

**מתני'** אין עומדין להתפלל אלא מתוך כבוד ראש. חסידים הראשונים היו שוהין שעה אחת ומתפללין, כדי שיכוונו לבם לאביהם שבשמים. אפילו המלך שואל בשלמו לא ישיבנו, ואפילו נחש ברוך על עקבו לא יפסיק.

**גמ'** מנא הני מילי? אמר רבי אלעזר: דאמר קרא: "והיא מרת נפש".

ממאי? דילמא חנה שאני, דהוה מריא לבא טובא!

אלא אמר רבי יוסי ברבי חנינא מהכא: "ואני ברב חסדך אבוא ביתך אשתחוה אל היכל קדשך ביראתך".

ממאי, דילמא דוד שאני, דהוה מצער נפשיה ברחמי טובא! – אלא אמר רבי יהושע בן לוי מהכא: "השתחוה לה' בהדרת קדש", אל תקרי "בהדרת" אלא "בחדרת".

ממאי? דילמא לעולם אימא לך, הדרת ממש, כי הא דרב יהודה הוה מצוין נפשיה והדר מצלי! – אלא אמר רב נחמן בר יצחק מהכא: "עבדו את ה' ביראה וגילו ברעדה".

מאי "וגילו ברעדה"? אמר רב אדא בר מתנא אמר רבה: במקום גילה שם תהא רעדה.

אביי הוה יתיב קמיה דרבא, חזויה דהוה קא ברח טובא, אמר: "וגילו ברעדה" כתיב!

**MISHNA** One may only stand and begin to pray from an approach of gravity and submission.<sup>14</sup>

There is a tradition that the early generations of pious men would wait one hour, in order to reach the solemn frame of mind appropriate for prayer, and then pray, so that they would focus their hearts toward their Father in Heaven. Standing in prayer is standing before God and, as such, even if the king greets him, he should not respond to him; and even if a snake is wrapped on his heel, he should not interrupt his prayer.

**GEMARA** We learned in the mishna that prayer should be undertaken in an atmosphere of gravity.

The Gemara asks: From where are these matters derived? Rabbi Elazar said: They are derived from the verses describing the prayer of Hannah, mother of Samuel, as the verse states: "And she felt bitterness of soul, and she prayed to the Lord and she wept and wept" (1 Samuel 1:10).

The Gemara rejects this proof: From what does that conclusion ensue? Perhaps Hannah is different, as her heart was extremely embittered, her prayer was embittered as well. This does not prove that everyone must pray in that frame of mind.

Rather, Rabbi Yosei, son of Rabbi Hanina, said, it can be proved from here, as David said: "But as for me, by Your abundant loving-kindness I will enter Your house, at Your Holy Temple I will bow in reverence for You" (Psalms 5:8). Entering into prayer like entering the Holy Temple must be performed reverentially.

The Gemara rejects this proof as well: From what does that conclusion ensue? Perhaps David is different, as he would excessively afflict himself in prayer in order to atone for his transgression with Bathsheba. Consequently, his cannot serve as a paradigm for proper conduct in prayer. Rather, Rabbi Yehoshua ben Levi said, it can be derived from here, from this verse that David said, not about his own worship, but about worship of God in general: "Give, unto the Lord, the honor of His name, bow to the Lord in the beauty of holiness [*behadrat kodesh*]" (Psalms 29:2). Do not read: In the beauty of [*behadrat*] holiness. Rather read: In trembling of [*beherdat*] holiness; one must enter into prayer from an atmosphere of gravity engendered by sanctity.

The Gemara rejects this too: From what does that conclusion ensue? Perhaps, actually I would say to you that it should be read as it is written: Specifically, "in the beauty," and it means that one should pray in beautiful clothing, as in the case of Rav Yehuda who would adorn himself and then pray.<sup>15</sup> Rav Yehuda believed that one who comes before the King must wear his most beautiful clothing. The Gemara has yet to find a source for the *halakha* that one must approach prayer from an atmosphere of gravity. Rather, Rav Nahman bar Yitzhak said it can be derived from here, from this verse: "Serve the Lord in fear and rejoice with trembling" (Psalms 2:11).

Having cited this verse from Psalms, the Gemara asks: What is the meaning of rejoice with trembling? Rav Adda bar Mattana said that Rabba said: One may not experience unbridled joy; even where there is rejoicing, there should be trembling.

On that note, the Gemara relates: Abaye was sitting before his teacher Rabba, and Rabba saw that he was excessively joyful. He said to Abaye: It is written: Rejoice with trembling, one's joy should not be unrestrained.

# HALAKHA

One may only stand and begin to pray from an approach of gravity and submission – אין עומדין אלא מתוך כבוד ראש: One may stand to pray only from an atmosphere of awe and submission. He must not pray from a mood of laughter or lightheartedness, idle chatter or anger, but from a feeling of joy (Rambam *Sefer Ahava, Hilkhhot Tefilla* 4:16, 18; *Shulhan Arukh, Oraḥ Hayyim* 93:2).

Who would adorn himself and then pray – הוה מצוין נפשיה והדר מצלי: The Sages and their students only prayed when clothed appropriately. The Rema writes that in periods of calm, one should dress in fine clothing while praying; in wrathful times one should clasp one hand in the other while praying, like a servant standing before his master (Rambam *Sefer Ahava, Hilkhhot Tefilla* 5:5; *Shulhan Arukh, Oraḥ Hayyim* 91:6).

## NOTES

I am donning phylacteries – אָנא תפילין מנחנא: Some explain this response to mean that he is joyful because he is wearing phylacteries, and therefore joy is permitted (*HaKotev*). Others interpret this based on a tradition that due to an illness, Abaye was unable to don phylacteries earlier, and he was overjoyed to finally be privileged to perform this mitzva (*Talmidei Rabbeinu Yona*).

אָמַר לֵיהּ: אָנא תפילין מנחנא.

Abaye said to him: It is permissible for me because I am donning phylacteries<sup>n</sup> now and as long as they are upon me they ensure that the fear of God is upon me.

רבי ירמיה הוה יתיב קמיה דרבי זיירא,  
חזויה דהוה קא ברח טובא, אָמַר לֵיהּ,  
”בְּכָל עֶצֶב יְהִי מוֹתֵר” כְּתִיב!

Similarly, the Gemara relates that Rabbi Yirmeya was sitting before Rabbi Zeira. He saw that Rabbi Yirmeya was excessively joyful. He said to him: It is written: “In all sorrow there is profit” (Proverbs 14:23); sorrow is appropriate, not excessive joy.

אָמַר לֵיהּ: אָנא תפילין מנחנא.

Rabbi Yirmeya said to him: It is permissible for me because I am donning phylacteries.

מר בריה דרבינא עבד הילולא לבריה,  
חזוהו לרבנן דהו קבדחי טובא,

On a similar note, the Gemara relates: Mar, son of Ravina, made a wedding feast for his son and he saw the Sages, who were excessively joyous.

## Perek V

Daf 31 Amud a

## BACKGROUND

כֶּסֶף דְּוִיגִיתָא – A cup of valuable white glass:



Glass vessels from the talmudic period

## NOTES

Woe unto us, for we shall die – וַיֹּאמְרוּ לֵיהּ רַבֵּנָא: Some explain the relevance of this to a wedding as follows: As a person is destined to die and does not exist eternally as an individual, he must bring offspring into the world and perpetuate the existence of humankind (*Yohasin*).

One is forbidden to fill his mouth with mirth in this world – אָסוּר לְאִדָּם שְׂמִילָא שְׁחוֹק פְּוִי בְּעוֹלָם הַזֶּה: Some explain that this prohibition is not due to mourning over the destruction of the Temple; rather, it is prohibited because excessive frivolity leads one to become insensitive to transgression and distracts him from pursuing the fulfillment of the will of God (*Talmidei Rabbeinu Yona*, *Shitta Mekubbetzet*).

## HALAKHA

One is forbidden to fill his mouth with mirth in this world – אָסוּר לְאִדָּם שְׂמִילָא שְׁחוֹק פְּוִי בְּעוֹלָם הַזֶּה: One may not fill his mouth with laughter in this world. Some say that it is because it will lead him to fail to fulfill the mitzvot. Others say that frivolity leads to sin (see *Magen Avraham* and *Taz*; *Shulḥan Arukh*, *Orah Hayyim* 560:5).

One may neither stand and begin to pray from judgment nor from a matter of *halakha* – וְלֹא – אֵין עוֹמְדִין לְהַתְפַּלֵּל לֹא מִתּוֹךְ דִּין, וְלֹא מִתּוֹךְ דְּבַר הַלָּכָה: One may not stand to pray immediately following a trial or an involved halakhic discourse (*Rambam Sefer Ahava*, *Hilkhot Tefilla* 4:18; *Shulḥan Arukh*, *Orah Hayyim* 93:3).

אֵימִיתִי כֶּסֶף דְּמוֹקְרָא, בַּת אַרְבַּע מֵאָה זוּז,  
וּתְבַר קַמִּיהוּ, וְאֶעֱצִיבוּ.

He brought a valuable cup worth four hundred zuz and broke it before them and they became sad.

רַב אָשִׁי עֲבַד הִילּוּלָא לְבִרְיָה, חֲזוּהוּ  
לְרַבָּנָן דְּהוּ קָא בְּדַחֵי טוּבָא, אֵימִיתִי כֶּסֶף  
דְּוִיגִיתָא חִיּוּרְתָא וּתְבַר קַמִּיהוּ, וְאֶעֱצִיבוּ.

The Gemara also relates: Rav Ashi made a wedding feast for his son and he saw the Sages, who were excessively joyous. He brought a cup of extremely valuable white glass<sup>8</sup> and broke it before them, and they became sad.

אָמְרוּ לֵיהּ רַבָּנָן לְרַב הַמְּנוּנָא וּזְטִי בְּהִלּוּלָא  
דְּמַר בְּרִיה דְּרַבִּינָא: לִישְׁרִי לָן מַר! – אָמַר  
לָהּ: וַיֹּאמְרוּ לֵיהּ רַבָּנָן, וַיֹּאמְרוּ לֵיהּ: אֵין עוֹמְדִין  
לְהַתְפַּלֵּל לֹא מִתּוֹךְ דִּין, וְלֹא מִתּוֹךְ דְּבַר הַלָּכָה: אָמַר לָהּ: הֵי  
תוֹרָה וְהֵי מִצְוָה דְּמַגְנוּ עֲלָן?

Similarly, the Gemara relates: The Sages said to Rav Hamnuna Zuti at the wedding feast of Mar, son of Ravina: Let the Master sing for us. Since he believed that the merriment had become excessive, he said to them, singing: Woe unto us, for we shall die, woe unto us, for we shall die.<sup>n</sup> They said to him: What shall we respond after you? What is the chorus of the song? He said to them, you should respond: Where is Torah and where is mitzva that protect us?

אָמַר רַבִּי יוֹחָנָן מִשּׁוֹם רַבִּי שְׁמַעוֹן בֶּן יוֹחָאי:  
אָסוּר לְאִדָּם שְׂמִילָא שְׁחוֹק פְּוִי בְּעוֹלָם  
הַזֶּה, שְׁנָאֵמַר: ”אִזּוּ יִמְלֹא שְׁחוֹק פִּינוּ  
וְלִשְׁוֹנֵנוּ רִנָּה”, אֵימַתִּי – בּוֹמֵן שְׂיִאמְרוּ  
בְּגוֹיִם הַגָּדִיל ה' לַעֲשׂוֹת עִם אֱלֹהִים. אָמַר  
עֲלִיו עַל רֵישׁ לָקִישׁ, שְׁמִימִיו לֹא מִלֵּא  
שְׁחוֹק פְּוִי בְּעוֹלָם הַזֶּה מִכִּי שְׁמַעְתָּ מִרְבִּי  
יוֹחָנָן רַבִּיהִי.

In a similar vein, Rabbi Yohanan said in the name of Rabbi Shimon ben Yoḥai: One is forbidden to fill his mouth with mirth in this world,<sup>nh</sup> as long as we are in exile (*ge'onim*), as it is stated: “When the Lord returns the captivity of Zion we will be as dreamers” (Psalms 126:1). Only “then will our mouths fill with laughter and our lips with song” (Psalms 126:2). When will that joyous era arrive? When “they will say among nations, the Lord has done great things with these” (Psalms 126:2). They said about Reish Lakish that throughout his life he did not fill his mouth with laughter in this world once he heard this statement from his teacher, Rabbi Yohanan.

תַּנּוּ רַבָּנָן: אֵין עוֹמְדִין לְהַתְפַּלֵּל לֹא מִתּוֹךְ  
דִּין, וְלֹא מִתּוֹךְ דְּבַר הַלָּכָה, אֱלָא מִתּוֹךְ  
הַלָּכָה פְּסוּקָה.

We learned in the mishna that it is appropriate to stand and begin to pray from an atmosphere of gravity. Regarding this, the Sages taught: One may neither stand and begin to pray, directly from involvement in judgment nor directly from deliberation over the ruling in a matter of *halakha*,<sup>h</sup> as his preoccupation with the judgment or the halakhic ruling will distract him from prayer. Rather it is appropriate to pray directly from involvement in the study of a universally accepted conclusive *halakha* that leaves no room for further deliberation and will not distract him during prayer.

וְהִיכִי דְּמִי הַלָּכָה פְּסוּקָה?

And the Gemara asks: What is an example of a conclusive *halakha*?

Even if they see a drop of blood corresponding to the size of a mustard seed, she sits seven clean days for it – שְׁאִפְּלוּ רֹאוֹת טִיפַת דָּם כְּחֶרְדֵּל יוֹשֶׁבֶת עָלֶיהָ שִׁבְעָה נְקִיִּים – If a woman discovers that a drop of blood emerged from her womb, even if she did not feel it emerge, based on this rabbinic decree, she must wait seven clean days before purifying herself (Rambam *Sefer Kedusha*, *Hilkhot Issurei Bia* 11:4; *Shulḥan Arukh*, *Yoreh De'a* 183).

A person may employ artifice in dealing with his grain and bring it into the courtyard in its chaff – מַעֲרִים אָדָם – יַעַל תְּבוּאָתוֹ וּמִכְנִסָּהּ בְּמוֹץ שָׂלָה: One is permitted to bring grain into his courtyard while it is still mixed with chaff, in order to feed it to his animal. He is then exempt from tithing it, even if he subsequently winnows it a little bit at a time for personal use (Rambam *Sefer Zera'im*, *Hilkhot Ma'aser* 3:6; *Shulḥan Arukh*, *Yoreh De'a* 331:84).

One who lets blood from a consecrated animal – הַמְקִיז – דָּם בְּבִהְמַת קֹדְשִׁים: It is forbidden to benefit from blood let from an animal that has been consecrated. One who does so is guilty of misuse of property consecrated to the Temple (Rambam *Sefer Avoda*, *Hilkhot Me'ilā* 2:1).

One may neither stand to pray from an atmosphere of sorrow, etc. – אֵין עוֹמְדִין לְהַתְפַּלֵּל לֹא מִתוֹךְ עֲצָבוֹת וְכו' – One may only stand to pray from an atmosphere of reverence and subservience; not one of laughter, frivolity, idle conversation, or anger. He must also approach his prayer with joy (Rambam *Sefer Ahava*, *Hilkhot Tefilla* 4:16; *Shulḥan Arukh*, *Orah Hayyim* 93:2). This is in accordance with Rav Ashi and the *baraita* (see the *Bah*; Rambam *Sefer Ahava*, *Hilkhot Tefilla* 4:18; *Shulḥan Arukh*, *Orah Hayyim* 93:2–3).

#### NOTES

A person may employ artifice to circumvent obligations – מַעֲרִים אָדָם: Several examples exist in *halakha* where one is permitted to employ artifice in this manner. The common denominator in all of these cases is that the artifice is not an attempt to circumvent the essence of the halakhic ruling by Torah law, but rather to prevent a derivative prohibition. In this case, essentially, animal food is exempt from tithing. However, once it has been threshed, technically, *halakha* requires it to be tithed. Therefore, the artifice here is a permitted action undertaken to resolve a technical difficulty that arose.

אָמַר אֲבִי: כִּי הָא דְרַבִּי זִירָא, דְּאָמַר רַבִּי זִירָא: בְּנוֹת יִשְׂרָאֵל הִחְמִירוּ עַל עֲצָמָן, שְׁאִפְּלוּ רֹאוֹת טִיפַת דָּם כְּחֶרְדֵּל – יוֹשֶׁבֶת עָלֶיהָ שִׁבְעָה נְקִיִּים.

The Gemara offers several examples: Abaye said: One like this *halakha* of Rabbi Zeira, as Rabbi Zeira said: The daughters of Israel were stringent with themselves; to the extent that even if they see a drop of blood corresponding to the size of a mustard seed she sits seven clean days for it.<sup>14</sup> By Torah law, a woman who witnesses the emission of blood during the eleven days following her fixed menstrual period is not considered a menstruating woman;<sup>15</sup> rather she immerses herself and is purified the next day. However, the women of Israel accepted the stringency upon themselves that if they see any blood whatsoever, they act as if it were the blood of a *zava*,<sup>16</sup> which obligates her to count seven more clean days before becoming ritually pure (see Leviticus 15:25).

Citing an additional example of a conclusive *halakha*, Rava said: One like this *halakha* of Rav Hoshaya, as Rav Hoshaya said: A person may employ artifice to circumvent obligations<sup>17</sup> incumbent upon him in dealing with his grain and bring it into the courtyard in its chaff<sup>18</sup> so that his animal will eat from it, and the grain is exempt from tithes. *Halakha* dictates that one is obligated to tithe grain that has been threshed and piled, regardless of the ultimate purpose for which the grain was intended. By Torah law, one is exempt from tithing grain that was not threshed and is therefore still in its chaff. By rabbinic law, one is prohibited from eating this grain in the framework of a meal. Feeding animals is permitted without first tithing that grain.

And if you wish, say instead yet another example of a conclusive *halakha*, which is the recommended prelude to prayer. One like this *halakha* of Rav Huna, as Rav Huna said that Rabbi Zeira said: One who lets blood from a consecrated animal<sup>19</sup> that was consecrated as a sacrifice; deriving benefit from that blood is prohibited. Although blood of an offering that was sprinkled on the altar is not considered Temple property, nevertheless, deriving benefit from the blood of a living, consecrated animal is considered prohibited use of Temple property. In so doing, one misuses property consecrated to the Temple, and as in any other case of misusing Temple property, if he did so unwittingly, he is liable to bring a guilt-offering.

It is related that the Sages acted in accordance with the opinion of our *mishna* and rose to pray from an atmosphere of gravity; Rav Ashi acted in accordance with the opinion of the *baraita* and preceded his prayer with a conclusive *halakha*.

On the topic of proper preparation for prayer, the Sages taught: One may neither stand to pray from an atmosphere of sorrow<sup>20</sup> nor from an atmosphere of laziness, nor from an atmosphere of laughter, nor from an atmosphere of conversation, nor from an atmosphere of frivolity, nor from an atmosphere of purposeless matters. Rather, one should approach prayer from an atmosphere imbued with the joy of a *mitzva*.

רַבָּא אָמַר: כִּי הָא דְרַב הוֹשַׁיָּא, דְּאָמַר רַב הוֹשַׁיָּא: מַעֲרִים אָדָם – יַעַל תְּבוּאָתוֹ וּמִכְנִסָּהּ בְּמוֹץ שָׂלָה, בְּדִי שְׂתִיחָא בְּהִמְתָּו אוֹכְלַת וּפְטוּרָה מִן הַמַּעֲשֵׂר.

וְאִיבְעִית אֵימָא: כִּי הָא דְרַב הוֹנָא, דְּאָמַר רַב הוֹנָא אָמַר רַבִּי זְעִירָא: הַמְקִיז דָּם בְּבִהְמַת קֹדְשִׁים – אָסוּר בְּהִנְאָה, וּמוֹעֲלִין בּוֹ.

רַבִּנָּן עָבְדִי כְּמַתְנִיתִין, רַב אֲשִׁי עָבִיד כְּבִרְיִיתָא.

תִּנּוּ רַבָּנָן: אֵין עוֹמְדִין לְהַתְפַּלֵּל לֹא מִתוֹךְ עֲצָבוֹת, וְלֹא מִתוֹךְ עֲצָלוֹת, וְלֹא מִתוֹךְ שְׂחוק, וְלֹא מִתוֹךְ שִׂיחָה, וְלֹא מִתוֹךְ קְלוּת רֹאשׁ, וְלֹא מִתוֹךְ דְּבָרִים בְּטִלִּים – אֱלָא מִתוֹךְ שִׂמְחָה שֶׁל מִצְוָה.

#### BACKGROUND

A menstruating woman – נִדָּה: By Torah law, a woman is ritually impure for seven days after the onset of her menstrual bleeding. On the eve of the eighth day, she immerses herself in a spring or ritual bath to purify herself. According to Torah law, a menstruating woman may purify herself on the eighth day, even if she had been bleeding for the entire seven-day period. The Talmud, however, states that women themselves adopted a stringency, and consequently, any woman who experiences uterine bleeding is required to wait seven days without any bleeding before

immersion in the ritual bath. From the beginning of her period, until she immerses herself, she renders both people and objects with which she comes into contact, or people who carry her even without making contact, ritually impure. Similarly, a man who has sexual intercourse with a menstruating woman becomes ritually impure for seven days.

Zava – זָבָה: A woman who experiences a flow of menstrual-type blood on three consecutive days during a time of the month when she is not due to experience menstrual bleeding.

The first secretion makes her ritually impure, but until the third secretion her status is that of a woman who keeps watch a day for a day, and she is not subject to all the halakhic rulings of a *zava*. After experiencing bleeding on the third day, the woman is considered a *zava* and is obligated to bring a sacrifice as part of her purification process. A *zava* imparts ritual impurity in the same way as a *zav*. In addition, a man who engages in sexual relations with her becomes a primary source of ritual impurity and imparts ritual impurity to others.



From involvement in a matter of *halakha* – מתוך דבר הלכה: The parallel passage in the Jerusalem Talmud adds that one who engages in tending to communal needs before prayer has the same legal status as one who is involved in a matter of *halakha*.

So that, consequently, he will remember him – שמתוך כך זוכרהו: Some explain this as: So that he will remember it. When remembering parting from his colleague, he will always be reminded of this *halakha* (Alfasi Zuta).

An indication of this matter – סימן לדבר: The Gemara does not say: A proof for this, but rather: An indication, because in the verse it is not phrased as a command or instruction, but merely as a statement; if one focuses his heart, his prayer is accepted (Shitta Mekubbetzet).

