

Daf Digest for this month is dedicated in memory of ישראל צבי בן זאב גוטליב ז"ל

By the Weiss/Gotlib Families—London, England

OVERVIEW of the Daf

1. We pasken like R. Shimon bar Yochai who says that Krias Sh'ma could be said before and after alos hashachar or before and after honetz hachamah and get credited for the mitzvah of Krias Sh'ma of the night and day, however, one may not say hashkiveinu close to alos hashachar since it is no longer the time people go to sleep.
2. The Gemara clarifies two points from the Mishna: 1) How is it possible that R. Gamliel's sons did not know their father's ruling regarding the latest time for Krias Sh'ma and 2) R. Gamliel never said that Krias Sh'ma should be said by chatzos as the Mishnah implies.
3. In the Mishna's list of mitzvos which could be done בדיעבד until alos hahachar the mitzvah of eating the korbon pesach is missing. The Gemara explains that our Mishna is following the opinion of R. Elazar ben Azaryah who holds that the korbon must be finished by chatzos whereas R. Akiva in the braisa disagrees and maintains that the korbon could be until alos hashachar. We then proceed to discuss the machlokes between these two opinions.
4. There is a discussion about Bnei Yisroel taking all the riches from Mitzrayim.
5. The Gemara clarifies the double expression of "אהיה אשר" אהיה said by God and the double expression "ענני ה' ענני" said by Eliyahu HaNavi.
6. **MISHNA:** The earliest and latest time for the morning sh'ma are debated.
7. Different criteria are presented for marking the earliest time for Krias Sh'ma in the morning. We conclude that the earliest time to put on tefilin is when one can recognize his friend at a distance of four amos, and the earliest time for Krias Sh'ma is immediately before sunrise.
8. The importance of smichas geula l'tefila is emphasized and as part of the discussion the Gemara explains why.
9. We explain why Chazal decided to put יהיו לרצון אמרי פי after shmone esrei rather than at the beginning. ■

Distinctive INSIGHT

The Promise to Avrohom Avinu

שלא יאמר אותו צדיק ועבדום וענו אתם קיים בהם, ואחרי כן יצאו ברכוש גדול לא קיים בהם - ט.:-

So that that tzaddik will not say, "They will enslave them and torture them," He fulfilled, but "afterwards they will depart with great wealth," He did not fulfill. - 9a-b

The commentators each deal with the famous question: God had promised to Avrohom Avinu that his children would depart from the exile with great wealth. Why is its fulfillment presented in terms of Avrohom Avinu having to come to complain about it?

The Beis HaLevi explains that the Jews left Egypt after being enslaved for two hundred and ten years, even though the original decree made to Avraham Avinu was that his descendants would be in exile for four hundred years. The Midrash tells us that the balance of one hundred ninety years was not really forgotten. It was subtracted from that particular experience in Egypt, but it was added to a future exile which the Jews experienced. And, in fact, the promise of "afterwards they will depart with great wealth" was not ready to be fulfilled at this point, but only at the completion of when those additional one hundred ninety years would be served (see Zechariah 14:1 – "Behold, a day is coming for God, when your spoils will be divided up in your midst.")

Accordingly, the promise for spoils did not apply to the departure from Egypt, because the final end of the exile had not arrived. Yet, to avoid misunderstanding, God asked Moshe to please have the Jews ask the Egyptians for spoils at this point as well. ■

REVIEW and Remember

1. When were Bnei Yisroel redeemed from Mitzrayim? When did they actually leave Mitzrayim ?

2. Why did Moshe Rabbeinu not want to refer to God as "אהיה אשר אהיה" ?

3. What reason is given for the obligation to run to see a non-Jewish king ?

4. Why is גאולה and ה' שפתי תפתח not an interruption between תפלה and תפלה ?

HALACHA Highlight

השכיבנו *The Final Time to Recite*

אמר רבי אחא ברבי חנינא אמר רבי יהושע בן לוי: הלכה כרבי שמעון שאמר משום רבי עקיבא. אמר רבי זירא: ובלבד שלא יאמר השכיבנו. -ט.

Rav Acha the son of Rabbi Chanina said in the name of Rabbi Yehoshua ben Levi: The halachah is in accordance with Rabbi Shimon in the name of Rabbi Akiva. Rabbi Zaira said: As long as he does not say Hashkiveinu. - 9a

There exists a difference of opinion as to which situation is being addressed by Rabbi Zaira.

