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Source Sheet by ***Nasanayl Braun***

Berakhot 31a

He brought a valuable cup worth four hundred *zuz* and broke it before them and they became sad.The Gemara also relates: **Rav Ashi made a wedding** feast **for his son** and **he saw the Sages, who were excessively joyous. He brought a cup of** extremely valuable **white glass and broke it before them, and they became sad.**Similarly, the Gemara relates: **The Sages said to Rav Hamnuna Zuti at the wedding** feast **of Mar, son of Ravina: Let the Master sing for us.** Since he believed that the merriment had become excessive, **he said to them,** singing: **Woe unto us, for we shall die, woe unto us, for we shall die. They said to him: What shall we respond after you?** What is the chorus of the song? **He said to them,** you should respond: **Where is Torah and where is mitzva that protect us?**In a similar vein, **Rabbi Yoḥanan said in the name of Rabbi Shimon ben Yoḥai: One is forbidden to fill his mouth with mirth in this world,** as long as we are in exile (*ge'onim*), **as it is stated:** "When the Lord returns the

ברכות ל"א א

אַיְיתִי כָּסָא דְמוּקְרָא בַּת אַרְבַּע מְאָה זוּזֵי, וְתַבַּר קַמַּיְיהוּ, וְאַעֲצִיבוּ. רַב אָשֵׁי עֲבַד הִילּוּלָא לִבְרֵיהּ, חֲזַנְהוּ לְרַבָּנַן דַּהֲווֹ קָא בָּדְחִי טוּבָא. אַיְיתִי כָּסָא דְּזוּגִיתָא חִיוָּרְתָּא, וְתַבַּר קַמַּיְיהוּ, וְאַעֲצִיבוּ. אֲמַרוּ לֵיהּ רַבָּנַן לְרַב הַמְנוּנָא זוּטֵי בְּהִלּוּלָא דְּמָר בְּרֵיהּ דְּרָבִינָא: לִישָׁרֵי לַן מָר. אֲמַר לְהוּ: יַי לַן, דְּמִיתְנַן. יַי לַן, דְּמִיתְנַן. אָמְרִי לֵיהּ: אֲנַן מָה נַעֲנֵי בָּתְרָךְ? אֲמַר לְהוּ: הֵי תּוֹרָה, וְהֵי מִצְוָה דְּמַגְנוּ עָלַן. אָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי: אָסוּר לְאָדָם שֶׁיְּמַלֵּא שְׂחוֹק פִּיו בָּעוֹלָם הַזֶּה, שֶׁנֶּאֱמַר: "אָז יִמָּלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה". אֵימָתַי, בִּזְמַן שֶׁ"יֹּאמְרוּ בַגּוֹיִם הִגְדִּיל יהוה לַעֲשׂוֹת עִם אֵלֶּה". אָמְרוּ עָלָיו עַל רֵישׁ לָקִישׁ שֶׁמִּימָיו לֹא מִלְּא שְׂחוֹק פִּיו בָּעוֹלָם הַזֶּה, מִכִּי שָׁמְעָה מֵרַבִּי יוֹחָנָן רַבֵּיהּ. תָּנוּ רַבָּנַן: אֵין עוֹמְדִין לְהִתְפַּלֵּל לֹא מִתּוֹךְ דִּין,

captivity of Zion we will be as dreamers” (Psalms 126:1). Only **“then will our mouths fill with laughter and our lips with song”** (Psalms 126:2). **When** will that joyous era arrive? When **“they will say among nations, the Lord has done great things with these”** (Psalms 126:2). **They said about Reish Lakish that throughout his life he did not fill his mouth with laughter in this world once he heard this** statement **from his teacher, Rabbi Yoḥanan.**We learned in the mishna that it is appropriate to stand and begin to pray from an atmosphere of gravity. Regarding this, **the Sages taught: One** may **neither stand** and begin to pray, directly **from** involvement in **judgment nor** directly **from** deliberation over the ruling in a **matter of *halakha*,** as his preoccupation with the judgment or the halakhic ruling will distract him from prayer. **Rather** it is appropriate to pray directly **from** involvement in the study of **a** universally accepted **conclusive *halakha*** that leaves no room for further deliberation and will not distract him during prayer. **And** the Gemara asks: **What is an example** of a **conclusive *halakha*?**The Gemara offers several examples: **Abaye said:** One **like this***halakha***of Rabbi Zeira,** as **Rabbi**