Bows and prostrations – כריעות והשתחויות: The commentaries dispute whether these bows and prostrations were part of his *Amida* prayer, or whether they were an addition to that prayer. Some explain that he bowed after completing the standard prayer (Rashba, *Me'iri*, HaRav Rabbeinu Yosef), so that this would not contradict the *halakhot* requiring one to stand while praying. Others explained that, in fact, all this took place during the *Amida* prayer itself, as per the simple understanding of the Gemara (*Tosafot, Tosefot Rabbeinu Yehuda Ha'Hasid*).

A house with windows – בית שיש בו חלונות: Some explain that this is so one will be able to see the expanses and the sky (Rashi), and others say that the windows were necessary to further illuminate the synagogue as light has a salutary effect and facilitates one's focus on his prayer (*Talmidei Rabbeinu Yona*).

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When he would pray with the congregation he would shorten his prayer and go up – כשהיה מתפלל עם הקהל היה מקצר ועולה: It is inappropriate for a communal prayer leader to prolong his prayer and thereby burden the congregation. He should conduct himself in accordance with the conduct of Rabbi Akiva (Rambam *Sefer Ahava, Hilkhhot Tefilla* 6:2; *Shulhan Arukh, Orah Hayyim* 53:11).

One should always pray in a house with windows – לעולם יתפלל אדם בבית שיש בו חלונות: It is appropriate for a synagogue to have windows facing Jerusalem, so that congregants will face them while praying. It is preferable for a synagogue to have twelve windows (*Zohar, Vayak-hel*; Rambam *Sefer Ahava, Hilkhhot Tefilla* 5:6; *Shulhan Arukh, Orah Hayyim* 90:4).

וכן לא יפטר אדם מחברו לא מתוך שיחה, ולא מתוך שחוק, ולא מתוך קלות ראש, ולא מתוך דברים בטלים – אלא מתוך דבר הלכה, שכן מצינו בנביאים הראשונים שסיימו דבריהם בדברי שבח ותחנונים.

וכן תנא מרי בר בריה דרב הונא בריה דרבי ירמיה בר אבא: אל יפטר אדם מחברו אלא מתוך דבר הלכה, שמתוך כך זוכרהו.

כי הא דרב כהנא אלויה לרב שימי בר אשי מפוס נהרא עד בי צמיתא דבבל; כי מטא להתם, אמר ליה: מר, ודאי דאמרי אינשי: הני צמיתא דבבל אינתנהו מאדם הראשון ועד השתא?

אמר ליה: אדכרתן מילתא דרבי יוסי ברבי חנינא, דאמר רבי יוסי ברבי חנינא: מאי דכתיב "בארץ אשר לא עבר בה אדם ולא יושב אדם שם", וכי מאחר דלא עבר היאך יושב? אלא לומר לך: כל ארץ שגור עליה אדם הראשון לשוב – נתישבה, וכל ארץ שלא גור עליה אדם הראשון לשוב – לא נתישבה.

רב מרדכי אלויה לרב שימי בר אשי מהגזונוא ועד בי כפי, ואמרי לה: עד בי דורא.

תנו רבנן: המתפלל צריך שיכוין את לבו לשמים. אבא שאול אומר, סימן לדבר: "תכין לבם תקשיב אזנך".

תנא, אמר רבי יהודה: כך היה מנהגו של רבי עקיבא. כשהיה מתפלל עם הציבור – היה מקצר ועולה, מפני טורח צבור, וכשהיה מתפלל בינו לבין עצמו – אדם מנחו בזוית זו ומצאו בזוית אחרת, וכל כך למה – מפני כריעות והשתחויות.

אמר רבי חייא בר אבא: לעולם יתפלל אדם בבית שיש בו חלונות, שנאמר: "וכיון פתיתן ליה" וגו'.

Similarly, a person should neither take leave of another from an atmosphere of conversation, nor from an atmosphere of laughter, nor from an atmosphere of frivolity, nor from an atmosphere of purposeless matters. Rather, one should take leave of another from involvement in a matter of *halakha*.<sup>N</sup> As we found in the books of the Bible dealing with the early prophets, that they would conclude their talks with words of praise and consolation.

And so Mari, the grandson of Rav Huna, son of Rabbi Yirmeya bar Abba, taught in a *baraita*: One should only take leave of another from involvement in a matter of *halakha*, so that, consequently, he will remember him;<sup>N</sup> whenever he recalls the one from whom he took leave, he will think well of him because of the new *halakha* that he taught him (*Eliyahu Zuta*).

As in the incident related by the Gemara that Rav Kahana accompanied Rav Shimi bar Ashi from the town of Pum Nahara to the palm grove in Babylonia. When he arrived there, Rav Kahana said to Rav Shimi bar Ashi: Master, what is meant by that which people say: These palm trees of Babylonia have been in this place from the time of Adam the first man until now?

Rav Shimi bar Ashi said to him: You reminded me of something that Rabbi Yosei, son of Rabbi Hanina, said, as Rabbi Yosei, son of Rabbi Hanina, said: What is the meaning of that which is written: "In a land through which no man has passed and where no person [adam] has settled" (Jeremiah 2:6)? This verse is difficult; since it is a land through which no person has passed, how could anyone have settled there permanently? The statement that "no person has settled there" is redundant. Rather, this verse comes to teach that every land through which Adam the first man passed and decreed that it would be settled was settled, and every land through which Adam passed and decreed that it would not be settled was not settled. Based on this, what people is say is true, and the palm trees of Babylonia are from the time of Adam, meaning that from the time of Adam this land was decreed to be suitable for growing palm trees (*Me'iri*). The Gemara cited an example of how one who parts from another with Torah learns something new.

Having mentioned the mitzva for a student to accompany his Rabbi, the Gemara relates that Rav Mordekhai accompanied his mentor, Rav Shimi bar Ashi, a great distance, from the city of Hagronya to Bei Keifei; and some say that he accompanied from Hagronya to Bei Dura.

Returning to the topic of preparation for prayer, the Sages taught in the *Tosefta*: One who prays must focus his heart toward Heaven. Abba Shaul says: An indication of the importance of this matter<sup>N</sup> is stated in the verse: "The desire of the humble You have heard, Lord; direct their hearts, Your ear will listen" (Psalms 10:17). In other words, if one focuses his heart in prayer as a result of God directing his heart, his prayer will be accepted as God's ear will listen.

With regard to one's intent during prayer, it was taught in a *baraita* that Rabbi Yehuda said: This was the custom of Rabbi Akiva, when he would pray with the congregation he would shorten his prayer and go up,<sup>H</sup> due to his desire to avoid being an encumbrance on the congregation by making them wait for him to finish his prayer. But when he prayed by himself he would extend his prayers to an extent that a person would leave Rabbi Akiva alone in one corner of the study hall and later find him still praying in another corner. And why would Rabbi Akiva move about so much? Because of his bows and prostrations.<sup>N</sup> Rabbi Akiva's enthusiasm in prayer was so great, that as a result of his bows and prostrations, he would unwittingly move from one corner to the other (Rav Hai Gaon).

Many *halakhot* are derived from evoking the prayers of biblical characters. Rabbi Hiyya bar Abba said: One should always pray in a house with windows,<sup>NH</sup> as it is stated regarding Daniel: "And when Daniel knew that the writing was signed, he went to his house. In his attic there were open windows facing Jerusalem, and three times a day he knelt upon his knees and prayed and gave thanks before his God, just as he had done before" (Daniel 6:11).

**משבא לגולה** – This began when he came to exile – **החלה**: Some interpret the word *huhala* not as began but rather as fell ill. In other words, lest you say that before he was exiled, Daniel prayed more and only in exile did he fall ill and was forced to curtail his prayer (Maharshah).

## BACKGROUND

**Confession – דודי**: This is an essential part of the process of repentance. The Torah obligates a person who has sinned to confess his sin (see Numbers 5:6–7). This confession, in which the sinner acknowledges and expresses regret for his sin, is made by him alone in private. In certain circumstances, however, where the sin involved has become public knowledge, a public confession is required. In many communities, the confessional prayer is recited every weekday. The Yom Kippur service includes many prayers and petitions for atonement, and the extended confessional prayer: For the sin... is recited several times during the course of the day. The confessional prayer was also recited by a person bringing a sin-offering, a guilt-offering, or a free-will burnt-offering as he placed his hands on the head of the sacrifice.

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**Request during prayer – בקשה בתפלה**: One may add personal requests related to the topic of the blessing in the thirteen middle blessings of request and may add any request in the final blessing of the thirteen: Who listens to prayer. At the end of the *Amida* prayer, one may introduce any prayer he chooses, both before and after he recites the verse: May... find favor (Rambam *Sefer Ahava*, *Hilkhot Tefilla* 6:2; *Shulhan Arukh*, *Orah Hayyim* 119:1).

From here the *halakha* that one who prays must enunciate the words with his lips is derived – **מבאן**: **למתפלל שיחתוך בשפתיו**: One may not merely contemplate his prayer; he must mouth the words. However, one may not pray out loud unless he is alone and is unable otherwise to concentrate on his prayer. When praying with a congregation, one may not pray audibly in order to avoid distracting those praying beside him (Rambam *Sefer Ahava*, *Hilkhot Tefilla* 5:9; *Shulhan Arukh*, *Orah Hayyim* 101:2).

From here the *halakha* that a drunk person is forbidden to pray – **מבאן ששבור אסור להתפלל**: One who drank a quarter of a *log* of wine may not pray until he becomes sober. One who drank more than a quarter of a *log* and already prayed, if he is sufficiently sober to be capable of speaking before a king, his prayer is valid. If not, his prayer is an abomination and he must repeat it when sober. There are distinctions between various levels of intoxication explicated elsewhere in the Talmud (Rambam *Sefer Ahava*, *Hilkhot Tefilla* 4:17; *Shulhan Arukh*, *Orah Hayyim* 99:1).

יכול לתפלל אדם כל היום כולו – כבר מפורש על ידי דניאל: "וזמנן תלתא" וגו'.

In the *Tosefta*, additional *halakhot* were derived from Daniel's prayer. I might have thought that one could pray as many times as he wishes throughout the entire day; it has already been articulated by Daniel, with regard to whom it is stated: "And three times a day he knelt upon his knees and prayed." This teaches that there are fixed prayers.

יכול משבא לגולה הוחלה? – כבר נאמר: "די הוא עבד מן קדמת דנא".

I might have thought that this practice of fixed prayer began only when he came to the Babylonian exile;<sup>n</sup> it was stated: "Just as he had done before."

יכול לתפלל אדם לכל רוח שיצא? – תלמוד לומר "לקבל" נגד ירושלים.

Further, I might have thought that one may pray facing any direction he wishes; the verse states: The appropriate direction for prayer is "facing Jerusalem."

יכול יהא בוללן בבית אחת – כבר מפורש על ידי דוד, דכתיב: "ערב ובקר וצחרים" וגו'.

Daniel does not describe how these three prayers are distributed during the day. I might have thought that one may include all three prayers at one time; it has already been articulated by David that one may not do so, as it is written: "Evening and morning and noon, I pray and cry aloud and He hears my voice" (Psalms 55:18).

יכול ושמיע קולו בתפלתו? – כבר מפורש על ידי חנה, שנאמר: "וקולה לא ישמע".

Furthermore, I might have thought that one may make his voice heard in his *Amida* prayer; it has already been articulated by Hannah in her prayer, as it is stated: "And Hannah spoke in her heart, only her lips moved and her voice could not be heard" (1 Samuel 1:13).

יכול וישאל אדם צרכיו ואחר כך לתפלל? – כבר מפורש על ידי שלמה, שנאמר: "לשמע אל הרנה ואל התפלה", "רנה" – זו תפלה, "תפלה" – זו בקשה. אין אומר דבר בקשה אחר אמת ויציב, אבל אחר התפלה – אפילו בסדר דודי של יום הכפורים אומר.

*Halakhot* regarding the order of the prayers were also learned from the prayers of biblical characters. I might have thought that one should request his own needs first, and afterwards recite prayers of thanksgiving and praise; it has already been articulated by Solomon that this is not so, as in Solomon's prayer at the dedication of the Holy Temple it is stated: "To hear the song and the prayer that Your servant prays before You today" (1 Kings 8:28). In this verse, song is prayer in the sense of thanks and praise, and prayer is one's request of his personal needs. Therefore, one who is praying does not speak matters of request after he began to recite *emet veyatziv* prior to the *Amida* prayer, which is the essence of prayer. Rather, he begins with praise in the first three blessings of the *Amida* prayer, and only thereafter does he include requests for his needs. But after the *Amida* prayer there is no limit. If he desires to recite even the equivalent of the order of the confession<sup>n</sup> of Yom Kippur, he may recite it.

איתמר נמי, אמר רב חייא בר אשי אמר רב: אף על פי שאמר שואל אדם צרכיו ב"שמע תפלה", אם בא לומר אחר תפלתו אפילו בסדר של יום הכפורים – אומר.

This was also stated by an *amora*; Rav Hiyya bar Ashi said that Rav said: Although the Sages said that one requests his personal needs in the blessing: Who listens to prayer, that is with regard to one who wishes to do so as part of the *Amida* prayer. If he comes to add and recite additional requests after completing his *Amida* prayer, even if his personal requests are the equivalent of the order of the confession of Yom Kippur, he may recite them.<sup>n</sup>

אמר רב המנונא: כמה הלכתא גברותא איבא למשמע מהני קראי דחנה: "וחנה היא מדברת על לבה" – מבאן למתפלל צריך שיכוין לבו. רק שפתייה נעות – מבאן למתפלל שיחתוך בשפתיו. "וקולה לא ישמע" – מבאן, שאסור להגביה קולו בתפלתו. "ויחשבה עלי לשכחה" – מבאן, ששבור אסור להתפלל.

Rav Hamnuna said: How many significant *halakhot* can be derived from these verses of the prayer of Hannah? As it says: "And Hannah spoke in her heart, only her lips moved and her voice could not be heard, so Eli thought her to be drunk" (1 Samuel 1:13). The Gemara elaborates: From that which is stated here: "And Hannah spoke in her heart," the *halakha* that one who prays must focus his heart on his prayer is derived. And from that which is stated here: "Only her lips moved," the *halakha* that one who prays must enunciate the words with his lips, not only contemplate them in his heart, is derived.<sup>n</sup> From that which is written here: "And her voice could not be heard," the *halakha* that one is forbidden to raise his voice in his *Amida* prayer as it must be recited silently. From the continuation of the verse here: "So Eli thought her to be drunk," the *halakha* that a drunk person is forbidden to pray.<sup>n</sup> That is why he rebuked her.

"ויאמר אליה עלי עד מתי תשתכרין" וגו' – אמר רבי אלעזר: מבאן, לרואה בחברו

On the subject of Eli's rebuke of Hannah, as it is stated: "And Eli said to her: How long will you remain drunk? Remove your wine from yourself" (1 Samuel 1:14); Rabbi Elazar said: From here the *halakha* that one who sees in another



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From here the *halakha* that one who sees in another an unseemly matter, he must reprimand him, is derived – **מִכָּאן, לְרֹאאֵה בַּחֲבֵרוֹ דְּבַר שְׂאִינוּ הֵגוֹן צָרִיךְ לְהוֹכִיחוֹ** – One who sees that another has sinned or is heading in that direction, it is a mitzva to direct him back to the straight and narrow and inform him that he is hurting himself with his wicked actions, even if he did not explicitly violate a Torah prohibition (Rambam *Sefer HaMadda, Hilkhot De'ot* 6:7).

#### PERSONALITIES

Rabbi Elazar – **רַבִּי אֱלָעָזָר**: In the Gemara, citations of Rabbi Elazar, with no patronymic, refer to Rabbi Elazar ben Pedat, a second-generation, Eretz Yisrael *amora*. He was born in Babylonia, where he was a student of both Rav and Shmuel. In his youth, he immigrated to Eretz Yisrael, where he married. In Eretz Yisrael, he became the primary student of Rabbi Yohanan. The connection between them was so close that at times, the Gemara raises a contradiction between the statement of one and the statement of the other, under the assumption that it was unlikely that they would hold different opinions in matters of *halakha*.

#### NOTES

From here the *halakha* that when a drunk person prays it is as if he engaged in idol worship is derived – **מִכָּאן, לְשׁוֹכֵר שְׂמֵתִפְלֵל כְּאִילוֹ עוֹבֵד עֲבוּדָה זָרָה**: Drunkenness causes confusion. One who stands in prayer drunk is liable to conjure false images in his conception of the Divine. That is the essence of idolatry (Rashba).

דְּבַר שְׂאִינוּ הֵגוֹן צָרִיךְ לְהוֹכִיחוֹ. "וְתַעֲנֵן חַנָּה וְתֹאמַר לֹא אֲדוֹנִי" אָמַר עוֹלָא וְאִתְיַמָּא רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא, אָמְרָה לִיה: לֹא אֲדוֹן אַתָּה בְּדָבָר זֶה, וְלֹא רוּחַ הַקֹּדֶשׁ שׁוֹרֵה עָלֶיךָ, שְׂאֵתָה חוֹשְׁדִּנִי בְּדָבָר זֶה.

אִיכָא דְאָמְרִי, הֲכִי אָמְרָה לִיה: לֹא אֲדוֹן אַתָּה, לֹא אִיכָא שְׂכִינָה וְרוּחַ הַקֹּדֶשׁ גִּבָּר, שְׁדַּנְתִּנִּי לְכַף חֹזֶה וְלֹא דִנְתִּנִּי לְכַף זְכוּת, מִי לֹא יָדַעַת דְּאִשָּׁה קִשְׁת רוּחַ אֲנוּכִי?

"וַיֹּזֶן וְשָׁכַר לֹא שְׁתִּיתִי" – אָמַר רַבִּי אֱלָעָזָר: מִכָּאן, לְנֹחַשׁ בְּדָבָר שְׂאִין בּו שְׁצָרִיךְ לְהוֹדִיעוֹ.

"אַל תִּתֵּן אֶת אֲמִתְךָ לִפְנֵי בֵּת בְּלִיעַל" – אָמַר רַבִּי אֱלָעָזָר: מִכָּאן, לְשׁוֹכֵר שְׂמֵתִפְלֵל כְּאִילוֹ עוֹבֵד עֲבוּדָה זָרָה, בְּתֵיב הָכָא "לִפְנֵי בֵּת בְּלִיעַל", וּכְתִיב הָתָם "יֵצְאוּ אֲנָשִׁים בְּנֵי בְלִיעַל מִקִּרְבְּךָ", מִה לְהֵלֵן עֲבוּדָה זָרָה, אִף כָּאן – עֲבוּדָה זָרָה.

"וַיַּעַן עֲלִי וַיֹּאמֶר לְכִי לְשָׁלוֹם" – אָמַר רַבִּי אֱלָעָזָר: מִכָּאן, לְחוֹשֵׁד אֶת חֲבֵרוֹ בְּדָבָר שְׂאִין בּו שְׁצָרִיךְ לְפָיִסוֹ; וְלֹא עוֹד, אֲלֵא שְׁצָרִיךְ לְבָרְכוֹ, שְׁנֵאמַר: "וַיֹּאמֶר יִשְׂרָאֵל יִתֵּן אֶת שְׁלָתְךָ."

"וַתִּדַּר נָדָר וַתֹּאמֶר ה' צְבָאוֹת", אָמַר רַבִּי אֱלָעָזָר: מִיּוֹם שֶׁבָּרָא הַקֹּדֶשׁ בְּרוּךְ הוּא אֶת עוֹלָמּוֹ, לֹא הָיָה אָדָם שֶׁקִּרְאוּ לְהַקְדִּישׁ בְּרוּךְ הוּא "צְבָאוֹת", עַד שֶׁבָּרָאתָ חַנָּה וְקִרְבָּתָהּ "צְבָאוֹת";

אָמְרָה חַנָּה לִפְנֵי הַקֹּדֶשׁ בְּרוּךְ הוּא: רְבוּנוּ שֶׁל עוֹלָם, מִכָּל צְבָאֵי צְבָאוֹת שֶׁבָּרָאתָ בְּעוֹלָמְךָ קִשָּׁה בְּעֵינֶיךָ שֶׁתֵּתֵן לִי בֶן אֶחָד?

an unseemly matter, he must reprimand him, is derived.<sup>4</sup> "And Hannah answered and she said no, my master, I am a woman of sorrowful spirit, and I have drunk neither wine nor liquor, but I pour out my soul before the Lord" (1 Samuel 1:15). Regarding the words: "No, my master," Ulla, and some say Rabbi Yosei, son of Rabbi Hanina, said that she said to him, in an allusion: With regard to this matter, you are not a master, and the Divine Spirit does not rest upon you, as you falsely suspect me of this.

Some say another version of her response. She said to him, questioning: Aren't you a master? Aren't the Divine Presence and Divine Spirit with you that you judged me to be guilty, and you did not judge me to be innocent? Didn't you know that I am a woman of distressed spirit?

With regard to Hannah's explanation that "I have drunk neither wine nor liquor," Rabbi Elazar<sup>5</sup> said: From here the *halakha* is derived that one who is suspected of something of which he is not guilty cannot suffice merely with the personal knowledge of his innocence, but must inform the one who suspects him that he is innocent and clear himself of suspicion.

"Do not take your maidservant as a wicked woman [*bat beliya'al*] for out of the abundance of my complaint and anger have I spoken until now" (1 Samuel 1:16). Rabbi Elazar said: From here the *halakha* that when a drunk person prays it is as if he engaged in idol worship is derived<sup>6</sup> as it is written here that Hannah, suspected of praying while drunk, defends herself and says: "Do not take your maidservant as a *bat beliya'al*"; and it is written there, with regard to a city that has been instigated to engage in idol worship: "*Benei beliya'al have gone out from your midst* and have lured the inhabitants of their city, saying let us go and serve other gods which we have not known" (Deuteronomy 13:14). By means of this verbal analogy it is derived: Just as there, in the case of the idolatrous city, the term *beliya'al* indicates idol worship, so too here, in the case of one who prays drunk, *beliya'al* indicates idol worship.

The verse continues: "And Eli answered and said: May you go in peace" (1 Samuel 1:17). Rabbi Elazar said: From here the *halakha* is derived that one who suspects another of something that he has not done, he must appease him. Moreover, the one who suspected him must bless him, as Eli continued and offered Hannah a blessing, as it is stated: "And may the God of Israel grant your request that you have asked of Him" (1 Samuel 1:17).

Incidental to this discussion of Hannah's prayer, the Gemara explores related topics. In her prayer, Hannah said: "And she swore an oath and said, Lord of Hosts [*Tzeva'ot*] if You will indeed look upon the affliction of Your maidservant and remember me, and not forget Your maidservant and will give Your maidservant a male child, I will give him to the Lord all the days of his life, and there shall be no razor come upon his head" (1 Samuel 1:11). Rabbi Elazar said: From the day that the Holy One, Blessed be He, created His world, there was no person who called the Holy One, Blessed be He, Lord of Hosts until Hannah came and called Him Lord of Hosts. This is the first time in the Bible that God is referred to by this name.

