

## Introduction to Perek IX

In this chapter, which concludes tractate *Berakhot*, many different types of blessings are discussed. Despite the differences between these blessings, there are fundamental issues common to all of these blessings that fuse them into a single unit.

The blessings in this chapter are neither blessings of enjoyment nor blessings over mitzvot. A significant number of them constitute the independent category of blessings of thanksgiving for God's beneficence.

In addition to the blessings of thanksgiving, there are several other blessings that do not fall into this category. Nevertheless, all those blessings share a common denominator. They all instruct us that anything that deviates from the norm obligates one to recite a blessing, be it a permanent fixture in nature, e.g., mountains and seas; natural phenomena, e.g., thunder and lightning; unique creatures; or events of extreme benevolence, e.g., miracles or tragic events. The significance of these blessings is the acknowledgement that everything in this world is the work of God. We offer thanks for His goodness and miracles and accept the tragedies and disasters.

Fundamentally, these blessings are not expressions of thanks. Rather, they are declarations of a faith-based approach that the Creator directs and supervises everything. Consequently, everything that transpires in the world should be tied to the understanding that "it is the Lord that does all these things" (Isaiah 45:7).

The blessings recited over unique phenomena come to underscore God's involvement in every mundane occurrence as well. The epitome of this approach is the incorporation of God's name into the standard greeting exchanged when people meet. Although one might consider the introduction of God's name into routine exchanges as belittling His greatness, because of the rationale implicit in the verse: "It is time to work for the Lord; they have made void Your Torah" (Psalms 119:126), attributing everything in the world to God was made top priority.

The vast topic of dreams and their interpretation, which arises in this chapter incidentally, is based upon the same fundamental perception that there is nothing in our existence that is meaningless. One must seek meaning and significance in even ethereal matters like dreams. Once meaning is ascertained, it should serve as a road map to guide the dreamer along the path of his life.

This mishna, which includes all of this chapter's *mishnayot*, contains a series of blessings and *halakhot* that are not recited at specific times, but rather in response to various experiences and events.

**MISHNA** One who sees a place where miracles occurred on Israel's behalf recites: Blessed... Who performed miracles for our forefathers in this place. One who sees a place from which idolatry was eradicated recites: Blessed... Who eradicated idolatry from our land.

מתני' הַרְאָה מְקוֹם שֶׁנֶּעֱשׂוּ בוֹ נִסִּים לְיִשְׂרָאֵל, אָמַר: "בְּרוּךְ... שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ בְּמְקוֹם הַזֶּה." מְקוֹם שֶׁנֶּעְקְרָה מִמֶּנּוּ עֲבוֹדַת זָרָה, אָמַר: "בְּרוּךְ... שֶׁעָקַר עֲבוֹדַת זָרָה מֵאַרְצֵנוּ."

עַל הַזִּיקִין, וְעַל הַזְּעוּת, וְעַל הָרְעָמִים, וְעַל הַרוּחֹת, וְעַל הַבְּרָקִים אָמַר: "בְּרוּךְ... שֶׁכָּחוּ וּגְבוּרָתוֹ מִלֵּא עוֹלָם." עַל הַהָרִים וְעַל הַגְּבְעוֹת, וְעַל הַיָּמִים, וְעַל הַנְּהָרוֹת, וְעַל הַמַּדְבְּרוֹת אָמַר: "בְּרוּךְ... עוֹשֵׂה בְּרָאשִׁית." רַבִּי יְהוּדָה אָמַר: הַרְאָה אֶת הַיָּם הַגָּדוֹל אָמַר: "בְּרוּךְ שֶׁעָשָׂה אֶת הַיָּם הַגָּדוֹל," בּוֹמֵן שְׂרָאָהוּ לְפָרְקִים.

One who sees conspicuous natural occurrences recites a blessing. For *zikin* and *zeva'ot*, which the Gemara will discuss below, for **thunder, gale force winds, and lightning**, manifestations of the power of the Creator, one recites: **Blessed... Whose strength and power fill the world.** For extraordinary (Rambam) mountains, hills, seas, rivers, and deserts, one recites: **Blessed... Author of creation.**<sup>NH</sup> Consistent with his opinion that a separate blessing should be instituted for each individual species, Rabbi Yehuda says: **One who sees the great sea<sup>H</sup> recites a special blessing: Blessed... Who made the great sea.** As with all blessings of this type, one only recites it when he sees the sea **intermittently,**<sup>H</sup> not on a regular basis.

עַל הַגְּשָׁמִים, וְעַל בְּשׂוֹרוֹת טוֹבוֹת, אָמַר: "בְּרוּךְ הַטוֹב וְהַמְּטִיב." עַל בְּשׂוֹרוֹת רָעוֹת, אָמַר: "בְּרוּךְ דִּיּוֹן הָאֱמֶת." בְּנֵה בֵּית חֲדָשׁ, וְקָנָה בָּלִים חֲדָשִׁים, אָמַר: "בְּרוּךְ... שֶׁהֵחִינּוּ וְקִיַּמְנוּ וְהִגִּיעֵנוּ לְזִמְנֵי הַזֶּה." מְבָרֵךְ עַל הָרָעָה מֵעֵין עַל הַטּוֹבָה, וְעַל הַטּוֹבָה מֵעֵין עַל הָרָעָה.

For rain and other good tidings, one recites the special blessing: **Blessed... Who is good and Who does good.** Even for bad tidings,<sup>H</sup> one recites a special blessing: **Blessed... the true Judge.** Similarly, when one built a new house or purchased new vessels, he recites: **Blessed... Who has given us life, sustained us, and brought us to this time.** The mishna articulates a general principle: **One recites a blessing for the bad that befalls him just as he does for the good.** In other words, one recites the appropriate blessing for the trouble that he is experiencing at present despite the fact that it may conceal some positive element in the future. Similarly, one must recite a blessing for the good that befalls him just as for the bad.

וְהַצּוֹעֵק לְשַׁעֲבֵר - הָרִי זוֹ תַפְלַת שְׂוֵא: הִיָּתָה אִשְׁתּוֹ מְעוּבְרָת, וְאָמַר: "יְהִי רִצּוֹן שְׂתִלַּד אִשְׁתִּי זָכָר" - הָרִי זוֹ תַפְלַת שְׂוֵא: הִיָּה בֶּא בְּדַרְךְ וְשָׁמַע קוֹל צוֹחָה בְּעִיר, וְאָמַר: "יְהִי רִצּוֹן שְׂלֵא תֵהָא בַתוּךְ בֵּיתִי" - הָרִי זוֹ תַפְלַת שְׂוֵא.

The mishna states: **And one who cries out over the past** in an attempt to change that which has already occurred, **it is a vain prayer.** For example, **one whose wife was pregnant and he says: May it be God's will that my wife will give birth to a male child, it is a vain prayer.** Or **one who was walking on the path home and he heard the sound of a scream in the city, and he says: May it be God's will that this scream will not be from my house, it is a vain prayer.** In both cases, the event already occurred.

הַנִּכְנֵס לְכָרֵךְ מִתְפַּלֵּל שְׁתִּים, אַחַת בְּכִנְיֻתוֹ וְאַחַת בִּיצִיאָתוֹ, בֵּן עוֹאֵי אָמַר: אֲרַבְעָה שְׁתִּים בְּכִנְיֻתוֹ וְשְׁתִּים בִּיצִיאָתוֹ, נוֹתֵן הוֹדָאָה עַל שַׁעֲבֵר וְצוֹעֵק עַל הָעָתִיד.

The Sages also said: **One who enters a large city**, the Gemara explains below that this is in a case where entering the city is dangerous, **recites two prayers: One upon his entrance**, that he may enter in peace, **and one upon his exit**, that he may leave in peace. **Ben Azzai says: He recites four prayers, two upon his entrance and two upon his exit.** In addition to praying that he may enter and depart in peace, he gives thanks for the past and cries out in prayer for the future.

חַיִּיב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֶׁמְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר: "וְאַהֲבַת אֵת ה' אֱלֹהֶיךָ בְּכָל לְבָבְךָ" וְגו'. "בְּכָל לְבָבְךָ" - בְּשֵׁנֵי יִצְרִיךָ, בִּיצִירָה טוֹב וּבִיצִירָה רָע; "וּבְכָל נַפְשְׁךָ" - אִפְּלִי הוּא נוֹטֵל אֶת נַפְשְׁךָ, "וּבְכָל מְאֹדְךָ" - בְּכָל מְמוֹנְךָ. דָּבָר אַחֵר: "בְּכָל מְאֹדְךָ" - בְּכָל מוֹדָה וּמוֹדָה שֶׁהוּא מוֹדֵד לְךָ הָיִי מוֹדָה לוֹ.

The mishna articulates a general principle: **One is obligated to recite a blessing for the bad that befalls him just as he recites a blessing for the good that befalls him, as it is stated:** "And you shall love the Lord your God with all your heart, with all your soul, and with all your might" (Deuteronomy 6:5). The mishna explains this verse as follows: "With all your heart" means with your two inclinations,<sup>N</sup> with your good inclination and your evil inclination, both of which must be subjugated to the love of God. **With all your soul means even if God takes your soul.** "And with all your might" means with all your money, as money is referred to in the Bible as might. Alternatively, it may be explained that "with all your might" means with every measure that He metes out to you; whether it is good or troublesome, thank Him.

HALAKHA

One who sees a place where miracles occurred on Israel's behalf recites: Blessed, etc. – הַרְאָה מְקוֹם שֶׁנֶּעֱשׂוּ בוֹ נִסִּים לְיִשְׂרָאֵל, אָמַר: בְּרוּךְ הַטוֹב וְהַמְּטִיב. זָכוּר: One who sees a place where miracles were performed on Israel's behalf recites: Blessed... Who performed miracles, etc. This blessing, like all other blessings recited over a sight, requires invocation of God's name and His sovereignty (Rambam *Sefer Ahava, Hilkhot Berakhot* 10:9; *Shulhan Arukh, Oraḥ Hayyim* 218:1).

Blessed... Author of creation – בְּרוּךְ... עוֹשֵׂה: One who sees mountains, hills, seas, rivers, or deserts recites: Blessed... Author of creation (Rambam *Sefer Ahava, Hilkhot Berakhot* 10:15; *Shulhan Arukh, Oraḥ Hayyim* 228:1).

One who sees the great sea – הַרְאָה אֶת הַיָּם הַגָּדוֹל: One who sees the great sea, a reference to the Mediterranean Sea, though some say it refers to an ocean (*Lehem Hamudot, Magen Avraham*) recites: Blessed... Who makes the great sea (*Tur*). Some say that he recites the blessing in the past tense: Who made the great sea, in accordance with the opinion of Rav Yehuda (Rambam *Sefer Ahava, Hilkhot Berakhot* 10:15; *Shulhan Arukh, Oraḥ Hayyim* 228:1).

When he sees it intermittently – בּוֹמֵן שְׂרָאָהוּ – לְפָרְקִים: Just as with all blessings recited over sight, one recites the blessing over the sea only if he did not see it for thirty days. The day that he saw it last and the day that he sees it now are not included in the tally (*Mishna Berura; Rambam Sefer Ahava, Hilkhot Berakhot* 10:15; *Shulhan Arukh, Oraḥ Hayyim* 218:3, 224:13).

For bad tidings – עַל בְּשׂוֹרוֹת רָעוֹת: Over bad tidings, whether they are bad for him or for others (*Biur Halakha*), one recites: Blessed is the true Judge (Rambam *Sefer Ahava, Hilkhot Berakhot* 10:3; *Shulhan Arukh, Oraḥ Hayyim* 222, 2).

NOTES

Blessed... Author of creation – עוֹשֵׂה: בְּרוּךְ... עוֹשֵׂה: Since some of these phenomena, e.g., thunder and lightning, are formed anew each time, the formula of the blessing is in the present tense (*Tziyyun LeNefesh Hayya*).

With your two inclinations – בְּשֵׁנֵי יִצְרִיךָ: One fulfills the will of his Creator with his good inclination and combats the evil inclination to subdue it, thereby worshipping God with both inclinations (*Talmidei Rabbeinu Yona*).

Money belt [*punda*] – מונדה: The source of this word, which occasionally appears as *apunda*, is the Latin *funda*, meaning a belt pack, a money belt or Greek φοινδρα, *funda*, meaning belt or pocket. A *punda* is a hollow belt with a pocket for money, thereby it serves as both a belt and a wallet.

BACKGROUND

Sadducees and Boethusians – צדוקים ובויתוסים: These were heterodox sects during the Second Temple period. These sects did not accept the Oral Torah at all, and they interpreted the Written Torah in their own way. Several customs were introduced during the Second Temple period in order to help the Sadducees understand the error of their ways, i.e., to underscore the differences between normative practice and theirs, and to underscore the fact that the *halakha* ignores their opinions. Among these innovations were: Having the High Priest take an oath before entering the Holy of Holies on Yom Kippur and requiring other witnesses to testify to the reliability of the witnesses to the New Moon,

Valley of willows – פקתא דערבות: This valley is well known in the Talmud as a desert, apparently, along the route taken by caravans. There was no drinking water there, and only in certain isolated places were there people selling water brought from the rivers. In addition, it was a place prone to attacks by highwaymen.

לא יקל אדם את ראשו כנגד שער המזרח, שהוא מכון כנגד בית קדש הקדשים. ולא יכנס להר הבית במקלו. ובמעילו, ובפוגדתו, ובאבק שעל רגליו. ולא יעשנו קפנדריא; ורקיקה – מקל וחומר.

כל חותמי ברכות שבמקדש היו אומרים: "עד העולם." משקלקלו הצדוקים ואמרו אין עולם אלא אחד – התקינו שיהיו אומרים: "מן העולם ועד העולם."

והתקינו שיהא אדם שואל את שלום חברו בשם. שנאמר: "והנה בעו בא מבית להם ויאמר לקוצרים: ה' עמכם. ויאמרו לו: בברכה ה'." ואומר: "ה' עמך גבור החיל." ואומר: "אל תבוזו בי זקנה אפך." ואומר: "עת לעשות לה' הפרו תורתך." רבי נתן אומר: הפרו תורתך משום עת לעשות לה'.

גמ' מנא הני מילי? אמר רבי יוחנן. דאמר קרא: "ויאמר יתרו ברוך ה' אשר הצילני וגו'."

אניסא דרבים מברכינן. אניסא דיחיד לא מברכינן! והא ההוא גברא דהוה קא אזיל בעבר ימנא, נפל עליה אריא. אתעביד ליה ניסא ואיתצל מיניה; אתא לקמיה דרבא. ואמר ליה: כל אימת דמטיית להתם – ברוך "ברוך... שעשה לי גם במקום הזה!"

ומר בריה דרבנא הוה קאזיל בפקתא דערבות וצחא למינא. אתעביד ליה ניסא איברי ליה עינא דמיא ואישתני.

The mishna teaches several Temple-related *halakhot*. One may not act irreverently or conduct himself flippantly opposite the eastern gate of the Temple Mount, which is aligned opposite the Holy of Holies. In deference to the Temple, one may not enter the Temple Mount with his staff, his shoes, his money belt [*punda*],<sup>1</sup> or even the dust on his feet. One may not make the Temple a shortcut to pass through it, and through an *a fortiori* inference, all the more so one may not spit on the Temple Mount.

The mishna relates: At the conclusion of all blessings recited in the Temple, those reciting the blessing would say: Blessed are You Lord, God of Israel, until everlasting [*haolam*], the world. But when the Sadducees<sup>8</sup> strayed and declared that there is but one world and there is no World-to-Come, the Sages instituted that at the conclusion of the blessing one recites: From everlasting [*haolam*] to everlasting [*haolam*].

The Sages also instituted that one should greet another in the name of God,<sup>9</sup> i.e., one should mention God's name in his greeting, as it is stated: "And presently Boaz came from Bethlehem and said to the harvesters, The Lord is with you, and they said to him, May the Lord bless you" (Ruth 2:4). And it says: "And the angel of God appeared to him and said to him, God is with you, mighty man of valor" (Judges 6:12). And it says: "And despise not your mother when she is old" (Proverbs 23:22), i.e., one must not neglect customs which he inherits. And lest you say that mentioning God's name is prohibited, it says: "It is time to work for the Lord; they have made void Your Torah" (Psalms 119:126), i.e., it is occasionally necessary to negate biblical precepts in order to perform God's will, and greeting another is certainly God's will. Rabbi Natan says another interpretation of the verse: "Make void Your Torah" because "it is the time to work for the Lord,"<sup>10</sup> i.e., occasionally it is necessary to negate biblical precepts in order to bolster the Torah.

**GEMARA** With regard to the obligation to recite a blessing for a miracle, the Gemara asks: From where are these matters derived?<sup>11</sup> Rabbi Yohanan said: The verse states: "And Jethro said: Blessed be the Lord, Who delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; Who delivered the people from under the hand of the Egyptians" (Exodus 18:10); a blessing is recited for a miracle.

The Gemara asks: For a miracle that occurs for the multitudes we recite a blessing, but for a miracle that befalls an individual person we do not recite a blessing? Wasn't there an incident where a certain man was walking along the right side of the Euphrates River when a lion attacked him, a miracle was performed for him, and he was rescued? He came before Rava, who said to him: Every time that you arrive there, to the site of the miracle, recite the blessing, "Blessed... Who performed a miracle for me in this place."

And once when Mar, son of Ravina, was walking in a valley of willows<sup>12</sup> and was thirsty for water, a miracle was performed for him and a spring of water was created for him, and he drank.

NOTES

1. שיהא אדם – שיהא את שלום חברו בשם: Some explain that the greeting: Shalom, is included in this category. Since the Sages said that Shalom is one of God's names, one who greets another with Shalom greets him with the name of God (*Arukh*).

2. Rabbi Natan says: "Make void Your Torah" because "it is the time to work for the Lord" – הפירו תורתך משום עת – רבי נתן אומר:

3. לעשות לה' – Some explain that Rabbi Natan did not seek to add anything to the mishna. However, since this is the end of the chapter and of the tractate, and in most tractates there is an attempt to end on a positive note. Therefore, he reversed the order of the verse so that tractate *Berakhot* would end with: It is the time to work for the Lord (Rabbi Zekharya Stern).

4. Rashi: מנא הני מילי – From where are these matters derived –

has a variant, simpler reading of this question. However, the question remains: All of these blessings were instituted by the Sages. Why, then, does the Gemara seek Torah support for them? There is still room to say that there is no reason for one to recite a blessing over a miracle that was performed on behalf of another, as he himself did not derive any benefit from that miracle. Therefore, evidence is cited from Jethro, who recited a blessing under those circumstances (*Tziyyun LeNefesh Hayya*).

Marketplace [*risteka*] – רִסְתָּקָא: From the Iranian *rastak*, meaning a straight line. In talmudic times, it was used to mean district or village. Here it refers to a row of stores or the fence surrounding them.

Wild camel [*gamla peritza*] – גַּמְלָא פְּרִיצָא – Rav Sa'adia Gaon explains [here](#), and so it seems from the context, that this refers to a camel in heat. During their rutting period, camels run wild and pose a danger to all who encounter them.

## NOTES

Who performed a miracle for me in the reeds – שְׁעָשָׂה לִי נִסִּים בְּעֵרְבוֹת: He mentioned the place but not the miracle. The miracle was, in essence, performed to the place with the appearance of the spring. Remnants of the spring remained there as well (*Hagahot* of Rabbi Nehemya Beirakh).

## HALAKHA

For a miracle that was performed on behalf of the multitudes, everyone is obligated to recite a blessing – אֵינְסָא דְרַבִּים כּוּלֵי עֲלָמָא מִיְחִיבֵי לְבָרוּכִי – For a miracle that was performed for the entire Jewish people, or at least the majority thereof, everyone is required to recite a blessing. If it was performed for only a segment of the Jewish people, only those for whom the miracle was performed recite a blessing (*Mishna Berura*; Rambam *Sefer Ahava, Hilkhot Berakhot* 10:9; *Shulhan Arukh, Oraḥ Hayyim* 218:2).

For a miracle that was performed on behalf of an individual, only the individual is obligated to recite a blessing – אֵינְסָא דְיְהוּדֵי אִיהוּ יְחִיב לְבָרוּכִי – Upon arriving at a place where a miracle was performed for him, one recites a blessing for his miracle. All his progeny must also recite a blessing for this miracle. His children recite: Who performed a miracle for my father; his descendants recite: Who performed a miracle for my father's father, or: Who performed a miracle for my ancestors (*Mishna Berura*). He must include in the blessing all miracles that were performed for him in other places; in accordance with the opinion of Ravina (Rambam *Sefer Ahava, Hilkhot Berakhot* 10:9; *Shulhan Arukh, Oraḥ Hayyim* 218:4–5).

One who sees the crossings of the Red Sea and the crossings of the Jordan, etc. – הַרְוָא מִעֲבֹרוֹת הַיָּם. – One who sees a place where miracles were performed for Israel, i.e., the crossings of the sea and the Jordan and the rest of the places that miracles were performed for the people of Israel at various times, recites: Blessed... Who performed miracles for our forefathers in this place (*Shulhan Arukh, Oraḥ Hayyim* 218:1).

וְתוֹ, וּמָנָא חֲדָא הָוָה קְאָוִיל בְּרִסְתָּקָא דְמַחֲזוּזָא וּנְפַל עֲלֵיהּ גַּמְלָא פְּרִיצָא, אִיתְפְּרָקָא לִיהּ אֲשֵׁיתָא, עַל לְגוּהּ; כִּי מָטָא לְעֵרְבוֹת, בְּרִידִי: בְּרִידִי... שְׁעָשָׂה לִי נִסִּים בְּעֵרְבוֹת וּבְגַמְלָא, כִּי מָטָא לְרִסְתָּקָא דְמַחֲזוּזָא, בְּרִידִי: בְּרִידִי... שְׁעָשָׂה לִי נִסִּים בְּגַמְלָא וּבְעֵרְבוֹת – אֲמַרִי: אֵינְסָא דְרַבִּים כּוּלֵי עֲלָמָא מִיְחִיבֵי לְבָרוּכִי, אֵינְסָא דְיְהוּדֵי – אִיהוּ יְחִיב לְבָרוּכִי.

תַּנּוּ רַבְנֵי: הַרְוָא מִעֲבֹרוֹת הַיָּם, וּמִעֲבֹרוֹת הַיַּרְדֵּן, מִעֲבֹרוֹת נַחְלֵי אֲרִנּוֹן, אַבְנֵי אֶלְגַּבִּישׁ בְּמִזְרַח בֵּית חוֹרוֹן, וְאַבְנֵי שְׂבָקֶשׁ לְזֶרֶק עוֹג מֶלֶךְ הַבַּשָּׁן עַל יִשְׂרָאֵל, וְאַבְנֵי שׁוֹיֵשֶׁב עֲלֵיהּ מֹשֶׁה בְּשָׂעָה שְׁעָשָׂה יְהוֹשֻׁעַ מִלְחָמָה בְּעַמְלֵק, וְאַשְׁתּוֹ שֶׁל לוֹט, וְחֹמַת יְרִיחוֹ שֶׁנִּבְלְעָה בְּמִקּוּמָהּ – עַל כּוּלֵי צִדִּיק שִׁיתָן הוֹדָאָה וְשִׁבַּח לְפָנֵי הַמָּקוֹם.

בְּשִׁלְמָא מִעֲבֹרוֹת הַיָּם, דְּכַתִּיב: "וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל בְּתוֹךְ הַיָּם בַּיַּבֵּשׁ"; מִעֲבֹרוֹת הַיַּרְדֵּן, דְּכַתִּיב: "וַיַּעֲמְדוּ הַכְּהֹנִים נֹשְׂאֵי הָאָרוֹן בְּרִית ה' בְּחַרְבָּה בְּתוֹךְ הַיַּרְדֵּן הַכֵּן וְכָל יִשְׂרָאֵל עֹבְרִים בְּחַרְבָּה עַד אֲשֶׁר תָּמוּ כָּל הַגּוֹי לְעִבּוֹר אֶת הַיַּרְדֵּן".

אֵלָא מִעֲבֹרוֹת נַחְלֵי אֲרִנּוֹן מַלְךְ? – דְּכַתִּיב: "עַל כֵּן אָמַר בְּסִפְר מִלְחַמַת ה' אֶת וְהָב בְּסוּפָה" וגו'; תַּנּא: "אֶת וְהָב בְּסוּפָה" – שְׁנֵי מִצְוֵי הָיִי דְהוּ מְלַכִּין בְּסוּף מַחֲנֵה יִשְׂרָאֵל, כִּי הוּוּ קָא חֲלַפֵי יִשְׂרָאֵל אֶתְּ אֲמַרְיָא.

