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Brachos Daf 30

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Short Tefillah

[The *Mishna* above had stated that one should recite a short prayer (instead of the regular *Shemoneh Esrei*) when he is in a dangerous situation. The *Gemora* notes that there is another prayer, called *Havineinu* – Give us Discernment, which is an abridged version of *Shemoneh Esrei*.]

The *Gemora* asks: What is the difference between “*Havineinu*” and the “short prayer”?

The *Gemora* answers: “*Havineinu*” requires to be accompanied by the first and last three blessings [of the *Shemoneh Esrei*, and when he returns home, he is not required to pray again. The “short prayer,” however, does not require to be accompanied either by the first or the last three blessings, and when one returns home, he must pray again.

The *Gemora* issues a ruling: The law is that “*Havineinu*” must be recited standing, whereas the “short prayer” may be recited either standing or journeying. (30a)

Directing One's Heart

The *Mishna* had stated: If one was riding on a donkey [and it was time to pray, he dismounts and prays].

The *Gemora* cites a *braisa*: If one was riding on a donkey and it was time to pray, if he has someone to hold his donkey, he dismounts and prays; if not, he sits in his place and prays. Rebbe says: In either case he may sit in his place and pray, because otherwise, his mind will not be at ease (for he will be worried about his lost travel time).

Rava, or some say that it was Rabbi Yehoshua ben Levi, said: The *halachah* is in accordance with Rebbe.

The *Gemora* cites a *braisa*: A blind person and someone who cannot recognize the directions, should direct their hearts towards his Father in Heaven (and then pray), as it is written: *And they should pray to Hashem* (Melachim I 8:44). If he was standing outside of *Eretz Yisroel*, he should direct his heart towards *Eretz Yisroel*, as it is written: *And they will pray to You by the way of their land...* (Melachim I 8:48). If he was standing in *Eretz Yisroel*, he should direct his heart towards Yerushalayim, as it is written: *And they will pray to Hashem by the way of the city that You have chosen* (Melachim I 8:44). If he was standing in Yerushalayim, he should direct his heart towards the Temple, as it is written: *and they should pray towards this House* (Divrei Hayamim II 6:32). If he was standing inside the Temple, he should direct his heart towards the Holy of Holies, as it is written: *they will pray towards this place* (Melachim I 8:30). If he was standing inside of the Holy of Holies, he should direct his heart towards the Chamber of the Ark-Cover. If he was standing behind the Chamber of the Ark-Cover (in the eleven amos behind the Holy of Holies on the western side), he should (face towards the east, and) imagine himself to be in front of the Ark-Cover. It emerges that one who was standing in the east will turn his face to the west, and one who was standing in the west will turn his face to the east, and one who was standing in the south will turn his face to the north, and one who was standing in the north will turn his face to the south. It emerges that all of the Jewish people will be directing their hearts towards one place.

Rabbi Avin, or as some say Rabbi Avina, said: What verse confirms this? Your neck is like the tower of David, built as a landmark (*teil-pi'yos*). A hill (*teil* – the Temple Mount) towards which all mouths (*pi'yos*) turn.

When Shmuel's father and Levi were about to set out on a journey, they recited the *Tefillah* before day (for once they were on the road, they would not be able to concentrate), and when the time came to recite the *Shema*, they said it.



The *Gemora* asks: Whose opinion (*that the Shemoneh Esrei is recited before the reading of Shema*) did they follow?

The *Gemora* answers: It is that of the following *Tanna*, as it has been taught in a *braisa*: If a man got up early to go on a journey, they bring him a *shofar* and he blows, a *lulav* and he shakes it, a *Megillah* and he reads it, and when the time arrives for reciting the *Shema*, he recites it. If he rose early in order to take his place in a wagon or in a ship, he prays, and when the time arrives for reciting the *Shema*, he recites it. Rabbi Shimon ben Elozar says: In either case he recites the *Shema* and then prays, in order that he may say the Redemption next to the *Tefillah*.

The *Gemora* asks: What is the point at issue between the two *Tannaim*?