Rabbi Elazar explains that Hannah said before the Holy One, Blessed be He: Master of the Universe, are You not the Lord of the Hosts, and of all of the hosts and hosts of creations that You created in Your world, is it difficult in Your eyes to grant me one son?

**Sota – סוטה:** The Torah describes the procedure governing such a woman (Numbers 5:11–31): First, her husband warns her in the presence of witnesses against being alone together with a specific man about whom he is suspicious. If she disobeys this warning and is observed alone with that man (even though there is no concrete evidence that she actually committed adultery), she and her husband can no longer live together as man and wife until she has undergone the following ordeal to determine whether she has committed adultery. The woman (accompanied by her husband and two Torah scholars) is taken to the Temple in Jerusalem and forced by the priests to stand in a public place while holding the special meal-offering that she is required to bring. There she is again questioned about her behavior. If she continues to protest her fidelity and takes an oath to that effect, a scroll is brought and the curses of the *sota* mentioned in the Torah passage cited above are written on it. If she does not admit that she has committed adultery, the scroll is submerged in a clay vessel filled with water taken from the Temple basin and some earth from the Temple floor, and the scroll's writing is dissolved in the water. She is then forced to drink that water. If the husband's allegation is true, in the words of the Torah, "her belly shall swell and her thigh shall fall away" (Numbers 5:27), until ultimately she dies from the water's curse. If she is innocent, the water will bring her blessing and she is permitted to resume normal marital relations with her husband.

## LANGUAGE

**False [pelaster] – פלסטר:** The source of this word is the Greek πλαστής, *plastēs*, meaning a molder, a modeler; metaphorically, in this context, it means false.

## NOTES

Three crucibles potentially leading to death – **שלושה בדיקי מיתה** – The source for this is the mishna in tractate *Shabbat* (31b) that states that for failure to fulfill these mitzvot women are punished. Various explanations were suggested why these three mitzvot were particularly emphasized. Some hold that the reason is because it is women who generally have the opportunity to engage in their performance. Another explanation ties each of these mitzvot to Eve's sin with the tree of knowledge, and each alludes to and symbolizes one of the consequences of that transgression (*Shabbat* 32a).

The Gemara suggests a parable: To what is this similar? It is similar to a flesh and blood king who made a feast for his servants. A poor person came and stood at the door. He said to them: Give me one slice of bread! And they paid him no attention. He pushed and entered before the king. He said to him: My lord, the King, from this entire feast that you have prepared, is it so difficult in your eyes to give me a single slice of bread?

As for the double language in the verse, "if you will look upon [*im ra'o tireh*]," Rabbi Elazar said: Hannah said before the Holy One, Blessed be He: Master of the Universe, if You will look upon [*ra'o*] me now, fine, and if not, in any case You will see [*tireh*].

What was Hannah threatening? She said: I will go and seclude myself with another man before Elkana, my husband. Since I secluded myself, they will force me to drink the *sota*<sup>8</sup> water to determine whether or not I have committed adultery. I will be found innocent, and since You will not make Your Torah false [*pelaster*],<sup>1</sup> I will bear children. With regards to a woman who is falsely suspected of adultery and drank the *sota* water, the Torah says: "And if the woman was not defiled, but was pure, then she shall be acquitted and she shall conceive" (Numbers 5:28).

However, Rabbi Elazar's opinion works out well according to the one who said that the verse means: If she were barren, she will be remembered by God and granted children. But according to the one who said that the verse means that childbearing will be easier and more successful, i.e., if she had previously given birth with pain, she now gives birth with ease, or if she had previously given birth to daughters, she now gives birth to sons, or if she had previously given birth to black children, considered to be unattractive, she now gives birth to fair children, or if she had previously given birth to short, weak children, she gives birth to tall, strong children, what can be said?

As it was taught in a *baraita* that the *tanna'im* disputed the interpretation of the verse in Numbers: "Then she shall be acquitted and she shall conceive" teaches that if she was barren, she will be remembered by God and granted children; this is the statement of Rabbi Yishmael. Rabbi Akiva said to him: If so, all barren women will go and seclude themselves with men who are not their husbands, and any woman who did not commit the sin of adultery will be remembered by God and granted children. Rather, the verse teaches that this is merely a promise for greater ease in childbirth; if she has previously given birth with pain, she now gives birth with ease, if she has previously given birth to short children, she gives birth to tall children, if she has previously given birth to black children, she now gives birth to fair children, if she has previously given birth to one child, she now gives birth to two children.

According to Rabbi Akiva's explanation, what is derived from the double language uttered by Hannah: *Im ra'o tireh*? The Torah spoke in the language of men, meaning that this double language is not extraordinary and nothing may be derived from it. It is common biblical vernacular.

In the oath/prayer uttered by Hannah, she refers to herself as "Your servant" [*amatekha*] three times: "The affliction of Your maidservant... and not forget Your maidservant and will give Your maidservant" (1 Samuel 1:11).

Rabbi Yosei, son of Rabbi Hanina, said: Why are these three maidservants [*amatot*] cited in the verse? They are cited to teach that Hannah said before the Holy One, Blessed be He: Master of the Universe, You have created three crucibles potentially leading to death<sup>n</sup> in a woman, where she is particularly vulnerable. Alternatively, some say: Master of the Universe, You have created three accelerants of death in a woman. They are mitzvot that, as a rule, pertain to women: Observing the *halakhot* of a menstruating woman, separating *halla* from dough, and lighting Shabbat candles. Have I ever violated one of them? Hannah attests to her status as God's maidservant [*ama*]. The reference to these three mitzvot is drawn from the etymological similarity between *amatekha*, your maidservant, and *mita*, death.

משל למה הדבר דומה – למלך בשר ודם שעשה סעודה לעבדיו, בא עני אחד ועמד על הפתח, אמר להם: תנו לי פרוסה אחת! ולא השגיחו עליו; דחק ונכנס אצל המלך. אמר לו: אדוני המלך, מכל סעודה שעשית קשה בעיניך ליתן לי פרוסה אחת?!

"אם ראה תראה", אמר רבי אלעזר: אמרה חנה לפני הקדוש ברוך הוא: רבוננו של עולם, אם "ראה" – מוטב, ואם לאו – "תראה",

אלך ואסתתר בפני אלקנה בעלי, ובין דמסתתרנא משקו לי מי סוטה, ואי אתה עושה תורתך פלסטר, שנאמר: "ונקתה ונורעה זרע".

הנחיא למאן דאמר אם היתה עקרה נפקדת – שפיר, אלא למאן דאמר אם היתה יולדת בצער – יולדת בריות, נקבות – יולדת זכרים, שחורים – יולדת לבנים, קצרים – יולדת ארוכים, מאי איכא למימר?

דתנא: "ונקתה ונורעה זרע" – מלמד, שאם היתה עקרה נפקדת, דברי רבי ישמעאל; אמר ליה רבי עקיבא: אם כן, ילכו כל העקרות פולין ויסתתרו וזו שלא קלקלה נפקדת! אלא: מלמד שאם היתה יולדת בצער – יולדת בריות, קצרים – יולדת ארוכים, שחורים – יולדת לבנים, אחד – יולדת שנים.

מאי "אם ראה תראה" – דברה תורה כלשון בני אדם.

"בעני אמתך", "אל תשכח את אמתך", "ונתתה לאמתך".

אמר רבי יוסי ברבי חנינא: שלש אמתות הללו למה – אמרה חנה לפני הקדוש ברוך הוא: רבוננו של עולם, שלשה בדיקי מיתה בראת באשה, ואמרי לה: שלשה דביקי מיתה, ואלו הן: גדה וחלה והדלקת הנר, כלום עברתי על אחת מהן?

From here the *halakha* that it is forbidden to sit within four cubits of one who is praying is derived – **מִכָּאן** – שְׁאִסּוּר לִישֵׁב בְּתוֹךְ אַרְבַּע אַמּוֹת שֶׁל תַּפְלָה: One may not sit within four cubits on any side of one who is praying, as per the opinion of Rabbi Yehoshua ben Levi cited here. If one is himself engaged in Torah study or prayer, it is permitted, as in that case he does not appear to be displaying contempt for the prayer of the person beside him (*Shulhan Arukh HaRav*; Rambam *Sefer Ahava, Hilkhot Tefilla* 5:6; *Shulhan Arukh, Orah Hayyim* 102:1).

Slaughter by a non-priest is valid – שְׁחִיטָה בְּיַד כֹּהֵן: Non-priests are permitted to slaughter consecrated animals and even sacrifices of the most sacred order. This is true with regard to both individual and communal offerings (Rambam *Sefer Avoda, Hilkhot Biat HaMikdash* 9:6; *Sefer Avoda, Hilkhot Ma'aseh HaKorbanot* 5:1; *Sefer Avoda, Hilkhot Pesulei HaMukdashim* 1:1).

Anyone who issues a halakhic ruling in the presence of his teacher is liable for death – הַמּוֹרֶה הִלְכָּה בְּפְנֵי רֵבּוֹ: One is always forbidden to teach *halakha* in the presence of his teacher, and one who does so is punished by death at the hand of Heaven. One who is a distance of at least twelve *mil* from his teacher, a distance derived in tractate *Sanhedrin* from the size of Israelite camp in the desert, and someone happens to ask him a question, he may answer. However, he is forbidden to establish himself as a halakhic authority until his teacher dies or has given him permission to issue halakhic rulings. If one is within three parasangs, twelve *mil*, of his teacher, even with his permission he may issue rulings (Rema). Some say that one who issues halakhic rulings within twelve *mil* of his teacher is liable to receive the death penalty. Beyond twelve *mil*, although he is prohibited from doing so, he is exempt from receiving the death penalty (Rambam *Sefer HaMadda, Hilkhot Talmud Torah* 5:2–3; *Shulhan Arukh, Yoreh De'a* 242:4 and in the Rema).

#### NOTES

Samuel was one who taught *halakha* in the presence of his teacher – שְׁמוּאֵל מוֹרֶה הִלְכָּה לְפָנֵי רֵבּוֹ הָיָה: This did not transpire when Samuel was first brought to the Tabernacle, but on one of the Festivals after he was already grown (*ge'onim*).

“וְנָתַתָּ לָאִמְתְּךָ זֶרַע אָנָשִׁים,”

מאי “זֶרַע אָנָשִׁים”? אָמַר רַב: גִּבְרָא בְּגוּבְרִין; וְשְׁמוּאֵל אָמַר: זֶרַע שְׁמוּשָׁה שְׁנֵי אָנָשִׁים, וּמֵאֵן אֵינֹן – שְׂאוּל וְדָוִד; וְרַבִּי יוֹחָנָן אָמַר: זֶרַע שְׁשִׁקוּל כְּשְׁנֵי אָנָשִׁים, וּמֵאֵן אֵינֹן – מֹשֶׁה וְאַהֲרֹן. שְׁנָאֵמַר: “מֹשֶׁה וְאַהֲרֹן בְּכֹהֲנֵי וְשְׁמוּאֵל בְּקוֹרְאֵי שְׁמוֹ”; וְרַבֵּנּוּ אָמְרִי: “זֶרַע אָנָשִׁים” – זֶרַע שְׁמוּבָלַע בֵּין אָנָשִׁים.

כִּי אֵתָא רַב דִּימִי, אָמַר: לֹא אֲרוּךְ וְלֹא גוּץ, וְלֹא קָטָן וְלֹא אֶלֶם, וְלֹא צָחוֹר וְלֹא יָחוּר, וְלֹא חָסֵם וְלֹא טֶפֶשׁ.

“אֲנִי הָאִשָּׁה הַנֹּעֶצֶת עִמָּכָה בֹּהֶ” אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֹוִי: מִכָּאן, שְׁאִסּוּר לִישֵׁב בְּתוֹךְ אַרְבַּע אַמּוֹת שֶׁל תַּפְלָה.

“אֶל הַנֶּעֱר הַזֶּה הַתַּפְלִלָּתִי” – אָמַר רַבִּי אֱלֵעָזָר: שְׁמוּאֵל מוֹרֶה הִלְכָּה לְפָנֵי רֵבּוֹ הָיָה, שְׁנָאֵמַר: “וַיִּשְׁחָטוּ אֶת הַפָּר וַיָּבִיאוּ אֶת הַנֶּעֱר אֶל עֲלִי,” מִשּׁוּם דְּ“וַיִּשְׁחָטוּ אֶת הַפָּר” הֵבִיאוּ הַנֶּעֱר אֶל עֲלִי?

אֵלֶּא. אָמַר לָהֶן עֲלִי: קְרָאוּ בָּהֶן, לִיתִּי וְלִשְׁחָט. חֲזַנְהוּ שְׁמוּאֵל דִּהּוּ מִהֲדָרִי בְּתַר בָּהֶן לְמִישְׁחָט, אָמַר לָהֶן: לָמָּה לָבוֹ לְאַהֲדוּרִי בְּתַר בָּהֶן לְמִישְׁחָט? שְׁחִיטָה בְּיַד כֹּהֵן! אֵייתִיהוּ לְקַמִּיָּה דְּעֲלִי, אָמַר לָהֶן: מִנָּא לָךְ הָאֵל? אָמַר לָהֶן: מִי כְּתִיב “וַיִּשְׁחָט הַכֹּהֵן”? “וְהִקְרִיבוּ הַכֹּהֲנִים” כְּתִיב! מִקְבֵּלָה וְאִילָךְ מִצּוֹת כְּהֹנָה: מִכָּאן לְשְׁחִיטָה שְׁכֻשְׁרָה בְּיַד.

אָמַר לָהֶן: מִימַר שְׁפִיר קָא אֲמַרְתָּ, מִיָּה, מוֹרֶה הִלְכָּה בְּפְנֵי רֵבּוֹ אֵת – וְכָל הַמּוֹרֶה הִלְכָּה בְּפְנֵי רֵבּוֹ חֵיִיב מִיתָה. אֵתִיָּא חֲנָה וְקָא צוֹחָה קָמִיָּה: “אֲנִי הָאִשָּׁה הַנֹּעֶצֶת עִמָּכָה בֹּהֶ” וְגו'. אָמַר לָהֶן: שְׁבִקִי לִי דְאַנְעִנְשִׁיָּה, וּבִיעִנָּא רַחֲמֵי וְיִהְיֶה לָךְ רֵבֶא מִיָּיָה. אָמַר לָהֶן: “אֶל הַנֶּעֱר הַזֶּה הַתַּפְלִלָּתִי.”

Later in her prayer, Hannah says: “And You will grant Your servant an offspring of men.”

The Gemara asks: What is the meaning of “an offspring of men”? Rav said: Hannah prayed for a man among men, a son who would be outstanding and exceptional. And Shmuel said: This expression means an offspring who will anoint two men to royalty. And who were they? Saul and David. And Rabbi Yohanan said: Hannah prayed that she would bear an offspring who would be the equivalent of two of the world’s greatest men. And who were they? Moses and Aaron. As it is stated: “Moses and Aaron among His priests, and Samuel among those who call His name” (Psalms 99:6). In this verse, Hannah’s son, Samuel, is equated to Moses and Aaron. And the Rabbis say: “An offspring of men”: Hannah prayed for an offspring who would be inconspicuous among men, that he would not stand out in any way.

The Gemara relates: When Rav Dimi came from Eretz Yisrael to Babylonia, he said in explanation: Hannah prayed that her son would not be conspicuous among men; neither too tall nor too short; neither too small nor too fat; neither too white nor too red; neither too smart nor too stupid.

When Hannah came to the Temple with her son Samuel, she told Eli: “My lord, as your soul lives, my lord, I am the woman who stood here with you to pray to the Lord” (1 Samuel 1:26). Rabbi Yehoshua ben Levi said: From here the *halakha* that it is forbidden to sit within four cubits of one who is praying is derived.<sup>14</sup> As the verse says: “Who stood here with you,” indicating that Eli stood alongside Hannah because she was praying.

Additionally, Hannah’s emphasis in speaking to Eli, “for this youth I prayed” (1 Samuel 1:27), indicates that she came to protect him from danger. As Rabbi Elazar said: Samuel was one who taught *halakha* in the presence of his teacher.<sup>15</sup> Hannah wanted to pray that he not be punished by death at the hand of Heaven for his transgression, as it is stated: “And they slaughtered the cow and they brought the youth to Eli” (1 Samuel 1:25). This verse is puzzling. Because they slaughtered the cow, therefore, they brought the youth to Eli? What does one have to do with the next?

Rather, this is what happened: Eli said to those who brought the offering: Call a priest; he will come and slaughter the offering. Samuel saw them looking for a priest to slaughter the animal. He said to them: Why do you need to look for a priest to slaughter it? Slaughter of an offering performed by a non-priest is valid.<sup>16</sup> They brought him before Eli to clarify his statement. Eli said to him: How do you know this? Samuel said to him: Is it written in the Torah: And the priest shall slaughter indicating that the offering may only be slaughtered by a priest? It is written: “And the priests shall offer,” only from the stage of receiving the blood in the bowls and onward is it a mitzva incumbent upon priests alone. From here the *halakha* that slaughter by a non-priest is acceptable is derived.

Eli said to Samuel: You have spoken well and your statement is correct, but nevertheless, you are one who issued a halakhic ruling in the presence of your teacher, and anyone who issues a halakhic ruling in the presence of his teacher, even if the particular *halakha* is correct, is liable for death<sup>17</sup> at the hand of Heaven for showing contempt for his teacher. Hannah came and shouted before him: “I am the woman who stood here with you to pray to the Lord;” do not punish the child who was born of my prayers. He said to her: Let me punish him, and I will pray for mercy, that the Holy One, Blessed be He, will grant you a son who will be greater than this one. She said to him: “For this youth I prayed” and I want no other.



Anyone who sits in observance of a fast on Shabbat – **הַיּוֹשֵׁב בְּתַעֲנִית בְּשַׁבָּת** – Opinions differ as to whether this refers specifically to a fast that one fasts after experiencing a bad dream the night before, in order to repent and thereby prevent the actualization of that dream, which, according to the *ge'onim*, is permitted on Shabbat, or whether it is saying that even in other specific cases, one is permitted to fast on Shabbat in order to repent (see Rashba).

## HALAKHA

Anyone who sits in observance of a fast on Shabbat – **הַיּוֹשֵׁב בְּתַעֲנִית בְּשַׁבָּת** – It is generally prohibited to fast on Shabbat beyond the sixth hour of the day, noon, although one may fast on Shabbat after having a bad dream. That is because through fasting, the decree against him will be repealed and the depression caused by the dream will dissipate, contributing to his sense of enjoyment on Shabbat. Nevertheless, one who does so must fast again on a weekday to atone for fasting on Shabbat and negating the primary mitzva of enjoyment on Shabbat (Rambam *Sefer Zemanim*, *Hilkhot Shabbat* 30:12, *Sefer Zemanim*, *Hilkhot Ta'anit* 1:12; *Shulḥan Arukh*, *Orah Hayyim* 288:1, 4).

“וְחָנָה הָיָא מְדַבֵּרַת עַל לִבָּהּ” אָמַר רַבִּי אֱלֵעָזָר מִשּׁוּם רַבִּי יוֹסִי בֶן זִמְרָא: עַל עֵסְקִי לִבָּהּ. אָמְרָה לִפְנֵי: רַבּוֹנוּ שֶׁל עוֹלָם, כָּל מָה שֶׁבְּרָאתָ בְּאִשָּׁה לֹא בְּרָאתָ דְּבַר אֶחָד לְבִטְלָהּ, עֵינַיִם לְרֹאוֹת, וְאָזְנוֹם לְשִׁמוּעַ, חוֹטֵם לְהָרִיחַ, פֶּה לְדַבֵּר, יָדַיִם לַעֲשׂוֹת בְּהֵם מְלָאכָה, רַגְלַיִם לְהֵלֵךְ בְּהֵן, וְדָדִים לְהִנִּיק בְּהֵן; דָּדִים הֵלְלוּ שְׁנֵתָתָּ עַל לְבִי לָמָּה, לֹא לְהִנִּיק בְּהֵן! תֵּן לִי בֶן וְאִנִּיק בְּהֵן.

וְאָמַר רַבִּי אֱלֵעָזָר מִשּׁוּם רַבִּי יוֹסִי בֶן זִמְרָא: כָּל הַיּוֹשֵׁב בְּתַעֲנִית בְּשַׁבָּת – קוֹרְעִים לוֹ גִּזְרֵינוּ שֶׁל שִׁבְעִים שָׁנָה, וְאֵף עַל פִּי בֶן חוֹזְרִין וְנִפְרָעִין מִמֶּנּוּ דִּין עוֹנֵג שַׁבָּת.

מֵאֵי תַקְנִיתָיָהּ? אָמַר רַב נַחְמָן בְּרִי יִצְחָק: לִיתֵּיב תַעֲנִיתָא לְתַעֲנִיתָא.

וְאָמַר רַבִּי אֱלֵעָזָר: חָנָה הִטִּיחָה דְּבָרִים בְּלִפִּי מַעְלָה, שֶׁנֶּאֱמַר: “וְתִתְפַּלֵּל עַל הָ” – מִלְּמֹד, שֶׁהִטִּיחָה דְּבָרִים בְּלִפִּי מַעְלָה.

וְאָמַר רַבִּי אֱלֵעָזָר: אֵלֶיהָ הִטִּיחַ דְּבָרִים בְּלִפִּי מַעְלָה, שֶׁנֶּאֱמַר: “וְאֵתָהּ הִסְבֵּתָ אֶת לִבָּהּ אַחֲרֵימֶת”. אָמַר רַבִּי שְׁמוּאֵל בֶּר רַבִּי יִצְחָק: מִזֵּן שְׁתּוֹר הַקָּדוֹשׁ בְּרוּךְ הוּא וְהוֹדָה לוֹ לְאֵלֶיהָ?

The Gemara continues to deal with Hannah's prayer. It is said: “**And Hannah spoke on her heart.**” Several interpretations are offered to explain her use of the phrase “on her heart” instead of the common phrase to her heart (Maharsha). **Rabbi Elazar said in the name of Rabbi Yosei ben Zimra:** Hannah spoke to God concerning matters of her heart. She said before Him: Master of the Universe, of all the organs You created in a woman, You have not created one in vain. Every organ fulfills its purpose; eyes to see, ears to hear, a nose to smell, a mouth to speak, hands with which to perform labor, feet with which to walk, breasts with which to nurse. If so, these breasts that You placed upon my heart, to what purpose did You place them? Was it not in order to nurse with them? Grant me a son and I will nurse with them.

Tangentially, the Gemara also cites an additional statement that **Rabbi Elazar said in the name of Rabbi Yosei ben Zimra:** Anyone who sits in observance of a fast on Shabbat,<sup>nh</sup> his merit is great and they tear up and repeal his sentence of seventy years; because everyone is enjoying himself and a feast is prepared, it is more difficult to fast on Shabbat than on any other day. Nevertheless, they then hold him accountable for failing to fulfill the *halakha* of delight of Shabbat.

