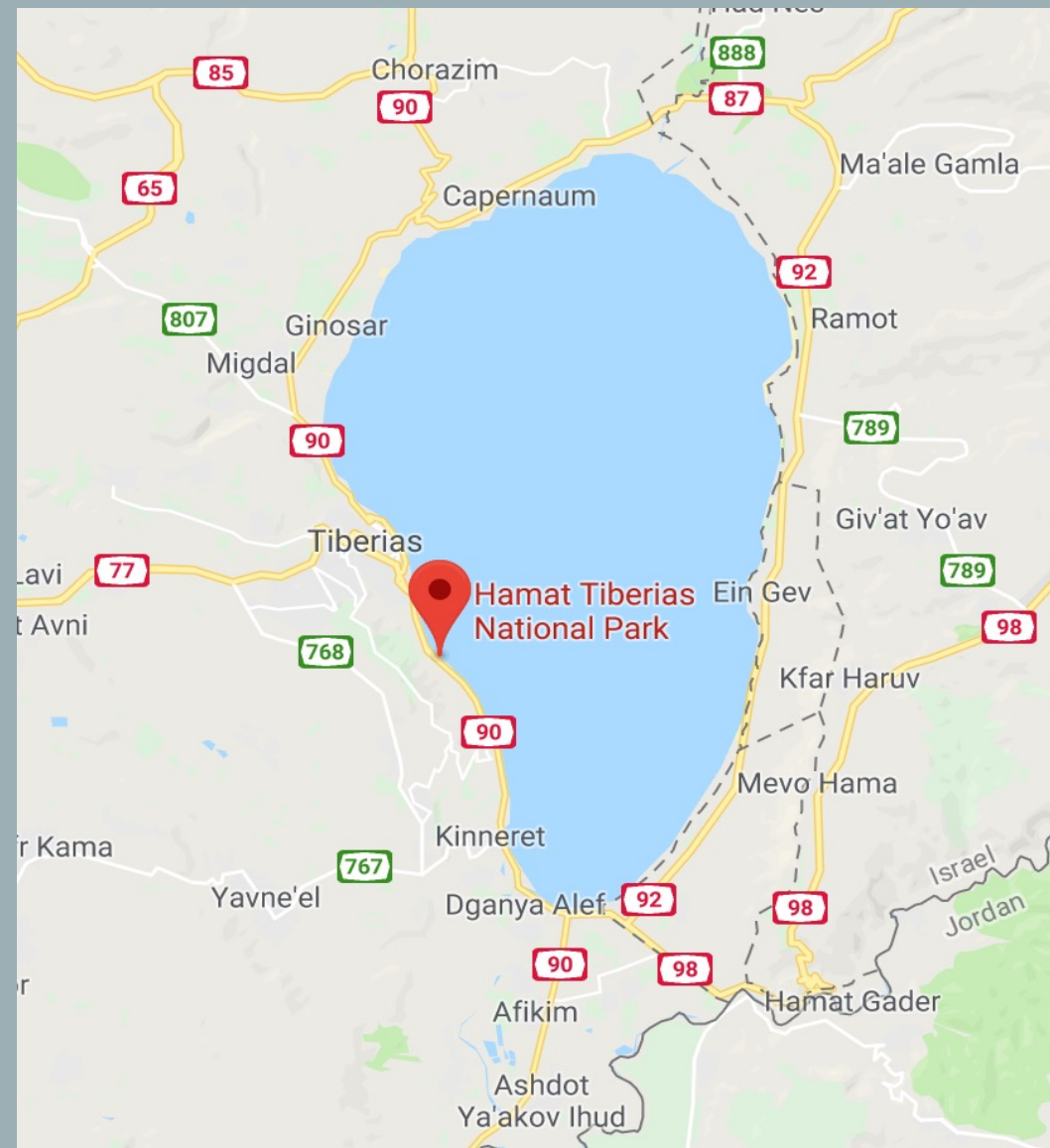
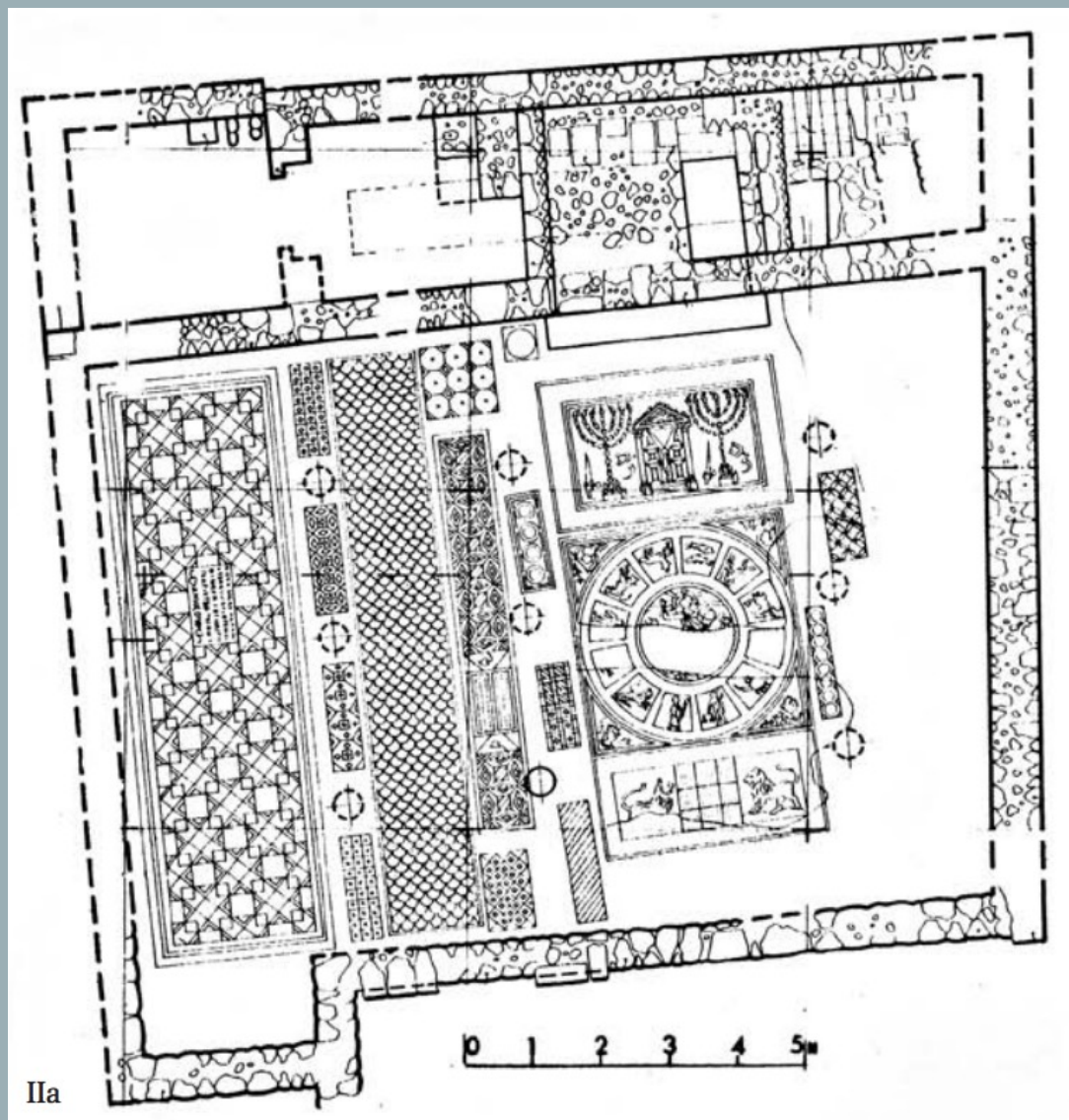
29:11 The LORD will give strength unto his people; the LORD will bless his people with peace.

Mishnah Tamid

6:6 ... This is the order of the Tamid, for the service of the house of our Lord. May it be his will that it be built speedily in our days

6:7 [These are] the songs that the Levites would say in the temple: On Sunday they would say, "To the Lord is the world and that which fills it, the inhabited land and its inhabitants." ([Psalms 24](#)) On Monday they would say, "Great is the Lord and very praised, in the city of God, His Mountain of Holiness." ([Psalms 48](#)) On Tuesday they would say, "God stands in the divine, in the midst of the judges He judges." ([Psalms 82](#)) On Wednesday they would say, "God of vengeance, Lord God of vengeance appear." ([Psalms 94](#)) On Thursday they would say, "Sing for joy to God our strength, shout out loud to the God of Jacob." ([Psalms 81](#)) On Friday they would say, "Lord has reigned, he wears his splendor etc." On the Sabbath they would say ([Psalms 92](#)), "A Psalm, a Song for the sabbath day." ([Psalms 93](#)) [The latter song] is a psalm for the future, for the day that is completely Sabbath [tranquil] for all eternity.

Hammat Tiberias, 230-419 CE





a