

מסכת ברכות

Chapter One

Mishnah There is a Biblical obligation to recite the *Shema* twice daily: once when we lie down at night and once when we arise in the morning, as the verse states: וּבְשֹׁכְבְּךָ וּבְקוּמְךָ, *when you lie down and when you arise* (Deuteronomy 6:7; see Chapter Introduction). This obligation is not tied, however, to the moment that the individual goes to sleep or gets up. Rather, it relates to the time when it is customary for people to engage in these activities, whether the individual in question does so or not.^[1] The following Mishnah delineates the time period in which the evening *Shema* may be said:^[2]

בֵּין מֵאֵימָתִי קוֹרִין אֶת שְׁמַע בְּעֶרְבִין – **From when may we fulfill the obligation to recite^[3] the *Shema* in the evenings?**
 מִשְׁעָה שֶׁהַכֹּהֲנִים נִכְנְסִים לֵאכֹל בְּתֵרוֹמָתָן – **From the time that Kohanim who were *tamei* may enter to eat^[4] their *terumah*; i.e. at nightfall.^[5]**
 וְעַד סוֹף הָאֲשִׁמוּרָה הָרִאשׁוֹנָה – **And one may recite the *Shema* until the end of the first watch;**
 דְּבָרֵי רַבִּי אֱלִיעֶזֶר – **these are the words of R' Eliezer.^[6]**
 וְנִחְמָדִים אֹמְרִים עַד חֲצוֹת – **But the Sages say: It may be recited until midnight.**
 רַבָּנן גַּמְלִיאֵל אָמַר – **Rabban Gamliel says:**
 עַד שֶׁיֵּצֵא עֲמוּד הַשָּׁחַר – **It may be recited until the light of dawn rises.^[7]**

The Mishnah recounts an incident:

מֵעֲשָׂה וְכָאֵל אָמְרִי – **It once happened that [Rabban Gamliel's] sons came home after midnight from a banquet.^[8]**
 אָמְרוּ לוֹ – **They said to [Rabban Gamliel]:**
 לֹא קָרִינוּ אֶת שְׁמַע – **We have not yet recited the *Shema*;**
 אָמַר לָהֶם – **He said to them:**
 אִם לֹא עָלָה עֲמוּד הַשָּׁחַר חֲיִיבִין אַתֶּם לְקִרְוֹת – **If the light of dawn has not yet risen you are obligated to recite the *Shema*.**

NOTES

1. *Sifrei* (cited by *Rashi* to this verse) gives the Scriptural basis for this understanding of the requirement. This point will be elaborated further in the Mishnah and Gemara on 10b, 11a.

2. As noted in the introduction to this chapter, the *Shema* consists of three Scriptural passages. *Shaagas Aryeh* (§8 and §9) argues, however, that the disputes that follow in the Mishnah and Gemara concerning the earliest and latest times for *Shema* pertain specifically to the first two of these passages, not the third. This is because the obligation to recite the third passage does not derive from the verse וּבְשֹׁכְבְּךָ וּבְקוּמְךָ, *when you lie down and when you arise*, but from an entirely separate obligation to remember the Exodus each day and night (see Mishnah below, 12b). Thus, the times for its recital depend simply on night and day and not on the times of lying down and arising. See, however, the opinion of *Rabbeinu Yonah* cited at the end of note 5 below.

3. Literally: to read or call out. Though the word קִרָּא most commonly means *read*, this cannot be its meaning here, since there is no obligation to read the *Shema* from a scroll or book and one may recite it by heart (see *Orach Chaim* 49:1, *Tosafos*, *Temurah* 14b שכבתי שכתבתי). Thus, its meaning here is to “say out loud” (*Tiferes Yisrael* §1). [Indeed, *Shulchan Aruch* (*Orach Chaim* 61:26) cites a custom to say the *Shema* out loud.] Others suggest that in Mishnaic Hebrew the verb *to read* is used idiomatically for the recitation of anything that is written, whether it is actually read or recited by heart (*Tos. Anshei Shem* to the Mishnah, who cites a Mishnah in *Yoma* 68b as an example of this).

4. [The expression נִכְנְסִים לֵאכֹל, *enter to eat*, is not used uniquely for *terumah* but is a general idiom for returning home to eat (see Baraisos cited on 2b).]

5. *Terumah* is the portion of the crop of Eretz Yisrael that must be given to a Kohen. It may be eaten only by Kohanim who are *tahor*. A Kohen who becomes *tamei* is forbidden to eat *terumah* until he immerses himself in a *mikveh* on the designated day and then awaits nightfall (*Negaim* 14:3; *Yevamos* 74b), i.e. אֲתָה הַבֹּכְבִּים, *when the stars come out*, as the Gemara will state below. [The Gemara will explain why the Mishnah gives the time for reciting the evening *Shema* in terms of when Kohanim may resume eating *terumah* and not simply by saying “when the stars come out.”]

The word וּבְשֹׁכְבְּךָ, *when you lie down*, teaches that the earliest time one may recite the evening *Shema* is when people go to sleep. Accordingly, one cannot fulfill the evening obligation before the stars come out, since that is not yet a time for sleeping (*Rashi*).

[*Rashi* notes that it was the custom to recite the *Shema* as part of Maariv prayers in the synagogue, even though the congregation prayed before the stars came out. But, *Rashi* asks, what is the purpose of saying the *Shema* at this time if one cannot fulfill his obligation with that recital? *Rashi*, citing *Yerushalmi*, answers that although one does not fulfill his obligation with that recital, it is the custom to say the *Shema* anyway so that our supplications (in the *Shemoneh Esrei*) should follow upon the reading of a Torah passage. Accordingly, those who pray before the stars appear have an obligation to repeat the *Shema* once the stars

come out. Nevertheless, since one need only repeat the first portion of the *Shema* to fulfill his Biblical obligation (the *Shema* passage itself; see Chapter Introduction), one discharges his obligation in any case with the *Shema* that is customarily recited in bed before going to sleep (*Rashi*).

Tosafos (רִי"ה מאימתי) challenge *Rashi*'s view on a number of grounds. As a result, *Rabbeinu Tam* concludes that the custom of praying Maariv before nightfall does not follow the view of our Mishnah, but rather the view of R' Yehudah, who rules in the Mishnah on 26a that Minchah can be said only up to an hour and a quarter before nightfall (a period known as *plag haminchah*). It follows, *Rabbeinu Tam* says, that once this moment has passed, one can pray the Maariv service – including the *Shema* – even though it is still before nightfall.

Rashi's view, however, is widely shared. It is the view of *Rav Amram Gaon* and *Rav Hai Gaon* (cited in *Rosh*), as well as of *Rif*, *Rambam* (*Krias Shema* 1:9), *Rabbeinu Yonah*, *Rashba* and others. *Shulchan Aruch* (*Orach Chaim* 235:1) rules in accord with *Rashi*'s view. However, *Rashi*'s assertion that one who says the *Shema* before the stars come out need only repeat the first section is not universally accepted; *Rabbeinu Yonah* rules that the first two sections need to be repeated. *Mishnah Berurah* (235:11, citing *Shaagas Aryeh* §2 and §3) states that it is proper for a person to recite all three sections of the *Shema* (see also *Magen Avraham* there).]

6. The night is divided into three “watches”; thus, the “first watch” is the first third of the night (*Rashi*, from Gemara 3a).

R' Eliezer understands the word וּבְשֹׁכְבְּךָ, *when you lie down*, to refer to the time when people go to sleep. He therefore rules that one may fulfill his obligation to recite the *Shema* only during the first third of the night (*Rashi* here and to 3a אֵלֶיךָ ר' אליעזר), for by the end of that period anyone who plans on going to sleep for the night has already done so (*Rashi* 4a לִימְרוּ בְּר' אליעזר).

7. There is a dispute among the Poskim as to whether this refers to the very first rays of dawn that appear on the eastern horizon (*Magen Avraham* 89:3), or to the spread of light across the entire eastern horizon [which occurs a bit later] (*Eliyahu Rabbah* there; see further in *Mishnah Berurah* 89:3 and *Beur Halachah* there). [In practical terms גְּלוֹת הַשָּׁחַר is considered to occur 72 minutes before sunrise (*Rambam's Commentary* to this Mishnah). Others maintain that it is 90 minutes before sunrise (see *Rashi* 2b וּמִקְדָּמִי and *Magen Avraham* 89:2).]

Rabban Gamliel defines the term וּבְשֹׁכְבְּךָ, *when you lie down*, to mean the entire time that people sleep, not necessarily when they go to sleep. Accordingly, the time for reciting the evening *Shema* extends through the entire night (*Rashi*). The Sages also agree with this definition; nevertheless, they limit the allotted time to midnight to insure that people will not fall asleep and forget to say the *Shema* (Gemara 4b and 9a). See further, end of note 11.

8. Literally: house of drinking. *Rambam* (*Commentary* to this Mishnah) states that this phrase refers to any gathering in which drinking wine figures prominently. *Tos. Yom Tov*, in his commentary to *Erubin* 8:1, states that wherever the term בֵּית הַמִּשְׁתָּה is used, it refers to a wedding. (See *Beis Yosef* to *Orach Chaim* 99 and *Mor U'Ketziyah* ibid.)

ולא זו בלבד אמרו – And it is not only in this case that the [Sages] said “until midnight” when according to Biblical law the time actually extends until dawn. אלא כל מה שאמרו חכמים עד חצות – Rather, whatever mitzvah the Sages said may be performed only until midnight, מצותן עד שיעלה עמוד השחר – the time of the mitzvah actually extends until the light of dawn rises. הקטר חלבים ואברים מצותן עד שיעלה עמוד השחר – In the case of the burning of the sacrificial fats and limbs, the time of the mitzvah extends until the light of dawn rises;^[9] וכל הנאכלים ליום – and all those sacrifices that may be eaten for only one day, מצותן עד שיעלה עמוד השחר – the time of the mitzvah actually extends until the light of dawn rises.^[10] אם כן למה אמרו חכמים עד חצות – If so, why did the Sages say regarding these mitzvos that they may be performed only until midnight? כדי להרחיק אדם מן העבירה – In order to distance a person from sin.^[11]

Gemara The Gemara questions the wording and order of the Mishnah:

תנא היבא קאי – To what is the Tanna of our Mishnah referring?^[12] דקתני מאימתי – that he asks: “FROM WHEN may we fulfill the obligation to recite the *Shema* in the evening?” The Tanna’s inquiry concerning the time for reciting the *Shema* presupposes the existence of an obligation to recite the *Shema*. Where is this obligation taught? ותו – And furthermore, מאי שנא דתני – why does the Tanna teach the law regarding the *Shema* of the evening first? לתני דשחרית ברישא – Let him teach the law regarding the *Shema* of the morning first!^[13] – ? –

The Gemara answers:

תנא אקרא קאי – The Tanna refers to the verse in the Torah that teaches the obligation of reciting the *Shema* twice daily, דכתיב – where it is written: And you shall speak of these [matters] . . . when you lie down and when you arise.^[14] וזהו קתני – And this is what [the Mishnah] is saying: זמן קריאת שמע דשכיבה אימת – When is the time for reciting the

Shema of “lying down”? משה שהכהנים נכנסין לאכול בתרומתן – From the time that Kohanim who were *tamei* may enter to eat their *terumah*. Since the Tanna’s point of reference is the verse that teaches the obligation to recite the *Shema*, and that verse specifies the obligation first for lying down and then for arising, the Tanna does the same.^[15]

The Gemara suggests an alternative source for the Tanna’s decision to discuss the evening *Shema* first:

וליה מבריתו של עולם – And if you prefer, say: And [The Tanna] learned this order from the Creation of the world, ויהי ערב ויהי בקר יום אחד – where it is written: “And there was evening and there was morning, one day.”^[16] We see from the order of Creation that the daily cycle begins with the night and ends with the day. Therefore, the Tanna first discusses the time for the evening *Shema* and then discusses the time for the morning *Shema*.^[17]

The Gemara questions this second explanation:

סיפא דקתני בשחר מברך שמים לפניו ואחרי לאחריה – If so, אי הכי

NOTES

9. Certain parts of every animal sacrifice are burned on the Altar. These consist primarily of its hard fats (חלב, *suet*) (see *Leviticus* 3:3-4). In the case of an *olah* (burnt offering), the entire animal is burned on the Altar. Although sacrificial offerings can only be made by day, their fats, as well as the limbs of *olah* offerings, may be burned on the Altar during the night that follows their offering, up until dawn of the next day, when they become disqualified if they have not yet been placed on the Altar. This is derived from the verse that states in regard to the *pesach* offering (*Exodus* 34:25): ולא ילין לבקר, it shall not be left overnight until morning (*Rashi*; see *Tzalach* and *Pnei Yehoshua* who explain why *Rashi* selected this verse over a different verse cited earlier in the Torah).

It would seem from the Mishnah’s listing of this law here that although under Biblical law the fats and limbs may be burned on the Altar all night, by Rabbinic law they must be burned before midnight. This indeed is the view of *Rambam* (*Maaseh HaKorbanos* 4:2), *Ritva* here, and *Tosafos* to *Pesachim* 120b (אמר). *Rashi*, however, asserts that they are not subject to a midnight deadline even by Rabbinic law [for nowhere in the Talmud do we find such a limit mentioned (*Teshuvos HaRashba* 245)]. Indeed, the Mishnah in *Megillah* (20b) teaches that “the entire night is valid for the reaping of the *omer*, and for the burning of the sacrificial fats and limbs.” Accordingly, *Rashi* argues, we must say that our Mishnah lists the law about burning sacrificial fats and limbs here only to demonstrate that any mitzvah designated for the night may, Biblically speaking, be performed until dawn. (See *Meiri* and *Tzalach* who explain why indeed the Sages did not impose a midnight limit on burning the fats and limbs. See further in *Avi Ezri* to *Rambam*, *Hil. Krias Shema* 1:9.)

10. The meat of most sacrifices is eaten (either by Kohanim or by the one who brought the sacrifice, depending on the sacrifice). There is, however, a time limit on how long the meat may be eaten: With some types of offerings [e.g. the *chatas* (sin offering) and *asham* (guilt offering)] the meat may be eaten for only one day and night (i.e. the day of the offering and the night that follows), with others for two days [e.g. the *shelamim* (peace offering)]. *Rabban Gamliel* states that although the Sages said that the meat of one-day offerings may be eaten only until midnight [see *Mishnahs* in *Zevachim* 53a, 54b, 55a], in actuality the Torah permits them to be eaten until dawn, and it is only then that whatever remains becomes classified as *leftover*, *leftover*, and is forbidden under penalty of *kares*. This is learned from what the Torah states in regard to the *todah* offering: לא יניח מנו עד בקר, he shall not leave any of it until morning (*Leviticus* 7:15). The rule for all other one-day offerings is derived from

the case of the *todah* (*Rashi*).

11. The Rabbis were concerned that if people were allowed to eat the meat of sacrifices up until dawn, some might forget and eat it after dawn and thus commit a sin punishable by *kares*. They therefore prohibited eating the meat after midnight. Similarly, they required one to recite the *Shema* by midnight, even though on a Biblical level it may be recited until dawn, so that one should not procrastinate, thinking that he has plenty of time until dawn, and thereby possibly allow the time to pass without reciting the *Shema* (*Rashi*).

It would seem to follow from this that only the Sages are concerned for this possibility, whereas *Rabban Gamliel* permits someone to wait even in the first place [לכתחילה] until shortly before dawn to recite the *Shema*. This is indeed the view of *Rashi* (3a אליעזר), *Rashba*, *Rosh* (§9) and *Tur* (*Orach Chaim* 235). *Rabbeinu Yonah*, however, disagrees and states that even *Rabban Gamliel* agrees that one should recite the *Shema* before midnight. See there for his explanation of the Mishnah. See further in *Orach Chaim* 235:3 and in *Beur Halachah* there.

12. Literally: Where is the Tanna standing?

13. Just as we find with regard to the daily *tamid* offerings that the verse (*Exodus* 29:39) lists the morning *tamid* before the afternoon *tamid*, so too here, the Tanna should first discuss the morning *Shema* and then discuss the evening *Shema* (*Tosafos* ליתני; see *Tos. HaRosh* and *Ritva* who suggest other Scriptural sources for such an order). Such an ordering conforms to the daily cycle of a person’s life, whose day – and service to Hashem – begins in the morning when he arises (*Emes LeYaakov* by *R’ Yaakov Kamenetsky*). The Tanna, however, first discusses the evening *Shema* (in our Mishnah) and only then discusses the morning *Shema* (in the Mishnah on 9b).

14. *Deuteronomy* 6:7.

15. [Thus, the Tanna uses the word “evenings” in this context only in a borrowed sense, as a synonym for “lying down.” Our Mishnah, however, does not indicate any general preference on the part of the Tanna for explaining nighttime obligations before daytime ones. (This last point will be disputed by the Gemara’s next answer; see note 17.)]

16. *Genesis* 1:5.

17. *Tzalach*; cf. *Maharsha* to *Tosafos* סיפא דהכי אי הכי. [Accordingly, the Tanna’s use of the word “evenings” is meant literally, for the Tanna, following the order of Creation, chooses to explain nighttime obligations before daytime obligations.]

– then in the end of the Mishnah, i.e. in the Mishnah below,^[18] where it states: IN THE MORNING ONE RECITES TWO BLESSINGS BEFORE [THE SHEMA] AND ONE blessing AFTER IT, וּבְעֶרְבֵי מִכְרֵךְ – שְׁתֵּים לְפָנֶיהָ וּשְׁתֵּים לְאַחֶיהָ – AND IN THE EVENING ONE RECITES TWO BLESSINGS BEFORE [THE SHEMA] AND TWO blessings AFTER IT, לְחֵנִי דַעֲרֵבִית בְּרִישָׁא – there too let [the Tanna] teach the law regarding the *Shema* of the evening first.^[19] – ? –

The Gemara answers:

The Tanna opens with the ruling regarding the time for the evening *Shema* – וְהָדָר תְּנִי בִשְׁחֲרִית – and then teaches this ruling with regard to the morning *Shema*,^[20] in accordance with the cycle of Creation. – עַד דָּקָא בִשְׁחֲרִית – Then, while he is still involved with the laws of morning, פְּרִישׁ מִלִּי – he explains other matters of the morning (namely, the number of blessings said in conjunction with the *Shema*), דַּעֲרֵבִית – he explains other matters of the evening (namely, the number of blessings said in conjunction with the *Shema*), – וְהָדָר פְּרִישׁ מִלִּי דַעֲרֵבִית – and he then explains these matters as they relate to the evening.

The Gemara now considers the next statement of the Mishnah: מִשְׁעָה שֶׁהַכֹּהֲנִים – The master said in the Mishnah:^[21] – אָמַר מִרְ – FROM THE TIME THAT KOHANIM who were *tamei* may ENTER TO EAT THEIR *TERUMAH*.

The Gemara asks:

Now let us see. – כִּהְנִים אִימַת קָא אָבְלִי תְרוּמָה – When do Kohanim who were *tamei* become permitted to eat *terumah* after immersing themselves in a *mikveh*? – מִשְׁעָה צֵאת הַכּוֹהֲנִים – From the time the stars appear in the evening.^[22] Accordingly, – לְחֵנִי מִשְׁעָה צֵאת הַכּוֹהֲנִים – let the Mishnah state explicitly that one

may recite the evening *Shema* from the time the stars appear! Why does the Mishnah state this time in such a roundabout way?

The Gemara answers:

[The Tanna] wishes to teach us something else in passing, namely: כִּהְנִים אִימַת קָא אָבְלִי בְּתְרוּמָה – When are Kohanim who were *tamei* permitted to eat *terumah*? – מִשְׁעָה צֵאת הַכּוֹהֲנִים – From the time the stars appear in the evening. – וְהָא קָמִשְׁמַע לָן – And this is what [the Tanna] means to teach us: דַּעֲרֵבִית לֹא מַעֲבָא – that the atonement offering a *tamei* person must bring on the day after his immersion does not hold back a Kohen from becoming *tahor* in regard to *terumah*.^[23]

The Gemara cites the Scriptural source for this ruling:

– וְכָא הִשְׁמִישׁ וְטָהָר – As it was taught in a Baraisa: – The Torah states regarding a Kohen who became *tamei* and immersed himself: AND WHEN THE SUN COMES DOWN AND THE DAY HAS PASSED (“*vetaher*”), thereafter he may eat from the holy foods,^[24] from which we learn that – בִּיאת שְׁמִשׁוֹ מַעֲבָבֵהוּ מִלֶּאֱכֹל בְּתְרוּמָה – THE SETTING OF HIS SUN following his immersion HOLDS HIM BACK FROM EATING *TERUMAH*, – וְאֵין בְּפָרְטוֹ מַעֲבָבֵהוּ מִלֶּאֱכֹל בְּתְרוּמָה – BUT HIS ATONEMENT offering that he must bring the next day DOES NOT HOLD HIM BACK FROM EATING *TERUMAH*.

The Gemara questions the Baraisa’s understanding of the verse: – וּבָא הִשְׁמִישׁ דְּהָא, – And on what basis do you conclude that this expression, “and when the sun comes,” means the setting of the sun, – וְהָא, וְטָהָר – “*vetaher*,” means “the complete passing of the day,”^[25] from which you derived that a Kohen may eat *terumah* even before bringing his atonement offering?

NOTES

18. See 11a. [The Gemara speaks of all the Mishnahs of a chapter as if they were a single Mishnah, referring to those that come later in the chapter as *the end of the Mishnah*, and those that come earlier in the chapter as *the first part of the Mishnah*.]

19. The Gemara asks this question only in response to the second answer but not the first, because the verse regarding Creation teaches a *general* rule regarding the night coming before the day. Thus, if this rule was the Tanna’s reason for explaining the laws of the evening *Shema* before those of the morning *Shema*, he should have followed the same rule in explaining the laws of the blessings of *Shema* as well. The first answer, however, does not assume that the Tanna spoke of the evening *Shema* first because evening comes before morning in the cycle of the day, but rather because the *Shema* verse itself (*when you lie down and when you arise*) speaks of night before day. That reason is decisive only for the *Shema* itself, not for its blessings (*Tosafos* א”י הכי *Tosafos*).

20. In the Mishnah on 9b.

21. [This expression is used to quote a Tannaic statement mentioned in the course of an earlier discussion, for the purpose of analyzing it further. In this case, it refers back to the words of the Mishnah. This is a very unusual usage of the term. For a discussion of this anomaly, see *Yavin Shemua* (a commentary to *Halichos Olam*, the classic work on Talmudic usage and rules), rule 36. See also *Megadim Chadashim*.]

22. [The Gemara will cite the source for this below.] The “appearance of the stars” [צֵאת הַכּוֹהֲנִים] is defined as the moment when three midsize stars become visible in the sky. Since, however, one may mistake a large star for a midsize one (and large stars are definitely not a sign of nightfall), we are stringent and require three small stars as a definite sign of nightfall (*Mishnah Berurah* 235:1).

