

# IX

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## BAVLI BERAKHOT CHAPTER NINE

### FOLIOS 54A-64A

#### 9:1-5

- A. [54A] One who sees a place where miracles were performed for Israel says, “Blessed is he who performed miracles for our fathers in this place.”
- B. [One who sees] a place from which idolatry was uprooted says, “Blessed is he who uprooted idolatry from our land.”

M. 9:1

- A. For meteors, earth tremors, lightning, thunder, and wind, one says, “Blessed... whose power and might fill the world.”
- B. For mountains, hills, seas, rivers, and deserts, he says, “Blessed... the maker of [all of] creation.”
- C. R. Judah says, “He who sees the Great [Mediterranean] Sea says, ‘Blessed... who made the Great Sea,’
- D. “when he sees it at intervals.”
- E. For the rain and for good tidings, he says, “Blessed... who is good and does good.”
- F. And for bad tidings he says, “Blessed... the true judge.”

M. 9:2

- A. One who built a new house, or bought new clothes says, “Blessed... [who kept us alive and] brought us to this occasion.”
- B. One [who] blesses over evil [with the blessing used] for good, or [who blesses] over good [with the blessing used] for evil
- C. [or] one who cries out about the past —
- D. lo, this is a vain prayer.
- E. [How so?] If one’s wife was pregnant and he prayed, “May it be thy will that she give birth to a male” — lo, this is a vain prayer.
- F. If one was coming along the road and he heard a noise of crying in the city and he said, “May it be thy will that those [who are crying] are not members of my household” — lo, this is a vain prayer.

M. 9:3

- A. One who enters a town prays two [prayers] — one upon his entry and one upon his exit.
- B. B. Azzai says, “[He prays] four prayers — two upon his entry and two upon his exit.
- C. “And he gives thanks for the past, and cries out for the future.”

M. 9:4

- A. One is obligated to bless over evil as one blesses over the good,
- B. as it is said, “And you shall love the Lord your God with all your heart, with all your soul, and with all your might” (Deu. 6: 5).
- C. “With all your heart” — with both of your inclinations, with the good inclination and with the evil inclination.
- D. “And with all your soul” — even if He takes your soul.
- E. “And with all your might” — with all of your money.
- F. Another matter: With all your might (m’dk) — with each and every measure that he measures out for you, thank him much [a play of words: mydh, mwdd, mwdh, m’d].
- G. One should not act light-headedly while facing the Eastern Gate [of the Temple in Jerusalem] for it faces toward the Chamber of the Holy of Holies.
- H. One should not enter the Temple Mount with his walking stick, his shoes, his money bag, or with dust on his feet.
- I. And one should not use [the Temple Mount] for a shortcut.
- J. And spitting [there likewise is forbidden, as is proven by an argument] a minori ad majus.
- K. [At one time] all blessings in the Temple concluded with “from time immemorial.”
- L. When the sectarians corrupted their ways and claimed, “There is but one world [and no word to come],”
- M. they ordained that they should say, “From time immemorial and forever” [which suggests the existence of a time to come].
- N. [And] they instituted the practice that an individual should greet his fellow with God’s name.
- O. As it is said, “And behold Boaz came from Bethlehem; and he said to the reapers, ‘The Lord be with you’ And they answered, ‘The Lord bless you’”(Rut. 2: 4).
- P. And Scripture says, “The Lord is with you you mighty man of valor” (Jud. 6:12).
- Q. And it says, “Do not despise your mother when she is old” (Pro. 23:22).
- R. And it says, “It is the time for the Lord to act for they have violated your teaching” (Psa. 119:126).
- S. R. Nathan says, “They have violated your teaching. It is time “to act” for the Lord.”

M. 9:5

- I:1** A. *How on the basis of Scripture do we know [that one says a blessing on account of a miracle, M. 9:1A]?*
- B. Said R. Yohanan, "It is in line with the following verse of Scripture: 'And Jethro said, Blessed be the Lord who has delivered you' (Exo. 18:10)."
- C. *Now do we say a blessing on account only of a miracle performed for the community but not for one performed for an individual?*
- D. *And lo, there was the case of a certain man, who was going along the way in Eber Yamina. A lion attacked him. A miracle was done for him, and he was saved from it. He came before Raba, who said to him, "Whenever you come to that place, say the blessing: 'Blessed is he who did a miracle for me in this place.'"*
- E. *Mar, son of Rabina, was going along the way in the valley of Arabot and was thirsty. A miracle was done for him. A well of water was created for him, and he drank.*
- F. *And on another occasion he was walking along the way in the Manor of Mahoza, when a wild camel attacked him. Just then a wall of a nearby house fell down, and he took refuge inside it. When he came to Arabot, he would say the blessing, "Blessed is he who did a miracle for me in Arabot and in the matter of the camel." When he came by the Manor of Mahoza he would say the blessing, "Blessed is he who did a miracle for me in the matter of the camel and in Arabot."*
- G. *Hence one should conclude that, for a miracle done for the community, everyone is liable to say a blessing.*
- H. *For a miracle done for an individual, the individual is liable to say a blessing [but the community is not].*

**I:2** A. *Our rabbis have taught on Tannaite authority:*

- B. He who sees the place where [Israel] crossed the sea, the place where [Israel] crossed the Jordan, the place where [Israel] crossed the streams of the Arnon, hail stones in the descent of Bet Horon, the stone that Og, the king of Bashan, wanted to throw at Israel, the stone on which Moses sat when Joshua made war against Amalek, the wife of Lot, the wall of Jericho that was swallowed where it stood —
- C. "in all these instances, one has to give thanks and praise before the Omnipresent."
- D. *Now there is no issue with respect to the place at which the Israelites crossed the sea, for it is written, "And the children of Israel went into the midst of the sea upon the dry ground" (Exo. 14:22).*
- E. Likewise the fords of the Jordan: "And the priests that carried the ark of the covenant of the Lord stood firm on dry ground in the midst of the Jordan, while all Israel passed over on dry ground until all the nation was passed clean over the Jordan" (Jos. 3:17).
- F. *But how do we know that that is the rule for the place where [Israel] crossed the streams of the Arnon?*
- G. As it is written, "Therefore it is said in the book of the Wars of the Lord, [Simon:] Eth and Heb in the rear" (Num. 21:14).
- H. *On Tannaite authority it was taught: "Eth and Heb in the rear" refers to two men afflicted with saraat. They were walking behind, at the end of the camp of Israel. When the Israelites were going to pass through, the*

*Amorites came [54B] and made holes [in the rocks] and hid in them, saying, "When the Israelites come by here, we shall kill them."*

- I. *They did not know that the ark was going before Israel and leveling the mountains before them. Once the ark came by, the mountains cleaved to one another and killed [the Amorites in the caves], and their blood flowed into the streams of Arnon.*
- J. *Now when Eth and Heb came along, they saw the blood oozing forth from the mountains. They came and told the Israelites, who recited a song.*
- K. *That is in line with what is written: "And he poured forth the streams which inclined toward the seat of Ar and leaned upon the border of Moab" (Jos. 3:15).*
  - L. "Hailstones:" *What are hailstones?*
  - M. *It was taught on Tannaite authority: They are stones which remain suspended for "the man" or come down for "the man."*
    - N. "They remain suspended for the man" — that is, for Moses, for it is written, "Now the man Moses was very meek" (Num. 12: 3). And it is written, "And the thunder and hail ceased, and the rain did not pour upon the earth" (Exo. 9:33).
    - O. "They come down for the sake of the man" — that is, for Joshua, for it is written, "Take you Joshua, the son of Nun, the man in whom there is spirit" (Num. 27:18). And it is written, "And it came to pass as they fled from before Israel, while they were at the descent of Beth Horon, that the Lord cast down great stones" (Jos. 10:11).
- P. "The stone that Og, king of Bashan, wanted to throw at Israel:"
- Q. *It is taught on the basis of tradition:*
- R. *[Og] said, "How large is the camp of Israel? It is three parasangs. I shall go and uproot a mountain three parasangs in size and toss it at them and kill them."*
- S. *He went and uprooted a mountain three parasangs in size and brought it along on his head. The Holy One, blessed be he, brought ants on it, which bored a hole into it, so it fell down around his neck. He tried to raise it up, but because his teeth projected on either side, he could not pull it off.*
- T. *That is in line with what is written, "You have broken the teeth of the wicked" (Psa. 3: 8).*
  - U. *And that verse is to be explained in accord with the interpretation of R. Simeon b. Laqish.*
  - V. *For R. Simeon b. Laqish said, "What is the meaning of the verse, 'You have broken the teeth of the wicked' (Psa. 3: 8)?"*
  - W. "Do not read the word as 'you have broken' but 'you have lengthened.'"

X. *How tall was Moses? He was ten cubits tall. He took an axe ten cubits long, jumped ten cubits into the air, hit him on his ankle, and killed him.*

Y. “The stone on which Moses sat.”

Z. As it is written, “But Moses’ hands were heavy, and they took a stone and put it under him and he sat on it” (Exo. 17:12).

AA. “Lot’s wife:” as it is said, “But his wife looked back from behind him and she became a pillar of salt” (Gen. 19:26).

BB. “The wall of Jericho that was swallowed where it stood:” so it is written, “And the wall fell down flat” (Jos. 6:20).

CC. *Now as to all of these other miracles, there is no problem [since all of them were indeed beneficial], but the matter of Lot’s wife was punishment [and not a miracle], in which case, one says, “Blessed be the true judge.” But as we noted above, one is supposed to recite words of thanksgiving and praise. [So there is a problem.]*

DD. *It has been taught on Tannaite authority:*

EE. In connection with Lot and his wife, people say two blessings. For his wife, one says, “Blessed is the true judge.” And for Lot one says, “Blessed is he who remembers the righteous.”

FF. Said R. Yohanan, “Even when he is angry, the Holy One, blessed be he, remembers the righteous, for it is said, ‘And it came to pass when God destroyed the cities of the Plain, that God remembered Abraham and sent Lot out of the midst of the overthrow’ (Gen. 19:29).”

GG. “The wall of Jericho that was swallowed where it stood:” And was the wall of Jericho swallowed up? Lo, it fell down, as it is said, “And it came to pass, when the people heard the sound of the horn, that the people shouted with a great shout, and the wall fell down flat” (Jos. 6:20).

HH. *Since the breadth and height of the wall were equal, on that account it was swallowed up.*

**I.3 A.** Said R. Judah said Rab, “Four sorts of people have to give thanks: those who go down to the sea, those who wander far in the deserts, he who was sick and got better, and he who was in prison and came forth.”

B. *How do we know that that is the case for those who go down to the sea? As it is written, “They who go down to the sea in ships... these saw the works of the Lord... he raised the stormy wind... they mounted up to the heaven, they went down to the deeps... they reeled to and fro and staggered like a drunken man... they cried to the Lord in their trouble, and he brought them out of their distress. He made the storm a calm... then were they glad because they were quiet... Let them give thanks to the Lord for his mercy and for his wonderful works to the children of men” (Psa. 107:23-31).*

- C. *How do we know that that is the case for those who wander far in the deserts? As it is written, "They wandered in the wilderness in a desert way; they found no city of habitation... Then they cried to the Lord... and he led them by a straight way... Let them give thanks to the Lord for his mercy" (Psa. 107:4-8).*
- D. *How do we know that that is the case for someone who was sick and got better? As it is written, "Crazed because of the way of their transgression and afflicted because of their iniquities, their soul abhorred all manner of food... They cried to the Lord in their trouble. He sent his word to them... Let them give thanks to the Lord for his mercy" (Psa. 107:17-21).*
- E. *How do we know that that is the case for him who was in prison and came forth? As it is said, "Such as sat in darkness and in the shadow of death... Because they rebelled against the words of God... Therefore he humbled their heart with travail... They cried to the Lord in their trouble... He brought them out of darkness and the shadow of death... Let them give thanks to the Lord for his mercy" (Psa. 107:10-15).*
- F. *What blessing does one say?*
- G. Said R. Judah, "Blessed is he who bestows acts of loving kindness."
- H. Abbaye said, "And one has to give thanks in the presence of a quorum of ten men, for it is written, 'Let them exalt him in the assembly of the people' (Psa. 107:32)."
- I. Mar Zutra said, "And two of them have to be rabbis, as it is said, 'And praise him in the seat of elders' (Psa. 107:32)."
- J. R. Ashi objected to this proposition, "And must I say that all of them must be rabbis? For is it written, 'In the assembly of the elders'? What is written is, 'In the assembly of the people.'"
- K. Then I may say, "In the presence of ten common folk and also two rabbis."
- L. *It remains a problem.*
- I.4 A.** *R. Judah was sick and got better. R. Hana of Bagdad and rabbis came to him. They said to him, "Blessed is the All-Merciful, who gave you back to us and did not hand you over to the dirt."*
- B. *He said to him, "You have freed me of any further obligation to give thanks."*
- C. *But has not Abbaye said that one has to give thanks in the presence of ten men?*
- D. *There were ten men present.*
- E. *But he was not the one who gave thanks?*
- F. *It was not necessary, because he answered, "Amen," after what they said.*
- I.5 A.** Said R. Judah, "Three sorts of people have to be watched carefully: a sick person, a groom, and a bride."
- B. *In Tannaite tradition it is repeated: A sick person, a midwife, a groom, and a bride.*
- C. Some say, "Also a mourner."
- D. Some say, "Also disciples of sages by night."

- I.6 A.** And R. Judah says, “Three things there are, which, if one lengthens the process of doing them, will lengthen his days and years.
- B. “He who lengthens the process of reciting his prayer.
- C. “He who lengthens the process of eating at table.
- D. “And he who lengthens his stay in the privy.”
- E. *Is lengthening one’s prayer a virtue?*
- F. And has not R. Hiyya bar Abba said R. Yohanan said, **[55A]**, “Whoever lengthens the process of reciting his Prayer and [Simon:] expects therefore its fulfillment, will end up with heart ache.
- G. “For it is said, ‘Hope deferred makes the heart sick’ (Pro. 13:12).”
- H. And R. Isaac said, “Three things call to mind the sins a person has committed.
- I. “And these are they: a shaky wall, [Simon:] expectation of the fulfillment of prayer, and one who hands over his claim against his fellow to Heaven.”
- J. *There is no contradiction [between these views and Judah’s]. The one speaks of one who expects his prayer to be fulfilled, the other of one who does not count on it.*
- K. *What does the former do? He simply offers up many prayers of supplication.*
- L. “He who lengthens the process of eating at table.”
- M. Perhaps a poor man may come along, and the householder will [have the merit of] giving him food.
- N. For it is written, “The altar of wood three cubits high... and he said to me, This is the table that is before the Lord” (Eze. 41:22).
- O. The verse begins by referring to the altar and concludes by referring to a table.
- P. *Both R. Yohanan and R. Eleazar say*, “So long as the house of the sanctuary stood, the altar atoned for Israel. Now a person’s table atones for him.”
- Q. “He who lengthens his stay in the privy.”
- R. *Is this a virtue? And has it not been taught on Tannaite authority:*
- S. Ten things cause piles: he who eats leaves of reeds, leaves of vines, sprouts of vines, the rough parts of the meat of an animal, the backbone of a fish, salted fish not properly cooked, he who drinks wine lees, he who wipes himself with lime, potters’ clay, or pebbles used by someone else.
- T. Some say, He who strains himself in the privy too much.
- U. *There is no contradiction [between the statement at hand and the concluding prescription]: the one speaks of one who*



*stays a long time, and strains himself, the other [regarding it as beneficial] is one who stays a long time but does not strain himself.*

V. *That is in line with what a matron said to R. Judah bar Ilai, "Your face is [red] like that of people who raise pigs and lend on interest."*

W. *He said to her, "By my faith! Both such occupations are forbidden in my view. But there are twenty-four privies between my inn and the school, and, when I go along, I try myself out in each of them."*

**I.7** A. And R. Judah said, "Three things shorten a person's days and years:

B. "A person to whom they hand over a scroll of the Torah to read but who does not agree to read.

C. "A person to whom they hand over a cup for reciting the blessing [of the Grace after Meals] and who declines to say the blessing.

D. "And he who puts on airs of authority."

E. "A person to whom they hand over a scroll of the Torah to read but who does not agree to read:" as it is written, "For that is your life and the length of your days" (Deu. 30:20).

F. "A person to whom they hand over a cup for reciting the blessing [of the Grace after Meals] and who declines to say the blessing:" as it is written, "I will bless them who bless you" (Gen. 12: 3).

G. "And he who puts on airs of authority:" As R. Hama b. Hanina said, "Why did Joseph die before his brothers did? Because he put on airs of authority."

**I.8** A. And R. Judah said R. Rab said, "There are three things which require [God's] mercy [Simon: for which one should supplicate]:

B. "A good king, a good year, and a good dream."

C. "A good king:" as it is written, "A king's heart is in the hands of the Lord as the water-courses" (Pro. 21: 1).

D. "A good year:" as it is written, "The eyes of the Lord your God are always upon it, from the beginning of the year even to the end of the year" (Deu. 11:12).

E. "A good dream:" as it is written, "Wherefore causes me to dream and make me live" (Isa. 38:16).

**I.9** A. Said R. Yohanan, "There are three things about which the Holy One, blessed be he, makes a proclamation himself [and not through an intermediary], and these are they: famine, plenty, and a good leader."

B. "Famine:" as it is written, "The Lord has called for a famine" (2Ki. 8: 1).

C. "Plenty:" as it is written, "I will call for the corn and will increase it" (Eze. 36:29).



D. “A good leader:” as it is written, “And the Lord spoke to Moses saying, See I have called by name Bezalel, son of Uri” (Exo. 31: 1).

**I.10** A. Said R. Isaac, “People do not appoint a leader over the community unless they have consulted the community.

B. “For it is said, ‘See, the Lord has called by name Bezalel, son of Uri’ (Exo. 5:30).

C. “Said the Holy One, blessed be he, to Moses, ‘Moses, is Bezalel acceptable to you?’

D. “He said to him, ‘Lord of the Universe, if he is acceptable to you, how much more so to me!’

E. “He said to him, ‘Nonetheless, go and report the matter to them.’

F. “He went and reported the matter to Israel, ‘Is Bezalel acceptable to you?’

G. “They said to him, ‘If to the Holy One, blessed be he, and to you, he is acceptable, how much the more so to us!’”

**I.11** A. Said R. Samuel bar Nahmani said R. Jonathan, “Bezalel was so named because of his wisdom. When the Holy One, blessed be he, said to Moses, ‘Go to Bezalel and say to him, “Make me a tabernacle, an ark, and utensils,”’ Moses went and got things confused and said to him, ‘Make an ark, utensils, and a tabernacle.’

B. “He said to him, ‘Moses, our master, the custom of the world is that a person builds a house and afterward he brings in the utensils. But you say, “Make me an ark and utensils and then a tabernacle.” As to the utensils that I am going to make, where shall I bring them? Is it possible, then, that the Holy One, blessed be he, told you to make a tabernacle, and ark, and then utensils!’

C. “He said to him, ‘Is it possible that you have been in the shadow of God (besel el), that you should know all this?’”

**I.12** A. Said R. Judah said Rab, “Bezalel knew how to join together the letters by which the heaven and the earth were made.

B. “Here it is written, ‘And he has filled him with the spirit of God, in wisdom and in understanding and in knowledge’ (Eze. 35:31), and elsewhere it is written, ‘The Lord by wisdom founded the earth, by understanding he established the heavens’ (Pro. 3:19), and it is written, ‘By his knowledge the depths were broken up’ (Pro. 3:20).”

**I.13** A. Said R. Yohanan, “The Holy One, blessed be he, gives wisdom only to someone who has wisdom.

B. “For it is said, ‘It is said, ‘He gives wisdom to the wise and knowledge to those who know understanding’ (Dan. 2:21).”

