

End of Chapter 4 (29b; Daf Lamed) from the 2 dots:

GEMARA

Rabbi Yehoshua cites a *Brysa* that “if a person is in danger, they say *Tefilah Ketzara*.”

Three types of acceptable *Shmonah Esrei*:

1. ***Shmonah Esrei***
2. ***Havineinu*** (truncated *Shmonah Esrei*) – Consists of the 1st three *brachot* of *Shmonah Esrei*, Last 3 *brachot* (blessings) of *Shmonah Esrei*, and the middle 13 *brachot* are condensed into one paragraph. Reciting this service satisfies our obligation for *tefillah* (*Shmonah Esrei*).
 - a. *Mishneh Breura*: we do not say this anymore because no one has *Kevana* anyway.
3. ***Tefilah Ketzara***, “*Hashem*, please save your nation, the remnant of Israel, *b’chol parshas ha’ibur*? What is the *parshas ha’ibur*? Even when you are filled with anger with us, just like a pregnant woman is filled with her child, still *HaKodesh Baruch Hu* please forgive us.” Reciting this service does not satisfy our prayer obligation, and we must pray afterwards.

Variations of ***Tefilah Ketzara***: (BAH = Baruch Ata Hashem)

- i. *There are those that say, “Even when we violate the precepts of your Torah, allow all of our needs to be present before you.”*
- ii. *Rabbi Eliezer says, “make Your will in the heavens above, and give tranquility those who fear You below, and do what is good in Your eyes. BAH who hears prayer.”*
- iii. *Rabbi Yehoshua, “HaKadosh Baruch Hu hear the ‘cries’ of your people Israel and speedily fulfill their requests. BAH who hears prayer.”*
- iv. *Rabbi Tzadok says, “HaKadosh Baruch Hu hear the ‘cries (alternate noun)’ of your people Israel and speedily fulfill their requests. BAH who hears prayer.”*
- v. *Acherim say, “The needs of Israel are great, but their knowledge is limited. May it be the will be for you Hashem our God that you give to everyone their *parnasa* and their body according to that what it needs to subsist. BAH who hears prayer.” Halacha is like Acherim says Rav Huna.*

Eliyahu HaNavi (the prophet) introduces *Tefillaht HaDerech* (the wayfarer’s prayer):

Eliyahu HaNavi says “don’t get angry and you won’t sin. Don’t get drunk and you won’t sin.” The Marshah says this represents a loss of control and the most important thing in life is to remain in control.

Eliyahu HaNavi continues saying, “and when you go on journey, consult your creator.” Rav Chisda says this is *Tefillaht HaDerech*. The Marshah says that every life journey is fraught with danger, even if it looks like it’s going to be successful, before you embark on the journey make sure you bring Hashem with you by consulting with Him.

Directional Davening:

If a person doesn’t know which direction they should daven, they should direct their heart heavenward.

If a person is davening outside of Israel, a person directs their heart to Israel.

If you’re davening in Israel, direct your heart to Jerusalem.

If your davening in Jerusalem, direct your heart to the Beit HaMikdash.

If your davening in the Beit HaMikdash, direct your heart to the Holy of Holies.

If your davening in the Holy of Holies, direct your heart toward the lid of the Aron (Ark of the covenant) where the Cherubim (angels) are perched.

If your davening behind the Holy of Holies, view yourself as if your standing in front of the Cherubim.

If your standing in the East then face west, if standing in the west then face east, if in the south face north, if you're in the north then face south. Consequently, we are a united people facing the same direction.

Davening and Repeating Mussaf:

If a person lives in a place where there is a *minyan*, then the individual is exempt (the *Tzibbur* satisfies the individual's obligation). If he lives in a place where there is no *minyan*, then an individual is obligated. This *Halacha* is like Rabbi Yehuda in the name of Rabbi Elazar ben Azariya.

If the regular *minyan's* service is disrupted, then everyone is considered as if they are davening individual and are thus obligated to daven *Mussaf*.

A person should not get up to daven unless they have the correct *kevana* (intention) to daven.

If a person forgets to recite *Rosh Chodesh "Ya'aleh V'yavo"* ("may there arise and come" additional supplication) during *Maariv* we must repeat *Shmonah Esrei*, but not during *Maariv* (regardless if it's the first night or second night of *Rosh Chodesh*) because *Beis Din* only sanctified the month during the daytime. The *Shliach Tzibbur* (Congregant leading the service) is exempt from this rule because he will repeat *Ya'aleh V'yavo* in his repetition, and if he delays to repeat his private *Shmonah Esrei* it will irritate the assembly.

If a person forgets to recite *Ya'Alah V'yavo* during a *Yom Tov* (Festival), even during *Maariv*, they must repeat *Shmonah Esrei* to include *Ya'Alah V'yavo*.

If your *davening* privately, and need to daven *Shmonah Esrei* back to back, you can do that, but should ideally separate the *Shmonah Esrei* davening until your mind is settled before starting the second davening. The *Mishna Brerura* says our *Minhag* is to say *Ashrei* between *tefillahs*.

CHAPTER 5 (Daf Lamed; amud Bet)

Mishna:

You only get up to daven when you're in a state of humility – a person must be in the right state of mind to *daven*. *Chassidim* (pious people) would take time and prepare themselves mentally for the process of davening. If a king asks you how you're doin', you cannot respond. If a snake wraps around your heel, do not disrupt your *Shmonah Esrei*.

Gemara:

When Chana, the mother of Shmuel, came to daven by the *Mishkan* (tabernacle) she came in an emotionally charged state (she had passion).

When David came to *daven* it says in Tehillim (Psalms) "And I come to your Beit HaMikdash with a sense of *Yirah* (reverence).

(CONTINUE PAGE FOR HALACHA & INSPIRATION)