וְלֹא מִתּוֹךְ דְּבַר הֲלָכָה, אֶלָּא מִתּוֹךְ הֲלָכָה פְּסוּקָה. וְהֵיכִי דָּמֵי הֲלָכָה פְּסוּקָה? אֲמַר אַבָּיֵי: כִּי הָא דְּרַבִּי זֵירָא, דְּאָמַר רַבִּי זֵירָא: בְּנוֹת יִשְׂרָאֵל הֶחֱמִירוּ עַל עַצְמָן, שֶׁאֲפִילוּ רוֹאוֹת טִיפַּת דָּם כְּחַרְדָּל יוֹשְׁבוֹת עָלֶיהָ שִׁבְעָה נְקִיִּים. רָבָא אָמַר, כִּי הָא דְּרַב הוֹשַׁעְיָא, דְּאָמַר רַב הוֹשַׁעְיָא: מַעֲרִים אָדָם עַל תְּבוּאָתוֹ וּמַכְנִיסָהּ בַּמּוֹץ שֶׁלָּהּ, כְּדֵי שֶׁתְּהֵא בְּהֶמְתּוֹ אוֹכֶלֶת, וּפְטוּרָה מִן הַמַּעֲשֵׂר. וְאִיבָּעֵית אֵימָא, כִּי הָא דְּרַב הוּנָא, דְּאָמַר רַב הוּנָא, אָמַר רַבִּי זְעֵירָא: הַמַּקִּיז דָּם בְּבֶהֱמַת קָדָשִׁים, אָסוּר בַּהֲנָאָה, וּמוֹעֲלִין בּוֹ. רַבָּנַן עָבְדִי כְּמַתְנִיתִין, רַב אָשֵׁי עָבֵיד כְּבַרַיְיתָא. תָּנוּ רַבָּנַן: אֵין עוֹמְדִין לְהִתְפַּלֵּל לֹא מִתּוֹךְ עַצְבוּת, וְלֹא מִתּוֹךְ עַצְלוּת, וְלֹא מִתּוֹךְ שְׂחוֹק, וְלֹא מִתּוֹךְ שִׂיחָה, וְלֹא מִתּוֹךְ קַלּוּת רֹאשׁ, וְלֹא מִתּוֹךְ דְּבָרִים בְּטֵלִים, אֶלָּא מִתּוֹךְ שִׂמְחָה שֶׁל מִצְוָה. וְכֵן לֹא יִפָּטֵר אָדָם מֵחֲבֵרוֹ לֹא מִתּוֹךְ שִׂיחָה, וְלֹא מִתּוֹךְ שְׂחוֹק, וְלֹא מִתּוֹךְ קַלּוּת רֹאשׁ, וְלֹא מִתּוֹךְ דְּבָרִים בְּטֵלִים, אֶלָּא מִתּוֹךְ דְּבַר הֲלָכָה. שֶׁכֵּן מָצִינוּ

Zeira said: The daughters of Israel were stringent with themselves; to the extent **that even if they see a drop of blood corresponding to** the size of **a mustard** seed **she sits seven clean** days **for it.** By Torah law, a woman who witnesses the emission of blood during the eleven days following her fixed menstrual period is not considered a menstruating woman; rather she immerses herself and is purified the next day. However, the women of Israel accepted the stringency upon themselves that if they see any blood whatsoever, they act as it if were the blood of a *zava*, which obligates her to count seven more clean days before becoming ritually pure (see Leviticus 15:25). Citing an additional example of a conclusive *halakha*, **Rava said:** One **like this** *halakha* **of Rav Hoshaya, as Rav Hoshaya said: A person may employ artifice** to circumvent obligations incumbent **upon** him in dealing with **his grain and bring it into** the courtyard **in its chaff so that his animal will eat** from it, **and** the grain **is exempt** from **tithes.** *Halakha* dictates that one is obligated to tithe grain that has been threshed and piled, regardless of the ultimate purpose for which the grain was intended. By Torah law, one is exempt from tithing

