

1 Our daf began with 2 incidents that illustrate the concept of וגילו ברעדה .
 מר בריה דרבינא and רב אשי, at the weddings of their sons, were concerned that the rejoicing of the participants was becoming excessive. To temper their mood, they broke an expensive glass. Tosfos points out, that this is the source for our custom to break a glass at our weddings.

1 **וגילו ברעדה**
 מר בריה דרבינא & רב אשי
 at the weddings of their sons
 were concerned
 the rejoicing was excessive
 To temper their mood
 they broke an expensive glass



ⓧ
 This is the source for OUR custom
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2 The Gemora next brings several Braisos, which tell us how one should approach and prepare for T'fillah, in order to maximize his ability to concentrate on his davening.
 ת"ר אין עומדין להתפלל לא מתוך דין ולא מתוך דבר הלכה אלא מתוך הלכה פסוקה
 Before davening, one should not learn intricate halochos, which require in depth thought and analysis, because, that might cause him to continue thinking about it during davening, thereby disturbing his concentration. Rather he should learn clear cut halochos before davening.

2 *How to APPROACH and PREPARE for תפילה...*

ת"ר אין עומדין להתפלל
 לא מתוך דין ולא מתוך דבר הלכה
 אלא מתוך הלכה פסוקה
 Before davening...

One should NOT learn **INTRICATE** הלכות → He should learn **CLEAR CUT** הלכות

Because...
 that might cause him
 to continue thinking about it
 during davening

3 Another Braiso:
 ת"ר אין עומדין להתפלל לא מתוך עצבות ולא מתוך עצלות ולא מתוך שחוק ולא מתוך שיחה ולא מתוך קלות ראש ולא מתוך דברים בטלים, אלא מתוך שמחה של מצוה
 One should not approach davening from a state of lightheadedness, idle words, etc. because all these are not conducive to proper concentration during davening.
 Rather the simcha of a mitzvah, such as learning or saying praises of Hashem, will enhance his kavono during t'fillah.

3 **ת"ר אין עומדין להתפלל**

ולא מתוך שחוק	ולא מתוך עצלות	ולא מתוך עצבות
ולא מתוך דברים בטלים	ולא מתוך קלות ראש	ולא מתוך שיחה

אלא מתוך שמחה של מצוה

Because...
 they're not conducive
 to proper concentration
 during davening

Rather
 the שמחה of a מצוה
 will enhance
 his כונה
 during תפילה



- 4 Similarly, the Gemora says: אל יפטר אדם מחבירו אלא מתוך דבר הלכה שמתוך כך זוכרהו
One should part from his friend with a Dvar Torah by which they will remember each other.

4

Similarly...

אל יפטר אדם מחבירו
אלא מתוך דבר הלכה
שמתוך כך זוכרהו

One should
part from his friend
with a תורה דבר
by which they will
REMEMBER each other

- 5 The Gemora mentions some additional methods of enhancing one's kavono, and other halochos pertaining to T'fillah. המתפלל צריך שיכוין את לבו לשמים
During davening, one should direct his thoughts to Hashem in Heaven.

5

The גמרא mentions...

המתפלל צריך שיכוין את לבו לשמים

During davening
one should direct his thoughts
to Hashem in Heaven

- 6 The Gemorah next teaches 3 Halochos that are learned from a posuk in Sefer Daniel. One should daven;
1. in a room that has windows,
 2. three times a day,
 3. facing Yerushalayim.
- However, the 3 T'fillos should not be bunched together one after another. Rather, they should be spread out over the course of the day, as it says in Tehilim, ערב ובקר וצהרים - evening, morning, and afternoon.

6

3 הלכות that are learned from a פסוק in דניאל...

One should daven...

1	2	3
In a room that has windows	Three times a day	Facing ירושלים

↓

They should be
spread out
over the course
of the day

↓

ערב ובקר וצהרים



7 The Gemorah continues;
 אמר רב המנונא כמה הלכתא גברוותא איכא למשמע מהני קראי דחנה
 Many important halochos can be learned from the psukim of
 Chana's T'fillah.
 The Posuk Says: From this we learn:
 וחנה היא מדברת על לבה During davening, one
 must concentrate and direct his
 heart to Hashem.
 רק שפתייה נעות One must clearly
 pronounce the words of his t'fillah.
 וקולה לא ישמע However, he should not raise his voice to the
 point where others can hear him.
 ויחשביה עלי לשכורה One who is drunk/inebriated is not permit-
 ted to daven.
 The Gemorah later adds;
 אני האשה הניצבת עמוכה בזה It is forbidden to sit within four
 amos of one who is davening.