The Gemara asks: What is his remedy to atone and avoid punishment? **Rav Nahman bar Yitzhak said:** He must sit in observance of another fast on a weekday to atone for the fast on Shabbat.

After explaining the uncommon expression, on her heart, the Gemara cites an additional statement in the matter of Hannah. **And Rabbi Elazar said:** Hannah spoke impertinently toward God on High. As it is stated: “And she prayed onto the Lord,” as opposed to the common phrase: To the Lord. This teaches that she spoke impertinently toward on High.

And on a similar note, **Rabbi Elazar said that Elijah spoke impertinently toward God on High** as well in his prayer at Mount Carmel, as it is stated: “Answer me, Lord, answer me, that this people will know that You are the Lord, God, and You have turned their hearts backward” (1 Kings 18:37), claiming that God caused Israel to sin. On this topic, **Rabbi Shmuel bar Rabbi Yitzhak said:** From where do we know that the Holy One, Blessed be He, ultimately conceded to Elijah that he was correct?

## Perek V

Daf 32 Amud a

דְּכָתִיב: “וְאֵשֶׁר הִרְעֵיתִי.”

אָמַר רַבִּי חֲמַא בְּרַבִּי חֲנִינָא: אֵלְמָלָא שְׁלִשׁ מִקְרָאוֹת הֵלְלוּ – נִתְמוּטְטוּ רַגְלֵיהֶם שֶׁל שְׁנֵי יִשְׂרָאֵל:

חַד, דְּכָתִיב: “וְאֵשֶׁר הִרְעֵיתִי”, וְחַד, דְּכָתִיב: “הִנֵּה כַחֲמֹר בְּיַד הַיּוֹצֵר בֵּין אֲתָם בְּיַד בֵּית יִשְׂרָאֵל”, וְחַד, דְּכָתִיב: “וְהִסְרֵתִי אֶת לֵב הָאָדָם מִבְּשָׂרָם וְנָתַתִּי לָהֶם לֵב בָּשָׂר”.

As it is written in a future prophecy: “In that day, says the Lord, I will assemble the lame, and I will gather those who are abandoned and those with whom I have dealt in wickedness” (Micah 4:6). God states that He caused Israel to act wickedly.

Similarly, **Rabbi Hama, son of Rabbi Hanina, said:** Had it not been for these three verses, the legs of the enemies of Israel, a euphemism for Israel itself, would have collapsed, as Israel would have been unable to withstand God's judgment.

One is the verse just mentioned in which it is written: “Those whom I have dealt in wickedness.” And one is the verse in which it is written: “Behold, like clay in the potter's hand, so are you in My hand, house of Israel” (Jeremiah 18:6). And one is the verse in which it is written: “And I will give you a new heart and a new spirit I will place within you, and I will remove the heart of stone from your flesh and I will give you a heart of flesh” (Ezekiel 36:26). These three verses indicate that God influences a person's decisions, and therefore one does not have sole responsibility for his actions.

## NOTES

Do not read to [el] the Lord, but rather onto [al] the Lord – אל תקרי אל'ה אלא על'ה – The verse is interpreted in this manner because of its unusual formulation. The verse states that Moses prayed to the Lord, but the content of his prayer is not mentioned. Therefore, to the Lord is interpreted as onto the Lord, i.e., Moses became angry and spoke impertinently (*Penei Yehoshua*).

## LANGUAGE

**Alef into ayin** – אלפין עיינין: Interchange of guttural letters was very common in the Galilee. Nearly all guttural letters were obscured and swallowed when pronounced in this region, and were all ultimately pronounced the same. Some Sages utilize these interchanges, some of which appear in the Bible in certain roots, in the homiletic interpretation of the verses. The interchange of the *heh* and *het* was most common; however *alef* and *ayin* were also interchanged. This was done not only by those in the study hall of Rabbi Eliezer ben Ya'akov, but also according to the approach of Rabbi Meir.

## BACKGROUND

**The Sages of the school of Rabbi...said** – אמרי דבי – **רבי**: This unique expression is rooted in the practice of those generations. During the lifetimes of prominent Sages, the Sages' students would bond and form a close-knit community. During the particular teacher's lifetime, and often after his death as well, the Sages of a particular school would continue studying Torah together according to the approach espoused by their teacher. In the period of the *tanna'im*, this phenomenon was expressed with the phrase: It was taught in the school of Rabbi... in the sense that the *halakha* was taught in the study hall of a particular Sage. In the period of the *amora'im* or with regard to matters not incorporated in the Mishna, the phrase: The Sages of the school of Rabbi... said, was employed.

רב פפא אמר, מהכא: "ואת רוחי אתן בקרבכם ועשיתי את אשר בחקי תלכו".

ואמר רבי אלעזר: משה הטיח דברים בלפי מעלה, שנאמר: "ויתפלל משה אל ה'", אל תקרי "אל" ה' אלא "על" ה'.

שבין דבי רבי אליעזר בן יעקב קורין לאלפין עיינין ולעיינין אלפין.

דבי רבי ינאי אמרי, מהכא: "ודי זהב",

מאי "ודי זהב"? אמרי דבי רבי ינאי, כך אמר משה לפני הקדוש ברוך הוא: רבונא של עולם, בשביל כסף וזהב שהשפעת להם לישראל עד שאמרו די – הוא גרם שעשו את העגל.

אמרי דבי רבי ינאי: אין ארי נוהם מתוך קופה של תבן אלא מתוך קופה של בשר.

אמר רבי אשישי: משל, לאדם שהיתה לו פרה בחושה ובעלת אברים, האכילה כרשינין והיתה מבעטת בו. אמר לה: מי גרם לך שתהא מבעטת בי – אלא כרשינין שהאכלתיך.

אמר רבי חיאי בר אבא אמר רבי יוחנן: משל, לאדם אחד שהיה לו בן, הרחיצו וסכו, והאכילו והשקהו, ותלה לו כיס על צוארו, והושיבו על פתח של זונות, מה יעשה אותו הבן שלא יחטא?!

אמר רב אחא בריה דרב הונא אמר רב ששת: היינו דאמרי אינשי "מלי כרסיה זמי בישי", שנאמר: "כמרעיתם וישבעו שבעו ויירם לבם על בן שבחוני"; רב נחמן אמר, מהכא: "ורם לבבך ושכחת את ה'", ורבנן אמרי, מהכא: "ואכל וישבע ודשן ופנה";

ואי בעית אימא, מהכא: "וישמן ישורון ויבעט". אמר רבי שמואל בר נחמני אמר רבי יונתן: מנין שתור הקדוש ברוך הוא והודה לו למשה – שנאמר: "וכסף הרביתי להם וזהב עשו לבעל".

Rav Pappa said there is a clearer proof from here: "And I will place My spirit within you and I will cause you to walk in My statutes, and you will observe My decrees and do them" (Ezekiel 36:27).

And Rabbi Elazar said: Moses also spoke impertinently toward God on High, as it is stated in the verse following the sin of those who murmured against God in the desert: "And Moses prayed to the Lord and the fire subsided" (Numbers 11:2), and this verse is interpreted homiletically: Do not read to [el] the Lord, but rather onto [al] the Lord,<sup>n</sup> which indicates that he spoke impertinently.

The Gemara explains the basis for this interpretation: As the Sages of the school of Rabbi Eliezer ben Ya'akov would indiscriminately read *alef* as *ayin* and *ayin* as *alef* and in this case transforming *el* into *al*.<sup>1</sup>

The Sages of the school of Rabbi Yannai, however, say proof that Moses spoke impertinently toward God on High is derived from here, Moses' rebuke at the beginning of Deuteronomy: "And Di Zahav" (Deuteronomy 1:1). This is an entry in a list of places where Moses had spoken to Israel. As there was no place encountered by that name, it is interpreted as an allusion to another matter.

We must clarify: What is the meaning of and Di Zahav? The Sages of the school of Rabbi Yannai said<sup>8</sup> that Moses said the following before the Holy One, Blessed be He, to atone for Israel after the sin of the Golden Calf: Master of the Universe, because of the gold and silver that you lavished upon Israel during the exodus from Egypt until they said enough [*dai*]; it was this wealth that caused Israel to make the Golden Calf.

Establishing a general moral principle, the Sages the school of Rabbi Yannai said: A lion does not roar standing over a basket of straw from which he derives no pleasure, but he roars standing over a basket of meat, as he only roars when satiated.

Similarly, Rabbi Oshaya said: This is comparable to a person who had a lean, but large-limbed cow. At one point, he fed it lupines, a choice food, and soon thereafter the cow was kicking him. He said to the cow: Who caused you to begin kicking me if not the lupines I fed you? Here, too, the sin was caused by an abundance of good.

The Gemara offers another analogy: Rabbi Hiyya bar Abba said that Rabbi Yohanan said: This is comparable to a person who had a son; he bathed him and anointed him with oil, fed him and gave him drink, and hung a purse of money around his neck. Then, he brought his son to the entrance of a brothel. What could the son do to avoid sinning?

On a similar note, Rav Aha, son of Rav Huna, said that Rav Sheshet said: That is what people say in a popular maxim: Filling his stomach is a type of sin, as it is stated: "When they were fed and became full they were sated, and their hearts were lifted and they have forgotten Me" (Hosea 13:6). Rav Nahman said: This principle is derived not from the verse in Hosea, but from here: "And your heart is lifted and you forget the Lord" (Deuteronomy 8:14). And the Rabbis say that this principle is derived from here: "And they will have eaten and been sated and fattened, and they will turn to other gods" (Deuteronomy 31:20).

And if you wish, say instead that it is derived from here: "And Jeshurun grew fat and kicked" (Deuteronomy 32:15). Rabbi Shmuel bar Nahmani said that Rabbi Yonatan said: From where in the Torah is it derived that the Holy One, Blessed be He, ultimately conceded to Moses that the reason for the sin of the Golden Calf was indeed the riches lavished upon Israel? As it is stated: "And I gave them an abundance of silver and gold, which they used for the Ba'al" (Hosea 2:10).

Go and descend...descend from your greatness – לך רד...רד מגדולתך: The phrase, go and descend, is not interpreted as a command to literally descend the mountain, but as a symbolic expression. As God did not tell Moses what to do once he descended the mountain, apparently, this is a statement removing Moses from his position of prominence (Maharsha). Indeed, that seems to be the case, as, after commanding him to descend, God continued to speak to Moses, indicating that go and descend referred to descent from prominence, not from the mountain (Tziyyun LeNefesh Hayya).

“וידבר ה' אל משה לך רד, מאי לך רד?” אמר רבי אלעזר, אמר לו הקדוש ברוך הוא למשה: משה, רד מגדולתך! כלום נתתי לך גדולה אלא בשביל ישראל, ועכשיו ישראל חטאו – אתה למה לי? מיד תשש כוחו של משה, ולא היה לו כח לדבר. וכיון שאמר: “הרף ממני ואשמידם”, אמר משה: דבר זה תלוי בי – מיד עמד ונתחזק בתפלה ובקש רחמים.

The Gemara elaborates upon additional aspects of the sin of the Golden Calf. It is stated: “And the Lord said to Moses: Go and descend, for your people whom you have lifted out of the land of Egypt have been corrupted” (Exodus 32:7). What is the meaning of “go and descend”? Rabbi Elazar said: The Holy One, Blessed be He, said to Moses: Moses, descend from your greatness.<sup>N</sup> Isn't it only for the sake of Israel, so that you may serve as an emissary, that I granted you prominence; and now that Israel has sinned, why do I need you? There is no need for an emissary. Immediately, Moses' strength waned and he was powerless to speak in defense of Israel. And once God said to Moses: “Leave Me be, that I may destroy them” (Deuteronomy 9:19), Moses said to himself: If God is telling me to let Him be, it must be because this matter is dependent upon me. Immediately Moses stood and was strengthened in prayer, and asked that God have mercy on the nation of Israel and forgive them for their transgression.

משל, למלך שבעס על בנו והיה מכהו מכה גדולה, והיה אוהבו יושב לפניו ומתירא לומר לו דבר. אמר המלך: אלמלא אוהבי זה שיושב לפני הרגתי! אמר: דבר זה תלוי בי – מיד עמד והצילו.

The Gemara says: This is comparable to a king who became angry at his son who had sinned against him, and beat him, administering a severe beating. At that moment, a well-wisher of the king was sitting before him and witnessed the entire event, and was afraid to say anything to the king about the excessive beating. Meanwhile, the king said to his son: Were it not for this well-wisher of mine who is sitting before me, I would have killed you. Upon hearing this, the king's friend said to himself: This is clearly a sign that this matter, rescuing the son from the hands of his father, is dependent upon me. Immediately he stood and rescued him from the king.

“ועתה הניחה לי ויחר אפי בהם ואכלם ואעשה אותך לגוי גדול” וגו' – אמר רבי אבהו: אלמלא מקרא כתוב אי אפשר לאומרו: מלמד, שתפסו משה להקדוש ברוך הוא באדם שהוא תופס את חבירו בבגדו, ואמר לפניו: רבנו של עולם, אין אני מניחך עד שתמחול ותסלח להם.

In an additional aspect of the sin of the Golden Calf, God told Moses: “Now leave Me be, that My wrath will be enraged against them and I will consume them; and I will make of you a great nation” (Exodus 32:10). Explaining this verse, Rabbi Abbahu said: Were the verse not written in this manner, it would be impossible to utter it, in deference to God. The phrase: Leave Me be, teaches that Moses grabbed the Holy One, Blessed be He, as a person who grabs his friend by his garment would, and he said before Him: Master of the Universe, I will not leave You be until You forgive and pardon them.

“ואעשה אותך לגוי גדול” וגו' – אמר רבי אלעזר, אמר משה לפני הקדוש ברוך הוא: רבנו של עולם, ומה פסא של שלש רגלים אינו יכול לעמוד לפניך בשעת כעסך, פסא של רגל אחד על אחת כמה וכמה!

In the same verse, God promised Moses: “And I will make of you a great nation.” What was Moses' response? Rabbi Elazar said: Moses said before the Holy One, Blessed be He: Master of the Universe, if a chair with three legs, the collective merit of the three forefathers, is unable to stand before You in Your moment of wrath, all the more so that a chair with one leg, my merit alone, will be unable to withstand your wrath.

ולא עוד אלא שיש בי בושת פנים מאבותי. עכשיו יאמרו: ראו פרנס שהעמיד עליהם, בקש גדולה לעצמו ולא בקש עליהם רחמים.

Moreover, but I have a sense of shame before my forefathers. Now they will say: See this leader that God placed over Israel. He requested greatness for himself but did not pray for God to have mercy upon them in their troubled time.

“ויחל משה את פני ה'” – אמר רבי אלעזר: מלמד שעמד משה בתפלה לפני הקדוש ברוך הוא עד שהחלהו, ורבא אמר: עד שהפר לו נדרו, בתיב הקא “ויחל” וכתוב התם “לא יחל דברו”, ואמר מר: הוא אינו מיחל אבל אחרים מחליין לו.

The Torah continues: “And Moses beseeched [vayhal] before the Lord” (Exodus 32:11). Many interpretations were given for this uncommon term, *vayhal*: Rabbi Elazar said: It teaches that Moses stood in prayer before the Holy One, Blessed be He, until it made him ill [hehlahu] from overexertion. And Rava said: Moses stood in prayer until he nullified His vow, as the term *vayhal* alludes to nullification of an oath. Here it is written *vayhal*, and there referring to vows, it is written: “He shall not nullify [lo yahel] his word” (Numbers 30:3). And with regard to vows, the Master said: He who vowed cannot nullify his vow, but others, the court, can nullify his vow for him. Here, it is as if Moses nullified the Lord's vow to destroy Israel.

ושמואל אמר: מלמד שמסר עצמו למיתה עליהם, שנאמר: “ואם אין מחני נא מספרך”.

And Shmuel said: The term *vayhal* teaches that Moses gave his life, from the term *halal*, a dead person, for Israel, as it is stated: “And if not, erase me, please, from Your book” (Exodus 32:32).

אמר רבא אמר רב יצחק: מלמד שהחלה עליהם מדת רחמים.

Rava, also interpreting this verse, said that Rav Yitzhak said: The term *vayhal* teaches that he caused the Divine Attribute of Mercy to take effect [hehela] upon them.



His strength weakened like a female – תָּשׁ כַּחַּסְתּוֹ בְּנִקְבָּהּ – God's ability is one of the manifestations of His essence. Consequently, when it appears that God is incapable of performing a certain action, it is ostensibly due to a diminution in His power; His strength weakened like a female. Therefore, when God forgave the people in response to Moses' prayers, it was affirmation that the Lord does, in fact, maintain and rule all worlds. That is the subtext of God's reaction: You have given Me life with your words (Rav Nissim Gaon, Rashba).

ורבנן אמרי: מלמד שאמר משה לפני הקדוש ברוך הוא: רבונו של עולם, חולין הוא לך מעשות כדבר הזה.

“ויחל משה את פני ה'.” תנא, רבי אליעזר הגדול אומר: מלמד שעמד משה בתפלה לפני הקדוש ברוך הוא עד שאחותו אחילו. מאי אחילו? אמר רבי אלעזר: אש של עצמות. מאי אש של עצמות? אמר אביי: אשתא דגרמי.

“וזכר לאברהם ליצחק ולישראל עבדיך אשר נשבעת להם בך.” מאי בך – אמר רבי אלעזר: אמר משה לפני הקדוש ברוך הוא: רבונו של עולם, אלמלא נשבעת להם בשמים ובארץ הייתי אומר: כשם ששמים וארץ בטלים – כך שבועתך בטלה. ועכשיו שנשבעת להם בשמך הגדול, מה שמך הגדול חי וקיים לעולם ולעולמי עולמים – כך שבועתך קיימת לעולם ולעולמי עולמים.

“ותדבר אליהם ארבה את זרעכם ככוכבי השמים וכל הארץ הזאת אשר אמרתי.” האי “אשר אמרתי”? “אשר אמרתי” מיבעי ליה!

אמר רבי אלעזר: עד כאן דברי תלמיד, מכאן ואילך – דברי הרב. ורבי שמואל בר נחמני אמר: אלו ואלו דברי תלמיד, אלא כך אמר משה לפני הקדוש ברוך הוא: רבונו של עולם, דברים שאמרתי לי “לך אמור להם לישראל” בשמי, הלכתי ואמרתי להם בשמך, עכשיו מה אני אומר להם?

“מבלתי יכלת ה'” יכול ה' מיבעי ליה!

אמר רבי אלעזר, אמר משה לפני הקדוש ברוך הוא: רבונו של עולם, עכשיו יאמרו אומות העולם: תשש כחו בנקבה ואינו יכול להציל. אמר הקדוש ברוך הוא למשה: והלא כבר ראו נסים וגבורות שעשיתי להם על הים! – אמר לפניו: רבונו של עולם, עדיין יש להם לומר: למלך אחד – יכול לעמוד, לשלשים ואחד מלכים – אינו יכול לעמוד.

אמר רבי יוחנן: מנן שחזר הקדוש ברוך הוא והודה לו למשה – שנאמר: “ויאמר ה' סלחתי כדברך.” תני דבי רבי ישמעאל: כדברך עתידים אומות העולם לומר בן.

And the Rabbis say that this term constitutes the essence of Moses' claim: It teaches that Moses said before the Holy One Blessed be He: It is a sacrilege [*hullin*] for You to do something like this.

And another interpretation of the verse, “And Moses beseeched [*vayhal*] before the Lord.” It was taught in a *baraita*: Rabbi Eliezer the Great says: This term teaches that Moses stood in prayer until he was overcome by *ahilu*. Even the Sages were unfamiliar with this term. Therefore, the Gemara asks: What is the meaning of *ahilu*? Rabbi Elazar, an *amora* of Eretz Yisrael, said that *ahilu* is fire in the bones. However, this expression was familiar in Eretz Yisrael but not in Babylonia. They asked in Babylonia: What is the disease that they called fire of the bones? Abaye said that is a disease known in Babylonia as *eshta degarme*, which in Aramaic means fire of the bones; in other words, a fever.

As Moses continues his prayer, he says: “Remember Abraham, Isaac and Israel Your servants, to whom You swore in Your name” (Exodus 32:13). What is the meaning of in Your name? Rabbi Elazar said: Moses said before the Holy One, Blessed be He: Master of the Universe, had You sworn to them by the heavens and the earth, I would say: Just as the heavens and the earth will ultimately be no more, so too Your oath will be null and void. Now that You swore to them by Your great name, just as Your name lives and stands for all eternity, so too does Your oath live and stand for all eternity.

In this verse, Moses continues: “And You said to them: I will make your offspring as numerous as the stars of heaven, and all this land of which I have spoken I will give to your offspring that they shall inherit it forever.” The Gemara clarifies a puzzling phrase in this verse. That phrase of which I have spoken, it should have said: Of which You have spoken, as Moses is referring to God's promise to the forefathers.

Rabbi Elazar said: To this point, the verse cites the words of the student, Moses; from this point, and all this land of which I have spoken, the verse cites the words of the Master, God. And Rabbi Shmuel bar Nahmani said: These and those are the words of the student; Moses spoke the entire verse. Rather, Moses said before the Holy One, Blessed be He: Master of the Universe, those matters which You told me to go and say to Israel in My name, I went and told it to them in Your name. I have already told Israel of God's promise to the forefathers. Now what do I say to them?

The Gemara moves to a discussion of additional prayers offered by Moses. Moses said that if God fails to bring the Jewish people into Eretz Yisrael, the nations of the world will say: “The Lord did not have the ability [*yekholet*] to bring this people into the land which He swore to them, and He killed them in the desert” (Numbers 14:16). The Gemara examines this verse closely: The verse should not have utilized the term *yekholet*, an abstract feminine noun, but rather, it should have said: “The Lord was not able [*yakhol*],” a masculine verb.

Rabbi Elazar said: Moses phrased it that way because he said before the Holy One, Blessed be He: Master of the Universe, now the nations of the world will say that His strength weakened like a female<sup>N</sup> and He is unable to rescue the nation of Israel. The Holy One, Blessed be He, said to Moses: And did the nations of the world not already see the miracles and the mighty acts that I performed on behalf of Israel at the Red Sea? Moses said before Him: Master of the Universe, they can still say: The Lord can stand up to a single king like Pharaoh and defeat him, but He is unable stand up to the thirty-one kings in the land of Canaan.

Rabbi Yohanan said: From where is it derived that the Holy One, Blessed be He, ultimately conceded to Moses? As it is said: “And the Lord said: I have forgiven according to your word” (Numbers 14:20). The Sages of the school of Rabbi Yishmael taught: According to your word, it will be, as indeed in the future the nations of the world will say this.

