

# IV

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## BAVLI BERAKHOT CHAPTER FOUR

### FOLIOS 26A-30B

4:1

- A. The morning Prayer [may be done] until midday.
- B. R. Judah says, “Until four hours [of the day].”
- C. The afternoon recitation of the Prayer [may be done] until the evening.
- D. R. Judah says, “Until mid-afternoon.”
- E. The recitation of the Prayer in the evening has no fixed rule.
- F. And [the recitation] of the additional Prayers [on Sabbath and festival days] [may be done] throughout the day.
- G. R. Judah says, “Until seven hours [of the day].”
- I.1 A. *An objection was raised [to the statement that the recitation of the Prayer in the morning must be done by midday]:*
  - B. The religious duty governing [recitation of the Shema] must be carried out at dawn, so that one may juxtapose redemption to the Prayer and turn out to recite the Prayer by day [*just after daybreak*].
  - C. *When that passage was repeated on Tannaite authority, it concerned only the old-timers.*
  - D. For R. Yohanan said, “The old-timers would complete [the recitation of Shema] with dawn, but everyone must do so by mid-day.”
- I.2 A. And [may people not say it] later [in the day]?
  - B. And has not R. Mari, son of R. Huna, son of R. Jeremiah bar Abba, said R. Yohanan said, “If one made an error and did not say the Prayer in the evening [when he should have done so], he says the Prayer at dawn two times [once for the Prayer he failed to recite in the evening, the other time for the dawn]. If he missed at dawn, he says the Prayer twice in the afternoon”? [So why can people not say the Prayer past midday?]
  - C. *Indeed someone may say the Prayer all day long. But if he does so by midday, he gets the reward for saying the Prayer at the proper time. If he says it thereafter, the reward he gets is for saying the Prayer, but the reward for saying the Prayer at the proper time he does not get.*
- I.3 A. *The following question was raised:*

- B. If one made an error and did not say the Prayer in the afternoon, what is the law as to his saying the Prayer in the evening two times?
- C. *If you wish, we may reply in the following way:*
- D. If one made an error and did not say the Prayer in the evening, he may say the Prayer in the morning two times, *for it remains a single day, as it is written*, “And there was evening, and there was morning, one day” (Gen. 1: 5).
- E. But here, the recitation of the Prayer is to serve as a counterpart to the making of an offering. Since the day on which [the offering was to be made] has passed, the offering for that day is annulled. [So one would not recite the Prayer twice to make it up under the specified circumstances].
- F. *Or perhaps, since the recitation of the Prayer is to seek divine mercy, whenever a person wants, he may go ahead and say the Prayer.*
- G. *[As to choosing between those two approaches to the problem], come and take note of the following:*
- H. Said R. Huna bar Judah said R. Isaac said R. Yohanan, “If one made a mistake and did not say the Prayer in the afternoon, he says the Prayer twice in the evening, and in such a procedure we do not invoke the principle that if the day on which an offering is to be made has passed, the requirement of making an offering for that day has passed.”
- I. *An objection was raised:* “That which is crooked cannot be made straight, and that which is wanting cannot be numbered” (Qoh. 1:15):
- J. “That which is crooked cannot be made straight”: this speaks of one who has failed to recite the Shema in the evening or in the morning, or the Prayer in the evening or in the morning.
- K. “And that which is wanting cannot be numbered”: This speaks of one whose friends formed an association to carry out a religious duty in common, and who was not counted with them [so did not get the share of the reward for the deed].
- L. *Said R. Isaac said R. Yohanan, “With what sort of case [J] do we deal in fact? It is one who deliberately abrogated the matter.”*
- M. *Said R. Ashi, “Take note of the wording of the passage, which is, ‘failed,’ and not merely ‘erred.’”*
- N. *That proves the case.*

**I.4 A. [26B]** *Our rabbis have taught on Tannaite authority:*

- B. If one made a mistake and did not recite the Prayer in the afternoon on the eve of the Sabbath [Friday], he recites the Prayer on Sabbath night two times.
- B. If he made a mistake and did not recite the Prayer at the afternoon of the Sabbath, he recites the Prayer on Saturday night at the end of the Sabbath two times.
- C. [In the recitation of the Prayer] on the weekday [after the Sabbath has ended], he says the Prayer of Division [between the Sabbath and the weekday] in the first of the two recitations of the Prayer [which he is reciting to make up for the one he missed on the Sabbath], but he does not recite the Prayer of Division in the second recitation of the Prayer.

- D. But if he recited the Prayer of Division in the second of the two recitations of the Prayer and not in the first, that which he recited in the second recitation of the Prayer goes to his credit, while the first recitation does not go to his credit at all.
- E. *Does this then imply that, since he has not said the Prayer of Division in the first recitation of the Prayer, it is as if he did not recite the Prayer at all, and we require him to go back and recite it?*
- F. *Then the following is to be raised in objection to this statement:*
- G. If one made a mistake and did not recite the prayer concerning the miracle of rain in the prayer on the resurrection of the dead [in the recitation of the Prayer], but instead prayed for [rain] in the prayer on the blessing of the years, [the authorities] make him go back and repeat the Prayer properly.
- H. But if he inserted the Prayer of Division in the paragraph, “Who graciously grants knowledge,” he is not made to repeat the matter, because he can say the Prayer of Division over wine [as against D].
- I. *This assuredly presents a contradiction [to the proposition specified above, at D].*

**1.5 A.** *It has been stated on Amoraic authority:*

- B. R. Yosé b. R. Hanina said, “As to the recitation of Prayer, the patriarchs ordained them.”
- C. R. Joshua b. Levi said, “As to the recitation of the Prayers, they were ordained as the counterpart of the daily whole-offering.”
- D. *It has been taught on Tannaite authority in accord with R. Yosé b. R. Hanina, and it has been taught on Tannaite authority in accord with R. Joshua b. Levi.*
- E. *It has been taught on Tannaite authority in accord with R. Yosé b. R. Hanina:*
- F. Abraham ordained the recitation of the Prayer in the morning, as it is said, “And Abraham got up early in the morning to the place where he had stood” (Gen. 19:27), and “standing” refers only to reciting the Prayer, as it is said, “Then Phineas stood up and prayed” (Psa. 106:30).
- G. Isaac ordained the recitation of the Prayer in the afternoon, as it is said, “And Isaac went out to meditate in the field at eventide” (Gen. 24:63), and “meditation” refers to prayer, as it is said, “A prayer of the afflicted when he faints and pours out his meditation before the Lord” (Psa. 103: 1).
- H. Jacob ordained the recitation of the Prayer in the evening, as it is said, “And he lighted upon the place” (Gen. 28:11), and “lighting” refers only to prayer, as it is said, “Therefore do not pray for this people nor lift up pray nor cry for them nor light upon me in their regard” (Jer. 7:16).
- I. *And it has been taught on Tannaite authority in accord with the view of R. Joshua b. Levi:*
- J. **Why did they say, The morning Prayer [may be recited] until midday [M. Ber. 4:1A]?**
- K. **For so the daily morning sacrifice was offered until midday.**
- L. **R. Judah says, “[It may be offered] until the fourth hour [M. Ber. 4:1B] for so the daily morning sacrifice was offered until the fourth hour.”**
- M. **Why did they say, The afternoon Prayer [may be recited] until the evening [M. Ber. 4:1C]?**

- N. For so the daily afternoon sacrifice was offered until the evening.
- O. R. Judah says, “Until the mid-afternoon [M. **Ber. 4:1D**] for so the daily afternoon sacrifice was offered until the mid-afternoon.”
- P. And why did they say, “The evening Prayer had no fixed time” [M. **Ber. 4:1E**]?
- Q. For so the limbs and fat pieces not burned up in the evening were offered all night.
- R. And why did they say, “The additional Prayer [may be recited] all day” [M. **Ber. 4:1F**]?
- S. For so the additional sacrifice was offered all day.
- T. R. Judah says, “Until the seventh hour [M. **Ber. 4:1G**], for so the additional sacrifice was offered until the seventh hour.”
- U. And what is [considered] the greater part of the afternoon?
- V. From six and one-half hours onward [i.e., from 12:30 p.m., since daylight is reckoned at 6 a.m.]
- W. When is the mid-afternoon?
- X. [At] the eleventh hour less a quarter [-hour] [i.e., 4:45p.m.] [T. **Ber. 3:1B-I**].

