

15 Berachot 9a

Source Sheet by Nasanayl Braun

Berachot 9a

The Gemara answers: **No**, there is no contradiction. **Actually**, the time just before sunrise **is** considered **day** and the fact that it is referred to here as **night** is because **there are people who are still asleep at that time** and, if the need arises, it can be characterized as *beshokhbekha* [when you lie down] despite the fact that it is already day. **Rabbi Aḥa, son of Rabbi Ḥanina, said** that **Rabbi Yehoshua ben Levi said**: The *halakha* is in accordance with the opinion of **Rabbi Shimon** who said it in the name of **Rabbi Akiva**. **Rabbi Zeira said**: As long as he will not recite: **Help us lie down** [*hashkivenu*] as well, after reciting the evening *Shema* before sunrise, as the blessing: **Help us lie down**, is a prayer that we sleep in peace, which is inappropriate in the morning. That is how the *halakha* was taught in the study hall. However, **when Rav Yitzḥak bar Yosef came** to Babylonia from Eretz Yisrael, where Rabbi Yehoshua ben Levi lived, **he said** that **this** ruling that **Rabbi Aḥa, son of Rabbi Ḥanina, said** that **Rabbi Yehoshua ben Levi said**,

ברכות ט' א

לֹא, לְעוֹלָם יִמָּא הוּא, וְהָאִי דְקָרוּ לֵיהּ "לִילִיָּא" — דְּאִיכָּא אִינְשֵׁי דְגָנוּ בְּהֵיא שְׁעָתָא. אָמַר רַבִּי אַחָא בְּרַבִּי חֲנִינָא, אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֹוי: הֲלָכָה כְּרַבִּי שְׁמַעוֹן שְׁאָמַר מִשּׁוּם רַבִּי עֲקִיבָא. אָמַר רַבִּי זִירָא: וּבִלְבָד שְׁלֹא יֵאמַר "הַשְּׁכִיבֵנוּ". כִּי אֶתָּא רַב יִצְחָק בַּר יוֹסֵף, אָמַר: הָא דְרַבִּי אַחָא בְּרַבִּי חֲנִינָא אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֹוי, לֹא בְּפִירוּשׁ אִיתָמַר, אֱלָא מְכַלְלָא אִיתָמַר. דִּהְהוּא זִוְגָא דְרַבָּנִן דְּאִשְׁתַּכּוּר בְּהַלּוּלָא דְבִרְיָה דְרַבִּי יְהוֹשֻׁעַ בֶּן לֹוי. אֵתוּ לְקַמִּיָּה דְרַבִּי יְהוֹשֻׁעַ בֶּן לֹוי, אָמַר: כִּדָּאי הוּא רַבִּי שְׁמַעוֹן לְסַמוּךְ עָלָיו בְּשַׁעַת הַדְּחָק. מַעֲשֶׂה שֶׁבָּאוּ בָנָיו וְכוּ': וְעַד הַשְׁתָּא לֹא שְׁמִיעַ לְהוּ הָא דְרַבָּן גַּמְלִיאֵל?! הֲכִי קֵאמְרִי לֵיהּ: רַבָּנִן פְּלִיגִי עִילוּוֹךְ, וַיַּחֲדוּ וְרַבִּים, הֲלָכָה כְּרַבִּים, אוּ דְלָמָּא רַבָּנִן כּוּוֹתָךְ סְבִירָא לְהוּ, וְהָאִי דְקֵאמְרִי "עַד חֲצוֹת" — כִּדָּי

was not said explicitly by Rabbi Yehoshua ben Levi. **Rather, it was stated** that he held that the *halakha* is in accordance with the opinion of Rabbi Shimon who said it in the name of Rabbi Akiva **based on inference**. The incident was as follows: **This pair of Sages got drunk at the wedding of Rabbi Yehoshua ben Levi's son** and fell asleep before reciting the evening *Shema*. By the time they awoke, dawn had already passed. **They came before Rabbi Yehoshua ben Levi** and asked him if they could still recite the evening *Shema*. **He said** to them: **Rabbi Shimon is worthy to rely upon in exigent circumstances**. Rabbi Yehoshua ben Levi did not rule in accordance with the opinion of Rabbi Shimon, and, in a case where there are no exigent circumstances, one may not rely on this ruling. The mishna relates that there was an **incident** where Rabban Gamliel's **sons returned** very late **from a wedding hall** and they asked their father if they were permitted to recite *Shema* after midnight. The Gemara asks: **And until now, had they not heard this halakha of Rabban Gamliel?** Were they unaware that he held that one is permitted to recite the evening *Shema* after midnight? The Gemara answers that Rabban

