

X

THE STRUCTURE OF BABYLONIAN TALMUD BERAKHOT

Whether or not the Talmud of Babylonia is carefully organized in large-scale, recurrent structures and guided by a program that we may call systematic forms the principal question addressed by an academic commentary. The preceding chapters therefore have pointed toward the presentation set forth here.

By “structure” I mean, a clearly-articulated pattern that governs the location of fully-spelled out statements. By “system,” I mean, a well-crafted and coherent set of ideas that explain the social order of the community addressed by the writers of a document, a social philosophy, a theory of the way of life, world view, and character of the social entity formed by a given social group. I see a collective, anonymous, and political document, such as the one before us, as a statement to, and about, the way in which people should organize their lives and govern their actions. At issue then in any document such as the remarkable one before us is simple: does this piece of writing present information or a program, facts to whom it may concern, or a philosophically and aesthetically cogent statement about how things should be?

The connection between structure and system is plain to see. From the way in which people consistently frame their thoughts, we move to the world that, in saying things one way rather than in some other, they wish to imagine the world in which they wish to live, to which they address these thoughts. For if the document exhibits structure and sets forth a system, then it is accessible to questions of rationality. We may ask about the statement that its framers or compilers wished to make by putting the document together as they did. But if we discern no structure and perceive no systematic inquiry or governing points of analysis, then all we find here is inert and miscellaneous information, facts but no propositions, arguments, viewpoints.

Now the Talmud commonly finds itself represented as lacking organization and exhibiting a certain episodic and notional character. That view moreover characterizes the reading and representation of the document by learned and experienced scholars, who have devoted their entire lives to Talmud study and exegesis. It must follow that upon the advocate of the contrary view — the one implicit in the representation of the document for academic analysis — rests the burden of proof. I set forth the allegation that the Talmud exhibits a structure and follows a system and therefore exhibits a commonly-intelligible rationality. The claim to write an academic commentary explicitly states that proposition. For the tractate before us, I have therefore to adduce evidence and argument.

I maintain that through the normal procedures of reasoned analysis we may discern in the tractate a well-crafted structure. I hold that the structure made manifest, we may further identify the purpose and perspective, the governing system of thought and argument, of those who collected and arranged the tractate's composites and put them together in the way in which we now have them. By "structure" I mean, how is a document organized? and by "system," what do the compilers of the document propose to accomplish in producing this complete, organized piece of writing? The answers to both questions derive from a simple outline of the tractate as a whole, underscoring the types of compositions and composites of which it is comprised. Such an outline tells us what is principal and what subordinate, and how each unit — composition formed into composites, composites formed into a complete statement — holds together and also fits with other units, fore and aft. The purpose of the outline then is to identify the character of each component of the whole, and to specify its purpose or statement. The former information permits us to describe the document's structure, the latter, its system.

While the idea of simply outlining a Talmud-tractate beginning to end may seem obvious, I have never made such an outline before, nor has anyone else.* Yet, as we shall now see, the character of the outline dictates all further analytical initiatives. Specifically, when we follow the layout of the whole, we readily see the principles of organization that govern. These same guidelines on organizing discourse point also to the character of what is organized: complete units of thought, with a beginning, middle, and end, often made up of smaller, equally complete units of thought. The former we know as composites, the latter as compositions.

*I have provided complete outlines for the Mishnah and for the Tosefta in relationship to the Mishnah, and, not always in outline form, for the Midrash-compilations of late antiquity as well.

Identifying and classifying the components of the tractate — the composites, the compositions of which they are made up — we see clearly how the document coheres: the plan and program worked out from beginning to end. When we define that plan and program, we identify the facts of a pattern that permit us to say in a specific and concrete way precisely what the compilers of the tractate intended to accomplish. The structure realizes the system, the program of analysis and thought that takes the form of the presentation we have before us. From what people do, meaning, the way in which they formulate their ideas and organized them into cogent statements, we discern what they proposed to do, meaning, the intellectual goals that they set for themselves.

These goals — the received document they wished to examine, the questions that they brought to that document — realized in the layout and construction of their writing, dictate the points of uniformity and persistence that throughout come to the surface. How people lay out their ideas guides us into what they wished to find out and set forth in their writing, and that constitutes the system that defined the work they set out to accomplish. We move from how people speak to the system that the mode of discourse means to express, in the theory that modes of speech or writing convey modes of thought and inquiry.

We move from the act of thought and its written result backward to the theory of thinking, which is, by definition, an act of social consequence. We therefore turn to the matter of intention that provokes reflection and produces a system of inquiry. That statement does not mean to imply I begin with the premise of order, which sustains the thesis of a prior

system that defines the order. To the contrary, the possibility of forming a coherent outline out of the data we have examined defines the first test of whether or not the document exhibits a structure and realizes a system. So everything depends upon the possibility of outlining the writing, from which all else flows. If we can see the order and demonstrate that the allegation of order rests on ample evidence, then we may proceed to describe the structure that gives expression to the order, and the system that the structure sustains.

The present work undertakes the exegesis of exegesis, for the Talmud of Babylonia, like its counterpart in the Land of Israel, is laid out as a commentary to the Mishnah. That obvious fact defined the character of my academic commentary, since we have already faced the reality that our Bavli-tractate is something other than a commentary, though it surely encompasses one. The problems that captured my attention derived from the deeper question of how people make connections and draw conclusions. To ask about how people make connections means that we identify a problem — otherwise we should not have to ask — and what precipitated the problem here has been how a composition or a composite fits into its context, when the context is defined by the tasks of Mishnah-commentary, and the composition or composite clearly does not comment on the Mishnah-passage that is subjected to comment.

The experience of analyzing the document with the question of cogency and coherence in mind therefore yields a simple recognition. Viewed whole, the tractate contains no gibberish but only completed units of thought, sentences formed into intelligible thought and self-contained in that we require no further information to understand those sentences, beginning to end. The tractate organizes these statements as commentary to the Mishnah. But large tracts of the writing do not comment on the Mishnah in the way in which other, still larger tracts do. Then how the former fit together with the latter frames the single most urgent question of structure and system that I can identify.

Since we have already examined enormous composites that find their cogency in an other than exegetical program, alongside composites that hold together by appeal to a common, prior, coherent statement — the Mishnah-sentences at hand — what justifies my insistence that an outline of the document, resting on the premise that we deal with a Mishnah-commentary, govern all further description? To begin with, the very possibility of outlining Babylonian Talmud tractate Sotah derives from the simple fact that the framers have given to their document the form of a commentary to the Mishnah. It is in the structure of the Mishnah-tractate that they locate everything together that they wished to compile. We know that is the fact because the Mishnah-tractate defines the order of topics and the sequence of problems.

Relationships to the Mishnah are readily discerned; a paragraph stands at the head of a unit of thought; even without the full citation of the paragraph, we should find our way back to the Mishnah because at the head of numerous compositions, laid out in sequence one to the next, clauses of the Mishnah-paragraph are cited in so many words or alluded to in an unmistakable way. So without printing the entire Mishnah-paragraph at the head, we should know that the received code formed the fundamental structure because so many compositions cite and gloss sentences of the Mishnah-paragraph and are set forth in sequence dictated by the order of sentences of said Mishnah-paragraph. Internal evidence alone suffices, then, to demonstrate that the structure of the tractate rests upon the

Mishnah-tractate cited and discussed here. Not only so, but the sentences of the Mishnah-paragraphs of our tractate are discussed in no other place in the entire Talmud of Babylonia in the sequence and systematic exegetical framework in which they are set forth here; elsewhere we may find bits or pieces, but only here, the entirety of the tractate.

That statement requires one qualification, and that further leads us to the analytical task of our outline. While the entire Mishnah-tractate of Berakhot is cited in the Talmud, the framers of the Talmud by no means find themselves required to say something about every word, every sentence, every paragraph. On the contrary, they discuss only what they choose to discuss, and glide without comment by large stretches of the tractate. A process of selectivity, which requires description and analysis, has told the compilers of the Talmud's composites and the authors of its compositions* what demands attention, and what does not. Our outline has therefore to signal not only what passage of the Mishnah-tractate is discussed, but also what is not discussed, and we require a general theory to explain the principles of selection ("making connections, drawing conclusions" meaning, to begin with, making selections). For that purpose, in the outline, I reproduce the entirety of a Mishnah-paragraph that stands at the head of a Talmudic composite, and I underscore those sentences that are addressed, so highlighting also those that are not.

*This statement requires refinement. I do not know that all available compositions have been reproduced, and that the work of authors of compositions of Mishnah-exegesis intended for a talmud is fully exposed in the document as we have it. That is not only something we cannot demonstrate — we do not have compositions that were not used, only the ones that were — but something that we must regard as unlikely on the face of matters. All we may say is positive: the character of the compositions that address Mishnah-exegesis tells us about the concerns of the writers of those compositions, but we cannot claim to outline all of their concerns, on the one side, or to explain why they chose not to work on other Mishnah-sentences besides the ones treated here. But as to the program of the compositors, that is another matter: from the choices that they made (out of a corpus we cannot begin to imagine or invent for ourselves) we may describe with great accuracy the kinds of materials they wished to include and the shape and structure they set forth out of those materials. We know what they did, and that permits us to investigate why they did what they did. What we cannot know is what they did not do, or why they chose not to do what they did not do. People familiar with the character of speculation and criticism in Talmudic studies will understand why I have to spell out these rather commonplace observations. I lay out an argument based on evidence, not on the silences of evidence, or on the absence of evidence — that alone.

It follows that the same evidence that justifies identifying the Mishnah-tractate as the structure (therefore also the foundation of the system) of the Talmud-tractate before us also presents puzzles for considerable reflection. The exegesis of Mishnah-exegesis is only one of these. Another concerns the purpose of introducing into the document enormous compositions and composites that clearly hold together around a shared topic or proposition, e.g., my appendix on one theme or another, my elaborate footnote providing information that is not required but merely useful, and the like. My earlier characterization of composites as appendices and footnotes signalled the fact that the framers of the document chose a not-entirely satisfactory way of setting out the materials they wished to include here, for large components of the tractate do not contribute to Mishnah-exegesis in any way at all. If these intrusions of other-than-exegetical compositions were proportionately modest, or of topical composites negligible in size, we might dismiss them as appendages, not structural components that bear much of the weight of the edifice as a whole. Indeed, the language that I chose for identifying and defining these composites —

footnotes, appendices, and the like — bore the implication that what is not Mishnah-commentary also is extrinsic to the Talmud's structure and system.

But that language served only for the occasion. In fact, the outline before us will show that the compositions are large and ambitious, the composites formidable and defining. Any description of the tractate's structure that dismisses as mere accretions or intrusions so large a proportion of the whole misleads. Any notion that "footnotes" and "appendices" impede exposition and disrupt thought, contribute extraneous information or form tacked-on appendages — any such notion begs the question: then why fill up so much space with such purposeless information? The right way is to ask whether the document's topical composites play a role in the re-presentation of the Mishnah-tractate by the compilers of the Talmud. We have therefore to test two hypotheses:

1. the topical composites ("appendices," "footnotes") do belong and serve the compilers' purpose,

or

2. the topical composites do not participate in the re-presentation of the Mishnah-tractate by the Talmud and do not belong because they add nothing and change nothing.

The two hypotheses may be tested against the evidence framed in response to a single question: is this topical composite necessary? The answer to that question lies in our asking, what happens to the reading of the Mishnah-tractate in light of the topical composites that would not happen were we to read the same tractate without them? The outline that follows systematically raises that question, with results specified in due course. It suffices here to state the simple result of our reading of the tractate, start to finish: the question of structure, therefore also that of system, rests upon the position we identify for that massive component of the tractate that comprises not Mishnah-commentary but free-standing compositions and composites of compositions formed for a purpose other than Mishnah-commentary.

The principal rubrics are given in small caps. The outline takes as its principal rubrics two large-scale organizing principles.

The first is the divisions of the Mishnah-tractate to which the Talmud-tractate serves as a commentary. That simple fact validates the claim that the tractate exhibits a fully-articulated structure. But the outline must also underscore that the Mishnah-tractate provides both more and less than the paramount outline of the Talmud-tractate. It is more because sentences in the Mishnah-tractate are not analyzed at all. These untreated Mishnah-sentences are given in bold face lower case caps, like the rest of the Mishnah, but then are specified by underlining and enclosure in square brackets.

Second, it is less because the structure of the tractate accommodates large composites that address topics not defined by the Mishnah-tractate. That brings us to the second of the two large-scale modes of holding together both sustained analytical exercises and also large sets of compositions formed into cogent composites. These are treated also as major units and are indicated by Roman numerals, alongside the Mishnah-paragraphs themselves; they are also signified in small caps. But the principal rubrics that do not focus on Mishnah-commentary but on free-standing topics or propositions or problems are not given in boldface type. Consequently, for the purposes of a coherent outline we have to

identify as autonomous entries in our outline those important composites that treat themes or topics not contributed by the Mishnah-tractate.

I. Mishnah-Tractate Berakhot 1:1

A. FROM WHAT TIME DO THEY RECITE THE SHEMA IN THE EVENING? FROM THE HOUR THAT THE PRIESTS WHO HAD IMMersed AFTER UNCLEANNESS AND AWAITED SUNSET TO COMPLETE THE PROCESS OF PURIFICATION ENTER A STATE OF CLEANNESS, THE SUN HAVING SET, SO AS TO EAT THEIR HEAVE OFFERING —

1. I:1: On what basis does the Tannaite authority stand when he begins by teaching the rule, “From what time...,” in the assumption that the religious duty to recite the Shema has somewhere been established? In point of fact, it has not been established that people have to recite the Shema at all. Furthermore, on what account does he teach the rule concerning the evening at the beginning? Why not start with the morning?

a. I:2: Gloss of a detail of the foregoing.

I. I:3: As above.

c. I:4: As above.

B. “UNTIL THE END OF THE FIRST WATCH,” THE WORDS OF R. ELIEZER:

1. II:1: What is R. Eliezer’s view about the division of the night-watches? If he takes the view that the night is divided into three watches, let him say, “Until four hours have passed in the night.” If he takes the view that the night is divided into four watches, let him say, “Until three hours have passed in the night.”

2. II:2: What is R. Eliezer’s reckoning? If he is reckoning from the beginning of the several watches, then what need is there to give a sign for the beginning of the first watch? It is twilight. If he is reckoning from the end of the several watches, then what need is there to give a sign for the end of the third watch? It is marked by the coming of the day.

C. TOPICAL APPENDIX ON THE DIVISION OF THE NIGHT

1. II:3: Said R. Isaac bar Samuel in the name of Rab, “The night is divided into three watches, and over each watch, the Holy One, blessed be he, sits and roars like a lion. He says, ‘Woe to the children, on account of whose sins I have wiped out my house and burned my palace, and whom I have exiled among the nations of the world.’”

a. II:4: Story that goes over the same point in a larger framework of narrative.

b. II:5: Secondary expansion on a subordinate theme of the foregoing.

3. II:6: Our rabbis have taught on Tannaite authority: “The night has four watches,” the words of Rabbi. Rabbi Nathan says, “Three.”

a. II:7: Gloss of a detail of the foregoing.

I. II:8: Reverting to the statement that David got up at midnight:, “At midnight I rise to give thanks to you because of your righteous ordinances” (Psa. 119:62), Did David get up at midnight? He got up at dusk of the evening.

II. II:9: Continuation of the foregoing. Did David really know exactly when it was midnight?

III. II:10: “A prayer of David: Keep my soul, for I am pious” (Psa. 86: 1-2).

A. II:11: Gloss of a detail of the foregoing.

IV. II:12: Now did David really call himself “pious”? And has it not been written, “I am not sure to see the good reward of the Lord in the land of the living” (Psa. 27:13). How could David have been unsure, if he knew he was pious?

D. AND SAGES SAY, “UNTIL MIDNIGHT.”

1. III:1: Since Eliezer holds that the time of “lying down” is when one goes to bed, on which account Eliezer has the Shema recited only until the end of the first watch, and since Gamaliel allows the Shema to be recited until dawn, understanding “lying down” to refer to the entire period of sleep, we ask: Which view did sages adopt?

a. III:2: Gloss of a detail subordinate in the foregoing.

E. COMPOSITE ON PSALM 145

1. III:3: Said R. Eleazar bar Abina, “Whoever says the Psalm, ‘Praise of David’ (Psa. 145) three times a day may be assured that he belongs to the world to come.”

2. III:4: Referring to Psa. 145, said R. Yohanan, “On what account is there no verse beginning with an N is Psalm 145? It is because the N starts the verse referring to the fall of (the enemies of) Israel.

F. MISCELLANEOUS ITEM, OUT OF PHASE WITH ITS CONTEXT

3. III:5: Said Eleazar bar Abina, “What is said about Michael is greater than what is said about Gabriel.

G. RECITING THE SHEMA ON ONE’S BED

1. III:6: Said R. Joshua b. Levi, “Even though a person has recited the Shema in the synagogue, it is a religious duty to recite it in bed.”

a. III:7: Said R. Levi bar Hama said R. Simeon b. Laqish, “A person should always provoke his impulse to do good against his impulse to do evil.”

3. III:8: Said R. Isaac, “Whoever recites the Shema on his bed is as if he holds a two-edged sword in his hand to fight against demons.” And R. Isaac said, “From whoever recites the Shema on his bed demons stay away. Said R. Yohanan to him, “Lo, even children in kindergarten know that, for it is written, ‘And he said, If you will diligently hearken to the voice of the Lord your God and will do that which is right in his eyes and will give ear to his commandments and keep all his statutes, I will put none of the diseases upon you which I have put upon the

Egyptians, for I am the Lord who heals you' (Exo. 15:26). Rather, phrase the matter in this way: 'Upon whoever has the possibility of taking up the study of Torah and does not do so, the Holy One, blessed be he, brings ugly and troubling suffering, as it is said, 'I was dumb with silence, I kept silence from the good thing, and so my pain was stirred up' (Psa. 39: 3).'The good thing' speaks only of the Torah, as it is said, 'For I give you a good doctrine, do not forsake my teaching' (Pro. 4: 2)."

a. III:9: Secondary expansion on a proof-text in the foregoing.

H. IF A PERSON SEES THAT SUFFERINGS AFFLICT HIM, LET HIM EXAMINE HIS DEEDS.

a. III:10: Secondary development of the concluding proposition of III:8: Said Raba, and some say, R. Hisda, "If a person sees that sufferings afflict him, let him examine his deeds."

b. III:11: R. Jacob bar Idi and R. Aha bar Hanina differed. One of them said, "What are sufferings brought on by God's love? They are any form of suffering which does not involve one's having to give up studying Torah."

c. III:12: It has been taught on Tannaite authority: R. Simeon b. Yohai says, "Three good gifts did the Holy One, blessed be he, give to Israel, and all of them he gave only through suffering. These are they: Torah, the Land of Israel, and the world to come."

d. III:13: A Tannaite authority repeated the following statement before R. Yohanan: "Whoever devotes himself to study of the Torah or acts of loving kindness, or who buries his children, is forgiven all his sins."

e. III:14: Said R. Yohanan, "The suffering brought by skin-ailments such as are listed at Lev. 13-14 and by the burial of one's children are not sufferings that are brought by God's love."

f. III:15: R. Hiyya bar Abba got sick. R. Yohanan came to him. He said to him, "Are these sufferings precious to you?"

g. III:16: R. Eliezer got sick. R. Yohanan came to see him and found him lying in a dark room. The dying man uncovered his arm, and light fell through the room. Yohanan saw that R. Eliezer was weeping. He said to him, "Why are you crying? Is it because of the Torah that you did not learn sufficiently? We have learned: 'All the same are the ones who do much and do little, so long as each person will do it for the sake of heaven.'"

h. III:17: Four hundred barrels of wine turned sour on R. Huna. R. Judah, brother of R. Sala the Pious, and rabbis came to see him (and some say it was R. Ada bar Ahba and rabbis). They said to him, "The master should take a good look at his deeds."

i. III:18: It has been taught on Tannaite authority: Abba Benjamin says, "I have been particularly attentive to two matters for my entire life, first, that my prayer should be said before my bed, second, that my bed should be placed on a north-south axis."

I. III:19: Other sayings of Abba Benjamin: It has been taught on Tannaite authority: Abba Benjamin says, “If two people go in to say a prayer, and one of them finished saying a prayer sooner than the other and did not wait for his fellow but left, in Heaven the angels tear up his prayer in his very presence and it is rejected.

II. III:20: It has been taught on Tannaite authority: Abba Benjamin says, “If the eye had the power to see them, no creature could withstand the demons.”

III. III:21: It has been taught on Tannaite authority: Abba Benjamin says, “A prayer of a person is heard only if it is said in the synagogue.”

I. THE TEFILLIN OF THE HOLY ONE, BLESSED BE HE. GOD’S PRESENCE IN THE SYNAGOGUE

1. III:22: Said R. Abin bar Ada said R. Isaac, “How do we know on the basis of Scripture that the Holy One, blessed be he, puts on phylacteries? As it is said, ‘The Lord has sworn by his right hand, and by the arm of his strength’ (Isa. 62: 8).”

2. III:23: Said R. Nahman bar Isaac to R. Hiyya bar Abin, “As to the phylacteries of the Lord of the world, what is written in them?”

3. III:24: Said Rabin bar R. Ada said R. Isaac, “About anyone who regularly comes to the synagogue, but does not come one day, the Holy One, blessed be he, inquires.”

4. III:25: Said R. Yohanan, “When the Holy One, blessed be he, comes to a synagogue and does not find ten present, he forthwith becomes angry.”

5. III:26: Said R. Helbo said R. Huna, “For whoever arranges a regular place for praying, the God of Abraham is a help, and when he dies, they say for him, ‘Woe for the humble man, woe for the pious man, one of the disciples of Abraham, our father.’” Said R. Helbo to R. Huna, “He who leaves the synagogue should not take large steps.”

a. III:27: Said R. Zira, “The reward for attending the lesson is on account of running to hear the lesson, not necessarily on account of what one has learned.”

6. III:28: Said R. Huna, “Whoever prays behind the synagogue is called wicked.”

a. III:29: Other sayings of Huna on Prayer and Piety: And R. Helbo said R. Huna said, “A person should always be attentive at the afternoon prayer.

b. III:30: Other sayings of Huna: And R. Helbo said R. Huna said, “Whoever enjoys a marriage banquet and does not felicitate the bridal couple violates five ‘voices.’”

c. III:31: Other sayings of Huna: And R. Helbo said R. Huna said, “The words of any person in whom is fear of Heaven are heard.”

d. III:32: Other sayings of Huna: And R. Helbo said R. Huna said, “Whoever knows that his fellow regularly greets him should greet the other first.

7. III:33: Said R. Yohanan in the name of R. Yosé, “How do we know that the Holy One, blessed be he, says prayers?”

8. III:34: It has been taught on Tannaite authority: Said R. Ishmael b. Elisha, “One time I went in to offer up incense on the innermost altar, and I saw the Crown of the Lord, enthroned on the highest throne, and he said to me, ‘Ishmael, my son, bless me.’”

a. III:35: Other sayings of Yohanan in the name of Yosé: And said R. Yohanan in the name of R. Yosé, “How do we know that one should not placate a person when he is angry?”

I. III:36: Gloss of foregoing.

b. III:37: Other sayings of Yohanan in the name of Yosé: And R. Yohanan said in the name of R. Yosé, “Better is one self-reproach that a person sets in his own heart on account of what he has done than a great many scourgings.

c. III:38: And R. Yohanan said in the name of R. Yosé, “There were three things that Moses sought from the Holy One, blessed be he, and he gave them to him.”

I. III:39: Secondary development of the foregoing.

II. III:40: As above.

d. III:41: Other sayings of Yohanan in the name of Yosé: And R. Yohanan said in the name of R. Yosé, “Every word containing a blessing that came forth from the Mouth of the Holy One, blessed be he, even if stated conditionally, was never retracted.

J. COMPOSITE OF SAYINGS OF YOHANAN IN THE NAME OF SIMEON B. YOHAI

I. III:42: Sayings of Yohanan in the name of Simeon b. Yohai: Said R. Yohanan in the name of R. Simeon b. Yohai, “From the day on which the Holy One, blessed be he, created the world, there was no man who called the Holy One, blessed be he, ‘Lord,’ until Abraham came along and called him Lord.

II. III:43: And R. Yohanan said in the name of R. Simeon b. Yohai, “How do we know that people should not seek to appease someone when he is mad?”

III. III:44: And R. Yohanan said in the name of R. Simeon b. Yohai, “From the day on which the Holy One, blessed be he, created his world, there was no one who praised the Holy One, blessed be he, until Leah came along and praised him.”

IV. III:45: And R. Yohanan said in the name of R. Simeon b. Yohai, “Bringing a child up badly is worse in a person’s house than the war of Gog and Magog.”

V. III:46: And R. Yohanan said in the name of R. Simeon b. Yohai, “It is permitted to contend with the wicked in this world.”

VI. III:47: And R. Yohanan said in the name of R. Simeon b. Yohai, “Beneath anyone who establishes a regular place for praying do that person’s enemies fall.”

VII. III:48: And R. Yohanan said in the name of R. Simeon b. Yohai, “Greater is personal service to Torah than learning in Torah, so doing favors for a sage is of greater value than studying with him.”

VIII. III:49: R. Yohanan said in the name of R. Simeon b. Yohai, “What is the meaning of that which is written, “But as for me, let my prayer be made to you, O Lord, in an acceptable time” (Psa. 69:14)? When is an acceptable time? It is the time that the community is saying its prayers.”

a. III:50: Expansion of the foregoing. Said R. Simeon b. Laqish, “Whoever has a synagogue in his town and does not go in there to pray is called a bad neighbor.”

b. III:51: As above.

c. III:52: As above.

