חַבְרוּתָא בְּלַפֵּי שְׁמַיָּא מִי אִיבָּא – That itself would be disgraceful; after all, **may one** act **toward Heaven with familiarity?**[1] אִי לֹא כַּוֵּן דַּעְתֵּיהּ מֵעִיקָּרָא – **If he did not concentrate at the outset** מָחֵינָן לֵיהּ בְּמַרְזַפְתָּא דְנַפָּחָא עַד דְּמִכַּוֵּין דַּעְתֵּיהּ – **we strike him with a smith's hammer**[2] **until he does concentrate!**[3]

Mishnah Another unacceptable addition:

הָאוֹמֵר יְבָרְכוּךָ טוֹבִים הָרֵי זֶה דַּרְכֵּי מִינוּת) – Regarding **one who says,** while praying: **The good ones shall bless You, this is** one of **the ways of heresy.)**[4]

The Mishnah now considers the case of someone who was leading the congregation in prayer and became confused:[5]

הָעוֹבֵר לִפְנֵי הַתֵּיבָה וְטָעָה – Regarding **one who was leading the prayer service**[6] **and erred,**[7] יַעֲבוֹר אַחֵר תַּחְתָּיו – **another** person **should take his place.** וְלֹא יְהֵא סָרְבָן בְּאוֹתָהּ שָׁעָה – **Nor, at such a time, should one** who is asked to take over **refuse** to do so.[8] מֵהֵיכָן הוּא מַתְחִיל – And **from where** in the service **should he begin** when he takes over? מִתְּחִלַּת הַבְּרָכָה שֶׁטָּעָה זֶה – **From the beginning of the blessing which that** first prayer leader **erred** in omitting.[9]

Another ruling that concerns the possibility of a prayer leader becoming confused:

הָעוֹבֵר לִפְנֵי הַתֵּיבָה – **One who leads the prayer service** לֹא יַעֲנֶה אָמֵן אַחַר הַכֹּהֲנִים – **should not respond "Amen" after** each of the blessings of **the Kohanim,**[10] מִפְּנֵי הַטָּרוּף – **because of** the possibility of **confusion** and error.[11] וְאִם אֵין שָׁם כֹּהֵן אֶלָּא הוּא – **And** even **if there is no Kohen present other than** the prayer leader **himself** לֹא יִשָּׂא אֶת כַּפָּיו – **he should not raise his hands,** i.e. he should not turn to bless the people as a Kohen, lest he become flustered at the sight of an audience and be unable to resume his recitation of *Shemoneh Esrei.*[12] וְאִם הַבְּטָחָתוֹ שֶׁהוּא נוֹשֵׂא אֶת כַּפָּיו וְחוֹזֵר לִתְפִלָּתוֹ רַשַּׁאי – **But if he is confident that he can raise his hands** and face the people and recite the blessings **and** still **return to** where he left off in **his** recitation of **Prayer,** then **he is permitted** to do so.[13]

Gemara The Gemara quotes a Baraisa which relates to our Mishnah:

תְּנוּ רַבָּנַן – **The Rabbis taught in a Baraisa:** הָעוֹבֵר לִפְנֵי הַתֵּיבָה – ONE WHO is asked to LEAD THE PRAYER SERVICE צָרִיךְ לְסָרֵב – SHOULD REFUSE at first, as if to say that he is unworthy of the honor.[14] וְאִם אֵינוֹ מְסָרֵב – AND IF HE DOES NOT DECLINE, but accepts immediately, דּוּמֶה לְתַבְשִׁיל שֶׁאֵין בּוֹ מֶלַח – THEN, in his uncouthness, HE RESEMBLES COOKED FOOD WITHOUT SALT. וְאִם מְסָרֵב יוֹתֵר מִדַּאי – On the other hand, IF HE overdoes his reluctance and REFUSES TOO MUCH, דּוּמֶה לְתַבְשִׁיל שֶׁהִקְדִּיחוּהוּ מֶלַח – THEN HE RESEMBLES COOKED FOOD THAT HAS BEEN OVERSALTED. כֵּיצַד הוּא עוֹשֶׂה – Rather, HOW SHOULD HE BEHAVE? פַּעַם רִאשׁוֹנָה יְסָרֵב – THE FIRST TIME he is asked HE SHOULD REFUSE, שְׁנִיָּה מְהַבְהֵב – THE SECOND time HE SHOULD BESTIR HIMSELF, as if to rise, שְׁלִישִׁית פּוֹשֵׁט אֶת רַגְלָיו וְיוֹרֵד – and finally, THE THIRD time he is asked HE SHOULD EXTEND HIS FEET, rise AND GO DOWN to where the prayer leaders stands, and lead the congregation in prayer.