23. There are certain forms of *tumah* for which immersion in a *mikveh* does not suffice to render a person fully *tahor*; rather the person must offer a set of sacrificial offerings on the day after his immersion to complete his *taharah*. There are four instances of such *tumah*: a *zav*, a *zavah*, a woman who has given birth, and a *metzora* (*Mishnah, Kereisos* 8b; see glossary for definitions of these terms). By identifying the time when the evening *Shema* may be recited (צֵאת הַכּוֹהֲנִים, the appearance of the stars) with the time that the Kohanim may begin eating *terumah*, the Tanna teaches us that Kohanim who were *tamei* may eat *terumah* on the night after their immersion even if they must still bring an offering the next day [e.g. where the Kohen had been a *zav* or a *metzora*, or where

the wife of a Kohen had been a *zavah* or had given birth]. Although they are not yet fully *tahor* before bringing their offerings, immersion in a *mikveh* followed by nightfall suffices to render them *tahor* enough to eat *terumah*. Their *taharah* remains incomplete only in regard to Temple matters [e.g. eating the meat of sacrifices] (*Rashi*, cited in *Mussaf Rashi*; the last four *Rashis* on this page, which appeared in the very first printing of the Talmud [Soncino 5244 (1484)] were inadvertently deleted in later printings; they have now been reprinted in the *Mussaf Rashi* section of the Nehardea edition of the Talmud, published by Vagshal Publishing Co., Jerusalem).

Although the Tanna does not say explicitly that he speaks of Kohanim who must bring an atonement offering, his silence on this matter indicates that he does, since he would otherwise have had to specify which types of *tumah* he is referring to (see *Rashba* who elaborates this point further).

[Actually, our Mishnah does not in any way indicate that the Kohanim may resume eating *terumah* when the stars appear. What the Gemara means is that by associating the time of the evening *Shema* with the time that the Kohanim eat *terumah*, the Tanna makes it clear that they can begin eating *terumah* at night, even though sacrifices cannot be offered then (see *Megillah* 20b). The Gemara mentions the appearance of the stars only because that is in truth the time when the Kohanim may resume eating *terumah*, as a Baraisa on 2b will demonstrate (*Ritva*).]

24. *Leviticus* 22:7. The verse reads: וְכָא הִשְׁמִישׁ וְטָהָר וְאָחֵר יֵאָבֵל מִן־... נִקְרָא שֵׁם. The simple meaning of this verse is: And when the sun has set he shall become *tahor*; thereafter he may eat from the holy foods... (see *Ibn Ezra* to verse; see also commentaries of *Rambam* and *Rav* to *Mishnah Zevachim* 2:1 and *Tos. Yom Tov* there). The Sages, however, expound the word וְטָהָר to refer to the sun, and to refer to its complete disappearance, at which point the stars come out (*Rashi*, cited in *Mussaf Rashi*).

See *Yevamos* 74b where the Gemara demonstrates that the “holy foods” mentioned in this verse refers to *terumah*.

25. I.e. when the sun’s rays disappear completely and the stars come out; see previous note. [Our translation of the verse above reflected the Baraisa’s understanding of it. The Gemara will now point out that the key words of this verse – וְכָא הִשְׁמִישׁ – literally: and when the sun comes, and וְטָהָר, *vetaher* (“and it has passed”) – can be translated differently and thereby yield a completely different law.]

דילמא ביאת אורו הוא – Perhaps it [the expression “when the sun comes”] means the coming of the light, i.e. when the sun comes up on the morning of the eighth day. וּמאי, וְנִסְתָּהֵר – And if so, what does “*vetaher*” mean? טָהֵר גִּבְרָא – It means that the person should make himself *tahor* by offering his sacrifice. Thus, the verse would be teaching that the Kohen may eat *terumah* only after he offers his atonement offering. – ? –

The Gemara answers:

אִמְרַי רַבָּה בַּר רַב שִׁילָא – Rabbah bar Rav Shila said: אִם כֵּן – If so, that the verse is instructing the Kohen to bring his offering in order to be allowed to eat *terumah*, let the verse say *veyitaher*, in the command form.^[1] מַאי, וְנִסְתָּהֵר – Since the verse does not use this form, what then is the meaning of the word “*vetaher*”? טָהֵר יוֹמָא – It must mean the passing of the day. אִיעָרְב שְׁמָשׁ – As people say: כִּדְאָמְרֵי אִינְשֵׁי – The sun has set and the day has passed.^[2]

The Gemara offers a different version of the analysis of the verse:

בְּמַעְרְבָא הָא דְרַבָּה בַּר רַב שִׁילָא לֹא שָׁמַע לְהוּ – In the West, i.e. Eretz Yisrael,^[3] they did not hear this exposition of Rabbah bar Rav Shila, וּבְעוּ לָהּ מִיבְעָא – and they therefore asked this question: וּבָא הַשְּׁמָשׁ בִּיאַת שְׁמָשׁוּ הוּא – When the verse uses this expression, “*and when sun comes*,” does it mean the setting of the sun? וּמאי, וְנִסְתָּהֵר – And what does “*vetaher*” mean? It means the passing of the day. אִו דִּילְמָא – Or perhaps this expression, “*when the sun comes*,” means the coming of the light on the morning of the eighth day. וּמאי, וְנִסְתָּהֵר – And if so what does “*vetaher*” mean? It means that the person makes himself *tahor* by bringing his offering. וְהָדָר פָּשְׁטוּ לָהּ מִבְּרִייתָא – Subsequently, they resolved that question from a Baraisa, as

follows. מִדְּקָתְנִי בְּבְרִייתָא – Since it states in a Baraisa cited below: סִימָן לְדָבָר צֵאת הַכּוֹכָבִים – A SIGN FOR THIS MATTER [i.e. for the time that a Kohen who was *tamei* may begin eating *terumah*] IS THE APPEARANCE OF THE STARS,^[4] שָׁמַע מִינָהּ בִּיאַת – you learn from this that the verse’s expression, “*when the sun comes*,” means the setting of the sun. וּמאי, וְנִסְתָּהֵר – And what does “*vetaher*” mean? טָהֵר יוֹמָא – It means the passing of the day.

The Gemara quotes the Mishnah’s ruling and examines it:

אִמְרַי מַר – The master said in the Mishnah that the time one may begin reciting the evening *Shema* is: מְשַׁע שְׁהַכּוֹנִינִים נִכְנָסִין – FROM THE TIME THAT KOHANIM who were *tamei* may ENTER TO EAT THEIR *TERUMAH*.

The Gemara notes a conflicting ruling in a Baraisa:

וּמִינְהוּ – They contrasted this ruling of our Mishnah with the ruling of [a Baraisa]: מַאימְתִי קוֹרִין אֶת שְׁמַע בְּעֶרְבִין – FROM WHEN MAY WE RECITE THE *SHEMA* IN THE EVENINGS? מִשְׁקֵעֵי – FROM WHEN A POOR PERSON ENTERS TO EAT HIS BREAD WITH SALT – מִתּוֹךְ סְעוּדָתוֹ – UNTIL THE TIME HE GETS UP TO TAKE LEAVE FROM HIS MEAL.^[5]

The Gemara observes:

סִיפָא וְדַאי פְּלִיגָא אֶמְתִּינִיתִין – The end of the Baraisa, which states that the latest one may recite the evening *Shema* is when the poor get up from their meal, certainly disputes all the opinions cited in our Mishnah.^[6] רִישָׁא מִי לִימָא פְּלִיגָא אֶמְתִּינִיתִין – However, shall we say that the beginning of the Baraisa, which states that the earliest one may recite the evening *Shema* is when a poor person enters to eat his evening meal of bread, also disputes our Mishnah, which states that the earliest one may recite the evening *Shema* is when a Kohen who was *tamei* is permitted to eat *terumah*?^[7]

NOTES

1. Although the word וְנִסְתָּהֵר, *vetaher*, is often used to refer to the person, in those instances its meaning cannot be mistaken. Here, however, where it can be explained as either a command to the person to do something or as a statement of what will happen to the day, if the verse had intended to require an act on the part of the Kohen, it should have used the more unambiguous form: וְנִסְתָּהֵר, *veyitaher* (*Tosafos* to *Bechoros* 55b; see *Iyei HaYam* for another novel explanation).

2. [The Aramaic word אִיעָרְבֵי is a translation of the Hebrew word טָהַר, both of which have the literal meaning of “purified” or “cleansed.” The Gemara points to this common expression as support for the view that the word וְנִסְתָּהֵר in the verse is an idiomatic expression for the complete passing of the day.]

3. In the Babylonian Talmud, Eretz Yisrael is called “the West” because it is located to the [south]west of Babylonia (see *Tosafos* to *Bechoros* 55b; see *Misra* in *Bechoros*).

4. The Baraisa, like our Mishnah, states that one may recite the evening *Shema* from the time Kohanim who were *tamei* are permitted to begin eating *terumah* again. The Baraisa then adds that this time is אֲחָא כִּדְאָמְרֵי, when the stars appear. This proves that a Kohen need not delay eating *terumah* until bringing his atonement offering on the next day (*Rashi*).

[Unlike Rabbah bar Rav Shila, who demonstrated this point from the wording of the verse itself, the rabbis of the West prove this simply from the tradition recorded in the Baraisa, which teaches that the Kohenim may resume eating *terumah* at night. If so, the Rishonim ask, why did they not prove it from a Mishnah in *Negaim* (14:3) which states this explicitly? (*Tosafos*). Indeed, why did they not prove the point from our Mishnah, which makes it clear that Kohanim who were *tamei* can begin eating *terumah* again at night, since the Mishnah uses this time to identify the time for reciting the evening *Shema*? (*Baal HaMaor*; see *Maharsha*). Why resort to a Baraisa to prove what can be inferred from a Mishnah? [A Mishnah is considered a more primary text than a Baraisa.] For this reason and others, *Tosafos* and other Rishonim reject *Rashi*’s explanation of our Gemara and explain the Gemara’s original

question differently. In their view the Gemara never questioned whether the Kohanim must wait until the next day before eating *terumah* again. Rather, the question was only whether the Kohanim must wait until the stars come out before eating *terumah* or whether they may do so immediately after sunset. If *vetaher* refers to the sun, then the verse speaks of the sun’s complete disappearance – i.e. the appearance of the stars. If, however, *vetaher* refers to the person [and means that he becomes *tahor*, not through any action but simply by the passing of the day], then the phrase “the coming of the sun” tells us only that the sun has set – but not that it has completely disappeared. Thus, the Kohanim would be permitted to eat *terumah* immediately after sunset. According to this explanation, the rabbis of the West could not have resolved the question from either our Mishnah or the one in *Negaim* because although both make it clear that the Kohanim may eat *terumah* in the evening, there is no indication in either one of them that they must wait until the stars come out. This is only demonstrated by the Baraisa cited.

Tosafos’ explanation is difficult to reconcile with the wording of the Gemara’s question (as noted by *Pnei Yehoshua*). For this reason *Baal HaMaor*, *Rashba* and *Ritva* favor a somewhat different reading of the Gemara found in the works of the Geonim, according to which *Tosafos*’ explanation of the question fits much better. *Pnei Yehoshua*, however, defends *Rashi*’s view and suggests an answer to *Tosafos*’ questions.]

5. According to the Tanna of the Baraisa, the term וְנִסְתָּהֵר, when you lie down, refers to the time that people begin going to sleep [see 2a note 6] (*Rashi*).

6. For this time is much earlier than even the earliest concluding time mentioned in our Mishnah (“the end of the first watch”).

7. [The Gemara assumes at this point that] a poor person eats before nightfall because he cannot afford a candle by which to eat his meal and therefore eats while there is still some daylight (see *Rashi*). Accordingly, this part of the Baraisa also disputes our Mishnah, which states that the earliest time for reciting the evening *Shema* is when the Kohanim resume eating *terumah* – i.e. when the stars come out.

The Gemara answers:

לא – No! For we can say: עני וכהן חד שיעורא הוא – The time given in regard to a poor person and the time given in regard to a Kohen are the same time.^[8]

The Gemara challenges this answer:

They contrasted this explanation of the Baraisa with [the following Baraisa]: מאימתי מתחילין לקרות קריאת שמוע בערבית – FROM WHEN MAY WE BEGIN RECITING THE SHEMA IN THE EVENING? משעה שבני אדם נכנסין לאכול פתן בערבי – FROM THE TIME THAT PEOPLE ENTER TO EAT THEIR BREAD ON SABBATH EVES;^[9] דברי רבי מאיר – these are THE WORDS OF R' MEIR. וחכמים אומרים – BUT THE SAGES SAY: משעה שהכהנים נכנסין לאכול בתרומתן – FROM THE TIME THAT KOHANIM who were *tamei* ARE ENTITLED TO EAT THEIR *TERUMAH* again; סימן לדבר צאת הכוכבים – and THE SIGN FOR THIS IS THE APPEARANCE OF THE STARS.^[10] ואף על פי שאין ראיה לדבר – AND EVEN THOUGH THERE IS NO PROOF TO THIS MATTER (that the day ends when the stars appear),^[11] וזכר לדבר – THERE IS AN INDICATION OF THIS MATTER in the following verses: שנאמר – FOR IT STATES:^[12] ואנחנו עשים במלאכה וחצנים מחזיקים – SO WE DID THE WORK, WITH HALF OF THEM GRASPING THE SPEARS, FROM THE RISING OF DAWN UNTIL THE APPEARANCE OF THE STARS. ואומר – AND IT STATES further in the next verse: והיו לנו הלילה משמר – AND THE NIGHT WAS FOR US A WATCH AND THE DAY [FOR] WORK.

Before explaining the challenge from this Baraisa, the Gemara pauses to explain the last statement:

מאי ואומר – What is the point of adding “and it states further”? Since the first verse states that the workday lasted until the stars came out, why does the Baraisa need to adduce a further proof from the second verse?

The Gemara answers that the second verse is needed to rebut the following counterargument:

ואי תימא מבי ערבא שמשא ליליא הוא – And if you will perhaps

say that as soon as the sun sets it is considered night, ואינהו דמחשבי ומקדמי – but they continued to [work] after dark (i.e. after sunset) until the stars came out, and they began working early (with the rising of dawn), before the day actually began;^[13] thus, the length of their workday does not prove when the day *legally* begins and ends. תא שמע – Then come learn the proof from the next verse, which states: והיו לנו הלילה משמר והיום מלאכה – And the night was for us a watch and the day [for] work, which indicates that the entire workday period mentioned in the previous verse is considered day.^[14]

The Gemara now explains its proof from this Baraisa that the time that a poor person enters to eat his bread cannot be identical to the time that a Kohen can begin eating *terumah* again:

It was initially assumed that the time a poor person begins his weeknight meal and the time all people begin their Sabbath eve meal are one and the same time.^[15] ואי אמרת עני וכהן חד שיעורא הוא – Now, if you say that the time given in regard to a poor person and the time given in regard to a Kohen are the same time, וחכמים היינו רבי מאיר – then the opinion of the Sages in the Baraisa is the same as the opinion of R' Meir there.^[16] This cannot be, for this Baraisa cites them as opposing views! Rather, you should learn from this that אלא שמע מינה – Rather, you should learn from this that עני שיעורא לחד וכהן שיעורא לחד – the time stated in regard to a poor person is a time to itself and the time stated in regard to a Kohen is a time to itself; i.e. they are different times! This disproves the earlier assertion that they are the same time. – ? –

The Gemara answers:

לא – No! עני וכהן חד שיעורא הוא – The time given in regard to a poor person and the time given in regard to a Kohen are the same time, ופעני וכוני אדם לאו חד שיעורא הוא – whereas the time given in regard to a poor person and the time given in regard to

NOTES

8. [Literally: A poor man and a Kohen are the same measure.] Both these times refer to צאת הכוכבים, the appearance of the stars (*Rashi*). [Even according to this answer, the poor eat earlier than others (see note 15), which is why the Baraisa speaks of “when a poor person enters to eat.” Nevertheless, even they do not eat before nightfall.]

[*Tosafos* note an obvious problem. If the time for reciting *Shema* begins when the poor enter to eat, when do the poor recite the *Shema*? They cannot do it after they eat, for it is forbidden to eat the evening meal before reciting the *Shema* and *Shemoneh Esrei* (as we will learn on 4b; see note 4 there)! *Tosafos* conclude from this that the time for reciting the *Shema* must actually be a few minutes before the poor person sits down to eat, during the short time needed to ready his meal. Indeed, *Ritva* maintains that this is why the Tanna uses the expression “enters to eat,” rather than simply “when he eats.” It means that as soon as he enters his home and his family begins preparing his meal, he may recite the *Shema* and pray *Maariv*.]

9. On Friday night the evening meal begins without delay, since everything has been prepared in advance (*Rashi*). Thus, the time that people enter to eat on Friday night is somewhat earlier than the time they eat during the week.

10. [I.e. one may know when it is time to recite the evening *Shema* by looking at the sky and seeing whether the stars have come out.]

11. *Rashi*. *Tosafos* and other *Rishonim*, however, are of the opinion that the verses about to be recited do prove that the night begins when the stars come out; they merely do not prove that this is the earliest time for *Shema*.

12. *Nehemiah* 4:15.

13. [Although the Baraisa does not speak of when the day begins, the Gemara, in presenting the counterargument, notes that the verse cited

by the Baraisa could also be used to demonstrate the beginning of day. The Gemara therefore phrases its counterargument in regard to both.] I.e. just as it cannot be proven from this verse that the day ends when the stars come out, so too it cannot be proven from here that the day begins with the rise of dawn. For we could argue that the day may actually begin at sunrise, but the Temple workers arose early and began working at dawn, which occurs a five-*mil* walk [i.e. the time it takes to walk five *mil*, which is 90 minutes] before sunrise (*Rashi*; see *Pesachim* 93b; see also 2a note 7).

14. The fact that the verse calls their workday “day” indicates that the entire period mentioned there – from the rise of dawn until the appearance of the stars – is considered by the Torah to be “day” (*Rashi*).

15. The reason people eat earlier on Sabbath eve than during the week is because their food has already been prepared before nightfall, as explained above (note 9). By the same token, poor people sit down to eat even during the week earlier than ordinary people because their meals – which consist simply of bread and salt – take little time to prepare. [Indeed, according to the Gemara’s present assumption it is for this reason that the Baraisa states, “When the poor man enters to eat his bread with salt” – to indicate why the poor eat earlier (*Meiri*).] Thus, it is logical to suppose that these two times are identical (*Ritva*; *Meiri*).

16. For R' Meir stated that the time of *Shema* begins when people enter to eat on the Sabbath eve. Now, if this time is identical to when poor people enter to eat during the week, as the Gemara now assumes, and the time that Kohanim enter to eat *terumah* is also identical to the time the poor enter to eat, then the time of Kohanim is also the same as the time of all people on the Sabbath eve. Thus, the Sages are saying the same thing as R' Meir!

י' רש"י עד שיזרח אורו של יום

דילמא ביאת אורז . שיאור השבת ביום השמיני ויטהר הארץ עמלו
בהבאת קרבנותיו ואחר יאכל: **אם כן** . דהאי קרא ויטהר לשון טוי
הוא וימא קרא ויטהר מאי ויטהר: **אדלי** . לשון עבר נחפזה מן העולם
השמש: **מברייתא** . דקמי קמן בשמעיין ⁽²⁾ משעה שההרים נגנזין
חורה אור לאכול בחרומתן וריאה לדבר זאת

דילמא ביאת אורו ד'ואומא' וס'ה' מהר גב'ה'
אמר ר'ה' בר ר'ב שילא א"כ לימא קרא וי'ס'ה'
מ'א' וס'ה' ס'ה'ר יומא כ'אמרי' א'נשי איערב
ש'משא ואדכ' יומא' במעריבא הא דר'ה' בר
ר'ב שילא לא שמי' להו' ובעו' לה' מ'ביעי'
ר'ה' וכו' השמי' ביאת שמשו' הוא וכו'א' וס'ה'
ס'ה'ר יומא' א' דילמא ביאת אורו הוא וכו'א'
ו'ס'ה' מהר גב'ה' (ה') והדר פשמו' לה' מכו"י'א'
מדרקת' ככו"י'א' סימן' לדבר צאת הכוכבים
שמע' מ'נה ביאת שמשו' הוא וכו'א' וס'ה' מהר
יומא' אמר מ' משעה' שהכ'ה'ים נכנסין לאכול
בב'תרוכתון' ורמינהו' א'מית' קורין' א' שמע'
בערבין' משהעני' נכנס' לאכול פת' במלח'
קד' שעה' שעומד' ליפטר' מתוך סעודתו' סיפא'
ודא' פליגא' אמתיתין' . ר'שא' מ' לימא' פליגי'
א'מית' . לא עני' וכו'ה'ן' שיעורא' הוא' ורמינהו'
א'מית' מתחילין' לקרות' ק"ש בערבית'
משעה' שבני' אדם' נכנסין' לאכול פת' בערב'
ושבתות' דכרי' ר"מ' וחכמים' אומרים' משעה'
שהכוכבים' נכ'ין' לאכול בתרומתן' סימן' לדבר
צאת הכוכבים' . ואע"פ שאין' ראי'ה' לדבר' וכו'

שנאמר 'ואנחנו עושים במלאכה וחצים
במזוהקים ברמים מעלות השחר עד צאת
המזכבים ואומר 'היו לנו הלילה משמר והיום
המלאכה *מאי ואומר וכי תימא מבי ערבא
שמשא ליליא הוא ואינה דמשכני ומקדמי
תשי' והיו לנו הלילה משמר והיום מלאכה קא
סלקא דעתך דעני ובני אדם חד שעורא הוא
ואי אמרת עני וכהן חד שעורא הוא חכמים
דידנו רבי מאיר אלא שמע מינה עני שעורא
לחוד וכהן שעורא לחד לא עני וכהן חד
שעורא הוא ועני ובני אדם לאו חד שעורא
הוא.' ועני וכהן חד שעורא הוא ורבינא
מאימרת מתחילין לקרות בשם בערבין משעה
שקדש היום בערבי שבתות דברי ר' אליעזר
רבי יהושע אומר משעה שהכהנים מטוהרים
לאכול בתרומתן רבי מאיר אומר משעה

שִׁשְׁכֹהֲבָתֵינִי מוֹרִיכִין לֵאכֹל בְּתִרְחִיבָתָן אִמְרוּ לוֹ
 וְיִהְיֶה וְהִלָּא כְתָנִים מִבְּעוּרֵי יוֹם הָם מוֹרִיכִין
 ר' חֲנִנָּא אָמַר מִשְׁעָה שְׁעָנִי נִכְנַס אֲכֹל פֶּתוֹ
 בְּכַלמָל ר' אחאי ואמר לה ר' אֲרָא אָמַר
 מִשְׁעָה שְׁרֹב בְּנֵי אָדָם נִכְנָסִין לְהִסָּב. וְאִי
 אֲמַרְתִּי עֵינִי וְכֹחַן חֵד שְׁעוּרָא הוּא ר' חֲנִנָּא הֵינִי
 וְיִהְיֶה עֵלָּא אֵלָּא רָחוּ שְׁמַע מִינָּה שְׁעוּרָא דַּעֲנִי
 לְחֹדֶר וְשְׁעוּרָא לְכֹחַן חֵדוּר שְׁמַע מִינָּה. הֵי
 מְאֻדֵּר מִסְתַּבְרָא דַּעֲנִי מְאֻדֵּר דַּעֲנִי מְאֻדֵּר
 אֲמַרְתִּי דַּעֲנִי מִקְדָּם ר' חֲנִנָּא הֵינִי ר' אֱלִיעֶזֶר
 אֵלָּא לֹא שְׁמַע מִינָּה דַּעֲנִי מְאֻדֵּר שְׁמַע
 מִינָּה: אֲמַר מוֹר אִמְרוּ לֵיהּ רַבִּי יִהְיֶה לֵיהּ
 כְּתָנִים מִבְּעוּרֵי יוֹם שְׁפִירָא אֲמַר לֵיהּ

מר*רבי יוסי בין השמשות כהרף-עין זה נכנס

[illegible]

ה' ניה"ש. אבל קשה לי הא
יה משהו בו. מהי יהפול
[חום] נכ"י :

אגילת כ:

דעם 19טן
דעם 20טן

שנת ליד חי
[הדס חיג.]

