

1 Today's daf continues the story that began at the end of last daf, regarding R' Gamliel HaNasi, who lost his position as Nasi to R' Elazar ben Azaryah. Before accepting the position, R' Elazar ben Azryah asked his wife for her opinion on the matter. She said to him, perhaps you will eventually lose your position, just as Rabban Gamliel did, to which R' Elazar answered allegorically, "לישתמש אינש יומא חדא בכסא דמוקרא" - "Let a person use a person use a precious cup for one day!"

1

R' Gamliel HaNasi *Lost his Position*

R' Elazar ben Azaria

Wife: *Perhaps you will lose your position ?*

לישתמש אינש יומא חדא בכסא דמוקרא

R' Elazar ben Azaria

2 His wife then argued further: "But you look too young and have no white hairs," and the Gemara relates that a miracle occurred: R' Elazar was only 18 years old at the time and he grew 18 rows of white hair, making him look like a respectable older man.

2

Wife: *But you look too young and have no white hairs*

R' Elazar ben Azaria grew 18 rows of white hair making him look older

הרי אני כבן שבעים שנה

R' Elazar ben Azaria

The Gemara then mentions that it is in reference to this story that R' Elazar ben Azaryah said in the Mishnah above - which is also quoted in the haggadah - הרי אני כבן שבעים שנה - I am LIKE a seventy year-old man, pointing out, that he did not say I AM a seventy year-old man, because he merely LOOKED like a seventy-year old man on account of the miracle that occurred.

3 The Gemara then goes on to relate that R' Elazar ben Azryah, upon being installed as Nasi, instituted an admission policy for the Yeshiva that was much more lenient than the one in force during Rabban Gamliel's tenure, and that the Yeshiva's enrollment increased by four or seven hundred new benches of students.

3

...instituted *admission policy* for the Yeshiva that was more *lenient* than R' Gamliel's

700 New benches of students

R' Gamliel was humbled yet he continued to attend

Interestingly enough even though Rabban Gamliel was humbled by the above story he still continued to attend the yeshiva.

4 That day, Yehuda a Ger from Ammon asked the sages if he was permitted to marry a Jewish woman. Once again we find that Rabban Gamliel and Reb Yehoshua had opposing opinions.

After the חכמים ruled according to Reb Yehoshua - Rabban Gamliel understood that he must go and appease Reb Yehoshua.

Once R' Yehoshua forgave Rabban Gamliel, the Sages restored Rabban Gamliel to his position as Nasi, but not wanting to demote R' Elazar ben Azaryah and remove him entirely from the post, they developed a compromise, and had both of them share the post, with Rabban Gamliel giving shiurim for three weeks each month and R' Elazar giving the shiur every fourth week.

5 Towards the bottom of עמוד א' the Gemara turns its attention to the end of the Mishnah of our at beginning of the Perek

ושל מוספין כל היום - the Tanna Kama holds that one may daven mussaf all day, and רבי יהודה says כל היום - all day holds only until the seventh hour.

R' Yochanan says that even though the Chachamim hold that one may daven mussaf all day, one who delays davening mussaf until after the seventh hour נקרא פושע - is called negligent.

6 The Gemara cites two views regarding one who had not yet davened mussaf when the time for Minchah arrived, as to which tefillah he should daven first.

4 Later that day...
יהודה גר עמוני
asked the רבנן
May I marry
a Jewish Woman
?
ר' גמליאל
understood
that he must
appease him
ר' יהושע
מתוקן

5 Compromise
ר' אליעזר
בן עזריה
ר' גמליאל
הנשיא
שיורים
Week 1 Week 2 Week 3 Week 4

Week 1	Week 2	Week 3	Week 4
Orange	Orange	Orange	Blue
Orange	Orange	Orange	Blue
Orange	Orange	Orange	Blue
Orange	Orange	Orange	Blue
Orange	Orange	Orange	Blue
Orange	Orange	Orange	Blue
Orange	Orange	Orange	Blue
Orange	Orange	Orange	Blue

6 ושל מוספין כל היום...
ר' יוחנן
כל היום
one who
delays
after
7th hour
נקרא פושע
רבי יהודה
כל היום
until
7th hour
תנא קמא
כל היום

7 תנו רבנן - היו לפניו שתי תפלות regarding one who had not yet davened mussaf when the time for Minchah arrived, as to which tefillah he should daven first.