8 Since Chanah was mentioned, the Gemora elaborates on the
 arguments she used to press her case - so to speak - that Hashem
 should grant her a child. At the bottom of the Amud, the
 gemorah says, that her words were actually too strong and
 disrespectful when speaking to Hashem. Because the posuk
 states; ותתפלל אל השם she davened against Hashem, rather than
 the more common phrase ותתפלל אל השם she davened to
 Hashem

9 She made the following arguments;
 *From all the creatures You have created, couldn't You grant me
 a child?
 *If You do not grant me a child, I will act in the manner of a
 Sotah, and will have to drink the waters of sotah. And it says in
 the Torah, after drinking the waters, that if indeed she did not
 sin, if she had been barren she will now bear children. Of course,
 You Hashem will be forced to uphold the promise of the Torah.
 *The Mishnah in Maseches Shabbos says; There are 3 Aveiros
 that may cause a woman to die in childbirth. They are: Niddah -
 Challah - and Hadlokas Haneir - Did I ever violate any of these
 Mitzvos.
 *Everything You created in the Human being is for a purpose. In
 my case, the ability of a woman to nurse her child will have been
 for naught. Give me a child so that I may utilize this ability and
 nurse my child.

7 אמר רב המנונא כמה הלכתא גברוותא איכא למשמע מהני קראי דחנה
 וחנה היא מדברת על לבה
 During davening one must concentrate
 and direct his heart to Hashem
 רק שפתייה נעות
 One must clearly pronounce the words
 וקולה לא ישמע
 He should not raise his voice
 to the point where others can hear him
 ויחשביה עלי לשכורה
 One who is drunk is not permitted to daven
 אני האשה הניצבת עמוכה בזה
 It is forbidden to sit within four
 amos of one who is davening

8 Since חנה was mentioned...
 Her words were
 too strong and disrespectful
 to Hashem
 ותתפלל אל השם ותתפלל על השם
 She davened TO Hashem She davened AGAINST Hashem

9 She made the following arguments...
 ▶ From all the creatures You have created
 couldn't You grant me a child?
 ▶ I will act in the manner of a סוטה
 and will have to drink the waters of a סוטה
 It says in the Torah if indeed she did not sin
 if she had been barren she will bear children
 ▶ 3 עבירות cause a woman to die in childbirth
 נדה - חלה - הדלקת הנר
 Did I ever violate any of these Mitzvos
 ▶ Everything You created is for a purpose.
 Give me a child so that I may utilize
 this ability and nurse my child
 ר' אלעזר משום ר' יוסי בן זמרא





10 This last argument was taught by אלעזר משום ר' יוסי בן זמורא . Therefore, the Gemora brings another one of his teachings as follows;
 כל היושב בתענית בשבת קורעין לו גזר דינו של שבעים שנה
 The merit of one who fasts on Shabbos is so great that it has the power to annul a decree of seventy years. However, ליתב תענית, ליתב תעניתו - he should fast another day during the week to atone for the aveirah of fasting on Shabbos, which is a lack of oneg Shabbos.

10 כל היושב בתענית בשבת קורעין לו גזר דינו של שבעים שנה

The merit of one who FASTS on שבת is so great → It has the power to annul a decree of 70 YEARS

However

ליתב תענית לתעניתו
 he should fast another day
 to atone for the עבירה of fasting on שבת
 which is a lack of עונג שבת

11 R' Elozor had mentioned before, that Chanah spoke too strongly towards Hashem.
 Continues R' Elozor, Eliyohu Ha'novi also spoke too strongly toward Hashem. When he said regarding those that strayed after the Baal, that Hashem in some way caused them to stray.

11 ואמר רבי אלעזר

אליהו הנביא
 also spoke too strongly toward Hashem

When he said regarding those that strayed after the Baal Hashem caused them to stray

Hashem conceded by saying to later נביאים

ואשר הרעותי
 I have caused to do evil by creating the יצר הרע

מהרש"א

Although it's NOT an excuse because we all have free will it does mitigate the עבירה somewhat

Ultimately, Hashem conceded by saying to later N'vi'im ואשר הרעותי . I have caused to do evil by creating the Yetzer Harah in each person.

The Maharshah explains, although it is not an excuse, because we all have בחירה - free will - it does mitigate the Aveirah somewhat.

