



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

MAASEH SHEBA'U BANAV...

- **Q:** Until this story, **R' Gamliel's** sons did not know what their father's shitah was? **A:** His sons meant to ask as follows: Do the **Chachomim** argue with you, and therefore we must pasken like them because they are the majority, or do they truly agree with you (i.e. that shema is said all night, since that is when people are still sleeping) and they hold until chatzos as a gezeirah. **R' Gamliel** answered that it is only a gezeirah.

V'LO ZU BILVAD AMRU ELAH...

- **Q:** It seems that **Rabbeinu Hakadosh** made this statement and is saying this on **R' Gamliel's** shitah, that all halachos that have a chatzos limit, are truly allowable the entire night. The problem is that **R' Gamliel** never limited anything until chatzos, so what is **Rabbeinu Hakadosh** saying? **A:** This statement was actually said by **R' Gamliel** on the shitas **Chachomim**, who do have the chatzos limitation on many nighttime mitzvos.

HEKTER CHALAVIM...

- **Q:** The Mishnah does not mention the eating of the Korban Pesach as one of the mitzvos which may truly be performed until alos. However, a Braisa says that the Korban Pesach may be eaten until alos!? **A:** **R' Yosef** said, our Mishnah which, by omission, limits eating korban pesach until chatzos, follows the view of **R' Elazar ben Azarya**, and the Braisa follows the view of **R' Akiva**. This machlokes is brought in another Braisa, where **R' Elazar ben Azarya** learns a gezaira shava using the words "balaila hazeh" written by Korban Pesach and by Makos Bechoros to teach that just as Makas Bechoros was at chatzos so too the Pesach may only be eaten until chatzos. **R' Akiva** says the pasuk tells us to eat the Pesach "bichipazon" – at the time of the rushing, which describes the actual leaving of Mitzraim which happened in the morning. This teaches that the Pesach may be eaten until morning. The "balaila" tell us that Pesach is different than other korbanos which all may be eaten by day. The "hazeh" tells us that the Pesach may only be eaten that one night. We would think that since the Pesach is kodashim kalim it can be eaten for 2 nights, just like other kadashim kalim can be eaten for 2 days. **R' Elazar ben Azarya** says that "V'lo sosiru mimenu ahd boker" teaches us that the Pesach can be eaten for only that one night, and not beyond that. **R' Akiva** says that "boker" may mean the morning after the second night, so we need the word "hazeh" to teach that the eating is limited to that one night. **R' Elazar ben Azarya** says that "boker" always refers to the first morning.
 - **R' Akiva and R' Elazar** argue in the same machlokes between **R' Eliezer and R' Yehoshua** in another Braisa – **R' Eliezer** says like **R' Elazar ben Azarya** and **R' Yehoshua** says like **R' Akiva**.
 - **R' Abba** said, **R' Elazar ben Azarya** and **R' Akiva** both agree that the geulah began at night with Makas Bechoros and the actual leaving took place the next day (as we see in the pesukim). They argue as to which "chipazon" is referred to as being the end of the zman achilah. **R' Elazar ben Azarya** says that we refer to the chipazon of the Mitzriyim, which was at chatzos, when they tried to rush us out. **R' Akiva** says we look at the chipazon of the Yidden when we rushed out the next day.
 - There is a Braisa that says this as well – that the ge'ulah began at night and was completed with our leaving in the morning.
 - The Gemara gives a detailed explanation of a number of pesukim regarding Yetziyas Mitzrayim and then another, unrelated pasuk:
 - "Daber na b'aznei ha'am" – the **Divei R' Yannai** said, "na" ("please") means that Hashem was pleading. Hashem pleaded with Moshe Rabbeinu to ask the Yidden to borrow the silver and gold of the Mitzriyim, so that they would leave with all those possession. Hashem did not want Avraham Avinu to say that Hashem followed through on

the promise to enslave the Yidden, but not on the promise to have them leave there with riches. The Yidden told Moshe, “halevai” you would just get us out of here, we are not interested in the riches.