בַּנְּבִיאִים הָרִאשׁוֹנִים, שֶׁסִּיְּימוּ
דִּבְרֵיהֶם בְּדִבְרֵי שֶׁבַח וְתַנְחוּמִים.
וְכֵן תְּנָא מָרִי בַּר בְּרֵיהּ דְּרַב הוּנָא
בְּרֵיהּ דְּרַבִּי יִרְמְיָה בַּר אַבָּא: אַל
יִפָּטֵר אָדָם מֵחֲבֵירוֹ אֶלָּא מִתּוֹךְ
דְּבַר הֲלָכָה, שֶׁמִּתּוֹךְ כָּךְ זוֹכְרֵהוּ.
כִּי הָא דְּרַב כָּהֲנָא אַלְוְייהּ לְרַב
שִׁימִי בַּר אָשֵׁי מִפּוּם נַהֲרָא עַד
בֵּי צְנִיָּתָא דְּבָבֶל. כִּי מְטָא לְהָתָם
אֲמַר לֵיהּ: מָר, וַדַּאי דְּאָמְרִי
אִינָשֵׁי: הָנֵי צְנִיָּתָא דְּבָבֶל אִיתַנְהוּ
מֵאָדָם הָרִאשׁוֹן וְעַד הַשְׁתָּא?
אֲמַר לֵיהּ: אַדְכַּרְתַּן מִילְתָא דְּרַבִּי
יוֹסֵי בְּרַבִּי חֲנִינָא, דְּאָמַר רַבִּי
יוֹסֵי בְּרַבִּי חֲנִינָא: מַאי דִּכְתִיב
"בְּאֶרֶץ אֲשֶׁר לֹא עָבַר בָּהּ אִישׁ
וְלֹא יָשַׁב אָדָם שָׁם", וְכִי מֵאַחַר
דְּלֹא עָבַר הֵיאַךְ יָשַׁב? אֶלָּא לוֹמַר
לָךְ כָּל אֶרֶץ שֶׁגָּזַר עָלֶיהָ אָדָם
הָרִאשׁוֹן לְיִשּׁוּב — נִתְיַשְּׁבָה.
וְכָל אֶרֶץ שֶׁלֹּא גָּזַר עָלֶיהָ אָדָם
הָרִאשׁוֹן לְיִשּׁוּב — לֹא נִתְיַשְּׁבָה.
רַב מָרְדְּכַי אַלְוְייהּ לְרַב שִׁימִי בַּר
אָשֵׁי מֵהַגְרוֹנְיָא, וְעַד בֵּי כִיפֵּי.
וְאָמְרִי לַהּ עַד בֵּי דוּרָא. תָּנוּ
רַבָּנַן: הַמִּתְפַּלֵּל צָרִיךְ שֶׁיְּכַוֵּין אֶת
לִבּוֹ לַשָּׁמַיִם. אַבָּא שָׁאוּל אוֹמֵר:
סִימָן לַדָּבָר, "תָּכִין לִבָּם תַּקְשִׁיב
אָזְנֶךָ". תַּנְיָא אָמַר רַבִּי יְהוּדָה:

