



Volume 13. Issue 1

Remembering Yetziyat Mitzrayim at Night

This week we finished one cycle of *Mishnah Yomit* and began the next. Mazal Tov!

The fifth *Mishnah* in the first *perek* is familiar, as it is also read as part of the *hagada* on *sefer* night. The *Mishnah* (1:5) teaches that we remember, or more accurately “mention”¹, *yetziyat mitzrayim* (the Exodus) at night. The *Mishnah* begins with *R' Elazar ben Azarya*² saying that he did not merit (*lo zachiti*) to say *yetziyat mitzrayim* at night until *ben zoma* expounded the following to verse: “... in order that you remember *yetziyat mitzrayim* all the days of your life”. He understands that the *pasuk* would have made sufficient sense had it simply read “the days of your life” and one would have understood that the *mitzvah* applies during the day. The additional word “*kol*”, all, includes the nights as well. The *Chachamim* however reasoned that that addition was intended to teach that the *mitzvah* applies even in messianic times.

What does it mean when *R' Elazar ben Azarya* said “*lo zachiti*”? The *Bartenura* explains that he could not defeat the *Chachamim* in his dispute with them. *Rashi* (on the *hagada*) adds that since he was a lone opinion, he was outnumbered by the *Chachamim*.

The *Rashbatz* agrees that *R' Elazar ben Azarya* argued with the *Chachamim*, yet he understands the term “*zachiti*” differently. The lack of merit was that he was not able to find the hint to his position in the *Torah*. He continues that anyone that hears or learns a new idea in *Torah* is referred to as being *zoche*.

The *Rid* (*hagada*) however explains that until *Ben Zoma* presented his exposition, he also thought there was no *mitzvah* to remember *yetziyat mitzrayim* at night. He continues, that until that point, he would not recite the third paragraph of *Shema* since its main focus is the *mitzvah* of *tzitzit* which is only performed during the day. From that point onward, he “merited” to say the third paragraph which “mentions” *yetziyat mitzrayim*.

According to the earlier opinions however, that *R' Elazar ben Azarya* had argued with the *Chachamim* prior to *Ben Zoma*, what was the basis of his opinion? What was the grounds for the debate?

The *Pnei Yehoshua* explains that even without the exposition of the word *kol*, *R' Elazar ben Azarya* understood that the *pasuk* must be referring to night time as well. He directs us to the *Gemara* (9a) where *R' Elazar ben Azarya* rules that the *korban Pesach* can only be eaten until *chatzot* (midnight). He understood that that time is the main point of redemption, for it was then that *makat bechorot* occurred and *Paro* told them to leave. The *Chachamim* understood that the main point was the day, which is when they actually left Egypt.

The *Pnei Yehoshua* directs us to another *Gemara* that contains a debate that hinges on the same point. In *shacharit* we endeavor to say *tefilla* (*shmona esrei*) immediately after the *beracha* of *ge'ula* (*ga'al yisrael*). The *Gemara* (4b) records a debate regarding if that requirement applies at night as well, with *R' Yochanan* arguing it does and *R' Yehoshua be Levi* disagreeing. One explanation of the debate is this point: when was the *ikar ge'ula*, the main point of redemption? During the night or day?

The *Beit HaLevi* suggests that perhaps this debate is based on a debate between two *Midrashim* regarding the significance of *Bnei Yisrael* being in Egypt for only 210 years. According to one *Midrash* the promised time of being in a foreign land began from the time *Yitzchak* was born. That being the case, they did not leave early. According to that *Midrash* the *ikar ge'ulah* was in the day, with the daytime signifying that the redemption was complete. According to the other *Midrash* however, they did leave early and it was on condition that the time remaining would need to be completed. In that case, the *ikar ge'ulah* was at night signifying that we are still in the middle of exile with that *ge'ulah* being momentary, while we now wait for the final and complete redemption.

Yisrael Bankier

¹ See the *Tosfot Yom Tov*.

² See Volume 4 Issue 32, on *masechet Eduyot*, where we discuss the reference to *R' Elazar ben Azarya* stating that he was “like as seventy-year-old” and the necessity of the corresponding miracle.