להרחיק אדם מן העבירה. אמר להו: רבנן כוותי סבירא להו, וחייבין אתם. והאי דקאמרי "עד חצות" — כדי להרחיק אדם מן העבירה. ולא זו בלבד אמרו, אלא וכו': ורבן גמליאל מי קאמר "עד חצות" דקתני "ולא זו בלבד אמרו"? הכי קאמר להו רבן גמליאל לבניה: אפילו לרבנן דקאמרי "עד חצות", מצותה עד שייעלה עמוד השחר. והאי דקא אמרי עד חצות — כדי להרחיק אדם מן העבירה. הקטר חלבים וכו'. ואילו אכילת פסחים לא קתני. ורמינהי: קריאת שמע ערבית, והלל בלילי פסחים, ואכילת פסח, מצותן עד שייעלה עמוד השחר! אמר רב יוסף: לא קשיא: הא רבי אלעזר בן עזריה, הא רבי עקיבא. דתניא: "ואכלו את הבשר בלילה הזה", רבי אלעזר בן עזריה אומר: נאמר כאן "בלילה הזה", ונאמר להלן: "ועברתי בארץ מצרים בלילה הזה", מה להלן עד חצות, אף כאן עד חצות. אמר ליה רבי עקיבא: והלא כבר נאמר "בחפזון", עד שעת חפזון. אם

Gamliel's sons did not ask him his opinion. Rather, **they said to him as follows:** **Do the Rabbis** fundamentally **disagree with you** concerning this *halakha*, holding that *Shema* may be recited only until midnight? If so, when there is a disagreement between **an individual Sage and many Sages**, **the *halakha* is in accordance with** the opinion of the **many**, in which case we must, in practice, follow the opinion of the Rabbis. **Or perhaps, do the Rabbis hold** in accordance with **your** opinion that the time of the evening *Shema* extends throughout the night, **and that which they say** that it may only be recited **until midnight is in order to distance a person from transgression?** If the latter is true, then, when there are extenuating circumstances, one may recite the evening *Shema* after midnight. Rabban Gamliel **replied to his sons:** **The Rabbis agree with me and you are still obligated** to recite *Shema*. The Rabbis **say** that *Shema* may only be recited **until midnight in order to distance a person from transgression**, but, after the fact, even the Rabbis permit recitation after midnight. We learned in the mishna that Rabban Gamliel told his sons: **And** that is **not only** with regard to the *halakha* of the

כֵּן מָה תִּלְמֹד לֹמֵר "בְּלִילָה"? יְכוּלִּי הָא נֶאֱכַל כְּקֹדְשִׁים בַּיּוֹם תִּלְמֹד לֹמֵר "בְּלִילָה", בְּלִילָה הוּא נֶאֱכַל, וְלֹא בַּיּוֹם. בְּשִׁלְמָא לְרַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה דְּאִית לֵיה גְּזִירָה שְׁוֵה, אֶצְטְרִיךְ לְמַכְתָּב לֵיה "הֵזָה". אֶלָּא לְרַבִּי עֲקִיבָא הֵא "הֵזָה" מַאי עֲבִיד לֵיה? לְמַעוּטֵי לִילָה אַחֵר הוּא דְּאֵתָא, סִלְקָא דְּעֵתָךְ אֲמִינָא: הוּאִיל וּפְסֹח קֹדְשִׁים קָלִים, וּשְׁלָמִים קֹדְשִׁים קָלִים, מָה שְׁלָמִים נֶאֱכָלִין לְשָׁנֵי יָמִים וְלִילָה אֶחָד — אִף פְּסֹח נֶאֱכַל שְׁתֵּי לֵילוֹת בְּמָקוֹם שְׁנֵי יָמִים, וִיְהִי נֶאֱכַל לְשָׁנֵי לֵילוֹת וַיּוֹם אֶחָד. קִמְשָׁמַע לֵן "בְּלִילָה הֵזָה", בְּלִילָה הֵזָה הוּא נֶאֱכַל וְאִינוּ נֶאֱכַל בְּלִילָה אַחֵר. וְרַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה מֵ"לֹא תוֹתִירוּ עַד בִּקְרִי" נִפְקָא. וְרַבִּי עֲקִיבָא — אִי מֵהֵתֵם, הֵוָה אֲמִינָא מַאי "בִּקְרִי" — בִּקְרִי שְׁנֵי. וְרַבִּי אֶלְעָזָר אָמַר לֵךְ: כָּל "בִּקְרִי" — בִּקְרִי רֵאשׁוֹן הוּא. וְהֵנִי תַנְאִי כְּהֵנִי תַנְאִי. דְּתַנְאִי, "שֶׁם תִּזְבַּח אֶת הַפֶּסַח בְּעֶרֶב כְּבוֹא הַשֶּׁמֶשׁ מוֹעֵד צֵאתְךָ מִמִּצְרַיִם". רַבִּי אֶלְעָזָר אוֹמֵר: "בְּעֶרֶב" אֵתָה זֹבַח, וְ"כְבוֹא"

