

*Daf Digest for this month is dedicated in memory of רבקה יענטא (Baby Weiss) בת ר' אשר אנטשיל ע"ה*

*By the Weiss brothers –London, Staten Island, Yerushalayim*

## OVERVIEW of the Daf

### 1. Clarifying the opinion of R' Yehuda

The Gemara continues clarifying R' Yehuda's opinion and concludes that R' Yehuda allows davening the amidah of Shacharis until and including the fourth hour. R' Kahana rules like R' Yehuda since the Mishnah in Masseches Eiduyos follows his opinion.

### 2. Seeking authorship for our Beraisa

A Beraisa seems to indicate that the fourth hour is no longer morning which seemingly doesn't correspond to the opinion of either R' Yehuda or the Chachamim. The Gemara explains how the Beraisa could be consistent with either opinion.

### 3. The latest time to daven minchah

After the Gemara is unable to decide when the latest time is for minchah, the Gemara rules that one may follow either opinion.

### 4. Story of Rav and R' Yirmiya bar Abba

Rav davened maariv for Shabbos on Erev Shabbos with R' Yirmiya bar Abba davening behind him. When Rav finished davening he didn't step back and interrupt R' Yirmiya bar Abba's davening. The Gemara deduces three halachos from this story: 1) It is permitted to daven maariv for Shabbos on Erev Shabbos, 2) A student is permitted to daven behind his Rebbe and 3) It is prohibited to pass in front of a person who is davening.

### 5. Davening for Shabbos on erev Shabbos and for motz'ei Shabbos on Shabbos

When davening early on erev Shabbos one is permitted to make kiddush early as well. When davening early on motz'ei Shabbos one is permitted to make havdalah on wine early as well.

### 6. Explaining the Mishnah's phrase תפלת הערב אין לה קבע

The Gemara explains that the phrase תפלת הערב אין לה קבע indicates that our Mishnah follows R' Yehoshua's opinion that maariv is optional.

### 7. The story of R' Gamliel and R' Yehoshua

The Gemara begins to tell the story of R' Gamliel and R' Yehoshua who disagreed whether maariv is obligatory or optional and how the Chachamim decided to remove R' Gamliel because of the way he mistreated R' Yehoshua. ■

## REVIEW and Remember

- 1 What is considered to be the best section of Mishnayos ?
- 2 How does the Gemara conclude regarding the latest time to daven minchah ?
3. If one davens early on erev Shabbos or on motz'ei Shabbos may he also recite kiddush and havdalah early ?
4. Why was R' Akiva not considered a good choice for Nasi ?

## Gemara GEM

### Not to add insult to injury

נוקמה לרבי יהושע, בעל מעשה הוא - כז :

*Should we appoint R' Yehoshua? [We cannot,] he was directly involved. - 27b*

Rashi explains that to have Rabbi Yehoshua become the new head of the beis din would cause an added measure of pain to Rabban Gamliel, who was being deposed. Not only was he being removed from his position, which was difficult enough, but to also have Rabbi Yehoshua take over would, understandably, be an added element of frustration for Rabban Gamliel.

Meiri adds to this explanation by showing that this same consideration was expressed immediately after the death of Korach. When the pans used by the 250 leaders of the assembly had to be retrieved, the job was given to Elazar, the son of Aharon (see Bemidbar 17:2). God did not instruct Aharon himself to be the one to collect the pans, because the controversy had taken place between Korach and Moshe and Aharon directly. This was a demonstration of derech eretz, in that it is more appropriate for a different person to be selected to assume responsibility after an argument is settled, rather than the victorious party himself.

We might raise the question that in the case of Aharon, the ones who had risen up against Moshe and Aharon had perished, so there would not be any "added pain" if Aharon had continued to collect the incense pans. Nevertheless, Meiri is of the opinion that this is also a measure of proper behavior. The reason may be that we do not want the victor to become too arrogant in his triumph. Therefore, in our case, where Rabban Gamliel was still alive, it was certainly proper for the new leader to be someone other than Rabbi Yehoshua. ■

## HALACHA Highlight

### Greeting one's Rebbi

ותניא רבי אליעזר אומר...והנותן שלום לרבו, והמחזיר שלום לרבו...גורם לשכינה שתסתלק מישראל - כז :

*It was taught in a Beraisa that Rabbi Eliezer said...and one who greets his master of Torah, and one who returns his master's greeting...causes the Divine presence to distance itself from the Jewish people. - 27b*

The master that is being referred to here is one's Rebbi Muvhak - the eminent master from whom the student has learned the majority of his knowledge.<sup>1</sup> Similarly this law applies to a titan of the generation.<sup>2</sup>

The Rishonim disagree in the interpretation of this statement. Rashi<sup>3</sup> understands that the student is forbidden to greet

*(Halacha Highlight ... Continued from page 1)*

his teacher as he would greet anyone else. If the standard social greeting is: "Peace be onto you", to one's mentor the greeting would be the more respectful "Peace be unto you my master." Similarly, the response to the master's greeting would be more reverent than the standard response. This view is held by other Rishonim.<sup>4</sup>

Rabbeinu Yonah,<sup>5</sup> however, learns that the student must never greet his master. Just as the student cannot muster the courage to initiate any dialogue due to awe, similarly the student must maintain that awe as regards greetings, and not greet the master first. Rabbeinu Yonah notes that occasionally we find<sup>6</sup> the term "as the student greets his master", which implies that the student may greet the master. Rabbeinu Yonah deflects this difficulty by explaining that the term refers not to the student's greeting, but rather to his response to the master's greeting. Tosafos<sup>7</sup> seems to counter that maybe this term is used to refer to student/colleagues.