The *Gemora* answers: One (*the first Tanna*) held that it is more important to recite the *Tefillah* standing (*which is not possible when on the road; therefore the Tefillah is said at home before setting out*), whereas, the other (*R' Shimon ben Elozar*) maintains that it is more important to say Redemption next to *Tefillah*.

Mereimar and Mar Zutra used to collect ten people on the *Shabbos* before a festival (*when they lectured*) and recite the *Tefillah*, and then they went out and delivered their lectures. [*It was taught that the public would recite the Shema during the lecture and then slip out one at a time to pray; they, who were delivering the lecture, did not have that option.*]

Rav Ashi used to say the *Tefillah* sitting, while still with the congregation (*at the time that the announcer was repeating his lecture*), and when he come home, he would recite it again standing. The Rabbis said to him: Why doesn't the master do as Mereimar and Mar Zutra did (*and pray beforehand*)? He said to them: That (*delaying the lecture until after I pray*) is too troublesome for me. [*They asked him:*] Then let the master do like the father of Shmuel and Levi (*who said just Shemoneh Esrei beforehand*)? He replied: I have not seen any of the Rabbis who were my seniors doing like that (*to pray Shemoneh Esrei before the recital of the Shema; since I wait for the proper time, I recite Shema and say Shemoneh Esrei immediately after Redemption, but since I am sitting and it is difficult to concentrate, I repeat Shemoneh Esrei when I return home*). (30a)

Mishna

Rabbi Elozar ben Azaryah says: The *Mussaf* Prayers are to be said only with a congregation of the city (*where there are ten men, for*

an individual – by himself, is not obligated to recite the Mussaf Prayer). The Sages, however, say: Whether with or without the congregation (*there is an obligation – even for an individual – by himself*). Rabbi Yehudah said in his name (*R' Elozar ben Azaryah*) that wherever there is a congregation, an individual is exempt from reciting the *Mussaf* Prayer. (30a)

Mussaf

The *Gemora* asks: Isn't Rabbi Yehudah saying the same thing as the *Tanna Kamma*?

The *Gemora* answers: They differ on the case of an individual living in a place where there is no congregation. The *Tanna Kamma* maintains that he is exempt, while Rabbi Yehudah holds that he is obligated to pray.

Rav Huna bar Chinana said in the name of Rav Chiya bar Rav: The *halachah* is in accordance with Rabbi Yehudah, citing Rabbi Elozar ben Azaryah.

Rav Chiya bar Avin said to him: You are quite correct, for Shmuel said: All my life I have never prayed the *Mussaf* Prayer alone in Nehardea (*for the leader of the congregation discharged the obligation for me*) except on that day when the king's forces came to the town, and they disturbed the Rabbis and they did not pray, and I prayed by myself, being an individual where there was no congregation.

Rabbi Chanina the expert on Scripture sat before Rabbi Yannai and said: The *halachah* is in accordance with Rabbi Yehudah, citing Rabbi Elozar ben Azaryah. He said to him: Go and recite your verses outside, for the *halachah* is not as stated by Rabbi Yehudah in the name of Rabbi Elozar ben Azaryah.

Rabbi Yochanan said: I have seen Rabbi Yannai pray privately and then pray again. [*Presumably, one was for Shacharis and the other for Mussaf; this proves that Mussaf is prayed even when there is no congregation.*]

Rabbi Yirmiyah said to Rabbi Zeira: Perhaps the first time he was not concentrating on what he said (*and that is why he repeated Shacharis*), and the second time he did concentrate?

He said to him: See what a great person (*R' Yochanan*) it is who testifies concerning him (*and he presumably did not make a mistake, and it was Mussaf that R' Yannai was praying*)!



Although there were thirteen synagogues available to Rabbi Ami and Rabbi Assi in Tiberias, they prayed only between the pillars, the place where they studied.

It has been stated: Rav Yitzchak bar Avdimi said in the name of our teacher (*Rav*): The *halachah* is in accordance with Rabbi Yehudah, citing Rabbi Elozar ben Azaryah.