Furthermore, once when Mar, son of Ravina, was walking in the marketplace [*risteka*]<sup>1</sup> of Mehoza and a wild camel [*gamla peritza*]<sup>2</sup> attacked him. The wall cracked open, he went inside it, and he was rescued. Ever since, when he came to the reeds he recited: Blessed... Who performed a miracle for me in the reeds<sup>3</sup> and with the camel. And, when he came to the marketplace of Mehoza he recited: Blessed... Who performed a miracle for me with the camel and in the reeds, indicating that one recites a blessing even for a miracle that occurs to an individual. The Sages say: On a miracle performed on behalf of the multitudes, everyone is obligated to recite a blessing;<sup>4</sup> on a miracle performed on behalf of an individual, only the individual is obligated to recite a blessing.<sup>5</sup>

The Sages taught in a *baraita* a list of places where one is required to recite a blessing due to miracles that were performed there: One who sees the crossings of the Red Sea, where Israel crossed; and the crossings of the Jordan;<sup>6</sup> and the crossings of the streams of Arnon; the hailstones of Elgavish on the descent of Beit Horon; the rock that Og, King of Bashan, sought to hurl upon Israel; and the rock upon which Moses sat when Joshua waged war against Amalek; and Lot's wife; and the wall of Jericho that was swallowed up in its place. On all of these miracles one must give thanks and offer praise before God.

The Gemara elaborates: Granted, the miracles at the crossings of the sea are recorded explicitly in the Torah, as it is stated: "And the Israelites went into the sea on dry ground and the water was a wall for them on their right and on their left" (Exodus 14:22). So too, the miracle at the crossings of the Jordan, as it is stated: "The priests who bore the ark of God's covenant stood on dry land within the Jordan, while all Israel crossed on dry land until the entire nation finished crossing the Jordan" (Joshua 3:17).

However, from where do we derive the miracle that occurred at the crossing of the streams of Arnon? As it is stated: "Wherefore it is said in the Book of the Wars of the Lord: *Vahev in Sufa*, and the valleys of Arnon. And the slope of the valleys that incline toward the seat of Ar, and lean upon the border of Moab" (Numbers 21:14–15). It was taught: "*Vahev in Sufa*"; there were two lepers, one named Et and the second named Hev, who were walking at the rear of the camp of Israel. As Israel passed, the Emorites came

and prepared caves for themselves and they hid in them. They said: When Israel passes here we will kill them. And they did not know that the Ark of the Covenant preceded the children of Israel and would flatten mountains before them. When the Ark came, the mountains adhered one to another and killed them; and their blood flowed down to the streams of Arnon. When Et and Hev, the lepers, arrived, they saw the blood that was emerging from between the mountains, and they came and told Israel what had happened. Israel recited a song of praise, as it is stated: "And at the cascade of the brooks that goes down to the dwelling of Ar, and lies upon the border of Moab" (Numbers 21:15). This refers to the cascade of the brooks where the mountain, which had once been a valley, spread out in the direction of the mountain in Ar, in Moab.

Among the sites enumerated in the mishna where one is obligated to recite a blessing in recognition of the miracles that occurred there, was the site of the hailstones of Elgavish. The Gemara asks: What are the hailstones of Elgavish?

עֲבָדֵי לְהוֹן נְקִיּוֹתָא וְטָשׁוּ בְהוֹן, אֲמַרִי: כִּי חֲלַפֵי יִשְׂרָאֵל הֲכָא נְקִטְלִינּוּ, וְלֹא הוּוּ יַדֵּי דְאָרוֹן הָוָה מְסַגֵּי קַמֵּיהוּ דְיִשְׂרָאֵל וְהוּוּ מְמִידֵי לְהוּ טוּרֵי מְקַמֵּיהוּ; כִּיֵּן דְאֲתָא אָרוֹן, אֲדַבְּקוּ טוּרֵי בְהַדֵּי הַדֵּי וְקִטְלִינּוּ, וְנַחַת דְּמֵיִהוּ לְנַחְלֵי אֲרִנּוֹן, כִּי אֲתוּ אֶת וְהָב, חוּוּ דְקָא דְקָא נְמִיק נְמִינֵי טוּרֵי, אֲתוּ וְאֲמַרִי לְהוּ לְיִשְׂרָאֵל וְאֲמַרו שִׁירָה, הֵיִינוּ דְכַתִּיב: "וְאֲשֶׁר הַנְּחָלִים אֲשֶׁר נָטָה לְשִׁבַּת עַר וְנִשְׁעַן לְגַבּוֹל מוֹאָב".

אַבְנֵי אֶלְגַּבִּישׁ – מֵאֵי אַבְנֵי אֶלְגַּבִּישׁ?

Perek IX  
Daf 54 Amud b

The rock that Og, King of Bashan, sought to throw upon Israel – אבן שבקש עוג מלך הבשן לזרוק על ישראל – Almost all commentators explain this by means of allusion and esoterica, as this story is aggadic and not historical. One approach suggests that Moses was concerned that Og had unique merit in his favor due to his interaction with Abraham (see tractate *Nidda* 61a); that is represented by the mountain that was as wide as the entire camp of Israel. The merit of Israel, who are likened to grasshoppers (Numbers ch. 13), succeeds in perforating this mountain. According to this *aggada*, the story of the killing of Og can be understood as joining the merit of Moses, ten cubits is an exaggeration, with the merit of the nation, the axe, and the merit of the forefathers, Moses' leap, in order to kill Og (Rashba). An additional approach suggests that a mountain is a common metaphor for the evil inclination (see the end of Tractate *Sota*), and Og wanted to corrupt Israel just as Balak did, which is alluded to by the mountain he wished to throw upon them. In this case, Israel's merit saved them from being corrupted (*Darash Moshe*).

## HALAKHA

Over Lot – על לוט – One who sees Lot's wife, the pillar of salt, recites a blessing both for the miracle that was performed for her and for the miracle that was performed for Lot, her husband. Over Lot's wife, one recites: Blessed...the true Judge, while over Lot: Blessed...Who remembers the righteous (*Shulhan Arukh, Orah Hayyim* 218:8).

תנא: אבנים שעמדו על גב איש וירדו על גב איש; עמדו על גב איש – זה משה. דכתיב: "והאיש משה ענו מאד", וכתיב: "ויחדלו הקלות והבדר ומטר לא נתך ארצה". ירדו על גב איש – זה יהושע. דכתיב: "קח לך את יהושע בן נון איש אשר רוח בו", וכתיב: "ויהי בנוסם מפני בני ישראל הם במורד בית חורן" וזה השליך עליהם אבנים גדולות.

אבן שבקש עוג מלך הבשן לזרוק על ישראל – גמרא גמירי לה. אמר: מחנה ישראל כמה היו – תלתא פרסי, איזיל ואיעקר טורא בר תלתא פרסי ואישדי עליהו ואיקטלינהו. אול עקר טורא בר תלתא פרסי ואייתי על רישיה, ואייתי קודשא בריך הוא עליה קמצי ונקביה ונחיה בצואריה;

הוה בעי למשלפה, משכי שיניה להאי גיסא ולהאי גיסא ולא מצי למשלפה, והיניו דכתיב: "שני רשעים שברת", וכד רבי שמעון בן לקיש, דאמר רבי שמעון בן לקיש: מאי דכתיב "שני רשעים שברת" – אל תקרי "שברת" אלא "שרבבת".

משה כמה הוה – עשר אמות, שקיל נרגא בר עשר אמוין שוור עשר אמוין, ומחיה בקרסוליה וקטליה.

ואבן שישב עליה משה – דכתיב: "וידי משה כבדים ויקחו אבן וישמו תחתיו וישב עליה".

ואשתו של לוט – שנאמר: "ותבט אשתו מאחוריו ותהי נציב מלח". וחומת יריחו שנבלעה – דכתיב: "ותפל החומה תחתיה".

בשלמא כולהו – ניסא, אלא אשתו של לוט, פורענותא הוא! – דאמר "ברוך... דיין האמת".

והא "הודאך ושבח" קתני! – תני: על לוט ועל אשתו מברכים שתים, על אשתו אומר: "ברוך... דיין האמת", ועל לוט אומר: "ברוך... זוכר את הצדיקים". אומר רבי יוחנן: אפילו בשעת כעסו של הקדוש ברוך הוא זכר את הצדיקים, שנאמר: "ויהי בשחת אלהים את ערי הכנען ויזכר אלהים את אברהם וישלח את לוט מתוך ההפכה" וגו'.

It is taught in the midrash: They are the stones that remained suspended in the air and did not fall because of [al gav] a man [ish] and they fell down because of [al gav] a man [ish]. The Gemara explains: They remained suspended because of a man; that is Moses, whom the verse refers to as a man, as it is written: "And the man Moses was very modest" (Numbers 12:3), and it is written: "And Moses went out of the city from Pharaoh, and spread forth his hands unto the Lord; the thunders and hail ceased, and the rain was not poured upon the earth" (Exodus 9:33). Moses' hailstones remained suspended. And the stones descended because of a man; that is Joshua, who was also called man, as it is written: "Take Joshua the son of Nun, a man in whom is spirit" (Numbers 27:18). And it is written that when Joshua and his people waged war against the army of the Emorite kings, God told him not to fear them because God would deliver them into his hands; and indeed, they died by means of these stones: "As they fled from before Israel, while they were at the descent of Beit Horon, that the Lord cast down great stones from heaven upon them unto Azeka, and they died; they were more who died with the hailstones than they whom the children of Israel slew by sword" (Joshua 10:11).

With regard to the rock that Og, King of Bashan, sought to throw upon Israel,<sup>14</sup> there is no biblical reference, but rather a tradition was transmitted. The Gemara relates that Og said: How large is the camp of Israel? It is three parasangs. I will go and uproot a mountain three parasangs long and I will hurl it upon them and kill them. He went, uprooted a mountain three parasangs long, and brought it on his head. And The Holy One, Blessed be He, brought grasshoppers upon it and they pierced the peak of the mountain and it fell on his neck.

Og wanted to remove it from his head; his teeth were extended to one side of his head and to the other and he was unable to remove it. And that is what is written: "You break the teeth of the wicked" (Psalms 3:8). And this is in accordance with the homiletic interpretation of Rabbi Shimon Ben Lakish, as Rabbi Shimon Ben Lakish said: What is the meaning of that which is written: "You break the teeth of the wicked"? Do not read it as: You break [shibarta], but rather as: You lengthened [shirbavta].

The story concludes: How tall was Moses? He was ten cubits tall. He took an axe ten cubits long, jumped up ten cubits, and struck Og in the ankle and killed him.

One must recite a blessing when he sees the rock upon which Moses sat, as it is written: "But Moses' hands were heavy; and they took a stone and put it under him, and he sat thereon" (Exodus 17:12).

And one must recite a blessing upon seeing Lot's wife, as it is stated: "But his wife looked back from behind him, and she became a pillar of salt" (Genesis 19:26). And the wall of Jericho that was swallowed, as it is written: "And the wall fell down flat" (Joshua 6:20).

The Gemara asks: Granted, that one recites a blessing on all of these. They are miracles; however, Lot's wife is a tragedy. Why recite a blessing on a tragedy? The Gemara answers: One who sees that place recites: Blessed...the true Judge.

The Gemara asks: But the *baraita* teaches that for all of these one must give thanks and offer praise? The Gemara answers: The language of the mishna should be emended and teach: Over Lot<sup>15</sup> and his wife one recites two blessings. Over his wife he recites: Blessed...the true Judge, and on Lot he recites: Blessed...Who remembers the righteous. As Rabbi Yohanan said: From the story of Lot it is possible to learn that even during a time of wrath of the Holy One, Blessed be He, He remembers the righteous, as it is stated: "And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot dwelt" (Genesis 19:29).

אַרְבַּעָה צְרִיכִין לְהוֹדוֹת – Four must offer thanks – The order here is different from the order of the verses. In Psalms they were enumerated according to frequency; the most frequent appearing first. Here they are enumerated according to the danger presented by each; the most dangerous listed first (Rav Hai Gaon).

Based on those verses, it would appear that only those who encountered difficulty or danger, e.g., a sea traveler who encountered a storm or a traveler in the desert who lost his way, would be obligated to offer thanks. Others argue that this obligation is incumbent upon anyone who undergoes one of these experiences, whether or not he encountered an actual threat. Some suggest that beyond these four experiences, one who encounters and survives any danger is obligated to offer thanks, as well, and those enumerated in the verses and the Gemara are simply common occurrences. Others disagree and rule that they may recite the blessing on a voluntary basis but are not obligated to do so (*Me'iri*).

מי שְׁהָיָה – One who was incarcerated in prison – *הַבּוֹשׁ בְּבֵית הָאֲסוּרִים*: According to Rav Hai Gaon, the obligation to express thanks upon release from prison is incumbent upon anyone who was incarcerated, even if it was for purely financial matters, e.g., outstanding debts or failure to pay taxes. Others hold that the obligation applies only if he was imprisoned for capital crimes (*Magen Avraham*). Others hold that the ruling is based on conditions in the prison.

וְהוֹמַת יְרִיחוֹ שֶׁנִּבְלְעָה – וְהוֹמַת יְרִיחוֹ נִבְלְעָה? וְהָא נִפְלְהָ! שֶׁנֶּאֱמַר: "וַיְהִי כִשְׁמַע הָעָם אֶת קוֹל הַשּׁוֹפָר וַיִּרְעוּ הָעָם תְּרוּעָה גְדוֹלָה, וַתִּפֹּל הַחֻמָּה תַּחְתֶּיהָ!" בֵּינן דְּפוֹתֶיהָ וְרוּמָה כִּי הִדְרִי נִינְהוּ, מִשּׁוּם הָכִי אֲבִלְעָה בְּלוּעִי.

The mishna also taught that we recite a blessing for the wall of Jericho that was swallowed up in its place. The Gemara asks: Were the walls of Jericho swallowed up into the ground? Didn't they fall, as it is stated: "And it came to pass, when the people heard the sound of the *shofar*, that the people shouted with a great shout, and the wall fell down flat" (Joshua 6:20)? The Gemara explains: Since the width and height of the walls were equal to one another, therefore, they were swallowed. Had they merely fallen it would have had no effect, as their width was equal to their height.

אָמַר רַב יְהוּדָה אָמַר רַב: אַרְבַּעָה צְרִיכִין לְהוֹדוֹת – יוֹרְדֵי הַיָּם, הוֹלְכֵי מִדְּבָרוֹת, וְמִי שְׁהָיָה חוֹלֵה וְנִתְרַפָּא, וְמִי שְׁהָיָה חֹבֵשׁ בְּבֵית הָאֲסוּרִים וַיֵּצֵא.

Rav Yehuda said that Rav said: Four must offer thanks<sup>nh</sup> to God with a thanks-offering and a special blessing. They are: Seafarers, those who walk in the desert, and one who was ill and recovered, and one who was incarcerated in prison and went out. All of these appear in the verses of a psalm (Psalms 107).

יוֹרְדֵי הַיָּם מְנַלְן – יוֹרְדֵי הַיָּם בְּאֵינֹת וְגו' הֵמָּה רְאוּ מַעֲשֵׂי ה', וְאָמַר: "וַיַּעֲמֵד רוּחַ סַעֲרָה עַל־יַם שְׁמַיִם יִרְדּוּ תַּחֲמוֹת", וְאָמַר: "וַיִּחוּ וַיִּנְעוּ בַּשּׁוֹפָר", וְאָמַר: "וַיִּצְעְקוּ אֶל ה' בְּצַר לָהֶם וּמִמַּצְרֹקֵיהֶם וַיִּצְיֵאֵם", וְאָמַר: "יִקַּם סַעֲרָה לְדַמְמָה", וְאָמַר: "וַיִּשְׁמְחוּ כִּי יִשְׁתַּקּוּ", וְאָמַר: "וַיֹּדוּ לַה' חַסְדּוֹ וּנְפִלְאוֹתָיו לְבָנֵי אָדָם".

The Gemara elaborates: From where do we derive that seafarers are required to thank God?

"They who go down to the sea in ships, who do business in great waters; they see the works of the Lord" (Psalms 107:23-24).

And it says: "For He commands and raises the stormy wind which lifts up the waves thereof.

They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble" (Psalms 107:25-26).

And it says: "They reel to and fro, and stagger like a drunken man, and are at their wits' end."

And it says immediately thereafter: "Then they cry unto the Lord in their trouble, and He brings them out of their distress" (Psalms 107:28).

And it says: "He makes the storm calm, so the waves thereof are still" (Psalms 107:29),

and it says: "Then are they glad because they be quiet; so He brings them unto their desired haven" (Psalms 107:30),

and it says: "They are grateful to God for His loving-kindness and His wonders for mankind" (Psalms 107:31).

הוֹלְכֵי מִדְּבָרוֹת מְנַלְן – דְּכַתְּיב: "תַּעֲוּ בַּמִּדְבָּר בִּישׁוּמוֹן דֶּרֶךְ עִיר מוֹשֵׁב לֹא מֵצָאוּ וַיִּצְעְקוּ אֶל ה' וַיְדַרְיֵם בְּדֶרֶךְ יִשְׂרָאֵל", "וַיֹּדוּ לַה' חַסְדּוֹ".

The Gemara asks: From where do we derive that those who walk in the desert are required to thank God? The Gemara answers:

As it is written in the same psalm:

"They wandered in the wilderness in a solitary way; they found no city in which to dwell" (Psalms 107:4),

"And then they cried unto the Lord in their trouble, and He delivered them out of their distresses.

And He led them forth by the right way" (Psalms 107:6-7).

After God guides them on the right way, it is said: "They are grateful to God for His goodness" (Psalms 107:8).

מִי שְׁחָלָה וְנִתְרַפָּא – דְּכַתְּיב: "אֲוִילִים מִדֶּרֶךְ פֶּשַׁע וּמִמַּעֲוֹנוֹתֵיהֶם יִתְעַנוּ כָּל אֲכָל תִּתְעַב נַפְשָׁם" וְגו', "וַיִּצְעְקוּ אֶל ה' בְּצַר לָהֶם" וְגו', "וַיִּשְׁלַח דְּבָרוֹ וַיִּרְפָּאֵם" וְגו', "וַיֹּדוּ לַה' חַסְדּוֹ".

That one who was ill and recovered must offer thanks is derived, as it is written:

"Fools, because of their transgression and because of their iniquities, are afflicted.

Their soul abhors all manner of meat and they draw near unto the gates of death" (Psalms 107:17-18),

and: "Then they cry unto the Lord in their trouble, and He saves them from their distress" (Psalms 107:19),

and then: "He sent His word and healed them, and delivered them from their destructions" (Psalms 107:20).

After they are healed: "They are grateful to God for His goodness" (Psalms 107:21).

HALAKHA

Four must offer thanks – אַרְבַּעָה צְרִיכִין לְהוֹדוֹת – Those who go to sea and successfully reach their destination, those who walk in the desert and arrive at a settlement, a sick person who was healed, and one who was in prison and was released must offer thanks with the blessing: Blessed...Who bestows good-

ness on the unworthy, Who has bestowed on me much good. Those who hear respond: May He Who bestowed much good on you continue to bestow on you much good, Selah (Rambam *Sefer Ahava, Hilkhot Berakhot* 10:8; *Shulhan Arukh, Orah Hayyim* 219:1-2).

And he must offer thanks before ten people – וְצִרְיָן לְאֹדוּנֵי קָמִי עֲשֶׂרָה: One offers thanks for a miracle in the presence of ten people, two of whom must be Sages who have studied *halakha* (Magen Avraham). It is customary to recite this blessing in the synagogue after the Torah reading. Even if there are not ten people, one is obligated to recite the blessing (Rambam *Sefer Ahava, Hilkhot Berakhot* 10:8; *Shulhan Arukh, Oraḥ Hayyim* 219:3).

You have exempted me from offering thanks – פְּטַרְתָּנִי מִלְּאֹדוּנֵי: If one recites a blessing for a miracle that befell someone else and the individual for whom the miracle was performed heard the entire blessing, intended to fulfill his obligation (*Mishna Berura*), and answered amen, he is exempt from offering any further thanks. The authorities imposed certain restrictions with regard to the ability of one to recite this blessing on another's behalf (see *Magen Avraham, Taz, Shulhan Arukh, Oraḥ Hayyim* 219:4).

NOTES

You have exempted me from offering thanks – פְּטַרְתָּנִי מִלְּאֹדוּנֵי: Some suggest that they did so intentionally so that Rav Yehuda would not be inconvenienced. Furthermore, so that he would not need to recite the formula: Blessed... Who bestows goodness on the unworthy, publicly in the synagogue because it contains an element of self-deprecation (*Iyyun Ya'akov*).

מי שְׁהִיָּה חָבוּשׁ בְּבֵית הָאֶסְרוּיִן מִנֶּלְךְ – דְּכָתִיב: "וּשְׁבוּ חֹשֶׁךְ וְצִלְמוֹת" וְגו', "כִּי הִמְרוּ אִמְרֵי אֱלֹהִים" וְגו', וְאָמַר: "וַיִּכְנַע בְּעַמְלֵל לִבָּם" וְגו', וְאָמַר: "וַיִּוְעָקוּ אֵלֹהִים בְּצַר לָהֶם" וְאָמַר: "וַיִּצְיֵאֵם מִחֹשֶׁךְ וְצִלְמוֹת" וְגו', וְאָמַר: "וַיִּדְדוּ לָהֶם חֲסָדוֹ".

From where do we derive that one who was incarcerated in prison must offer thanks?

As it is written: "Such as sit in darkness and in the shadow of death, bound in affliction and iron.

Because they rebelled against the words of God and scorned the counsel of the most High" (Psalms 107:10-11).

And it says: "Therefore He brought down their heart with labor; they fell down, and there was none to help" (Psalms 107:12),

and it says: "Then they cried unto the Lord in their trouble, and He saved them from their distresses" (Psalms 107:13),

and it says: "He brought them out of darkness and the shadow of death,

and broke their shackles" (Psalms 107:14).

And after God takes them out from that darkness and shadow of death, it says: "They are grateful to God for His goodness."

מֵאֵי מִבְּרַךְ? – אָמַר רַב יְהוּדָה: "בְּרוּךְ... גּוֹמֵל חֲסָדִים טוֹבִים" אָבִי אָמַר: וְצִרְיָן לְאֹדוּנֵי קָמִי עֲשֶׂרָה, דְּכָתִיב: "וַיִּוְעָקוּ בְּקִהְלָם עִם" וְגו', מִן וּזְטָרָא אָמַר: וְתַרְיִן מִיַּמֵּיהוּ רַבְנָן, שְׁנֵאמַר: "וַיִּבְמֹשֶׁב יָקֻמָּם יִהְיֶה לָהֶם".

The Gemara asks: What blessing does he recite? Rav Yehuda said: Blessed is... Who bestows acts of loving-kindness. Abaye said: And he must offer thanks before ten people,<sup>4</sup> as it is written in the same chapter: "Let them exalt Him also in the congregation of the people and praise Him in the assembly of the elders" (Psalms 107:32), and congregation indicates a group of at least ten. Mar Zutra said: Two of them must be Sages, as it is stated there: "And praise Him in the assembly of elders." These elders are the Sages, and the use of the plural indicates a minimum of two.

מִתְקִיף לָהּ רַב אֲשִׁי: וְאֵימָא כּוּלָּהּ רַבְנָן! – מִי כְּתִיב "בְּקִהְלָם יָקֻמָּם"? "בְּקִהְלָם עִם" כְּתִיב. – וְאֵימָא: בִּי עֲשֶׂרָה שְׂאָר עֲמָא. וְתַרְיִ רַבְנָן! – קְשִׁיָּא.

Rav Ashi strongly objects to this: Say that all of them must be Sages. The Gemara rejects this: Is it written: In the congregation of elders? In the congregation of the people is written; and the Sages are among them. Yet there is still room to object: Say that ten are from the rest of the people, and in addition there must be two Sages. No satisfactory answer was found, and the question remains difficult, although the *halakha* was not rejected.

רַב יְהוּדָה חָלַשׁ וְאֶתְפַּח, עַל לְגִבְיָהּ רַב חֲנָנִי בְּגִדְתָּאָהּ וּרְבָנָן, אָמְרֵי לֵיהּ: בְּרִיךְ רַחֲמֵנָא דִּיהִבְךָ נִיהֵלְךָ וְלֹא יִהְיֶבְךָ לְעַפְרָא. אָמַר לְהוּ: פְּטַרְתָּנִי מִלְּאֹדוּנֵי.