K. COMPOSITE OF SAYINGS OF HIYYA BAR AMMI IN THE NAME OF ULLA

I. III:53: Said Raba to Rafram bar Papa, “Let the master tell us some of those excellent sayings having to do with the synagogue which were said in the name of R. Hisda.” He said to him, “This is what R. Hisda said: ‘What is the meaning of the verse of Scripture, “The Lord loves the gates of Zion (SYN) more than all the dwellings of Jacob” (Psa. 87: 2)? The Lord loves the gates that are distinguished (SYN) in law more than synagogues and school-houses.’” That is in line with what R. Hiyya bar Ammi said in the name of Ulla, “From the day on which the house of the sanctuary was destroyed, the Holy One, blessed be he, has had in his world only the four cubits of the law alone.”

II. III:54: And R. Hiyya bar Ammi said in the name of Ulla, “Greater is the status of one who derives benefit from his own labor than one who fears heaven.”

III. III:55: And R. Hiyya bar Ammi said in the name of Ulla, “A person should always live in the place in which his master lives.”

L. PROPER CONDUCT IN SYNAGOGUE WORSHIP; PROPER CONDUCT WHEN THE TORAH IS READ

1. III:56: Said R. Huna bar Judah said R. Menahem said R. Ammi, “What is the meaning of the verse that follows: ‘And they who forsake the Lord shall be consumed’ (Isa. 1:28)? This refers to one who leaves the scroll of the Torah when it is read and goes out of the synagogue.”

2. III:57: Said R. Huna bar Judah said R. Ammi, “A person should always complete the reading of his passage of Scripture along with the congregation studying the same lection from the Pentateuch as is read in the synagogue, following the practice of repeating the verse of Scripture two times, with one reading from the translation of the same verse into Aramaic.

a. III:58: Complement to a detail of the foregoing.

I. III:59: Secondary continuation of the foregoing.

M. RABBAN GAMALIEL SAYS, “UNTIL THE RISE OF DAWN.”

1. IV:1: Said R. Judah said Samuel, “The law accords with the view of Rabban Gamaliel.”

2. IV:2: It has been taught on Tannaite authority: R. Simeon b. Yohai says, “There are occasions on which a person recites the Shema twice in a single night, once before dawn, the other time afterward, and thereby carries out his obligation for both day and night.”

N. M^CSH S: HIS SONS CAME FROM THE BANQUET HALL. THEY SAID TO HIM, “WE DO NOT RECITE THE SHEMA.” HE SAID TO THEM, “IF THE MORNING STAR HAS NOT YET RISEN, YOU ARE OBLIGATED TO RECITE THE SHEMA.”

1. V:1: And up to that point had they never heard that statement from Rabban Gamaliel?!

O. AND NOT ONLY IN THIS CASE, RATHER, ALL COMMANDMENTS WHICH SAGES SAID MAY BE PERFORMED UNTIL MIDNIGHT, THEIR RELIGIOUS DUTY TO DO THEM APPLIES UNTIL THE RISE OF THE MORNING STAR.

1. VI:1: Inquiring into the formulation of the matter at hand, we ask: Has Rabban Gamaliel stated, “To midnight,” that he should then add, “And not only in this case have they stated matters...”? The cited clause is not connected to Gamaliel’s lemma.

P. FOR EXAMPLE, AS TO THE OFFERING OF THE FATS AND ENTRAILS — THE RELIGIOUS DUTY TO DO THEM APPLIES UNTIL THE RISE OF THE MORNING STAR. ALL SACRIFICES WHICH ARE EATEN FOR ONE DAY, THEIR RELIGIOUS DUTY TO DO THEM APPLIES UNTIL THE RISE OF THE MORNING STAR. IF SO WHY DID SAGES SAY THAT THESE ACTIONS MAY BE PERFORMED ONLY UNTIL MIDNIGHT? IN ORDER TO KEEP A MAN FAR FROM SIN:

1. VII:1: Now we note that the framer of the Mishnah does not make mention of the rule governing the eating of the Passover-sacrifices which by inference may not be done up to dawn but must be completed before midnight.

Q. TOPICAL COMPOSITE CONCERNING THE EXODUS

1. VII:2: “Speak now in the ears of the people” (Exo. 11: 2). In the house of R. Yannai they say, “The word for ‘now’ bears the implication of a request ‘by your leave’. Said the Holy One, blessed be he, to Moses, ‘By your leave, go and say to the Israelites,’ and ‘By your leave, ask of the Egyptians utensils of silver and gold.’ God continues, ‘It is so that that righteous man Abraham may not say, “the promise, ‘And they shall serve them and they shall afflict them’ (Gen. 15:14) he indeed carried out, but the promise, ‘And afterward they shall come out with great wealth’ (Gen. 15:14) he did not carry out for them.””

2. VII:3: “And they let them have what they asked” (Exo. 12:36): Said R. Ammi, “This teaches that they handed over property to them against their wills.” There are those who say that it was against the will of the Egyptians. And there are those who say that it was against the will of the Israelites.

3. VII:4: “I am that I am” (Exo. 3:14): Said the Holy One, blessed be he, to Moses, “Go, say to the Israelites: ‘I was with you in this subjugation, and I shall be with you when you are subjugated to the pagan kingdoms.””

4. VII:5: “Hear me, O Lord, hear me” (1Ki. 18:37): Said R. Abbahu, “Why did Elijah say, ‘Hear me,’ two times? It teaches that Elijah said before the Holy One, blessed be he, ‘Lord of the universe, Answer me, so that fire may come down from heaven and eat what is on the altar. ‘And answer me that you may divert them so that they will not say that it was mere enchantment.””

II. Mishnah-Tractate Berakhot 1:2

A. FROM WHAT TIME DO THEY RECITE THE SHEMA IN THE MORNING? FROM THE HOUR THAT ONE CAN DISTINGUISH BETWEEN BLUE AND WHITE.

1. I:1: What is the meaning of “between blue and white?”

2. I:2: It has been taught on Tannaite authority: R. Meir says, “Once one can tell the difference between a wolf and a dog.” R. Aqiba says, “... between an ass and a wild ass.”

a. I:3: Secondary gloss of a detail of the foregoing.

I. I:4: As above.

II. I:5: Continuation of the foregoing.

III. I:6: As above.

B. TOPICAL APPENDIX ON BERURIAH, MEIR’S WIFE

A. I:7: There were some thugs in R. Meir’s neighborhood, who gave him a lot of trouble. R. Meir prayed for mercy for himself so that they would die. His wife, Beruriah, said to him, “What is on your mind? Do you pray that they should die because it is written at Psa. 104:35, ‘Let sins die’? Is it written ‘sinners’? What is written is ‘sins.’”

B. I:8: A certain min said to Beruriah, “It is written, ‘Sing, O barren woman, who has not born...’ (Isa. 54: 1). Because the woman is barren, should she rejoice?”

1. I:9: A certain min said to R. Abbahu, “It is written, ‘A Psalm of David when he fled from Absalom, his son’ (Psa. 3: 1). And it is written, ‘A mihtam of David, when he fled from Saul in the cave’ (Psa. 57: 1).”

C. I:10: Said R. Yohanan in the name of R. Simeon b. Yohai, “What is the meaning of the Scripture, ‘She opens her mouth with wisdom, and the Torah of kindness is on her tongue’ (Pro. 31:26)?

C. INTERPRETATION OF DIVERSE VERSES OF SCRIPTURE

1. I:11: R. Shimi bar Uqba, and some say, Mar Uqba, often was in session before R. Simeon b. Pazzi, who had laid forth exegeses before R. Joshua b. Levi. He said to him, “What is the meaning of the verse of Scripture, ‘Bless the Lord, O my soul, and all that is within me bless his holy name’ (Psa. 103: 1)?”

2. I:12: Said R. Hamnuna, “What is the meaning of the verse of Scripture, ‘Who is as the wise man? And who knows the interpretation of a matter?’ (Qoh. 8: 1)?”

a. I:13: Complement to the theme of the foregoing, involving Hezekiah.

b. I:14: More on Hezekiah.

c. I:15: As above.

I. I:16: Secondary set of sayings assigned to an authority who contributes a subordinated statement to the foregoing.

D. R. ELIEZER SAYS, “BETWEEN BLUE AND GREEN.” AND ONE COMPLETES IT BY SUNRISE.” R. JOSHUA SAYS, “BY THE THIRD HOUR. FOR IT IS THE PRACTICE OF ROYALTY TO RISE AT THE THIRD HOUR.”

1. II:1: Said R. Judah said Samuel, “The decided law accords with the position of R. Joshua.”

E. ONE WHO RECITES THE SHEMA FROM THEN ON HAS NOT LOST THE MERIT OF THE ACT ENTIRELY, SINCE HE IS LIKE ONE WHO RECITES FROM THE TORAH.

1. III:1: Said R. Hisda said Mar Uqba, “But that is on condition that one not say the blessing, ‘... who forms the light’.”

2. III:2: Said R. Mani, “Greater is the merit according to him who recites the Shema at its proper time than that accruing to one who takes up study of the Torah. Since the Mishnah states, ‘He who recites the Shema from then on has not lost the merit of the act entirely, since he is like one who recites from the Torah, there is the implication that the one who recites it in its proper time is still better off.’”

III. Mishnah-Tractate Berakhot 1:3

A. THE HOUSE OF SHAMMAI SAY, “IN THE EVENING EVERYONE SHOULD RECLINE TO RECITE THE SHEMA, AND IN THE MORNING THEY SHOULD STAND. AS IT SAYS, ‘WHEN YOU LIE DOWN AND WHEN YOU RISE UP’ (DEU. 6: 7).” AND THE HOUSE OF HILLEL SAY, “EVERYONE RECITES ACCORDING TO HIS USUAL MANNER. AS IT SAYS, ‘AND AS YOU WALK BY THE WAY.’” IF SO WHY DOES THE VERSE SAY, ‘WHEN YOU LIE DOWN AND WHEN YOU RISE UP’? IT MEANS, RECITE THE SHEMA AT THE HOUR THAT PEOPLE LIE DOWN AT NIGHT AND AT THE HOUR THAT PEOPLE RISE IN THE MORNING.” SAID R. TARFON, “I WAS COMING ON THE ROAD AND I RECLINED, SO AS TO RECITE THE SHEMA, ACCORDING TO THE WORDS OF THE HOUSE OF SHAMMAI. AND I PLACED MYSELF IN DANGER OF BEING ATTACKED BY THUGS.” THEY SAID TO HIM, “YOU HAVE ONLY YOURSELF TO BLAME FOR WHAT MIGHT HAVE BEFALLEN YOU, FOR YOU VIOLATED THE RULING OF THE HOUSE OF HILLEL.”

1. I:1: Now at M. **1:3C-F** the House of Hillel explain their position and also deal with the reason behind the position of the House of Shammai. But what is the reason that the House of Shammai do not rule as do the House of Hillel?
2. I:2: The House of Shammai say, “People may stand and recite the Shema, sit and recite the Shema, recline and recite the Shema, go along the way and recite the Shema, do their work and recite the Shema.
3. I:3: R. Ezekiel taught on Tannaite authority: “If one has acted in accord with the view of the House of Shammai, or if he has acted in accord with the view of the House of Hillel, he has done what is required.”

IV. Mishnah-Tractate Berakhot 1:4

A. IN THE MORNING ONE RECITES TWO BLESSINGS BEFORE IT AND ONE BLESSING AFTER IT. AND IN THE EVENING TWO BLESSINGS BEFORE IT AND TWO BLESSINGS AFTER IT, ONE LONG AND ONE SHORT BLESSING:

1. I:1: In the morning what blessing does one say?
2. I:2: What is the other blessing that is recited in the morning before the Shema?
3. I:3: Said R. Judah said Samuel, “If one has gotten up early to repeat Mishnah-traditions before reciting the Shema, he has to say a blessing for the act of study. If he has recited the Shema, he does not have to say a blessing, for he has already carried out his obligation to say a blessing for the study by reciting the prayer, ‘... With great love....’”
4. I:4: Said R. Huna, “For the study of Scripture, one has to say a blessing, for the study of scriptural exegesis, one does not have to say a blessing.”
5. I:5: What is the blessing before study of the Torah?

B. EXPOSITION OF M. TAMID 5:1

1. I:6: There we have learned in the Mishnah: The superintendent said to them, “Say one blessing.” They said a blessing, pronounced the Ten Commandments, the Shema, “And it shall come to pass if you shall hearken” (Deu. 11:13-21), and “And the Lord spoke to Moses” (Num. 15:37-41). They blessed the people with three blessings: “True and Sure,” “Abodah,” and the blessing of priests. And on the Sabbath they add a blessing for the outgoing priestly watch (M. **Tam. 5: 1**). What is this added blessing?

2. I:7: They pronounced the Ten Commandments, the Shema, “And it shall come to pass if you shall hearken” (Deu. 11:13-21), and “And the Lord spoke to Moses” (Num. 15:37-41). They blessed the people with three blessings: True and sure, Abodah, and the blessing of the priests (M. **Tam. 5: 1**). Said R. Judah said Samuel, “They proposed to conduct the same rite reciting the Ten Commandments in worship in the outlying districts, but the practice was annulled on account of the claim of the minim that only the Ten Commandments had been received at Sinai.”

3. I:8: And on the Sabbath they add a blessing for the outgoing priestly watch (M. **Tam. 5: 1**): What was the blessing that they said?

C. WHERE SAGES HAVE SAID TO SAY A LONG ONE, ONE IS NOT PERMITTED TO SAY A SHORT ONE. WHERE THEY SAID TO SAY A SHORT ONE, ONE IS NOT PERMITTED TO SAY A LONG ONE. WHERE THEY SAID TO CONCLUDE WITH AN APPROPRIATE BLESSING ONE IS NOT PERMITTED NOT TO CONCLUDE WITH ONE. WHERE THEY SAID NOT TO CONCLUDE WITH A BLESSING, ONE IS NOT PERMITTED TO DO SO.

1. II:1: It is self-evident that in a case in which someone took a cup of wine in his hand, and, thinking that it was beer, went ahead in the notion that it was beer and said the blessing for beer, but concluded the blessing with the words appropriate for wine, that the person has carried out his obligation.

D. SAYINGS OF RABBAH BAR HINENA, THE ELDER, IN THE NAME OF RAB

1. II:2: Said Rabbah bar Hinena, the elder, in the name of Rab, “Whoever has omitted the blessing, ‘True and firm,’ in the morning service, or ‘True and faithful,’ in the evening service, has not carried out his obligation.

2. II:3: And Rabbah bar Hinena, the elder, said in the name of Rab, “When one bows during the recitation of the Prayer, he bows when he says the word, ‘Blessed,’ and he straightens up when he says the divine name.”

3. II:4: And Rabbah bar Hinena, the elder, said in the name of Rab, “Throughout the year a person says in the Prayer, “‘The holy God,’ ‘King who loves righteousness and justice.’ The exception is on the ten days between the New Year and the Day of Atonement, on which one says in the Prayer, ‘The Holy King,’ ‘The King of justice.’”

4. II:5: And Rabbah bar Hinena, the elder, said in the name of Rab, “Whoever has the possibility of seeking mercy for his fellow and does not do so is called a sinner.”

5. II:6: And Rab bar Hinena, the elder, said in the name of Rab, “Whoever commits a transgression but is ashamed on that account is forgiven all his transgressions.”

E. REVERSION TO THE EXPOSITION OF THE MISHNAH'S RULE

1. II:7: Said R. Abbahu b. Zutrat said R. Judah bar Zebida, "Sages proposed to include the pericope of Balak, Num. 22-24, in the recitation of the Shema along with the blessings fore and aft mentioned at M. **1:4A-B**."

V. Mishnah-Tractate Berakhot 1:5

A. THEY MENTION THE EXODUS FROM EGYPT AT NIGHT. SAID R. ELEAZAR BEN AZARIAH, "I AM ABOUT SEVENTY YEARS OLD AND I HAVE NOT BEEN WORTHY OF UNDERSTANDING WHY THE EXODUS FROM EGYPT IS RECOUNTED AT NIGHT, UNTIL BEN ZOMA EXPOUNDED IT. AS IT SAYS, 'SO THAT YOU MAY REMEMBER THE DAY ON WHICH YOU LEFT EGYPT ALL THE DAYS OF YOUR LIFE' (DEU. 16: 3). 'THE DAYS OF YOUR LIFE' IMPLIES ONLY THE DAYS. 'ALL THE DAYS OF YOUR LIFE' INCLUDES THE NIGHTS." AND SAGES SAY, "'THE DAYS OF YOUR LIFE' INCLUDES ONLY THIS WORLD. 'ALL THE DAYS OF YOUR LIFE' — ENCOMPASSES THE MESSIANIC AGE."

1. I:1: It has been taught on Tannaite authority: Said Ben Zoma to sages, "But does one mention the exodus from Egypt in the messianic age? For has it not already been said, 'Therefore, behold, the days are coming, says the Lord, when men shall no longer say 'As the Lord lives who brought up the people of Israel out of the land of Egypt,' but, 'As the Lord lives who brought up and led the descendents of the house of Israel out of the north country and out of all the countries where he had driven them' (Jer. 23: 7-8)?"

a. I:2: Gloss of a detail of the foregoing.

VI. Mishnah-Tractate Berakhot 2:1-2

A. AS TO ONE WHO WAS READING THE VERSES OF THE SHEMA IN THE TORAH AND THE TIME FOR THE RECITATION OF THE SHEMA ARRIVED: IF HE DIRECTED HIS HEART TO READ IN ORDER TO CARRY OUT HIS OBLIGATION TO RECITE THE SHEMA, HE FULFILLED HIS OBLIGATION TO RECITE THE SHEMA. AND IF HE DID NOT, HE HAS NOT FULFILLED HIS OBLIGATION.

1. I:1: The statement at M. **2:1A-C** bears the implication that carrying out religious duties requires the intention to do just that since it is clearly stated that only if the person directed his heart to the fulfillment of his obligation to recite the Shema when he actually read the words of the Shema has he carried out that obligation.

B. TOPICAL COMPOSITE OF RULES ON THE RECITATION OF THE SHEMA

1. I:2: Our rabbis have taught on Tannaite authority: "The recitation of the Shema must be as it is written in the Hebrew language," the words of Rabbi. And sages say, "In any language."

2. I:3: Our rabbis have taught on Tannaite authority: "'And they shall be' means that one should not read the passage backward. 'These words upon your heart': One might have taken the view that the recitation of the entire passage requires

that the one who says it intend thereby to carry out his obligation. Accordingly, Scripture states, ‘... these...,’ meaning, up to this passage in the recitation of the Shema, one has to have the intention of carrying out his obligation to recite the Shema by stating these words. From that point onward it is not necessary to have that intention,” the words of R. Eliezer.

3. I:4: A further teaching on Tannaite authority: “And they shall be” means that one should not read them backward. “Upon your heart”: R. Zutra says, “Up to this point, the religious duty involves correct intention to fulfill one’s obligation to read the Shema by the recitation at hand. From that point, the religious duty is simply one of reading the words aloud, without necessarily having the intention of thereby carrying out one’s religious obligation to recite the Shema.” R. Josiah says, “Up to that point the religious duty involves simply reciting the words aloud. From that point, the religious duty involves having the correct intention to fulfill one’s duty to recite the Shema, not merely to read the words at hand.”

a. I:5: Secondary expansion of the foregoing.

4. I:6: Our rabbis have taught on Tannaite authority: “‘Hear O Israel, the Lord our God, the Lord is one’ (Deu. 6: 4): Up to that point in the recitation of the Shema it is necessary that the heart be directed toward the fulfillment of one’s religious duty to recite the Shema,” the words of R. Meir.

5. I:7: It has been taught on Tannaite authority: Sumkhos says, “Whoever lengthens the recitation of the word ‘one’ ehad has his days and years lengthened as well.” Said R. Aha bar Jacob, “And that applies, in particular, to lengthening the letter D in the word for one.”

6. I:8: Said R. Nathan bar Mar Uqba said R. Judah, “‘Upon your heart’ means that that passage must be said standing.”

7. I:9: Our rabbis have taught on Tannaite authority: “‘Hear O Israel, the Lord our God, the Lord is one’ (Deu. 6: 4) — this is the form of the Shema as it was recited early, prior to prayer by R. Judah the Patriarch. Said Rab to R. Hiyya, “I did not see Rabbi Judah accept upon himself the dominion of heaven.”

8. I:10: Said R. Ela, son of R. Samuel bar Marta, in the name of Rab, “If one has recited, ‘Hear O Israel, the Lord our God, the Lord is one,’ and then was overcome by sleep, he has carried out his obligation.”

9. I:11: Said R. Joseph, “Someone lying on his back should not recite the Shema.”

C. “AT THE BREAKS BETWEEN THE PARAGRAPHS OF THE SHEMA ONE MAY GREET HIS FELLOW OUT OF RESPECT, AND RESPOND TO A GREETING EXTENDED TO HIM. AND IN THE MIDDLE OF A PARAGRAPH ONE MAY GIVE A GREETING OUT OF FEAR, AND RESPOND,” THE WORDS OF R. MEIR. R. JUDAH SAYS, “IN THE MIDDLE OF A PARAGRAPH ONE MAY GIVE A GREETING OUT OF FEAR, AND RESPOND OUT OF RESPECT. IN THE BREAKS BETWEEN THE PARAGRAPHS ONE MAY GREET OUT OF RESPECT AND RESPOND TO THE GREETING OF ANY MAN.”

1. II:1: And respond to a greeting extended to him, M. **2:1E**: On what account may he respond?

2. II:2: Ahi, the Tannaite authority at the house of R. Hiyya, asked R. Hiyya, “In the case of reciting the Hallel-psalms or the Scroll of Esther, what is the law about interrupting his recitation to greet someone? Do we rule that it is an argument a fortiori: In the case of reciting the Shema, which derives from the authority of the Torah, one interrupts his reading, so is it any issue about interrupting the recitation of the Hallel-Psalms, which rest upon the authority of rabbis? Or since the purpose of reciting the Psalms is to make a miracle known, the recitation of the Hallel-psalms is more important.”

3. II:3: Asyan, the Tannaite authority of the house of R. Ammi, asked R. Ammi, “If someone is fasting, what is the law about his tasting food or drink to test the food? Has he accepted the discipline of the fast, and in such a taste there is no violation of the basic fast? Or perhaps he has undertaken the discipline of not gaining any enjoyment of food or drink whatsoever, and in such a taste, there would be benefit?”

4. II:4: Said Rab, “Whoever greets his fellow before saying the Prayer is as if he treated him as a high place.”

a. II:5: Further exegetically-based rule on the model of the foregoing.

D. THE FOLLOWING ARE THOSE PLACES REFERRED TO AS BREAKS “BETWEEN THE PARAGRAPHS: BETWEEN THE FIRST BLESSING AND THE SECOND OF THOSE WHICH PRECEDE THE SHEMA; OR BETWEEN THE SECOND BLESSING AND THE PARAGRAPH WHICH BEGINS SHEMA (DEU. 6: 4-9); OR BETWEEN THE TWO SECTIONS WHICH BEGINS SHEMA AND “AND IT SHALL COME TO PASS IF YOU SHALL HEARKEN” (DEU. 11:13-21); BETWEEN THE TWO SECTIONS BEGINNING “AND IT SHALL COME TO PASS” AND “AND GOD SAID TO MOSES” (NUM. 15:37-41); BETWEEN THE TWO SECTIONS “AND THE LORD SAID” AND “TRUE AND UPRIGHT.”

1. III:1: Said R. Abbahu said R. Yohanan, “The decided law accords with the view of R. Judah, who has said, ‘Between the two sections, “And the Lord said” and “True and upright” one may not interrupt’ M. 2:2G.”

2. III:2: Said R. Joseph, “How lovely is this tradition which, when R. Samuel bar Judah came, he reported that they say in the West: ‘In the evening they say, “Speak to the children of Israel and you shall say to them, I am the Lord your God. True.”’ They thus omit reference to the middle part of the third paragraph of the Shema, which deals with show-fringes. That requirement is not applicable by night, so the people do not say the prayer referring to them by night.”

E. R. JUDAH SAID, “BETWEEN THE TWO SECTIONS ‘AND THE LORD SAID’ AND ‘TRUE AND UPRIGHT’ ONE MAY NOT INTERRUPT.”

SAID R. JOSHUA B. QORHA, “WHY DOES SHEMA PRECEDE ‘AND IT SHALL COME TO PASS’ IN THE ORDER OF THIS LITURGY? SO THAT ONE SHOULD FIRST ACCEPT UPON HIMSELF THE YOKE OF THE KINGDOM OF HEAVEN AND AFTERWARDS ACCEPT THE YOKE OF THE COMMANDMENTS. WHY DOES ‘AND IT SHALL COME TO PASS’ PRECEDE: ‘AND THE LORD SAID’? FOR ‘AND IT SHALL COME TO PASS’ IS CUSTOMARILY RECITED BY BOTH DAY AND NIGHT. AND ‘AND THE LORD SAID’ IS CUSTOMARILY RECITED ONLY BY DAY.

1. IV:1: It has been taught on Tannaite authority: R. Simeon b. Yohai says, “It is quite proper that one should say, ‘Hear O Israel,’ before the paragraph, ‘And it shall come to pass, if you listen...,’ for the former speaks of learning, the latter of teaching. And the paragraph, ‘It shall come to pass...,’ should come before, ‘And he said...,’ for the former speaks of teaching and the latter of doing.”

2. IV:2: Rab washed his hands, recited the Shema, put on phylacteries, and then said the Prayer. How could he have done it this way? And has it not been stated on Tannaite authority: He who digs a burial niche for a corpse in a grave-area is exempt from the requirement to recite the Shema and from having to say the Prayer and from having to put on phylacteries and from all of the religious duties that are listed in the Torah. Once the time for reciting the Shema comes, he comes up out of the hole, washes his hands, puts on his phylacteries, recites the Shema and says the Prayer.

3. IV:3: Said Ulla, “Whoever recites the Shema without putting on phylacteries is as if he gave false testimony against himself.”

VII. Mishnah-Tractate Berakhot 2:3

A. ONE WHO RECITES THE SHEMA BUT DID NOT RECITE IT AUDIBLY — STILL HAS FULFILLED HIS OBLIGATION. R. YOSÉ SAYS, “HE HAS NOT FULFILLED HIS OBLIGATION.”