The *Gemora* relates an incident: Rabbi Chiya bar Abba prayed once and then prayed again. Rabbi Zeira said to him: Why does the master act like this? Shall I say it is because the master was not concentrating (*the first time*)? That cannot be, for Rabbi Elozar said: A man should always take stock of himself: if he is able to concentrate, he should say the *Tefillah*, but if not, he should not say it? Rather, is it that the master did not remember that it is *Rosh Chodesh* (*and forgot to mention ya'aleh v'yavo*)? But has it not been taught in a *braisa*: If a man forgot and did not mention *Rosh Chodesh* in the evening *Tefillah*, he is not required to repeat it, because he can say it in the morning prayer; if he forgot it in the morning prayer, he is not required to repeat it, because he can say it in the *Mussaf*; if he forgot it in *Mussaf*, he is not required to repeat it, because he can say it in *Minchah*! He said to him: Hasn't the following qualification been added to this: Rabbi Yochanan said: This applies only to prayer said in a congregation (*where the leader of the congregation can discharge him of his obligation as well*)?

The *Gemora* asks: What interval should be left between one *Tefillah* and the next (*in cases where he must repeat the Shemoneh Esrei*)?

Rav Huna and Rav Chisda gave different answers: One said: long enough for him to fall into a supplicatory frame of mind; the other said: long enough to fall into an entreating frame of mind. [*Rashi explains that they are both the identical amount of time; they merely disagree regarding the expressions used.*]

The *Gemora* notes that the one who says a supplicatory frame of mind is needed cites the verse: And I supplicated Hashem. And the one who says an interceding frame of mind cites the verse: And Moshe interceded.

Rav Anan said in the name of Rav: If one forgot and made no mention of *Rosh Chodesh* in the evening prayer, he is not required to repeat it, because the *Beis Din* sanctifies *Rosh Chodesh* only by day.

Ameimar said: Logically speaking, this rule of Rav applies in a full month (*where there are two days of Rosh Chodesh, and he will say the ya'aleh v'yavo on the next night*), but in a deficient month (*where there is only one day of Rosh Chodesh*), he is required to repeat it.

Rav Ashi said to Ameimar: Let us see: Rav gave a reason, so what does it matter whether it is full or deficient? Rather, there is no difference. (30a – 30b)

WE SHALL RETURN TO YOU, TEFILLAS HASHACHAR

Mishna

One should not stand up to pray except in a reverent frame of mind. The pious men of old used to wait an hour before praying in order that they might direct their thoughts upon their Father in Heaven.

Even if a king inquires about his well-being (*while praying*), he should not answer him; even if a snake is coiled around his heel, he should not interrupt (*his Tefillah*). (30b)

Manner of Praying

The *Gemora* asks: What is the (*Scriptural*) source of this rule (*that one should not stand up to pray except in a reverent frame of mind*)?

Rabbi Elozar said: It is written: *And she was in bitterness of spirit (and then she prayed)*.

The *Gemora* asks: But how can you learn from this? Perhaps Chanah was different because she was exceptionally bitter at heart (*for she did not have children*)!?

Rather, said Rabbi Yosi son of Rabbi Chanina: We derive it from here: *But as for me, through the abundance of Your kindness, I will come into Your holy Temple in awe of You.*

The *Gemora* asks: But how can we learn from this? Perhaps David was different, because he was exceedingly self-tormenting when asking for mercy!?

Rather, said Rabbi Yehoshua ben Levi, it is from here: Prostrate yourself before Hashem in the splendor of holiness. Do not read it as *be'hadras* – splendor, but rather, *be'herdas* – in awe.



The *Gemora* asks: But how do you know to expound like that? Perhaps I can after all say that the word *be'hadras* is to be taken literally, after the manner of Rav Yehudah, who used to dress himself up (*in distinguished clothing*) before he prayed!?

Rather, said Rav Nachman bar Yitzchak: We learn it from here: *Serve Hashem with awe and rejoice with trembling.*

The *Gemora* asks: What is meant by 'rejoice with trembling'?

Rav Adda bar Masna said in the name of Rabbah: In the place where there is rejoicing there should also be trembling.