recitation of *Shema*, **but, rather**, wherever the Rabbis say until midnight, the mitzva may be performed until dawn. The Gemara questions the formulation of the mishna: **Does Rabban Gamliel say until midnight, that he teaches: And not only did they say?** Rabban Gamliel does not restrict the time for the recitation of *Shema* until midnight, so why does he say, and not only do they say, implying that he agrees with that stringency? The Gemara explains that **this is what Rabban Gamliel said to his sons: Even according to the Rabbis, who say** that the mitzva may be performed only **until midnight**, the biblical obligation to perform **the mitzva** continues **until dawn**, and **that which they say** that it may only be recited **until midnight** is **in order to distance a person from transgression**. In the mishna, Rabban Gamliel cites several cases where a mitzva may be performed until dawn; among them, **the burning of fats and limbs** on the altar. The Gemara notes: In our mishna, **the eating of the Paschal lamb was not taught** among those mitzvot that may be performed until dawn, indicating that the mitzva of eating the Paschal lamb does not extend until dawn. The Gemara **raises a contradiction** to this

הַשְּׁמַשׁ אֶתָּה אוֹכֵל, וְיִמּוּעַד צֵאתְךָ מִמִּצְרַיִם" אֶתָּה שׁוֹרֵף. רַבִּי יְהוֹשֻׁעַ אוֹמֵר "בְּעֶרְבִי אֶתָּה זֹבֵחַ" כְּבוֹא הַשְּׁמַשׁ" אֶתָּה אוֹכֵל וְעַד מָתִי אֶתָּה אוֹכֵל וְהוֹלֵךְ — עַד "יִמּוּעַד צֵאתְךָ מִמִּצְרַיִם". אָמַר רַבִּי אָבָא: הַכֹּל מוֹדִים כְּשֶׁנִּגְאָלוּ יִשְׂרָאֵל מִמִּצְרַיִם, לֹא נִגְאָלוּ אֶלָּא בְּעֶרְבִי, שֶׁנֶּאֱמַר: "הוֹצִיָאךָ יְהוָה אֱלֹהֶיךָ מִמִּצְרַיִם לַיְלָה", וְכִשְׁיָצְאוּ — לֹא יָצְאוּ אֶלָּא בַּיּוֹם, שֶׁנֶּאֱמַר: "מִמַּחֲרַת הַפֶּסַח יָצְאוּ בְּנֵי יִשְׂרָאֵל בְּיַד רָמָה". עַל מָה נִחְלְקוּ — עַל שְׁעַת חֲפִזּוֹן, רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה סָבַר: מֵאִי "חֲפִזּוֹן" — חֲפִזּוֹן דְּמִצְרַיִם. וְרַבִּי עֲקִיבָא סָבַר: מֵאִי "חֲפִזּוֹן" — חֲפִזּוֹן דְּיִשְׂרָאֵל. תִּנְיָא נָמִי הֵכִי: "הוֹצִיָאךָ יְהוָה אֱלֹהֶיךָ מִמִּצְרַיִם לַיְלָה": וְכִי בַּלַּיְלָה יָצְאוּ? וְהִלָּא לֹא יָצְאוּ אֶלָּא בַּיּוֹם, שֶׁנֶּאֱמַר: "מִמַּחֲרַת הַפֶּסַח יָצְאוּ בְּנֵי יִשְׂרָאֵל בְּיַד רָמָה"! אֶלָּא, מְלִמַּד שֶׁהִתְחִלָּה לָהֶם גְּאוּלָּה מִבְּעֶרְבִי "דְּבַר נָא בְּאָזְנֵי הָעָם" וְגו'. אָמַר רַבִּי יִנְאִי: אֵין "נָא" אֶלָּא לְשׁוֹן בִּקְשָׁה, אָמַר לִיהִי הַקְדּוּשׁ בְּרוּךְ הוּא לְמַשָּׁה: בְּבִקְשָׁה מִמֶּךָ,