1. I:1: What is the scriptural basis for the view of R. Yosé?

2. I:2: There we have learned: A deaf person who can speak but not hear may not separate heave-offering. But if he separated heave-offering, that which he has separated is valid heave-offering (M. **Ter. 1: 2**). Now who so construes Tannaite teaching to maintain that a deaf person who can speak but not hear who does such a deed post facto is credited after the fact with a valid action but de novo is not credited to begin with with a valid action?

3. I:3: We have learned in the following Mishnah-passage: All are valid to read the Esther-Scroll on Purim, except for a deaf-mute, an idiot, and a minor. R. Judah declares valid in the case of a minor (M. **Meg. 2:4A-B**). Who takes the view on Tannaite authority that a deaf-mute even de facto may not read the Esther-scroll?

4. I:4: Said R. Joseph, “The dispute concerns only the recitation of the Shema. But as to all other religious duties, all parties concur that if the prayer is not heard, one has not carried out his obligation.

B. ONE WHO RECITED AND DID NOT ARTICULATE THE LETTERS PRECISELY — R. YOSÉ SAYS, “HE HAS FULFILLED HIS OBLIGATION.” AND R. JUDAH SAYS, “HE HAS NOT FULFILLED HIS OBLIGATION.”

1. II:1: Said R. Tabi said R. Josiah, “The law accords with the views of both authorities named in the Mishnah-paragraph when it comes to imposing a lenient ruling so: Judah as to audibility, Yosé as to pronunciation.”

2. II:2: R. Oshaiah taught on Tannaite authority before Raba, “‘And you shall write them’ (Deu. 6: 9) means that everything must be written down in the

mezuzah and in the phylacteries, even the commands to do so, that is, the words ‘And you shall write them and you shall bind them’.”

3. II:3: It has been taught on Tannaite authority by R. Obadiah before Raba, “‘And you shall teach them’ (Deu. 11:19) means that your teaching should be perfect. So one must pause between the joints so that if one word ends with the same letter with which the next begins, one should pause between one word and the next.”

4. II:4: Said R. Hama b. Hanina, “For whoever recites the Shema and pronounces the letters distinctly they cool down the fires of Gehenna.”

C. ONE WHO RECITES IN IMPROPER ORDER HAS NOT FULFILLED HIS OBLIGATION. ONE WHO RECITED AND ERRED IN THE RECITATION, LATER REALIZING HIS ERROR SHOULD RETURN TO THE PLACE WHERE HE ERRED AND CONTINUE RECITING FROM THERE TO THE CONCLUSION.

1. III:1: If one was reciting the Shema and erred and does not know where he erred, if it was in the middle of a paragraph, he should go back to the beginning of the paragraph. If it was between one paragraph and the next, he should go back to the beginning of the first of the two paragraphs. If it was between one reference to ‘writing’ and the other reference to ‘writing’ in the Shema, he should go back to the first reference to ‘writing.’ (T. **Ber. 2: 5**). Said to him R. Yohanan, “That rule applies only if one has not begun to read the words, ‘In order that your days may be lengthened.’ But if one has reached the words, ‘In order that your days may be lengthened,’ he has presumably taken his habitual course and said things right.”

VIII. Mishnah-Tractate Berakhot 2:4-5

A. CRAFTSMEN RECITE THE SHEMA WHILE ATOP A TREE OR A SCAFFOLD, SOMETHING WHICH THEY ARE NOT PERMITTED TO DO WITH RESPECT TO THE PRAYER I.E., THE EIGHTEEN BENEDICTIONS.

1. I:1: Our rabbis have taught on Tannaite authority: Craftsmen recite the Shema while in a treetop or a scaffold and recite the Prayer while atop an olive tree or atop a fig tree. As for all the other kinds of trees — they must climb down first and then recite the Prayer. But a householder must always climb down and then recite the Prayer since the height will distract him. (T. **Ber. 2: 8**).

2. I:2: Our rabbis have taught on Tannaite authority: Workers who were at work at a household take time to recite the Shema and recite the benedictions before it and after it, and eat their bread and recite the benedictions before it the meal and after it cf. T. **Ber. 5:24**, and recite three times daily the Prayer of eighteen blessings. But they do not descend before the ark to lead the recitations of the Prayer in a synagogue. And they do not lift up their hands in the priestly benediction (T. **Ber. 2: 9**).

B. A BRIDEGROOM IS EXEMPT FROM THE RECITATION OF THE SHEMA ON THE FIRST NIGHT AFTER THE WEDDING UNTIL AFTER THE SABBATH FOLLOWING THE WEDDING, IF HE DID NOT YET CONSUMMATE THE MARRIAGE.

M^CSH B: RABBAN GAMALIEL WHO WAS MARRIED AND RECITED THE SHEMA ON THE FIRST NIGHT OF HIS MARRIAGE. HIS STUDENTS SAID TO HIM, “DID OUR

MASTER NOT TEACH US: ‘A BRIDEGROOM IS EXEMPT FROM THE RECITATION OF THE SHEMA ON THE FIRST NIGHT?’” HE SAID TO THEM, “I CANNOT ACCEDE TO YOU SO AS TO SUSPEND MYSELF FROM ACCEPTING THE KINGDOM OF HEAVEN EVEN FOR ONE HOUR.”

1. I:1: Our rabbis have taught on Tannaite authority: “When you sit in your house” (Deu. 6: 6) serves to exclude from the requirement to recite the Shema one who is engaged in carrying out a religious duty. “And when you walk by the way” (Deu. 6: 6) serves to exclude a bridegroom from the requirement to recite the Shema. On this basis sages have ruled, “He who marries a virgin is exempt from the requirement of reciting the Shema, but if he marries a widow, he is liable.”

IX. Mishnah-Tractate Berakhot 2:6-8

A. GAMALIEL WASHED ON THE FIRST NIGHT AFTER THE DEATH OF HIS WIFE. HIS STUDENTS SAID TO HIM, “DID NOT OUR MASTER TEACH US THAT IT IS FORBIDDEN FOR A MOURNER TO WASH?” HE SAID TO THEM, “I AM NOT LIKE OTHER MEN, I AM FRAIL.”

1. I:1: What is the basis for Rabban Gamaliel’s action described at M. 2:6A?

B. AND WHEN TABI, GAMALIEL’S SERVANT, DIED GAMALIEL RECEIVED CONDOLENCES ON HIS ACCOUNT. SAID TO HIM HIS STUDENTS, “DID NOT OUR MASTER TEACH US THAT ONE DOES NOT RECEIVE CONDOLENCES FOR THE LOSS OF SLAVES?” HE SAID TO THEM, “TABI MY SLAVE WAS NOT LIKE OTHER SLAVES. HE WAS PROPER.”

1. II:1: Our rabbis have taught on Tannaite authority: As to man-servants and woman-servants, one may not on their account stand in line to receive condolences or express on their account either the blessing for mourners or the condolence for mourners.

2. II:2: On meriting various titles and honors.

C. VARIOUS PRAYERS FOR SPECIAL OCCASIONS

1. II:3: Said R. Eleazar, “What is the meaning of the verse of Scripture: ‘So will I bless you as long as I live, in your name I will lift up my hands’ (Psa. 63: 5)? ‘I will bless you as long as I live’ refers to the Shema. ‘In your name I will lift up my hands’ speaks of the Prayer. If one does so, Scripture says of such a one, ‘My soul is satisfied as with marrow and fat’ (Psa. 63: 6). Not only so, but such a one inherits two worlds, this and the next, as it says, ‘And my mouth praises you with two joyful lips’ (Psa. 63: 6).”

2. II:4: When R. Eleazar finished saying his prayer, this is what he said: “May it be pleasing before you, O Lord our God, to bring to dwell within our lot love, brotherhood, peace, and friendship, and make our territories rich in disciples, and make our destiny succeed with a future and a hope, and place our portion in the Garden of Eden, and provide us with a good colleague and good impulse in your world. And may we get up in the morning and find the yearning of our heart to fear your name. And may the serenity of our souls come before you for good.”

3. II:5: A pearl in R. Meir's mouth; other favorite sayings.

4. II:6: The promise made by the Holy One, blessed be he, to women is greater than that to the men, for it is said, "Rise up, you women that are at ease, you confident daughters, give ear to my speech" (Isa. 32: 9).

5. II:7: When rabbis took their leave of the house of R. Ammi, and some say, from the house of R. Hanina, this is what they said to him: "May you see to your worldly needs in your lifetime and your future in the world to come and your hope in the generations to follow. May your heart attain understanding, your mouth speak wisdom, your tongue express song, your eyelids look straight before you. That is, may you have a correct insight into the meaning of the Torah', may your eyes be illumined in the light of the Torah, your faith glisten in the glow of the firmament, your lips speak knowledge, your reins rejoice in uprightness, and your feet run to listen to the words of the Ancient of Days."

a. II:8: Gloss of a proof-text of the foregoing.

7. II:9: "Listen to me, you stout-hearted, who are far from charity" (Isa. 46:12): Rab and Samuel, and some say it was R. Yohanan and R. Eleazar: One said, "The entire world is sustained through charity, but they are sustained by force." And one said, "The entire world is sustained on their merit, but as to them, even on the basis of their own merit they are not sustained."

D. IF A BRIDEGROOM WISHES TO RECEIVE THE SHEMA ON THE FIRST NIGHT AFTER HIS WEDDING — HE MAY RECITE IT. RABBAN SIMEON B. GAMALIEL SAYS, "NOT ALL WHO WISH TO TAKE THE NAME SO CLAIMING HIGH RANK AS A SAGE MAY DO SO."

1. III:1: Does the statement of Rabban Simeon b. Gamaliel at M. 2:8B bear the implication that Rabban Simeon b. Gamaliel takes account of the possibility of showing off, and the rabbis do not? But lo, we have heard exactly the opposite views imputed to both parties.

X. Mishnah-Tractate Berakhot 3:1-2

A. HE WHOSE DECEASED RELATIVE IS LYING BEFORE HIM BEFORE BURIAL OF THE BODY IS EXEMPT FROM THE RECITATION OF THE SHEMA, FROM THE PRAYER, AND FROM WEARING PHYLACTERIES, AND FROM ALL RELIGIOUS DUTIES LISTED IN THE TORAH.

1. I:1: If the deceased actually lies before the mourner, then the laws do apply, and if not, they do not.

2. I:2: Since the Mishnah refers to a deceased relative, I offer the inference that if it is one's deceased relative, the law applies, but if one is obligated only to guard the corpse but it is not one's deceased relative, the law does not apply.

a. I:3: Gloss of foregoing.

B. THE HONOR OWING TO THE DECEASED. DO THE DEAD COMMUNICATE WITH THE LIVING?

3. I:4: It has been taught on Tannaite authority: He who brings bones from one place to another, lo, such a one should not put them into saddle-bags and put them on his ass and then ride on them, because one would thereby treat them in a contemptuous manner. But if he was afraid on account of the threat of gentiles or thugs, it is permitted to do so. And in the manner in which they have said one must handle bones, so they have said one must handle a scroll of the Torah.

4. I:5: Said Rahba said R. Judah, “Whoever sees a corpse and does not accompany it violates the principle, ‘He who mocks the poor blasphemes his maker’ (Pro. 17: 5).”

5. I:6: R. Hiyya and R. Jonathan were discoursing while walking in a cemetery. The blue fringes of the show-fringes of R. Jonathan were trailing on the ground. Said R. Hiyya to him, “Lift them up, so that the dead should not say, ‘Tomorrow they are coming to us, and now they are ridiculing us.’” He said to him, “Do the dead know so much as that? And lo, it is written, ‘But the dead do not know a thing’ (Qoh. 9: 5).”

6. I:7: The sons of R. Hiyya went out to their villages, and their learning became difficult for them. They made great efforts to remember. One said to his fellow, “Does father know about this trouble of ours?” The other said to him, “How would he know? And lo, it is written, ‘His sons come to honor and he does not know it’ (Job. 14:21).”

7. I:8: Continuation of the foregoing. And that is not so that the deceased know the suffering of others. For has it not been taught on Tannaite authority:

8. I:9: Come and take note of the following relevant story: Zeiri left some money with his landlady while he went to the school house. She died. He followed after her to the graveyard. He said to her, “Where is my money?” She said to him, “Go and take them from beneath the ground, in the hole of the doorpost, in such and such a place. Tell me mother, also, to send me my comb and my tube of eye-paint, along with Miss Such-and-so, who is coming here tomorrow when she dies.” Thus it follows that the deceased do know what is going on among the living.

9. I:10: Come and take note of the following: The father of Samuel held some money for an estate. When he died, Samuel was not with him so he did not know where the money was. People called him, “The son of someone who robs estates.” Samuel came after his father to the cemetery. He said to them, “I want father.”

10. I:11: Furthermore, R. Jonathan retracted his view at I.6. For R. Samuel bar Nahmani said R. Jonathan said, “How do we know that the deceased do talk with one another? As it is said, ‘And the Lord said to him, This is the land which I swore to Abraham, Isaac, and Jacob, saying...’ (Deu. 34: 4). What is the sense of ‘saying’?”

11. I:12: Said R. Isaac, “Whoever tells stories after the deceased has died is as if he tells stories about a stone.” Said R. Joshua b. Levi, “Whoever tells stories after a deceased disciple of sages has died will fall into Gehenna.”

a. I:13: Further saying of the same authority on the same theme: And R. Joshua b. Levi said, “In twenty-four passages a court excommunicates a

person on account of the honor owing to a master. And all of them we repeat in our learning of the Mishnah.”

C. PALLBEARERS AND THEY WHO REPLACE THEM AND THEY WHO REPLACE THEIR REPLACEMENTS —

1. II:1: Our rabbis have taught on Tannaite authority: They do not bring out the corpse for burial near the time for reciting the Shema, but if they have begun the rite, they do not interrupt it for the recitation of the Shema.

D. AS TO THOSE WHO GO BEFORE THE BIER AND THOSE WHO GO BEHIND THE BIER — AS TO THEY WHO GO BEFORE THE BIER, THEY WHO ARE NECESSARY FOR CARRYING THE BIER ARE EXEMPT FROM THE SHEMA AND PHYLACTERIES. AS TO THOSE WHO GO BEHIND THE BIER, THEY WHO ARE NECESSARY FOR THE BIER ARE OBLIGATED. BOTH PARTIES ARE EXEMPT FROM THE PRAYER.

1. III:1: As to those who are occupied with the mourning, when the corpse is lying before them, they take off one by one and recite the Shema. If, on the other hand, the corpse is not lying before them, they sit down and recite the Shema, and the mourner remains seated and silent.

E. ONCE THEY HAVE BURIED THE DECEASED AND RETURNED FROM THE GRAVE-SITE — IF THEY HAVE TIME TO BEGIN AND COMPLETE THE RECITATION OF THE SHEMA BEFORE THEY REACH THE LINE OF THOSE WHO HAVE COME TO CONSOLE THE MOURNERS, THEY SHOULD BEGIN. AND IF NOT, THEY SHOULD NOT BEGIN.

1. IV:1: If they have time to begin and complete the recitation of the Shema, then they do so, but if it is only time to recite one paragraph or one verse, they do not do so. The following was cited as a contradiction of that statement:

F. CONCERNING THEY WHO ARE STANDING IN LINE TO COMFORT THE MOURNER, THOSE ON THE INSIDE LINE ARE EXEMPT FROM THE RECITATION OF THE SHEMA, AND THOSE ON THE OUTER LINE ARE OBLIGATED TO RECITE IT.

1. V:1: Our rabbis have taught on Tannaite authority: The row that can see the mourners at the inner circle is exempt from the obligation to recite the Shema, and those who cannot see the inner area where the mourners are located is liable. R. Judah says, “Those who come in order to honor the deceased are exempt, and those who come on their own account are liable” (T. [Ber. 2:11A-I](#)).

2. V:2: Said R. Judah said Rab, “He who discovers in his garment the presence of mixed kinds linen and wool must take it off even if he finds out when he is in the marketplace. What is the scriptural basis for that view? ‘There is no wisdom, nor understanding, nor counsel against the Lord’ (Pro. 21:30). In any circumstance in which there is a profanation of the divine Name, people must not pay honor to the master.” An objection was raised on the basis of the following passage: If people have buried the deceased and are en route back, and before them are two paths, one that is not contaminated by corpse-uncleanness and the other that is contaminated by corpse-uncleanness, if the mourner takes the clean one, the others may go along with him in a state of cleanness. If he takes the unclean one, the others come along with him in a state of uncleanness, on account of the honor owing to him. Now why should this be the case? Should we not invoke the

principle, “There is no wisdom, nor understanding, nor counsel against the Lord” (Pro. 21:30)?

G. GIVING ONE’S LIFE FOR THE SANCTIFICATION OF THE DIVINE NAME

1. V:3: Said R. Papa to Abbaye, “What makes the difference that the former authorities have miracles done for them, while miracles are not done for us?” Abaye said to Papa, “The former authorities would give their lives for the sanctification of the Divine Name, while we do not give our lives for the sanctification of the Divine Name.”

2. V:4: There was, for example, the case of R. Ada bar Ahba. He saw a Samaritan woman who was wearing a red cloak. Thinking that she was an Israelite woman, he went and tore it off her. It turned out that she was a Samaritan, and he had to pay a fine of four hundred zuz.

3. V:5: R. Giddal had the habit of going and sitting at the gates of the ritual bath. He would say to the women, “This is how to immerse for purposes of cleanness, that is how to bathe.”

4. V:6: R. Yohanan had the habit of going and sitting at the gates of the ritual bath. He explained, “When the Israelite women go and come up from the immersion thus preparing for sexual relations after their period of menstruation, they gaze at me, so they will have seed which is as beautiful as I am.”

XI. Mishnah-Tractate Berakhot 3:3

A. WOMEN, AND SLAVES, AND MINORS ARE EXEMPT FROM THE RECITATION OF THE SHEMA:

1. I:1: As to the exemption from reciting the Shema, that is self-evident, since it is a religious duty of commission that has to be done at a particular time, and from the obligations to carry out religious duties of commission that have to be done at a particular time women are exempt.

B. AND FROM THE OBLIGATION OF WEARING PHYLACTERIES:

1. II:1: That is self-evident since the Shema is not required. What might you have maintained? Since the matter at hand is comparable to the placing of the mezuzah on the doorpost, a woman might be obligated in the present matter.

C. BUT ARE OBLIGATED TO RECITE THE PRAYER:

1. III:1: It is because the Prayer involves beseeching God’s mercy. What might you have thought to lead you to the conclusion that a woman is exempt here too? Since it is written in connection with the Prayer, “Evening and morning and at noonday” (Psa. 55:18), the matter at hand falls into the classification of a religious duty of commission that has to be done at a particular time. So we are informed that that is not the case.

D. AND ARE OBLIGATED TO POST THE MEZUZAH:

1. IV:1: That is self-evident. What might you have thought to lead you to the conclusion that a woman is exempt here too?

E. AND TO RECITE GRACE AFTER MEALS:

1. V:1: That is self-evident. What might you have thought to lead you to the conclusion that a woman is exempt here too?

F. THE OBLIGATIONS OF WOMEN TO CARRY OUT VARIOUS COMMANDMENTS

1. V:2: Said R. Ada bar Ahba, "As a matter of Torah-law, women are liable to recite the sanctification of the Sabbath- day."
2. V:3: Said Rabina to Raba, "Is the obligation of women to recite the Grace after Meals upon the authority of the Torah or of the rabbis?"
3. V:4: Gloss of a detail of the foregoing.

XII. Mishnah-Tractate Berakhot 3:4

A. ONE WHO HAS HAD A SEMINAL DISCHARGE MAY SILENTLY MEDITATE BUT MAY NOT RECITE THE BLESSINGS OUT LOUD, EITHER THOSE BLESSINGS BEFORE THE SHEMA OR THOSE BLESSINGS AFTER IT.

1. I:1: Said Rabina, "That then suggests that meditation is equivalent to speech since at M. 3:4A, one may say the blessings in his heart but may not say them out loud, yet that suffices for the purpose. For if you maintain that the meditation does not fall into the classification of actual recitation, then why should one meditate and say the blessings silently at all? So what conclusion is to be drawn? Meditation falls into the same classification as speech." And R. Hisda said, "Meditation is not equivalent to speech. For if you maintain that meditation does fall into the classification of recitation, let someone actually say the blessings with his lips out loud! So what conclusion is to be drawn? Meditation does not fall into the same classification as speech."

B. SAYINGS OF JUDAH ON GRACE AFTER MEALS AND OTHER PRAYERS

1. I:2: Said R. Judah, "How do we know on the basis of statements in the Torah that there is a requirement to say the Grace after Meals?"
2. I:3: Said R. Judah, "If one is in doubt whether or not he has recited the Shema, he should not go back and recite it. If one is in doubt whether or not he has said the prayer, 'True and established...', he should go back and recite it." What is the reason? The recitation of the Shema derives from the authority of rabbis, while reciting the prayer, "True and firm" derives from the authority of the Torah." And reverting back to A, R. Eleazar said, "If one is in doubt whether or not he has recited the Shema, let him go back and recite the Shema. If he is in doubt as to whether or not he has said the Prayer, he should not go back and say the Prayer."
3. I:4: And R. Judah said Samuel said, "If one was standing and reciting the Prayer and then realizes that he has already said the Prayer, he should stop, and even in the middle of a blessing of the eighteen blessings of which the Prayer is composed."
4. I:5: And R. Judah said Samuel said, "If one had said the Prayer and entered a synagogue and found the community saying the Prayer, if he can say something

new in the Prayer, he should go and say the Prayer again, and if not, he should not go and say the Prayer again.”

a. I:6: Said R. Huna, “He who enters the synagogue and finds the community saying the Prayer, if he can begin and complete the Prayer before the leader of the community in his repetition, reaches the blessing, ‘We acknowledge...,’ should say the Prayer, and if not, he should not say the Prayer.

b. I:7: The question was raised: What is the law on interrupting the Prayer to respond in the Qaddish with “May his great name be blessed”?

C. AND AS TO THOSE FOR THE MEAL, HE MAY RECITE THE BLESSING AFTER IT, BUT NOT BEFORE.

R. JUDAH SAYS, “HE MAY SAY THE BLESSINGS BOTH BEFORE THEM I.E., THE SHEMA AND THE MEAL AND AFTER THEM.”

1. II:1: Does that position bear the implication that R. Judah takes the view that one who has had a seminal discharge may indeed study Torah? And has not R. Joshua b. Levi said, “How do we know that one who has had a seminal discharge may not study Torah?”

D. TOPICAL APPENDIX ON THE STATUS OF ONE WHO HAS HAD A SEMINAL EMISSION

a. II:2: Secondary gloss of a detail of the foregoing. We have learned in the Mishnah: One who had experienced a flux who also produced semen, a menstruating woman who discharged semen, and a woman engaged in intercourse who produced a menstrual discharge require immersion before they may recite the Shema. And R. Judah exempts them from the requirement of immersion (M. 3: 6). Now when R. Judah declares the man exempt, he does so only in the case of a man who has suffered a flux and who then has had a seminal emission. For to begin with, such a person is not served by immersion in any event since he is unclean for seven days by reason of flux. So there is no call for immersion. But in the case of one who has suffered a seminal emission but is not in the status of one who has, in addition, suffered a flux, Judah imposes the liability of immersion.

b. II:3: Continuation of the problem of the foregoing. It has been taught on Tannaite authority: R. Judah b. Batera would say, “Words of Torah do not receive uncleanness if they are repeated by an unclean person.”

I. II:4: Gloss of a detail. of II.2.

A. II:5: Gloss of the gloss.

1. II:6: As above.

1. II:7: Our rabbis have taught on Tannaite authority: One who has had a seminal emission upon whom nine qabs of water are poured is clean.

2. II:8: Said R. Joshua b. Levi, “What value is it for those who immerse at dawn?” What is the value? Lo, he himself is the one who has said that one who has had a seminal emission is forbidden to study Torah so the obvious value of immersion is to permit the man to study Torah.

a. II:9: Said R. Huna to rabbis, “My masters, on what account do you treat lightly this matter of immersion? Is it because of the cold? It is possible to make use of the baths.”

I. II:10: Case.

3. II:11: Since all of the cited Amoraic and Tannaite masters differ as to the actions of Ezra, let us see precisely what Ezra ordained. Said Abbaye, “Ezra ordained that in the case of a healthy person who had a seminal emission through normal intercourse, immersion in forty seahs of water in a proper immersion pool is required. And a healthy person who unwittingly had a seminal emission may attain purification by having nine qabs of water doused on him. And the Amoraic authorities then came along and differed as to the case of a sick man.”

4. II:12: Our rabbis have taught on Tannaite authority: One who had a seminal discharge on account of illness upon whom one poured nine qabs of water is clean. behold he recites for what purpose? For himself. But he cannot exempt others from their obligation to recite the Shema unless he first immerses himself in a pool of forty seahs of water. R. Judah says, “He must immerse himself in forty seahs in all cases whether to recite the Shema for himself or to exempt others from the recitation” (T. **Ber. 2:12**).

a. II:13: Illustrative case.

XIII. Mishnah-Tractate Berakhot 3:5

A. IF A MAN WAS STANDING AND RECITING THE PRAYER AND REMEMBERED THAT HE HAD HAD A SEMINAL EMISSION, HE SHOULD NOT INTERRUPT HIS RECITATION. RATHER HE SHOULD ABBREVIATE THE PRAYER.

1. I:1: Our rabbis have taught on Tannaite authority: If a man was standing and reciting the Prayer and remembered that he had had a seminal emission, he should not interrupt his recitation. Rather, he should abbreviate the Prayer. If he was reciting the Torah and remembered that he had had a seminal emission, he should not interrupt the reading and go up from the reader’s stand. Rather, he reads in a halting manner. R. Meir says, “A man who has had a seminal emission is not permitted to read more than three verses in the Torah. Beyond that point, he should stop and leave.”

B. TOPICAL APPENDIX ON NOT SAYING THE PRAYER WHEN ONE’S BODILY NEEDS INTERVENE

1. I:2: It has been taught on Tannaite authority: If a man was standing and reciting the Prayer and urine dripped onto his knees, he should suspend his praying until the urine stops dripping and then goes back and continues reciting the Prayer.