The *Gemora* relates: Abaye was sitting before Rabbah, who observed that he seemed very cheerful. He said: It is written: *rejoice with trembling?* He replied: I am wearing *tefillin* (*and this is a testimony that God's kingship is upon me!*)

Rabbi Yirmiyah was sitting before Rabbi Zeira, who observed saw that he seemed very cheerful. He said to him: It is written: *In all sorrow there is profit?* He replied: I am wearing *tefillin*. (30b)

HALACHAH FROM THE DAF

Adjoining the Brachah of Ge'ulah to Tefillah

By: Meoros HaDaf HaYomi

The halacha tells us that we must begin *Shemoneh Esrei* immediately after the *berachah* of *Ga'al Yisrael*, without interrupting even to answer *kaddish* or *kedushah* (Shulchan Aruch O.C. 66:8,9). Even answering Amen to the *chazan's berachah* of *Ga'al Yisrael* is the subject of debate (ibid 111:1).

Is *Ge'ulah* enhanced by tefillah or vice-versa? The Steipler Gaon, Rav Ya'akov Yisrael Kanievski *zt"l*, writes that the Rishonim disagree as to whether one must adjoin *Ge'ulah* to tefillah for the tefillah's sake or for that of *Ge'ulah* (Kehilos Ya'akov §2).

Rabbeinu Yonah (2b s.v. *umi sheyirtzeh*) rules that if a person finds himself in a community where the minyan davens Maariv before nightfall, he should daven *Shemoneh Esrei* with them, without *Kerias Shema* and its *berachos*. After *tzeis hakochavim* – the appearance of stars at nightfall – he should recite *Shema* and its *berachos*. Preferably, he should again daven *Shemoneh Esrei*

afterwards. Although a person who already davened may not daven again unless he has a particular request to add, in this case he may daven again. The extra advantage of praying *Shemoneh Esrei* together with the *berachos* of *Kerias Shema* adds to the quality of the tefillah, and therefore justifies its repetition. From Rabeinu Yonah we see that adjoining *Ge'ulah* to tefillah is considered an enhancement of tefillah.

From the Rosh we see just the opposite, that adjoining *Ge'ulah* to tefillah is an enhancement of *Shema* and its *berachos*. Our Gemara states that Rav Ashi would lecture for the entire morning, starting before dawn. He was thus unable to daven Shacharis properly within the fixed time. Instead, when the time for *Kerias Shema* came, he would recite *Shema* with its *berachos* and daven *Shemoneh Esrei* while still seated, during the time the *meturgeman* was explaining his lecture to the students. If he were to stand, it would inconvenience all the talmidim to stand in his honor. When he returned home after his lecture, he would again daven *Shemoneh Esrei* while standing. The Rosh explains that since one who prays *Shemoneh Esrei* while seated does not fulfill his obligation (see *Divrei Chamudos os 70* that such is the opinion of Rosh and so rules Shulchan Aruch O.C. 94:9), Rav Ashi prayed *Shemoneh Esrei* again after he returned home.

If he did not fulfill his obligation to daven *Shemoneh Esrei* while seated, why did he daven then? Why did he not just wait until he returned home to daven? He davened while seated in order to fulfill the obligation of adjoining *Ge'ulah* to tefillah. If the obligation to adjoin *Ge'ulah* to tefillah is in order to enhance tefillah, what purpose is there in enhancing a *Shemoneh Esrei* recited while seated? Such a *Shemoneh Esrei* does not even fulfill one's obligation!

Rather, he did so in order to enhance the *berachah* of *Ge'ulah*, by adjoining it to tefillah. Although he did not fulfill his obligation with this tefillah, it was still sufficient to enhance his *berachah* of *Ge'ulah*. We see that in the Rosh's opinion, adjoining *Ge'ulah* to tefillah enhances the *berachah* of *Ge'ulah*.

It is worth noting, that the Rosh does not necessarily argue with Rabbeinu Yonah's presumption that *Ge'ulah* enhances tefillah. Perhaps both are true. The Rosh certainly holds that tefillah enhances *Ge'ulah*, but perhaps *Ge'ulah* enhances tefillah as well.