

# I

---

## BAVLI BERAKHOT CHAPTER ONE

### FOLIOS 2A-13A

#### 1:1

- A. From what time do they recite the Shema in the evening?
- B. 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 —
- C. “until the end of the first watch,” the words of R. Eliezer.
- D. And sages say, “Until midnight.”
- E. Rabban Gamaliel says, “Until the rise of dawn.”
- F. There was this case: His sons came from the banquet hall.
- G. They said to him, “We do not recite the Shema.”
- H. He said to them, “If the morning star has not yet risen, you are obligated to recite [the Shema].”
- I. 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.
- J. [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.
- K. All [sacrifices] which are eaten for one day, their religious duty to do them applies until the rise of the morning star.
- L. If so why did sages say [that these actions may be performed only] until midnight?
- M. In order to keep a man far from sin.
- I.1 A. *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.]*
- B. *Furthermore, on what account does he teach the rule concerning the evening at the beginning? Why not start with the morning?*

- C. *The Tannaite authority stands upon the authority of Scripture, [both in requiring the recitation of the Shema and in beginning with the evening], for it is written, “When you lie down and when you rise up” (Deu. 6: 7).*
- D. *And this is the sense of the passage: When is the time for the recitation of the Shema when one lies down? It is **from the hour that the priests enter [a state of cleanness so as] to eat their heave-offering [M. 1:1B].***
- E. *And if you prefer, I may propose that the usage derives from the order of the description of creation, for it is said, “And there was evening, and there was morning, one day” (Gen. 1: 5).*
- F. *If that were the principal consideration, then let us take note of the formulation of the rules that occurs later on: **In the morning one says two blessings before reciting the Shema and one afterward, and in the evening, one says two blessings before hand and two afterward [M. 1:4].** [The formulation therefore ignores the order of the description of creation.]*
- G. *[By the reasoning just now proposed,] should not the Tannaite authority speak first of evening?*
- H. *The Tannaite authority at hand began by discussing matters pertaining to the Shema recited in the evening, and then he proceeded to take up matters having to do with reciting the Shema at dawn. While dealing with the matters having to do with the dawn, he proceeded to spell out other rules on the same matter, and then, only at the end, he went on to spell out other matters having to do with the evening.*

- I.2 A.** *A master stated: **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 [M. 1:1B].***
- B. *In point of fact, when is it that priest actually eats food in the status of heave-offering [having completed the process of purification]? Is it not when the stars come out? So let the frame of the passage say simply, “From when the stars come out.”*
- C. *His intent was to inform about a quite distinct matter en passant, namely, When in fact do priests eat heave-offering [once the process of purification has been completed]? It is from the time that the stars come out.*
- D. *And lo, what he further tells us is that the rite of atonement for having been unclean [an element of the rite of purification] is not essential [to the matter of eating food in the status of heave-offering].*
- E. *For it has been taught on Tannaite authority:*
- F. *“And when the sun sets and the day is clear [for eating heave-offering]” (Lev. 22: 7).*
- G. *The sense is that the setting of the sun is what is essential in permitting the priest to eat food in the status of heave-offering, and the completion of the purification rite through an atonement sacrifice is not essential in permitting the priest to eat food in the status of heave-offering.*
- H. *How do we know that the sense of the words is, “And the sun sets so that the day is clear”?*

- I. **[2B]** *Perhaps the sense is, “When the sun comes [up the next day], then the man will be clean”?*
- J. *Said Rabbah bar R. Shila, “If that were the case, Scripture would have had to say, ‘And he will be clean.’ What is the sense of ‘and it is clear’? The meaning is that the day clears out, as people say, ‘The sun has set and the day has cleared out.’”*
- K. *In the West [in the Land of Israel] this statement of Rabbah b. R. Shila was not available, so they framed the matter in this way: “Does the expression, ‘And the sun sets,’ refer to the setting of the sun? And what is the sense of ‘will be clean’? Does it mean that the day is clear, or perhaps that the appearance of the sun is such that the man becomes clean?”*
- L. *They went and solved the problem by reference to a Tannaite teaching, for it has been taught in a Tannaite teaching:*
- M. **A mnemonic for the matter consists in the appearance of the stars [T. Ber. 1:1D].**
- N. *That mnemonic then bears the implication that the reference is to sunset, with the sense of “will be clean” that the day will be clear.*

**I.3 A.** **A master has said: 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 [M. 1:1B]:**

- B. *An objection was raised on the basis of the following statement:*
- C. *From what time do people recite the Shema in the evening? From when a poor man goes in to eat his bread and salt, until he stands up to leave his meal.*
- D. *The second clause [limiting the time for reading the Shema to a brief interval] assuredly contradicts the Mishnah-passage before us.*
- E. *But as to the former part of the passage, may we say that there is a disagreement between the cited version and the Mishnah-passage at hand?*
- F. *No, not necessarily so. Since the poor man and the priest are subject to the same specification of the appropriate time for eating the meal, [namely, at sunset, the two statements simply refer to the same hour in different ways].*
- G. *An objection was raised [from a different version of the rule at hand:]*
- H. **From what time does one recite the Shema in the evening? [M. Ber. 1:1A]**
- I. **“From the time that people go to eat their meal on the eve of the Sabbath,” the words of R. Meir.**
- J. **And sages say, “From the time that the priests are permitted to eat their heave-offering [M. Ber. 1:1B].**
- K. **“A mnemonic for the matter [which designates the proper time] is the emergence of the stars.”**
- L. **Even though there is no [explicit Scriptural] proof for the matter, there is an allusion to the matter [in the verse,] So we labored at the work and half of them held the spears from the break of dawn till the stars came out (Neh. 4:15 [= RSV 4:21]) [T. Ber. 1:1A-E].**

M. And Scripture further states, "That in the night they may be a guard for us and may labor in the day" (Neh. 4:16).

N. *What is the sense of this further proof-text?*

O. *It is this: should you ask, "Now the night indeed begins with sunset, but they, for their part, got up and left early and, furthermore, came home early as well," [I prove my case with the verse, to which] you should pay heed: "That in the night they may be a guard for us and may labor in the day" (Neh. 4:16).*

P. [Reverting to the point at which we begin:] *Now you presumably maintain that the poor person and ordinary folk are subject to the same specification of time for supper. [Hence we take for granted that the poor man and the people of the cited passage of Tosefta eat at the same time.] But if you maintain that the poor man and the priest are subject to the same specification of time, then we find that sages and R. Meir say the same thing. [That is impossible, since the point of the passage at hand is that they are in disagreement.] That surely proves that a poor man is subject to one specification of time, and a priest to a different specification of time.*

Q. *No, not necessarily so. A poor man and a priest are subject to a single specification of time, but a poor man and ordinary folk are not subject to the same specification of time.*

R. *Is it then the case that the poor man and the priest really accord with the same specification of time [at which they eat supper]?*

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

T. "From what time do people start to recite the Shema in the evening? From the moment at which, on the eve of the Sabbath, the day is sanctified [by sunset]," the words of R. Eliezer.

U. R. Joshua says, "From the time that priests have attained cleanness so as to eat their heave-offering."

V. R. Meir says, "From the time that priests immerse so as to be able to eat heave-offering."

W. Said R. Judah to him, "But do not the priests immerse while it is day?"

X. R. Hanina says, "From the time that a poor man goes in to eat his bread and salt."

Y. R. Ahai, and some say, R. Aha, says, "From the time that most people go in to recline [at their meal]."

Z. *Now if you maintain that the poor man and the priest are subject to a single specification of time, then R. Hanina and R. Joshua are saying the same thing. Does it not follow, then, that the specification of time for reciting the Shema for a poor man is different from the specification of time for the priest?*

AA. *It does indeed follow.*

CC. *Which of the specified times comes later?*

DD. *It is reasonable to assume that that of the poor man comes later.*

- EE. *For if you maintain that that of the poor man comes earlier [than that of the priest], it follows that R. Hanina is saying the same thing as R. Eliezer.*
- FF. *Does it not then follow that the time for the poor man to recite the Shema is later than the time for the priest?*
- GG. *It does indeed follow.*

**I.3** A. A master has said: “Said to him R. Judah, ‘But do not the priests immerse while it is still day?’”

B. *R. Judah’s reply to R. Meir is a good one.*

C. *This is what R. Meir can reply to him, “Do you suppose that I make reference to twilight as you define it? I make reference to twilight as R. Yosé defines it.”*

D. R. Yosé has said, “Twilight lasts for as long as the blinking of an eye. As soon as the one [night] comes in, the other [day] goes out. It is not possible to fix it exactly. [Simon, p. 5, n. 6: And consequently the priests may bathe at twilight as defined by R. Yosé since it is still day, and one may also recite the Shema at that time since it is practically night].”

E. **[3A]** *The views of R. Meir appear to contradict one another [since he says people recite the Shema when they come home for supper on the Sabbath night, and that is after twilight, but he also sets a time that is prior to twilight].*

F. *What we have in hand are the versions of two different Tannaite authorities concerning the opinion of R. Meir.*

G. *The views of R. Eliezer appear to contradict one another [as before].*

H. *What we have in hand are the versions of two different Tannaite authorities concerning the opinion of R. Eliezer.*

I. *Or, if you prefer, I shall propose that the first of the two opinions does not belong to R. Eliezer at all.*

**II.1** A. “Until the end of the first watch,” the words of R. Eliezer [M. 1:1C].

B. *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].”*

C. *In point of fact he takes the view that the night is divided into three watches. And by phrasing matters as he does, he informs us that there are watches in the firmament and watches on earth, [and these correspond]. For it has been taught on Tannaite authority:*

- D. R. Eliezer says, “The night is divided into three watches, and [in heaven] over each watch the Holy One, blessed be he, sits and roars like a lion, as it is said, ‘The Lord roars from on high and raises his voice from his holy habitation, roaring he does roar because of his fold’ (Jer. 25:30). The indication of each watch is as follows: at the first watch, an ass brays, at the second, dogs yelp, at the third, an infant sucks at its mother’s breast or a woman whispers to her husband.”

**II.2** A. *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.*

B. *But he is reckoning at the end of the first watch, beginning of the last, and the middle of the middle watch, and that is what the specified signs indicate.*

C. *Or, if you prefer, I shall propose that in all cases he reckons from the end of the watches. And, as to your question, why is it necessary to specify the end of the third watch, for what difference would it make? The answer is this: It is important for the recitation of the Shema in the case of someone who sleeps in a darkened room and does not know when it is time for reciting the Shema: When a woman whispers to her husband or an infant sucks from the breast of its mother, it is time for him to get up and to recite the Shema.*

### **Topical Appendix on the Division of the Night**

**II.3** A. 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.

B. “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.’”

**II.4** A. *It has been taught on Tannaite authority:*

B. Said R. Yosé, “Once I was going along the way, and I went into one of the ruins of Jerusalem to pray. Elijah, of blessed memory, came and watched over me at the door until I had finished my prayer. After I had finished my prayer, he said to me, ‘Peace be to you, my lord.’”

C. “And I said to him, ‘Peace be to you, my lord and teacher.’”

D. “And he said to me, ‘My son, on what account did you go into this ruin?’”

E. “And I said to him, ‘To pray.’”

F. “And he said to me, ‘You would have done better to pray on the road.’”

G. “And I said to him, ‘I was afraid lest some bypassers interrupt me.’”

H. “He said to me, ‘You would have been better off to say an abbreviated form of the prayer.’”

I. “Thus I learned three lessons from him. I learned that people should not go into ruins, I learned that people may say a prayer on the road, and I learned that if one is praying on the road, he should say an abbreviated version of the prayer.

J. “And he said to me, ‘My son, what sound did you hear in this ruin?’”

- K. "I said to him, 'I heard the sound of an echo moaning like a pigeon and saying, "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."'"
- L. "He said to me, 'By your life and the life of your head, it is not only at this moment that the echo speaks in such a way, but three times daily, it says the same thing.
- M. "'And not only so, but when Israelites go into synagogues and schoolhouses and respond, "May the great name be blessed," the Holy One shakes his head and says, "Happy is the king, whom they praise in his house in such a way! What does a father have, who has exiled his children? And woe to the children who are exiled from their father's table!"'"

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

- B. For three reasons people should not go into a ruin, because of suspicion [of an assignation there], because of the danger of collapse, and because of demons."
- C. *[Why mention all three reasons?] "Because of suspicion" is not needed, since it would be sufficient to give the reason of danger of a collapse.*
- D. **[3B]** *That would not apply to a new ruin.*
- E. *Then offer as the sole reason "on account of demons."*
- F. *We deal with a case in which two people go in [and demons do not bother two people].*
- G. *If there are two people, then there is no consideration of suspicion of an assignation.*
- H. *It might be two people who are known as licentious.*
- I. *"Because of the danger of collapse" — but why not merely because of suspicion and demons? You might have two people who are honorable [in which case the other considerations do not apply].*
- J. *"Because of demons" — And why not suffice with the considerations of suspicion or collapse?*
- K. *You might have the case of a new ruin, and two people who are honorable.*
- L. *If there are two people, then what consideration of demons is at hand?*
- M. *In a place which demons inhabit, there is danger [even to two].*
- N. *If you prefer, I shall propose that we deal only with one person and with a new ruin located in the fields. In such a case there is no consideration of suspicion of an assignation, for women do not go out by themselves to the fields. But there is surely a consideration of demons.*

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

- B. **"The night has four watches," the words of Rabbi.**
- C. **Rabbi Nathan says, "Three."**
- D. *What is the Scriptural basis for the view of R. Nathan?*



- E. As it is written, “So Gideon and the hundred men that were with him came into the outermost part of the camp in the beginning of the middle watch” (Jud. 7:19).
- F. *A Tannaite authority stated, “There can be a middle watch only if there is one before it and one after it” [hence, three] [T. Ber. 1:1G-L].*
- G. *And, so far as Rabbi is concerned, what is the meaning of, “...middle...”? [How does he explain it?]*
- H. *The sense of the passage is, one of two middle ones.*
- I. *But R. Nathan may respond: Is “one of the middle ones” written? What is written is, “the middle one” [of three].*
- J. *What is the scriptural basis for the view of Rabbi?*
- K. Said R. Zeriqa said R. Ammi said R. Joshua b. Levi, “One verse of Scripture says, ‘At midnight I rise to give thanks to you because of your righteous ordinances’ (Psa. 119:62).
- L. “And another verse of Scripture says, ‘My eyes open before the watches’ (Psa. 119:148).
- M. “How so [Simon, p. 8, n. 5: that somebody may rise at midnight and still have two watches before him, the minimum of the plural watches being two]? ”
- N. “The night is divided into four watches.”
- O. *And R. Nathan accords with the view of R. Joshua.*
- P. *For we have learned in the Mishnah:*
- Q. **R. Joshua says, “Until the third hour, for it is the practice of royalty to rise at the third hour” [M. Ber. 1:2E-F].**
- R. Six hours of the night and two of the day add up to two watches. [Simon, p. 8, n. 7: Since the day for royal personages begins at eight a.m., that is with the third hour when they rise. David by rising at midnight forestalled them by eight hours, i.e., two watches, each have four hours.]
- S. R. Ashi said, “A watch and a half may also be called ‘watches.’”
- II.7** A. And [continuing K] R. Zeriqa said R. Ammi said R. Joshua b. Levi said, “In the presence of a corpse people may speak only about matters having to do with the deceased.”
- B. Said R. Abba bar Kahana, “That rule applies only to speaking about words of Torah, but as to commonplace matters, we have no objection.”
- C. And there are those who say, said R. Abba bar Kahana, “That rule applies even to words of Torah, and all the more so to commonplace matters.”
- II.8** A. [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.*
- B. For it is written, “I got up with the neshef and cried” (Psa. 119:147).



- C. *And this word neshef speaks of the evening, for it is written, "In the neshef, in the evening of the day, in the blackness of the night and the darkness" (Pro. 7: 9).*
- D. *Said R. Oshaiah said R. Aha, "This is the sense of the passage: 'Half the night never passed for me in sleep' [and that is the meaning of Psa. 119:162]."*
- E. *R. Zira said, "Up to midnight he would doze like a horse, from that point he would regain full energy like a lion.*
- F. *R. Ashi said, "Up to midnight he would deal with teachings of Torah. From that point he would engage in songs and praises."*
- G. *But does the word neshef refer to dusk? Surely the word refers to the morning light, for it is written, "And David slew them from the neshef to the evening of the next day" (1Sa. 30:17), with the sense "from the morning to evening."*
- H. *No, that is not the sense. Rather, it is from dusk, to dusk on the next day.*
- I. *If that were the case, the passage should read, "From dusk to dusk" or "from evening to evening."*
- J. *Rather, said Raba, "The word neshef has two meanings. One refers to the dawn of day, when the evening disappears and the morning comes, and the other to when the day disappears and the evening comes [and neshef in this instance refers to dusk]."*

**II.9 A.** *Did David really know exactly when it was midnight? Now Moses, our master, did not know, for it is written, "At about midnight I will go out into the midst of Egypt" (Exo. 11: 4). What is the sense of "at about midnight" cited in the preceding verse? If I should say that that is language which the Holy One, blessed be he, said to him, that is, "At about midnight," is it possible that before Heaven there is such a doubt [as to the exact time of night? That is impossible.] Rather, [God] said to him, "At midnight," but Moses is the one who came along and said, "At about midnight." It follows that he was in doubt as to exactly when it was midnight. Could David then have known exactly when it was?*

- B. *David had a device for telling when it was.*
- C. For R. Aha bar Bizna said R. Simeon the Pious said, “David had a harp suspended over his bed, and when midnight came, the north wind would come and blow on the strings, and the harp would play on its own. David immediately got up and undertook Torah-study until dawn.
- D. “When it was dawn, the sages of Israel came into him. They said to him, ‘Our lord, O king, your people Israel needs sustenance.’
- E. “He said to them, ‘Let them go and make a living from one another.’
- F. “They said to him, ‘A handful [of food] cannot satisfy a lion, and a hole in the ground cannot be filled up from its own clods.’
- G. “He said to them, ‘Go and organize marauders.’
- H. “They forthwith took counsel with Ahitophel and sought the advice of the sanhedrin and addressed a question to the Urim and Thumim.”
- I. *Said R. Joseph, “What verse indicates this? ‘And after Ahithofel was Jehoiada, son of Benaiah, and Abiathar, and the captain of the king’s host was Joab’ (1Ch. 27:34).*
- J. “‘Ahithofel was counsellor,’ and so it is said, ‘Now the counsel of Ahithofel, which he counselled in those days, was as if a man inquired of the word of God’ (2Sa. 16:23).
- K. “[4A] ‘Benaiah, son of Jehoiada’ refers to the sanhedrin.
- L. “‘And Abiathar’ refers to the Urim and Thumim. And so it says, ‘And Benaiah, son of Jehoiada, was in charge of the Kerethi and Pelethi’ (2Sa. 20:23).
- M. *“Why were the Urim and Thumim so called? They were called ‘Kerethi’ because their words are decisive [korethim], and ‘Pelethi’ because they are distinguished (muflaim) through what they say.*
- N. “And then comes ‘the captain of the king’s host, Joab.’”