- I.6** A. *The following question was raised: When [at M. 4:1D] R. Judah referred to mid-afternoon, did he mean the former afternoon-tide or the latter afternoon-tide? [Simon, p. 161, n. 4: Does he in his statement in the Mishnah mean midway between 12:30 and 6 or between 3:30 and 6?]*
- B. *Come and take note, for it has been taught on Tannaite authority:*
- C. R. Judah says, “They spoke of the middle of the latter afternoon-tide, which is eleven hours less a quarter” [Simon, p. 161, n. 5: midway between 9 1/2 hours and 12].
- D. *Does this then refute the position of R. Yosé b. R. Hanina? [If the patriarchs ordained the time of reciting the prayers, why should there be any relevance to the time of sacrifice at all?]*
- E. *R. Yosé b. R. Hanina may say to you, “In any event I maintain that the patriarchs instituted the recitation of the Prayers. It then was the rabbis who went and joined them to the matter of the sacrifices.”*
- F. *If you do not maintain this view, in the view of R. Yosé b. R. Hanina, who ordained the requirement of reciting an Additional Prayer?*
- G. *What happened was that the patriarchs ordained the requirement of reciting the Prayers, and rabbis came along and joined them to the matter of the sacrifices.*

**II.1** A. R. Judah says, “Until four hours [of the day]” [M. **Ber. 4:1B**]:

- B. *The question was raised: Is it measured inclusive of the specified time at hand or exclusive of that time? [Simon, p. 161, n. 9: Does he mean the beginning or the end of the fourth hour?]*
- C. *Come and take note of the following:*
- D. R. Judah says, “Until mid-afternoon” [M. **4:1D**].

- E. *Now, if you maintain that the meaning is up to, but not including the specified hour, then we can understand what is at issue between R. Judah and rabbis [Simon, p. 161-2, n. 10: assuming that Judah meant the middle of the latter afternoon-tide, i.e., eleven hours less a quarter].*
- F. *But if you maintain that the meaning is up to and including the specified hour, the view of R. Judah [27A] is the same as that of rabbis [at C].*
- G. *Then what is the proposed conclusion? That the sense is up to, but not including, the specified hour? Then I point to the concluding part of the same passage:*
- H. **And the recitation of the additional Prayers [on Sabbath and festival days] may be done throughout the day. R. Judah says, “Until seven hours” [M. 4:1F-G].** *And it has been taught on Tannaite authority: If a person had the choice of saying two different recitations of the Prayer, one for the Additional Prayer, the other for the Afternoon, he says the Prayer for the afternoon and afterward says the Additional Prayer, for the obligation to say the former is perpetual [applying every day], and the obligation to say the latter is not perpetual [applying as it does only on Sabbaths and festivals]. R. Judah says, “One says the Additional Prayer and afterward the Prayer for the afternoon, for the time of the one passes [after seven hours], and the time of the other does not pass [but continues all day long, up to eleven hours less a quarter].” Now if you take the view that the sense of “up to” is “up to and including the specified hour,” you can find a case in which one may have to recite two distinct Prayers at the same time. But if you take the view that the sense of “up to” is “up to but not including the specified hour,” how can you find a case in which one has to recite two Prayers at the same time? For once the time for reciting the Prayer for the afternoon has come, the time for reciting the Additional Prayer will have lapsed.*
- I. *What is the conclusion then? That the sense of “Until” is “until and including the specified hour”? But there is, then, the difficulty introduced in connection with the opening clause, specifically, what difference is there between the view of R. Judah and that of rabbis?*
- J. *[The solution to that problem is now given.] Do you, in fact, maintain that the sense of “mid-afternoon” is the middle of the latter afternoon-tide? It is the middle of the former afternoon-tide.*
- K. *This, then, is the sense of the matter: When the former afternoon tide passes and the latter afternoon tide comes? It is at the end of eleven hours less a quarter.*
- L. *Said R. Nahman, “We too have learned in Tannaite teaching:*
- M. **“R. Judah b. Baba gave testimony concerning five matters:**
- N. **“that they instruct women married while minors to exercise the right of refusal;**
- O. **“that they permit a woman to remarry on the testimony of a single witness [that her husband has died];**
- P. **“that a chicken was stoned in Jerusalem because it had killed a human being;**
- Q. **“concerning wine forty-days old, that it may be poured out as a libation-offering on the altar of the Temple;**
- R. **“and concerning the morning daily whole offering, that it is offered at the fourth hour” [M. Eduyyot 6:1].**

- S. *That final statement proves [that, in Judah's view, the word "until" encompasses the time to which reference is made, that is, up to the end, not the beginning, of four hours].*
- T. *It does indeed prove it.*
  - U. *Said R. Kahana, "The decided law accords with R. Judah, since we have learned in the Mishnah-tractate containing select laws [namely, tractate Eduyyot] that the law is stated by him."*

**II.2 A. And concerning the morning daily whole offering, that it is offered at the fourth hour [M. Ed. 6:1]:**

- B. *Who stands behind the Tannaite teaching that follows?*
- C. *"And as the sun got hot it melted" (Exo. 16:21) [with reference to the manna]. This was at four hours.*
- D. *You say it was at four hours. But could it have been only at six hours?*
- E. *When it says, "In the heat of the day," (Gen. 18: 1) lo, reference is made to six hours. So how can I interpret the statement, "And as the sun got hot it melted" (Exo. 16:21)? It must mean to speak of four hours [of the day].*
- F. *Now [as we started to ask earlier], in accord with whom is the statement at hand? It cannot be either R. Judah or rabbis.*
- G. *It cannot be R. Judah, since, in his view, the time "up to four hours" also is still morning. [Simon, p. 163, n. 8: It says that the Israelites gathered the manna every morning. Why then had they stopped at this hour if it was still morning?]*
- H. *It cannot be rabbis, since the time up to mid-day [six hours] still falls into the category of morning.*
- I. *If you wish, I shall propose that it is R. Judah, and if you wish, I shall propose that it is rabbis.*
- J. *If you wish, I shall explain that it is rabbis. Scripture has said, "Morning by morning" (Exo. 16:21), thus dividing the morning into two [and the Israelites gathered the manna in the first of the two periods].*
- K. *If you wish, I shall explain that it is R. Judah, for the additional reference to the morning serves to indicate that the people pushed up the time of gathering by one hour.*
  - L. *But all parties, in any event, concur that the statement, "As the sun waxed hot it melted" (Exo. 16:21) speaks of four hours. On what basis?*
  - M. *Said R. Aha bar Jacob, "Scripture has said, 'As the sun waxed hot, it melted' (Exo. 16:21). At what time is the sun hot and the shade yet cool? One has to say that it is at four hours."*

**III.1 A. The afternoon recitation of the Prayer may be done until the evening [M. 4:1C]:**

- B. *Said R. Hisda to R. Isaac, "In that other passage, R. Kahana said, 'The decided law accords with R. Judah, since we have learned in the Mishnah-tractate containing select laws that the law is stated by him.'*
- C. *"Here what is the law?"*
- D. *He remained silent and said nothing in reply.*



- E. *Said R. Hisda, "Let us see. Since Rab says the Prayer for the Sabbath on Friday afternoon while it is still daylight it must follow that the law accords with R. Judah. [Simon, p. 164, n. 1: After the middle of the afternoon-tide, the afternoon Prayer can no longer be said, and evening begins.]"*
- F. *To the contrary, since R. Huna and rabbis did not say the Prayer until night, it follows that the law does not follow the view of R. Judah.*
- G. *Now since it has not been stated that the law followed either this party or that party, it must follow that one who acts in accord with one authority acts properly, and one who acts in accord with the other party acts properly.*