כָּךְ הָיָה מִנְהָגוֹ שֶׁל רַבִּי עֲקִיבָא, כְּשֶׁהָיָה מִתְפַּלֵּל עִם הַצִּיבּוּר — הָיָה מְקַצֵּר וְעוֹלֶה, מִפְּנֵי טוֹרַח צִבּוּר. וּכְשֶׁהָיָה מִתְפַּלֵּל בֵּינוֹ לְבֵין עַצְמוֹ — אָדָם מַנִּיחוֹ בְּזָוִית זוֹ, וּמוֹצְאוֹ בְּזָוִית אַחֶרֶת. וְכָל כָּךְ לָמָּה? מִפְּנֵי כְּרִיעוֹת וְהִשְׁתַּחֲוָיוֹת. אָמַר רַבִּי חִיָּיא בַּר אַבָּא: לְעוֹלָם יִתְפַּלֵּל אָדָם בְּבַיִת שֶׁיֵּשׁ בּוֹ חַלּוֹנוֹת, שֶׁנֶּאֱמַר: "וְכַוִּין פְּתִיחָן לֵיהּ וְגוֹ'". יָכוֹל יִתְפַּלֵּל אָדָם כָּל הַיּוֹם כּוּלּוֹ — כְּבָר מְפוֹרָשׁ עַל יְדֵי דָּנִיֵּאל: "וְזִמְנִין תְּלָתָא וְגוֹ'". יָכוֹל מִשֶּׁבָּא לַגּוֹלָה הוּחַלָּה — כְּבָר נֶאֱמַר: "דִּי הֲוָא עָבֵד מִן קַדְמַת דְּנָא". יָכוֹל יִתְפַּלֵּל אָדָם לְכָל רוּחַ שֶׁיִּרְצֶה — תַּלְמוּד לוֹמַר: "(לְקֶבֶל) [נֶגֶד] יְרוּשְׁלָם". יָכוֹל יְהֵא כּוֹלְלָן בְּבַת אַחַת — כְּבָר מְפוֹרָשׁ עַל יְדֵי דָּוִד, דִּכְתִיב: "עֶרֶב וָבֹקֶר וְצָהֳרַיִם וְגוֹ'". יָכוֹל יַשְׁמִיעַ קוֹלוֹ בִּתְפִלָּתוֹ — כְּבָר מְפוֹרָשׁ עַל יְדֵי חַנָּה, שֶׁנֶּאֱמַר: "וְקוֹלָהּ לֹא יִשָּׁמֵעַ". יָכוֹל יִשְׁאַל אָדָם צְרָכָיו וְאַחַר כָּךְ יִתְפַּלֵּל — כְּבָר מְפוֹרָשׁ עַל יְדֵי שְׁלֹמֹה, שֶׁנֶּאֱמַר: "לִשְׁמֹעַ אֶל הָרִנָּה וְאֶל הַתְּפִלָּה". "רִנָּה" זוֹ תְּפִלָּה, "תְּפִלָּה" זוֹ בַּקָּשָׁה. אֵין

grain that was not threshed and is therefore still in its chaff. By rabbinic law, one is prohibited from eating this grain in the framework of a meal. Feeding animals is permitted without first tithing that grain. **And if you wish, say** instead yet another example of a conclusive *halakha*, which is the recommended prelude to prayer. One **like this** *halakha* **of Rav Huna,** as **Rav Huna said** that **Rabbi Zeira said: One who lets blood from a consecrated animal** that was consecrated as a sacrifice; deriving **benefit** from that blood **is prohibited.** Although blood of an offering that was sprinkled on the altar is not considered Temple property, nevertheless, deriving benefit from the blood of a living, consecrated animal is considered prohibited use of Temple property. In so doing, **one misuses** property consecrated to the Temple, and as in any other case of misusing Temple property, if he did so unwittingly, he is liable to bring a guilt-offering. It is related that **the Sages acted in accordance with** the opinion of **our mishna** and rose to pray from an atmosphere of gravity; **Rav Ashi acted in accordance with** the opinion of **the *baraita*** and preceded his prayer with a conclusive *halakha*.

On the topic of proper preparation for prayer, **the Sages taught: One**

אוֹמֵר דְּבַר בַּקָּשָׁה אַחַר ״אֱמֶת וְיַצִּיב״. אֲבָל אַחַר הַתְּפִלָּה, אֲפִילּוּ כְּסֵדֶר וְדוּי שֶׁל יוֹם הַכִּפּוּרִים אוֹמֵר. אִיתְּמַר נָמֵי, אָמַר רַב חִיָּיא בַּר אָשֵׁי אָמַר רַב: אַף עַל פִּי שֶׁאָמְרוּ שׁוֹאֵל אָדָם צָרְכָיו בְּ״שׁוֹמֵעַ תְּפִלָּה״, אִם בָּא לוֹמַר אַחַר תְּפִלָּתוֹ — אֲפִילּוּ כְּסֵדֶר שֶׁל יוֹם הַכִּפּוּרִים אוֹמֵר. אָמַר רַב הַמְנוּנָא: כַּמָּה הִלְכְתָא גְּבָרְווֹתָא אִיכָּא לְמִשְׁמַע מֵהָנֵי קְרָאֵי דְּחַנָּה. ״וְחַנָּה הִיא מְדַבֶּרֶת עַל לִבָּהּ״ — מִכָּאן לַמִּתְפַּלֵּל צָרִיךְ שֶׁיְּכַוֵּין לִבּוֹ. ״רַק שְׂפָתֶיהָ נָעוֹת״ — מִכָּאן לַמִּתְפַּלֵּל שֶׁיַּחְתּוֹךְ בִּשְׂפָתָיו. ״וְקוֹלָהּ לֹא יִשָּׁמֵעַ״ — מִכָּאן שֶׁאָסוּר לְהַגְבִּיהַּ קוֹלוֹ בִּתְפִלָּתוֹ. ״וַיַּחְשְׁבֶהָ עֵלִי לְשִׁכֹּרָה״ — מִכָּאן שֶׁשִּׁכּוֹר אָסוּר לְהִתְפַּלֵּל. ״וַיֹּאמֶר אֵלֶיהָ עֵלִי עַד מָתַי תִּשְׁתַּכָּרִין וְגוֹ׳״. אָמַר רַבִּי אֶלְעָזָר: מִכָּאן לָרוֹאֶה בַּחֲבֵרוֹ

