



## OVERVIEW of the Daf

### 1) The moment of midnight

Rav Zeira teaches that both Moshe Rabbeinu and Dovid HaMelech knew the time of חצות and explains why the indications otherwise are not true.

### 2) Declarations of Dovid Hamelech

We discuss what made Dovid HaMelech declare that he was a chossid and why he feared he would not merit עולם הבא.

### 3) The opinion of the Chachamim

The opinion of the חכמים, who say the latest time for קריאת שמע is חצות, is explained according to the opinion of רבן גמליאל and the חכמים incorporate an extra precaution to prevent a person from forgetting to say קריאת שמע.

### 4) The order of Amidah and Shema

The disagreement between ר' יהושע בן לוי and ר' יוחנן regarding whether to say קריאת שמע and then שמונה עשרה is discussed and we clarify why ה' שפתי and השכיבנו are not an interruption between תפילה and גאולה.

### 5) Ashrei

We have a discussion of the greatness of אשרי and that one who recites אשרי three times a day merits עולם הבא.

### 6) Reciting Shema near one's bed

A discussion regarding קריאת שמע על המטה begins. ■

## REVIEW and Remember

1. What are the reasons Moshe Rabbeinu used the term חצות?

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2. What activities was Dovid HaMelech involved in that made him a חסיד?

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3. Why in reference to קריאת שמע של ערבית did Chazal say that one who violates a דרבנן is liable to death?

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4. Why is אשרי considered to be such a valuable perek of Tehillim?

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## Distinctive INSIGHT

### The Merits May Be Diminished

שמה יגרום החטא

Dovid HaMelech refers to himself as a “chossid”, but he nevertheless expresses doubt about his ultimate worthiness. The Gemara explains that he was concerned perhaps, due to sin, his merits would diminish—שמה יגרום החטא.

The Gemara then brings a statement of R' Yaakov bar Iddi to illustrate that even Yaakov Avinu was concerned about whether sin would interfere with the merit he had accrued. Yaakov was assured by God that he would return safely to Eretz Yisroel. Yet, upon his return, Yaakov wondered if he would survive his encounter with Eisav. Why was God's promise not adequate? The Gemara explains that Yaakov knew that God's guarantee might only be valid if he had not sinned. This episode with Yaakov therefore illustrates the concept of שמה יגרום החטא.

Interestingly enough, the Gemara continues to bring a Baraisa where we see this idea a third time. When the Jews returned to Eretz Yisroel with Ezra, the people should have merited to enjoy a grandiose entry into the land. Instead, the few who accompanied Ezra had to rely upon the approval of Koresh and Daryavesh. The reason is that due to sin, the merits of the people was actually diminished—גרום החטא.

We can ask, what do we see from this Baraisa that was not already shown in the case of Dovid HaMelech and Yaakov Avinu?

Perhaps we can say that this Baraisa adds a significant lesson. Not only was the concern of Dovid HaMelech and Yaakov Avinu theoretical, but, in fact, there was a case where this actually happened. A real illustration is therefore brought. Not only might sin have caused harm, but it in fact actually ruined things. ■

## Gemara GEM

### The Power of Ashrei

כל האומר תהלה לדוד בכל יום שלש פעמים מובטח לו שהוא בן העולם הבא

Rashi summarizes and says that the great benefit of Tehillim 145 (commonly referred to as Ashrei), is that it is written using a format following the entire alef-Beis, and that it features a statement of God providing sustenance for all living creatures (verse 16 - פותח את ידך וגוי').

The Gr”a points out that the reason why this chapter is specifically chosen, and not Mizmor 111, which also

# HALACHAH Highlight

## Calling One's Rebbe By His Name

כך אמר דוד לפני הקדוש ברוך הוא: רבונו של עולם, לא חסיד אני? ... כל מה שאני עושה אני נמלך במפיבשת רבי, ואומר לו: מפבישת רבי! יפה דנתי, יפה חייבתי? יפה זכיתי? יפה טהרתי? יפה טמאתי? ולא בושתי

*So says David ... Master of the Universe: Am I not pious? Whatever decisions I render I take counsel with Mefiboshes my master. I say to him: Mefiboshes my master, Did I correctly adjudicate? Did I correctly find liable? Did I correctly exonerate? Did I correctly rule pure? Did I correctly rule impure? And I was not ashamed.'*

The Poskim question how David would address his master by his first name, since it is prohibited<sup>1</sup> for a student to do so. Several options are presented to resolve this difficulty.