NOTES

1. I.e. does one treat God like a friend, not taking sufficient care to concentrate while praying and then having to repeat oneself, thereby making the initial lack of concentration obvious? (see *Rashi* here and to *Megillah* 25a ד"ה חברותא כלפי שמיא).

2. [See *Judges* 4:21, where מַקֶּבֶת, *hammer,* is rendered by the Targum as מַרְזַפְתָּא (*Rashi*).]

3. I.e. we instruct him to concentrate properly [while reciting the *Shema*], and if he persists in not doing so we strike him (*Rashi*).

4. Since he implies that only good people should participate in praising God, whereas the Sages taught that the wicked should also be included in the congregation (*Rashi* to *Megillah* 25a; cf. *Tosafos* ad loc.).

[*Rif* and *Rosh* seem to have had the words that are enclosed in parentheses as part of the text of the previous Mishnah, rather than as part of this one. In the standard printed edition of the Mishnah these

10. The Torah commands the Kohanim to bless the Jewish people, specifying the three blessings to be recited (See *Numbers* 6:22-27). [The custom in most communities is for the Kohanim to recite this blessing only on Yom Tov; however, in most of the Land of Israel the custom is for the Kohanim to recite it every day.]

11. If the prayer leader recites "Amen" he may become confused and forget which blessing comes next. It is the prayer leader who leads the Kohanim in the blessings, calling out each word for the Kohanim to repeat after him (*Rashi,* citing *Sotah* 39b; cf. *Rashi* to *Sotah* loc. cit. ד"ה דיבור, who seems to understand the Gemara in *Sotah* differently; see also *Tosafos* here ד"ה לא יענה אמן).

[*Tosafos,* citing a Midrash, explain that the requirement that the prayer leader call out the words of the blessings derives from Scripture (*Numbers* 6:23-24), where we find that Moses is commanded: דַּבֵּר

A related teaching:

תָּנוּ רַבָּנַן – **The Rabbis taught in a Baraisa:** **שְׁלֹשָׁה רוּבָּן קָשֶׁה** – THREE things ARE BAD IN EXCESS BUT FINE IN MODERATION. **וְאֵלּוּ הֵן שְׂאוֹר וּמֶלַח וְסָרְבָּנוּת** – AND THEY ARE: YEAST, SALT AND REFUSAL.

In the Mishnah we learned that the second prayer leader should commence from the beginning of the blessing that the first prayer leader omitted. The Gemara records a related controversy:

אָמַר רַב הוּנָא – **Rav Huna said:** **טָעָה בְּשָׁלֹשׁ רִאשׁוֹנוֹת** – **If one erred** and omitted one of **the first three** blessings,[15] **חוֹזֵר לְרֹאשׁ** – **he must go back to the** very **beginning** of *Shemoneh Esrei* and start anew.[16] **בְּאֶמְצָעִיּוֹת חוֹזֵר לְאַתָּה חוֹנֵן** – If he omitted one of **the middle** blessings of petition, **he must go back to** the first of these middle blessings, which begins with the words: ***You graciously give** wisdom.*[17] **בְּאַחֲרוֹנוֹת חוֹזֵר לַעֲבוֹדָה** – And if he omitted one of **the** three **final** blessings, then **he must go back to** the first of these three blessings, which deals with the renewal of the Temple **Service.**[18] **וְרַב אַסִּי אָמַר** – **But Rav Assi said:** **אֶמְצָעִיּוֹת אֵין לָהֶן סֵדֶר** – **The middle** blessings **have no order,** i.e. if he skipped one of them he need not go back at all.[19]