C. *R. Tahalipa, who comes from the West, heard this and stated it before R. Abbahu.*

- D. *He said to him, "You derive the proof-text from that passage, and we derive the proof-text from the following verse of Scripture, 'In the hearts of all that are wise-hearted I have put wisdom' (Exo. 31: 6)."*

### **Topical Composite Concerning Dreams and their Interpretation**

- I.14** A. Said R. Hisda, "Any dream but not one about a fast."
- B. And said R. Hisda, "A dream left without interpretation is like a letter left unread."
- C. *And said R. Hisda, "A good dream is never fully realized, and a bad dream is never fully realized."*
- D. *And said R. Hisda, "A bad dream is better than a good dream."*
- E. *And said R. Hisda, "As to a bad dream, the sadness that it causes is enough for it, and as to a happy dream, the pleasure that it causes is enough for it. [Simon, p. 337, n. 6: There is no need for them to be fulfilled.]"*
- F. *Said R. Joseph, "As to a good dream, even for me [a blind man] the pleasure caused by such a dream [Simon:] nullifies it."*
- G. *And said R. Hisda, "A bad dream is harder to take than a flogging, for it is said, 'God has so made it that men should fear before him' (Qoh. 3:14), in which regard Rabbah b. b. Hana said in the name of R. Yohanan, 'This speaks of a bad dream.'"*
- I.15** A. "The prophet who has a dream let him tell a dream, and he who has my word let him faithfully speak my word. What has straw got to do with wheat, says the Lord" (Jer. 23:28).
- B. What have straw and wheat got to do with a dream?
- C. But, said R. Yohanan in the name of R. Simeon b. Yohai, "Just as it is not possible to have wheat without straw, so it is not possible to have dreams without little nonsense."
- D. Said R. Berekhiah, "As to a dream, even though part of it may come true, the whole of it will never come true."
- E. *"How do we know it? From the case of Joseph, for it is written, 'And behold, the sun and the moon [and eleven stars bowed down to me]' (Gen. 37: 9).*
- F. **[55B]** *"But at that time his mother was no longer alive [so the moon was absent]."*
- G. Said R. Levi, "A person should always keep the hope that a good dream [will come true], even for twenty-two years."
- H. *"How do we know it? It is from the case of Joseph."*
- I. "For it is written, 'These are the generations of Jacob. Joseph was seventeen years old' (Gen. 37:11).
- J. "And it is written, 'And Joseph was thirty years old when he stood before Pharaoh' (Gen. 41:46).
- K. *"How many years are there from seventeen to thirty? It is thirteen. Then there were the seven years of plenty and the two of famine, thus twenty-two in all [until the brothers came and bowed down before Joseph]."*

- I.16** A. Said R. Huna, “To a good person a good dream is not shown, and to a bad person, a bad one.”
- B. *It has been taught along these same lines on Tannaite authority:*
- C. In David’s entire life he did not see a good dream, and in Ahitophel’s entire life he never saw a bad one.
- D. But has it not been written, “There shall no evil befall you” (Psa. 91:10)? And in this connection, said R. Hisda said R. Jeremiah bar Abba, “It is that you will not be disturbed either by bad dreams or by bad fantasies.”
- E. “Neither shall any plague come near to your tent” (Psa. 91:10). [This means that] when you come home from a trip you will never find that your wife may be in doubt as to whether or not she is menstruating.
- F. *[Reverting to the matter of David, the point is that] while he does not see [bad dream about himself], others may see a bad one [about him].*
- G. *And if a person never sees a bad dream about himself, is this a good thing?*
- H. And has not R. Zeira said, “Whoever sleeps for seven successive days without a seeing a dream is called wicked,
- I. “for it is said, ‘He shall abide satisfied, he shall not be visited by evil’ (Pro. 19:23) — do not read the word as ‘satisfied’ but rather as ‘seven’?”
- J. *But this is the sense of the matter: One may see but he does not [later on] know what he has seen.*
- I.17** A. Said R. Huna bar Ammi said R. Pedat said R. Yohanan, “He who has a dream and is upset about it should go and seek an interpretation of the dream before three people.”
- B. *Should he indeed have it interpreted? And has not R. Hisda said, “A dream left uninterpreted is like a letter left unread”?*
- C. *But rather I should repeat the matter as, “He should have the dream improved in the presence of three.”*
- D. *[How so?] Let him bring three people and tell them, “I saw a good dream.”*
- E. *And they will then say to him, “It is indeed good and may it be good, and may the All-Merciful make it good, seven times may they make a decree for you for good from him, so that it may be good, and it should be good.” And let them repeat three verses of Scripture with the word “turn,” three with the word “redeem,” and three with the word “peace.”*
- F. Three with the word “Turn:”
- G. “You turned for me my mourning into dancing, you loosened my sack-cloth and girded me with gladness” (Psa. 30:12).
- H. “Then shall the virgin rejoice in the dance and the young men and the old together, for I will turn their mourning into joy and comfort them and make them rejoice from their sorrow” (Jer. 31:13).
- I. “Nevertheless the Lord your God would not hearken to Balaam, but the Lord your God turned the curse into a blessing for you” (Deu. 23: 6).
- J. Three verses with the word redeem:
- K. “He has redeemed my soul in peace, so that none came near me” (Psa. 55:19).

- L. “And the redeemed of the Lord shall return and come with singing unto Zion... and sorrow and sighing shall flee away” (Isa. 35:10).
- M. “And the people said to Saul, Shall Jonathan die who has wrought this great salvation in Israel? So the people redeemed Jonathan, that he died not” (1Sa. 14:45).
- N. Three with the word “peace:”
- O. “Peace, peace to him who is far off and to him that is near, says the Lord who creates the fruit of the lips, and I will heal him” (Isa. 57:19).
- P. “Then the spirit clothed Amasai who was chief of the captains: We are yours, David, and on your side, O son of Jesse: Peace, peace be to you and peace be to your helpers, for your God helps you” (1Ch. 12:19).
- Q. “Thus you shall say, All hail! and peace be both to you and peace be to your house and peace be to all that you have” (1Sa. 25: 6).

**I.18** A. *Amemar, Mar Zutra, and R. Ashi were in session together. They said, “Let each one of us say something that the others have not heard.”*

- B. *One of them commenced, saying, “If someone has seen a dream and does not know what he saw, let him stand before the priests at the time that they spread out their hands [in the priestly blessing] and say this prayer, ‘Lord of the world, I belong to you, and my dreams belong to you. I dreamed a dream, and I do not know what it is.*
- C. *“Whether it is a dream that I myself dreamed about myself, or whether it is a dream that my friends have dreamed about me, or whether I have had a dream about others, if they are good dreams, make them as strong and effective as the dreams of Joseph. And if they need healing, heal them as the waters of Marah were healed by Moses, our master, as Miriam was healed from her saraat, as Hezekiah was healed from his ailment, and as the water of Jericho was healed by Elisha.*
- D. *“And just as you turned the wicked Balaam’s curse into a blessing, so turn all of my dreams into good for me.’*
- E. *“And let him complete this prayer along with the priests, so that the community will respond, ‘Amen.’*
- F. *“And if he cannot do it this way, let him say the following: ‘He who is mighty on high, dwelling in strength, you are peace and your name is peace. May it please you to give peace to us.’”*
- G. *The second commenced by saying, “He who goes somewhere and fears on account of the evil eye should take the thumb of his right hand in his left hand and the thumb of his left hand in his right hand and say, ‘I, Mr. So-and-so, son of So-and-so, come from the seed of Joseph, over which the evil eye has no power.’”*
- H. *For it is said, “Joseph is a fruitful vine, a fruitful vine by a fountain” (Gen. 39:22). Do not read the words “by a fountain” but “overcoming the evil eye.”*
- I. *R. Yosé bar Hanina said, “The proof derives from the following verse: ‘And let them grow many, like fish in the midst of the earth’ (Gen. 48:16).*
- J. *“Just as, in the case of fish in the sea, water covers them so that the evil eye has no control over them, so the seed of Joseph is such that the evil eye has no control over them.”*

- K. *[Continuing where we left off:] “And if the man is afraid of his own evil eye, [Simon:] he should look at the side of his left nostril.”*
- L. *The third commenced by saying, “If someone gets sick, on the first day [of his sickness] he should not tell anyone, so as not to have bad luck.*
- M. *“From that point onward, let him tell people.”*
- N. *That conforms to the practice of Raba. When he was sick, on the first day he would not tell anyone. From that point he would tell his servant, “Go out and tell people, ‘Raba is sick. Whoever loves him should pray for mercy for him. And whoever hates him should rejoice over him.’”*
- O. For it is written, “Rejoice not when your enemy falls, and let not your heart be glad when he stumbles, lest the Lord see it and it displease him, and he turn away his wrath from him” (Pro. 24:17).

**I.19** A. When Samuel would have a bad dream, he would say, “Dreams speak falsely” (Zec. 10: 2).

- B. When he had a good dream, he would say, “Do dreams speak falsely? For it is written, ‘I speak with him in a dream’ (Num. 12: 6).”
- C. *Raba contrasted these two verses: “‘I speak with him in a dream’ (Num. 12: 6), but it also is written, ‘Dreams speak falsely’ (Zec. 10: 2).*
- D. *“But [Raba said] there is no contradiction. In the one case we speak of a message in a dream brought by an angel, in the other one brought by a shade.”*

**I.20** A. Said R. Bizna bar Zabeda, said R. Aqiba, said R. Paneda, said R. Nahum, said R. Birim in the name of a sage, and who is it? it is R. Benaah, “There were twenty-four dream-interpreters in Jerusalem.

- B. “Once I had a dream and I went to each one of them, and what one of them said by way of interpretation did not correspond to what the next one told me, but all of them came true for me.
- C. “That serves to illustrate what is said: ‘All dreams accord with what people have to say about them.’”
- D. *Is it the case that the view that all things follow what is said in interpretation of them rests upon the Scripture?*
- E. *Indeed so, in accord with what R. Eleazar said, for R. Eleazar said, “How do we know [on the basis of Scripture] that all dreams accord with what people have to say about them?*
- F. *“For it is said, ‘And it came to pass, as he interpreted the dreams to us, so it was’ (Gen. 41:13).”*
- G. *Said Raba, “That is the case if the interpretation of the dream has something to do with the dream,*
- H. *“as it is said, ‘To each man according to his dream he did interpret’ (Gen. 41:12).”*
- I. “When the chief baker saw that the interpretation was good” (Gen. 40:16):
  - J. *How did he know that it was good?*
  - K. Said R. Eleazar, “This teaches that to each of them was shown both his own dream and the interpretation of the dream of his fellow.”

- I.21** A. Said R. Yohanan, "If someone got up and a verse of Scripture came to mind [his mouth], lo, this constitutes a minor form of prophecy."
- B. And R. Yohanan said, "Three dreams come true:
- C. "A dream that one has in the morning, and a dream that someone's friend had about him, and a dream that is interpreted through a dream."
- D. Some say, "Also a dream that comes again, as it says, 'And for that the dream was doubled to Pharaoh twice' (Gen. 41:32)."
- I.22** A. Said R. Samuel bar Nahmani said R. Jonathan, "What a man is shown [in a dream] is only his own fantasy [Simon: what is suggested by his own thoughts].
- B. "For it is said, 'As for you, O King, your thoughts come into your mind upon your bed' (Dan. 2:29).
- C. *"If you prefer, I offer proof from the following verse: 'That you may know the thoughts of your heart' (Dan. 2:30)."*
- D. *Said Raba, "You may know that that is so, for people are not shown in dreams [such impossibilities as] either a golden palm tree or an elephant going through the eye of a needle."*
- I.23** A. **[56A]** Said Caesar to R. Joshua b. Hananiah, "You say that you are very smart. Tell me what I shall see in my dream."
- B. *He said to him, "You will see that the Persians are making you do forced labor, humiliating you, and making you feed unclean animals with a crook of gold."*
- C. *He thought about it all day long, and at night he saw it.*
- I.24** A. Said King Shapur to Samuel, "You say that you are very smart. Tell me what I am going to see in my dream."
- B. *He said to him, "You will see that the Romans are coming, and they will capture you and make you grind date-pits in a mill of gold."*
- C. *He thought about it all day long and at night, he saw it.*
- I.25** A. Bar Hedyā was a dream-interpreter. If someone gave him a fee, he would interpret his dream in a good way, and if someone did not pay him a fee, he interpreted it in a bad way.
- B. *Abbayye and Raba had dreams. Abbayye paid him a fee of a zuz, and Raba did not give him anything.*
- C. *They said to him, "In our dream we recited the verse, 'Your ox shall be slain before your eyes' (Deu. 28:31)."*
- D. *To Raba he said, "You will go bankrupt and will not even want to eat because of depression."*
- E. *To Abbayye he said, "You will make a killing, and you will not want to eat because of excitement."*
- F. *They said to him, "We recited [in our dreams] the verse, 'You shall beget sons and daughters but they will not be yours' (Deu. 28:41)."*
- G. *To Raba he said that it is an unfavorable sign.*
- H. *To Abbayye he said, "Your sons and daughters will be many. Your daughters will get married to others and it will seem to you as if they go into captivity."*

- I. *"We recited, 'Your sons and your daughters will be given to another people' (Deu. 28:32)."*
- J. *To Abbayye he said, "Your sons and daughters will be many. You will want to marry them to your relations, and your wife will want to marry them off to hers, and she will force you to give them to her relations, so that it will seem as if it is to another people."*
- K. *To Raba he said, "Your wife will die, and your sons and daughters will fall into the hands of another woman [when you remarry]."*
- L. For Raba said R. Jeremiah bar Abba said Rab said, "What is the meaning of the verse of Scripture, 'Your sons and your daughters will be given to another people' (Deu. 23:32)?"
- M. "This speaks of a step-mother."
- N. *"We recited in our dreams: 'Go your way, eat your bread with joy' (Qoh. 9: 7)."*
- O. *To Abbayye he said, "You will make a killing and eat and drink and recite that verse out of great joy."*
- P. *To Raba he said, "You will go bankrupt. You will have to kill a beast but not eat the meat and drink, and you will recite the verse of Scripture to [Simon:] allay your anxiety."*
- Q. *"We recited this verse: 'You shall carry much seed out into the field [and gather little in, for the locusts will consume it]' (Deu. 28:38)."*
- R. *To Abbayye he cited the first half of the verse, to Raba, the second half.*
- S. *"We recited, 'You shall have olive trees throughout your borders [but you shall not anoint yourself]' (Deu. 28:40)."*
- T. *To Abbayye he cited the first half of the verse, to Raba the second half.*
- U. *"We recited, 'And all the peoples of the earth shall see that the name of the Lord is called upon you' (Deu. 28:10)."*
- V. *To Abbayye he said, "Your reputation will go forth as head of a court, and respect for you will fall upon everybody."*
- W. *To Raba he said, "The royal treasury will be broken into, and you will be arrested as a thief, and everyone will make an argument a fortiori based upon you [Simon: If Raba is suspect, how much more so are we]."*
- X. *The next day the royal treasury was broken into, and they came and arrested Raba.*
- Y. *They said to [Bar Hedyā], "We saw lettuce on the mouth of the jar."*
- Z. *To Abbayye he said, "Your profits will double like lettuce."*
- AA. *To Raba he said, "Your business will be as bitter as lettuce."*
- BB. *They said to him, "We saw meat on the mouth of the jar."*
- CC. *To Abbayye he said, "Your wine will be sweet, and everyone will come to buy meat and wine from you."*
- DD. *To Raba he said, "Your wine will turn, and everyone will come to buy meat to eat with it [as a cheap condiment]."*
- EE. *They said, "We saw a cask hanging on a palm."*
- FF. *To Abbayye he said, "Your business will thrive like a palm."*



- GG. *To Raba he said, "Your merchandise will be as sweet as dates [to the customers, who will find it very cheap]."*
- HH. *They said to him, "We saw a pomegranate growing on the mouth of a jar."*
- II. *To Abbaye he said, "Your goods will fetch high prices like pomegranates."*
- JJ. *To Raba he said, "Your merchandise will turn stale, like a [dry] pomegranate."*
- KK. *They said to him, "We saw a cask fall into a pit."*
- LL. *To Abbaye he said, "Your merchandise will fetch a good market, as in the saying, 'The madder has fallen into a well and cannot be found. [Simon, p. 344, n. 4: Your goods will be in demand like something which has fallen into a pit.]'"*
- MM. *To Raba he said, "Your merchandise will spoil and be thrown into a pit."*
- NN. *They said to him, "We saw a young ass standing by our pillow and braying."*
- OO. *To Abbaye he said, "You will become king and an Amora [as your spokesman] will stand at your side [to repeat in a loud voice what you say]."*
- PP. *To Raba he said, "The words, 'The first born of an ass' [a passage written in the phylacteries] have been erased from your phylactery."*
- QQ. *[Raba then] said to him, "I examined them, and those words are there."*
- RR. *He said to him, "The letter W from the word '[first born of] an ass' certainly has been erased from your phylactery."*
- SS. *In the end Raba came by himself to [Bar Hedyā]. He said to him, "I saw that the outer door fell down."*
- TT. *He said to him, "Your wife will die."*
- UU. *He said to him, "I saw that my front and back teeth fell out."*
- VV. *He said to him, "Your sons and daughters will die."*
- WW. *He said to him, "I saw two pigeons flying away."*
- XX. *He said to him, "You will divorce two wives."*
- YY. *He said to him, "I saw two turnip tops."*
- ZZ. *He said to him, "You will be hit twice with a club."*
- AAA. *That day Raba went and stayed at the session of the school house all day long. He came upon two blind men fighting with one another. Raba went to separate them, and they hit Raba twice. They were going to hit him again, but he said, "Two are enough. That is all that I saw in my dream."*
- BBB. *In the end Raba came and paid [Bar Hedyā] a fee. He said to him, "I saw a wall fall down."*
- CCC. *He said to him, "Goods without limit you will get."*
- DDD. *He said to him, "I saw Abbaye's house fall down and get covered with dirt."*
- EEE. *He said to him, "Abbaye will die and his entire court will come to you."*
- FFF. *He said to him, "I saw my house fall down and everybody came and took a brick."*
- GGG. *He said to him, "Your traditions will be scattered [and known] everywhere."*
- HHH. *He said to him, "I saw that my skull was split open and my brains fell out."*
- III. *He said to him, "The stuffing will come out of your pillow."*
- JJJ. *He said to him, "In my dream I recited the Hallel-Psalms for [the exodus from] Egypt."*

- KKK. *He said to him, "A miracle will happen to you."*
- LLL. *[Bar Hedyā] was going along with [Raba] on a boat. [Bar Hedyā] said [to himself], "What business do I have traveling with someone for whom a miracle will be done? [It will be necessary to save us all, but only he will be saved]."*
- MMM. *As he got off the boat, a scroll fell from his hand. Raba found it and saw that written in it were the words, "All dreams accord with the interpretation [that someone gives to them]."*
- NNN. *He said, "Wicked one! It was your fault that the dreams came true as they did, and you made all this trouble for us. I forgive you for everything except for what happened to the daughter of R. Hisda [my wife, who died on your account]. May it be God's will that that man [you] be handed over to the government, and that the government have no pity for you."*
- OOO. *He said, "What shall I do? It is a tradition that a curse of a sage, even if it is for nothing, comes true. That is all the more so the case with Raba's curse, for he cursed me quite justly."*
- PPP. *He said, "I'll go and escape into exile. For a master has said, 'Exile atones for sin.'"*
- QQQ. *He went and into exile, to Roman territory. He went and sat at the door of the [Simon:] keeper of the king's wardrobe. The wardrobe keeper had a dream. He said to him, "I had a dream that a needle pricked my finger."*
- RRR. *He said to him, "Pay me a zuz."*
- SSS. *The other would not hand it over to him, so he would not say anything to him.*
- TTT. *He said to him, "I saw in a dream that a worm fell between my two fingers."*
- UUU. *He said to him, "Pay me a zuz."*
- VVV. *The other would not hand it over to him, so he would not say anything to him.*
- WWW. *He said to him, "I saw in a dream that a worm fell in my hand."*
- XXX. *He said to him, "Worms have fallen all over the silks [of the wardrobe]."*
- YYY. *The word spread throughout the palace, and they took the wardrobe keeper to kill him. He said to them, "Why are you taking me? You should take the one who knew what was going on and said nothing."*
- ZZZ. *They took Bar Hedyā and said to him, "On account of your zuz the king's silks have been ruined [56B]. They tied together two cedar trees with a rope. They tied one of his legs to one cedar and the other to the other one. Then they cut the cedars loose, and he split into two. Each tree popped up, and he lost his head and split into two."*

**I.26 A.** Ben Dama, son of R. Ishmael's sister, asked R. Ishmael, "I saw in a dream that both my jaws fell out."

B. He said to him, "Two Roman officers have conspired against you, but they have died."

**I.27 A.** Said Bar Qappara to Rabbi, "I saw in a dream that my nose fell off."

B. He said to him, "Divine wrath has gone away from you."

C. He said to him, "I saw both my hands cut off."

D. He said to him, "You will not need to work for a living."

- E. He said to him, "I saw both my legs cut off."
- F. He said to him, "You'll be riding a horse."
- G. *"I saw [in my dream] people saying to me, 'You're going to die in Adar and you will never see Nisan.'"*
- H. *He said to him, "You will die full of honor [adruta] and not suffer temptation [nisayon]."*

**I.27** A. A certain min said to R. Ishmael, "I saw in my dream that I was pouring oil into olives."

- B. He said to him, "He has had sexual relations with his mother."
- C. *He said to him, "I saw that I picked a star."*
- D. He said to him, "You have stolen an Israelite."
- E. *He said to him, "I saw that I swallowed a star."*
- F. *He said to him, "You have sold an Israelite and consumed the proceeds."*
- G. *He said to him, "I saw that my eyes were kissing one another."*
- H. He said to him, "He has had sexual relations with his sister."
- I. *He said to him, "I saw that I kissed the moon."*
- J. He said to him, "He has had sexual relations with the wife of an Israelite."
- K. *He said to him, "I saw that I was walking along in the shade of a myrtle."*
- L. He said to him, "He has had sexual relations with a betrothed girl."
- M. *He said to him, "I saw shade above me and yet also below me."*
- N. He said to him, "You have had unnatural sexual relations."
- O. *He said to him, "I saw ravens hovering around my bed."*
- P. He said to him, "Your wife has played the whore with many men."
- Q. *He said to him, "I saw pigeons hovering around my bed."*
- R. He said to him, "You have made many women unclean."
- S. *He said to him, "I saw that I held two pigeons and they flew off."*
- T. *He said to him, "You married two women and sent them off without a writ of divorce."*
- U. *He said to him, "I saw that I was shelling eggs."*
- V. *He said to him, "You have been stripping the dead."*
- W. *He said to him, "Everything you have said in fact applies to me, except for that one item, which does not apply."*
- X. *Meanwhile a woman came along and said to him, "This cloak which you are wearing belonged to Mr. So-and-so, who died. You have stripped it from him."*
- Y. *He said to him, "I saw that people said to me, 'Your father has left you property in Cappadocia.'"*
- Z. *He said to me, "Do you have property in Cappadocia?"*
- AA. *He said to him, "No."*
- BB. *"Has your father ever gone to Cappadocia?"*
- CC. *He said to him, "No."*
- DD. *"If so then the kappa stands for a beam, and dika stands for ten. Go and look at the beam that stands at the head of ten, for it is full of money."*

EE. *He went and found it full of money.*

**I.28** A. Said R. Hanina, "He who sees a well in a dream will see peace.

B. "For it is said, 'And Isaac's servants dug in the valley and there found a well of living water' (Gen. 26:19)."

C. R. Nathan says, "It means he has found Torah.

D. "For it is said, 'For whoever finds me finds life' (Pro. 8:35), and here it says, 'A well of living water' (Gen. 26:19)."