Revision Questions

עוקצין גי: ז' – י"ב

- Which wood can be purchased with *ma'aser sheni* money? (גי: ז')
- What food is considered food for *tumah* but is exempt from *ma'asrot*? (גי: ז')
- Explain the debate regarding when fish become susceptible to *tumah*. (גי: ז')
- Explain the debate regarding a branch from a fig tree that breaks off but is still attached by its bark. (גי: ז')
- How much of produce that was uprooted must still be attached to the ground for it to be *tahor*? (גי: ז')
- Is milk from a *neveilat beheima tehora tameh*? (גי: ט')
- Is the law different if it was a *beheima temeiah*? (גי: ט')
- For what else is this law important? (גי: ט')
- When do *tameh* fish require *machshava*? (גי: ט')
- Explain the debate regarding whether a beehive that is resting on the floor is considered attached. (גי: י')
- What are the three laws brought that are practical ramifications of this debate? (גי: י')
- Explain the debate regarding when honeycomb can become *tameh* on account of being liquid. (גי: י"א)
- According to *R' Yehoshua ben Levi*, how many worlds are the righteous are destined to inherit? (גי: י"ב)
- What is the only "utensil" that *Hashem* was able to find that can contain *bracha*? (גי: י"ב)

ברכות א': א' – ב' ג'

- When is the starting time for *kriyat sh'ma* at night? (א': א')
- What are the three opinions regarding the latest time that one can recite *sh'ma* at night? (א': א')
- For what *mitzvah*, other than *kriyat sh'ma*, did the *Chachamim* bring forward the latest time that one can perform the *mitzvah* "to prevent one from transgressing"? (א': א')
- What are the two opinions regarding the starting time for *kriyat sh'ma* in the morning? (א': ב')
- What are the two opinions regarding the latest time that one can recite *sh'ma* in the morning? (א': ב')
- If the time for reading *sh'ma* in the morning has passed (but the *zman t'fillah* has not been completed) can one read *sh'ma* with the *brachot kriyat sh'ma*? (א': ב')
- Explain the debate surrounding the halachic significance of "ויבשכבך ובקומך" (גי: א')
- Which *tana* put himself in danger to recite *sh'ma* in the manner held by *Beit Shammai*? (גי: א')
- How many *brachot* does one recite before and after *kriyat sh'ma* in the morning and at night? (א': ד')
- Is there a *mitzvah* of remembering *yetziyat mitzrayim* at night? If so, how is it fulfilled? (א': ה')
- Explain the debate between *Ben Zoma* and the *Chachamim* about the *pasuk*: "יִלְמְעַן תִּזְכֹּר אֶת יְיָ אֱלֹהֶיךָ יוֹם צֵאתְךָ מִמִּצְרַיִם כָּל יְמֵי חַיֶּיךָ" (דברים ט"ז: ג'). (א': ה')
- If someone happens to be reading the chapter of *sh'ma* from the *Torah* during *zman kriyat sh'ma* do they fulfill the *mitzvah* of *kriyat sh'ma*? (א': ב')
- Explain the debate between *R' Meir* and *R' Yehuda* about permissible interrupt during and in between the chapters of *sh'ma*? (א': ב')
- To what does *בין הפרקים* refer? (א': ב')
- Explain the ordering of the chapters of *kriyat sh'ma*? (א': ב')
- Explain the debate or ruling in the following cases: (א': ג')
 - Reading *sh'ma* without hearing the words.
 - Not being precise with the pronunciation of the words.
 - Reading the *p'sukim* out of order.
 - If someone made a mistake.

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Mizrachi Shul
Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
9:00am
Kollel Magen Avraham
Reemon Neighbourhood

ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
In US dial: 718 906 6400
Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
3 April כ"ד אדר	4 April כ"ה אדר	5 April כ"ו אדר	6 April כ"ז אדר	7 April כ"ח אדר	8 April כ"ט אדר	9 April א' ניסן
Berachot 2:4-5	Berachot 2:6-7	Berachot 2:8-3:1	Berachot 3:2-3	Berachot 3:4-5	Berachot 3:6-4:1	Berachot 4:2-3