2. I:3: Our rabbis have taught on Tannaite authority: He who has to defecate should not say the Prayer. And if, in that condition, he said the Prayer, his Prayer is an abomination.

- 3. I:4:** Said R. Samuel bar Nahmani said R. Jonathan, “He who has to defecate, lo, such a one should not recite the Prayer. For it is said, ‘Prepare to meet your God, O Israel’ (Amo. 4:12) (T. **Ber. 2:18**).”
- 4. I:5:** Our rabbis have taught on Tannaite authority: He who goes into a privy should first remove his phylacteries at a distance of four cubits and only then go in.
- 5. I:6:** A further teaching on Tannaite authority: “He who enters a permanent privy must remove his phylacteries while at a distance of four cubits and put them on the window at the side of the public road. Then he goes in. And when he comes out, he goes the distance of four cubits and then he puts them on,” the words of the House of Shammai. And the House of Hillel say, “He holds them in his hand and goes in and does not have to leave them on the window sill.”
- 6. I:7:** Our rabbis have taught on Tannaite authority: At first people would leave phylacteries in a hole at the side of the privy. But mice came and took them. They ordained that people should leave them in the windows nearest the public road. But passers-by came along and took them. They then ordained that a person should hold them in his hand and then enter the privy.
- a. I:8:** Case: And Rabbah bar bar Hana said, “When we followed after R. Yohanan, when he wanted to go into a privy, if he had a scroll containing lore, he would give it to us. When he had in hand phylacteries, he would not give them to us.
- 7. I:9:** Our rabbis have taught on Tannaite authority: A man should not hold phylacteries in his hand and a scroll of the Torah in his arm and say the Prayer. Nor should he urinate while holding them or sleep with them either for a regular nap or for a brief snooze.
- 8. I:10:** Our rabbis have taught on Tannaite authority: He who wants to join in a regular meal but has to relieve himself first should walk four cubits ten times or ten cubits four times, and defecate, and afterward join the meal.
- 9. I:11:** One Tannaite teaching states: One may tie up his phylacteries with his money in his undergarment.” Another Tannaite teaching says, “One may not do so.”
- 10. I:12:** R. Joseph, son of R. Nehunia, asked R. Judah, “What is the law on a man’s leaving his phylacteries under his pillow?”
- 11. I:13:** R. Joseph, son of R. Nehunia, asked R. Judah, “In the case of two people who slept in a single bed, what is the law as to having this one turn away and recite the Shema, and that one do the same?”
- a. I:14:** Expansion on the foregoing.
- b. I:15:** As above.
- I. I:16:** Secondary expansion of a detail.
- 12. I:17:** Said R. Hanina, “I saw Rabbi Judah the Patriarch hang up his phylacteries on a peg.”

13. I:18: And R. Hanina said, “I saw Rabbi while reciting the Prayer belch, yawn, sneeze, spit, and shift his clothes. But he did not cloak himself pulling the cloak over his head.”

a. I:19: Expansion on a subordinated detail in the foregoing: One who makes his voice heard when he recites the Prayer — lo, he is one of those of little faith.

14. I:20: If a person was standing and reciting the Prayer and he farted, he should wait until the stink passes and then go back and say the Prayer.

15. I:21: Our rabbis have taught on Tannaite authority: If who was sleeping in his cloak and cannot put his head out because of the cold makes a partition with his cloak around his neck and then recites the Shema.

16. I:22: Said R. Huna said R. Yohanan, “If one was walking in dirty alleys, he puts his hand over his mouth and recites the Shema.”

17. I:23: Said R. Huna, “If one’s cloak was tied around his waist leaving his upper body naked, it is permitted to recite the Shema.”

18. I:24: And R. Huna said, “If one forgot and went into the privy while wearing his phylacteries, he puts his hand over them until he completes his defecation.”

19. I:25: It has been stated on Amoraic authority: If there is excrement on one’s body, or one’s hand was poked through a window into a privy, R. Huna said, “It is permitted to recite the Shema.” R. Hisda said, “It is forbidden to recite the Shema.”

20. I:26: As to a stench coming from some tangible source, R. Huna said, “One gets four cubits away from it and recites the Shema.” And R. Hisda said, “One gets four cubits away from the place at which the stench ceases and recites the Shema.”

21. I:27: It has been stated on Amoraic authority: As to excrement that is passing by in a dung-cart. Abbaye said, “It is permitted to recite the Shema while the stench is going by.” Raba said, “It is forbidden to recite the Shema.”

a. I:28: Said R. Papa, “A pig’s snout is in the category of excrement that is being carried by.”

22. I:29: Said R. Judah, “In a case of doubt concerning the presence of excrement, the doubt is resolved in favor of prohibition of recitation of the Shema. In a case of doubt concerning the presence of urine, the doubt is resolved in favor of permission to recite the Shema.”

C. IF ONE WENT DOWN TO IMMERSE HIMSELF, IF HE CAN COME UP FROM THE POOL AND COVER HIMSELF AND RECITE THE SHEMA BEFORE THE SUN RISES, HE SHOULD COME UP AND COVER HIMSELF AND RECITE.

1. II:1: May one propose that the Tannaite authority who is anonymous accords with the view of R. Eliezer, who said, “One recites the Shema until sunrise” (M. **Ber. 1:2**)?

D. AND IF NOT, HE SHOULD COVER HIMSELF IN THE WATER AND RECITE:

1. III:1: But lo, his heart is in sight of his sexual parts!
2. III:2: Our rabbis have taught on Tannaite authority: In the case of clear water one may crouch down up to his neck and recite the Shema. And some say, “He stirs them up with his foot.”
3. III:3: Said Raba, “As to excrement seen through a mirror, it is permitted to recite the Shema in its presence.”
4. III:4: Said Abbaye, “Excrement in any volume at all one may annul with a bit of spit.”
5. III:5: Said R. Judah, “It is forbidden to recite the Shema in the presence of a naked gentile.”

E. BUT HE SHOULD COVER HIMSELF NEITHER IN FOUL WATER NOR IN WATER USED FOR SOAKING FLAX, UNLESS HE HAS POURED SOME FRESH WATER INTO IT.

1. IV:1: How much water does a person have to keep pouring in?!
2. IV:2: Our rabbis have taught on Tannaite authority: How much water should one pour in? Any volume whatsoever. R. Zakkai says, “A quarter-log of water.”
3. IV:3: Our rabbis have taught on Tannaite authority: As to a chamber pot for excrement and a piss-pot, it is forbidden to recite the Shema in their presence, and that is the case even though there is nothing in them. As to urine itself, one may recite the Shema in its presence only if one will put water in. And how much water must he put in? Any amount of water. R. Zakkai says, “A quarter log of water.”
 - a. IV:4: Secondary expansion of a subordinated detail of the foregoing.
 - b. IV:5: As above. Said Rab, “The law is in accord with the view of R. Simeon b. Eleazar, and so did Bali say.”
4. IV:6: R. Ahai made a match for his son with a daughter of the household of R. Isaac bar Samuel bar Marta. He went into the marriage canopy but nothing came of it. The father went in to see what was going on and spied a scroll of the Torah lying there. He said to the people, “How now! Had I not come in you would have endangered my son’s life.” For it has been taught on Tannaite authority: “As to a room in which a scroll of the Torah or phylacteries are located, it is forbidden to have sexual relations in such a room unless one removes them or places them so that one utensil is put away inside another utensil.”

a. IV:7: Detail pertinent to the foregoing.

F. AND HOW FAR SHOULD ONE DISTANCE HIMSELF FROM IT FROM FOUL WATER AND FROM EXCREMENT BEFORE HE MAY RECITE THE SHEMA? FOUR CUBITS.

1. V:1: Said Raba said R. Sehorah said R. Huna, “The law has been taught only if one leaves the water behind. But if the water is in front of him, he has to go such a distance that it is out of sight.”
2. V:2: The same rule as at M. **3:5K-L** applies to reciting the Prayer.

XIV. Mishnah-Tractate Berakhot 3:6

A. A MAN WHO HAS PRODUCED A FLUX IN LINE WITH LEV. 15 WHO THEN HAD A SEMINAL EMISSION, A MENSTRUATING WOMAN WHO DISCHARGED SEMEN, AND A WOMAN WHO DURING SEXUAL RELATIONS PRODUCED MENSTRUAL BLOOD ALL OF WHOM BY DEFINITION ARE UNCLEAN WITHOUT RESPECT TO THE PRESENCE OF SEMEN, MUST IMMERSE IN A PROPER RITUAL POOL. R. JUDAH EXEMPTS THEM FROM HAVING TO DO SO, SINCE THEY ARE IN ANY EVENT CULTICALLY UNCLEAN.

1. I:1: The following question was raised: If one who had a seminal emission produced flux to indicate uncleanness in the classification of Lev. 15, what is the rule so far as R. Judah is concerned?

XV. Mishnah-Tractate Berakhot 4:1

A. THE MORNING PRAYER MAY BE DONE UNTIL MIDDAY:

1. I:1: An objection was raised to the statement that the recitation of the Prayer in the morning must be done by midday.

2. I:2: And may people not say it later in the day? 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?

3. I:3: The following question was raised: 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?

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

5. I:5: It has been stated on Amoraic authority: R. Yosé b. R. Hanina said, “As to the recitation of Prayer, the patriarchs ordained them.” R. Joshua b. Levi said, “As to the recitation of the Prayers, they were ordained as the counterpart of the daily whole-offering.”

a. I:6: Secondary clarification of a detail of the foregoing.

B. R. JUDAH SAYS, “UNTIL FOUR HOURS OF THE DAY.”

1. II:1: The question was raised: Is it measured inclusive of the specified time at hand or exclusive of that time? Does he mean the beginning or the end of the fourth hour?

a. II:2: Gloss of a detail of the foregoing.

C. THE AFTERNOON RECITATION OF THE PRAYER MAY BE DONE UNTIL THE EVENING. R. JUDAH SAYS, “UNTIL MID-AFTERNOON.”

1. III:1: 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.’ Here what is the law?”

a. III:2: Illustrative case.

l. III:3: Implications of the foregoing.

b. III:4: Illustrative case.

c. III:5: As above.

D. THE RECITATION OF THE PRAYER IN THE EVENING HAS NO FIXED RULE

1. IV:1: What is the sense of the statement, “... has no fixed rule”? 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. 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.’”

a. IV:2: Story of Gamaliel’s and Joshua’s dispute about this matter.

E. AND THE RECITATION OF THE ADDITIONAL PRAYERS ON SABBATH AND FESTIVAL DAYS MAY BE DONE THROUGHOUT THE DAY. R. JUDAH SAYS, “UNTIL SEVEN HOURS OF THE DAY.”

1. V:1: Said R. Yohanan, “But such a person is called a sinner.”

2. V:2: Our rabbis have taught on Tannaite authority: 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. 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.” 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.”

a. V:3: Gloss of a detail of the foregoing. 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.”

b. V:4: As above. 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.”

c. V:5: As above. 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.”

I. V.6: Illustrative case.

XVI. Mishnah-Tractate Berakhot 4:2

A. R. NEHUNIAH B. HAQANAH WOULD SAY A SHORT PRAYER ON HIS ENTRY TO THE STUDY HALL AND UPON HIS EXIT. THEY SAID TO HIM, “WHAT PLACE IS THERE FOR THIS PRAYER IN THE LITURGY?” HE SAID TO THEM, “UPON MY ENTRY I PRAY THAT NO MISHAP WILL OCCUR ON MY ACCOUNT. AND UPON MY EXIT I GIVE THANKS FOR MY PORTION.”

1. I:1: Our rabbis have taught on Tannaite authority: When he goes in, what does he say? “May it please you, Lord my God, that no mishap will occur on my account, 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.”

2. I:2: Our rabbis have taught on Tannaite authority: 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.” 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.”

XVII. Mishnah-Tractate Berakhot 4:3-6

A. R. GAMALIEL SAYS, “EACH DAY ONE SHOULD RECITE THE PRAYER CONSISTING OF EIGHTEEN BENEDICTIONS.”

1. I:1: As to the eighteen benedictions, to what do they correspond? 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).” R. Joseph said, “They correspond to the eighteen times that God is mentioned in the recitation of the Shema.” Said R. Tanhuma said R. Joshua b. Levi, “They correspond to the eighteen vertebrae in the backbone.”

2. I:2: 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.”

3. I:3: The so-called eighteen benedictions are nineteen.

4. I:4: Our rabbis have taught on Tannaite authority: Simeon Happaquli in Yavneh laid out the eighteen benedictions before Rabban Gamaliel in proper order.

5. I:5: As to the seven benedictions of which the Prayer for the Sabbath is made up, to what do they correspond? As to the nine benedictions of which the Additional Prayer for the New Year is made up, to what do they correspond? As to the twenty-four benedictions of the Prayer said on fast days, to what do they correspond?

B. R. JOSHUA SAYS, “EACH DAY ONE SAYS AN ABBREVIATION OF THE EIGHTEEN BENEDICTIONS.” R. AQIBA SAYS, “IF ONE’S PRAYER IS FLUENT HE SAYS THE EIGHTEEN BENEDICTIONS.” AND IF NOT, ONE SAYS AN ABBREVIATION OF THEM.”

1. II:1: What is this abbreviation of the eighteen benedictions? Rab said, “A précis of each of the blessings individually.” 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.””

2. II:2: Abbaye would curse anyone who said the Prayer, “Make us know....” 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.’”

3. II:3: Said R. Bibi bar Abbaye, “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.”

a. II:4: Gloss of a detail of the foregoing.

b. II:5: Continuation of the foregoing.

C. R. ELIEZER SAYS, “ONE WHO RECITES HIS PRAYERS IN A ROUTINE MANNER — HIS PRAYERS ARE NOT SUPPLICATIONS.”

1. III:1: What is meant by “a routine manner”?

D. R. JOSHUA SAYS, “ONE WHO WALKS IN A PLACE OF DANGER SAYS A SHORT PRAYER AN ABBREVIATION OF THE EIGHTEEN BENEDICTIONS:. 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.’”

1. IV:1: What is the sense of at all critical times?

2. IV:2: What is this brief prayer?

3. IV:3: Secondary counsel on proper conduct in making a trip.

4. IV:4: What is the difference between the précis of the eighteen benedictions and the abbreviated form?

E. ONE WHO WAS RIDING ON AN ASS SHOULD DISMOUNT TO PRAY. AND IF HE CANNOT DISMOUNT, HE SHOULD TURN HIS FACE TOWARDS THE TEMPLE IN JERUSALEM. 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. ONE WHO WAS TRAVELLING IN A SHIP 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.

1. V:1: Our rabbis have taught on Tannaite authority: One who was riding on an ass M. **Ber. 4:5**, if there is someone who can hold the ass so that it will not run away, he should dismount and pray, and if not, then he stays where he is i.e., mounted on the ass and says the Prayer. Rabbi says, “In either case he stays where he is and says the Prayer, since otherwise he cannot concentrate properly” (T. **Ber. 3:18**).

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

a. V:3: Illustrative case.

b. V:4: As above.

XVIII. Mishnah-Tractate Berakhot 4:7

A. R. ELEAZAR B. AZARIAH SAYS, “THE ADDITIONAL PRAYER IS SAID ONLY BY THE TOWN ASSOCIATION NOT BY ANY INDIVIDUAL.” AND THE SAGES SAY, “EITHER WITH THE TOWN ASSOCIATION OR NOT WITH THE TOWN ASSOCIATION.” R. JUDAH SAYS IN HIS NAME, “WHEREVER THERE IS A TOWN ASSOCIATION, THE INDIVIDUAL IS FREE FROM THE OBLIGATION TO RECITE THE ADDITIONAL PRAYER.”

1. I:1: Judah repeats the position of Eleazar. How come?

a. I:2: Gloss of foregoing.

2. I:3: It has been stated on Tannaite authority: 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.”

3. I:4: If one has to recite the Prayer twice, what interval should there be between one recitation of the Prayer and the next? R. Huna and R. Hisda — One said, “Sufficient for him to fall into a suppliant frame of mind.” The other said, “Sufficient for him to fall into an interceding frame of mind.”

5. I:5: 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.”

XIX. Mishnah-Tractate Berakhot 5:1

A. ONE RISES TO RECITE “THE PRAYER” ONLY IN A SOLEMN FRAME OF MIND.

1. I:1: Whence in Scripture do we find evidence for this rule of M. **5:1A**?

a. I:2: Where there is rejoicing, there should also be trembling: Secondary amplification of a subordinate point in the foregoing.

b. I:3: As above.

c. I:4: As above.

d. I:5: As above.

e. I:6: As above.

f. I:7: As above.

2. I:8: Our rabbis have taught on Tannaite authority: People should not arise to say the Prayer either forthwith after judging a case or after discussing a matter of law, but after having dealt with a decided law.

a. I:9: Rabbis in practice accord with the law of the Mishnah-passage at hand M. **5:1A**.

3. I:10: Our rabbis have taught on Tannaite authority: People should not rise to say the Prayer from a moment of sadness or idleness, laughter or babbling or silliness or idle talk, but only out of rejoicing at the fulfillment of a religious duty. And along these same lines, a person should not take leave of his fellow from a moment of babbling or laughter or silliness or idle talk, but only out of discourse on a matter of law. For so we note that the earlier prophets concluded their teachings with words of praise and consolation (T. **Ber. 3:21**).

4. I:11: Our rabbis have taught on Tannaite authority: He who recites the Prayer must concentrate his heart on Heaven. Abba Saul says, “A Scriptural allusion to prayer and its requisite act of concentration is, Thou wilt strengthen their heart, thou wilt incline thine ear (Psa. 10:17)” (T. **Ber. 3:4E-F**).

5. I:12: It has been taught on Tannaite authority: Said R. Judah, “This was R. Aqiba’s custom. When R. Aqiba would pray with the congregation in public, he would shorten the prayer and go up from the reader’s pit on account of excessively burdening the community. And when he would pray by himself, one would leave him in one corner of the room and find him later in another corner. Why so? On account of his repeated bowing and prostration during his lengthy prayer” (T. **Ber. 3:5A-C**).

a. I:13: Amplification of a detail of the foregoing.

6. I:14: May one think that he may pray continuously all day long? Scripture specifies to the contrary in the case of Daniel, And he got down upon his knees three times a day and prayed and gave thanks before his God... (Dan. 6:11 RSV: 6:10). Lest one think that he may pray facing any direction he wishes, Scripture states to the contrary, He had windows in his upper chamber open towards Jerusalem (ibid.). May one think that Daniel prayed only when he came to the

lands of the dispersion? Scripture states to the contrary, As he had done previously (ibid.). May one think that he must pray out loud? Scripture specifies to the contrary in the case of Hannah, as it says, Hannah was speaking in her heart (1Sa. 1:13). May one think that he may recite all the three daily Prayers at one time? Scripture specifies to the contrary in the case of David, as it says, Evening and morning and noon I utter my complaint and moan (Psa. 55:18).

7. I:15: It has been stated as well on Amoraic authority: Said R. Hiyya bar Ashi said Rab, “Even though authorities have stated, ‘A person should ask for what he needs in the benediction ending, “Who hears prayer,”’ if one comes to state those needs after he has recited the Prayer, even if the petition is long as the order of confession on the Day of Atonement, he may do so.”

B. THE PRAYER OF HANNAH AND WHAT WE LEARN THEREFROM

1. I:16: Said R. Hamnuna, “How many important laws concerning prayer are there to be derived from the verses of Scripture stated in connection with Hannah. ‘Now Hannah spoke from her heart’ (1Sa. 1:10). On the basis of this verse we learn that one who recites the Prayer has to direct his heart to Heaven.

2. I:17: “And Hannah answered and said, No my lord” (1Sa. 1:15). Said Ulla, and some say R. Yosé b. R. Hanina, “She said to him, ‘You are not a lord in this matter, and the holy spirit does not rest on you, that you should suspect me of doing such a thing.’”

3. I:18: “Count not your handmaid for a daughter of Belial.” Said R. Eleazar, “On the basis of this passage we learn that a drunkard who says a prayer is like one who worships an idol.

4. I:19: “Then Eli answered and said, Go in peace” (1Sa. 1:17): Said R. Eleazar, “On the basis of this passage we learn that one who suspects his fellow of something which in fact is not true has to appease him and not only so, but he also has to bless him.

5. I:20: “And she vowed a vow and said, O Lord of hosts” (1Sa. 1:11): Said R. Eleazar, “From the day on which the Holy One, blessed be he, created his world, no one ever called the Holy One, blessed be he, ‘hosts,’ until Hannah came along and called him ‘hosts.’”

6. I:21: “If you will indeed look on the affliction of your handmaid and will not forget your handmaid but will give to your handmaid...” (1Sa. 1:11). Said R. Yosé b. R. Hanina, “What is the sense of these three references to ‘handmaid’?”

7. I:22: “But will you give your handmaid a seed for a male” (1Sa. 1:12): What is the sense of “seed for a male”?

8. I:23: “I am the woman that stood by you here” (1Sa. 1:26): Said R. Joshua b. Levi, “On the basis of that verse we learn that it is forbidden to sit within four cubits of someone who is reciting the Prayer.”

9. I:24: “For this child I prayed” (1Sa. 1:27): Said R. Eleazar, “Samuel taught law in the presence of his master. For it is said, ‘And when the bullock was slain, the child was brought to Eli’ (1Sa. 1:25). Is it because ‘when the bullock was slain’ that ‘the child was brought to Eli’?

10. I:25: “Now Hannah spoke upon her heart” (1Sa. 1:13): Said R. Eleazar in the name of R. Yosé b. Zimra, “She spoke concerning matters upon her heart before him: ‘Lord of the world, whatever you created in woman you have not created purposelessly. You created eyes to see, ears to hear, a nose to smell, a mouth to speak, hands to do work, feet for walking, breasts for suckling. These breasts that you have placed upon my heart are for what? Are they not for suckling? Give me a son so that I may give suck with them.’”

11. I:26: And R. Eleazar said, “Hannah spoke insolently against the heights. For it is said, ‘And Hannah prayed against the Lord’ (1Sa. 1:10). This indicates that she spoke insolently against the heights of God.”

C. THEMATIC APPENDIX ON INSOLENT TOWARD HEAVEN, WITH SPECIAL REFERENCE TO MOSES

a. I:27: Said R. Hama b. R. Hanina, “Were it not for these three verses of Scripture which show that God is responsible for the evil impulse, the feet of (the enemies of) Israel should be moved for Israel would bear the blame for its sinfulness.”

b. I:28: And R. Eleazar said, “Moses spoke insolently toward the height God, as it is said, ‘And Moses prayed to the Lord’ (Num. 11: 2).”

I. I:29: “And the Lord spoke to Moses, Go, get you down” (Exo. 32: 7): What is the meaning of “Go, get you down”?

II. I:30: “Now therefore let me alone that my wrath may wax hot against them and that I may consume them, and I will make of you a great nation” (Exo. 32:10): Said R. Abbahu, “Were it not a verse of Scripture fully spelled it, it would never have been possible to make such a statement.”

III. I:31: “And I will make of you a great nation” (Exo. 32:10): Said R. Eleazar, “Said Moses before the Holy One, blessed be he, ‘Lord of the age, ‘Now if a stool with three legs cannot stand against you when you are angry, a stool with only one leg that is, Moses surely should not be able to stand!’

IV. I:32: “And Moses besought the Lord his God” (Exo. 32:11): Said R. Eleazar, “This verse teaches that Moses stood in prayer before the Holy One, blessed be he, until he had exhausted him.”

V. I:33: “Remember Abraham, Isaac and Israel, your servants, to whom you swore by yourself” (Exo. 32:13): What is the meaning of “by yourself”

VI. I:34: “And said to them, I will multiply your seed as the stars of heaven and all this land of which I have spoken” (Exo. 32:13): This expression, “Of which I have spoken” should be “of which you have spoken”!

VII. I:35: “Because the Lord was not able” (Num. 14:16): Since the word for “able” is given in the feminine form, it is asked, Should not the word be given in the masculine form? Said R. Eleazar,

“Said Moses before the Holy One, blessed be he, ‘Lord of the age, now the nations of the world will say that his strength has become weak like a woman’s, so he cannot save them.’

VIII. I:36: “But in very deed, as I live” (Exo. 32:21): Said Raba said R. Isaac, “This teaches that the Holy One, blessed be he, said to Moses, ‘Moses, you have given me life through your words.’”

IX. I:37: R. Simlai expounded, “A person should always lay out words of praise for the Holy One, blessed be he, first of all, and then he should say the Prayer. How do we know it? It is from Moses, for it is written, ‘And I besought the Lord at that time’ (Deu. 3:23)

D. THEMATIC COMPOSITE ON HOW TO PRAY; THE VALUE OF PRAYER; AND OTHER LITURGICAL TOPICS

1. I:38: Said R. Eleazar, “Prayer is more important than good deeds. For you have no one who excelled in good deeds more than Moses, our master. Even so, he was answered only when he prayed.”

2. I:39: And R. Eleazar said, “From the day on which the house of the sanctuary was destroyed, the gates of prayer have been locked.”

3. I:40: And R. Eleazar said, “From the day on which the house of the sanctuary was destroyed, an iron wall came down to separate Israel and their father in heaven.”

4. I:41: Said R. Hanin said R. Hanina, “Whoever takes a long time in reciting his Prayer will find that his prayer does not come back empty.”

5. I:42: Our rabbis have taught on Tannaite authority: Four require strengthening, and these are they: study of Torah, practice of good deeds, praying, and doing one’s daily work.

6. I:43: “But Zion said, The Lord has forsaken me, and the Lord has forgotten me” (Isa. 49:14). Being forsaken is surely the same thing as being forgotten! Said R. Simeon b. Laqish, “Said the community of Israel before the Holy One, blessed be he, ‘Lord of the age, if a man takes a second wife after the first, he remembers the deeds of the first wife. But you have forsaken me and forgotten me.’ Said the Holy One, blessed be he, to her, ‘My daughter, I have created twelve constellations in the sky, and for each constellation, I have created thirty hosts, and for each host, thirty legions, and for each legion, thirty cohorts, and for each cohort, thirty maniples, and for each maniple, thirty camps, and to each camp I have attached three hundred sixty-five thousands of myriads of stars, matching the days of the solar year, and it is only for your sake that I created all of them. Yet you say, ‘You have forgotten men and forsaken me!’”