**III.2** A. *Rab came to the house of Geniba and said the Prayer of the Sabbath on the eve of the Sabbath [on Friday afternoon]. R. Jeremiah bar Abba was saying the Prayer behind Rab. Rab completed saying the Prayer but did not interrupt the recitation of the Prayer by R. Jeremiah [by not resuming his seat].*

- B. *Three things are to be learned from the incident.*
- C. *First of all, the incident yields that fact that a person says the Prayer for the Sabbath on the eve of the Sabbath [Friday afternoon, before dark].*
- D. *It further follows that a disciple says the Prayer while standing behind his master.*
- E. *And it follows that it is forbidden to cross in front of people who are saying the Prayer.*

**III.3** A. *That further supports the view of R. Joshua b. Levi.*

- B. *For R. Joshua b. Levi said, "It is forbidden to pass in front of people who are saying the Prayer."*
- C. *Is that so? And lo, R. Ammi and R. Assi would pass [in that way].*
- D. *R. Ammi and R. Assi would pass outside of a space of four cubits [before those who were saying the Prayer].*
- E. *And how did R. Jeremiah act in this way? And lo, said R. Judah said Rab, "A person should never say the Prayer [27B] either in front of his master or behind his master."*
- F. *And it has been taught on Tannaite authority:*
- G. *R. Eliezer says, "He who says the Prayer behind his master, he who greets his master, he who returns a greeting to his master, he who differs from the conclusion reached in session by his master, and he who says something that he has not heard directly from his master causes the Presence of God to depart from Israel."*
- H. *The case of R. Jeremiah is different, for he was a fellow disciple.*
  - I. *This is in line with what R. Jeremiah bar Abba said to Rab, "Have you ceased [to work, that you now say the Prayer for the Sabbath while it is still light on Friday]?"*
  - J. *He said to him, "Yes, I have ceased [to work]."*
  - K. *But he did not phrase the question as, "Has the master ceased to work"?*
  - L. *And has not R. Abin said, "One time my Master said the Prayer for the Sabbath on the eve of the Sabbath, and then*

he went into the bath and came out and taught us our Mishnah-chapter, while it had not yet gotten dark.”

- M. Said Raba, “When he went in, it was only to perspire, and it was before the decree [not to do so].”
- N. *And is that the case? And lo, Abbaye permitted R. Dimi bar Livai to fumigate baskets [after saying the Sabbath prayer on Friday afternoon].*
- O. *That was a mistake [since it had gotten dark early, and people wrongly assumed that the Sabbath had begun, when, in fact, it had not. So once it was clear that it was yet light, Abbaye permitted the work to be done.]*
- P. *And can one go back on an error [and resume work under such conditions]?*
- Q. And lo, Abidan said, “One time the heavens grew thick with clouds. The people supposed that it had gotten dark. They entered the synagogue and said the Prayer applying to the end of the Sabbath [Saturday night after dark] on the Sabbath itself. Then the clouds scattered and the sun shone. The people came and asked Rabbi. He said, “Since they have said the Prayer, they have indeed done it once for all.””
- R. *The case of an error on the part of the community is different, for we do not impose upon the congregation unnecessary burdens [and thus Rabbi did not require the people to repeat the Prayer, but an individual would be required to do so].*

**III.4** A. *Said R. Hiyya b. Abin, “Rab said the Prayer for the Sabbath on the eve of the Sabbath.”*

B. *R. Josiah said the Prayer for after the Sabbath on the Sabbath.*

C. *Rab said the Prayer for the Sabbath on the eve of the Sabbath.*

D. Does one say the sanctification over the cup of wine or not?

E. *Come and take note:*

F. R. Nahman said Samuel said, “A person says the Prayer for the Sabbath on the eve of the Sabbath and says the sanctification of the Sabbath day over a cup of wine.”

G. *And the law accords with his view.*

H. *R. Josiah said the Prayer for after the Sabbath on the Sabbath.*

I. Does one say the Prayer of Division after a cup of wine or not?

J. *Come and take note:*



- K. R. Judah said Samuel said, "A person says the Prayer for after the Sabbath on the Sabbath and says the Prayer of Division over a cup of wine."

**III.5 A.** Said R. Zira said R. Assi said R. Eleazar said R. Hanina said Rab, "On the side of this pillar R. Ishmael, son of R. Yosé, said the prayer for the Sabbath on the eve of the Sabbath."

- B. *When Ulla came, he said, "It was on the side of a date tree and not on the side of a column. It was not R. Ishmael, son of R. Yosé, but R. Eleazar, son of R. Yosé. It was not the Prayer for the Sabbath on the eve of the Sabbath, but it was the Prayer for after the Sabbath on the Sabbath."*

**IV.1 A.** The recitation of the Prayer in the evening has no fixed rule [M. 4:1E]:

- B. *What is the sense of the statement, "... has no fixed rule"?*  
 C. *If I say that the sense is that if one wants to say the Prayer at any time during the night, [he may do so], then the framer of the passage should state, "The recitation of the Prayer in the evening may take place throughout the night."*  
 D. *Rather, what is the sense of, "... has no fixed rule"?*  
 E. *It accords with the position of him who said, "Recitation of the Prayer in the evening is an optional matter [and not subject to legal requirement at all]."*  
 F. For R. Judah said Samuel said, "As to the recitation of the Prayer by night, Rabban Gamaliel says, 'It is obligatory.' R. Joshua says, 'It is optional.'"  
 G. Said Abbaye, "The decided law accords with him who says that it is obligatory."  
 H. And Raba said, "The decided law accords with the view of him who says it is optional."

**IV.2 A.** [The translation of the following unit is by Shamaï Kanter, *Rabban Gamaliel II: The Legal Traditions* (Chico, 1980), pp. 21-24.] *Our rabbis taught on Tannaite authority:*

- B. M<sup>c</sup>SH B: A certain student came before R. Joshua. He said to him, "Is the evening Tefillah optional or obligatory?" he said to him, "Optional." He came before Rabban Gamaliel. He said to him, "Is the evening Tefillah optional or obligatory?" He said to him, "Obligatory."  
 C. He said to him, "But did not R. Joshua say, 'Optional'?" [Rabban Gamaliel] said to him, "Wait until the Shield-bearers enter the house of study."  
 D. When the Shield-bearers entered, the questioner stood and asked, "Is the evening Tefillah optional or obligatory?" Rabban Gamaliel said to him, "Obligatory."  
 E. Rabban Gamaliel said to the Sages, "Is there anyone who disagrees in this matter?" R. Joshua said to him, "No."  
 F. He said to him, "But did they not tell me 'Optional' in your name?" He said to him, "Joshua, stand on your feet, and let them bear witness against you."  
 G. R. Joshua rose to his feet and said, "If I were alive and he [the witness] were dead, the living can contradict the dead. But now that I am alive and he is alive, how can the living contradict the living?"  
 H. And Rabban Gamaliel sat and expounded, and R. Joshua remained standing, until the whole assembly shouted and said to Huspit the Turegeman, "Stop!" So he stopped.