- O. *Said R. Isaac bar Ada, and some say R. Isaac, son of R. Idid, said, "What is the verse of Scripture that makes this point? 'Awake, my glory, awake, psaltery and harp, I will awake the dawn' (Psa. 57: 9)."*
- P. *[Reverting to A-B,] R. Zira said, "Moses most certainly knew when it was midnight, and so did David."*
- Q. *"But since David knew, what did he need a harp for? It was to wake him up from his sleep."*
- R. *"And since Moses also knew, why did he say, 'at about midnight'?"*
- S. *"Moses thought that the astrologers of Pharaoh might make a mistake and then claim that Moses was a charlatan [should the event not take place exactly when Moses predicted, if he made too close a statement for their powers of calculation]."*
- T. For a master has said, "Teach your tongue to say, 'I don't know,' lest you turn out to lie."
- U. *R. Ashi said, "[The matter of Exo. 11:4] took place at midnight on the night of the thirteenth toward dawn of the fourteenth. And this is what Moses said to Israel: 'The Holy One, blessed be he, has said, "Tomorrow at about midnight, at around this time, I shall go forth into the midst of Egypt."'"*

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

- B. Levi and R. Isaac.
- C. One of them said, "This is what David said before the Holy One, blessed be he, 'Lord of the world, am I not pious? For all kings, east and west, sleep to the third hour, but as for me: "At midnight, I rise to give thanks to you" (Psa. 119:62).'"
- D. The other said, "This is what David said before the Holy One, blessed be he, 'Lord of the world, am I not pious? For all kings, east and west, sit in all their glory with their retinues, but as for me, my hands are sloppy with menstrual blood and the blood of the fetus and placenta, which I examine so as to declare a woman clean for sexual relations with her husband."
- E. "And not only so, but, further, in whatever I do, I take counsel with Mephibosheth, my master, and I say to him, "Rabbi Mephibosheth, did I do right in

the judgment I gave? Did I do right in acquitting? Did I do right in awarding an advantage? Did I do right in declaring something clean? Did I do right in declaring something unclean?" and in no way have I been ashamed [to depend on his judgment]."

- F. *Said R. Joshua, son of R. Idi, "What verse of Scripture supports that view of David? 'And I recite your testimonies before kings and am not ashamed' (Psa. 119:46)."*

**II.11 A.** *A Tannaite authority stated:* His name was not Mephibosheth but Ishbosheth. But why did he bear that name? Because he shamed David in criticizing his legal decisions. Therefore David gained merit so that Kileab [2Sa. 3: 3] should come forth from him."

- B. And R. Yohanan said, "His name was not Kileab but rather Daniel. Why, then, was he called Kileab? Because he shamed Mephibosheth in criticizing his legal decisions.
- C. "And concerning him said Solomon in his sagacity, 'My son, if your heart is wise, my heart will be glad, even mine' (Pro. 23:15).
- D. "And he further said, 'My son, be wise and make my heart glad, that I may answer him who taunts me' (Pro. 27:11)."

**II.12 A.** *Now did David really call himself "pious"?*

- B. 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?]
- C. *A Tannaite authority taught in this connection in the name of R. Yosé, "Why are there dots over the word for 'not sure'?"*
- D. "Said David before the Holy One, blessed be he, 'Lord of the world, I am confident you pay a good reward to the righteous in the coming future, but I do not know if I shall have a share among them or not. Perhaps sin will cause [punishment for me instead of reward].'"

- E. *That accords with what R. Jacob bar Idi said, for R. Jacob bar Idi contrasted two verses of Scripture, as follows: "It is written, 'And behold, I am with you and will keep you wherever you go' (Gen. 28:15), and another verse states, 'Then Jacob was greatly afraid' (Gen. 32: 8).*
- F. "[Why the contrast between God's promise and Jacob's fear?] [Jacob thought to himself,] 'Sin which I have done may cause [punishment for me instead].'"
- G. *That accords with what has been taught on Tannaite authority:*
- H. "Till your people pass over, O Lord, till your people pass over, that you have acquired" (Exo. 15:16).
- I. "Till your people pass over" refers to the first entry into the land [in Joshua's time].
- J. "Till your people pass over, that you have acquired" refers to the second entry into the land [in the time of Ezra and Nehemiah. Thus a miracle was promised not only on the first occasion, but also on the second. But it did not happen the second time around. Why not?]
- K. On the basis of this statement, sages have said, "The Israelites were worthy of having a miracle performed for them in the time of Ezra also, just as it had been performed for them in the time of Joshua b. Nun, but sin caused [the miracle to be withheld]."

### **III.1 A. And sages say, "Until midnight" [M. 1:1D]:**

- B. *[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? If they take the view of R. Eliezer [that "lying down" refers to going to bed], then let them state, "... in accord with R. Eliezer." [4B] If they take the view of Rabban Gamaliel [that "lying down" refers to the time in which people sleep], then let them state, "... in accord with Rabban Gamaliel."*
- C. *In point of fact sages accord with the view of Rabban Gamaliel, but the reason that they have said, "until midnight" is in order to keep a man far from sin [M. 1:1M-N].*
- D. *This accords with that which has been taught on Tannaite authority:*
- E. The sages have established a fence for their rulings.

- F. It is so that a person may not come in from the field in the evening and say, "I shall go to my house, eat a bit, drink a bit, sleep a bit, and afterward I shall recite the Shema and say the Prayer." But then sleep may overtake him, and he will end up sleeping all night long.
- G. Rather a person should come in from the field in the evening and go directly into the synagogue. If he is in the habit of reciting Scripture, then let him recite Scripture, and if he is in the habit of repeating Mishnah sayings, then let him repeat Mishnah-sayings, and then let him recite the Shema and say the Prayer. Only then should he eat his bread and say the blessing [and sleep].
- H. And whoever violates the teachings of sages is liable to death.
  - I. *Now why is it that in all other passages the Tannaite formulation does not include the statement that one may be liable to death, while in the present case the Tannaite formulation includes the words, "And he is liable to death"?*
  - J. *If you wish, I shall propose that there is the consideration that sleep might come inadvertently [so ordinarily there would be no penalty, but here there is a penalty even in a case of inadvertence.] And if you wish, I shall propose that the reason is that the formulation serves, as an additional teaching, to exclude the view of him who says, "The recitation of the Prayer in the evening is an optional matter."*
  - L. *In phrasing matters in this way, we are informed that it is obligatory.*

**III.2 A.** A Master has said [III.1G], "He recites the Shema and says the Prayer."

- B. *This supports the view of R. Yohanan.*
- C. For R. Yohanan has said, "Who belongs to the world to come? It is one who places the recitation of the blessing for the redemption from Egypt right next to the recitation of the Prayer in the evening [and thus recites the Shema and the Prayer in sequence]."
- D. And R. Joshua b. Levi says, "The [sages] ordained that the Prayers should be said in the middle [between the two recitations of the Shema, morning and night. Thus there will be the Shema, one Prayer, then, at dark the next Prayer and then the final Shema]."
- E. *What is the point at issue?*
- F. *If you wish, I may propose that at issue is the exegesis of a verse of Scripture, and if you wish, I shall propose that it is a point of reasoning.*
- G. *If you wish I shall propose that it is a point of reasoning:*
- H. *R. Yohanan takes the view that while the redemption from Egypt took place in the full light of day, there was an act of redemption by night as well, [on which account the blessing for the redemption from Egypt must be stated at night in sequence with the recitation of the Prayer, which, after all, includes prayers for personal and national redemption].*
- I. *And R. Joshua b. Levi takes the view that since the full redemption took place only by day, the redemption by night was not really of like order [with the equivalent, opposite consequence].*
- J. *If you wish, I shall propose that at issue is the exegesis of a verse of Scripture. In fact, both authorities interpret a single verse.*

- K. It is written, “When you lie down and when you rise up” (Deu. 6: 7).
- L. *R. Yohanan takes the theory that Scripture therefore establishes an analogy between lying down and rising up. Just as, when one gets up, he recites the Shema and afterward says the Prayer, so when he lies down, he also says the Shema and afterward says the Prayer.*
- M. *R. Joshua b. Levi theorizes that the analogy serves to compare lying down to rising up. Just as when one gets up, the recitation of the Shema is accomplished close to the point at which he gets out of bed, so when he lies down, the recitation of the Shema should be close to the point at which he goes to bed.*
- N. *To the theory at hand Mar, son of Rabina, objected, “**In the evening one recites two blessings before it and two blessings after it [M. Ber. 1:4].** Now if you maintain that one has to set one thing near the other, lo, in this case a person does not set the blessing for redemption next to the Prayer, for lo, he has to say the prayer beginning, ‘Cause us to lie down in peace...’ [So the reasoning of Joshua b. Levi does not work.]”*
- O. *One may reply as follows: Since rabbis are the ones who ordained that one should recite, “Cause us to lie down...,” it is a kind of protracted prayer concerning redemption.*
- P. *If you do not maintain that thesis, then in the prayer at dawn, how can one place the one prayer next to the other?*
- Q. For lo, R. Yohanan has said, “At the beginning of the Prayer, one says, ‘O Lord, open my lips...’ (Psa. 51:17). [Here too there is an interruption between the one and the other, that is, between the blessing for redemption and the recitation of the Prayer]. And at the end, one should recite, ‘Let the words of my mouth be acceptable’ (Psa. 19:15).”
- R. *But in the case at hand, since the rabbis are the ones who ordained that one must say, “O Lord, open my lips,” it is regarded as a protracted recitation of the Prayer. Here too, since rabbis have ordained that one must recite, “Cause us to lie down in peace,” it falls into the category of a protracted blessing for redemption.*

### Composite on Psalm 145

- III.3** A. 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.”
- B. *What is the scriptural basis for that view?*
  - C. *If you should say that it is because the Psalm follows the order of the alphabet, there also is the Psalm, “Happy are they that are upright in the way” (Psa. 119) which goes through the alphabet eight times [and should be a preferred choice on that account]. Rather, it is because, in Psa. 145, there is the sentence, “You open your hand and satisfy every living thing with favor” (Psa. 145:16).*
  - D. *If that is the case, then in the Great Hallel (Psa. 136), we find the phrase, “Who gives food to all flesh” (Psa. 136:25), which one would do better to recite.*
  - E. *Rather, it is because [in Psa. 145] there are both considerations [namely, the entire alphabet and the statement that God provides.]*



- III.4** A. [Referring to Psa. 145], said R. Yohanan, “On what account is there no verse beginning with an N is Psalm 145?”
- B. “It is because the N starts the verse referring to the fall of (the enemies of) Israel.
- C. “For it is written, ‘Fallen (NPLH), no more to rise, is the virgin of Israel’ (Amo. 5: 2).”
- D. *In the West [the Land of Israel] the verse at hand is laid out in this way: “Fallen, and no more to fall, the virgin of Israel will arise.”*
- E. *Said R. Nahman bar Isaac, “Even so, David went and by the Holy Spirit brought together the N with the following letter of the alphabet, S: “The Lord upholds (SMK) all those who fall (NPL) (Psa. 145:14).”*

### **Miscellaneous Item, Out of Phase with its Context**

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

B. “In regard to Michael, it is written, ‘Then one of the seraphim flew to me’ (Isa. 6: 6), while in respect to Gabriel, it is written, ‘The man Gabriel whom I had seen in the vision at the beginning, being cause to fly in a flight’ (Dan. 9:21).”

C. How do we know that this “one” refers in particular to Michael?

D. Said R. Yohanan, “We draw an analogy to other references to ‘one.’ Here it is written, ‘Then one of the seraphim flew to me’ (Isa. 6: 6). And there it is written, ‘And behold, Michael, one of the chief princes, came to help me’ (Dan. 10:13).”

E. *It was taught on Tannaite authority:*

F. Michael [reaches his destination] in one [leap], Gabriel in two, Elijah in four, and the angel of death in eight, but during a time of plague, it is in one.

### **Reciting the Shema on One’s Bed**

**III.6** A. 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.”

B. Said R. Yosé, “What verse of Scripture indicates it? ‘Tremble and do not sin, commune with your own heart upon your bed and be still, selah’ (Psa. 4: 5).”

C. Said R. Nahman, “[5A] If he is a disciple of a sage, he does not have to do so.”

D. *Said Abbaye, “Even a disciple of a sage has [in bed] to recite one verse, to plead for mercy, for example, ‘Into your hand I commit my spirit, you have redeemed me, O Lord, you God of truth’ (Psa. 31: 6).”*

**III.7** A. 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,

B. “as it is said, ‘Provoke and do not sin’ (Psa. 4: 5).

C. “If [the good impulse] wins, well and good. If not, let him take up Torah-study,

D. “as it is said, ‘Commune with your own heart’ (Psa. 4: 5).

E. “If [the good impulse] wins, well and good. If not, let him recite the Shema,

F. “as it is said, ‘... upon your bed’ (Psa. 4: 5).

- G. “If [the good impulse] wins, well and good. If not, let him remember the day of death,
- H. “as it is said, ‘And keep silent. Sela’ (Psa. 4: 5).”
- I. And R. Levi bar Hama said R. Simeon b. Laqish said, “What is the meaning of the verse of Scripture, ‘And I will give you the tables of stone, the law and the commandment, which I have written, that you may teach them’ (Exo. 24:12).
- J. “‘The tables’ refers to the Ten Commandments.
- K. “‘Torah’ refers to Scripture.
- L. “‘Commandment’ refers to Mishnah.
- M. “‘Which I have written’ refers to the Prophets and the Writings.
- N. “‘That you may teach them’ refers to the Gemara.
- O. “‘This teaches that all of them were given to Moses from Sinai.”

- III.8** A. 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],
- B. “as it is said, ‘Let the high praises of God be in this mouth, and a two-edged sword in their hand’ (Psa. 149: 6).”
  - C. *What is the proof [from that verse]?*
  - D. *Said Mar Zutra, and some say, R. Ashi, “It derives from the opening part of the same passage,*
  - E. “for it is written, ‘Let the saints exult in glory, let them sing for joy upon their beds’ (Psa. 149: 5), and then it is written, ‘Let the high praises of God be in their mouth, and a two-edged sword in their hand.’”
  - F. And R. Isaac said, “From whoever recites the Shema on his bed demons stay away.
  - G. “For it is said, ‘And the sons of reshef [sparks] fly upward’ (Job. 5: 7).
  - H. “The word used for ‘fly’ speaks only of the Torah, as it is written, ‘Will you cause your eyes to close [using the same root] upon it? It is gone’” (Pro. 23: 5).
  - I. “And the word reshef refers solely to demons, as it is said, ‘The wasting of hunger and the devouring of the reshef and bitter destruction’ (Deu. 32:24).”
  - J. Said R. Simeon b. Laqish, “From whoever takes up the study of Torah suffering stays away,
  - K. “as it is said, ‘And the sons of reshef fly upward’ (Job. 5: 7).
  - L. “The word used for ‘fly’ speaks only of the Torah, as it is written, ‘Will you cause your eyes to close upon it? It is gone’ (Pro. 23: 5).
  - M. “And the word reshef refers solely to suffering, as it is said, ‘The wasting of hunger, and the devouring of the reshef...’ (Deu. 32:24).”
  - N. 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).

- O. “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).
- P. “‘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).”

**III.9** A. *Said R. Zira, and some say, R. Hanina bar Papa*, “Take note that the trait of the Holy One, blessed be he, is not like the trait of mortals.”

- B. “When a mortal sells something to his fellow, the seller is sad and the buyer happy. But the Holy One, blessed be he, is not that way. He gave the Torah to Israel and was happy about it.
- C. “For it is said, ‘For I give you a good doctrine, do not forsake my teaching’ (Pro. 4: 2).”

**If a person sees that sufferings afflict him,  
let him examine his deeds.**

- III.10** A. [In line with the statement, 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,] *said Raba, and some say, R. Hisda*, “If a person sees that sufferings afflict him, let him examine his deeds.
- B. “For it is said, ‘Let us search and try our ways and return to the Lord’ (Lam. 3:40).
  - C. “If he examined his ways and found no cause [for his suffering], let him blame the matter on his wasting [time better spent in studying] the Torah.
  - D. “For it is said, ‘Happy is the man whom you chastise, O Lord, and teach out of your Torah’ (Psa. 94:12).
  - E. “If he blamed it on something and found [after correcting the fault] that that had not, in fact, been the cause at all, he may be sure that he suffers the afflictions that come from God’s love.
  - F. “For it is said, ‘For the one whom the Lord loves he corrects’ (Pro. 3:12).”
  - G. *Said Raba said R. Sehorah said R. Huna [said]*, “Whomever the Holy One, blessed be he, prefers he crushes with suffering.
  - H. “For it is said, ‘The Lord was pleased with him, hence he crushed him with disease’ (Isa. 53:10).
  - I. “Is it possible that even if the victim did not accept the suffering with love, the same is so?
  - J. “Scripture states, ‘To see if his soul would offer itself in restitution’ (Isa. 53:10).
  - K. “Just as the offering must be offered with the knowledge and consent [of the sacrificer], so sufferings must be accepted with knowledge and consent.
  - L. “If one accepted them in that way, what is his reward?
  - M. “‘He will see his seed, prolong his days’ (Isa. 53:10).
  - N. “Not only so, but his learning will remain with him, as it is said, ‘The purpose of the Lord will prosper in his hand’ (Isa. 53:10).”