! יורג מחלי

all people on Sabbath eve are not the same time.^[17]

The Gemara challenges this assertion from yet another Baraisa:

ואני וכהן חר ששוקא הוא – And is it so that the time given in regard to a poor person and the time given in regard to a Kohen are the same time? – ורמינדרו – But they contrasted this assertion with [the following Baraisa]: מאימתי מתחילין לקרות שמע בערבין – FROM WHEN MAY ONE BEGIN TO RECITE THE *SHEMA* IN THE EVENINGS? – משעה שקרש היום בערב שבתות – FROM THE TIME THE DAY BECOMES SANCTIFIED ON SABBATH EVES;^[18] דברי רבי – these are THE WORDS OF R' ELIEZER. – רבי יהושע אומר – R' YEHOSHUA SAYS: משעה שהכהנים מטוהרים לאכול בתרומתן – FROM THE TIME KOHANIM who are *tamei* BECOME *TAHOR* to the extent of being able to EAT THEIR *TERUMAH*.^[19] רבי מאיר אומר – R' MEIR SAID: משעה שהכהנים טובלין לאכול בתרומתן – FROM THE TIME KOHANIM who are *tamei* IMMERSE THEMSELVES to be able TO EAT THEIR *TERUMAH* that night.^[20]

R' Yehudah interjects with a question to R' Meir:

וקלא כהנים – R' YEHUDAH SAID TO [R' MEIR]: אמר לו רבי יהודה – BUT KOHANIM must IMMERSE THEMSELVES WHILE IT IS STILL DAY, when people do not yet go to sleep! How then can one fulfill his obligation to recite the evening *Shema* at that time?^[21]

The Baraisa continues citing other opinions:

משעה שעני נכנס לאכול פתו – R' CHANINA SAID: רבי חנינא אומר – FROM THE TIME A POOR PERSON ENTERS TO EAT HIS evening meal OF BREAD WITH SALT. רבי אחאי אומר – R' ACHAI, AND SOME SAY, R' ACHA SAID: משעה שרוב בני – FROM THE TIME MOST PEOPLE ENTER TO

RECLINE, i.e. to eat their evening meal.^[22]

The Gemara now concludes its question:

ואי אמרת עני וכהן חר ששוקא הוא – Now if you say that the time stated in regard to a poor person and the time stated in regard to a Kohen are the same time, – רבי חנינא היינו רבי יהושע – then the opinion of R' Chanina, who states the time in terms of a poor person, is the same as the opinion of R' Yehoshua, who states the time in terms of a Kohen!

The Gemara therefore concludes:

אלא לאו שמע מינה – Rather, is it not that you learn from this that ששוקא דעני לחוד וששוקא דכהן לחוד – the time stated in regard to a poor person is a time to itself and the time stated in regard to a Kohen is a time to itself, i.e. the two times are different? שמע מינה – Indeed, learn from this that the two times are different.

Having established that the time of a poor person and the time of a Kohen are not the same, the Gemara now inquires:

Which one of these two times is the later time?

The Gemara answers:

מסתברא דעני מאוחר – It is logical to say that the time of the poor person is the later of the two times. ואי אמרת דעני מוקדם – For if you say that the time of the poor person is the earlier time, it would follow that רבי חנינא היינו רבי אליעזר – the opinion of R' Chanina in this last Baraisa (“the time a poor person enters to eat his bread with salt”) is the same as the opinion of R' Eliezer (“the time the day becomes sanctified on the Sabbath eve”).^[23] אלא לאו שמע מינה דעני מאוחר – Rather, is it not that you learn from this that the time of the poor person is

NOTES

17. **Summary to this point:** There are three times listed in these last two Baraisas for the beginning of the evening *Shema* period: (a) When poor people enter to eat during the week; (b) when all people enter to eat on the Sabbath eve; (c) when Kohanim who were *tamei* may enter to eat *terumah*, which is when the stars come out. According to the Gemara's current understanding, times “a” and “c” are identical – i.e. poor people enter to eat during the week at the same time that Kohanim enter to eat *terumah* (when the stars come out). Thus, the anonymous Tanna of the first Baraisa (“when a poor man enters to eat”) agrees with the Tanna of our Mishnah (“when Kohanim enter to eat *terumah*”). Their view is disputed only by R' Meir (in the second Baraisa) who states that the time begins earlier, when people enter to eat the Sabbath eve meal. See chart.

THE EARLIEST TIME FOR THE EVENING *SHEMA*

Mishnah: When the Kohanim enter to eat their *terumah*.

Baraisa 1: When a poor man enters to eat his bread with salt.

Baraisa 2: R' Meir – When all people enter to eat on Sabbath eve.

Sages – When Kohanim are entitled to eat their *terumah*.

18. I.e. at *bein hashemashos*, the twilight period preceding nightfall. Since the legal status of *bein hashemashos* as day or night is uncertain, one must begin observing the Sabbath on Friday evening at that time (*Rashi*). Thus, one may begin reciting the evening *Shema* at that time (every night of the week).

[Exactly when *bein hashemashos* begins is the subject of a number of disputes. A Baraisa cited in *Shabbos* 34b records a Tannaic dispute. According to R' Yehudah (whose view is accepted as halachah), *bein hashemashos* begins at sunset. His view is disputed by R' Yose (whose view will be quoted by the Gemara below). There is also a well-known dispute among the Rishonim as to what R' Yehudah means by “sunset.” In the view of the *Geonim* (*Rav Sherira Gaon* and *Rav Hai Gaon*, cited in *Teshuvos Maharam Alashkar* §96 and *Gra to Orach Chaim* 261:2; see also *Beur Halachah* there השקיע והשקיעה), “sunset” is the event commonly referred to as sunset, i.e. the disappearance of the ball of the sun from the sky. According to *Rabbeinu Tam*, however (whose view is cited in *Tosafos, Shabbos* 35a חרי and *Pesachim* 94a רבי יהודה), R' Yehudah refers to a much later time known as the “second sunset,” which is when light completely disappears from the dome of the sky and is visible only as a reddish glow in

the west. For a fuller discussion of these opinions, see our lengthy note to *Shabbos* 35b (note 6).]

19. I.e. at *זאת הכוכבים*, the appearance of the stars, as explained above.

20. [For a Kohen who is *tamei* to become *tahor* and eat *terumah*, he must first immerse himself in a *mikveh* and then wait for nightfall. Accordingly, his immersion must take place prior to *bein hashemashos* – so that there is no doubt that night will fall after his immersion. (A Kohen who immersed after sunset would have to wait until nightfall of the next day before eating *terumah*.)]

21. According to the R' Yehudah, *bein hashemashos* extends the amount of time it takes to walk half a *mil* before *זאת הכוכבים*, the appearance of the stars. Therefore, the immersion, which must take place before *bein hashemashos*, occurs while it is still daytime, when it is certainly not yet time for people to go to sleep. How then can one fulfill his obligation to recite the evening *Shema* at that time? The Gemara below will present R' Meir's response (*Rashi*).

[*Rashi*'s statement here (and in *Niddah* 53a השמשות) that R' Yehudah considers *bein hashemashos* to begin a half-*mil* walk before the stars come out is problematic. The Gemara in *Shabbos* 34b explains R' Yehudah's view to be the time it takes to walk either two-thirds or three-quarters of a *mil* (*Gilyon HaShas*; see also *Hagahos HaGra, Hagahos R' Betzalel Ronsburg* and *Mitzpeh Eisan*).]

22. [The expression *להסב*, to recline, is used as a synonym for sitting down to eat because it was the practice in ancient times for people to eat while reclining, as we still do at the Seder on *Pesach* night.] According to some, R' Achai refers to the time when most people sit down to eat their weekday meal; according to others he refers to sitting down to the Sabbath meal [which takes place somewhat earlier, as explained in note 9]. Whatever the explanation, this is the latest of all the times mentioned (*Rashi; Ritva; Meiri*; cf. *Maharsha's* emendation of *Rashi*).

23. For it seems improbable to say that there is yet another time before the appearance of the stars that could be defined as the “time that people lie down” [מן שקיבה]. Thus, if the time of a poor person entering to eat is earlier than the time a Kohen may resume eating *terumah* – i.e. earlier than the appearance of the stars – we must assume that it is equal to the other pre-nightfall time, namely, R' Eliezer's time of the onset of the Sabbath [the beginning of *bein hashemashos*] (*Tosafos*; cited by *Rashba*; cf. *Tosafos* ואי סיד with *Maharsha; Ritva*).

the later time? שָׁמַע מִיָּנָה – Indeed, learn from this that the time of the poor person is the later time.

The Gemara now returns to the challenge posed by R' Yehudah to R' Meir in the Baraisa:

אָמַר לִיהוּדָה רַבִּי יְהוּדָה – The master said in the Baraisa: R' YEHUDAH SAID TO [R' MEIR]: How can you say that the time one may begin reciting the evening *Shema* is equivalent to the time that Kohanim immerse themselves, וְהָלָא בְּהִנָּהּ מִבְּעוֹר יוֹם הֵם – WHEN KOHANIM must IMMERSE THEMSELVES WHILE IT IS STILL DAY, when people do not yet go to sleep! How then can one fulfill his obligation to recite the evening *Shema* at that time?

The Gemara asks:

שָׁפִיר קָאָמַר לִיהוּדָה רַבִּי יְהוּדָה לְרַבִּי מַאִיר – R' Yehudah spoke well (i.e. presented a valid objection) to R' Meir. What then is R' Meir's view?

The Gemara answers:

זוּ – מִי סָבְרָה דְאָנָא אֲבִין הַשְּׁמָשׁוֹת דִּידָךְ קָא אָמִינָא – This is what R' Meir would say to [R' Yehudah]: Do you think that I am referring to your understanding of *bein hashemashos*?^[24] אָנָא אֲבִין הַשְּׁמָשׁוֹת דְּרַבִּי יוֹסִי קָא אָמִינָא – I am referring to *bein hashemashos* as explained by R' Yose, דְּאָמַר רַבִּי יוֹסִי – for R' Yose said: בֵּין הַשְּׁמָשׁוֹת כְּהֶרֶץ עֵין – The duration of *bein hashemashos* is like the blink of an eye; זֶה נִכְנָס וְזֶה יוֹצֵא – this (the night) enters, and this (the day) departs, וְאִי אֶפְשָׁר לְעֲמֹד עָלָיו – and during this very short period of transition, it is impossible to determine whether it is day or night.^[25] Therefore, according to R' Yose the Kohanim immerse themselves just a few moments before the stars come out, when it is nearly dark. This is late enough to be considered a time for going to sleep, and the evening *Shema* may therefore be recited at that time, according to R' Meir.^[26]

NOTES

24. See above, note 21.

25. [This is a quote from the Baraisa in *Shabbos* 34b; see commentary there.] According to R' Yose, *bein hashemashos* occurs immediately prior to צֵאת הַכּוֹכָבִים, the appearance of the stars, and lasts for just one second. [Prior to that is legally considered day, and the Kohanim may therefore immerse themselves up until that time and still be fit to eat *terumah* a few moments later when the stars come out.] R' Meir shares the view of R' Yose. Thus, according to R' Meir the Kohanim did not have to immerse themselves until just a few moments before the appearance of the stars, when it was already almost dark (*Rashi*).

26. *Rashi*. [Thus, according to R' Meir, the *Shema* may be said at this time even though it is technically still day.]

R' Yehudah's view of *bein hashemashos*, however, is that it begins a longer time before the stars come out (see note 21), when there is still more light. Thus, R' Yehudah objected that if the Kohanim must immerse themselves before *bein hashemashos*, that time cannot be considered fit for going to sleep (*Rashi* above כְּדוּנִים כְּדוּנִים).

In summary: The Gemara has quoted three Baraisos containing a number of different Tannaic views concerning the earliest time for reciting the evening *Shema*. The Gemara attempted to establish that two of these – the time a poor person enters to eat and the time a Kohen who was *tamei* may eat *terumah* again – are actually the same time, but eventually proved that they are not and that the poor enter to eat their meal *after* the time that Kohanim may resume eating *terumah* (i.e. *after* the appearance of the stars). We will now summarize the various opinions in chronological order, beginning with the earliest. (This summary is taken largely from *Meiri*.)

- A. R' Eliezer – from the time the Sabbath is sanctified, i.e. sunset (see note 18 above; see also the note at the end of this summary).
- B. R' Meir – from the time Kohanim who are *tamei* immerse themselves, just a few moments prior to צֵאת הַכּוֹכָבִים, the appearance of the stars (see previous note).
- C. R' Yehoshua – from the time Kohanim who were *tamei* are permitted to begin eating *terumah* again, i.e. at צֵאת הַכּוֹכָבִים, the appearance of the stars.

D. R' Chanina – from the time a poor person enters to eat his daily evening meal of bread and salt, which is sometime after the appearance of the stars.

E. R' Meir of the second Baraisa – from the time people enter to eat their meal on the Sabbath eve. [There is a question whether this is a later time than the previous one. The Gemara initially assumed that this time is the same as the time a poor person enters to eat his daily meal (previous listing). The Gemara rejected this assumption in order to defend the view that the time of a poor person is the same as the time of a Kohen. Since the Gemara has now concluded that this view is incorrect, *Rashba* and *Meiri* maintain that the Gemara returns to its previous assumption that the time ordinary people enter to eat on Friday night is the same as the time that poor people enter to eat during the week. Thus, listings D and E refer to the same time. However, according to *Rashi*'s second explanation of R' Achai's view, the Friday night time is actually later than the poor man's weekday time, and indeed the latest of all the times. (See further in our note at the end of the summary.)]

F. R' Achai, and some say R' Acha – from the time people enter to eat their evening meal during the week (see note 22 above), which is even later than the time of a poor person, and the latest time of all. [This follows *Rashi*'s first explanation of R' Achai's opinion, which is the view held by most Rishonim (*Rashba*, *Ritva*, *Meiri*). *Rashi* also cites a second explanation according to which R' Achai speaks of the time when people enter to eat on Friday night (see previous listing).]

Note: In explaining the time of the Sabbath meal as being after the stars come out, we have followed *Meiri*, whose view is shared by *Rashi* (see 3a דְּרַבִּי קָטָא דְּרַבִּי אֲדִירָא) and *Raw Hai Gaon* (cited in *Rashba*). However, *Tosafos* on 2a (דְּרַבִּי מַאִימָה) cite the view of *Ri* that the Sabbath eve time is actually the earliest of all the views, occurring even before sunset. *Tosafos* there also cite the view of *Rabbenu Tam* who says that according to R' Yehudah who states on 26a that one may pray *Minchah* only until the *plag haminchah*, one may begin reciting the *Shema* immediately after the *plag haminchah* – an hour and a quarter before sunset.

One Baraisa above stated in the name of R' Meir that the earliest one may recite the evening *Shema* is when people enter to eat on Sabbath eve. Another Baraisa stated in the name of R' Meir that the time is when Kohanim who are *tamei* immerse themselves. The Gemara therefore asks:

קשיא דרבי מאיר אדרבי מאיר – One statement of R' Meir contradicts the other statement of R' Meir!^[1]

The Gemara answers:

תרי תנאי אליבא דרבי מאיר – The two Baraisas were authored by two different Tannaim, who differed as to the view actually held by R' Meir.

The Gemara notes a similar contradiction between the view of R' Eliezer cited in our Mishnah and the view of R' Eliezer cited in the Baraisa:

קשיא דרבי אליעזר אדרבי אליעזר – One statement of R' Eliezer contradicts the other statement of R' Eliezer! For in our Mishnah R' Eliezer states that the earliest one may recite the evening *Shema* is when Kohanim who were *tamei* are permitted to begin eating *terumah* (i.e. when the stars appear); whereas in the Baraisa R' Eliezer rules that the time is when the Sabbath becomes sanctified (i.e. at *bein hashemashos*), which is before the stars appear. – ? –

The Gemara answers:

תרי תנאי אליבא דרבי אליעזר – The Mishnah and Baraisa were authored by two different Tannaim, who differed as to the view actually held by R' Eliezer.

An alternative answer:

רישא לאו רבי אליעזר – And if you prefer, say: The first clause of the Mishnah, which gives the time one may begin reciting the evening *Shema*, is not the ruling of R' Eliezer.^[2]

The Gemara quotes the ruling of R' Eliezer in our Mishnah:

עד סוף האשמורה – R' Eliezer ruled that the latest the evening *Shema* may be recited is UNTIL THE END OF THE first WATCH.

The Gemara questions R' Eliezer's formulation:

What is R' Eliezer's opinion regarding the number of watches in a night?^[3] אי קסבר שלש משמרות הוי – If [R' Eliezer] is of the opinion that the night consists of three watches, making each watch four hours long, לימא עד – let him say explicitly that the evening *Shema* obligation extends until the end of the fourth hour of the night.^[4] ואי קסבר ארבע משמרות הוי הלילה – And if [R' Eliezer] is of the opinion that the night consists of four watches, so that each watch is three hours long, לימא עד שלש – let him say that the evening *Shema* obligation extends until the end of the third hour of the night. Why does R' Eliezer state his ruling in terms of "watches," whose meaning is less clear to people?

The Gemara answers:

Actually, [R' Eliezer] is of the opinion that the night consists of three watches, והא דאיבא משמרות בריקיע ואיבא משמרות בארעא – and this is what he means to teach us by speaking of watches rather than hours: that there are watches in heaven and there are also watches on earth corresponding to them;^[5] i.e. the night on earth is also divided into three distinct parts, each of which can be identified by the events that take place in them, as the following Baraisa explains:

R' Eliezer has taught: רבי אליעזר אומר – For a Baraisa has taught: THE NIGHT CONSISTS OF THREE WATCHES; ועל כל משמר ומשמר יושב הקדוש ברוך הוא – AND AT EACH AND EVERY WATCH THE HOLY ONE, BLESSED IS HE, SITS AND ROARS LIKE A LION.^[6] AS THE VERSE STATES: ה' ממרום ישאג וממנו יקולו – HASHEM WILL ROAR FROM ON HIGH, AND FROM HIS HOLY ABODE WILL SEND FORTH HIS VOICE, שאג וישאג על נהו – HE WILL ROAR AND ROAR OVER HIS LODGING.^[7] AND THE SIGN FOR THIS MATTER, i.e. for each of these heavenly watches, IS AS FOLLOWS: THE FIRST WATCH, A

NOTES

1. [These two times cannot be identical] because the time that people enter to eat on Sabbath eve is later than the time that Kohanim resume eating *terumah* (see 2b note 26), and thus *after* the appearance of the stars. The time that Kohanim immerse themselves to prepare for eating *terumah*, however, is before *bein hashemashos* (as explained in note 20 there), and thus *before* the stars come out (*Rashi*; cf. *Tosafos*).

2. When the Mishnah stated, "these are the words of R' Eliezer," it referred only to the ruling regarding the *latest* time for reciting the evening *Shema*, i.e. "until the end of the first watch." [This is the ruling disputed by the Sages and Rabban Gamliel who are cited afterwards.] However, the Mishnah's first statement, which concerned the *earliest* one may begin reciting the evening *Shema*, was not part of R' Eliezer's statement (*Rashi*), but an anonymous statement that actually reflects the view of the Sages and R' Yehoshua (in the second and third Baraisas on 2b), which R' Eliezer himself disputes.

[Accordingly, R' Eliezer's view is that the time of the evening *Shema* begins at *bein hashemashos* ("when the Sabbath is sanctified") and ends at the conclusion of the first watch of the night.] R' Eliezer understands the verse's statement וישאג, when you lie down, to mean the time when people go to lie down – i.e. when they are in the process of lying down [which includes the time when they are preparing to lie down (see *Rashi* 4a כר אליעזר סבירא ליה)]. Since some people begin to retire for the night earlier than others, the verse in effect refers to the entire period from the very earliest that people begin retiring until the latest that they customarily do so [viz. from *bein hashemashos* until the end of the first watch]. The Sages, however, understand the term וישאג, when you lie down, to refer to the time that people are actually lying down – i.e. in bed. Thus, the period referred to is the entire night (from the time the stars come out until dawn). The Sages reduce this time to midnight only to insure that a person will not fall asleep and forget to recite the *Shema*. [They also exclude the *bein hashemashos* period, because although

people are in the process of lying down then ("going to lie down"), they are not actually in bed ("lying down") until nightfall, when the stars come out.] Rabban Gamliel rejects this preventive decree and therefore permits the *Shema* to be recited until dawn (*Rashi*).

3. The night is divided into a number of "watches," during each of which a different company of Heavenly angels stands in service before God and sings praises to Him. There is a dispute among the Tannaim, however (cited on 3b), as to whether the night and its song are divided into three watches or four (*Rashi*).

4. In the Talmudic system, the night and day are always divided into twelve hours apiece, regardless of their actual length. Thus, a nighttime hour in the summer consists of less than 60 minutes while its daytime counterpart is more than 60 minutes. The reverse is true in the winter. Such hours are known as שעות ומניח, seasonal hours (*Rambam's Commentary to the Mishnah, Berachos* 1:2).

5. By stating that the time of the evening *Shema* ends when the first heavenly watch ends, without telling us when that is, R' Eliezer is teaching that there are clear signs on earth by which to recognize the times of the heavenly watches [without calculating the number of hours] (*Rashi*; cf. *Rosh*).

6. [I.e. God cries out, so to speak, concerning the destruction of the Temple and the exile of the Jewish people, as the Gemara will state below.]

