



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Brachos Daf Lamed

HAYA ROCHEV AHL HACHAMOR...

- A Braisa says, if one is riding a donkey when the zman tefilla arrives, if he has someone to hold his donkey, he should dismount and daven. If not, he should daven while on the donkey. **Rebbi** says, in either case he should daven while riding the donkey, because he will not be able to concentrate well if he dismounts (because he is wasting travelling time – Rashi). **Rava** paskens like **Rebbi**
- A Braisa says, a blind person and one who does not know which direction he is facing, he should concentrate in his heart that he is davening to Hashem. One who is in chutz la'aretz should face Eretz Yisrael. One who is in Eretz Yisrael should face Yerushalayim. One who is in Yerushalayim should face the Beis Hamikdash. One who is in the Beis Hamikdash should face the Kodesh Hakodashim. One who is in the Kodesh Hakodashim should face the Aron. One who is behind the Kodesh Hakodashim (to the west) should face the Kodesh Hakodashim, but should have in mind that he is standing with all the other Yidden facing the Kodesh Hakodashim from the east. The result is, that all to the west face the east, the east face the west, the north face the south and the south face the north, and all of Klal Yisrael face the same place.
- When the father of **Levi and Shmuel** had to travel early in the morning, he would daven shmoneh esrei even before netz (so that he could daven standing, with proper concentration) and would say Shema later on, at the proper time to say Shema.
  - A Braisa says a similar idea (because it is more important to have proper concentration during shmoneh esrei than to be somech geula to tefillah). **R' Shimon ben Elazar** argues and says that one should always wait to daven shmoneh esrei until after Shema, even if it means that he will not be able to have the proper concentration later on (it is more important to be somech geula to tefilla).
  - When **Mareimar and Mar Zutra** would give shiur on the Shabbos before Yom Tov, they would gather a minyan early in the morning to say Shema and daven and then go to give the shiur.
    - When **Rav Ashi** gave the shiur, he would say a large piece to the meturgamun at the time of shema and shmoneh esrei, and while the meturgamun repeated the piece, **R' Ashi** would say shema and shmoneh esrei while seated. When he returned home, he would repeat shmoneh esrei while standing and with the proper concentration. He explained that it was too difficult to go give shiur after davening, so he did not do that. He also did not do like the father of **Levi and Shmuel**, because he did not see any of the gedolim do that.

MISHNA

- **R' Elazar ben Azaria** says that mussaf is only davened with a minyan. **R' Yehuda** explains this to mean that in a place where there is a minyan an individual would be patur. The **Chachomim** say it is davened b'yichidus as well.

GEMARA

- The machlokes between the **T"K's** view of **R' Elazar** and **R' Yehuda's** view of **R' Elazar** is that the **T"K** would hold that a yachid in a place where there is no minyan would be patur from davening mussaf, and **R' Yehuda** holds he would be chayuv.
  - The Gemara brings many shitas who pasken like **R' Yehuda** and one who paskened not like **R' Yehuda**. **R' Yochanan** saw **R' Yannai** daven 2 times shmoneh esrei, presumably one for shachris and one for mussaf, although he was davening b'yichidus. **R' Yirmiya** asked that maybe **R' Yannai** davened twice shachris because he didn't have proper

- kavanah the first time. **R' Zeira** answered that **R' Yochanan** was sure in his report and he said one was shachris and one was mussaf, so that is what must have happened.
- **R' Ami and R' Assi** used to daven at the seats where they learned, although b'yichidus, and still davened mussaf, like **R' Yehuda**.
  - **R' Chiya bar Abba** davened shmoneh esrei 2 times. **R' Zeira** said to him, it can't be that the reason you davened twice was because you didn't concentrate properly, because you would not have begun davening if you could not have the proper concentration. It can't be that you skipped yaleh v'yavo, because we learned that one need not repeat shmoneh esrei in those circumstances. **R' Chiya bar Abba** answered, one does not need to repeat shmoneh esrei in those situations only if he is davening with a minyan and can rely on chazaras hashatz. However, I was davening b'yichidus.
    - **Q:** How long does one need to wait before saying a second shmoneh esrei (either because he forgot to say something or the 2 shmoneh esreis of shachris and mussaf)? **A:** As long as he needs to properly daven the second shmoneh esrei.
  - **R' Anan in the name of Rav** said, if one forgets yaleh v'yavo by maariv of Rosh Chodesh, he need not repeat shmoneh esrei, because Beis Din can't be mekadesh the chodesh at night.
    - **Ameimar** said this probably only applies to the first night of a two day Rosh Chodesh, since the true first day is the second day. **R' Ashi** replied, **Rav** gave a reason, how can you limit the reason.

### HADRAN ALACH PEREK TEFILAS HASHACHAR!!!

#### PEREK EIN OMDIN -- PEREK CHAMISHI

#### MISHNA

- One must daven shmoneh esrei in a humble manner.
- The "Chasidim HaRishonim" would spend one hour before beginning to daven just to get in the proper mental state of davening to Hashem.
- During shmoneh esrei, even if a king greets you, you may not answer. Even if a snake is crawling on your heel, you may not stop the shmoneh esrei.

#### GEMARA

- **Q:** From where do we see that one must be in a serious state of mind when davening shmoneh esrei? **A: R' Elazar** says we learn this from Chana where the pasuk says that she was "V'hi maras nefesh".
  - **Q:** Maybe Chana just happened to be particularly sad, but another person need not be so serious? **A:** Rather, **R' Yose the son of R' Chanina** said we learn it from Dovid, where the pasuk says "Eshtachaveh...B'yirasecha".
  - **Q:** Maybe Dovid was someone who davened excessively and very seriously, but a regular person need not be so serious? **A:** Rather, **R' Yehoshua ben Levi** said, the pasuk says "Hishtachavu Lashem B'Hadras Kodesh", read it to say "B'CHAdras" – in fear.
  - **Q:** Maybe it actually means "B'hadras" and it teaches that one should dress nicely to daven? **A: R' Nachman bar Yitzchok** said, the pasuk says "lvdu es hashem b'yira, v'gilu birada". lvdu refers to davening and it must be done b'yira.
    - **Q:** What does "V'gilu Birada" mean (rejoice in fear)? **A: Rav** explained, that even rejoicing must be done with fear of Heaven, so as not to get carried away.
      - **Abaye** was once overjoyed, so **Rabbah** told him "V'gilu Birada". **Abaye** said "I am wearing tefillin and therefore there is no risk that I will get carried away".
        - A similar story occurred where **R' Yirmiya** was overjoyed in front of **R' Zeira**.
      - The Gemara brings two stories where **Rabanan** were overjoyed at weddings, and so the father of the chosson (in one case it was **Mar the son of Ravina** and in the second case it was **R' Ashi**) broke expensive glasses to calm and suppress their joy.

- Another story of **Rabanan** overjoyed at a wedding led R' Hamnuna Zuti to sing a song about death to suppress their joy.
- **R' Yochanan in the name of R' Shimon ben Yochai** said, it is prohibited to “fill one’s mouth with joy” in this world, because the pasuk says “Uz yimalei schok pinu” – (then, when Moshiach comes, one may do so, but not before then).
  - It was said that Reish Lakish was very careful about this after hearing this from his rebbi **R' Yochanan**.