

1 Today's daf begins with a discussion concerning R' Yehudah's opinion in the Mishnah - רבי - תפלת השחר - יהודה אומר עד ארבע שעות - that the time for davening תפלת שחרות is " - until four hours of the day, and the time for davening Minchah is "עד פלג" - תפלת המנחה - until plag haMinchah - which means half of מנחה קטנה. The question the Gemara deals with is whether the term "עד" in this case means עד ועד בכלל or עד ולא עד בכלל. That is, does R' Yehuda mean that one may daven שחרית until the beginning of the fourth hour - עד ולא עד בכלל - or till the end of the fourth hour - עד בכלל!

1 So let's review...
R' Yehudah's opinion in the Mishnah...

תפלת המנחה עד פלג המנחה 4:45 Until plag haMinchah which is half of מנחה קטנה	תפלת השחר עד ד' שעות 10:00 am Time for שחרית is until four hours of the day
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"עד"

עד בכלל ?
ולא עד בכלל

Until the beginning
of the 4th hour

עד בכלל

Till the end
of the 4th hour

2 Our Gemara concludes that עד ועד means עד ארבע שעות - including the fourth hour, meaning, one may daven Shacharis until the end of the fourth hour of the day. This conclusion was based on a breisa mention in the gemora - that the שחרית was offered up to the end of the fourth hour.

2 Our Gemara concludes...

עד ארבע שעות
עד ועד בכלל

*One may daven Shacharis until
the end of the fourth hour of the day*

This conclusion was based on a breisa...


ברייטא:

תמיד של שחר קרב בארבע שעות
The שחרית was offered
up to the end of the fourth hour

3 Accordingly, the Gemara explains, when R' Yehudah said that the time for Minchah is עד פלג המנחה - what he was saying is that one could daven Mincha until the end of the FIRST half of מנחה קטנה - which is until 1¼ hours before the end of the day.

3 The Gemara explains...
when R' Yehudah said

תפלת המנחה
עד פלג המנחה
4:45



מנחה קטנה
השעה וחצי
3:30

פלג המנחה
4:45

Which is until 1¼ hours
before the end of the day



4 In regards to שחרות the Gemara concludes: אמר רב כהנא Rav Kahana rules in accordance with R' Yehudah since the breisa mentioned above coincides with his opinion. However with regards to מנחה - the Gemara cites various views on this matter and in the end concludes: השתא דלא אתמר הלכתא לא כמר ולא כמר, דעבד כמר עביד ודעבד כמר עביד - Since the halachah has not been conclusively decided one has the option of choosing whether he wants to conduct himself in accordance with R' Yehudah or the חכמים who hold until the evening. Therefore one may either daven Minchah until פלג המנחה and Maariv after פלג המנחה, or he may daven Minchah up until שקיאת החמה - sunset and daven Maariv afterwards.

4

תפלת המנחה

דלא אתמר הלכתא לא כמר ולא כמר. דעבד כמר עביד ודעבד כמר עביד

תפלת השחר

אמר רב כהנא הלכה כר' יהודה הואיל ותנן בבחירתא כוותיה

Therefore one may daven:

<p>Minchah until פלג המנחה</p>	<p>Maariv after פלג המנחה</p>
<p>Minchah until שקיאת החמה</p>	<p>Maariv afterwards</p>

5 The Gemara continues... אמר רב חייא בר אבין - רב צלי של שבת בערב שבת Rav - as well as other rabbonim - davened the מערב of Shabbos, on Friday afternoon, after פלג המנחה. The Gemara concludes that the halachah is that one may do as Rav did, and also make Kiddush at that time - after פלג המנחה - before sunset. The Gemara then goes on to say that - in cases of necessity - one may even daven מערב at the end of Shabbos immediately after פלג המנחה on Shabbos afternoon, and say havdalah on a cup of wine - but - without a havdalah candle.

5

The Gemara continues...