7. *Jeremiah* 25:30. The use of the term שאג, roar, three times in the verse indicates that there are three [heavenly watches] (*Rashi*). [For as the Baraisa stated, God "roars" once at each watch; thus, three "roars" indicates three watches.]

Although this verse makes no reference to the roaring "of a lion," the verb שאג is often used in Scripture to refer to the roar of the lion (*Maharsha*; see *Amos* 3:4,8; *Ezekiel* 22:25).

ONE OF THE RUINS OF JERUSALEM TO PRAY. בָּא אֵלָיו וְכוּר לְטוֹב – ELIJAH the prophet, WHO IS REMEMBERED FOR GOOD,^[16] CAME – AND WAITED^[17] FOR ME AT THE ENTRANCE of the ruin UNTIL I FINISHED MY PRAYER. לְאַחַר שְׁטִימָתִי תַּפְלָתִי – AFTER I FINISHED MY PRAYER. [ELIJAH] SAID TO ME: “PEACE UNTO YOU, MY TEACHER.” אָמַר לִי שְׁלוֹם עָלֶיךָ רַבִּי – AND I RESPONDED TO HIM: שְׁלוֹם – “PEACE UNTO YOU, MY TEACHER AND MASTER.” – AND HE SAID TO ME: בְּנִי – “MY SON, מָפְנִי מִזֶּה נִבְנֶסְתָּ – FOR WHAT reason DID YOU ENTER THIS RUIN and place yourself in a state of danger?” – I SAID TO HIM: “TO PRAY.”^[18] – AND HE SAID TO ME: הִיָּה לָךְ – “YOU SHOULD HAVE PRAYED ON THE ROAD and not have entered the ruin.”^[19] – AND I SAID TO HIM: “I did not pray on the road for I WAS AFRAID THAT PASSERSBY MIGHT INTERRUPT ME.” – AND HE SAID TO ME: הִיָּה לָךְ לְהַתְפַּלֵּל תַּפְלָה קְצֶרָה – “In that case YOU SHOULD HAVE PRAYED THE ABRIDGED PRAYER.”^[20]

Before continuing to relate his dialogue with Elijah, R' Yose pauses to comment:

בְּאוֹתָהּ שָׁעָה לְמַדְתִּי מִמֶּנּוּ שְׁלֹשָׁה דְּבָרִים – AT THAT TIME I LEARNED FROM [ELIJAH] the following THREE THINGS: לְמַדְתִּי שָׂאִין נִכְנָסִין – I LEARNED THAT ONE SHOULD NOT ENTER A RUIN;^[21] לְחֹרֶבָה – AND I LEARNED THAT ONE MAY PRAY ON

THE ROAD;^[22] – AND I LEARNED THAT ONE WHO PRAYS WHILE ON THE ROAD SHOULD PRAY THE ABRIDGED PRAYER.^[23]

R' Yose returns to the dialogue between himself and Elijah: מַה קוֹל – AND ELIJAH SAID TO ME: בְּנִי – “MY SON, שָׁמַעְתָּ בְּחֹרֶבָה זוֹ שְׁמַעְתִּי בֵּת – WHAT SOUND DID YOU HEAR when you were IN THIS RUIN?” – AND I SAID TO HIM: קוֹל שְׁמִנְהָמָת כִּיּוֹנָה וְאוֹמֶרֶת – “I HEARD A HEAVENLY VOICE THAT WAS COOING LIKE A DOVE^[24] AND SAYING: אוֹי לְבָנִים – WOE TO THE SONS BECAUSE OF WHOSE SINS I DESTROYED MY HOUSE, – AND BURNED MY TEMPLE, – AND EXILED THEM AMONG THE NATIONS of the world.” – AND [ELIJAH] SAID TO ME: חַיִּיךָ וְחַי רֹאשְׁךָ – “BY YOUR LIFE AND THE LIFE OF YOUR HEAD!^[25] – IT IS NOT ONLY AT THIS MOMENT THAT [THE HEAVENLY VOICE] SAYS THIS, – אֲלָא בְּכָל יוֹם וְיוֹם שְׁלֹשׁ פְּעָמִים אוֹמֶרֶת בָּךְ – BUT ON EACH AND EVERY DAY IT SAYS THIS THREE TIMES,^[26] – וְלֹא זֶה בְּלֻכְךָ – AND NOT ONLY THIS, – אֲלָא בְּשָׁעָה שֶׁיִּשְׂרָאֵל נִכְנָסִין לְבָתֵּי כְּנִסְיֹת וּלְבָתֵּי מִדְּרָשׁוֹת – BUT AT THE TIME THAT the people of ISRAEL ENTER THE SYNAGOGUES AND HOUSES OF STUDY – וְעוֹנִין יְהִי שְׁמִיהּ הַגָּדוֹל – AND RESPOND in the Kaddish, ‘MAY HIS (God’s) GREAT NAME BE BLESSED,’^[27] – הַקָּדוֹשׁ בְּרוּךְ הוּא מְנַנֵּץ רֹאשׁוֹ וְאוֹמֵר – THE HOLY ONE, BLESSED IS HE, SHAKES HIS HEAD AND SAYS:^[28]

NOTES

16. [This expression of blessing is often appended to the name of the prophet Elijah and indeed only to his name. (See Midrash *Esther Rabbah* 10:9 which relates its use in connection with Charvonah to Elijah the prophet as well, with the statement that it was actually Elijah in the guise of Charvonah who told the king about the gallows Haman had built for Mordechai.)]

17. Although the word שמר ordinarily means to watch or guard, *Rashi* cites several instances where it means to wait (for example, *Sanhedrin* 63b, *Bava Kamma* 90b, and the verses in *Genesis* 37:11, and *Isaiah* 26:2), and on this basis he explains that to be its meaning here as well.

18. Thus, I counted on the merit of the mitzvah to protect me from any danger (*Rosh Yosef*; see also *Rif* in *Ein Yaakov*; cf. *Pnei Yehoshua*).

19. Elijah answered that R' Yose should not have relied on the merit of his prayer where there was any alternative. [Although it is better to pray indoors than outdoors (see Gemara below, 34b, and *Orach Chaim* 90:5)] it is nonetheless preferable to pray outdoors than to enter a place of danger (*Rif* in *Ein Yaakov*). And since it was possible to pray outdoors, R' Yose should not have counted on the merit of the mitzvah to protect him when he placed himself in danger unnecessarily (*Rosh Yosef*; cf. *Pnei Yehoshua*).

20. This refers to the abridged version of *Shemoneh Esrei* cited below (29a), called *vahavineinu* (*Rashi*; *Tosafos*; et al.).

21. Because of the dangers that lurk there, which the Gemara will enumerate below.

22. If no other place is available (see note 19).

23. R' Yaakov ibn Chaviv (the original compiler of *Ein Yaakov*, whose commentary to that work appears under the name *HaKoseiv*) suggests a deeper meaning to this incident. R' Yose (who was a disciple of R' Akiva and one of the leading teachers of Israel in the generation after the collapse of the Bar Kochba revolution some 65 years after the destruction of the Second Temple) was troubled by the failure of the Temple to be rebuilt. Like Daniel before him (see *Daniel* ch. 9), he set himself to investigate this matter and to pray for understanding and to beseech God for the restoration of the Temple (he “entered one of the ruins of Jerusalem to pray” – i.e. he entered into the subject of the continued ruination of Jerusalem and prayed). As a result of the intensity of his devotion, the prophet Elijah appeared to him and asked him, “My son, for what reason did you enter this ruin” – i.e. why have you delved into this matter with such intensity? Are you perhaps questioning the justice of God’s ways? R' Yose answered: No, “I entered [only] to pray” for the quick restoration of the Temple. Elijah answered him, “You should have prayed on the road” – i.e. the time has not yet come for the restoration of the Temple and the return of the exiles, and you should therefore have

devoted the main part of your prayer to the safe passage of Israel along the long and bitter road of its exile. R' Yose responded, “I was afraid that passersby would interrupt me” – i.e. I was afraid that the nations of the world, who constantly persecute the people of God, would make it impossible for Israel to complete its journey through the exile as faithful servants to Him. [The Bar Kochba revolution was suppressed by the Romans with extreme brutality, and in its aftermath, Judea was completely emptied of Jews. Even the Jews of the Galilee were subjected to almost unbearable persecutions.] Elijah responded that even so, “You should have prayed the short prayer” – i.e. the travails of the exile do not allow for prayers of great length on this subject. Our prayers on the matter should therefore be short in length, but full of intensity. [For if we were to cry in full over all the tragedies of the exile, our lives would be completely consumed in this task and no time and energy would be left to build, support and make Israel flourish despite her many woes.] R' Yose concluded that he learned three important lessons from this dialogue. First, it is not wise for a person to enter too deeply into the reasons for the lengthy exile and the long delay in the Messiah’s arrival, nor to try and reckon the time of his arrival. Second, he learned that one should pray on the road – i.e. pray for the survival and well-being of Israel along her journey through the exile. Third, that our prayers concerning the tragedies of exile should be intense but not overly long.

24. A voice from Heaven that constitutes a level of Divine communication below that of actual prophecy. When Chaggai, Zechariah and Malachi (the last of the prophets) died in the early period of the second Temple, the era of actual prophecy came to an end. Nonetheless, Divine messages continued to be received by the righteous in the form of a *bat kol* [literally: the daughter of a voice] (*Sanhedrin* 11a). According to some, the reason for this name is because the voice heard by the person is not the voice that emanates from Heaven but merely an echo of it (*Tosafos* *ibid.*; see *Tos. Yom Tov* to *Yevamos* 16:6 for another explanation).

25. Each of these expressions is used as a form of oath (see *Sotah* 10b and *Sanhedrin* 24a). Here Elijah makes use of a double oath to emphasize his statement.

26. [I.e. at the end of each of the three watches of the night, as the Gemara stated above (see note 14; cf. *Iyun Yaakov*).]

27. Translation follows *Tosafos*; cf. translation of *Machzor Vitri* cited there.

28. This is not to be taken literally but rather as an anthropomorphism. The Torah itself sometimes ascribes human traits to the Almighty to help human minds grasp in some measure what is in essence ineffable [בְּכִרָה חוֹרָה בְּלִשׁוֹן בְּנֵי אָדָם] (see *Rambam*, *Hil. Yesodei HaTorah* 1:9). The Sages therefore employed such expressions as well. The intention here

מִה לֹו לְאָב שֶׁהִגִּילָה אֶת – FORTUNATE IS THE KING
 WHO IS PRAISED THIS WAY IN HIS HOUSE;^[29] אֶת –
 בְּנָיו – WHAT IS THERE FOR THE FATHER WHO HAS EXILED HIS SONS,
 וְאֵי לָהֶם לְבָנִים שֶׁגִּלוּ מֵעַל שִׁלְחָן אֲבִיהֶם – AND WOE TO THE SONS
 WHO HAVE BEEN EXILED FROM THEIR FATHER'S TABLE.^[30]

The Gemara cites a Baraisa that explains the reasons why one should not enter a ruin:

מִפְּנֵי שְׁלֹשָׁה דְּבָרִים – The Rabbis taught in a Baraisa:
 אֵין נִכְנָסִין לְחוּרְבָּה – FOR the following THREE REASONS ONE
 SHOULD NOT ENTER A RUIN: מִפְּנֵי חֶשֶׁד – BECAUSE OF SUSPI-

CION, i.e. because people may suspect one of entering there to meet a harlot,^[31] מִפְּנֵי הַמְּפֹלָה – BECAUSE of the danger OF
 COLLAPSE,^[32] וּמִפְּנֵי הַמְּזִיקִין – AND BECAUSE of the danger of
 DEMONS, who lurk in deserted areas and ruins.

The Gemara analyzes the need for all three reasons:

מִפְּנֵי חֶשֶׁד – The Baraisa stated that one of the reasons not to enter is BECAUSE OF SUSPICION of consorting with a harlot.
 וְתִיפּוּק לִיה מִשּׁוּם מְפֹלָה – But let [the prohibition] against entering a ruin be derived simply from the concern for the danger of collapse. Why does the Baraisa find it necessary to mention the additional reason of suspicion?^[33]

NOTES

is to say that though God's justice requires that Israel's sins eventually be punished – even to the extent of destroying the Holy Temple and exiling the people – nonetheless, His will is that they be righteous and prosper and thus merit to have the Land of Israel and the Holy Temple. The necessity of implementing Divine justice is thus at odds, so to speak, with God's plan to be benevolent. This is vividly portrayed in the Talmudic metaphor that the Holy One, Blessed is He, “shakes His head” in sorrow and anger at what He has been “forced,” to do to His people (*HaKoseiv* in *Ein Yaakov*).

29. Fortunate was God when this praise was recited in the Holy Temple (*Rashi*). [For this is the relationship with Israel that God truly desires – that His children, Israel, serve Him as in ancient times; see previous note. For a deeper explanation, see *Maharsha* and the elaboration of his interpretation in *Emes LeYaakov*.]

30. It is not God's desire that the Temple continue to lie in ruins (“what is there for a Father Who has exiled His sons”), and it is indeed a source of anguish to Him, so to speak, that His children no longer praise Him in the Temple. [As *Maharsha* notes, God's Kingship is in some measure “diminished” (i.e. in our eyes) by the absence of the Temple.] And God bemoans the tragedy of the Children of Israel being forced into exile

because of their sins. We are to learn from this that God greatly desires to return His children to the Temple and have them praise Him once again. There is no obstacle on God's part to this – if only we will repent and return to Him it will surely happen (*HaKoseiv*). [It is perhaps for this reason that the Heavenly voice was heard by R' Yose to be “cooing like a dove.” For the dove is considered a symbol of the nation of Israel, as the Gemara says below (53b). By assuming the tones of a dove, the Heavenly voice reaches out to Israel with its assurance of God's continued yearning for her return not only with its words but even with its very tone.]

31. Even though no sin is actually committed, one should not put himself in a position where he will even be suspected of sinning (*Rabbeinu Yonah*). [Harlots would typically arrange to meet people in out-of-the-way and deserted places.]

32. The walls of a ruin are very unstable and there is the danger that they may collapse.

33. The Tanna would not make a point of listing three reasons for the prohibition unless there were instances in which each of the reasons applied without the other two (*Rashi*).

The Gemara answers:

בְּחֻרְבָּהּ – This reason is needed in the case of the ruin of a new [structure], where there is no concern that the remainder of the building will collapse.^[1]

The Gemara asks yet again why the reason of suspicion is necessary:

וְתִיפּוּק לִיה מִשּׁוּם מִזִּיקִין – But even in that case, let [the prohibition] be derived from the third reason given by the Baraisa – the concern for demons. There is still no necessity for the Baraisa to add the reason of suspicion! – ? –

The Gemara answers:

בְּתָרֵי – The reason of “suspicion” is relevant in a case of two people who wish to enter the ruin together, where there is no fear of demons.^[2]

The Gemara asks:

אִי בְּתָרֵי חָשָׁד נָמִי לִיכָא – If we are speaking in a case of two men entering a ruin together, then there is no suspicion either!^[3]

The Gemara answers:

בְּתָרֵי וּפְרִיזֵי – There is suspicion in a case of two men of low moral character.^[4] Thus, the Baraisa adds the reason of “suspicion” to teach that two such men may not enter a new ruin together, for though there is no concern for collapse or demons, there is still the concern of arousing suspicion.

The Gemara questions the need for the second of the three reasons given by the Baraisa:

מִפְּנֵי הַמְּפֹלֶת – The Baraisa stated that one should not enter a ruin BECAUSE OF the danger OF COLLAPSE.

וְתִיפּוּק לִיה מִשּׁוּם חָשָׁד וּמִזִּיקִין – But let [the prohibition] be derived from the concern for suspicion and demons. Why does the Baraisa add the reason of danger of collapse?

The Gemara answers:

בְּתָרֵי וּבְשָׂרֵי – This reason is relevant in the case of two men of high moral character who wish to enter a ruin together. Since they are two, there is no fear that demons will harm them, and since they are of high moral character they will not be suspected of immoral behavior in each other's presence. Nevertheless, they should not enter an ordinary ruin because of the danger of collapse.

The Gemara questions the need for the third of the reasons listed in the Baraisa:

מִפְּנֵי הַמִּזִּיקִין – BECAUSE OF the fear of DEMONS. וְתִיפּוּק לִיה מִפְּנֵי – But let [the prohibition] be derived from the concern for suspicion and the danger of collapse. What need is there for the additional reason of demons?

The Gemara answers:

בְּחֻרְבָּהּ חֲדָתִי וּבְתָרֵי וּבְשָׂרֵי – The third reason is relevant in the

case of a new ruin (i.e. the ruin of a new structure) which two men of high moral character wish to enter. Since it is new, there is no fear of collapse, and since they are of high moral character there is no ground for suspicion. Thus, the only reason not to enter is because of the danger of demons.

The Gemara questions this:

אִי בְּתָרֵי מִזִּיקִין נָמִי לִיכָא – If the case is where two men wish to enter a ruin together, then there is no concern for demons either, as we said above! – ? –

The Gemara answers:

בְּמִקּוֹמָן חֲיִישִׁין – In their place, i.e. in places where demons are known to be found regularly, we are concerned for the possibility of harm even when two people are together.^[5]

An alternative answer:

וְאִיכָּעִית אִיכָּא – And if you prefer, say: לְעוֹלָם בְּחָד – Actually, the reason of demons may be needed even in the case of one man, and this is where the ruin of a new [structure] is located in the fields. וְהָתָּה מִשּׁוּם חָשָׁד לִיכָא – For in that case there is no concern for suspicion, וְהָאִשָּׁה – since a woman is not commonly found alone in the fields; and there is also no danger of collapse since it is the ruin of a new structure; וּמִשּׁוּם מִזִּיקִין אִיכָּא – nevertheless, there is still a concern for demons.

The Gemara cites a Baraisa concerning the evening watches:

אֲרַבַּע מִשְׁמֵרוֹת הָיוּ – The Rabbis taught in a Baraisa: תְּנוּ רַבָּנִן – THE NIGHT CONSISTS OF FOUR WATCHES, each three hours long; וְדְבָרֵי רַבִּי – these are THE WORDS OF REBBI. רַבִּי נֶתַן אָמַר – R' NASSAN SAYS: THREE watches, each four hours long.

The Gemara explains the basis for R' Nassan's opinion:

וּמַאי טַעְמִיהָ דְּרַבִּי נֶתַן – What is R' Nassan's reason for saying three watches? וְהָתִיב – For it is written:^[6] וְנִבְאָה גִדְעוֹן וּמֵאֵה־אִישׁ – So Gideon, and the hundred men that were with him, came to the edge of the camp, at the beginning of the middle watch. וְתָנָא – And a Baraisa has taught: אֵין תִּיכּוּנָה אֶלָּא שְׁשִׁי לְפָנֶיהָ וְלֵאחֶרֶיהָ – The term “MIDDLE” IS ONLY applicable WHEN THERE IS SOMETHING BEFORE IT AND AFTER IT. Accordingly, since the verse speaks of a “middle” watch, there must be one before it and one after it, for a total of three watches.

The Gemara explains how Rebba deals with this verse:

וְרַבִּי מַאי „תִּיכּוּנָה“ – And according to Rebba who says there are four watches, what is the meaning of the word middle used by the verse? אַחַת מִן הַתִּיכּוּנָה שְׁבַתִּיכוֹנוֹת – It means one of the two middle ones.^[7]

NOTES

1. When a wall of a newly constructed building collapses, we may assume that the defect was in the construction of that particular wall and that the rest of the structure remains sound. Thus, there is no reason to fear that the remainder of the building will collapse (*Rashi*, as emended and explained by *Hagahos Yavetz*; see also *Maharatz Chayes*; cf. *Rashash*).

2. Demons will not attack two people together, as the Gemara below (43b) will state. Thus, the only reason for two people not to enter the ruin of a new building is to avoid the suspicion of impropriety.

3. For the Mishnah in *Kiddushin* (80b) states that a woman may be alone with two men [because each of the men will be ashamed to sin in the presence of the other] (*Rashi*). Thus, anyone seeing two men entering a ruin together will not suspect them of doing so for improper purposes.

4. As the Gemara in *Kiddushin* (ibid.) states, where men of low moral character are concerned, even ten men are not trusted to be alone with a woman.

[Although the Gemara here and in *Kiddushin* speaks of פְּרִיזֵי, men of low moral character, there is a dispute among the Rishonim whether this category refers only to people who are known to be loose in their morals whereas ordinary people are included in the opposite category of בְּשָׂרֵי,

men of high moral character, who are trusted (*Ritva* and *Ran* to *Kiddushin* 81a), or whether only men of outstanding piety are included in the higher classification whereas all others are (by default) classified as פְּרִיזֵי, of low moral character, who are not trusted to be alone with a woman even in pairs (*Rambam*, *Isurei Biah* 22:8, as explained by *Maggid Mishneh*). *Shulchan Aruch* (*Even HaEzer* 22:5) follows the more stringent view of *Rambam*, whereas *Tur* (citing *Rosh*) and *Rama* accept the more lenient view.]

5. *Rashi*, *Tosafos*; cf. *Ritva*, *Tos. HaRosh*. Above, however, we spoke of a place where demons are not commonly found. In those places, there is only concern for harm by demons when a person enters alone (*Tosafos*).

6. *Judges* 7:19.

7. [Literally: one which is of the middle of the middle ones. The wording here is difficult to account for, since even according to this opinion there are only two watches that could be considered “middle.” How then could either of them be considered more “middle” than the other? *Dikdukei Soferim* cites manuscripts that have the reading: וְהָתִיכּוּנָה שְׁבַתִּיכוֹנוֹת, one of the two middle ones, omitting the word תִּיכּוּנָה from this line. We have followed this reading in our translation.]

The Gemara explains why R' Nassan rejects Rabbi's explanation of the verse:

מי כתיב תיכונה שבתוכנות – And R' Nassan argues: – Is it written in this verse “a middle one of the middle ones,” i.e. one of the middle ones? – תיכונה, כתיב – No! What is written is simply, *the middle one*, which implies the middle one of three.