The Gemara cites an objection to Rav Huna's view:

מָתִיב רַב שֵׁשֶׁת – **Rav Sheishess challenged** this view from our Mishnah: **מֵהֵיכָן הוּא חוֹזֵר** – FROM WHERE in the service SHOULD HE RESUME[20] when he takes over? **מִתְּחִלַּת הַבְּרָכָה שֶׁטָּעָה זֶה** – FROM THE BEGINNING OF THE BLESSING WHICH THAT first prayer leader ERRED in omitting. **תִּיּוּבְתָּא דְּרַב הוּנָא** – This seems to be **a refutation of Rav Huna,** since it implies that he need not begin from the beginning of the section.[21] – ? –

The Gemara responds to the objection:

אָמַר לָךְ רַב הוּנָא – **Rav Huna** could **answer you:** **אֶמְצָעִיּוֹת כּוּלְּהוּ חָדָא בְּרִכְתָּא נִינְהוּ** – **The middle** blessings **all constitute a single blessing;** thus, when the Mishnah states that the new prayer leader commences *from the beginning of the blessing,* it actually means that he commences from the beginning of that section.

The Gemara discusses the proper presentation of Prayer:

אָמַר רַב יְהוּדָה – **Rav Yehudah said:** **לְעוֹלָם אַל יִשְׁאַל אָדָם צָרְכָּיו לְאַחַר תְּפִלָּתוֹ** – **A person should never petition** God **for** the fulfillment of **his** personal **needs,**[22] **neither during** his recitation of **the first three** blessings of *Shemoneh Esrei,* **וְלֹא בְּשָׁלֹשׁ אַחֲרוֹנוֹת** – **nor during** his recitation of **the three last** blessings. **אֶלָּא בְּאֶמְצָעִיּוֹת** – **Rather,** petitions of a personal nature should be made only **during** his recitation of **the middle** blessings.[23] **דְּאָמַר רַבִּי חֲנִינָא** – **For R' Chanina said:** **רִאשׁוֹנוֹת דּוֹמֶה לְעֶבֶד שֶׁמְּסַדֵּר שֶׁבַח לִפְנֵי רַבּוֹ** – When he recites **the first** blessings, **he is like a servant who states** words of **praise before his master** before he dares to make his requests. **אֶמְצָעִיּוֹת דּוֹמֶה לְעֶבֶד שֶׁמְּבַקֵּשׁ פְּרָס מֵרַבּוֹ** – And when he recites **the middle** blessings, **he is like a servant who requests an allotment from his master.**[24] **אַחֲרוֹנוֹת דּוֹמֶה לְעֶבֶד שֶׁקִּבֵּל פְּרָס מֵרַבּוֹ וְנִפְטָר וְהוֹלֵךְ לוֹ** – And when he recites **the last** three blessings, **he is like a servant who received his allotment from his master, begs leave and goes on his way** after expressing his gratitude.[25]

The Gemara cites another Baraisa that deals with how Prayer should be conducted:

תָּנוּ רַבָּנַן – **The Rabbis taught in a Baraisa:** **מַעֲשֶׂה בְּתַלְמִיד אֶחָד שֶׁיָּרַד לִפְנֵי הַתֵּיבָה בִּפְנֵי רַבִּי אֱלִיעֶזֶר** – IT HAPPENED THAT A CERTAIN STUDENT WENT DOWN BEFORE THE ARK[26] IN THE PRESENCE OF R' ELIEZER, **וְהָיָה מַאֲרִיךְ יוֹתֵר מִדַּאי** – AND HE PROLONGED the service EXCESSIVELY,[27] **אָמְרוּ לוֹ תַּלְמִידָיו** – upon which [R' ELIEZER'S] STUDENTS SAID TO HIM: **רַבֵּינוּ כַּמָּה אַרְכָּן הוּא זֶה** – OUR TEACHER, WHAT A PROLONGER THIS PERSON IS! **אָמַר לָהֶם** – [R' ELIEZER] SAID TO THEM: **כְּלוּם מַאֲרִיךְ יוֹתֵר מִמֹּשֶׁה רַבֵּינוּ** – DOES HE THEN PROLONG his prayers MORE THAN DID OUR TEACHER MOSES, **דִּכְתִיב בֵּיהּ** – ABOUT WHOM IT IS WRITTEN: **„וְאֶת אַרְבָּעִים יוֹם וְאֶת־אַרְבָּעִים הַלַּיְלָה וגו׳"** – *And I threw myself down before HASHEM FOR THE FORTY DAYS AND THE FORTY NIGHTS* etc.?[28] **שׁוּב מַעֲשֶׂה בְּתַלְמִיד אֶחָד שֶׁיָּרַד לִפְנֵי הַתֵּיבָה בִּפְנֵי רַבִּי אֱלִיעֶזֶר** – AGAIN IT HAPPENED THAT A CERTAIN STUDENT WENT DOWN TO LEAD THE PRAYER SERVICE IN THE PRESENCE OF R' ELIEZER,