- I. *They said, "How long will he go on insulting him? Last year he insulted him (on Rosh Hashanah), he insulted him in the incident of R. Sadoq (in Bekhorot), and now he has insulted him again. Let us remove him! Whom shall we appoint (NWQYM)? Shall we appoint R. Joshua? He is a party to the dispute. Shall we appoint R. Aqiba? He might be punished, since he has not ancestral merit. Let us rather appoint R. Eleazar b. 'Azariah, since he is wise, and he is rich, and he is tenth in descent from Ezra."*
- J. *(He is wise, [that is] if questioned, he can answer; he is rich, [that is] if [Rabban Gamaliel] has to go pay honor to Caesar, he too can go pay honor; he is tenth in descent from Ezra, [that is] he has ancestral merit, and he cannot be punished.)*
- K. *They came and said to him, "Would the Master consent to become head of the Academy?"*
- L. *He said to them, "Let me go consult my household." He went and consulted his wife.*
- M. *She said to him, [28A] "They may remove you." He said to her, "Let a man use a valuable cup one day, and let it be broken the next."*
- N. *She said to him, "You have no white hair." That day he was eighteen years old. A miracle occurred to him and eighteen rows of his hair turned white.*
- O. *(That is [why] R. Eleazar b. 'Azariah said, "Behold, I resemble one [lit., am like] seventy years old," and not, "am seventy years old".)*
- P. *It was taught (TN'): That day ('WTW HYWM) they removed the doorkeeper, and the students were given permission to enter. For Rabban Gamaliel used to proclaim and say, "Any student whose outside is not like his inside shall not enter the house of study."*
- Q. *(On that day a number of benches was added. R. Yohanan said, "The matter is disputed by 'Abba Joseph b. Dostai and the rabbis: one holds four hundred benches were added, and the other, seven hundred.")*
- R. *Rabban Gamaliel was greatly disturbed, and said, "Perhaps, God forbid, I have withheld Torah from Israel!" In a dream, he was shown white casks filled with ashes [to indicate that he had acted correctly]. But that was not [the case]. He was shown that just to calm his mind.*
- S. *It was taught (TN'): 'Eduyot was reviewed on that day.*
- T. *(and wherever it says "on that day" the reference is to that day)*
- U. *and there was no law which had been left pending in the house of study which was not decided.*
- V. *And even Rabban Gamaliel did not absent himself from the study house for as much as one hour, as we learn: **On that day (BW BYWM) Judah, an Ammonite proselyte, came before them in the house of study. He said to them, "Am I permitted to enter the congregation?" Said to him Rabban Gamaliel, "You are forbidden to enter the congregation." Said to him R. Joshua, "You are permitted to enter the congregation."***
- W. *Said to him Rabban Gamaliel, "But has it not already been said, 'An Ammonite or a Moabite shall not enter the congregation of the Lord' (Deu. 25: 4)?"*

- X. Said to him R. Joshua, "Then do Ammon and Moab dwell in their own places? Sennacherib, King of Assyria, has already come up and mixed together all the nations, as it is said, 'And I have removed the boundaries of the peoples, and have plundered their treasures; like a bull I have brought down those who sat on thrones' (Isa. 10:13) — and anything which comes out [of a composite mass is assumed to have] come from its largest element."
- Y. Said to him Rabban Gamaliel, "But has it not already been said, 'And afterwards I shall restore the former condition of the children of Ammon, says the Lord' (Jer. 49: 6) — so they have returned!"
- Z. Said to him R. Joshua, "But has it not already been said, 'And I shall restore the former condition of my people Israel (Amo. 9:14)'? And they have not yet returned!" [M. [Yad. 4:4](#)].
- AA. They immediately permitted him to enter the congregation.
- BB. *Said Rabban Gamaliel, "Such being the case, I shall go and appease R. Joshua."*
- CC. *When he got to his house, he saw that its walls were black. He said to him, "From the walls of your house, I see that you are a charcoal-maker." He said to him, "Woe to the generation whose steward (PRNS) you are! You do not know of the troubles of the scholars and how they support and sustain themselves."*
- DD. [Rabban Gamaliel] said to him, "I submit to you; forgive me." He paid him no attention.
- EE. "Do it out of respect for my father." [R. Joshua] was appeased.
- FF. *They said, "Who will go and inform the rabbis?" A certain laundry-worker (KWBS) said to them, "I shall go."*
- GG. *So R. Joshua sent [a message] to the house of study, "Let him who wears the garment wear the garment; should he who does not wear the garment say to him who wears it, 'Take off your garment and let me wear it'?"*
- HH. *Said R. 'Aqiba to the rabbis, "Shut the doors, so that Rabban Gamaliel's servants do not come and disturb the rabbis."*
- II. *Said R. Joshua, "I had better go to them myself."*
- JJ. *He came and knocked on the door and said to them, "The sprinkler, son of a sprinkler, should sprinkle; should he who is neither a sprinkler nor the son of a sprinkler, say to the sprinkler, son of a sprinkler, 'Your water comes from a cave, and your ashes from roasting'?"*
- KK. Said R. Aqiba to him, "R. Joshua, have you been appeased? We have done nothing except for your honor. Tomorrow, you and I shall wait at [Rabban Gamaliel's] door."
- LL. *They said, "How shall we act? Shall we remove Eleazar b. Azariah? Tradition holds that one may increase the holiness of an object, but not diminish it. Should each Master expound one Sabbath [alternately]? That will lead to jealousy. Rather let Rabban Gamaliel expound three Sabbaths and R. Eleazar b. 'Azariah one Sabbath."*
- MM. That is what the Master meant when he said, "Whose Sabbath was it? R. Eleazar b. 'Azariah's."
- NN. And that student who started the whole episode was R. Simeon b. Yohai.

**V.1 A. And the recitation of the additional Prayer on Sabbath and Festival days may be done throughout the day [M. 4:1F]:**

B. Said R. Yohanan, "But such a person is called a sinner."

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

B. If a person had the obligation of reciting the Prayer for two purposes, one the Prayer for the afternoon, the other the Prayer of the Additional Service, he says the Prayer for the afternoon and afterward he says the Prayer for the Additional Service, for the obligation to say the former is perpetual, and the obligation to say the latter is not perpetual.

C. R. Judah says, "He says the Prayer for the Additional Service and afterward he says the Prayer for the afternoon, for the former is a religious duty that will pass [and cannot be postponed] and the latter is a religious duty that does not pass [and can be postponed]."

D. Said R. Yohanan, "The decided law is that one says the Prayer for the afternoon and then he says the Prayer for the Additional Service."

**V.3 A. *When R. Zira would get tired from his studying, he would go sit at the door of the house of R. Nathan bar Tobi. He said, "When the rabbis come by, then I shall get up before them and receive a reward [in Heaven for honoring them]."***

B. *R. Nathan bar Tobi came by. He said to him, "Who reported a decided law in the house of learning?"*

C. *He said to him, "This is what R. Yohanan said, 'The law does not follow R. Judah, who has said, "A person says the Prayer for the Additional Service and afterward he says the Prayer for the afternoon.'"*

D. *He said to him, "Did R. Yohanan say this?"*

E. *He said to him, "Yes."*

F. *He repeated it after him forty times.*

G. *He said to him, "Is this the one thing you have [from him], or is this a new teaching you have from him?"*

H. *He said to him, "It is new to me. I was in doubt that it might have come [not from him but from] R. Joshua b. Levi."*

**V.4 A. Said R. Joshua b. Levi, "Whoever says the Prayer for the Additional Service later than seven hours, in accord with the view of R. Judah [that one may do so], is the object of the following verse of Scripture:**

B. *"I will gather them that are destroyed because of the appointed season, who are of you" (Zep. 3:18).*

C. *"How do you know that the word at hand means 'destruction'?"*

D. *"It accords with the explanation of R. Joseph, 'Destruction will come on (the enemies of) the house of Israel, because they put off [the prayers for] the festivals in Jerusalem.'"*

**V.5 A. Said R. Eleazar, "Who says the Prayer for the morning after four hours, following the opinion of R. Judah [that one may do so], is the object of the following verse of Scripture:**

- B. “‘I will gather them that sorrow because of the appointed season, who are of you’ (Zep. 3:18).
- C. “How do you know that the word at hand means ‘sorrow’?”
- D. “Because it is written, ‘My soul melts away for heaviness’ (Psa. 119:28) [using the same word].”
- E. *R. Nahman b. Isaac said, “We derive the same fact from the following verse: ‘Her virgins are afflicted [at which the word at hand is used] and she herself is in bitterness’ (Lam. 1: 4).”*

**V.6 A. [28B]** *R. Avia was sick and did not come to the session of R. Joseph. The next day, when he came, Abbaye wanted to appease R. Joseph [by showing that Avia’s absence was not an insult].*