Rema<sup>2</sup> holds that one is permitted to say: "My Rebbe My Master So-and-so", attaching a title to the teacher's name. However, the Shach<sup>3</sup> disagrees. He opines that this is only permitted when not in the presence of the teacher, however in the teacher's presence one may only address him as Rebbe. According to the Shach this is not an option<sup>4</sup>.

Mishneh LaMelech in his Parashas Derachim<sup>5</sup> offers that the prohibition is only when the student uses the teacher's actual name. Therefore, since Mipiboshes was only an honorific appellative that David used for his teacher there would be no prohibition.

The Tzlach<sup>6</sup> proposes that the prohibition is limited to one's Rebbe Muvhak (eminent Rebbe). Therefore, since we know that Mipiboshes was not David's Rebbe Muvhak, there existed no prohibition for David to address him by his name. ■

(Gem...continued from page 1)

contains both of these features, is that in 111;5, the verse simply says that God provides food for all that fear Him (טרף נתן ליראיו). In Ashrei, however, the verse indicates that all creatures receive their sustenance, unconditionally. The verse does not limit this aspect of God's benevolence to only those who fear Him. This distinction also provides an explanation why Tehillim 34 (לדוד בשנותו) is not said daily, although it is also structured according to the alef-Beis, and it also features a verse referring to food (כי אין). Again, the emphasis there is that god guides those who fear Him with an added measure of care, while in Ashrei the focus is on God's overall supervision of all His creatures.

This, accounts for why within Ashrei itself the verse of פותח את ידך וגו' (v.15), and not the previous verse (v.14) of עיני כל אליך ישברו. In this earlier verse, the promise of sustenance is targeted and specifically aimed only at "all who look to You with hope."

The unique feature which we wish to highlight in Ashrei is God's unlimited and complete supervision and care for all creatures. This is the theme found in verse 15, and this is why the halacha requires that one concentrate fully as it is recited. ■

1. סנהדרין ק. ונפסק בשו"ע יו"ד סי' רמב סט"ו
2. יו"ד סי' רמב סט"ו ע"פ רש"י בסנהדרין שם ע"י כס"מ (פ"ה מהל' ת"ת ה"ה)
3. שם ס"ק כד
4. ע"י בפת"ש שם (ס"ק י) שיש חולקים וכן ראה בברכ"י שם (אות יז) ע"י בעינים למשפט שיש להקשות מכאן על הש"ך
5. דרוש טו בשם רבותיו. וע"י בעינים למשפט.
6. כאן. וראה בשדי חמד (כללים מע"י כ"י כלל קד"ה ובעיקר) ובמאור ישראל כאן ע"פ תוס' (יבמות נו): ■

# STORIES Off the Daf

## Know when to say, "I don't know."

למד לשונך לומר איני יודע

Someone once asked the Chazon Ish how we are to understand this Gemara. After all, if a person knows the answer to a question, or if he is aware of the details of a situation, and he tells others who ask him that he does not know anything about it, this is an outright lie. The Gemara surely is not advocating that one

lie. On the other hand, perhaps the Gemara is discussing a person who does not know about the information being asked, and he truthfully states outright that he does not know about it. Yet, in this case, it hardly seems insightful for the Gemara to tell us that a person should admit that he is not familiar with something, rather than to offer advice or information which is wrong or unreliable.

The Chazon Ish explained that, in fact, we are talking about someone who really does not know the answer to what

is being asked. However, it is common in such cases for people to offer their impressions and their general feelings about the information being asked. It is in this case that the Gemara teaches that it is better to be clear and truthful and to say, "I do not know," rather than to give personal opinions instead of fact. It is not proper when the speaker leads the questioner to believe that the information may be factual, when it is indeed only an assumption on the behalf of the speaker. ■