NOTES

15. He accidentally omitted one of the first three blessings of *Shemoneh Esrei*. After finishing the blessing that follows, he realizes his mistake and wishes to go back to the blessing that he skipped (see *Rashi* ד"ה אין להן סדר; *Divrei David; Shulchan Aruch HaRav* 114:8; cf. *Yerushalmi* 5:3.]

16. Because these three blessings are all devoted to the single theme of praising God, they are treated like a single blessing (*Tosafos* ד"ה אמצעיות). Accordingly, one cannot simply recommence from the blessing that was skipped, since that would be tantamount to commencing from the middle of a blessing; rather, he must go back to the beginning of reciting the blessings from that point onward in their proper order (see *Tosafos, Rosh* et al.).

20. [Note that there is a slight deviation here from the language of our Mishnah, which reads: *From where . . . should he begin . . .* Nevertheless, *Rashi* (ד"ה חדא ברכתא נינהו) and *Rashba* clearly intimate that the Gemara here is citing our Mishnah. Cf. *Tzlach.*]

21. *Rashi* adds that the Mishnah [definitely] refutes Rav Assi's view, since it implies that he must go back to where the missing blessing belongs and say the blessings in their proper sequence, whereas accord-

מסורת הש"ס

הגהות הכ"ח

גליון הש"ם

תורת אור השלם

ליקוטי רש"י

וְהָיָה מְקַצֵּר יוֹתֵר מִדַּאי – AND HE ABBREVIATED the service EXCESSIVELY,[29] **אָמְרוּ לוֹ תַּלְמִידָיו** – upon which [R' ELIEZER'S] STUDENTS SAID TO HIM: **כַּמָּה קַצְרָן הוּא זֶה** – WHAT AN ABBREVIATOR THIS PERSON IS! **אָמַר לָהֶם** – [R' ELIEZER] SAID TO THEM: **כְּלוּם מְקַצֵּר יוֹתֵר מִמֹּשֶׁה רַבֵּינוּ** – DOES HE THEN ABBREVIATE his prayers MORE THAN DID OUR TEACHER MOSES, **דִּכְתִיב** – FOR IT IS WRITTEN that when Moses prayed for his sister Miriam to be healed, he said simply: **אֵל נָא רְפָא נָא לָהּ״,** – *PLEASE, HASHEM, PLEASE HEAL HER.*[30]

Moses' prayer was so brief that it did not even include Miriam's name, which leads to the following teaching:[31]

אָמַר רַבִּי יַעֲקֹב אָמַר רַב חִסְדָּא – **R' Yaakov said in the name of Rav Chisda:** **כָּל הַמְבַקֵּשׁ רַחֲמִים עַל חֲבֵירוֹ אֵין צָרִיךְ לְהַזְכִּיר שְׁמוֹ** – **One who seeks** Divine **mercy for his friend need not mention his name** while praying for him.[32] **שֶׁנֶּאֱמַר ,,אֵל נָא רְפָא נָא לָהּ״** – **For** when Moses prayed for Miriam **it says** that he said: ***Please, Hashem, please heal her,*** **וְלֹא קָמְדַבֵּר שְׁמָהּ דְּמִרְיָם** – **without mentioning Miriam's name,** and we may likewise follow suit.[33]