- B. *[Abbaye] said to [Avia], “What is the reason that the master did not come to the session?”*
- C. *He said to him, “Because I was weak and couldn’t.”*
- D. *He said to him, “Why did you not eat something and come?”*
- E. *He said to him, “Does not the master concur with what R. Huna said?”*
- F. *“For R. Huna said, ‘It is forbidden for someone to eat a thing before he says the Prayer for the Additional Service.’ [Since I was at home and not with the congregation, I did not say the Prayer for the Additional Service, so I could not eat either.]”*
- G. *[Abbaye] said to [Avia], “The master should have said the Prayer for the Additional Service by himself and then eaten something and come.”*
- H. *He said to him, “Does the master not concur with what R. Yohanan said, ‘It is forbidden for someone to recite the Prayer prior to the recitation of the Prayer by the community’?”*
- I. *He said to him, “But has it not been said in interpretation of that statement, ‘Said R. Abba, “That statement has been made with reference to conduct in the congregation”’?”*
- J. *But the decided law accords with neither R. Huna nor R. Joshua b. Levi.*
- K. *Not with R. Huna, as we have stated.*
- L. *As to R. Joshua b. Levi, R. Joshua b. Levi said, “Once the time for reciting the Prayer for the afternoon has come, it is forbidden for someone to taste a thing before he recites the Prayer for the afternoon.”*

## 4:2

- A. **R. Nehuniah b. Haqanah would say a short prayer on his entry to the study hall and upon his exit.**
- B. **They said to him, “What place is there for this prayer [in the liturgy]?”**
- C. **He said to them, “Upon my entry I pray that no mishap will occur on my account.**
- D. **“And upon my exit I give thanks for my portion.”**

**I.1 A.** *Our rabbis have taught on Tannaite authority:*

- B. When he goes in, what does he say? “May it please you, Lord my God, that **no mishap will occur on my account [M. 4:2C]**, that I not err in a matter of law,

that my colleagues may rejoice in me, that I may not call something unclean clean or something clean unclean, that my colleagues not err in a matter of law, and that I may take pleasure in them.”

- C. When he goes out, what does he say?
- D. “I thank you, Lord my God, that you have set my portion among those who sit in the school house and have not set my portion among those who sit idly on street corners.
- E. “For I get up in the morning and they get up in the morning. I get up to words of Torah, and they get up to nonsense.
- F. “I work and they work. I work and receive a reward, and they work and do not receive a reward.
- G. “I run and they run. I run to the life of the world to come, and they run to the pit of destruction.

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

- B. When R. Eliezer fell ill, his disciples came in to pay a call on him. They said to him, “Our master, teach us the ways of life, so that through them we may merit the world to come.”
- C. He said to them, “Be attentive to the honor owing to your fellows, keep your children from excessive reflection and set them among the knees of disciples of sages, and when you pray, know before whom you stand, and on that account you will merit the life of the world to come.”
- D. And when R. Yohanan b. Zakkai fell ill, his disciples came in to pay a call on him. When he saw them, he began to cry. His disciples said to him, “Light of Israel! Pillar at the right hand! Mighty hammer! On what account are you crying?”
- E. He said to them, “If I were going to be brought before a mortal king, who is here today and tomorrow gone to the grave, who, should he be angry with me, will not be angry forever, and, if he should imprison me, will not imprison me forever, and if he should put me to death, whose sentence of death is not for eternity, and whom I can appease with the right words or bribe with money, even so, I should weep.
- F. “But now that I am being brought before the King of kings of kings, the Holy One, blessed be he, who endures forever and ever, who, should he be angry with me, will be angry forever, and if he should imprison me, will imprison me forever, and if he should put me to death, whose sentence of death is for eternity, and whom I cannot appease with the right words or bribe with money,
- G. “and not only so, but before me are two paths, one to the Garden of Eden and the other to Gehenna, and I do not know by which path I shall be brought,
- H. “and should I not weep?”
- I. They said to him, “Our master, bless us.”
- J. He said to them, “May it be God’s will that the fear of Heaven be upon you as much as the fear of mortal man.”
- K. His disciples said, “Just so much?”
- L. He said to them, “Would that it were that much. You should know that, when a person commits a transgression, he says, ‘I hope no man sees me.’”



- M. When he was dying, he said to them, “Clear out utensils from the house, because of the uncleanness [of the corpse, which I am about to impart when I die], and prepare a throne for Hezekiah king of Judah, who is coming.”

**4:3-6**

- A. R. Gamaliel says, “Each day one should recite the Prayer consisting of eighteen [benedictions].”  
B. R. Joshua says, “[Each day one says] an abbreviation of the eighteen benedictions.”  
C. R. Aqiba says, “If one’s prayer is fluent he says the eighteen benedictions.”  
D. “And if not, [one says] an abbreviation of them.”

**M. 4:3**

- A. R. Eliezer says, “One who recites his prayers in a routine manner — his prayers are not supplications.”  
B. R. Joshua says, “One who walks in a place of danger says a short prayer [an abbreviation of the eighteen benedictions:].  
C. “And he says, ‘God save your nation, [the remnant of] Israel. At all critical times, let their needs be before you. Blessed are you, O God, who hearkens to prayer.’”

**M. 4:4**

- A. One who was riding on an ass should dismount [to pray].  
B. And if he cannot dismount, he should turn his face [towards the Temple in Jerusalem].  
C. And if he cannot turn his face, he should direct his heart towards the chamber of the Holy of Holies [in the Temple of Jerusalem].

**M. 4:5**

- A. One who was travelling in a ship [(K omits:) or in a wagon] or on a raft should direct his heart towards the Chamber of the Holy of Holies [in the Temple of Jerusalem].

**M. 4:6**

**I.1** A. *As to the eighteen benedictions, to what do they correspond?*

- B. Said R. Hillel, son of R. Samuel bar Nahmani, “They correspond to the eighteen times that David mentioned God’s name in the psalm, ‘Ascribe to the Lord, sons of might’ (Psa. 29: 1).”  
C. R. Joseph said, “They correspond to the eighteen times that God is mentioned in the recitation of the Shema.”  
D. Said R. Tanhuma said R. Joshua b. Levi, “They correspond to the eighteen vertebrae in the backbone.”

**I.2** A. And R. Tanhuma said R. Joshua b. Levi [said], “He who says the Prayer has to bend down until all of the vertebrae in his backbone are loosened.”

- B. Ulla said, “... until an issar of flesh can be seen opposite his heart [Simon: until the flesh bulges].”  
C. R. Hanina said, “Once one has simply nodded his head, he does not have to do more.”



D. *Said Raba, "But that is the case only if it hurts him to bend over and he indicates that he thereby bends down [as much as he can]."*

**I.3. A.** *The so-called eighteen benedictions are nineteen.*

B. Said R. Levi, "The blessing [that is, the curse] against the Sadducees did they ordain in Yavneh."

C. On what account did they ordain it?

D. Said R. Levi, "In the view of R. Hillel, son of R. Samuel bar Nahmani, it corresponds to the verse, 'The God of Glory thunders' (Psa. 29: 3)."

E. "In the view of R. Joseph, it corresponds to the word 'One' in the Shema.

F. "In the view of R. Tanhum in the name of R. Joshua, it corresponds to the small vertebrae in the spinal column."

**I.4 A.** *Our rabbis have taught on Tannaite authority:*

B. Simeon Happaqli in Yavneh laid out the eighteen benedictions before Rabban Gamaliel in proper order.

C. Said Rabban Gamaliel to sages, "Does anyone know how to ordain a 'blessing' [curse] against the Sadducees [minim]?"

D. Samuel the younger went and ordained it.

E. A year later he forgot it [29A], and for two or three hours he attempted to recover it. But they did not remove him [as leader of the worship-service].

F. But did not R. Judah say Rab said, "If someone made an error in any of the benedictions, they do not remove him, but if he did so in the 'blessing' against the Sadducees, they do remove him, suspecting that he too is a min [and is sympathetic to them]."

G. *The case of Samuel is different, because he himself was the one who had ordained the curse.*

H. *But should they not take account of the possibility that he had reverted [and was no longer trustworthy]?*

I. *Said Abbaye, "There is a tradition that a good man does not turn bad."*

J. But is that the case? Is it not written, "But when the righteous turns away from his righteousness and commits iniquity" (Eze. 18:24)?

