



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

Brachos Daf Chuf Ches

- The Gemara continues with the story of **R' Yehoshua and R' Gamliel**:
 - As Nasi, **R' Gamliel** had limited attendance in Yeshiva to the talmidei chachomim who were "Tocho K'Baro" – i.e. their insides were as their outsides appeared (they had Torah and Yiras Shamayim). **R' Elazar ben Azarya** removed that restriction and allowed all who wanted to come. This necessitated adding either 400 or 700 additional benches to the Beis Medrash.
 - **R' Gamliel** felt bad that maybe he had improperly withheld these people from coming to learn. From Heaven they sent a dream to **R' Gamliel** which showed a white keili filled with black ash (as a sign that these new students were not truly deserving of being let in). The Gemara says that really the students should have been let in but Hashem didn't want **R' Gamliel** feeling bad (since he acted completely l'shem Shamayim) so He showed him that dream.
 - That day they learned Mesechta Idiyo. All unanswered questions were answered on that day. **R' Gamliel** himself was there the entire day. One question that came up was an actual case of a ger who at that time came from Amon, and he asked if he may be permitted to marry a bas Yisroel. **R' Gamliel** said no. **R' Yehoshua** said that he may, because Sancheirev moved all nations off their homelands and we therefore have no way of knowing that a person who comes from Amon is actually a descendant of the Amon people who the Torah prohibited from marrying a bas Yisroel. The majority paskened like **R' Yehoshua**.
 - **R' Gamliel** felt that he should ask **R' Yehoshua** for mechilah. He went to **R' Yehoshua's** house and noticed that **R' Yehoshua's** walls were black, indicating that he was a blacksmith or coal dealer. He asked **R' Yehoshua** about this and **R' Yehoshua** "Woe is the generation whose leader doesn't know how the talmidei chachomim suffer and support themselves". **R' Gamliel** asked for mechila and **R' Yehoshua** said no. **R' Gamliel** then asked for mechila in the merit of his fathers. **R' Yehoshua** then granted him mechila.
 - It was decided that someone must inform the **Rabanan** that **R' Yehoshua** was moichel **R' Gamliel**. A messenger was sent to tell the **Rabanan** that the title of Nasi should go back to **R' Gamliel**. **R' Akiva** had the Beis Medrash doors locked so that the **Rabanan** could decide what to do without being pressured by **R' Gamliel's** servants. **R' Yehoshua** went himself to the Beis Medrash and said that **R' Gamliel** should return as Nasi because he was moichel him. It was decided that **R' Gamliel** would be Nasi and hold the Shabbos drasha 3 (or 2, according to some girsos) weeks for every one week of **R' Elazar ben Azarya**.
 - The talmid who asked the original question that caused this whole situation was **R' Shimon ben Yochai**.

V'SHEL MUSSAFIN KOL HAYOM

- **R' Yochanan** said, one who davens mussaf late in the day is called a "posheya".
- A Braisa says, if one is in a time when he can daven mussaf and mincha, he should first daven mincha, because tadir v'sheino tadir, tadir kodem. **R' Yehuda** says he davens mussaf first, because its time ends earlier.
 - **R' Yochanan** paskens like the T"K.
- **R' Avya** onced missed **R' Yosef's** Shabbos shiur because he wasn't feeling well. He explained that he could not eat to feel better because **R' Huna** says one may not eat before mussaf. He did not want to daven mussaf earlier and eat because **R' Yochanan** says that one should daven mussaf at the same time as the tzibbur (even if he is davening b'yichidus).

- The Gemara says that we do not pasken like **R' Huna** (regarding eating before mussaf), or like **R' Yehoshua ben Levi** (who says that once mincha time has arrived, one may not eat anything before davening mincha).

MISHNA

- **R' Nechunya**, on his way in to learn, would say a tefilla that he should not cause any “takalah” through his learning. On his way out he would say a tefilla of thanks for his lot in life (that he learns Torah).