אשרי תלמיד שרבו מודה לו.

“ואולם חי אני.” אמר רבא אמר רב יצחק: מלמד, שאמר לו הקדוש ברוך הוא למשה: משה, החייתני בדבריך.

דרש רבי שמלאי: לעולם יסדר אדם שבחו של הקדוש ברוך הוא ואחר כך יתפלל. מנלן – ממשו, דכתיב: “ואתחנן אל ה' בעת ההיא”; וכתיב: “ה' אלהים אתה החלת להראות את עבדך את גדלך ואת ידך החזקה אשר מי אל בשמים ובארץ אשר יעשה כמעשיך וכגבורותיך”, וכתיב בתריה “אעברה נא ואראה את הארץ הטובה וגו’.”

סימן: מעשי, צדק, ה, קרב, ב, כהן, תענית, מנע, ל, ברוך.

The Gemara concludes: Happy is the student whose teacher concedes to him as the Lord conceded to Moses.

Explaining the next verse, “Nevertheless, as I live, and the glory of the Lord fills the entire world” (Numbers 14:21), Rava said that Rav Yitzhak said: This teaches that the Holy One, Blessed be He, said to Moses: Moses, you have given Me life with your words. I am happy that on account of your arguments, I will forgive Israel.

Based on Moses’ prayers, Rabbi Simlai taught: One should always set forth praise of the Holy One, Blessed be He, and then pray for his own needs.<sup>4</sup> From where do we derive that one should conduct himself in this manner? From Moses, as it is written in his prayer: “And I beseeched the Lord at that time” (Deuteronomy 3:23). And immediately afterward in his prayer, it is written: “Lord, God, You have begun to show Your servant Your greatness and Your strong hand, for what God is there in the heavens or on earth who can perform deeds such as Yours and Your might” (Deuteronomy 3:24)? Here, Moses began with praise of God, and it is only thereafter that it is written: “Please, let me pass over and see the good land that is beyond the Jordan, that good hill country and the Lebanon” (Deuteronomy 3:25). Only after his praise did Moses make his personal request.

The Gemara prefates the next discourse with a mnemonic symbol:<sup>8</sup> Deeds, charity, offering, priest, fast, shoe, iron.

#### HALAKHA

One should always set forth praise of the Holy One, Blessed be He, and then pray for his own needs – לעולם יסדר אדם שבחו של הקדוש ברוך הוא ואחר כך יתפלל: One who prays must first praise God, and only then request his own needs. All prayers are formulated in that manner (Rambam *Sefer Ahava, Hilkhot Tefilla* 1:2).

#### BACKGROUND

A mnemonic symbol – סימן: Because the Talmud was studied orally for many generations, mnemonic devices were necessary to remember a series of *halakhot* and the order in which they were taught.

#### Perek V Daf 32 Amud b

אמר רבי אלעזר: גדולה תפלה יותר ממעשים טובים. שאין לך גדול במעשים טובים יותר ממושה רבינו, אף על פי כן לא נענה אלא בתפלה, שנאמר: “אל תוסף דבר אלי”, וסמך ליה “עלה ראש הפסגה”.

ואמר רבי אלעזר: גדולה תענית יותר מן הצדקה. מאי טעמא – זה בגופו וזה בממונו.

ואמר רבי אלעזר: גדולה תפלה יותר מן הקרבנות, שנאמר “למה לי רב זבחים”, וכתוב “ובפרשכם כפיתם”.

אמר רבי יוחנן: כל כהן שהרג את הנפש לא ישא את כפיו, שנאמר “ידים דמים מלאו”.

Rabbi Elazar said: This story proves that prayer is greater than good deeds without prayer (*Tosafot*), as there was none greater in the performance of good deeds than Moses our teacher; nevertheless, his request was granted, albeit in a limited manner, in his request to enter Eretz Yisrael, only through prayer, when God permitted him to climb the mountain and look out over the land. As, initially it is stated: “Speak no more to Me,” juxtaposed to which is: “Go up to the summit of the mountain.”

After comparing and contrasting prayer and good deeds, the Gemara explores another comparison. Rabbi Elazar said: A fast is greater than charity. What is the reason that fasting is greater? Because a fast is a mitzva performed with one’s body as he afflicts himself, while charity is performed only with one’s money.

In another comparison, Rabbi Elazar said: Prayer is greater than sacrifices, as it is stated: “To what purpose is the multitude of your sacrifices to Me, says the Lord. I am full of the burnt-offerings of rams and the fat of fed beasts; I do not desire the blood of bulls and sheep and goats” (Isaiah 1:11). And several verses later it is written: “And when you spread forth your hands I will hide My eyes from you, and even if you increase your prayer, I will not hear; your hands are full of blood” (Isaiah 1:15). Not only Israel’s sacrifices, but even their prayers, which are on a higher spiritual level, will not be accepted.

Speaking of that verse in Isaiah, the Gemara cites that Rabbi Yohanan said: Any priest who killed a person<sup>4</sup> may not lift his hands in the Priestly Blessing<sup>8</sup> as it is stated: “And when you spread forth your hands I will hide My eyes from you ... your hands are full of blood.” Here we see that the Priestly Blessing, performed with hands spread forth, is not accepted when performed by priests whose “hands are full of blood.”

#### HALAKHA

A priest who killed a person – כהן שהרג את הנפש: A priest who killed a person, even unwittingly, may not recite the Priestly Blessing. If he did so under duress, he is permitted to recite it (*Be’er Heitev*). Some say that even if he repents, the prohibition remains in effect, while others are lenient and allow him to recite the Priestly Blessing after repenting (Rema; Rambam *Sefer Ahava, Hilkhot Tefilla* 15:3; *Shulhan Arukh, Orah Hayyim* 128:35).

#### BACKGROUND

The Priestly Blessing – ברכת כהנים: The three verses of blessing (Numbers 6:24–26) with which the priests bless the congregation in the synagogue. The Priestly Blessing is recited between the blessings of thanksgiving and peace, the final two blessings in the repetition of the *Amida* prayer. As the priests turn to face the congregation to recite the Priestly Blessing, they first recite a blessing acknowledging the holiness of the priestly line and their responsibility to bless the people in a spirit of love. While reciting the Priestly Blessing, the priests lift their hands according to the traditional rite (known as *nesiat kappayim*). In most places in Eretz Yisrael, the Priestly Blessing is recited by the priests during the repetition of every morning and additional prayer. In the Diaspora, however, there is a long established Ashkenazi practice of reciting it only during the additional prayer on Festivals.

ואמר רבי אלעזר: מיום שחרב בית המקדש ננעלו שערי תפלה, שנאמר: "גם כי אזעק ואשוע שתם תפילתי", ואף על פי ששערי תפילה ננעלו שיערי דמעה לא ננעלו, שנאמר: "שמעה תפילתי ה' ושועתי האזינה אל דמעתי אל תחרש".

רבא לא גזר תעניתא ביומא דעיבא משום שנאמר "סכתה בענן לך מעבור תפלה".

ואמר רבי אלעזר: מיום שחרב בית המקדש נפסקה חומת ברזל בין ישראל לאביהם שבשמים, שנאמר "ואתה קח לך מחבת ברזל ונתת אותה קיר ברזל בינך ובין העיר".

אמר רבי חנין אמר רבי חנינא: כל המאריך בתפלתו אין תפלתו חוזרת ריקם. מנא לן – ממשוה רבינו, שנאמר: "ואתפלל אל ה'", וכתוב בתרייה: "וישמע ה' אלי גם בפעם ההיא".

איני?! והאמר רבי חייה בר אבא אמר רבי יוחנן: כל המאריך בתפלתו ומענין בה – סוף בא לידי כאב לב, שנאמר: "תוחלת ממשכה מחלה לב", מאי תקנתיה – יעסוק בתורה, שנאמר: "ועץ חיים תאווה באה", ואין עץ חיים אלא תורה, שנאמר: "עץ חיים היא למחזיקים בה" – לא קשיא, הא – דמאריך ומענין בה, הא – דמאריך ולא מענין בה.

אמר רבי חמא ברבי חנינא: אם ראה אדם שהתפלל ולא נענה יחזור ויתפלל, שנאמר: "קוה אל ה' חזק ויאמץ לבך וקוה אל ה'".

תנו רבנן, ארבעה צריכין חזק, ואילו הן: תורה, ומעשים טובים, תפלה ודרך ארץ.

תורה ומעשים טובים מנן – שנאמר "רק חזק ואמץ מאד לשמור ולעשות ככל התורה". "חזק" – בתורה, "ואמץ" – במעשים טובים.

On the subject of prayer, Rabbi Elazar also said: Since the day the Temple was destroyed the gates of prayer were locked and prayer is not accepted as it once was, as it is said in lamentation of the Temple's destruction: "Though I plead and call out, He shuts out my prayer" (Lamentations 3:8). Yet, despite the fact that the gates of prayer were locked with the destruction of the Temple, the gates of tears were not locked, and one who cries before God may rest assured that his prayers will be answered, as it is stated: "Hear my prayer, Lord, and give ear to my pleading, keep not silence at my tears" (Psalms 39:13). Since this prayer is a request that God should pay heed to the tears of one who is praying, he is certain that at least the gates of tears are not locked.

With regard to the locking of the gates of prayer, the Gemara relates that Rava did not decree a fast on a cloudy day because it is stated: "You have covered Yourself in a cloud, through which prayer cannot pass" (Lamentations 3:44). The verse indicates that clouds are a bad omen, indicating that God has averted His face (Rav Hai Gaon).

And Rabbi Elazar said: Since the day the Temple was destroyed an iron wall separates Israel from their Father in heaven, as it is stated to the prophet Ezekiel, instructing him to symbolize that separation: "And take for yourself an iron griddle, and set it as an iron wall between yourself and the city...it will be a sign for the house of Israel" (Ezekiel 4:3).

The Gemara cites other statements in praise of prayer: Rabbi Hanin said that Rabbi Hanina said: Anyone who prolongs his prayer is assured that his prayer does not return unanswered; it will surely be accepted. From where do we derive this? From Moses our teacher, as it is stated that Moses said: "So I fell down before the Lord the forty days and forty nights that I fell down; and I prayed to the Lord" (Deuteronomy 9:26–27), and it is written thereafter: "And the Lord heard me that time as well, the Lord would not destroy you" (Deuteronomy 10:10).

The Gemara raises an objection: Is that so? Didn't Rabbi Hiyya bar Abba say that Rabbi Yohanan said: Anyone who prolongs his prayer and expects it to be answered, will ultimately come to heartache, as it will not be answered. As it is stated: "Hope deferred makes the heart sick" (Proverbs 13:12). And what is the remedy for one afflicted with that illness? He should engage in Torah study, as it is stated: "But desire fulfilled is the tree of life" (Proverbs 13:12), and tree of life is nothing other than Torah, as it is stated: "It is a tree of life to those who hold fast to it, and those who support it are joyous" (Proverbs 3:18). This is not difficult. This, Rabbi Hiyya bar Abba's statement that one will suffer heartache refers to one who prolongs his prayer and expects it to be answered; that, Rabbi Hanin's statement that one who prolongs his prayer is praiseworthy refers to one who prolongs his prayer and does not expect it to be answered.

On a similar note, Rabbi Hama, son of Rabbi Hanina, said: A person who prayed and saw that he was not answered, should pray again, as it is stated: "Hope in the Lord, strengthen yourself, let your heart take courage, and hope in the Lord" (Psalms 27:14). One should turn to God with hope, and if necessary turn to God again with hope.

Connected to the emphasis on the need to bolster one's effort in prayer, the Gemara notes that the Sages taught in a *baraita*: Four things require bolstering, constant effort to improve, and they are: Torah, good deeds, prayer, and occupation.

For each of these, a biblical proof is cited: From where is it derived that Torah and good deeds require bolstering? As it is stated in the instruction to Joshua: "Only be strong and be extremely courageous, observe and do all of the Torah that Moses My servant commanded you; do not deviate to the right or to the left, that you may succeed wherever you go" (Joshua 1:7). In this verse, observe refers to Torah study and do refers to good deeds (Maharsha); the apparently repetitive language is not extraneous. The Gemara derives: Be strong in Torah and be courageous in good deeds.



תפלה מנין – שנאמר "קוה אל ה' חזק ויאמץ  
לפך וקוה אל ה'";

דרך ארץ מנין – שנאמר "חזק ונתחזק בעד  
עמנו וגו'."

"ותאמר ציון עובדי ה' וה' שכחתי". היינו עובדי  
היינו שכוחה! אומר ריש לקיש, אמרה כנסת  
ישראל לפני הקדוש ברוך הוא: רבנו של עולם,  
אדם נושא אשה על אשתו ראשונה – זוכר  
מעשה הראשונה, אתה עובדני ושכחתיני.

אמר לה הקדוש ברוך הוא: בתי, שנים עשר  
מזלות בראתי ברקיע ועל כל מזל ומזל בראתי  
לו שלשים חיל ועל כל חיל וחיל בראתי לו  
שלשים לגיון, ועל כל לגיון ולגיון בראתי לו  
שלשים רהטון, ועל כל רהטון ורהטון בראתי לו  
שלשים קרטון, ועל כל קרטון וקרטון בראתי לו  
שלשים גסטרא, ועל כל גסטרא וגסטרא תליתי  
בו שלש מאות וששים וחמשה אלפי רבוא  
כוכבים כנגד מות החמה – וכולן לא בראתי  
אלא בשבילך, ואת אמרת עובדתי ושכחתיני!

"התשכח אשה עולה", אמר הקדוש ברוך  
הוא: בלום אשכח עולות אילים ופטרי רחמים  
שהקרבת לפני במדבר? אמרה לפניו: רבנו  
של עולם, האיל ואין שכחה לפני כסא כבודך  
שלא לא תשכח לי מעשה העגל? – אמר לה:  
גם אלה תשכחנה."

אמרה לפניו: רבנו של עולם, האיל ויש שכחה  
לפני כסא כבודך, שמא תשכח לי מעשה סיני? –  
אמר לה: "ואנכי לא אשכחך".

והיינו דאמר רבי אלעזר אמר רב אושעיא: מאי  
דכתיב "גם אלה תשכחנה" – זה מעשה העגל,  
"ואנכי לא אשכחך" – זה מעשה סיני.

"חסידים הראשונים היו שוהין שעה אחת."

מנא הני מילי? אמר רבי יהושע בן לוי: אמר  
קרא "אשר יושבי ביתך".

From where is it derived that prayer requires bolstering? As it is said: "Hope in the Lord, strengthen yourself, let your heart take courage, and hope in the Lord."

From where is it derived that occupation requires bolstering? As it is stated: "Be strong and we will be strong for the sake of our nation and for the cities of our God" (11 Samuel 10:12). All of one's labor requires bolstering.

The Gemara cites a midrash on the following verse from Isaiah, relating to the sin of the Golden Calf and Moses' supplication for forgiveness: "But Zion said: The Lord has forsaken me and the Lord has forgotten me. Can a woman forget her suckling baby, that she would not have compassion for the child of her womb? These may forget, but you I will not forget" (Isaiah 49:14–15). The Gemara seeks to clarify: Forsaken is the same as forgotten. They are synonymous; why repeat the same idea twice? Reish Lakish said: The community of Israel said before the Holy One, Blessed be He: Master of the Universe, even when a man marries a second wife after his first wife, he certainly recalls the deeds of his first wife. Yet You have not only forsaken me, but You have forgotten me as well.

The Holy One, Blessed be He, said to Israel: My daughter, I created twelve constellations in the firmament,<sup>8</sup> and for each and every constellation I have created thirty armies, and for each and every army I have created thirty legions [*ligyon*],<sup>1</sup> and for each and every legion I have created thirty infantry division leaders [*rahaton*],<sup>1</sup> and for each and every infantry division leader I have created thirty military camp leaders [*karton*],<sup>1</sup> and for each and every military camp leader I have created thirty leaders of forts [*gastera*],<sup>1</sup> and on each and every leader of a fort I have hung three hundred and sixty-five thousand stars corresponding to the days of the solar year. And all of them I have created only for your sake; and you said the Lord has forsaken me and the Lord has forgotten me?

The verse goes on to say: "Can a woman forget her suckling baby, that she would not have compassion for the child of her womb? These may forget, but you I will not forget." The meaning of this verse is that the Holy One, Blessed be He, said to the community of Israel: Have I forgotten the ram offerings and firstborn animals that you offered before Me in the desert? The community of Israel replied to Him: Master of the Universe, since there is no forgetfulness before the Throne of Your Glory, perhaps you will not forget my sin of the Golden Calf? God responded to Israel: "These [*elu*] too shall be forgotten." "These" is a reference to the sin of the Golden Calf, regarding which Israel said: "These [*elu*] are your gods."

The community of Israel said before Him: Master of the Universe, since there is forgetfulness before the Throne of Your Glory, perhaps You will also forget the events revolving around the revelation at Sinai? God said to Israel: I [*anokhi*] will not forget you the revelation at Sinai, which began with: "I [*anokhi*] am the Lord your God."

The Gemara notes: That is what Rabbi Elazar said that Rav Oshaya said: What is the meaning of that which is written: "These too will be forgotten"? That is the sin of the Golden Calf. And what is the meaning of I will not forget you? Those are the events that transpired at Sinai.

We learned in the mishna that the early generations of pious men would wait one hour in order to achieve the solemn frame of mind appropriate for prayer.

The Gemara asks: From where are these matters derived? Rabbi Yehoshua ben Levi said: This is alluded to when the verse states: "Happy are those who dwell in Your House" (Psalms 84:5), immediately after which it is said: "They will yet praise You, Selah."

## BACKGROUND

**צבא השמים** – Constellations in the firmament: The list of constellations and stars and their details is based on the imagery of the various units of the Roman army. One must take into account that the specific order appears differently in different versions of the Talmud, and the meaning of the various terms cannot be easily determined.

## LANGUAGE

**לגיון** [*ligyon*] – Legion: Based on the Latin legio/legionis. It is a legion, the largest Roman unit.

**רהטון** [*rahaton*] – Infantry division leader: The source of this word is unclear. Some attribute it to the Greek ἀριθμός, *arithmos*, which is literally translated as number and refers to a military unit of indeterminate size, perhaps part of a fortification. The structure of the Roman army consisted of armies, which were divided into one or more legions and their auxiliary forces. The legion, which numbered between three and six thousand soldiers, was divided into ten divisions, which were further divided into up to six camps. The Gemara's description of the heavenly hosts is influenced by the division of the large armies at the time.

**קרטון** [*karton*] – Military camp leader: This word is based on the Latin cohors/cohortis, meaning a military unit.

**גסטרא** [*gastera*] – Leaders of forts: This term is based on the Latin castra, meaning a (military) camp.

One who prays must wait one hour before his prayer...after his prayer – **שְׂמֵחָה שְׂמֵחָה**: **הַמְתַּפְּלֵל צָרִיךְ שְׂמֵחָה שְׂמֵחָה**: **אַחַת קוֹדֶם תְּפִלָּתוֹ...אַחֵר תְּפִלָּתוֹ**: Waiting before prayer is in order to prepare for prayer and the brief waiting period after prayer is to avoid the impression that he is eager to flee. Because the prayer of the early generations of pious men was so intense, they required a full hour of preparation beforehand and a full hour thereafter to ease their return to mundane activities.

An incident, involving a particular pious man...and did not respond with a greeting – **מַעֲשֵׂה בְּחָסִיד אֶחָד...וְלֹא הִחְזִיר לוֹ שְׁלוֹם**: The commentaries ask why the pious man did not act in accordance with the *halakha* and interrupt his prayer and respond to the greeting due to the danger. They answer that because the officer offered his greeting and even waited for him, the pious man knew that the officer would accept his explanation and apology afterward (*Taz*, *Tziyyun LeNefesh Hayya*).

Take utmost care and guard yourself diligently – **וְנִשְׁמְרֶתָּ מְאֹד לְנַפְשְׁךָ**: Though this verse is often utilized as a warning to avoid danger, that is not its plain meaning. It is actually a section of a verse that warns one to stay away from idolatry. Nonetheless, as an allusion, the Sages used it for this purpose (Maharsha).

## HALAKHA

One who prays must wait one hour before his prayer...after his prayer – **שְׂמֵחָה שְׂמֵחָה**: **הַמְתַּפְּלֵל צָרִיךְ שְׂמֵחָה שְׂמֵחָה**: **אַחַת קוֹדֶם תְּפִלָּתוֹ...אַחֵר תְּפִלָּתוֹ**: One should wait one hour before prayer to focus his heart on the Holy One, Blessed be He, and one should also wait after prayer to avoid the impression that it is burdensome to him. The early generations of pious men would wait a full hour; however, for most people, a short time, e.g., the time that it takes to walk the length of two doorways that was taught at the beginning of this tractate, is sufficient (*Magen Avraham*; *Rambam Sefer Ahava*, *Hilkhot Tefilla* 4:16; *Shulhan Arukh*, *Orah Hayyim* 93:1).

Even if the king greets him, he should not respond to him – **אִפְּלוּ הַמֶּלֶךְ שׂוֹאֵל בְּשִׁלּוּמוֹ לֹא יִשְׁבֹּנוּ**: One who is in the midst of the *Amida* prayer should not interrupt his prayer to show deference to anyone; even to a king of Israel. If it is a non-Jewish king or a violent person (*Be'er Heitev*) one is permitted to interrupt his prayer. If possible, though, it is preferable to move out of the way or to abbreviate one's prayer instead (*Rambam Sefer Ahava*, *Hilkhot Tefilla* 6:9; *Shulhan Arukh*, *Orah Hayyim* 104:1).

One who is praying and saw a violent person, feared by all, coming toward him, or a carriage coming toward him – **רָאָה קְרוֹן בָּא – כִּנְגְדּוֹ**: One who is standing and praying on the road and sees a carriage or some other hindrance approaching, he should move out of the way rather than interrupt his prayer (*Rambam Sefer Ahava*, *Hilkhot Tefilla* 6:9; *Shulhan Arukh*, *Orah Hayyim* 104:2).

## LANGUAGE

Officer [*hegmon*] – **הֶגְמוֹן**: From the Greek ἡγεμών, *hegemon*, this term originally referred to an army commander, and was later used to refer to a governor or a minister in general. The Talmud utilizes this term in the civil, not the military sense.

ואמר רבי יהושע בן לוי: המתפלל צריך לשהות שעה אחת אחר תפלתו, שנאמר: "אך צדיקים יודו לשמך וישבו ישרים את פניך".

תנא נמי הכי: המתפלל צריך שישעה שעה אחת קודם תפלתו, ושעה אחת אחר תפלתו. קודם תפלתו מנין – שנאמר: "אשר יושבי ביתך". לאחר תפלתו מנין – דכתיב "אך צדיקים יודו לשמך וישבו ישרים את פניך".