K. That verse refers to someone who was to begin with wicked. But if someone was to begin with righteous, he will not turn bad.

L. Is that the case?

M. *And lo, we have learned in the Mishnah: **Do not trust yourself until the day you die, for lo, Yohanan, high priest, served in the high priesthood for eighty years but at the end he became a Sadducee [M. Abot 2:4].***

N. Said Abbaye, "Yannai was the same as Yohanan."

O. *Raba said, "Yannai was one person and Yohanan was a different person."*

P. Yannai was wicked to begin with, and Yohanan was righteous to begin with.

Q. *That view poses no problems to Abbaye.*

R. *But in the view of Raba it poses a problem.*

- S. Raba may reply to you, "To begin with he also was righteous. But he reverted [to evil ways]."
- T. *If so, why did they not remove [Samuel the younger]?*
- U. *Samuel the younger was different because he had already begun [to recite the benediction against the heretics].*
- V. For R. Judah said Rab said, and some say R. Joshua b. Levi [said], "The rule applies only in a case in which one had not yet begun to recite the curse, but if one had begun to recite the curse, he is permitted to complete it."

- I.5 A.** As to the seven benedictions [of which the Prayer] for the Sabbath is made up, to what do they correspond?
- B. Said R. Halapta b. Saul, "They correspond to the seven voices that David said [at Psalm 29] were over the waters."
  - C. As to the nine benedictions [of which the Additional Prayer] for the New Year is made up, to what do they correspond?
  - D. Said R. Isaac of Qartigenin, "They correspond to the seven times that Hannah mentioned the name of God in her prayer."
  - E. For a master said, "On the New Year were Sarah, Rachel, and Hannah remembered [and given children]."
  - F. As to the twenty-four benedictions of the Prayer said on fast days, to what do they correspond?
  - G. Said R. Helbo, "They correspond to the twenty-four times that Solomon used the expression, 'prayer' [Simon] when he brought the ark to the house of the holy of holies [1Ki. 8:23-53]."
  - H. *If so, should we not also say them?*
  - I. *When did Solomon say them? On a day of supplication [Simon, p. 176, n. 12: because the gates would not open]. We too say them on a day of supplication [namely, a fast for rain].*

**II.1 A. R. Joshua says, "Each day one says an abbreviation of the eighteen benedictions" [M. 4:3B]:**

- B. *What is this abbreviation of the eighteen benedictions?*
- C. Rab said, "A précis of each of the blessings [individually]."
- D. Samuel said, "'Make us, Lord our God, know your ways, circumcise our hearts to fear you, forgive us so that we may be redeemed, take us far away from our anguish, give us prosperity in the pastures of your land, gather our scattered ones from the four corners of the world; may those who err in knowledge of you be judged, wave your hand against the wicked, let the righteous rejoice in the rebuilding of your city, the restoration of your temple, the growth of the horn of David your servant, and the kindling of a light for the son of Jesse, your Messiah. Before we call you may you answer us. Blessed are you, Lord, who listens to prayer.'"

**II.2 A.** *Abbaye would curse anyone who said the Prayer, "Make us know...."*

- B. Said R. Nahman said Samuel, "For the entire year a person may say the Prayer in the form of 'Make us know..., ' except for the Prayer to be said at the end of the

Sabbath and at the end of Festivals, because on those occasions it is necessary to insert the Prayer of Division in the paragraph of the Eighteen Benedictions, ending, 'Who graciously gives knowledge.'"

- C. *Rabbah bar Samuel objected to that view, "But let a person recite the fourth benediction by itself. Have we not learned on Tannaite authority: **R. Aqiba says, 'One says it as a fourth blessing unto itself.'** R. Eliezer says, 'One says it in the thanksgiving' [M. Ber. 5:2]."*
- D. *The reply: "Is it the case that throughout the year we act in accord with the views of R. Aqiba, that on this item too we should act in accord with his view?"*
- E. *What is the reason that for the entire year we do not act in accord with R. Aqiba?*
- F. *It is because eighteen benedictions were ordained, and not nineteen.*
- G. *Here too seven blessings were ordained and not eight [with 'Make us know...' as the center. If the fourth benediction were set by itself, there would be eight. So the same reason applies throughout.]*
- H. *To that view Mar Zutra objected, "But why not include the Prayer of Division in the prayer, 'Make us know...', as follows: 'Make us know, O Lord our God... who divides the holy from the ordinary.'"*
- I. *That indeed presents a problem.*

**II.3 A.** Said R. Bibi bar Abbayye, "Throughout the entire year a person may recite, as the Prayer, the paragraph, 'Make us know...', except for the rainy season, because one has to express the request for rain in the blessing for the years."

- B. *To this Mar Zutra objected, "But why not include it in the prayer, 'Give us prosperity in the pastures of your land,' adding, 'and give dew and rain....'"*
- C. *One might be confused [if required to alter the text].*
- D. *If so, stating the Prayer of Division in the blessing, "Make us know..." likewise will cause confusion.*
- E. *I may reply that, in that case, since the addition comes at the beginning of the recitation of the Prayer, a person will not be confused, but here since the addition comes in the middle of the Prayer, he will be confused.*
- F. *To this R. Ashi objected, "Then why not add the statement in the phrase, "... who hears prayer?"*
- G. *"For R. Tanhum said R. Assi said, 'If someone erred and did not make mention of 'the power of making rain' in the prayer for the resurrection of the dead he is made to go back [and repeat the matter]. But if he included it in the blessing of the years, he is not made to go back, because he can yet add it in the blessing ending, '... who hears prayer.' If he omitted the inclusion of the Prayer of Division in the blessing ending, '... who graciously gives knowledge,' he is not made to go back, because he can say the same prayer over the cup of wine.*
- H. *"But if one made an error, the rule is different [from that applying to a case in which we prescribe the prayer under ordinary circumstances]."*

**II.4 A.** *Returning to the main text just now cited:*

- B. R. Tanhum said R. Assi said, "If someone erred and did not make mention of 'the power of making rain' in the prayer for the resurrection of the dead, he is made to go back [and repeat the matter]. But if he included it in the blessing of the years,

he is not made to go back, because he can yet add it in the blessing ending, ‘... who hears prayer.’ If he omitted the inclusion of the Prayer of Division in the blessing ending, ‘... who graciously gives knowledge,’ he is not made to go back, because he can say the same prayer over the cup of wine.”

- C. *An objection was raised on the basis of the following:*
- D. **If one did not mention the mightiness of [God’s deeds in causing] the rains [to fall] in [the second benediction of the Prayer, which deals with] the resurrection of the dead, they make him go back.**
- E. **If one did not petition for rainfall in the benediction for the years [viz., the ninth benediction of the Prayer, the petition for a fruitful and prosperous year],**
- F. **they make him begin [reciting the entire Prayer] again.**
- G. **If he did not recite habdalah [“separation,” acknowledging the distinctiveness and sanctity of the people Israel and the Sabbath day] in [the fourth benediction, which concludes,] “gracious giver of knowledge,” they do not make him go back, for he may recite it over a cup [of wine; cf. M. Ber. 5:2] [T. Ber. 3:9A-D (Zahavy)].**
- H. *This is no problem. [The contradiction between the view that if one omitted the prayer in the blessing of the years he is not made to go back, and the view that he is, may be resolved.] The one speaks of prayer of an individual by himself, the other of prayer in the community.*
- I. *And when one is reciting the Prayer with the community, why is he not made to go back?*
- J. *Is it not because he hears the prayer properly phrased when the leader of the community prayer repeats it?*
- K. *If that were the reason, then the stated reason, “Because he can include it in the blessing ending..., ‘... who hears prayer,’” should be stated differently, namely, “because he may hear it when the leader of the prayers for the community repeats it.”*
- L. *Rather, both passages speak of an individual praying by himself. There still is no contradiction between the two passages.*
- M. *The one speaks of a case in which the man remembers [what he has omitted] before he comes to the benediction, “... who hears prayer,” [29B] while the other speaks of a case after he has said that benediction.*

**II.5 A.** Said R. Tanhum said R. Assi said R. Joshua b. Levi, “If one made a mistake and did not make mention of the New Moon in the benediction on the sacrificial service, he goes back to repeat the benediction on the sacrificial service [and includes the necessary language]. If when he is reciting the benediction of thanksgiving he remembers what he has omitted, he goes back to the benediction for the sacrificial service.