- III.11** A. *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.*
- B. *“For it is said, ‘Happy is the man whom you chasten, O Lord, and yet teach out of your Torah’ (Psa. 94:12).”*
- C. *The other said, “What are sufferings brought on by God’s love? They are any form of suffering which does not involve having to give up praying.*
- D. *“For it is said, ‘Blessed be God, who has not turned away my prayer nor his mercy from me’ (Psa. 66:20).”*
- E. *Said to them R. Abba, son of R. Hiyya bar Abba, “This is what R. Hiyya bar Abba said R. Yohanan said, ‘Both constitute forms of suffering brought on by God’s love.*
- F. *“For it is said, “For him whom the Lord loves he corrects” (Pro. 3:12).*
- G. *“What is the sense of the Scripture’s statement, ‘And you teach him out of your Torah’? Do not read it as “You teach him,” but “You teach us.”*
- H. *“This matter you teach us out of your law, namely, the argument [concerning the meaning of the suffering brought on by God’s love] a fortiori resting on the traits of the tooth and the eye:*
- I. *“Now if, on account of an injury done to the slave’s tooth or eye, which are only one of a person’s limbs, a slave goes forth to freedom, sufferings, which drain away the whole of a person’s body, how much the more so [should a person find true freedom on their account].”*
- J. *This furthermore accords with what R. Simeon b. Laqish said.*
- K. *For R. Simeon b. Laqish said, “A ‘covenant’ is stated in respect to salt, and a covenant is mentioned with respect to suffering.*
- L. *“With respect to a covenant with salt: ‘Neither shall you allow the salt of the covenant of your God to be lacking’ (Lev. 2:13).*
- M. *“With respect to a covenant with suffering: ‘These are the words of the covenant’ (Deu. 28:69) [followed by discourse on Israel’s suffering].*
- N. *“Just as the covenant noted with salt indicates that salt sweetens meat, so the covenant noted with suffering indicates that suffering wipes away all of a person’s sins.”*

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

- B. *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.*
- C. *“These are they: Torah, the Land of Israel, and the world to come.*
- D. *“How do we know that that is the case for Torah? As it is said, ‘Happy is the man whom you chasten, O Lord, and teach out of your Torah’ (Psa. 94:12).*
- E. *“The Land of Israel? ‘As a man chastens his son, so the Lord your God chastens you,’ (Deu. 8: 5), after which it is said, ‘For the Lord your God brings you into a good land’ (Deu. 8: 7).*
- F. *“The world to come? ‘For the commandment is a lamp and the teaching is light, and reproofs of sufferings are the way of life’ (Pro. 6:23).”*

- III.13** A. *A Tannaite authority repeated the following statement before R. Yohanan: “Whoever devotes himself to study of the Torah or acts of loving kindness, [5B] or who buries his children, is forgiven all his sins.”*
- B. *Said to him R. Yohanan, “Now there is no issue with regard to study of the Torah or practice of deeds of loving kindness, for it is written, ‘By mercy and truth iniquity is expiated’ (Pro. 16: 6).*
- C. *“‘Mercy’ refers to acts of loving kindness, for it is said, ‘He who follows after righteousness and mercy finds life, prosperity, and honor’ (Pro. 21:21).*
- D. *“‘Truth’ of course refers to Torah, for it is said, ‘Buy the truth and do not sell it’ (Pro. 23:23).*
- E. *“But how do we know that that is the case for one who buries his children?”*
- F. *An elder repeated for him on Tannaite authority the following statement in the name of R. Simeon b. Yohai, “We draw an analogy to the sense of the word ‘sin’ used in several passages.*
- G. *“Here it is written, ‘By mercy and truth iniquity is expiated’ (Pro. 16: 6), and elsewhere, ‘And who repays the iniquity of the fathers into the bosom of their children’ (Jer. 32:18).”*

- III.14** A. *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.”*
- B. *Is it really the case that the sufferings brought by the skin ailments are not [sufferings of love]?*
- C. *And has it not been taught on Tannaite authority:*
- D. *“Whoever has any one of the four skin-traits that indicate the presence of the skin-ailment may know that these serve solely as an altar for atonement [of his sins]”?*
- E. *To be sure, they serve as an altar for atonement, but they are not sufferings that come on account of God’s love.*
- F. *If you prefer, I shall explain that the one teaching belongs to us [in Babylonia], the other to them [in the Land of Israel].*
- G. *If you wish, I shall propose that the one teaching [that they are sufferings brought on by God’s love] applies when the skin-ailment appears on hidden places of the body, the other, when it appears on parts of the body that people see.*
- H. *And with respect to burying one’s children is it not [a sign of suffering brought on by God’s love]?*
- I. *Now what sort of case can be in hand? If I say that one actually had the children but they died,*
- J. *did not R. Yohanan say, “This is the bone of my tenth son [whom I buried]”? [Yohanan then regarded the death of the child as suffering brought on by God’s love.]*

K. *Rather, the one case involves someone who never had any children at all, the other, to someone who had children who died.*

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

B. *He said to him, "I don't want them, I don't want their reward."*

C. *He said to him, "Give me your hand."*

D. *He gave him his hand, and [Yohanan] raised him up [out of his sickness].*

E. *R. Yohanan got sick. R. Hanina came to him. He said to him, "Are these sufferings precious to you?"*

F. *He said to him, "I don't want them. I don't want their reward."*

G. *He said to him, "Give me your hand."*

H. *He gave him his hand and [Hanina] raised him up [out of his sickness].*

I. *Why so? R. Yohanan should have raised himself up?*

J. *They say, "A prisoner cannot get himself out of jail."*

**III.16** A. *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.'*

B. *"If it is because of insufficient income? Not everyone has the merit of seeing two tables [Torah and riches, as you have. You have been a master of Torah and also have enjoyed wealth].*

C. *"Is it because of children? Here is the bone of my tenth son [whom I buried, so it was no great loss not to have children, since you might have had to bury them]."*

D. *He said to him, "I am crying because of this beauty of mine which will be rotting in the ground."*

E. *He said to him, "For that it certainly is worth crying," and the two of them wept together.*

F. *In the course of time, he said to him, "Are these sufferings precious to you?"*

G. *He said to him, "I don't want them, I don't want their reward."*

H. *He said to him, "Give me your hand."*

I. *He gave him his hand, and [Yohanan] raised him up [out of his sickness].*

**III.17** A. *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."*

B. *He said to them, "And am I suspect in your eyes?"*

C. *They said to him, "And is the Holy One, blessed be he, suspect of inflicting a penalty without justice?"*



- D. *He said to them, "Has anybody heard anything bad about me? Let him say it."*
- E. *They said to him, "This is what we have heard: the master does not give to his hired hand [the latter's share of] vine twigs [which are his right]."*
- F. *He said to them, "Does he leave me any! He steals all of them to begin with."*
- G. *They said to him, "This is in line with what people say: 'Go steal from a thief but taste theft too!' [Simon: If you steal from a thief, you also have a taste of it.]"*
- H. *He said to them, "I pledge that I'll give them to him."*
- I. *Some say that the vinegar turned back into wine, and some say that the price of vinegar went up so he sold it off at the price of wine.*

**III.18 A.** *It has been taught on Tannaite authority:*

- B. 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."
- C. "That my prayer should be said before my bed" — what is the meaning of that statement?
- D. *Can it be literally in front of my bed?* And has not R. Judah said Rab said, (and some say R. Joshua b. Levi said it), "How do we know that there should be nothing that intervenes between one who says a prayer and the wall? As it is said, 'Then Hezekiah turned his face to the wall and prayed' (Isa. 38: 2)? [So prayer before the bed would be contrary to Hezekiah's practice.]
- E. *Do not, therefore, maintain that it is "before my bed" but rather "near my bed."*
  - F. "That my bed should be placed on a north-south axis" [what is the meaning of that statement]?
  - G. *This is in line with that which R. Hama b. R. Hanina said R. Isaac said, "Whoever sets his bed on a north-south axis will have male children.*
  - H. "For it is said, 'And whose belly you fill at the north [lit.: with your treasure], who has sons in plenty' (Psa. 17:14)."
  - I. R. Nahman bar Isaac said, "Also, his wife will not have miscarriages. It is written here, 'And whose belly you fill with your treasure' (Psa. 17:14). And elsewhere: 'And when her days to be delivered were fulfilled, behold, there were twins in her womb' (Gen. 25:24)."

**III.19 A.** *It has been taught on Tannaite authority:*

- B. 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].



- C. “For it is written, ‘You tear yourself in your anger, shall the earth be forsaken for you’ (Job. 18: 4).
- D. “Not only so, but he makes the Presence of God abandon Israel, for it is said, ‘Or shall the rock be removed out of its place’ (Job. 18: 4).
- E. “And the word ‘rock’ refers only to the Holy One, blessed be he, as it is said, ‘Of the rock that begot you you were not mindful’ (Deu. 32:18).”
- F. And if one does wait, what is his reward?
- G. **[6A]** Said R. Yosé b. R. Hanina, “He has the merit of receiving the blessings specified in the following verse: ‘Oh that you would listen to my commandments! Then your peace would be as a river, and your righteousness as the waves of the sea, your seed also would be as the sand, and the offspring of your body like the grains of the sand’ (Isa. 48:18-19).”

**III.20** A. *It has been taught on Tannaite authority:*

- B. Abba Benjamin says, “If the eye had the power to see them, no creature could withstand the demons.”
  - C. *Said Abbaye, “They are more numerous than we and stand around us like a ridge around a field.”*
  - D. *Said R. Huna, “At the left hand of each one of us is a thousand of them, and at the right hand, ten thousand.”*
  - E. *Said Raba, “The crowding at the public lectures comes from them, the fact that the clothing of rabbis wears out from rubbing comes on account of them, the bruising of the feet comes from them.*
  - F. *“If someone wants to know that they are there, take ashes and sprinkle them around the bed, and in the morning, he will see something like footprints of a cock.*
  - G. *“If someone wants actually to see them, take the after-birth of a black she-cat, offspring of the same, first born of a first born. Roast it in fire and grind it to powder. Put the ash into his eye. He will see them.*
  - H. *“Let him pour it into an iron tube and seal it with an iron signet [so Simon] so that they will not grab it from him.*
  - I. *“Let him keep his mouth closed, lest they harm him.”*
    - J. *R. Bibi bar Abbaye did this. He saw them but was injured. Rabbis prayed for mercy for him and he was healed.*

**III.21** A. *It has been taught on Tannaite authority:*

- B. Abba Benjamin says, “A prayer of a person is heard only if it is said in the synagogue.
- C. “For it is said, ‘To hearken unto the song and to the prayer’ (1Ki. 8:28).

- D. “Where there is song, there should the prayer take place.”
- E. Said Rabin bar R. Ada said R. Isaac, “How do we know on the basis of Scripture that the Holy One, blessed be he, is found in the synagogue? As it is said, ‘God stands in the congregation of God’ (Psa. 82: 1).
- F. “And how do we know that when ten are praying, the Presence of God is with them? As it is said, ‘God stands in the congregation of God [which is ten]’ (Psa. 82: 1).
- G. “And how do we know that where three are sitting in judgment the Presence of God is with them? As it is said, ‘In the midst of the judges he judges’ (Psa. 82: 1).
- H. “And how do we know that where two are sitting and studying the Torah, the Presence of God is with them? As it is said, ‘Then they that feared the Lord spoke one with another, and the Lord hearkened and heard, and a book of remembrance was written before him, for them that feared the Lord and that thought upon his name’ (Mal. 3:16).”
  - I. *What is the meaning of “Who thought upon his name”?*
  - J. Said R. Ashi, “If a person gave thought to doing a religious deed but perforce was not able to do it, Scripture credits it to him as if he had actually done it.”
- K. [Continuing Isaac’s statement,] “And how do we know that even if one person alone is sitting and studying the Torah, the Presence of God is with him? As it is said, ‘In every place where I cause my name to be mentioned I will come to you and bless you’ (Exo. 20:21).”
  - L. *Now since it is the case that even if one is studying by himself [the Presence is with him], why was it necessary to make the statement concerning two?*
  - M. *The words of two are written down in the book of remembrances, while the words of one are not written down in the book of remembrances.*
  - N. *And since it is the case that even if two are studying [the Presence is with them], why was it necessary to make the statement concerning three?*
  - O. *What might you have said? Judging cases serves only for the purpose of making peace in this world, and the Presence of God would not come on that account. So we are informed that that is not the case, for judging a case also is an act of Torah.*
  - P. *And since it is the case that even when three [are studying Torah, the Presence is with them], what need was there to speak of ten?*

- Q. *In the case of ten, the Presence of God comes first, while in the case of three, the Presence comes only when the people actually go into session.*

### **The Tefillin of the Holy One, Blessed be He**

- III.22** A. 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).  
B. “‘By his right hand’ refers to Torah, as it is said, ‘At his right hand was a fiery law for them’ (Deu. 33: 2).  
C. “‘And by the arm of his strength’ refers to phylacteries, as it is said, ‘The Lord will give strength to his people’ (Psa. 29:11).  
D. “And how do we know that phylacteries are a strength for Israel? For it is written, ‘And all the peoples of the earth shall see that the name of the Lord is called upon you and they shall be afraid of you’ (Deu. 28:10).”  
E. *And it has been taught on Tannaite authority:*  
F. R. Eliezer the Great says, “This [Deu. 28:10] refers to the phylacteries that are put on the head.”
- III.23** A. 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?”  
B. *He said to him,* “‘And who is like your people Israel, a singular nation on earth’ (1Ch. 17:21).”  
C. *“And is the Holy One, blessed be he, praised in the praises that come to Israel?”*  
D. *“Yes, for it is written, ‘You have avouched the Lord this day... and the Lord has avouched you this day’ (Deu. 26:17, 18).*  
E. “Said the Holy One, blessed be he, to Israel, ‘You have made me a singular entity in the world, and I shall make you a singular entity in the world.  
F. “‘You have made me a singular entity in the world,’ as it is said, ‘Hear O Israel, the Lord, our God, the Lord is one’ (Deu. 6: 4).  
G. “‘And I shall make you a singular entity in the world,’ as it is said, ‘And who is like your people, Israel, a singular nation in the earth’ (1Ch. 17:21).”  
H. *Said R. Aha, son of Raba to R. Ashi, “That takes care of one of the four subdivisions of the phylactery. What is written in the others?”*  
I. *He said to him,* “‘For what great nation is there... And what great nation is there...’ (Deu. 4: 7, 8), ‘Happy are you, O Israel...’ (Deu. 33:29), ‘Or has God tried...,’ (Deu. 4:34). And ‘To make you high above all nations’ (Deu. 26:19).”  
J. *“If so, there are too many boxes!”*  
K. “But the verses, ‘For what great nation is there’ and ‘And what great nation is there,’ which are equivalent, are in one box, and ‘Happy are you, O Israel’ and ‘Who is like your people Israel’ are in one box, and ‘Or has God tried...,’ in one box, and ‘To make you high’ in one box.  
L. **[6B]** *“And all of them are written in the phylactery that is on the arm.”*
- III.24** A. 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.

- B. “For it is said, ‘Who is among you who fears the Lord, who obeys the voice of his servant, and now walks in darkness and has no light’ (Isa. 50:10).”
- C. “If it was on account of a matter of religious duty that the person has gone away [from regular synagogue attendance], he nonetheless ‘will have light.’”
- D. “But if it was on account of an optional matter that he did so, he ‘has no light.’”
- E. “‘Let him trust in the name of the Lord’ (Isa. 50:10).”
- F. *“Why so? Because he should have trusted in the name of the Lord but did not.”*

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

- B. “For it is said, ‘Why when I came was there no one there? When I called, there was no answer’ (Isa. 50: 2).”

**III.26** A. 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.’”

- B. *“And how do we know in the case of Abraham, our father, that he arranged a regular place for praying?”*
- C. “For it is written, ‘And Abraham got up early in the morning on the place where he had stood’ (Gen. 19:27).”
- D. “‘Standing’ refers only to praying, for it is said, ‘Then Phinehas stood up and prayed’ (Psa. 106:30).”
- E. Said R. Helbo to R. Huna, “He who leaves the synagogue should not take large steps.”
- F. *Said Abbaye, “That statement applies only when one leaves, but when he enters, it is a religious duty to run [to the synagogue].”*
- G. “For it is said, ‘Let us run to know the Lord’ (Hos. 6: 3).”
- H. *Said R. Zira, “When in the beginning I saw rabbis running to the lesson on the Sabbath, I thought that the rabbis were profaning the Sabbath. But now that I have heard what R. Tanhum said R. Joshua b. Levi said,*
- I. *“namely, ‘A person should always run to take up a matter of law, and even on the Sabbath, as it is said, “They shall walk after the Lord who shall roar like a lion [for he shall roar, and the children shall come hurrying]” (Hos. 11:10),’ I too run.”*

**III.27** A. 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.]”*

- B. *Said Abbaye, “The reward for attending the periodic public assembly [of rabbis] is on account of the crowding together.”*
- C. *Said Raba [to the contrary], “The reward for repeating what one has heard is in reasoning about it.”*
- D. *Said R. Papa, “The reward for attending a house of mourning is on account of one’s preserving silence there.”*
- E. *Said Mar Zutra, “The reward for observing a fast-day lies in the acts of charity one performs on that day.”*

- F. *Said R. Sheshet, "The reward for delivering a eulogy lies in raising the voice."*
- G. *Said R. Ashi, "The reward for attending a wedding lies in the words [of compliment paid to the bride and groom]."*

**III.28** A. Said R. Huna, "Whoever prays behind the synagogue is called wicked,

- B. "as it is said, 'The wicked walk round about' (Psa. 12: 9)."
- C. *Said Abbaye, "That statement applies only in the case of one who does not turn his face toward the synagogue, but if he turns his face toward the synagogue, we have no objection."*
- D. *There was a certain man who would say his prayers behind the synagogue and did not turn his face toward the synagogue. Elijah came by and saw him. He appeared to him in the guise of a Tai Arab.*
- E. *He said to him, "Are you now standing with your back toward your master?" He drew his sword and killed him.*
- F. *One of the rabbis asked R. Bibi bar Abbaye, and some say, R. Bibi asked R. Nahman bar Isaac, "What is the meaning of the verse, 'When vileness is exalted among the sons of men' (Psa. 12: 9)?"*
- G. He said to him, "This refers to matters that are exalted, which people treat with contempt."
- H. *R. Yohanan and R. Eleazar both say, "When a person falls into need of the help of other people, his face changes color like the kerum, for it is said, 'As the kerum is to be reviled among the sons of men' (Psa. 12: 9)."*
  - I. *What is the meaning of kerum?*
  - J. *When R. Dimi came, he said, "There is a certain bird among the coast towns, called the kerum. When the sun shines, it turns many colors."*
- K. *R. Ammi and R. Assi both say, "[When a person turns to others for support], it is as if he is judged to suffer the penalties of both fire and water.*
- L. "For it is said, 'When you caused men to ride over our heads, we went through fire and through water' (Psa. 66:12)."

