



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

Brachos Daf Lamed Aleph

- A Braisa says, one should not daven immediately after finishing a din Torah, or learning a complicated Halacha because his thoughts may not be able to focus on shmoneh esrei. Rather, one should daven after learning a clear-cut Halacha.
 - **Abaye** gave an example – the halacha of **R' Zeira**, that women treat any sight of blood as blood of a zavah gedolah and require waiting 7 clean days before going to the mikveh. **Rava** gave an example – the halacha of **R' Hoshaya**, that a person can avoid giving ma'aser (D'Oraisa) by bringing the grain into the house with the chaff still on. Another example is the halacha of **R' Huna**, that there is a din of me'ilah on blood let by from an animal of kodashim.
- A Braisa says one may not daven while sad, while lazy, while laughing, after engaging in "leitzanus", while lighthearted, after engaging in idle chatter. One should daven amidst the joy of a mitzvah (e.g. just having learned Torah, or said praises to Hashem). A person should similarly not depart from a friend while engaged in any one of these attitudes, but should rather only depart from his friend among words of Torah.
 - Another Braisa says, doing so will ensure that they not forget each other.
 - An example of this is that when **R' Kahana** escorted **R' Simi bar Ashi** to a place of palm trees in Bavel, he asked him, "Is it true that these trees exist from the days of Adam Harishon?" **R' Simi bar Ashi** responded with a statement that he had learned – any land that Adam Harishon said should be settled, was settled and visa-versa.
- A Braisa says, when one davens shmoneh esrei, one must concentrate that he is davening to Hashem. **Abba Shaul** darshens a pasuk to teach that when one does so, his tefillos are "listened to" by Hashem.
- A Braisa says, **R' Yehuda** said that when **R' Akiva** davened with the tzibur he would shorten his tefilla so as not to make people wait for him. When davening alone he went longer and would move all about the room because of the bowings that he did during his tefilla.
- A Braisa says, one should daven in a room with windows because the pasuk says that Daniel davened by the open window (looking up towards the heavens will help one concentrate). One should daven formal tefillos only 3 times a day, as we find by Daniel. The pasuk tells us that Daniel davened this way before the Churban as well, so we see that davening in this manner is not a new concept. The pasuk also tells us that Daniel davened towards Yerushalayim. From here we learn that we should as well. The 3 tefillos should not be said all together. Rather like the pasuk in Tehillim says – night, morning and afternoon. From Chana we learn that one should daven quietly. From Shlomo we learn that one should first praise Hashem and then ask for his needs. Between shema and shmoneh esrei one may not say anything. However, after shmoneh esrei, one may add any tefillos of any length that he desires.
- **R' Hamnuna** said, there are many important Halachos and aspects of tefilla that we learn from the way Chana davened: one must concentrate that he is davening to Hashem, must say the words out from his lips not just in his heart, must not raise his voice when davening, and must not be intoxicated.
 - Eli told Chana that he thought she was intoxicated. **R' Elazar** said, from here we see, if one sees another doing an improper thing, he must tell him so.
 - **Ulla** (or **R' Yose the son of R' Chanina**) said, Chana answered that she was not intoxicated and told Eli, if you think I was, you must not have ruach hakodesh to see that I am suffering, not drunk.
 - **R' Elazar** said, from here we also see that if one is suspected wrongly of wrongdoing, he should let his accusers know that he is not guilty of the suspected wrongdoing.

- **R' Elazar** also said that the pasuk teaches that a drunk person who davens is considered as if he has worshiped avodah zarah.
- **R' Elazar** said from Eli's well-wishing and bracha to Chana, we see that one who wrongly accuses another of wrongdoing, must ask mechila and must give that person a bracha.
- Chana referred to Hashem with the name of "Tzivakos". **R' Elazar** said she was the first to ever refer to Hashem by that Name. She said, "Hashem, from all countless tzivakos that You have created, You can't give me one son?" A mashal can be given where a poor man makes his way to the king at a feast and says "From all the food you have prepared can you not spare me something to eat?"
- **R' Elazar** darshens the pasuk to teach that Chana said to Hashem, "If you give me a child, great. If you don't, I will become a sotah and will be given to drink the sotah waters. Since I will not be mezaneh with the man I will seclude with, you will have to give me a child, because the pasuk regarding sotah says that if the woman was not mezaneh, the waters will bring her the ability have a child".
- Chana referred to herself as "amasecha" (maidservant) 3 times. **R' Yose the son of R' Chanina** explained, Chana said there are 3 things that cause death ("misah" which is like the word "amasecha") for women in times of danger, nidah, challah and hadlakas haner. I have never violated any of them!
- Chana asked to be blessed with "Zera Anashim". This means: **Rav** – a man who is unique and special; **Shmuel** – a child who will anoint 2 kings (Shaul and Dovid); **R' Yochanan** – a child who will equal two people ("Moshe V'Aharon b'chohanav, U'Shmuel b'korei shmo"); **Rabanan** – a child who does not stand out among others (not too tall or short, not too slim or heavy, not too pale or red, not too smart or stupid) so as not to bring an ayin harah.
- Chana tells Eli – "I am the woman that you stood with while praying for this child". **R' Yehoshua ben Levi** said this means that Eli stood then as well, which teaches that one must stand if he is in the 4 amos of another who is davening.
- **R' Elazar** darshens the pasuk to teach that Shmuel paskened in front of Eli, his rebbi. Eli said he is therefore chayuv misah. Chana begged that he not do so. Eli told Chana he will ask Hashem to give her an even greater child. Chana said I davened for *this* child.
- In her tefilla, Chana spoke "Ahl Liba", about her heart. **R' Elazar in the name of R' Yose ben Zimra** darshened this to mean that she said to Hashem that everything is created with a purpose. Without a child to nurse, what purpose do my "dadim" serve?
 - **R' Elazar in the name of R' Yose ben Zimra** said, one who fasts on Shabbos can annul a bad decree of 70 years, but will still have the aveirah of not having oneg Shabbos. **R' Nachman bar Yitzchak** said, to rectify that, one must fast again after Shabbos.
 - **R' Elazar** said, Chana spoke with chutzpah to Hashem, as the pasuk says she spoke "Ahl Hashem" (i.e. against Hashem).
 - **R' Elazar** said that Eliyahu also spoke that way to Hashem when he "blamed" Hashem for the Yidden having served avodah zarah.
 - **R' Shmuel bar R' Yitzchak** said, Hashem later "agreed" with Eliyahu, because Hashem said to later Nevi'im in Michah, that when Moshiach comes He will remove the yetzer harah is what caused the Yidden to sin.