- B. “If he remembers what he has omitted only when he is reciting benediction, ‘Give peace,’ he goes back to the benediction for the sacrificial service. But if he remembers only when he has completed the entire recitation of the Prayer, he goes back to the beginning.”

- C. *Said R. Papa, son of R. Aha bar Ada, "As to this statement that we have made, 'If he completed the entire Prayer, he goes back to the beginning,' it applies only to a case in which one has already moved his feet [after concluding the prayer]. But if he has not yet moved his feet, he may go back only to the benediction on the sacrificial service."*
- D. *He said to him, "How do you know that?"*
- E. *He said to him, "I heard it from my master, my father, and my master, my father, heard it from Rab."*
- F. *Said R. Nahman bar Isaac, "As to this statement that we have made, 'If he moved his feet, he goes back to the beginning,' that statement applies only in a case in which one does not usually recite a prayer of supplication after the recitation of his Prayer. But if he is accustomed to recite a prayer of supplication after he has recited the Prayer, he may go back to the benediction for the sacrificial service."*
- G. *There are those who report matters as follows:*
- H. *Said R. Nahman bar Isaac, "That which we have said, 'If he has not moved his feet, he goes back only to the prayer for the sacrificial service,' applies only to a case in which one is used to inserting a prayer of supplication after the recitation of his Prayer. But if he is not used to adding a prayer of supplication after his recitation of the Prayer, he goes back to the beginning."*

**III.1 A. R. Eliezer says, "One who recites his prayers in a routine manner..." [M. 4:4A]:**

- B. *What is meant by "a routine manner"?*
- C. *Said R. Jacob bar Idi said R. Oshaia, "It is any case in which one's recitation of the Prayer seems to a person to be a burden."*
- D. *And rabbis say, "It is any case in which one does not recite the Prayer in a language of supplication."*
- E. *Rabbah and R. Joseph both maintain, "It is any case in which one cannot say something new [when he is reciting the Prayer]."*
- F. *Said R. Zira, "I can say something new in it, but I am concerned that I not become confused."*
- G. *Abbayye bar Abin and R. Hanina bar Abin both said, "It is any case in which one does not say the Prayer at the first and last appearance of the sun."*
- H. *For R. Hiyya bar Abba said R. Yohanan said, "It is a religious duty to say the Prayer at the first and last appearance of the sun."*
- I. *And R. Zira said, "What is the scriptural verse that indicates it? 'They shall fear you with the sun and before the moon throughout all generations' (Psa. 72: 5)."*
- J. *In the West people curse someone who says the Prayer with the last appearance of the sun. Why? It is possible that he will miss saying the Prayer at exactly the right moment.*

**IV.1 A. R. Joshua says, "One who walks in a place of danger says a short prayer.... at all critical times..." [M. 4:4B-C]:**

- B. *What is the sense of at all critical times?*

- C. Said R. Hisda said Mar Uqba, ““Even at a time at which you are filled with criticism of them as a woman who is pregnant, may all their needs be before you.””
- D. *There are those who say:* Said R. Hisda said Mar Uqba, ““Even when they transgress the teachings of Torah let all their needs be before you.””

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

- B. **One who was walking in a place of wild beasts or bandits recites a brief prayer [M. Ber. 4:4B].**
- C. *What is this brief prayer?*
- D. **R. Eliezer says, “May thy will be done in the heavens above, and grant ease to those who fear you, and do what is good in thine own eyes. Praised [be Thou, O Lord,] who hearkens to prayer.”**
- E. **R. Joshua says, “Hearken to the prayer of thy people Israel and quickly fulfill their requests. Praised [be thou, O Lord,] who hearkens to prayer.”**
- F. **R. Eliezer b. R. Sadoq says, “Hearken to the sound of the cries of your people Israel and quickly fulfill their requests. Praised [be Thou, O Lord,] who hearkens to prayer.”]**
- G. **Others say, “The needs of thy people are many and they are impatient. May it be thy will, Lord our God, to give to each and every one according to his needs, and to each and every creature that which he lacks. Praised [be Thou, O Lord,] who hearkens to prayer” [T. Ber. 3:7A-F].**
- H. Said R. Huna, “The decided law follows the view of ‘others.’”

**IV.3** A. Said Elijah to R. Judah, brother of R. Sala Hasida, “Do not lust and you will not sin, do not get drunk and you will not sin.

- B. “And when you go out on the way, take counsel with your creator and go forth.”
- C. What is the sense of “Take counsel with your creator and go forth”?
- D. Said R. Jacob said R. Hisda, “This refers to the prayer for wayfarers.”
- E. And R. Jacob said R. Hisda said, “Whoever goes forth on a trip has to recite the prayer for wayfarers.”
- F. What is that prayer?
- G. “May it please you, Lord my God, to lead me in peace, guide my steps in peace, sustain me in peace, save me from the power of every enemy and bandit on the way. Send a blessing on what I do in your sight and in the sight of all who see me give me grace and loving kindness and mercy. Blessed are you, who hears prayer.”
- H. Said Abbaye, “A person should always [30A] join himself [in prayer] with the community.”
- I. *What then should one say?*
- J. “May it please you, Lord our God, to lead us in peace...” etc.
- K. *When does one say [the prayer for wayfarers]?*
- L. Said R. Jacob said R. Hisda, “At the time that one leaves on the trip.”
- M. *Up to what point [may one say it]?*
- N. Said R. Jacob said R. Hisda, “For a parasang.”



- O. *How does one say the prayer?*
- P. R. Hisda said, "Standing."
- Q. R. Sheshet said, "Even walking along."
- R. *R. Hisda and R. Sheshet were going along the way. R. Hisda stopped and said the prayer.*
- S. *Said R. Sheshet [who was blind] to his servant, "What is R. Hisda doing?"*
- T. *He said to him, "He is standing and saying a prayer."*
- U. *He said to him, "Let me stand by myself and say the prayer. If you can be good, do not be called wicked [since saying the prayer while standing still is the better way]."*

- IV.4 A.** What is the difference between [the précis of the eighteen benedictions beginning] "Make us know...", and the abbreviated version of the Prayer [of the eighteen benedictions]?
- B. *The précis beginning, "Make us know" requires the recitation of the three blessings at the beginning and the three at the end, and, when a person gets home, he does not have to go back and recite the Prayer again.*
  - C. *In the case of the abbreviated version of the Prayer, one does not have to recite the first and the last three blessings, but when one gets home, he has to go back and recite the Prayer.*
  - D. And the decided law is this:
  - E. One has to say "Make us know" while standing [and silently praying], while the abbreviated version of the Prayer may be said either standing or walking along.

**V.1 A. One who was riding an ass should dismount [M. 4:5A]:**

- B. *Our rabbis have taught on Tannaite authority:*
- C. **One who was riding on an ass [M. Ber. 4:5],**
- D. **if there is someone who can hold the ass [so that it will not run away], he should dismount and pray,**
- E. **and if not, then he stays where he is [i.e., mounted on the ass] and says the Prayer.**
- F. **Rabbi says, "In either case he stays where he is and says the Prayer,**
- G. **"since otherwise he cannot concentrate [properly]" [T. Ber. 3:18].**
- H. Said Raba, and some say, R. Joshua b. Levi, "The decided law accords with Rabbi."