The Rosh<sup>8</sup> infers from the Yerushalmi that the student must not greet the master.<sup>9</sup> The Yerushalmi<sup>10</sup> states that Ze'eira would not greet his master in order to fulfill the words of the verse<sup>11</sup> "ראוני נערים ונחבאו" - the young ones saw me and hid." Nevertheless, the Rosh rules that a student may greet his master since our Talmud<sup>12</sup> defines a certain measurement of time as "the amount of time for the student to greet the master." We follow our Talmud over the Yerushalmi.

The Ma'adanei Yom Tov<sup>13</sup> points out that the disagreement

between Rashi and Rabbeinu Yonah may be the result of different versions of the text. Rashi's version contained the phrase "והמחזיר שלום לרבו"—and one who returns his master's greeting." Therefore, greeting and response are equated. Per contra, Rabbeinu Yonah did not have this phrase in his version, and therefore he understood this prohibition to be specific to greetings, while responses would remain permitted.

Rambam<sup>14</sup> and Shulchan Aruch<sup>15</sup> rule like Rashi. Although Rema refers to the opinion of Rabbeinu Yonah, which would seem to evidence that he rules like him, he states that the custom follows Rashi. ■

1. דברי חמודות על הרא"ש (פי"ד אות יח ואות כג) ועוד. ועיי משני"ב (סי' ז' ס"ק עג). ושו"ר בס' האשכול ח"א (סי' כה, עמ' 75)
2. חיי אדם (כלב כב אות ו) ומשני"ב (סי' ז' ס"ק עג)
3. ד"ה שלום לרבו
4. הרא"ה כאן (עמ' קעט בנדמ"ח), הריטב"א כאן ובס' האשכול (שם). וא"י בתוס' כאן ד"ה ומנותן שלום. וראה מש"כ המהרש"א לפרש דבריהם,
5. דף יח ע"ב בדפי הרי"ף ד"ה והנותן שלום. ועיי באוצר הגאונים (התשובות אות קסד, עמ' 16)
6. ב"ק (עג ע"ב) ומכות (ו ע"א)
7. ד"ה והנותן שלום
8. פי"ד סי' ה. וכן ראה בהגהות מיימוניות (פ"ה מהל' ת"ת אות כ)
9. אבל עיי בביאור הגר"א (יו"ד סי' רמב ס"ק לט) ובברכ"י (שם אות יט)
10. פ"ב הי"א
11. איוב כט, ח
12. נזיר כ ע"ב
13. על הרא"ש שם אות י
14. פ"ה מהל' ת"ת ה"ה
15. יו"ד סי' רמב סט"ז ■

## STORIES off the Daf

### To Retire With Dignity

איזיל ואימליך באינשי ביתי - כז :

*I will go and consult with my family. - 27b*

There was a city where the rabbi was getting older, and he was beginning to have difficulty carrying the burden of the city's needs. A young man was chosen to take his place. At the ceremony during which the new rabbi was officially assuming his new role, the young man wanted to soothe the feelings of the older man who was being retired. The new rabbi asked, "When Rabbi Elazar was presented with the job of being the new president of the yeshiva, he said he had to ask his wife first. His wife asked him two questions. First, she expressed concern that Rabbi Elazar himself might be

deposed, as was Rabban Gamliel. Rabbi Elazar told her that even if he was president for a short time, it would be worth it. Then, his wife pointed out that Rabbi Elazar was too young, and that he did not even have a white beard. The other rabbis of the assembly might not respect him. This problem was also solved. Now, we may ask, his wife should have first addressed the obvious problem, that of her husband's not having a white beard. That was a more immediate problem. Whether or not he would sooner or later lose the position would, at worst, become a concern after some honeymoon period. Why did she ask the questions in what seems to be a reverse order?

"The answer is that if a young man is dismissed from a pulpit position, the disgrace is very noticeable. People look at him, and they remember that this was

the man who was fired from his job because he was unworthy. People would not say that he left because he retired, because we clearly see he is a young man. However, when an elderly rabbi is ready to enjoy his golden years with a bit less pressure, after having served his community for many years, everyone is proud of his accomplishments and can wish him well upon his retirement.

"The wife of Rabbi Elazar warned him that he might be fired. Even when R' Elazar reassured her that serving even for a short time was worth it, she voiced concern nevertheless that his youth would then serve as a detriment, for people would blame his being dismissed upon his being incompetent. Now, however, that his beard also turned white, there was no longer any downside to accepting the position." ■