The Gemara relates: Rav Yehuda fell sick and recovered, Rav Hana of Baghdad and the Sages entered to visit him. They said to him: Blessed is God Who gave you to us and did not give you to the dust. He said to them: You have exempted me from offering thanks,<sup>5</sup> as your statement fulfilled my obligation to recite a blessing.

וְהָא אָמַר אָבִי: בְּעֵי אֹדוּנֵי בְּאִפִּי עֲשֶׂרָה! – דְּהוּוּ בִּי עֲשֶׂרָה. וְהָא אֵיהוּ לֹא קָא מוֹדֵה! – לֹא צִרְיָן, דְּעֵנִי בְּתַרְיֵיהוּ אֲמֵן.

The Gemara asks: But didn't Abaye say that one must offer thanks before ten? The Gemara answers: There were ten people there when the Sages blessed God in Rav Yehuda's presence. The Gemara raises another difficulty: But Rav Yehuda did not offer thanks himself; others offered thanks on his behalf. The Gemara answers: He did not need to recite it himself as he answered amen after their blessing. Answering amen after a blessing is tantamount to reciting the blessing himself.

אָמַר רַב יְהוּדָה: שְׁלֹשָׁה צְרִיכִין שִׁימוּר, וְאֵלּוּ הֵן: חוּלָה, חֲתָן, וְכֹלָה. בְּמִתְנִיתָא תָּנָא: חוּלָה, חֲתָן, וְכֹלָה. וְיֵשׁ אוֹמְרִים: אִף אֲבָל, וְיֵשׁ אוֹמְרִים: אִף תְּלִמְיָדֵי חֲכָמִים בְּלֵילָה.

Incidental to Rav Yehuda's earlier statement, which organized several cases into a single category, the Gemara cites similar statements of his. Rav Yehuda said: Three require protection from harm: A sick person, a bridegroom, and a bride. It was taught in a *baraita*: A sick person, a woman in childbirth, a bridegroom, and a bride require protection from harm. And some say: Even a mourner. And some say: Even Torah scholars at night. Those whose thoughts are focused elsewhere or are in a weakened physical state require protection.

וְאָמַר רַב יְהוּדָה, שְׁלֹשָׁה דְּבָרִים הַמְּאָרְיִן בְּהֵן מְאָרִיכִין יָמָיו וְשָׁנֹתָיו שֶׁל אָדָם: הַמְּאָרִיךְ בְּתַפְלָתוֹ, וְהַמְּאָרִיךְ עַל שְׁלִחְנוֹ, וְהַמְּאָרִיךְ בְּבֵית הַכֶּסֶּא.

And Rav Yehuda said: There are three matters which, when one who prolongs their duration, they extend a person's days and years. They are: One who prolongs his prayer, one who prolongs his mealtime at the table, and one who prolongs his time in the bathroom.

וְהַמְּאָרִיךְ בְּתַפְלָתוֹ, מַעֲלִייתָא הִיא?! וְהָאָמַר רַבִּי חִיָּיא בַּר אֲבָא אָמַר רַבִּי יוֹחָנָן:

The Gemara asks: And one who prolongs his prayer; is that a virtue? Didn't Rabbi Hiyya bar Abba say that Rabbi Yoḥanan said:

כל המאריך בתפלתו ומעיין בה סוף  
בא לידי כאב לב, שנאמר: "תזחלת  
ממשכה מחלה לב". ואמר רבי יצחק:  
שלשה דברים מזכירים עונותיו של  
אדם ואילו הן: קיר גטוי, ועיין תפלה,  
ומוסר דין על חבריו לשמים!

הא לא קשיא, הא - דמעין בה, הא -  
דלא מעין בה. והיכי עבד - דמפיש  
ברחמי.

והמאריך על שלחנו - דלמא אתי עניא  
ויהיב ליה, דכתיב: "המזבח עץ שלוש  
אמות גבה", וכתיב: "וידבר אלי זה  
השלחן אשר לפני ה'", פתח במזבח  
וסיים בשלחן! רבי יוחנן ורבי אלעזר  
דאמרי תרוניה: כל זמן שבית המקדש  
קיים - מזבח מכפר על ישראל,  
ועבשו - שלחנו של אדם מכפר עליו.

והמאריך בבית הכסא מעליותא  
הוא?! והתנא, עשרה דברים מביאין  
את האדם לידי תחתונות: האוכל  
עלי קנים, ועלי גפנים, ולולבי גפנים,  
ומוריני בהמה, ושדרו של דג, ודג מליח  
שאינו מבושל כל צרכו, והשותה שמרי  
יין, והמקנה בסיד ובחריסית, והמקנה  
בצור שקנה בו חברו, ויש אומרים:  
אף התולה עצמו בבית הכסא יותר  
מדאי!

לא קשיא, הא - דמאריך ותלי, הא -  
דמאריך ולא תלי.

כי הא דאמרה ליה ההיא מטרוניתא  
לרבי יהודה ברבי אלעאי: פנג דומים  
למגדלי חזירים ולמלו ברבית - אמר  
לה: הימנותא! לדידי תרוניהו אסין;  
אלא, עשרים וארבעה בית הכסא  
איכא מאושפיזאי לבי מדרשא, דכי  
אזילנא בדיקנא נפשי בכולהו.

Anyone who prolongs his prayer and expects it to be answered,<sup>14</sup> will ultimately come to heartache, as it is stated: "Hope deferred makes the heart sick" (Proverbs 13:12). Similarly, Rabbi Yitzhak said: Three matters evoke a person's sins, and they are: Endangering oneself by sitting or standing next to an inclined wall that is about to collapse, expecting prayer to be accepted, as that leads to an assessment of his status and merit, and passing a case against another<sup>15</sup> to Heaven, as praying for Heaven to pass judgment on another person causes one's own deeds to be examined and compared with the deeds of that other person. This proves that prolonging prayer is a fault.

The Gemara resolves the apparent contradiction: This is not difficult. This, where we learned that prolonging prayer is undesirable, refers to a situation when one expects his prayer to be accepted, while this, where Rav Yehuda says that prolonging prayer prolongs one's life, refers to a situation where one does not expect his prayer to be accepted. How does he prolong his prayer? By increasing his supplication.

As for the virtue of prolonging one's mealtime at the table, which Rav Yehuda mentioned, the Gemara explains: Perhaps a poor person will come during the meal and the host will be in a position to give him food immediately, without forcing the poor person to wait. The Sages elsewhere praised a person who acts appropriately at a meal, as it is written: "The altar, three cubits high and the length thereof, two cubits, was of wood, and so the corners thereof; the length thereof, and the walls thereof, were also of wood" (Ezekiel 41:22), and it is written in the continuation of that verse: "And he said unto me: This is the table that is before the Lord." The language of this verse is difficult, as it begins with the altar and concludes with the table. Rather, Rabbi Yohanan and Rabbi Elazar both say: As long as the Temple stood, the altar atoned for Israel's transgressions. Now that it is destroyed, a person's table atones for his transgressions.

With regard to what Rav Yehuda said in praise of one who prolongs his time in the bathroom, the Gemara asks: Is that a virtue? Wasn't it taught in a baraita: Ten things bring a person to suffer from hemorrhoids: One who eats the leaves of bulrushes, grape leaves, tendrils of grapevines, the palate and tongue of an animal, as well as any other part of the animal which is not smooth and which has protrusions, the spine of a fish, a salty fish that is not fully cooked, and one who drinks wine dregs, and one who wipes himself with lime and clay, the materials from which earthenware is made, and one who wipes himself with a stone with which another person wiped himself. And some say: One who suspends himself too much in the bathroom as well. This proves that prolonging one's time in the bathroom is harmful.

The Gemara responds: This is not difficult. This baraita, which teaches that doing so is harmful, refers to where one prolongs his time there and suspends himself, while this statement of Rav Yehuda refers to where one prolongs his time there and does not suspend himself.

The Gemara relates the benefits of prolonging one's time in the bathroom. Like that incident when a matron [matronita]<sup>16</sup> said to Rabbi Yehuda son of Rabbi El'ai: Your face is fat and full, like the faces of pig farmers and usurers who do not work hard and who make a plentiful living. He said to her: Honestly, those two occupations are prohibited to me; rather, why is it that my face is nice? Because there are twenty-four bathrooms between my lodging and the study hall, and when I walk I stop and examine myself in all of them.

HALAKHA

Anyone who prolongs his prayer and expects it to be answered – תמאריך בתפלתו ומעיין בה – One should not expect that because he prayed with conviction God must fulfill his request. On the contrary, doing so evokes his sins. Rather, he should approach his prayer with the thought that even though he is poor and contemptible, he requests that the Creator grant his request in His abundant loving-kindness for His creations (Shulhan Arukh, Orah Hayyim 98:5).

NOTES

And passing a case against another – תמוסר דין על חברו – This refers specifically to a case where there is a court of law capable of adjudicating the case. If one foregoes the court, it appears that he is so confident that his merit will guarantee that his request will be granted. Therefore, the heavenly court closely examines his deeds (Tosefot Rabbi Yehuda HaHasid).

LANGUAGE

Matron [matronita] – מטרוניתא – This is the Aramaic form of the Latin word matrona, meaning woman; particularly an important woman.



A cup of blessing over which to recite a blessing and he does not recite a blessing – כוס של ברכה לברך ואינו מברך: It is inappropriate for a guest to refuse the offer of the cup of blessing to recite the blessing (*Magen Avraham*). The life of one who refuses is, God forbid, cut short (*Shulhan Arukh, Orach Hayyim 201:3*).

NOTES

And one who conducts himself with an air of superiority – והמנהיג: Stating that one who conducts himself with an air of superiority will find his days and years curtailed appears to contradict other places in the Gemara where a Rabbi is implored to present himself in an authoritative manner. The Maharsha suggests that there is a distinction between one elected or appointed as a community leader, who must act with assertiveness, and one who conducts himself with an air of superiority without the agreement and support of the community.

Three require mercy – שלשה צריכים: This is mentioned so that one will be certain to pray for mercy at all times for these matters, and to teach that it is effective to pray for mercy in these cases (*Tosefot Rabbi Yehuda HaHasid*). Some explained that one should pray for mercy in these areas even if they are already in place or have already occurred, lest they change for the worse (*Tziyyun LeNefesh Hayya*).

Three matters are proclaimed by the Holy One, Blessed be He, Himself: Famine, plenty, and a good leader – אָמַר רַבִּי יוֹחָנָן: שלשה דברים מכריז עליהם הקדוש ברוך הוא בעצמו, ואילו הן: רעב, ושבע, ופרנס טוב. דְּכַתְּבִיב: "כִּי קָרָא ה' לְרַעֲב וגו', שׁוֹבַע – דְּכַתְּבִיב: "קָרָאתִי אֶל הַדָּגָן וְהַרְבִּיתִי אֹתוֹ", פְּרִנָּס טוֹב – דְּכַתְּבִיב: "וַיֹּאמֶר ה' אֶל מֹשֶׁה לֵאמֹר רֵאֵה קְרָאתִי בְשֵׁם בְּצַלְאֵל" וגו'.

One may only appoint a leader over a community if he consults with the community – אֵין מַעֲמִידִין פְּרַנְס עַל – הַצְּבוּר אֵילָא אִם כֵּן נִמְלְכִים בְּצַבוּר: The reason that this consultation is essential is because if there is communal agreement with regard to the appointment, the leader's decisions will more likely be accepted and followed. This is also the basis for establishing courts in matters of litigation. Each side chooses one judge and the third judge is chosen by both parties. Both Rashi and *Tosafot (Sanhedrin 23a)* explain that this method of selection is employed so that the litigants will more readily accept the decisions of the court (*Etz Yosef*).

וְאָמַר רַב יְהוּדָה, שְׁלֹשָׁה דְּבָרִים מְקַצְרִים יָמָיו וְשׁוֹנְתָיו שֶׁל אָדָם: מִי שְׁנֹתָיו לֹא סִפֵּר תּוֹרָה לְקָרוֹת וְאֵינוֹ קוֹרֵא, כּוֹס שֶׁל בְּרַכָּה לְבָרֵךְ וְאֵינוֹ מְבָרֵךְ, וְהִמְנִיחַ עַצְמוֹ בְּרִבְנוּת.

סִפֵּר תּוֹרָה לְקָרוֹת וְאֵינוֹ קוֹרֵא – דְּכַתְּבִיב: "כִּי הוּא חַיִּךְ וְאֹרֶךְ יָמֶיךָ". כּוֹס שֶׁל בְּרַכָּה לְבָרֵךְ וְאֵינוֹ מְבָרֵךְ – דְּכַתְּבִיב: "וַאֲבָרְכָה מְבָרְכֶיךָ". וְהִמְנִיחַ עַצְמוֹ בְּרִבְנוּת – דְּאָמַר רַבִּי חֲמָא בְּרַ חֲנִינָא: מִפְּנֵי מָה מֵת יוֹסֵף קוֹדֵם לְאֶחָיו – מִפְּנֵי שְׁחִנְהִיג עַצְמוֹ בְּרִבְנוּת.

וְאָמַר רַב יְהוּדָה אָמַר רַב, שְׁלֹשָׁה צְרִיכִים רַחֲמִים: מֶלֶךְ טוֹב, שָׁנָה טוֹבָה, וְחֵלֹם טוֹב. מֶלֶךְ טוֹב – דְּכַתְּבִיב: "פְּלִגִּי מִים לִב מֶלֶךְ בְּיַד ה'". שָׁנָה טוֹבָה – דְּכַתְּבִיב: "תִּמְדִי עֵינֵי ה' אֱלֹהֶיךָ בָּה מִרְאשֵׁית הַשָּׁנָה וְעַד אַחֲרֵית שָׁנָה". חֵלֹם טוֹב – דְּכַתְּבִיב: "וְתַחֲלִימֵנִי וְתַחֲיֵנִי".

אָמַר רַבִּי יוֹחָנָן: שְׁלֹשָׁה דְּבָרִים מְכַרְזִים עֲלֵיהֶם הַקְּדוֹשׁ בְּרוּךְ הוּא בְּעַצְמוֹ, וְאֵילוּ הֵן: רַעֲב, וְשׁוֹבַע, וּפְרִנָּס טוֹב. רַעֲב – דְּכַתְּבִיב: "כִּי קָרָא ה' לְרַעֲב וגו', שׁוֹבַע – דְּכַתְּבִיב: "קָרָאתִי אֶל הַדָּגָן וְהַרְבִּיתִי אֹתוֹ", פְּרִנָּס טוֹב – דְּכַתְּבִיב: "וַיֹּאמֶר ה' אֶל מֹשֶׁה לֵאמֹר רֵאֵה קְרָאתִי בְשֵׁם בְּצַלְאֵל" וגו'.

אָמַר רַבִּי יִצְחָק: אֵין מַעֲמִידִין פְּרַנְס עַל הַצְּבוּר אֵילָא אִם כֵּן נִמְלְכִים בְּצַבוּר, שְׁנֵאֲמַר: "רֵאֵו קְרָא ה' בְּשֵׁם בְּצַלְאֵל". אָמַר לֹא הַקְּדוֹשׁ בְּרוּךְ הוּא לְמִשְׁה: מֹשֶׁה, הִגִּין עֲלֵיךְ בְּצַלְאֵל? אָמַר לֹא: רְבוּנוֹ שֶׁל עוֹלָם, אִם לְפָנֶיךָ הִגִּין – לְפָנֶי לֹא כָּל שְׂכָן? אָמַר לֹא: אֵף עַל פִּי כֵן, לֵךְ אֲמֹר לָהֶם. הֵלֶךְ וְאָמַר לָהֶם לְיִשְׂרָאֵל: הִגִּין עֲלֵיכֶם בְּצַלְאֵל? אָמַר לֹא: אִם לְפָנֶי הַקְּדוֹשׁ בְּרוּךְ הוּא וְלְפָנֶיךָ הוּא הִגִּין – לְפָנֶיךָ לֹא כָּל שְׂכָן!

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי אָמַר רַבִּי יוֹנָתָן: בְּצַלְאֵל עַל שֵׁם חֲכָמְתוֹ נִקְרָא. בְּשַׁעֲה שְׂאֲמַר לֹא הַקְּדוֹשׁ בְּרוּךְ הוּא לְמִשְׁה: לֵךְ אֲמֹר לֹא לְבַצְלָאֵל עֲשֵׂה לִי מִשְׁכָּן אַרְזוֹן וְכֵלִים, הֵלֶךְ מִשְׁה וְהַפֵּךְ, וְאָמַר לֹא: עֲשֵׂה אַרְזוֹן וְכֵלִים וּמִשְׁכָּן. אָמַר לֹא: מִשְׁה רַבִּינוּ, מִנְהַגוֹ שֶׁל עוֹלָם – אָדָם בּוֹנֵה בַּיִת וְאַחֵר כֵּךְ מְבַנֵּים לְרִוְחוֹ בָּלִים, וְאַתָּה אֲמַר: עֲשֵׂה לִי אַרְזוֹן וְכֵלִים וּמִשְׁכָּן! בָּלִים שְׂאֲמֵי עוֹשֵׂה – לְהִיכֹן אֲכַנְסֶם? שְׂמָא כֵךְ אָמַר לֵךְ הַקְּדוֹשׁ בְּרוּךְ הוּא: עֲשֵׂה מִשְׁכָּן אַרְזוֹן וְכֵלִים. אָמַר לֹא: שְׂמָא בְּצַל אֵל הֵייתָ וְיָדַעְתָּ!

And Rav Yehuda said: Three things curtail a person's days and years: One who is invited and given the Torah scroll to read and he does not read, one who is given a cup of blessing over which to recite a blessing and he does not recite a blessing,<sup>h</sup> and one who conducts himself with an air of superiority.<sup>n</sup>

The Gemara details the biblical sources for these cases: One who is given the Torah scroll to read and he does not read, as it is written of the Torah: "It is your life and the length of your days" (Deuteronomy 30:20). A cup of blessing over which to recite a blessing and he does not recite a blessing, as it is written: "I will bless them that bless you" (Genesis 12:3); one who blesses is blessed and one who does not bless does not merit a blessing. And with regard to one who conducts himself with an air of superiority, as Rabbi Hama, son of Rabbi Hanina, said: Why did Joseph die before his brothers, as evidenced by the order in the verse: "And Joseph died, and all his brethren, and all that generation" (Exodus 1:6)? Because he conducted himself with an air of superiority, and those who did not serve in a leadership role lived on after he died.

Rav Yehuda said in the name of Rav: Three matters require a plea for mercy<sup>n</sup> to bring them about: A good king, a good year, and a good dream. These three, kings, years, and dreams, are all bestowed by God and one must pray that they should be positive and constructive. The Gemara enumerates the sources for these cases: A good king, as it is written: "The king's heart is in the hand of the Lord as the watercourses: He turns it whithersoever He will" (Proverbs 21:1). A good year, as it is written: "The eyes of the Lord, thy God, are always upon it, from the beginning of the year even unto the end of the year" (Deuteronomy 11:12). And a good dream, as it is written: "O Lord, by these things men live, and altogether therein is the life of my spirit; wherefore You will recover me [vatahlimeni], and make me to live" (Isaiah 38:16). Due to their apparent etymological similarity, the word *tahlimeni* is interpreted as deriving from the word *halom*, dream.

Similarly, Rabbi Yohanan said: Three matters are proclaimed by the Holy One, Blessed be He, Himself: Famine, plenty, and a good leader.<sup>n</sup> The Gemara enumerates the sources for these cases: Famine, as it is written: "For the Lord has called for a famine; and it shall also come upon the land seven years" (11 Kings 8:1). Plenty, as it is written: "And I will call for the grain, and will increase it, and lay no famine upon you" (Ezekiel 36:29). And a good leader, as it is written: "And the Lord spoke unto Moses, saying: See, I have called by name Bezalel, son of Uri, son of Hur, of the tribe of Judah" (Exodus 31:1-2).

With regard to Bezalel's appointment, Rabbi Yitzhak said: One may only appoint a leader over a community if he consults with the community<sup>n</sup> and they agree to the appointment, as it is stated: "And Moses said unto the children of Israel: See, the Lord has called by name Bezalel, son of Uri, son of Hur, of the tribe of Judah" (Exodus 35:30). The Lord said to Moses: Moses, is Bezalel a suitable appointment in your eyes? Moses said to Him: Master of the universe, if he is a suitable appointment in Your eyes, then all the more so in my eyes. The Holy One, Blessed be He, said to him: Nevertheless, go and tell Israel and ask their opinion. Moses went and said to Israel: Is Bezalel suitable in your eyes? They said to him: If he is suitable in the eyes of the Holy One, Blessed be He, and in your eyes, all the more so he is suitable in our eyes.

Rabbi Shmuel bar Nahmani said that Rabbi Yonatan said: Bezalel was called by that name on account of his wisdom. When the Holy One, Blessed be He, said to Moses: Go say to Bezalel, "Make a tabernacle, an ark, and vessels" (see Exodus 31:7-11), Moses went and reversed the order and told Bezalel: "Make an ark, and vessels, and a tabernacle" (see Exodus 25-26). He said to Moses: Moses, our teacher, the standard practice throughout the world is that a person builds a house and only afterward places the vessels in the house, and you say to me: Make an ark, and vessels, and a tabernacle. If I do so in the order you have commanded, the vessels that I make, where shall I put them? Perhaps God told you the following: "Make a tabernacle, ark, and vessels" (see Exodus 36). Moses said to Bezalel: Perhaps you were in God's shadow [*betzel El*], and you knew precisely what He said. You intuited God's commands just as He stated them, as if you were there.

אמר רב יהודה אמר רב: יודע היה בצלאל  
לצרף אותיות שנבראו בהן שמים וארץ.  
כתוב הכא: "וימלא אתו רוח אלהים  
בחכמה ובתבונה ובדעת", וכתוב התם:  
"וה' בחכמה יסד ארץ בונין שמים בתבונה",  
וכתוב: "בדעתו תהומות נבקעו".

אמר רבי יוחנן: אין הקדוש ברוך הוא נותן  
חכמה אלא למי שיש בו חכמה, שנאמר:  
"יהב חכמתא לחכימין ומנדעא לידעי  
בינה". שמע רב תחליפא בר מערבא  
ואמרה קמיה דרבי אבהו, אמר ליה: אתון  
מהתם מתניתו לה, אנו מהכא מתנינן לה –  
דכתוב: "ובלב כל חכם לב נתתי חכמה".

אמר רב חסדא: כל חלום ולא טוהו, ואמר  
רב חסדא: חלמא דלא מפשר – באגרתא  
דלא מקריא, ואמר רב חסדא: לא חלמא  
טבא מקיים כוליה, ולא חלמא בישא  
מקיים כוליה, ואמר רב חסדא: חלמא  
בישא עדיף מחלמא טבא, ואמר רב חסדא:  
חלמא בישא – עציבותיה מסתייה, חלמא  
טבא – חדוייה מסתייה, אמר רב יוסף:  
חלמא טבא – אפילו לדידי בדיחותיה  
מפכתא ליה, ואמר רב חסדא: חלמא בישא  
קשה מנגדא, שנאמר: "והאלהים עשה  
שיראו מלפניו". ואמר רבה בר בר חנה אמר  
רבי יוחנן: זה חלום רע.

"הנביא אשר אתו חלום יספר חלום ואשר  
דברי אתו ידבר דברי אמת מה לתבן את  
הבר נאם ה'", וכי מה ענין בר ותבן אצל  
חלום? אלא אמר רבי יוחנן משום רבי  
שמעון בן יוחי: כשם שאי אפשר לבר בלא  
תבן – כך אי אפשר לחלום בלא דברים  
בטלים.

אמר רבי ברכיה: חלום, אף על פי שמקצתו  
מתקיים – כולו אינו מתקיים, מנא לן –  
מוסף, דכתוב: "והגה השמש והירח" וגו'.

Rav Yehuda said that Rav said: Bezael knew how to join the letters with which heaven and earth were created. From where do we derive this? It is written here in praise of Bezael: "And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship" (Exodus 31:3); and it is written there with regard to creation of heaven and earth: "The Lord, by wisdom, founded the earth; by understanding He established the heavens" (Proverbs 3:19), and it is written: "By His knowledge the depths were broken up and the skies drop down the dew" (Proverbs 3:20). We see that wisdom, understanding, and knowledge, the qualities with which the heavens and earth were created, are all found in Bezael.

On a similar note, Rabbi Yohanan said: The Holy One, Blessed be He, only grants wisdom to one who already possesses wisdom, as it is stated: "He gives wisdom unto the wise, and knowledge to they who know understanding" (Daniel 2:21). Rav Tahalifa, from the West, Eretz Yisrael, heard this and repeated it before Rabbi Abbahu. Rabbi Abbahu said to him: You learned proof for this idea from there; we learn it from here: As it is written in praise of the builders of the Tabernacle: "And in the hearts of all who are wise-hearted I have placed wisdom" (Exodus 31:6).