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

- B. **A blind man and one with no sense of direction [both of whom cannot figure out the direction of Jerusalem] turn their hearts toward their Father in heaven and pray [cf. M. Ber. 4:5-6],**
- C. **as it is written, And they pray to the Lord [toward the city which thou hast chosen and the house which I have built for thy name] (1Ki. 8:44) [T. Ber. 3:14].**
- D. **Those who are outside the Land turn toward the Land of Israel,**



- E. as Scripture states, And pray toward their land [which thou gavest to their fathers, the city which thou has chosen, and the house which I have built for thy name] (2Ch. 6:38).
- F. Those who are in the Land of Israel turn toward Jerusalem,
- G. as Scripture states, And they pray to thee toward this city which thou hast chosen [and the house which I have built for thy name] (2Ch. 6:34) [T. [Ber. 3:15](#)].
- H. Those who are in Jerusalem turn toward the Temple,
- I. as Scripture states, When he comes and prays toward this house (2Ch. 6:32).
- J. Those who are in the Temple turn toward the Chamber of the Holy of Holies and pray,
- K. as Scripture states, When they pray toward this place (1Ki. 8:30).
- L. [Following T.:] It turns out that those standing in the north face south, those in the south face north, those in the east face west, and those in the west face east.
- M. Thus all Israel turn out to be praying toward one place [cf. M. [Ber. 4:5-6](#)] [T. [Ber. 3:16A-F](#)].
- N. Said R. Abin, and some say, R. Abina, “What verse of Scripture makes this point? ‘Thy neck is like the tower of David built with turrets (talpiot)’ (Song 4: 4).”
- O. “It is the height (tal) to which all mouths (piyot) turn.”
- V.3** A. When Samuel’s father and Levi wanted to go out on a trip, they would first say the Prayer. When time came to recite the Shema, they recited it.
- B. In accord with which authority did they do so?
- C. It was in accord with the following Tannaite authority,
- D. for it has been taught on Tannaite authority:
- E. **One who arose early to go on a journey —**
- F. **lo, they bring him a shofar and he blows it, a lulab and he waves it, the scroll [of Esther, or Purim] and he reads from it [before he leaves his house].**
- G. **But when the time comes for the recitation of the Shema he must recite it [where he is, even if already on the road].**
- H. **One who arose early to travel in a wagon or on a boat,**
- I. **recites the Prayer [before he departs],**
- J. **but when the time comes for the recitation of the Shema, he must recite it [where he is, even if already traveling] [T. [Ber. 3:1A-F](#)].**
- K. R. Simeon b. Eleazar says, “One way or the other he recites the Shema and then he says the Prayer, so that he may juxtapose the prayer in which redemption is mentioned to the recitation of the Prayer.”
  - L. *What is at issue between the authorities?*
  - M. One authority takes the view that saying the Prayer while standing is more important.
  - N. The other authority takes the view that joining a mention of redemption to the recitation of the Prayer is more important.

- V.4** A. *Maremar and Mar Zutra would collect ten people on the Sabbath prior to a festival* [Simon, p. 183, n. 14: when they preached in public before daybreak], and they would recite the Prayer and then they would go out to the public discourse.
- B. *While yet seated, R. Ashi would say the Prayer even while the community [listened to the restatement by the loud-speaker of what he had said], and then, when he got home, he would go back and say it again standing.*
- C. *Rabbis said to him, "Why should the master not conduct himself like Maremar and Mar Zutra?"*
- D. *He said to them, "I never saw any masters who were older than I acting in such a way."*

#### 4:7

- A. **R. Eleazar b. Azariah says, "The Additional Prayer is said only by the town association [not by any individual]."**
- B. **And the sages say, "Either with the town association or not with the town association."**
- C. **R. Judah says in his name, "Wherever there is a town association, the individual is free from the obligation to recite the Additional Prayer."**

- I.1** A. *R. Judah says what the first of the three authorities says [at A]!*
- B. *At issue between them is the case of an individual in a town in which there is no town association.*
- C. *The first authority takes the view that he is exempt [from the obligation of reciting the Additional Prayer].*
- D. *And R. Judah maintains that he is liable to do so.*
- E. *Said R. Huna bar Hinena said R. Hiyya bar Rab, "The decided law accords with the view of R. Judah as he has stated it in the name of R. Eleazar b. Azariah."*
- F. *Said to him R. Hiyya bar Abin, "You have made a good statement.*
- G. *"For Samuel said, 'I never said the Additional Prayer all by myself [but only with the congregation] [30B] in Nehardea, except for the day on which a royal regiment came to the place and bothered the rabbis, so that they did not say the Prayer, and I said the Prayer by myself. In that case I was an individual in a place in which there was no town association."*
- H. *R. Hanina was in session reciting before R. Yannai, and, in session, he made the following statement: "The law accords with the view of R. Judah stated in the name of R. Eleazar b. Azariah."*
- I. *He said to him, "Go and proclaim what you are reciting outside, [for] the law does not accord with the view of R. Eleazar b. Azariah as stated by R. Judah."*
- J. *Said R. Yohanan, "I saw R. Yannai say the Prayer and then go and say it again."*
- K. *Said R. Jeremiah to R. Zira, "Perhaps the first time around he did not adequately concentrate on the Prayer, and the second time he did?"*

- L. *He said to him, "Take note that it is a great man [namely, Yohanan], who gives testimony about what he did [and hence it is a reliable report]."*

**I.2 A.** *As to R. Ammi and R. Assi, even though they had thirteen synagogues in Tiberias, they recited the Prayers only among the columns [of the basilica at which] they were carrying on their studies.*

**I.3 A.** *It has been stated on Tannaite authority:*

- B. R. Isaac b. Abdimi said in the name of our master [Rab], "The law accords with the view of R. Judah as stated in the name of R. Eleazar b. Azariah."
- C. *R. Hiyya bar Abba said the Prayer and went and repeated it.*
- D. *Said R. Zira to him, "Why has the master done it this way? If I should say that it is because the master did not properly concentrate on the prayer at hand, has not R. Eleazar said, 'A person should always take his own measure. If he can properly concentrate, he should say the Prayer, and if not, he should not say the Prayer'?"*
- E. *"But it must be because the master does not recall that it is the new moon.*
- F. *"But in that case, has it not been taught on Tannaite authority: 'If one erred and did not make mention of the New Month in the evening prayer recitation of the Prayer in the evening, he does not have to go back and repeat it, because he can make mention of it in the recitation of the Prayer in the morning. If this happened in the morning, they do not make him go back and repeat it, because he can make mention of it in the Additional Prayer. If he neglected it in the Additional Prayer, they do not make him go back and repeat it, because he can make mention of it in the recitation of the Prayer in the afternoon.'"*
- G. *He said to him, "Has it not been stated in this connection: 'R. Yohanan says, "This applies only to congregational prayer [but an individual has to repeat the Prayer if he has left something out]"?' [And I had indeed omitted the reference.]"*

**I.4 A.** [If one has to recite the Prayer twice], what interval should there be between one recitation of the Prayer and the next?

- B. R. Huna and R. Hisda —
- C. One said, "Sufficient for him [Simon:] to fall into a suppliant frame of mind."
- D. The other said, "Sufficient for him [Simon:] to fall into an interceding frame of mind."
- E. *The one who said, "Sufficient for him to fall into a suppliant frame of mind" cites the following verse: "And I supplicated the Lord" (Deu. 3:23).*
- F. *The one who said, "Sufficient for him to fall into an interceding frame of mind" cites the following verse: "And Moses interceded" (Exo. 32:11).*

**I.5 A.** Said R. Anan said Rab, If one made a mistake and did not make mention of the New Moon in the recitation of the Prayer in the evening, they do not make him repeat it, since in any event the court declares the month sanctified only by day [and not by night]."

- B. *Said Amemar, "The statement of Rab makes sense in connection with a full month [of thirty days], but in a defective month [of twenty-nine days] they do make him*

go back.” [Simon, p. 186, n. 4: When the preceding month is thirty days, two new moon days are observed, viz., the concluding day of the old month and the next day, which is the first of the next; in this case if he omitted reference on one evening, he can rectify the error on the next].

- C. *Said R. Ashi to Amemar, “Since Rab gave a reason [for his view] what difference does it make to me whether the month is defective or full, since there is no difference?”*