Another ruling regarding Prayer:

תָּנוּ רַבָּנָן – **The Rabbis taught in a Baraisa:** **אֵלּוּ בְּרָכוֹת שֶׁאָדָם שׁוֹחֶה בָּהֶן** – THESE ARE THE BLESSINGS of *Shemoneh Esrei* DURING WHICH A PERSON BOWS:[34] **בְּאָבוֹת** – AT the recitation of the blessing of *THE PATRIARCHS*[35] **תְּחִלָּה וְסוֹף** – one bows both at THE BEGINNING AND at THE END of the blessing.[36] **בְּהוֹדָאָה** – AT the recitation of the blessing of *THANKSGIVING*[37] **תְּחִלָּה וְסוֹף** – one bows both at THE BEGINNING AND at THE END of the blessing.[38] **וְאִם בָּא לָשׁוּחַ בְּסוֹף כָּל בְּרָכָה וּבְרָכָה וּבִתְחִלַּת כָּל בְּרָכָה וּבְרָכָה** – AND IF SOMEONE WANTED TO BOW AT THE END OF EVERY BLESSING AND AT THE BEGINNING OF EVERY BLESSING of *Shemoneh Esrei,* **מְלַמְּדִין אוֹתוֹ שֶׁלֹּא יִשְׁחֶה** – WE would TEACH HIM NOT TO BOW except at the four places already indicated.[39]

The Gemara modifies this teaching:

אָמַר רַבִּי שִׁמְעוֹן בֶּן פַּזִּי אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי מִשּׁוּם בַּר קַפָּרָא – **R' Shimon ben Pazzi said in the name of R' Yehoshua ben Levi who said in the name of Bar Kappara:** **הֲדִיוֹט כְּמוֹ שֶׁאָמַרְנוּ** – **An ordinary person** should conduct himself **as we said,** bowing at the four places indicated in the Baraisa.

NOTES

29. He added very little to the standard prayers (see *Meiri*).

30. *Numbers* 12:13.

Moses' behavior indicates that at times it is appropriate to pray at great length, while at other times it is sufficient to pray briefly. After the sin of the Golden Calf Moses prayed at great length, because the sin

Patriarchs because it was through them that He founded the Jewish people. By expressing our relationship with God as our Creator we draw close to Him, and it is only proper that an approach to God be accompanied by bowing (*Nesivos Olam, Nesiv Avodah* ch. 10).

כֹּהֵן גָּדוֹל בְּסוֹף כָּל בְּרָכָה וּבְרָכָה – But a Kohen Gadol bows at the end of every blessing.[1] **וְהַמֶּלֶךְ תְּחִלַּת כָּל בְּרָכָה וּבְרָכָה וְסוֹף כָּל בְּרָכָה וּבְרָכָה – And a king** bows at **the beginning of every blessing and at the end of every blessing.**[2]

The Gemara cites another view:

אָמַר רַבִּי יִצְחָק בַּר נַחְמָנִי – R' Yitzchak bar Nachmani said: לְדִידִי מְפַרְשָׁא לִי מִינַּיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי – It was explained to me in the name of R' Yehoshua ben Levi הֲדִיוֹט כְּמוֹ שֶׁאָמַרְנוּ – that **an ordinary person** should conduct himself **as we said** earlier, bowing at the four prescribed junctures, **כֹּהֵן גָּדוֹל תְּחִלַּת כָּל בְּרָכָה וּבְרָכָה – a Kohen Gadol** should bow at **the beginning of every blessing,**[3] **הַמֶּלֶךְ כֵּיוָן שֶׁכָּרַע שׁוּב אֵינוֹ זוֹקֵף – and the king, once having bowed, does not straighten up** until he concludes his Prayer. **שֶׁנֶּאֱמַר ,,וַיְהִי כְּכַלּוֹת שְׁלֹמֹה לְהִתְפַּלֵּל וגו' קָם מִלִּפְנֵי מִזְבַּח ה' מִכְּרֹעַ עַל־בִּרְכָּיו'' – As it says: *And it was when Solomon had finished praying . . . he arose from before the Altar of Hashem from kneeling on his knees.*[4]**

