



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

AHD SOF HA'ASHMURA

- **Q:** Why doesn't **R' Eliezer** give the time in hours (i.e. 4 hours into the night) instead of saying that it is until the end of the first mishmar? **A:** **R' Eliezer** wanted to teach us that the mishmaros are not just a Heavenly concept (that signals the times that different groups of malachim said their shira), the mishmaros are a concept that have practical relevance to us as well, and they can be noticeable in our world - the first mishmar is recognized by a donkey's neigh, the second mishmar is recognized by the dogs' barking, and the third mishmar is recognized by the mothers nursing the babies and the wives talking to their husbands as they begin to get up to start their days (the first mishmar is "nefesh" - total gashmiyus having just ended work and eaten supper - thus symbolized by the donkey, the second mishmar is "ruach" - people are sleeping, thus neither involved in active gashmiyus or ruchniyus which is why this is the time of shaydim and thus the cause for the barking of the dogs, and the third mishmar is "neshama" - people awakening to daven and learn, with we as the "infants" who are being "fed" the Torah, and we as the "wives" who begin talking to Hashem in tefillah – Maharsha).
 - **Q:** Does **R' Eliezer** give these signs as a time to recognize the beginning of the mishmar or the end of the mishmar? If he means to give a sign for the beginning of the mishmar, why does he need to give a sign for the first mishmar – the beginning of the first mishmar is nightfall!? If he means to give a sign for the end of the mishmar, why does he need to give a sign for the last mishmar – the end of the last mishmar is daybreak!? **A:** Rather, he gives the sign for the end of the first mishmar, the beginning of the last mishmar, and the middle of the middle mishmar. **A2:** He gives the signs for the end of all the mishmars. The reason he gives a sign for the end of the last mishmar is to teach that someone who is in a dark house and doesn't see the outside light can know that he can say the morning shemah when the time reaches that the women begin to nurse and the wives begin to talk to their husbands.
 - **R' Yitzchak bar Shmuel in the name of Rav** said, the night is divided into three mishmars. At every mishmar Hashem roars like a lion" – He cries over the destruction of the Beis Hamikdash and the suffering of our galus (this is important for us to know, because these times are therefore very mesugal for us to daven for those causes as well).
 - A Braisa says, **R' Yose** said he was once traveling and went into one of the ruins of Yerushalayim to be able to daven undisturbed. Eliyahu came and waited at the entrance until he finished davening and then told him that he should not have gone into the ruin (it is a dangerous place), but should have instead davened an abbreviated tefilla on the road. **R' Yose** said that he learned 3 things from Eliyahu at that time – that one should not enter a ruin, that one may daven on the road, and that one who davens on the road should daven an abbreviated tefilla. Eliyahu asked **R' Yose**, what sound did you hear in the ruin? He said, I heard a Bas Kol that sounded like a dove that lamented on the Churban and on the galus. Eliyahu said, this Bas Kol goes out 3 days every single day,

and more than that, when Yidden go to shul and answer “Yiehi Shemei Rabbah”, Hashem shakes his head and says, “Lucky is the King who is praised like this in His House, why would a Father send His children to galus, and woe is to the children that have been sent into galus”.

- A Braisa says there are three reasons one may not enter a ruin:
 - “Ch’shad” – people may think he has a zonah waiting for him there (this reason does not apply where there are 2 moral people who enter the ruin together, or if the ruin is in the fields, because a woman would be scared to go there alone).
 - “Mapoles” – it is dangerous because the remaining structure may collapse (this reason does not apply when the ruin is from a new, strong building).
 - “Mazikim” – “sheidim” hang out there and can harm (this reason generally does not apply when 2 people are together, unless it is the place where sheidim are known to be).
- A Braisa says, **Rebbi** says the night is made up of four mishmaros and **R’ Nosson** says it is made of three mishmaros.
 - **R’ Nosson’s** view is based on a pasuk that refers to a “middle mishmar”, which must mean that there is one before it and one after it. **Rebbi** would explain the pasuk as referring to “one of the two middle mishmars”. **R’ Zrika in the name of R’ Ami in the name of R’ Yehoshua ben Levi** said that **Rebbi’s** view is based on one pasuk where Dovid says that he would get up at chatzos and another pasuk where he says that get up “before the mishmars (plural)” – it must be that there are 4 mishmars, with two of them coming after chatzos. **R’ Nosson** would explain this based on **R’ Yehoshua** who says that regular kings would get up after two hours into the day. Based on that, at chatzos there were 6 hours left to the night and another 2 hours after that before other kings would get up – this is a total of 8 hours which is the equivalent of 2 mishmars. **R’ Ashi** said that **R’ Nosson** could explain these pesukim by saying that one and a half mishmars is referred to by the plural “mishmars”.
 - **R’ Zrika in the name of R’ Ami in the name of R’ Yehoshua ben Levi** also said, one may not speak in front of a meis about things that do not concern the meis.
 - **R’ Abba bar Kahana** said, this only refers to talking about matters of Torah. **Others** say that he said it also refers to speaking mundane matters that do not concern that meis.
 - **Q:** How can the pasuk say that Dovid woke up at chatzos when we have another pasuk that says he was already up at the beginning of the night? **A:** **R’ Oshaya in the name of R’ Acha** said, the pasuk regarding chatzos means that Dovid said he was never sleeping at the time of chatzos. **R’ Zeira** said until chatzos he would only doze off like a horse, but at chatzos he would arise like a lion. **R’ Ashi** said, until chatzos he would learn Torah, but at chatzos he would sing “shiros v’sishbachos”.
 - **Q:** How did Dovid know when it was exactly chatzos? We find that even Moshe Rabbeinu did not know this exact time (as he said “kachatzos halayla” – around chatzos)!? **A:** Dovid had a sign of knowing the exact time. As we find that **R’ Acha bar Bizna in the name of R’ Shimon Chasida** said, Dovid had a kinor hanging above his bed that would begin playing by itself from the northern wind which blows beginning at exactly chatzos. He would then wake up and be involved in Torah and praise of Hashem until the morning, at which time he

would begin to involve himself with the material needs of the Jewish people. **R' Yitzchak bar Adda** (or **R' Yitzchak the son of R' Idi**) said, we learn about this kinor from the pasuk of "ura kevodi ura haneivel v'kinor, a'ira shachar". **A2: R' Zeira** said, in truth Moshe knew when chatzos was and Dovid knew as well. Dovid used the kinor only to wake him up at chatzos. Moshe said "kachatzos" because he was concerned that the Egyptians would not know the exact time and would say that Makas Bechoros happened not at chatzos exactly. **A3: R' Ashi** said, when Moshe said this it was chatzos of the night before Makas Bechoros, and he was saying that "kachatzos" – tomorrow at this exact time Hashem will go out and kill the bechorim.