The Gemara now presents Rabbi's source for saying that the night is divided into four watches:

מאי טעמיה דרבי – What is Rabbi's reason for saying that the night is divided into four watches? – אמר רבי זריקא אמר רבי אמי – R' Zerika said in the name of R' Ami who said in the name of R' Yehoshua ben Levi: It is based on the following: – כתוב אהר אומר – One verse states regarding King David: “הצות לילה אקום להודות לך על משפטי צדקך” – *At midnight I will arise to thank You for Your righteous judgments.*^[8] – וכתוב אהר אומר – And another verse states regarding King David: “קדמו עיני אשמרות” – *My eyes preceded the watches.*^[9] The use of the plural (“watches”) implies that when he awoke there were still at least two watches remaining in the night. – הא כיצד – How is this possible that when he awoke at midnight, as stated in the first verse, there were still two watches remaining? – ארבע משמרות הן הלילה – This can only be if we say that **the night consists of four watches**. Thus, at midnight there are still two watches remaining.^[10]

The Gemara explains how R' Nassan explains these two verses: – ורבי נתן סבר לה כרבי יהושע – And R' Nassan, who is of the opinion that the night consists of only three watches, holds like R' Yehoshua. – דתני – For we have learned in a Mishnah: – ער שלש שעות – R' Yehoshua says: The obligation to read the morning *Shema* extends UNTIL THE THIRD HOUR of the day, – שכן דרך מלכים לעמוד בשלש שעות – FOR IT IS THE WAY OF KINGS TO ARISE AT the beginning of THE THIRD HOUR of the day. Accordingly, from the time King David arose at midnight there were – שית דלילא – six hours remaining in the night (from midnight until dawn), – ותרתי דימקא – and two hours in the day until other kings would begin arising (from dawn until the beginning of the third hour). – הוה להו שתי – These come to a total of eight hours, the length of two watches. Accordingly, R' Nassan explains King David's statement, *My eyes preceded the watches*, to refer to the fact that he awoke at midnight, eight hours earlier than other kings.^[11]

The Gemara offers another approach to explain the two verses according to R' Nassan:

משמרה ופלגא נמי משמרות קרו להו – Rav Ashi said: – רב אשי אמר – One and a half watches are also referred to by people as

“watches.” Accordingly, although the night consists of three watches and at midnight there are only one and a half watches remaining, King David could speak of his eyes preceding the “watches,” in the plural.

Having cited one teaching from R' Zerika in the name of R' Ami in the name of R' Yehoshua ben Levi, the Gemara quotes another teaching from this same source:

– ואמר רבי זריקא אמר רבי אמי אמר רבי יהושע בן לוי – And R' Zerika said in the name of R' Ami who said in the name of R' Yehoshua ben Levi: – אין אומרים בפני המת אלא דבריו של מת – One may not say in the presence of the deceased anything except matters that pertain to the deceased.

The Gemara qualifies this ruling:

– לא אמרן – R' Abba bar Kahana said: – אמר רבי אבא בר כהנא – This ruling was said only in regard to Torah matters, – אלא בדברי תורה – but in regard to worldly matters, there is no objection to speaking of matters that do not relate to the deceased.^[12]

The Gemara cites an alternative version of R' Abba bar Kahana's statement:

– ואיבא דאמרי – And there are those who say that the statement went as follows: – אמר רבי אבא בר כהנא – R' Abba bar Kahana said: – לא אמרן אלא [אפילו] בדברי תורה – This ruling that one may discuss in the presence of the deceased only matters related to the deceased was said even with regard to words of Torah, – וכל שכן מילי דעלמא – and certainly with regard to worldly matters.^[13]

The Gemara resumes its discussion based on the verse, *At midnight I [David] will arise to thank You for Your righteous judgments*:

– וידר בפלגא דלילא הנה קאי – And did David arise at midnight? – מאורתא הנה קאי – But another verse states that he was awake from the early evening,^[14] – דכתוב – as it is written:^[15] – “קדמתי בנשף” – I arose at “*neshef*” (evening) and I cried out. – ? –

Before resolving the contradiction between the verses, the Gemara explains how we know that *neshef* means evening:

– וממאי דהאי נשף אורתא הוא – And from where is it derived that this word *neshef* means evening? – דכתוב – For it is written:^[16] – “בנשף בערב יום באישון לילה ואפלה” – *At neshef, as the daylight wanes, in the blackness of night and darkness.*

The Gemara now resolves the contradiction by reinterpreting the first verse (*At midnight I will arise to thank You*):

– אמר רב אושעיא אמר רבי אחא – Rav Oshaya said in the name of R' Acha: – הכי קאמר (דוד) – This is what [the verse] means:^[17]

NOTES

8. *Psalms* 119:62.

9. *Ibid.* v. 148.

10. [If the night is divided into four watches, then the third watch begins at midnight.]

11. [The Gemara's association of R' Nassan with R' Yehoshua's view is problematic, for according to R' Yehoshua one may recite the morning *Shema* until the end of the third hour of the day, since that is when kings arise. If so, King David arose nine hours before other kings – more than the time of two watches!]

Pnei Yehoshua answers that King David only counted those hours that he arose before any other king. Since some kings would arise at the beginning of the third hour, he did not count that hour (see also *Shenos Eliyahu* to the Mishnah and *Divrei David*.)

12. There is a prohibition against flaunting one's ability to perform mitzvos in the presence of a deceased person who can no longer do so. This is an example of the type of behavior condemned in the verse: לַעַג לַנֶּפֶשׁ הַרְבֵּה עָשָׂה, *One who mocks a pauper insults his Maker* (*Proverbs*

17:5). Since everyone is obligated to discuss Torah matters and the deceased is no longer able to fulfill this obligation, a discussion of this sort in his presence mocks his helpless condition and should be avoided. In regard to worldly matters, however, one is under no obligation to join in the discussion. The enforced silence of the dead person is therefore not an embarrassment to him and there is no reason to refrain from such discussion in his presence (*Rashi*).

13. For those in attendance should be devoting themselves to eulogizing him. Alternatively, since the deceased knows what is said in his presence until he is buried (see *Shabbos* 152b), if one were to discuss in his presence things that do not pertain to him it would cause him distress (*Ritva*).

14. I.e. from the beginning of the night (*Rashi*).

15. *Psalms* 119:147.

16. *Proverbs* 7:9.

17. The word דוד, *David*, should be deleted (*Maharshal*; see there for the reason).

Midnight never passed me by while I was asleep, for I would always be awake from before.^[18]

The Gemara offers a different solution of the contradiction:
 עד חצות לילה היה מתנמנם כסוס – R' Zeira said: – Until midnight [David] would doze like a horse;^[19]
 ומאז יתעורר כדור – henceforth, he would make himself as strong as a lion.^[20]

A third solution of the contradiction:
 עד חצות לילה היה עוסק בדברי – Rav Ashi said: – Until midnight he would be involved with words of Torah;
 ומאז יתעורר – henceforth, with singing and praises.^[21]

The Gemara above asserted that the word *neshef* means evening. This definition is now challenged:
 הא נשף – And does *neshef* mean evening?
 הוא – But *neshef* means morning, as it is written: "David smote them from the *neshef* until the evening of the next day."^[22]
 מאי – Does this not mean that he smote them from the morning until the evening? Thus we see that *neshef* means morning!

The Gemara answers:
 לא – No! The verse means: from the evening (*neshef*) until the next evening.

The Gemara objects:
 או – If so, [the verse] should have been written: from the "*neshef*" until the "*neshef*,"
 או – or: from the evening until the evening. The fact that the verse says from the "*neshef*" until the evening indicates that *neshef* means morning!

The Gemara answers:
 או – Rather, said Rava:^[23]
 There are two meanings of the word *neshef*:
 נשף ליליא ואתי ומא – It refers to the time when night departs and day arrives, נשף

– and it also refers to the time when day departs and night arrives.^[24] Thus, the last verse (*David smote them from the "neshef" until the evening*), which evidently uses *neshef* to mean morning, does not contradict the other verse (*I arose at "neshef" and I cried out*), which uses the same word to mean evening.^[25]

The verse, *At midnight I [David] will arise to thank You*, implies that David knew the exact moment of midnight. The Gemara questions this:

– But did David know when it was the middle of the night?
 – Now even Moses, our teacher, did not know when midnight was, as it is written: – as it is written: – *At about midnight I shall go forth into the midst of Egypt.*^[26]
 – For what reason did Moses say "at about midnight," as opposed to "at midnight"?
 – If you will argue that the Holy One, Blessed is He, said to [Moses] "at about midnight,"^[27] such an argument is untenable, – *for is there any doubt before Heaven?*^[28]
 – Rather, one must conclude that [God] said to [Moses]: "at midnight,"
 – and then [Moses] came and said: "at about midnight."^[29]
 – Thus, we see that [Moses] was in doubt as to when it was midnight, – and David did know!?

The Gemara explains how David knew when it was midnight:

– David had a sign revealing the exact moment of midnight, – as Rav Acha bar Bizna said in the name of R' Shimon Chasida:
 – A harp hung over David's bed, – and when midnight arrived, – the northern wind came and blew on it, – and it played by

NOTES

18. The Gemara is answering that David would usually be awake from the beginning of the night. In this verse, he is stating that even on those occasions when he slept at night, he would nevertheless arise before midnight (*Rashash*). [David was particular to be awake at midnight, because that is an especially propitious time for Divine favor, as stated in *Yevamos* 72a – see also above, 3a note 14].

19. A horse never falls into a deep sleep; rather, it dozes for a short period and then awakes. Likewise, when David studied Torah at night, he would doze off for short spells and then resume his studies (*Rashi*).

[The length of time a horse sleeps in one spell is halachically significant, because a person who sleeps for this period is affected by an evil spirit (רוח רעה) that requires him to wash his hands upon waking (see *Shabbos* 108b-109a). The Gemara in *Succah* (26b) states that this length of time is equivalent to "sixty respirations." Some Poskim claim that a person respire 1,080 times an hour and thus sixty respirations equals 3 1/3 minutes (*Shaarei Teshuvah* 4:10 in the name of R' Menachem Azariah of Fano). Others, however, base themselves on the length of a horse's respiration and arrive at a time of slightly more than half an hour (ibid. in the name of *Chida*). See *Shaarei Teshuvah* there and *Beur Halachah* for a third opinion.]

20. The verse *I arose at evening* etc. means that David would be partially awake from the early evening. The other verse, *At midnight I arise* etc., means that at midnight David aroused himself to complete wakefulness.

21. [The verse which states that David arose at midnight does not mean to imply that he was sleeping until then. Rather, it means that he arose from his previous activity (studying Torah) and began a new one (giving praise).] We know that the second half of the night was spent in giving praise, for the verse states: "At midnight I will arise to thank You" (*Rashi*).

According to this opinion, David did not sleep at all at night (see *Rambam, Hil. Talmud Torah* 3:13, who extols the value of Torah study at night; see also *Eruvin* 65a). Furthermore, even during the day David would doze for only short periods, as stated in *Succah* 26b (*Milei D'Berachos*).

22. *I Samuel* 30:17. The "next day" is a reference to the day following the day of their encampment in that place (*Rashi*).

23. *Rashi* deletes the name *Rava*, and substitutes *Rav Ashi*.

24. The word *neshef*, literally means *jumps* [away] (*Rashi*; cf. *Ritva's* second explanation). Hence, it denotes the period when daylight departs as well as the period when night departs.

The *neshef* of the morning is the period between the appearance of daylight and sunrise. The *neshef* of the evening is the period between sunset and the appearance of stars (*Beurei HaGra*).

25. One cannot answer that the verse *I arose before neshef* etc. uses *neshef* in the sense of morning, because there is nothing remarkable about David awaking in the morning since that is when most people rise (*Maharsha*).

26. *Exodus* 11:4. Moses told Pharaoh that "at about midnight" God will go out and kill every firstborn.

27. And Moses was simply repeating what God had said to him.

28. The words "at about midnight" imply ignorance of the exact moment of midnight. Hence, it could not have been God who said this.

29. Although God said "at midnight," Moses did not want to use this expression, lest he be challenged to prove that the plague began exactly at midnight and he would be unable to do so. Therefore, Moses hedged and said "at about midnight" (see *Rashi* and *Tosafos*).

itself.^[30] מיד היה עומד – Immediately, upon hearing the harp, [David] would arise, ועוסק בתורה עד שעלה עמוד השחר – and engross himself in Torah study^[31] until the light of dawn rose. נכנסו – When the light of dawn rose, חכמי ישראל – the sages of Israel entered into [King David's] presence.^[32] אמרו לו – They said to him: אדונינו – “Our master, the king! Your nation Israel needs sustenance.” אמר להם – [David] replied to them: לכו והתפרנסו זה מזה – “Go and support each other.”^[33] אמרו לו – They said to him: אין הקומץ משביע את הארץ – “A handful of food does not satisfy a lion,^[34] ואין הבור – and a pit cannot be filled from its own earth!”^[35] אמר להם – He answered them: לכו ופשטו ידיכם – “Go and stretch forth your hands against the foreign legions in our land.”^[36] מיד יועצים באחיתופל – Immediately, they took counsel with Achithophel, ונמלכין בסנהדרין –

consulted the Sanhedrin, ושאלין באורים ותומים – and asked the Urim VeTumim.^[37]

The Gemara derives from Scripture that these three – Achithophel, Sanhedrin, Urim VeTumim – were consulted in the above order.^[38]

אמר רב יוסף – Rav Yosef said: מאי קרא – From what verse is this derived? ואחרי אחיתופל בניהו בן יהודע ואביתר – “Achithophel was followed by Benayahu the son of Yehoyada and Eviathar; and the commander of the king's army was Yoav.”^[39] The roles of Achithophel, Benayahu and Eviathar are identified: אחיתופל זה יועץ – Achithophel was an adviser. וכן הוא אומר – And so [Scripture] states elsewhere: ונעצת אחיתופל אשר יעץ בימים ההם באשר וישאל-איש – “And the counsel of Achithophel that he advised in those days was as if someone would inquire of the word of God.”^[40]

NOTES

30. Four winds blow every day (see *Bava Basra* 25a). An eastern wind blows during the first six hours of the day, a southern wind during the second six hours of the day, a western wind during the first six hours of the night, and a northern wind during the second six hours of the night (*Rashi*; see *Hagahos R' Yosef Meisels*; cf. *Hagahos HaGra*; see also *Tos. HaRosh*). The holes of David's harp faced north, so that when the north wind blew at midnight it would sound the harp (*Rashi*). [The side of the harp that served as the soundboard was placed towards the south, and the sound holes in the soundboard consequently faced north. When the north wind blew, it vibrated the strings and channeled the vibrating air into the sound holes, thus causing notes to resonate (*Rashi*, as elucidated by *Shiltei HaGiborim* ch. 9, cited in *Megadim Chadashim*).]

The fact that the north wind began to blow on David's harp at precisely midnight is attributed by some commentators to a miracle (*Yaaros Devash* I:16, cited by *Megadim Chadashim*).

Alternatively, some suggest that the harp became exposed to the north wind at midnight by means of a time-measuring device, which was regulated by water or air. The device was set each night in accordance with the length of the night so that the wind would engage the harp at exactly midnight (*Rav Hai Gaon*, quoted by *Rashba*). According to this approach, even if the north wind was blowing all night, it would begin to strike the harp only at midnight.

From this Gemara we see that one should not rely on oneself to wake up to serve God at a designated time. One must prepare a device [e.g. an alarm clock] or instruct someone to wake him (*Chadashim Gam Yeshanim* citing *Reishis Chochmah* [Shaar HaKedushah 7:28]).

31. This appears to contradict the Gemara above, which stated that David would sing God's praises after midnight. One answer given is that David would sing his psalms, which are regarded as Torah, at this time (*Chadashim Gam Yeshanim*).

[*Radak* (Psalms 119:62) comments that after David arose at midnight he composed and recited psalms that thanked God for having given him the righteous laws of the Torah. This is indicated by the words of that verse: *At midnight I will arise to thank You for Your righteous judgments.*]

32. That is, the wise men of Israel had a daily appointment with King David to discuss the nation's needs. The Gemara now relates a conversation that took place one morning (*Anaf Yosef*).

33. [I.e. let the wealthy support the poor.]

Alternatively, David meant that the people should work for one another, and the entire nation would thus be economically self-sufficient (*Meromei Sadeh*).

34. קוק means a handful, as in *Leviticus* 2:2. Alternatively, קוק is cognate to the Aramaic word קקא, locust. Either way, it represents an amount of sustenance that is far too small to satiate a lion's appetite (*Rashi*, quoted by *Hagahos HaBach* §2). The sages thus meant to say: The needs of the poor far outweigh the wealthy people's capacity to support them.

35. That is, it is impossible to fill an empty pit with earth by digging more earth out of it and casting it back (*Rashi*, according to *Eitz Yosef*; see also *Rashi* to *Sanhedrin* 16a ר"ה ואין הבור). Alternatively, this means that one cannot refill a pit even with the very earth that was removed from it in the first place [for in the course of digging the pit and refilling it some earth will inevitably be lost] (*Rashi*, as presented by *Tosafos*; see *Tosafos* for other approaches.)

In this allegory, too, the sages were saying that the wealthy lack the funds (as a pit lacks earth) to support all the poor.

According to *Meromei Sadeh* (see note 33), their point was that the nation's entire economic resources do not suffice to provide a livelihood for all of its members.

36. During that period, Amalekite legions raided cities in Eretz Yisrael, looting food supplies and disrupting commerce (as in the time of *I Samuel* 30:1-18). King David therefore suggested battling the legions to rout them from the land and thereby restore the nation's economic health (*Margaliyos HaYam* to *Sanhedrin* 16a).

37. They sought Achithophel's advice on battle strategy. They requested permission from the Sanhedrin to wage war so that the Sanhedrin would pray for them. They also asked the Urim VeTumim whether they would succeed (*Rashi*).

Although the Urim VeTumim informed them that they would succeed, they still needed the Sanhedrin to pray for them, so that they would not suffer casualties (*Meromei Sadeh*).

38. *Ritva*.

39. *I Chronicles* 27:34. According to its plain meaning, the verse lists various functionaries of King David. Achithophel was David's adviser, and when Achithophel died he was succeeded by Benayahu and Eviathar. Yoav was the general of David's army (see commentaries ad loc.). The Gemara here interprets the verse homiletically.

Tosafos point out that the correct text of the verse is: ואחרי אחיתופל בניהו בן יהודע ואביתר, Achithophel was followed by Yehoyada the son of Benayahu etc. They emend the Gemara accordingly. *Rashi*, however, follows the text that is recorded in our editions of the Gemara. (See *Binyan Shlomo* to *Sanhedrin* 16b for a defense of *Rashi*.)

40. *II Samuel* 16:23.

„בְּנֵיָהוּ בֶן יְהוֹיָדָה“ – „Benayahu the son of Yehoyada“: This is a reference to the Sanhedrin.^[1]

„וְאֶבְיָתָר“ – „And Evyathar“: This is a reference to the *Urim VeTumim*.^[2] And so [Scripture] states elsewhere:^[3] „וּבְנֵיָהוּ בֶן יְהוֹיָדָה עַל־הַכֹּהֵן“ – „And Benayahu the son of Yehoyada was above the Kereisi and the Peleisi, which means that Benayahu (who represents the Sanhedrin) took immediate precedence to the Kereisi and Peleisi (an alternative name for the *Urim VeTumim*). That is, the Sanhedrin would be consulted immediately before the *Urim VeTumim*.^[4] This proves that our verse (*Achithophel was followed by Benayahu ... and Evyathar* etc.), which mentions Evyathar immediately after Benayahu, refers to Evyathar in this capacity as bearer of the *Urim VeTumim*.^[5]

The Gemara interpolates an explanation of the terms *Kereisi* and *Peleisi*:

„וְלָמָּה נִקְרָא שְׁמָם כִּרְתִּי וּפְלִתִי“ – „And why were [the *Urim VeTumim*] called *Kereisi* and *Peleisi*?^[6] כִּרְתִּי שְׂבוּרֵתִים דְּבִרְיָהֶם – They were called *Kereisi* because they rendered their words precisely,^[7] and *Peleisi* because they were wondrous in their words.

The Gemara now shows that the three sources of instruction mentioned above (*Achithophel* – adviser; *Benayahu* – Sanhedrin; *Evyathar* – *Urim VeTumim*) were consulted before going into battle:

„וְאַחֲרַיִךְ כֵּן“ – „And after this Scripture states: and Yoav was the commander of the king's army. Only after these sources were consulted would Yoav serve as “commander of the king's army” and lead his soldiers into battle.

It was mentioned above that David would be woken by a harp suspended above his bed. The Gemara cites the source:

„אָמַר רַב יִצְחָק בַּר אֲדָא וְאָמַר רַב יִצְחָק בְּרִיָּה דְּרַב אִידִי“ – „Rav Yitzchak bar Adda, and some say it was Rav Yitzchak the son of Rav Idi, said: מֵאֵי קֶרָא – From which verse do we know this? „עוֹרָה כְּבוֹדִי עוֹרָה הַגָּבֹל וְכִנּוֹר אֶעֱיֶרָה שְׁחָר“ – [David said:] *Awake, O my soul, awake, O psalter and harp, I shall awaken the dawn.*^[8]

The Gemara above (3b) assumed that Moses did not know the exact moment of midnight, and consequently it questioned how King David could have known it. The Gemara now retracts its original assumption:

„מֹשֶׁה לָּעוֹלָם הָיָה יָדַע“ – „R' Zeira said: Moses really did know the exact moment of midnight, and David also knew it. „וְכֵינֵן דְּדָוִד הָיָה יָדַע כְּגוֹר לָמָּה לִיה“ – „And since David knew the exact moment of midnight, why did he need the harp? לְאַתְעוּרֵי מִשְׁנָתִיה“ – „He needed it to wake him from his sleep.^[9] „כְּחֻצָּה“ – „And since Moses knew the exact moment of midnight, why did he say “at about midnight”?” מֹשֶׁה קָסַב שְׁמָא יִשְׁעוּ אֶצְטַגְנִי – „Moses thought that Pharaoh's astrologers might err in their calculation of the precise midpoint of the night, וְיִאמְרוּ – and say: “Moses is a liar.”^[10]

Moses' caution was based on a lesson taught elsewhere:

„לְמַד לְשׁוֹנֵךְ לומר אֲנִי יוֹדַע“ – „For the master said:^[12] Teach your tongue to say “I do not know,” שְׁמָא תִּתְבַּדֵּה וְתִאָּחַז – lest you be caught in a falsehood.^[13]

The Gemara offers another explanation as to why Moses said „כְּחֻצָּה, at about midnight (literally: like midnight):

„בְּפֶלֶא אֲוֵרָתָא דְּתַלְסַר נְגִהֵי אֲרַבְסַר“ – „Rav Ashi said: [Moses] was standing in the middle of the night between the thirteenth of Nissan and the morning of the fourteenth, „וְהָיָה קְאָמַר מֹשֶׁה לְיִשְׂרָאֵל“ – „and this is what Moses was saying to Israel at that time: „אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא“ – „The Holy One, blessed is He, said that לְמַחֵר כְּחֻצָּה הַלַּיְלָה כִּי הָאֵינָא – tomorrow at midnight, like the midnight of today, I shall go forth into the midst of Egypt.^[14]

The Gemara records another teaching about David's rising at midnight:

„לְדָוִד ... שְׁמֵרָה נֶפְשִׁי בִּיֶּחְסִיד אֲנִי“ – „[A psalm] by David: ... Guard my soul, for a devout man am I.^[15] „לֵוי וְרַבִּי יִצְחָק“ – „Levi and R' Yitzchak differ regarding which aspect of his devotion David refers to here:^[16] „חַד אָמַר כֵּן אָמַר דָּוִד לְפָנֵי הַקְּדוֹשׁ בְּרוּךְ הוּא“ – „One explains that this is what David said before the Holy

NOTES

1. Benayahu was the chief of the Sanhedrin [אב בית דין] (*Rashi*).

2. Evyathar was the Kohen Gadol, who consulted the *Urim VeTumim*, during the reign of David. [Evyathar held that position until the war between David and Absalom, when the *Urim VeTumim* did not respond to him. At that point, he was replaced by Tzadok (*Rashi*, citing *Seder Olam*).]

