



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

Brachos Daf Chuf Zayin

R' YEHUDA OMER AHD ARBAH SHA'OS

- **Q:** Does **R' Yehuda** mean “ahd v'ahd b'chlal”, so that one can daven the entire 4th hour as well or only up until, but not including, the 4th hour? **A:** With regard to Mincha, **R' Yehuda** allows to daven “until plag hamincha” (the Gemara at this point understands this to mean that **R' Yehuda** allows davening until the entire second half of the plag). If **R' Yehuda** means “ahd v'ahd b'chlal”, then he allows Mincha until nighttime (until and including the second half of plag), which is the view of the **T”K**. It must be he means up to, and *not* including. Here too, he means up to and *not* including the 4th hour.
 - **Q:** If that is true, there is a problematic Braisa. The Braisa says, if one needs to daven mincha and mussaf, **R' Yehuda** (who says mussaf may be davened until the 7th hour) says one first davens mussaf, because it has a stricter time limit. Now, if **R' Yehuda** means up to and *not* including, that means he holds that mussaf must be davened by chatzos (the end of the 6th hour), which is before mincha can be davened. If so, how can one ever have a situation where he must daven mussaf at a time when he can daven mincha as well? Rather, it must be that **R' Yehuda** holds up to *and* including, which is why mussaf and mincha overlap for the second half hour of the 7th hour!? However, if we say that, we have the question of what is the difference between the **Rabanan** and **R' Yehuda** with regard to mincha (as we asked above)!? **A:** **R' Yehuda** really means up to *and* including, and in the Mishna about mincha, he is referring to the first half of plag. One has the entire first half of plag to daven mincha, not the second half.
 - **R' Nachman** bring a Mishna from Idiyos that says that the Korbon Tamid was brought through the 4th hour. This follows **R' Yehuda** and shows that he holds “ad v'ahd bichlal”, as we have explained him.
 - **R' Kahana** said, we pasken like **R' Yehuda**, since we have a Mishna in Idiyos that says like him.
 - **Q:** A Braisa says – “V'cham Hashemesh V'namas” teaches that the “mun” would melt after morning in the 4th hour. Now, **R' Yehuda** and the **Rabanan** both hold that the 4th hour is still morning (shachris can still be davened then, so who does that Braisa follow? **A:** We can say that it follows the **Rabanan**, and that the pasuk says “baboker baboker” – twice – to teach us that it refers to a time that may still be considered morning for other purposes. We can also say it follows **R' Yehuda**, and the extra “baboker” teaches that they collected the “mun” until the end of the 3rd hour, and in the 4th hour is when it began to melt.

TEFILAS HAMINCHA AHD HA'EREV...

- **R' Chisda** said, since **Rav** would daven maariv after plag on Friday night, it must be that we pasken like **R' Yehuda** (after plag is night). The Gemara asks that since **R' Huna** and the **Rabanan** waited to daven until dark, it must be that we don't pasken like **R' Yehuda**.
 - The Gemara says, since we have this inconsistency, whatever one does is ok.
- **Rav** davened early on Friday night and **R' Yirmiya bar Abba** davened behind him. **Rav** waited for him to finish shmoneh esrei before passing in front of him. From here we learn 3 things: (1) One may daven maariv early on Friday night, (2) A talmid may daven behind his rebbi (the Gemara says that this only applies to **R' Yirmiya bar Abba** because he was a student/colleague, but a regular talmid would not be allowed to do this), (3) One should not walk in front of one who is davening (in the 4 amos of one who is davening).
 - **Rav** would stop all melacha when he davened early maariv on Friday night. Although a story shows that **Rebbi** went to the bathhouse after maariv when he davened early on

- Friday, he actually only went to the sauna, which at the time was even permitted on Shabbos, because it was before the **Rabanan** prohibited one from doing so on Shabbos.
- The Gemara says that **Rav** stopped melacha because he willingly accepted Shabbos. If one were to have accepted Shabbos by mistake, he would be allowed to continue melacha when the mistake was realized and there was still time to the day on Friday.
 - **Rav** made early Shabbos. **R' Nachman bar Shmuel** said, one who does so may come home and say Kiddush on wine even though it is not yet night. The Gemara says that we pasken like this.
 - **R' Yoshiya** would daven early maariv on Motzei Shabbos. **R' Yehuda in the name of Shmuel** said, one who does so may go home and make havdala (other than on the fire) although it is not yet night.

TEFILLAS HA'EREV EIN LAH KEVA

- **Q:** Why not say “Kol Halayla” – why the words “Ein Lah Keva”? **A:** The Mishna is following **R' Yehoshua** who says maariv is a reshus, not like **R' Gamliel** who says it is a chova.
 - **Abaye** paskens that it is a chova, and **Rava** paskens that it is a reshus.
- A talmid (**R' Shimon b' Yochai**) asked **R' Yehoshua** whether maariv is a chova or a reshus. **R' Yehoshua** told him it is a reshus. The talmid then asked **R' Gamliel** and was told it is a chova. The talmid informed **R' Gamliel** that **R' Yehoshua** said it is a reshus. **R' Gamliel** told the talmid to ask the question when all the members of the yeshiva arrive. He did so and **R' Gamliel** paskened that it is a chova. **R' Gamliel** asked **R' Yehoshua** whether anyone disagrees, and **R' Yehoshua** said that all agree. **R' Gamliel** asked **R' Yehoshua** to stand up and said that he was told that **R' Yehoshua** disagrees. **R' Yehoshua** admitted that he disagreed. **R' Gamliel** did not give **R' Yehoshua** permission to sit down and continued the shiur. The people were very upset and felt that because of this embarrassment to **R' Yehoshua**, along with the embarrassment of two other incidents (one regarding the proper time for Yom Kippur where **R' Gamliel** forced **R' Yehoshua** to do melacha on the day that **R' Yehoshua** felt was Yom Kippur and second, a similar case where **R' Yehoshua** was left to remain standing when they disagreed about the status of a b'chor animal), that **R' Gamliel** should be forced to step down from being the Nasi.
 - It was decided that **R' Elazar ben Azarya** should take over since he was smart and could therefore answer questions, he was rich and could therefore deal with the government and because he was a descendant of Ezra and therefore had z'chus avos (asking **R' Yehoshua** to take over would have been a slap in the face of **R' Gamliel** and asking **R' Akiva**, who didn't possess z'chus avos, to take over would pose a threat to **R' Akiva** who would possibly be punished (without the protection of z'chus avos) because of the pain caused to **R' Gamliel** when seeing someone else as Nasi).
 - They offered the position to **R' Elazar ben Azarya**. He went and asked his wife whether he should accept the position. She said that it may be taken from him like it was being taken from **R' Gamliel**, so why accept it? **R' Elazar ben Azarya** answered that accepting for a short time would be worth it as well. She then pointed out to him that he had no white hair (it was the day of his 18th birthday) and would therefore not be respected. A miracle occurred and 18 rows of hair in his beard turned white (“Harei ani **k'ben** shiv'im shanah).