תנו רבנן: חסידים הראשונים היו שוהין שעה אחת ומתפללין שעה אחת וחוזרין ושוהין שעה אחת. וכי מאחר ששוהין תשע שעות ביום בתפלה, תורתן היאך משתמרות, ומלאכתם היאך נעשית?

אלא מתוך שחסידים הם – תורתם משתמרת, ומלאכתן מתברכת.

"אפילו המלך שואל בשלומי לא ישיבנו".

אמר רב יוסף: לא שנו אלא למלכי ישראל, אבל למלכי אומות העולם פוסק.

מיתיבי: המתפלל וראה אנס בא כנגדו, ראה קרון בא כנגדו – לא יהא מפסיק אלא מקצר ועולה!

לא קשיא: הא – דאפשר לקצר וקצר, ואם לאו – פוסק.

תנו רבנן: מעשה בחסיד אחד שהיה מתפלל בדרך. בא הגמון אחד ונתן לו שלום ולא החזיר לו שלום. המתין לו עד שסיים תפלתו. לאחר שסיים תפלתו, אמר לו: ריקא, והלא כתוב בתורתכם "רק השמר לך ושמר נפשך", וכתיב "ונשמרתם מאד לנפשותיכם". בשנתתי לך שלום למה לא החזרת לי שלום? אם הייתי חותך ראשך בסיוף, מי היה תובע את דמך מדי?

אמר לו: המתין לי עד שאפייסך בדברים. אמר לו: אילו היית עומד לפני מלך בשר ודם, ובא חברך ונתן לך שלום – היית

And Rabbi Yehoshua ben Levi said: One who prays must also wait one hour after his prayer, as it is stated: "Surely the righteous will give thanks unto Your name, the upright will sit before You" (Psalms 140:14), meaning that after thanking God through prayer, one should stay and sit before Him.

That opinion was also taught in a *baraita*: One who prays must wait one hour before his prayer and one hour after his prayer.<sup>NH</sup> From where is it derived that one must wait one hour before his prayer? As it is stated: "Happy are those who dwell in Your House." And from where is it derived that one must stay one hour after his prayer? As it is written: "Surely the righteous will give thanks unto Your name, the upright will sit before You."

The Sages taught in a *baraita* with regard to waiting before and after prayer: The the early generations of pious men would wait one hour, pray one hour, then wait one hour again. This raises the question: Since the early pious men would spend nine hours per day engaged either in prayer or the requisite waiting periods before and after prayer, three hours each for the morning, afternoon, and evening prayers, how is their Torah preserved? There was little time remaining to review their studies. And how was their work accomplished?

The Gemara answers: Rather, because they were pious they merited that their Torah is preserved and their work is blessed.

Additionally, we learned in the mishna: Even if the king greets him while he is praying, he should not respond to him<sup>H</sup> as one may not interrupt his prayer.

In limiting application of this principle, Rav Yosef said: They only taught this mishna with regard to kings of Israel, as a Jewish king would understand that the individual did not fail to respond to his greeting due to disrespect for the king. However, with regard to kings of the nations of the world, he interrupts his prayer and responds to their greeting due to the potential danger.

The Gemara raised an objection to Rav Yosef's statement: One who is praying and saw a violent person, feared by all, coming toward him, or a carriage coming toward him<sup>H</sup> and he is in the way, he should not stop his prayer but rather abridge it and move out of the way.

The Gemara responds: This is not difficult. Rather, this that teaches to abridge one's prayer rather than stopping, refers to a case where it is possible to abridge his prayer and complete it in time, in which case he should abridge it. And if it is not a situation where he can abridge his prayer, he interrupts his prayer.

The Sages taught: There was a related incident, involving a particular pious man who was praying while traveling along his path when an officer [*hegmon*]<sup>L</sup> came and greeted him. The pious man did not pause from his prayer and did not respond with a greeting.<sup>N</sup> The officer waited for him until he finished his prayer.

After he finished his prayer, the officer said him: You good for nothing. You endangered yourself; I could have killed you.

Isn't it written in your Torah: "Take utmost care and guard yourself diligently" (Deuteronomy 4:9)?<sup>N</sup>

And it is also written: "Take therefore good heed unto yourselves" (Deuteronomy 4:15)? Why did you ignore the danger to your life?

When I greeted you, why did you not respond with a greeting?

Were I to sever your head with a sword, who would hold me accountable for your spilled blood?

The pious man said to him: Wait for me until I will appease you with my words.

He said to him: Had you been standing before a flesh and blood king and your friend came and greeted you, would you



מחזיר לו? – אָמַר לוֹ: לֹא. וְאִם הָיִיתָ  
מחזיר לוֹ, מָה הָיוּ עוֹשִׂים לָךְ? – אָמַר לוֹ:  
הָיוּ חוֹתְכִים אֶת רֹאשִׁי בְּסִיף. – אָמַר לוֹ:  
וְהֵלֵא דְבָרִים קֵל וְחֹמֶר; וּמָה אַתָּה שְׁהִיִּיתָ  
עוֹמֵד לִפְנֵי מֶלֶךְ בָּשָׂר וְדָם שֶׁהָיוּ כָּאֵן  
וּמִחָר בְּקֶבֶר – כֵּן; אֲנִי שְׁהִיִּיתִי עוֹמֵד לִפְנֵי  
מֶלֶךְ מַלְכֵי הַמַּלְכִּים הַקְּדוֹשׁ בְּרוּךְ הוּא,  
שֶׁהוּא חַי וְקַיִם לְעַד וְלְעוֹלָמֵי עוֹלָמִים –  
עַל אַחַת כַּמָּה וְכַמָּה!

מִיד נִתְפָּאֵס אוֹתוֹ הַגְּמוּן, וְנִפְטָר אוֹתוֹ  
חֲסִיד לְבֵיתוֹ לְשָׁלוֹם.

”אֲפִילוּ נָחַשׁ בְּרוּךְ עַל עֲקָבוֹ לֹא יִפְסִיק.”  
אָמַר רַב שִׁשְׁתִּי: לֹא שָׁנוּ אֶלָּא נָחַשׁ, אֲבָל  
עֲקָב – פּוֹסֵק.

מִיִּתְבִּי: נָפַל לְגוֹב אֲרִיזוֹת אֵין מַעֲיִדִין  
עָלָיו שְׁמַת, נָפַל לַחֲפִירָה מְלֵאָה נָחָשִׁים  
וְעֲקָרִים – מַעֲיִדִין עָלָיו שְׁמַת!

שָׂאֲנִי הֵתֵם, דָּאֲגַב אֵיִצְצָא מִקִּי.

אָמַר רַבִּי יִצְחָק: רָאָה שְׁוֹרִים פּוֹסֵק, דְּתַנִּי  
רַב הוֹשְׁעִיָּה: מְרַחֲקִין מִשּׁוֹר תָּם חֲמִשִּׁים  
אַמָּה, וּמִשּׁוֹר מוֹעֵד – כְּמִלּוֹא עֵינָיו.

תָּנָא מִשְׁמִינָה דְּרַבִּי מֵאִיר: רִישׁ תּוֹרָא  
בְּדִקְוָלָא – סְלִיק לְאַגְרָא, וּשְׂדֵי דְרָגָא  
מִתּוֹרֵךְ. אָמַר שְׁמוּאֵל: הֵן מִלִּי – בְּשׁוֹר  
שָׁחור וּבְיוֹמֵי נִסָּן, מִפְּנֵי שֶׁהַשֶּׁטֶן מְרַקֵּד  
לוֹ בֵּין קַרְנָיו.

return his greeting?

The officer said to him: No.

The pious man continued: And if you would greet him, what would they do to you?

The officer said to him: They would cut off my head with a sword.

The pious man said to him: Isn't this matter an *a fortiori* inference?

You who were standing before a king of flesh and blood, of whom your fear is limited because today he is here but tomorrow he is in the grave,

would have reacted in that way;

I, who was standing and praying before the Supreme King of kings, the Holy One, Blessed be He,

Who lives and endures for all eternity,

all the more so that I could not pause to respond to someone's greeting.

When he heard this, the officer was immediately appeased and the pious man returned home in peace.

We learned in the mishna that even if a snake is wrapped around his heel, he may not interrupt his prayer. In limiting application of this principle, Rav Sheshet said: They only taught this mishna with regard to a snake, as if one does not attack the snake it will not bite him. But if a scorpion<sup>H</sup> approaches an individual while he is praying, he stops, as the scorpion is liable to sting him even if he does not disturb it.

The Gemara raises an objection based on what was taught in a *Tosefta*: Those who saw one fall into a lions' den but did not see what happened to him thereafter, do not testify that he died. Their testimony is not accepted by the court as proof that he has died as it is possible that the lions did not eat him. However, those who saw one fall into a pit of snakes and scorpions,<sup>H</sup> testify that he died as surely the snakes bit him.

The Gemara responds: This is not difficult. There, in the case of one who falls into a pit of snakes, it is different, as due to the pressure of his falling on top of them, the snakes will harm him, but a snake who is not touched will not bite.

The Gemara cites another *halakha* stating that he must interrupt his prayer in a case of certain danger. Rabbi Yitzhak said: One who saw oxen<sup>H</sup> coming toward him, he interrupts his prayer, as Rav Hoshaya taught: One distances himself fifty cubits from an innocuous ox [*shor tam*],<sup>B</sup> an ox with no history of causing damage with the intent to injure, and from a forewarned ox [*shor muad*],<sup>B</sup> an ox whose owner was forewarned because his ox has gored three times already, one distances himself until it is beyond eyeshot.

It was taught in the name of Rabbi Meir: While the head of the ox is still in the basket and he is busy eating, go up on the roof and kick the ladder out from underneath you. Shmuel said: This applies only with regard to a black ox,<sup>B</sup> and during the days of Nisan, because that species of ox is particularly dangerous, and during that time of year Satan dances between its horns.

#### BACKGROUND

Innocuous ox [*shor tam*]<sup>B</sup> – שׁוֹר תָּם: An animal that is not known to cause damage with the intent to injure. The first three times an animal causes damage of this nature, its owner is only required to pay half the damage it has caused. Afterwards it becomes a dangerous forewarned animal, an animal with a history of causing injury. The owner of a forewarned animal is required to pay for all the damage it causes. An animal can be considered innocuous with regard to certain kinds of damage and forewarned with regard to others. For example, an ox that has a history of goring other oxen is still considered innocuous with regard to goring humans. Similarly, if it is established that the animal causes injury only on certain days, for example, on Shabbat and Festivals, it may be considered forewarned on those days alone and innocuous during the rest of the week. An

animal that is forewarned can regain status as innocuous if, on three separate occasions, animals that it was accustomed to attacking passed by and it refrained from attacking them.

Forewarned ox [*shor muad*]<sup>B</sup> – שׁוֹר מוֹעֵד: In its more limited sense, this expression is used to refer to an ox whose owner has been forewarned, i.e., an ox that has gored three times. If an ox causes damage by goring, or, in general, any animal causes malicious damage, the first three times that it does so, the owner is liable for only half of the resulting damage. If, however, the ox gores a fourth time, and the owner was officially notified that it had gored three times previously, the animal is considered forewarned, and the owner must pay in full for the resulting damage.

#### HALAKHA

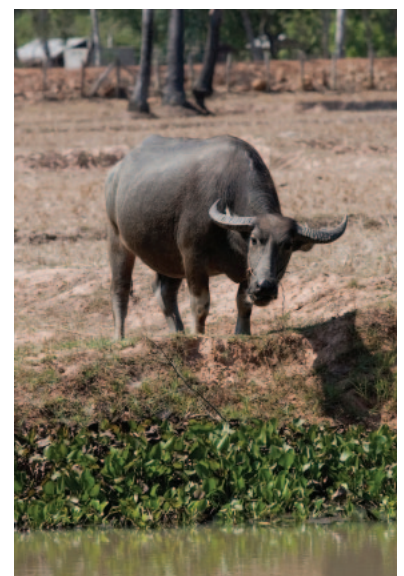
Even if a snake is wrapped around his heel... a scorpion – נָחַשׁ בְּרוּךְ עַל עֲקָבוֹ... עֲקָב: One who was standing in prayer and a snake wrapped itself around his ankle, he should not interrupt his prayer to tell someone else to remove the snake (*Mishna Berura*). If he sees that the snake is agitated and primed for attack, he stops his prayer (Jerusalem Talmud). However, in the case of a scorpion, which is deadly (*Magen Avraham*), one always stops his prayer (Rambam *Sefer Ahava*, *Hilkhot Tefilla* 6:9; *Shulhan Arukh*, *Orah Hayyim* 104:3).

One who fell into a lions' den...snakes and scorpions – נָפַל לְגוֹב אֲרִיזוֹת...נָחָשִׁים וְעֲקָרִים: Based on witnessing someone fall into a lions' den, one cannot testify that he is dead, as perhaps they did not harm him. However, if he witnessed him fall into a pit of snakes and scorpions, he can testify that he is dead, as due to the pressure of his falling on top of them they certainly harmed him and he died (Rambam *Sefer Nashim*, *Hilkhot Gerushin* 13:17; *Shulhan Arukh*, *Even HaEzer* 17:29).

One who saw oxen – רָאָה שְׁוֹרִים: One who is standing in prayer and sees an ox approaching stops his prayer and distances himself from the ox. If the local oxen are known to be benign, he need not distance himself (*Shulhan Arukh*, *Orah Hayyim* 104:4).

#### BACKGROUND

Black ox – שׁוֹר שָׁחור: The ox referenced here may be the buffalo. It is very similar to common cattle, and is distinguishable by its strength, size, dark color, the shape of its horns, and the extended period during which it remains in the water. It is indigenous to Asia, and is used primarily as a work animal. Though mild-mannered around those who tend to it, it can be very dangerous to strangers and many have died as a result of its attacks.



Black ox



## BACKGROUND

**Arvad** – עָרָוּד: Based on the descriptions in the Gemara, apparently the *arvad* is a type of snake or perhaps a large, very dangerous reptile. In parallel discussions in the Jerusalem Talmud, the *arvad* is called a *havarbar*. Some identify this as the black snake or a snake of the *coluber* genus, which, although not poisonous, is very aggressive and bites.



Caspian whipsnake

## HALAKHA

One mentions the might of the rains in the blessing of the revival of the dead – מְזַכְּרִין גְּבוּרוֹת גְּשָׁמִים: During the rainy season one mentions rain in the second blessing of the *Amida* prayer, the blessing of Divine Might (Rambam *Sefer Ahava*, *Hilkhot Tefilla* 2:15; *Shulḥan Arukh*, *Orah Hayyim* 114:1).

The request for rain is recited in the blessing of the years – וְשִׁאלָה בְּבִרְכַּת הַשָּׁנִים: During the rainy season, which in Eretz Yisrael begins on the seventh of Marḥeshvan and outside of Israel, sixty days after the Tishrei, or autumnal, equinox, the request for rain is inserted in the blessing of the years, the ninth blessing of the *Amida* prayer (Rambam *Sefer Ahava*, *Hilkhot Tefilla* 2:16; *Shulḥan Arukh*, *Orah Hayyim* 117:1).

And *havdala* in the blessing: Who graciously grants knowledge – הַבְּדִלָּה בְּחֻנֵּן הַדַּעַת: One recites *havdala* at the conclusion of Shabbat and Festivals in the blessing: Who graciously grants knowledge, in the evening prayer. This is in accordance with the unattributed opinion in the mishna and the conclusion of the Gemara (Rambam *Sefer Ahava*, *Hilkhot Tefilla* 2:4; *Shulḥan Arukh*, *Orah Hayyim* 294:1).

תָּנוּ רַבָּנֵינוּ: מַעֲשֶׂה בְּמָקוֹם אֶחָד שֶׁהָיָה עָרָוּד וְהָיָה מְזַיֵּק אֶת הַבְּרִיּוֹת, בָּאוּ וְהוֹדִיעוּ לוֹ לְרַבִּי חֲנִינָא בֶּן דּוֹסָא. אָמַר לָהֶם: הֲרָאוּ לִי אֶת חֻרּוֹ! הֲרָאוּהוּ אֶת חֻרּוֹ, נָתַן עֲקֹב עַל פִּי הַחֹר, יָצָא וְנִשְׁכָּו וּמָת אוֹתוֹ עָרָוּד.

נָטְלוּ עַל כִּתְפּוֹ וְהֵבִיאוּ לְבֵית הַמִּדְרָשׁ. אָמַר לָהֶם: רָאוּ בְנֵי, אֵין עָרָוּד מְמִית אֶלָּא הַחֲטָא מְמִית.

בְּאוֹתָהּ שָׁעָה אָמְרוּ: אוֹי לוֹ לְאָדָם שֶׁפָּגַע בּוֹ עָרָוּד, וְאוֹי לוֹ לְעָרָוּד שֶׁפָּגַע בּוֹ רַבִּי חֲנִינָא בֶּן דּוֹסָא.

**מתני'** מְזַכְּרִין גְּבוּרוֹת גְּשָׁמִים בְּתַחֲתִית הַמֵּתִים וְשִׁאלָה בְּבִרְכַּת הַשָּׁנִים, וְהַבְּדִלָּה בְּחֻנֵּן הַדַּעַת; רַבִּי עֲקִיבָא אָמַר: אוֹמְרָה בְּרַכָּה רְבִיעִית בְּפָנֵינוּ עֲצָמָה; רַבִּי אֱלִיעֶזֶר אָמַר: בְּהוֹדָאָה.

**גמ'** מְזַכְּרִין גְּבוּרוֹת גְּשָׁמִים. מַאי טַעְמָא?

אָמַר רַב יוֹסֵף: מִתּוֹךְ שֶׁשְׁקוּלָה בְּתַחֲתִית הַמֵּתִים, לְפִיכָךְ קִבְעוּהָ בְּתַחֲתִית הַמֵּתִים.

"וְשִׁאלָה בְּבִרְכַּת הַשָּׁנִים". מַאי טַעְמָא?

אָמַר רַב יוֹסֵף: מִתּוֹךְ שֶׁהִיא פְּרֻנָּסָה, לְפִיכָךְ קִבְעוּהָ בְּבִרְכַּת פְּרֻנָּסָה.

"הַבְּדִלָּה בְּחֻנֵּן הַדַּעַת". מַאי טַעְמָא?

אָמַר רַב יוֹסֵף: מִתּוֹךְ שֶׁהִיא חֲכָמָה, קִבְעוּהָ בְּבִרְכַּת חֲכָמָה; וְרַבָּנֵינוּ אָמְרוּ: מִתּוֹךְ שֶׁהִיא חוֹל, לְפִיכָךְ קִבְעוּהָ בְּבִרְכַּת חוֹל.

אָמַר רַב אָמִי: גְּדוּלָּה דַּעָה שְׁנִתְּנָה בְּתַחֲלִיל בְּרַכָּה שֶׁל חוֹל.

With regard to the praise for one who prays and need not fear even a snake, the Sages taught: There was an incident in one place where an *arvad*<sup>b</sup> was harming the people. They came and told Rabbi Hanina ben Dosa and asked for his help. He told them: Show me the hole of the *arvad*. They showed him its hole. He placed his heel over the mouth of the hole and the *arvad* came out and bit him, and died.

Rabbi Hanina ben Dosa placed the *arvad* over his shoulder and brought it to the study hall. He said to those assembled there: See, my sons, it is not the *arvad* that kills a person, rather transgression kills a person. The *arvad* has no power over one who is free of transgression.

At that moment the Sages said: Woe unto the person who was attacked by an *arvad* and woe unto the *arvad* that was attacked by Rabbi Hanina ben Dosa.

**MISHNA** This mishna speaks of additions to the standard formula of the *Amida* prayer and the blessings in which they are incorporated. One mentions the might of the rains and recites: He makes the wind blow and the rain fall, in the second blessing of the *Amida* prayer, the blessing of the revival of the dead.<sup>14</sup> And the request for rain: And grant dew and rain as a blessing, in the ninth blessing of the *Amida* prayer, the blessing of the years.<sup>15</sup> And the prayer of distinction [*havdala*], between the holy and the profane recited in the evening prayer following Shabbat and festivals, in the fourth blessing of the *Amida* prayer: Who graciously grants knowledge.<sup>16</sup> Rabbi Akiva says: *Havdala* is recited as an independent fourth blessing. Rabbi Eliezer says that it is recited in the seventeenth blessing of the *Amida* prayer, the blessing of thanksgiving.

**GEMARA** We learned in the mishna that one mentions the might of the rains in the second blessing of the *Amida* prayer, the blessing of the revival of the dead. The Gemara asks: What is the reason that the might of the rains is mentioned specifically in that blessing?

Rav Yosef said: Because the might of the rains is equivalent to the resurrection of the dead, as rain revives new life in the plant world (Jerusalem Talmud).

And we also learned in the mishna that the request for rain is added to the blessing of the years. Here, too, the Gemara asks: What is the reason that the request for rain is recited specifically in that blessing?

Rav Yosef said: Because rain is a component of sustenance, therefore it was inserted in the blessing of sustenance as part of our request for bountiful sustenance.

We also learned in the mishna that *havdala*, distinguishing between Shabbat and the weekdays, is added in the blessing of: Who graciously grants knowledge. Here too the Gemara asks: What is the reason that *havdala* is recited specifically in that blessing?

Rav Yosef said: *Havdala* is recited in that blessing because it requires wisdom to distinguish between two entities, they established it in the blessing of wisdom. The Rabbis say a different reason: Because *havdala* is the distinction between the sacred and the profane, the Sages established it in the blessing of weekdays. The first three blessings of the *Amida* prayer are recited both on weekdays and on Shabbat and Festivals. The blessing: Who graciously grants knowledge, is the first of the blessings recited exclusively during the week.

Having mentioned the blessing of wisdom, the Gemara cites that which Rav Ami said with regard to knowledge: Great is knowledge that was placed at the beginning of the weekday blessings; an indication of its significance.

מי שאין בו – Knowledge in this context does not refer specifically to intellectual capability, but rather to one's fundamental ability to conduct himself and live in accordance with that capability. That is why the Gemara relates so harshly to one without knowledge, as by failing to realize his potential, he negates his own essence. Every creature that maintains his fundamental essence deserves compassion; one without knowledge negates the very justification of his existence (Maharsha).

Anyone with knowledge, it is as if the Holy Temple was built in his days – באילו נבנה בית המקדש – אדם שיש בו דעה – באילו נבנה בית המקדש – בימיו: The Sages already established that one who engages in the study of the laws of the burnt-offering it is as if he sacrificed a burnt-offering. Therefore, anyone with knowledge can achieve ultimate closeness to God, which is the purpose of the Temple and the service performed therein. Consequently, it is as if the Temple was built in his days (*Torat HaOla* of the Rema).