E. Raba said, "It means, literally, life."

**I.29** A. Said R. Hanan, "Three signs of peace [in a dream] are these: seeing a river, a bird, and a pot.

B. "A river: 'Behold I will extend peace to her like a river' (Isa. 66:12).

C. "A bird: 'As birds hovering, so will the Lord of hosts protect Jerusalem' (Isa. 31: 5).

D. "A pot: 'Lord, you will establish peace for us' (Isa. 26:12)."

E. Said R. Hanina, "But that statement applies to seeing in a dream a pot in which there is no meat: 'They chop them in pieces, as that which is in the pot and as flesh within the cauldron' (Mic. 3: 3)."

**I.30** A. Said R. Joshua b. Levi, "He who in a dream sees a river, when he gets up should say, 'Behold I will extend peace to her like a river' (Isa. 66:12). [This he should do] lest some other verse should come to mind before that one, such as, 'For distress will come in like a river' (Isa. 59:19).

B. "He who in a dream sees a bird, when he gets up should say, 'As birds hovering, so will the Lord of hosts protect' (Isa. 31: 5). [This he should do] lest some other verse should come to mind before that one, such as, 'As a bird that wanders from her nest, so is a man who wanders from his place' (Pro. 27: 8).

C. "He who in a dream sees a pot, when he gets up should say, 'Lord, you will establish peace for us' (Isa. 26:12), lest some other verse should come to mind before that one, such as 'Set on the pot, set it on' (Eze. 24: 3).

D. "He who in a dream sees grapes, when he gets up should say, 'I found Israel like grapes in the wilderness' (Hos. 9:10), lest some other verse should come to mind before that one, such as, 'Their grapes are grapes of wrath' (Deu. 32:32).

E. "He who in a dream sees a mountain, when he gets up should say, 'How beautiful upon the mountains are the feet of the messenger of good tidings' (Isa. 52: 7), lest some other verse should come to mind before that one, such as, 'For the mountains will I take up a weeping and wailing' (Jer. 9: 9).

F. "He who in a dream sees a horn, when he gets up should say, 'And it shall come to pass in that day that a great horn shall be blown' (Isa. 27:13), lest some other verse should come to mind before that one, such as, 'Blow you the horn of Gibeah' (Hos. 5: 8).

G. "He who in a dream sees a dog, when he gets up should say, 'But against any of the children of Israel shall not a dog whet his tongue' (Exo. 11: 7), lest some other verse should come to mind before that one, such as, 'Yes, the dogs are greedy' (Isa. 56:11).

- H. “He who in a dream sees a lion, when he gets up should say, ‘The lion has roared, who will not fear’ (Amo. 3: 8), lest another verse should come to mind first, such as, ‘A lion is gone up from his thicket’ (Jer. 4: 7).
- I. “He who in a dream sees [himself] shaving, when he gets up should say, ‘And Joseph shaved himself and changed his raiment’ (Gen. 41:14), lest another verse should come to mind before that one, such as, ‘If I be shaven, then my strength will go from me’ (Jud. 16:17).
- J. “He who in a dream sees a well, when he gets up should say, ‘A well of living waters’ (Son. 4:15), lest another verse should come to mind first, such as, ‘As a cistern wells with her waters, so she wells with her wickedness’ (Jer. 6: 7).
- K. “He who in a dream sees a reed, when he gets up should say, ‘A bruised reed shall he not break’ (Isa. 52: 3), lest another verse should come to mind first, such as, ‘Behold you rely upon the staff of this bruised reed’ (Isa. 36: 6).

**I.31** A. *Our rabbis have taught on Tannaite authority:*

- B. He who in a dream sees a reed should hope for wisdom, as it says, “Get [Using the letters of the word for reed] wisdom” (Pro. 4: 5).
- C. [If he sees a number of] reeds, he may hope for understanding, as it says, “With all your getting get understanding” (Pro. 4: 7).
- D. *Said R. Zira, “A pumpkin, a palm-heart, wax, and a reed — all of them are good signs in a dream.”*
- E. *It has been taught on Tannaite authority:*
- F. Only one who fears heaven with all his power is shown a pumpkin in his dream.
- G. He who in a dream sees an ox, when he gets up should say, “His firstling bullock, majesty is his” (Deu. 33:17), lest another verse come to mind first, such as, “If an ox gore a man” (Exo. 21:28).

**I.32** A. *Our rabbis have taught on Tannaite authority:*

- B. Five things have been stated with regard to an ox [seen in a dream]:
- C. He who [in his dream] is eating from its flesh will get rich.
- D. [If he is] gored by the ox [in his dream], he will have sons who are great “gorers” in Torah-study.
- E. [If the ox] bites him, it is a sign that troubles will come upon him.
- F. [If the ox] kicks him, it is a sign that a long journey is prepared for him.
- G. [If he rode] on it, he will rise to greatness.
- H. *But has it not been taught on Tannaite authority:*
- I. “If he [dreamed that he] rode on it, it is a sign that he will die”?
- J. *There is no contradiction, for in the one case, he dreams that he is riding on the ox, and in the other, the ox is riding on him.*

**I.33** A. He who sees an ass in a dream may hope for salvation,

- B. for it is said, “Behold your king comes to you, he is triumphant and victorious, lowly and riding on an ass” (Zec. 9: 9).

- C. He who sees a cat in a dream, *in a place in which they call it a shunra, will find that a lovely song [shirah naah] has been prepared for him. If it is in a place where it is called shinra, a bad change has been prepared for him.*
- D. He who sees grapes in a dream, if they are white, whether in season or not in season, will find it is a good sign.
- E. If they are black, if they are in season, it is a good sign, but not in season, it is a bad sign.
- F. He who sees a white horse, whether ambling or galloping, will find that it is a good sign for him.
- G. [If it is] a red horse, if it is ambling, it is a good sign for him. If it is galloping, it is a bad sign for him.
- H. He who sees Ishmael in a dream will find that his prayer is heard.
- I. *But that is, in particular, Ishmael, the son of Abraham. But if it is an ordinary Tai [Arab], that is not the case.*
- J. He who sees a camel in a dream will find that the penalty of death has been imposed upon him from Heaven, but he has been saved from it.
- K. *Said R. Hama b. R. Hanina, "What is the proof-text? 'I will go down with you to Egypt and I will also surely bring you up again' (Gen. 46: 4)."*
- L. *R. Nahman bar Isaac said, "Proof is from the following: 'The Lord also has put away your sin, you will not die' (2Sa. 12:13)."*
- M. He who sees Phineas in a dream will find that a miracle is done for him.
- N. He who sees an elephant (pil) in a dream will find that wonders (pilaot) will be done for him.
- O. If he sees elephants, he will find that wonderful miracles are going to be done for him.
- P. *And has it not been taught on Tannaite authority:*
- Q. "All sorts of wild beasts are good signs in a dream except for an elephant and an ape?"
- R. *There is no contradiction, [57A] for the one speaks of a saddled elephant, the other an elephant without a saddle.*
- S. He who sees Huna in a dream will find that a miracle is done for him.
- T. He who sees Hanina, Hanania, or Yohanan will find that wonderful miracles are done for him.
- U. He who sees a lamentation in a dream will find that from Heaven he has been shown pity and been redeemed. *But that is the case only if it is in writing.*
- V. He who [in a dream] answers, "May the Great Name be blessed" may be assured that he is going to be party to the world to come.
- W. He who [in a dream] recites the Shema is worthy of having the Presence of God rest upon him, though his generation does not have the merit that such a thing [should happen in its time].
- X. He who puts on phylacteries in a dream may look forward to greatness,
- Y. for it is said, "And all the peoples of the earth shall see that the name of the Lord is called upon you, and they shall fear you" (Deu. 28:10).
- Z. *And in this connection it has been taught on Tannaite authority:*

- AA. R. Eliezer the Great says, "This refers to the phylacteries that one puts on the head."
- BB. He who in a dream sees himself praying will find that that is a good sign for him.
- CC. *But that is so only if in the dream he did not complete the prayer.*
- DD. "He who in a dream has sexual relations with his mother may expect to come to understanding.
- EE. For it is said, "Yes, you shall call understanding mother" (Pro. 2: 3).
- FF. He who has sexual relations with a betrothed girl in a dream may expect to master Torah.
- GG. For it is said, "Moses commanded us a law an inheritance of the congregation of Jacob" (Deu. 33: 4). Do not read the word for "inheritance" as such but rather read it as "betrothed."
- HH. He who in a dream has sexual relations with his sister may expect to attain wisdom, for it is said, "Say to wisdom, You are my sister" (Pro. 7: 4).
- II. He who in a dream has sexual relations with a married woman may be assured that he has a share in the world to come.
- JJ. *But that principle applies if he did not know her, and if he did not fantasize about her in the prior evening.*

**I.34** A. Said R. Hiyya bar Abba, "He who sees wheat in a dream will see peace.

- B. "For it is said, 'He makes your borders peace, he gives you in plenty the fat of wheat' (Psa. 147:14).
- C. "If one sees barley, his sins will leave.
- D. "For it is said, 'Your iniquity is taken away and your sin expiated' (Isa. 6: 7)."
- E. *Said R. Zira, "I did not go up from Babylonia to the Land of Israel until in a dream I saw barley."*
- F. [Hiyya continues,] "He who in a dream sees a vine that is laden [will find that] his wife will not abort.
- G. "For it is said, 'Your wife shall be as a fruitful vine' (Psa. 128: 3).
- H. "[He who in a dream sees] a choice vine may expect [to witness the coming of] the Messiah.
- I. "For it is said, 'Binding his foal to the vine and his ass's colt to a choice vine' (Gen. 49:11).
- J. "He who in a dream sees a fig will find that his knowledge of Torah will be fully protected within him.
- K. "For it is said, 'He who keeps the fig tree shall eat the fruit thereof' (Pro. 27:18).
- L. *"He who in a dream sees pomegranates, if they are small, will find that his trading will prove as fruitful as a pomegranate. If they are large, he will find that his trading will increase like a pomegranate. If they are split open, if he is a disciple of a sage, he may hope for knowledge of Torah.*
- M. "For it is said, 'I would cause you to drink of spiced wine, of the juice of my pomegranate' (Son. 8: 2).
- N. "If he is an ordinary person, he may look forward to the accomplishment of religious duties.



- O. "For it is said, 'Your temples are like a pomegranate split open' (Son. 4: 3)."
- P. *What is the meaning of "your temples"?*
- Q. Even the empty heads among you will be full of religious deeds like a pomegranate.
- R. [Hiyya continues,] "He who in a dream sees olives, if they are small, may expect that his business dealings will be fruitful and multiply and endure like olives. And that is the case if he sees the fruit of olive trees. But if he sees olive trees, he will have many sons,
- S. "For it is said, 'Your children like olive plants round about your table' (Psa. 128: 3)."
- T. *There are those who say,* "He who sees an olive in a dream will find that a good name about him will circulate.
- U. "For it is said, 'The Lord called your name a leafy olive-tree, fair and goodly fruit' (Jer. 11: 6)."
- V. [Hiyya continues,] "He who in a dream sees olive oil may expect to attain the light of Torah-learning.
- W. "For it is said, 'That they bring you pure olive oil beaten for the light' (Exo. 27:20).
- X. "He who in a dream sees date trees may expect that his sins have been brought to an end.
- Y. "For it says, 'The punishment of your sin is accomplished, O daughter of Zion' (Lam. 4:22)."
- I.35** A. Said R. Joseph, "He who in a dream sees a goat may expect that the year will be blessed for him. [If he sees] goats, he may expect that several years will be blessed for him.
- B. "For it is said, 'And there will be goat's milk enough for your food' (Pro. 27:27).
- C. "He who in a dream sees a myrtle will find that his property will bring him success, and if he has no property, an inheritance will fall to him from some other source."
- D. *Said Ulla, and some say it was repeated in a Tannaite statement, "And that rule applies only if he sees it on its stem."*
- E. [Joseph continues,] "He who in a dream sees a pomegranate will find that he is honored before his creator.
- F. "For it says, 'The fruit of citrons, branches of palm trees' (Lev. 23:40).
- G. "He who in a dream sees a palm branch [may know] that he is completely sincere in relationship to his father in heaven.
- H. "He who in a dream sees a goose may expect to attain wisdom.
- I. "For it is said, 'Wisdom cries aloud in the street' (Pro. 1:20).
- J. "[And he who in a dream sees] that he has sexual relations [with a goose] will become the head of a session."
- K. Said R. Ashi, "I saw one in a dream and had sexual relations with it and I rose to a high position."
- L. [Joseph continues,] "He who in a dream sees a rooster may look forward to having a male child. If he sees roosters, he may look forward to male children. If he sees hens, he may look forward to a fine garden and rejoicing.

- M. "He who in a dream sees eggs will find [Simon that] his petition remains in suspense [Simon, p. 353, n. 10: like the contents of the egg, of which one is doubtful as long as the shell is unbroken].
- N. "If the eggs are broken, it means that his petition has been granted, and so is the rule for nuts, cucumbers, all sorts of glass utensils, and everything of the same sort that will break.
- O. "[He who in a dream sees himself] entering a town will find that his desires have been carried out.
- P. "For it is said, 'And he led them to their desired haven' (Psa. 107:30).
- Q. "He who in a dream shaves his head will find that it is a good omen for him.
- R. "If it is his head and his beard, then it is a good omen for him and his entire family.
- S. "He who [in a dream] is sitting in a small boat, it means that a good name will circulate for him. If it is in a big boat, the good name will be both for himself and for his entire family.
- T. *"And that is the case if it is on the high sea.*
- U. "He who dreams that he is defecating will find that it is a good omen for him.
- V. "For it is said, 'He who is bent down shall speedily be loosed' (Isa. 51:14).
- W. *"But that is the case only if he in his dream did not wipe himself.*
- X. "He who in a dream sees that he goes up to a roof will go up to a high position. If he sees that he goes down, it means he will go down from his high position."
- Y. *Both Abbayye and Raba say, "Once one has gone up, he has gone up [and will not come down]."*
- Z. [Joseph continues,] "He who in a dream sees himself tearing his clothes will find that a decree against him has been torn up.
- AA. "He who in a dream is standing naked, if it is in Babylonia, may know that he is standing without sin.
- BB. "If it is in the land of Israel, however, it means that he will be naked of religious duties.
- CC. "He who in a dream is arrested by the police may know that protection has been arranged for him.
- DD. "If he was put into a neck-iron, it means that additional protection has been arranged for him.
- EE. *"That is the case if he dreams of a neck-iron. But if he dreams of rope in general, that is not the case.*
- FF. "He who in a dream goes into a swamp — it means he will be made head of a session.
- GG. "If he goes into a forest, it means he will be made head of those who attend the annual sessions [as mature sages]."

- I.36** A. *R. Pappa and R. Huna, son of R. Joshua, gave [things] in dreams. R. Pappa saw that he went into a swamp. He was made head of the session.*
- B. *R. Huna, son of R. Joshua, saw that he went into a forest. He became head of those who attend the annual sessions.*
- C. *There are those who say that both of them saw that they went into a swamp.*

- D. *But R. Pappa, who [saw himself] carrying a drum [Simon, p. 354, n. 8: such as was used for announcing the approach of a man of distinction] was made head of the session.*
- E. *R. Huna, son of R. Joshua, who [in his dream] was not carrying a drum, was made head of those who attend the annual sessions.*
- F. *Said R. Ashi, "I dreamt that I went into a swamp and was carrying a drum and made a racket with it."*

**I.37** A. *A Tannaite authority repeated the following tradition before R. Nahman bar Isaac, "He who in a dream sees himself letting blood may know that his sins have been forgiven for him."*

- B. *But has it not been taught on Tannaite authority: "... that his sins are laid out [and recorded]"?*
- C. *What is the sense of "laid out"? It is, "laid out so as to be forgiven."*

**I.38** A. *A Tannaite authority repeated the following tradition before R. Sheshet: "He who in a dream sees a snake may know that his living has been prepared for him.*

- B. *"If he was bitten, it means that his living has been doubled for him.*
- C. *"If he killed the snake, it means that his living has been lost."*
- D. *Said R. Sheshet to him, "All the more so it must mean that his living has been doubled for him."*
- E. *But that is not the case. R. Sheshet was the one who saw a snake in his dream, and he killed it.*

**I.39** A. *A Tannaite authority repeated the following tradition before R. Yohanan, "Seeing all sorts of drinks are a good omen in a dream, except for seeing wine.*

- B. *"There is he who in a dream drinks it and it is a good omen for him, and there is he who in a dream drinks it and it is a bad omen for him.*
- C. *"There is he who drinks it and it is a good omen for him, as it is said, 'Wine makes glad the heart of man' (Psa. 104:15).*
- D. *"There is he who drinks it and it is a bad omen for him, as it is said, 'Give strong drink to him who is ready to perish, and wine to the bitter in soul' (Pro. 31: 6)."*
- E. *Said to him R. Yohanan, "Repeat in the following language on Tannaite authority: 'In the case of a disciple of a sage it is always a good omen for him.*
- F. *"For it is said, "Come eat of my bread and drink of the wine which I have mixed" (Pro. 9: 5)."*
- G. **[57B]** *Said R. Yohanan, "If one got up in the morning and a particular verse of Scripture came to mind, lo, that is a minor mode of prophecy."*

**I.40** A. *Our rabbis have taught on Tannaite authority:*

- B. *There are three kings [who constitute omens if seen in dreams].*
- C. *He who in a dream sees David may expect to attain piety, Solomon, wisdom, and Ahab, punishment.*
- D. *There are three such prophets.*
- E. *He who in a dream sees the book of Kings may expect to attain a high position, Ezekiel, wisdom, Isaiah, consolation, Jeremiah, punishment.*
- F. *There are three relevant items among the larger books of the Writings.*

- G. He who in a dream sees the book of Psalms may look forward to attaining piety, Proverbs, wisdom, Job, punishment.
- H. There are three relevant items among the smaller books of Writings.
- I. He who in a dream sees the Song of Songs may look forward to attaining piety, Qohelet, wisdom, and Lamentations, punishment.
- J. He who in a dream sees the scroll of Esther may know that a miracle has been carried out for him.
- K. There are three sages [in this same context].
- L. He who in a dream sees Rabbi may look forward to wisdom, Eleazar b. Azariah, riches, R. Ishmael b. Elisha, punishment.
- M. There are three disciples of sages in this same context.
- N. He who in a dream sees Ben Azzai may look forward to attaining piety, Ben Zoma, wisdom, and Aher [Elisha b. Abbuyah], punishment.

- I.41** A. Seeing in a dream all sorts of wild beasts is a good omen, except for seeing an elephant, monkey, and long-tailed ape.
- B. But has not a master said, “He who in a dream sees an elephant may know that a miracle has been done for him”?
  - C. *There is no contradiction, the one speaks of seeing an elephant that is saddled, the other, one that is not saddled.*
  - D. Seeing all sorts of metal objects in a dream is a good omen, except for seeing a hoe, mattock, and hatchet.
  - E. *But that is the case only if they are seen in their hafts.*
  - F. Seeing in a dream all sorts of fruit is a good omen, except for unripe dates.
  - G. Seeing in a dream all sorts of vegetables is a good omen, except for turnip tops.
  - H. *But did not Rab say, “I become rich only after I dreamed of turnip tops”?*
  - I. *When he saw them, it was with their tops.*
  - J. Seeing in a dream any sort of color is a good omen, except for the color blue.
  - K. Seeing in a dream all sorts of fowl is a good omen, except for seeing the owl, horned owl, and bat.

- I.42** A. There are three things which enter the body, and from which the body gains nothing:
- B. melilot, date-berries, and unripe dates.
  - C. There are three things which do not enter the body, but from which the body benefits:
  - D. washing, anointing, and exercise.
  - E. There are three things that are a reflection of the world to come, and these are they:
  - F. the Sabbath, the sun, and exercise.
    - G. *What sort of exercise? If one should say, exercise in bed [sexual relations], lo, that weakens a person. It must then be making use of the bodily apertures.*
  - H. There are three things that restore a person’s mind: sound, sight, and smell.

- I. There are three things that make a person generous in heart, and there are they: a good house, a good wife, and good clothes.

**I.43** A. Five things are one-sixtieth [of something else], and these are they:

- B. fire, honey, the Sabbath, sleeping, and dreaming.
- C. Fire is one-sixtieth of Gehenna.
- D. Honey is one-sixtieth of manna.
- E. The Sabbath is one-sixtieth of the world to come.
- F. Sleep is one-sixtieth of death.
- G. Dreaming is one-sixtieth of prophecy.

**I.44** A. Six things are a good omen for a sick person, and these are they:

- B. sneezing, sweating, good bowel movements, seminal emission, sleeping, and dreaming.
  - C. Sneezing, as it is written, “His sneezings flash forth light” (Job. 41:10).
  - D. Sweating, as it is written, “In the sweat of your face you shall eat bread” (Gen. 3:19).
  - E. Good bowel movements, as it is written, “If he that is bent down hastens to be loosed, he shall not go down dying to the pit” (Isa. 51:14).
  - F. Seminal emission, as it is written, “Seeing seed, he will prolong his days” (Isa. 53:10).
  - G. Sleeping, as it is written, “I should have slept, then should I have been at rest” (Job. 3:13).
  - H. Dreaming, as it is said, “You caused me to dream and made me live” (Isa. 38:16).