GEMARA

- A Braisa says that on the way in to the Beis Medrash to learn a person should say – “It should be Your will Hashem that no takala should come about through me, that I should not pasken wrong which would cause my friends to be happy (thereby I am indirectly causing them to sin) and that my friends shouldn’t pasken wrong and cause me to be happy”. On the way out after learning he should say – “I thank You Hashem that I sit in Beis Medrash, not on the corners (with those who waste away their time), I rise to learn, they rise for idle matters, I toil (in Torah) and get s’char, they toil (in non-Torah matters) and don’t get s’char, I run to Olam Habbah and they run to Gehinnom”.
- A Braisa says, when **R' Eliezer** was sick, he advised his talmidim on how to merit Olam Habbah – be careful with your friends’ honor, do not let your children learn too much Torah Sh’bksav and thereby neglect Torah Sh’bal Peh, let your children learn from the conduct of talmidei chachomim, and be cognizant of Who you stand before when you daven. When **R' Yochanan** was sick and his talmidim came to visit he cried and said, if I was going to be judged by a human king I would cry. Now that I am going to be judged before the King of all Kings, Whose judgment is everlasting on this world and the next, I most definitely should cry! He then gave them a bracha that they should fear Heaven as they fear people. When they asked why the fear should only be as much as one fears people he said – “Halevai you should fear Hashem as much as you fear people”. As he was dying he instructed them to remove all keilim from the room (to spare them from tumah) and to prepare a chair for Chizkiyahu Hamelech who had come to escort him to Gan Eden.

MISHNA

- **R' Gamliel** says one must daven 18 brachos in shmoneh esrei every day. **R' Yehoshua** says he must say a short form of 18 brachos. **R' Akiva** says, one who is fluent davens 18 brachos, and one who is not davens the short form of the 18 brachos.
- **R' Eliezer** says one who makes his davening “set” (the Gemara will explain this term) has not davened properly (his tefillos are not readily accepted).
- **R' Yehoshua** says, one who is in a dangerous place says a short tefilla as follows – Hashem, save Your nation, at every time (will be explained in the Gemara) let their needs be before You. Baruch Atah Hashem Shomeyah Tefilla.
- If one is riding on a donkey and must daven shmoneh esrei, he should dismount. If he can’t (because there is no one to hold the animal for him) he should turn towards Yerushalayim and daven while on the donkey. If he can’t turn, he should concentrate in his heart towards the Kodesh Hakodashim.
- If one is on a ship or a raft and must daven shmoneh esrei, he should concentrate in his heart towards the Kodesh Hakodashim.

GEMARA

- **Q:** What do the 18 brachos of shmoneh esrei correspond to? **A:** **R' Hillel the son of R' Shmuel bar Nachmeini** says, it is the 18 times it says Hashem’s name in “Havu LaShem Bnei Eilim” in tehillim. **R' Yosef** says it is the 18 times it says Hashem’s name in shema. **R' Tanchum in the name of R' Yehoshua ben Levi** says it is the 18 vertebrae of the spine.
- **Q:** How far must one bow down at the appropriate places in shmoneh esrei? **A:** **R' Tanchum in the name of R' Yehoshua ben Levi** – until the vertebrae stick out. **Ulla** says until the flesh around his heart folds over to the size of an issur. **R' Chanina** says, bowing with the head is sufficient, but **Rava** explains that is only when it’s painful for him to bow more.

- **Q:** We have 19 brachos in shmoneh esrei, why does the Mishna say there are 18? **A: R' Levi** said, the bracha against the Minim/Tzedukim (V'lamalshinim) was instituted later on in Yavneh. It corresponds to: **R' Hillel the son of R' Shmuel bar Nachmeini** says, the word "Kel" in that kapittel in tehillim ("Havu LaShem Bnei Eilim"). **R' Yosef** says, the word "Echad" in shema. **R' Tanchum in the name of R' Yehoshua ben Levi** says, the small vertebrae of the spine.
- A Braisa says that **Shimon** the seller of cotton arranged the 18 brachos of shmoneh esrei for the **Rabanan** in Yavneh. **R' Gamliel** asked, is there anyone who is able to arrange a bracha against the Minim/Tzedukim? **Shmuel Hakatan** arose and did it. A year later, while davening for the amud, **Shmuel Hakatan** could not remember the bracha. He stood there for 2-3 hours and they did not remove him from the amud.
 - **Q:** We have learned that someone who makes a mistake with V'lamalshinim is removed from the amud, because we are afraid that maybe he is a "min" himself!? **A: Shmuel Hakatan** designed the bracha, so he was trusted. We are not afraid that maybe he went off the derech now, because he was always good and one who was good from the start doesn't become bad later on.
 - **Q:** We find that **Yochanan Kohen Gadol** went off the derech after so many years of good!? **A: Abaye** said that he was really Yannai the King who was bad at first and therefore he went bad later on as well. **Rava** said, **Shmuel Hakatan** began the bracha but couldn't finish it. We have learned that **R' Yehuda in the name of Rav** said that a chazzan is only removed if he didn't even begin the bracha, but if he began it and has trouble finishing it he is not removed.