E. THE PIOUS MEN OF OLD USED TO TARRY ONE HOUR BEFORE PRAYING, SO THAT THEY COULD DIRECT THEIR HEARTS TO THEIR FATHER IN HEAVEN.

1. II:1: What is the source for that rule?

2. II:2: Our rabbis have taught on Tannaite authority: The pious men of old would tarry for another hour, and then recite the Prayer for an hour, then they would go and tarry for another hour.

F. IF ONE WAS PRAYING, EVEN IF THE KING GREETES HIM, HE MAY NOT RESPOND:

1. III:1: Said R. Joseph, "That rule has been taught only with reference to Israelite kings, but as to gentile kings, one has to interrupt and pay one's respect to the gentile king."

2. III:2: Our rabbis have taught on Tannaite authority: There was the case of a pious man who was saying the Prayer on the road. An officer came and greeted him but he did not reply to him with a greeting. The officer waited until he had finished reciting his Prayer. After he had finished reciting his Prayer, he said to him, "Fool! Is it not written in your Torah, 'Only take heed to yourself and keep your soul diligently' (Deu. 4: 9), and it is written, 'Take you therefore good care of your souls' (Deu. 4:15). So one has to protect his life, but you endangered yours."

G. AND EVEN IF A SERPENT IS ENTWINED AROUND HIS HEEL, HE MAY NOT INTERRUPT HIS PRAYER

1. IV:1: Said R. Sheshet, "The law has been taught only with regard to a snake, but in the case of a scorpion, one may interrupt the recitation of the Prayer."

2. IV:2: Our rabbis have taught on Tannaite authority: There was the case concerning a certain place in which a lizard was going around and biting people. They came and told R. Hanina b. Dosa.

XX. Mishnah-Tractate Berakhot 5:2

A. THEY MENTION THE "POWER OF THE RAIN" IN THE BLESSING CONCERNING "THE RESURRECTION OF THE DEAD," THE SECOND BLESSING IN THE EIGHTEEN BENEDICTIONS.

1. I:1: Why is this benediction included in particular in the one for the resurrection for the dead?

B. AND THEY ASK FOR RAIN IN THE BLESSING OF THE YEARS THE NINTH BLESSING.

1. II:1: Why is this benediction included in particular in the one for the blessing of the years?

C. AND THEY INSERT HADBALAH IN THE BLESSING CONCLUDING "WHO GRACIOUSLY GIVES KNOWLEDGE," THE FOURTH BLESSING.

1. III:1: Why is this benediction included in particular in the one having to do with knowledge?

a. III:2: Said R. Ammi, "The importance of knowledge is indicated by the fact that it is given its place at the beginning of the first blessing of the Prayer, beyond the obligatory opening three, said on all occasions having to do with a weekday."

D. R. AQIBA SAYS, "ONE SAYS IT AS A FOURTH BLESSING, BY ITSELF."

1. IV:1: Said R. Shemen bar Abba to R. Yohanan, “Since the men of the great assembly ordained for Israel the recitation of the blessings, Prayers, rites of sanctification and Prayers of Division, let us see in what place they ordained that these prayers should be recited.”

2. IV:2: It has also been stated on Amoraic authority: Rabbah and R. Joseph both say, “He who says the Prayer of Division when he recites the Prayer has also to say the Prayer of Division over a cup of wine.”

3. IV:3: The question was raised: What is the law as to one who has said the Prayer of Division over a cup of wine having also to say the Prayer of Division when he recites the Prayer?

4. IV:4: R. Aha the tall repeated on Tannaite authority before R. Hinena, “He who recites the Prayer of Division in his recitation of the Prayer is more to be praised than is he who recites the Prayer of Division over a cup of wine. And if one recited the Prayer of Division both in the one liturgy and in the other, blessings will come to rest on his head.”

5. IV:5: R. Hisda asked R. Sheshet, “If one erred both in the one case and in the other, what is the law?” He said to him, “If one erred in both the one place and the other, he goes back to the beginning and recites the Prayer and also the blessing over the cup of wine.”

E. R. ELIEZER SAYS, “ONE SAYS IT IN THE THANKSGIVING THE EIGHTEENTH BLESSING IN THE PRAYER.”

1. V:1: R. Zira was riding on an ass, and R. Hiyya bar Abin was going along behind him. He said to him, “Is it the case that you have said in the name of R. Yohanan, ‘The law accords with the view of R. Eliezer on the occasion of a festival day which coincides with a Sunday after the Sabbath, at which point in the recitation of the Prayer there is no mention of the weekday blessing, ‘who graciously grants knowledge.’?”

XXI. Mishnah-Tractate Berakhot 5:3A-D

A. HE WHO SAYS, “MAY YOUR MERCY EXTEND TO THE NEST OF A BIRD,” OR “FOR GOODNESS MAY YOUR NAME BE INVOKED;”

1. I:1: Now with regard to the one who says, “We give thanks we give thanks,” they silence him, because it appears that there are two dominions in Heaven. And “For goodness may your name be invoked,” also they silence him, because he implies that we give thanks for the good and not for the bad. And we have learned A person is obligated to say a blessing for the bad just as he is obligated to say a blessing for the good (M. **Ber. 9: 1**). But what is the reason that they silence one who says, “May your mercy extend to the nest of a bird”?

2. I:2: A certain man went down to lead prayer before Rabbah and said, “You have shown pity to birds in the nest. Show pity and mercy to us.”

3. I:3: A certain man went down to lead prayer before R. Hanina. He said, “...the great, mighty, fearful, majestic, powerful, awful, strong, fearless, sure, and

honored God....” Hanina waited for him to finish. When he had finished, he said to him, “Have you totally completed the list of all praiseworthy traits of your Master? Why are all of these additional adjectives needed?”

a. I:4: And R. Hanina said, “Everything is in the hands of heaven except fear of heaven.

B. OR “WE GIVE THANKS, WE GIVE THANKS” TWO TIMES — THEY SILENCE HIM.

1. II:1: Said R. Zira, “Whoever says, ‘Hear, hear’ in the Shema is like one who says, ‘We give thanks, we give thanks.’”

XXII. Mishnah-Tractate Berakhot 5:3E-H, 5:4

A. HE WHO CAME BEFORE THE ARK TO RECITE THE PRAYERS AND ERRED — THEY REPLACE HIM WITH ANOTHER. AND ONE MAY NOT BE STUBBORN AT THIS TIME IF ASKED TO SERVE AS REPLACEMENT FOR THE ONE WHO ERRS. WHENCE DOES HE BEGIN IF HE REPLACES ANOTHER WHO ERRED? FROM THE BEGINNING OF THE BLESSING IN WHICH THE PREVIOUS ONE HAD ERRED. ONE WHO GOES BEFORE THE ARK TO LEAD THE PRAYER SHALL NOT ANSWER “AMEN” AFTER THE BLESSING OF THE PRIESTS. BECAUSE OF POSSIBLE CONFUSION WHICH MIGHT ARISE. AND IF THE LEADER IS THE ONLY PRIEST THERE, HE SHOULD NOT RAISE HIS HANDS TO RECITE THE PRIESTLY BLESSING. BUT IF HE IS SURE THAT HE CAN RAISE HIS HANDS TO BLESS AND RETURN TO HIS PRAYER, HE IS PERMITTED TO DO SO.

1. I:1: Our rabbis have taught on Tannaite authority: He who passes before the ark to lead the congregation in prayer has first of all to decline the honor, and if he does not decline the honor, he is like a dish without salt.

2. I:2: Our rabbis have taught on Tannaite authority: There are three things, too much of which is bad but a bit of which is good, and these are they: yeast, salt, and declining a public honor.

3. I:3: Said R. Huna, “If one erred in the recitation of the first three blessings, he goes back to the beginning. If it was in the middle blessings, he goes back to ‘You favor man with knowledge.’ If it was in the last three blessings, he goes back to the passage on the sacrificial service.”

a. I:4: Secondary supplement to the foregoing.

4. I:5: Our rabbis have taught on Tannaite authority: There is the case of a disciple who went down before the ark to lead prayer in the presence of R. Eliezer, and he took too long. His disciples said to Eliezer, “Our master, this one certainly is a slow-poke.”

5. I:6: Our rabbis have taught on Tannaite authority: In connection with these benedictions a person has to bow, in the recitation of the benediction of the fathers, beginning and end, in the thanksgiving, beginning and end. If someone proposes to bow down at the end of every benediction or at the beginning of every benediction, they teach him not to bow down.

6. I:7: Our rabbis have taught on Tannaite authority: Bowing is to fall on one’s face, as it is said, “And Bath Sheba fell on her face to the ground” (1Ki. 1:31).

Kneeling is to go down on one's knees, as it is said, "From kneeling on his knees" (1Ki. 8:54).

a. I:8: Said R. Hiyya, son of R. Huna, "I saw Abbayye and Raba bending to one side."

XXIII. Mishnah-Tractate Berakhot 5:5

A. HE WHO ERRED WHEN RECITING THE PRAYER — IT IS A BAD SIGN FOR HIM. AND IF HE IS REPRESENTING THE COMMUNITY LEADING THE PRAYER, AND ERRED, IT IS A BAD SIGN FOR THEM THAT APPOINTED HIM, ON THE PRINCIPLE THAT A MAN'S APPOINTED AGENT IS IN HIS STEAD.

1. I:1: With reference to M. 5:5A, in which benediction is it a bad sign to make an error? Said R. Hiyya said R. Safra in the name of one of the members of the house of Rabbi, "In the benediction for the patriarchs."

B. THEY SAID CONCERNING R. HANINAH B. DOSA, THAT HE USED TO PRAY FOR THE SICK AND SAY "THIS ONE SHALL LIVE" OR "THIS ONE SHALL DIE." THEY SAID TO HIM, "WHENCE DO YOU KNOW?" HE SAID TO THEM, "IF MY PRAYER IS FLUENT, THEN I KNOW THAT HE FOR WHOM I PRAY IS ACCEPTED. AND IF NOT, THEN I KNOW THAT HE IS REJECTED."

1. II:1: What is the source for his view?

2. II:2: Said R. Hiyya bar Abba said R. Yohanan, "All of the prophets prophesied only for him who marries off his daughter to a disciple of a sage, for him who conducts the business affairs of a disciple of a sage, and for him who gives benefit from his property to a disciple of a sage. But as to disciples of sages themselves, 'Eye has not seen, God, beside you, what he will do for him who waits for him (Isa. 54: 3).'"

3. II:3: Our rabbis have taught on Tannaite authority: There was the case in which the son of Rabban Gamaliel fell ill. He sent two disciples of sages to R. Hanina b. Dosa to pray for mercy for him. When he saw them, he went up to his upper room and prayed for mercy for him. When he came down, he said to them, "Go, for his fever has left him." They said to him, "Are you a prophet?" He said to them, "I am not a prophet nor a disciple of a prophet, but this is what I have received as a tradition: If my prayer is fluent, then I know that he for whom I pray is accepted, and if not, then I know that he is rejected."

4. II:4: And R. Hiyya bar Abba said R. Yohanan said, "A person should pray only in a room that has windows."

XXIV. Mishnah-Tractate Berakhot 6:1

A. HOW DOES ONE SAY A BLESSING OVER PRODUCE? OVER PRODUCE OF A TREE ONE SAYS, "CREATOR OF THE FRUIT OF THE TREE:"

1. I:1: What is the source of this rule that one must say a blessing before eating produce?

a. I:2: Expansion on a subordinated detail of the foregoing.

2. I:3: Our rabbis have taught on Tannaite authority: It is forbidden for someone to derive benefit from any thing in this world without reciting a blessing, and whoever derives benefit from this world without reciting a blessing thereby commits sacrilege (T. **Ber. 4:1A-C**).

3. I:4: Said R. Hanina bar Pappa, “Whoever derives benefit in this world without reciting a blessing is as if he mugged the Holy One blessed be he, and the community of Israel.

4. I:5: R. Hanina bar Pappa contrasted these verses: “It is written, ‘Therefore I will take back my grain in its time’ (Hos. 2:11), and it is further written, ‘And you shall gather in your grain’ (Deu. 11:14).”

5. I:6: Our rabbis have taught on Tannaite authority: “‘And you shall gather in your grain’ (Deu. 11:14). What is the sense of this passage? Since it is said, ‘This book of the Torah shall not depart out of your mouth’ (Jos. 1: 8), one might have thought that the teaching must be understood exactly as it is written down literally. Scripture therefore says, ‘And you shall gather in your grain,’ meaning that you are to conduct a worldly occupation along with teachings of Torah, both making a living and also studying Torah,” the words of R. Ishmael. R. Simeon b. Yohai says, “Should it come about that a person ploughs in the time of ploughing, sows in the time of sowing, reaps in the time of reaping, threshes in the time of threshing, winnow in the time of winnowing, what then will become of the Torah and when will he study it? Rather, when the Israelites do what pleases the Omnipresent, their work is done by others.”

6. I:7: Said Rabbah bar bar Hana said R. Yohanan in the name of R. Judah bar Ilai, “Come and take note that the latter generations are not like the former generations. As to the former generations, they treated their study of Torah as their principal obligation, and their everyday work as their occasional task, and both this and that worked out well for them. The latter generations treat their everyday work as their principal obligation, and their study of Torah as their occasional task, and neither this nor that has worked out well for them.”

B. EXCEPT FOR WINE. FOR OVER WINE ONE SAYS, “CREATOR OF THE FRUIT OF THE VINE.”

1. II:1: What distinguishes wine so that it gets a blessing distinctive to itself, while other produce is covered by blessings that serve a great many species?

a. II:2: Gloss of a detail of the foregoing.

C. MISCELLANY OF INTERSTITIAL ITEMS AND THE BLESSINGS ASSIGNED TO THEM

2. II:3: Over wheat flour eaten raw — R. Judah says, “One has to say, ‘Who creates the fruit of the earth’ just as is the case for crushed wheat.” And R. Nahman said, “By whose word all things come into being.”

4. II:4: Over the palm-heart — R. Judah said, “Who creates the fruit of the ground.” And Samuel said, “By whose word all things come into being.”

5. II:5: Said R. Judah said Rab, “As to a caperbush in the first three years of its growth that is located even outside of the Land of Israel where the rule that one may not make use of the produce of a tree in the first three years of its growth applies, one throws out the berries and eats the buds.”

a. II:6: Illustrative story. With further analysis.

6. II:7: As to pepper, R. Sheshet said, “‘By whose word.’” Raba said, “There is no blessing to be said.”

7. II:8: As to habis a pulp of flour, honey and oil boiled in a pot and as to pounded grain, R. Judah said, “‘By whose word all things come into being.’” R. Kahana said, “‘Who creates diverse kinds of food.’”

a. II:9: Gloss of the foregoing.

I. II:10: Expansion on a detail of the foregoing.

A. II:11: As above.

B. II:12: As above.

8. II:13: Said Raba, “Prior to eating rihata made for field workers, which has a great deal of flour, one says the blessing, ‘Who creates various kinds of foods.’”

9. II:14: Said R. Joseph, “As to habisa, if it contains pieces of bread an olive bulk in size, to begin with one says the blessing over it, ‘Who brings forth bread from the earth.’ And at the end one says the Grace after Meals consisting of three blessings. If it does not contain pieces of bread the size of an olive, to begin with one says the blessing over it, ‘Who creates various kinds of food.’ And at the end one says the single blessing that abbreviates the three of the Grace after Meals.”

10. II:15: Teroqenin is liable for the separation of dough-offering as bread dough.

11. II:16: And Abbaye said, “Tarita is exempt from the requirement of the separation of dough-offering since it does not fall into the category of bread.”

12. II:17: Said Abbaye to R. Joseph, “As to bread baked in a hole in the ground, what is the blessing that people say before eating it?”

13. II:18: And Mar, son of R. Ashi, said, “As to the honey that comes from the date-palm, people say the blessing before eating it, ‘By whose word all things come into being.’ What is the reason? It is merely the tree’s sweat.”

14. II:19: Said one of the rabbis to Raba, “What is the law as to trimma, a brew of pounded fruit?”

15. II:20: As to shatita, flour of dried barley seeds mixed with honey: Rab said, “The blessing is, ‘By whose word all things come into being.’” And Samuel said, “‘Who creates various kinds of food.’”

D. AND OVER PRODUCE OF THE EARTH, ONE SAYS, “CREATOR OF FRUIT OF THE GROUND, EXCEPT FOR A BREAD.FOR OVER BREAD ONE SAYS, “HE WHO BRINGS FORTH BREAD FROM THE EARTH,”

1. III:1: Our rabbis have taught on Tannaite authority: What does one say? “Who brings forth bread from the earth.” R. Nehemiah says, “Bringing forth bread from the earth.”

2. III:2: Rabbis were reporting to R. Zira praise concerning the son of R. Zebid, brother of R. Simeon, son of R. Zebid, saying that he is a great man, expert in what blessings are to be said. He said to them, “When he comes to you, bring him to me.” One time he happened to come by. They brought him a loaf of bread. He gave the blessing, “Brings forth” leaving out “who”. He said, “Is this the one about whom you said, ‘He is a great man and expert in what blessings are to be said’? Now if he has said, ‘Who brings forth,’ he would have implied the sense of the text at hand, and he would have given an indication that the law accords with rabbis as against Nehemiah. But since he has said merely, ‘bringing forth,’ what does he indicate to us?”

E. AND OVER VEGETABLES ONE SAYS, “CREATOR OF THE FRUIT OF THE GROUND.”

1. IV:1: The framer of the passage treats vegetables as in the same category as bread. Therefore just as bread that has been changed in character by cooking remains subject to the same blessing, so vegetables that have been changed in character by cooking get the same blessing that raw vegetables get.

2. IV:2: R. Hisda gave an exposition in the name of our rabbi, and who is that? It is Rab: “Over boiled vegetables people say the blessing, “Who creates the fruit of the ground.”” And ‘our rabbis’ who go down from the Land of Israel, and who is that? It is Ulla, in the name of R. Yohanan, who says, ‘Over boiled vegetables one says the blessing, “By whose word all things come into being.”’ I say, ‘In the case of anything over which, to begin with in raw state, one says the blessing, “Who creates the fruit of the ground,” in its boiled state it gets the blessing, “By whose word all things come into being.”’

3. IV:3: R. Hisda gave an exposition in the name of our rabbi, and who is it? It is Samuel: “As to boiled vegetables, one says the blessing, “Who creates the fruit of the ground.”” But our colleagues who go down from the Land of Israel, and who are they? They are Ulla in the name of R. Yohanan, take the view, ‘As to boiled vegetables, one says the blessing, “By whose word all things come into being.”’ But I take the view that the matter is subject to dispute.”

4. IV:4: Said R. Hiyya bar Abba said R. Yohanan, “As to boiled vegetables, before eating them people say the blessing, ‘Who creates the fruit of the ground.’” And R. Benjamin bar Japheth said R. Yohanan said, “As to boiled vegetables, before eating them people say the blessing, ‘By whose word all things come into being.’”

5. IV:5: Said R. Zira, “When we were at the house of R. Huna, he said to us, ‘As to turnip-tops, if they are cut into big pieces, the blessing is, “Who creates the fruit of the ground.”’ When they are cut into small pieces, the blessing is, “By whose word all things come into being.’ And when we came to the house of R. Judah, he said to us, ‘For both the one and the other, the blessing is, “Who creates the fruit of the ground.”’ And the reason that people chop them up more is so that they will taste sweeter.”

6. IV:6: Said R. Ashi, “When we were at the house of R. Kahana, he said to us, “as to beet borscht, into which people do not put much flour, the blessing is, “Who creates the fruit of the ground.”

a. IV:7: Gloss of the foregoing. Said R. Hisda, “Beet borscht is good for the heart and good for the eyes, and all the more so, for the intestines.”

7. IV:8: Said R. Pappa, “It is perfectly obvious to me that beet-water falls into the category of beets, and turnip-water into the category of turnips, and the water of any vegetables is in the category of that vegetable.”

8. IV:9: Said R. Hiyya bar Ashi, “As to a dry piece of bread that has been soaked in a pot, before eating it people say the blessing, ‘Who brings forth.’”

9. IV:10: It has been stated on Amoraic authority: If people brought before the diners both pieces of bread and whole loaves, said R. Huna, “One says the blessing for the pieces and thereby covers the whole loaves.” And R. Yohanan says, “It is the best mode of carrying out the religious duty to say the blessing over the whole loaf. But if there is a piece of a loaf of bread made from wheat, and a whole loaf of bread made from barley, all parties concur that one says the blessing over the piece of bread made from wheat and thereby covers the whole loaf made from barley.”

10. IV:11: Said R. Pappa, “All parties concur that on Passover one puts a broken piece of unleavened bread underneath a whole piece of unleavened bread and then breaks the two.”

11. IV:12: Said Rab, “If the householder said to the guests, having already recited a blessing over the food for all assembled, ‘Now you take for it has been blessed, take, for it has been blessed,’ one does not have to say the blessing again. In spite of the fact that there has been an interruption between the saying and the eating, because the words spoken have reference to the benediction. If he said between his recitation of a blessing and the actual eating of the bread, ‘Pass the salt,’ ‘Pass the relish,’ the guest has to recite a blessing for the food, since now there has been an interval between the recitation of the blessing and the eating of the food; the words do not refer to the benediction in particular.” And R. Yohanan said, “Even if he said, ‘Pass the salt,’ ‘Pass the relish,’ one does not have to repeat the blessing. If he said, ‘Mix fodder for the cattle, mix fodder for the cattle,’ he has to repeat the blessing.” And R. Sheshet said, “Even if he said, ‘Mix fodder for the cattle,’ he also does not have to recite a blessing.

12. IV:13: Said Raba bar Samuel in the name of R. Hiyya, “The one who breaks bread may not do so before the servants bring salt or relish to each one of the guests.”

a. IV:14: Other saying bearing the same attributive.

b. IV:15: Other saying bearing the same attributive.

A. IV:16: Expansion on the topic of the foregoing.

B. IV:17: Same as above.

F. R. JUDAH SAYS, “CREATOR OF DIVERSE KINDS OF HERBS.”

1. V:1: Said R. Zira, and some say, R. Hinena bar Pappa, “The decided law does not accord with R. Judah’s view.”

a. V:2: Saying bearing the same attributive.

XXV. Mishnah-Tractate Berakhot 6:2

A. IF ONE HAS RECITED THE BLESSING OVER THE PRODUCE OF THE TREES, “WHO CREATES THE FRUIT OF THE GROUND,” HE HAS FULFILLED HIS OBLIGATION TO SAY A BLESSING OVER THE FRUIT OF THE TREES AS WELL, SINCE THE TREES GROW FROM THE GROUND.

1. I:1: What Tannaite authority takes the view that the principal trait of the tree is that it grows from the ground as at M. 6:1A?

B. BUT IF HE SAID THE BLESSING OVER THE PRODUCE OF THE GROUND, “WHO CREATES THE FRUIT OF THE TREE,” HE HAS NOT FULFILLED HIS OBLIGATION TO SAY A BLESSING OVER THE FRUIT OF THE GROUND, SINCE THE PRODUCE OF THE GROUND BY DEFINITION DOES NOT GROW ON TREES.

1. II:1: But if he said the blessing over the fruit of the ground : That is self-evident. Said R. Nahman bar Isaac, “No, it was necessary to make the point explicit, in particular on account of the view of R. Judah. He maintains that wheat falls into the category of trees. And that position is excluded by the formulation of M. 6:2B.”

C. AND AS TO EVERYTHING, IF ONE HAS RECITED THE BLESSING, “BY WHOSE WORD ALL THINGS COME INTO BEING,” HE HAS IN ANY EVENT CARRIED OUT HIS OBLIGATION.

1. III:1: It has been stated on Amoraic authority: R. Huna said, “That is so except for wine and bread.” And R. Yohanan said, “Even for wine and bread.”

2. III:2: Benjamin, a shepherd, doubled over a piece of bread and said, “Blessed be the master of this piece of bread.” Said Rab, “He has carried out his obligation.”

a. III:3: Gloss of a detail subordinate in the foregoing.

XXVI. Mishnah-Tractate Berakhot 6:3-4

A. AND OVER SOMETHING THAT DOES NOT GROW FROM THE GROUND ONE SAYS, “BY WHOSE WORD ALL THINGS COME INTO BEING.”

1. I:1: Our rabbis have taught on Tannaite authority: Before eating anything that does not grow from the ground, for example, meat deriving from domesticated beasts, wild beasts, fowl, and fish, one says, “By whose word all things have come into being.” For milk, eggs, and cheese, one says, “By whose word.” Before eating bread that has rotted, wine covered by a film, or cooked food that has spoiled, one says, “By whose word.” For salt, brine, morils, and truffles, one says, “By whose word.”

B. OVER VINEGAR, UNRIPE FRUIT,

1. II:1: What is the definition of unripe fruit?

C. AND EDIBLE LOCUSTS ONE SAYS, “BY WHOSE WORD ALL THINGS COME INTO BEING.”

R. JUDAH SAYS, “OVER ANYTHING WHICH RESULTS FROM A DESTRUCTIVE EFFECT, ONE DOES NOT SAY A BLESSING.”

IF ONE HAD BEFORE HIM MANY DIFFERENT TYPES OF FOOD — R. JUDAH SAYS, “IF THERE ARE AMONG THEM FOODSTUFFS OF THE SEVEN TYPES OF FOODS OF THE LAND OF ISRAEL — HE SAYS A BLESSING OVER THAT PARTICULAR FOODSTUFF.” AND SAGES SAY, “HE SAYS A BLESSING OVER WHICHEVER TYPE HE DESIRES.”