Let us see where the members of the Great Assembly instituted it – נחזי היכן – תקון: This suggestion is not raised on every occasion. It is only relevant with regard to those ordinances that everyone performs on a regular basis and there is no danger that it will be forgotten or mistaken (*Tosafot*).

## HALAKHA

One who recites *havdala* in the *Amida* prayer must recite *havdala* over the cup – המבדיל בתפלה, צריך שיבדיל על הכוס – One who recited *havdala* in the *Amida* prayer must repeat *havdala* over a cup of wine (Rambam *Sefer Ahava*, *Hilkhot Tefilla* 2:12; *Shulhan Arukh*, *Orah Hayyim* 294:1).

ואמר רב אמי: גדולה דעה שנתנה בין שתי אותיות, שנאמר: "כי אל דעות ה'". וכל מי שאין בו דעה אסור לרחם עליו, שנאמר: "כי לא עם בינות הוא על כן לא ירחמנו עושהו".

אמר רבי אלעזר: גדול מקדש שנתן בין שתי אותיות, שנאמר: "פעלת ה' מקדש ה'".

ואמר רבי אלעזר: כל אדם שיש בו דעה – באילו נבנה בית המקדש בימיו: דעה נתנה בין שתי אותיות, מקדש נתן בין שתי אותיות.

מתקיף לה רב אחא קרחינא: אלא מעתה, גדולה נקמה שנתנה בין שתי אותיות, שנאמר: "אל נקמות ה'!"

אמר ליה: אין, במילתה מיהא גדולה היא. והינו דאמר עולא: שתי נקמות הללו למה? אחת לטובה ואחת לרעה, לטובה – דכתיב: "הופיע מהר פארן", לרעה – דכתיב: "אל נקמות ה' אל נקמות הופיע".

"רבי עקיבא אומר אומרה ברכה רביעית" כו'.

אמר ליה רב שמן בר אבא לרבי יוחנן: מבדי אנשי כנסת הגדולה תקנו להם לישאל, ברכות ותפלות קדושות והבדלות, נחזי היכן תקון.

אמר ליה: בתחילה קבעוה בתפלה, העשירו – קבעוה על הכוס, הענו – חזרו וקבעוה בתפלה, והם אמרו: המבדיל בתפלה צריך שיבדיל על הכוס.

איתמר נמי, אמר רבי חיאי בר אבא אמר רבי יוחנן: אנשי כנסת הגדולה תקנו להם לישאל ברכות ותפלות קדושות והבדלות. בתחילה קבעוה בתפלה, העשירו – קבעוה על הכוס, חזרו והענו – קבעוה בתפלה, והם אמרו: המבדיל בתפלה צריך שיבדיל על הכוס.

And Rav Ami said in praise of knowledge: Great is knowledge that was placed between two letters, two names of God, as it is stated: "For God of knowledge is the Lord" (1 Samuel 2:3). And since knowledge is regarded so highly, anyone without knowledge,<sup>N</sup> it is forbidden to have compassion upon him, as it is stated: "For they are a people of no wisdom, so their Creator will have no compassion upon them and their Creator will not be gracious unto them" (Isaiah 27:11). If God shows no mercy for those who lack wisdom, all the more so should people refrain from doing so.

Similarly, Rabbi Elazar said: Great is the Holy Temple, as it too was placed between two letters, two names of God, as it is stated: "The place in which to dwell which You have made, Lord, the Temple, Lord, which Your hands have prepared" (Exodus 15:17).

Noting the parallel between these two ideas, Rabbi Elazar added and said: Anyone with knowledge, it is as if the Holy Temple was built in his days;<sup>N</sup> knowledge was placed between two letters and the Temple was placed between two letters, signifying that they stand together.

Rav Aha Karḥina'a strongly objects to this approach that being placed between two names of God accords significance: However, if so, the same should hold true for vengeance. Great is revenge that was placed between two letters, as it is stated: "God of vengeance, Lord, God of vengeance shine forth" (Psalms 94:1).

He said to him: Yes. At least in its place, in the appropriate context, it is great. At times it is necessary. That is that which Ulla said: Why are these two vengeance mentioned in a single verse? One for good and one for evil. Vengeance for good, as it is written: "He shined forth from Mount Paran" (Deuteronomy 33:2) with regard to God's vengeance against the wicked; vengeance for evil, as it is written: "God of vengeance, Lord, God of vengeance shine forth" with regard to the punishment of Israel.

A tannaitic dispute is cited in the mishna with regard to the appropriate blessing in which to recite *havdala* within the *Amida* prayer. Rabbi Akiva says: *Havdala* is recited as an independent fourth blessing. Rabbi Eliezer says that it is recited in the seventeenth blessing of the *Amida* prayer, the blessing of thanksgiving. The first *tanna* says that it is recited in the fourth blessing of the *Amida* prayer: Who graciously grants knowledge.

Regarding this, Rav Shemen, Shimon, bar Abba said to Rabbi Yoḥanan: Now, since the eighteen blessings of the *Amida* prayer and the other prayer formulas for prayer were instituted for Israel by the members of the Great Assembly just like all the other blessings and prayers, sanctifications and *havdalot*; let us see where in the *Amida* prayer the members of the Great Assembly instituted<sup>N</sup> to recite *havdala*.

Rabbi Yoḥanan replied that that would be impossible, as the customs associated with *havdala* went through several stages. He said to him: Initially, during the difficult, early years of the Second Temple, they established that *havdala* is to be recited in the *Amida* prayer. Subsequently, when the people became wealthy, they established that *havdala* is to be recited over the cup of wine. When the people became impoverished, they again established that it was to be recited in the *Amida* prayer. And they said: One who recites *havdala* in the *Amida* prayer must, if he is able (*Shitta Mekubbetzet*, *Me'iri*), recite *havdala* over the cup<sup>H</sup> of wine as well. Due to all these changes, it was not clear when exactly *havdala* was to be recited.

It was also stated: Rabbi Hiyya bar Abba said that Rabbi Yoḥanan said: The members of the Great Assembly established for Israel blessings and prayers, sanctifications and *havdalot*. Initially, they established that *havdala* is to be recited in the *Amida* prayer. Subsequently, when the people became wealthy, they established that *havdala* is to be recited over the cup of wine. When the people again became impoverished, they established that it was to be recited in the *Amida* prayer. And they said: One who recites *havdala* in the *Amida* prayer must recite *havdala* over the cup of wine as well.



One who erred and did not mention the might of the rains in the blessing on the revival of the dead – **טעה ולא הזכיר גבורות גשמים** – **בתחית המתים**: One who forgot to mention: He makes the wind blow and the rain fall, in the blessing of the revival of the dead during the winter, we require him to return to the beginning of the prayer and repeat it. However, if he mentioned: He causes the dew to fall, we do not require him to return to the beginning of the prayer and repeat it (Rambam *Sefer Ahava*, *Hilkhot Tefilla* 10:8; *Shulhan Arukh*, *Orah Hayyim* 114:5).

One who erred and did not mention...the request for rain in the blessing of the years – **טעה ולא הזכיר...ושאלה בברכת השנים**: One who erred and did not request rain in the blessing of the years during the winter, we do not require him to return to the beginning of the prayer and repeat it, even if he requested dew, as per the unattributed opinion in the Gemara (Rambam *Sefer Ahava*, *Hilkhot Tefilla* 10:9; *Shulhan Arukh*, *Orah Hayyim* 117:4).

One who erred and did not mention...*havdala* in the blessing: Who graciously grants knowledge – **טעה ולא הזכיר...והבדלה בחונן**: **הדעת**: One who failed to recite *havdala* in the blessing: Who graciously grants knowledge, in the evening prayer at the conclusion of Shabbat and Festivals need not repeat the prayer, because he is required to recite *havdala* over a cup of wine (Rambam *Sefer Ahava*, *Hilkhot Tefilla* 10:14; *Shulhan Arukh*, *Orah Hayyim* 294:1).

One who recites an unnecessary blessing – **המברך ברכה שאינה צריכה**: One who recites an unnecessary blessing, e.g., one who recited a blessing during a meal over food that was already exempted by the blessing: Who brings forth bread from the earth, is considered, by rabbinic law (*Magen Avraham*), as if he took God's name in vain. One must avoid reciting two blessings when one will suffice (Rambam *Sefer Ahava*, *Hilkhot Berakhot* 1:15; *Shulhan Arukh*, *Orah Hayyim* 215:4 and see 206:6).

One who erred in this, the *Amida* prayer, and that, over the cup of wine – **טעה בזה וזה**: One who failed to recite *havdala* in the *Amida* prayer and later ate before reciting *havdala* over the cup of wine, must repeat the evening *Amida* prayer and recite *havdala* in the fourth blessing. Since eating was an action that he was not permitted to perform, he is referred to as one who erred (*Talmidei Rabbeinu Yona*; *Shulhan Arukh*, *Orah Hayyim* 294:1).

איתמר נמי, רבה ורב יוסף דאמרי תרוייהו: המבדיל בתפלה צריך שיבדיל על הכוס.

אמר רבא, ומותבין אשמעתין: טעה ולא הזכיר גבורות גשמים בתחית המתים ושאלה בברכת השנים – מחזירין אותו, והבדלה בחונן הדעת – אין מחזירין אותו, מפני שיכול לאומרה על הכוס!

לא תימא "מפני שיכול לאומרה על הכוס", אלא אימא "מפני שאומרה על הכוס".

איתמר נמי, אמר רבי בנימין בר יפת: שאל רבי יוסי את רבי יוחנן בצידן, ואמרי לה, רבי שמעון בן יעקב דמן צור את רבי יוחנן, ואנא שמעית: המבדיל בתפלה, צריך שיבדיל על הכוס או לא? ואמר ליה: צריך שיבדיל על הכוס.

איבעיא להו: המבדיל על הכוס, מהו שיבדיל בתפלה?

אמר רב נחמן בר יצחק, קל וחומר מתפלה: ומה תפלה דעיקר תקנתא היא – אמרי: המבדיל בתפלה צריך שיבדיל על הכוס; המבדיל על הכוס, דלאו עיקר תקנתא היא – לא כל שכן!

תני רב אחא אריכא קמיה דרב חנינא: המבדיל בתפלה משובח יותר ממי שיבדיל על הכוס, ואם הבדיל בזה וזה – ינחו לו ברכות על ראשו.

הא גופא קשיא! אמרת, המבדיל בתפלה משובח יותר ממי שיבדיל על הכוס, אלמא: תפלה לחודה סגי, והדר תני: אם הבדיל בזה וזה – ינחו לו ברכות על ראשו, וכיון דנפיק ליה בחדא – אפטר, והויה ברכה שאינה צריכה; ואמר רב ואיתימא ריש לקיש, ואמרי לה רבי יוחנן וריש לקיש דאמרי תרוייהו: כל המברך ברכה שאינה צריכה – עובר משום: "לא תשא"!

אלא, אימא הכי: אם הבדיל בזה ולא הבדיל בזה – ינחו לו ברכות על ראשו.

בעא מיניה רב חסדא מרב ששת: טעה בזה וזה, מהו? אמר ליה: טעה בזה וזה – חזיר לראש.

It was also stated: Rabba and Rav Yosef who both said: One who recites *havdala* in the *Amida* prayer must recite *havdala* over the cup of wine as well.

Rava said: We raise an objection to our *halakha* based on what was taught in a *Tosefta*: One who erred and did not mention the might of the rains in the second blessing in the *Amida*, the blessing on the revival of the dead,<sup>h</sup> and one who erred and failed to recite the request for rain in the ninth blessing of the *Amida*, the blessing of the years,<sup>h</sup> we require him to return to the beginning of the prayer and repeat it. However, one who erred and failed to recite *havdala* in the blessing: Who graciously grants knowledge,<sup>h</sup> we do not require him to return to the beginning of the prayer and repeat it, as he can recite *havdala* over the cup of wine. Apparently, *havdala* over the cup of wine is optional, not obligatory, at it says because he can recite and not that he must.

The Gemara answers: Do not say as it appears in the *Tosefta*: Because he can recite *havdala* over the cup of wine. Rather, say: Because he recites *havdala* over the cup of wine.

Proof that one must recite *havdala* over the cup of wine as well as in the *Amida* prayer was also stated: Rabbi Binyamin bar Yefet said that Rabbi Yosei asked Rabbi Yoḥanan in Sidon, and some say that Rabbi Shimon ben Ya'akov from the city of Tyre asked Rabbi Yoḥanan, and I, Binyamin bar Yefet, heard: One who already recited *havdala* in the *Amida* prayer, must he recite *havdala* over the cup of wine or not? And Rabbi Yoḥanan said to him: He must recite *havdala* over the cup.

Having clarified the question whether one who recited *havdala* during the *Amida* prayer must also recite *havdala* over the cup of wine, a dilemma was raised before the Sages: One who already recited *havdala* over the cup of wine, what is the ruling as far as his obligation to recite *havdala* in the *Amida* prayer is concerned?

Rav Naḥman bar Yitzḥak said: This can be derived *a fortiori* from the established *halakha* regarding *havdala* in the *Amida* prayer. Just as *havdala* in the *Amida* prayer, which is where the principal ordinance to recite *havdala* was instituted, the Sages said that it is not sufficient and one who recited *havdala* in the *Amida* prayer must recite *havdala* over the cup of wine as well, all the more so that one who recited *havdala* over the cup of wine, which is not where the principal ordinance to recite *havdala* was instituted, but was merely a later addition, did not fulfill his obligation and must recite *havdala* in the *Amida* prayer.

Rabbi Aḥa Arikha, the tall, taught a *baraita* before Rav Hinna: One who recited *havdala* in the *Amida* prayer is more praiseworthy than one who recites it over the cup of wine, and if he recited *havdala* in this, the *Amida* prayer, and that, over the cup of wine, may blessings rest upon his head.

This *baraita* is apparently self-contradictory. On the one hand, you said that one who recites *havdala* in the *Amida* prayer is more praiseworthy than one who recites *havdala* over the cup of wine, indicating that reciting *havdala* in the *Amida* prayer alone is sufficient. And then it is taught: If one recited *havdala* in this, the *Amida* prayer, and that, over the cup of wine, may blessings rest upon his head. And since he fulfilled his obligation to recite *havdala* with one, he is exempt, and the additional recitation of *havdala* over the cup of wine is an unnecessary blessing. And Rav, and some say Reish Lakish, and still others say Rabbi Yoḥanan and Reish Lakish both said: Anyone who recites an unnecessary blessing<sup>h</sup> violates the biblical prohibition: "Do not take the name of the Lord your God in vain" (Exodus 20:6).

Rather, emend this *baraita* and say as follows: If one recited *havdala* in this and not in that, may blessings rest upon his head.

Rav Hisda asked Rav Sheshet with regard to these blessings: If one erred in *havdala* both in this and in that, what is the ruling? Rav Sheshet said to him: One who erred in this, the *Amida* prayer, and that, over the cup of wine,<sup>h</sup> returns to the beginning of both the *Amida* prayer and the *havdala* over the cup of wine.



אָמַר לִיה רַבִּינָא לְרַבָּא: הֲלִכְתָּא  
מַאי? – אָמַר לִיה: כִּי קִידוּשׁ, מַה  
קִידוּשׁ אֵף עַל גַּב דְּמִקְדָּשׁ בְּצִלוֹתָא  
מִקְדָּשׁ אֲפָסָא, אֵף הַבְדֵּלָה נָמִי –  
אֵף עַל גַּב דְּמִבְדִּיל בְּצִלוֹתָא מִבְדִּיל  
אֲפָסָא.

רַבִּי אֱלִיעֶזֶר אוֹמֵר: בְּהוֹדָאָהּ.

רַבִּי זֵירָא הוּא רַכִּיב חֲמֶרָא. הוּא  
קָא שְׁקִיל וְאַזְזִיל רַבִּי חִיָּיא בַּר אֲבִין  
בְּתֵרֵיהּ. אָמַר לִיה, וְדַאי דְּאִמְרִיתוּ  
מִשְׁמִינָה דְּרַבִּי יוֹחָנָן: הֲלִכְתָּא כְּרַבִּי  
אֱלִיעֶזֶר בְּיוֹם טוֹב שְׁחָל לְהוֹיֹת אַחֵר  
הַשַּׁבָּת? – אָמַר לִיה: אֵין.

הֲלִכְתָּא – מִכָּל דְּפִלְגִי!

וְלֹא פְלִיגִי! וְהָא פְלִיגִי רַבָּנִי!

אִימַר דְּפִלְגִי רַבָּנִי – בְּשָׁאָר יָמוֹת  
הַשָּׁנָה, בְּיוֹם טוֹב שְׁחָל לְהוֹיֹת אַחֵר  
הַשַּׁבָּת מִי פְלִיגִי?

וְהָא פְלִיגִי רַבִּי עֲקִיבָא!

אִטּוּ כָּל הַשָּׁנָה כּוֹלָה מִי עֲבָדִין  
כְּרַבִּי עֲקִיבָא, דְּהִשְׁתָּא נִיקוּ וְנַעֲבִיד  
כּוֹתִיבָהּ? כָּל הַשָּׁנָה כּוֹלָה מִאי טַעְמָא  
לֹא עֲבָדִין כְּרַבִּי עֲקִיבָא? – דְּתַמְנִי  
סְרִי תַקוּן, תַּשְׁסְרִי לֹא תַקוּן, הֲכָא  
נָמִי – שֶׁב תַקוּן, תַמְנִי לֹא תַקוּן!

אָמַר לִיה: לֹא "הֲלִכְתָּא" אֲתָמֵר, אֲלֵא  
"מִטְטִין" אֲתָמֵר.

דְּאֲתָמֵר, רַבִּי יִצְחָק בַּר אֲבָדִימִי אָמַר  
מִשּׁוֹם רַבָּנֵי: הֲלִכְתָּא, וְאִמְרִי לָהּ: מִטְטִין.

There are conflicting opinions with regard to reciting *havdala* over the cup of wine after reciting it in the *Amida* prayer. One opinion holds that it is appropriate to recite *havdala* a second time, while the other holds that it is prohibited. **Ravina said to Rava: What is the *halakha*?** Rava said to him: The *halakha* in the case of *havdala* is like the *halakha* in the case of *kiddush*. Just as in the case of *kiddush*, although one recited *kiddush* in the *Amida* prayer he must, nevertheless, recite *kiddush* again over the cup of wine, so too with *havdala*, although one recited *havdala* in the *Amida* prayer he must recite *havdala* again over the cup of wine.

The mishna states that **Rabbi Eliezer says**: It is recited in the seven-teenth blessing of the *Amida* prayer, the blessing of **thanksgiving**.

The Gemara cites the conclusion with regard to this *halakha* by relating a story: **Rabbi Zeira was riding a donkey while Rabbi Hiyya bar Avin was coming and walking after him. He said to him: Is it true that you said in the name of Rabbi Yohanan that the *halakha* is in accordance with the opinion of Rabbi Eliezer in the case of a Festival that occurs directly after Shabbat?** Since in that case, one cannot recite *havdala* in the blessing of Who graciously grants knowledge, as it is not included in the *Amida* prayer on the Festival, there is no alternative but to adopt Rabbi Eliezer's ruling. **He said to him: Yes.**

The Gemara wonders: Saying that the *halakha* is in accordance with the opinion of Rabbi Eliezer, **indicates that his peers dispute his opinion**. Where do we find that dispute?

The Gemara rejects this: **And don't they dispute his opinion? Don't the Rabbis dispute his opinion**, as, in their opinion the blessing of *havdala* is recited in the blessing: Who graciously grants knowledge?

The Gemara replies: **Say that the Rabbis dispute Rabbi Eliezer's opinion during the rest of the days of the year**, when the option to recite *havdala* in the blessing: Who graciously grants knowledge exists, but in the case of a Festival that occurs directly after Shabbat, **do they dispute his opinion?** The Rabbis would agree with him in that case.

The Gemara continues: **Doesn't Rabbi Akiva dispute his opinion?** He holds that *havdala* is recited as an independent fourth blessing, in which case there is a dispute.

The Gemara responds: **Is that to say that throughout the entire year we act in accordance with the opinion of Rabbi Akiva in this matter, so that now, on a Festival that occurs directly after Shabbat, we will stand and act in accordance with his opinion? What is the reason that throughout the whole, entire year, we do not act in accordance with the opinion of Rabbi Akiva? Because the Sages instituted eighteen blessings, they did not institute nineteen blessings. Here, too, the Sages instituted seven blessings, they did not institute eight blessings.** Therefore, Rabbi Akiva's opinion is not taken into consideration in this case.

In response to these questions, Rabbi Zeira said to him that it was not that the *halakha* is in accordance with the opinion of Rabbi Eliezer that was stated in the name of Rabbi Yohanan, from which one could infer that there was in fact a dispute; rather it was that one is **inclined<sup>n</sup>** to favor the opinion of Rabbi Eliezer that was stated in the name of Rabbi Yohanan.

As indeed it was stated that there is a dispute among the Sages in this matter. **Rav Yitzhak bar Avdimi said in the name of Rabbeinu, Rav: The *halakha* is in accordance with the opinion of Rabbi Eliezer. And some say this statement: One is inclined to favor of the opinion of Rabbi Eliezer.**

# NOTES

**הֲלִכְתָּא...מִטְטִין – Inclined...** In this matter, there are various manners in which a specific opinion might be adopted as *halakha*. When it is established that the *halakha* is in accordance with a particular opinion, the *halakha* is disseminated to the public as conclusive. When it is established merely that the *halakha* is inclined in favor of a particular opinion, it is not disseminated to the general public. However, if an individual asks, the answer provided is in accordance with this ruling. A third manner in which an opinion might be adopted is by saying that the opinion of one of the Sages seems to be the *halakha*. On the one hand, the *halakha* has not been established in accordance with his opinion. On the other hand, one who conducts himself in accordance with that opinion is neither reprimanded nor encouraged.

## NOTES

As he is scrupulous...like Raḥava – דְּדִיק...רַחְבָּא: Various interpretations were suggested in explanation of Raḥava's unique precision. Some *ge'onim* explain that Raḥava was uncertain whether he heard the statement in the name of Rabbi Yehuda, the *tanna*, or Rav Yehuda, the *amora*, and he therefore repeated the statement in a manner that included them both. Others reject this (Rabbeinu Hananel, Rashi) and say that he repeated what he learned from his teacher verbatim.

He transforms the attributes of the Holy One, Blessed be He, into mercy – שְׁעוֹשֶׂה מְדוּתוֹ שֶׁל הַקְדוֹשׁ בְּרוּךְ הוּא רַחֲמִים. – וְאֵינָן אֲלָא מִזְרוֹת: The Rambam explains that compassion is not the reason for this mitzva, as if that was the case, God would have prohibited slaughtering animals for food. Although in midrash, this mitzva is interpreted as a manifestation of compassion, it should be understood as guidance for man to act with compassion toward creatures, not as an indication of God's compassion on those creatures (Ramban on the Torah).