Related to what was stated above, that one should pray for a good dream, the Gemara cites additional maxims concerning dreams and their interpretation. Rav Hisda said: One should see any dream, and not a fast.<sup>n</sup> In other words, any dream is preferable to a dream during a fast. And Rav Hisda said: A dream not interpreted is like a letter not read. As long as it is not interpreted it cannot be fulfilled; the interpretation of a dream creates its meaning. And Rav Hisda said: A good dream is not entirely fulfilled and a bad dream is not entirely fulfilled. And Rav Hisda said: A bad dream is preferable to a good dream, as a bad dream causes one to feel remorse and to repent. And Rav Hisda said: A bad dream, his sadness is enough for him; a good dream, his joy is enough for him. This means that the sadness or joy engendered by the dream renders the actual fulfillment of the dream superfluous. Similarly, Rav Yosef said: Even for me, the joy of a good dream negates it. Even Rav Yosef, who was blind and ill, derived such pleasure from a good dream that it was never actually realized. And Rav Hisda said: A bad dream is worse than lashes, as it is stated: "God has so made it, that men should fear before Him" (Ecclesiastes 3:14), and Rabba bar Hana said that Rabbi Yohanan said: That is a bad dream that causes man to fear.

With regard to the verse: "The prophet that has a dream, let him tell a dream; and he that has My word, let him speak My word faithfully. What has the straw to do with the grain? says the Lord" (Jeremiah 23:28), the Gemara asks: What do straw and grain have to do with a dream? Rather, Rabbi Yohanan said in the name of Rabbi Shimon bar Yohai: Just as it is impossible for the grain to grow without straw, so too it is impossible to dream without idle matters. Even a dream that will be fulfilled in the future contains some element of nonsense.

On a similar note, Rabbi Berekhya said: Even though part of a dream is fulfilled, all of it is not fulfilled. From where do we derive this? From the story of Joseph's dream, as it is written: "And he said: Behold, I have dreamed yet a dream: and, behold, the sun and the moon

כל חלום ולא טוהו – Any dream, and not a fast – Some explain that every dream has meaning except for a dream that one dreams during a fast, as while afflicted in the midst of a fast one will certainly experience bad dreams (*Arukh, Tosefot Rabbi Yehuda HaHasid*). Some explain that the Gemara means that any dream, even a bad one, is preferable to fasting (Rav Sa'adia Gaon). The commentaries are reluctant to interpret Rav Hisda's statement according to its simple meaning, i.e., one should never fast in response to a dream, as it is Rav Hisda himself who teaches (*Shabbat 11a*) that if one experiences a bad dream it is advantageous to fast that very same day (*Iyyun Ya'akov*).

A good person is not shown a good dream – לְאָדָם טוֹב אֵין מְרֵאִין לוֹ חִלּוּם טוֹב: Since the purpose of a dream is to cause a person to repent, a good person is shown a bad dream to facilitate his repentance. A bad person is shown good dreams as part of his punishment, since his repentance is not desired (*HaKotev*). Even though there are cases where good dreams were experienced by good people, i.e., Joseph, that is when seeing the dream plays a role in its realization (*Tziyyun LeNefesh Hayya*).

Anyone who sleeps seven days without a dream is called evil – כָּל הַלֵּן שִׁבְעָה יָמִים – בְּלֵא חִלּוּם נִקְרָא רַע: The idea that going without a dream for an extended period happens to the evil can be explained by understanding that dreams are an expression of the subconscious thoughts of a person during the day, as the Gemara derives from the book of Daniel (2:29). It is clear that every person has inappropriate thoughts that they regret. Even people who carry out wicked deeds usually regret their actions and want to repent. Many dreams are an unconscious manifestation of these thoughts. Consequently, one who has no dreams for seven days must have performed some evil deed and did not even consider repenting (*Iyyun Ya'akov*).

Saw but he did not understand – חָזָא וְלֹא יָדַע: Some explain that this refers to one who sees a dream and remembers it, yet does not understand its meaning, as it has no apparent meaning whatsoever (*Hefetz Hashem*).

HALAKHA

One who sees a dream from which his soul is distraught – הַרְוָה חִלּוּם וְנַפְשׁוֹ – עֲגוּמָה: One who experiences a dream and his soul is distraught, even if its meaning is not evil (*Mishna Berura*), should come before three of his friends in the morning and recite the formula for bettering a dream (*Shulhan Arukh, Orah Hayyim 220:1*).

אָמַר רַבִּי לִוִּי: לְעוֹלָם יִצְפֶּה אָדָם לְחִלּוּם טוֹב עַד עֶשְׂרִים וּשְׁתַּיִם שָׁנָה. מִנְלֵן – מִיּוֹסֵף, דְּכָתִיב: “אֵלֶּה תִּלְדוֹת יַעֲקֹב יוֹסֵף בֶּן שִׁבְעַת עֶשְׂרֵה שָׁנָה” וְגוֹ, וְכָתִיב: “וַיּוֹסֵף בֶּן שְׁלֹשִׁים שָׁנָה בְּעַמְדוֹ לִפְנֵי פַרְעֹה” וְגוֹ. מִן שִׁבְסָרֵי עַד תְּלָתִין בְּמָה הָיִי – תְּלַת סָרֵי, וְשֵׁב דְּשַׁבְעָא וְתַרְתֵּי דְכַפְנָא – הָא עֶשְׂרִים וּשְׁתַּיִם.

אָמַר רַב הוּנָא: לְאָדָם טוֹב אֵין מְרֵאִין לוֹ חִלּוּם טוֹב, וְלְאָדָם רַע אֵין מְרֵאִין לוֹ חִלּוּם רַע.

תַּנְיָא גַּמִּי הֲכִי: כָּל שְׁנוֹתַי שֶׁל דָּוִד לֹא רָאָה חִלּוּם טוֹב, וְכָל שְׁנוֹתַי שֶׁל אֲחִיתּוֹפֶל לֹא רָאָה חִלּוּם רַע.

וְהַכָּתִיב: “לֹא תֵאָנֶה אֵלֶיךָ רָעָה”, וְאָמַר רַב חֲסִדָּא אָמַר רַב יִרְמְיָה בַר אֲבָא: שְׁלֵא יִבְהִילוּךָ לֹא חִלּוּמוֹת רָעִים וְלֹא הִרְוָוִים רָעִים, וְנִגְנַע לֹא יִקְרַב בְּאֵהֶלְךָ” – שְׁלֵא תִמְצָא אֶשְׁתְּךָ סֹפֵק נְדִיה בְּשַׁעָה שְׂאֵתָהּ בֹּא מִן הַדְּרָךְ! – אֵלֶּא: אֵיהוּ לֹא חָזָא לִיה. אֲחִירֵי חָזָא לִיה.

וְכִי לֹא חָזָא אֵיהוּ מְעֻלְיוֹתָא הוּא? וְהָאָמַר רַבִּי זְעִירָא: כָּל הַלֵּן שִׁבְעָה יָמִים בְּלֵא חִלּוּם נִקְרָא רַע, שְׁנֵאָמַר: “וְשִׁבְעַת יָלִין בַּל יִפְקֹד רַע”, אֵל תִּקְרִי “שִׁבְעַת” אֵלֶּא “שִׁבְעִי” – אֵלֶּא הֲכִי קָאָמַר: דְּחָזָא וְלֹא יָדַע מֵאֵי חָזָא.

אָמַר רַב הוּנָא בַר אַמִּי אָמַר רַבִּי פְּדַת אָמַר רַבִּי יוֹחָנָן: הַרְוָה חִלּוּם וְנַפְשׁוֹ עֲגוּמָה גִלְךָ וּפְתַרְנֵהּ בְּפָנֵי שְׁלֹשָׁה. יִפְתַּרְנֵהּ! וְהָאָמַר רַב חֲסִדָּא: חֲלָמָא דְלֹא מִפְשֵׁר כְּאִגְרָתָא דְלֹא מִקְרִיא! – אֵלֶּא אֵימָא: יִטְבִּינֵהּ בְּפָנֵי שְׁלֹשָׁה. לִיתֵי תְּלָתָא וְלִימָא לָהּ: חֲלָמָא טְבָא חוּאֵי וְלִימְרוּ לִיה הֲנֵן: טְבָא חוּא, וְטְבָא לִיהוּי, רַחֲמֵנָא לְשׁוּיָה לְטַב. שִׁבְעַת זִימְנִין לְגוּרֵי עֲלֵךְ מִן שְׁמֵיָא דְלִהוּי טְבָא, וְיִהוּי טְבָא. וְלִימְרוּ שְׁלֹשׁ הַפּוֹכוֹת, וְשְׁלֹשׁ פְּדוּיוֹת, וְשְׁלֹשׁ שְׁלוֹמוֹת.

שְׁלֹשׁ הַפּוֹכוֹת – “הִפְכַת מִסַּפְדֵי לְמַחֹל לִי פְתַחְתָּ שְׂקִי וְהֵאָזַרְנִי שְׂמֵחָה”, “אִזְ תִּשְׂמַח בְּתוֹלָהּ בְּמַחֹל וּבַחֲרִים וּזְקָנִים יַחַד וּהִפְכַתִּי אֲבָלָם לְשִׂשׂוֹן” וְגוֹ, “וְלֹא אָבָה ה' אֱלֹהֶיךָ לְשַׁנְעַת אֵל בְּלַעַם וַיַּהַפֵּךְ” וְגוֹ.

From the same source, Rabbi Levi said: One should always anticipate fulfillment of a good dream up to twenty-two years after the dream. From where do we derive this? From Joseph, as it is written in the story of Joseph’s dream: “These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren” (Genesis 37:2); and it is written: “And Joseph was thirty years old when he stood before Pharaoh King of Egypt” (Genesis 41:46). From seventeen to thirty how many years are they? Thirteen; and add seven years of plenty and two of famine; the total is twenty-two and only then was the dream fulfilled when his brothers came and bowed down to him.

Rav Huna said: A good person is not shown a good dream<sup>n</sup> and a wicked person is not shown a bad dream; rather, a good person is punished for his relatively few transgressions with bad dreams and a wicked person is rewarded for his relatively few merits with good dreams.

That was also taught in a *baraita*: All of King David’s life he never saw a good dream, and all of Ahitophel’s life he never saw a bad dream.

The Gemara raises a difficulty: Is it not written: “No evil shall befall you, neither shall any plague come near your tent” (Psalms 91:10)? And Rav Hisda said that Rav Yirmeya bar Abba said in explanation of that verse: This means that you will be frightened neither by bad dreams nor by evil thoughts. Neither shall any plague come near your tent, means that you will never find your wife with the uncertain status of a menstruating woman when you return from a journey. This proves that it is impossible that a righteous person will experience bad dreams throughout his life. Rather, one might say that he does not see bad dreams; others see bad dreams about him.

The Gemara asks: And when he does not see a dream, is that a virtue? Didn’t Rabbi Zeira say: Anyone who sleeps seven days without a dream is called evil,<sup>n</sup> as it indicates that God does not wish to appear to him even in that indirect manner. Allusion to this is, as it is stated: “And he that has it shall lie satisfied [*vesave’a*], he shall not be visited with evil” (Proverbs 19:23). The Sages said: Do not read it as satisfied [*vesave’a*], rather read it as seven [*vesheva*], which is an allusion to the fact that one who sleeps seven times and does not experience a dream is considered evil. Rather, one must say that David saw dreams and the *baraita* says as follows: David certainly saw dreams, but he did not understand<sup>n</sup> what he saw.

Rav Huna bar Ami said that Rabbi Pedat said that Rabbi Yohanan said: One who sees a dream from which his soul is distraught,<sup>n</sup> should go and have it interpreted before three. The Gemara is surprised by this: Interpreted? Didn’t Rav Hisda say: A dream not interpreted is like a letter not read? If one is concerned about a dream, why would he actively promote its fulfillment? Rather, say as follows: He should better it before three. He should bring three people and say to them: I saw a good dream. And they should say to him: It is good, and let it be good, may God make it good. May they decree upon you from heaven seven times that it will be good, and it will be good. Afterwards they recite three verses of transformation from bad to good, three verses of redemption, and three verses which mention peace.

The Gemara elaborates: Three transformations: “You transformed my mourning into dancing; You loosed my sackcloth, and girded me with gladness” (Psalms 30:12); “Then shall the virgin rejoice in the dance, and the young men and the old together; for I will transform their mourning into joy, and will comfort them, and make them rejoice from their sorrow” (Jeremiah 31:12); and: “Nevertheless the Lord your God would not hearken unto Balaam; but the Lord your God transformed the curse into a blessing unto you” (Deuteronomy 23:6).

Ameimar – אַמֵּימָר: Ameimar was one of the most prominent of the fifth and sixth generation Babylonian *amora'im*. He was born and raised in Neharde'a, where he studied and taught Torah. He also, apparently, learned Torah from the Sages in Pumbedita. The Sages whose statements he quotes were primarily fifth generation Babylonian *amora'im*, disciples of Abaye and Rava. Various sources indicate that he served as a rabbi and a judge in Neharde'a and instituted ordinances there. However, his influence and authority were significant in other places too, e.g., Mehoza. The most prominent Sages of the subsequent generation, among them, Rav Ashi, learned Torah from him and appeared before his court. We know that he had at least one son, named Mar, who learned Torah from Rav Ashi, even during Ameimar's lifetime.

## HALAKHA

One who saw a dream and does not know what he saw – הָאִי מֵאֵן דְּחָזַן חֲלֵמָא וְלֹא יָדַע מַאי חָזַן: One who experienced a dream and is concerned because he does not know what it was should recite the formula of the prayer set forth in the Gemara during the Priestly Blessing. He should do so specifically on the day after the night when he saw the dream (*Magen Avraham*). In places where priests do not recite the Priestly Blessing, he should recite this formula while the prayer leader recites the final blessing of the *Amida* prayer, the blessing of peace (*Shulhan Arukh, Orah Hayyim 130:1*).

## NOTES

One who saw a dream and does not know what he saw – הָאִי מֵאֵן דְּחָזַן חֲלֵמָא וְלֹא יָדַע מַאי חָזַן: One approach understands that this statement refers to someone who does not know whether the dream that he saw was good or bad. This approach suggests that, in addition to reciting the formula for bettering a dream, he should also recite this prayer during the Priestly Blessing (*Eliya Rabba*). The Maharsha suggests that only one who saw a disturbing dream recites the formula for bettering a dream. The prayer recited during the Priestly Blessing is recited only by one who wakes up upset by his dream but has no recollection of its content.

One who fears the evil eye – הַמִּתְיַרֵא מֵעֵין הָרָע: Some explain this figuratively: If one enters a strange place and fears that the local population, motivated by hatred and jealousy, will harm him, it is preferable that he hold his left hand in his right, etc., i.e., do nothing, to avoid provoking an altercation. Conversely, if one fears that he poses a threat to others, he should look at his nose, i.e., focus exclusively on his own affairs and not on others (*Beit Ya'akov*).

## LANGUAGE

Thumb [*zekafa*] – זָקָפָא: According to the *ge'onim*, *zekafa* here means sleeve. Thus the implication is that one should place his hand into the sleeve of his garment and do nothing.

שְׁלֹשׁ פְּדוּיוֹת – דְּכַתִּיב: "פְּדָה בְּשָׁלוֹם נַפְשִׁי מִקְרָב לִי" וגו', "יִפְדוּנִי ה' וְשׁוּבוּ" וגו', "וְיֹאמֶר הָעָם אֵל שְׂאוֹל הַיּוֹנָתָן יָמוּת אֲשֶׁר עָשָׂה הַיְשׁוּעָה" וגו'.

And three redemptions, as it is written:

"He has redeemed my soul in peace so that none came near me; for they were many that strove with me" (Psalms 55:19);

"The redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away" (Isaiah 35:10);

and: "The people said to Saul: Shall Jonathan die, who has wrought this great salvation in Israel?

So the people rescued Jonathan, that he died not" (I Samuel 14:45).

And three mentions of peace, as it is written:

"Peace, peace, to him that is far off and to him that is near, says the Lord that creates the expression of the lips; and I will heal him" (Isaiah 57:19);

"Then the spirit clothed Amasai, who was chief of the captains: Yours are we, David, and on your side, you son of Yishai;

peace, peace be unto you, and peace be to your helpers" (I Chronicles 12:19);

and: "Thus you shall say: All hail and peace be both unto you, and peace be to your house, and peace be unto all that you have" (I Samuel 25:6).

The Gemara relates: Ameimar<sup>a</sup> and Mar Zutra and Rav Ashi were sitting together. They said: Let each and every one of us say something that the other has not heard. One of them began and said: One who saw a dream and does not know what he saw<sup>HN</sup> should stand before the priests when they lift their hands during the Priestly Blessing and say the following:

Master of the Universe, I am Yours and my dreams are Yours, I dreamed a dream and I do not know what it is.

Whether I have dreamed of myself, whether my friends have dreamed of me or whether I have dreamed of others, if the dreams are good, strengthen them and reinforce them like the dreams of Joseph.

And if the dreams require healing, heal them like the bitter waters of Mara by Moses our teacher, and like Miriam from her leprosy, and like Hezekiah from his illness, and like the bitter waters of Jericho by Elisha.

And just as You transformed the curse of Balaam the wicked into a blessing,

so transform all of my dreams for me for the best.

And he should complete his prayer together with the priests so the congregation responds amen both to the blessing of the priests and to his individual request. And if he is not able to recite this entire formula, he should say:

Majestic One on high, Who dwells in power, You are peace and Your name is peace.

May it be Your will that You bestow upon us peace.

Another began and said: One who enters a city and fears the evil eye<sup>N</sup> should hold the thumb [*zekafa*]<sup>L</sup> of his right hand in his left hand and the thumb of his left hand in his right hand and recite the following: I, so-and-so son of so-and-so, come from the descendants of Joseph, over whom the evil eye has no dominion, as it is stated: "Joseph is a fruitful vine, a fruitful vine by a fountain [*alei ayin*]; its branches run over the wall" (Genesis 49:22). Do not read it as *alei ayin*; but rather, read it as *alei ayin*, who rise above the eye and the evil eye has no dominion over him. Rabbi Yosei, son of Rabbi Hanina, said: Derive it from here, from what is stated in Jacob's blessing of Joseph's sons: "And let them grow like fish into a multitude in the midst of the earth" (Genesis 48:16): Just as fish in the sea are covered by water and the evil eye has no dominion over them as they cannot be seen, so too the offspring of Joseph, the evil eye has no dominion over them. And if he is concerned about his own evil eye, lest it damage others, he should look at the side of his left nostril.

שְׁלֹשׁ שְׁלוֹמוֹת – דְּכַתִּיב: "בּוֹרָא נֵב שְׁפָתַיִם שְׁלוֹם שְׁלוֹם לְרוּחַ וְלִקְרוֹב אָמַר ה' וּרְפָאֵתוּ", "וּרְחַן לְבִשָּׁה אֶת גַּעֲמֹשִׁי" וגו', "וְאָמַרְתֶּם כֹּה לַחַי וְאֵתָהּ שְׁלוֹם וּבֵיתְךָ שְׁלוֹם" וגו'.

אַמֵּימָר וּמַר זוּטְרָא וּרְבִי אֲשִׁי הוּוּ יִתְבִּי בְּהַדִּי הַדְּדִי, אָמְרִי: כֹּל חַד וְחַד מִיֵּן לִימָא מְלֵתָא דְלֹא שְׁמַעֵי לִיה לְחַבְרִיה. פְּתַח חַד מִיֵּיְהוּ וְאָמַר: הָאִי מֵאֵן דְּחָזַן חֲלֵמָא וְלֹא יָדַע מַאי חָזַן, לִיקוּם קַמִּי כְּהֵנּוּ בַּעֲדָנָא דְפָרְסִי יְדִיְהוּ, וְלִימָא הָכִי: רְבוּנוּ שֶׁל עוֹלָם, אֲנִי שְׁלֹךְ וְחִלּוּמוֹתֵי שְׁלֹךְ, חֵלוֹם חֲלַמְתִּי וְאִיִּי יוֹדַע מַה הוּא, בֵּין שְׁחֲלַמְתִּי אֲנִי לְעַצְמִי וּבֵין שְׁחֲלַמְתִּי לִי חַבְרִי וּבֵין שְׁחֲלַמְתִּי עַל אֲחֵרִים, אִם טוֹבִים הֵם – חֻזְקָם וְאִמְצָם כְּחִלּוּמוֹתַי שֶׁל יוֹסֵף, וְאִם צָרִיכִים רְפוּאָה – רְפָאֵם כְּמֵי מָרָה עַל יְדֵי מֹשֶׁה רַבֵּינוּ, וְכַמְרִים מְצַרְעָתָהּ, וְכַחֲזֻקְיָהּ מִחֲלוֹ, וְכַמִּי יִרְחֹו עַל יְדֵי אֵלִישָׁע, וְכַשֵּׁם שְׁחֲפַכְתָּ קִלְלַת בְּלַעַם הַרְשַׁע לְבָרְכָהּ – בֵּן הַפּוֹךְ כֹּל חִלּוּמוֹתַי עָלַי לְטוֹבָה. וּמַסִּיִּים בְּהַדִּי כְּהֵנּוּ, דַּעֲנֵי צְבוּרָא אָמֵן. וְאִי לֹא – לִימָא הָכִי: "אֲדִיר בְּפָרוֹם שׁוֹכֵן בְּגְבוּרָה, אֵתָהּ שְׁלוֹם וְשִׁמְךָ שְׁלוֹם, יְהִי רְצוֹן מִלְּפָנֶיךָ שְׁתִּשִּׂים עָלֵינוּ שְׁלוֹם".

פְּתַח אֲדִיר וְאָמַר: הָאִי מֵאֵן דְּעִיִּיל לְמַתָּא וְדִחִיל מַעֲנֵא בִישָׂא, לְנִקּוּט וְקָפָא דִידָא דִימִינָהּ בִידָא דְשְׁמָאֵלִיה, וּוְקָפָא דִידָא דְשְׁמָאֵלִיה בִידָא דִימִינָהּ, וְלִימָא הָכִי: אֲנִי פְלוּנִי בְר פְלוּנִי מוֹרְעָא דִיוֹסֵף קְאָתְנָא דְלֹא שְׁלֵטָא בֵיה עֵינָא בִישָׂא. שְׁנָאמַר: "בֵּין פֶּרֶת יוֹסֵף בֵּין פֶּרֶת עֵלִי עֵינִי" וגו', אֵל תִּקְרֵי "עֵלִי עֵינִי" אֵלָּא "עוֹלֵי עֵינִי". רַבִּי יוֹסֵי בְרַבְבִּי חֲנִינָא אָמַר מִהֲבָא: "וְיִדְגוּ לְרֵב בְּקִרְבֵּי הָאָרֶץ". מַה דְּגִים שְׂבִיִּים מִים מְכַסִּים עֲלֵיהֶם וְאִין עֵין רְעָה שׁוֹלֶטֶת בָּהֶם, אִף וְרַעוּ שֶׁל יוֹסֵף אִין עֵין רְעָה שׁוֹלֶטֶת בָּהֶם. וְאִי דִחִיל מַעֲנֵא בִישָׂא דִילִיָּה – לִיחֻוּ אֲשֶׁרְפָא דְנַחְרִיָּה דְשְׁמָאֵלִיה.

All dreams follow the mouth – כל החלומות – Numerous explanations were suggested for this statement, especially in light of the subsequent stories related in the Gemara. Early commentaries explained that an interpreter of dreams who deciphers dreams accurately is one of those unique people capable of bringing good or evil upon the one seeking the interpretation (*Tosefot Rabbi Yehuda HaHasid, She'elot UTeshuvot min HaShamayim*). Others explained that this is like the symbolic acts of the prophets, whose explicit interpretations enhance and facilitate the dream's coming true (*Iyei HaYam*). Others explained that dreams follow the mouth of the dreamer in the sense that what he ate earlier or what he said will affect his dreams. Others explained that interpretation of dreams and the guidance of the dreamer are dependent upon whether the interpreter interprets the dream in a manner that will cause the dreamer to repent or in some other way (*HaKotev*).