**I.45** A. Six things heal a sick person from his ailment, and the remedy serves as a permanent one, and these are they:

- B. cabbage, beets, [Simon:] a decoction of dried poley, the maw, womb, and large lobe of the liver.
- C. There are those who say, “Also small fish. And not only so, but small fish make the person fruitful and [Simon:] invigorate a man’s whole body.”

**I.46** A. There are ten things that make a person sick again, and the sickness takes a severe form, and these are they:

- B. eating beef, fat meat, roasted meat, fowl, roasted egg; shaving; [eating] cress, milk, cheese; and bathing.
- C. There are those who say, “Also nuts.”
- D. There are those who say, “Also cucumbers.”
  - E. *It was taught on Tannaite authority at the house of R. Ishmael* “Why is it that cucumbers are called that [qishuim]? Because they are as hard [qashim] for the body as are swords.”
  - F. Is that the case? And has it not been written, “And the Lord said to her, Two nations are in your womb” (Gen. 25:23). Do not read the word as “nations” but as “lords,” in which connection said R. Judah

said Rab, “This refers to Antoninus and Rabbi, from whose table there never were absent either radishes, lettuce, or cucumbers, not in the dry season nor in the rainy season.”

G. *There is no contradiction, for the one speaks of large [cucumbers], and the other of small ones.*

**I.47** A. *Our rabbis have taught on Tannaite authority:*

- B. [If someone dreams that there is] a corpse in the house, it means there will be peace in the house.
- C. If he dreams that he ate and drank in the house, it is a good omen for the house.
- D. If one dreams that he took clothing from the house, it is a bad omen for the house.
- E. *R. Pappa interpreted this to refer, in particular, to shoes or sandals.*
- F. *Whatever [in a dream one sees] a dead person removing is a good omen, except for shoes and sandals.*
- G. *Whatever a dead person [in a dream is seen] to bring into a house is a good omen, except for dirt and mustard.*

**II.1** A. **One who sees a place from which idolatry was uprooted [says, “Blessed is he who uprooted idolatry from our land”] [M. 9:1B]:**

- B. *Our rabbis have taught on Tannaite authority:*
- C. **He who sees a statue of Mercury says, “Blessed is he who has granted patience to those who violate his will” [cf. T. Ber. 6:2A].**
- D. **He who sees a place from which an idol has been uprooted says, “Blessed is he who uprooted idolatry from our land. And just as it has been uprooted from this place, so may it be uprooted from all of the places in which Israel dwells. And return the hearts of those who serve them to your service.”**
- E. **And abroad it is not necessary to say, “And return the hearts of those that serve them to your service,” because the majority of the people there are idolators anyhow.**
- F. **R. Simeon b. Eleazar says, “Even abroad one has to add that language, for they are going to convert, as it is said, ‘For then I will turn to the peoples a pure language’ (Zep. 3: 9).” [T. Ber. 6:2B-C].**

**II.2** A. Said R. Hamnuna, “He who sees wicked Babylon has to say these five blessings.

- B. “If he saw Babylon, he says, ‘Blessed is he who has destroyed wicked Babylon.’
- C. “If he saw the palace of Nebuchadnezzar, he says, ‘Blessed is he who has destroyed the palace of the wicked Nebuchadnezzar.’
- D. “If he saw the lion’s den or the fiery furnace, he says, ‘Blessed is he who did miracles for our fathers in this place.’
- E. “If he saw a statue of Mercury, he says, ‘Blessed is he who has granted patience to those who transgress his will.’
- F. “If he saw the place used for a quarry [for dirt and stone for building elsewhere], he says, ‘Blessed is he who makes a statement and does it, who makes a decree and carries it out.’”
- G. *When Raba would see asses bearing dirt, would pat them on their behinds and say, “Run, righteous ones, to do the will of your Master.”*

- H. *When Mar, son of Rabina, would come to Babylonia, he would take some dirt in his scarf and throw it outside, to carry out the verse of Scripture, "I will sweep it with the broom of destruction" (Isa. 14:23).*
- I. *Said R. Ashi, "I had never heard this statement of R. Hamnuna, but on my own reasoning I framed and said all of these blessings."*
- J. **[58A]** *Said R. Jeremiah b. Eleazar, "When Babylonia was cursed, its neighbors were cursed, but when Samaria was cursed, its neighbors were blessed.*  
  - K. *"When Babylonia was cursed, its neighbors were cursed, as it is written, 'I will also make it a possession for the bittern and pools of water' (Isa. 14:23).*
  - L. *"But when Samaria was cursed, its neighbors were blessed, as it is written, 'Therefore I will make Samaria a heap in the field, a place for planting vineyards' (Mic. 1: 6)."*
- M. *And R. Hamnuna said, "He who sees a large crowd of Israelites says, 'Blessed is the one who is wise in knowing secrets.'*
- N. *"He who sees large crowds of pagans says, 'Your mother shall be ashamed' (Jer. 50:12)."*

**II.3 A.** *Our rabbis have taught on Tannaite authority:*

- B. **He who sees large crowds of Israelites says, "Blessed is he who is wise in knowing secrets.**
- C. **"For the opinions of these people are not equivalent, and they do not look alike" [T. **Ber. 6:2D-E**].**
- D. **[When] Ben Zoma saw a crowd on steps of the Temple Mount, he said, "Blessed is he who is wise in knowing secrets. Blessed is he who created [all] these [people] to serve me."**
- E. **He would say, "How hard did Adam toil before he could taste a morsel [of food]: he seeded, plowed, reaped, sheaved, threshed, winnowed, separated, ground, sifted, kneaded, and baked, and only then could he eat. But I arise in the morning and find all these [foods ready] before me.**
- F. **"How hard did Adam toil before he could put on a garment: he sheared, bleached, separated, dyed, spun, and wove, and only then could he put it on. But I arise in the morning and find all these [garments ready] before me.**
- G. **"How many skilled craftsmen are industrious and rise early [to their work] at my door. And I arise in the morning and find all these [ready] before me."**
- H. **And so [Ben Zoma] would say, "What does a good guest say? '[May my host be remembered [by God] for good!] How much trouble did he take for me! How many kinds of wine did he bring before us! How many kinds of cuts [of meat] did he bring before us! How many kinds of cakes did he bring before me! And all the trouble that he took he took for me!'**
- I. **"But what does a bad guest say? How little trouble did this household take. [And what have I eaten of his?] I ate only a loaf of his bread. I drank only a cup of his wine. He went to all this trouble only to provide for his wife and children' [T. **Ber. 6:2F-J**].**



- J. What does Scripture say about a good guest? “Remember to magnify his works, of which men have sung” (Job. 36:24).
- K. And of a bad guest it is written, “Men therefore fear him [he regards not any of those who are wise of heart]” (Job. 37:24).

**II.4 A.** And the man was an old man in the days of Saul, stricken in years among men” (1Sa. 17:12).

B. *Raba, and some say, R. Zebid, and some say, R. Oshaia, said, “This refers to Jesse, father of David, who went out with an escort and came in with an escort and gave expositions with an escort.”*

C. *Said Ulla, “We have in hand the tradition that there is no escort [accorded to sages] in Babylonia.”*

D. *It has been taught on Tannaite authority:*

E. An escort can add up to no less than sixty myriads.

**II.5 A.** *Our rabbis have taught on Tannaite authority:*

- B. One sees Israelite sages say, “Blessed is he who has given a share of his wisdom to those who fear him.”
- C. [He who sees] gentile sages says, “Blessed is he who has given some of his wisdom to those whom he has created.”
- D. He who sees Israelite kings says, “Blessed be he who has given some of his honor to those who fear him.”
- E. [If he sees] gentile kings, he says, “Blessed is he who has given some of his honor to those who fear him.”
- F. Said R. Yohanan, “A person should always try to run to greet Israelite kings, and not Israelite kings alone, but also gentile kings, so that if a person should have the merit [to witness the Messianic coming], he will know the difference between Israelite and gentile kings.”

**II.6 A.** *R. Sheshet was blind. Everyone was running to give a reception to the king. R. Sheshet got up and went with them. A min said to him, “Whole jugs go to the river [for water], where do broken ones go?”*

B. *He said to him, “Come and you will see that I know more than you.”*

C. *The first troop came by. When a cry arose, the min said to him, “The king is coming.”*

D. *R. Sheshet said to him, “He is not coming.”*

E. *The second troop came by. At the outcry, the min said to him, “Now the king is coming.”*

F. *Said R. Sheshet to him, “The king is not coming.”*

G. *The third troop passed by. When the crowds became hushed, R. Sheshet said to him, “Now the king is assuredly coming.”*

H. *The min said to him, “How do you know?”*

I. *He said to him, “Because earthly royalty is like the royalty of the firmament.*

J. *“For it is written, ‘Go forth and stand upon the mount before the Lord. And behold, the Lord passed by and a great and strong wind broke the*

mountains and shattered the rocks before the Lord, but the Lord was not in the wind. And after the wind an earthquake, but the Lord was not in the earthquake. And after the earthquake a fire, but the Lord was not in the fire. And after the fire a still small voice' (1Ki. 19:11-12)."

- K. *When the king came by, R. Sheshet said a blessing for him.*
- L. *Said the min to him, "Are you going to say a blessing for someone whom you cannot see?"*
  - M. *What was the fate of that min?*
  - N. *There are those who say his friends put out his eyes, and there are those who say that R. Sheshet laid eyes against him, and he turned into a mountain of bones.*
- II.7 A.** *R. Shila administered a flogging to a certain man who had sexual relations with an "Egyptian" [= gentile] woman. The man went and informed against him to the royal government. He said, "There is a man among the Jews who judges cases without royal authorization. The government sent investigators. When they came, they said to him, "Why did you administer a flogging to that man?"*
- B. *He said to them, "Because he had sexual relations with a she-ass. "*
- C. *They said to him, "Do you have witnesses? "*
- D. *He said to them, "Yes. "*
- E. *Elijah came and appeared to him in the form of a man and gave testimony.*
- F. *They said to him, "If that is the case, he surely would be subject to the death penalty!"*
- G. *He said to them, "As to us, from the day on which we were exiled from our land, we have not had the right to impose the death penalty. But as for you, what you wish, do to him."*
- H. *While the investigators were considering the matter, R. Shila recited the verse, "Yours, Lord, are the greatness and the power" (1Ch. 29:11).*
- I. *They said to him, "What were you saying? "*
- J. *He said to them, "This is what I was saying: 'Blessed is the All-Merciful who has made earthly royalty like the royalty of the firmament, and given you power and [made you] lovers of justice."*
- K. *They said, "Are you so solicitous of the honor owing to the government?"*
- L. *They gave him a sash [of office], saying to him, "You may judge cases."*
- M. *When they had left, that man [who had been flogged] said to him, "Does the All-Merciful do miracles for liars?"*
- N. *He said to him, "Wicked one! Are they not called asses? For it is written, 'Whose flesh is as the flesh of asses' (Eze. 23:20)."*
- O. *[Shila] saw that the man was going to go and report this to them, saying that he had called them asses. [Shila] said, "This man is a persecutor, and the Torah has said that if one comes to kill you, forestall matters by killing him first [cf. Exo. 22:1]."* He hit him with his sash and killed him.

- P. *[Shila] said, "Since a miracle has been done for me through the particular verse of Scripture that I cited, I shall expound the whole of it:*
- Q. *"'Yours O Lord is the greatness' — this refers to the works of creation, and so Scripture says, 'Who does great things past finding out' (Job. 9:10).*
- R. *"'And the power' — this refers to the Exodus from Egypt, as it is said, 'And Israel saw the great work' (Exo. 14:31).*
- S. *"'And the glory' — this refers to the sun and moon, standing still for Joshua, as it is said, 'And the sun stood still and the moon stayed' (Jos. 10:13).*
- T. *"'And the victory' — this speaks of the fall of Rome, and so it says, 'And their life-blood is dashed against my garments' (Isa. 63: 3).*
- U. *"'And the majesty' — this speaks of the battle of the valleys of Arnon, as it is said, 'Wherefore it is said in the book of the Wars of the Lord: Vaheb in Supah and the valleys of Arnon' (Num. 21:14).*
- V. *"'For all that is in heaven and earth' — this speaks of the war of Sisera, as it is said, 'They fought from heaven, the stars in their courses fought against Sisera' (Jud. 5:20).*
- W. *"'Yours is the kingdom, O Lord' — this refers to the war of Gog and Magog, and so it is said, 'Behold I am against you, Gog, chief prince of Meshech and Tubal' (Eze. 38: 3)."*
- Y. *"Head above all" (1Ch. 29: 1):*
- Z. *Said R. Hanan bar Raba said R. Yohanan, "Even the designation of who will be in charge of the irrigation well is decided in heaven."*
- AA. *In a teaching on Tannaite authority it has been taught in the name of R. Aqiba, "'Yours, Lord, is the greatness' refers to the splitting of the sea of Reeds.*
- BB. *"'And the power' refers to the blow against the first-born.'*
- CC. *"'And the glory' refers to the giving of the Torah.*
- DD. *"'And the victory' refers to Jerusalem.*
- EE. *"'And the majesty' refers to the Temple."*

**II.8 A. [58B]** *Our rabbis have taught on Tannaite authority:*

- B. *He who sees Israelite homes, if they are inhabited, says, "Blessed is he who establishes the boundary of the widow [Jerusalem]."*
- C. *If they are in ruins, he says, "Blessed be the true judge."*
- D. *When he sees gentile houses, if they are inhabited, says, 'The Lord will pluck up the house of the proud' (Pro. 15:25)."*
- E. *If they are in ruins, he says, "'O Lord, you God, to whom vengeance belongs, you, God, to whom vengeance belongs, shine forth' (Psa. 94: 1)."*

**II.9 A.** *Ulla and R. Hisda were going along the way. When they got to the gate of the house of R. Hana bar Hanilai, R. Hisda broke down and signed.*

- B. *Said to him Ulla, "Why are you sighing? Has not Rab said, 'A sigh breaks half the body of a man, as it is said, "Sigh, therefore, you son of man, with*

the breaking of your loins” (Exo. 21:11).’ And R. Yohanan [Ulla continues] has said, ‘Even the whole of a man’s body, as it is said, “And it shall be, when they say to you, Why are you sighing, you shall say, Because of the news, for it comes, and every heart shall melt” (Eze. 21:12).’”

- C. *He said to him, “Now should I not sigh? For here is a house in which there were sixty cooks by day and sixty by night, and they would cook for everyone in need.*
- D. *“And [Hana] did not take his hand away from his purse, thinking that a poor man, son of good parents, may come, and while [Huna] was reaching for his purse, the poor man might be ashamed.*
- E. *“And furthermore, this house had four doors, facing the four points of the compass, and whoever came in empty would go out full.*
- F. *“And they would toss wheat and barley out in years of famine, so that whoever might find the matter shameful to come and take by day could come and take by night.*
- G. *“Now it has all fallen into ruins, and should I not sigh?”*
- H. *He said to him, “This is what R. Yohanan said, ‘Since the day on which the house of sanctuary was destroyed, a decree has been issued against the households of the righteous, that they should be destroyed.*
- I. *“For it is said, “In my ears, said the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitants” (Isa. 5: 9).*
- J. *“[But, he continued,] R. Yohanan also said, ‘The Holy One, blessed be he, is going to restore those houses to full habitation, as it is said, “A song of ascents. They that trust in the Lord are as Mount Zion” (Psa. 125: 1). Just as the Holy One, blessed be he, is going to restore Mount Zion to full habitation, so the houses of the righteous will the Holy One, blessed be he, restore to full habitation.”*
- K. *He saw that he was not really comforted. He said to him, “It is sufficient that a servant should be in the status of his master [and that Israel’s houses should be in the status of the Lord’s house].”*

## **II.10** A. *Our rabbis have taught on Tannaite authority:*

- B. He who sees Israelite graves says, “Blessed is he who has created you in justice, fed you in justice, sustained you in justice, gathered you in justice, and is going to raise you up in justice.”
- C. Mar, son of Rabina, completed the passage, in the name of R. Nahman, as follows: ““And who knows the numbers of you all, and who is going to bring you back to life and to establish you. Blessed is he who brings the dead to life.””
- D. [If one sees] gentile graves, he says, ““Your mother shall be sore ashamed’ (Jer. 50:12).”

## **II.11** A. Said R. Joshua b. Levi, “He who sees his friend after an interval of thirty days says, “Blessed is he who has kept us in life and sustained us and brought us to this time.”

- B. If it is after an interval of twelve months, he says, “Blessed is he who brings the dead back to life.”

- C. Said Rab, "The deceased is forgotten from the heart [so that mourning ends] only after twelve months, for it is said, 'I am forgotten as a dead man out of mind, I am like a lost vessel' (Psa. 31:13). [Simon, p. 364, n. 5: A thing is not given up as lost till after twelve months]."

**II.12** A. *R. Pappa and R. Huna, son of R. Joshua, were going along the way. They met R. Hanina, son of R. Iqa. They said to him, "Now that we see you, we may say two blessings in your regard:*

- B. *"Blessed is he who shared his wisdom with those who fear him,' and, '... who has kept us in life....'"*

- C. *He said to them, "As to me, now that I see you, I regard it as the same as seeing sixty myriads of Israel, so I recite in your regard [not two but] three blessings!*

- D. *"These two [which you have said], and also, 'Blessed is the one who understands mysteries.'"*

- E. *They said to him, "Are you so smart!"*

- F. *They cast their eyes against him and he dropped dead.*

**II.13** A. Said R. Joshua b. Levi, "He who sees a pock-marked person says the blessing, 'Blessed is he who varies the creatures [that he has made].'"

- B. *An objection was raised by citing the following:*

- C. **One who sees a Negro, [a man] red-spotted in the face, or [a man] white-spotted in the face [a man afflicted with psoriasis, or elephantiasis], or a hunchback, or a dwarf [or a dropsical person] says, "Blessed [are you, Lord...] who creates such varied creatures."**

- D. **[One who sees] an amputee, a blind man, flatheaded man, a lame man, or a man afflicted with boils, says, "Blessed be the true judge" [cf. M. Ber. 9:2] [T. Ber. 6:3A-B].**

- E. *There is no contradiction [between the two positions on what blessing is to be said with reference to a pock-marked person], for the one speaks of what is to be said on the occasion of seeing such a person afflicted from birth, the other, a person afflicted only afterward.*

- F. *You may see this very distinction if you closely examine the formulation of the passage, for the latter falls into the category of one who has had a leg amputated [and so has been affected by divine judgment and is not in his condition by nature].*

**II.14** A. *Our rabbis have taught on Tannaite authority:*

- B. He who sees an elephant, ape, long-tailed ape, says, "Blessed be he who varies the creatures [that he has made]."

- C. **One who sees attractive people or attractive trees says, "Praised be He who has [made] such attractive creations" [T. Ber. 6:4A].**

**III.1** A. **For shooting stars:**

- B. *What are shooting stars?*

- C. *Said Samuel, "Comets."*

- D. *And said Samuel, "The paths of heaven are as clear to me as the paths of Nehardea, except for the orbit of the shooting star, which I do not know."*

- E. *And there is a tradition that it does not pass through the constellation of Orion,*
- F. *And if it is passed through the constellation of Orion, the world would be destroyed.*
- G. *But lo, we see that it does pass through that constellation!*
- H. *It is its orb that passes through, and it appears as if it itself passed through [but it did not].*
- I. *R. Huna, son of R. Joshua, said, "The Veil [the lowest of seven firmament (Simon, p. 365, n. 3)] was torn up and rolled away, revealing the brightness of the firmament."*
- J. *R. Ashi said, "There was a star that was removed from one side of the constellation of Orion and its mate made an appearance on the other side of the same constellation, and that caused confusion so that people thought that a star had passed through."*

**III.2** A. Samuel contrasted these verses: "It is written, 'Who makes the Bear, Orion, and the Pleiades' (Job. 9: 9).

- B. "And elsewhere it is written, 'Who makes Pleiades and Orion' (Amo. 5: 8) [thus in different order].
- C. "How so? If it were not for the heat of Orion the world could not stand the cold caused by Pleiades, and if it were not for the cold of Pleiades, the world could not stand the heat caused by Orion.
- D. "[Simon:] *There is a tradition that were it not that the tail of the Scorpion has been placed in the Stream of Fire [Dan. 7:10], no one who has ever been stung by a scorpion could live.*
- E. "This is in line with what the All-Merciful said to Job, 'Can you bind the chains of Pleiades or loose the bands of Orion' (Job. 38:31)."
- F. *What is the sense of Kimah [the Hebrew name for Pleiades]?*
- G. Said Samuel, "It is made up of about a hundred (kemeah) stars."
- H. *There are those who say that they are packed together, and there are those who say that they are scattered.*
- I. *What is the sense of Ash [the Hebrew name for the Bear]?*
- J. Said R. Judah, "Yuta."
- K. *What is Yuta?*
- L. *Some say, "It is the tail of the Ram, others, it is the head of the Calf.*
- M. *The one who says that it is the tail of the Ram is in the more likely position, for it is written, "Ayish will be comforted for her children" (Job. 38:32). Therefore it lacks something and appears [59A] like something that has been torn off [Simon, p. 366, n. 10: and then stuck on artificially]."*
- N. *And as to its going after her, it is as if it is saying to her, "Give me back my children."*
- O. For at the moment that the Holy One, blessed be he, proposed to bring the flood on the world, he took two stars from Kimah [Pleiades] and brought the flood upon the world. When he wished to stop the flood, he took two stars from the Bear and stopped it.
- P. *But why not put the two stars back?*



- Q. A pit cannot be refilled by what is taken out of it.
- R. Or, alternatively, what has served as evidence for the prosecution cannot then serve as evidence for the defense.
- S. *And why not create two new stars for it?*
- T. "There is nothing new under the sun" (Qoh. 1: 9).
- U. Said R. Nahman, "The Holy One, blessed be he, is going to put them back.
- V. "For it is said, 'And the Bear will be comforted for her children' (Job. 38:32)."

