

Daf Review – Berachos 6

Gemara:

- Abba Binyamin explains that a person's *teffilos* are only heard in Shul. There is an additional power of prayer when davening as part of a *tzibur*.
- The Divine presence resides wherever a Jew is performing a spiritual act. But when 10 or more Jews are together the *Shechinah* proactively waits for them.
- Hashem "wears" *Tefillin* as an expression of His love for the Jewish people.
- Importance of establishing a *Makom Kavuah*, set spot for davening and learning. At the same time, we must be careful with the feelings of the other and never displace another Jew who may be occupying my *makom*.
- Rabbi Zeira – The reward for attending a Torah lecture is the running (to get to it). We often assume that the reward for Torah learning is retention and application. While both are extremely important the real reward is for the effort expended.
- One should avoid davening in the back of the Shul (especially if one is facing away from *Aron Kodesh*).
- Sometimes the things which are most important in life are trampled upon and neglected (*Kerum Zulas L'Vnei Adam*).

Halacha:

שולחן ערוך אורח חיים הלכות תפלה סימן פט סעיף ג
אסור לו להתעסק בצרכיו, או לילך לדרך, עד שיתפלל תפלת י"ח

Shulchan Aruch OC 89:3 – "It is prohibited for a person to engage in his own needs, or to set out on a journey before one davens *Shmona Esrei*..."

This is based on statement of Abba Binyamin (5b) of the need to daven "*samuch l'mitasi, close to when I arise from bed.*" There are of course extenuating circumstances but generally one should try to ensure that davening is amongst the first activities of the day.

Inspiration:

Rav Ashi states: "If a person had intention to do a mitzvah but was prevented from doing so because of an extenuating circumstance, God counts it as if he had performed the mitzvah."

Rebbe Nachman of Breslov explains in such a circumstance one receives reward "*as if*" he performed the commandment. However, this is not the same reward as someone who actually performed the mitzvah. However, one should never allow difficult or even extenuating circumstances to prevent him from performing a mitzvah or accomplishing something special. For if a person truly desires to accomplish and puts in maximum effort, *eyn lecha davar omeyd bifney ha'ratzon, nothing stands in the way of the will, wants and desires of a person*. Extenuating circumstances are the obstacles designed by the *yetzer hara* to make you work harder for the actualization of your life aspirations (Likutei Moharan 66:4).