אמר רב חייא בר אבין - רב צלי של שבת בערב שבת

Rav davened the מערב of Shabbos on Friday afternoon, after פלג המנחה

He can also make Kiddush at that time - after פלג המנחה

In cases of necessity one may daven מערב after פלג המנחה and say havdalah without a havdalah candle

6 DRav said that one who davens Maariv early on Erev Shabbos must abstain from melachah at that point, even though it is before sunset, because by davening Maariv one accepts Shaabos upon himself.

6

Rav said...

One who davens Maariv early on Erev Shabbos

must abstain from melachah

Because by davening Maariv one accepts Shabbos upon himself

7 The Gemara also teaches that if one mistakenly was מקבל שבת, or davened Maariv early because it was an overcast day and he thought it was already nighttime, he may never-the-less continue to do melachos, because קבלת שבת is not binding unless one willingly accepted Shabbos. The Gemara then tells us of a case where an entire congregation mistakenly davened Maariv early, thinking it was nighttime, and then later the sun came out. Rabbi ruled that even though they davened maariv under a mistaken assumption they are not required to daven Maariv again for we don't place an extra burden an entire congregation.


8 The Gemara then returns to our Mishnah... תפילת הערב אין לו קבע
The Gemara goes on to explain that this means that תפילת ערבית רשות - that Maariv is optional - which according to Tosafos means, that one should forgo maariv when it conflicts with the fulfillment of another mitzvah. This is indeed a machlokes between רבי יהושע and רבן גמליאל.
Reb Yehoshua holds that תפלת ערבית רשות while Rabbon Gamliel holds תפלת ערבית חובה - Maariv is obligatory.

9 Our daf concludes with a famous story where Rabban Gamliel haNassi, who held that תפלת ערבית חובה was taken aback when he heard from a student that R' Yehoshua ruled that תפלת ערבית רשות. Believing that he needs to protect the honor of the office of the Nassi, he asserted his authority over R' Yehoshua and humiliated him public. The Sages, however, felt that R' Yehoshua was wrongly humiliated and stripped Rabban Gamliel of his post, and decided to replaced him with R' Elazar ben Azraya, whom they felt had all the necessary credentials to become Nassi. They said: נוקמיה לרבי אלעזר בן עזריה שהוא חכם, והוא עשיר, והוא עשירי - Let us appoint רבי אלעזר בן עזריה for his is wise, he is wealthy and he is a descendant of Ezra haSofer.

7

If one mistakenly was מקבל שבת } He may continue to do melachos

Because
קבלת שבת is not binding unless one willingly accepted Shabbos

The Gemara tells us of a case...
An congregation davened Maariv early 
later the sun came out

Rebbi ruled they are not required to daven Maariv again
we don't place an extra burden an entire congregation

8

The Gemara then returns to our Mishnah...
תפילת הערב אין לו קבע

This means תפילת ערבית רשות
According to Tosafos

One should forgo maariv when it conflicts with another mitzvah

This is indeed a machlokes between

רבן גמליאל	רבי יהושע
תפילת ערבית חובה	תפילת ערבית רשות

9

Our daf concludes...
רבן גמליאל } who held that תפלת ערבית חובה } was taken aback when he heard } ruled that תפלת ערבית רשות

He asserted his authority over R' Yehoshua and humiliated him public

The Sages felt that R' Yehoshua was wrongly humiliated

And stripped Rabban Gamliel of his post
And replaced him with R' Elazar ben Azraya

נוקמיה לרבי אלעזר בן עזריה
דהוא חכם. והוא עשיר. והוא עשירי לעזרא
Let us appoint רבי אלעזר בן עזריה for he is wise, wealthy & he is a descendant of Ezra haSofer





- 10 The gemora at the end of this daf tells us how Rebbi Elazar ben Azraya's wife was concerned that he was too young for the position of Nasi. A miracle occurred and eighteen rows of hair on Rebbi Elazar ben Azraya's beard turned white.

10

The gemora at the end of this daf tells us...

Rebbi Elazar ben Azraya's wife was concerned that he was too young for the position of Nasi

A miracle occurred & eighteen rows of hair on his beard turned white.