1. III:1: Said Ulla, “The dispute concerns a case in which the blessings that apply to the diverse foods are the same. For in such a case, R. Judah takes the view that food deriving from one of the seven species for which the Land is favored takes precedence, while rabbis take the position that the kind of food that the person likes the most takes preference in the person’s recitation of the blessing, so that he will intend the blessing to apply to that food. But in a case in which the diverse kinds of food are subject to different blessings each applying to its own species of food, all parties maintain that one says a blessing for one kind of food and then goes and says a blessing for another kind of food.”

a. III:2: Secondary information required to complete the prior discussion. For R. Joseph, and some say, R. Isaac, said, “Whichever species comes first in the following verse comes first when it comes to saying a blessing over food when several of the items are eaten in the same meal.

I. III:3: Illustrative story.

2. III:4: It has been stated on Amoraic authority: If the waiters brought before the guests figs and grapes during the meal, said R. Huna, “They require a blessing before they are eaten, but they do not require a blessing afterward since the Grace after Meals suffices.” And so did R. Nahman say, “They require a blessing before they are eaten, but they do not require a blessing after they are eaten.” But R. Sheshet said, “They require a blessing both before they are eaten and after they are eaten. For there is nothing that requires a blessing before it is eaten and yet does not require a blessing after it is eaten, except for the bread that is eaten with things that are nibbled, such as nuts or dates brought in to nibble after the Grace after Meals.”

3. III:5: People asked Ben Zoma, “Why have they said, “Those that during the meal are brought on account of the meal do not require a blessing either before they are eaten or after they are eaten’?”

a. III:6: Illustrative case.

b. III:7: Illustrative case.

I. III:8: Illustrative case.

II. III:9: As above.

4. III:10: Said Rab, “He who is used to rub his hands with oil after a meal is held back from having to complete the meal and say grace, even if the table has been cleared away until the oil is brought.”

XXVII. Mishnah-Tractate Berakhot 6:5-6

A. IF ONE SAID A BLESSING OVER THE WINE BEFORE THE MEAL, HE THEREBY EXEMPTS THE WINE AFTER THE MEAL I.E., NEED NOT SAY ANOTHER BLESSING.

1. I:1: Said Rabbah bar bar Hana said R. Yohanan, “The rule of M. 6:5A pertains only to wine served on Sabbaths and festivals, since on those occasions a person treats wine as a principal part of his meal. But on other days of the year, one says a blessing for each cup of wine as it comes, since he will not linger at the table after the meal and drink wine.”

a. I:2: Illustrative case.

b. I:3: Illustrative case.

2. I:4: The question was raised: If wine came to people during the meal, what is the rule as to the blessing said for that wine serving to exempt from the obligation for yet another blessing wine that is served after the meal?

B. IF ONE SAID A BLESSING OVER THE APPETIZER BEFORE THE MEAL, HE EXEMPTS THE APPETIZER AFTER THE MEAL. IF ONE SAID A BLESSING OVER THE LOAF OF BREAD, HE EXEMPTS THE APPETIZER. IF ONE SAID A BLESSING OVER THE APPETIZER, HE DOES NOT EXEMPT THE LOAF. AND THE HOUSE OF SHAMMAI SAY, “HE EXEMPTS NOT EVEN COOKED FOOD MADE IN A POT.”

1. II:1: The question was asked as follows: Do the House of Shammai differ with the first clause or the second one?

C. IF PEOPLE WERE SITTING DOWN TO EAT, EACH ONE SAYS A BLESSING FOR HIMSELF:

1. III:1: Is it the sense, then, that only if they sat down to eat one follows the stated procedure and one serves for all only if they reclined, but if not, one does not?

2. III:2: When Rab died, his disciples went after his bier to the grave. When they came back, they said, “Let’s go and eat bread at the Danak canal.” After they had broken bread, they went into session and raised the question: “We have learned in the Mishnah that the cited rule applies only when the people had actually reclined. If they sat down, it does not. Or perhaps it is the case that, once people say, ‘Let us go and eat bread in such and such a place,’ it is as if they had reclined.” They did not have in hand an answer to their conundrum.

D. IF THEY RECLINED AT A COMMON TABLE ONE SAYS A BLESSING FOR ALL OF THEM.

1. IV:1: Said Rab, “The rule pertains only to a blessing for bread that is to serve all assembled, in which case, the act of reclining is necessary to indicate that they form a common party. But as to a blessing said for wine to serve all assembled, there is no need for an act of reclining. Even if the people are not reclining, a single individual may say the blessing for everyone.” And R. Yohanan said, “Even for wine, there must be reclining so as to constitute a common party to be served by a single person’s benediction.”

E. IF WINE WAS BROUGHT TO THEM IN THE MIDST OF THE MEAL, EACH SAYS A BLESSING ON HIS OWN.

1. V:1: They asked Ben Zoma, “Why did they say If wine was brought to them during the meal, each one recites the benediction for himself M. 6:6C?”

F. IF WINE WAS BROUGHT TO THEM AFTER THE MEAL, ONE SAYS A BLESSING FOR ALL.

AND HE SAYS THE BLESSING OVER THE PERFUME, EVEN THOUGH THEY BRING THE PERFUME ONLY AFTER THE DINNER.

1. VI:1: Since the framer of the passage stresses, “And he is the one who says the blessing for the perfume,” it must follow that there is someone present who is more important than he. Why then does the one who says the blessing for the wine say this blessing as well? Since he was the one to wash his hands first at the end of the meal he says all the blessings.

2. VI:2: Said R. Zira said Raba bar Jeremiah, “At what point do people say the blessing for incense?”

3. VI:3: Said R. Hiyya, son of Abba bar Nahmani said R. Hisda said Rab, and some say, said R. Hisda said Zeiri, “As to all sorts of incense, people say over all of them the blessing, ‘Who creates fragrant sorts of wood,’ except over musk. Over musk, which comes from a living creature, people say the blessing, ‘Who creates various sorts of spices.’”

4. VI:4: Said R. Hisda to R. Isaac, “As to balsam oil, what is the blessing that people say over it?”

5. VI:5: Said R. Adda bar Ahba, “As to custom, people say the blessing over it, ‘Who creates various kinds of fragrant wood.’ But as to oil in which it is steeped, people do not say a blessing.”

6. VI:6: Said R. Giddal said Rab, “For jasmine people say the blessing, ‘Who creates various kinds of fragrant wood.’”

7. VI:7: Said R. Zutra bar Tobiah said Rab, “How do we know that people are supposed to say a blessing over a good scent?

a. VI:8: Further statement bearing the same attributive.

b. VI:9: Further statement bearing the same attributive.

c. VI:10: Further statement bearing the same attributive.

8. VI:11: Our rabbis have taught on Tannaite authority: If people brought before a person oil and myrtle, the House of Shammai say, “One says a blessing over the oil, and afterward one says a blessing over the myrtle.” And the House of Hillel say, “One says a blessing over the myrtle, and afterward one says a blessing over the oil.”

9. VI:12: Our rabbis have taught on Tannaite authority: If at the end of the meal they brought before them oil and wine, The House of Shammai say, “At the end of the meal one holds the oil in his right hand and the wine in his left. He recites the benediction over the oil and afterward recites the blessing over the wine.” And the

House of Hillel say, “One holds the wine in his right hand and the oil in his left. He recites the benediction over the wine and then over the oil and smears it upon the head of the servant.”

a. VI:13: Gloss of a secondary detail of the foregoing.

XXVIII. Mishnah-Tractate Berakhot 6:7

A. IF THEY BROUGHT BEFORE HIM A SALTED RELISH FIRST AND WITH IT, A LOAF OF BREAD, HE SAYS A BLESSING OVER THE SALTED RELISH AND THEREBY EXEMPTS THE LOAF, FOR THE LOAF IS SECONDARY TO IT. THIS IS THE GENERAL RULE: AS TO ANY PRIMARY FOOD ACCOMPANIED BY A SECONDARY FOOD, ONE SAYS A BLESSING OVER THE PRIMARY AND EXEMPTS THE SECONDARY.

1. I:1: Now can there be a case in which the salted food is the principal ingredient of a meal, and the bread is secondary to it?

a. I:2: Amplification of a detail of the foregoing.

b. I:3: As above.

l. I:4: Secondary development of the now-established theme.

2. I:5: Said Rab, “Any meal without salt is no meal.”

XXIX. Mishnah-Tractate Berakhot 6:8

A. “IF ONE ATE FIGS, GRAPES OR POMEGRANATES — “HE SAYS AFTER THEM THE GRACE AFTER MEALS MADE UP OF THREE BLESSINGS,” THE WORDS OF RABBAN GAMALIEL. AND SAGES SAY, “ONE BLESSING WHICH SUMMARIZES THE THREE, IN ABBREVIATED FORM:”

1. I:1: What is the scriptural basis for the view of Rabban Gamaliel?

2. I:2: Said R. Jacob b. Idi said R. Hanina, “For whatever derives from the five species of cereals, wheat, barley, oats, rye, and spelt, beforehand one recites the blessing, ‘Who creates various kinds of food,’ and after eating such a food, one recites the single blessing that abbreviates the three of Grace after Meals.”

3. I:3: Said Abbaye to R. Dimi, “What is the single blessing that summarizes the three of the Grace after Meals?” He said to him, “For the fruit of the tree, one says, ‘For the tree, for the fruit of the tree, for the produce of the field, for the pleasant, broad, and good land that you have given as an inheritance to our fathers, to eat of its fruit and to be satisfied of its goodness. Have mercy, Lord our God, on Israel, your people, on Jerusalem, your city, on your sanctuary and on your altar, and may Jerusalem, your holy city, be quickly rebuilt in our days, and take us up to it and give us joy in it, for you are good and do good.’”

4. I:4: Here what do we say for produce? R. Hisda said, “‘For the land and for its fruit.’” R. Yohanan said, “‘For the land and for fruit.’”

5. I:5: Said R. Isaac bar Abedimi in the name of our rabbi, “For eggs and for all sorts of meat, at the outset one says the blessing, ‘By whose word....,’ and at the end, ‘Who creates many souls and fills their needs.’”

6. I:6: Said R. Yannai, “To whatever is equivalent in volume to an egg, the egg nonetheless is superior in food value.”

B. R. AQIBA SAYS, “EVEN IF ONE ATE A COOKED VEGETABLE, IF THAT WAS HIS MEAL,” ONE SAYS AFTER IT THE THREE BLESSINGS.”

1. II:1: And is there any sort of boiled vegetable that may serve as the principal part of a meal?

a. II:2: Topical complement to the foregoing.

b. II:3: Extension of the foregoing.

C. HE WHO DRINKS WATER TO QUENCH HIS THIRST SAYS, “FOR EVERYTHING WAS CREATED AT HIS WORD.”

1. III:1: What does the qualifying language exclude?

D. R. TARFON SAYS, “CREATOR OF MANY SOULS AND THEIR NEEDS.”

1. IV:1: Said Raba bar R. Hanan to Abbaye, and some say, to R. Joseph, “What is the law?

XXX. Mishnah-Tractate Berakhot 7:1-2

A. THREE WHO ATE TOGETHER ARE OBLIGATED TO APPOINT ONE TO INVITE THE OTHERS TO RECITE THE BLESSINGS OVER THE MEAL.

1. I:1: What is the scriptural source of the rule that three who have eaten together publicly say Grace after Meals together as well?

a. I:2: Further use of the same proof-text. Said R. Hanan bar Raba, “How do we know that the one who replies by saying, ‘Amen,’ should not raise his voice above that of the one who says the blessing?”

2. I:3: It has been stated on Amoraic authority: As to the case of two who have eaten together in the issue of whether the one should publicly invite the other to say grace, as is the case with three there is a dispute between Rab and R. Yohanan. One of them said, “If the two of them wanted to designate one of them to invite the other to say Grace, they follow that procedure.” And the other said, “If they wanted to have one of them invite the other to say Grace, they may not do so.”

a. I:4: Gloss of a detail of the foregoing.

3. I:5: Said Abbaye, “We hold as a tradition: In the case of two who have eaten together, it is a religious duty for them to separate and for each to recite the Grace after Meals on his own.”

4. I:6: Said Raba, “I report the following statement on my own, and it has been stated also along these same lines in the name of R. Zira: In the case of three who have eaten together and one of whom has not yet finished eating, one of them interrupts his meal to accommodate two in order to respond to the call to worship and so form a quorum for saying grace, but two do not interrupt their meal to accommodate one.”

5. I:7: Judah bar Maremar, Mar, son of R. Ashi, and R. Aha of Difta were eating bread together. One of them did not enjoy a higher standing than his fellow with regard to reciting the Grace after Meals for the lot of them. They said, “Lo, we have learned in the Mishnah, Three who ate together are obligated to appoint one to invite the others to recite the blessings over the meal (M. 7:1A). That rule applies to a case in which a great authority is present. But in a case in which the people are more or less equal to one another, people should recite the blessings directly, each for himself.”

6. I:8: If someone came along and found people in the midst of reciting the Grace after Meals, what does one say after them?

7. I:9: One Tannaite teaching holds, “He who responds, “Amen,” after he has recited a blessing — lo, this one is to be praised. Another Tannaite teaching maintains: Lo, this is a disgrace. And there is no contradiction, for the one speaks of the blessing, “Who builds Jerusalem,” to which the one who recites the blessing himself adds the word, “Amen,” and the other speaks of other benedictions.

a. I:10: Case illustrative of the operative principles. R. Zira was sick, so R. Abbahu came to see him. Abbahu took upon himself the vow, “If the little one with burned legs gets better, I shall make a festival-celebration for the rabbis.” The sick man got better. Abbahu made a banquet for all the rabbis. When the time came to start the meal, he said to R. Zira, “Will the master begin for us by breaking bread?” He said to him, “Does the master not concur with the statement of R. Yohanan, who said, ‘The master of the household is the one who breaks bread’?” Abbahu commenced the meal by breaking bread.

9. I:11: To what point does the blessing involved in calling to worship for the purpose of reciting Grace extend? This question refers to the statement above that one person may interrupt his meal to join two others in the call to a quorum. The question is now asked, How long must he wait before resuming his meal? R. Nahman said, “Up to, ‘Let us say a blessing.’” And R. Sheshet said, “To, ‘... who sustains.’”

a. I:12: Amplification of a detail in the foregoing.

b. I:13: As above.

I. I:14: Story illustrative of the foregoing.

13. I:15: If one has broken off eating to join two others in a quorum for saying Grace, where does he begin again when he repeats Grace for himself? R. Zebid in the name of Abbaye said, “He goes back to the beginning and recites the entire Grace. And rabbis say, “He goes back to the point at which he broke off and resumed his meal, having said the Grace with the others.”

B. TOPICAL COMPOSITE: THE RULES AND REGULATIONS OF A MEAL

1. I:16: Said the exilarch to R. Sheshet, “Even though you are authoritative sages, the Persians are more expert than are you in matters having to do with proper conduct at a meal. When there are two couches for reclining at a meal, the more important person sits at the head, and the one second to him sits beyond him.

When there are three couches, the most important person reclines in the middle, and the one second to him above him, and the one third in importance below him.” He said to him, “But that means that when the most important person wants to talk with the one above, he has to sit upright so as to talk with him.” He said to him, “The Persians are different and it will not matter to them because they gesticulate when they talk.”

2. I:17: Said R. Sheshet, “I have a teaching on Tannaite authority on this subject.” What is the order for reclining when several eat together? When there are two couches, the greatest in importance among them reclines at the head of the first, the second in importance to him reclines below him. When there are three couches, the greatest in importance reclines at the head of the middle couch, the second in importance to him reclines above him, the third in importance below him.

3. I:18: Our rabbis have taught on Tannaite authority: People do not pay honor to one another in politely asking another to take precedence when out on the road or when on a bridge or in the matter of washing dirty hands at the end of a meal.

a. I:19: Illustrative case on the matter of precedence.

4. I:20: Said R. Judah, son of Samuel bar Shilat, in the name of Rab, “People who have assembled for a meal are not permitted to eat anything until the one who breaks bread has eaten.”

5. I:21: Our rabbis have taught on Tannaite authority: Two wait for one another to begin eating with regard to partaking of food from a single plate. Three do not wait. The one who recites the benediction stretches forth his hand first to partake of the food. If he wished to honor his master or someone else who is more important than himself by letting him take the first piece of food, he may do so (T. **Ber. 5:7**).

6. I:22: Our rabbis have taught on Tannaite authority: They do not respond, “Amen,” in a way that is hasty and slurred, nor curtailed without the N, nor “as an orphan,” that is, if one has not actually heard the blessing, nor should one toss a blessing out of his mouth. Ben Azzai says, “Whoever answers, ‘Amen,’ as an orphan — his children will be orphans. If he does so ‘cut off,’ his years will be cut off. If he does so in a hurried way, his days will be hurried away. If he does so by drawing out the word, ‘Amen,’ they will lengthen his days and his years” (T. **Meg. 3:27D-E**).

a. I:23: Story.

b. I:24: As above.

C. ONE WHO ATE PRODUCE ABOUT WHICH THERE IS A DOUBT WHETHER OR NOT IT WAS TITHED:

1. II:1: But the type of food at hand listed at M. **7:1B** is not suitable food so why should one say Grace for the others?

D. OR FIRST TITHE FROM WHICH HEAVE-OFFERING OF THE TITHE WAS TAKEN:

1. III:1: That is self-evident. No, it has to be made clear to cover the case in which a Levite got there first and took away the first tithe inhering in the ears of corn and separated heave-offering of tithe, but did not separate the greater heave-offering

E. OR WHO ATE SECOND TITHE OR PRODUCE WHICH HAD BEEN DEDICATED TO THE TEMPLE AND THEN REDEEMED,

1. IV:1: That is self-evident. With what sort of case do we deal here? It is one in which, in redeeming the produce, one has already paid for the principal but has not yet paid the added fifth. Then we are informed that not paying the added fifth does not present an obstacle for the use of the produce as ordinary food.

F. OR A SERVANT WHO ATE AN OLIVE'S BULK OF FOOD:

1. I:1: That is self-evident. What might you have said? Since the servant is not part of the organized meal, he should not be included. So we are informed that that is not the case.

G. OR A SAMARITAN — THESE MAY INVITE OTHERS TO SAY THE BLESSINGS OVER THE MEAL ON THEIR ACCOUNT.

1. VI:1: Why is this the case? He should be no more than an ignoramus.

a. VI:2: Our rabbis have taught on Tannaite authority: What is the definition of an ignoramus?

H. BUT ONE WHO ATE PRODUCE WHICH IS SUBJECT TO THE SEPARATION OF TITHES BUT NOT YET TITHED:

1. VII:1: The matter of produce that is liable to tithes but has not yet been tithed is self-evident.

I. OR WHO ATE FIRST TITHE FROM WHICH HEAVE-OFFERING OF THE TITHE HAS NOT YET BEEN TAKEN:

1. VIII:1: That is self-evident.

J. OR WHO ATE SECOND TITHE OR PRODUCE WHICH HAD BEEN DEDICATED TO THE TEMPLE BUT WHICH WAS NOT REDEEMED:

1. IX:1: That is self-evident.

K. OR A SERVANT WHO ATE LESS THAN AN OLIVE'S BULK:

1. X:1: That is self-evident.

L. OR THE GENTILE — THEY MAY NOT INVITE OTHERS TO SAY THE BLESSING AFTER THE MEAL ON THEIR ACCOUNT.

1. XI:1: That is self-evident.

M. WOMEN, SLAVES OR MINORS WHO ATE TOGETHER WITH ADULT ISRAELITE MALES — THEY MAY NOT INVITE OTHERS TO RECITE GRACE ON THEIR ACCOUNT.

1. XII:1: Said R. Yosé, "A minor in his crib may be included in the quorum for public recitation of Grace."

N. COMPOSITE ON HOW A QUORUM IS REACHED FOR THE PURPOSES OF PRAYER

1. XII:2: And R. Joshua b. Levi said, "Nine and a slave join together to make up a quorum of ten."
2. XII:3: And R. Joshua b. Levi said, "A person should always get up early to go to the synagogue, so that he will derive the merit of being counted among the first ten. For even if a hundred people come after him, he receives for himself the reward that is coming to all of them."
3. XII:4: Said R. Huna, "Nine men and the ark join together to make up the requisite quorum."
4. XII:5: Said R. Ammi, "Two and the Sabbath join together to form the necessary quorum to recite Grace after Meals aloud."
5. XII:6: Said R. Yohanan, "A minor who has produced puberty-signs before the age of thirteen years and one day is included in a quorum for the public recitation of Grace."

a. XII:7: Story.

O. FURTHER RULES ON SAYING GRACE

1. XII:8: Said R. Judah, son of R. Samuel bar Shilat, in the name of Rab, "If nine people ate grain and one ate vegetables, they join together to form a quorum of ten for purposes of public recitation of Grace."
2. XII:9: King Yannai and the queen broke bread together. It was after he had killed the rabbis, so there was no one around to recite the blessing for them. He said to his wife, "Who will bring us a man to say the blessing for us?"
3. XII:10: Said R. Nahman, "Moses ordained for Israel the blessing of the Grace after meals ending, 'Who feeds all,' when manna came down for them. Joshua ordained for them the benediction in the Grace after Meals for the land, when they entered the land. David and Solomon ordained for them, 'Who builds Jerusalem.' David ordained the passage, 'For Israel, your people, and for Jerusalem, your city,' and Solomon ordained, 'For the great and holy house.' The blessing, 'Who is good and does good' was ordained in Yabneh on account of those who had been killed at Betar."
4. XII:11: Our rabbis have taught on Tannaite authority: This is the order of the Grace after Meals. The first blessing is the one ending, "Who feeds all." The second is the blessing of the land. The third is, "Who builds Jerusalem." The fourth is, "Who is good and does good."
5. XII:12: Our rabbis have taught on Tannaite authority: How do we know that the invitation to recite the benediction after meals has a scriptural basis? It is as Scripture states, "And you shall eat and be full, and you shall bless the Lord your God for the good land which he has given you" (Deu. 8:10) — this refers to the blessing, "Who feeds all."
6. XII:13: I now have proved that the Grace after Meals rests upon the authority of Scripture. How may I show that the same foundation sustains the requirement to say a blessing over Torah-study?

7. XII:14: R. Meir says, “How do we know on the basis of Scripture that, just as one says a blessing over good things that happen, so one says a blessing over bad things?”

8. XII:15: R. Judah b. Beterah says, “It is not necessary to resort to that argument. Lo, Scripture says, ‘The good’ while it could have said merely, ‘Good.’ ‘Good’ refers to Torah, as it says, ‘For I give you a good doctrine’ (Pro. 4: 2). ‘The good’ refers to the building of Jerusalem, and so it says, ‘This good mount and Lebanon’ (Deu. 3:25).”

9. XII:16: It has been taught on Tannaite authority: R. Eliezer says, “Whoever has not said, ‘A broad and good and pleasant land’ when reciting the blessing for the land, and has not referred to the dominion of the house of David in the blessing, ‘Who builds Jerusalem,’ has not carried out his obligation to recite the Grace after Meals.”

10. XII:17: Our rabbis have taught on Tannaite authority: What is the concluding phrase for the blessing “Who builds Jerusalem”? R. Yosé b. R. Judah says, “‘Who saves Israel.’” Should one say “Who saves Israel” and not “Who builds Jerusalem”?

11. XII:18: Rabbah bar R. Huna came to the house of the exilarch. He mentioned one item Israel or Jerusalem at the beginning of the third blessing, and both of them at the end of that same blessing. Said R. Hisda, “Is it better to conclude with reference to both Israel and Jerusalem? Has it not been taught on Tannaite authority: Rabbi says, ‘People do not conclude the blessing by referring to both Israel and Jerusalem’?”

a. XII:19: Gloss of foregoing.

12. XII:20: Said R. Zira to R. Hisda, “Will the master come and repeat the rules of Grace, so that we may learn them?”

13. XII:21: Said Rabbah b. b. Hana said R. Yohanan, “It is necessary to make mention of divine sovereignty in the blessing, ‘Who is good and does good.’”

14. XII:22: R. Zira sat behind R. Giddal, and R. Giddal sat before R. Huna, and, in session, stated, “If one made an error and did not include in the Grace after Meals the matter of the Sabbath, he says, ‘Blessed is he who gave Sabbaths for rest to his people Israel, in love, as a sign and a covenant. Blessed is he who sanctifies the Sabbath.’”

a. XII:23: Giddal bar Minyomi was standing before R. Nahman. R. Nahman made an error and went back to the beginning of the recitation of Grace after Meals. He said to him, “Why did the master do this?”

15. XII:24: Said R. Idi bar Abin said R. Amram said R. Nahman said Samuel, “If one made a mistake in reciting the Prayer and did not make mention of the new moon, they have him go back. If this was in the recitation of the Grace after Meals, they do not have him go back.”

P. WHAT IS THE LEAST THAT ONE MUST EAT IN ORDER TO INVITE OTHERS TO RECITE A BLESSING ON HIS ACCOUNT? AT LEAST AN OLIVE’S BULK. RABBI JUDAH SAYS, “AT LEAST AN EGG’S BULK.”

1. XIII:1: Does the passage at hand bear the implication that R. Meir who stands behind the anonymous formulation of the rule and hence would regard an olive's bulk of food as sufficient defines the minimum standard at an olive's bulk, while R. Judah at M. 7:2C requires an egg's bulk of food for a person to fall into the category of having eaten a meal?

XXXI. Mishnah-Tractate Berakhot 7:3

A. HOW DO THEY INVITE OTHERS TO JOIN IN THE BLESSING AFTER THE MEAL? FOR THREE WHO ATE TOGETHER, THE LEADER SAYS, "LET US BLESS." FOR THREE OTHERS AND HIMSELF I.E., FOUR, HE SAYS, "ALL OF YOU BLESS."

1. I:1: Said Samuel, "A person should never remove himself from the group in general and so should always say, 'Let us say a blessing.'"

2. I:2: It has been taught on Tannaite authority along these same lines: Whether one has said, "All of you bless...", and whether one has said, "Let us bless...", people do not hold a person accountable. But people who are meticulous do hold such a one accountable. And from the way a person recites his blessings, one may discern whether he is a disciple of a sage or not.