conclusion based on a *baraita*: **The mitzvot of the recitation of the evening *Shema*, the recitation of *hallel* on the nights of Passover accompanying the sacrifice of the Paschal lamb, as well as eating the Paschal lamb, may all be performed until dawn.** Rav Yosef said: **This is not difficult** as these two sources reflect two conflicting opinions. **This, our mishna, is in accordance with the opinion of Rabbi Elazar ben Azarya. While this, the *baraita*, is in accordance with the opinion of Rabbi Akiva. As it was taught in a *baraita* with regard to the verse discussing the mitzva to eat the Paschal lamb: “And they shall eat of the meat on that night; roasted over fire and *matzot* with bitter herbs shall they eat it” (Exodus 12:8); Rabbi Elazar ben Azarya says: Here it is stated: “On that night,” from which we cannot determine when night ends. The same expression is encountered later in the same chapter: “And I will pass through the land of Egypt on that night and I will strike every firstborn in the land of Egypt, from person to animal” (Exodus 12:12). We know when the firstborns were struck down based on the verse “Thus said the Lord: At about midnight, I will go out into the midst of Egypt and every firstborn in**

לֵךְ וְאָמַר לָהֶם לְיִשְׂרָאֵל:
בְּבִקְשָׁה מִכֶּם, שְׂאֵלוּ מִמִּצְוֹתֵי
כָּלִי כֶסֶף וְכָלִי זָהָב, שֶׁלֹּא יֹאמַר

Egypt shall die” (Exodus 11:4–5). Therefore, **just as** in the verse **below**, the striking of the firstborns took place **until midnight**, as stated explicitly in the verse, **so too** in the verse **here**, the mitzva to eat the Paschal lamb continues **until midnight**. **Rabbi Akiva said to him: Was it not already said**, “Thus you shall eat it, with your loins girded, your shoes on your feet, your staffs in your hands and you will eat it **in haste** for it is the Paschal offering for the Lord” (Exodus 12:11)? Therefore the Paschal lamb may be eaten **until the time of haste**. Since the time of haste is when Israel left Egypt, and it is said, “You will not leave, every man from his house, until the morning,” then the Paschal lamb may be eaten until dawn. **If that is so, why does the verse state: On that night?** The Gemara explains that the phrase on that night is necessary because without it I **might** have thought that the Paschal lamb **is eaten during the day, like** all other **sacrifices**, which must all be slaughtered and eaten during the day. Therefore, **the verse states: On that night**, to underscore that this particular sacrifice **is eaten at night and not during the day**. Essentially, the difference between these two opinions revolves around which word they deemed

significant. Rabbi Elazar ben Azarya considered the word night as the key word, while Rabbi Akiva considered the word haste as the key word. The Gemara begins to analyze their statements. **Granted, according to Rabbi Elazar ben Azarya, who has the tradition of a verbal analogy** between the phrase, on that night, with regard to the eating of the Paschal lamb and the phrase, on that night, with regard to the striking of the firstborn in Egypt, **it was necessary for the verse to write “that”** in order to indicate that these times are parallel. **However, according to Rabbi Akiva,** who has no such tradition, **what does he do with “that”?** Why is it necessary to emphasize on that night? The Gemara answers: On that night **comes to exclude another night**, as one might otherwise have concluded that the Paschal lamb may be eaten for two nights. **It would have entered your mind to say: Since the Paschal lamb falls into the category of sacrifices of lesser sanctity, and peace-offerings are also sacrifices of lesser sanctity, just as peace-offerings may be eaten for two days and one night, i.e., the day that they are sacrificed through the following day, as we learned in the Torah, so too the Paschal lamb**

may be eaten for two nights instead of two days. In other words, one might otherwise mistakenly conclude from its parallel to peace-offerings, that the Paschal lamb **is to be eaten for two nights and the day** between them. Therefore, the verse **teaches us specifically on that night, i.e., on that night it is eaten, and it is not eaten on another night.** The Gemara asks: If so, from where does **Rabbi Elazar ben Azarya** derive that the Paschal lamb cannot be eaten for two nights? The Gemara answers: Rabbi Elazar ben Azarya derives this conclusion **from** the verse: **“It should not remain until the morning”** (Exodus 12:10). If one is prohibited from leaving over any part of the sacrifice until the morning, he is certainly prohibited from leaving it over until the following night. Therefore, it is unnecessary to cite an additional source to teach that the Paschal lamb may only be eaten on the first night. **And** why does **Rabbi Akiva** require “that” to derive that the Paschal lamb may not be eaten on the second night? According to Rabbi Akiva, **if** it was derived **from** the verse: “It should not remain until the morning,” **I would have said: What** is the meaning of **morning?** It means the **second**

