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Brachos Daf 27

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

“Until”

The *Mishna* had stated: Rabbi Yehudah said: *Shacharis* can be prayed until the fourth hour.

They inquired: When he said “until,” did he mean “until and including” (*the fourth hour*), or perhaps, the meaning was “until and not including” (*the fourth hour*)?

The *Gemora* attempts to prove this from our *Mishna* where Rabbi Yehudah says (*regarding Minchah*): Until the half of *Minchah* (*Plag ha-Minchah*). Now, if you say the word “until” means “until and not including,” then there is no difficulty, for this would be where the difference (*in time*) lies between Rabbi Yehudah and the Rabbis (*for the Rabbis maintain that Minchah may be prayed until nightfall, and R’ Yehudah would hold that it may be prayed only until “the half of Minchah,” but not including it, which would mean that one can pray it until one hour and fifteen minutes before nightfall*). However, if you say that the word “until” means “until and including,” then Rabbi Yehudah will be saying the same thing as the Rabbis (*for he is saying that Minchah may be prayed until and including the half of Minchah, which in essence means that it can be prayed until that half is concluded - which is also until nightfall*)!?

The *Gemora* retorts: You conclude then that the word “until” means “until and not including,” then let us consider the next clause in the *Mishna*: The *Mussaf* Prayer may be recited the entire day. Rabbi Yehudah, however, says: Until seven hours of the day. And it was taught in a *braisa*: If a man had two prayers to say - one for *Mussaf*, and one for *Minchah*, he recites first the *Minchah* prayer and afterwards the *Mussaf* one, because this one (*Minchah*) is more frequent (*since it is prayed daily*), and this one (*Mussaf*), is not as frequent. Rabbi Yehudah, however, says: He recites the *Mussaf* one and afterwards the *Minchah* one, because the time for this one (*Mussaf*) soon lapses (*for it can only be*

recited until seven hours into the day), while the time for this one (*Minchah*) does not so soon lapse (*for one has until the half of Minchah to pray Minchah*). Now, if you say that the word “until” means “until and including,” there is no difficulty, for, accordingly, you can find a time which is appropriate to both of the prayers (*for the earliest time in the day that one may pray Minchah is Minchah Gedolah - six and a half hours into the day; and R’ Yehudah maintains that Mussaf may be prayed “until” seven hours into the day, which means “including” the seventh hour, so the last half of the seventh hour is an appropriate time for both Minchah and Mussaf*); but if you say that the word “until” means “until and not including,” then where can you find a time which is appropriate to both the prayers? As soon as the time for *Minchah* has arrived (*six and a half hours into the day*), the time for *Mussaf* has passed (*for “until seven hours” means “until and not including the seventh hour,” which, in essence, means that Mussaf may be prayed only until noon*)!?

The *Gemora* asks: But what do you say - that the word “until” means “until and including”? If so, then the first clause in the *Mishna* becomes difficult, for what difference is there between Rabbi Yehudah and the Rabbis?

The *Gemora* answers: Do you think that “*the half of Minchah*” mentioned by Rabbi Yehudah was in reference to the second half (*the one hour and fifteen minutes before nightfall*)? It was in reference to the first half (*from nine and a half hours into the day - the time of Minchah ketanah, until ten hours and forty-five minutes into the day*), and this is what he was saying: When does the first half of *Minchah* leave and the second half begins? It is when eleven hours less a quarter leaves. [Accordingly, “until” means “until and including,” and *Shacharis* may be prayed until the end of the fourth hour, and *Minchah* may be prayed until the end of the first half of *Minchah*, which means - until ten hours and forty-five minutes into the day.]

Rav Nachman said: We also have learned in a *Mishna* like that: Rabbi Yehudah ben Bava testified concerning five things: 1. That minors are instructed to exercise their right of *mi'un*; 2. that a woman is allowed to remarry on the testimony (*that her husband has died*) of one witness; 3. that a rooster was stoned in Yerushalayim because it had killed a person (*by pecking at the head of an infant; the novelty is that it is not only an ox, the animal mentioned in the Torah, that receives this penalty*); 4. that wine which was forty days old was poured as a libation upon the Altar (*for then it is regarded as aged wine*); 5. and that the *tamid* offering (*the daily morning olah*) may be offered up until four hours of the day (*including the fourth hour*). This proves, does it not, that “until” means “until and including.” Indeed, it does.