**III.29** A. And R. Helbo said R. Huna said, "A person should always be attentive at the afternoon prayer.

- B. "For lo, Elijah was answered only at the afternoon prayer.
- C. "For it is said, 'And it came to pass at the time of the offering of the late afternoon offering, that Elijah the prophet came near and said, "Hear me, O Lord, hear me"' (1Ki. 18:36-7)."
- D. "Hear me" so fire will come down from heaven.
- E. "Hear me" that people not say it is merely witchcraft.
- F. R. Yohanan said, "[A person should also be attentive about] the evening prayer.
- G. "For it is said, 'Let my prayer be set forth as incense before you, the lifting up of my hands as the evening sacrifice' (Psa. 141: 2)."
- H. R. Nahman bar Isaac said, "[A person should also be attentive about] the morning prayer.

- I. “For it is said, ‘O Lord, in the morning you shall hear my voice, in the morning I shall order my prayer to you, and will look forward’ (Psa. 5: 4).”

**III.30** A. And R. Helbo said R. Huna said, “Whoever enjoys a marriage banquet and does not felicitate the bridal couple violates five ‘voices.’

- B. “For it is said, ‘The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of those who say, “Give thanks to the Lord of hosts”’ (Jer. 33:11).”

- C. And if he does felicitate the couple, what reward does he get?

- D. Said R. Joshua b. Levi, “He acquires the merit of the Torah, which was handed down with five voices.

- E. “For it is said, ‘And it came to pass on the third day, when it was morning, that there were voices [thus two], and lightnings, and a thick cloud upon the mount, and the voice of a horn, and when the voice of the horn waxed louder, ... Moses spoke and God answered him by a voice...’ (Exo. 19:16, 19) [thus five voices in all].”

- F. *Is it so [that there were only five voices]?*

- G. And lo, it is written, “And all the people saw the voices” (Exo. 20:15). [So this would make seven voices.]

- H. *These voices came before the giving of the Torah [and do not count].*

- I. R. Abbahu said, “It is as if the one [who felicitated the bridal couple] offered a thanksgiving offering.

- J. “For it is said, ‘Even of them that bring thanksgiving-offerings into the house of the Lord’ (Jer. 33:11).”

- K. R. Nahman bar Isaac said, “It is as if he rebuilt one of the ruins of Jerusalem.

- L. “For it is said, ‘For I will cause the captivity of the land to return as at the first, says the Lord’ (Jer. 33:11).”

**III.31** A. And R. Helbo said R. Huna said, “The words of any person in whom is fear of Heaven are heard.

- B. “For it is said, ‘The end of the matter, all having been heard: fear God and keep his commandments, for this is the whole man’ (Qoh. 12:13).”

- C. *What is the meaning of the phrase, “For this is the whole man” (Qoh. 12:13)?*

- D. Said R. Eleazar, “Said the Holy One, blessed be he, “The entire world has been created only on account of this one.””

- E. R. Abba bar Kahana said, “This one is worth the whole world.”

- F. Simeon b. Zoma says, “The entire world was created only to accompany this one.”

**III.32** A. And R. Helbo said R. Huna said, “Whoever knows that his fellow regularly greets him should greet the other first.

- B. “For it is said, ‘Seek peace and pursue it’ (Psa. 34:15).

- C. “If he greeted him and the other did not reply, the latter is called a thief.

- D. “For it is said, ‘It is you who have eaten up the vineyard, the spoil of the poor is in your houses’ (Isa. 3:14).”

- III.33** A. [7A] Said R. Yohanan in the name of R. Yosé, “How do we know that the Holy One, blessed be he, says prayers?”
- B. “Since it is said, ‘Even them will I bring to my holy mountain and make them joyful in my house of prayer’ (Isa. 56: 7).
- C. “‘Their house of prayer’ is not stated, but rather, ‘my house of prayer.’
- D. “On the basis of that usage we see that the Holy One, blessed be he, says prayers.”
- E. *What prayers does he say?*
- F. Said R. Zutra bar Tobiah said Rab, “‘May it be my will that my mercy overcome my anger, and that my mercy prevail over my attributes, so that I may treat my children in accord with the trait of mercy and in their regard go beyond the strict measure of the law.’”

**III.34** A. *It has been taught on Tannaite authority:*

- B. 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.’
- C. “I said to him, ‘May it be your will that your mercy overcome your anger, and that your mercy prevail over your attributes, so that you treat your children in accord with the trait of mercy and in their regard go beyond the strict measure of the law.’
- D. “And he nodded his head to me.”
- E. And from that story we learn that the blessing of a common son should not be negligible in your view.

**III.35** A. 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?”

- B. *“It is in line with the following verse of Scripture: ‘My face will go and then I will give you rest’ (Exo. 33:14).*
- C. “Said the Holy One, blessed be he, to Moses, ‘Wait until my angry countenance passes, and then I shall give you rest.’”
- D. *But does the Holy One, blessed be he, get angry?*
- E. *Indeed so.*
- F. *For it has been taught on Tannaite authority:*
- G. “A God that is angry every day” (Psa. 7:12).
- H. And how long is this anger going to last?
- I. A moment.
- J. And how long is a moment?
- K. It is one fifty-eight thousand eight hundred and eighty-eighth part of an hour.
- L. And no creature except for the wicked Balaam has ever been able to fix the moment exactly.
- M. For concerning him it has been written, “He knows the knowledge of the Most High” (Num. 24:16).
- N. Now if Balaam did not even know what his beast was thinking, was he likely to know what the Most High is thinking?



- O. But this teaches that he knew exactly how to reckon the very moment that the Holy One, blessed be he, would be angry.
- P. *That is in line with what the prophet said to Israel, "O my people, remember now what Balak, king of Moab, devised, and what Balaam, son of Beor, answered him... that you may know the righteous acts of the Lord" (Mic. 6: 5).*
- Q. Said R. Eleazar, "The Holy One, blessed be he, said to Israel, 'Know that I did any number of acts of righteousness with you, for I did not get angry in the time of the wicked Balaam. For had I gotten angry, not one of (the enemies of) Israel would have survived, not a remnant.'
- R. "That is in line with what Balaam said to Balak, 'How shall I curse whom God has not cursed, and how shall I execrate whom the Lord has not execrated?' (Num. 23: 8).
- S. "This teaches that for that entire time [God] did not get mad."
- T. And how long is God's anger?
- U. It is a moment.
- V. And how long is a moment?
- W. *Said R. Abin, and some say, R. Abina, "A moment lasts as long as it takes to say 'a moment.'"*
- X. *And how do we know that a moment is how long God is angry?*
- Y. For it is said, "For his anger is but for a moment, his favor is for a lifetime" (Psa. 30: 6).
- Z. *If you like, you may derive the lesson from the following: "Hide yourself for a little while until the anger be past" (Isa. 26:20).*
- AA. *And when is God angry?*
- BB. *Said Abbayye, "It is during the first three hours of the day, when the comb of the cock is white, and it stands on one foot."*
- CC. *But it stands on one foot every hour.*
- DD. *To be sure, it stands on its foot every hour, but in all the others it has red streaks, and in the moment at hand there are no red streaks [in the comb of the cock].*
- EE. *A certain Sadducean who lived in R. Joshua b. Levi's neighborhood would give him plenty of trouble by citing verses of Scripture. One day [Joshua] took a cock and put it between the legs of his bed and watched it. He thought, "When that very moment comes [that the comb is unstreaked], I shall curse him."*

FF. *When that very moment came, [Joshua] was dozing. He said to him, "That fact implies that it is not proper to do things this way."*

GG. *"And his tender mercies are over all his works' (Psa. 155:9), and it is written, 'Neither is it good for the righteous to punish' (Pro. 17:26)."*

**III.36** A. *It has been taught on Tannaite authority in the name of R. Meir, "When the sun comes up, and all kings, east and west, put their crowns on their heads and bow down to the sun, forthwith the Holy One, blessed be he, grows angry."*

**III.37** A. 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.

B. "For it is said, 'And she shall run after her lovers... then shall she say [in her heart], I shall go and return to my first husband, for then it was better for me than now' (Hos. 2: 9)."

C. And R. Simeon b. Laqish said, "It is better than a hundred scourgings,

D. "as it is said, 'A rebuke enters deeper into a man of understanding than a hundred stripes into a fool' (Pro. 17:10)."

**III.38** A. 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.

B. "He asked that the Presence of God should come to rest on Israel, and he gave him his request, as it is said, 'Is it not in that you go with us...' (Exo. 33:16).

C. "He asked that the Presence of God not come to rest on idolators, and he gave him his request, as it is said, 'So we are distinguished, I and your people' (Exo. 33:16).

D. "He asked that he teach him the ways of the Holy One, blessed be he, and he gave him his request, as it is said, 'Show me now your ways' (Exo. 33:13).

E. "He said before him, 'Lord of the world, on what account can there be a righteous man who has it good, a righteous man who has it bad, a wicked man who has it good, and a wicked man who has it bad?'

F. "He said to him, 'Moses, in the case of a righteous man who has it good, it is a righteous man, son of a righteous man, a righteous man who has it bad is a righteous man, son of a wicked man, a wicked man who has it good is a wicked man, son of a righteous man, and a wicked man who has it bad is a wicked man, son of a wicked man.'"

G. A master has said, "A righteous man who has it good is a righteous man, son of a righteous man, a righteous man who has it bad is a righteous man, son of a wicked man."

- H. *But is this so? And lo, it is written, "Visiting the wickedness of the fathers upon the children" (Exo. 34: 7), and it also is written, "Neither shall the children be put to death for the fathers" (Deu. 24:16).*
- I. *These two verses were set into contrast with one another, and we learned, "It is not a contradiction. The one verse speaks of a case in which the sons take hold of the deeds of the fathers and do them, and the other speaks of a case in which the sons do not take hold of the deeds of the fathers and do them."*
- J. *Rather, this is what he said to him, "A righteous man who has it good is a totally righteous man. A righteous man who has it bad is a righteous man who is not totally righteous. A wicked man who has it good is a wicked man who is not totally wicked. A wicked man who has it bad is a totally wicked man."*
  - K. *What R. Yohanan has said differs from what R. Meir said.*
  - L. *For R. Meir said, "Two [of the three] requests were granted to him, and one was not.*
  - M. *"For it is said, 'For I shall be gracious to whom I shall be gracious' (Exo. 33:19), even though he may not be worthy of it, 'And I will show mercy on whom I will show mercy' (Exo. 33:19), even though he may not be worthy of it."*

**III.39** A. "And he said, 'You cannot see my face'" (Exo. 33:20).

- B. *It was taught on Tannaite authority in the name of R. Joshua b. Qorha, "This is what the Holy One, blessed be he, said to Moses:*
- C. *"'When I wanted [you to see my face], you did not want to, now that you want to see my face, I do not want you to.'"*
- D. *This differs from what R. Samuel bar Nahmani said R. Jonathan said.*
- E. *For R. Samuel bar Nahmani said R. Jonathan said, "As a reward for three things he received the merit of three things.*
- F. *"As a reward for: 'And Moses hid his face,' (Exo. 3: 6), he had the merit of having a glistening face.*
- G. *"As a reward for: 'Because he was afraid to' (Exo. 3: 6), he had the merit that 'They were afraid to come near him' (Exo. 34:30).*
- H. *"As a reward for: 'To look upon God' (Exo. 3: 6), he had the merit: 'The similitude of the Lord does he behold' (Num. 12: 8)."*

**III.40** A. "And I shall remove my hand and you shall see my back" (Exo. 33:23).

- B. *Said R. Hana bar Bizna said R. Simeon the Pious, "This teaches that the Holy One, blessed be he, showed Moses [how to tie] the knot of the phylacteries."*

**III.41** A. 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.

- B. *"How do we know it? It is from Moses, our master.*

- C. “For it is said, ‘Let me alone, that I may destroy them and blot out their name from under heaven, and I will make of you a nation mightier and greater than they’ (Deu. 9:14).
- D. *“Even though Moses prayed for mercy, so that the matter was nullified, even so, [the blessing] was carried out in his seed.*
- E. “For it is said, ‘The sons of Moses, Gershom and Eliezer... and the sons of Eliezer were Rehabia the chief... and the sons of Rehabia were very many’ (1Ch. 23:15-17).”
- F. *And in this regard R. Joseph stated on Tannaite authority, “They were more than sixty myriads.”*
- G. “This is to be derived from an analogy between two uses of the word ‘many.’
- H. “Here it is written, ‘They were very many’ (1Ch. 23:17).
- I. “And elsewhere it is written, ‘And the children of Israel were very fruitful and increased abundantly and became very many’ (Exo. 1: 7). [At that time they were sixty myriads.]”

**III.42 A. [7B]** 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.

- B. “For it is said, ‘And he said, O Lord, God, whereby shall I know that I shall inherit it’ (Gen. 15: 8).”
- C. Said Rab, “Daniel too was answered only on account of Abraham.
- D. “For it is said, ‘Now therefore, O our God, hearken to the prayer of your servant and to his supplications and cause your face to shine upon your sanctuary that is desolate, for the Lord’s sake’ (Dan. 9:17).
- E. “‘For your sake’ is what he should have said, but the sense is, ‘For the sake of Abraham, who called you ‘Lord.’”

**III.43 A.** 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?

- B. “As it is said, ‘My face will go and then I will give you rest’ (Exo. 33:14).”

**III.44 A.** 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.

- B. “For it is said, ‘This time I will praise the Lord’ (Gen. 29:35).”
- C. As to Reuben, said R. Eleazar, “Leah said, ‘See what is the difference [the name of Reuben yielding reu, see, and ben, between] between my son and the son of my father-in-law.
- D. “The son of my father-in-law, even knowingly, sold off his birthright, for it is written, ‘And he sold his birthright to Jacob’ (Gen. 25:33).
- E. “See what is written concerning him: ‘And Esau hated Jacob’ (Gen. 27:41), and it is written, ‘And he said, is not he rightly named Jacob? for he has supplanted me these two times’ (Gen. 27:36).

- F. *“My son, by contrast, even though Joseph forcibly took away his birthright, as it is written, ‘But for as much as he defiled his father’s couch, his birthright was given to the sons of Joseph’ (1Ch. 5: 1), did not become jealous of him, for it is written, ‘And Reuben heard it and delivered him out of their hand’ (Gen. 37:21).”*
- G. *As to the meaning of the name of Ruth*, said R. Yohanan, “It was because she had the merit that David would come forth from her, who saturated (RWH) the Holy One, blessed be he, with songs and praises.”
- H. *How do we know that a person’s name affects [his life]?*
- I. Said R. Eleazar, “It is in line with the verse of Scripture: ‘Come, behold the works of the Lord, who has made desolations in the earth’ (Psa. 46: 9).
- J. “Do not read ‘desolations’ but ‘names’ [which the same root yields].”

**III.45** A. 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.

- B. “For it is said, ‘A Psalm of David, when he fled from Absalom, his son’ (Psa. 3: 1), after which it is written, ‘Lord how many are my adversaries become, many are they that rise up against me’ (Psa. 3: 2).
- C. “By contrast, in regard to the war of Gog and Magog it is written, ‘Why are the nations in an uproar? And why do the peoples mutter in vain’ (Psa. 2: 1).
- D. “But it is not written in that connection, ‘How many are my adversaries become.’”
- E. “A Psalm of David, when he fled from Absalom, his son” (Psa. 3: 1):
- F. “A Psalm of David”? *It should be*, “A lamentation of David”!
- G. Said R. Simeon b. Abishalom, “The matter may be compared to the case of a man, against whom an outstanding bond was issued. Before he had paid it, he was sad. After he had paid it, he was glad.
- H. “So too with David, when he the Holy One had said to him, ‘Behold, I will raise up evil against you out of your own house,’ (2Sa. 2:11), he was sad.
- I. “He thought to himself, ‘Perhaps it will be a slave or a bastard child, who will not have pity on me.
- J. “When he saw that it was Absalom, he was happy. On that account, he said a psalm.”

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

- B. For it is said, ‘Those who forsake the Torah praise the wicked, but those who keep the Torah contend with them’ (Pro. 28: 4).”
- C. *It has been taught on Tannaite authority along these same lines:*
- D. R. Dosetai bar Matun says, “It is permitted to contend with the wicked in this world, for it is said, ‘Those who forsake the Torah praise the wicked, but those who keep the Torah contend with them’ (Pro. 28: 4).”
- E. And if someone should whisper to you, “But is it not written, ‘Do not contend with evil-doers, nor be envious against those who work unrighteousness’ (Psa. 37: 1),” say to him, “Someone whose conscience bothers him thinks so.
- F. “In fact, ‘Do not contend with evil-doers’ means, do not be like them, ‘nor be envious against those who work unrighteousness,’ means, do not be like them.
- G. “And so it is said, ‘Let your heart not envy sinners, but fear the Lord all day’ (Pro. 23:17).”
- H. Is this the case? And lo, R. Isaac has said, “If you see a wicked person for whom the hour seems to shine, do not contend with him, for it is said, ‘His ways prosper at all times’ (Psa. 10: 5).
- I. “Not only so, but he wins in court, as it is said, ‘Your judgments are far above, out of his sight’ (Psa. 10: 5).
- J. “Not only so, but he overcomes his enemies, for it is said, ‘As for all his enemies, he farts at them’ (Psa. 10: 5).”
- K. *There is no contradiction. The one [Isaac] addresses one’s own private matters [in which case one should not contend with the wicked], but the other speaks of matters having to do with heaven [in which case one should contend with them].*
- L. *And if you wish, I shall propose that both parties speak of matters having to do with Heaven. There is, nonetheless, no contradiction. The one [Isaac] speaks of a wicked person on whom the hour shines, the other of a wicked person on whom the hour does not shine.*
- M. *And if you wish, I shall propose that both parties speak of a wicked person on whom the hour shines, and there still is no contradiction.*
- N. *The one [Yohanan, who says the righteous may contend with the wicked] speaks of a completely righteous person, the other [Isaac] speaks of someone who is not completely righteous.*
- O. *For R. Huna said, “What is the meaning of this verse of Scripture: ‘Why do you look, when they deal treacherously, and hold your peace, when the*

wicked swallows up the man that is more righteous than he' (Hab. 1:13)?