may neither stand to pray from an atmosphere of **sorrow nor from** an atmosphere of **laziness, nor from** an atmosphere of **laughter, nor from** an atmosphere of **conversation, nor from** an atmosphere of **frivolity, nor from** an atmosphere of **purposeless matters. Rather,** one should approach prayer **from** an atmosphere imbued with **the joy of a mitzva.Similarly, a person should neither take leave of another from** an atmosphere of **conversation, nor from** an atmosphere of **laughter, nor from** an atmosphere of **frivolity, nor from** an atmosphere of **purposeless matters. Rather,** one should take leave of another **from** involvement in a **matter of *halakha*. As we found in** the books of the Bible dealing with **the early prophets, that they would conclude their talks with words of praise and consolation.And so Mari, the grandson of Rav Huna, son of Rabbi Yirmeya bar Abba, taught in a *baraita*: One should only take leave of another from** involvement in a **matter of *halakha*, so that, consequently, he will remember him;** whenever he recalls the one from whom he took leave, he will think well of him because of the new *halakha* that he taught him (*Eliyahu*

Zuta). **As** in the incident related by the Gemara **that Rav Kahana accompanied Rav Shimi bar Ashi from** the town of **Pum Nahara to the palm grove** in **Babylonia. When he arrived there,** Rav Kahana **said to** Rav Shimi bar Ashi: **Master, what is meant by that which people say: These palm trees** of **Babylonia have been** in this place from the time of **Adam the first** man **until now?**Rav Shimi bar Ashi **said to him: You reminded me of something that Rabbi Yosei, son of Rabbi Ḥanina,** said, **as Rabbi Yosei, son of Rabbi Ḥanina, said: What is** the meaning of **that which is written: "In a land through which no man has passed and where no person [*adam*] has settled"** (Jeremiah 2:6)? This verse is difficult; **since it is** a land through which **no** person **has passed, how** could anyone **have settled** there permanently? The statement that "no person has settled there" is redundant. **Rather,** this verse comes **to teach** that **every land** through **which Adam the first** man passed and **decreed that it would be settled was settled, and every land** through **which** Adam passed and **decreed that it would not be settled was not settled.** Based on this, what people say is true, and the palm trees of Babylonia are from the

time of Adam, meaning that from the time of Adam this land was decreed to be suitable for growing palm trees (*Me'iri*). The Gemara cited an example of how one who parts from another with Torah learns something new. Having mentioned the mitzva for a student to accompany his Rabbi, the Gemara relates that **Rav Mordekhai accompanied** his mentor, **Rav Shimi bar Ashi,** a great distance, **from** the city of **Hagronya to Bei Keifei; and some say** that he accompanied from Hagronya **to Bei Dura.**Returning to the topic of preparation for prayer, **the Sages taught** in the *Tosefta*: **One who prays must focus his heart toward Heaven. Abba Shaul says: An indication of** the importance of this **matter** is stated in the verse: "The desire of the humble You have heard, Lord; **direct their hearts, Your ear will listen"** (Psalms 10:17). In other words, if one focuses his heart in prayer as a result of God directing his heart, his prayer will be accepted as God's ear will listen. With regard to one's intent during prayer, **it was taught** in a *baraita* that **Rabbi Yehuda said: This was the custom of Rabbi Akiva, when he would pray with the congregation he would shorten** his prayer **and go up, due to** his