The חכמים hold מנחה is first because זו תדירה is more frequent. רבי יהודה says מוסף is first because its time lapses early in the day.

In conclusion, the Gemara rules that Minchah is first and then Mussaf - based on the general principle of קודם - a mitzvah that is more frequent takes precedence.

7 תנו רבנן - היו לפניו שתי תפלות...

One had not davened מוסף when it's time for מנחה

Which should he daven first

ר' יהודה מוסף מצוה עברת

חכמים מנחה זו תדירה

מסקנא

8 The Gemara relates a story where R' Avyah once felt too weak to attend the public shiur that was given before Musaf. He did not take a bite before the shiur to strengthen himself, because he was under the impression that he was forbidden to eat anything before Mussaf. Furthermore, he also did not think that he was permitted to daven mussaf privately prior to the congregation - something that would have enabled him to eat prior to attending the shiur.

The Gemara concludes, however, regarding these two issues, that in fact, one is permitted to eat a small amount of food before Mussaf, and also before Minchah. Also, while one may not daven in public prior to the tzibur, one is permitted to daven privately in his home before the tzibur davens.

8 Story

ר' אויב

Thought that he was *forbidden* to eat anything before מוסף & daven מוסף privately

מסקנא

It is **permitted** to eat a small amount before מוסף & מנחה & to daven privately

9 Mishnah brings the tefillah of R' Nechunia ben haKana that he would say upon entering and upon leaving the beis Medrash. בכניסתי אני מתפלל - Upon entering he prayed שלא יארע דבר תקלה על ידי - that no mishap come about because of him, and וביציאתי אני נותן הודאה על חלקי, - and upon leaving he would offer a prayer of thanks for the opportunity to learn in the Beis Medrash.

9 ר' נחוניא בן הקנה

<EXIT> וביציאתי אני נותן הודאה על חלקי

ENTER בכניסתי אני מתפלל שלא יארע דבר תקלה על ידי...

10 The Gemara begins by quoting the complete text of R' Nechuniah ben HaKahah's blessings.
 The Gemara then relates that R' Eliezer's student visited R' Eliezer before his death and asked him: רבינו למדינו אורחות חיים - Rebbe -teach us the ways of life!

Some of the points that R' Eliezer told them are:
 הזירו בכבוד חבירכם - be careful with the honor of your friends,
 place your children at the knees of Talmidei Chachamim,
 ...and when you pray - דעו לפני מי אתם עומדים - know before
 Whom you stand - and on account of this you will be זוכה לעולם הבא!

10 תנו רבנן כשחלה רבי אליעזר...
 Students of רבי אליעזר visited him before his death
 רבינו למדינו אורחות חיים
 הזירו בכבוד חבירכם
 Place your children at the knees of תלמידי חכמים
 דעו לפני מי אתם עומדים
 זוכה לעולם הבא!

11 The Gemara relates another incident where Rabbi Yochanon ben Zakai's students visited him before his death and asked him

why he was weeping. To which he answered, had I been taken to a mortal King where everything about him is temporary - I still would have cried, but now that I am about to be led before the eternal King, who lives forever and ever - should I not cry!

11 כשחלה רבי יוחנן בן זכאי נכנסו תלמידיו לבקר...
 Students of רבי יוחנן בן זכאי visited him before his death
 מפני מה אתה בוכה
 Had I been taken to a mortal King where everything temporary
 I am about to go before the eternal King
 אעפ"כ הייתי בוכה
 אעפ"כ הייתי בוכה
 ולא אבכה

12 Moreover, R' Yochanan ben Zakkai said: שני דרכים לפני, אחת של גן עדן ואחת של גיהנום, ואיני יודע באיזו מוליכין אותי, ולא אבכה - there are 2 paths before me, one leading to Gan Eden, and one to Gehinom, and I do not know upon which path they will take me - and I should not cry?!
 His students then asked him for a bracha, and he said to them:

May it be the will of Hashem that you should have as much fear of Heaven as you have from mortal men.

