



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

MESECHTA BRACHOS

PEREK MEI'AIMASAI -- PEREK RISHON

MISHNA

- What is the proper time to recite the evening kriyas shema? From the time a tamei kohen who went to mikveh would be allowed to eat terumah (tzais hakochavim) until:
 - **Rabbi Eliezer** - until the end of the first Ashmura (one third of the night)
 - **Chachomim** - until chatzos
 - **R' Gamliel** - until alos hashachar
 - **R' Gamliel's** children come home from a wedding after chatzos and told him that they had not yet said shema. He told them that as long as it is not yet alos hashachar they are still chayuv to say kriyas shema. He said, in truth, whenever the **Chachomim** say that something may only be done until chatzos, the mitzvah is really until alos hashachar – for example, the burning of the fats and limbs of the korbanos offered that day, and the eating of a korban that must be eaten by that night. The reason they say it must be done by chatzos is only to distance a person from doing an aveira (and inadvertently doing the mitzvah after alos).

GEMARA

- **Q:** Where do we find an obligation to say shema that caused our Tanna to inquire regarding the proper time? **Q2:** Why does the Tanna first discuss the evening shema and only then discusses the morning shema? **A:** The Tanna is basing the obligation on the pasuk of "b'shucbecha u'vkumecha" (which gives the obligation to say shema and mentions the evening shema first). **A2:** The reason he chooses to discuss the evening shema first is because he learns from the pasuk regarding Creation, where the pasuk says "vayehi erev vayehi boker" (evening before morning).
 - **Q:** If so, why in a later Mishna do we discuss the brachos of the morning shema before the evening shema? **A:** We discuss the time for the evening shema and then the time for the morning shema. Once we finish discussing the time for the morning shema we stay on that subject and discuss its brachos before jumping back to discuss the brachos of the evening shema.
- **Q:** Why do we give the time as the "time for the kohanim to eat terumah"? Why not say tzais hakochavim? **A:** The Mishnah is teaching that the time for the Kohanim who were tamei and went to the mikvah to begin eating terumah is at tzais hakochavim, and there is no need to wait until he brings a korban. This is taught in a Braisa based on the pasuk of "uvah hashemesh

v'tahev" – when the sun sets and is completely gone (i.e. tzais hakochavim) he may then eat terumah.

- **Q:** A Braisa says that time for the evening kriyas shema is from the time a poor person goes in to eat his meal (which, because he doesn't have candles, is done at the very beginning of the night) until he finishes. Now, the end of the Braisa clearly argues on our Mishna. Must we say that the beginning of the Braisa argues as well (our Mishna said it is the time the Kohanim become mutar to eat terumah)? **A:** We can say that the time that the poor man begins his meal is tzais hakochavim, and is therefore in total agreement with our Mishna.
 - **Q:** Is the time that a poor man begins his meal and the time the Kohen becomes mutar really the same time? A Braisa brings a machlokes where **R' Meir** says the time for the evening shema is the time that people begin eating their seudah on Friday night, and the **Chachomim** say it is from the time that the tamei Kohanim become mutar to eat terumah, which they explain is the time of tzais hakochavim. Now, presumably the poor people and other people eat their meals at the same time, which means that the time that poor people eat their meal is not the same time that the Kohanim become mutar to eat the terumah, for that is the machlokes between **R' Meir and the Chachomim!**? **A:** The time that the poor people eat and the time that the Kohanim become mutar is the same time. Poor people do not eat their meal at the same time as other people.
 - **Q:** Another Braisa brings a 5-way machlokes as to the proper time to say the evening shema: **R' Eliezer** says from the time that we bring in Shabbos (bein hashmashos), **R' Yehoshua** says from the time that the tamei Kohanim become mutar to eat terumah, **R' Meir** says from the time that the Kohanim are toivel in preparation to eat terumah – **R' Yehuda** said to him, that takes place during the day!? – **R' Chanina** said it is from the time that poor people begin their meal, and **R' Achai** (or **R' Acha**) says it is from the time that most people lean to begin eating their meal. Now, if the time of the meal of the poor people and of when the Kohanim become mutar is the same, what is the machlokes between **R' Chanina and R' Yehoshua!**? Clearly, we see that they are not the same time, **SHEMA MINAH**.
 - **Q:** Which of these two times (that of the poor person's meal and of the Kohen becoming mutar to eat terumah) is later? **A:** It makes sense to say that the poor person's meal is later, because if it is earlier than tzais hakochavim, **R' Chanina** would be saying the say time as **R' Eliezer!**? It must be that the time of the poor person's meal is later – **SHEMA MINAH**.
 - **Q:** **R' Yehuda** seems to have asked a strong question to **R' Meir!**? **A:** **R' Meir** would respond that he is referring to the time right before bein hashmashos. However, he is not referring to the bein hashmashos according to **R' Yehuda's** view – which is a longer period and begins during the day, but rather follows the view of **R' Yose**, who holds that bein hashmashos is only for the split second before night – it is right before that bein hashmashos that **R' Meir** says is the proper time for the evening shema, and the reason for that is that people begin to lay down to sleep at that time.
 - **Q:** The view of **R' Meir** in this Braisa and his view in the earlier Braisa (where he said that the proper time for shema is when people begin to eat their Friday night seudah – which is after tzais hakochavim) contradict each other!? **A:** There are 2 Tanna'im who argue as to what the view of **R' Meir** was.
 - **Q:** The view of **R' Eliezer** in this Braisa and his view in the Mishna (where he said that the proper time for shema is when the Kohanim may eat

terumah) contradict each other!? **A:** There are 2 Tanna'im who argue as to what the view of **R' Eliezer** was. **A2:** When the Mishna says "these are the words of **R' Eliezer**" it was referring to the end time – the end of the first Ashmura, but not the start time.