P. "Now can a wicked person swallow up a righteous one?"

Q. "And lo, it is written, 'The Lord will not leave him in his hand' (Psa. 37:33). And it is further written, 'No mischief shall befall the righteous' (Pro. 12:21).

R. "The fact therefore is that he may swallow up someone who is more righteous than he, but he cannot swallow up a completely righteous man."

S. *And if you wish, I shall propose that, when the hour shines for him, the situation is different.*

**III.47** A. 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.

B. "For it is said, 'And I will appoint a place for my people Israel, and I will plant them, that they may dwell in their own place and be disquieted no more, neither shall the children of wickedness afflict them any more as at the first' (2Sa. 7:10)."

C. R. Huna pointed to a contradiction between two verses of Scripture: "It is written, 'To afflict them,' and elsewhere, 'To exterminate them' (1Ch. 17: 9).

D. "To begin with, merely to afflict them, but, at the end, to exterminate them."

**III.48** A. 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].

B. "For it is said, 'Here is Elisha, the son of Shaphat, who poured water on the hands of Elijah' (2Ki. 3:11).

C. "It is not said, 'who learned' but 'who poured water.'

D. "This teaches that greater is service to Torah than learning in Torah."

**III.49** A. Said R. Isaac to R. Nahman, "What is the reason that the master did not come to the synagogue to say his prayers?"

B. *He said to him, "I could not do it."*

C. *He said to him, "Let the master gather ten to say prayers [at home]."*

D. *He said to him, "It was too much trouble for me."*

E. *"And let the master ask the agent of the community to let him know when the congregation prays [so he could do so at the same time]?"*

F. *He said to him, "Why all this bother?"*

G. *He said to him, "For R. Yohanan said in the name of R. Simeon b. Yohai, [8A], '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.'"*



- H. *R. Yosé b. R. Hanina said, "The proof of the same principle derives from here: 'Thus says the Lord, in an acceptable time I have answered you' (Isa. 49: 8)."*
- I. *R. Aha b. R. Hanina said, "From here: 'Behold, God does not despise the mighty' (Job. 36: 5). And it is written, 'He has redeemed my soul in peace so that none came near me, for they were many with me' (Psa. 55:19) [showing that when many pray together, they are listened to]."*
  - J. *It has been taught along these same lines on Tannaite authority:*
  - K. R. Nathan says, "How do we know that the Holy One, blessed be he, does not reject the prayer of the community?"
  - L. "As it is said, 'Behold, God does not despise the mighty' (Job. 36: 5), and it is further said, 'He has redeemed my soul in peace so that none came near me, for they were many with me' (Psa. 55:19).
  - M. "Said the Holy One, blessed be he, 'Whoever is occupied with study of the Torah and with the doing of deeds of loving kindness and who prays with the community do I regard as though he had redeemed me and my children from among the nations of the world.'"

**III.50** A. 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. "For it is said, 'Thus says the Lord, as for all my evil neighbors, who touch the inheritance that I have caused my people Israel to inherit' (Jer. 12:14).
- C. "Not only so, but he causes himself and his children to go into exile, as it is said, 'Behold, I will pluck them up from off their land and will pluck up the house of Judah from among them' (Jer. 12:14)."

**III.51** A. *They told R. Yohanan that there are old men in Babylonia. He was amazed. He said, "That your days may be multiplied, and the days of your children, upon the land' (Deu. 11:21) — and not outside the land."*

- B. *When they told him that the people came early and left late so as to attend upon synagogue worship, he said, "This is what gives them the advantage [that permits them to live a long time]."*
- C. *That accords with what R. Joshua b. Levi said to his children, "Come up early and go home late so as to attend upon synagogue worship, so that you will live for a long time."*
- D. *Said R. Aha b. R. Hanina, "What proves the same point? 'Happy is the man who hearkens to me, watching daily at my gates, waiting at the posts of my doors' (Pro. 8:34), followed by, 'For whoever finds me finds life' (Pro. 8:35)."*
- E. Said R. Hisda, "A person should always enter two doors to the synagogue."

- F. "Two doors" *is what you think?*
- G. Rather, I should say, "A distance of two doors, and afterward he should say his prayer."

**III.52** A. "For this let every one who is pious pray to you in the time of finding' (Psa. 32: 6).

- B. Said R. Hanina, "'The time of finding' refers to a wife, as it is said, 'Who has found a wife has found a great good' (Pro. 18:22)."
- C. In the West when a man married a woman, they would say this to him: "'Found' or 'find'?"
- D. "Found" as it is written, "Who has found a wife has found a great good" (Pro. 18:22).
- E. "Find" as it is written, "And I find more bitter than death the woman" (Qoh. 7:26).
- F. R. Nathan says, "'The time of finding' refers to Torah, as it is said, 'For who finds me finds life' (Pro. 8:35)."
- G. R. Nahman bar Isaac said, "'The time of finding' refers to death, as it is said, 'The findings of death' (Psa. 68:22)."
- H. *It has been taught along these same lines on Tannaite authority:*
  - I. Nine hundred and three sorts of death were created in the world, as it is said, "The findings of death" (Psa. 68:22), and the numerical value of the letters in the word for findings is nine hundred three.
  - J. *The most difficult death of all is croup, and the easiest, a kiss.*
    - K. *Croup is like [Simon:] a thorn in a ball of wool pulled out backwards.*
    - L. *Some say, "It is like [pulling] a rope through the loop-holes of a ship."*
    - M. *The kind by a kiss is like drawing a hair out of milk.*
- N. R. Yohanan said, "'The time of finding' refers to burial."
  - O. *Said R. Hanina, "What is the proof-text for that proposition? 'Who rejoice unto exultation and are glad when they can find the grave' (Job. 3:22)."*
  - P. *Said Rabbah bar R. Shila, "That is in line with what people say: 'People should pray for peace even as the last clod of earth [is thrown upon the grave].'"*
- Q. Mar Zutra said, "'The time of finding' refers to finding a toilet."
  - R. *In the West they say, "This statement of Mar Zutra is the best of the lot."*

## Composite of Sayings of Hiyya bar Ammi in the Name of Ulla

**III.53** A. *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."*

- B. *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.'"*
- C. *That is in line with what R. Hiyya bar Ami 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."*
- D. *And Abbayye said, "To begin with I would study at home and pray in the synagogue. Once I heard this statement that R. Hiyya bar Ammi stated 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,' I have had the practice of saying my prayers only in the place in which I study."*
- E. *Even though they had thirteen synagogues in Tiberias, R. Ammi and R. Assi would pray only among the columns [of the basilica] where they were studying.*

**III.54** A. *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.*

- B. *"For with regard to one who fears heaven, it is written, 'Happy is the man who fears the Lord' (Psa. 112: 1).*
- C. *"With regard to the one who derives benefit from his own labor, by contrast, it is written, 'When you eat the work of your hands, happy you shall be, and it shall be well with you' (Psa. 128: 2).*
- D. *"'Happy are you' in this world and 'it shall be well with you' in the world to come.*
- E. *"With respect to the one who fears heaven, 'And it shall be well with you' is not written."*

**III.55** A. *And R. Hiyya bar Ami said in the name of Ulla, "A person should always live in the place in which his master lives.*

- B. *"For so long as Shimei, son of Gera, was alive, Solomon did not marry the daughter of Pharaoh."*
- C. *But has it not been taught on Tannaite authority: One should not dwell [where his master does]?*
- D. *There is no contradiction. The one [saying one should live near the master] speaks of a disciple who is submissive, the other of one who is not.*

## Proper Conduct in Synagogue Worship

- III.56** A. 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)?
- B. “This refers to one who leaves the scroll of the Torah [when it is read] and goes out [of the synagogue].”
- C. *R. Abbahu would go out [at the breaks in the lections] between the reading of one person and the next.*
- D. *R. Pappa asked about the law governing leaving the synagogue between the reading of one verse and the next.*
- E. *The question stands.*
- F. *R. Sheshet would turn his face away and study [his legal traditions during the reading of the Torah-lection].*
- G. *He said, “We with our [Torah], they with theirs.”*
- III.57** A. 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.
- B. **[8B]** “And that is the case even with “Ataroth and Digon” (Num. 32: 3). [Simon, p. 42, n. 5: Even strings of names which are left untranslated in the Targum should be recited in Hebrew and in the Aramaic version.]”
- C. “For whoever completes the reading of his passage of Scripture along with the congregation is given long days and a lengthy life.”
- D. *R. Bibi bar Abbaye considered completing his recitation of the entire Scriptural lections for the year on the eve of the Day of Atonement.*
- E. *Hiyya b. Rab of Difti recited to him on Tannaite authority: “It is written, ‘And you shall afflict your souls, on the ninth day of the month at evening’ (Lev. 23:32). Now do people fast on the ninth of the month? Do they not fast on the tenth of the month? But the passage serves to tell you the following:*
- F. *“Whoever eats and drinks on the ninth of the month is regarded by Scripture as if he had fasted on the ninth and the tenth.”*
- G. *He thereupon considered completing them still sooner. A certain elder said to him, “It has been taught on Tannaite authority: ‘However, he should not recite [the verses of the lections] either before or after [the congregation does].”*
- H. *This accords with what R. Joshua b. Levi said to his children, “Complete your lections with the congregation, reading each verse twice as written in Scripture and once as written in the Aramaic translation.*
- I. “And be careful to deal with the jugular veins [in slaughtering a beast] in accord with the teaching of R. Judah, *for we have learned in the Mishnah: **R. Judah says, ‘[An act of slaughter is valid] only if one cuts through the jugular veins’ [M. Hul. 2:1].***
- J. “And be attentive to an old man who has forgotten his learning on account of some untoward condition [through no fault of his own].”

K. "For we say: 'The tablets [of the law] as well as the broken sherds of the tablets were put away in the ark.'"

**III.58** A. *Said Raba to his children, "When you cut meat, do not cut it while holding it in your hand."*

B. *Some say it is because of the danger of injury, and some say it is because of ruining the food for the meal.*

C. [Raba continues,] "And do not sit on the bed of an Aramean woman, and do not pass behind a synagogue when the community is saying its prayers."

D. "Do not sit on the bed of an Aramean woman." *Some say his meaning was not to go to bed without saying the Shema; some say his meaning was not to marry a female proselyte; and some say he referred to an actual Aramean woman, on account of the story involving R. Papa.*

E. For R. Papa went to visit an Aramean woman. She brought out a bed for him, saying to him, "Sit."

F. He said to her, "I shall not sit down until you raise up the bed [so that I can see what is underneath it]."

G. She raised up the bed and they found a dead child there.

H. On the basis of that incident, sages said, "It is forbidden to sit on the bed of an Aramean woman."

I. "Do not pass behind a synagogue when the community is saying its prayers."

J. *That statement supports the view of R. Joshua b. Levi.*

K. For R. Joshua b. Levi said, "It is forbidden for someone to pass behind a synagogue when the community is saying its prayers."

L. *Said Abbaye, "But that statement has been made only where there is no other entry. But if there is another entry, there is no objection to doing so.*

M. *"And that objection applies when there is no other synagogue, but if there is another synagogue, there is no objection to doing so.*

N. *"And that objection applies, finally, when one is not carrying a burden, not running, or not wearing phylacteries. But if one of these conditions applies, there is no objection to doing so."*

**III.59** A. *It has been taught on Tannaite authority:*

B. Said R. Aqiba, "On three counts I admire the Medes:

C. "When they cut meat, they cut it only on a table.

D. "When they kiss, they kiss only on the hand.

E. "When they take counsel, they take counsel only in a field."

F. *Said R. Ada bar Ahba, "What verse of Scripture [proves E]? 'And Jacob sent and called Rachel and Leah to the field, to his flock' (Gen. 31: 4)."*

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

H. Said Rabban Gamaliel, "On three counts I admire the Persians:

I. "They are modest when they eat.

J. "They are modest in the privy.

- K. "They are modest in conducting another matter [sexual relations]."
- L. [By contrast to the foregoing:] "I have commanded my consecrated ones" (Isa. 13: 3):
- M. *R. Joseph repeated on Tannaite authority*, "This refers to the Persians, who are consecrated and designated for Gehenna."

**IV.1 A. Rabban Gamaliel says, etc. [M. Ber. 1:1E]:**

- B. Said R. Judah said Samuel, "The law accords with the view of Rabban Gamaliel."

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

- B. 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."
- C. *The statement as formulated contains a contradiction, for you have said, "There are occasions on which a person recites the Shema twice in a single night," which bears the implication that after the morning star rises, it is still night.*
- D. *And then the cited passage continues, "... and thereby carries out his obligation for both day and night," which bears the implication that it then is day.*
- E. *Indeed, there is no real contradiction. It is really night, and the reason that one may call it "day" is that there are people who get up at that time.*
- F. Said R. Aha bar Hanina said R. Joshua b. Levi, "The decided law accords with the view of R. Simeon b. Yohai."
- G. *There are some who repeat that statement of R. Aha bar Hanina in regard to the following, which has been taught on Tannaite authority:*
- H. R. Simeon b. Yohai says in the name of R. Aqiba, "There are occasions on which a person may recite the Shema twice by day, once before sunrise, once after sunrise, and he thereby carries out his obligation for both day and night."
- I. *Lo, there is a contradiction in the framing of that statement:*
- J. You have said, "There are occasions on which a person may recite the Shema twice by day," which bears the implication that the time prior to sunrise is regarded as day.
- K. *Then the passage proceeds to state, "... and thereby carries out his obligation for both day and night," which bears the implication that it is night.*
- L. **[9A]** *No, there is no real contradiction. It really is day, and the reason that it is called "night" is that there are people who are in bed at that time.*
- M. Said R. Aha bar Hanina said R. Joshua b. Levi, "The decided law is in accord with what R. Simeon has said in the name of R. Aqiba."
- N. Said R. Zira, "And that is the case so long as the person not recite the prayer, 'Cause us to lie down in peace...' " [That prayer is said only by night.]
- O. *When R. Isaac bar Judah came, he said, "The statement of R. Aha bar Hanina that R. Joshua b. Levi said was not made explicitly but rather made on the basis of inference.*
- P. *"For there was a pair of scholars who got drunk at the wedding banquet of R. Joshua b. Levi's son. They came before R. Joshua b. Levi. He ruled, 'R. Simeon is sufficiently reliable for an emergency [but under ordinary circumstances, one*



cannot recite the Shema two times, once before, once after sunrise, and so carry out his obligation for night and day].”

**V.1 A. M<sup>c</sup>SH S: His sons came [M. 1:1F]:**

- B. *And up to that point had they never heard that statement from Rabban Gamaliel?!*
- C. *This is what they had to say to him, “Rabbis differ from you, and in the case where there is an individual view against that of the majority, the decided law follows the majority.*
- D. *“But is it possible that rabbis really concur with you, and the reason that they say, **Up to midnight is only to keep a man far from sin** [and that is the question they addressed to him]?”*
- E. *He said to them, “Rabbis concur with me, and you are liable [to recite the Shema]. And the reason that they say, **Up to midnight is only to keep a man far from sin.**”*

**VI.1 A. And not only in this case [M. 1:11]:**

- B. *[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.]*
- C. *This is the sense of what Rabban Gamaliel said to his sons, “Even in accord with rabbis, who take the view that the recitation is to take place before midnight, the religious duty pertaining to the recitation applies until dawn.*
- D. *“And the reason that they have said, **Until midnight is in order to keep a man far from sin.**”*

**VII.1 A. The offering of the fats [M. 1:1K]:**

- B. *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].*
- C. *The following then was adduced as an objection to the inference yielded by the present formulation.*
- D. *The religious duty governing the recitation of the Shema at night, the recitation of Hallel on Passover night, and the eating of the Passover sacrifice, applies until dawn. [So there is a clear contradiction between the framing of the Mishnah-passage and the cited Tannaite teaching.]*
- E. *Said R. Joseph, “There is no contradiction. The one represents the view of R. Eleazar b. Azariah, the other, of R. Aqiba.”*
- F. *For it has been taught on Tannaite authority:*
- G. *“And they shall eat the meat in that night” (Exo. 12: 8).*
- H. *R. Eleazar b. Azariah says, “Here it is stated, ‘In that night,’ and later on it is stated, ‘For I shall pass through the land of Egypt in that night’ (Exo. 12:12).*
- I. *“Just as, in the latter usage, the reference is to the period up to midnight, so here the reference is to the period up to midnight.”*



- J. Said to him R. Aqiba, "And has it not already been stated, 'You shall eat it in haste' (Exo. 12:11)? The meaning is, 'until the time of haste' [which was dawn, at which point they scurried out of Egypt]."
- K. "Why then does Scripture say, 'By night'? One might suppose that the Passover sacrifice may be eaten by day, as is the case with Holy Things. Accordingly, Scripture says, 'By night,' meaning, 'It is by night that the Passover sacrifice is eaten, and not by day.'"
- L. *Now with respect to the view of R. Eleazar b. Azariah, who argues by constructing an analogy [between the references to "night,"] it was necessary for Scripture to make explicit references to "that" [night]. But how does R. Aqiba deal with the reference to "that"?*
- M. *He regards it as important to exclude reference to another night.*
- N. *[How so?] I might have thought that, since the Passover sacrifice falls into the category of Lesser Holy Things, and peace-offerings fall into the category of Lesser Holy Things,*
- O. *just as peace-offerings may be eaten over a span of two days and the intervening night [from the time that they are slaughtered], so a Passover offering may be eaten [not for one night only] but over a space of two nights as the counterpart to the two days, so that it may be eaten for two nights and the intervening day.*
- P. *Accordingly, we are informed that it must be eaten "in that night," that is, in that night it must be eaten, and it may not be eaten on yet another night [following].*
- Q. *And R. Eleazar b. Azariah? He derives the same lesson from the explicit statement, "You shall not leave any of it over until the morning" (Exo. 12:10).*
- R. *And R. Aqiba? If it were necessary to derive the lesson from that statement, I might have argued, What is the sense of "Morning"? It is the second morning [after slaughter].*
- S. *And R. Eleazar would say to you, "Whenever reference is made to 'morning,' it means the first morning only [after the event that has taken place, not the second morning. So the meaning imputed by Aqiba is impossible anyhow.]"*
- T. *The dispute among the Tannaite authorities just now cited follows the same lines as the dispute among these Tannaite authorities:*
- U. "There you shall sacrifice the Passover-offering in the evening, at the going down of the sun, at the season that you came forth out of Egypt" (Deu. 16: 6).
- V. R. Eliezer says, "'At evening' [in the afternoon] you make the sacrifice, 'at sunset' you eat the meat, and 'at the season that you came forth from Egypt' [midnight] you must burn what is left over."
- W. R. Joshua says, "'At evening' you make the sacrifice, 'at sunset' you eat the meat, and until how long may you continue eating? Until 'the season that you came forth from Egypt' [midnight]."
- X. Said R. Abba, "All concur that when the Israelites were redeemed from Egypt, they were redeemed only in the evening.
- Y. "For it is said, 'The Lord your God brought you forth out of Egypt by night' (Deu. 16: 1).

