



## OVERVIEW of the Daf

### 1) When to say Krias Shema

We pasken like R. Shimon ben Yochai who says that krias shema could be said before and after alos hashachar or before and after hanetz hachamah and get credited for the mitzvah of krias shema 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) R' Gamliel's opinion

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 Mishna implies.

### 3) Until when can korban Pesach be eaten?

In the Mishna's list of mitzvos which could be done b'dieved until alos hashachar the mitzvah of eating the korban pesach is missing.

The gemara explains that our Mishna follows the opinion of R. Elazar ben Azaryah who holds that the korban must be finished by chatzos whereas R. Akiva in the Baraisa disagrees and maintains that the korban could be until alos hashachar.

The Gemara discusses the machlokes between these two opinions.

### 4) Removing the riches from Mitzrayim

There is a discussion about Bnei Yisroel taking all the riches from Mitzrayim.

### 5) Double expressions

The gemara clarifies the double expression of "אהיה אשר" said by Hashem and the double expression "ענני הי ענני" said by Eliyahu HaNavi.

6) MISHNA: The earliest and latest time for the morning sh'ma are debated. Different criteria are presented for marking the earliest time for krias sh'ma in the morning and we conclude that for tefil-

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## REVIEW and Remember

1. When were בני ישראל redeemed from Mitzrayim? When did they actually leave Mitzrayim?

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

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

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

## Distinctive INSIGHT

### The Promise to Avrohom Avinu

שלא יאמר אותו צדיק ועבדום וענו אתם קיים בהם, ואחרי כן יצאו ברכות גדול לא קיים בהם

The commentators deal with the famous question: Hashem 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 *Beit Hachayim* 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 Hashem, 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, Hashem asked Moshe to please have the Jews ask the Egyptians for spoils at this point as well. ■

## Gemara GEM

### Do a Mitzvah With שמחה

שאל בשלמה דרב ברונא...דאדם גדול הוא ושמח במצוות

In his introduction to the Sefer Ye'reim, Rabbi Eliezer Azkari (רבי אלעזר ממין) writes about fulfillment of mitzvos in a complete and comprehensive manner. If a mitzvah is performed according to all its components, it is assured to be received and accepted in front of Hashem.

The fourth aspect which the Sefer Ye'reim describes as necessary for complete mitzvah observance is that it be done with great simcha. When a person includes simcha together with his mitzvah experience, he is thereby sending a great gift to the Holy One, blesses be He. The greater the degree of simcha, the more meritorious is his mitzvah.

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# HALACHAH Highlight

## The Final Time to Recite השכיבנו

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

"Rav Acha the son of Rabbi Chanina said in the name of Rabbi Yehoshua ben Levi: The Halacha is in accordance with Rabbi Shimon in the name of Rabbi Akiva. Rabbi Zeira said: As long as he does not say Hashkivanu."

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

Rashi<sup>1</sup> holds that Rabbi Zeira is referring to someone who is praying Arvis shortly before Alos HaShachar. Rashi feels that Rabbi Zeira is referring back to the first Braisa of Rabbi Shimon which discusses saying the Shema 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.

Tosafos<sup>2</sup> disagrees with Rashi, explaining that Rabbi Zeira must be referring to the recently referenced Baraisa which addresses 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 Rishonim<sup>3</sup>.

The Rit"z Gios<sup>4</sup> views Rabbi Zeira'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 ותקנונו בעצה טובה וכו', one can say the rest of the blessing. Rabbeinu Manoach<sup>5</sup> 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

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R' Azkari writes that the great mekubal, R' Yitzchok Ashkenazi, writes that all that he had achieved in wisdom and in his understanding of Ruach HaKodesh could be directly attributed to the boundless exuberance and simcha he experienced with each mitzvah. The severe threats in Parashas Ki Savo which warn about the consequences of deficiencies in Torah observance on the part of Klal Yisroel are hinged upon the fact "that you have not served Me with simcha and with a good heart when you had plentiness and everything—מרב כל." (See Devarim 28:47) This last phrase— when you had everything—can be understood to indicate that we must serve Hashem with a joy and happiness more than we experience with all other pursuits. We must delight in Torah more than we do with gold and silver. When we approach these opportunities with an enthusiasm and excitement, Hashem will reward us. He will shower us with His abundance of blessings in a manner which is proportionate to our willingness to accept it. ■

the Gemara is not to say Hashkivanu at all.

The Shulchan Aruch<sup>6</sup> 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) משי"כ בהסבר שיטת רש"י.
2. ד"ה ובלבד שלא
3. הרא"ש (סי' ט) והרמב"ם (פ"א מהלי ק"ש הלכה יי) והמאירי (ב. בביאור המשנה, עמ"י 3) ועוד.
4. הוב"ד ברא"ש (סי' ט) וברשב"א (ט ע"א) ורבינו מנוח מנרונה בסי' המנוחה על הרמב"ם (פ"א מהלי ק"ש הל' יי). ועוד. וכן ראה במאירי (ב. ד"ה והוספנו, עמ"י 3).
5. שם, והוב"ד בכס"מ שם.
6. סי' רלה ס"ד ■

# STORIES Off the Daf

## Immediate Assistance, Keeping the Promise

אמר ליה הקב"ה למשה: בבקשה ממך לך ואמר להם לישראל בבקשה מכם שאלו ממצרים כלי כסף וכלי זהב שלא יאמר אותו צדיק "ועבדום וענו אותם" קיים בהם "ואחרי כן יצאו ברכוש גדול" לא קיים בהם.

Many commentators wonder why Hashem was concerned only that Avrohom Avinu would have a complaint against Him. Hashem promised Avrohom that his descendants would leave Mitzrayim with great wealth and there is no doubt that Hashem 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 Leib of Sasov went to the marketplace hoping that Hashem would present him with the opportunity to do an act of gemilus chasadim.

R' Moshe Leib 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 Leib 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 Leib asked him if he would like to go to the local tavern where they could find some stonger, better tasting liquor to drink. Again, the poor man agreed. Upon finishing the second set of drinks, the poor man asked R' Moshe Leib why he didn't take him to the tavern in the first place. R' Moshe Leib 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 Hashem 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, Hashem had to take into account the possibility that Avrohom would complain that the promise was not fulfilled. That is why Hashem instructed Moshe to tell the Jewish people to ask the Mitzriyim for their possessions. ■

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in the earliest time is when one can recognize their friend at a distance of four amos and for krias sh'ma the earliest time is immediately before sunrise.

## 7) Smichas Geula L'Tefila

The importance of smichas geula l'tefila is emphasized and as part of the discussion the gemara explains why.

## 8) יהיו לרצון אמרי פי

We explain why Chazal decided to put יהיו לרצון אמרי פי after shmone esrei rather than at the beginning. ■