

1 Today's daf continues the discussion of Tefillas Haderech that was mentioned at the end of the previous daf: אמר אביי - לעולם לישתף איניש נפשיה בהדי ציבורא... . . .
 Abaye teaches that one should always include others in his prayers, by davening in a plural form, rather than pray solely for himself in singular form. As Rashi explains, שמתוך כך - תפלתו נשמעת - for in this merit his prayer will more readily be accepted. Therefore, he should say, שתוליכנו לשלום - "that You should lead US towards peace etc.", rather than say, "You should lead me towards peace."

2 The Gemorah teaches, that T'fillas Ha'Derech should be said at some point from the beginning of travel until the distance of a Parsah. והיכי מצלי...and how should he say it - The Gemara brings a Machlokes as to whether one may say Tefillas Haderech even while he is actually traveling and in a sitting position, or he should stop for a moment and say tefillas haderech while standing in one place. רב חסדא אמר - מעומד - standing in one place. רב ששת אמר - אפילו מהלך - He may say it even while traveling.

The Gemorah now returns to discuss Hilchos Tefillah: In the Mishnah on Daf ע"ח עמוד ב, R' Yehoshua taught us two halochos. As Tosfos explains, in a situation where it is difficult to concentrate, such as while traveling, one need not pray the entire Shemoneh esrei, only מעין שמונה עשרה, which the Gemara on the previous daf explained as the abridged shemoneh esrei, the Tefillah of הבינונו. R' Yehoshua also said, that in a dangerous situation, where it is even harder to concentrate, מתפלל תפלה קצרה, he says a short prayer of one Brocho.

3 The Gemara now asks; מאי איכא בין הבינונות לתפילה קצרה... what is the difference between the Tefillah of הבינונו and the תפילה קצרה? The Gemara lists three differences:
 (1) In Havineinu, only the 13 middle brachos of shemoneh esrei are condensed into one Brocho, but he still must say the full version of the first three and the last three brachos of shemoneh esrei, whereas in the Tefillah Ketzarah, he says a single brachah only, and he does not say the first and last three brachos.
 2) When one says Havineinu, he need not daven again when he comes home, whereas one who said the Tefillah Ketzarah must daven the full shemoneh esrei when he arrives home.
 (3) Havineinu must be recited while standing still, whereas the Tefillah Ketzarah may be recited even while walking and travelling.

1 אמר אביי - לעולם לישתף איניש נפשיה בהדי ציבורא... . . .

תפלת הדרך

One should include **OTHERS** in **HIS** prayers

רש"י שמתוך כך תפלתו נשמעת

Therefore he should say

שתוליכנו לשלום

You should lead US towards peace

2 והיכי מצלי

רב חסדא רב ששת
מעומד אפילו מהלך

אימת מצלי
From the beginning of travel until distance of a פרסה

הלכות תפילה now returns to discuss גמרא

ר' יהושע

If in a dangerous situation מתפלל תפלה קצרה

If it is difficult to concentrate מעין שמונה עשרה הבינונו

3 מאי איכא בין הבינונות לתפילה קצרה... . . .

3 Differences

תפלה קצרה		הבינונו
1 One ברכה	1	3 + 1 + 3 First 13 Middle ברכות Last ברכות
Must Daven again	2	Doesn't Daven again
Walking & Travelling	3	Must be Standing still



4 The Gemorah continues;
תנו רבנן - היה רוכב על החמור והגיע תפלה
We learned in the Mishnah on 28b that one should not daven Shemoneh esrei while riding on his donkey. He should first dismount and then pray.

The Baraisa modifies this halocho and states that if there is no one available to guard his donkey while he is davening, it is better for him NOT to dismount, for he will not be able to concentrate properly while worrying about his donkey. In such a case, one should rather pray while sitting on his donkey.

4 תנו רבנן - היה רוכב על החמור והגיע תפלה...

If there is no one available to guard his donkey

He will not be able to concentrate

In such a case One should rather pray while sitting on his donkey

5 The Gemara then discusses the direction one should face while davening shemoneh esrei:

One who is in chutz la'aretz should daven toward the direction of Eretz Yisrael;

One who is in Eretz Yisrael should face Yerushalaim, and one who is in Yerushalaim should face the Beis Hamikdash.

5 ...the direction one should face while davening

חוץ לארץ ארץ ישראל ירושלים בית המקדש

6 The final piece of Gemara before the next Mishnah, discusses one who must go on an early morning trip and leave his house before the earliest z'man for shema. The Tanna Kamma of the Baraisa says that if he plans to travel by wagon or boat and won't be able to stand while traveling, he should say Shemoneh Esrei in his house before leaving on the trip, so that he could stand while davening shemoneh esrei. R' Shimon ben Elazar disagrees and says, one should not daven before z'man. Rather, he should set out on the trip and when the z'man kriyas shema arrives he should say shema and shemoneh esrei while sitting on the wagon or boat. The Gemara explains that R' Shimon ben Elazar holds that the benefit of תפילה גאולה - saying shema with the bracha גאל ישראל close to shemoneh esrei - is more important than the benefit of davening shemoneh esrei while standing.

