

Mishnah Berakhot - Chapter 5

(translated from Sefaria.org, with gender neutral language added)

Chapter 5: Mishnah 1 -

אֵין עוֹמְדִין לְהִתְפַּלֵּל אֶלָּא מִתּוֹךְ כְּבֹד רֵאשׁ. חֲסִידִים הָרֵאשׁוֹנִים הָיוּ שׁוֹהִים שָׁעָה אַחַת וּמִתְפַּלְלִים, כְּדֵי שְׂיִכְוִנוּ אֶת לְבָבָם לְמָקוֹם. אֶפְלוּ הַמֶּלֶךְ שׁוֹאֵל בְּשִׁלּוּמוֹ, לֹא יִשְׂבְּנוּ. וְאֶפְלוּ נָחַשׁ כָּרוּךְ עַל עֵקְבוֹ, לֹא יִפְסֵיק:

[One] should not stand up to pray unless s/he is in a serious frame of mind. The original pious ones used to wait one hour and then pray, in order to direct their hearts towards the Omnipresent. [While one is reciting *Shemoneh Esrei*,] even if the king greets him/her, s/he should not respond to him/her, and even if a snake wraps around his/her heel, s/he should not interrupt.

Chapter 5: Mishnah 2 -

מְזְכִירִין גְּבוּרוֹת גְּשָׁמִים בְּתַחֲתֵי הַמֵּיתִים, וְשׁוֹאֲלִין הַגְּשָׁמִים בְּבִרְכַּת הַשָּׁנִים, וְהַבְּדֵלָה בְּחוּנֵי הַדָּעַת. רַבִּי עֲקִיבָא אוֹמֵר, אוֹמְרָה בְּרָכָה רַבִּיעִית בְּפָנֵי עֲצָמָה. רַבִּי אֱלִיעֶזֶר אוֹמֵר, בְּהוֹדָאָה:

[We] mention the request for rain in [the blessing of] *Techiyat HaMeitim* [Resurrection of the Dead]; and [we] ask for rain [by adding the phrase *Vetein Tal Umatar Livrakhah*] in *Birkat HaShanim* [Blessing of the Year's crops]; and [we recite] *Havdalah* [blessing for the transition from Sabbath to weekday] in [the blessing of] *Chonein*

Hada'at [Endower of Knowledge]. Rabbi Akiva says: One recites it [*Havdalah*] as a fourth blessing by itself. Rabbi Eliezer says: [One recites *Havdalah*] in the blessing of *Modim* [Thanksgiving].

Chapter 5: Mishnah 3 -

הַאֹמֵר עַל קֵן צִפּוֹר יִגְיַעוּ רַחֲמֶיךָ, וְעַל טוֹב יִזְכָּר שְׁמֶךָ, מוֹדִים מוֹדִים, מְשַׁתְּקִין אוֹתוֹ. הָעוֹבֵר לְפָנֶי הַתִּיבָה וְטָעָה, יַעֲבֹר אַחַר תַּחֲתָיו, וְלֹא יֵהָא סוֹרְבֵן בְּאוֹתָהּ שָׁעָה. מִנֵּיִן הוּא מִתְחִיל, מִתְחִילַת הַבְּרָכָה שֶׁטָעָה בָּהּ:

One who says [in prayer]: "To the nest of a bird does Your compassion reach!" and "On the good shall Your Name be mentioned!" "Thank you, thank you"--silence him/her. One who leads the prayer service and makes a mistake--replace him/her with another. And s/he [who is asked to serve as the replacement] should not refuse at such a time. From where should [the replacing leader] begin? From the beginning of the blessing in which [the first leader] made a mistake.

Chapter 5: Mishnah 4 -

הָעוֹבֵר לְפָנֶי הַתִּיבָה, לֹא יַעֲנֶה אַחַר הַכֹּהֲנִים אָמֵן, מִפְּנֵי הַטְּרוּף. וְאֵם אֵין שָׁם כֹּהֵן אֶלָּא הוּא, לֹא יִשָּׂא אֶת כַּפָּיו. וְאֵם הַבְּטָחְתוּ שֶׁהוּא נוֹשֵׂא אֶת כַּפָּיו וְחוֹזֵר לְתַפְּלוֹתוֹ, רִשְׁאֵי:

One who leads the prayers should not respond after [the blessing of] the *Kohanim* (Priests) [by saying] "Amen", because of the lost concentration [that might ensue]. If there is no *Kohen* there besides him/her [to recite the

Priestly Blessing], S/He should not recite the Priestly Blessing [him/her self]. But if s/he is confident that s/he will [be able to] recite the Priestly Blessing and [then] return to his/her prayer, [s/he is] permitted.

Chapter 5: Mishnah 5 -

הַמְתַּפְּלֵל וְטָעָה, סִימָן רַע לוֹ. וְאִם שָׁלַיִם צָבֹר הוּא, סִימָן רַע לְשׁוֹלְחָיו,
מִפְּנֵי שֶׁשְּׁלוּחוֹ שֶׁל אָדָם כְּמוֹתוֹ. אָמְרוּ עָלָיו עַל רַבִּי חֲנִינָא בֶן דּוֹסָא,
כְּשֶׁהָיָה מְתַפְּלֵל עַל הַחוֹלִים וְאוֹמֵר, זֶה חַי וְזֶה מֵת. אָמְרוּ לוֹ, מִנֵּין אַתָּה
יֹדֵעַ. אָמַר לָהֶם, אִם שְׂגוּרָה תִּפְלְתִי בְּפִי, יֹדֵעַ אֲנִי שֶׁהוּא מְקַבֵּל. וְאִם
לֹא, יֹדֵעַ אֲנִי שֶׁהוּא מְטָרֵף:

One who is praying, and makes a mistake, it is a bad omen for him/her; and if s/he was a delegate of the congregation, it is a bad omen for his/her delegators [the congregation], because a person's messenger is [considered] like him/her self. They used to say about him/her, about Rabbi Chanina ben Dosa: When he would pray for the sick, he would say: This one will live and this one will die. They said to him: How do you know? He replied to them: If the prayer is fluent in my mouth, I know that it has been accepted; and if not, then I know that it has been torn up.