The Gemara cites a Baraisa that defines the various terms for bowing that are used in Scripture:

תָּנוּ רַבָּנַן – The Rabbis taught in a Baraisa: קִידָּה עַל אַפַּיִם – *KIDAH* means to bow down UPON THE FACE, שֶׁנֶּאֱמַר ,,וַתִּקֹּד בַּת־שֶׁבַע אַפַּיִם אָרְצָה'' – AS IT SAYS: *THEN BATHSHEBA BOWED DOWN [va'tikod] ON HER FACE TO THE GROUND.*[5] כְּרִיעָה עַל בִּרְכַּיִם – *KERIAH* means going down ON THE KNEES, שֶׁנֶּאֱמַר ,,מִכְּרֹעַ עַל־בִּרְכָּיו'' – AS IT SAYS: *He arose from before the Altar of HASHEM FROM KNEELING [mi'keroa] ON HIS KNEES.*[6] הִשְׁתַּחֲוָאָה זוֹ פִּשּׁוּט יָדַיִם וְרַגְלַיִם – *HISHTACHAVAAH* MEANS EXTENDING THE ARMS AND LEGS, prostrating oneself fully on the ground, שֶׁנֶּאֱמַר ,,הָבוֹא נָבוֹא אֲנִי וְאִמְּךָ וְאַחֶיךָ לְהִשְׁתַּחֲוֹת לְךָ אָרְצָה'' – AS IT SAYS: *SHALL I AND YOUR MOTHER AND YOUR BROTHERS COME TO PROSTRATE OURSELVES ON THE GROUND TO YOU?*[7]

One of the requirements of Prayer is that after completing *Shemoneh Esrei* one bow down and say words of supplication. The Gemara refers to this bowing as נְפִילַת אַפַּיִם, *falling on the face.*[8] Of the various forms of bowing just described, either *hishtachavaah* or *kidah* are appropriate for *falling on the face.*[9] The Gemara cites the practice of Abaye and Rava in this connection: **אָמַר רַב חִיָּא בְּרֵיהּ דְּרַב הוּנָא – Rav Chiya the son of Rav Huna said: חֲזִינָא לְהוּ לְאַבַּיֵּי וְרָבָא דְּמִצְּלוּ אַצְלוּיֵי – I saw Abaye and Rava lean on their sides,** rather than fully prostrate themselves.[10]

As we learned earlier [34a], one of the junctures at which one bows during Prayer is the blessing of *thanksgiving.* The Gemara takes note of a contradiction in this regard:

תָּנֵי חָדָא – We learned in one Baraisa as follows: **הַכּוֹרֵעַ בְּהוֹדָאָה הֲרֵי זֶה מְשׁוּבָּח – ONE WHO BOWS AT** the blessing of **THANKSGIVING IS PRAISEWORTHY. וְתַנְיָא אִידָךְ – But we learned in another Baraisa: הֲרֵי זֶה מְגוּנֶּה** – One who bows at the blessing of *thanksgiving* **IS BLAMEWORTHY. – ? –**

The Gemara answers:

לֹא קַשְׁיָא – There is no difficulty. הָא בַּתְּחִלָּה – This first Baraisa, which approves of bowing, refers to bowing **at the beginning** of the blessing; **הָא לְבַסּוֹף** – whereas **this** other Baraisa, which disapproves of bowing, refers to bowing **at the end** of the blessing.

It would seem, then, that one should bow only at the beginning of the blessing of *thanksgiving,* and not at its end. But the Gemara now relates an incident from which a different conclusion will emerge:

רָבָא כָּרַע בְּהוֹדָאָה תְּחִלָּה וְסוֹף – **Rava bowed at** the blessing of ***thanksgiving,*** both at **the beginning and** at **the end** of the blessing. **אָמְרִי לֵיהּ רַבָּנַן** – Whereupon **the Rabbis asked him: אַמַּאי קָא עָבֵיד מַר הָכִי – Why does the master act this way? אָמַר לְהוּ – He answered them: חָזִינָא לְרַב נַחְמָן דְּכָרַע וַחֲזִינָא לֵיהּ לְרַב שֵׁשֶׁת דְּקָא עָבֵד הָכִי – I observed Rav Nachman bowing** both at the beginning and end of this blessing, **and I** also **observed Rav Sheishess acting this way.**