- Z. “And when they came forth, they came forth only by day, as it is said, ‘On the morrow after the Passover the children of Israel went out with a high hand’ (Num. 33: 3).
- AA. “Concerning what point is there a disagreement?
- BB. “They disagree concerning the ‘time of haste.’
- CC. “R. Eleazar b. Azariah takes the view that the sense of ‘haste’ pertains [not to the Israelites but] to the Egyptians, and R. Aqiba supposes that the sense of ‘haste’ pertains to the Israelites. [At midnight the Egyptians hastened to go out. That is the basis for the disagreement on the time in which it is permitted to eat the Passover sacrifice, so Simon, p. 47, ns. 7-9].”
- DD. *It has been taught along these same lines on Tannaite authority:*
- EE. “The Lord your God brought you forth out of Egypt by night” (Deu. 16: 1):
- FF. Now did they go forth by night? And was it not by day that they went forth, as it is said, “On the morrow after the Passover the children of Israel went out with a high hand” (Num. 33: 3)?
- GG. But the passage teaches that the redemption began for them by night.

### **Topical Composite Concerning the Exodus**

#### **VII.2 A.** “Speak now in the ears of the people” (Exo. 11: 2).

- B. In the house of R. Yannai they say, “The word for ‘now’ bears the implication of a request [‘by your leave’].
- C. “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.’
- D. “[God continues,] ‘It is so that that righteous man [Abraham] may not say **[9B]**, “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.”
- E. “They said to [Moses], ‘Would that we can get out with our very lives.’”
- F. The case may be compared to that of a man who was imprisoned, and they said to him, “People are coming tomorrow to take you out from prison and they are going to give you a great deal of money.”
- G. He will answer them, “By your leave, just get me out of here today, and I won’t ask for anything else.”

#### **VII.3 A.** “And they let them have what they asked” (Exo. 12:36):

- B. Said R. Ammi, “This teaches that they handed over [property] to them against their will.”
- C. *There are those who say that it was against the will of the Egyptians.*
- D. *And there are those who say that it was against the will of the Israelites.*
- E. *He who says that it was against the will of the Egyptians points to what is written, “And she who tarries at home divides the spoil.” (Psa. 68:13).*
- F. *And he who says that it was against the will of the Israelites explains that it was on account of the burden of carrying the spoil [that the Israelites did not want it].*

- G. “And they spoiled Egypt” (Exo. 12:36):
- H. R. Ammi said, “This teaches that they made it like a snare without grain [to trap birds].”
- I. R. Simeon b. Laqish said, “They made it like a pond without fish.”

**VII.4 A.** “I am that I am” (Exo. 3:14):

- B. 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.’”
- C. He said to him, “Lord of the world, sufficient for the hour is the trouble [in its own time. Why mention other troubles that are coming?]”
- D. Said the Holy One, blessed be he, to him, “Go, say to them, “‘I am’ has sent me to you’ (Exo. 3:14).”

**VII.5 A.** “Hear me, O Lord, hear me” (1Ki. 18:37):

- B. Said R. Abbahu, “Why did Elijah say, ‘Hear me,’ two times?
- C. “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.
- D. “‘And answer me that you may divert them so that they will not say that it was mere enchantment.’
- E. “For it is said, ‘You did turn their heart backward’ (1Ki. 18:37).”

**1:2**

- A. From what time do they recite the Shema in the morning?**
- B. From the hour that one can distinguish between blue and white.**
- C. R. Eliezer says, “Between blue and green.”**
- D. And one completes it by sunrise.**
- E. R. Joshua says, “By the third hour.**
- F. “For it is the practice of royalty to rise [at] the third hour.”**
- G. 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.**

**I.1 A.** *What is the meaning of between blue and white?*

- B. *If I should propose that it means the difference between a white piece of wool and a blue piece of wool, that difference can be discerned by night [as much as by day]. Rather, [the sense is to distinguish] between the blue and the white [threads in the same piece of wool].*

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

- B. R. Meir says, “Once one can tell the difference between a wolf and a dog.”
- C. R. Aqiba says, “... between an ass and a wild ass.”
- D. **Others say, “Once one can see his fellow four cubits away and recognize who it is” [T. Ber. 1:2B].**
- E. Said R. Huna, “The decided law accords with the position of ‘others.’”
- F. Said Abbaye, “The law as to the phylacteries accords with the view of ‘others,’ while the law on reciting the Shema accords with the view of the old-timers.”

- G. For R. Yohanan said, "The old-timers would complete the recitation of the Shema by dawn."

**I.3 A.** *It has been taught on Tannaite authority along these same lines:*

- B. The old-timers would complete the recitation of Shema exactly at dawn so as to place the prayer for redemption [with which the Shema closes] right next to the Prayer [of supplication], and one will turn out to say the Prayer in daylight."
- C. *Said R. Zira, "What verse of Scripture supports this practice? 'They shall fear you with the sun and so long as the moon throughout all generations' (Psa. 82: 5)."*
- D. R. Yosé b. Eliaqim gave testimony in behalf of the holy community of Jerusalem, "Whoever recites the prayer for Redemption immediately prior to the Prayer [of supplication] will not suffer injury that entire day."
- E. *Said R. Zira, "Is that so? But lo, I joined the two but I still was injured that day."*
- F. *He said to him, "What went wrong with you? Was it that you had to carry a myrtle branch into the royal palace? In that case that was no injury at all, because you should have had to pay a fee to have the right to see the face of the king! [It was no injury at all to have to pay the corvee under such circumstances.]"*
- G. For R. Yohanan said, "A person should always try to run to meet the kings of Israel, and not the kings of Israel alone, but even the kings of the idolators,
- H. "so that if one should have the merit, he may know the difference between the kings of Israel and the kings of the idolators [living so long as to see the restoration of the Israelite monarchy]."

**I.4 A.** *Said R. Ila to Ulla, "When you go up there, greet my brother, R. Berona, in the presence of the entire community [of scholars], for he is a great man and takes great joy in carrying out religious duties.*

- B. *"Once he managed to join the recitation of the prayer for redemption to the Prayer [of supplication], and he did not stop smiling the whole day."*

**I.5 A.** *But how is it possible to join the two prayers without interruption.*

- B. For R. Yohanan said, "At the beginning [of the Prayer], a person has to recite, 'O Lord, open my lips' (Psa. 51:17), and at the end, 'Let the words of my mouth be acceptable' (Psa. 19:15). [So at the beginning there is a prayer that intervenes between the blessing for redemption and the Prayer itself.]"
- C. Said R. Eleazar, "The inclusion of the cited verses must be only at the Prayer said in the evening."

- D. But did not R. Yohanan say, “Who belongs to the category of the world to come? It is a person who joins the prayer for redemption said at night to the Prayer that is recited at night”?
- E. Rather, said R. Eleazar, “The added verses should come in the Prayer when it is recited in the late afternoon.”
- F. *R. Ashi said, “You may take the position that the additional verses of Scripture belong in the Prayer when it is said throughout the day [morning, afternoon, night]. For since rabbis have ordained that these verses should be added to the Prayer, it is as if the Prayer itself has simply been protracted. For if you do not take this position, how in the Prayer said at night can we join the prayer for redemption to the Prayer. For in any event a person has in the middle to recite, ‘Cause us to lie down....’ Rather, the operative principle is that, since rabbis have ordained that we say, ‘Cause us to lie down....,’ it is in the category of a protracted prayer for Redemption. Here too, since rabbis have ordained the inclusion of the verses of Psalms in the Prayer, it is as if the Prayer had been lengthened.”*

**I.6 A.** *Since the verse, “May the words of my mouth be acceptable” (Psa. 19:15) would serve equally well at the end of the Prayer as much as at the beginning, why did rabbis ordain that it was to be said at the end of the Eighteen Blessings [the Prayer]? Why not say it at the beginning?*

- B. Said R. Judah, son of R. Simeon b. Pazzi, “Since David said that verse only at the end of eighteen chapters [of Psalms, namely, at the end of Psalm 19], rabbis on that account ordained that it should come at the end of the Eighteen Blessings.”
  - C. *But the eighteen Psalms [to which reference has just been made] in fact are nineteen!*
  - D. “Happy is the man” and “Why are the nations in an uproar” (Psa. 1:1, 2: 1) *constitute a single chapter.*
  - E. For R. Judah, son of R. Simeon b. Pazzi said, “David recited 103 Psalms, and he never said ‘Halleluyah’ until he had witnessed the downfall of the wicked.
  - F. “For it has been said, ‘Let sinners cease out of the earth, and let the wicked be no more. Bless the Lord, O my soul. Halleluyah’ (Psa. 104:35).”
  - G. *These 103 Psalms in fact are 104 Psalms.*
  - H. *That then yields the inference that “Happy is the man” and “Why are the nations in an uproar” (Psa. 1:1, 2: 1) constitute a single chapter.*
  - I. For R. Samuel bar Nahmani said R. Yohanan said, “[10A] Every chapter that was particularly beloved

for David did he open by saying ‘Happy’ and close by saying ‘Happy.’

- J. “He began with ‘Happy,’ as Scriptures states, ‘Happy is the man’ (Psa. 1: 1) and he closed with ‘Happy,’ as Scriptures states, ‘Happy are all who trust in him’ (Psa. 2:11).”

### **Topical Appendix on Beruriah, Meir’s Wife**

- I.7** A. *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. *“And at the end of the verse, moreover, it is written, ‘And let wicked men be no more’ (Psa. 104:35).*
- C. *“Since my sins will stop, there will be no more wicked men.*
- D. *“Rather, pray for mercy concerning them that they will revert in repentance and not be wicked any more.”*
- E. *He prayed for mercy concerning them, and they did revert in repentance.*
- I.8** A. *A certain min said to Beruriah, “It is written, ‘Sing, O barren woman, who has not born...’ (Isa. 54: 1).*
- B. *“Because the woman is barren, should she rejoice?”*
- C. *She said to him, “Idiot, look at the end of the same verse of Scripture, for it is written, ‘For the children of the desolate shall be more than the children of the married woman, says the Lord’ (Isa. 54: 1).*
- D. *“What then is the sense of, ‘Barren woman, who has not born’?”*
- E. *“Rejoice, O congregation of Israel, which is like a barren woman [that is,] who has not born children destined for Gehenna such as yourself.”*
- I.9** A. *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).*
- B. *“Which incident took place first? Since it was the incident with Saul, it should have been written first.”*
- C. *He said to him, “You, who do not execute an exegesis of Scripture based on the juxtaposition of passages, find the issue a problem. We, who execute exegeses based on the juxtaposition of verses, do not find the matter a problem.”*

- D. For R. Yohanan said, “The principle of the exegesis of passages based on juxtapositions derives from the Torah itself.
- E. “Whence do we know that fact? As it is written, “They are joined together forever and ever they are done in truth and uprightness” (Psa. 111: 8).
- F. [Reverting to Abbahu:] “Why is the passage concerning Absalom placed in juxtaposition with the passage dealing with Gog and Magog [that is, Psa. 2]? For if someone should say to you, ‘Is there such a thing as a slave that rebels against his master,’ you may say to him, ‘Is there such a thing as a son who rebels against his father?’ *But just as the one thing happened so did the other.*”
- I.10** A. 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)?
- B. “With regard to whom did Solomon say this verse? He said it only with reference to his father, David, who dwelled in five worlds and said a song [in each].
- C. “He dwelled in the belly of his mother and said a song, as it is said, ‘Bless the Lord, O my soul, and all my inwards bless his holy name’ (Psa. 103: 1).
- D. “He came forth into the world and looked at the stars and planets and said a song, as it is said, ‘Bless the Lord, you angels of his, you mighty in strength that fulfill his word, hearkening to the voice of his word. Bless the Lord, all you his hosts’ (Psa. 103:20, 21).
- E. “He sucked at the tit of his mother and looked at her breasts and said a song, as it is said, ‘Bless the Lord, O my soul, and forget not all his benefits’ (Psa. 103:21).”
- F. *What is the meaning of “all his benefits”?*
- G. Said R. Abbahu, “That God put the breasts at the place of understanding [the heart].”
- H. *What is the reason?*
- I. Said R. Judah, “So that one should not gaze upon the woman’s sexual parts.”
- J. R. Mattena said, “So that one should not suck from a smelly place.”
- K. [Resuming Simeon b. Yohai’s statement:] “He saw the catastrophe that came upon the wicked and said a song, as it is said, ‘Let sinners cease out of the earth and let the wicked



be no more. Bless the Lord, O my soul, Halleluyah' (Psa. 104:35).

- L. "He looked upon the day of death and said a song, as it is said, 'Bless the Lord, O my soul. O Lord my God, you are very great, you are clothed with glory and majesty' (Psa. 104: 1)."
- M. *How do we know that the cited verse refers to the day of death?*
- N. *Said Rabbah bar R. Shila, "We derive that information from the latter part of the same clause: 'You hide your face, they vanish, you withdraw their breath, they perish' (Psa. 104:29)."*

### **Interpretation of Diverse Verses of Scripture**

- I.11 A.** *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)?"*
- B. He said to him, "Come and take note of the fact that the trait of the Holy One, blessed be he, is not like the trait of mortals.
  - C. "If a mortal makes a drawing on the wall, he cannot put into it spirit and breath, bowels and intestines. But the Holy One, blessed be he is, is not that way. He can make a drawing within a drawing and put into it spirit and breath, bowels and intestines.
  - D. "And that is in line with what Hannah said, 'There is none holy as the Lord, for this is none beside you, neither is there any form (SR) like our God' (1Sa. 2: 2).
  - E. *"What is the sense of, 'neither is there any form like our God'?"*
  - F. "There is no artist (SYR) like our God."
  - G. *What is the meaning of, "For there is none beside you" (Psa. 1Sa. 2: 2)?*
  - H. Said R. Judah bar Menassia, "Do not read it as if it says, 'There is none beside you,' but rather, 'There is none to outlive you.'
  - I. "For the trait of the Holy One, blessed be he, is not like the trait of mortals.
  - J. "The trait of mortals is that what mortals create outlives them.
  - K. "But the Holy One, blessed be he, outlives his own creations."
  - L. *He said to him, "This is what I meant to say to you: As to these five references to 'Bless the Lord, O my soul' [which David said], to whom did David allude when he said them?*
  - M. "He alluded only to the Holy One blessed be he, and to the soul.
  - N. "Just as the Holy One, blessed be he, fills the whole world, so the soul fills the whole body.
  - O. "Just as the Holy One, blessed be he, sees but is not seen, so the soul sees but is not seen.
  - P. "Just as the Holy One, blessed be he, sustains the whole world, so the soul sustains the whole body.
  - Q. "Just as the Holy One, blessed be he, is pure, so the soul is pure.

- R. “Just as the Holy One, blessed be he, sits in the innermost chambers, so the soul dwells in the innermost chambers.
- S. “Let that which bears all these five traits come and give praise to the One in whom are all these five traits.”

**I.12 A.** *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)?*

- B. “Who is like the Holy One, blessed be he, who knows how to accomplish a mediating interpretation of the claims of two righteous men, Hezekiah and Isaiah.
- C. *“Hezekiah said, ‘Let Isaiah come to me, for we find in the case of Elijah that he came to Ahab.’*
- D. *“Isaiah said, ‘Let Hezekiah come to me, for we find in the case of Jehoram, son of Ahab, that he came to Elisha.’*
- E. “What did the Holy One, blessed be he, do? He brought suffering upon Hezekiah and said to Isaiah, ‘Go and pay a call on the sick man.’
- F. “For it is said, ‘In those days Hezekiah was sick unto death. And Isaiah the prophet, son of Amoz, came to him and said to him, Thus says the Lord, Set your house in order, for you will die and not live’ (Isa. 38: 1).”
- G. *What is the meaning of, “You shall die and not live”?*
- H. “You shall die” in this world “and shall not live” in the world to come.
- I. *[Resuming the interrupted narrative:] “He said to him, ‘Why all this?’*
- J. *“He said to him, ‘Because you did not engage in carrying out the religious duty to be fruitful and multiply.’*
- K. *“He said to him, ‘It was because I saw by the Holy Spirit that from me would go forth sons who were not worthy.’*
- L. *“He said to him, ‘What business is it of yours to get involved with the secrets of the All-Merciful? What you are commanded to do is what you have to do, and what pleases the Holy One, blessed be he, he will do.’*
- M. *“He said to him, ‘Then give me your daughter. Perhaps the merit that has accrued to me and the merit that has accrued to you will serve so that out of me worthy sons will come forth.’*
- N. “He said to him, ‘The decree has already been made against you.’
- O. “He said to him, ‘Ben Amoz, finish your prophecy and leave. Thus have I received as a tradition from the house of the father of my father: “Even if a sharp sword is lying on a man’s neck, he should not refrain from praying for mercy.”’”
- P. *It has been stated on Amoraic authority along these same lines:*
  - Q. R. Yohanan and R. Eleazar both say, “Even if a sharp sword is resting on a man’s neck, he should not refrain from praying for mercy,
  - R. “For it is said, ‘Though he slay me, yet I will trust in him’ (Job. 13:15).”
  - S. **[10B]** Said R. Hanan, “Even if the master of dreams says to a man that he will die tomorrow, he should not refrain from praying for mercy.
  - T. “For it is said, ‘For in the multitude of dreams are vanities, and also many words, but fear you God’ (Qoh. 5: 6).”
- U. *[Resuming the interrupted narrative:] “Forthwith, ‘Hezekiah turned his face to the wall and prayed to the Lord’ (Isa. 38: 2).”*

- V. *What is the sense of "wall"?*
- W. Said R. Simeon b. Laqish, "[He prayed] from the innermost walls of his heart, as it is said, 'My bowels, my bowels, I writhe in pain. The walls of my heart...' (Jer. 4:19)."
- X. R. Levi said, "He prayed concerning matters having to do with a wall. He said before him, 'Lord of the world, now if for the Shunamit woman, who only made a small wall[ed hut], you brought her son back to life, for father's father, who covered the entire house with silver and gold, all the more so [should you restore me to life].'"
- Y. "Remember now, O Lord, I beseech you, how I have walked before you in truth and with a whole heart and have done that which is good in your sight" (Isa. 38: 3).
- Z. *What is the meaning of, "I have done that which is good in your sight"?*
- AA. Said R. Judah said Rab, "What he did was to juxtapose the prayer for redemption to the Prayer."
- BB. R. Levi said, "He hid away the scroll containing cures."