- “Vayashilum” – **R’ Ami** said, this word means there was a forced borrowing. Either it means it was forced against the will of the Egyptians, or it means it was forced against the will of the Yidden (they felt it would be too burdensome to travel with).
- “Vayinatzu es Mitzrayim” – **R’ Ami** said, this means that the Yidden “cleaned out” Mitzrayim, like a bird trap that has no bait (“metzudah”). **Reish Lakish** said they cleaned out Mitzrayim like depths of the sea (“metzulah”) where there are no fish.
- “Ekeh asher Ekeh” – Hashem told Moshe to tell the Yidden, “I am with you in this galus and will be with you in any and all future galus”. Moshe said we should not tell them about future tzaros while they are dealing with this current one. Hashem “agreed” and said, tell them “Ekeh shilachani Aleichem”, with no reference to future galus. (Hashem never intended for Moshe to give over the part regarding the future galus to the Yidden, that was only for Moshe to know – Maharsha).
- “Aneini Hashem Aneini” – Eliyahu Hanavi davened this on Har Karmel. **R’ Avahu** said, the double verbiage was a double tefilla. Elyahu asked Hashem to make a fire come down from Heaven and consume all that was on the Mizbeach, and second that Hashem not allow the people think that the fire came through kishuf.

MISHNA

- When can one start saying shema in the morning? When he can see the difference between blue wool and white wool. **R’ Eliezer** says, when he can see the difference between blue and green.
- The morning shema may be said until netz hachama. **R’ Yehoshua** says until after three hours into the day, because it is normal for kings to get out of bed at that time.
 - If one says shema after that time, he does not lose anything, rather it is like reading any portion of the Torah (it is learning Torah).

GEMARA

- **Q:** What is meant when the **T”K** says “when he can see the difference between blue wool and white wool”? It can’t refer to a bundle of blue wool and a bundle of white wool, because that is something that can even be noticed at night!? **A:** Rather, it refers to a piece of material dyed blue where the material was not evenly dyed, and means that the person must be able to see the difference between the better and worse dyed areas.
- A Braisa says, **R’ Meir** says the earliest time to say the morning shema is when one can tell the difference between a wolf and a dog. **R’ Akiva** says it is when one can tell the difference between a domesticated donkey and a wild donkey. **Others** say it is when one can recognize a person from 4 amos away (someone who he knows, but doesn’t know too well – Tosfos).
 - **Rav Huna** paskens like the **Others**. **Abaye** paskens like the **Others** as the time to put on tefillin (which should be on for shema), and a bit later, like the time of the “Vasikin”, for kriyas shema, as **R’ Yochanan** said that the Vasikin would end shema at netz and immediately begin shemona esrei. A Braisa says this as well and explains that by doing so they were able to be “somech ge’ulah l’tefilla” and make sure that they davened during the day (after netz).
 - **R’ Yose ben Elyakim** testified in the name of the Kahala Kedusha of Yerushalayim, that if one is somech geula l’tefillah no harm will befall him all day. **R’ Zeira** asked, I did so and still suffered harm!? **R’ Yose** answered, you suffered a financial loss to the king. That is not considered to be a “loss”, because you got to see the king, and **R’ Yochanan** said that one should even

spend money to see any king so that when Moshiach comes one can see and appreciate the much greater glory of the Jewish kings at that time.

- **R' Il'ah** told **Ulla** that **R' Bruna** was once “somech geula l'tefilla” at netz and did not stop smiling the entire day from the joy of having properly done the mitzvah.
- **Q:** How can one ever be somech geula l'tfilla? **R' Yochanan** has said that before we begin the shmoneh esrei we must say “Hashem sifasai tiftuch” and when we finish the shmoneh esrei we must say “yihiyu l'ratzon imrei fi...” (so there is always something said between the bracha of ge'ula and the beginning of the shmoneh esrei)!? **A: R' Elazar** said that **R' Yochanan** said this regarding maariv.
 - **Q: R' Yochanan** said that one who is somech ge'ulah to tefilla at maariv is a “Ben Olam Habbah”!? **A:** Rather, **R' Elazar** said, **R' Yochanan** said this regarding mincha. **A: R' Ashi** said it may be that **R' Yochanan** requires this for all tefillos. However, since the **Rabanan** instituted that it be said, it is considered part of the shemoneh esrei, and is not a separation between the ge'ula and the tefilla. The same concept is true for the bracha of hashkiveinu by maariv – it is considered as part of the bracha of ge'ula.
 - **R' Yehuda the son of R' Shimon ben Pazi** explained, the reason we say “yihiyu l'ratzon imrei fi” at the end of the shmoneh esrei is so that we say it . We say that at the at the end of the 18 brachos, similar to Dovid Hamelech who said this pasuk at the end of the 18th kapitel of Tehillim.

Q: This pasuk is at the end of the 19th kapitel of Tehillim!? **A:** The first 2 kapitlach are considered to be one kapitel, as we see from other places as well.