פתח אידך ואמר: האי מאן דחליש, יומא קמא – לא לגלי כי הכי דלא לתרע מזליה, מכאן ואילך – לגלי. כי הא דרבא, כי הוה חליש – יומא קמא לא מגלי, מכאן ואילך אמר ליה לשמעיה, פוק אכרני: רבא חליש. מאן דרחים לי – לבעי עלי רחמי, ומאן דסני לי – לחדי לי, וכתביב "בגמל אויבך אל תשמח ובקשלו אל יגל לבך פן יראה ה' ורע בעיניו והשיב מעליו אפו".

שמואל כי הוה חזי חלמא בי שא אמר: "וחלמות השוא ידברו". כי הוה חזי חלמא טבא אמר: וכי החלומות השוא ידברו? והכתביב: "בחלום אדבר בו".

רבא רמי: כתיב "בחלום אדבר בו", וכתביב "וחלמות השוא ידברו" – לא קשיא, כאן – על ידי מלאך, כאן – על ידי שד.

אמר רבי בינא בר ובדא אמר רבי עקיבא אמר רבי פנדא אמר רב נחום אמר רבי בירם משום זקן אחד, ומנו – רבי בנאה: עשרים וארבעה פותרים חלומות היו בירושלים, פעם אחת חלמתי חלום והלכתי אצל בולם, ומה שפתר לי זה לא פתר לי זה – וכולם, נתקיימו בי לקיים מה שנאמר: כל החלומות הולכים אחר הפה.

אשו "כל החלומות הולכים אחר הפה" קרא הוא! – אין, וכדרבי אלעזר, דאמר רבי אלעזר: מנין שכל החלומות הולכין אחר הפה – שנאמר: "ויהי כאשר פתר לנו בן הייה". אמר רבא: והוא דמפטר ליה מעין חלמיה, שנאמר: "איש בחלמו פתר".

"וירא שר האפים" – מנא ידע? אמר רבי אלעזר: מלמד שכל אחד ואחד הראוהו חלמו ופתרו חלמו של חברו.

אמר רבי יוחנן: השכים ונפל לו פסוק לתוך פיו – הרי זו נבואה קטנה.

ואמר רבי יוחנן, שלשה חלומות מתקיימין: חלום של שחרית, וחלום שחלם לו חברו, וחלום שנפתר בתוך חלום. ויש אומר: אף חלום שנשנה, שנאמר "ועל השנות החלום" וגו'.

Another began and said: One who is sick should not reveal it on the first day of his illness so that his luck should not suffer; from there on he may reveal it. Like that which Rava does when he falls ill; on the first day he does not reveal it, from there on he says to his servant: Go out and announce: Rava is sick. Those who love me will pray that God have mercy on me and those who hate me will rejoice over my distress. And it is written: "Rejoice not when your enemy falls, and let not your heart be glad when he stumbles; lest the Lord see it, and it displease Him, and He turn away His wrath from him" (Proverbs 24:17-18). The joy of my enemy over my distress will also assist my healing.

The Gemara relates: Shmuel, when he would see a bad dream, would say: "And the dreams speak falsely" (Zechariah 10:2). When he would see a good dream, he would say: And do dreams speak falsely? Isn't it written: "I speak with him in a dream" (Numbers 12:6)?

Rava raised a contradiction between these verses: On the one hand, it is written: "I speak with him in a dream"; and on the other hand, it is written: "And the dreams speak falsely." The Gemara resolves this contradiction: This is not difficult because there are two types of dreams. Here, the verse, "I speak with him in a dream," refers to dreams that come by means of an angel; here, the verse, "And the dreams speak falsely," refers to dreams that come by means of a demon.

In a long chain of those transmitting this statement, it is said that Rabbi Bizna bar Zavda said that Rabbi Akiva said that Rabbi Panda said that Rav Naḥum said that Rabbi Birayim said in the name of one elder, and who is he, Rabbi Bena'a: There were twenty-four interpreters of dreams in Jerusalem. One time, I dreamed a dream and went to each of them to interpret it. What one interpreted for me the other did not interpret for me, and, nevertheless, all of the interpretations were realized in me, to fulfill that which is stated: All dreams follow the mouth<sup>n</sup> of the interpreter.

The Gemara asks: Is that to say that all dreams follow the mouth is a verse cited as corroboration? The Gemara responds: Yes, and in accordance with the opinion of Rabbi Elazar, as Rabbi Elazar said: From where is it derived that all dreams follow the mouth of the interpreter? As it is stated in the story of the dreams of Pharaoh's two ministers. The butler and the baker said to Pharaoh: "And it came to pass, as he interpreted to us, so it was" (Genesis 41:13). Rava said, one must attach a caveat to this: This is only in a case where it is interpreted for him in a manner akin to the dream, where the interpretation is relevant to the dream, as it is stated in the story of Joseph's interpretation of the dreams of Pharaoh's two ministers: "Each man according to his dream he did interpret" (Genesis 41:12).

With regard to Joseph's interpretation of these dreams, the Gemara asks, it is written: "The baker saw that the interpretation was good" (Genesis 40:16); from where did the baker know that the interpretation was good? Rabbi Elazar said: This teaches that each of them was shown his dream and the interpretation of the other's dream. That is how he knew that it was the correct interpretation.

With regard to the veracity of dreams, Rabbi Yohanan said: One who awakened in the morning and a specific verse happens into his mouth, it is a minor prophecy and an indication that the content of the verse will be fulfilled.

Rabbi Yohanan also said: Three dreams are fulfilled: A dream of the morning, a dream that one's fellow dreamed about him, and a dream that is interpreted within a dream. And some say that a dream that is repeated several times is also fulfilled, as it is stated: "And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God, and God will shortly bring it to pass" (Genesis 41:32).

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי אָמַר רַבִּי יוֹנָתָן: אֵין מְרַאֵין לוֹ לְאָדָם אֶלָּא מִזְרָהוּרֵי לִבּוֹ, שְׁנֵאמַר: "אֲנִתְּ מַלְכָּא רַעִיוֹנָךְ עַל מְשׁוֹכְבְּךָ סִלְקוּ", וְאִיבְעִית אִימָא מִהֲבָא: "וְרַעִיוֹנִי לִבְבְּךָ תִּנְדַּע". אָמַר רַבָּא: תַּדְעֵ, דְלָא מַחְוֵי לֵיהּ לְאִינֵשׁ לָא דְקָלָא דְדִדְהָבָא, וְלָא פִילָא דְעֵייל בְּקוֹפָא דְמַחְטָא.

Rabbi Shmuel bar Nahmani said that Rabbi Yonatan said: A person is only shown in his dream the thoughts of his heart when he was awake, as evidenced by what Daniel said to Nebuchadnezzar, as it is stated: "As for you, O king, your thoughts came upon your bed, what should come to pass hereafter" (Daniel 2:29). And if you wish, say instead that it is derived from here, a related verse: "And that you may know the thoughts of your heart" (Daniel 2:30). How will you know the thoughts of your heart? By their being revealed to you in a dream. Rava said: Know that this is the case, for one is neither shown a golden palm tree nor an elephant going through the eye of a needle in a dream. In other words, dreams only contain images that enter a person's mind.

Perek IX  
Daf 56 Amud a

אָמַר לֵיהּ קִיסַר לְרַבִּי יְהוֹשֻׁעַ בְּרַבִּי חֲנִנְיָא: אָמְרִיתוּ דְחֻבְמִיתוּ טוֹבָא, אִימָא לִי מַאי חֻינָא בְּחַלְמָאִי! אָמַר לֵיהּ: חֲזוּת דְמִשְׁחָרֵי לָךְ פְּרִסְאֵי וְגַרְבֵי בְּךָ, וְרַעִי בְּךָ שְׂקֵצֵי בְּחוּטְרָא דְדִדְהָבָא. הִרְהַר כּוּלְיָהּ יוֹמָא, וְלֹאֲוֹרְתָא חוּא. אָמַר לֵיהּ שְׁבוּר מַלְכָּא לְשִׁמּוּאֵל: אָמְרִיתוּ דְחֻבְמִיתוּ טוֹבָא, אִימָא לִי מַאי חֻינָא בְּחַלְמָאִי! אָמַר לֵיהּ: חֲזוּת דְאֲתוּ רומָאֵי וְשָׁבוּ לָךְ, וְטַחְנֵי בְּךָ קְשִׁיטָא בְּרַחֲיָא דְדִדְהָבָא. הִרְהַר כּוּלְיָהּ יוֹמָא וְלֹאֲוֹרְתָא חוּא.

On a similar note, the Gemara relates that the Roman emperor said to Rabbi Yehoshua, son of Rabbi Hananya: You Jews say that you are extremely wise. If that is so, tell me what I will see in my dream. Rabbi Yehoshua said to him: You will see the Persians capture you, and enslave you, and force you to herd unclean animals with a golden staff. He thought the entire day about the images described to him by Rabbi Yehoshua and that night he saw it in his dream. King Shapur<sup>9</sup> of Persia said to Shmuel: You Jews say that you are extremely wise. If that is so, tell me what I will see in my dream. Shmuel said to him: You will see the Romans come and take you into captivity and force you to grind date pits in mills of gold. He thought the entire day about the images described to him by Shmuel, and that night he saw it in his dream.

בַּר הֲדַיָּא מְפָשֵׁר חֲלָמֵי הוּוּ, מֵאן דְיָהִיב לֵיהּ אַגְרָא – מְפָשֵׁר לֵיהּ לְמַעֲלוּוֹתָא, וּמֵאן דְלֹא יָהִיב לֵיהּ אַגְרָא – מְפָשֵׁר לֵיהּ לְגַרְיָעוּתָא. אַבְיֵי וְרַבָּא חֲזוּ חֲלָמָא, אַבְיֵי יָהִיב לֵיהּ וְרַבָּא לֹא יָהִיב לֵיהּ. אָמְרֵי לֵיהּ: אֲקָרִינָן בְּחַלְמִין "שׁוֹרְדֵי טַבּוּחַ לְעֵינֶיךָ" וְגו'. לְרַבָּא אָמַר לֵיהּ: פְּסִיד עֶסְקֶךָ וְלֹא אֲהֵי לָךְ לְמִיכַל מַעֲוִיבָא דְלְבָבְךָ, לְאַבְיֵי אָמַר לֵיהּ: מְרוּוח עֶסְקֶךָ, וְלֹא אֲהֵי לָךְ לְמִיכַל מַחְדוּרָא דְלְבָבְךָ.

The Gemara relates: Bar Haddaya was an interpreter of dreams. For one who gave him a fee, he would interpret the dream favorably, and for one who did not give him a fee, he would interpret the dream unfavorably. The Gemara relates: There was an incident in which both Abaye and Rava saw an identical dream<sup>10</sup> and they asked bar Haddaya to interpret it. Abaye gave him money and paid his fee, while Rava did not give him money. They said to him: The verse: "Your ox shall be slain before your eyes and you shall not eat thereof" (Deuteronomy 28:31) was read to us in our dream. He interpreted their dream and to Rava he said: Your business will be lost and you will derive no pleasure from eating because of the extreme sadness of your heart. To Abaye he said: Your business will profit and you will be unable to eat due to the joy in your heart.

אָמְרֵי לֵיהּ: אֲקָרִינָן "בְּנִים וּבָנוֹת תּוֹלִיד" וְגו', לְרַבָּא – אָמַר לֵיהּ: כְּבִישׁוּתֵיהּ, לְאַבְיֵי אָמַר לֵיהּ: בְּנֵךְ וּבָנוֹתְךָ נְפִישׁוּ, וּמִינְסַפְן בְּנֵתְךָ לְעַלְמָא, וּמְדַמְיִין בְּאַפְךָ בְּדָקָא אֶזְלוּ בְּשִׁבְיָהּ.

They said to him: The verse, "You shall beget sons and daughters, but they shall not be yours; for they shall go into captivity" (Deuteronomy 28:41), was read to us in our dream. He interpreted their dreams, and to Rava he said its literal, adverse sense. To Abaye he said: Your sons and daughters will be numerous, and your daughters will be married to outsiders and it will seem to you as if they were taken in captivity.

אֲקָרִינָן "בְּנֵיךָ וּבָנוֹתֶיךָ נִתְּנִים לְעַם אֲחֵר", לְאַבְיֵי אָמַר לֵיהּ: בְּנֵיךָ וּבָנוֹתֶיךָ נְפִישׁוּ, אֲתָּ אֲמַרְתָּ לְקָרִיבְךָ, וְהִיא אֲמַרְתָּ לְקָרִיבָהּ, וְאַכְפָּה לָךְ וְיִהְיֶה לְהוֹן לְקָרִיבָהּ, דְהֵי כַעַם אֲחֵר. לְרַבָּא אָמַר לֵיהּ: דְבִיתָהּ שְׂכִיבָא וְאֲתוּ בְנֵיהּ וּבָנוֹתֶיהּ לִידֵי אִיתְתָּא אֲחֵרִיתָ, דְאָמַר רַבָּא אָמַר רַבִּי יִרְמְיָהּ בַּר אַבְא אָמַר רַב: מַאי דְכְתִיב "בְּנֵיךָ וּבָנוֹתֶיךָ נִתְּנִים לְעַם אֲחֵר" – זוֹ אִשְׁתְּ הָאֵב.

They said to him: The verse: "Your sons and your daughters shall be given unto another people" (Deuteronomy 28:32), was read to us in our dream. To Abaye he said: Your sons and daughters will be numerous. You say, that they should marry your relatives and your wife says that they should marry her relatives and she will impose her will upon you and they will be given in marriage to her relatives, which is like another nation as far as you are concerned. To Rava he said: Your wife will die and your sons and daughters will come into the hands of another woman. As Rava said that Rabbi Yirmeya bar Abba said that Rav said: What is the meaning of that which is written in the verse: "Your sons and your daughters shall be given unto another people"? This refers to the father's wife, the stepmother.

PERSONALITIES

King Shapur – שְׁבוּר מַלְכָּא: Shavor Malka is the Persian King Shapur I (3901–3932; 141–172 CE), the second ruler of the Sassanid dynasty. He was one of the great Persian kings who expanded the borders of the kingdom. He waged several wars against the Romans and conquered extensive territory from them, reaching as far as Syria. He even managed to take the Roman Emperor Valerianus into captivity. However, he did not always win his wars and was defeated by the Romans in several battles. Unlike most of the kings of that dynasty, he was tolerant of other religions. The Gemara relates at length his close relationship with the Jews and how he valued and appreciated Jewish customs. On several occasions the Talmud recounts his friendship with the *amora* Shmuel.



Image of King Shapur I on a coin from his reign

NOTES

Abaye and Rava saw a dream – אַבְיֵי וְרַבָּא חֲזוּ חֲלָמָא: Apparently, these stories did not all take place at the same time; rather, over the course of many years. Similarly, their interpretations were not realized until much time elapsed. Apparently, Rava did not accept bar Haddaya's interpretations, as he believed that dreams have intrinsic meaning and that they may or may not be realized, independent of their interpretation. At first, Rava did not notice that all of the interpretations were one-sided. He realized it only much later when he saw them realized. Rava assumed that those dreams that were realized immediately, e.g., the *vav of peter hamor*, were coincidences, or that bar Haddaya had seen his phylacteries beforehand (Rav Ya'akov Emden).

Abaye – אבאי: One of the outstanding Sages of the Talmud, Abaye was a fourth generation Babylonian *amora*. He lost both of his parents at an early age and was raised in the house of his uncle, Rabba. Some say that his real name was Nahmani or Killi and Abaye was just a nickname. Although his uncle was a priest and the head of the yeshiva, he lived in poverty, as did Abaye. He was the primary student of his uncle and of Rav Yosef. After Rav Yosef's death, Abaye succeeded him as the head of the yeshiva in Pumbedita. In addition to his prominence as a Torah scholar, he was known for his righteousness and his acts of kindness.

His exchanges and halakhic arguments with his uncle and, even more so, with Rav Yosef, can be found throughout the Talmud. However, his disputes with his colleague Rava are especially significant. Their disputes, known as the discussions of Abaye and Rava, are examples of profound and edifying disputes and are among the foundations of the Babylonian Talmud. In these disputes, with few exceptions, the *halakha* is ruled in accordance with the opinion of Rava.

## BACKGROUND

Lettuce – חסא: The Mishna and the Gemara speak of lettuce known as Arabic lettuce, *خس*, which is different from the European variety in several respects.

The long, large lettuce leaves form a type of head, 30–51 cm, filled with wrinkles and folds. These leaves are tasty, sweet in the language of the Sages, and the lettuce is grown primarily for those leaves. However, when the reproductive stage of the plant begins, a long, woody stalk is formed from which small, bitter leaves grow.

It is for this reason that lettuce can serve as an omen for good and prosperity as well as an omen for bitterness.



Lettuce, called *hazeret* in Hebrew (*Lactuca sativa* var. *longifolia*), a leafy winter vegetable

אָקרינן בתלמיז "לך אכל בשמחה לחמך".  
לאבאי אמר ליה: מרווח עסקך, ואכלת ושתיית  
וקרית פטוקא מתדוא דלבך. לרבא אמר ליה:  
פסיד עסקך, טבחית ולא אכלת ושתיית וקרית  
לפכוזי פחדך.

אָקרינן "זרע רב תוציא השדה", לאבאי אמר ליה  
מרישיה. לרבא אמר ליה מסיפיה.

אָקרינן "זיתים יהיו לך בכל גבולך" וגו', לאבאי  
אמר ליה מרישיה, לרבא אמר ליה מסיפיה.

אָקרינן "וראו כל עמי הארץ" וגו', לאבאי אמר  
ליה: נפק לך שמא דריש מתיבתא הוות, אימתך  
נפלת בעלמא. לרבא אמר ליה: בדיינא דמלכא  
אתבר, ומתפסת בגנבי, ודייני כולי עלמא קל  
וחומר מינך. למחר אתבר בדיינא דמלכא, ואתו  
ותפשו ליה לרבא.

אָמרי ליה: חזן חסא על פום דינא. לאבאי אמר  
ליה: עיף עסקך בחסא, לרבא אמר ליה: מרי  
עסקך כי חסא.

אָמרי ליה: חזן בשרא על פום דינא. לאבאי אמר  
ליה: בסים חמרך ואתו כולי עלמא למזבן בשרא  
וחמרא מינך. לרבא אמר ליה: תקיף חמרך, ואתו  
כולי עלמא למזבן בשרא למיכל ביה.

אָמרי ליה: חזן חביתא דתלי בדיקלא. לאבאי  
אמר ליה: מדלי עסקך בדיקלא. לרבא אמר  
ליה: חלי עסקך בתמרי.

אָמרי ליה: חזן רומנא דקדחי אפום דינא. לאבאי  
אמר ליה: עשיק עסקך כרומנא. לרבא אמר  
ליה: קאוי עסקך כרומנא.

אָמרי ליה: חזן חביתא דנפל לבירא, לאבאי אמר  
ליה: מתבעי עסקך, כדאמר "נפל פתא בבירא  
ולא אשתבח". לרבא אמר ליה: פסיד עסקך  
ושדיא ליה לבירא.

אָמרי ליה: חזינן בר חמרא דקאי אאיסדן ונער  
לאבאי אמר ליה: מלכא הוות, וקאי אמורא עלך.  
לרבא אמר ליה: פטר חמור גהיט מתפילך. אמר  
ליה: לדידי חזי לי ואיתיה! – אמר ליה: וא"ו  
ד"פטר חמור" ודאי גהיט מתפילך.

They said to him: The verse: "Go your way, eat your bread with joy, and drink your wine with a merry heart" (Ecclesiastes 9:7) was read to us in our dream. To Abaye he said: Your business will profit and you will eat and drink and read the verse out of the joy of your heart. To Rava he said: Your business will be lost, you will slaughter but not eat, you will drink wine and read passages from the Bible in order to allay your fears.

They said to him: The verse: "You shall carry much seed out into the field, and shall gather little in; for the locust shall consume it" (Deuteronomy 28:38), was read to us in our dream. To Abaye he said from the beginning of the verse, that he will enjoy an abundant harvest. To Rava he said from the end of the verse, that his harvest will be destroyed.

They said to him: The verse: "You shall have olive-trees throughout all your borders, but you shall not anoint yourself with the oil; for your olives shall drop off" (Deuteronomy 28:40), was read to us in our dream. And again, to Abaye he said from the beginning of the verse. To Rava he said from the end of the verse.

They said to him: The verse: "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" (Deuteronomy 28:10), was read to us in our dream. To Abaye he said: Your name will become well-known as head of the yeshiva, and you will be feared by all. To Rava he said: The king's treasury was broken into and you will be apprehended as a thief, and everyone will draw an *a fortiori* inference from you: If Rava who is wealthy and of distinguished lineage can be arrested on charges of theft, what will become of the rest of us? Indeed, the next day, the king's treasury was burglarized, and they came and apprehended Rava.

Abaye and Rava said to him: We saw lettuce<sup>8</sup> on the mouth of the barrels. To Abaye he said: Your business will double like lettuce whose leaves are wide and wrinkled. To Rava he said: Your work will be bitter like a lettuce stalk.

They said to him: We saw meat on the mouth of barrels. To Abaye he said: Your wine will be sweet and everyone will come to buy meat and wine from you. To Rava he said: Your wine will spoil, and everyone will go to buy meat in order to eat with it, to dip the meat in your vinegar.

They said to him: We saw a barrel hanging from a palm tree. To Abaye he said: Your business will rise like a palm tree. To Rava he said: Your work will be sweet like dates which are very cheap in Babylonia, indicating that you will be compelled to sell your merchandise at a cheap price.

They said to him: We saw a pomegranate taking root on the mouth of barrels. To Abaye he said: Your business will increase in value like a pomegranate. To Rava he said: Your work will go sour like a pomegranate.

They said to him: We saw a barrel fall into a pit. To Abaye he said: Your merchandise will be in demand as the adage says: Bread falls in a pit and is not found. In other words, everyone will seek your wares and they will not find them due to increased demand. To Rava he said: Your merchandise will be ruined and you will throw it away into a pit.

They said to him: We saw a donkey-foal standing near our heads, braying. To Abaye he said: You will be a king, that is to say, head of the yeshiva, and an interpreter will stand near you to repeat your teachings to the masses out loud. To Rava he said: I see the words *peter hamor*, first-born donkey, erased from your phylacteries. Rava said to him: I myself saw it and it is there. Bar Haddaya said to him: The letter *vav* of the word *peter hamor* is certainly erased from your phylacteries.

Turnip-heads [gargelidei] – רַגְלֵי־דִי: From the Greek γογγυλιδίων, *goggulidion*, meaning a round turnip-head.

House [appadna] – אֶפְדָּנָא: The source of this word is Persian and during the Achaemenid period it denoted the king's palace. The word, whose original form was apadana, entered the Aramaic language early (Daniel 11:45) and was adopted in other languages as well.

לְסוּף אֹרֶל רַבָּא לְחוּדְיָהּ לְגַבְיָהּ, אָמַר לִיהּ: חֲוָאי דְשֵׂא בְרִייתָא דְנַפְלָא אָמַר לִיהּ: אֲשֵׁתְךָ שְׂכַבְבָּא. אָמַר לִיהּ: חֲוָאי כְּכִי וְשֵׁנִי דְנִתְהוּר, אָמַר לִיהּ: בְּנִךְ וּבִנְתְךָ שְׂכַבְבֵּן. אָמַר לִיהּ: חֲוָאי תְּרֵימֵי יוֹמֵי דְפְרָחֻן, אָמַר לִיהּ: תְּרֵי נְשִׂוּי מְגַרְשָׁתָא, אָמַר לִיהּ: חֲוָאי תְּרֵי גַרְגְּלֵי־דִלְפָּתָא, אָמַר לִיהּ: תְּרִין קוֹלְפֵי בְלַעַת, אֹרֶל רַבָּא הָוּא יוֹמָא וְיָתִיב בֵּי מְדֻרְשָׁא פּוֹלִיָּהּ יוֹמָא, אֲשַׁכְּחָהּ הִנְהוּ תְּרֵי סְגֵי נְהוּרֵי דְהוּוּ קַמְנַצּוּ בְּהַדְרֵי הַדְרֵי, אֹרֶל רַבָּא לְפְרוֹקִינְהוּ – וּמְחֻוּהוּ לְרַבָּא תְּרֵי, דְלוּ לְמַחְוִיָּה אַחְרִיתֵי, אָמַר: מְסַתֵּי תְרִין חֲוָאי.

Ultimately, Rava went to bar Haddaya alone. Rava said to him: I saw the outer door of my house fall. Bar Haddaya said to him: Your wife will die, as she is the one who protects the house. Rava said to him: I saw my front and back teeth fall out. He said to him: Your sons and daughters will die. Rava said to him: I saw two doves that were flying. He said to him: You will divorce two women. Rava said to him: I saw two turnip-heads [gargelidei].<sup>1</sup> He said to him: You will receive two blows with a club shaped like a turnip. That same day Rava went and sat in the study hall the entire day. He discovered these two blind people who were fighting with each other. Rava went to separate them and they struck Rava two blows. When they raised their staffs to strike him an additional blow, he said: That is enough for me, I only saw two.