#### **IV.1 A. And for earthquakes:**

- B. *What are earthquakes?*
- C. Said R. Qattina, "Rumbling."
- D. *R. Qattina was going along the way. When he got to the gate of the house of a necromancer, there was a rumbling in the deep.*
- E. *[Qattina] said, "Can this necromancer possibly know what causes this rumbling in the deep?"*
- F. *[The necromancer] raised a voice after him, "Qattina, Qattina, why should I not know?"*
- G. "When the Holy One, blessed be he, reflects that his children are plunged in distress among the nations of the world, he drops two tears into the Great Sea, and the sound is heard from one end of the world to the other, and that is the rumbling."
- H. *Said R. Qattina, "The necromancer is a liar and what he says are lies. For if it were as he says, there should be one rumble, then another rumble."*
- I. *But that is not really proof. [For] there actually is one rumble and, after, another, and the reason that he did not concede to him [that he knew what he was talking about] was so that people should not go astray after him.*
- J. *And R. Qattina himself said, "[God] claps hands, as it is said, 'I will also smite my hands together and I will satisfy my anger' (Eze. 21:22)."*
- K. R. Nathan says, "God sighs, as it is said, 'I will satisfy my anger upon them and I will be eased' (Eze. 5:13)."
- L. And rabbis say, "[God] treads on the firmament, as it is said, 'He gives a noise as they that tread grapes against all the inhabitants of the earth' (Jer. 25:30)."
- M. R. Aha bar Jacob said, "He pushes his feet together under the throne of glory, as it is said, 'So says the Lord, The heaven is my throne and the earth is my footstool' (Isa. 66: 1)."

#### **V.1 A. And over thunder [M. Ber. 9:2]:**

- B. *What is thunder?*
- C. *Said Samuel, "Clouds in a whirl, as it is said, 'The voice of your thunder was in the whirlwind, the lightning lighted up the world, the earth trembled and shook' (Psa. 77:19)."*



- D. *And rabbis say, "Clouds pouring water into one another, as it is said, 'At the sound of his pouring a multitude of waters in the heavens' (Jer. 10:13)."*
- E. *R. Aha bar Jacob said, "A strong flash of lightning that hits the clouds and breaks off hailstones."*
- F. *R. Ashi said, "Clouds are puffed out, and [Simon:] a blast of wind comes and blows across the mouth of them and it makes a sound like wind blowing across the mouth of a jar."*
- G. *And the most likely view is that of R. Aha bar Jacob, for where lightning flashes, the clouds rumble, and then it rains.*

## **VI.1 A. And for storms:**

- B. *What are "storms"?*
- C. *Said Abbaye, "Hurricanes."*
  - D. *And said Abbaye, "There is a tradition that a hurricane does not come at night."*
  - E. *But lo, we see that they do come at night!*
  - F. *In such a case it starts by day [and continues].*
    - G. *And said Abbaye, "There is a tradition that a hurricane does not go on for two hours, so carrying out that which is said, 'Troubles shall not rise up the second time' (Nah. 1: 9)."*
    - H. *But we see that hurricanes do last longer than that.*
    - I. *But there is an interruption in the middle.*

## **VII.1 A. For lightning, one says, "Blessed is he whose strength and power fill the world" [M. 9:2]:**

- B. *What is lightning?*
- C. *Said Raba, "A flash of light."*
- D. *And said Raba, "A single flash of light, white light, blue light, clouds rising in the west, clouds coming from the south, two clouds that rise facing one another — all signify trouble."*
- E. *What difference does such an omen make?*
- F. *So that one should pray for mercy.*
- G. *And that rule applies to these phenomena appearing at night, but if they come by day, they mean nothing.*
- H. *Said R. Samuel bar Isaac, "Clouds that come by day have no significance [Simon: do not portend a good fall of rain], for it is said, 'Your goodness is as a morning cloud' (Hos. 6: 4)."*
- I. *Said R. Pappa, to Abbaye, "But lo, people say, 'When you open your door to find rain, ass-driver, put down your sack and sleep on it'" [Simon, p. 368, n. 4: because corn will be cheap on account of abundant rain]. ' [So would that not mean morning clouds bring rain?]"*
- J. *There is no contradiction. One saying speaks of a case in which the clouds are thick, the other, light.*

## **VII.2 A. Said R. Alexandri said R. Joshua b. Levi, "Clouds were created only to [Simon:] straighten out the crookedness of the heart.**

- B. “As it is said, ‘God has so made it that men should bear before him’ (Qoh. 3:14).”
- C. And said R. Alexandri said R. Joshua b. Levi, “He who sees a rainbow in the clouds has to fall on his face, as it is said, ‘As the appearance of the bow that is in the cloud, and, when I saw it, I fell upon my face’ (Eze. 1:28).”
- D. *In the West they curse one who does this, because it looks as if he is bowing down to the rainbow.*
- E. *But someone [who sees a rainbow] assuredly should say a blessing.*
- F. *What blessing does he say?*
- G. “Blessed is he who remembers the covenant.”
- H. *In a Tannaite teaching it is taught:*
- I. R. Ishmael, son of R. Yohanan b. Beroqa, says, “... who is faithful to his covenant and carries out his word.”
- J. *Said R. Pappa, “Therefore let us say both of those blessings: ‘Blessed is he who remembers the covenant,’ and ‘... who is faithful to his covenant and carries out his word.’”*

### **VIII.1 A. For mountains and hills [M. Ber. 9:2]:**

- B. *But are not all the things that we have listed to this point not in the category of the works of creation [that only at this point we should make mention of the works of creation]?*
- C. *And has it not been written, “For he makes lightnings for the rain” (Psa. 135: 7)?*
- D. *Said Abbayye, “Combine both and repeat them [as a double blessing].”*
- E. *Said Raba, “In the earlier case one says two blessings, ‘Blessed is he whose power fills the world’ and ‘who accomplishes the works of creation.’*
- F. *“But here one says, ‘Who accomplishes the works of creation,’ but one does not say, ‘Whose power fills the world.’”*

### **VIII.2 A. Said R. Joshua b. Levi, “He who sees the firmament in its purity says, ‘Blessed is he who accomplishes creation.’”**

- B. When does one say so?
- C. *Said Abbayye, “It is when it rains all night, and, in the morning, the north wind comes and [clears away the clouds and] reveals the heavens.”*
- D. *They differ on the statement of Rafram bar Pappa in R. Hisda’s name.*
- E. For Rafram bar Pappa said R. Hisda said, “From the day on which the house of the sanctuary was destroyed, the firmament has never appeared in all its purity.
- F. “For it is said, ‘I clothe the heavens with blackness and I made sackcloth for their covering’ (Isa. 50: 3).”

### **VIII.3 A. [59B] Our rabbis have taught on Tannaite authority:**

- B. [What follows produces verbatim the translation of Simon, pp. 369-70, with the notes of W. M. Feldman, p. 369, n. 6, and pp. 370-371, n.s 1-6.] He who sees the sun at its turning point [in its apparent motion in the ecliptic, the sun has four ‘turning points’ which mark the beginnings of the four respective seasons. These points are generically referred to as the tekufoth (sing. tekufah). They are: the two equinoctial points when the sun crosses the equator at the beginning of spring

and autumn respectively, and ‘turns’ from one side of the equator to the other; and the two solstices, when the sun is at its maximum distance, or declination, from the equator, at one or other side of it, at the beginning of summer and winter respectively, and instead of progressively increasing its declination it ‘turns’ to decrease it progressively. (It may be mentioned that the term ‘tekufah’ is also used not only for the beginning of a season but for the whole of the season itself.)), the moon in its power [As the sun and moon were created to rule the day and night respectively (Gen. I, 16), they are necessarily endowed with the attribute of power (cf. Sabbath Liturgy). In this passage, however, ‘the moon in its power’ may have a special significance, because at the Nisan, or spring equinox, the spring tides are greatest, owing to the combined action of the sun and the moon in conjunction, or new moon. The moon in its power to cause tides (a fact known to Pliny and Aristotle, and referred to by Maimonides (Guide II, 10), although never directly mentioned in the Talmud), is therefore best seen at this time], the planets in their orbits [The orbits of the planets which are now known to be ellipses, were, on the Ptolemaic system, which prevailed at that time, assumed to be traced out by a most ingenious combination of eccentric circles and epicycles (v. for instance, the epicyclic theory of the moon in Feldman W.M., *Rabbinical Mathematics and Astronomy*, London, 1931, pp. 132ff). Hence the contemplation of the planets in their orbits was an adequate reason for pronouncing the blessing], and the signs of the zodiac in their orderly progress [The vernal or autumnal equinox is not a fixed point in relation to the signs of the zodiac, but keeps on changing its position to the extent of 50.1” (50.1 seconds of arc) per year. This movement which is called ‘precession of the equinoxes’ is due to the continual shifting of the point of intersection of the ecliptic with the equator, but was believed by the ancients to be due to the progressive movement of the signs of the zodiac. As the result of precession, the equinoctial point which 2,000 years ago was the beginning of the sign Ram (first point of Aries) has since shifted 30° to the sign Pisces, although it is still spoken of as the first point of Aries], should say, “Blessed be he who has wrought the work of creation.”

- C. *And when does this happen?* [The reference is to the sun at its turning point (Rashi).]
- D. *Said Abbaye, “Every twenty-eight years, when the cycle* [This means here the Big or Solar Cycle. Taking a Samuel, or Julian, year to consist of 365 1/4 days or 52 weeks 1/4 days, every tekufah occurs 1 1/4 days later in the week every consecutive year, so that after 4 years it occurs at the same time of the day but ( $1 \frac{1}{4} \times 4 = 5$ ) 5 days later in the week. After 28, or  $4 \times 7$  years, the tekufah will recur not only at the same time of the day, but also on the same day of the week. V. Feldman, op. cit. p. 199] begins again and the Nisan [spring] equinox falls in Saturn on the evening of Tuesday [As the sun and moon were created on the 4th day, the beginning of the 28 years cycle is always on a Wednesday which begins at the vernal equinox at 6 p.m. on Tuesday. This, according to computation coincides with the rise of Saturn, v. Rashi], going into Wednesday.

### **IX.1 A. R. Judah says, “He who sees the Great Sea...” [M. Ber. 9:2]:**

- B. What are the intervals?
- C. Said Rami bar Abba said R. Isaac, “Every thirty days.”

- D. And said Rami bar Abba said R. Isaac, "He who sees the Euphrates at the bridge at Babylon says, 'Blessed is he who accomplishes creation.'"
- E. *These days, however, that the Persians have shifted [the course of the river by making canals], it is only if one sees the Euphrates from Be Shabur and beyond [that the blessing is called for].*
- F. R. Joseph says, "From Ihi Deqira and beyond."
- G. And said Rami bar Abba, "He who sees the Tigris at the bridge of Shabistana says, 'Blessed is he who accomplishes creation.'"
- H. *What is "the Tigris" [hideqqel]?*
- I. Said R. Ashi, "It is so called because its water is sharp and swift [had, qal]."
- J. *What is "the Euphrates"? [Perat]?*
- K. It is so called because its waters are fruitful [parim] and multiply.
  - L. *And said Raba, "The reason that the people who live in Mahoza are sharp is that they brink the waters of the Tigris.*
  - M. *"The reason that they have red spots is that they have sexual relations in daylight.*
  - N. *"The reason that their eyes blink is that they live in dark houses."*

**X.1 A. For rain [M. Ber. 9:2]:**

- B. And for rain is the blessing, "Who is good and does good"?
- C. *And has not R. Abbahu said, and some say it was repeated in a Tannaite teaching, "From what point in the year do people say a blessing for rain? From the time at which the husband goes forth to greet the bride [which is to say, when the drops of rain fall so hard that they rebound from the earth (Simon, p. 371, n. 8)]."*
- D. *"What is the blessing that people say?"*
- E. "Said R. Judah, 'We give thanks to you for every drop of rain that you bring down for us.'"
- F. *And R. Yohanan concludes the blessing in the following way, "'Were our mouths as full of song as the sea..., we could not suffice to give thanks to you, Lord our God,' up to, 'shall prostrate itself before you. Blessed are you, to whom many words of thanksgiving are due.'"*
- G. Many words of thanksgiving and not all words of thanksgiving?
- H. Said Raba, "Phrase it, 'God who is to be thanked.'"
- I. *Said R. Pappa, "Therefore let us say both versions. 'Many words of thanksgiving and God who is to be thanked.'"*
- J. *In any event there is a problem [in the diverse traditions, B, E, on what blessing is to be said for rain].*
- K. *There is no problem. The one speaks of the moment at which one has heard [that it has rained] [at which point one says, "Who is good and does good"], and the other blessing is said when one actually sees the rain.*
- L. *But when one hears about the rain, that is simply hearing good news, and we have learned in the Mishnah, On hearing good news, one says, "Blessed is he who is good and who does good" [M. Ber. 9:2].*

- M. *Rather, both blessings apply to a case in which one has actually seen the rain, and there still is no contradiction. The one applies when just a little rain has come, the other when much rain has fallen.*
- N. *If you like, I shall say that both of the benedictions apply to the case in which a great deal of rain has fallen, and there still is no contradiction. The one blessing is said by someone who has land, the other by someone who does not have land.*
- O. *Is it the case, then, that the one who has land says, "Who is good and does good"?*
- P. *And it has been taught on Tannaite authority:*
- Q. **If one has built a new house, bought new clothing, he says, "Blessed is he who has kept us in life and brought us to this time" [M. Ber. 9:3].**
- R. If it is both his and other peoples' property, he says, "Who is good and does good." [We assume that the landowner owns the land on his own, in which case we would expect the former blessing, "Kept us in life" to apply to him.]
- S. *There is no contradiction. In the one case ["Who is good and does good"] the blessing applies if the person is in a partnership, the other ["he has kept us alive"] applies where there is no partnership.*
- T. *For has it not been taught on Tannaite authority:*
- U. The upshot of the matter is this: For something that belongs to oneself, one says, "Blessed... who has kept us in life and sustained us....,"
- V. and for something that belongs both to the person himself and also to someone else, he says, "Blessed is he who is good and does good"?
- W. *But is it the case that wherever there is no one else [in partnership along with a person], one does not say the blessing, "Who is good and does good"?*
- X. *And has it not been taught on Tannaite authority:*
- Y. If people told someone that his wife has produced a male child, he says, "Blessed is he who is good and does good"?
- Z. But in that case, too, his wife is with him as a partner. For she is glad to have a male child.
- AA. *Come and take note of the following:*
- BB. If one's father died and he is the heir, to begin with he says, "Blessed is the true judge." Then he says, "Blessed is he who is good and does good."
- CC. *Here too there are brothers who inherit along with him.*
- DD. *Come and take note of the following:*
- EE. Concerning a new kind of wine [which one tastes for the first time] it is not necessary to say a blessing.
- FF. Concerning a move to a new place, it is necessary to say a blessing.
- GG. And said R. Joseph b. Abba said R. Yohanan, "Even though they have said, 'Concerning a new kind of wine it is not necessary to say a blessing,' one does, nonetheless, say, 'Blessed is he who is good and does good.'" [Where is there a partnership here?]
- HH. *In that case too, there are others who are members of the same eating club, who drank the wine with him.*

**XI.1 A. If one has built a new house or bought new clothes [M. 9:3A]:**

- B. Said R. Huna, "That rule applies only in a case in which the person does not have similar items. But if he has similar items, it is not necessary to say a blessing."
- C. And R. Yohanan said, "Even if he has similar items, it is necessary to say a blessing."
- D. **[60A]** *This then bears the implication that* if someone bought something and went and bought some more, all parties concur that he does not have to say a blessing.
- E. *And there are those who report the matter as follows:*
- F. Said R. Huna, "The rule applies only to one who did not buy and then go back and buy more. But if one bought and went back and bought more, it is not necessary to say a blessing."
- G. And R. Yohanan said, "Even if one bought and went back and bought some more, it is necessary to say a blessing."
- H. *The foregoing bears the implication that* if someone has [some items] and went and bought [some more], all parties concur that he does have to say a blessing.
- I. *An objection was raised on the basis of the following statement:*
- J. "If one bought a house and has no other like it, bought new clothes and has no others like them, he has to say a blessing. But if he has others like them, he does not have to say a blessing," the words of R. Meir.
- K. R. Judah says, "One way or the other, he has to say a blessing."
- L. *Now with respect to the first of the two versions of the matter, R. Huna accords with R. Meir and R. Yohanan with R. Judah.*
- M. *But as to the second of the two versions of the matter, while R. Huna concurs with R. Judah, with whom does R. Yohanan rule? It cannot be in accord with either R. Meir or R. Judah.*
- N. *R. Yohanan [in the second version] may reply to you, "In point of fact, in R. Judah's view as well, if one bought something and went back and bought some more, he also has to say a blessing. And where there is a dispute, it pertains to a case in which the man has something but has gone out and bought [some more]."*
- O. "This then tells you the full extent of the position taken by R. Meir, that even if one has bought something and has that some object already, he does not have to say a blessing, and all the more so if he bought something and went and bought some more, in which case, likewise, one does not have to say a blessing."
- P. *But let the two differ as to a case in which one has bought something and gone back and bought some more, in which case, one does not have to say a blessing, so indicating the full extent of the position taken by R. Judah?*
- Q. It is better to show the full extent of the position of the person who takes the lenient position.

## **XII.1 A. One says a blessing over evil [M. Ber. 9:5A]:**

- B. *For example?*



- C. *For instance if a flood took one's land. Even though eventually it will be a good thing, because his land [Simon:] is covered with alluvium and becomes more fertile, now, for the moment, however, it is a bad thing.*

**XIII.1 A. And over good [M. 9:5A]:**

- B. *For example?*
- C. *For instance if one found something. Even though it is a disadvantage to him because, if the government hears about it, it will confiscate the object from him, still, for the moment, it is a good thing.*

**XIV.1 A. If one's wife is pregnant and he says, "May it be pleasing that she bear... lo, this is a vain prayer [M. 9:3E]:**

- B. *And will not such a prayer make a difference?*
- C. *R. Joseph objected, "And afterwards she bore a daughter and called her name Dinah' (Gen. 30:21)."*
- D. *What is the meaning of "and afterwards"?*
- E. *Said Rab, "After Leah had judged herself, saying, 'Twelve tribes are destined to come forth from Jacob, six from me, four from the handmaidens, so there are now ten. If this one should be a male, then my sister, Rachel, will not even be equivalent to one of the handmaidens.' Forthwith the baby was turned into a girl.*
- F. *"For it is said, 'And she called her name Dina' (Gen. 30:21) [that is, judgment]."*
- G. *[In constructing an argument] people may not call as evidence what is in fact a miracle.*
- H. *And if you like, I shall say that the matter involving Leah took place within forty days of conception [before the sex of the child had been determined].*
- I. *This is in line with that which has been taught on Tannaite authority:*
- J. *For the first three days [after sexual relations] a man should pray that [the semen] not putrefy. From the third day to the fortieth he should pray for mercy that the child be male. From the fortieth day to the end of the third month he should pray for mercy that it not be an abortion resembling a fish. From the end of the third month through the sixth, he should pray for mercy that there not be a miscarriage. From the sixth to the ninth he should pray for mercy that the baby should come forth whole.*
- K. *But does a prayer [for a male child] actually make a difference?*
- L. *And has not R. Isaac, son of R. Ammi, said, "If the man reaches orgasm first, the wife will produce a female, if the woman reaches orgasm first, the child will be a male.*
- M. *"For it is said, 'When a woman reaches orgasm, she will produce a male' (Lev. 12: 1). [Hence prayer has nothing to do with the issue.]"*
- N. *With what case do we deal [when we claim that prayer will help]? For instance, if the two of them reached orgasm simultaneously [in which case prayer can make a difference].*

**XV.1 A. If someone was coming along the way [M. 9:3F]:**

- B. *Our rabbis have taught on Tannaite authority:*



- C. There was the case involving Hillel, the elder, who was coming along the way and heard the sound of an outcry in town. He said, "I am confident that this is not coming from my house."
- D. And concerning him Scripture says, "He shall not be afraid of evil tidings, his heart is steadfast, trusting in the Lord" (Psa. 112: 7).
- E. *Said Raba, "When you give an exposition of this verse of Scripture, you may explain it so the second clause explains the first, or so that the first clause explains the second."*
- F. *"So the second clause explains the first: 'He will not fear evil tidings' because 'His heart is steadfast, trusting in the Lord.'*
- G. *"The first clause explains the second: 'His heart is steadfast, trusting in the Lord' because 'He will not bear evil tidings.'"*

**XV.2** A. *There was a disciple who was walking along in the market place of Zion behind R. Ishmael, son of R. Yosé. [Ishmael] saw that [the disciple] was trembling. He said to him, "You are a sinner, for it is written, 'Sinners in Zion are afraid' (Isa. 33:14)."*

- B. *He said to him, "But it is written, 'Happy is the man who is always afraid' (Pro. 28:14)."*
- C. *He said to him, "That refers to words of Torah [which one should fear losing]."*

**XV.3** A. *Judah bar Nathan would follow after R. Hamnuna. [Once time] he sighed. [Hamnuna] said to him, "That man wants trouble to come upon him, for it is written, 'For the thing which I feared is come upon me, and that of which I was afraid has overtaken me' (Job. 3:25)."*

- B. *He said to him, "It is written, 'Happy is the man who is always afraid' (Pro. 28:14)."*
- C. *He said to him, "That refers to words of Torah."*

**XVI.1** A. **He goes through a city [M. Ber. 9:4A]:**

- B. *Our rabbis have taught on Tannaite authority:*
- C. *When he goes in, what does he say?*
- D. *"May it please you, Lord my God, that you bring me into this city whole."*
- E. *Once he has entered, he says, "I thank you, Lord my God, that you have brought me into this city whole."*
- F. *When he plans to leave, he says, "May it please you, Lord my God and God of my fathers, that you take me from this city whole."*
- G. *When he has gone forth, he says, "I thank you, Lord my God, that you have taken me from this city whole."*
- H. *"And just as you have taken me out whole, so may you bring me along whole, support me whole, guide my steps whole and save me from the power of every sort of enemy and ambush by the way."*
- I. *Said R. Mattana, "That teaching applies only to a city in which they do not judge and execute criminals, but in a city in which they judge and execute criminals, there is no need [for such a prayer]."*

- J. *There are those who state:* Said R. Mattena, “Even in a city in which they judge and execute criminals [*such a prayer should be said, for*] *there may be times that one may not find someone who will plead his case.*”

**XVI.2** A. *Our rabbis have taught on Tannaite authority:*

- B. He who goes into a bath house says, “May it please you, Lord my God, that you will save me from this [place] and those like it, and may no humiliation or sin befall me, and if a humiliation or sin befall me, may my death serve as atonement for all my sins.”
- C. *Said Abbaye, “A person should not say this, lest he give Satan an opportunity.”*
- D. *For R. Simeon b. Laqish said, and so it has been taught on Tannaite authority in the name of R. Yosé, “A person should never give Satan an opportunity.”*
- E. *Said R. Joseph, “What verse of Scripture indicates it? It is that which is written, ‘We should have been as Sodom, we should have been like unto Gomorrah’ (Isa. 1: 9). What did he then say to them? ‘Hear the word of the Lord, you rulers of Sodom’ (Isa. 1:10).”*
- F. *When one leaves the bath house, what does he say?*
- G. Said R. Aha, “I thank you, Lord my God, that you have saved me from the fire.”