The Gemara objects:

וְהָתַנְיָא הַכּוֹרֵעַ בְּהוֹדָאָה הֲרֵי זֶה מְגוּנֶּה – But we learned in the Baraisa that was cited above: **ONE WHO BOWS AT** the blessing of ***THANKSGIVING* IS BLAMEWORTHY.**[11] Why, then, did Rav Nachman, Rav Sheishess and Rava bow at both the beginning and the end of the blessing?[12]

NOTES

1. The more exalted his state, the more he must humble himself before God (*Rashi*).

2. A king's state is even more exalted than that of a Kohen Gadol (see *Horayos* 13a).

3. As well as at the end of every blessing (*Rambam, Hil. Tefillah* 5:10; *Kesef Mishneh* and *Lechem Mishneh* ad loc.; *Hagahos HaGra* here).

4. *I Kings* 8:54. Only when Solomon finished praying did he rise from (הרשב"א).]

9. [*Rambam* ibid. 5:14.] The practice nowadays, however, is to do neither, but to merely put one's face down and cover it with a sleeve or other garment (*Mishnah Berurah* 131:3).

10. *Rashi* (to *Megillah* 23a ד"ה דמצלי אצלויי; cf. *Tosafos* ad loc. 22b ד"ה ואיבעיה אימא) connects this practice of Abaye and Rava with the Gemara (*Megillah* 22b) which states that a prominent person should not fall on

The Gemara answers:

הַהִיא בְּהוֹדָאָה שֶׁבְּהַלֵּל – **That** Baraisa does not refer to the blessing of *thanksgiving* in *Shemoneh Esrei* at all. Rather, it refers **to thanksgiving in *Hallel;***[13] bowing there is unnecessary and inappropriate. But one should bow both at the beginning and at the end of the blessing of *thanksgiving* in *Shemoneh Esrei.*[14]

The Gemara questions this interpretation:

וְהָתַנְיָא הַכּוֹרֵעַ בְּהוֹדָאָה וּבְהוֹדָאָה שֶׁל הַלֵּל הֲרֵי זֶה מְגוּנֶּה – **But we learned in a Baraisa: ONE WHO BOWS AT *THANKSGIVING* OR AT *THANKSGIVING* IN *HALLEL* IS BLAMEWORTHY.** Since in this Baraisa thanksgiving and *thanksgiving* in Hallel are mentioned separately, the former must refer to the blessing of *thanksgiving* in *Shemoneh Esrei*! – ? –

The Gemara answers:

כִּי תַּנְיָא הַהִיא בְּהוֹדָאָה דְּבִרְכַּת הַמָּזוֹן – **That Baraisa refers to** the blessing of **thanksgiving in *Bircas HaMazon.***[15]

Mishnah The Mishnah continues its discussion of errors that occur during Prayer, and their implications:

הַמִּתְפַּלֵּל וְטָעָה – **One who prayed and erred,** סִימָן רַע לוֹ – **it is a bad sign for him.** וְאִם שְׁלִיחַ צִבּוּר הוּא – **And if he is the prayer leader** סִימָן רַע לְשׁוּלְחָיו – **then it is a bad sign for** the congregation **who sent him** to represent them, מִפְּנֵי שֶׁשְּׁלִיחוּ שֶׁל אָדָם כְּמוֹתוֹ – **since a person's agent is like himself.**[16] אָמְרוּ עָלָיו עַל רַבִּי חֲנִינָא בֶּן דוֹסָא – **They said about R' Chanina ben Dosa** שֶׁהָיָה מִתְפַּלֵּל עַל הַחוֹלִים וְאוֹמֵר זֶה חַי וְזֶה מֵת – **that he would pray for the sick and would** then **say: "This one will live and this one will die."**[17] אָמְרוּ לוֹ מִנַּיִן אַתָּה יוֹדֵעַ – Whereupon **they said to him: "How do you know?"** אָמַר לָהֶם – **He answered them:** אִם שְׁגוּרָה תְּפִלָּתִי בְּפִי – **"If my prayer is fluent in my mouth**[18] יוֹדֵעַ אֲנִי שֶׁהוּא מְקוּבָּל – then **I know that it has been** well **received** and the sick person will recover. וְאִם לָאו – **But if** it is **not** יוֹדֵעַ אֲנִי שֶׁהוּא מְטוּרָף – then **I know that [my prayer] has been rejected."**[19]