לְסוּף אֲתָא רַבָּא וְיָהִיב לִיהּ אַגְרָא, אָמַר לִיהּ: חֲוָאי אֲשֵׁיתָא דְנַפְלָא, אָמַר לִיהּ: נְכָסִים בְּלֵא מְצָרִים קִמְנַת. אָמַר לִיהּ: חֲוָאי אֶפְדָּנָא דְאֲבֵי־דְנַפְלָא וְכַסְיִן אֲבָקֵיהּ, אָמַר לִיהּ: אֲבֵי־שְׂכִיבֵי וּמְתוּבְתֵיהּ אֲתֵינָא לְגַבְךָ, אָמַר לִיהּ: חֲוָאי אֶפְדָּנָא דִּידֵי דְנַפְלָא, וְאֲתוּ פּוֹלֵי עֲלֵמָא שְׂקִיל לְבִינְתָא לְבִינְתָא, אָמַר לִיהּ: שְׁמַעְתְּךָ מִבְּדָרְךָ בְּעֵלְמָא, אָמַר לִיהּ: חֲוָאי דְאֲבָקַע רִישֵׁי וְנִתְר מוֹקְרֵי, אָמַר לִיהּ: אֹדְרָא מִבֵּי סְדֵיָא נְפִיק, אָמַר לִיהּ: אֲקִרְיוֹן הַלְלָא מְצָרָא בְּחֻלְמָא, אָמַר לִיהּ: נִפְסָא מִתְרַחְשֵׁי לְךָ.

Ultimately, Rava came and gave him, bar Haddaya, a fee. And then Rava, said to him: I saw my wall fall. Bar Haddaya said to him: You will acquire property without limits. Rava said to him: I saw Abaye's house [appadna]<sup>1</sup> fall and its dust covered me. Bar Haddaya said to him: Abaye will die and his yeshiva will come to you. Rava said to him: I saw my house fall, and everyone came and took the bricks. He said to him: Your teachings will be disseminated throughout the world. Rava said to him: I saw that my head split and my brain fell out. He said to him: A feather will fall out of the pillow near your head. Rava said to him: The Egyptian *hallel*, the *hallel* that celebrates the Exodus, was read to me in a dream. He said to him: Miracles will be performed for you.

הוּוּ קָא אֹרֶל בְּהַדְרֵיהּ בְּאַרְבָּא, אָמַר: בְּהַדְרֵי גְבָרָא דְמִתְרַחֵשׁ לִיהּ נִפְסָא לְמָה לִי? בְּהַדְרֵי דְקָא סְלִיק גַּפְלָא סִפְרָא מִיַּמֵּיהּ, אֲשַׁכְּחִיהּ רַבָּא וְחֲוָאי דְהוּוּ בְּתֵיב בֵּינָה: כָּל הַחֲלוּמוֹת הוֹלְכִין אַחַר הַפֶּה, אָמַר: רְשָׁע! בְּדִידְךָ קִיּוּמָא וְצַעְרָתָן פּוֹלֵי הָאֵין פּוֹלְהוּ מִחֵילָנָא לְךָ, בֵּר מְבַרְתִּיהּ דְרַב חֲסֵדָא, יְהֵא רַעְיָא דְלְמַסָּד הָהוּא גְבָרָא לִידֵי דְמַלְכוּתָא דְלֵא מְרַחְמוּ עֲלֵיהּ.

Bar Haddaya was going with Rava on a ship; bar Haddaya said: Why am I going with a person for whom miracles will be performed, lest the miracle will be that the ship will sink and he alone will be saved. As bar Haddaya was climbing onto the ship a book fell from him. Rava found it and saw: All dreams follow the mouth, written therein. He said to bar Haddaya: Scoundrel. It was dependent on you, and you caused me so much suffering. I forgive you for everything except for the daughter of Rav Hisda, Rava's wife, whom bar Haddaya predicted would die. May it be Your will that this man be delivered into the hands of a kingdom that has no compassion on him.

אָמַר: מָאי אֲעֵבִיד? גְּמִירֵי: דְקָלֶלַת חֲכָם אֶפִּילוּ בַחֲנָם הִיא בָּאָה, וְכָל שְׂפָן רַבָּא – דְבִדְיָנָא קָא לֵיט, אָמַר: אִיקוּם וְאַגְלִי, דְאָמַר מוֹ: גְלוּת מְכַפְרַת עוֹן.

Bar Haddaya said to himself: What will I do? We learned through tradition that the curse of a Sage, even if baseless, comes true? And all the more so in the case of Rava, as he cursed me justifiably. He said to himself: I will get up and go into exile, as the Master said: Exile atones for transgression.

קָם גַּלִּי לְבֵי רוֹמָאי, אֹרֶל יָתִיב אֶפְתָּחָא דְרִישׁ טוּרְזִינָא דְמַלְכָּא, רִישׁ טוּרְזִינָא חֲוָא חֲלָמָא, אָמַר לִיהּ: חֲוָאי חֲלָמָא דְעִיִּיל מַחְטָא בְּאַצְבָּעֵתִי, אָמַר לִיהּ: הֵב לִי זוּזָא! וְלֵא יְהֵב לִיהּ, לֵא אָמַר לִיהּ וְלֵא מִידֵי, אָמַר לִיהּ: חֲוָאי דְנַפְלָא תְּכֵלָא בְּתַרְתִּין אֲצַבְעֵתִי, אָמַר לִיהּ: הֵב לִי זוּזָא! וְלֵא יְהֵב לִיהּ, וְלֵא אָמַר לִיהּ: חֲוָאי דְנַפְלָא תְּכֵלָא בְּכוּלָּהּ יְדָא, אָמַר לִיהּ: גַּפְלָא תְּכֵלָא בְּכוּלְהוּ שִׁירָאי, שְׁמַעֵי בֵי מַלְכָּא וְאַתִּיחֵיהּ לְרִישׁ טוּרְזִינָא, קָא קִטְלֵי לִיהּ, אָמַר לֵהוּ: אֲנָא אֲמַאי? אֵינְתוּ לְהָאֵי דְהוּוּ יָדַע וְלֵא אָמַר! אֵינְתוּהוּ בֵר הַדְיָא, אָמַרֵי לִיהּ: אֲמַטוּ וְזוּזָא דִידְךָ חֲרָבוּ

He arose and exiled himself to the seat of the Roman government. He went and sat by the entrance, where the keeper of the king's wardrobe stood. The wardrobe guard dreamed a dream. He said to bar Haddaya: I saw in the dream that a needle pierced my finger. Bar Haddaya said to him: Give me a *zuz*. He did not give him the coin so bar Haddaya said nothing to him. Again, the guard said to him: I saw a worm that fell between my two fingers, eating them. Bar Haddaya said to him: Give me a *zuz*. He did not give him the coin, so bar Haddaya said nothing to him. Again, the guard said to him: I saw that a worm fell upon my entire hand, eating it. Bar Haddaya said to him: A worm fell upon and ate all the silk garments. They heard of this in the king's palace and they brought the wardrobe keeper and were in the process of executing him. He said to them: Why me? Bring the one who knew and did not say the information that he knew. They brought bar Haddaya and said to him: Because of your *zuz*, ruin came upon



NOTES

You will die in glory [adruta] – באדרותא מיתא: Some interpret *mitot* not as death, but as coming, from the Aramaic *ata*. In other words, you will come in glory (Rashash).

The connection between Israel and the stars – הקשר בין ישראל לכוכבים – Israel is likened to the stars in the Book of Daniel where it is stated: "And some of the host and of the stars it cast down to the ground" (Daniel 8:10). This is interpreted to mean that God "shall destroy they who are mighty and the people of the saints" (Daniel 8:24; and see Rav Ya'akov Ernden).

LANGUAGE

*Kappa deka* – קפא דיקא: The double meaning of the name Cappadocia, which is the state of Καπαδοκία, Cappadokia, in Asia Minor, is apparently as follows: *Kappa* means beam, which is *kora* in Aramaic. Some associated this word with the Greek κάππα, *kappa*, meaning a crooked pole (*Mosaf Ha-Arukh*). This supports Rashi's comment with regard to the use of the Greek word *kappa*. Indeed, its meaning in Aramaic is beam. The Greek δέκα, *deka*, means ten. Therefore, Cappadocia is understood to mean the tenth beam.

שיראי דמלכא! בפיתו תרין ארזי חבבלא, אסור  
חד כרעיה לחד ארזא וחד כרעיה לחד ארזא,  
ושרו לחבלא עד דאצטליק רישיה, אול כל  
חד וחד וקם אדוכתיה ואצטליק ונפל בתרין.

שאל בן דמא בן אחותו של רבי ישמעאל את  
רבי ישמעאל: ראיתי שני לחיי שנסורו. אמר: שני  
גדודי רומי יעצו עליך רעה, ומתו.

אמר ליה בר קפרא לרבי: ראיתי חוטמי שנסר,  
אמר ליה: חרון אף נסתלק ממך. אמר ליה:  
ראיתי שני ידי שנתחכו, אמר ליה: לא תצטרך  
למעשה ידך. אמר ליה: אראיתי שני רגלי  
שנקטעו. אמר ליה: על סוס אתה רוכב. חזאי  
דאמרי לי באדר מיתת ונסן לא חזית, אמר  
ליה: באדרותא מיתת, וקא אתית לדי נסיון.

אמר ליה ההוא מינא לרבי ישמעאל: ראיתי  
שאני משקה שמן לזיתים, אמר ליה: בא על  
אמו. אמר ליה: חזאי דקטוף לי בוכבא, אמר  
ליה: בר ישראל גנבת. אמר ליה: חזאי דבלעתי  
לכוכבא. אמר ליה: בר ישראל זבנתיה, ואכלת  
לדמיה. אמר ליה: חזאי עיני דנשקן אהדרי, אמר  
ליה: בא על אחותו. אמר ליה: חזאי דנשקי  
סיהרא, אמר ליה: בא על אשת ישראל. אמר  
ליה: חזאי דדריכנא בטונא דאסא, אמר ליה:  
בא על נערה המאורסה. אמר ליה: חזאי טונא  
מעילאי והוא מתתאי, אמר ליה: משכבך הפוך.  
אמר ליה: חזאי עורבי דהדרי לפוריה, אמר ליה:  
אשתך ונתה מאנשים הרבה. אמר ליה: חזאי יוני  
דהדרי לפוריה, אמר ליה: נשים הרבה טמאות.  
אמר ליה: חזאי דנקיט תרי יוני ופרחן, אמר ליה:  
תרתי נשי נסבת ופרתהונון בלא גט.

אמר ליה: חזאי דקליפנא ביעי, אמר ליה: שכבי  
קא משלחת. אמר ליה: מולחו איתגוהו בי, בר  
מהא דליתיה! אדהכי והכי אתא אתא האי איתנא,  
ואמרה ליה: האי גלימא דמכסא – דגברא פלוני  
הוא, דמית ואשלחתיה.

אמר ליה: חזאי דאמרי לי: שבך לך אבוך נכסי  
בקפודקיא. אמר ליה: אית לך נכסי בקפודקיא?  
אמר ליה: לאו. אול אבוך לקפודקיא? אמר ליה:  
לאו. – אם כן, קפא – בשורא, דיקא – עשרה,  
ויל חזי קפא דריש עשרה, שהיא מלאה זוני,  
אול אשכח שהיא מלאה זוני.

the king's silk garments. They tied two cedar trees together with a rope, and tied one of his legs to one cedar and one of his legs to the other cedar, and they released the rope until his head split open. Each tree went back and stood in its place and bar Haddaya split and fell completely split in two.

The Gemara relates a story with regard to a Sage who interpreted dreams, Rabbi Yishmael. Ben Dama, son of Rabbi Yishmael's sister, asked his uncle, Rabbi Yishmael: I saw in a dream that my two cheeks fell off. What does my dream mean? Rabbi Yishmael said to him: Two Roman battalions spoke ill of you, and they died. Cheeks symbolize a mouth that speaks evil.

Similarly, the Gemara relates: Bar Kappara said to Rabbi Yehuda HaNasi: I saw in a dream that my nose fell off, what is the meaning of my dream? He said to him: This is an allusion that anger [*haron af*] that had been directed against you has been removed from you. Bar Kappara said to him: I saw in a dream that my two hands were cut off. Rabbi said to him: This dream means that you will not require the labor of your hands, as you will be rich and you will have considerable means without effort. Bar Kappara said to him: I saw my two legs were cut off. Rabbi Yehuda HaNasi said: You are riding a horse. He said to him: I saw that they were saying to me that in the month of Adar I will die and I will not see Nisan He said to him: You will die in glory [adruta]<sup>n</sup> and you will not be brought to temptation [*nissayon*].

The Gemara relates a different case of dream interpretation: A certain heretic said to Rabbi Yishmael: I saw in my dream that I was irrigating olives with olive oil. What is the interpretation of my dream? He said to him: It is a sign that you had relations with your mother, as oil comes from the olive, and he is returning the oil to the olives. That heretic said to Rabbi Yishmael: I saw that I was plucking a star. He said to him: You kidnapped an Israelite man, as Israel is likened to the stars.<sup>n</sup> The heretic said to him: I saw that I swallowed a star. He said to him: You sold the Israelite man whom you kidnapped and spent the money that you received from the sale. The heretic said to him: I saw my eyes kissing one another. He said to him: You had relations with your sister as siblings are like two eyes. The heretic said to him: I saw myself kissing the moon. He said to him: You slept with an Israelite woman, who is likened to the moon. He said to him: I saw that I was treading in the shade of a myrtle tree. He said to him: You slept with a betrothed young woman, as it was customary to make a canopy of myrtle for the betrothal. He said to him: I saw that the shade was above me, and the tree was below me. He said to him: Your bed is upside-down, your relations with the betrothed woman were unnatural. He said to him: I saw ravens circling my bed. He said to him: Your wife committed adultery with many men. He said to him: I saw doves circling around my bed. He said to him: You defiled many women. He said to him: I saw that I was holding two doves and they were flying. He said to him: You married two women and dismissed them from your house without a divorce.

He said to him: I saw myself peeling eggs. He said to him: You stripped dead people, because an egg is eaten at the meal of comfort after burying the dead. The same heretic said to him: Everything you have interpreted is true, with the exception of this one, the last interpretation, which is not true. Meanwhile, this woman came and said to him: This cloak that you are wearing belongs to such-and-such a man, who died and whom you stripped of his clothing.

He said to Rabbi Yishmael: I saw that they said to me in a dream: Your father left you property in Cappadocia. Rabbi Yishmael said to him: Do you have property in Cappadocia? The heretic said to him: No. Did your father ever go to Cappadocia? The heretic said to him: No. Rabbi Yishmael said to him: If so, it must be understood as follows: *Kappa* in Greek means beam; *deka*<sup>a</sup> means ten. Go look at the tenth beam in your house and you will find that it is full of coins. He went and found that it was full of coins.

**Shofar** – שופר: The *shofar* is sounded on Rosh HaShana (Leviticus 23:24). It is also used to proclaim the Jubilee Year (Leviticus 25:9) and for other ritual purposes. Only an animal horn that is naturally hollow, e.g., that of a ram, a goat, or an antelope, may be used for this purpose. A solid horn and the horn of a cow are unacceptable. In the Temple it was customary to use the horn of a mountain goat.



Shofar

**Lion** – ארי: The lion, *Panthera leo*, is one of the four largest cats in the *Panthera* genus and a member of the family *Felidae*. With some males exceeding 250 kg (550 lb), it is second only to the tiger in the cat family in terms of size. Lions spend much of their time resting and are inactive approximately 20 hours per day. Although lions can be active at any time, their activity generally peaks after dusk, when they engage in socializing and grooming. Intermittent bursts of activity follow throughout the night hours until dawn, when hunting most often takes place.

Lions have an array of facial expressions and body postures that are very communicative. Their repertoire of vocalizations is also large. Lions tend to roar in a very characteristic manner, starting with a few deep, long roars that trail off into a series of shorter ones. They most often roar at night. The sound, which can be heard from a distance of 8 km (5 mi), is used to announce the lion's presence. Lions have the loudest roar of any large cat.

אמר רבי חנינא: הרואה באר בחלום – רואה שלום, שנאמר: "ויחפרו עבדי יצחק בנחל וימצאו שם באר מים חיים." רבי נתן אומר: מצא תורה, שנאמר: "כי מצא מציא חיים, וכתוב הקא: "באר מים חיים." רבא אומר: חיים ממש.

אמר רבי חנן, שלש שלומות הן: נהר, צפור, וקדרה. נהר – דכתוב: "הנני נטה אליה כנהר שלום," צפור – דכתוב: "בצפורים עפות בן יגן ה' צבאות" וגו', קדרה – דכתוב: "ה' תשפת שלום לנו." אמר רבי חנינא: ובקדרה שאין בה בשר שנינו: "ופרשו באשר בסיר וכבשר בתוך קלחת".

אמר רבי יהושע בן לוי: הרואה נהר בחלום ישכים ויאמר "הנני נטה אליה כנהר שלום", קודם שיקדמנו פסוק אחר – "כי יבא כנהר צר". הרואה צפור בחלום ישכים ויאמר "בצפורים עפות בן יגן" וגו', קודם שיקדמנו פסוק אחר – "בצפור נודדת מן קנה" וגו'. הרואה קדרה בחלום ישכים ויאמר "ה' תשפת שלום לנו", קודם שיקדמנו פסוק אחר – "שפת הסיר שפת".

הרואה ענבים בחלום ישכים ויאמר "בענבים במדבר", קודם שיקדמנו פסוק אחר – "ענבמו ענבי רוש". הרואה הר בחלום ישכים ויאמר "מה נאו על ההרים רגלי מבשר", קודם שיקדמנו פסוק אחר – "על ההרים אשא בכי ונחתי".

הרואה שופר בחלום ישכים ויאמר "והיה ביום ההוא יתקע בשופר גדול", קודם שיקדמנו פסוק אחר – "יתקעו שופר בגבעה".

הרואה כלב בחלום ישכים ויאמר "ולכל בני ישראל לא יחרץ כלב לשנו", קודם שיקדמנו פסוק אחר – "והכלבים עוי נפש". הרואה ארי בחלום ישכים ויאמר "אריה שאג מי לא ירא", קודם שיקדמנו פסוק אחר – "עלה אריה מסבכו".

The Gemara continues dealing with interpretations of the details of dreams: Rabbi Hanina said: **One who sees a well in a dream sees peace**, as it is said: "And Isaac's servants dug in the valley and found there a well of living water" (Genesis 26:19), and ultimately there was peace. Rabbi Natan says: One who sees a well in his dream it is a symbol that he has found Torah, as the well symbolizes Torah. **As it is stated with regard to the Torah: "For whoever finds me finds life"** (Proverbs 8:35), and it is written here: "A well of living water," and we see that a well is linked to Torah as both are associated with life. Rava said: The well in the dream symbolizes actual life.

Rabbi Hanan said: There are three items seen in dreams that are indications of peace: A river, a bird and a pot. The Gemara elaborates: A river, as it is written: "I will extend peace to her like a river" (Isaiah 66:12); a bird, as it is written: "As birds hovering, so will the Lord of hosts protect Jerusalem" (Isaiah 31:5); and a pot, as it is written: "Lord, You will establish [fishpot] peace for us" (Isaiah 26:12). Peace is likened to a pot which is placed [shafat] on the fire. **And Rabbi Hanina said: We learned that a pot in a dream is a sign of peace with regard to a pot that does not have meat in it**, as a pot that has meat in it symbolizes calamity, as it is stated: "Yea, they chop them in pieces, as that which is in the pot, and as flesh within the cauldron" (Micah 3:3).

Since rivers, birds, and pots have ambiguous connotations, it is recommended that someone who sees them in a dream recite a verse that interprets the dream positively. Rabbi Yehoshua ben Levi said: One who sees something in a dream that may be interpreted ambiguously should quickly recite an appropriate verse suggestive of a positive interpretation. For example, **one who sees a river in a dream should rise early and recite: "I will extend peace to her like a river," before a different verse**, with a negative connotation, can precede it in becoming reality: "For distress will come in like a river" (Isaiah 59:19). **One who sees a bird in a dream should rise early and recite: "As birds hovering, so will the Lord of hosts protect Jerusalem," before a different verse**, with a negative connotation, can precede it in becoming reality: "As a bird that wanders from her nest, so is a man that wanders from his place" (Proverbs 27:8). **One who sees a pot in a dream should rise early and recite: "Lord, You will establish peace for us," before a different verse**, which concludes with a wrathful prophecy, can precede it in becoming reality: "Set on the pot, set it on" (Ezekiel 24:3).

Similarly, **one who sees grapes in a dream should rise early and recite: "I found Israel like grapes in the wilderness" (Hosea 9:10), before a different verse**, with a negative connotation, can precede it in becoming reality: "Their grapes are grapes of gall, their clusters are bitter" (Deuteronomy 32:32). **One who sees a mountain in a dream should rise early and recite: "How beautiful upon the mountains are the feet of the messenger of good tidings, that announces peace, the harbinger of good tidings, that announces salvation" (Isaiah 52:7), before a different verse**, with a negative connotation, can precede it in becoming reality: "For the mountains will I take up a weeping and wailing" (Jeremiah 9:9).

**One who sees a shofar<sup>b</sup> in a dream should rise early and recite: "And it shall come to pass in that day, that a great shofar shall be sounded; and they shall come that were lost in the land of Assyria, and they that were dispersed in the land of Egypt" (Isaiah 27:13), before a different verse**, in which the *shofar* is a symbol of war, can precede it in becoming reality: "Blow you the horn [shofar] in Giva" (Hosea 5:8).

**One who sees a dog in a dream should rise early and recite: "But against any of the children of Israel shall not a dog whet his tongue" (Exodus 11:7), before a different verse**, with a negative connotation, can precede it in becoming reality: "Yea, the dogs are greedy" (Isaiah 56:11). **One who sees a lion<sup>b</sup> in a dream should rise early and recite: "The lion has roared, who will not fear? The Lord God has spoken, who can but prophesy?" (Amos 3:8), before a different verse**, with a negative connotation, can precede it in becoming reality: "A lion is gone up from his thicket, and a destroyer of nations is set out, gone forth from his place" (Jeremiah 4:7).

Heart of palm [*kura*] – קוריָא: The flavorful, white, upper part of the trunk of the date palm is considered a delicacy, which in talmudic times would be boiled or fried. In Babylonia, the heart of palm was greatly valued because, in addition to having a good taste, it was quite rare. Once the upper part is cut off, the tree no longer grows. Consequently, the heart of palm was only removed from superfluous male trees, which do not produce fruit, or trees that were going to be cut down due to overcrowding.



Heart of palm is at the top of the trunk of a date-palm, the treetop from which the tree grows and develops

NOTES

A pumpkin is only shown to one who fears Heaven – אין מראין דלועין אלא למי שהוא ירא שמים. Some explain that pumpkins are among the largest fruits, yet rather than growing tall, they remain on the ground. This is similar to those who fear Heaven, who are humble and self-deprecating (Rav Nissim Gaon).

הַרְוָאָה תְּגַלְחַת בְּחֵלֹם יִשְׁכָּבִים וַיֹּאמֶר "וַיִּזְלַח וַיַּחֲלֶף שְׂמֹלְתַי", קוֹדֵם שִׁיקְדָמְנוּ פְּסוּק אַחֵר – "כִּי אִם גִּלְחַתִּי וְסָר מִמֶּנִּי כֹחִי". הַרְוָאָה בְּאֵר בְּחֵלֹם יִשְׁכָּבִים וַיֹּאמֶר "בְּאֵר מִיַּם חַיִּים", קוֹדֵם שִׁיקְדָמְנוּ פְּסוּק אַחֵר – "בְּהֶקֶר בֵּיר מִימִיָּה". הַרְוָאָה קִנְהָ בְּחֵלֹם יִשְׁכָּבִים וַיֹּאמֶר "קִנְהָ רְצוּץ לֹא יִשְׁבוֹר", קוֹדֵם שִׁיקְדָמְנוּ פְּסוּק אַחֵר – "הִנֵּה בְּטַחַת לֶךְ עַל מוֹשַׁעַת הַקִּנְהָ הֶרְצוּץ".