**I.13 A.** *Our rabbis have taught on Tannaite authority:*

- B. King Hezekiah did six things. On account of three of them [sages] praised him, and on account of three they did not praise him.
- C. On account of three they praised him:
- D. He hid away the book of cures and they praised him.
- E. He pulverized the copper snake and they praised him.
- F. He dragged the bones of his father on a bed of ropes and they praised him.
- G. On account of three they did not praise him.
- H. He shut off the waters of Gihon, and they did not praise him.
- I. He cut off the gold from the doors of the Temple and sent it to the king of Assyria, and they did not praise him.
- J. He intercalated the month of Nisan during the month of Nisan itself and they did not praise him.
- K. But did Hezekiah not concur with the law, "'This month shall be unto you the beginning of months' (Exo. 12: 2), which means that this month is Nisan, and no other month can be declared Nisan [so that one may not intercalate a month into the year and call it Nisan]?"
- L. But he erred with respect to the matter that is framed in the teaching of Samuel.
- M. For Samuel said, "People may not intercalate the year on the thirtieth day of Adar, since that day may belong to Nisan" [Simon, p. 57, n. 1: if the new moon is observed on it].
- N. He said, "We do not invoke the possibility that it might belong [to Nisan], [so he intercalated a second Adar in that year, doing so on the thirtieth day of the first Adar]."

**I.14 A.** R. Yohanan said in the name of R. Yosé b. Zimra, "Whoever relies [in his petition to Heaven] on his own merit is made to depend upon the merit of others, and whoever relies on the merit of others is made to depend upon his own merit."

- B. “Moses depended upon the merit of others, as it is said, ‘Remember Abraham, Isaac, and Israel, your servants’ (Exo. 32:13), so the matter was made to depend upon his own merit, as it is said, ‘Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach to turn back his wrath, lest he should destroy them’ (Psa. 106:23).
- C. “Hezekiah depended upon his own merit, as it is said, ‘Remember, now O Lord, I beseech you, how I have walked before you’ (Isa. 38: 3). So he was made to depend upon the merit of others, for it says, ‘I will defend this city to save it, for my own sake and for my servant David’s sake’ (Isa. 37:35).”
- D. *That is in line with what R. Joshua b. Levi said.*
- E. *For R. Joshua b. Levi said, “What is the meaning of the following verse of Scripture: ‘Behold for my peace I had great bitterness’ (Isa. 38:17)?*
- F. *“Even when the Holy One, blessed be he, sent him peace, it was bitter to him [Simon, p. 57, n. 8: because it was not made to depend on his own merit].”*

**I.15** A. “Let us make, I pray you, a little walled chamber on the roof” (2Ki. 4:10):

- B. Rab and Samuel:
- C. *One said, “There was an upper chamber there, and they made a roof for it.”*
- D. *The other said, “There was a large veranda, and they divided it into two.”*
- E. *Now in the view of him who said there was a veranda, that is why it is written, “... wall...,” [which is to say, they added another wall].*
- F. *But in the view of him who says that it was a chamber, why does it say “...wall... (QYR)”?*
- G. For they roofed (QYR) it.
- H. *Now in the view of him who says there was an upper chamber (CLH), that is why it is written “chamber (CLH).”*
- I. *But in the view of him who says it was a veranda, why does it say “chamber”?*
- J. It was the best (CLH) of all the rooms.
- K. “And let us set a bed for him there, a table, stool, and candlestick” (2Ki. 4:10):
- L. Said Abbaye, and some say, R. Isaac, “He who wants to derive benefit [from hospitality] should do so as did Elisha, and he who does not wish to derive benefit should not do so, in the model of Samuel of Ramah.
- M. “For it is said, ‘And his return was to Ramah, for there was his house’ (1Sa. 7:17).”
- N. And R. Yohanan said, “Wherever he went, there his house was with him.”
- O. “And she said to her husband, Behold now, I perceive that he is a holy man of God” (2Ki. 4: 9):
- P. Said R. Yosé bar Hanina, “This proves that a woman recognizes the character of guests more accurately than does her husband.”
- Q. “A holy man” (2Ki. 4: 9):
- R. *How did she know?*
- S. Rab and Samuel:
- T. One said, “Because she never saw a fly passing the table on which he [ate].”

- U. And the other said, “Because she spread a linen sheet on his bed, and she did not see a drop of semen on it.”
- V. “He is holy” (2Ki. 4: 9):
- W. Said R. Yosé b. R. Hanina, “He is holy, but his servant is not holy.
- X. “For it is said, ‘And Gehazi came near to thrust her away’ (2Ki. 4:27).
- Y. R. Yosé b. R. Hanina said, “He grabbed her by the breast.”
- Z. “He passes by us all the time” (2Ki. 4: 9):
- AA. Said R. Yosé b. R. Hanina in the name of R. Eliezer b. Jacob, “Whoever provides hospitality in his own home for a disciple of a sage and provides for him from his prosperity is regarded by Scripture as though he had offered daily whole offerings.”

**I.16 A.** And R. Yosé b. R. Hanina said in the name of R. Eliezer b. Jacob, “A person should not stand in a high place and say his prayer, but he should stand in a low place and say his prayer.

- B. “For it is said, ‘Out of the depths I have called to you, O Lord’ (Psa. 130: 1).”
- C. It has been taught on Tannaite authority along the same lines:
- D. A person should not stand either on a chair or on a stool or on a high place and say his prayers, but he should stand on a low place and say his prayers.
- E. For there is no such thing as elevation before the Omnipresent.
- F. For it is said, “Out of the depths I have called to you, O Lord” (Psa. 130: 1).
- G. And it is written, “A prayer of the afflicted, when he faints” (Psa. 102: 1).
- H. And R. Yosé b. R. Hanina said in the name of R. Eliezer b. Jacob, “He who says the Prayer has to line up his feet [side by side],
- I. “as it is said, ‘And their feet were straight’ (Eze. 1: 7).”
- J. And R. Yosé b. R. Hanina said in the name of R. Eliezer b. Jacob, “What is the meaning of this verse of Scripture: ‘You shall not eat with the blood’ (Lev. 19:26)?
- K. “Do not eat before you have said your prayer concerning your own blood [so pray as to save your own life].”
- L. And R. Isaac said R. Yohanan said R. Yosé b. R. Hanina said in the name of R. Eliezer b. Jacob, “Whoever eats, drinks, and only then says his prayers is regarded by Scripture as follows: ‘And me have you cast beyond your back’ (1Ki. 14: 9).
- M. “Do not read the letters as though they say ‘your back’ but rather, ‘your pride.’
- N. “Said the Holy One, blessed be he, ‘After this one has taken pride in himself, only then has he accepted the dominion of heaven!’”

**II.1 A.** Said R. Joshua, “By the third hour” [M. 1:2E]:

- B. Said R. Judah said Samuel, “The decided law accords with the position of R. Joshua.”

**III.1 A. One who recites the Shema from then on has not lost... [M. 1:2G]:**

- B. Said R. Hisda said Mar Uqba, “But that is on condition that one not say the blessing, ‘... who forms the light’.”
- C. *An objection was raised from the following statement: **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.** But he has to say two blessings [including ‘who forms light’] before reciting the Shema and one afterward.*
- D. *Is this not a refutation of R. Hisda’s view?*
- E. *It is an explicit refutation.*
- F. *Some report the matter as follows:*
- G. Said R. Hisda said Mar Uqba, “What is the sense of ‘... he has not lost...’? That he has not lost the blessings [recited prior to, and following, the recitation of the Shema].”
- H. It has been taught along these same lines on Tannaite authority:
- I. **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.** But he has to say two blessings before reciting the Shema and one afterward.

- III.2 A.** 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.
- B. “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.

**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.**”
- B. “As it says, ‘**When you lie down and when you rise up**’ (Deu. 6: 7).”
- C. And the House of Hillel say, “Everyone recites according to his usual manner.
- D. “As it says, ‘**And as you walk by the way**’ (ibid.).”
- E. “If so why does [the verse] say, ‘**When you lie down and when you rise up**’?”
- F. “[It means, recite the Shema] **at the hour that people lie down [at night] and at the hour that people rise [in the morning].**”
- G. 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.**”
- H. 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.**”

- I.1 A. [11A]** 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.

- B. *But what is the reason that the House of Shammai do not rule as do the House of Hillel?*
- C. *The House of Shammai will say to you, "If [matters were] as [you state, at M. 1:3D-E], Scripture should say merely, 'In the morning... and at night.' Why does Scripture say, 'When you lie down and when you rise up' (Deu. 6: 7)? It is to indicate that one recites the Shema at the time that one actually lies down, and at the time that one actually gets up."*
- D. *Then how do the House of Shammai interpret the words, "And when you walk by the way" (Deu. 6: 7)?*
- E. *They require it for support for the following proposition, which has been taught on Tannaite authority:*
- F. *"When you sit in your house" thus excluding [from the requirement to recite the Shema] one who is engaged in carrying out a religious duty.*
- G. *"When you walk by the way" further is meant to exclude the newly-wed [who does not have to recite the Shema].*
- H. *On the basis of the foregoing exegesis, sages have ruled:*
- I. *He who marries a virgin-woman is exempt from the obligation to recite the Shema, but he who marries a widow is obligated.*
- J. *What is the force of the proof-text at hand?*
- K. *Said R. Papa, "The word 'way' contains this implication: Just as one goes on the way [and makes a journey] as an optional matter, so anyone involved in a merely optional matter [is obligated to recite the Shema, but one engaged in a religious duty is exempt].*
- L. *But do we not deal with someone who may be en route to carry out a religious duty, and here too, the All-Merciful has said that such a one should recite the Shema?*
- M. *If so, the All-Merciful should have stated, "While sitting... while walking...." Why has it made explicit reference to your sitting and your going? When you are sitting and involved in your own affairs, when you are going on the way for your own purposes, is that point at which you are obligated. But if what you are doing concerns a religious duty, you are exempt.*
- N. *If that is the operative consideration, then should not even one who marries a widow also be exempt [from reciting the Shema, since it is a religious duty to engage in procreation]?*
- O. *The one who marries a virgin is preoccupied [with the sexual act], and the one who marries a widow is not preoccupied.*
- P. *If the operative consideration is whether or not one is preoccupied, then even if one's boat is sinking at sea, he should also be exempt from the obligation to recite the Shema.*
- Q. *And if you say, that indeed is the rule, then take account of what R. Abba bar Zabeda said Rab said, "A mourner is liable to carry out all of the religious duties that are stated in the Torah,*
- R. *"exempt for the duty of putting on phylacteries.*



- S. “For lo, in their regard, the word ‘glory’ is used, as it says, ‘Put your glory upon you’ (Eze. 24:17). [Ezekiel was a mourner but was told, as a matter of exception, to put on his head-covering. What this means is that under ordinary circumstances a mourner does not put on his head-covering, understood to refer to the phylacteries].” [Accordingly, it cannot be the case that one who is preoccupied with a major financial loss is exempt from the obligation to recite the Shema.]
- T. *There [with respect to marriage to a virgin], the groom is preoccupied with concerns brought about in the performance of a religious duty, while here [with reference to the one whose ship is sinking], he is preoccupied with concerns brought about by an optional [and personal] matter.*
- U. *And how do the House of Shammai [deal with the words, “and when you walk along the way”]?*
- V. *That phrase excludes from the requirement to recite the Shema those who are messengers carrying out religious duties.*
- W. *And the House of Hillel [deal with the verse in the same way, in which case, how can they also use the verse to prove their point as at M. 1:3D]?*
- X. *They will respond, “Quite tangentially the phrase at hand bears the implication that, even when one is on the way, he also has to recite the Shema.”*

## I.2

- A. *It has been taught on Tannaite authority:*
- B. 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.
- C. **M<sup>C</sup>SH B: R. Ishmael and R. Eleazar ben Azariah were staying in the same place. R. Ishmael was reclining and R. Eleazar ben Azariah was standing upright. When the time came to recite the Shema, R. Ishmael arose and R. Eleazar ben Azariah reclined.**
- D. **[Following T.:] Said R. Ishmael, “What is this, Eleazar?”**
- E. **R. Eleazar b. Azariah said to R. Ishmael, “Ishmael, my brother, I shall offer an analogy: they say to one, ‘Why is your beard grown long?’, and he says to them, ‘Let it serve [as a protest] against the destroyers.’**
- F. **“[Just so,] I, who was standing, reclined; and you, who were reclining, arose.”**
- G. **He [Ishmael] said to him, “You reclined to carry out the words of the House of Shammai, and I arose to carry out [the words of] the House of Hillel [M. Ber. 1:3].”**
- H. **“And not only so, but [I arose] so that the students should not behold and establish the law for all generations according to your words” [T. Ber. 1:4].**
- I. *What is the sense of “Not only so...”?*
- J. *“And if you should say that the House of Hillel also approve reclining, I have to reply that that ruling applies to one who has been reclining all along. But here, since up to this point you were standing upright and now you have chosen to recline, people will rule that that action bears the implication that the law accords with the House of Hillel.”*

K. Hence it is said, "...lest the disciples see and establish the law for all generations according to your words."

- I.3** A. *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."
- B. R. Joseph said, "If one has acted in accord with the view of the House of Shammai, he has done nothing whatsoever."
- C. *For we have learned in the Mishnah:*
- D. **He whose head and the greater part of whose body are in the sukkah, but whose table is in the house — the House of Shammai declare invalid, and the House of Hillel declare valid.**
- E. Said the House of Hillel to the House of Shammai, "Was not the precedent so, that the elders of the House of Shammai and the elders of the House of Hillel went to pay a sick-call on R. Yohanan b. Hahorani, and they found him sitting with his head and the greater part of his body in the sukkah, and his table in the house, and they said nothing at all to him!"
- F. Said the House of Shammai to them, "Is there proof from that story? But in point of fact they did say to him, 'If this is how you act, you have never in your whole life fulfilled the religious requirement of dwelling in a sukkah!'" [M. Suk. 2:7].
- G. R. Nahman bar Isaac said, "If one has acted in accord with the view of the House of Shammai, he is liable to the death penalty."
- H. *"For we have learned in the Mishnah:*
- I. **"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.'**
- J. **"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' [M. 1:3G-H]."**

### 1:4

- A. **In the morning one recites two [blessings] before it and one blessing after it.**
- B. **And in the evening two blessings before it and two blessings after it,**
- C. **one long and one short [blessing]:**
- D. **Where sages have said to say a long one, one is not permitted to say a short one.**
- E. **[Where they said] to say a short one, one is not permitted to say a long one.**
- F. **[Where they said] to conclude [with an appropriate blessing] one is not permitted not to conclude with one.**
- G. **[Where they said] not to conclude with a blessing, one is not permitted to do so.**

**I.1** A. *[In the morning] what blessing does one say?*

- B. Said R. Jacob said R. Oshaia, "**[11B]** '... who forms light and creates darkness.'"
- C. *But why not say, "... who forms light and creates brightness?"*
- D. *As the verse is written in Scripture [Isa. 45:7], so we recite it.*

- E. If so, what about the following: “Who makes peace and creates evil” (Isa. 45: 7)? *Do we say these words as they are written? Rather, it is written, “Evil,” but in the blessing we recite “all things.”*
- F. *What we have, in point of fact, is the use of a more suitable formulation.*
- G. *But here too, why not say “brightness,” which is a more suitable formulation?*
- H. Rather, said Raba, “Matters are so phrased as to make mention of the character of day by night and the character of night by day.”
- I. *Now there is no problem in the claim that we mention the character of night by day, for it is as we say, “Who creates light and forms darkness.”*
- J. *But where do we find that we mention the character of day by night?*
- K. Said Abbaye, “It is in the phrase, ‘... who rolls away the light before the darkness, and the darkness before the light.’”

**I.2 A.** *What is the other blessing [that is recited in the morning before the Shema]?*

- B. Said R. Judah said Samuel, “It is the prayer beginning, ‘... with great love....’”
- C. And so did R. Eleazar teach R. Pedat his son, “It is, ‘... with great love....’”
- D. *So too has it been taught on Tannaite authority: People do not say, “... with everlasting love...,’ but ‘... with great love....’”*
- E. *But rabbis say, “It is, ‘... with everlasting love.’*
- F. “And so Scripture says, ‘Yes, I have loved you with an everlasting love, therefore with affection I have drawn you’ (Jer. 31: 3).”

**I.3 A.** 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].

- B. “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....’”

**I.4 A.** 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.”

- B. And R. Eleazar said, “For the study of Scripture and scriptural exegesis, it is necessary to say a blessing, but for the study of Mishnah it is not necessary to say a blessing.”
- C. And R. Yohanan said, “Also for the study of Mishnah it is necessary to say a blessing, but for the study of the Talmud it is not necessary to say a blessing.”
- D. And Raba said, “Also for the study of the Talmud it is necessary to say a blessing.”
- E. *For R. Hiyya bar Ashi said, “Many times I stood before Rab to repeat our passage in the Sifra of the house of Rab, and he would go ahead and wash his hands and say a blessing and then he would repeat our chapter for us [proving that Eleazar is right, B, about saying a blessing before the study of scriptural exegesis].”*

**I.5 A.** *What is the blessing [before study of the Torah]?*

- B. Said R. Judah said Samuel, “... who has sanctified us by his commandments and commanded us to take up the study of words of the Torah.”
- C. *And R. Yohanan concludes with the following: “Make pleasant, I ask, O Lord our God, the words of your Torah, in our mouth and in the mouth of your people, the*

House of Israel, so that we, our heirs, and the heirs of our heirs, your people, the House of Israel, all may be those who know your name and take up the study of your Torah. Blessed are you, O Lord, who teaches Torah to his people, Israel.”