3. I:3: It has been taught on Tannaite authority, "If one says, 'By his goodness do we live,' lo, such a one is a disciple of a sage. If he says, 'By his goodness do they live,' lo, such a one is an ignoramus."

4. I:4: Said R. Yohanan, "If one said, 'Let us bless him out of whose bounty we have eaten,' lo, such a one is a disciple of a sage. 'Let us bless the one out of whose bounty we have eaten,' lo, such a one is an ignoramus."

B. FOR TEN HE SAYS, "LET US BLESS OUR GOD." FOR TEN AND HIMSELF HE SAYS, "ALL OF YOU BLESS." THE SAME RULE APPLIES FOR TEN AND FOR TEN THOUSAND.

1. II:1: Now there is a contradiction in the passage itself. You have said: The same rule applies for ten and for ten thousand. Thus all fall into a single category under the same rule. And then the passage goes and states, For one hundred he says..., For one thousand he says..., For ten thousand he says....

C. FOR ONE HUNDRED HE SAYS, "LET US BLESS THE LORD OUR GOD." FOR ONE HUNDRED AND HIMSELF HE SAYS, "ALL OF YOU BLESS." FOR ONE THOUSAND HE SAYS, "LET US BLESS THE LORD OUR GOD, GOD OF ISRAEL." FOR ONE THOUSAND AND HIMSELF HE SAYS, "ALL OF YOU BLESS." FOR TEN THOUSAND HE SAYS, "LET US BLESS THE LORD OUR GOD, GOD OF ISRAEL, GOD OF THE HOSTS, WHO SITS UPON THE CHERUBIM, FOR THE FOOD WE HAVE EATEN." FOR TEN THOUSAND AND HIMSELF HE SAYS, "ALL OF YOU BLESS." IN TERMS OF THE BLESSING THAT HE SAYS, SO DO THEY ANSWER AFTER HIM: "BLESSED IS THE LORD OUR GOD, GOD OF ISRAEL, GOD OF THE HOSTS, WHO SITS UPON THE CHERUBIM, FOR THE FOOD WE HAVE EATEN."

R. YOSÉ THE GALILEAN SAYS, "ACCORDING TO THE SIZE OF THE CONGREGATION, SO THEY BLESS, AS IT SAYS, 'IN GATHERING BLESS GOD THE LORD FROM THE SOURCE OF ISRAEL' (PSA. 48:27)." SAID R. AQIBA, "JUST AS WE FIND

CONCERNING THE SYNAGOGUE, THAT, WHETHER THERE ARE MANY OR FEW, ONE SAYS, ‘BLESS THE LORD,’ SO IS THE RULE FOR THE GRACE AFTER MEALS.”

1. III:1: How does R. Aqiba deal with the verse of Scripture cited by R. Yosé the Galilean?

2. III:2: Said Raba, “The decided law follows the view of R. Aqiba.”

a. III:3: Said Raba, “When we eat bread at the house of the exilarch, we say the blessing of the Grace after Meals in groups of three.” And why not say it in groups of ten?

3. III:4: Said Rabbah Tosfaah, “As to the case of three who broke bread together, and one of them finished earlier than the others and said the Grace after Meals for himself, the other two are able to carry out their obligation to do so through the quorum called together in his behalf. But he is not able to carry out his obligation through the quorum called together in their behalf. The reason is that there cannot be a quorum called together that applies retroactively.”

D. R. ISHMAEL SAYS, “BLESS THE LORD WHO IS BLESSED.”

1. IV:1: Rafram bar Pappa came to the synagogue at Abi Gibbar. He got up and read in the Scroll of the Torah and said, “Bless the Lord” and then he fell silent, not adding the required phrase, “Who is to be blessed.”

XXXII. Mishnah-Tractate Berakhot 7:4-5

A. THREE WHO ATE TOGETHER MAY NOT DIVIDE UP. AND SO TOO FOUR, AND SO TOO FIVE. SIX TO TEN MAY DIVIDE UP INTO TWO OR THREE GROUPS. AND TEN MAY NOT DIVIDE UP — UP TO TWENTY.

1. I:1: Of what new facts does M. 7:4A inform us. On Tannaite authority we already have learned.

B. TWO EATING ASSOCIATIONS WHICH WERE EATING IN ONE ROOM — WHEN SOME MEMBERS OF EACH GROUP FACE ONE ANOTHER, LO, THEY MAY COMBINE AS AN INVITED GROUP I.E., A SINGLE GROUP WHICH TOGETHER SAYS THE BLESSING OVER THE MEAL. AND IF NOT, EACH INVITES MEMBERS OF ITS OWN GROUP TO BLESS FOR THEMSELVES.

1. II:1: It has been taught on Tannaite authority: If there is a waiter between the two groups serving them both, the waiter serves to join them together into a single quorum.

C. “THEY DO NOT SAY A BLESSING OVER WINE UNTIL ONE PUTS WATER INTO IT SO THAT IT MAY BE DRUNK,” THE WORDS OF R. ELIEZER. AND SAGES SAY, “THEY BLESS IN ANY EVENT.”

1. III:1: Our rabbis have taught on Tannaite authority: “As to undiluted wine i.e., wine in its natural, pure state — they do not recite over it the benediction, ‘Creator of the fruit of the vine’ but ‘Creator of the fruit of the tree,’ and they may wash their hands in it as in any fruit juice. Once one has diluted it with water, they recite over it the benediction, ‘Creator of the fruit of the vine’ and they may not wash their hands with it,” the words of R. Eliezer. And sages say, “In either case they

recite over it the benediction, ‘Creator of the fruit of the vine,’ and they may not wash their hands with it” (T. **Ber. 4:3A-G**).

D. THE PROPER AND APPROPRIATE HANDLING OF BREAD

1. III:2: Our rabbis have taught on Tannaite authority: Four rules have been stated with regard to bread: People do not leave raw meat on bread. People do not pass a full cup over bread. People may not throw bread. People may not use bread to support a cup.

a. III:3: Illustrative case. Amemar, Mar Zutra, and R. Ashi broke bread together. They brought before them dates and pomegranates. Mar Zutra took some and tossed some before R. Ashi as his portion.

2. III:4: Our rabbis have taught on Tannaite authority: They lead wine and oil through pipes before grooms and brides (T. **Shab. 7:16A**), and they toss before them roasted ears of corn and nuts, in the dry season but not in the rainy season. And as to cakes, they may not do so either in the dry season or in the rainy season.

E. FORGETTING TO RECITE A BLESSING

1. III:5: Said R. Judah, “If one forgot and put food into his mouth without reciting a blessing, he puts the food to one side and says the blessing.”

2. III:6: They asked before R. Hisda, “If someone ate and drank and did not say the blessing, what is the law as to his going back and saying the blessing later on?”

F. THE MATTER OF ASPARAGUS-BREW

1. III:7: Our rabbis have taught on Tannaite authority: Asparagus-brew is good for the heart and good for the eyes, and all the more so, for the belly. And he who takes it regularly will find that it is good for his entire body.

2. III:8: Our rabbis have taught on Tannaite authority: There are six rules that have been stated with reference to asparagus-brew: People may drink it only when it is undiluted, from a full cup, which one holds in the right hand and then from which one drinks holding the cup in his left hand. One should not talk after drinking it, or stop in the middle of drinking it. One gives the cup back only to the person who gave it to him. One spits after drinking it. And after drinking it, one should eat next only something of the same species.

3. III:9: Said R. Ishmael b. Elisha, “Three things did Suriel, the prince of the divine presence, tell me: In the morning do not take your cloak from your servant’s hand and put it on. And do not take water for washing your hands from someone who has not washed his hands. And return a cup of asparagus-brew only to the one who gave it to you. For a company of demons, and some say, a band of destroying angels, lies in wait for a man, and they say, “When will this man fall into one of these traps and be taken.””

G. THE CUP OF BLESSING PRIOR TO THE RECITATION OF GRACE

1. III:10: Said R. Zira said R. Abbahu, and some say that it was repeated as a Tannaite tradition, “Ten things have been stated with respect to the cup that is used for the blessing of wine prior to the recitation of Grace after Meals: It has to be rinsed and washed. The wine has to be undiluted and filled up to the top. It has

to be crowned and cloaked. One takes it with his two hands and puts it in his right hand and raises it a handbreadth above the ground and gazes upon it.”

a. III:11: Illustrative story.

2. III:12: Said R. Assi, “People are not to chatter over the cup for the blessing at the Grace after Meals.”

3. III:13: Said R. Abbahu, and some say that it was taught on Tannaite authority: “He who eats as he walks along says the Grace after Meals while he is standing up. If someone eats while standing, he should say the blessing after the meal while he is seated. And when he reclines and eats, he sits and says the blessing.”

XXXIII. Mishnah-Tractate Berakhot 8:1-8

A. THESE ARE THE THINGS WHICH ARE BETWEEN THE HOUSE OF SHAMMAI AND THE HOUSE OF HILLEL IN REGARD TO THE MEAL: THE HOUSE OF SHAMMAI SAY, “ONE BLESSES OVER THE DAY, AND AFTERWARD ONE BLESSES OVER THE WINE.” AND THE HOUSE OF HILLEL SAY, “ONE BLESSES OVER THE WINE, AND AFTERWARD ONE BLESSES OVER THE DAY.”

1. I:1: Our rabbis have taught: The things which are between the House of Shammai and the House of Hillel in regard to a meal: The House of Shammai say, “One blesses over the day and afterward blesses over the wine, for the day causes the wine to come, and the day has already been sanctified, while the wine has not yet come.” And the House of Hillel say, “He blesses over the wine and afterward blesses over the day, for the wine causes the Sanctification to be said. Another matter: The blessing over the wine is perpetual, and the blessing over the day is not perpetual. Between that which is perpetual and that which is not perpetual, that which is perpetual takes precedence” (T. [Ber. 5:25](#)).

B. THE HOUSE OF SHAMMAI SAY, “THEY WASH THE HANDS AND AFTERWARD MIX THE CUP.” AND THE HOUSE OF HILLEL SAY, “THEY MIX THE CUP AND AFTERWARD WASH THE HANDS.”

1. II:1: Our rabbis have taught: The House of Shammai say, “They wash the hands and afterward mix the cup, for if you say they mix the cup first, against this view is a precautionary decree to prevent the liquids on the outer sides of the cup, which are unclean by reason of his hands’ touching them, from going back and making the cup unclean” (T. [Ber. 5:26](#)).

a. II:2: Gloss of a detail of the foregoing.

C. THE HOUSE OF SHAMMAI SAY, “HE DRIES HIS HANDS ON THE CLOTH AND LAYS IT ON THE TABLE.” AND THE HOUSE OF HILLEL SAY, “ON THE PILLOW.”

1. III:1: Our rabbis have taught: The House of Shammai say, “He wipes his hands with the napkin and lays it on the table, for if you say, ‘on the cushion,’ that view is wrong, for it is a precautionary decree lest the liquids which are on the napkin become unclean on account of the cushion and go back and render the hands unclean” (T. [Ber. 5:27](#)).

D. AFTERWARD THEY WASH THE HANDS.” AND THE HOUSE OF HILLEL SAY, “THEY WASH THE HANDS, AND AFTERWARD THEY CLEAN THE HOUSE.”

1. IV:1: Our rabbis have taught: The House of Shammai say, “They clean the house and afterward wash the hands, for if you say, ‘They wash the hands first,’ it turns out that you spoil the food” (T. [Ber. 5:28](#))

E. THE HOUSE OF SHAMMAI SAY, “LIGHT, AND FOOD, AND SPICES, AND HABDALAH.” AND THE HOUSE OF HILLEL SAY, “LIGHT, AND SPICES, AND FOOD, AND HABDALAH.”

1. V:1: R. Huna bar Judah happened by the house of Raba. He saw that Raba blessed the spices first. He said to him, “Now the House of Shammai and the House of Hillel did not dispute concerning the light, it should come first. For it was taught: The House of Shammai say, ‘Light, and food, spices, and Habdalah,’ and the House of Hillel say, ‘Light, and spices, and food, and Habdalah.’”

F. THE HOUSE OF SHAMMAI SAY, “WHO CREATED THE LIGHT OF THE FIRE.” AND THE HOUSE OF HILLEL SAY, “WHO CREATES THE LIGHTS OF THE FIRE.”

1. VI:1: Raba said, “Concerning the word ‘bara’ created everyone agrees that ‘bara’ implies the past tense. They differ concerning ‘boré’ creates. The House of Shammai reckon that ‘boré’ means, ‘Who will create in the future.’ And the House of Hillel reckon that ‘boré’ also means what was created in the past.”

G. THEY DO NOT BLESS OVER THE LIGHT OR THE SPICES OF GENTILES:

1. VII:1: Certainly, in the case of the light of idolators, one should not say a blessing because it did not rest on the Sabbath. But what is the reason that for spices one may not say the blessing?

2. VII:2: Our rabbis have taught: One may bless a light which has rested on the Sabbath, but one may not bless a light which has not rested on the Sabbath.

3. VII:3: Our rabbis have taught: They bless a light kindled by a gentile from an Israelite, or by an Israelite from a gentile, but they do not bless a light kindled by a gentile from a gentile.

4. VII:4: Our rabbis have taught: If one was walking outside the village and saw a light, if the majority of the inhabitants of the village are gentiles, he does not bless it. If the majority are Israelites, he blesses it.

5. VII:5: Our rabbis have taught: If a man was walking outside of a village and saw a child with a torch in his hand, he makes inquiries about him. If he is an Israelite, he may bless the light. If he is a gentile, he may not bless.

6. VII:6: Our rabbis have taught: If one was walking outside of a village and saw a light, if it was as thick as the opening of a furnace, he may bless it, and if not, he may not bless it.

7. VII:7: Our rabbis have taught: If they were sitting in the schoolhouse, and light was brought before them — The House of Shammai say, “Each one blesses for himself.” And the House of Hillel say, “One blesses for all of them, as it is said, ‘In the multitude of people is the King’s glory’” (Pro. 14:28).

H. NOR THE LIGHT OR THE SPICES OF THE DEAD, NOR THE LIGHT OR THE SPICES WHICH ARE BEFORE AN IDOL:

1. VIII:1: What is the reason? The light is made for the honor of the deceased, the spices to remove the bad smell.

2. VIII:2: Our rabbis have taught: If one was walking outside of a village and smelled a scent, if most of the inhabitants are idolators, he does not bless it. If most are Israelites, he blesses it. R. Yosé says, "Even if most are Israelites, he still may not bless, because Israelite women use incense for witchcraft."

I. AND THEY DO NOT BLESS OVER THE LIGHT UNTIL THEY MAKE USE OF ITS ILLUMINATION:

1. IX:1: Rab Judah said in the name of Rab, "Not that he has actually used it, but if anyone stood near enough so that he might use the light, even at some distance, he may say the blessing."

2. IX:2: Our rabbis have taught: They may say a blessing over glowing coals, but not over dying coals (omemot).

J. HE WHO ATE AND FORGOT AND DID NOT BLESS SAY GRACE — THE HOUSE OF SHAMMAI SAY, "HE SHOULD GO BACK TO HIS PLACE AND BLESS." AND THE HOUSE OF HILLEL SAY, "HE SHOULD BLESS IN THE PLACE IN WHICH HE REMEMBERED."

1. X:1: R. Zebid, and some say, R. Dimi bar Abba, said, "The dispute between the Houses applies to a case of forgetfulness, but in a case in which a person deliberately omitted Grace, all agree that he should return to his place and say the blessing."

2. X:2: It was taught: The House of Hillel said to the House of Shammai, "According to your opinion, someone who ate on the top of the Temple Mount and forgot and went down without saying Grace should go back to the top of the Mount and say the blessing." The House of Shammai said to the House of Hillel, "According to your opinion, someone who forgot a purse on the top of the Temple Mount would not go back and retrieve it. For his own sake, he assuredly will go back. For the sake of Heaven should he not all the more so go back?"

K. UNTIL WHEN DOES HE BLESS? UNTIL THE FOOD HAS BEEN DIGESTED IN HIS BOWELS:

1. XI:1: How long does it take to digest the food?

L. WINE CAME TO THEM AFTER THE MEAL, AND THERE IS THERE ONLY THAT CUP — THE HOUSE OF SHAMMAI SAY, "HE BLESSES THE WINE, AND AFTERWARD HE BLESSES THE FOOD." AND THE HOUSE OF HILLEL SAY, "HE BLESSES THE FOOD, AND AFTERWARD HE BLESSES THE WINE." THEY RESPOND AMEN AFTER AN ISRAELITE WHO BLESSES, AND THEY DO NOT RESPOND AMEN AFTER A SAMARITAN WHO BLESSES, UNTIL HEARING THE ENTIRE BLESSING.

1. XII:1: This implies that in the case of an Israelite's saying Grace, even though one has not heard the entire blessing, he responds Amen. But if he has not heard

the whole Grace, how can he have performed his duty by doing so assuming he has eaten also?

2. XII:2: Samuel asked Rab, “Should one answer Amen after the blessings of children in the schoolhouse?”

3. XII:3: Our rabbis have taught: “The absence of oil holds up the blessing Grace,” the words of Rabbi Zilai. R. Zivai says, “It does not hold it up.” R. Aha says, “The absence of good oil holds it up.”

XXXIV. Mishnah-Tractate Berakhot 9:1-5

A. ONE WHO SEES A PLACE WHERE MIRACLES WERE PERFORMED FOR ISRAEL SAYS, “BLESSED IS HE WHO PERFORMED MIRACLES FOR OUR FATHERS IN THIS PLACE.”

1. I:1: How on the basis of Scripture do we know that one says a blessing on account of a miracle, as at M. 9:1A?

2. I:2: Our rabbis have taught on Tannaite authority: 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 — in all these instances, one has to give thanks and praise before the Omnipresent.”

3. I:3: 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.”

a. I:4: Story

I. I:5: Other stories in the same form and bearing the same attribution: Said R. Judah, “Three sorts of people have to be watched carefully: a sick person, a groom, and a bride.”

II. I:6: And R. Judah says, “Three things there are, which, if one lengthens the process of doing them, will lengthen his days and years. He who lengthens the process of reciting his prayer. He who lengthens the process of eating at table. And he who lengthens his stay in the privy.”

III. I:7: And R. Judah said, “Three things shorten a person’s days and years: A person to whom they hand over a scroll of the Torah to read but who does not agree to read. 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. And he who puts on airs of authority.”

IV. I:8: And R. Judah said R. Rab said, “There are three things which require God’s mercy for which one should supplicate: A good king, a good year, and a good dream.”

A. I:9: More on a good king: 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. I:10: Said R. Isaac, “People do not appoint a leader over the community unless they have consulted the community.”

1. I:11: Amplification of a detail of the foregoing: Bezalel in particular. 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.’”

2. I:12: As above. Said R. Judah said Rab, “Bezalel knew how to join together the letters by which the heaven and the earth were made.”

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

B. TOPICAL COMPOSITE CONCERNING DREAMS AND THEIR INTERPRETATION

1. I:14: Said R. Hisda, “Any dream but not one about a fast.” And said R. Hisda, “A dream left without interpretation is like a letter left unread.” And said R. Hisda, “A good dream is never fully realized, and a bad dream is never fully realized.”

1. I:15: 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). What have straw and wheat got to do with a dream? 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.”

2. I:16: Said R. Huna, “To a good person a good dream is not shown, and to a bad person, a bad one.”

3. I:17: 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.”

4. I:18: 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.” 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. 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 skin ailment, as Hezekiah was healed from his ailment, and as the water of Jericho was healed by Elisha. 'And just as you turned the wicked Balaam's curse into a blessing, so turn all of my dreams into good for me.' And let him complete this prayer along with the priests, so that the community will respond, 'Amen.' 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.'"

5. I:19: When Samuel would have a bad dream, he would say, "Dreams speak falsely" (Zec. 10: 2). 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)."

6. I:20: 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. 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. That serves to illustrate what is said: 'All dreams accord with what people have to say about them.'"

7. I:21: 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."

8. I:22: Said R. Samuel bar Nahmani said R. Jonathan, "What a man is shown in a dream is only his own fantasy."

9. I:23: Said Caesar to R. Joshua b. Hananiah, "You say that you are very smart. Tell me what I shall see in my dream."

10. I:24: Said King Shapur to Samuel, "You say that you are very smart. Tell me what I am going to see in my dream."

11. I:25: 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. Abbaye and Raba had dreams. Abbaye paid him a fee of a zuz, and Raba did not give him anything.

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

13. I:27: Said Bar Qappara to Rabbi, "I saw in a dream that my nose fell off." He said to him, "Divine wrath has gone away from you." He said to him, "I saw both my hands cut off." He said to him, "You will not need to work for a living."

14. I:28: Said R. Hanina, "He who sees a well in a dream will see peace. For it is said, 'And Isaac's servants dug in the valley and there found a well of living water' (Gen. 26:19)."

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

16. I:30: 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). 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).

17. I:31: Our rabbis have taught on Tannaite authority: 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). If he sees a number of reeds, he may hope for understanding, as it says, “With all your getting get understanding” (Pro. 4: 7).

18. I:32: Our rabbis have taught on Tannaite authority: Five things have been stated with regard to an ox seen in a dream: He who in his dream is eating from its flesh will get rich. If he is gored by the ox in his dream, he will have sons who are great “gorers” in Torah-study. If the ox bites him, it is a sign that troubles will come upon him. If the ox kicks him, it is a sign that a long journey is prepared for him. If he rode on it, he will rise to greatness.

19. I:33: He who sees an ass in a dream may hope for salvation, for it is said, “Behold your king comes to you, he is triumphant and victorious, lowly and riding on an ass” (Zec. 9: 9).

20. I:34: Said R. Hiyya bar Abba, “He who sees wheat in a dream will see peace. For it is said, ‘He makes your borders peace, he gives you in plenty the fat of wheat’ (Psa. 147:14). If one sees barley, his sins will leave. For it is said, ‘Your iniquity is taken away and your sin expiated’ (Isa. 6: 7).”

21. I:35: 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. For it is said, ‘And there will be goat’s milk enough for your food’ (Pro. 27:27). “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.”

22. I:36: 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.

23. I:37: 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.”

24. I:38: 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. If he was bitten, it means that his living has been doubled for him. If he killed the snake, it means that his living has been lost.”

25. I:39: 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. 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. 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). 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)."

26. I:40: Our rabbis have taught on Tannaite authority: There are three kings who constitute omens if seen in dreams. He who in a dream sees David may expect to attain piety, Solomon, wisdom, and Ahab, punishment. There are three such prophets. He who in a dream sees the book of Kings may expect to attain a high position, Ezekiel, wisdom, Isaiah, consolation, Jeremiah, punishment.

27. I:41: Seeing in a dream all sorts of wild beasts is a good omen, except for seeing an elephant, monkey, and long-tailed ape.

a. I:42: Other set of three items, formally congruent but substantively not.

b. I:43: Now a set of five, as above.

c. I:44: Now a set of six, as above.

d. I:45: As above.

e. I:46: Now a set of ten, as above.

33. I:47: Our rabbis have taught on Tannaite authority: If someone dreams that there is a corpse in the house, it means there will be peace in the house. If he dreams that he ate and drank in the house, it is a good omen for the house. If one dreams that he took clothing from the house, it is a bad omen for the house.

C. ONE WHO SEES A PLACE FROM WHICH IDOLATRY WAS UPROOTED SAYS, "BLESSED IS HE WHO UPROOTED IDOLATRY FROM OUR LAND."

1. II:1: Our rabbis have taught on Tannaite authority: He who sees a statue of Mercury says, "Blessed is he who has granted patience to those who violate his will" (T. **Ber. 6:2A**). 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."

2. II:2: Said R. Hamnuna, "He who sees wicked Babylon has to say these five blessings. If he saw Babylon, he says, 'Blessed is he who has destroyed wicked Babylon.' If he saw the palace of Nebuchadnezzar, he says, 'Blessed is he who has destroyed the palace of the wicked Nebuchadnezzar.' 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.' If he saw a statue of Mercury, he says, 'Blessed is he who has granted patience to those who transgress his will.'"

3. II:3: Our rabbis have taught on Tannaite authority: He who sees large crowds of Israelites says, "Blessed is he who is wise in knowing secrets. For the opinions of these people are not equivalent, and they do not look alike" (T. **Ber. 6:2D-E**).

a. II:4: And the man was an old man in the days of Saul, stricken in years among men" (1Sa. 17:12). 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.” Said Ulla, “We have in hand the tradition that there is no escort accorded to sages in Babylonia.”

4. II:5: Our rabbis have taught on Tannaite authority: One sees Israelite sages say, “Blessed is he who has given a share of his wisdom to those who fear him.” He who sees gentile sages says, “Blessed is he who has given some of his wisdom to those whom he has created.” He who sees Israelite kings says, “Blessed be he who has given some of his honor to those who fear him.”

a. II:6: Stories about how sages dealt with authority: 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?” He said to him, “Come and you will see that I know more than you.” The first troop came by. When a cry arose, the min said to him, “The king is coming.” R. Sheshet said to him, “He is not coming.” The second troop came by. At the outcry, the min said to him, “Now the king is coming.” Said R. Sheshet to him, “The king is not coming.” The third troop passed by. When the crowds became hushed, R. Sheshet said to him, “Now the king is assuredly coming.” The min said to him, “How do you know?” He said to him, “Because earthly royalty is like the royalty of the firmament. 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).”

b. II:7: Stories about how sages dealt with authority: R. Shila administered a flogging to a certain man who had sexual relations with a 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?” He said to them, “Because he had sexual relations with a she-ass.” They said to him, “Do you have witnesses?” He said to them, “Yes.” Elijah came and appeared to him in the form of a man and gave testimony. They said to him, “If that is the case, he surely would be subject to the death penalty!” 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.” While the investigators were considering the matter, R. Shila recited the verse, “Yours, Lord, are the greatness and the power” (1Ch. 29:11). They said to him, “What were you saying?” 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.’” They said, “Are you so solicitous of the honor owing to the government?” They gave him a sash of office, saying to him, “You may judge cases.”