Rav Kahana says that we rule like Rabbi Yehudah (*that the tamid sacrifice can only be offered until and including the fourth hour, and accordingly, Shacharis can only be prayed until then as well*), as the *Mishna* in Eduyos, the choice *Mishnayos*, follows his opinion. (26b – 27a)

Morning

The *Mishna* (*in Eduyos*) has stated: And that the *tamid* offering (*the daily morning olah*) may be offered up until four hours of the day.

The *Gemora* asks: Who is the *Tanna* who taught the following *braisa*: It is written (*regarding the manna*): *And as the sun grew hot, it melted*. This occurred at four hours. You say at four hours; or perhaps it is not so, but at six hours? When it says ‘*in the heat of the day*’ (*elsewhere*), that is an expression for six hours. What then am I to make of ‘*as the sun grew hot, it melted*’? It must be at four hours. Now, whose opinion does this represent (*that it is no longer morning in the fourth hour, for the verse states that the Jewish people collected the manna in the morning, and then the sun melted it*)? Apparently, it is neither Rabbi Yehudah’s nor the Rabbis, for according to Rabbi Yehudah, up to (*the end of*) four hours as well is still morning, and according to the Rabbis, up to six hours is also still morning!?

The *Gemora* answers: If you wish, I can say it represents the opinion of Rabbi Yehudah, and if you wish, I could say that it reflects that of the Rabbis.

The *Gemora* explains: If you wish, I could say that it reflects that of the Rabbis: It is written (*by the manna – at the time that it was collected*): *in the morning, in the morning* - thus dividing the morning into two (*three hours for collecting, and then in the fourth*

hour, it began to melt). If you wish, I can say it represents the opinion of Rabbi Yehudah: This extra ‘*in the morning*’ indicates that they began (*gathering*) an hour before (*the morning*).

The *Gemora* asks: At any rate, they all agree that ‘*as the sun grew hot, it melted*’ refers to four hours. How does the verse imply this?

Rav Acha bar Yaakov said: The verse states: *As the sun grew hot, it melted*. When is the hour that the sun is hot and the shade is still cool? This must be at four hours. (27a)

Minchah and Maariv

The *Mishna* had stated: The afternoon prayer (*Minchah*) can be recited until evening [*Rabbi Yehudah says: Until half of minchah*].

Rav Chisda said to Rav Yitzchak: There (*by Shacharis*), Rav Kahana said that the *halachah* follows Rabbi Yehudah because we have learned the *Mishna* in Eduyos, the choice *Mishnayos*, like his opinion. What is the ruling in this case? He was quiet, and gave him no answer at all. Rav Chisda said: Let us see for ourselves: Seeing that Rav prayed the *Shabbos Tefillah* (*Maariv*) on the eve of *Shabbos* (*accepting Shabbos upon himself*) while it was still day, we must conclude that the *halachah* follows Rabbi Yehudah (*for if Minchah can only be recited until Plag ha-Minchah, then Maariv can be prayed then – even before nightfall; but according to the Rabbis who maintain that Minchah can be prayed until nightfall, one cannot possibly pray Maariv at that time*)!

The *Gemora* objects: On the contrary! From the fact that Rav Huna and the Rabbis did not pray (*Maariv*) until nightfall, we must conclude that the *halachah* does not follow Rabbi Yehudah!

The *Gemora* issues a ruling: Seeing then that it has not been stated definitely that the law follows either one or the other, if one follows one master (*the Rabbis, and prays Minchah until nightfall*), he has done correctly, and if one follows the other (*R’ Yehudah, by praying Maariv after Plag ha-Minchah – before nightfall*), he has also done correctly. (27a)

Rav

The *Gemora* relates an incident: Rav was once visiting at the house of Geniva and he prayed the *Shabbos Tefillah* (*of Maariv*) on the eve of *Shabbos*, and Rabbi Yirmiyah bar Abba (*who was Rav’s student*) was praying behind Rav, and Rav finished (*his Shemoneh Esrei*), but did not interrupt the prayer of Rabbi Yirmiyah (*who was*



still praying; he therefore did not walk between him and the wall in order to return to his seat).