12 Moreover...
 שני דרכים לפני
 אחת של גן עדן ואחת של גיהנום
 ואיני יודע באיזו מוליכין אותי ולא אבכה!
 His students asked for a bracha
 יהי רצון שיהא
 מורא שמים עליך כמוורא בשר ודם

13 The Gemara then relates that at the moment before his death, R' Yochanan ben Zakkai told his students:
 פני כלים מפני הטומאה Remove all vessels from the house so that they should not become tamei, והכינו כסא לחזקיהו מלך יהודה, מלך יהודה שבא - and prepare a seat for Chizkiayah haMelech who has come down from Gan Eden to escort me!

13 R' Yochanan ben Zakkai told his students...

פני כלים מפני הטומאה

והכינו כסא לחזקיהו מלך יהודה שבא

Who came from Gan Eden to escort me!

14 Towards the bottom of of the amud, we have the third Mishnah of the perek which returns to the topic of the daily shemoneh esray:
 רבן גמליאל אומר בכל יום ויום מתפלל אדם שמונה עשרה

Rabban Gamliel says that every day we daven the full version of the Shemoneh esray, and רבי יהושע says one davens only שמונה עשרה - an abridged version of the Shemoneh esray.

R' Yehoshua also teaches that if one is in a dangerous place he should daven a certain one-sentence tefillah - spelled out in the Mishnah.

14 רבן גמליאל אומר בכל יום ויום מתפלל אדם שמונה עשרה...

שמונה עשרה

רבי יהושע Abridged Version

רבן גמליאל Full Version

In a dangerous place one should daven a one-sentence tefillah

15 יכין את לבו כנגד בית קדשי הקדשים

The Mishnah then teaches what a traveler should do if he must pray while riding. If he cannot stop and get off to daven, than he should turn his face - or at least his thoughts - towards the קדשי הקדשים of the Bais Hamikdash.

15 יכין את לבו כנגד בית קדשי הקדשים...

TRAVELER if he must pray while riding

Turn his face or his thoughts towards the קדשי הקדשים

16 The Gemara at the end of the daf explains what the eighteen brachos of shemoneh esray correspond to:
 אמר רבי הלל בריה דרבי שמואל בר נחמני - כנגד שמונה עשרה אזכרות
 דוד שאמר R' Hillel b'rei d'Reb Shmuel bar Nachmeini says
 that they correspond to the eighteen times that Dovid
 Hamelech mentions Hashem's name in the passage הבו לה' בני
 אלים in Kapital כ"ט of Tehillim.

אמר רב תנחם אמר רבי יהושע בן לוי כנגד שמונה עשרה חוליות שבשדרה
 - But R' Tanchum said in the name of R' Yehoshua ben Levi
 that they correspond to the eighteen vertebrae of the spine.

Furthermore, he said that when one bows during shemoneh
 esrei, he must bow all the way down כל חוליות עד שיתפקו
 עד שיתפקו כל חוליות עד שיתפקו - until all the vertebrae in his spine protrude.

16

שמונה עשרה
 Corresponds to...

<p>אמר רב תנחם אמר רבי יהושע בן לוי</p> <p>כנגד שמונה עשרה חוליות שבשדרה</p>	<p>אמר רבי הלל בריה דרבי שמואל בר נחמני</p> <p>כנגד שמונה עשרה אזכרות שאמר דוד</p>
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When one bows during שמונה עשרה
 He must bow עד שיתפקו כל חוליות שבשדרה



17 The Gemara then says that in Yavneh the Chachamim instituted a 19th bracha in Shemoneh esray - the bracha of ולמלשינים - which is about bringing an end to the Tzudikim/heretics.

17

In Yavneh the חכמים instituted a 19th ברכה

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ולמלשינים