The Gemara proceeds to show that the verse refers to Evyathar's role in consulting the *Urim VeTumim*, rather than to his ability to pray for the generation (see *Meromei Sadeh*).

3. *I Chronicles* 18:17.

4. First they would seek permission [from the Sanhedrin] and then they would ask [the *Urim VeTumim*] whether they would succeed (*Rashi*).

5. Based on *Rashi* to *Sanhedrin* 16b וְאִבִּיתָּר.

6. This explanation follows *Rashi*. According to *Tosafos*, it is the Sanhedrin that is referred to as *Kereisi* and *Peleisi*; see there for a different explanation of this passage of Gemara.

7. Literally: they cut their words.

Their words were precise and complete. They said no more and no less than necessary (*Rashi*).

8. Literally: “Awake my honor,” which can be interpreted to mean: Being awake is my honor.] David exhorts himself not to derive honor through sleeping many hours, as is the way of other kings, but to derive honor through being awake (*Rashi*).

9. *Psalms* 57:9. In contrast to other kings who were awakened by the dawn, David would “awaken the dawn,” i.e. he arose before dawn (*Rashi*).

10. This statement of R' Zeira's is consistent with his statement above (3b) that until midnight King David would doze like a horse and at

midnight he would invigorate himself with the strength of a lion. Accordingly, the harp was needed to arouse him from his slumber. However, according to the view (*ibid.*) that King David would be involved until midnight with words of Torah, and henceforth with singing and praises, there was no need for the harp to wake him (*Ritua*).

11. Moses feared that although he knew the exact moment of midnight, Pharaoh's astrologers might err in their calculations. Therefore, if he were to say that the plague would begin exactly at midnight, and the moment of their erroneous calculation would pass without the plague having started, they would claim that Moses had spoken falsely. To avoid this, Moses said “at about midnight” (*Rashi*).

12. In Tractate *Derech Eretz* [Zuta ch. 3] (*Rashi*).

13. It is better to profess ignorance than to give information that might be considered false and lead to a loss of one's credibility (see *Rashi*).

14. Moses said this to the people at midnight (of the night between the thirteenth and fourteenth). He therefore mentioned that the plague was due to begin at that very time of day (see *Maharsha* to 3b אֵלֶּם).

According to this explanation, the word כְּחֻצָּה is translated not as *at about midnight*, but as *like this midnight*.

15. *Psalms* 86:1,2.

16. Both Levi and R' Yitzchak agree that David cannot be referring to his general piety, for it is not the way of the pious to indulge in self-glorification. Rather, they understand David's remark as follows: When Israel demanded of the prophet Samuel that he appoint a king over them, some of the people were motivated by a desire to be “like all the nations” (*I Samuel* 8:5). Samuel admonished them, saying “If you act wickedly, both you and your king will perish” (*ibid.* 12:25). Seeking

מאיכתי פרק ראשון ברכות

ד

בניהו בן יהוידע זה סנהדרין - שהיה אב בית דין : וכן הוא אומר
ובניהו בן יהוידע על הכרתי ועל הפלתי ראשון וקודם להם שבתחלה
טוליס רשות ואח"כ שוללים אם יללו: ואכתיר אל אוריס ותומיס.
על דוד ימי דוד היה כאלב כדכתיב עד מלחמת אבשלום שקאל אכתיר ולא
עלתה לו ואלל לזקוק עלתה לו כדלמרי' תורה אור

בניהו בן יהוידע זה סנהדרין ואכתיר אלו
אוריס ותומיס וכן הוא אומר ובניהו בן
יהוידע על הכרתי ועל הפלתי ולמה נקרא
שמו כרתי ופלתי כרתי שכורתיים דבריהם
פלתי שמופלאים בדבריהם* ואח"כ שר צבא
למלך יואב אמר רב יצחק בר אדא ואמרי לה
אמר רב יצחק בריה דרב אידי מאי קרא עורה
כבודי עורה הנבל וכבוד אעירה שחר. רבי
יורא אמר משה לעולם הוה ידע ודוד נבי הוה
ידע וכיון דדוד הוה ידע כבוד למה ליה
לאתעורר משנתיה וכיון דמשה הוה ידע למה
ליה למימר כחצות משה קסבר שמא ימעו
אצטגניני פרעה ויאמרו משה ברא הוא דאמר
מר* למד לשונך לומר איני יודע שמא

כ"ל ולמה
נקרא שמו
אוריס ותומיס
אוריס
שמואוריס את
דבריהם תומיס
ששוללים
את דבריהם
והי' כחמה כ"ל

מ"ל דקד"ח
והי' כ"ל

[פני כיכמת
דף עט כחול
דגם רח"ל
א"ל נגד שם
והי']

סנהדרין דף
מ :

ב"ז עט וספס
דף לו.

הנהיח
הבית

(6) רש"י ד"ס
מליכא וכו' וכו'
שמו על שם
שמו ופליג
על ופליג
יורא ארנס
פ"ב (3) ר"ח
שהיה מלכ
והי' מלכ
פ"ב (3)
(2) ר"ח ל"ח
והי' כבוד
נחל יואב
כד מדרשו
(1) ר"ח כ"ה
והי' שמו
לחך כ"ה

[וכי נעמן ע"ד ע"ד]

[ע"י נחמ"י סנהדרין
מ: ד"ס ווארי]

רב נסים גאון

וישכח ויבטל כנס אור
במסכת סוכה פ"ג הל' א
אמר רב אשי
לרש"י לישן בית יוד
מבטל חסם אמר אבי
שנתיה דסר דרוב דרב
כ"י ד"י כוה"ס
ישראל דוד כנסת
דמי שיוח נחמ"י ד"ס
דאמר (רב) [רב אחא]
והא אין הברר פתחל
סולחיו שחורשא ק"ל
מדרגה דביתק דהוא
סוק (דף ע"ו) דהנה
בשעה ששקט הקבית
לביא סבל לשלם נבל
ב"טכבים מבינה חביא
סבל לשלם ושקט
לחמם נבל ב"טכבים
מעוש ומתן ומדאשקט
לישיבת בריה ותיקט
אין הברר פתחל
סולחיו שחורשא סבת
דדיק והא מדרגה
שיוח א"ל חזיר לרש"י
הערר שניסח סבת א"ל
סבל א"ל א"ל דרד
לחמ"ק ע"ל א"ל ולישק
א"ל ר"י סספיקין ס"ק
א"ל ב"י טכבים שניסח
סבת והנהיח ליסל ב"י
טכבים מעוש לרש"י
ל"ח נחמ"י ד"ס
בא"ל ד"ל רש"י אין
הברר פתחל סולחיו
ל"ח ל"ל ודעתו ד"ל
ס"ל כדמ"י אין סספיקין
ל"ל ס"ל שחורשא א"ל
חמ"ק סספיקין א"ל ס"ל
א"ל ל"ל ודעתו ד"ל

One, Blessed is He: רבונו של עולם – Master of the Universe, שכל מלכי מזרח ומערב ישנים עד – am I not devout? – לא חסיד אני – For all the other kings of the East and West^[17] sleep until three hours into the day, ואני „חצות-לילה אקום – but as for me, “at midnight I arise to give thanks to You.”^[18]

And the other one explains the verse as follows: כך אמר – And the other one explains the verse as follows: דוד לפני הקדוש ברוך הוא – This is what David said before the Holy One, Blessed is He: רבונו של עולם – Master of the Universe, שכל מלכי מזרח ומערב יושבים אגודות אגודות בבבון – For all the other kings of the East and West sit among their company^[19] in their glory, ואני ידי מליכלכות בדם ובשפיר ובשליא – but as for me, my hands are soiled with blood,^[20] embryos,^[21] and afterbirths^[22] which I examine כדי לטהר אשה לבקלה – in order to permit^[23] a woman to her husband. ולא עוד אלא כל מה שאני עושה אני נמלך במפישת – And not only that, but I consult Mephiboshes my teacher about everything I do,^[24] ואומר לו – and I ask him: מפישת – Mephiboshes, my teacher,^[25] יפה דנתי – did I judge correctly?^[26] יפה חייבתי יפה ופיתי – Did I declare ‘liable’ correctly? Did I declare ‘exempt’ correctly?^[27] יפה טהרתי יפה – Did I declare ‘tahor’ correctly? Did I declare ‘tamei’

correctly?” – ולא בושתי – And I was not embarrassed to do so. The Gemara cites the Scriptural source: אמר רבי יהושע בריה דרב ידי said: מאי קרא – From which verse do we know this? „ואדברך בערתיך נגד מלכים ולא אבוש” – I will speak of Your testimonies before kings (i.e. Mephiboshes)^[28] and not be ashamed.^[29]

The Gemara quotes a related Baraisa: לא מפיבשת שמו – HIS NAME WAS NOT MEPHIBOSHES; אלא איש בשת שמו – RATHER, HIS NAME WAS ISH BOSHES.^[30] ולמה נקרא שמו מפיבשת – AND WHY WAS HE CALLED MEPHIBOSHES? שהיה מבייש פני דוד בהלכה – BECAUSE HE WOULD EMBARRASS (mevayeish) DAVID IN matters of LAW.^[31] לפיכך נזה דוד ויצא ממנו בלאב – THEREFORE, i.e. since he humbled himself before Mephiboshes, DAVID MERITED THAT KILAV DESCENDED FROM HIM.

The Gemara describes the greatness of Kilav: לא כלאב שמו – His name was not Kilav; אלא דניאל שמו – rather, his name was Daniel.^[32] ולמה נקרא שמו בלאב – And why was he called Kilav? שהיה מכלים פני מפיבשת בהלכה – Because he embarrassed Mephiboshes in matters of law.^[33] ופליגי אמריה שלמה

NOTES

to avoid any association with this iniquity, David deliberately belied the people's assumption that through having a king they would resemble the other nations. To this end, David served with piety and devotion [in contrast to the gentile kings, who pursued glory and comfort]. In our verse David prays that he will be spared in the merit of this devotion: “Guard my soul, for a devout man am I.” Levi and R' Yitzchak disagree as to which particular behavior most clearly underscored the uniquely pious nature of David's monarchy (*Pnei Yehoshua's* second explanation). [For other approaches, see *Anaf Yosef*, *Ben Yehoyada* et al.]

17. In several places in the Talmud, the term “east and west” is used to denote the entire civilized world. There are human communities around the globe to the east and west, but not in the extreme north or extreme south, where the weather is too harsh (*Maharsha*).

18. *Psalms* 119:62. See above, 3b.

19. Literally: groups [and] groups.

20. Women would show David samples of blood that had issued from them so that he could determine whether it rendered them *tamei*. For not all types of blood effect this result [see *Niddah* 19a] (*Rashi*).

21. This is the skin in which the bones, sinews, and flesh of the fetus develop (*Rashi*).

Normally, a woman who gives birth or miscarries is *tamei* and then *tahor* for certain periods of time, as set forth in *Leviticus* 12:1-8. These laws do not apply, however, to one who aborted an undeveloped embryo, whose limbs cannot be discerned (see *Niddah* 24b). King David would examine aborted embryos to determine their status.

22. [An afterbirth consists of a placenta together with the amniotic sac (the fluid-filled sac in which the embryo grows). Ordinarily, this sac is ruptured by the fetus in the course of birth, after which the remainder is expelled, together with the placenta, as afterbirth.] If a woman expels an afterbirth without any trace of a fetus, this suffices to render her *tamei* because of the rule that אין שליה בלא ולד, there is no afterbirth without a fetus (*Niddah* 26a). Although at present there is no fetus, we assume that there was one originally but it wasted away and dissolved, and its liquefied remains mixed with the blood of the birth. Therefore, the woman is *tamei* due to childbirth.

The Gemara (*ibid.*) teaches that for the expelled tissue to be judged an afterbirth its length must be at least a *tefach*; the end that emerges first must be at least as thick as a wool thread (which is thicker than a warp thread), and the other end must be at least as thick as a lupine. [These parts correspond to the umbilical cord and placenta respectively (*Biblical and Talmudic Medicine* by Dr. J. Preuss, p. 398).] Women would bring expelled tissue to King David for him to determine whether it possessed these characteristics (*Rashi*).

23. Literally: to purify.

24. Do not think that I involve myself with these things for my own

honor, so that people will call me “rabbi.” Before I issue a ruling I consult Mephiboshes, although it is possible that he might put me to shame in front of everyone (*Eitz Yosef*).

25. Although one may not call his teacher by his name (*Sanhedrin* 100a), David was able to do so because, as stated in the Gemara below, Mephiboshes was not the real name of his teacher (*Parashas Derachim*; cf. *Tzlach*).

26. After reaching a conclusion on his own, David would ask Mephiboshes whether it was correct before he actually pronounced judgment (*Einyim LaMishpat*; cf. *Ben Yehoyada*.)

27. The terms חייב, *liable*, and פטור, *exempt*, are used in both monetary and capital cases (*Rashi*).

28. *Kings* can be interpreted as a reference to David's teacher [Mephiboshes], because we find in *Gittin* (62a) that teachers are called kings. In addition, Mephiboshes descended from a king [see note 30] (*Maharsha*).

29. *Psalms* 119:46.

30. *Tosafos* to *Yevamos* 79a (ר"ה ארמון ומפבושת) say that the Gemara refers to Mephiboshes the son of Saul, who was also called אשבעל, *Eshbaal* (see *I Chronicles* 8:33, 9:39). Accordingly, the text of our Gemara must be amended to read אשבעל שמו, rather, his name was *Eshbaal*.

Others, however, maintain that the reference is to Mephiboshes the son of Jonathan (the son of Saul), who was alternatively called מריב בעל, *Meriv Baal* (see *ibid.* 8:34, 9:40). In their opinion, the Gemara should read מריב בעל שמו, אלא מריב בעל שמו, rather, his name was *Meriv Baal* (*Ritva*; see also *Maharsha*).

31. The name מפיבשת is a combination of the words מפי, *from mouth*, and בושת, *embarrassment*. The words that issued from his mouth were a source of embarrassment to David, for when David would err, Mephiboshes could tell him so (*Rashi*).

Eitz Yosef (based on *Kli Yakar*) explains *Rashi* differently: In fact, David always ruled correctly. Mephiboshes, however, sometimes cited arguments against David's decisions which David could not dispel. If Mephiboshes' position was more stringent than his, David would humbly submit to Mephiboshes, to avoid any possibility of a halachic violation.

32. One verse that lists the children of David states: *And his second was Kilav, by Avigail* [*I Samuel* 3:3]. Another verse states: *the second was Daniel, by Avigail* [*I Chronicles* 3:1] (*Rashi*).

33. The name כלאב is a combination of the words כל (which is related to הקלים, *he embarrassed*) and אב, *father*. It signifies that he embarrassed Mephiboshes, who was the father (i.e. leader) in halachic rulings (*Rashi*; cf. *Maharsha*).

According to the explanation given by *Eitz Yosef* (see note 31), Kilav would conclusively refute the very arguments Mephiboshes had used against David, thereby proving that David's decisions were correct.

בְּחִכְמוֹ – And Solomon, in his wisdom, said about [Kilav]:
 “בְּנִי אִם-חֶכֶם לְבָבְךָ יִשְׂמַח לְבִי גַם-אֲנִי” – *My son, if your heart is wise, my heart shall rejoice too.*^[34]
 “וְאָמַר – And it also says: חֶכֶם” –
 “בְּנִי יִשְׂמַח לְבִי וְאֶשְׂכַּח חֶרְפִּי דָּבָר” – *Be wise, my son, and gladden my heart, and I will respond to the one who disgraces me.*^[35]

In reference to a verse quoted above, *Guard my soul, for a devout man am I*, the Gemara asks:

“וְדָוִד מִי קָרָא לְנַפְשֵׁהּ חֲסִיד” – But would David call himself “devout”?
 “וְהִכְתִּיב – Why, it is written:^[36] לֹלֵא הָאֲמֵנָה” –
 “לֹלֵא הָאֲמֵנָה” – *Had I not (lulei) believed that I would see the goodness of Hashem in the land of life.*
 “וְתַנָּא – And a Tanna taught in the name of R’ Yose:
 “לָמָּה נִקְוָה עַל” – WHY ARE THERE DOTS OVER the word LULEI?^[37]
 “אָמַר דָּוִד לִפְנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא – DAVID SAID BEFORE THE HOLY ONE, BLESSED IS HE: רְבוּנוּ שֶׁל עוֹלָם – MASTER OF THE UNIVERSE, מוֹבְטָח אֲנִי בְּךָ שְׂאֵתָה מִשְׁלָם שְׂכָר טוֹב לַצְדִּיקִים לְעָתִיד – I HAVE TRUST IN YOU THAT YOU WILL GIVE JUST REWARD TO THE RIGHTEOUS IN THE FUTURE WORLD; אָבֵל אֵינִי יוֹדֵעַ אִם יֵשׁ לִי – HOWEVER, I DO NOT KNOW WHETHER OR NOT I HAVE A PORTION AMONG THEM. Thus, we see that David entertained some self-doubt. So how could he refer to himself as “devout”?

The Gemara answers that David knew that he was devout, but he was not sure whether he would be rewarded for his devotion:
 “שָׁמָּה יִגְרוּם הַחֲטָא” – He was afraid LEST A SIN CAUSE him to lose the reward he had earned.^[38]

The Gemara derives from Scripture that sin can cause a loss of reward:

“כִּרְבִּי יַעֲקֹב בָּר אִידִי” – This accords with [the teaching] of R’ Yaakov bar Idi,
 “כִּרְבִּי יַעֲקֹב בָּר אִידִי רָמִי” – for R’ Yaakov bar Idi pointed out a contradiction:
 “בְּתִיב – On the one hand it is written that God promised Jacob: וְהָיָה אֲנִי עִמָּךְ וְשָׁמַרְתִּיךָ כְּבָל” –
 “וְהָיָה אֲנִי עִמָּךְ וְשָׁמַרְתִּיךָ כְּבָל” – *Behold, I am with you and will guard you wherever you go.*^[39]
 “וְכִתִּיב – But on the other hand it is written: “וַיִּירָא יַעֲקֹב מְאֹד” – *Jacob became very frightened.*^[40]
 “וַיִּירָא יַעֲקֹב מְאֹד” – *Jacob was frightened despite God’s promise to protect him, אָמַר – because he said: I am afraid lest a sin cause me to lose this protection.*

The Gemara cites a second source for this concept:

“בְּדִתְנִי – It also accords with what has been taught in a Baraisa: “עַד-יַעֲבֹר עִמָּךְ ה’ עַד-יַעֲבֹר עִמָּךְ קָנִיתָ” – [Scripture states:]^[41] UNTIL YOUR PEOPLE PASSES, HASHEM; UNTIL THIS PEOPLE YOU HAVE ACQUIRED PASSES. This double expression is interpreted as follows: “עַד-יַעֲבֹר עִמָּךְ ה’” – “UNTIL YOUR PEOPLE PASSES, HASHEM”: זוּ בִּיאָה רֵאשׁוֹנָה – THIS IS a reference to THE FIRST ENTERING of the Jewish people into Eretz Yisroel, under the leadership of Joshua. “עַד-יַעֲבֹר עִמָּךְ קָנִיתָ” – “UNTIL THIS PEOPLE YOU HAVE ACQUIRED PASSES”: זוּ בִּיאָה שְׁנִיָּה – THIS IS a reference to THE SECOND ENTERING, under the leadership of Ezra.^[42]
 “מִכָּאֵן אָמְרוּ חֲכָמִים – FROM HERE, i.e. the fact that both enterings are alluded to in the same verse, THE SAGES SAID that they share the following characteristic: לָהֶם גַּם בְּיָמֵי עֶזְרָא כִּדְרָךְ – THE JEWISH PEOPLE DESERVED THAT A MIRACLE BE PERFORMED FOR THEM IN THE DAYS OF EZRA THE SON OF NUN.^[43] – אֲלָא שְׁגָרָם הַחֲטָא – HOWEVER, that did not happen BECAUSE SIN CAUSED them to lose this reward.^[44]

The Gemara quotes the opinion of the Sages in our Mishnah and proceeds to analyze it:

“וְחֲכָמִים אָמְרִים עַד חֲצוֹת” – BUT THE SAGES SAY: The evening *Shema* may be recited UNTIL MIDNIGHT.

The Mishnah recorded three opinions concerning the latest time that the evening *Shema* may be recited. We learned above^[45] that the basis of the dispute is whether the term used by the Torah to define the time of the evening *Shema* – בְּשָׁכְבְּךָ, when you lie down – refers to the time when people go to sleep (which is limited to the first four hours of the night, as R’ Eliezer maintains), or whether it refers to the entire time that people sleep (which would extend the time to the entire night, as Rabban Gamliel rules). The Gemara now seeks to understand how the Sages explain this word and arrive at a midnight limit for reciting the *Shema*:

“כְּמִי כְּמִי קָנִיתָ” – Like whom do the Sages hold with regard to explaining the Scriptural term בְּשָׁכְבְּךָ, when you lie down?
 “אִי כְּרַבִּי אֶלְעִיָּזָר כִּיבִירָא לְהוּ” – If they hold like R’ Eliezer, who understands it to refer to the time when people go to sleep, let them say like R’ Eliezer – that one may recite the evening *Shema* only until the end of the first watch.^[46]

NOTES

34. *Proverbs* 23:15. Solomon wrote these words as though David had spoken them. Thus, David is saying that if his son, Kilav, is wise enough to defeat Mephiboshes, that would bring him joy (*Maharsha*).

35. *Ibid.* 27:11. Relying on the wisdom of Kilav, David could now respond to Mephiboshes, who had embarrassed him in the past (*Maharsha*).

36. *Psalms* 27:13.

37. According to the plain meaning of the verse David is saying that had he not believed that he would be rewarded in the World to Come, his enemies would have succeeded in driving him away from the service of God. However, there are dots over the first word (לולא) which serve to limit the verse’s literal meaning. Thus, although the verse states that David believed he would be rewarded, in fact he was not certain of this (*Rashi*).

Maharsha explains that dots appear over the letters לא in the word לולא. This suggests that the verse may alternatively be read וְאֵלֶּיךָ אֲמֵנָה, I did not believe, which alludes to David’s self-doubt.

38. Even if someone has been promised a certain benefit by God, or has earned it through his deeds, he could lose the reward should he subsequently sin.