Gemara The Gemara asks:

אַהֵיזֶא – **To** an error in **which** of the blessings of Prayer does the Mishnah refer?

The Gemara answers:

אָמַר רַב חִיָּיא אָמַר רַב סַפְרָא מִשּׁוּם חַד דְּבֵי רַבִּי – **R' Chiya said in the name of Rav Safra, who said in the name of one** of the scholars **of Rebbi's academy:** בְּאָבוֹת – The Mishnah refers to an error committed **during** the recitation of the blessing of ***the Patriarchs.***[20]

Others cited R' Chiya's statement in a different context:

אִיבָּא דְּמַתְנִי לָהּ אַבְּרַיְיתָא – **Some taught this in regard to** the following **Baraisa:** הַמִּתְפַּלֵּל צָרִיךְ שֶׁיְּכַוֵּן אֶת לִבּוֹ בְּכוּלָּן – **One who prays ought to concentrate his thoughts**[21] properly **in** reciting **all** of the blessings. וְאִם אֵינוֹ יָכוֹל לְכַוֵּן בְּכוּלָּן – **But if he cannot concentrate in** reciting **all** the blessings, יְכַוֵּן אֶת לִבּוֹ בְּאַחַת – **let him** at least **concentrate in** reciting one of them. אָמַר רַבִּי חִיָּיא אָמַר רַב סַפְרָא מִשּׁוּם חַד דְּבֵי רַבִּי – And it was in this regard that **R' Chiya said in the name of Rav Safra, who said in the name of one** of the scholars **of Rebbi's academy:** בְּאָבוֹת – The Baraisa means that at the very least he must concentrate **in** reciting the blessing of ***the Patriarchs.***[22]

The Mishnah said:

אָמְרוּ עָלָיו עַל רַבִּי חֲנִינָא וכו' – **THEY SAID ABOUT R' CHANINA BEN DOSA etc.** [that he would pray for the sick and would then say: "This one will live and this one will die," depending on the fluency of his prayer].

The Gemara asks:

מְנָא הָנֵי מִילֵּי – **What is the** Scriptural **basis for this** concept?

The Gemara explains:

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי – **R' Yehoshua ben Levi said:** דְּאָמַר קְרָא – **For Scripture says:** בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה' וּרְפָאתִיו – ***He creates*** [*borei*] ***utterance of the lips; peace, peace for the far and near, said Hashem, and I will heal him.***[23]

NOTES

13. I.e. the verse (*Psalms* 118:1): הוֹדוּ לַה' כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ, *Give thanks to Hashem for He is good, His kindness endures forever* (*Rashi*). Alternatively: The words כִּי לְךָ טוֹב לְהוֹדוֹת, *For to You it is well to give thanks,* with which the *Hallel* concludes (*Meiri*).

14. As noted earlier (above, 34a note 38), *Meiri* maintains that bowing during this blessing is appropriate because the word מודים, with which this blessing begins, actually means: *We bow,* whereas in the context of *Hallel,* words such as לְהוֹדוֹת and הוֹדוּ, although sharing the same root as מודים, refer to *thanksgiving,* rather than to bowing.

18. I.e. if the words come effortlessly from my heart and flow fluently from my mouth (*Rashi*).

19. [Literally: torn.] I.e. I know that it [my prayer] has been torn up [by the Heavenly Court] and not been accepted (*Rashi*; see there for another interpretation).

Obviously, only someone of R' Chanina ben Dosa's stature could make such a determination merely on the basis of the fluency of his prayer (see *Tzlach* above, 29b).

20. The first blessing of Prayer: an error in the very first blessing is a sign