**XVI.3** A. *R. Abbahu went into a bath house, and the floor of the bath house collapsed underneath him.*

- B. *A miracle was done for him, and he stood on a pillar and saved a hundred and one men on one arm.*
- C. *He said, “That is in line with what R. Aha said.”*

**XVI.4** A. He who goes in to have blood let says, “May it please you, Lord my God, that this procedure serve as healing for me, and that you may heal me. For you are a God who heals faithfully, and your healing is truth. For in point of fact mortals do not have the power to heal, but they merely do what is customary.”

- B. *Said Abbaye, “A person should not say such a prayer.*
- C. *“For it has been taught by a Tanna of the house of R. Ishmael, ‘He shall cause him to be thoroughly healed’ (Exo. 21:19).*
- D. *““On the basis of this verse of Scripture we learn that the right is given to a physician to heal [patients].’ [So the sentiment of the foregoing prayer, that physicians do not heal, is wrong.]”*
- E. *When one arises [after the blood letting], what does he say?*
- F. Said R. Aha, “Blessed is [God], who heals for nothing.”

**XVI.5** A. **[60B]** He who goes into a privy says, “Be most honored, you honored and holy ones, those who serve the Most High. Give honor to the God of Israel. Wait on me until I go in and do what I wish and come back to you. [So guard me from the evil spirits at the privy.]”

- B. *Said Abbaye, “A person should not say such a prayer, lest [the guardian angels] leave him and go their way.*
- C. *“But this is what he should say: ‘Guard me, guard me. Help me, help me. Support me, support me. Wait for me, wait for me, until I go in and come out. For this is the way of mortals.”*

- D. *When he comes out, he should say, “Blessed are you... who has formed man with wisdom and created in him various sorts of holes and apertures. It is entirely clear before your glorious throne that if one of them [that should remain closed] should open up, or if one of them [that should remain open] should close up, it will not be possible to arise before you.”*
- E. *How does one conclude the blessing?*
- F. Said Rab, “... who heals the sick.”
- G. *Said Samuel, “In this way Abba [Rab] turns the whole world into invalids! Rather: ‘Who heals all flesh.’”*
- H. R. Sheshet said, “‘Who does wonders.’”
- I. *Said R. Pappa, “Therefore let us say them both: ‘Who heals all flesh and who does wonders.’”*

**XVI.6 A.** He who is going to sleep in his bed says from “Hear O Israel” to “And it shall come to pass if you diligently listen.”

- B. Then he says, “Blessed... who sets the bonds of sleep on my eyes and drowsiness on my eyelids and illuminates the apple of my eye. May it please you, Lord my God, to make me lie down in peace, give me my lot in your Torah, make it my custom to do religious duties, do not make it my custom to do transgressions nor bring me into the power of sin, violation, temptation, or humiliation. May the impulse to do good control me, and may the impulse to do evil not control me. And save me from unfortunate accidents and ailments. Do not let bad dreams or fantasies confuse me. Let my bed be whole before you, and illuminate my eyes lest I sleep to die. Blessed are you, Lord, who illuminates the whole world in his glory.”
- C. When someone gets up, he says, “My God, the soul that you put in me is pure. You formed it in me. You breathed it into me. You keep it in me. You will take it from me one day but restore it to me in the time to come. So long as the soul is in me, I thank you, Lord my God and God of my fathers, master of all ages, lord of all souls. Blessed are you, Lord, who restores souls to dead corpses.”
- D. *When one hears the cock crow, he says, “Blessed is he who has given the cock understanding to know the difference between day and night.”*
- E. *When one opens his eyes, he says, “Blessed is he who opens the eyes of the blind.”*
- F. *When one stretches and sits up, he says, “Blessed is he who frees those who are tied up.”*
- G. *When one gets dressed, he says, “Blessed is he who puts clothing on the naked.”*
- H. *When he stands up straight, he says, “Blessed is he who straightens up those who are bowed down.”*
- I. *When he puts his foot on the ground, he says, “Blessed is he who stretches out the earth over the water.”*
- J. *When he begins to walk, he says, “Blessed is he who makes man’s steps firm.”*
- K. *When he ties his shoes, he says, “Blessed is he who has done for me everything I need.”*
- L. *When he fastens his belt, he says, “Blessed is he who girds Israel with might.”*

- M. *When he spreads a cloth over his head, he says, "Blessed is he who crowns Israel with glory."*
- N. *When he wraps himself in his cloak containing show-fringes, he says, "Blessed... who has sanctified us by his commandments and commanded us to wrap ourselves in a cloak containing show-fringes."*
- O. *When he puts his phylactery on his arm, he says, "Blessed is he who has sanctified us by his commandments and commanded us concerning the religious duty of phylacteries."*
- P. *When he washes his hands, he says, "Blessed is he who has sanctified us by his commandments and commanded us concerning hand-washing."*
- Q. *When he washes his face, he says, "Blessed is he who has taken away the bonds of sleep from my eyes and drowsiness from my eyelids. May it please you, Lord my God, to make study of your Torah a habit for me, and may you make me closely follow your commandments. Do not bring me into the power of sin, transgression, temptation, or humiliation. Subdue my impulse so as to be subservient to you. Take far away from me bad men and bad companions. Make me cleave to the good impulse and to a good companion in your world. Today and every day, in your view and in the view of everyone who sees me, let me have grace, loving kindness, and mercy, and bestow on me loving kindness. Blessed are you, who bestows loving kindness on his people, Israel."*

**XVII.1 A. One is obligated to say a blessing for evil [M. Ber. 9:5A]:**

- B. *What is the meaning of the statement, **One is obligated to say a blessing for evil just as he is obligated to say a blessing for good?***
- C. *Should I say that, just as one says a blessing over good, "Who is good and does good," so one says a blessing over evil, "Who is good and does good"?*
- D. *But have we not learned in the Mishnah: **For good news one says, "Who is good and who does good," while for bad news, one says the blessing, "Blessed is the true judge" [M. Ber. 9:2E-F]?***
- E. *Said Raba, "It was necessary [to make the statement in the Mishnah-clause at hand] only to indicate that one must accept [evil] with gladness."*
- F. *Said R. Aha in the name of R. Levi, "What is the relevant verse of Scripture? 'I will sing of mercy and justice to you, O Lord, I will sing praises' (Psa. 101: 1).*
- G. *"Whether it is mercy or justice, I will sing."*
- H. *R. Samuel bar Nahmani said, "Proof derives from here: 'In the Lord I will praise his word, in God I will praise his word' (Psa. 66:11).*
- I. *"'In the Lord I will praise his word' speaks of his meting out of goodness.*
- J. *"'In God I will praise his word' speaks of his meting out of punishment."*
- K. *Said R. Tanhum, "Proof derives from here: 'I will lift up the cup of salvation and call on the name of the Lord' (Psa. 116:13). 'I found trouble and sorrow, but I called upon the name of the Lord' (Psa. 116: 3)."*
- L. *Rabbis say, "From here: 'The Lord gave and the Lord has taken away, blessed be the name of the Lord' (Job. 1:21)."*

**XVII.2** A. Said R. Huna said Rab in the name of R. Meir, *and so it was taught on Tannaite authority in the name of R. Aqiba*, “A person should always make it a habit of saying, ‘Whatever the All-Merciful does he does for the good.’”

- B. *That is illustrated by the case of R. Aqiba, who was walking along the way. He came to a certain place and looked for room at the inn, but none gave him any. He said, “‘Whatever the All-Merciful does he does for good.’”*
- C. *He went and spent the night in an open field. He had with him a cock, an ass, and a lamp. The wind came and put out the lamp, a weasel came and ate the cock, a lion came and ate the ass. He said, “‘Whatever the All-Merciful does, he does for good.’”*
- D. *On that night a marauding troop came to that town and took into captivity everyone in the town.*
- E. *He said to them, “Did I not tell you, ‘Whatever the Holy One, blessed be he, does is [61A] for the good’?”*

**XVII.3** A. And said R. Huna said Rab in the name of R. Meir, “A person’s words before the Holy One, blessed be he, should always be few,

- B. “for it is said, ‘Be not rash with your mouth, and let not your heart be hasty to utter a word before God. For God is in heaven and you are on earth, therefore let your words be few’ (Qoh. 5: 1).”

**XVII.4** A. R. Nahman bar R. Hisda interpreted the verse, “What is the meaning of that which is written, ‘Then the Lord God formed man’ (Gen. 2: 7)?

- B. “The word ‘formed’ is written with two Ys to indicate that the Holy One, blessed be he, formed two impulses [in the Hebrew, a word beginning with Y], one Y standing for the impulse to do good, the other, *the impulse to do evil*.”
- C. *To this R. Nahman bar Isaac objected, “But how about the domesticated cattle, concerning which the word is not written with two Ys [at Gen. 2:19, ‘And the Lord God formed all the beasts of the field’]? Does it then mean that these beasts do not have an impulse to do evil? Yet we see that such beasts injure and bite and kick. Rather, matters accord with R. Simeon b. Pazzi.”*
- D. For Simeon b. Pazzi said, “Woe is me because of my Creator (yosri) and woe is me because of my inclination to do evil (yisri).”
- E. *Or also, it would accord with what R. Jeremiah b. Eleazar said.*
- F. For R. Jeremiah b. Eleazar said, “God created two faces in the first man, as it is said, ‘Behind and before you have formed me’ (Psa. 89: 5).”

**XVII.5** A. “And the rib which the Lord God had taken from man made he a woman” (Gen. 2:22):

- B. Rab and Samuel:
- C. One said, “[The rib] was a face.”
- D. The other said, “It was a tail.”
- E. *Now there is no problem for the one who has said that it was a face, for that is in line with what is written, “Behind and before have you formed me” (Psa. 39: 5).*

- F. *But from the viewpoint of him who said that it was a tail, what is the meaning of the verse, "Behind and before have you formed me" (Psa. 39: 5)?*
- G. *It accords with what R. Ammi said.*
- H. For R. Ammi said, "'Behind' [last] in the order of the works of creation, and 'before' [first] as to punishment."
- I. *Now to be sure man was "behind" as to creation, for he was created only at the very eve of the Sabbath. But as to "before" for punishment, what sort of punishment?*
- J. *If one should say that it was the punishment affecting the snake, has it not been taught on Tannaite authority:*
- K. Rabbi says, "[In the order of passing out positions of] greatness they begin with the great one. In the order of passing out a curse, they begin with the unimportant one.
- L. "In passing out positions of greatness, they begin with the great man, for it is written, 'And Moses spoke to Aaron and to Eleazar and to Ithamar his sons that were left. Take the meal-offering that remains' (Lev. 10:12). [Thus Aaron comes first].
- M. "In the order of passing out a curse, they begin from the unimportant one: first the snake was cursed, then Eve, and, in the end, Adam?"
- N. [Hence the punishment to which man was subjected first] was the punishment of the flood.
- O. For it is written, "And he blotted out every living substance which was upon the face of the ground, both man and cattle" (Gen. 3:14ff.) — first man, then beast.
  - P. *Now from the viewpoint of him who said it was a face, that is in line with what is written, "And he created" (Gen. 2: 7), with two Ys. But in the viewpoint of him who has said that it was a tail, why write "and he created" with two Ys?*
  - Q. *It accords with what R. Simeon b. Pazzi said.*
  - R. For R. Simeon b. Pazzi said, "Woe is me on account of my creator, woe is me on account of my impulse to do evil."
    - S. *Now from the viewpoint of him who has said that it was a face, that is in line with what is written: "Male and female created he them" (Gen. 5: 2).*
    - T. *But from the viewpoint of him who has said that it was a tail, what is the sense of "Male and female created he them" (Gen. 5: 2)?*
    - U. *It accords with what R. Abbahu said.*
    - V. For R. Abbahu contrasted two verses: "It is written, 'Male and female created he them' (Gen. 5: 2), and it further is written, 'For in the image of God made he man' (Gen. 9: 6).
    - W. "How so? To begin with, he had had the intention to create two, but in the end only one was created."

- X. *Now from the viewpoint of him who has said that it was a face, that is in line with what is written, "He closed up the place with flesh instead thereof" (Gen. 2:21).*
- Y. *But in the view of him who said that it was a tail, what is the sense of "He closed up the place with flesh instead thereof" (Gen. 2:21)?*
- Z. Said R. Jeremiah, and some say, R. Zebid, and some say, R. Nahman bar Isaac, "That statement refers solely to the place of the cut."
- AA. *Now from the viewpoint of him who said that it was a tail, that is in line with what is written, "And the God built" (Gen. 2:22).*
- BB. *But from the viewpoint of him who says that it was a face, what is the sense of "And God built"?*
- CC. *It accords with what R. Simeon b. Menassia said.*
- DD. For R. Simeon b. Menassia expounded, "What is the meaning of the verse of Scripture, 'And the Lord built the rib' (Gen. 2:22)?"
- EE. "It teaches that the Holy One, blessed be he, made up Eve's hair and brought her to the first Man. For so in the overseas cities they call 'hair dressing' 'building up.'"
- FF. Another explanation: "And he built" (Gen. 2:22):
- GG. *Said R. Hisda, and some say it was repeated on Tannaite authority: "This teaches that the Holy One, blessed be he, built up Eve just like a storehouse.*
- HH. "Just as a storehouse is narrow on top and wide on the bottom so that it can hold the produce, so Eve is narrow on top and wide on the bottom, so as to hold the fetus."
- II. "And brought her to Adam" (Gen. 2:22):
- JJ. Said R. Jeremiah b. Eleazar, "This teaches that the Holy One, blessed be he, served as the groomsman for the first Man.
- KK. "From this passage the Torah taught the lesson of proper conduct, indicating that a great man should serve a less important one as a groomsman and not regard it as inappropriate."



- LL. *Now in the view of him who has said that it was a face, which of the two faces [of which the first man was formed, before Eve was made] went before?*
- MM. *Said R. Nahman bar Isaac, "It is logical to suppose that the male face went first."*
- NN. *"For so it has been taught on Tannaite authority:*
- OO. *"A man should not follow after a woman on the way, even if it is his wife who happens to come in front of him on a bridge, in which case he should put her off to the side."*
- PP. *"And whoever passes behind a woman over a river will have no share in the world to come."*

### **Proper Conduct with Women**

#### **XVII.6 A.** *Our rabbis have taught on Tannaite authority:*

- B. He who counts out coins into a woman's hand from his own in order to have a chance to stare at her, even if such a one has in hand Torah and good deeds like Moses, our master, will not be quit of the judgment of Gehenna.
- C. "For it is said, "Hand to hand, he shall not escape from evil" (Pro. 11:21). He shall not escape from the judgment of Gehenna."

#### **XVII.7 A.** *Said R. Nahman, "Manoah was an ignorant man."*

- B. "For it is written, 'And Manoah went after his wife' (Jud. 13:11)."
- C. *To this statement R. Nahman bar Isaac objected, "But does the same judgment apply to Elkanah. For it is written [sic], 'And Elkanah went after his wife,' [no such verse exists], and, with respect to Elisha, does this judgment apply, for it is written, 'And he rose and went after her' (2Ki. 4:30)?*
- D. "Is the meaning then that he literally went after her? But what it means was that he followed her views and her counsel. *Here too he followed her views and her counsel.*"
- E. *Said R. Ashi, "Now in regard to the view of R. Nahman that Manoah was an ignorant man, he had not learned as much Scripture as someone who is in the house of a master [as a beginner in Scripture-studies]."*
- F. "For it is said, 'And Rebekah arose and her maidens, and they rode upon the camels and followed the man' (Gen. 24:61). Thus [they went] after the man, not before him."

#### **XVII.8 A.** *Said R. Yohanan, "[Walk] after a lion but not after a woman,*

- B. *"after a woman but not after a gentile,*
- C. *"after a gentile but not behind a synagogue when the community is saying prayers."*
- D. *"What we have said applies only if one is not carrying a load, but if one is carrying a load, there is no objection."*
- E. *"And what we have said applies only if there is no other door [into the synagogue], but if there is another door, there is no objection."*

- F. *“And what we have said applies only if one is not riding an ass, but if one is riding an ass, there is no objection.”*
- G. *“And what we have said applies only if one has not put on phylacteries. But if one is wearing phylacteries, there is no objection.”*

### **The Impulse to Do Evil**

**XVII.9** A. Said Rab, “The impulse to do evil is like a fly. It sits between the two doors of the heart, as it is said, ‘Dead flies make the ointment of the perfumes fetid and putrid’ (Qoh. 10: 1).”

B. And Samuel said, “It is like a grain of wheat, as it is said, ‘Sin couches at the door’ (Gen. 4: 7).”

**XVII.10** A. *Our rabbis have taught on Tannaite authority:*

- B. Man has two kidneys, one counseling him to do good, the other counseling him to do evil.
- C. And it is reasonable to suppose that the one for good is at the right side and for evil at the left.
- D. For it is written, “A wise man’s understanding is at his right hand, but a fool’s understanding is at his left” (Qoh. 10: 2).

### **XVII.11**

A. *Our rabbis have taught on Tannaite authority:*

- B. The kidneys counsel, the heart discerns, the tongue shapes [words], the mouth expresses them, the gullet admits and gives out all sorts of food, the wind-pipe produces sound, **[61B]** the lungs take in all sorts of liquids, the liver produces anger, the gall drops a drop into it and calms it, the milt makes one laugh, the large intestine grinds food, the maw induces sleep, the nose wakes one up.
- C. If what produces wakening sleeps, or what produces sleep wakes one up, a person will pine away.
- D. *It has been taught on Tannaite authority:*
- E. If both of them produce sleep or both of them wakes one up, one forthwith dies.

**XVII.12** A. *It has been taught on Tannaite authority:*

- B. R. Yosé the Galilean says, “As to the righteous, the impulse to do good produces their judgments [of what to do or not to do], for it is said, ‘My heart is slain within me’ (Psa. 109:22).”
- C. “As to the wicked, the impulse to do evil produces their judgments [of what to do or not to do], for it is said, ‘Transgression speaks to the wicked, I think, there is no fear of God before his eyes’ (Psa. 36: 2).”
- D. “As to people who fall in the middle, both impulses produce their judgments [of what to do or not to do], for it is said, ‘Because he stands at the right hand of the needy, to save him from them that judge his soul’ (Psa. 109:31).”
- E. Said Raba, “People such as we fall in the middle.”
- F. *Said Abbaye to him, “The master has not allowed anyone else to live [if so righteous a man is only middling].”*
- G. *And Raba said, “The world was created only for those who are completely wicked or for those who are completely righteous.”*

- H. *Said Raba, "A person should know concerning himself whether he is completely righteous or not."*
- I. Said Raba, "The world was created only for Ahab son of Omri, and for R. Hanina b. Dosa, this world for Ahab son of Omri, and the world to come for R. Hanina b. Dosa."