desire to avoid being an **encumbrance on the congregation** by making them wait for him to finish his prayer. **But when he prayed by himself** he would extend his prayers to an extent that **a person would leave** Rabbi Akiva alone **in one corner** of the study hall **and** later **find him** still praying **in another corner. And why** would Rabbi Akiva move about **so much? Because of his bows and prostrations.** Rabbi Akiva's enthusiasm in prayer was so great, that as a result of his bows and prostrations, he would unwittingly move from one corner to the other (Rav Hai Gaon). Many *halakhot* are derived from evoking the prayers of biblical characters. **Rabbi Ḥiyya bar Abba said: One should always pray in a house with windows, as it is stated** regarding Daniel: "And when Daniel knew that the writing was signed, he went to his house. In his attic **there were open windows** facing Jerusalem, and three times a day he knelt upon his knees and prayed and gave thanks before his God, just as he had done before" (Daniel 6:11). In the *Tosefta*, additional *halakhot* were derived from Daniel's prayer. I **might have** thought **that one could pray** as many times as he wishes **throughout the entire day; it has**

already been articulated by Daniel, with regard to whom it is stated: **"And three times** a day he knelt upon his knees and prayed." This teaches that there are fixed prayers. **I might have thought that this** practice of fixed prayer **began** only **when he came to** the Babylonian **exile; it was stated:** "Just **as he had done before."**Further, I **might have** thought **that one may pray** facing **any direction he wishes; the verse states:** The appropriate direction for prayer is **"facing Jerusalem."**Daniel does not describe how these three prayers are distributed during the day. I **might have** thought **that one may include all** three prayers **at one time; it has already been articulated by David** that one may not do so, **as it is written: "Evening and morning and noon,** I pray and cry aloud and He hears my voice" (Psalms 55:18). Furthermore, **I might have** thought **that one may make his voice heard in his***Amida***prayer; it has already been articulated by Hannah** in her prayer, **as it is stated:** "And Hannah spoke in her heart, only her lips moved **and her voice could not be heard"** (I Samuel 1:13). *Halakhot* regarding the order of the prayers were also learned from the prayers of biblical characters. I **might have**

thought **that one should request his own needs first, and afterwards recite prayers** of thanksgiving and praise; **it has already been articulated by Solomon** that this is not so, as in Solomon's prayer at the dedication of the Holy Temple **it is stated: "To hear the song and the prayer** that Your servant prays before You today" (I Kings 8:28). In this verse, **song is prayer** in the sense of thanks and praise, and **prayer is** one's **request** of his personal needs. Therefore, one who is praying **does not speak matters of request after** he began to recite ***emet veyatziv*** prior to the *Amida* prayer, which is the essence of prayer. Rather, he begins with praise in the first three blessings of the *Amida* prayer, and only thereafter does he include requests for his needs. **But after the***Amida***prayer** there is no limit. If he desires to recite **even the equivalent of the order of the confession of Yom Kippur,** he may **recite** it. This **was also stated** by an *amora*; **Rav Ḥiyya bar Ashi said** that **Rav said: Although** the Sages **said** that **one requests his** personal **needs in** the blessing: **Who listens to prayer,** that is with regard to one who wishes to do so as part of the *Amida* prayer. **If he comes** to add **and recite** additional requests **after**

completing **his***Amida***prayer, even** if his personal requests are **the equivalent of the order of the confession of Yom Kippur,** he may **recite** them. **Rav Hamnuna said: How many significant***halakhot***can be derived from these verses** of the prayer **of Hannah?** As it says: "And Hannah spoke in her heart, only her lips moved and her voice could not be heard, so Eli thought her to be drunk" (I Samuel 1:13). The Gemara elaborates: **From** that which is stated **here: "And Hannah spoke in her heart,"** the *halakha* that **one who prays must focus his heart** on his prayer is derived. And **from** that which is stated **here: "Only her lips moved,"** the *halakha* that **one who prays must enunciate** the words **with his lips,** not only contemplate them in his heart, is derived. **From** that which is written **here: "And her voice could not be heard,"** the *halakha* that **one is forbidden to raise his voice in his***Amida***prayer** as it must be recited silently. **From** the continuation of the verse **here: "So Eli thought her to be drunk,"** the *halakha* that **a drunk person is forbidden to pray.** That is why he rebuked her. On the subject of Eli's rebuke of Hannah, as it is stated: **"And Eli said to her: How long will you remain drunk?** Remove your wine from yourself" (I Samuel 1:14);

Rabbi Elazar said: From here the *halakha* that **one who sees in another**

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