The commentators point out that this is apparently contradicted by the Gemara below (7a): “Every single statement uttered by the Holy One, Blessed is He, in [a person’s] favor, even if based on a condition, He does not rescind.” *Rambam* resolves this difficulty by asserting that the Gemara below refers only to promises that God instructed a prophet to convey to the people (*Rambam’s Introduction to the Mishnah* באר”ה *Lechem Mishneh* to *Hil. Yesodei HaTorah* 10:4; *Maharsha* here).

39. *Genesis* 28:15.

40. *Ibid.* 32:8. When Jacob was told that Esau was marching toward him with an army of four hundred men, he became frightened.

41. *Exodus* 15:16. This verse is from the *Shirah* – the song that the people sang upon being saved from the Egyptian army at the Red Sea.

42. At the end of the Babylonian exile.

43. The waters of the Jordan split, the walls of Jericho fell and several other miracles were performed for the Jewish people when they entered Eretz Yisrael under Joshua. In the second entering, too, they should have gone up from exile in a miraculous fashion, defying the will and might of their rulers (*Rashi* to *Sanhedrin* 98b ד”ה לעשות להם נס).

[They earned these rewards when they demonstrated their faith in God by following Him into the desert and crossing the Red Sea.]

44. The Jews were unable to return to Eretz Yisrael from Babylonia until they received permission from Cyrus. Indeed, throughout the reign of Cyrus and the Persian kings who succeeded him (Ahashveirosh and Darius II), the Jews were subservient to Persia (*Rashi*). God decreed it thus because of the sins they had committed during the First Temple era (*Rashi* to *Sotah* 36a ד”ה לעשות להם נס).

45. See above, 3a note 2 and 2a notes 7 and 8.

46. For by that time, anyone who is planning to go to sleep [for the night] has already done so (*Rashi*). [Thus, it seems unlikely that the Sages would argue that people are still going to sleep until midnight (cf. *Rashi* below, 9a רבנן פליגי עילוק; see *Tzlach* here and above 3a to *Rashi* ד”ה (ואב”א).]

And if they hold like Rabban Gamliel that the word בשכבך means as long as people are sleeping, thus including the entire night, – let them say like Rabban Gamliel that one may recite the evening *Shema* until dawn. – ? –

The Gemara answers:

Really, [the Sages] hold like Rabban Gamliel, that the word refers to the period when people are sleeping, namely, the entire night; – וְהָא דְקָא אֲמַרִי עַד הַצּוֹר – and this that they said that the *Shema* may be recited only until midnight – בְּדִי לְהַרְחִיק אֶת הָאָדָם מִן הָעֲבִירָה – is for the purpose of distancing a person from sin. – בְּתַנְיָא – As was taught in the following Baraisa: – הַכִּמֵּי עָשׂוּ סִיג לְדַבְרֵיהֶם – THE SAGES MADE A FENCE (i.e. a safeguard) FOR THEIR WORDS,¹ – כְּדִי שֶׁלֹּא – IN ORDER THAT A PERSON SHOULD NOT RETURN FROM THE FIELD IN THE EVENING AND SAY: – וְהָא אָדָם בָּא מִן הַשָּׂדֶה וְעָרַב – I WILL first GO TO MY HOUSE – אֶלְךָ לְבִיתִי – AND EAT A LITTLE, DRINK A LITTLE AND SLEEP A LITTLE, – וְאַחֵר כֵּן אֶקְרָא קְרִיאַת שְׁמַע וְאֶתְפַּלֵּל – AND AFTERWARDS I WILL RECITE THE *SHEMA* AND PRAY the *Shemoneh Esrei*; – וְהוֹטַפְתּוּ שִׁינָה וְנִמְצָא יוֹשֵׁן כֹּל הַלַּיְלָה – A DEEP SLEEP WILL

THEN TAKE HOLD OF HIM, AND THE RESULT WILL BE THAT HE WILL SLEEP through THE ENTIRE NIGHT without reciting the *Shema*. – אָבֵל אָדָם בָּא מִן הַשָּׂדֶה וְעָרַב – RATHER, when A PERSON COMES FROM THE FIELD IN THE EVENING – נִכְנָס לְבֵית הַבְּנֵי – HE SHOULD go directly and ENTER THE SYNAGOGUE, – אִם רָגִיל לִקְרוֹת – where IF HE IS ACCUSTOMED TO READ SCRIPTURE HE SHOULD READ SCRIPTURE, – וְאִם רָגִיל לְשׁוֹנֵת שׁוֹנָה – AND IF HE IS ACCUSTOMED TO STUDY MISHNAH, HE SHOULD STUDY MISHNAH;² – וְקוֹרֵא קְרִיאַת שְׁמַע וּמִתְפַּלֵּל – AND HE then RECITES THE *SHEMA* AND PRAYS the *Shemoneh Esrei*, – וְאוֹכֵל פָּתוֹ וּמְבָרֵךְ – AND EATS HIS BREAD AND RECITES THE BLESSING after it. – וְכֵל הַעוֹבֵר עַל דְּבָרֵי – AND WHOEVER TRANSGRESSES THE WORDS OF THE SAGES IS LIABLE TO DEATH.³

The Gemara asks:

Why is it that in all other places it does not state that one is liable to death for violating a Rabbinic injunction, – וְאִם שָׁנָא הָבָא דִּקְתַּנִּי חַיִּיב מִיָּתָה – whereas here, with regard to reciting the *Shema* after midnight, it states that one is liable to death?⁴

The Gemara offers two possible answers:

If you prefer, say that an

NOTES

1. [The exact meaning of this statement is the subject of a dispute among the Rishonim, which will be explained in note 3.]

2. A person who goes straight from the field to the synagogue will generally arrive there before nightfall and thus before it is time to pray Maariv. He should not sit idly during this time, but rather spend the time studying Torah at whatever level he is capable of studying (see *Rabbeinu Yonah* to 2a ד"ה וחכמים אומרים (folio 1a) and *Magen Avraham* 232:8). Moreover, the Rabbis sought to encourage the study of Torah during the twilight period in particular because it is proper to connect the day to the night through Torah study (*Binyan Yehoshua* to *Avos DeRabbi Nassan* 2:8, based on *Shelah* cited by *Magen Avraham* 1:1).

3. I.e. he deserves to die for having breached a Rabbinic injunction, as the verse says (*Ecclesiastes* 10:8): וְכִי יִשְׁכַּב וְהָאָדָם וְהַחֲסִיד וְהַיָּדוּעַ and he who breaches a fence [i.e. the fence erected by the Rabbis (*Rashi* ibid. from *Avodah Zarah* 27b)] will be bitten by a snake (*Rabbeinu Yonah*; see also *Shabbos* 110a).

There is a difference of opinion among the Rishonim as to what exactly the Baraisa requires. *Rif* (as explained by *Rashba*) understands the Baraisa to be requiring a person to say the *Shema* and pray Maariv as soon as it is time to do so (i.e. as soon as the stars come out). One may not put off these obligations until later even if he is not going to eat or sleep, for the Rabbis were concerned that a delay in performing these mitzvos might lead to the failure to perform them. This safeguard is accepted even by Rabban Gamliel. The dispute between him and the Sages concerning how late the *Shema* may be said is only in regard to one who failed to say the *Shema* at its proper time – when the stars come out. It follows from this that, according to *Rif*, there is no direct proof from this Baraisa that the midnight deadline of the Sages is a Rabbinic enactment instituted to safeguard the Biblical law – for even Rabban Gamliel accepts the ruling of this Baraisa! Rather, the Gemara cites this Baraisa merely as a precedent, to demonstrate that the Rabbis were indeed concerned that a delay in saying the *Shema* might result in forgetting to do so entirely, and that they therefore instituted safeguards to prevent this from happening. By the same token, we may say that the midnight deadline required by the Sages is also a Rabbinic safeguard enacted for this reason (*Rashba* to 9a גמליאל רבן in explanation of *Rif*).

Rabbeinu Yonah also explains the Baraisa to be requiring a person to pray and say *Shema* as soon as it is time to do so (see his commentary to 2a ד"ה וחכמים אומרים). However, he understands this requirement itself to be for the purpose of safeguarding the Rabbinic midnight deadline (see his comments to our Gemara). [Thus, when the Baraisa states, "The Sages made a fence for their words," it means that the Sages required a person to say the *Shema* and pray Maariv at the earliest possible time in order that he not delay and miss their midnight deadline. Nevertheless, *Rabbeinu Yonah* also assumes that the law of this Baraisa is true according to Rabban Gamliel because *Rabbeinu Yonah* holds that even Rabban Gamliel accepts the midnight deadline to a degree (see 2a note 11).]

Rashba himself (ibid.; see also *Beis Yosef*, *Orach Chaim* 235), followed by *Rosh* (§9), explain the Baraisa differently. In their view, the Baraisa

is teaching that once the time has arrived, it is forbidden to eat or sleep before saying the *Shema* and praying Maariv. [According to them, there is no requirement to perform these mitzvos at the earliest possible time. One may put them off for later in the night, if he wishes, as long as he does not eat or sleep (see *Beis Yosef* 235, who ascribes this view to *Tosafos* here as well).] In their view, this rule is accepted even by Rabban Gamliel who rejects the midnight deadline, because eating and napping are very likely to cause a person to fall asleep for the night. Accordingly, when the Gemara cites this Baraisa to support its explanation of the midnight deadline of the Sages, it does so merely by way of example, to show that safeguards were considered necessary for the evening *Shema*; it is not, however, a direct proof (as we explained above according to *Rif*). [According to this explanation, it is not clear what the Baraisa means when it says, "The Sages made a fence for their words" – the fence (not to eat or nap) is not safeguarding any Rabbinic decree – it is safeguarding the Biblical law of *Shema*! Perhaps the Baraisa means that the Sages made a safeguard because of their view that the *Shema* may, Biblically speaking, be said all night. For it is the very length of the time available for performing this mitzvah that might lead a person to put it off and then miss it entirely. (See *Niddah* 3b and 4b, where an almost identical expression is used in this sense.)]

Divrei David notes that *Rashi* (above, 2a), who defends the custom of praying Maariv and saying *Shema* before nightfall on the grounds that one fulfills his Biblical obligation with the *Shema* said in bed before going to sleep (see 2a note 5), clearly does not hold like either of these interpretations (since he does not require the *Shema* to be repeated immediately after nightfall, as *Rif* would, nor does he forbid eating supper before repeating the *Shema*, as would be the law according to *Rashba* and *Rosh*). Accordingly, he suggests that *Rashi* understood this Baraisa to be simply explaining the reason why the Sages instituted the midnight deadline – because if they had not instituted such a deadline, a person would go home, eat and fall asleep. The Baraisa explaining the view of the Sages is thus itself a direct proof to the Gemara's statement that the midnight deadline was enacted as a safeguard. *Kesef Mishneh* (*Hil. Krias Shema* 1:9 in explanation of *Rambam*) explains the Gemara this way as well, though he nonetheless concludes, based on the Baraisa, that it is proper for a person to refrain from eating until he has said the *Shema*. See also *Ritva*, who holds a similar view.

As for the practical halachah, *Shulchan Aruch* (*Orach Chaim* 235:3, as explained by *Mishnah Berurah*) rules that though it is preferable for one to recite the *Shema* as soon as the stars come out, one is permitted to delay saying the *Shema* until midnight. It is, however, forbidden for one to eat before reciting the *Shema* (*Mishnah Berurah* §27).

4. Literally: What is different about all other places . . . and what is different about here . . . [Although the Mishnah and Baraisos teach many Rabbinic injunctions, they do not as a rule conclude with the statement that one is liable to death for violating the injunction. Why in this matter in particular did the Sages feel it necessary to say this?]

extra warning is required here **because there is the coercion of sleep** to overcome, since a person is tired at night and the urge to sleep will sometimes overpower him. The Rabbis therefore had to be more forceful in warning a person to observe their injunction.^[5]

The second answer:

לֹא פָקִידִי מִמָּאן דְּאָמַר – Or if you prefer, say that – תְּפִלַּת עֶרְבִית רְשׁוּת – this statement was made here to **exclude** the opinion of the one who says that the **evening prayer is elective**.^[6] – קָא מְשַׁמַּע לָן דְּחֻבָּה – [The Baraisa] therefore **informs us that it is compulsory** by stating that one who violates this regulation is liable to death.^[7]

The Gemara quotes from the Baraisa cited above:

קִירָא קְרִיאָה שְׁמַע – אָמַר מַר – The master said in the Baraisa: **HE RECITES THE evening SHEMA AND then HE PRAYS the Shemoneh Esrei Prayer.**

This Baraisa implies that the evening *Shema* is recited *before* the evening Prayer. The Gemara records a dispute between Amoraim regarding this point:

– מִסִּיעִי לִיהָ לְרַבִּי יוֹחָנָן – [The Baraisa] supports the view of R' Yochanan. – דְּאָמַר רַבִּי יוֹחָנָן – For R' Yochanan said: **אֵיזְהוּ בֶן הָעוֹלָם הַבָּא – Who is worthy of the World to Come? – הַיּוֹלֵךְ לְתַפִּלָּה שֶׁל עֶרְבִית – One who joins the blessing of redemption (which is recited after the *Shema*)^[8] to the evening Prayer.^[9]** R' Yochanan evidently holds that one recites the evening *Shema* before the Prayer, as indicated by our Baraisa.

A dissenting opinion:

– רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אוֹמַר – R' Yehoshua ben Levi, however, says: **תְּפִלוֹת בְּאֶמְצַע תְּקֻנוּ – [The Sages] established that all the Prayers of the day be recited in between the morning *Shema* and the evening *Shema*.** According to this view, one says the evening *Shema* after the evening Prayer.^[10]

The Gemara analyzes the dispute between R' Yochanan and R' Yehoshua ben Levi:

– בְּמָאי קָא מְפִלְגִי – In what do they disagree, i.e. what is the basis of their dispute? – אִי בְּעִית אִימָא קְרָא – If you prefer, say that they disagree over the interpretation of a verse; – אִי בְּעִית אִימָא – or, if you prefer, say that their disagreement is based on a rational argument.

The Gemara explains:

– אִי בְּעִית אִימָא סְבָרָא – If you prefer, say that their disagreement is based on a rational argument, as follows: **רַבִּי יוֹחָנָן סָבַר – For R' Yochanan holds that some degree of the redemption from Egypt also occurred in the evening, – אֲלָא הָוֵינָא מְעֻלִּיתָא לֹא הָוֵינָא אֲלָא עַד צִפְרָא – but the real (i.e. complete) redemption did not occur until the morning;^[11] – וְרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי סָבַר – whereas R' Yehoshua ben Levi holds that – בֵּינָן דְּלֹא הָוֵינָא אֲלָא מִצִּפְרָא – since the complete redemption did not occur until the morning, – לֹא הָוֵינָא מְעֻלִּיתָא – that which transpired in the evening is not considered a real redemption that would warrant joining to the evening Prayer.**

NOTES

5. *Rashi*. [From *Rashi's* explanation it seems that the penalty stated by the Baraisa applies to all Rabbinic injunctions. The Gemara is merely explaining the reason that the Rabbis verbalized this penalty in the case of the evening *Shema* more than with any other Rabbinic injunction. Indeed, the Gemara in *Eruvin* 21b applies this penalty to other Rabbinic regulations as well.]

6. See below, 27b note 18

7. [According to this answer, the statement does not refer to the midnight deadline for *Shema* or any of its safeguards (see note 3) but rather to the Baraisa's statement that one must pray Maariv at night (*Emes LeYaakov*).]

8. The Rabbis ordained that certain blessings be recited before and after the *Shema* (see Mishnah below, 11a). The blessing that immediately follows the *Shema* praises God for redeeming us from Egypt, and ends with the words **גָּאֹל יִשְׂרָאֵל, Who redeemed Israel**. It is consequently known as the blessing of *geulah* (redemption).

9. The import of joining the redemption blessing to the Prayer is twofold: (a) The *Shema* and its blessings must be recited before the *Shemoneh Esrei*, rather than after it. (b) One should make no interruption between the end of the redemption blessing and the *Shemoneh Esrei*.

R' Yochanan teaches here that one must join the redemption blessing to the *Shemoneh Esrei* even during the Maariv (evening) service. There is no question that this requirement applies in the morning, since the main redemption from Egypt occurred in the daytime, as it is stated (*Numbers* 33:3): **מִפְּתָחַרְתָּ הַפֶּסַח יֵצְאוּ בְּנֵי יִשְׂרָאֵל בְּיָדֵי רַמְהָ לְעִינֵי כָל־מִצְרַיִם, on the day after the pesach offering the Children of Israel went forth with an upraised hand before the eyes of Egypt** (*Rashi*).

David, in the book of *Psalms*, alludes to this joining of redemption to prayer. Psalm 19 concludes with the words **הָאֵלֹהִים חֲזָקִים, Hashem, my Rock and my Redeemer**, and the next psalm begins: **יְיָ אֱלֹהֵינוּ, May Hashem answer you on the day of distress** (*Rashi*; see *Taz, Orach Chaim* 111:1 for elaboration).

Rashi cites the *Yerushalmi* (*Berachos* 1:1) which explains the relationship between redemption and prayer: To whom can we compare a person who recites the blessing of redemption but then fails to immediately follow it with the Prayer? He can be compared to the king's favorite who knocked on the door of the royal chambers but did not wait for the king to answer. When the king came to answer the knocking, the favorite had already turned his back and departed. What did the king do? He also turned away and departed! Therefore, the proper procedure is that a person should first draw God near to himself, as it were, by

reciting His praises and blessing Him for the redemption from Egypt. Then, while God is still at hand, he should make his personal requests through prayer.

Rabbeinu Yonah gives two explanations of why a person who joins the blessing of redemption to the Prayer is worthy of the World to Come:

(a) God took us out of Egypt so that we would serve Him, as Scripture states: **וְעָבְדוּן אֹתִי מֵאֶרֶץ מִצְרַיִם, they are My servants, whom I have taken out of the land of Egypt** (*Leviticus* 25:55). Our main service to God is prayer, as indicated by the Gemara in *Bava Kamma* (92b), which interprets the verse **וְעָבְדוּן אֹתִי אֱלֹהֵיכֶם, You shall serve Hashem Your God** (*Exodus* 23:25), as referring to prayer. Thus, one who engages in prayer immediately after mentioning the redemption shows his recognition of the fact that the purpose of the redemption – and by extension, all the kindnesses that God bestows on us – is to enable us to serve God. A person who has internalized this lesson is certainly worthy of the World to Come.

(b) When the Jews were slaves in Egypt, God answered their prayers because they placed their trust in Him. Hence, one who mentions the redemption immediately before praying demonstrates that he too trusts that God will answer him, just as God answered our ancestors in Egypt on account of their trust. Surely a person who lives with such intense trust in God will merit a portion in the World to Come (*Rabbeinu Yonah* folio 2b אִידוּר 2b).

Some authorities rule that on the Sabbath there is no requirement to join the redemption blessing to the Prayer, because the verse from which this requirement is derived refers to **יוֹם צָרָה, day of distress**, and the Sabbath is not a day of distress (*Hagahos Ashri* in the name of *Or Zarua*, cited by *Rama, Orach Chaim* 111:1; cf. *Beis Yosef*; see also *Shaagas Aryeh* §16 and *Beur Halachah* *ibid.*).

Kehillos Yaakov (§2) and *Emes LeYaakov* (pp. 14-17) discuss whether joining the redemption blessing to the Prayer is an enhancement of the blessing or an enhancement of the Prayer.

10. The Gemara below gives reasons for this opinion. [R' Yehoshua ben Levi maintains that at night there is no requirement to join the blessing of redemption to the evening Prayer. In his view, this requirement applies only in the morning.]

11. The Exodus did not occur until the morning (see note 9). Nevertheless, a degree of redemption occurred in the evening that is of sufficient significance to warrant joining to the evening Prayer. [Although the Jews actually left Egypt in the daytime, Pharaoh consented to their leaving the night before.] See below, 9a.

The Gemara now explains how their dispute may center on the interpretation of a verse:

Or, if you prefer, say that they disagree over the interpretation of a verse; ושניהם מקרא אחד דרשו – and both of them expounded the same verse as the source for their respective opinions, דכתיב „בשכבך ובקומך” – as it is written:^[12] *when you lie down and when you arise*. רבי יוחנן סבר – R' Yochanan maintains that [the verse] compares “lying down” (i.e. the evening *Shema*) to “arising” (i.e. the morning *Shema*), as follows: מה קימה קריאת שמע ואחר – Just as in the case of “arising” (i.e. in the morning) the order is recitation of the *Shema* and then Prayer,^[13] אף שכבה נמי קריאת שמע ואחר כך תפלה – so too in the case of “lying down” (i.e. in the evening) the order is recitation of the *Shema* and then Prayer. ר' יהושע בן לוי סבר מקיש שכיבה לקימה – R' Yehoshua ben Levi, however, maintains that [the verse] compares “lying down” to “arising” as follows: מה קימה קריאת שמע סמוך למשחו – Just as in the case of “arising” (i.e. in the morning) the recitation of *Shema* is close to the time he lies in his bed,^[14] אף שכבה נמי קריאת שמע סמוך למשחו – so too in the case of “lying down” (i.e. in the evening) the recitation of *Shema* is close to the time he lies in his bed.^[15]

The Gemara attempts to refute R' Yochanan's position:

Mar the son of Ravina challenged it from the following Mishnah:^[16] בערב מברך שתיים לפניו ושתיים בערב מברך שתיים לפניו ושתיים – IN THE EVENING ONE RECITES TWO BLESSINGS BEFORE [THE *SHEMA*] AND TWO BLESSINGS AFTER IT.^[17] The two latter blessings are “redemption” and “Lay us down.” ואי אמרת בעי – Now, if you say, as does R' Yochanan, that one is required to join the blessing of redemption to the evening Prayer, this Mishnah poses a difficulty: הא לא קא סמך גאולה לתפלה – But one does not join the blessing of redemption to the evening Prayer in any event, דהא בעי למימר השכיבנו – because he needs to recite the blessing of “Lay us down” between them!

