

א ב י ס כ ל ת ו ר א ה !

April 10, 2026

THE PARSHA NEWSLETTER
OF MAIMONIDES SCHOOL

כ"ג ניסן תשפ"ו · שמיני

Prayer in the Third Temple

By Joshua Jaffe '29

In a series of פרשיות describing the extensive steps in sacrificing, one wonders the modern application to these sacrifices. The answer given is, nowadays prayer is in its place, but this raises the question, why do we pray?

There are many sources that discuss this. One of them being במדבר רבה י"ח, which says that there is a פסוק in הושע that says "וְנִשְׁלְמָה פְּרִים שְׁפִתֵינוּ" "and we will compensate for the cows with our lips" (הושע י"ד:ג), implying that prayer is in the place of sacrifices. In the טור's introduction to prayer he gives this same answer and then goes on to describe how our עשרה is modeled after the sacrifices, and, therefore, just as there is a list of actions that make a sacrifice invalid so too in the עמידה such would apply. One such action is having in mind one Prayer yet saying another. From these sources, one gets the impression that the עשרה is merely a substitute for the sacrifices. One might conclude from this that after the Temple is rebuilt, we will no longer have an obligation of praying.

The גמרא seems to have a different view on prayer (ברכות ב:). According to רבי יוסי, the three prayers were established by our forefathers, while according to רבי יהושע the prayers were established to be corresponding to the daily animal sacrifices. If our forefathers were the ones to establish the prayers, then it would seem that everyone after them prayed similarly, including during the first and second Temple. There is no reason why the third Temple would be any different. However, according to רבי יהושע, perhaps once the daily sacrifices

are reinstated the need to pray will not apply. The מהרש"א on this גמרא refutes this possibility. He comments that the two opinions in the גמרא are not really disagreeing. Everyone agrees that our forefathers established the three daily prayers, the two Rabbis are just offering two distinct statements that work in harmony. With this understanding of the גמרא, it would seem obvious that the three daily prayers were all recited during the first two Temples, and presumably will be as well in the third.

However, the standardized text of the עמידה was not established until the חכמים יבנה, but the concept of praying three times a day existed. It seems as though the פסוק regarding Prayer being in place of sacrifices is referring not to the עמידה but to reciting the steps of the קרבנות in prayer. These are the prayers that we utter as a replacement for animal sacrifice. An interesting question is whether we will continue to recite the prayer of מוסף, which goes through many of these steps, in the third Temple. It would seem not, given that it is just instead of the מוסף sacrifice. However, if there was a formal decree to recite this prayer, undoing that decree is not so simple. In רשימת שיעורים, based on the teachings of Rav Soleveitchik, Rabbi Hershel Reichman writes that although מוסף was established to be instead of the sacrifice, once this prayer was established it becomes just like any other prayer. The prayer of מוסף is a form of talking to Hashem, asking for mercy, and thanking Him, just like the other prayers. Based off this, maybe we would keep saying the prayer of מוסף alongside the real offering.

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May we all merit to see the משיח come speedily in our days, and to not stop praying.

You Are What You Eat

By Eitan Orkaby '27

When eating food, one does not think about what goes into one's mouth and is digested by the stomach, rather thinking about how this food satiates hunger. As a Jew, however, the primary thought is what goes into one's mouth. Of the three types of animals, fish, birds, and land creatures, there are vastly different restrictions on which one can or cannot eat; fish must have fins and scales, birds must not be listed on the forbidden birds, and land creatures must chew their cud and have split hooves. Why all the restrictions on the meat that is eaten? And why do fish have the biggest selection of allowed types, when compared to birds and land creatures?

As for the restrictions on the birds, the תורה itself gives a reason. One cannot eat certain birds as "שֶׁקֶץ הֵם" "they are an abomination" (ויקרא י"א:י"ג). This explanation is rather vague, as what makes birds an abomination is left unanswered.

The רמב"ן points to the list of prohibited birds as a possible answer. In the list of the birds, almost all of them are birds of prey, hunting on the smaller, allowed, birds. As the saying goes, "you are what you eat" and if one were to eat birds of prey one would become cruel and similar to these birds. Regarding the only two that are not birds of prey, they live only in deserts, where the blood gets very hot, which can damage one when one of those birds is eaten. This same logic can be used by the land creatures, of which all of the predators are

forbidden to eat; only the domesticated animals and select herbivores are allowed to be eaten. This logic is not perfect, as there are some land creatures, like the donkey, which are domesticated, yet prohibited.

The fish that one is allowed to eat seemingly go completely against the thinking behind not eating predators. Almost all fish eat other, smaller, fish, and many of them are completely fine to be eaten. The selection of allowed fish is quite expansive, having thousands of different species with fins and scales. To understand this one must look back on the history of the fish. In the time of the flood, where the entire world was destroyed, the birds and animals had to start their species over again. The fish, however, were spared (קידושין י"ג). Since the fish were not part of the sinning in the generation of the flood, in which the birds and animals were part of, they were not touched. In the merit of not sinning, one can suggest that the fish were allowed more than any other animal to be eaten.

For both birds and land creatures, allowing only certain foods to be eaten can be explained by not wanting to ingest food that will negatively influence one's attitude. For fish, it would seem that every kind should be permitted for consumption, given the potential influence in its consumption apparently irrelevant. Thus, one must find a different reason to prohibit fish without scales. As a Jew, the predominant thought crossing one's mind before eating food is whether it is permitted to eat or not. This raises a heightened awareness of every morsel of food that one eats. In having such an awareness one is able to appreciate the food that Hashem Created in a special way.

A BISL TORAH

is published weekly
at Maimonides School,
Brookline, Massachusetts

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