The origin of the ברכה is shrouded in mystery. The מפרשים do not provide for a ברכה either before or after ברכת הらせ. Nevertheless, the ברכה is found in the קובץ as follows: ו GNUNETعقود ישראליות בכתבי כתובות לתרש"ל שומר וברכת נא תם.

The statement of the מפרשים leaves us with two questions. First, on what basis did the מפרשים postulate that the ברכה of ברכת האומה originated as a prayer that was written on a note that fell from the heavens? Second, what is the source for the מפרשים to state that there is a significance to the number of words found in the ברכה האומה?

The earliest source that points out the number of words in ברכת האומה is the מפרשים פירוש התרגום התפעל לברכה (1160-1230) [יוו] ברכת האומה-ברכת האומה, יי פ"רגיה, כי חפז בכות Gerçek כותב, ויאול הארץ עליה, ויתכןngen ינין הארץ והאמרה, שקר נמסה הקריאה, שיכון בכות ושלמה. haired ומאן, שוחרי והאמרה שיר שלמה.

Footnote 61 - The מפרשים מוחנועים (בך א) מתפצל יום העבורה: האדורה דמיי ביא פ"רגיה בכות שלמה, המתי בכות האומה: יי פ"רגיה, בכות האומר כו; יי פ"רגיה בל פ"רגיה, כו יי פ"רגיה הכות שלמה: יי פ"רגיה, לברכת השם כו.

The מפרשים reveals that the significance of the number 87 is that it relates to 'משלי כ"א מתפצל יום העבורה: האדורה דמיי ביא פ"רגיה בכות שלמה: יי פ"רגיה, -His head is like the finest gold, his locks are wavy and black like a raven. The editor of the edition of the prayer which is quoted, Rabbi Moshe Hershler, ז"ל, in a footnote, informs us of the source for the prayer, והאמרת האומנה, has 88 words which does not match the number 87 which is the number of words that are in ברכת האומה.
Although the  does not speak about a note falling from the sky, he relates the recitation of בורח שאファー, a prayer that he alleges was authored by the . The (1879-1922) links the two prayers directly:

One of the earliest that refers to the note falling from heaven is the of (1697-1776): (1697-1776) (תנ"ך מעופורי

Although the version of בורח שאファー that is part of the current popular that follow including the Artscroll RCA and before it, the De Sola Pool RCA, contain 87 words, there are other versions of בורח שאファー that contain more than 87 words including the version found in the, in the מדרת הפליטות סדר רב נפש נאを使って, and in the versions found in the סדרי מנה מתנים.

How do we explain the fact that we recite בורח שאファー even though the ברכה is not referred to in the? This is how it is explained by the (1724-1806):

Although the , with no stock market, no Red Sox-Yankees rivalry and no hotels that Jews had nothing to discuss. It is therefore fair to speculate that authored and to create a halachic barrier against talking during .

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TRANSLATION OF SOURCES

This prayer of praise was authored by members of the Great Assembly from what they found written on a note that had dropped from Heaven. It has within it 87 words. The number 87 is linked to the words “Rosho Kesem Poz (in gematria=87)”; the connection teaches us that we should begin Tephilat Schacharit with a prayer that contains 87 words. As a result Baruch Sh’amar should always have 87 words in it, not one more and not one less.

In Baruch Sh’amar there are 87 words because it was authored to match the words in the verse: “Rosho Kesem Poz”; one should not add words to it. Baruch Sh’Amar was authored to link with the prayer: H’Aderet V’Ha-Emunah, as it is written in the book Rikma (?) that the prayer H’Aderet V’Ha-Emunah was written by the angels and that H’Aderet V’Ha-Emunah is a song of the angels.

Footnote-In the Siddur Tahingen (?) in the section that concerns the prayers of Yom Kippur: the prayer H’Aderet V’Ha-Emunah has in it 87 words just like Baruch Sh’Amar. While reciting Baruch Sh’Amar one should have great concentration because it is a song of the heavenly world. But I do not find that the prayer H’Aderet V’Ha-Emunah has 87 words in it.

It is our custom to recite the song H’Aderet V’Ha-Emunah on Shabbat and Yom Tov after the Great Hallel (Psalm 136) and before Baruch Sh’Amar. The reason is given in the Siddur of Rabbi Shabtai Sofer and in the book Ohr Tzadikkim: because it is written that at the time that Jews recite Baruch Sh’Amar, the angels in heaven recite H’Aderet V’Ha-Emunah.

The prayer Baruch Sh’Amar is a song of great praise. It is well known among those who compile Siddurim that a note fell from the heavens upon which the song was written in 87 words in the form that is found among the Nusach Ashkenaz. This was the opinion of the Ari. We are very careful not to change the words in Baruch Sh’mar from the version that we have.

The Pri Chadash was surprised that after the closing of the Talmud, the Gaonim established new Brachot such as Baruch Sh’Amar. The Pri Chadash wondered why the Rosh did not ask the question (but did ask the question concerning the Bracha for a Pidyon Habain). There is nothing to be surprised about. It is clear that Baruch Sh’amar was authored long before the time of the Talmud, as it was mentioned in the Zohar (Editor: But there are scholars who believe that the Zohar was not
written until the Middle Ages). Also the Tur wrote in the name of the book Sefer Heichalot that Baruch Sh’Amar contains 87 words. It is my belief that the Pirkei Heichalot was authored by Rabbi Yishmael, one of the Ten Martyrs. In addition, the Jerusalem Talmud provides the rule about one who speaks between Yishtabach and Yotzair. It is also mentioned in the Midrash. As a result we can conclude that the Bracha of Yishtabach was in use at the time of the Jerusalem Talmud which preceded the Babylonian Talmud. And Baruch Sh’Amar and Yishtabach are a set and must have been authored at the same time, one to be recited before Pseukei D’Zimra and one after.