**XVIII.1 A. "You shall love the Lord your God" [M. 9:5B]:**

- B. *It has been taught on Tannaite authority:*
- C. R. Eliezer says, "If it is said, 'With all your soul,' why is it also said, 'With all your might'? And if it is said, 'With all your might,' why is it also said, 'With all your soul'?"
- D. "But if there is someone who places greater value on his body than on his possessions, for such a one it is said, 'With all your soul.'"
- E. "And if there is someone who places greater value on his possessions than on his life, for such a one it is said, 'With all your might.'"
- F. R. Aqiba says, "'With all your soul' — even if he takes your soul."

**XVIII.2 A. *Our rabbis have taught on Tannaite authority:***

- B. The wicked government once made a decree that the Israelites should not take up the study of Torah. Pappos b. Judah came and found R. Aqiba gathering crowds in public and taking up the study of Torah.
- C. He said to him, "Aqiba, aren't you afraid of the government?"
- D. He said to him, "I shall show you a parable. What is the matter like? It is like the case of a fox who was going along the river and saw fish running in swarms place to place."
- E. He said to them, "Why are you running away?"
- F. They said to him, 'Because of the nets people cast over us.'
- G. "He said to him, 'Why don't you come up on dry land, and you and I can live in peace as my ancestors lived in peace with yours?'"
- H. "They said to him, 'Are you the one they call the cleverest of all wild beasts? You are not clever, you're a fool. Now if in the place in which we can live, we are afraid, in a place in which we perish, how much the more so [should we fear]!'"
- I. "Now we too, if when we are in session and taking up the study of Torah, in which it is written, 'For it is your life and the length of your days' (Deu. 30:20), things are as they are, if we should go and abandon it, how much the more so [shall we be in trouble]!"
- J. They say that only a few days passed before they arrested and imprisoned R. Aqiba. They arrested and imprisoned Pappos b. Judah nearby. He said to him, "Pappos, who brought you here?"
- K. He said to him, "Happy are you, Aqiba, because you were arrested on account of teachings of Torah. Woe is Pappos, who was arrested on account of nonsense."
- L. The hour at which they brought R. Aqiba out to be put to death was the time for reciting the Shema. They were combing his flesh with iron combs while he was accepting upon himself [in the recitation of the Shema] the yoke of the Kingdom of Heaven.
- M. His disciples said to him, "Our master, to such an extent?"

- N. He said to them, "For my whole life I have been troubled about this verse, 'With all your soul' [meaning] even though he takes your soul. I wondered when I shall have the privilege of carrying out this commandment. Now that it has come to hand, should I not carry it out?"
- O. He held on to the word, "One," until his soul expired [as he said the word] "one." An echo came forth and said, "Happy are you, Rabbi Aqiba, that your soul expired with the word 'one.'"
- P. The serving angels said before the Holy One, blessed be he, "Is this Torah and that the reward? 'From them that die by your hand, O Lord' (Psa. 17:14) [ought to have been his lot]."
- Q. He said to them, "'Their portion is in life' (Psa. 17:14)."
- R. An echo went forth and proclaimed, "Happy are you, R. Aqiba, for you are selected for the life of the world to come."

**XIX.1 A. One should not act in a silly way while facing the eastern gate [of the Temple of Jerusalem] for it faces toward the chamber of the holy of holies [M. 9:5G]:**

- B. Said R. Judah said Rab, "That rule applies only to the area on the inner side of Mount Scopus [toward the Temple] and within sight [of the Temple]."
- C. *It has also been stated on Amoraic authority:*
- D. Said R. Abba, son of R. Hiyya bar Abba, "This is what R. Yohanan said: 'That rule applies only to the area on the inner side of Mount Scopus [toward the Temple] and within sight [of the Temple], and where there is no intervening fence, and at the time at which the Presence of God rests [upon the Temple] [but not when the Temple is in ruins].'"

**XIX.2 A. Our rabbis have taught on Tannaite authority:**

- B. In Judah one who defecates should not do so on an east-west axis but on a north-south axis, and in Galilee he should defecate only on an east-west axis.
- C. But R. Yosé permits [doing so in the other direction].
- D. For R. Yosé would say, "The prohibition applies only within sight, in a place in which there is no fence, and when the Presence of God rests [on the Temple]."
- E. But sages prohibit doing so [as specified].
- F. Now are not the sages [E] in exactly the position of the original authority [B]?
- G. The difference between them is with regard to the side-[parts of Judea and Galilee, not due east or due north of Jerusalem. The first Tanna prohibits the specified axis even in these parts, since they speak of the whole of Judea, whereas the sages permit, referring as they do only to Yosé's statement (Simon, p. 387, n. 6)].
- H. *A further teaching on Tannaite authority:*
- I. In Judea he who defecates should not defecate on an east-west axis but on a north-south axis, and for him who does so in Galilee a north-south axis is forbidden, an east-west axis is permitted.
- J. And R. Yosé declares it permitted [in any event].
- K. For R. Yosé would say, "The prohibition applies only within sight [of the Temple]."

- L. R. Judah says, "When the house of the sanctuary stands, it is forbidden. When the house of the sanctuary does not stand, it is permitted."
- M. R. Aqiba forbids in every place.
- N. *R. Aqiba says the same thing as the first [anonymous] Tannaite authority.*
- O. *At issue between them is conduct outside of the land [entirely].*
- P. *Rabbah would have bricks set up for him east and west. Abbayye went and placed them on a north-south axis. Rabbah went and rearranged them. He said, "Who is giving me this trouble? I take the view of R. Aqiba, who has said, 'In every place it is forbidden [to defecate on a north-south axis].'"*

**XIX.3 A. [62A]** *It has been taught on Tannaite authority:*

- B. Said R. Aqiba, "I once went after R. Joshua to the privy and I learned the three things from him.
- C. "I learned that people defecate not on an east-west axis but on a north-south axis.
- D. "I learned that one urinates not standing but sitting.
- E. "And I learned that one wipes not with the right hand but with the left."
- F. Said Ben Azzai to him, "Do you behave that insolently toward your master?"
- G. He said to him, "It is a matter of Torah, which I need to learn."
- H. *It has been taught on Tannaite authority:*
- I. Ben Azzai says, "I once followed R. Aqiba into the privy, and I learned three things from him:
- J. "I learned that people defecate not on an east-west axis but on a north-south axis.
- K. "And I learned that people urinate not standing up but sitting down.
- L. "And I learned that people wipe themselves not with the right hand but with the left."
- M. Said R. Judah to him, "Do you behave all that insolently toward your master?"
- N. He said to him, "It is a matter of Torah, which I need to learn."

**XIX.4 A.** *R. Kahana went and hid under Rab's bed. He heard [Rab and his wife] "conversing" and laughing and doing what comes naturally. He said to him, "It appears that Abba's mouth has never before tasted 'the dish.'"*

- B. *He said, "Kahana, are you here! Get out! That's disgraceful!"*
- C. He said to him, "It is a matter of Torah, which I need to learn."

### **Rules of Conduct in the Privy**

**XIX.5 A.** On what account do people wipe not with the right hand but with the left?

- B. Said Raba, "Because the Torah was given with the right hand, as it is said, 'At his right hand was a fiery law unto them' (Deu. 33: 2)."
- C. Said Rabbah bar bar Hana, "It is because [the right hand] is nearer to the mouth."
- D. And R. Simeon b. Laqish said, "It is because with [the right hand] one ties on the phylacteries [onto the left arm]."
- E. R. Nahman bar Isaac said, "Because with [the right hand] one points out the letters of the Torah."
- F. *The matter is subject to dispute among Tannaite authorities:*

- G. R. Eliezer says, "It is because one eats with it."
- H. R. Joshua says, "It is because one writes with it."
- I. R. Aqiba says, "It is because one points out with it the letters of the Torah."

**XIX.6 A.** Said R. Tanhum bar Hanilai, "Whoever behaves modestly in the privy is saved from three things: snakes, scorpions, and destructive spirits."

B. Some say, "Also his dreams rest easy on him."

**XIX.7 A.** *There was a privy in Tiberias, into which, even if two people entered and, even by day, they would be harmed.*

B. *R. Ammi and R. Assi went in one by one but were not injured.*

C. *Rabbis said to them, "Are you not afraid?"*

D. *They said to them, "We have learned a tradition: the lesson for [dealing with] the privy is modesty and silence, the lesson for [dealing with] suffering is silence and prayer."*

**XIX.8 A.** *Abbayye's mother trained a lamb to go with him into a privy.*

B. *Why not train a goat for him?*

C. *It might turn into a satyr.*

**XIX.9 A.** *Before Raba became head, the daughter of R. Hisda [his wife] would rattle nuts in a brass dish [to frighten away spirits].*

B. *After he came to power, she made a little window for him and put her hand on his head.*

**XIX.10 A.** Said Ulla, "If it is behind a fence, one may defecate right away. If it is in an open field, one may do so long as he can fart without his fellow's hearing it."

B. *Issi b. Nathan repeated the statement on Tannaite authority in this way: "If it is behind a fence, one may do so so long as he can fart without his fellow's hearing it, but in an open field, he can do so, so long as his fellow cannot see him."*

C. *An objection was raised from the following:*

D. **[Those who watch the olive-press to see that no cause of uncleanness affects it] go outside the door of the olive-press and defecate behind the wall and [the olives] are not affected by uncleanness. [How far are they to go and have the olives remain unaffected? So far that one may still see them [M. Toh. 10:2H-J].**

E. In matters affecting preservation of cultic cleanness a more lenient rule applies.

F. *Come and take note:*

G. **How far are they to go and yet [have the olives] remain unaffected [by uncleanness]? So far that one may still see them [M. Toh. 10:2I-J].** [Simon, p. 389, n. 12: But no further, so that he would himself still be visible. This refutes Issi.]

H. *The case involving food prepared in conditions of cultic cleanness is subject to a lenient rule, for in that matter rabbis imposed a lenient ruling.*

I. *R. Ashi said, "What is the meaning of the phrase, 'So long as his fellow cannot see him,' as R. Issi bar Nathan used that phrase?"*



- J. *“His meaning is, ‘So long as his fellow cannot see his body naked.’ But his fellow nonetheless may see the man [as he defecates, but only from a distance, without violating the rule as Issi gives it].”*

**XIX.11** A. *There was a funeral orator who went down before R. Nahman [to speak], and made the statement, “The deceased was modest in his ways.”*

- B. *Said R. Nahman to him, “Did you go with him to the privy that you know whether he was modest or not modest?”*

- C. *“For it has been taught on Tannaite authority: ‘People are called modest only in respect to modesty in the privy.’”*

D. *And what difference did it make to R. Nahman?*

E. *Because it has been taught on Tannaite authority:*

F. *“Just as punishment is exacted from the dead, so punishment is exacted from those who lament the dead and those who respond, [‘Amen’] after them.”*

**XIX.12** A. *Our rabbis have taught on Tannaite authority:*

- B. *Who is regarded as modest? It is one who defecates by night in a place in which one would be permitted to defecate by day.*

- C. *Is this so?*

- D. *And has not R. Judah said Rab said, “A person should always conduct himself [in defecating] both morning and night so that he does not have to go any distance”?*

- E. *And, furthermore, by day Raba would go a mil, and by night he would say to his attendant, “Clear a place for me right in the street of the town.”*

- F. *And so said R. Zira to his attendant, “See if anyone is behind the house of the associates [the school house], since I want to defecate.”*

- G. *Rather, phrase the teaching not as “in the place” but “in the manner” as he does by day.*

- H. *R. Ashi said, “You may preserve the phrasing, ‘in the place.’ The sense is that what is required only is to go into a private corner.”*

**XIX.13** A. *Reverting to the body of the text:*

- B. *Said R. Judah said Rab, “A person should always conduct himself [in defecating] both morning and night so that he does not have to go any distance.”*

- C. *It has been taught on Tannaite authority along these same lines:*

- D. *Ben Azzai says, “Get up early [before dawn] and go forth, go to bed late [after dark] and go forth, so that [since it will be nearby] you do not have to go a distance.*

- E. *“Test yourself and then sit down, but do not sit down and then test yourself, for whoever sits down and then tests himself, even if people carry out witchcraft against him so far away as Aspamea, will suffer the consequences.”*

F. *And if someone should sit down and then test himself, what is his remedy?*

G. *When he gets up he should say this, “Not to me, not to me, not tahim nor tahtim, not these nor any part of these, nor sorceries of sorcerers nor sorceries of female sorceresses.”*

**XIX.14** A. **[62B]** *It has been taught on Tannaite authority:*

- B. *Ben Azzai says, “Sleep on anything except for the ground.*



- C. “Sit on anything except on a beam.”
- D. *Said Samuel, “Urinating at dawn is like a steel edge to iron, defecation at dawn is like a steel edge to iron.”*
- E. *Bar Qappara would sell wise sayings for pennies: “When you’re hungry, eat, when you’re thirsty, drink, when the pot is still boiling [and you have to defecate] pour it out. When the horn is sounded in Rome, son of the fig-seller, sell your father’s figs [and don’t wait for your father to come and do it.]”*
- F. *Said Abbaye to rabbis, “When you are going through the streets of Mahoza to go out to the fields, do not look this way or that, lest be women sitting around, for it would not be proper to stare at them.”*

**XIX.15** A. *R. Safra went into a privy. R. Aba came and cleared his throat at the door. He said to him, “Let the master come in.”*

- B. *After he had gone forth, [Abba] said to him, “Up to now you have not turned into a satyr but you have learned the wisdom of satyrs. Have we not learned in the Mishnah:*
- C. **“There was a fire there, and a privy in good taste. And this was its good taste: if one found it locked, he knew that someone was there; if he found it open, he knew that no one was there [M. Tam. 1:1N-P].**
- D. *“Therefore it is not proper [for more than one person to be in a privy at one time].”*
- E. *But R. Safra took the view that it would be dangerous [if he kept Abba waiting].*
- F. *For so it has been taught on Tannaite authority:*
- G. *Rabban Simeon b. Gamaliel says, “If one holds in fecal discharge it brings a person dropsie, and if one holds in urine it brings a person jaundice.”*

**XIX.16** A. *R. Eleazar went into a privy. A Roman [= Edomite] came along and pushed him away. R. Eleazar got up and left.*

- B. *A snake came and tore out the [Roman’s] gut.*
- C. *R. Eleazar recited in connection with that man the following verse: “‘Therefore will I give a man for you’ (Isa. 43: 4). Do not read, ‘A man,’ but an Edomite [Edom for Adam].”*

### **David’s Conduct When Saul Was Defecating**

**XIX.17** A. “And he thought to kill you but he spared you” (1Sa. 24:11):

- B. Rather than saying, “He thought,” [since it is David speaking of what he himself did not do], *it should read, “And I thought...”*
- C. “He spared” *likewise should be “I spared.”*
- D. Said R. Eleazar, “Said David to Saul, On the basis of the rules of the Torah, you are liable to be put to death, for lo, you are in pursuit of me, and the Torah has said, “If someone comes to kill you, rise and kill him first.”
- E. *“‘But the modesty that you displayed is what brought pity on you.*
- F. *“‘And what is it? It is in accord with what is written, “And he came to the fences by the way, where there was a cave, and Saul went in to cover his feet” (1Sa. 24: 4).”*
- G. *It was taught on Tannaite authority:*

- H. There was a fence inside of a fence, and a cave inside of a cave.
- I. “To cover” (SK): Said R. Eleazar, “This teaches that he covered himself like a sukkah.”

**XIX.18 A.** “Then David arose and cut off the skirt of Saul’s robe privily” (1Sa. 24: 5):

- B. Said R. Yosé bar Hanina, “Whoever treats clothing without care in the end will not get any benefit from it.
- C. “For it is said, ‘Now King David was old, stricken in years, and they covered him with clothes, but he could get no heat’ (1Ki. 1: 1).”

**XIX.19 A.** “If it be the Lord who has stirred you up against me, let him accept an offering” (1Sa. 26:19):

- B. Said R. Eleazar, “Said the Holy One, blessed be he, to David, ‘Will you then use the language of “stir up” in my regard? Lo, I am going to make you stumble through a matter which even school children know.’
- C. “For it is written, ‘When you take the sum of the children of Israel according to their number, then shall they give every man a ransom for his soul unto the Lord... [that there be no plague among them]’ (Exo. 30:12).
- D. “Forthwith: ‘Satan stood up against Israel’ (1Ch. 31: 1).
- E. “And it is further written, ‘He stirred up David against them saying, Go number Israel’ (2Sa. 24: 1).
- F. *“But when he counted them, he did not take a ransom from them, for it is written, ‘So the Lord sent a pestilence upon Israel from morning even to the time appointed’ (2Sa. 24:15).”*
- G. *What is this “time appointed”?*
- H. Said Samuel the elder, son in law of R. Hanina, in the name of R. Hanina, “It was from the time at which the daily whole offering was slaughtered until the time that its blood was sprinkled.”
- I. R. Yohanan said, “It was actually up to mid day.”

**XIX.20 A.** “And he said to the angel that destroyed the people, it is great” (2Sa. 24:16):

- B. Said R. Eleazar, “Said the Holy One, blessed be he, to the angel, ‘Take for me the great man among them, from whom may be exacted the penalty for many sins for [all of] them. At that moment Abishai, son of Zeruiah, died, who was in himself worth the better part of the sanhedrin.”

**XIX.21 A.** “And as he was about to destroy, the Lord saw and changed his mind” (1Ch. 21:15):

- B. *What did he see?*
- C. Said Rab, “He saw Jacob, our father.
- D. “For it is written, ‘And Jacob said when he beheld them’ (Gen. 32: 3).”
- E. Samuel said, “He saw the ashes of [the ram of] Isaac, as it says, ‘God will see to the lamb for himself’ (Gen. 22: 8).”
- F. R. Isaac Nappaha said, “He saw the atonement-money, as it is said, ‘And you shall take the atonement money from the children of Israel and it shall be a memorial’ (Exo. 30:16).”

- G. R. Yohanan said, "He saw the house of the sanctuary, as it is said, 'In the mount where the Lord will see' (Gen. 22:14)."
- H. R. Jacob bar Idi and R. Samuel bar Nahmani debated the matter.
- I. One of them said, "He saw the atonement money."
- J. The other said, "He saw the house of the sanctuary."
- K. *And the more reasonable position accords with the view of him who said that he saw the house of the sanctuary, for it is said, "As it will be said on that day in the mountain where the Lord sees" (Gen. 22:14).*

**XX.1 A. One should not enter the Temple Mount with his walking stick, [his shoes, his money bag, or with dust on his feet] [M. 9:5H]:**

- B. *What is a walking stick?*
- C. Said Raba, "Just what its name implies."
- D. *And R. Hana bar Ada in the name of Rab Sama, son of R. Mari, said, "[Simon:] It is as if a man said, 'Instead of going round the blocks, I will go in here.'"*

**XX.2 A. Said R. Nahman said Rabbah bar Abuha, "He who goes into a synagogue not intending to make it a shortcut is permitted to make it a shortcut."**

- B. R. Abbahu said, "If it was a path to begin with, it is permitted [to use it as such]."
- C. Said R. Helbo said R. Huna, "He who enters a synagogue in order to say his prayers is permitted to make it a short cut, as it is said, 'But when the people of the land shall come before the Lord in the appointed seasons [he who enters by the north gate shall go forth by the south gate]' (Eze. 46: 9)."

**XXI.1 A. And spitting there likewise is forbidden, as is proven by an argument a minori ad majus [M. 9:5J]:**

- B. Said R. Bibi said R. Joshua b. Levi, "Whoever at this time spits on the Temple mount is as if he spit in the pupil of God's eye, since it is said, 'And my eyes and my heart shall be there forever' (1Ki. 9: 3)."
- C. Said Raba, "Spitting in the synagogue is permitted, *parallel to the matter of the shoe*. Just as wearing shoes on the Temple mount is forbidden but in a synagogue is permitted, so spitting on the Temple mount is where it is forbidden, but in the synagogue it is permitted."
- D. *Said R. Pappa to Raba, and some say Rabina to Raba, and some say R. Ada bar Mattena to Raba, "Instead of deriving the lesson from the case of the shoe, let us derive it from the case of the shortcut."*
- E. *He said to him, "On Tannaite authority it is derived from the shoe, and you want to derive it from the short cut?"*
- F. *What is the reference at hand?*
- G. *It is as has been taught on Tannaite authority:*
- H. **A person should not enter the Temple mount either with his walking stick in his hand or with his shoe on his foot or with his money tied up in his cloth or with his wallet slung over his shoulder, and he should not make it a shortcut, and, as to spitting, the prohibition derives from an argument a fortiori from the matter of the shoe.**
- I. **Just as in the matter of the shoe, which, in general, is not regarded as a disgrace, Scripture has said, 'Put off your shoes from off your feet'**

(Exo. 3: 5), all the more so should spitting [be forbidden], which is regarded as a matter of disgrace!

- J. R. Yosé b. R. Judah says, “It is not necessary to construct an argument on that basis. Lo, Scripture states, ‘For none might enter within the king’s gate clothed in sackcloth’ (Est. 4: 2). Now is it not a matter of an argument a fortiori? If the matter of sack cloth, which is not regarded as distasteful before mortals, by a mortal king [is forbidden], spitting, which is regarded as distasteful, all the more so should be regarded as forbidden before the King of kings of kings” [T. Ber. 6:19A-E].
- K. *[Papa] said to [Raba], “This is what I meant to say: Let us impose a strict rule here and a strict rule there. [63A] Thus I might propose the following: The rule [prohibiting spitting] on the Temple mount is parallel to the rule governing wearing shoes [and so is forbidden on the Temple mount]. But as to the synagogue, in which wearing a shoe is permitted, instead of deriving the rule from the wearing a shoe and so permitting the matter, let us derive the rule from the prohibition against turning the synagogue into a shortcut and so, too, forbid spitting as well.”*
- L. *Rather, said Raba, “It may be compared to one’s view of his own house. Just as, in one’s own home, one will object to having the house turned into a short cut, but he will not object to either wearing shoes or spitting, so in the synagogue turning it into a short cut is what is forbidden, but spitting and wearing a shoe are permitted.”*

**XXII.1** A. At one time all blessings in the Temple concluded with, “From time immemorial.” [When sectarians corrupted their ways and claimed there is but one world and no world to come, they ordained that they should say, “From time immemorial and forever” [M. 9:5K-M].