5. II:8: Our rabbis have taught on Tannaite authority: He who sees Israelite homes, if they are inhabited, says, “Blessed is he who establishes the boundary of the widow Jerusalem.” If they are in ruins, he says, “Blessed be the true judge.” When he sees gentile houses, if they are inhabited, says, ‘The Lord will pluck up the house of the proud’ (Pro. 15:25).” 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).”

a. II:9: 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. 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).’” 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.

6. II:10: Our rabbis have taught on Tannaite authority: 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.”

7. II:11: 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.”

a. II:12: 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: ‘Blessed is he who shared his wisdom with those who fear him,’ and, ‘... who has kept us in life....’”

8. II:13: 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.’”

9. II:14: Our rabbis have taught on Tannaite authority: He who sees an elephant, ape, long-tailed ape, says, “Blessed be he who varies the creatures that he has made.”

D. FOR SHOOTING STARS:

1. III:1: What are shooting stars?

2. III:2: Samuel contrasted these verses: “It is written, ‘Who makes the Bear, Orion, and the Pleiades’ (Job. 9: 9). And elsewhere it is written, ‘Who makes Pleiades and Orion’ (Amo. 5: 8) thus in different order. How so? If it were not for the heat of Orion the world could not stand the cold, and if it were not for the cold of Pleiades, the world could not stand the heat caused by Orion.”

E. EARTHQUAKES:

1. IV:1: What are earthquakes?

F. THUNDER:

1. V:1: What is thunder?

G. AND STORMS, ONE SAYS, “BLESSED... WHOSE POWER AND MIGHT FILL THE WORLD.”

1. VI:1: What are “storms”?

H. LIGHTNING,

1. VII:1: What is lightning?

2. VII:2: Said R. Alexandri said R. Joshua b. Levi, “Clouds were created only to straighten out the crookedness of the heart. As it is said, ‘God has so made it that men should bear before him’ (Qoh. 3:14).”

I. FOR MOUNTAINS, HILLS, SEAS, RIVERS, AND DESERTS, HE SAYS, “BLESSED... THE MAKER OF ALL OF CREATION.” R. JUDAH SAYS, “HE WHO SEES THE GREAT MEDITERRANEAN SEA SAYS, ‘BLESSED... WHO MADE THE GREAT SEA,’ WHEN HE SEES IT AT INTERVALS.”

1. VIII:1: 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?

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

3. VIII:3: Our rabbis have taught on Tannaite authority: 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.

J. ...SEAS, RIVERS, AND DESERTS, HE SAYS, “BLESSED... THE MAKER OF ALL OF CREATION.” R. JUDAH SAYS, “HE WHO SEES THE GREAT MEDITERRANEAN SEA SAYS, ‘BLESSED... WHO MADE THE GREAT SEA,’ WHEN HE SEES IT AT INTERVALS.”

1. IX:1: What are the intervals?

K. FOR THE RAIN AND FOR GOOD TIDINGS, HE SAYS, “BLESSED... WHO IS GOOD AND DOES GOOD.”

1. X:1: And for rain is the blessing, “Who is good and does good”? 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”?

L. ONE WHO BUILT A NEW HOUSE, OR BOUGHT NEW CLOTHES SAYS, “BLESSED... WHO KEPT US ALIVE AND BROUGHT US TO THIS OCCASION.”

1. XI:1: 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.” And R. Yohanan said, “Even if he has similar items, it is necessary to say a blessing.”

M. ONE WHO BLESSES OVER EVIL WITH THE BLESSING USED FOR GOOD,

1. XII:1: For example?

N. OR WHO BLESSES OVER GOOD WITH THE BLESSING USED FOR EVIL OR ONE WHO CRIES OUT ABOUT THE PAST — LO, THIS IS A VAIN PRAYER:

1. XIII:1: For example?

O. 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.

1. XIV:1: And will not such a prayer make a difference?

P. 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.

1. XV:1: Our rabbis have taught on Tannaite authority: 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.

a. XV:2: 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. XV:3: 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)."

Q. ONE WHO ENTERS A TOWN PRAYS TWO PRAYERS — ONE UPON HIS ENTRY AND ONE UPON HIS EXIT. BEN AZZAI SAYS, "HE PRAYS FOUR PRAYERS — TWO UPON HIS ENTRY AND TWO UPON HIS EXIT. AND HE GIVES THANKS FOR THE PAST, AND CRIES OUT FOR THE FUTURE."

1. XVI:1: Our rabbis have taught on Tannaite authority: When he goes in, what does he say? "May it please you, Lord my God, that you bring me into this city whole." Once he has entered, he says, "I thank you, Lord my God, that you have brought me into this city whole." 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."

2. XVI:2: Our rabbis have taught on Tannaite authority: 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."

a. XVI:3: Illustrative story.

3. XVI:4: 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."

4. XVI:5: 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.”

5. XVI:6: 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.”

R. ONE IS OBLIGATED TO BLESS OVER EVIL AS ONE BLESSES OVER THE GOOD:

1. XVII:1: 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?

2. XVII:2: 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.’”

3. XVII:3: 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.”

4. XVII:4: 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)? 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.”

a. XVII:5: Further on the theme of the creation of Man and Woman.

S. PROPER CONDUCT WITH WOMEN

1. XVII:6: Our rabbis have taught on Tannaite authority: 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.

2. XVII:7: Said R. Nahman, “Manoah was an ignorant man. For it is written, ‘And Manoah went after his wife’ (Jud. 13:11).”

3. XVII:8: Said R. Yohanan, “Walk after a lion but not after a woman, after a woman but not after a gentile, after a gentile but not behind a synagogue when the community is saying prayers.

T. THE IMPULSE TO DO EVIL

1. XVII:9: 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).”

2. XVII:10: Our rabbis have taught on Tannaite authority: Man has two kidneys, one counseling him to do good, the other counseling him to do evil.

3. XVII:11: Our rabbis have taught on Tannaite authority: 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, 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.

4. XVII:12: It has been taught on Tannaite authority: 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).”

U. ...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). “WITH ALL YOUR HEART” — WITH BOTH OF YOUR INCLINATIONS, WITH THE GOOD INCLINATION AND WITH THE EVIL INCLINATION “AND WITH ALL YOUR SOUL” — EVEN IF HE TAKES YOUR SOUL. “AND WITH ALL YOUR MIGHT” — WITH ALL OF YOUR MONEY. ANOTHER MATTER: WITH ALL YOUR MIGHT (M'DK) — WITH EACH AND EVERY MEASURE THAT HE MEASURES OUT FOR YOU, THANK HIM MUCH:

1. XVIII:1: It has been taught on Tannaite authority: 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’? 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.’ 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.’”

2. XVIII:2: Our rabbis have taught on Tannaite authority: 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. He said to him, “Aqiba, aren’t you afraid of the government?” 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.”

V. 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.

1. XIX:1: 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.”

2. XIX:2: Our rabbis have taught on Tannaite authority: 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. But R. Yosé permits doing so in the other direction.

3. XIX:3: It has been taught on Tannaite authority: Said R. Aqiba, “I once went after R. Joshua to the privy and I learned the three things from him. I learned that people defecate not on an east-west axis but on a north-south axis. I learned that one urinates not standing but sitting. And I learned that one wipes not with the right hand but with the left.”

a. XIX:4: Showing arrogance in the quest of Torah, even concerning privy matters: 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.’”

W. RULES OF CONDUCT IN THE PRIVY

1. XIX:5: On what account do people wipe not with the right hand but with the left? 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).”

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

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

4. XIX:8: Abbayye’s mother trained a lamb to go with him into a privy.

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

6. XIX:10: 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.”

7. XIX:11: There was a funeral orator who went down before R. Nahman to speak, and made the statement, “The deceased was modest in his ways.” Said R. Nahman to him, “Did you go with him to the privy that you know whether he was modest or not modest? For it has been taught on Tannaite authority: ‘People are called modest only in respect to modesty in the privy.’”

8. XIX:12: Our rabbis have taught on Tannaite authority: 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.

a. XIX:13: Gloss of foregoing.

9. XIX:14: It has been taught on Tannaite authority: Ben Azzai says, “Sleep on anything except for the ground. Sit on anything except on a beam.” Said Samuel, “Urinating at dawn is like a steel edge to iron, defecation at dawn is like a steel edge to iron.”

a. XIX:15: 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. XIX:16: R. Eleazar went into a privy. A Roman came along and pushed him away. R. Eleazar got up and left. A snake came and tore out the Roman’s gut.

X. DAVID’S CONDUCT WHEN SAUL WAS DEFECATING

1. XIX:17: “And he thought to kill you but he spared you” (1Sa. 24:11): Rather than saying, “He thought,” since it is David speaking of what he himself did not do, it should read, “And I thought...” He spared” likewise should be “I spared.” 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.” ‘But the modesty that you displayed is what brought pity on you. ‘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).”

2. XIX:18: “Then David arose and cut off the skirt of Saul’s robe privily” (1Sa. 24: 5): Said R. Yosé bar Hanina, “Whoever treats clothing without care in the end will not get any benefit from it.”

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

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

5. XIX:21: “And as he was about to destroy, the Lord saw and changed his mind” (1Ch. 21:15): What did he see? Said Rab, “He saw Jacob, our father. For it is written, ‘And Jacob said when he beheld them’ (Gen. 32: 3).”

Y. ONE SHOULD NOT ENTER THE TEMPLE MOUNT WITH HIS WALKING STICK, HIS SHOES, HIS MONEY BAG, OR WITH DUST ON HIS FEET. AND ONE SHOULD NOT USE THE TEMPLE MOUNT FOR A SHORTCUT:

1. XX:1: What is a walking stick?

2. XX:2: 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.”

Z. AND SPITTING THERE LIKEWISE IS FORBIDDEN:

1. XXI:1: 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).”

AA. AT ONE TIME ALL BLESSINGS IN THE TEMPLE CONCLUDED WITH “FROM TIME IMMEMORIAL.” WHEN THE SECTARIANS CORRUPTED THEIR WAYS AND CLAIMED, “THERE IS BUT ONE WORLD AND NO WORD TO COME,” THEY ORDAINED THAT THEY SHOULD SAY, “FROM TIME IMMEMORIAL AND FOREVER” WHICH SUGGESTS THE EXISTENCE OF A TIME TO COME;

1. XXII:1: Why did they conclude with, “From time immemorial”?

BB. AND THEY INSTITUTED THE PRACTICE THAT AN INDIVIDUAL SHOULD GREET HIS FELLOW WITH GOD’S NAME. 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). AND SCRIPTURE SAYS, “THE LORD IS WITH YOU YOU MIGHTY MAN OF VALOR” (JUD. 6:12). AND IT SAYS, “DO NOT DESPISE YOUR MOTHER WHEN SHE IS OLD” (PRO. 23:22):

1. XXIII:1: What is the need of the additional proof-text at M. 9:5P?

CC. AND IT SAYS, “IT IS THE TIME FOR THE LORD TO ACT FOR THEY HAVE VIOLATED YOUR TEACHING” (PSA. 119:126). R. NATHAN SAYS, “THEY HAVE VIOLATED YOUR TEACHING. IT IS TIME “TO ACT” FOR THE LORD.”

1. XXIV:1: Said Raba, “In this verse one may interpret the second clause in light of the first, or the first in light of the second. The second in light of the first: ‘It is time to act for the Lord.’ Why? ‘For they have violated your teaching.’ 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.”

2. XXIV:2: It has been taught on Tannaite authority: Hillel the Elder says, “At the time of ingathering, scatter; at the time of scattering, gather in. When you see a generation for whom the Torah is beloved, then scatter it i.e., disseminate it freely; teach it widely, as Scripture states, One man gives freely, yet grows all the richer (Pro. 11:24). But when you see that a generation for whom the Torah is not beloved, then gather it in viz., preserve it among yourselves, as Scripture states, It is time for the Lord to act (ibid.) i.e., ‘it is time to act for the Lord’.”

3. XXIV:3: Bar Qappara gave an exposition, “When prices are low, put your funds together and buy. In a place in which there is no man to teach Torah, there be a man.”

4. XXIV:4: Bar Qappara gave an exposition, “What short passage of Scripture contains the principles of the Torah? ‘In all your ways know him and he will direct your paths’ (Pro. 3: 6).”

5. XXIV:5: It has been taught on Tannaite authority: Rabbi says, “A person should never bring many friends into his house. For it is said, ‘There are friends that one has to his own hurt’ (Pro. 18:24).”

6. XXIV:6: 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. For it is said, ‘And the Almighty shall be in your distress, and you shall have double silver’ (Job. 27:24).”

7. XXIV:7: Said R. Tabi said R. Josiah, “Whoever is faint in studying Torah will have not the strength to withstand the day of trouble. For it is said, ‘You who are faint in the day of adversity, your strength will be small’ (Pro. 24:10).”

a. XXIV:8: Story, an example of violating the law so as to work for the Lord.

DD. DISQUISITIONS ON HOSPITALITY

1. XXIV:9: Our rabbis have taught on Tannaite authority: 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.

2. XXIV:10: 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).”

a. XXIV:11: 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)? 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.”

3. XXIV:12: 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)?”

4. XXIV:13: 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).”

5. XXIV:14: 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).

EE. DISQUISITION ON THE VIRTUES OF DISCIPLESHIP

6. XXIV:15: 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.”

7. XXIV:16: 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)? ‘The God of Jacob’ and not the God of Abraham and Isaac? 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. So the name of Jacob would be more efficacious in prayer because he was the more immediate ancestor of the Jewish people.”

8. XXIV:17: 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.”

9. XXIV:18: 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.”

10. XXIV:19: 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.”

11. XXIV:20: Said R. Eleazar said R. Hanina, “Disciples of sages increase peace in the world.”

12. XXIV:21: “Great peace have they who love your Torah, and there is no stumbling for them” (Psa. 119:165). “Peace be within your walls and prosperity within your palaces” (Psa. 122: 7). “For my brethren and companions’ sake I will now say, ‘Peace be within you’” (Psa. 122: 8). “For the sake of the house of the Lord our God I will seek your good” (Psa. 122: 9). “The Lord will give strength to his people, the Lord will bless his people with peace” (Psa. 29:11).

Points of Structure

1. DOES BABYLONIAN TALMUD-TRACTATE BERAKHOT FOLLOW A COHERENT OUTLINE GOVERNED BY A CONSISTENT RULES?

The answer to this question for the thirty-six other tractates of the Bavli is simple. All but this one depend principally upon the Mishnah-tractate at hand for structure and order, and most, though not all, of the main units of discourse — large-scale discussions of a given topic, marked in my outlines by a capital letter — coincide with statements of the Mishnah, systematically expounded. Upon first impression, Bavli-tractate Berakhot appears to violate the rules of structure and cogency that predominate, and it seems to draw back from that insistence upon the privileging of the Mishnah that governs elsewhere.

More to the point, the composites that comprise these main units of discourse ordinarily appeal for cogency to Mishnah-exposition, the secondary expansion and amplification of the Mishnah's topics or the Mishnah's legal principles, and exposition of verses of Scripture deemed relevant to the Mishnah. An examination of the outlines of these other thirty-six tractates will show, therefore, that those tractates, and most of their large-scale composites, are formed around the requirements of Mishnah-exegesis. True, the proportions of the Mishnah's treatment of given topics may not govern; some tractates expand mightily upon what, in the Mishnah's discussion, is a mere detail. But, over all, we may say that all of the work of Talmud-compilation, and the larger part of the work of formation of composites used for the compilation, responds to the discipline imposed by the Mishnah.

That upon first glance, but for good and substantial reasons, is not the case with Bavli-tractate Berakhot, where the exposition of the Mishnah forms only one of the compilers' goals. In addition, they have included not only a number of topical composites related only tenuously to the Mishnah, an entirely familiar phenomenon, as a glance at, e.g., Menahot, will show, but also composites in no way required either for the purpose of Mishnah-amplification or even for the purpose of topical extension. These additional, anomalous composites include cogent propositional units, parachuted down without regard to Mishnah-exegesis but for some other reason involved in the framers' tractate-building. An example is the concluding unit, on the sages' virtues. But other composites are built upon principles that do not ordinarily take a prominent place in the Bavli.

First, we see composites that are formed around the repetition of attributive formula, e.g., said X said Y, lacking all other point of cogency.

Second, we find composites joining a shared attributive formula to a shared theme or even proposition.

Third, composites framed around a scriptural theme make their appearance, which is a phenomenon familiar in other tractates, but such composites may have little or nothing to do with the context into which they find their way, which is uncommon elsewhere.

Fourth, topics take a prominent place in the Talmud that the Mishnah-tractate at hand scarcely knows. Linking some of the topical composites to the Mishnah's program requires more than routine inquiry.

Of all of the anomalous composites, the one I find most difficult to accommodate within the theory of a purposive work of composition of composites and compilation thereof is the composite based solely on a single attributive formula. Where elsewhere these occur, and they do, the secondary and tertiary units of a given attributive-composite add up to a small aggregate at worst; here, they turn out to form a principal filler and they give to vast tracts of this tractate a random and episodic character. The case for the Talmud as a coherent statement expressed in a cogent form, made up of materials that in the aggregate are compiled to serve the document's main purposes, in Talmud tractate Berakhot competes only with difficulty with the case against that proposition.

The upshot is, the normal rules for composite-making for the Talmud that govern elsewhere — primary interest in Mishnah-exegesis and in the analysis of principles of law introduced in the Mishnah, secondary interest in topical exposition, lacking propositional cogency, of subjects introduced in the Mishnah, tertiary interest in systematic exposition of verses of Scripture in some way introduced in the work of Mishnah-exegesis, whether at the primary or secondary levels — those rules govern only in part. For use in Bavli-tractate Berakhot the compilers have selected, in addition, from types of composites that figure seldom, and never in such proportion, in other tractates. In the end, it is a matter of proportion, and the disproportionate utilization of composites of an other-than-Mishnah or legal or Mishnah-topical character, composites formed around other rationales of cogency entirely than the one that privileges the Mishnah, calls into question the thesis of this Outline overall. Not only so, but the smaller-than-usual proportion of systematic analytical inquiry, the near-absence, for pages at a time, of the rigorous inspection of logic, both exegetical logic and analytical logic, further differentiates this tractate from all of its companions. The presence of composites of an anomalous character and proportion finds its match in the absence of the kind of dialectical-analytical composites that predominate in all other tractates. In a moment, we shall find reason to qualify these judgments, but, for the present, they define the problematic of our analysis, since they underscore the anomalous character of the Talmud's opening tractate.

2. WHAT ARE THE SALIENT TRAITS OF ITS STRUCTURE?

The tractate nonetheless finds its definitive organizing program in the Mishnah, and there is no other, competing program at all. The inclusion of large-scale composites of various types that bear no relationship to the requirements of Mishnah-exegesis or even exposition of the Mishnah's topics follows no rules I can discern. The prolix character of the tractate overall still leaves obvious the main lines of structure and order, which derive from the Mishnah-tractate. A comparison of Chapters Six and Eight, both of which exhibit the rest of the Talmud's admirable economy of analysis and discipline of focus, with, e.g., Chapters One and Nine tells the whole story. The latter chapters, which prove more typical of the tractate than the former, exhibit a prolix and promiscuous character, not so much organizing their composites and the larger compilation made of them by appeal to some theme other than Mishnah-exegesis as not organizing those compositions and the larger compilation at all.

3. WHAT IS THE RATIONALITY OF THE STRUCTURE?

Speaking from first impressions, some chapters conform to the rationality that predominates in the other tractates, and some do not. Specifically, for two chapters, Six and Eight, the rationality is the familiar one, Mishnah-exegesis, pure and simple. For two others, One and Nine, I discern no rationality at all. Hence, having already introduced the necessary qualification for that judgment, we shall once more appeal to the task of Mishnah-exegesis as the criterion of structure and order.

4. WHERE ARE THE POINTS OF IRRATIONALITY IN THE STRUCTURE?

Enough has been said already to answer that question. It suffices to underscore that criteria for irrationality (from the perspective of a document that privileges the Mishnah) are two: divergence from the discipline of Mishnah-exegesis for large-scale compilations, divergence from the principle of topical cogency for small-scale composites. My outline has already made provision for both criteria of irrationality. These are systematically catalogued presently, and our task is to refine and localize the judgments spelled out just now.

Points of System

1. DOES THE BABYLONIAN TALMUD-TRACTATE BERAKHOT SERVE ONLY AS A REPRESENTATION OF THE MISHNAH-TRACTATE OF THE SAME NAME?

The Mishnah-tractate follows a simple and orderly thematic program, making no important points of about those themes. The topics go over the rules of conduct in prayer, covering three subjects: first, the Shema, second, The Prayer, and third, Grace before and after Meals, with an appendix in Chapter Nine on blessings for other occasions. The Mishnah-tractate's presentation of these subjects focuses on the presentation of rules and information; no effort is made to discern within the subject a governing principle (one may hardly identify as more than obvious the principle that one must conduct one's liturgical life in a properly respectful manner). No generative problematic emerges from the presentation of the topic and imposes an unanticipated agenda of issues upon that topic.

The Talmud then takes a merely-informative, intellectually uncomplicated Mishnah-tractate, and, over all adds a great deal of information to the Mishnah's information, but in no way, and at no point, accomplishes that remarkable intellectual feat widely performed elsewhere of making the whole add up to more than the sum of the parts. For two reasons the answer is negative. The lesser is, some Mishnah-statements are not analyzed at all. The greater is, a disproportionate sector of the tractate as a whole has found both its problematic and its inner cogency in some provocation other than Mishnah-exegesis.

2. HOW DO THE TOPICAL COMPOSITES FIT INTO THE TALMUD-TRACTATE BERAKHOT AND WHAT DO THEY CONTRIBUTE THAT THE MISHNAH-TRACTATE OF THE SAME NAME WOULD LACK WITHOUT THEM?

This question is formulated in response to the character of all tractates but this one, since it takes for granted that composites that do not respond to the work of Mishnah-exegesis nonetheless will exhibit a topical principle of coherence, and that is not the case with important composites in this tractate. I present the account in three sections. On the left hand margin are important propositional composites that do not address the Mishnah's propositions but do affect them. Identify these items and distinguishing them from those on the right hand margin involve a measure of subjectivity, and for that reason, I have tried to impose the most rigorous and narrowest possible definition of what is both free-standing and also affective of the rest. In the center I give those utterly anomalous composites that ignore the principle of propositional or at least topical cogency altogether. At the right are the composites that complement the Mishnah's statements with topically relevant amplifications or that carry forward the Mishnah's principle to new data. Finally, I underline and also position in the center column large composites that strike me as entirely out of phase with the Mishnah, lacking all point of contact, whether topical or in principle or even theme, broadly construed.

What we shall now see seriously qualifies the first impression of the tractate, spelled out above.

I.C: Topical Appendix on
the Division of the Night

I. E: Composite on Psalm 145

I.F: Miscellaneous Item, Out of Phase with its Context

I.G: Reciting the Shema on One's Bed

I.H: If a person sees that sufferings afflict him,
let him examine his deeds

I.I: The Tefillin of the Holy One, Blessed be He.
God's Presence in the Synagogue

I.J: Composite of Sayings of
Yohanan in the Name of Simeon b. Yohai

I.K: Composite of Sayings of
Hiyya bar Ammi in the Name of Ulla

I.L: Proper Conduct in
Synagogue Worship;
Proper Conduct
when the Torah is read

I.Q: Topical Composite
Concerning the Exodus

II.B: Topical Appendix on
Beruriah, Meir's Wife

II.C: Interpretation of
Diverse Verses of Scripture

IV.B: Exposition of M. Tamid 5:1

IV.D: Sayings of Rabbah bar Hinena, the elder,
in the name of Rab

VI.B: Topical Composite of Rules
on the Recitation of the Shema

IX.C: Various Prayers for
Special Occasions

X.B: The Honor Owing to the Deceased.
Do the Dead Communicate with the Living?

X.G: Giving One's Life for
the Sanctification of the Divine Name

XI.F: The Obligations of Women
to Carry Out various Commandments

XII.B: Sayings of Judah on
Grace after Meals and Other Prayers

XII.D: Topical Appendix on
the Status of One Who Has Had
a Seminal Emission

XIII.B: Topical Appendix on
Not Saying the Prayer When
One's Bodily Needs Intervene

XIX.B: The Prayer of Hannah
and What We Learn Therefrom

XIX.C: Thematic Appendix on Insolence
toward Heaven, with Special Reference to Moses

XIX.D: Thematic Composite on How to Pray;
the Value of Prayer;
and Other Liturgical Topics

XXIV.C: Miscellany of Interstitial Items
and the Blessings Assigned to Them

XXX.B: Topical Composite:
The Rules and Regulations of a Meal

XXX.N: Composite on How a Quorum
Is Reached for the Purposes of Prayer

XXX.O: Further Rules on Saying Grace

XXXII.D: The Proper and Appropriate
Handling of Bread

XXXII.E: Forgetting to Recite a Blessing

XXXII.F: The Matter of
Asparagus-Brew

XXXII.G: The Cup of Blessin
Prior to Recitation of Grace

XXIV.B: Topical Composite Concerning
Dreams and their Interpretation

XXXIV.S: Proper Conduct with Women

XXXIV.T: The Impulse to Do Evil

XXXIV.W: Rules of Conduct in the Privy

XXXIV.X: David's Conduct When Saul Was Defecating

XXIV.CC: Disquisitions on Hospitality

XXXIV.DD: Disquisition on the Virtues of Discipleship

3. CAN WE STATE WHAT THE COMPILERS OF THIS DOCUMENT PROPOSE TO ACCOMPLISH IN PRODUCING THIS COMPLETE, ORGANIZED PIECE OF WRITING?

Our catalogue of a-rational or irrational composites yields an unanticipated result. Most, though not all, of the topical appendices that give the tractate the appearance of intellectual promiscuity occur in Chapters One and Nine, and some of the very largest of these and the most isolated from their larger context are in Chapter Nine, e.g., the immense composite concerning dreams. The anomalous composites made up around attributive formulas tend to concentrate in Chapter One; these prove few, though their