- D. And R. Hamnuna said, “... who has chosen us from among all peoples and given us his Torah. Blessed are you, O Lord, who gives the Torah.
- E. Said R. Hamnuna, “That is the best of all blessings.”
- F. *Therefore let us say all of them.*

### **Exposition of M. Tamid 5:1**

**I.6 A.** *There we have learned in the Mishnah:*

- B. **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].**
- C. *What is this added blessing?*
- D. *It accords with the following:*
- E. *R. Abba and R. Yosé bar Abba happened to come along to a certain place. The people asked them, “What is the additional blessing?” The answer was not in their hands, so they came and asked R. Mattenah.*
- F. *The answer was not in his hands, so they came and asked R. Judah. He said to them, “This is what Samuel said: ‘It is “... With great love...”’.”*
- G. *And R. Zeriqa said R. Ammi said R. Simeon b. Laqish said, “It is ‘... who creates light....’”*
- H. *When R. Isaac bar Joseph came, he said, “This statement attributed to R. Zeriqa was not stated explicitly, but it derives from inference based on something else that he said.”*
- I. *For R. Zeriqa said R. Ammi said R. Simeon b. Laqish said, “[The fact (B) that they said only one blessing (Simeon)] indicates that reciting one blessing is not essential for reciting another blessing [but one may recite one without then going on to the next].”*
- J. *[Continuing the inferential argument:] Now if you maintain that the additional blessing that they would say was, “Who creates light” [= G], that would be in line with the principle that the recitation of one blessing is not essential in the recitation of some other blessing, for, under the stated conditions, the people did not recite also, “With great love,” [which, we know, goes along with the former blessing in the recitation of the Shema, as we see at M. 1:4B].*
- K. **[12A]** *But if you maintain that it was, “With great love,” that the priests said, how would it follow that the recitation of one blessing is not essential in the recitation of some other blessing? [Perhaps there is a quite separate consideration for omitting the other blessing, while under ordinary circumstances, it is necessary to recite groups of blessings together. That other consideration then would be that] the reason they did not recite “Who creates light” is that the time for reciting the*

*blessing, “Who creates light,” had not come. But when the time for saying “Who creates light” comes, the priests would recite that blessing as well.*

- L. *[Granted, then, that Zeriqa’s statement was imputed to him only by inference,] what difference does it make?*
- M. *If it was only an inference, I should be able to refute it as follows: In point of fact, the priests did say, “With great love.” And when the time for reciting “Who creates light” came, the people would indeed recite it.*
- N. *And what, then, is the sense of the phrase, “The recitation of the blessings is not essential, so that if one says one blessing, he need not say the other”?*
- O. *The sense of that principle is only with respect to the fixed order of the blessings. [One can say the several blessings in an order different from the established one, but one must recite all of the blessings, and omission of one of them invalidates the recitation of all the others.]*

**I.7 A. 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].**

- B. 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].”
- C. *It has been taught along these same lines on Tannaite authority:*
- D. R. Nathan says, “They proposed to conduct the same rite in the outlying districts, but the practice was annulled on account of the claim of the minim.”
- E. *Rabbah b. b. Hana considered establishing such a rite in Sura. Said R. Hisda to him, “They already have annulled the practice on account of the claim of the minim.”*
- F. *Amemar considered establishing such a rite in Nehardea. Said R. Ashi to him, “They already have annulled the practice on account of the claim of the minim.”*

**I.8 A. And on the Sabbath they add a blessing for the outgoing priestly watch [M. Tam. 5:1]:**

- B. *What was the blessing that they said?*
- C. Said R. Helbo, “The outgoing priestly clan would say to the incoming priestly clan, “May he who brought his name to dwell in this house bring to dwell among you love, brotherhood, peace, and friendship.”

**II.1 A. Where sages have said to say a long one... [M. 1:4D]:**

- B. *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.*
- C. *[The reason is that] even if he had said the blessing, “... by whose word all things come into being,” he would have carried out his obligation.*

- D. *For we have learned in the Mishnah: **Over all things, if one says the blessing, "... by whose word all things come into being," he has fulfilled his obligation [to say a blessing] [M. Ber. 6:2A].***
- E. *But in a case in which one took a cup of beer in hand thinking that it was wine, and began to say the blessing in the mistaken opinion that it was wine, but concluded that act with the blessing for the beer, what is the rule? [In this case the blessing that the man had had in mind — for wine — would have served only wine and not beer.]*
- F. *Do we invoke the criterion of the body of the blessing that the man has said [which was the blessing for beer, therefore not in fulfillment of the obligation for wine]?*
- G. *Or do we impose the criterion of the concluding statement of the blessing [which was for wine, and, if so, the man has carried out his obligation]?*
- H. *Come and take note of the principle of the following:*
- I. *If in the recitation of the morning service one commenced with "Who forms light" [which is the proper blessing for the Shema in the morning], but then finished, "Who brings on evening" [which is what is said at night], he has not carried out his obligation. If he began, "Who brings on evening" but concluded with, "Who creates light," he has carried out his obligation. [So we follow the criterion of what the person says at the very end, and, since what he said at the end was valid, we regard that statement as having served in fulfillment of the obligation].*
- J. *If in the recitation of the evening service one commenced with "Who brings on evening," but completed with, "Who creates light," he has not carried out his obligation. If he began, "Who creates light," and finished with, "Who brings on evening," he has carried out his obligation.*
- K. *The governing principle throughout is this: All things follow the status of the concluding statement [which tells us the upshot of the entire prayer].*
- L. *The case just now adduced is different from the case involving beer or wine, for in that case, at the end, he concludes, "Blessed... who creates the heavenly lights" [Simon, p. 68, n. 1: which is the concluding formula of the morning benediction and is a complete blessing by itself. Hence we can disregard the beginning. The same is not the case with wine and beer, where there was no benediction to rectify the error made at the beginning].*
- M. *That argument is entirely valid from the viewpoint of Rab, who has said, "Any blessing that lacks the mention of the divine name is null" [but if the divine name is mentioned, it is valid]. There is no problem then, [for a valid blessing has been said].*
- N. *But in the view of R. Yohanan, who has said, "Any blessing which lacks all mention of God's rule is null," what is there to be said [to distinguish the two cases]? [In this case, since the blessing does not refer to God as "king of the University," it is not a complete benediction. Hence what we argued was the complete blessing by itself, "Blessed... who creates the heavenly lights," was in fact null. Then the argument above does not effectively distinguish the two cases at all.]*



- O. *[There is a simple solution to this objection, which] accords with what Rabbah bar Ulla has said, "It is so as to make mention of the trait of day by night and the trait of night by day." [Hence, when to begin with the man stated a blessing inclusive of the allusion to God's rule of the world, that statement affected both elements of the blessing. Accordingly, God's rule has been introduced, and the blessing is valid. The matter remains as argued above, because the cases cannot be distinguished from one another.]*
- P. *Come and take note of the end of the cited passage:*
- Q. *"The governing principle throughout is this: All things follow the status of the concluding statement."*
- R. *What does the phrase, "The governing principle throughout" serve to include?*
- S. *Is it not to include the case with which we began [involving beer and wine]? [That would accord with the original intent in adducing in evidence the entire cited passage.]*
- T. *No, it serves to include a case involving bread and dates.*
- U. *[If so], what would such a case amount to? If we say that someone ate bread, and, thinking that he ate dates, began to say a blessing with the notion that he had eaten dates but then concluded the blessing with the appropriate language for bread, then what we have in hand is nothing more than the case which, to begin with, we have already addressed.*
- V. *No, such an inclusive statement would be required for a case in which one had eaten dates and, thinking that he had eaten bread, began with the notion that he had eaten bread and completed saying the appropriate blessing for dates. In such an event [in line with R] the man has carried out his obligation.*
- W. *[Why so]? For even if he had completed the transaction with the blessing for bread, he would in any event have carried out his obligation.*
- X. *Why so? Because dates also provide food.*

### Sayings of Rabbah bar Hinena, the elder, in the name of Rab

- II.2 A.** 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.
- B. "For it is said, 'To declare your lovingkindness in the morning, and your faithfulness by night' (Psa. 92: 3).
- II.3 A.** 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."
- B. *Said Samuel, "What is the scriptural basis for the rule of Rab? It is in line with that which is written, 'The name [of the Lord] raises up those who are bowed down' (Psa. 146: 8)."*
- C. *An objection was raised on the basis of the following verse: "And was bowed before my name" (Mal. 2: 5).*
- D. *Is it written, "At my name"? What is written is "before my name."*
- E. *Said Samuel to Hiyya bar Rab, "Son of our Torah, Come and I shall repeat to you an excellent statement which your father made."*



- F. *“This is what your father said, ‘When one bows during the recitation of the Prayer, he bows when he says the word, “Be Blessed,” and he straightens up when he says the divine name.”*
- G. **[12B]** *When R. Sheshet would bow, he would bend like a reed [all at once] and when he stood up, he would stand up like a snake [slowly].*

**II.4 A.** 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.’”

- B. And R. Eleazar said, “Even if one has said, ‘The Holy God,’ he has carried out his obligation.
- C. “For it is said, ‘But the Lord of hosts is exalted through justice, and the holy God is sanctified through righteousness’ (Isa. 5:16).
- D. “When is it that ‘the Lord of hosts is exalted through justice’? It is during the ten days between the New Year and the Day of Atonement.
- E. “Yet nonetheless it says ‘the holy God.’”
- F. *What is the upshot of the matter?*
- G. Said R. Joseph, “‘The holy God’ and ‘King who loves righteousness and justice.’”
- H. Rabbah said, “‘The Holy King,’ and ‘King who loves righteousness and justice.’”
- I. And the decided law accords with the view of Rabbah.

**II.5 A.** 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.

- B. “For it is said, ‘And as for me, far be it from me that I should sin against the Lord in ceasing to pray for you’ (1Sa. 12:23).”
- C. Said Raba, “If he is a disciple of a sage, he has to make himself sick in praying for him.
- D. *“What is the scriptural basis for that view? If I should say that it is because it is written, “There is none of you that is sick for me or discloses to me” (1Sa. 22: 8), the answer is that the case of a king is different.*
- E. *“Rather, the scriptural evidence is from the following: ‘But as for me, when they were sick, my clothing was sackcloth, I afflicted my soul with fasting’ (Psa. 35:13).”*

**II.6 A.** 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.

- B. “For it is said, ‘That you may remember and be ashamed and never open your mouth any more because of your shame; when I have forgiven you all that you have done, says the Lord God’ (Eze. 16:63).”
- C. *But perhaps the sin of the community is different [and the remission on account of shame would not apply to the individual]?*
- D. *Rather, proof derives from here: “And Samuel said to Saul, Why have you disturbed me to bring me up? And Saul answered, I am sore distressed, for the*

Philistines make war against me, and God has left me and does not answer me any more, neither by prophets nor by dreams; therefore I called you that you may tell me what I should do" (1Sa. 28:15).

- E. *Now he does not mention the Urim and Thummim because he destroyed Nob, the town of the priests [and he was ashamed to mention that fact].*
- F. *And how do we know that he was forgiven by Heaven?*
- G. As it is said, 'And Samuel said, 'Tomorrow you and your sons will be with me" (1Sa. 28:16, 19)."
- H. And R. Yohanan said, "'With me' means 'in my category [in Heaven].'"
- I. *And rabbis derive proof from the following: "'We will hang them up to the Lord in Gibeath of Saul, the chosen of the Lord' (2Sa. 21: 6)."*
- J. "An echo came forth and said, 'He was the chosen of the Lord.'"

### **Reversion to the Exposition of the Mishnah's Rule**

- II.7 A.** 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].
- B. "On what account did they not do so? It was because it is too much bother for the community."
- C. *What is the scriptural basis for proposing to do so?*
- D. If we say that it is because in that pericope it is written, "God brought them forth from Egypt" (Num. 23:22),
- E. then one should include in the recitation of the Shema the pericope having to do with usury and the pericope having to do with just weights, which also mention the Exodus from Egypt [Lev. 23:35-38, Lev. 19:36].
- F. Rather, said R. Yosé bar Abin, "It is because in that passage the following verse of Scripture appears: 'He couched, he lay down as a lion and as a lioness, who will rouse him up' (Num. 24: 9). [The passage refers to lying down and rising up]."
- G. *[If that is the operative consideration, then] why not say that verse alone?*
- H. *We have learned that, in the case of every pericope which Moses treated as distinct, we treat the same pericope as distinct, but in the case of any one that Moses did not treat as distinct, we do not treat as distinct. [The verse is not distinct.]*
- I. In the case of the pericope on the show-fringes [Num. 15:37-41], on what account did sages include reciting that in the Shema?
- J. Said R. Judah bar Habiba, "It is because five [six] important matters are mentioned in it:
- K. "The religious duty of wearing show-fringes, the Exodus from Egypt, the yoke of the religious duties, the admonition against the position of the minim, and the admonitions against yearning for transgression, and against yearning for idolatry."
- L. *Now as to the first three, these are explicitly mentioned in the passage at hand.*
- M. As to the yoke of the commandments, it is written, "And you make look upon it and remember all the commandments of the Lord" (Num. 15:39).
- N. As to the show-fringes, it is written, "That they make for themselves show-fringes" (Num. 15:38).

- O. As to the Exodus from Egypt, it is written, “Who brought you out of the land of Egypt” (Num. 15:31).
- P. *But as to the admonition against the position of the minim and the admonitions against yearning for transgression and yearning for idolatry, whence do we derive these [from the passage at hand]?*
- Q. *It is in accord with what has been taught on Tannaite authority:*
- R. “After your own heart” (Num. 15:39) speaks of the position of the minim, and so Scripture says, “The fool has said in his heart, There is no God” (Psa. 14: 1).
- S. “After your own eyes” refers to yearning for transgression, as it says, “And Samson said to his father, Get her for me, for she is pleasing in my eyes” (Jud. 14: 3).
- T. “After which you used to go astray” (Num. 15:39) refers to yearning for idolatry, and so Scripture says, “And they went astray after the Baalim” (Jud. 8:33).

### 1:5

- A. **They mention the exodus from Egypt at night.**
- B. **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.**
- C. **“As it says, ‘So that you may remember the day on which you left Egypt all the days of your life’ (Deu. 16: 3).**
- D. **“‘The days of your life’ [implies only] the days. ‘All the days of your life’ [includes] the nights.”**
- E. **And sages say, “‘The days of your life’ [includes only] this world. ‘All the days of your life’ — encompasses the messianic age.”**

**I.1** A. *It has been taught on Tannaite authority:*

- B. **Said Ben Zoma to sages, “But does one mention the exodus from Egypt in the messianic age?**
- C. **“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)?”**
- D. **They said to him, “It is not that [mention of] the exodus from Egypt will be removed from its place [in the liturgy], but that [mention of the people of Israel’s release from] servitude to [other] nations will be primary and the exodus from Egypt [will be] secondary [cf. T. Ber. 2:1].**
- E. **Similarly, No longer shall your name be called Jacob, but Israel shall be your name (Gen. 35:10). [13A] It is not that the name Jacob will be taken from him but that [he shall be called Jacob in addition to Israel.] Israel will be [his] primary [name] and Jacob [his] secondary [name]. [T. Ber. 1:10F-I].**
- F. **Similarly, Remember not the former things, nor consider the things of old (Isa. 43:18). Remember not the former things — these are [God’s mighty**

acts in saving Israel] from the [various] kingdoms; nor consider things of old — these are [God's mighty acts in saving Israel] from Egypt.

- G. Behold, I am doing a new thing; now it springs forth (Isa. 43:19).
- H. *R. Joseph taught on Tannaite authority, this refers to the war of God and Magog [at the end of time].*”
- I. They drew a parable, to what may the matter be compared? To one who was walking in the way and a wolf attacked him, but he was saved from it. He would go on telling about the incident of the wolf. Later a lion attacked him, but he was saved from it. He forgot the incident of the wolf and told about the incident of the lion. Later still a serpent attacked him, but he was saved from it. He forgot the other two incidents and went along telling about the incident of the serpent.
- J. So, too is Israel: current sufferings make them forget about earlier ones [T. **Ber. 1:11J-M**].
- K. Similarly, “No longer shall your name be Abram, but your name shall be Abraham” (Gen. 17: 5). At first you were the father of Aram [the Arameans]. Now you are the father of the entire world, [T. adds:] as Scripture states, For I have made you the father of a multitude of nations (ibid).
- L. [T. adds: Similarly, As for Sarai, your wife, you shall not call her name Sarai, but Sarah shall be her name (Gen. 17:15).] At first she was the ruler of her nation. Now she rules over all the world, [as it says, But Sarah [princess] shall be her name] [T. **Ber. 1:13**].
- I.2 A.** Bar Qappara repeated on Tannaite authority, “Whoever calls Abraham ‘Abram’ violates an affirmative commandment.
- B. “For it is said, ‘And your name will be Abraham’ (Gen. 17: 5).”
- C. R. Eliezer says, “He violates a negative one, for it says, ‘Nor shall your name be called Abram any more’ (Gen. 17: 5).”
- D. But if that is so, does the same rule apply to one who calls Sarah “Sarai”?
- E. In that case the Holy One, blessed be he, is the one who said to Abraham, “‘As to Sarai, your wife, you shall not call her Sarai but her name shall be Sarah’ (Gen. 17:15). [Abraham was so commanded, others were not.]”
- F. Then would the same rule apply to one who calls Jacob “Jacob” [since God changed his name to Israel]?
- G. *That case too is different, for it was Scripture itself who later on reversed itself,*
- H. *for it is written, “And God spoke to Israel in visions of the night and said, Jacob, Jacob” (Gen. 46: 2).*
- I. *R. Joseph bar Abin, and some say, R. Yosé bar Zabeda, objected, “‘You are the Lord, the God who chose Abram’ (Neh. 9: 7).”*
- J. *It was said to him, “In that case it was the prophet himself who recounted the praise of the All-Merciful, referring to how matters had originally been framed.”*