The *Gemora* notes: Three things are to be derived from this. One is that a man may say the *Shabbos Tefillah* on the eve of *Shabbos*. The second is that a student may pray behind his teacher. The third is that it is forbidden to pass in front of one praying.

The *Gemora* notes that this is a proof to Rabbi Yehoshua ben Levi, for Rabbi Yehoshua ben Levi said that it is forbidden to pass in front of one praying.

The *Gemora* asks: But is this so? Didn't Rabbi Ami and Rabbi Assi pass (*before people who were praying*)?

The *Gemora* answers: Rabbi Ami and Rabbi Assi would pass outside a four *amos* limit.

The *Gemora* asks: But how could Rabbi Yirmiyah act in such a manner, seeing that Rav Yehudah has said in the name of Rav: A man should never pray either next to his teacher (*for it appears as if he is putting himself on the same level as him*), or behind his teacher (*as that would be haughty*)? And it has also been taught in a *braisa*: Rabbi Eliezer says: One who prays behind his teacher, and one who gives (*an ordinary*) greeting to his teacher, and one who returns a greeting to his teacher (*in the same manner that he would do to an ordinary person*), and one who takes issue with the Academy of his teacher (*by setting up his own Academy, without his teacher's permission*), and one who says something which he has not heard from his teacher - causes the Divine Presence to depart from Israel?

The *Gemora* answers: Rabbi Yirmiyah bar Abba was different, because he was a student-colleague (*of Rav, so they were basically equal to each other*); and that is why Rabbi Yirmiyah bar Abba asked Rav (*when he prayed the Maariv of Shabbos while it was still daytime*), "Have you refrained from doing work," and he replied, "Yes, I have" (*that he stopped doing any labor which would be forbidden on Shabbos*), and he did not say to him, "Has the master refrained from doing work" (*for they were regarded as colleagues*).

The *Gemora* asks: And did Rav actually refrain from doing work then? But didn't Rabbi Avin say: Once Rebbe prayed the *Shabbos Tefillah* on the eve of *Shabbos* and then he went into the bathhouse and came out and taught us our lesson, while it was not yet dark? [*Evidently, one may perform labor – even after praying Maariv early!?*]

Rava said: He went in merely to steam-bathe, and it was before the prohibition had been issued (*against that*).

The *Gemora* persists: But still, is this the *halachah*? Didn't Abaye allow Rav Dimi bar Leivai to sulfurate some baskets (after praying the *Shabbos Maariv* early while it was still Friday)?

The *Gemora* answers: In that case, it was a mistake. [*It was a cloudy afternoon, and he recited the Shabbos prayer thinking that Shabbos had already commenced; afterwards, the sun came out, and he realized that he had erred.*]

The *Gemora* asks: And can such a mistake be reversible (*that the acceptance of Shabbos was deemed to be a mistake, and it would then be permitted to perform labor as if it wasn't Shabbos*)? Hasn't Avidan said: Once (*on Shabbos*) the sky became overcast with thick clouds and the congregation thought that it was nighttime and they went into the synagogue and prayed *Maariv* for the conclusion of *Shabbos*, and then the clouds scattered and the sun shone forth, and they came and asked Rebbe, and he said to them: Since they prayed, they have prayed? [*They did not need to repeat the prayer – although it was a mistake; here too, it should be regarded as a valid prayer and Shabbos was thus accepted. How then could abaye permit the performance of labor afterwards?*]

The *Gemora* answers: A congregation is different, since we avoid troubling them (*as much as possible*).

Rabbi Chiya bar Avin said: Rav used to pray the *Shabbos Tefillah* (*of Maariv*) on the eve of *Shabbos*. Rabbi Yoshiyah prayed the *Tefillah* (*of Maariv*) at the outgoing of *Shabbos* on *Shabbos*.