- B. Why [did they conclude with, “From time immemorial”]?
- C. Because people do not answer, “Amen,” in the sanctuary.
- D. And how do we know that people are not to answer, “Amen” in the sanctuary?
- E. As it is said, “Stand up and bless the Lord your God from everlasting to everlasting” (Neh. 9: 5), and, the text proceeds, “And let them say, Blessed be your glorious name that is exalted above every blessing and praise” (Neh. 9: 5).
- F. Might I suppose that in the case of all blessings, one word of praise should suffice [Simon, p. 295, n. 7: that one response should be made at the end of all the blessings]?
- G. Scripture says, “Above every blessing and praise,” meaning, for every blessing give praise to him [not only at the end].

**XXIII.1** A. And they instituted the practice that an individual should greet his fellow with God’s name [M. 9:5N]:

- B. *What is the need of the additional proof-text [at M. 9:5P]?*
- C. *If you should take the view that Boaz did so on his own, come and take note: “The Lord be with you, you mighty man of valor” (Jud. 6:12).*
- D. *And should you say that it was merely an angel who spoke in this way to Gideon, come and take note of the further verse of Scripture: “Do not despise your mother when she is old” (Pro. 23:22).*

**XXIV.1 A.** And it says, “It is time to act for the Lord, for they have violated your teaching” (Psa. 119:126) [M. 9:5R]:

- B. Said Raba, “In this verse one may interpret the second clause in light of the first, or the first in light of the second.
- C. “The second in light of the first: ‘It is time to act for the Lord.’ Why? ‘For they have violated your teaching.’
- D. “The first in light of the second: ‘They have violated your teaching.’ Why? ‘Because it is time for the Lord to act.’ [One should violate the Torah if it is in behalf of the Lord.]”

**XXIV.2 A.** *It has been taught on Tannaite authority:*

- B. Hillel the Elder says, “At the time of ingathering, scatter; at the time of scattering, gather in.
- C. “When you see a generation for whom the Torah is beloved, [then] scatter it [i.e., disseminate it freely; teach it widely],
- D. “as Scripture states, ‘One man gives freely, yet grows all the richer’ (Pro. 11:24).
- E. “[But] when you see that a generation for whom the Torah is not beloved, [then] gather it in [viz., preserve it among yourselves],
- F. “as Scripture states, ‘It is time for the Lord to act’ (ibid.) [i.e., ‘it is time to act for the Lord’].”

**XXIV.3 A.** Bar Qappara gave an exposition, “When prices are low, put your funds together and buy.

- B. “In a place in which there is no man [to teach Torah], there be a man.”
- C. Said Abbaye, “Does that then imply that in a place where there is a man [to teach Torah], there you do not have to be a man?
- D. “That is self-evident.
- E. “It is necessary to make that point to cover a place in which two men are equivalent [in capacity].”

**XXIV.4 A.** Bar Qappara gave an exposition, “What short passage of Scripture contains the principles of the Torah?

- B. “‘In all your ways know him and he will direct your paths’ (Pro. 3: 6).”
- C. Said Raba, “Even to a transgression! [Simon, p. 397, n. 2: Weigh the pros and cons of it. This must be linked with the foregoing principle which permits the violation of the law when the exigencies of the time demand it.]”
- D. Bar Qappara gave an exposition, “A person should always try to teach his son a clean and easy trade.
- E. *What would it be?*
- F. Said R. Hisda, “Needle-stitching.”

**XXIV.5 A.** *It has been taught on Tannaite authority:*

- B. Rabbi says, “A person should never bring many friends into his house.
- C. “For it is said, ‘There are friends that one has to his own hurt’ (Pro. 18:24).”
- D. *It has been taught on Tannaite authority:*
- E. Rabbi says, “A person should not appoint a steward over his own house.

- F. “For had not Potiphar appointed Joseph as steward in his house, he would not have come to that unfortunate incident.”
- G. *It has been taught on Tannaite authority:*
- H. Rabbi says, “Why was the passage on the Nazirite [Num. 6] placed side by side with the passage on the accused wife [Num. 6]?”
- I. “It is to tell you that whoever sees an accused wife in her disgrace should take the vow of a Nazirite upon himself, not to drink wine.”
- J. Said Hezekiah, son of R. Parnak, said R. Yohanan, “Why was the passage dealing with the accused wife [Num. 5] joined to the passage dealing with the designation of portions of the crop as priestly rations and tithes?”
- K. “It is to tell you that there may be someone who has designated portions of his crop for priestly rations and tithes but does not hand them over to a priest. In the end he will have to consult a priest on account of his wife.
- L. “For it is said, ‘Every man’s holy things shall be his’ (Num. 5:10, and, near at hand, ‘And the man shall bring his wife’ (Num. 5:15).
- M. “Even more, in the end, he shall be in need of them, as it says, ‘Every man’s holy things shall be his’ [Simon, p. 397, n. 13: in the form of poor man’s tithe].”
- N. Said R. Nahman bar Isaac, “And if one does hand over [the rations and tithes], in the end, he will get rich.
- O. “For it is said, ‘Whatever a man gives to the priest he shall have’ (Num. 5:10) — he will have a great deal of money.”

**XXIV.6** A. Said R. Huna bar Berekhiah in the name of R. Eleazar Haqqappar, “Whoever joins the Name of heaven with his suffering [praying on that account] will find that his living will be doubled.

- B. “For it is said, ‘And the Almighty shall be in your distress, and you shall have double silver’ (Job. 27:24).”
- C. R. Samuel bar Nahmani said, “His living will fly to him like a bird, as it is said, ‘Silver shall fly to you’ (Job. 27:25).”

**XXIV.7** A. Said R. Tabi said R. Josiah, “Whoever [Simon:] is faint in studying Torah will have not the strength to withstand the day of trouble.

- B. “For it is said, ‘You who are faint in the day of adversity, your strength will be small’ (Pro. 24:10).”
- C. Said R. Ammi bar Mattenah said Samuel, “And even if only in carrying out a single religious duty, as it says, ‘If you faint’ — in any event.”

**XXIV.8** A. *Said R. Safra, R. Abbahu would tell the following tale,*

- B. “When Hanina, nephew of R. Joshua, went down to the Exile, he would intercalate years and designate the beginnings of the new month abroad.
- C. “They sent to him the disciples of sages. R. Yosé b. Kippar and the grandson of Zechariah b. Qebuttal.
- D. “When he saw them, he said to them, ‘Why have you come?’
- E. “They said to him, ‘We have come to study Torah.’
- F. “He made a public announcement concerning them, saying, ‘These men are the great men of the generation, and their ancestors served in the house of the



sanctuary, in line with that which we have learned: Zechariah b. Qebuttal said, "Many times I read before [the high priest, on the night prior to the Day of Atonement], in the Book of Daniel."

- G. "He began to declare objects under dispute to be susceptible to uncleanness, while they declared them insusceptible.
- H. "He declared a given action prohibited, and they declared it permitted.
- I. "He made a public announcement concerning them, 'These men are worthless, of no account.'
- J. "They said to him, 'You have already built [us up], and you cannot now destroy [us], you have already made a fence, and you cannot now destroy it.'
- K. He said to them, 'On what account is it the case that when I declare an object insusceptible to uncleanness, you declare it susceptible, and when I declare an act forbidden, you declare it permitted?'
- L. "They said to him, 'Because abroad [outside of the Land] you intercalate the year [adding an additional month] and also declare the beginning of the new months. [But this should be done only in the Land].'
- M. "He said to them, 'But did not Aqiba b. Joseph outside of the land intercalate the year and declare when the new month began?'
- N. "They said to him, 'Omit reference to R. Aqiba, who did not leave his equivalent in the Land of Israel.'
- O. "He said to them, 'I too did not leave my equivalent in the Land of Israel!'
- P. "They said to him, 'The lambs that you left behind have become rams — with horns! And they have sent us to you and so have they said to us, "Go and say to him in our name, 'If you obey, well and good, and if not, then be excommunicated!'"'
- Q. "[They said to us,]" **[63B]** Say to our brothers in the Exile, 'If you obey, well and good, and if not, then go up to a mountain. Ahayah will build the altar, and Hananiah will play on the harp, and let all of them deny [God] and say, "We have no share in the God of Israel!"'
- R. "Forthwith [Abbahu continues], all of the people broke out into weeping, saying, 'God forbid! We do have a portion in the God of Israel.'
- S. "Why all this?
- T. "Because it is said, 'For out of Zion shall the Torah go forth, and the word of the Lord from Jerusalem' (Isa. 2: 3)."
- U. *Now we can understand why, if he declared something insusceptible, they would declare it susceptible, so that a more strict ruling should be imposed.*
- V. *But if he declared an object susceptible and they declared it insusceptible to uncleanness, how is this possible?*
- W. *For it has been taught on Tannaite authority:*
- X. In the case of a sage who declared an object susceptible to uncleanness, his fellow has not got the right to declare the object insusceptible.
- Y. If he prohibited an act, his fellow has not got the right to permit it.



- Z. *They took the view that [they should act as they did] so that the people would not follow him, [an example of violating the law so as to work for the Lord].*

### **Disquisitions on Hospitality**

#### **XXIV.9 A.** *Our rabbis have taught on Tannaite authority:*

- B. When our rabbis came into the vineyard at Yavneh, present were R. Judah, R. Yosé, R. Nehemiah, and R. Eliezer, son of R. Yosé the Galilee. All of them commenced discourse by speaking concerning the honor that is owing to hospitality and gave expositions [on that theme].
- C. R. Judah, who speaks first under all circumstances, spoke about the honor owing to the Torah.
- D. He interpreted the verse, “Now Moses used to take the tent and pitch it without the camp” (Exo. 33: 7).
- E. [He said,] “Is this not an argument a fortiori. Now if the ark of the Lord, which was only twelve mil distant, is such that the Torah has said [in praise of those who approached it], ‘Everyone who sought the Lord went out to the tent of meeting’ (Exo. 33: 7), how much the more so [is the title, ‘one who seeks the Lord,’ owing to] disciples of sages, who go from town to town and province to province to study Torah!”
- F. “And the Lord spoke to Moses face to face” (Exo. 33:11):
- G. Said R. Isaac, “Said the Holy One, blessed be he, to Moses, ‘Moses, you and I will come face and face in discourse on the law.’”
- H. Some say, “This is what the Holy One, blessed be he, said to Moses, ‘Just as I have shown favor to you, so you show favor to Israel, and bring the tent back to its place.’”
- I. “And he would return to the camp” (Exo. 33:11):
- J. Said R. Abbahu, “Said the Holy One, blessed be he, to Moses, ‘Now people will say that the master is angry, the disciple is angry, and what will happen to the Israelites! If you return the tent to its place, well and good, and if not, Joshua b. Nun, your disciple, will serve in your place.’
- K. “And that is in line with what is written, ‘And he would return to the camp.’”
- L. Said Raba, “Even so, the statement was hardly null, for it says, ‘But his minister, Joshua, son of Nun, a young man, did not depart out of the tent’ (Exo. 3:11). [He succeeded Moses, just as God said.]”

#### **XXIV.10 A.** Further, R. Judah commenced discourse with a statement about the honor owing to the Torah, interpreting matters as follows: “‘Attend and hear O Israel, this day you have become a people to the Lord your God’ (Deu. 27: 9).

- B. “Now was that the day on which the Torah was given to Israel? Was it not the day marking the end of the forty years?
- C. “But it serves to teach you that Torah is precious to those who study it every day, just as it was on the day on which it was given at Mount Sinai.”
- D. Said R. Tanhum, son of R. Hiyya of Kefar Akko, “You may know that that is the case. For lo, a person recites the Shema morning and night. If on a given evening he does not recite it, it is as if he has never recited the Shema.”

- E. As to the meaning of the Hebrew word for “attend,” it can be read as “Make yourselves into groups to study the Torah [Simon], for knowledge of Torah is attained only in association with others [studying together].
- F. *This is in accord with what R. Yosé b. R. Hanina said.*
- G. For R. Yosé b. R. Hanina said, “What is the meaning of the verse of Scripture, ‘A sword is upon the boasters and they shall become fools’ (Jer. 50:36)?
- H. “A sword smite the (enemies of) disciples of sages, who go into session, each by himself, while studying Torah! And not only so, but they grow stupid.
- I. “Here it is written, ‘And they shall become fools’ (Jer. 50:36), and elsewhere it is written, ‘And we have done foolishly’ (Num. 12:11) [using the same verb].
- J. “Not only so, but they sin, for it is said, ‘And we have sinned’ (Num. 12:11).
- K. “If you wish, I shall prove the proposition from the following: ‘The princes of Zoan have become fools’ (Isa. 19:13).”
- L. A further interpretation of the word used for “attend and hear O Israel” (Deu. 27: 9):
- M. Cut yourself on account of studying the teachings of the Torah, in line with what R. Simeon b. Laqish said.
- N. For R. Simeon b. Laqish said, “How do we know on the basis of Scripture that teachings of Torah endure only for him who offers his life on that account? As it is said, ‘This is the Torah. When a man shall die in a tent’ (Num. 19:14).”
- O. Another interpretation for “Attend and hear, O Israel” (Deu. 27: 9):
- P. “Be quiet and then analyze” [Simon, p. 401, n. 7: First listen to the teacher, and then discuss what he has said]. That accords with what Raba said.
- Q. For said Raba, “A person should always first of all learn the teaching of the Torah and only afterward reflect on it.”

**XXIV.11** A. *In the house of R. Yannai they say, “What is the meaning of the verse of Scripture, ‘For the churning of milk brings forth curd, and the wringing of the nose brings forth blood, so the forcing of wrath brings forth strife’ (Pro. 30:33)?*

- B. “With whom do you find the cream of the Torah? With him who throws up [upon it] the milk that he sucks from his mother’s breasts.
- C. “‘The wringing of the nose brings forth blood:’ Any disciple who keeps his peace on the first occasion on which his master expresses anger at him will have the merit of knowing the difference between unclean and clean blood.
- D. “‘So the forcing of wrath brings forth strife:’ Any disciple who keeps his peace on the first and second occasions on which his master expresses anger at him will have the merit of knowing the difference between monetary cases and capital cases.”
- E. For we have learned in the Mishnah:
- F. **R. Ishmael says, “Whoever wants to get smart had best get busy with commercial law, for you have no specialty in the Torah greater than those laws, for they are like an ever-bubbling spring” [M. B.B. 10:8/O-Q].**
- G. Said R. Samuel bar Nahmani, “What is the meaning of the verse of Scripture, ‘If you have done foolishly in lifting up yourself, or if you have planned devices, put your hand on your mouth’ (Pro. 30:32)?

- H. “Whoever humbles himself for the purpose of studying teachings of the Torah in the end will be exalted, but if one [Simon:] muzzles himself, his hand will be upon his mouth. [Simon, p. 402, n. 3: He will be unable to answer questions put to him.]”

**XXIV.12** A. R. Nehemiah commenced discourse speaking on the honor owing to hospitality. He gave this exposition: “What is the meaning of the verse of Scripture, ‘And Saul said to the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them, for you showed kindness to all the children of Israel when they came up out of Egypt’ (1Sa. 15: 6)?

- B. “Now is it not an argument a fortiori? If Jethro, who drew Moses near himself only for his own honor, is treated in this way, he who makes a disciple of a sage a guest in his home and feeds him and gives him drink and supports him from his prosperity, how much the more so [will such a one be blessed]!”

**XXIV.13** A. R. Yosé commenced discourse, speaking on the honor owing to hospitality. He gave this exposition: “‘You shall not abhor an Edomite, for he is your brother, you shall not abhor an Egyptian, because you were a stranger in his land’ (Deu. 23: 8).

- B. “Now is it not an argument a fortiori? Now if the Egyptians, who drew the Israelites near only for their own purposes, as it is said, ‘And if you know any able men among them, then make them rulers over my cattle’ (Gen. 47: 6), [are treated in this way], he who makes a disciple of a sage a guest in his home and feeds him and gives him drink and supports him from his property — how much the more so [will such a one be blessed]!”

**XXIV.14** A. R. Eliezer, son of R. Yosé the Galilean, commenced discourse, speaking on the honor owing to hospitality. He gave this exposition: “‘And the Lord blessed Obed Edom and all his house... because of the ark of God’ (2Sa. 6:12).

- B. “Now is it not an argument a fortiori? Now if the ark, which ate and drank nothing, but required only that one sweep and lay the dust, [produced such a reward], he who makes a disciple of a sage a guest in his home and feeds him and gives him drink and supports him from his property — how much the more so [will such a one be blessed]!”
- C. What was the blessing with which [God] blessed [Obed Edom]?
- D. Said R. Judah bar Zabida, “This refers to Hamoth and her eight daughters-in-law, each of whom produced six children at a birth, **[64A]**, as it is said, ‘Peullethai, the eighth son for God blessed him’ (1Ch. 26: 5), and it is written, ‘All these were of the sons of Obed-Edom, they and their sons and their brethren, able men in the strength for the service, threescore and two of Obed Edom’ (1Ch. 26: 5). [Simon, p. 403, n. 4: The sixty-two are made up of the eight sons mentioned, six more to his wife at one birth, and six to each of his eight daughters-in-law.]”

### **Disquisition on the Virtues of Discipleship**

**XXIV.15** A. Said R. Abin the Levite, “Whoever tries to take advantage of an occasion will find that the occasion takes advantage of him, and whoever forgoes the occasion will find that the occasion is forgone on his account.”

- B. *This [matter derives from the case of] Rabbah and R. Joseph.*

- C. For R. Joseph was Sinai, and Rabbah was one who uproots mountains. *The occasion came on which they were needed [for high office]. They sent over there [to the Land of Israel, to ask], "As between Sinai and one who uproots mountains, which takes precedence?"*
- D. They replied, "Sinai takes precedence, for everyone needs the sustenance of the one who owns the wheat."
- E. Even so, R. Joseph did not accept office, *because the Chaldean [astrologers] told him that he would rule for only two years.*
- F. *Rabbah did indeed rule twenty-two years, and after him, R. Joseph ruled for two and a half years.*
- G. *All the time that Rabbah ruled, he did not call to his house even a blood-letter.*

**XXIV.16** A. And R. Abin the Levite said, "What is the meaning of that which is written, 'The Lord answer you in the day of trouble, the name of the God of Jacob set you up on high' (Psa. 20: 2)?"

- B. "'The God of Jacob'" and not the God of Abraham and Isaac?
- C. "On the basis of this statement we learn that the owner of a beam should insert the thickest [and heaviest] part of the beam [into the ground, as the best support. Simon, p. 404, n. 1: So the name of Jacob would be more efficacious in prayer because he was the more immediate ancestor of the Jewish people.]"

**XXIV.17** A. And R. Abin the Levite said, "Whoever enjoys a banquet at which a disciple of a sage is ensconced is as if he enjoys the splendor of the Presence of God.

- B. "For it says, 'And Aaron came and all the elders of Israel to eat bread with Moses' father-in-law before God' (Exo. 18:12).
- C. "Now did they eat before God? And was it not before Moses that they ate?"
- D. "But this tells you: Whoever enjoys a banquet at which a disciple of a sage is ensconced is as if he enjoys the splendor of the Presence of God."

**XXIV.18** A. And said R. Abin the Levite, "He who takes leave of his fellow should not say to him, 'Go in peace,' but, 'Go to peace.' For lo, Jethro is the one to whom Moses said, 'Go to peace' (Exo. 4:18), and he rose high and succeeded. But Absalom, to whom David said, 'Go in peace' (2Sa. 15: 9) went and got himself hanged."

- B. And said R. Abin the Levite, "He who takes leave of the deceased should not say to him, 'Go to peace,' but, 'Go in peace,'"
- C. "for it is said, 'And you shall go to your fathers in peace' (Gen. 15:15)."

**XXIV.19** A. Said R. Levi bar Hiyya, "He who leaves a synagogue and goes into a study-house and takes up study of Torah enjoys such merit as to receive the face of the Presence of God.

- B. "For it is said, 'They go from strength to strength, every one of them appears before God in Zion' (Psa. 84: 8)."
- C. Said R. Hiyya bar Ashi said Rab, "Disciples of sages enjoy no repose either in this world or in the world to come.
- D. "For it is said, 'They go from struggle to struggle, every one of them appears before God in Zion' (Psa. 84: 8)."

## **XXIV.20**

- A. Said R. Eleazar said R. Hanina, “Disciples of sages increase peace in the world.
- B. “For it is said, ‘And all your children shall be taught of the Lord, and great shall be the peace of your children’ (Isa. 54:13).
- C. “Read not ‘your children’ but ‘your builders.’”

**XXIV.21** A. “Great peace have they who love your Torah, and there is no stumbling for them” (Psa. 119:165).

- B. “Peace be within your walls and prosperity within your palaces” (Psa. 122: 7).
- C. “For my brethren and companions’ sake I will now say, ‘Peace be within you’” (Psa. 122: 8).
- D. “For the sake of the house of the Lord our God I will seek your good” (Psa. 122: 9).
- E. “The Lord will give strength to his people, the Lord will bless his people with peace” (Psa. 29:11).