## LANGUAGE

Colonnade [stav] – סְטָו: From the Greek στοά, *stoa*, meaning a roofed row of columns, *stav* refers to a row of columns that is attached to a building. The Gemara refers to a double *stav*, two rows of columns.



Colonnade

## HALAKHA

The *havdala* of: And You have made known to us, etc. – הַבְדֵּלָת וְתוֹדִיעֵנוּ: According to Rav Yosef's conclusion, the addition to the evening prayer on Festivals that occur at the conclusion of Shabbat: And You have made known to us, is the accepted formula for *havdala* on that occasion (Rambam *Sefer Ahava*, *Hilkhot Tefilla* 2:12; *Shulḥan Arukh*, *Orah Hayyim* 491:2).

One who recites: Just as Your mercy is extended to a bird's nest... – הָאוֹמֵר עַל קֵן צִפּוֹר וְכו': Those who hear one who recites in his prayer: Just as Your mercy is extended to a bird's nest or a similar formula, should silence him, as per our mishna (Rambam *Sefer Ahava*, *Hilkhot Tefilla* 9:6).

One who recites: We give thanks, we give thanks – הָאוֹמֵר ... נְתַתָּנוּ תְּהֵאֵתָנוּ: Those who hear one who recites: We give thanks, we give thanks, should silence him, as per our mishna (Rambam *Sefer Ahava*, *Hilkhot Tefilla* 9:4; *Shulḥan Arukh*, *Orah Hayyim* 121:2).

One is required to bless God for the bad, etc. ... – לְבָרֵךְ עַל הָרָעָה וְכו': One is required to bless God for the bad that befalls him with devotion and enthusiasm just as he does when good befalls him (Rambam *Sefer Ahava*, *Hilkhot Berakhot* 10:3; *Shulḥan Arukh*, *Orah Hayyim* 222:2).

רַבִּי יוֹחָנָן אָמַר: מוֹדִים; וְרַבִּי חִיָּא בַר אֲבָא אָמַר: נְרָאִין.

אָמַר רַבִּי יוֹרְא: נְקוּט דְּרַבִּי חִיָּא בַר אֲבָא בִּידֵךְ, דְּדִיק וְגַמְר שְׂמַעְתָּ מִפּוֹמָא דְּמִרָה שְׁפִיר בְּרַחְבָּא דְּפּוּמְבִידָא.

דְּאָמַר רַחְבָּא אָמַר רַבִּי יְהוּדָה: הֵר הָבִית סְטָו כְּפּוֹל הִיָּה, וְהִיָּה סְטָו לְפָנִים מִסְטָו.

אָמַר רַב יוֹסֵף: אֲנָא לֹא הָאִי יָדְעָנָא וְלֹא הָאִי יָדְעָנָא, אֲלָא מִדְּרַב וּשְׁמוּאֵל יָדְעָנָא דְּתַקִּינוּ לָן מִרְגְּמִיתָא בְּבִבְלָא.

וְתוֹדִיעֵנוּ ה' אֱלֹהֵינוּ אֶת מִשְׁפָּטֵי צִדְקָךְ וְתַלְמִידֵינוּ לַעֲשׂוֹת חֻקֵּי רְצוֹנְךָ, וְתַנְחִילֵנוּ זְמַנֵּי שְׁשׁוֹן וְחֻגֵי נְדָבָה וְתוֹרִישֵׁנוּ קְדוּשַׁת שַׁבָּת וְכְבוֹד מוֹעֵד וְחֻגֵּיגַת הָרֶגֶל, בֵּין קְדוּשַׁת שַׁבָּת לְקְדוּשַׁת יוֹם טוֹב הַבְדֵּלָתָּ וְאֵת יוֹם הַשְּׁבִיעִי מִשְׁשַׁת יָמֵי הַמַּעֲשֶׂה קְדֻשָּׁת הַבְּדִלָּה וְקְדֻשַׁת אֶת עַמּוֹךְ יִשְׂרָאֵל בְּקְדוּשַׁתְךָ, וְתַתֵּן לָנוּ וכו'.

מִתְנִי' הָאוֹמֵר "עַל קֵן צִפּוֹר יִגִּיעוּ רַחֲמֶיךָ" וְ"עַל טוֹב יִזְכֹּר שְׁמֶךָ", "מוֹדִים מוֹדִים" – מְשַׁתְּקִין אוֹתוֹ.

גַּמ' בְּשִׁלְמָא "מוֹדִים מוֹדִים" מְשַׁתְּקִין אוֹתוֹ – מִשּׁוֹם דְּמִיחֵי בְּשִׁתֵּי רְשׁוּיוֹת, וְ"עַל טוֹב יִזְכֹּר שְׁמֶךָ" – נִמְי מִשְׁמַע עַל הַטּוֹבָה וְלֹא עַל הָרָעָה, וְתַנֵּן: חַיִּיב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֶׁשְׁמֵךְ עַל הַטּוֹבָה. אֲלָא "עַל קֵן צִפּוֹר יִגִּיעוּ רַחֲמֶיךָ" מֵאִי טַעְמָא?

פְּלִגִּי בֵּה תִרִי אֲמוּרָאֵי בְּמַעְרָא, רַבִּי יוֹסֵי בַר אֲבִין וְרַבִּי יוֹסֵי בַר זְבִידָא: חַד אָמַר: מִפְּנֵי שְׂמִטָּה קִנְיָא בְּמַעֲשֶׂה בְּרָאשִׁית, וְחַד אָמַר: מִפְּנֵי שְׁעוֹשֶׂה מְדוּתוֹ שֶׁל הַקְדוֹשׁ בְּרוּךְ הוּא רַחֲמִים, וְאֵינָן אֲלָא גִזְרוֹת.

Rabbi Yohanan said that there is no dispute here, and the Rabbis agree with Rabbi Eliezer. And Rabbi Hiyya bar Abba said that it was established that Rabbi Eliezer's opinion appears to be correct.

With regard to this difference of opinion Rabbi Zeira said: Take this statement of Rabbi Hiyya bar Abba in your hand, as he is scrupulous and he learned the *halakha* well from the mouth of its originator, like the Sage Raḥava<sup>n</sup> from the city Pumbedita. Raḥava was famous for the precision with which he would transmit material that he learned from his teacher.

The Gemara cites an example: Raḥava said that Rabbi Yehuda said: The Temple Mount was a double *stav*,<sup>l</sup> and there was a *stav* within a *stav*. Here Raḥava used his Rabbi's language in describing the structure of the Temple and the rows of columns it contained, a row within a row; but he did not employ the common term *itzteba*, portico, but rather *stav*, as he heard it from his Rabbi.

Rav Yosef said the conclusive *halakha* on this topic: I don't know this and I don't know that, but I do know from the statements of Rav and Shmuel they have instituted a pearl for us in Babylonia. They established a version that combines the first blessing of the Festival with the formula of *havdala*, parallel to the opinion of the Rabbis who include *havdala* in the first blessing that follows the first three blessings. They instituted to recite:

You have made known to us,<sup>h</sup> Lord our God, Your righteous laws, and taught us to perform Your will's decrees. You have given us as our heritage seasons of joy and Festivals of voluntary offerings. You have given us as our heritage the holiness of Shabbat, the glory of the festival and the festive offerings of the Pilgrim Festivals. You have distinguished between the holiness of Shabbat and the holiness of the Festival, and have made the seventh day holy over the six days of work. You have distinguished and sanctified Your people Israel with Your holiness, And You have given us, etc.

**MISHNA** Concluding the laws of prayer in this tractate, the mishna raises several prayer-related matters. This mishna speaks of certain innovations in the prayer formula that warrant the silencing of a communal prayer leader who attempts to introduce them in his prayers, as their content tends toward heresy. One who recites in his supplication: Just as Your mercy is extended to a bird's nest,<sup>h</sup> as You have commanded us to send away the mother before taking her chicks or eggs (Deuteronomy 22:6–7), so too extend Your mercy to us; and one who recites: May Your name be mentioned with the good or one who recites: We give thanks, we give thanks<sup>h</sup> twice, they silence him.

**GEMARA** Our mishna cited three instances where the communal prayer leader is silenced. The Gemara clarifies: Granted, they silence one who repeats: We give thanks, we give thanks, as it appears like he is acknowledging and praying to two authorities. And granted that they also silence one who says: May Your name be mentioned with the good, as clearly he is thanking God only for the good and not for the bad, and we learned in a mishna: One is required to bless God for the bad<sup>h</sup> just as he blesses Him for the good. However, in the case of one who recites: Just as Your mercy is extended to a bird's nest, why do they silence him?

Two *amora'im* in Eretz Yisrael disputed this question; Rabbi Yosei bar Avin and Rabbi Yosei bar Zevida; one said that this was because he engenders jealousy among God's creations, as it appears as though he is protesting the fact that the Lord favored one creature over all others. And one said that this was because he transforms the attributes of the Holy One, Blessed be He, into expressions of mercy,<sup>n</sup> when they are nothing but decrees of the King that must be fulfilled without inquiring into the reasons behind them.



**Adding praises – מוסיפים בשבחים:** One may not add to the praises of God that were incorporated into the formula of the *Amida* prayer, for the reasons enumerated by Rabbi Ḥanina in the Gemara. However in personal, private pleas, one is permitted to do so (*Tur* in the name of the Tosafist, Rabbeinu Yitzhak; Rambam *Sefer Ahava, Hilkhot Tefilla* 9:7; *Shulḥan Arukh, Oraḥ Ḥayyim* 113:9).

**האומר "שמע" "שמע" – Listen...Listen:** There is a dispute whether this prohibition applies to the repetition of the word *Shema* (*Ba'al Halakhot Gedola*, Rabbeinu Ḥananel) or to the repetition of the entire verse (Rashi). The *halakha* ruled in accordance with both opinions, and one may not repeat the word or the verse, except in a congregation, in which case repetition is permitted in specific cases (Jerusalem Talmud, *Baḥ*; Rambam *Sefer Ahava, Hilkhot Keriat Shema* 2:11; *Shulḥan Arukh, Oraḥ Ḥayyim* 61:9).

#### BACKGROUND

**Dinars of gold and silver – דינרי זהב...כסף:** In talmudic times the average proportion between gold dinars to silver was 25:1, so the difference in their relative value was significant.



Dinars of gold (Nero)



Dinars of silver (Vespasian)

#### NOTES

**Dinars of gold and silver – דינרי זהב...כסף:** The Rambam explains that the problem was not that he brought too few dinars, but that the praise does not reach the heights of the One being praised at all, as silver dinars are qualitatively inferior to gold dinars. Similarly, the praises that people lavish on God do not relate to His level of perfection at all. According to the Ritva's explanation, the rhetorical question: Isn't that deprecatory, refers to the person praying, whose praise indicates his lack of understanding of the King's greatness.

ההוא דנחית קמיה דרבה, ואמר: אתה חסד על קן צפור, אתה חוס ורחם עלינו. אמר רבה: כמה ידע האי צורבא מרבנן לרצוי למריה! – אמר ליה אביי: והא משתקין אותו? תנן!

ורבה נמי – לחדודי אביי הוא דבעי.

ההוא דנחית קמיה דרבי חנינא, אמר: האל הגדול הגבור והגורא והאדיר והעוז והיראוי החזק והאמיץ והודאי והנכבד.

המתין לו עד דסיים, כי סיים אמר ליה: סיימתניהו לכולהו שבחי דמרך? למה לי כולי האי? אכן הנני תלת דאמרינן – אי לאו דאמריננהו משה רבנו באורייתא, ואתו אנשי כנסת הגדולה ותקנינהו בתפלה – לא הוינן יכולין למימר להו, ואת אמרת כולי האי ואזלת! משל, למלך בשר ודם שהיו לו אלף אלפים דינרי זהב, והיו מקלסין אותו בשל כסף, והלא גנאי הוא לו!

ואמר רבי חנינא: הכל בידי שמים – חוץ מיראת שמים, שנאמר: "ועתה ישראל מה ה' אלהיך שואל מעמך כי אם ליראה".

אטו יראת שמים מילתא זוטרתא היא? והאמר רבי חנינא משום רבי שמעון בן יוחאי: אין לו להקדוש ברוך הוא בבית גניו אלא אוצר של יראת שמים, שנאמר: "יראת ה' היא אוצרו".

אין, לגבי משה מילתא זוטרתא היא. דאמר רבי חנינא: משל, לאדם שמבקשים ממנו כלי גדול ויש לו – דומה עליו בכלי קטן, קטן ואין לו – דומה עליו בכלי גדול.

"מודים מודים – משתקין אותו".

אמר רבי זירא: כל האומר "שמע" "שמע" – באומר "מודים מודים" דמי.

מיתיבי: הקורא את שמע וכופלה – הרי זה מגונה. מגונה הוא דהוי, שתוקי לא משתקין ליה!

The Gemara relates that a particular individual descended before the ark as prayer leader in the presence of Rabba, and said in his prayers: **You have shown mercy to the bird's nest, now have mercy and pity upon us.** Rabba said: **How much does this Torah scholar know to appease the Lord, his Master.** Abaye said to him: **Didn't we learn in a mishna that they silence him?**

The Gemara explains: **And Rabba too held in accordance with this mishna but merely acted this way because he wanted to hone Abaye's intellect.** Rabba did not make his statement to praise the scholar, but simply to test his nephew, Abaye, and to encourage him to articulate what he knows about that mishna.

With regard to additions to prayers formulated by the Sages, The Gemara relates that a particular individual descended before the ark as prayer leader in the presence of Rabbi Ḥanina. He extended his prayer and said: **God, the great, mighty, awesome, powerful, mighty, awe-inspiring, strong, fearless, steadfast and honored.**

Rabbi Ḥanina waited for him until he completed his prayer. When he finished, Rabbi Ḥanina asked him: **Have you concluded all of the praises of your Master? Why do I need all of this superfluous praise?**<sup>2H</sup> Even these three praises that we recite: The great, mighty and awesome, had Moses our teacher not said them in the Torah and had the members of the Great Assembly not come and incorporated them into the *Amida* prayer, we would not be permitted to recite them. And you went on and recited all of these. It is comparable to a king who possessed many thousands of golden dinars, yet they were praising him for silver ones.<sup>BN</sup> Isn't that deprecatory? All of the praises we could possibly lavish upon the Lord are nothing but a few silver dinars relative to many thousands of gold dinars. Reciting a litany of praise does not enhance God's honor.

Tangentially, the Gemara cites an additional statement by Rabbi Ḥanina concerning principles of faith. **And Rabbi Ḥanina said: Everything is in the hands of Heaven, except for fear of Heaven.** Man has free will to serve God or not, as it is stated: **"And now Israel, what does the Lord your God ask of you other than to fear the Lord your God, to walk in all of His ways, to love Him and to serve the Lord your God with all your heart and with all your soul"** (Deuteronomy 10:12). The Lord asks man to perform these matters because ultimately, the choice is his hands.

The verse says: What does the Lord your God ask of you other than to fear the Lord your God. The Gemara asks: **Is fear of Heaven a minor matter** that it can be presented as if God is not asking anything significant? Didn't Rabbi Ḥanina say in the name of Rabbi Shimon ben Yoḥai: **The Holy One, Blessed be He, has nothing in his treasury other than a treasure of fear of Heaven, as it is stated: "Fear of the Lord is his treasure"** (Isaiah 33:6). The Lord values and treasures fear of Heaven over all else.

The Gemara responds: **Indeed, for Moses fear of Heaven is a minor matter.** As Rabbi Ḥanina stated: **It is comparable to one who is asked for a large vessel and he has one, it seems to him like a small vessel because he owns it.** However, one who is asked for just a small vessel and he does not have one, **it seems to him like a large vessel.** Therefore, Moses could say: What does the Lord your God ask of you other than to fear, because in his eyes it was a minor matter.

We learned in the mishna if one repeats: **We give thanks, we give thanks, they silence him.**

Rabbi Zeira said: **One who repeats himself while reciting Shema and says: Listen Israel, Listen Israel<sup>14</sup> is like one who says: We give thanks, we give thanks.**

The Gemara raises an objection: It was taught in a *baraita*: **One who recites Shema and repeats it, it is reprehensible.** One may infer: **It is reprehensible, but they do not silence him.**



לֹא קָשִׁיָּא: הָא – דְּאָמַר מִלְתָּא  
מִלְתָּא וְתַנִּי לָהּ, וְהָא – דְּאָמַר  
פְּסוּקָא פְּסוּקָא וְתַנִּי לָהּ.

The Gemara answers: **This is not difficult**; this case, where although it is reprehensible when one repeats *Shema*, they do not silence him, is referring to **one who recites and repeats each individual word** as he says it. In so doing he ruins the recitation of *Shema*. However, **this case**, where Rabbi Zeira holds that one who repeats *Shema* they silence him, refers to **one who recites and repeats an entire verse**, as it appears that he is worshiping separate authorities.

אָמַר לִיה רַב פָּפָא לְאַבְיִי: וְדִילְמָא  
מַעֲיָקְרָא לֹא בִּוּוֹן דְּעֵתִיָּה, וְלִבְסוּף  
בִּוּוֹן דְּעֵתִיָּה?

Rav Pappa said to Abaye with regard to this *halakha*: **And perhaps initially he did not focus his attention** on the recitation of *Shema*, so he repeated it **and ultimately he focused his attention** as he recited it the second time?

אָמַר לִיה: Abaye said to him:

## Perek V Daf 34 Amud a

### NOTES

Can one have familiarity with Heaven – חֲבִירוּתָא בְּלִפְי שְׁמֵיָא מִי אִיבָא? אִי לֹא בִּוּוֹן דְּעֵתִיָּה מַעֲיָקְרָא – מַחֲיִנִּין לִיה בְּמַרְזֻפְתָּא דְּנִפְחָא עַד דְּמַבְיִין דְּעֵתִיָּה.

If one says: May the good bless You, this is a path of heresy – הָאֹמֵר יִבְרַכְיִךְ טוֹבִים הֵרִי זֶה דְּרָכִי מִינּוֹת: The heresy here lies in the fact that by saying: May the good bless You, one intimates that the wicked have a different god, indicating a belief in two entities (Rashba, based on the Jerusalem Talmud). Some explain an additional problem in that formula, as one is supposed to include both the good and the wicked in his prayers and not leave the wicked isolated (Rashba).

### BACKGROUND

A blacksmith's hammer – מַרְזֻפְתָּא דְּנִפְחָא:



Blacksmith striking with the hammer in his hand, from a Byzantine ivory relief

חֲבִירוּתָא בְּלִפְי שְׁמֵיָא מִי אִיבָא? אִי לֹא בִּוּוֹן דְּעֵתִיָּה מַעֲיָקְרָא – מַחֲיִנִּין לִיה בְּמַרְזֻפְתָּא דְּנִפְחָא עַד דְּמַבְיִין דְּעֵתִיָּה.

Can one have that degree of familiarity with Heaven,<sup>n</sup> to the extent that he can take his words lightly and say them however he likes? **If he did not focus his attention initially**, we beat him with a blacksmith's hammer<sup>8</sup> until he focuses his attention, as conduct of that sort is unacceptable.

מַתְנִי' (הָאֹמֵר: יִבְרַכְיִךְ טוֹבִים – הֵרִי זֶה דְּרָכִי מִינּוֹת). הָעוֹבֵר לִפְנֵי הַתִּיבָּה וְטָעָה – יַעֲבֹר אַחֵר תַּחֲתָיו, וְלֹא יִהְיֶה סוֹבֵב בְּאוֹתָהּ שְׂעָה. מִהֵיכָן הוּא מִתְחִיל? מִתְחִלֶּת הַבְּרָכָה שְׂטָעָה זֶה.

**MISHNA** This mishna and the next one deal with the communal prayer leader. (If one says: “May the good bless You,” this is a path of heresy.)<sup>n</sup> **One who is passing before the ark, as prayer leader, and erred,<sup>8</sup> another should immediately pass in his place, and at that moment**, this replacement should not refuse in the interest of courtesy. The *Amida* prayer was interrupted and he should replace him as quickly as possible. **From where does the replacement commence? From the beginning of the blessing in which the former had erred.**

הָעוֹבֵר לִפְנֵי הַתִּיבָּה לֹא יַעֲנֶה “אָמֵן” אַחֵר הַכֹּהֲנִים מִפְּנֵי הַטְּרוּף, וְאִם אֵין שָׁם כֹּהֵן אֶלָּא הוּא – לֹא יִשָּׂא אֶת כַּפָּיו. וְאִם הִבְטַחְתּוּ שֶׁהוּא נוֹשֵׂא אֶת כַּפָּיו וְחֹזֵר לְתַפְּלוֹתוֹ – רִשָּׁא.

In order to prevent the prayer leader from erring in his prayer, it was said that **one who passes before the ark should not respond amen after the blessing of the priests,<sup>8</sup> because of potential confusion.** Since the mishna is describing a situation in which he was praying without a prayer book, responding amen would interrupt the order of the prayer and potentially lead him to begin a different blessing. For this reason, even **if there is no priest other than the communal prayer leader,<sup>8</sup> he does not lift his hands** to bless the people, lest he become confused. **And, however, if he is certain that he can lift his hands and resume his prayer without becoming confused, he is permitted to recite the blessing.**

### HALAKHA

One who is passing before the ark, as prayer leader, and erred – הָעוֹבֵר לִפְנֵי הַתִּיבָּה וְטָעָה: If a communal prayer leader errs in his prayer and is unable to resume his prayer, another replaces him and, in that circumstance, should not refuse for reasons of propriety. He begins at the beginning of the blessing where his predecessor erred (Rambam *Sefer Ahava*, *Hilkhot Tefilla* 10:3; *Shulḥan Arukh*, *Orah Ḥayyim* 126:2; *Orah Ḥayyim* 53:17).

One who passes before the ark should not answer amen after the blessing of the priests – הָעוֹבֵר לִפְנֵי הַתִּיבָּה לֹא יַעֲנֶה: A communal prayer leader may not answer amen after the priests. In our generation, opinions differ as to whether the concern for potential confusion applies to a prayer leader praying from a prayer book as well (*Magen Avraham*, *Taz*; Rambam *Sefer Ahava*, *Hilkhot Nesiat Kappayim* 14:5; *Shulḥan Arukh*, *Orah Ḥayyim* 128:19).

If there is no priest other than him, etc. – וְאִם אֵין שָׁם כֹּהֵן אֶלָּא: Although we learned that a prayer leader who is a priest should not recite the Priestly Blessing due to concern for potential confusion, in our generation when everyone prays from a prayer book, this is not a concern; everyone has the legal status of one who is certain that he will resume his prayer without error (*Magen Avraham*; Rambam *Sefer Ahava*, *Hilkhot Nesiat Kappayim* 15:10; *Shulḥan Arukh*, *Orah Ḥayyim* 128:20).