The Gemara answers:

They said: מין דתקינו רבנן השכיבנו – Since the Rabbis instituted that the blessing of “Lay us down” be recited after the blessing of redemption, בגאולה אריכתא דמיא – it is like one long blessing of redemption.^[18]

The Gemara supports this answer:

For if you do not say so (i.e. that words added by the Rabbis before or after a blessing can be considered part of that blessing), שחרית היכי מצי סמך – then, even in the morning, how can one join the blessing of redemption to the Prayer? והא אמר רבי יוחנן – Why, R' Yochanan has said that in the beginning, i.e. before one begins the Prayer, he should say the verse:^[19] *My Lord, open my lips, that my mouth may declare Your praise*. ולבסוף הוא אומר – And at the end of the Prayer he should say the verse:^[20] *May the expressions of my mouth and the thoughts of my heart find favor before You*. Since the verse, *My Lord, open my lips* etc., is recited before the start of the Prayer, the blessing of redemption is not joined to the Prayer, even in the morning! אלא הוה מין דתקינו רבנן למימר, דה' שפתי תפתח – Rather, in order to resolve this difficulty, we must say there that since the Rabbis instituted that one is required to say *My Lord, open my lips* etc. before the Prayer, בתפלה אריכתא דמיא – it is like one long Prayer,^[21] and thus there is no interruption between the blessing of redemption and the morning Prayer. Therefore, here too, with regard to the evening Prayer, מין דתקינו רבנן למימר השכיבנו – since the Rabbis instituted that one is required to say the blessing of “Lay us down” after the blessing of redemption, בגאולה אריכתא דמיא – it is like one long blessing of redemption, and hence there is no interruption between the blessing of redemption and the Prayer.^[22]

Another teaching about reward for prayer:^[23]

R' Elazar said in the name of

NOTES

12. *Deuteronomy* 6:7. This is a verse in the *Shema* from which we learn the requirement to recite the *Shema* in the evening (“when you lie down”) and in the morning (“when you arise”). Both R' Yochanan and R' Yehoshua ben Levi agree that by juxtaposing the evening and morning requirements the verse compares the evening *Shema* to the morning *Shema*. They argue only as to what should be derived from this comparison.

13. Everyone agrees that in the morning one must join the blessing of redemption to the Prayer (*Rashi*).

The requirement of following the redemption blessing with the *Shemoneh Esrei* of Shacharis is of such utmost importance that it supersedes even the requirement to pray with a *minyan* (ten adult males). Thus, if one came late and found the *minyan* ready to pray the *Shemoneh Esrei*, he must nevertheless first recite the *Shema* with all its accompanying blessings and only then should he recite the *Shemoneh Esrei* (*Orach Chaim* 111:3). Furthermore, no announcements (regarding the recitation and order of the prayers) may be made between the *Shemoneh Esrei* and the conclusion of the redemption blessing (*Turei Zahav* 114:2). These rulings concern the Shacharis service. As regards the Maariv service, see note 22 below.

14. I.e. the *Shema* is recited before the morning Prayer.

15. In the evening, the *Shema* is recited after the Prayer.

16. Below, 11a.

17. The two blessings recited before the evening *Shema* are: המצריב, Who brings on evenings, and אוהב עמו ישראל, Who loves his nation Israel. The two blessings after the *Shema* are: גאל ישראל, Who redeemed Israel, and שומר עמו ישראל לעד, Who protects his people Israel forever. [The Gemara refers to the last blessing by its opening word, *Lay us down* (to sleep).]

[In the morning only one blessing (the blessing of redemption) is recited after the *Shema*.]

18. [I.e. *Lay us down*, is viewed as an extension of the blessing

of redemption.] The connection between this blessing and the redemption from Egypt can be explained as follows: When God was plaguing Egypt the Jews were afraid and prayed to God that He should not allow the destruction to enter their homes. To commemorate that prayer, the blessing of *Lay us down*, was established, which describes God as our Savior from all danger (*Rabbeinu Yonah*).

The blessing that begins ברוך ה' לעולם, *Blessed is Hashem forever*, which is recited in some communities after *Lay us down*, is also viewed as an extension of the redemption blessing (*Tosafos*' second approach; see also *Rosh* §5 [end]; *Rashba*; *Mishnah Berurah* 236:5).

19. *Psalms* 51:17.

20. *Ibid.* 19:15.

21. I.e. the verse is regarded as part of the Prayer.

Beur Halachah (to 111:2 חורר) concludes that if one forgot to say דה' שפתי תפתח, *Hashem, open my lips*, etc., he has not omitted an essential part of the *Shemoneh Esrei*. The Gemara calls it part of the *Shemoneh Esrei* only in the sense that it does not constitute an interruption between the *Shemoneh Esrei* and the redemption blessing.

22. Regarding the dispute between R' Yochanan and R' Yehoshua ben Levi, the halachah is in accordance with R' Yochanan that at Maariv the redemption blessing must be followed by the *Shemoneh Esrei*. However, this requirement does not supersede the necessity to pray with a *minyan*. Thus if one was delayed and found the *minyan* up to the *Shemoneh Esrei* of Maariv, he should join them and recite the *Shema* with its blessings afterwards (*Orach Chaim* 236:3). Furthermore, the requirement of not interrupting between the redemption blessing and the *Shemoneh Esrei* at Maariv is dispensed with when the need arises to make announcements regarding the recitation and order of the services [e.g. to announce the inclusion of גאולה ויאלה, *Yaaleh VeYavo*, in the *Shemoneh Esrei*] (*ibid.* §2).

23. [It was taught in the Gemara above that one who joins the blessing of redemption to the *Shemoneh Esrei* is worthy of the World to Come.

R' Avina:^[24] בְּכָל יוֹם שֶׁלֹשׁ פְּעָמִים — Anyone who recites Psalm 145, which begins “A praise by David”^[25] three times^[26] every day^[27] מִבְּרַח לוֹ שְׂדֵהוּ בֶן הָעוֹלָם — can trust that he is worthy of the World to Come.^[28]

The Gemara seeks to know why this psalm is singled out: אֵילִימָא מִשּׁוּם דְּאֵתִיָּא בְּאֵלֵיָּךְ — What is the reason? — If you say that Psalm 145 is special because it follows the order of the *aleph beis*,^[29] דְּאֵתִיָּא — then let us rather recite Psalm 119, “Praiseworthy are those whose way is wholesome,” which follows a pattern of eight repetitions of each letter of the *aleph beis*.^[30] — Rather, Psalm 145 is special because it contains the verse: *You open Your hand and satisfy the desire of every living thing*.^[31] נִימָא הָלֵל הַגְּדוֹל דְּכֹתִיב — But if so, let us rather recite the

Great Hallel,^[32] in which it is written:^[33] *He gives bread to all living creatures*. — ? —

The Gemara answers:

אֵלָּא מִשּׁוּם דְּאֵתִיָּא בֵּיהּ תְּרַמִּי — Rather, Psalm 145 is special because it has both features.^[34]

It was stated above that Psalm 145 follows the order of the *aleph beis*. The Gemara discusses an omission in this pattern:

מִפְּנֵי מָה לֹא נֶאֱמַר נִון בְּאֲשֶׁרִי — R' Yochanan said: — Why is a verse beginning with the letter *nun* not mentioned in *Ashrei* (i.e. Psalm 145)?^[35] מִפְּנֵי שֶׁיֵּשׁ בָּהּ מִפְּלִתָן שֶׁל שׁוֹנְאֵי — That is because [the letter *nun*] contains an allusion to the downfall of Israel's enemies,^[36] דְּכֹתִיב, נָפְלָה לֹא-תוֹסִיף — as it is written: *She has fallen and will no longer rise, the maiden of Israel*.^[37]

NOTES

The Gemara now discusses a different aspect of praying that also merits such reward.]

24. Some emend this to read אֶלְעָזָר בַּר אֲבִינָא, R' Elazar bar Avina said (marginal gloss, citing *Rif* and *Ein Yaakov*). See below, note 42.

25. This prayer is commonly referred to as אֲשֶׁרִי, *Ashrei*, because in our prayerbooks it is introduced by two verses which begin with the word אֲשֶׁרִי (see note 35).

26. *Rosh*, *Tur* and *Roke'ach* omit the words שֶׁלֹשׁ פְּעָמִים, three times (*Gilyon HaShas*).

27. Corresponding to the three daily Prayers (*Rashi*; cf. *Maharsha*).

Actually, we do recite *Ashrei* three times daily, but not at each of the three prayers. Rather, we recite it twice during *Shacharis* (in *Pesukei DeZimrah* and after the *Shemoneh Esrei*) and once at the beginning of *Minchah*. See *Maharsha* who discusses why *Ashrei* is not recited at the *Maariv* prayer.

In our daily morning prayers, we recite six psalms (145-50) in the *Pesukei DeZimrah* section. The focal point of them all, however, is psalm 145. Thus, in extenuating circumstances (e.g. one is late and must save time so as to be able to say the *Shemoneh Esrei* with a *minyan* or within the prescribed time), one may omit the other psalms and recite just Psalm 145 (*Orach Chaim* 52:1).

28. I.e. one recites it with due concentration on its meaning (*Mishnah Berurah* 1:13, quoting *Magen Avraham* 1:7 who cites *Rabbeinu Bachya* to *Leviticus* 7:37).

He who repeats this psalm three times every day is ultimately sure to appreciate its deep significance, for the threefold repetition is certain to engrave its truths indelibly in the very grain of his being (*Pnei Yehoshua*).

The Gemara does not mean that one merits a place in the World to Come merely due to the recital of this psalm. Rather, it means that it could be a decisive factor (*Ohel Moed*, cited by *Beis Yosef* to *Orach Chaim* 51). In other words, the recital of this psalm is not a matter of minor importance. It ranks in importance among all other mitzvos, and is thus weighty enough to tip the scale in someone's favor and merit him with his place in the World to Come (*Avudraham*, in his discussion of the *Ashrei* recited after the *Shemoneh Esrei*).

Ben Yehoyada suggests a different explanation: By virtue of reciting this psalm thrice daily with the proper concentration, one will merit not to come to commit such sins that could cause forfeiture of one's portion in the World to Come.

(For an illuminating insight on this Gemara, see *Meshech Chochmah* at the beginning of *Parshas Bechukosai*.)

29. The first letters of the verses follow the order of the Hebrew alphabet. Thus, when reciting this psalm one utilizes all the letters of the alphabet to praise the Creator (*Ritva*). The entire range of sounds that man is capable of uttering is used in a symphony extolling God (*Avudraham* *ibid.*).

Indeed, for this reason many *piyutim* (liturgical poems) were composed with an alphabetic acrostic — so as to praise God with all available sounds. [See the commentary *Eitz Yosef* in the *Siddur Otzar HaTefillos* (p. 262 רעה גרול), who cites a Midrash to the effect that the ministering angels in Heaven sing praises to the Holy One in the form of an alphabetic acrostic.]

30. The first eight verses of Psalm 119 begin with the letter *aleph*, the

next eight verses begin with the letter *beis*, and so on. If the importance of Psalm 145 is due to its acrostic, then Psalm 119 ought to be even more important in that it has an eightfold alphabetical acrostic.

31. Verse 16. This verse is of special significance, for it refers to the sustenance of every living creature which is supplied daily by the mercy of God (*Maharsha*). The verse thus asserts God's infinite capacity and mercy (*Avudraham*).

When reciting this verse, it is essential to concentrate on its meaning. Otherwise, it must be repeated, as ruled in *Orach Chaim* 51:7. See *Mishnah Berurah* there.

32. The Great Hallel is Psalm 136. It is known as the Great Hallel on account of the penultimate verse (136:25): וְנִתֵּן לָחֶם לְכָל-בָּשָׂר כִּי לְעוֹלָם חֶסֶדוֹ: *He gives nourishment to all flesh, for His kindness endures forever*. This feat — namely, that “the Holy One, Blessed is He, sits at the pinnacle of the world and distributes sustenance to every living thing” (*Pesachim* 118a) — is regarded as truly formidable. In light of this great feat, the psalm is known as הַלֵּל הַגְּדוֹל, the Great Hallel (*Pesachim* *ibid.*). [This is in contrast to the regular Hallel (recited on Holidays), which is called הַלֵּל הַקָּטָן, the Egyptian Hallel, because it was recited at the redemption from Egypt.]

33. Verse 25 *ibid.* If the significance of Psalm 145 is due to its mention of God's provision of sustenance, why is that psalm any more important than Psalm 136?

34. The initial letters of its verses follow the order of the Hebrew alphabet, and also it includes the praise that God provides the sustenance of every living thing (*Rashi*; see *Pnei Yehoshua* and *Beurei HaGra*).

35. In the Hebrew alphabet, *nun* appears between *mem* and *samech*. Yet, in Psalm 145 the verse that begins with a *mem* is immediately followed by a verse beginning with a *samech*. There is no verse beginning with the letter *nun*.

R' Yochanan refers to Psalm 145 as *Ashrei* on account of the opening word of the two verses added before the psalm proper (which begins with the words תְּהִלָּה לַדָּוִד, A praise by David). The first of these two verses — אֲשֶׁרִי יוֹשֵׁב בֵּיתְךָ וְגו' *Fortunate are those who sit in Your House*, etc. (*Psalms* 84:5) was added because from that verse we learn that one should spend some time in silent contemplation in the house of worship before beginning to pray (Gemara below, 32b, and *Tosafos* there קר"ה קר"ה). [Although this reason is applicable only to the *Minchah* service, where *Ashrei* is recited at the very beginning of the service, the verse is nevertheless added every time psalm 145 is said, for the sake of conformity (*The World of Prayer*).] The second verse that is added — אֲשֶׁרִי הָעָם וְגו' *Fortunate is the people*, etc. — is the last verse of Psalm 144, which immediately precedes Psalm 145. That verse contains the word אֲשֶׁרִי, *ashrei*, twice. This word thus appears a total of three times in these two introductory verses, corresponding to the three times the psalm is said daily (*Mateh Moshe* §50).

36. “Israel's enemies” is a euphemism referring to Israel themselves. It is the Gemara's practice to avoid the explicit mention of a tragedy befalling the Jewish people.

37. *Amos* 5:2. [This verse begins with the letter *nun*.]

Although we find many verses that refer to Israel's punishment and tragedy, there is no other mention of a downfall without any subsequent ascent. When extolling God's praises in Psalm 145, David excluded an

The Gemara records an alternative explanation of this verse:
 בְּמַעְרָבָא מְתָרְצִי לָהּ הֵכִי – In the West, i.e. in Eretz Yisrael,^[38] they explain it positively as follows: נָפְלָה וְלֹא תוֹסִיף לְנַפּוֹל עוֹד קוּם – She has fallen, but will no longer do so. Arise, O maiden of Israel!^[39]

The Gemara continues its analysis of Psalm 145:

אָמַר רַב נַחְמָן בַּר יִצְחָק – Rav Nachman bar Yitzchak said: אֲפִילוּ הֵכִי חוֹר דְּדוֹר וְסִמְכוֹן בְּרוּחַ הַקֹּדֶשׁ – Even so, i.e. although he omitted any allusion to Israel's downfall, David nevertheless came and supported them (i.e. he mentions the ascent of those who had fallen) in the next verse, which was composed with the Divine spirit,^[40] שְׁנָאֵמַר „סוּמַר ה' לְכָל-הַנְּפִלִים” – as it is written:^[41] God supports all the fallen ones.

The Gemara cites another teaching by R' Elazar bar Avina:^[42]
 אָמַר רַבִּי אֶלְעָזָר בַּר אֲבִינָא – R' Elazar bar Avina said: גְּדוֹל מַה – Greater is that which is said with regard to the angel Michael than that which is said with regard to the angel Gabriel. – דְּאִילוּ בְּמִיכָאֵל כְּתִיב – For with regard to Michael it is written: „וַיַּעַף אֵלַי אֶחָד מִן-הַשֵּׁרָפִים” – One of the serafim flew to me;^[43] וְאִילוּ גַבְרִיאֵל כְּתִיב – whereas with regard to Gabriel it is written: „וַיִּהְיֶה גַבְרִיאֵל” – and the man Gabriel, whom I saw in the earlier vision, was lifted in flight etc.^[44]

The Gemara asks how we know that the first verse refers to Michael:

מָאי מְשַׁמַּע דְּהָאֵי „אֶחָד” מִיכָאֵל הוּא – What implies that this word “one” refers to the angel Michael?

The Gemara replies:

אָמַר רַבִּי יוֹחָנָן – R' Yochanan said: „אֶחָד” „אֶחָד” – It is derived from a link (*gezeirah shavah*) between this mention of the word “one” and a different mention of the word “one.” כְּתִיב הָכָא „וַיַּעַף אֵלַי אֶחָד מִן-הַשֵּׁרָפִים” – It is written here: “One” of the serafim flew to me, וְהִנֵּה מִיכָאֵל אֶחָד (מִן) הַשֵּׁרָפִים הָרְאשִׁימִים – and behold! Michael, “one” of the foremost heavenly princes, came to help me.

The Gemara cites a Baraisa on this topic:

תָּנָא – A Baraisa teaches: מִיכָאֵל בְּאַחַת – The angel MICHAEL goes to perform his missions in ONE flight; גַּבְרִיאֵל בְּשְׁתֵּימִים – the angel GABRIEL goes IN TWO flights; אֱלִיָּהוּ בְּאַרְבַּע – ELLIJAH goes IN FOUR flights;^[46] וְיִמְלָאֵךְ הַמָּוֶת בְּשִׁמְנֵה – THE ANGEL OF DEATH goes IN EIGHT flights,^[47] וּבִשְׁעַת הַמִּגְפָּה בְּאַחַת – BUT IN A TIME OF PLAGUE it goes IN ONE flight.

The Gemara teaches that there is a requirement to repeat the Shema at bedtime:

אָפַּי עַל פִּי שְׁקָרָא – R' Yehoshua ben Levi said: אָדָם קְרִיאַת שְׁמַע בְּבֵית הַבְּנוּת – Even though a person recited the Shema in the synagogue during the evening prayer, מִצְוָה לְקְרוֹתוֹ מִצְוָה – there is a mitzvah to recite it again at one's bedside before going to sleep.^[48]

The Scriptural source:

מָאי קָרָא – R' Yose^[49] said: אָמַר רַבִּי יוֹסֵי – What is the verse that reflects this ruling? רָגְזוּ וְאַל-תִּחַטְּאוּ אִמְרוּ בְּלִבְבְּכֶם עַל-מִשְׁכְּבֵיכֶם – Tremble and sin not; reflect in your hearts [while] on your beds, and be utterly silent. Selah.^[50]

This ruling is qualified:

אָמַר רַב נַחְמָן – Rav Nachman said:

NOTES

allusion to terminal catastrophe. Thus he omitted the letter *nun* (*Rashba Responsa* 1:49).

Alternatively, by leaving out the letter which alludes to the downfall of Israel, David teaches that their downfall is not final; rather, Israel will rise again. According to this approach, the aforementioned verse (*She has fallen* etc.) is interpreted in a positive manner, as follows in the Gemara (*Maharsha*).

38. See above, 2b note 3.

39. According to this explanation, the clause וְלֹא תוֹסִיף קוּם is divided in two. The words וְלֹא תוֹסִיף are applied to the beginning of the sentence – נָפְלָה וְלֹא תוֹסִיף, *She has fallen and will no longer do so*. The word קוּם then begins a new sentence – קוּם, בְּתוֹלַת יִשְׂרָאֵל, *Arise, O maiden of Israel!*

Actually, this chapter in *Amos* is the prophet's lamentation of Israel's downfall. How, then, can our Gemara interpret the verse as a blessing rather than a curse? The *Vilna Gaon* explains that the prophet is lamenting that Israel has fallen to the nethermost depths. This curse is, however, a blessing in disguise. Having descended so low that they have hit the bottom and cannot sink any lower, the future can only hold an improvement of their situation – they will rise again. (For the same theme, expanded, see *Yismach Moshe* in the preface to his work on *Chumash* וְנִקְדִּים עוֹד מֵאִמְרֵינוּ.)

40. To be sure, the entire book of *Psalms* was composed with Divine inspiration [*Ruach HaKodesh*]. However, the Gemara stresses the point here because in this verse David is supporting those whom the prophet *Amos* declared fallen. In view of the fact that *Amos* flourished many years after David, the Gemara felt it necessary to note that David's response to *Amos*' subsequent curse was made with Divine inspiration (*Sifsei Chachamim*).

41. *Psalms* 145:14. This verse, which begins with a *samech*, is the one that would have followed a verse beginning with a *nun* (see note 35).

42. This lends support to the textual emendment mentioned above, note 24 (marginal note by R' Yeshayah Berlin).

43. *Isaiah* 6:6. As the Gemara below establishes, this refers to the angel Michael. He travels to perform his missions in one flight, without stopping on the way, as indicated by the verse's use of a single expression of flight (*Rashi*).

Since Michael is appointed to carry out missions of mercy, he goes directly to his destination without pause (*Maharsha*).

44. *Daniel* 9:21. The double expression of flight בִּיעָף (translated here as *lifted in flight*) indicates that Gabriel makes two flights (i.e. he stops on the way) to reach his destination (*Rashi*).

Since Gabriel is appointed to execute missions of strict judgment, he is required to pause on the way to give the guilty party time to repent (*Maharsha*).

45. *Ibid.* 10:13.

46. See *Maharsha* for an explanation of why Elijah must pause three times on his way to performing a mission.

47. Since the mission of the angel of death is to kill people, he may not fly straight to his victim; rather, he must stop seven times along the way to give the person multiple chances to repent (*Maharsha*).

48. One who recited the *Shema* during the Maariv service after nightfall has already fulfilled his Biblical obligation to recite the *Shema* at night. In such a case, it suffices to recite merely the first paragraph (i.e. from נִשְׁמַע until וַיִּשְׁכַּח) at his bedside. However, if Maariv was held before nightfall, then he must repeat all three paragraphs of the *Shema* (i.e. including וַיִּהְיֶה and וַיִּאֶמֶר) at his bedside. It is recommended, though, to always repeat all three paragraphs, because they contain 248 words, whose recital is effective in providing protection for the 248 limbs and organs of a person (*Mishnah Berurah* 239:1).

49. This should be emended to read אָסִי, רַב יוֹסֵף, *Rav Yosef* (*Mesoras HaShas*). [The reference is unlikely to be to R' Yose, who was a Tanna.]

50. *Psalms* 4:5. The phrase אִמְרוּ בְּלִבְבְּכֶם עַל-מִשְׁכְּבֵיכֶם (literally: say in your hearts on your beds) is interpreted to mean: Say [the words] לִבְבְּךָ, *on your heart* [i.e. the *Shema*, which includes these words] עַל-מִשְׁכְּבֵיכֶם, *on your beds*, and then וְרָמוּ, *and be utterly silent*, i.e. fall silent in sleep after reciting these words (*Rashi*). Thus, we learn from here that one should recite the *Shema* immediately before going to sleep, even if one had recited it already. [*Rashi* adds here that the phrase עַל-מִשְׁכְּבֵיכֶם is a reference to the word בְּשֹׁכְבְּךָ, *when you lie down*, in the *Shema* passage. *Rashi*'s words are somewhat problematic. *Sifsei Chachamim* suggests that *Rashi* means by this that the verse's choice of the noun מִשְׁכָּב rather than מִטָּה to refer to *bed* is an additional indication that what is to be said on the bed is something described elsewhere as occurring at bedtime – viz. the evening *Shema*. However, *Hagahos R' Yehudah Bachrach* (printed in the back of the Vilna edition) and *Sheleimah Mishnaso* emend these words of *Rashi*.]