תְּנוּ רַבְּנַי: הַרְוָאָה קִנְהָ בְּחֵלֹם – יִצְפָּה לְחֻכְמָה, שְׁנֵאמַר: "קִנְהָ חֻכְמָה", קִנְיִים – יִצְפָּה לְבִינָה, שְׁנֵאמַר: "וּבְכָל קִנְיָנְךָ קִנְהָ בִינָה". אָמַר רַבִּי יוֹרְאָה: קָרָא, קוֹרָא, קִרָּא, קִנָּא – בּוֹלְהוּ מַעֲלֵוּ לְחֻלְמָא. תַּנְיָא: אִין מְרַאִין דְּלֹעִין אֵלָא לְמִי שְׁהוּא יָרָא שְׂמִיּוֹם בְּכָל כּוּחֵהּ.

הַרְוָאָה שׁוֹר בְּחֵלֹם יִשְׁכָּבִים וַיֹּאמֶר "בְּבוֹר שׁוֹרֵי הַדֶּר לִי", קוֹדֵם שִׁיקְדָמְנוּ פְּסוּק אַחֵר – "כִּי יִגַּח שׁוֹר אֶת אִישׁ".

תְּנוּ רַבְּנַי. חֲמִשָּׁה דְּבָרִים נֶאֱמָרוּ בְּשׁוֹר: הַאוֹכֵל מִבְּשָׂרוֹ – מִתְעַשֵּׂר, נִגְחָו – הוֹיִן לֵיהּ בְּנִיּוֹת שְׂמִינְגָהִים בְּתוֹרָה, נִשְׁכוּ – יִסְרוּן בְּאִיּוֹם עֲלֵיו, בְּעַטֹּ – דֶּרֶךְ רְחוּקָה נִדְמָנָה לוֹ, רָכְבוּ – עוֹלָה לְגִדּוּלָה.

וְהַתְּנָא: רָכְבוּ – מוֹת! – לֹא קִשְׁיָא: הָא – דְּרָכִיב הוּא לְתוֹרָא, הָא – דְּרָכִיב תוֹרָא לְדִינָה.

הַרְוָאָה חֲמוֹר בְּחֵלֹם – יִצְפָּה לְיִשׁוּעָה, שְׁנֵאמַר: "הִנֵּה מֶלֶךְךָ יָבוֹא לְךָ צְדִיק וְנוֹשֵׁעַ הוּא עִמָּךְ וְרָכַב עַל חֲמוֹר". הַרְוָאָה חֲתוּל בְּחֵלֹם, בְּאַתְרָא דְּקָרוּ לֵיהּ שׁוּנְרָא – נַעֲשִׂית לֹו שִׁירָה נְאֻמָּה, שִׁינְרָא – נַעֲשֶׂה לֹו שִׁינּוּי רַע. הַרְוָאָה עֵנָבִים בְּחֵלֹם, לְבָנוֹת, בֵּין בְּזִמְנָן וּבֵין שְׁלֵא בְּזִמְנָן – יָפוֹת, שְׁחוֹרוֹת, בְּזִמְנָן – יָפוֹת, שְׁלֵא בְּזִמְנָן – רַעוֹת. הַרְוָאָה סוּס לָבָן בְּחֵלֹם, בֵּין בְּנַחַת בֵּין בְּרִדּוּף – יָפָה לֹו, אֲדוּם, בְּנַחַת – יָפָה, בְּרִדּוּף – קָשָׁה.

One who sees a shave in a dream should rise early and recite: "And he shaved himself, and changed his raiment" (Genesis 41:14), which was said with regard to Joseph when he left prison and rose to greatness, before a different verse, with a negative connotation, can precede it in becoming reality: "If I be shaven, then my strength will go from me, and I shall become weak" (Judges 16:17). One who sees a well in a dream should rise early and recite: "A well of living waters" (Song of Songs 4:15), before a different verse, with a negative connotation, can precede it in becoming reality: "As a cistern wells with her waters, so it wells in its wickedness" (Jeremiah 6:7). One who sees a reed in a dream should rise early and recite: "A bruised reed shall he not break" (Isaiah 42:3), in praise of the Messiah, before a different verse, with a negative connotation, can precede it in becoming reality: "Now, behold, you trust upon the staff of this bruised reed" (II Kings 18:21), which is a disparaging depiction of Egypt.

The Sages teach: One who sees a reed [*kaneh*] in a dream should expect wisdom, as it is stated: "Get [*kene*] wisdom" (Proverbs 4:7). One who sees several reeds [*kanim*] should expect understanding, as it said: "Yea, with all your acquisitions [*kinyanekha*] acquire understanding" (Proverbs 4:7). Rabbi Zeira said: Pumpkin [*kara*], heart of palm [*kura*],<sup>8</sup> wax [*kira*], and reed [*kanya*], are all advantageous when one dreams about them. It was taught in a *baraita*: A pumpkin is only shown in a dream to one who fears Heaven<sup>9</sup> with all his might, because pumpkins [*delu'im*] are interpreted as an acronym for *dalui einai lamarom*, "My eyes were raised on high" (Isaiah 38:14).

One who sees an ox in a dream, should rise early and recite: "His firstling bullock, majesty is his" (Deuteronomy 33:17), before a different verse, with a negative connotation, can precede it in becoming reality: "And if an ox gore a man" (Exodus 21:28).

The Sages taught in a *baraita*: Five matters are said about dreams with regard to the ox. One who dreams that he ate from its flesh will become wealthy. One who dreams that it gored him will have sons who are Torah scholars, who gore each other in an attempt to better understand Torah. One who dreams that it bit him, suffering is coming to him. One who dreams that it kicked him will be required to travel a great distance in the future. One who dreams that he was riding it, it is a sign that he will rise to greatness.

The Gemara challenges: Wasn't it taught in a *baraita* that one who dreams that he was riding it, it is a sign that he will die? The Gemara responds: This is not difficult. This, which taught that he will rise to greatness, refers to a case where he saw that he was riding the ox, while this, which taught that it is a sign of his imminent death, refers to a case where he saw that the ox was riding him.

One who sees a donkey in a dream should anticipate salvation, as it is said: "Behold, your king comes unto you; he is triumphant, and victorious, lowly, and riding upon a donkey" (Zechariah 9:9). One who sees a cat in a dream in a place where in Aramaic they call it *shunra*, a nice song [*shira na'a*] will be composed for him. If he sees a cat in a place where they call cats *shinra*, it is a sign that he will undergo a change for the worse [*shinui ra*]. One who sees grapes in a dream and they were white or light colored, regardless of whether it was in their season or not in their season, it is a good sign. One who sees black grapes in their season, it is a good omen. However, one who sees black grapes when it was not in their season, it is a bad omen. One who sees a white horse in a dream, regardless of whether the horse was walking or running, it is a good omen for him. One who sees a red horse walking, it is a good omen; running, it is a bad omen.

One who sees a camel [gamal]... "The Lord also [gam] has put away your sin" – הרואה גמל... גם ה' העביר חטאתך. Some explain that in the words *gam Hashem* are an allusion to the Greek letter *gamma* (Γ, γ), to which the Sages refer as *gam*, which corresponds to the Hebrew letter *gimmel*. Even its shape is somewhat similar to the hump of a camel (Maharsha).

## BACKGROUND

Elephant – פיל: Elephants are large land mammals in the *Elephantidae* family. Elephants are the largest living land animals on Earth today. The elephant's gestation period is 22 months, the longest of any land animal. At birth, an elephant calf typically weighs 105 kilograms (230 lb). Elephants typically live for 50 to 70 years.

הרואה ישמעאל בחלום – תפלתו נשמעת, ודוקא ישמעאל בן אברהם, אבל טייעא בעלמא – לא. הרואה גמל בחלום – מיתה נקנסה לו מן השמים והצילוהו ממנה. אמר רבי חמא ברבי חנינא: מאי קראה – "ואנכי ארד עמך מצרימה ואנכי אעלה גם עליה". רב נחמן בר יצחק אמר מהכא: "גם ה' העביר חטאתך לא תמות".

The Gemara says: **One who sees Ishmael in a dream, it is an omen that his prayer will be heard, just as Ishmael's prayer was heard.** The Gemara notes: This refers specifically to where one saw Ishmael, son of Abraham, but not if one saw a random Arab. **One who sees a camel [gamal] in a dream, it is an omen that death was decreed upon him from heaven but he was spared.** Rabbi Hama, son of Rabbi Hanina, said: What verse alludes to this? "I will go down with you into Egypt; and I will also surely bring you up again [gam alo]" (Genesis 56:4), the acronym for which is *gamal*. Rav Nahman bar Yitzhak said: The source for this is from here, another verse: "The Lord also [gam] has put away your sin; you shall not die" (11 Samuel 12:13).

הרואה פינחס בחלום – פלא נעשה לו, הרואה פיל בחלום – פלאות נעשו לו, פילים – פלאי פלאות נעשו לו.

**One who sees Pinehas in a dream, it is an omen that a miracle will be performed on his behalf, just as miracles were performed for Pinehas. One who sees an elephant [pil] in a dream it is an omen that miracles [pelaot] will be performed for him.** One who sees multiple elephants in a dream, miracles upon miracles will be performed for him.

והתנאי: כל מיני חיות יפין לחלום, חוץ מן הפיל וכן הקוף! – לא קשיא.

The Gemara asks: **Was it not taught in a baraita: All species of animals are good omens in a dream, with the exception of an elephant and a monkey?** The Gemara answers: This is not difficult.

## Perek IX

## Daf 57 Amud a

הא – דמסרג, הא – דלא מסרג. הרואה הונא בחלום – גם נעשה לו. חנינא חנינא יוחנן – נסי נסים נעשו לו. הרואה הספד בחלום – מן השמים חסו עליו ופדאוהו. והני מילי – בכתבא.

This opinion, that seeing an elephant is a good omen, refers to a case where one saw it **saddled, while this opinion, that it is a bad omen, refers to a case where the elephant is not saddled.** **One who sees a man named Huna in a dream, it is a sign that a miracle will be performed for him, because the letter nun in the name Huna represents the word nes, miracle.** One who sees a man named Hanina, Hananya, or Yohanan, it is a sign that many miracles will be performed for him, since the letter nun appears twice in those names. One who sees a eulogy in a dream, it is a sign that the heavens had mercy upon him, and spared him from a divine death sentence and there will be no need to eulogize him in reality. The Gemara restricts this statement and says that **this only applies if he saw the eulogy written and not yet delivered.**

העונה "יהא שמייה רבא מברך" – מובטח לו שהוא בן העולם הבא, הקורא קריאת שמע – ראוי שתשרה עליו שכנתה, אלא שאין דורו יבאי לך.

**One who answers in a dream: May His great name be blessed from kaddish is assured that he is one who has a place in the World-to-Come. One who sees himself reciting Shema in a dream is worthy of having the Divine Presence rest upon him, but his generation is unworthy, and, therefore, the Divine Presence does not actually rest upon him.**

המניח תפילין בחלום – יצפה לגדולה, שנאמר: "וראו כל עמי הארץ כי שם ה' נקרא עליך" וגו'. ותניא רבי אליעזר הגדול אומר: אלו תפילין שבראש. המתפלל בחלום – סימן יפה לו, והני מילי – דלא סיים.

**One who sees himself don phylacteries in a dream should anticipate greatness, as it is stated: "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" (Deuteronomy 28:10). And it was taught in a baraita that Rabbi Eliezer the Great says: That the Name of the Lord is called upon you, refers to phylacteries of the head, as they represent God's name upon man. One who sees himself pray in a dream, it is an auspicious omen.** However, the Gemara adds a caveat and says: **This only applies in a case where he saw in the dream that he had not yet finished his prayer and is therefore still close to God. If, in the dream, he had already finished his prayer, it is not an omen.**

A vine branch [*soreka*], he should anticipate the Messiah – שורקה יצפה למשיח – Some add an allusion from the verse: "I will hiss [*eshreka*] for them, and gather them" (Zechariah 10:8), as *eshreka* has a sound similar to *soreka* (Rav Ya'akov Emden).

הבא על אמו בחלום – יצפה לבינה, שנאמר: "כי אם לבינה תקרא". הבא על נערה מאורסה – יצפה לתורה, שנאמר: "תורה צוה לנו משה מורשה קהלת יעקב", אל תקרי "מורשה" אלא מאורשה. הבא על אחותו בחלום – יצפה לחכמה, שנאמר: "אמר לחכמה אחתי את". הבא על אשת איש בחלום – מובטח לו שהוא בן העולם הבא, והני מילי – דלא ידע לה ולא הררה בה מאורתא.

אמר רבי חייא בר אבא: הרואה חטים בחלום – ראה שלום, שנאמר: "השם גבולך שלום חלב חטים ושבועך". הרואה שעורים בחלום – סרו עונותיו, שנאמר: "וסרו עונך וחטאתך תכפר". אמר רבי זירא: אנא לא סלקי מבבל לארץ ישראל עד דחואי שערי בחלמא.

הרואה גפן טעונה בחלום – אין אשתו מפלת נפלים, שנאמר: "אשתך כגפן פריה". שורקה – יצפה למשיח, שנאמר: "אסרי לגפן עורה, ולשורקה בני אתנו".

הרואה תאנה בחלום – תורתו משתמרת בקרבו, שנאמר: "נוצר תאנה יאכל פריה". הרואה רמונים בחלום, וזטרי – פרי עסקיה כרמונא, וברבי – רבי עסקיה כרמונא. פלגי אם תלמיד חכם הוא – יצפה לתורה, שנאמר: "אשקך מיין הרקח מעסיס רמני", ואם עם הארץ הוא – יצפה למצות, שנאמר: "כפולח הרמון רקתך". מאי "רקתך" – אפילו ריקני שבך מלאים מצות כרמון.

הרואה זיתים בחלום, וזטרי – פרי ורבי וקאי עסקיה בותים, והני מילי – פרי, אבל אינני – הויני ליה בנים מרובין, שנאמר: "בניך כשתלי זיתים" וגו'. איכא דאמרי: הרואה זית בחלום – שם טוב יוצא לו, שנאמר: "זית רענן יפה פרי תאר קרא ה' שמך". הרואה שמן זית בחלום – יצפה למאור תורה, שנאמר: "ויקחו אליך שמן זית וך". הרואה תמרים בחלום – תמו עונותיו, שנאמר: "תם עונך בת ציון".

One who sees that he had relations with his mother [*em*] in a dream, he should anticipate attaining understanding, as it is stated: "Yea if [*im*] you call for understanding" (Proverbs 2:3), and in this homiletic interpretation *im* is considered to be the equivalent of *em*. One who sees that he had relations with a betrothed young woman in a dream, he should anticipate Torah, as it is stated: "Moses commanded us Torah, an inheritance [*morasha*] of the congregation of Jacob" (Deuteronomy 33:4). Do not read it as *morasha*; rather, read it as *me'orasa*, betrothed. One who sees that he had relations with his sister in a dream, should anticipate wisdom, as it is stated: "Say unto wisdom: You are my sister" (Proverbs 7:4). One who sees that he had relations with a married woman in a dream is assured that he is one who has a place in the World-to-Come. He receives his place as well as that of another person in the Garden of Eden, as the married woman represents a portion belonging to someone else. However, the Gemara adds a caveat and says: This only applies in a case where he did not know her and was not thinking about her that evening; rather, he saw an unidentified woman in his dream by chance.

Rabbi Hiyya bar Abba said: One who sees wheat in a dream has seen peace, as it is stated: "He makes your borders peace; He gives you in plenty the fat of wheat" (Psalms 147:14). And one who sees barley [*se'orim*] in a dream has received a sign that his iniquities are taken away, as it is stated: "And your iniquity is taken away [*vesar avonekh*], and your sin expiated" (Isaiah 6:7); *se'orim* is an acronym for *sar avon*. Rabbi Zeira said: I did not ascend from Babylonia to Eretz Yisrael until I saw barley in my dream.

One who sees a vine laden with grapes in a dream, it is an omen that his wife will not miscarry, as it is stated: "Your wife shall be as a fruitful vine, in the innermost parts of your house" (Psalms 128:3). One who sees a planted vine branch in a dream should anticipate the Messiah,<sup>N</sup> as it is stated: "Binding his foal unto the vine and his donkey's colt unto the vine branch" (Genesis 49:11).

One who sees a fig tree in a dream, it is a sign that his Torah is preserved within him, as it is stated: "One who keeps the fig tree shall eat the fruit thereof" (Proverbs 27:18). One who sees pomegranates in a dream, if they were small, his business will flourish like the seeds of the pomegranate, which are numerous; and if they were large, his business will increase like a pomegranate. One who saw slices of pomegranates in his dream, if he is a Torah scholar, he should anticipate Torah, as it is stated: "I would cause you to drink of spiced wine, of the juice of my pomegranate" (Song of Songs 8:2), which is traditionally understood as an allusion to Torah. And if the dreamer is an ignoramus, he should anticipate mitzvot, as it is stated: "Your temples are like a split pomegranate" (Song of Songs 4:3). As the Gemara previously interpreted homiletically: What is the meaning of the word "Your temples [*rakatekh*]?" Even the most ignorant [*reikanim*] among you, Israel, are full of mitzvot like a pomegranate.

One who sees olives in a dream, and they were small, it is a sign that his business will flourish, increase and be durable like olives. However, the Gemara adds a caveat, saying that this applies only when he sees the fruit of an olive tree; but, one who sees olive trees, it is a sign that he will have many children, as it is stated: "Your children like olive plants, round about your table" (Psalms 128:3). Some say that one who sees an olive tree in a dream, it is a sign that a good reputation will spread for him, as it is stated: "The Lord called your name a leafy olive tree, fair with goodly fruit" (Jeremiah 11:16). One who sees olive oil in a dream should anticipate the light of Torah, as it is stated: "That they bring unto you pure olive oil beaten for the light" (Exodus 27:20). One who sees palm trees [*temarim*] in a dream has seen a sign that his transgressions have ceased, as it is stated: "Your iniquity is finished, O daughter of Zion" (Lamentations 4:22), as the Gemara likens *temara*, date, to *tam ra*, evil has ceased.

One who sees a goose in a dream... "Wisdoms cry aloud in the streets" – ... הַרוּאָה אֶזְרוּ בְּחֵלוֹם... חֻכְמוֹת בְּחוּץ תִּרְנָה (Proverbs 9:1), and the plural (*hokhmat*) indicates fourteen pillars. The word goose, *avaz*, (*alef* = 1; *vav* = 6; *zayin* = 7) also has a numerological value of fourteen (Rav Sa'adia Gaon).

LANGUAGE

Soldier [*sardeyot*] – סַרְדֵיּוֹט: From the Greek στρατιώτης, *stratiotēs*, meaning soldier.

Neck chain [*kolar*] – קוֹלָר: From the Latin collare, it is a chain placed around the neck of prisoners or animals.



Roman prisoner's neck chain



Roman collared slaves

אמר רב יוסף: הרואה עז בחלום – שנה מתברכת לו, עזים – שנים מתברכות לו, שנאמר: 'ודי חלב עזים ללחמך'. הרואה הדם בחלום – נכסיו מצליחין לו, ואם אין לו נכסים – ירדשה נופלת לו במקום אחר. אמר עולא, ואמרי לה במתניתא תנא: והוא דחזא בכנייהו הרואה אתרוג בחלום – הדור הוא לפני קונו, שנאמר: 'פרי עץ הדר פת תמרים'. הרואה לולב בחלום – אין לו אלא לב אחד לאביו שבשמים.

הרואה אוזן בחלום – יצפה לחכמה, שנאמר: 'חכמות בחוץ תרנה'. והבא עליה – הוי ראש ושיבה. אמר רב אשי: אני ראיתייה ובאתי עליה, וסלקית לגדולה.

הרואה תרנגול בחלום – יצפה לבן זכר, תרנגולים – יצפה לבנים וזכרים. תרנגולת – יצפה לתרביצה נאה וגילה. הרואה ביצים בחלום – תלייה בקשותו, נשתברו – נעשית בקשותו, וכן אגוזים, וכן קשואים, וכן כל כלי זכוכית, וכן כל הנשברים כאלו.

הכנס לכרך – נעשו לו חפציו, שנאמר: 'וינחם אל מחוז חפצם'. המגלח ראשו בחלום – סימן יפה לו, ראשו חקנו – לו ולכל משפחתו.

היושב בעריבה קטנה – שם טוב יוצא לו, בעריבה גדולה – לו ולכל משפחתו, והני מילי – דמדליה דלוי.

הנפנה בחלום – סימן יפה לו, שנאמר: 'מהר צעה להפתח', והני מילי – דלא קנת.

העולה לגג בחלום – עולה לגדולה, ירד – יורד מגדולתו. אבי ורבא דאמרי תרווייהו: בין שעלה – עלה. הקורע בגדיו בחלום – קורעים לו גור דינו. העומד ערום בחלום, בבבל – עומד בלא חטא, בארץ ישראל – ערום בלא מצות. הנתפס לסרדיוט – שמירה נעשית לו, נתנהו בקולר – הוסיפו לו שמירה על שמירתו, והני מילי – בקולר, אבל חבלא בעלמא – לא.

Rav Yosef says: One who sees a goat in a dream, it is a sign that his year will be blessed; one who sees goats, his years will be blessed, as it is stated: "And there will be goats' milk enough for your food, for the food of your household; and sustenance for your maidens" (Proverbs 27:27). One who sees myrtle in a dream, it is a sign that his property will be successful. And if he does not own property, it is a sign that he will receive an inheritance. Ulla said, and some say it was taught in a *baraita*: This applies exclusively to a case where he saw them on their stem. One who sees a citron [*etrog*] in a dream has seen a sign that he is honored [*hadur*] before his Creator, as it is stated with regard to the citron: "The fruit of goodly trees [*hadar*], branches of palm trees" (Leviticus 23:40). One who sees a palm branch [*lulav*] in a dream, it is a sign that he has but one heart for his Father in heaven. *Lulav* is interpreted homiletically as *lo lev*, he has a heart.

One who sees a goose in a dream should anticipate wisdom, as it is stated: "Wisdoms cry aloud in the streets," she utters her voice in the broad places" (Proverbs 1:20); geese tend to sound their voices. One who dreams that he has relations with the goose will become head of the yeshiva. Rav Ashi said: I saw a goose and had relations with it in my dream and I ascended to greatness and became head of the yeshiva.

One who sees a rooster in a dream should anticipate a male child. One who sees multiple roosters should expect male children. One who sees a hen [*tarnegolet*] should anticipate a beautiful garden and reason to rejoice [*tarbitza na'a vegila*], as *tarnegolet* is interpreted as an acronym for *tarbitza na'a vegila*. One who sees eggs in a dream, it is a sign that his request is pending, as egg in Aramaic is *beya*, which is similar to the term for request. If one saw that the eggs broke, it is a sign that his request has already been granted, as that which was hidden inside the shell was revealed. The same is true of nuts, and the same is true of cucumbers, and the same is true of all glass vessels, and the same is true of anything similarly fragile that broke in his dream, it is a sign that his request was granted.

One who dreams that he entered a city, it is a sign that his desires will be fulfilled, as it is stated: "And He led them unto their desired haven" (Psalms 107:30). One who shaves his head in a dream, it is a good omen for him, as the removal of undesired hairs is a sign of renewal and greatness. If he shaved his head and his beard in a dream, it is a good omen for him and his entire family.

One who sits in a small boat in a dream, it is a sign that a good reputation will spread for him. If he sees himself sitting in a large boat in a dream, a good reputation will spread for him and his entire family. The Gemara notes that this only applies where the boat was floating high on the waves.

One who defecates in a dream, it is a good omen for him, as it is stated: "He that is bent down shall speedily be loosed; and he shall not go down dying into the pit, neither shall his bread fail" (Isaiah 51:14). The Gemara notes that this only applies where he does not wipe and get his hands dirty.

One who climbs up to the roof in a dream, it is a sign that he will ascend to greatness. If, after he climbed up, he climbed back down, it is a sign that he will descend from the greatness he achieved. Abaye and Rava both said: Once one ascended to the roof in his dream, he ascended, and even if he dreams that he descended, it remains a good omen for him. One who rips his clothing in a dream, it is a sign that they rip up his sentence. One who stands naked in Babylonia in a dream, it is a sign that he stands free of transgression. Although living outside Israel is itself a transgression, his nakedness symbolizes that he has been absolved of that sin. If one dreamed that he stood naked in Eretz Yisrael, it is a sign that he is naked without mitzvot. One who dreams that he was apprehended and guarded by a soldier [*sardeyot*],<sup>1</sup> it is a sign that protection was provided him by heaven. If he sees that he is wearing a neck chain [*kolar*],<sup>1</sup> it is a sign that they have increased his level of protection. However, the Gemara notes that this only applies to a case where his neck was placed in a neck chain; if his neck was simply placed in a noose, it does not indicate heavenly protection.