Rashi¹ holds that Rabbi Zaira is referring to someone who is praying Arvis shortly before alos hashachar. Rashi feels that Rabbi Zaira is referring back to the first Beraisa of Rabbi Shimon which discusses saying the Sh'ma once before alos hashachar and once after. According to Rashi, the proximity to alos hashachar no longer relates to a request of Hashkivanu - "lay us to rest", since people are no longer going to sleep, but rather are stirring.

Tosafos² disagrees with Rashi, explaining that Rabbi Zaira must be referring to the recently referenced Braisa which ad-

resses praying Arvis after alos hashachar. Here one would not say Hashkivanu since people are no longer really sleeping. This is also the opinion of many other Rishonim³.

The Rit"z Gios⁴ views Rabbi Zaira's limitation of not saying Hashkivanu as being specific to the word Hashkivanu, since it is no longer the time for going to sleep. Thus, if one skips the word Hashkivanu, and begins *ותקננו בעצה טובה וכו'* one can say the rest of the blessing. Rabainu Manoach⁵ adds that possibly one can circumvent this point by substituting the word Hashkimanu ("raise us") in place of Hashkivanu. However, he himself concedes that the indication of the Gemara is not to say Hashkivanu at all.

The Shulchan Aruch⁶ rules like Tosafos that one saying Arvis after alos hashachar would not say Hashkivanu at all. [It should be noted that the Shulchan Aruch there holds that saying Arvis after alos hashachar is only possible in extenuating circumstances.] ■

1 ד"ה ובלבד שלא. עיי' בעינים למשפט כאן (אות א) מש"כ בהסבר שיטת רש"י. 2 ד"ה ובלבד שלא 3 הרא"ש (סי' ט) והרמב"ם (פ"א מהל' ק"ש הלכה י') והמאירי (ב. בביאור המשנה, עמ' 3) ועוד. 4 הוב"ד ברא"ש (סי' ט) וברשב"א (ט ע"א) ורבינו מנוח מנרבוניה בס' המנוחה על הרמב"ם (פ"א מהל' ק"ש הל' י'). ועוד. וכן ראה במאירי (ב. ד"ה והוספנו, עמ' 3). 5 שם, והוב"ד בכס"מ שם. 6 סי' רלה ס"ד ■

STORIES off the Daf

Keeping the Promise

שלא יאמר אותן צדיק "ועבדום וענו אותם" קיים בהם "ואחרי כן יצאו ברכוש גדול" לא קיים בהם. - ט. -:

So that that tzaddik will not say, "They will enslave them and torture them," He fulfilled, but "afterwards they will depart with great wealth," He did not fulfill. - 9a-b

Many commentators wonder why God was concerned only that Avrohom Avinu would have a complaint against Him. God promised Avrohom that his descendants would leave Mitzrayim with great wealth and there is no doubt that God would keep His word, so why did He express concern with what Avrohom Avinu would say?

We can answer this difficulty with

the following story. One Erev Yom Kippur, R' Moshe Laib of Sasov went to the marketplace hoping that God would present him with the opportunity to do an act of gemilus chasadim.

R' Moshe Laib found a poor man and asked him if he would like some schnapps to satisfy his heart. When the poor man accepted the offer, they entered the closest house and R' Moshe Laib asked for a drink for his new friend. He told the owner that he would cover the cost of the drinks. When the poor man finished, R' Moshe Laib asked him if he would like to go to the local tavern where they could find some stronger, better tasting liquor to drink. Again, the poor man agreed. Upon finishing the second set of drinks, the poor man asked R' Moshe Laib why he didn't take him to the tavern in the first

place. R' Moshe Laib responded, "I sensed that you were very weak and I wanted to provide you with a little strength so that we would be able to reach the tavern."

In a similar fashion, the promise God made to Avrohom Avinu that his descendants would leave Mitzrayim with great wealth was to be fulfilled after the Jews crossed the sea and the redemption was complete. Nonetheless, out of concern that the Jews were weak and would not reach krias yam suf, God had to take into account the possibility that Avrohom would complain that the promise was not fulfilled. That is why God instructed Moshe to tell the Jewish people to ask the Mitzriyi'im for their possessions. ■