



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

- In a pasuk in Tehillim, Dovid refers to himself as a "chosid". **Rav and Levi** give different reasons for Dovid's referring to himself as a chosid. One says, Dovid is saying to Hashem, all other kings in the world wake up 3 hours into the day, and I wake up at chatzos – does that not make me a chosid!? The other says, Dovid is saying to Hashem, all other kings have groups of people waiting on them in their honor, and my hands are full of blood from paskening questions about niddah to try and be matir a woman to her husband. More than that, I humble myself by verifying every psak with my rebbi Mefiboshes, asking whether I ruled properly.
 - A Braisa says, this humbleness merited Dovid to a son named Kilav. **R' Yochanan** says that his name was actually Daniel, and he was called Kilav because he "embarrassed Mefiboshes in halacha" – he was a far greater posek than Mefiboshes was.
 - **Q:** A Braisa brings the drasha of **R' Yose** on a pasuk in Tehillim, which says that Dovid was unsure whether he was considered a tzaddik, so how can it be that he referred to himself as a chosid? **A:** Dovid was afraid that his zechusim or rewards may have been diminished through sin. **R' Yaakov bar Idi** says explains the pesukim regarding Yaakov Avinu that he had this same concern. A Braisa darshens a pasuk to teach that the Yidden should have had the same level of miracles when they returned to Eretz Yisrael with Ezra as they did when they entered EY with Yehoshua – the only reason they did not was because their zechusim were diminished due to sin.

VACHACHOMIM OMRIM AHD CHATZOS

- **Q:** Who do the **Chachomim** hold like (in their understanding of "ubishachbicha")? If they hold like **R' Eliezer** (that is refers to the time that people begin to go to sleep) they should hold of his time, and if they hold like **R' Gamliel** (that it refers to the entire time that people are sleeping) they should hold of his time!? **A:** They actually hold of the drasha of **R' Gamliel** (that the time is until the morning). The reason they limit it until chatzos is explained in a Braisa – to prevent people from having the luxury of time and pushing off the saying of Shema until they've eaten and slept a little and thereby risk missing the zman. Rather, a person should go to shul on his way home from working, learn a little, then say shemah and daven and only then go home and eat. Anyone who is oiver on the words of the **Chachomim** is chayuv misah.
 - **Q:** Why is it that regarding shema the Braisa says that one who doesn't listen to the **Chachomim** is chayuv misah? **A:** We can say that the desire to sleep must be combatted with this strong language, or so that we don't think that we follow the view who says that davening maariv is an optional mitzvah, not an obligation.
 - The Braisa supports **R' Yochanan**, who says that we should be somech geulah to tefilla even at night (the bracha of go'al yisroel after Shema should immediately precede the Shmonah Esrei). **R' Yehoshua ben Levi** says that we only need to do so at shachris, and therefore by maariv we first daven Shmonah Esri and then say shema.
 - We can say that they argue based on a pasuk or we can say that they argue in "svara". We can say they argue in svara, in that **R' Yochanan** says that the redemption from Mitzrayim began at night (with Makas Bechoros), even though

it was not complete until the morning, but **R' Yehoshua ben Levi** holds that since it was not complete until morning, that is the only time that we view as the time of redemption. We can say that they argue based on the pasuk of "bshashbicha uvikumecha". They both say there is a comparison between the morning shema and the evening shema. **R' Yochanan** says the comparison is that just as in the morning shema comes before shmonah esrei the same is done in the evening. **R' Yehoshua** says that just as in the morning the shema is said close to when he slept, the same is in the evening (at which time it must be after shmonah esrei to make it closer to the time that he will be sleeping).

- **Q: Mar the son of Ravina** asked, we learn that at night we also say the bracha of "hashkiveinu" after shemah, and that separates the ge'ulah from the tefilla!? **A:** Since the **Rabanan** instituted that we say this bracha, it becomes like one long bracha of ge'ula along with the bracha before it. We find the same concept by shachris where we say "Hashem sifasai tiftach" before we begin shmonah esrei and that is not considered to be a problem of separating the ge'ulah from the tefilla.
- **R' Elazar in the name of R' Avina** said, whoever says Ashrei 3 times a day is sure to be a "ben olam habbah".
 - **Q:** Why is that? If it is because each pasuk begins with the letters of the aleph beis, then a person would be better off saying Perek 119 of Tehillim which has each letter of the aleph beis beginning 8 pesukim!? If it is because it says "poseyach es yadecha" and shows that we know that all sustenance comes from Hashem, a person would be better saying the Perek that includes the pasuk of "nosein lechem l'chol basar"!? **A:** The reason is that ashrei has both of these features (we show that we recognize that the aleph beis, which symbolizes Torah, which is our spiritual sustenance, and that our physical sustenance, all come from Hashem – Maharsha).
 - **R' Yochanan** said, the reason that there is no pasuk in ashrei that begins with the letter "nun" is because it symbolizes downfall. **R' Nachman bar Yitzchak** said, even though we skip the "nun", the next pasuk then says that Hashem helps the fallen ones.
 - **R' Elazar in the name of R' Avina** said, what is written about Michoel is greater than what is written about Gavriel, because the pasuk says that Michoel needs only "one flying" to do what he needs to do, whereas Gavriel needs "two flyings".
 - A Braisa says, Michoel can reach a "shlichos" (his mission) in one "flying", Gavriel needs two, Eliyahu needs four and the Malach Hamoves needs eight, but in a time of plague he only needs one.
- **R' Yehoshua ben Levi** said, although one said Shema in shul, it is a mitzvah to repeat it when he goes to bed.
 - **R' Nachman** said, a talmid chochom (who is always learning – Rashi) need not say it. **Abaye** said, even a talmid chochom should at least say one pasuk of tefilla before he goes to sleep – such as "Beyadcha afkid ruchi".