The *Gemora* asks: When Rav prayed the *Shabbos Tefillah* on the eve of *Shabbos*, did he make *kiddush* over a cup (*of wine*) or not?

The *Gemora* answers: This can be proven from that which Rav Nachman said in the name of Shmuel: A man may pray the *Tefillah* of *Shabbos* on the eve of *Shabbos*, and make *kiddush* over a cup (*of wine*), and the *halachah* is in accordance with him.

The *Gemora* asks: When Rabbi Yoshiyah prayed the *Tefillah* (*of Maariv*) at the outgoing of *Shabbos* on *Shabbos*, did he recite *havdalah* over wine, or did he not recite *havdalah* over wine (*for it was still daytime*)?

The *Gemora* answers: This can be proven from that which Rav Yehudah said in the name of Shmuel: A man may pray the *Tefillah*



Tefillah while it is still yet *Shabbos*, and he may recite *havdalah* over a cup (of wine).

Rabbi Zeira said in the name of Rav Assi, who said in the name of Rabbi Elozar, who said in the name of Rabbi Chanina, who said in the name of Rav: It was at the side of this pillar that Rabbi Yishmael son of Rabbi Yosi prayed the *Shabbos Tefillah* on the eve of *Shabbos*.

When 'Ulla came, he reported that it was at the side of a date tree and not at the side of a pillar, and that it was not Rabbi Yishmael son of Rabbi Yosi, but rather, it was Rabbi Elozar son of Rabbi Yosi, and that it was not the *Shabbos Tefillah* on the eve of *Shabbos*, but the end of *Shabbos Tefillah* on *Shabbos*. (27a – 27b)

HALACHAH ON THE DAF

Maariv

The *Gemora* contrasts the actions of Rabban Gamliel with his son Rabban Shimon. The *Gemora* labels Rabban Gamliel as strict, as opposed to his son, who was humble. Rashi explains that we find Rabban Gamliel was strict and sowed fear among his disciples in three different episodes that he had with Rabbi Yehoshua. One of those stories involved a dispute regarding *Ma'ariv* – if it's a mandatory obligation or not (Brochos 27b).

Although the Rambam rules that it is not an obligation, the later generations accepted it as a *chovah* (obligation). It is for this reason that the Shulchan Aruch (Orach Chaim 237) rules that there is no *chazaras ha'shatz* (*Chazan's repetition*) by *Ma'ariv*. As the Lechem Chamudos elaborates, the rationale for the *chazaras ha'shatz* is to discharge the obligation of the people that do not know how to *daven* (meaning they have an obligation to *daven* but they can't, so we came up with a solution for them), but since *Ma'ariv* is only a *reshus* - not an obligation, there is no need for the *Chazan* to repeat it. Even though these days we accepted it upon ourselves as a *chovah*, we didn't go so far as to say that we must enact the *chazaras ha'shatz* as well.

If someone came to *Shul* and the *minyan* is holding in middle of *birchos kerias shema*, and he calculates that if he joins them, he will not be able to *daven* the *Shemoneh Esreh* with a *minyan*, then he should wait until the *minyan* reaches *Shemoneh Esreh* and he should *daven* along with them, and after *Shemoneh Esreh* he should return to the beginning of *Ma'ariv* (ibid 236:3).

The Mishnah Berurah points out that if he calculates that he can catch up with the *minyan* if he will skip *baruch Hashem l'olam* etc., then he should do so. There is a *machlokes*, however, whether he should recite the *brachah* of *baruch Hashem l'olam* after *davening* or not. The Mishnah Berurah rules that it is best to say it without the conclusion of *yiru eineinu*.

Similarly, a person that finds himself in a place where they *daven Ma'ariv* early and he did not yet *daven Minchah*, he should *daven Minchah* while the *minyan* is reciting the *birchos kerias shema* and *shema*, and when they reach *Shemoneh Esreh*, he should *daven Ma'ariv* along with them. This *halachah* only applies when he knows that he will not be able to find another *minyan* for *Ma'ariv* later that night, but if he knows that he will, then he should *daven Minchah* when the *minyan* is *davening Ma'ariv*, and *daven Ma'ariv* normally with the later *minyan* (ibid).