morning, as the Torah does not specify until which morning the Paschal lamb may not be left; until the first morning or the second morning. Therefore, the Torah needed to write on that night and no other. And what would Rabbi Elazar ben Azarya respond? He **could have said to you:** If it is not otherwise noted, **every** unmodified mention of the word **morning** in the Bible **refers to the first**, i.e., the next, **morning**. If that were not the case, no biblical text could have any definite meaning. Concerning the tannaitic dispute between Rabbi Akiva and Rabbi Elazar ben Azarya regarding until when the Paschal lamb may be eaten, the Gemara remarks: The dispute between **these tanna'im** is parallel to the dispute between **those tanna'im**, who disagree over the same issue. **As it was taught** in a *baraita* with regard to the verse: **“There you will offer the Paschal lamb, in the evening when the sun sets at the time when you left the land of Egypt”** (Deuteronomy 16:6). Upon closer examination, it seems that this verse mentions three distinct times: In the evening, refers to the afternoon until sunset; when the sun sets, refers to the time of sunset itself; and the time when you left the land of Egypt refers to, as explained in Exodus, the

early hours of the morning. Therefore it seems that these times parallel the different stages of the mitzva of the Paschal lamb, and it is regarding these details that the *tanna'im* disagree. **Rabbi Eliezer says: In the evening**, the afternoon, **you slaughter** the sacrifice, from **when the sun sets** until midnight **you eat it, and at the time when you left the land of Egypt you burn** what remains from the sacrifice, in accordance with the opinion of Rabbi Elazar ben Azarya. **Rabbi Yehoshua says: In the evening**, the afternoon, **you slaughter** the sacrifice, from **when the sun sets, you eat it. And until when do you continue eating? Until the time when you left the land of Egypt**, meaning until morning, in accordance with the opinion of Rabbi Akiva. The Gemara cites an alternative explanation of the dispute between Rabbi Elazar ben Azarya and Rabbi Akiva. **Rabbi Abba said: Everyone agrees that when the children of Israel were redeemed from Egypt were given permission to leave, they were redeemed only in the evening, as it is stated: "In the spring the Lord, your God, took you out from Egypt at night"** (Deuteronomy 16:1). **And when they actually left, they left only during the day, as it is stated:**

“On the fifteenth of the first month, **on the day after the offering of the Paschal lamb, the children of Israel went out with a high hand** before the eyes of Egypt” (Numbers 33:3), indicating that they actually went out during the day. However, **with regard to what did they disagree?** They disagreed **with regard to the time of haste**, as it is written: “You will eat it in haste for it is the Paschal offering for the Lord” (Exodus 12:11). **Rabbi Elazar ben Azarya held: What is the meaning of haste?** It is **the haste of the Egyptians** at midnight, as they hurried to the houses of the people of Israel to send them away, in fear of the plague of the firstborn. **And Rabbi Akiva held: What is the meaning of haste?** It is **the haste of Israel** in the morning, as they rushed to leave Egypt. Similar to Rabbi Abba’s statement, **it was also taught** in a *baraita*, regarding the verse: “**The Lord, your God, took you out from Egypt at night,**” the question arises: **Did they leave at night? Didn’t they leave during the day, as it is stated: “On the day after the offering of the Paschal lamb, the children of Israel went out with a high hand”?** Rather, **this teaches that the redemption began for them in the evening.** Since the last topic

discussed in the Gemara revolved around the exodus from Egypt, the Gemara cites additional aggadic midrash on that subject. With regard to the verse: **“Speak, please [na] in the ears of the people,** and they should borrow, every man from his fellow and every woman from her fellow, silver and gold vessels” (Exodus 11:2), the word please [na] is unclear. The students of **the school of Rabbi Yannai said: Please [na] is nothing more than an expression of supplication.** Why would God employ an expression of supplication in approaching Israel? The Gemara explains that the **Holy One, Blessed be He, said to Moses: I beseech you, go and tell Israel: I beseech you; borrow vessels of silver and vessels of gold from the Egyptians** in order to fulfill the promise I made to Abraham in the “Covenant between the Pieces,” **so that**