6 One who must go on an early morning trip...

<p>ר' שמועון בן אלעזר</p> <p><i>One shouldn't daven before the זמן</i></p> <p>When the זמן arrives <i>Daven while sitting on the wagon or boat</i></p> <p>סומך גאולה לתפילה <i>is more important</i></p>	<p>תנא קמא</p> <p><i>If he won't be able to stand while traveling</i></p> <p>Say שמונה עשרה before leaving <i>So he could stand</i></p>
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7 The Gemara then presents a similar Machlokes between Amoraim regarding this issue. The Mishnah on the bottom of the Amud brings a three-way machlokes regarding an individual davening Tefillas Musaf without a minyan:

ר' אלעזר בן עזריה אומר אין תפלת המוספין אלא בחבר עיר

(a) R' Elazar ben Azarya - as understood by the Tanna Kamma - holds that Mussaf may be davened only together with a tzibur, that is, with a minyan, but an individual should not daven mussaf privately.

(b) The Chachamim - וחכמים אומרים - בחבר עיר ושלא בחבר עיר hold that even a private individual davens Mussaf.

(c) R' Yehudah in the name of R' Elazar ben Azaryah holds that in a city where there is a minyan for musaf, everyone else in the city is exempt from musaf, even those individuals who are home and did not come to shul. However, in a city where there is no tzibur davening mussaf, one must daven mussaf privately.

8 The Gemara then brings opposing opinions and stories as to the final halachah on this matter: Some ruled in accordance with R' Yehudah - that an individual does not daven musaf at home, if there is a tzibur davening musaf in the city, while others ruled in accordance with the Chachamim - that an individual must daven musaf in all cases.

Some other halachos of tefillah mentioned at the end of the perek are:

- רבי אליעזר אומר: לעולם ימוד אדם את עצמו אם יכול לכיין את לבו, ואם לאו אל יתפלל - One who is not in a proper state of mind, and cannot concentrate properly should not daven.
- When one is required to say shmone esra over because he forgot to say something, he nevertheless must wait a short period of time between one tefillah and the next to ensure that he will be davening the second tefillah in the proper state of mind - one that shows that he is pleading with Hashem for mercy.

9 ...and the last halocho of this perek is...

• One who forgot to say יעלה ויבא during Maariv on Rosh Chodesh - אין לך מחזירין אותו - does not need to repeat the shemoneh esrei, because beis din only sanctifies the new moon and declares Rosh Chodesh during the daytime and not at night. The Gemara concludes that this halachah is true even if there are two days Rosh Chodesh and one forgot Yalah V'yaveh during Maariv on the second night.

7 Davening Tefillas Musaf without a minyan...

וחכמים אומרים	ר' אלעזר בן עזריה אומר
בחבר עיר ושלא בחבר עיר	אין תפלת המוספין אלא בחבר עיר
<p>ר' יהודה</p>	
Where there is a minyan for musaf, everyone else in the city is exempt	Where there is NO minyan for musaf, one must daven mussaf privately

8 רבי אליעזר אומר: לעולם ימוד אדם את עצמו אם יכול לכיין את לבו ואם לאו אל יתפלל...
 ▶ One who can't concentrate properly should not daven

▶ When one is required to say shmone esra over

He must wait

To ensure that he will be davening in the Proper State of Mind

9 אמר רב ענן אמר רב - טעה ולא הזכיר של ראש חודש...
 מעריב יעלה ויבא during **אין מחזירין אותו** לפי שאין בית דין מקדשין את החודש אלא ביום

10 פרק חמישי - אין עומדין אין מתוך כבוד ראש...

The mishna begins...
 one must daven while in a serious frame of mind. The Gemara suggests several possible sources for this law and concludes: Rav Nachman bar Yitzchak said the source for this is from the following posuk: עבדו את ה' ביראה וגילו ברעדה - Serve Hashem with awe and rejoice with trepidation.

10 אין עומדין להתפלל אלא מתוך כבוד ראש...
 One may daven *only* in a...

 ר' נחמן בר יצחק
 עֲבָדוּ אֶת ה' בִּירְאָה וְגִילוּ בְרַעְדָּה

11 The Mishnah continues;
 חסידים הראשונים היו שוהין שעה אחת ומתפללין כדי שיכוונו לבם לשמים
 - The early Chasidim would spend an hour in contemplation to prepare for davening.
 During Shmoneh Esrei;
 ואפילו המלך שואל בשלמו לא ישיבנו - Even if the king inquires about his welfare, he should not answer him.
 ואפילו נחש כרוך על עקבו לא יפסיק - Even if a snake is coiled around his foot he should not interrupt his davening.
 The Gemorah will explain the last 3 halochos in the upcoming dafim.

11 חסידים הראשונים היו שוהין שעה אחת ומתפללין כדי שיכוונו לבם לשמים...

 אפילו המלך שואל בשלמו לא ישיבנו

 ואפילו נחש כרוך על עקבו לא יפסיק