

Daf Review – Berachos 27

Compiled by: Dovi Ziffer

Gemara:

- The *Gemara* picks up following the previous discussion that the *zman* for *mincha ketana* is 9.5 hours into the day while *mincha gedolah* is 6.5 hours into the day (*shaos zmanios*)
 - To that point, we establish that when R Yehuda stated *mincha* can be recited until *plag* (midpoint of the day) he is referring to *plag* of *mincha ketana*
- The *Gemara* establishes that even according to R Yosei (who holds that the *avos* instituted our *tefilos*) he agrees that the *zmanim* for those *tefilos* are derived from the *korbanos*
- We introduce a discussion regarding R Yehuda's opinion in the *Mishna* that states: *Shachris* can be recited until four hours into the day. Does that mean *ad v'ad bichlal* (i.e. until the end of the 4th hour) or *ad v'lo ad bchlal* (i.e. the beginning of the 4th hour)?
 - We conclude that R Yehuda's intention was until the end of the 4th (*ad v'ad*) and R Kahana states that the *halacha* is in accordance with R Yehuda whose opinion is supported in a *Mishna* in *Eduyos*
- The *Gemara* tries to establish the *Tanna* of the *Mishna* that states the *mon* melted four hours into the day "when the sun was hot," (which suggests this refers to a time that is not morning.) This does not seem to align with either R Yehuda (4 hours is still morning) nor the *Rabbanan* (morning is until *chatzos*.) Ultimately, we determine it could be either *tanna* as the *lashon* of "*baboker baboker*" allows us to consider the possibility of two mornings and the *mon* was gathered until the end of the first morning (*Rabbanan*); or the *man* was gathered an hour earlier, at 3 hours (*R Yehuda*).
- The *Mishna* stated, the *Rabbanan* hold that *mincha* can be said until the evening. R Yehuda said until *sof plag rishona*, and there are supporting proofs for each of them.
 - Ultimately, we conclude that *l'halacha* one can follow either R Yehuda or the *Rabbanan*
- Rav had an occurrence at the house of *Geniva* which taught us 1) a person can daven *Shabbos tefillos* before nightfall (as long as they don't perform *melacha* afterwards, 2) a *talmid* can daven behind his *Rebbi* (if the *talmid* is a *talmid chaver*), and 3) one is not allowed to walk past someone who is *davening* (within four *amos*)
 - Though there was an occurrence where *Abaya* allowed R *Dimi* to perform *melacha* after *davening* on Friday night, in that instance R *Dimi* did not intend to start *shabbos* (he thought it was dark due to clouds) and since it was performed in error, he did not need to refrain from *melacha*
 - To that, the *Gemara* relays a contradicting incident where a *tzibbur* accidentally *davened* early (due to the presence of clouds) and their actions could not be undone.
 - We determine that its not a contradiction as there are different rulings for a *yachid* and a *tzibbur*
- Rav would daven *Shabbos tefilos* on *Erev Shabbos* before nightfall and could make *Kiddush* on a *kos*
- R *Yoshiya* would daven *Motzei Shabbos tefilos* when it was still *Shabbos* and could make *havdala* on a *kos*
- The *Mishna* previously stated that *Maariv* has no fixed time. Our initial assumption is that this means *Maariv* is a *Reshus* (optional) and that supports R *Yehoshua* who states that *Maariv* is a *Reshus*. R *Gamliel* disagrees and states that *Maariv* is an obligation.

Halacha:

- While one may daven *mincha* after *plag* (like the *Rabbanan*) or daven *maariv* before *tzes* (like R *Yehuda*), you cannot do both at the same time or it is a *tartei d'sasrei*.
- **Shulchan Aruch** – One can daven *Motzei Shabbos tefillos* and make *Havdala* while it's still *Shabbos* but only in extenuating circumstances. To this, the *Bach* says to avoid this practice as it will lead to confusion.

Inspiration:

- **R Hirsch** - *Avraham Avinu* established *shacharis*, congruent with the "new dawn" of Avraham's life mission; *Yaakov Avinu* established *maariv*, consistent with the "uncertainty/challenges" of Yaakov's life and the uncertainty of the night; *Yitzchak Avinu* introduced *mincha*, the bridge between the two.
- We see from *Chazal* that the most impactful relationships are often with our *Rebbeim*, which is a relationship we select to help us grow
- **Gerer Rebbe** – When we say that *Maariv* is a *reshus*, that means when one *davens* in a time of stress (i.e. evening represents stress) there is no limit to the impact of our *tefilos*.