Drum – טבלָא: This is a small hand held drum or tambourine. This explains the talmudic expression: To hang a drum, as this drum could be hung on various objects and beaten.



Drum from the talmudic era

Bloodletting – הַקּוֹת דָּם: Bloodletting involves spilling small quantities of blood. It was used both as a cure and as a general preventive therapy that was believed to keep a person healthy. Bloodletting was based on an ancient system of medicine in which blood and other bodily fluid were considered to be humors, the proper balance of which was believed to maintain health. It was the most common medical practice performed by doctors on both humans and animals from antiquity through the late 19th century, a period of almost two millennia. Today it is well established that bloodletting is not effective for most diseases. The only remaining condition for which it is used is *Polycythemia vera*, a disease in which the body produces too many red blood cells. Among the symptoms of this illness are bleeding gums, excessive bleeding from ordinary cuts and bruises, and a reddish color of the skin.

הַנְּכָסִים לְאַגַּם בְּחֵלוֹם – נַעֲשֶׂה רֹאשׁ יְשִׁיבָה, לְיַעַר – נַעֲשֶׂה רֹאשׁ לְבַנֵּי כְּלָהּ.

רַב פֶּפְּא וְרַב הוּנָא בְּרִיהַ דְּרַב יְהוֹשֻׁעַ חֲזוּ חֵלְמָא, רַב פֶּפְּא דְּעֵייל לְאַגְמָא – נַעֲשֶׂה רֹאשׁ יְשִׁיבָה, רַב הוּנָא בְּרִיהַ דְּרַב יְהוֹשֻׁעַ דְּעֵייל לְיַעַר – נַעֲשֶׂה רֹאשׁ לְבַנֵּי כְּלָהּ. אֵלְכָא דְאַמְרִי: תְּרוּוּיְהוּ לְאַגְמָא עֵיילִי, אֵלְכָא רַב פֶּפְּא דְתַלֵּי טַבְלָא – נַעֲשֶׂה רֹאשׁ יְשִׁיבָה, רַב הוּנָא בְּרִיהַ דְּרַב יְהוֹשֻׁעַ דְּלֵא תַלֵּי טַבְלָא – נַעֲשֶׂה רֹאשׁ לְבַנֵּי כְּלָהּ. אָמַר רַב אֲשִׁי: אָנָּא עֵיילִית לְאַגְמָא, וְתַלְאִי טַבְלָא וּנְבַחִי בָּהּ נְבוּחִי.

תַּנְּא תַנְּא קַמֵּיהַ דְּרַב נַחֲמַן בַּר יִצְחָק: הַמְקִינִי דָּם בְּחֵלוֹם – עוֹנוֹתַי מְחוּלֵין לוֹ.

וְהַתְנֵנָּא: עוֹנוֹתַי סְדוּרִין לוֹ! מַאי סְדוּרִין – סְדוּרִין לִימְחַל.

תַּנְּא תַנְּא קַמֵּיהַ דְּרַב שֵׁשֶׁת: הַרְוֵאָה נַחֵשׁ בְּחֵלוֹם – פְּרַנְסְתוּ מְזוּמְנַת לוֹ, נִשְׁכּוּ – נִכְפְּלָה לוֹ, הִרְגוּ – אֶבְדָּה פְּרַנְסְתוּ. אָמַר לֵיהּ רַב שֵׁשֶׁת: כָּל שֶׁכֶּן שֶׁנִּכְפְּלָה פְּרַנְסְתוֹ! וְלֹא הֵיא, רַב שֵׁשֶׁת הוּא דְחֻזָּא חוּזָּא בְּחֵלְמֵיהּ וְקַטְלֵיהּ.

תַּנְּא תַנְּא קַמֵּיהַ דְּרַבֵּי יוֹחָנָן: כָּל מֵינֵי מִשְׁקִין יְפִין לְחֵלוֹם חוּץ מִן הַיַּיִן. יֵשׁ שׁוֹתֵהוּ וְטוֹב לוֹ, וְיֵשׁ שׁוֹתֵהוּ וְרַע לוֹ; יֵשׁ שׁוֹתֵהוּ וְטוֹב לוֹ – שְׁנֵאמַר: "וַיַּיִן יִשְׂמַח לִבָּב אָנוּשׁ," וְיֵשׁ שׁוֹתֵהוּ וְרַע לוֹ – שְׁנֵאמַר: "תִּגְנוּ שִׁכְרֵי לְאוֹבֵד וַיַּיִן לְמָרִי נֶפֶשׁ."

אָמַר לֵיהּ רַבֵּי יוֹחָנָן לְתַנְּא, תַּנְּא: תַלְמִיד חָכֵם לְעוֹלָם טוֹב לוֹ, שְׁנֵאמַר "לִכְּבוֹ לְחַמּוֹ בְּלַחְמֵי וְשֵׁתוֹ בֵּינָן מְסַכְּתֵי."

One who enters a marsh in a dream, it is a sign that he will become head of a yeshiva, as he appears to be standing alone with all the bulrushes, large and small, surrounding him like the head of a yeshiva, around whom all the students gather. One who dreams that he entered a forest and sees only large trees around him, it is a sign that he will be made head of only the advanced students [kalla], where he will explain the lessons only to the outstanding students in the yeshiva, each of whom is himself a great tree, set apart from the others.

The Gemara relates: Rav Pappa and Rav Huna, son of Rav Yehoshua, each saw a dream: Rav Pappa, who saw that he entered a marsh in his dream, was appointed head of a yeshiva. Rav Huna, son of Rav Yehoshua, who saw that he entered a forest in his dream, was appointed head of the advanced students. Some say that both of them dreamed that they entered a marsh, but Rav Pappa, who dreamed that a drum<sup>b</sup> hung from his neck, was appointed head of the yeshiva, as banging a drum symbolizes the head of a yeshiva who sounds his voice in public. Rav Huna, son of Rav Yehoshua, who did not dream that a drum hung around his neck, was only appointed head of the advanced students. Rav Ashi said: I dreamed that I entered a marsh and hung a drum and beat it, and Rav Ashi became head of the yeshiva.

The tanna who recited *mishnayot* before Rav Nahman bar Yitzhak taught: One who lets blood in a dream, it is a sign that his transgressions have been forgiven, because red, the color of blood, is a metaphor for sin: "Though your sins be as scarlet... though they be red like crimson" (Isaiah 1:18). Consequently, bloodletting<sup>b</sup> can symbolize transgressions leaving him.

The Gemara asks: Was it not taught in a *baraita*: One who sees that he is letting-blood in a dream, it is a sign that his transgressions are enumerated before him? The Gemara answers: What is meant by enumerated? This means that they are enumerated to be forgiven.

The tanna who recited *mishnayot* before Rav Sheshet taught: One who sees a snake in a dream, it is a sign that his livelihood is accessible to him just as dust is readily accessible to a snake. If one saw that the snake bit him in his dream, it is a sign that his livelihood will double. If he killed the snake, it is a sign that he will lose his livelihood. Rav Sheshet said to the tanna: On the contrary, if one dreamed that he killed the snake it is a sign that all the more so his livelihood will double. The Gemara remarks: But that is not so. Rav Sheshet saw a snake in his dream and killed it, so he sought to interpret his dream positively.

The tanna who recited *mishnayot* before Rabbi Yohanan taught: One who sees any kind of drink in a dream it is a good omen, except for wine, as there is one who drinks it in a dream and it is a good omen for him, and there is one who drinks it in a dream and it is a bad omen for him. The Gemara elaborates: There is one who drinks wine and it is a good omen for him, as it is stated: "And wine that makes glad the heart of man" (Psalms 104:15), and there is one who drinks it in a dream and it is a bad omen for him, as it is stated: "Give strong drink unto him that is ready to perish and wine unto the bitter in soul" (Proverbs 31:6).

Rabbi Yohanan said to the tanna: You should teach that for a Torah scholar, a dream of wine is always a good omen, as it is stated: "Come, eat of my bread and drink of the wine which I have mingled" (Proverbs 9:5).

אמר רבי יוחנן: השכים ונפל פסוק לתוך פיו – הרי זה נבואה קטנה. תנו רבנן: שלשה מלכים הם: הרואה דוד בתלום – יצפה לתסידות, שלמה – יצפה להכמה, אחאב – ידאג מן הפורענות.

שלשה נביאים הם: הרואה ספר מלכים – יצפה לגדולה, יחזקאל – יצפה להכמה, ישעיה – יצפה לתחמה, ירמיה – ידאג מן הפורענות.

שלשה כתובים גדולים הם: הרואה ספר תהלים – יצפה לתסידות, משלי – יצפה להכמה, איוב – ידאג מן הפורענות.

שלשה כתובים קטנים הם: הרואה שיר השירים בתלום – יצפה לתסידות, קהלת – יצפה להכמה, קיעות – ידאג מן הפורענות. הרואה מגלת אסתר – גם נעשה לו.

שלשה חכמים הם: הרואה רבי בתלום – יצפה להכמה, רבי אלעזר בן עזריה – יצפה לעשירות, רבי ישמעאל בן אלישע – ידאג מן הפורענות.

שלשה תלמידי חכמים הם: הרואה בן עזאי בתלום – יצפה לתסידות, בן זומא – יצפה להכמה, אחר – ידאג מן הפורענות.

כל מיני חיות נפות לתלום, חוץ מן הפיל והקוף והקפוד. והאמר מר: הרואה פיל בתלום – פלא נעשה לו! – לא קשיא. הא – דמסרג. הא – דלא מסרג.

Rabbi Yoḥanan said: One who awakened in the morning and a verse immediately falls into his mouth, it is a minor prophecy. The Sages taught: There are three kings whose appearance in a dream is significant. One who sees David in a dream should expect piety; one who sees Solomon should expect wisdom; and one who sees Ahab<sup>N</sup> should be concerned about calamity.

There are also three books of Prophets whose appearance in a dream is meaningful: One who sees the book of Kings should anticipate greatness, royalty; one who sees the book of Ezekiel should anticipate wisdom, as the configuration of the Divine Chariot is described therein; one who sees the book of Isaiah should anticipate consolation; and one who sees the book of Jeremiah should be concerned about calamity, because Jeremiah prophesied extensively of impending calamity.

Similarly, there are three great books of Writings whose appearance in a dream has particular significance: One who sees the book of Psalms should anticipate piety; one who sees the book of Proverbs should anticipate wisdom; one who sees the book of Job should be concerned about calamity.

There are also three minor books of Writings whose appearance in a dream is significant: One who sees Song of Songs in a dream should anticipate piety, as it describes God's love for Israel; one who sees Ecclesiastes should anticipate wisdom; one who sees Lamentations should be concerned about calamity; and one who sees the scroll of Esther, it is a sign that a miracle will be performed on his behalf.

There are three Sages whose appearance in a dream is significant: One who sees Rabbi Yehuda HaNasi in a dream should anticipate wisdom; one who sees Rabbi Elazar ben Azarya should anticipate wealth, as he was particularly wealthy; and one who sees Rabbi Yishmael ben Elisha<sup>P</sup> should be concerned about calamity, as he was one of the ten martyrs executed by the Romans.

There are three Torah scholars who, despite their greatness in Torah, were never given the title Rabbi, and whose appearance in a dream is significant: One who sees Ben Azzai in a dream should anticipate piety; one who sees Ben Zoma should anticipate wisdom; and one who sees Aḥer,<sup>P</sup> Elisha ben Avuya, should be concerned about calamity, as he strayed from the path of righteousness.

The Gemara says: All types of animals are auspicious signs for a dream except for an elephant, a monkey and a long-tailed ape. The Gemara asks: Didn't the Master say: A miracle will be performed for one who sees an elephant in a dream? The Gemara answers: This is not difficult. This statement that a vision of an elephant is a good omen refers to a case where it is saddled, while this statement that it is not a good omen refers to a case where it is not saddled.

## NOTES

הַרוֹאֶה דָּוִד... שְׁלֹמֹה... אָחָב – Each of these three kings distinguished himself in his own way during his reign (see tractate *Megilla* ch. 1). Ahab, however, was singled out over all other kings because of the double calamity he suffered: He died in war and is enumerated among those who have no place in the World-to-Come (*Tziyyun LeNefesh Hayya*).

## PERSONALITIES

Rabbi Yishmael ben Elisha – רַבִּי יִשְׁמַעְאֵל בֶּן אֱלִישָׁע: Rabbi Yishmael ben Elisha the first, whose son and daughter were taken into captivity, is the one called Rabbi Yishmael High Priest. He served as High Priest at the end of the Second Temple period and was renowned for his piety. The Talmud describes the vision that he saw when serving in the Holy of Holies. In addition, a kabbalistic work, *Pirkei Heikhalot*, is attributed to him. Since he was one of the prominent leaders of the people after the destruction of Jerusalem, he was apprehended by the Romans, together with his close friend, the *Nasi*, Rabban Shimon ben Gamliel the first. He was tortured to death by the Romans. His death is depicted in the liturgical prayer: These I shall remember (*Ele Ezkera*), recited in many communities on Yom Kippur, as well as in one of the *kinot* recited on the Ninth of Av.

Rabbi Yishmael ben Elisha's grandson, Yishmael ben Elisha the second, is the Rabbi Yishmael widely quoted in the Mishna and the Talmud. As related in the Gemara, he, too, was taken into captivity, and was redeemed by Rabbi Yehoshua for a significant ransom. He then became a student of Rabbi Yehoshua and one of the prominent speakers in Yavne. He was a friend of Rabbi Akiva, with whom he engaged in many disputes. Each established a significant halakhic-exegetical schools of thought. The thirteen hermeneutic principles of the Torah, as articulated by Rabbi Yishmael, are the foundations of midrash and *halakha*. Many of his Torah statements are attributed to him in the Mishna and very many of his opinions appear in the Gemara under the general rubric: The school of Rabbi Yishmael taught. The Sages of the following generation studied with him and Rabbi Yoshiya and Rabbi Yonatan were his primary students.

Apparently, he died before the bar Kokheva revolt. His sons and daughters are mentioned in the Gemara and it is possible that the *tanna*, Rabbi Eliezer, son of Rabbi Yishmael, was his son.

Aḥer – אַחֵר: Elisha ben Avuya was born in Jerusalem at the end of the Second Temple period. His was one of the most prominent and wealthiest families in Jerusalem. However, as related in the Jerusalem Talmud, they were influenced by foreign culture and did not have particularly close ties to Judaism. Due to certain extraordinary events, Elisha received an intensive Jewish education and his prodigious talents catapulted him to rank as one of the most prominent Sages of his time. At the same time, even as he frequented the study hall, he had ties to the various forms of Greek culture and took interest in and read heretical literature. Elisha ben Avuya left Judaism completely. In addition to the explanation in tractate *Hagiga*, attributing this to his entrance into the mystical orchard, there are several alternative explanations for this decision. Specifically, Elisha ben Avuya experienced severe emotional upheaval in his life, resulting, perhaps, from the oppression during the reign of Hadrian. Several sources indicate that he did not merely violate Torah prohibitions, he went so far as to collaborate with the Romans against his fellow Jews and various acts of cruelty were attributed to him. That explains the hostility towards him that was still palpable two generations later, during the tenure of Rabbi Yehuda HaNasi. Rabbi Meir was, apparently, the only contemporary Sage who continued to maintain ties with him and even studied Torah from him, which prompted criticism of Rabbi Meir himself. Beyond the hostility that lasted for generations, there was the sense of pain and sorrow over a Sage of his prominence who abandoned the path of Torah. In addition, there is the sense that Aḥer himself was also miserable over his rebellion and abandonment of Judaism, but he was simply unable to muster the strength to return after having gone so far in embracing the path of evil. That is why his Torah statements remain in the Talmud, an ethical pronouncement of his appears in tractate *Avot*, and in *Avot DeRabbi Natan*, an entire chapter is devoted to his Torah statements.

According to the standard version of the Babylonian Talmud, the *tanna* Rabbi Ya'akov was his daughter's son.



All kinds of colors are auspicious for a dream, except for sky-blue [teklelet] – כל מיני צבעונים – יפין לתלום. Some explain that the word for sky-blue [teklelet] is similar to the word for end [takhlit], and for that reason it is a bad omen (Rav Ya'akov Emden).

BACKGROUND

An eagle-owl, and an owl – קריוא וקופא – These birds, whose appearance in dreams is troubling, are nocturnal, and because of their strange facial features they are considered ominous omens for the dreamer. Opinions differ as to their precise identity, and it is only possible to conjecture, based on different translations, that the reference is to the birds listed below.

Eagle-owl – און



Bubo aharonil – This bird, which may be the *katya*, is a large nocturnal bird with a wingspan of 24 cm.

Owl – כוס



Athene noctua – A small nocturnal bird

Barn owl – תנשמת



Strix flammea – This bird, which may be the *kipufa*, is a large, nocturnal bird that is more than 33 cm long.

LANGUAGE

Kurferai – קורפראי: According to the version of the text before us, *kurferai* is a bird, apparently a nocturnal bird of prey, identified by some as the *Brachyotis palustris*. According to the Munich manuscript, however, *kurferai* is a type of vermin, and according to Rashi it is a blind mole rat, *Spalax typhus*. Seeing it in a dream is considered an ominous omen because of its blindness and strange appearance.

כל מיני מתכת יפין לתלום, חוץ מפר, פסל וקרדום, והני מילי – דתזנהו בקתייהו. כל מיני פירות יפין לתלום, חוץ מפגי תמרה. כל מיני ירקות יפין לתלום, חוץ מראשי לפתות. והאמר רב: לא איצתרי עד דחואי ראשי לפתות! – כי חוא – בכנייהו חוא. כל מיני צבעונים יפין לתלום, חוץ מן התבלת. כל מיני עופות יפין לתלום, חוץ מן קריוא וקופא וקורפראי.

(הגויף הגויף מעיזו משיביין ומרחיבין, סימן).

שלישה נכנסין לגוף ואין הגוף נהנה מהן; גודגדניות, וכפניות, ופגי תמרה. שלישה אין נכנסין לגוף והגוף נהנה מהן; אלו הן: רחיצה, וסיכה, ותשמיש. שלישה מעין העולם הבא. אלו הן: שבת, שמש, ותשמיש.

תשמיש דמאי? אילימא תשמיש המטה – הא מכחש בחישי! – אלא: תשמיש נקבים.

שלישה משיבין דעתו של אדם, אלו הן: קול ומראה וריח. שלישה מרחיבין דעתו של אדם, אלו הן: דירה נאה, ואשה נאה, וכלים נאים.

(חמשה וששה ועשרה סימן). חמשה אחד מששים, אלו הן: אש, דבש, ושבת, ושינה, וחלום. אש – אחד מששים לגיהנם, דבש – אחד מששים למן, שבת – אחד מששים לעולם הבא, שינה – אחד מששים למיתה, חלום – אחד מששים לנבואה.

ששה דברים סימן יפה לחולה, אלו הן: עטוש, זיעה, שלשול, קרי, ושינה, וחלום. עטוש – דכתיב "עטשוותיו תהל אור", זיעה – דכתיב "בועת אפיו תאכל לחם", שלשול – דכתיב "מהר צעה להפתח ולא ימות לשחת", קרי – דכתיב "אזה וזע יאריך מים", שינה – דכתיב "ישנתי או נוח לי", חלום – דכתיב "ותחלימיני והחיני".

ששה דברים מרפאין את החולה מחליו ורפואתו ורפואה, אלו הן: ברוב, ותרדיו, וסיסין יבשין, וקיבה, והרת, ויותרת הכבד, ויש אומרים: אף דגים קטנים, ולא עוד אלא, שדגים קטנים מפרין ומברין כל גופו של אדם.

Similarly, the Gemara says: All types of metal utensils are auspicious signs for a dream, except for a hoe, a chisel, and an axe, as these are instruments of destruction. The Gemara notes that this applies specifically when they are seen on their handles. On a similar note, the Gemara says: All kinds of fruit are auspicious signs for a dream except for unripe dates. All kinds of vegetables are auspicious signs for a dream except for turnip heads. The Gemara challenges: Didn't Rav say: I did not become wealthy until I saw turnip heads in my dream? Apparently turnip heads are a good omen. The Gemara responds: When Rav saw them, he saw them on their stems; if one sees turnip heads already picked, it is a bad omen. Similarly, all kinds of colors are auspicious signs for a dream, except for sky-blue [teklelet].<sup>14</sup> All kinds of birds are auspicious signs in a dream except for an eagle-owl, and an owl,<sup>15</sup> and a *kurferai*,<sup>16</sup> all of which are nocturnal and have strange and frightening appearances.

The words: The body, the body, microcosm, ease, and comfort are mnemonics for matters that the Gemara will discuss, each of which represents a list with shared qualities, similar to the lists cited above.

The Gemara says: Three food items enter the body yet the body does not benefit from them: Cherries, bad dates, and unripe dates. In contrast: Three matters do not enter the body yet the body benefits from them, and they are: Washing, anointing, and usage [tashmish], commonly used as a euphemism for conjugal relations. Three matters are microcosms of the World-to-Come, and they are: Sabbath, the sun and usage.

The Gemara asks: Usage of what benefits the body and is a microcosm of the World-to-Come? If you say that it refers to conjugal relations, doesn't that weaken the body? Rather, it refers to usage of his orifices, relieving oneself.

Three matters ease one's mind, and they are: Voice, sight, and smell, when they are pleasant and aesthetic. Three matters give a person comfort, and they are: A beautiful abode, a beautiful wife, and beautiful vessels.

The numbers five, six, and ten are mnemonics for the categories to follow. The Gemara says: There are five matters in our world which are one-sixtieth of their most extreme manifestations. They are: Fire, honey, Shabbat, sleep, and a dream. The Gemara elaborates: Our fire is one-sixtieth of the fire of Gehenna; honey is one-sixtieth of manna; Shabbat is one-sixtieth of the World-to-Come; sleep is one-sixtieth of death; and a dream is one-sixtieth of prophecy.

Similarly: Six matters are good omens for the sick: Sneezing, sweating, diarrhea, a seminal emission, sleep, and a dream. These are all alluded to in Scripture: Sneezing, as it is written: "His sneezes flash forth light" (Job 41:10), indicating that by means of a sneeze one comes to see the light of the world. Sweat, as it is written: "In the sweat of your face shall you eat bread" (Genesis 3:19). Diarrhea, as it is written: "He that is bent down shall speedily be loosed; and he shall not go down dying into the pit" (Isaiah 51:14). A seminal emission, as it is written: "That he might see his seed, prolong his days" (Isaiah 53:10). Sleep, as it is written: "I should have slept; then had I been at rest" (Job 3:13). A dream, as it is written: "Wherefore You recover me [vatahalimenu], and make me to live" (Isaiah 38:16); *vatahalimenu* is interpreted as etymologically similar to *halom*, dream.

Similarly: Six matters cure a sick person from his illness, and their cure is an effective cure. They are: Cabbage, beets, dried foley, a medicinal plant, the stomach, the placenta, and the diaphragm of an animal. Some say that small fish also possess these qualities. Furthermore, small fish cause one's entire body to flourish and become healthy.

עשרה דברים מחזירין את החולה לחלו, וחליו קשה, אלו הן: בשר שור, בשר שמו, בשר צלי, בשר צפרים, וביצה צלוייה, ותגלחת, ושחלים, והחלב, והגבינה, והמררחץ, ויש אומרים: אף אגוזים, ויש אומרים: אף קשואים.

תנא דבי רבי ישמעאל: למה נקרא שמן "קשואים" – מפני שהן קשין לגוף בתרבות. איני? והכתוב: "ויאמר ה' לה שני גוים בבטןך", אל תקרי "גוים" אלא "גיים", ואמר רב יהודה אמר רב: אלו אנטונינוס ורבי, שלא פסק משלחנם לא צנון ולא חורת ולא קשואין, לא בימות החמה ולא בימות הגשמים!

לא קשואי, הא – ברברבי, הא – בזוקרי.

תנו רבנן: מת בבית – שלום בבית, אכל ושתה בבית – סימן יפה לבית, נטל בלים מן הבית – סימן רע לבית. תרגמא רב פפא במסאנא וסנדלא, כל דשקיל שכבא מעלי, פר ממסאנא וסנדלא, כל דיהיב שכבא מעלי, בר מעפרא וחרדלא.

"מקום שנעקרה ממנו עבודה זרה". תנו רבנן, הרואה מרקוליס, אומר: "ברוך שנתן ארץ אפים לעוברי רצונו". מקום שנעקרה ממנו עבודה זרה אומר: "ברוך שעקר עבודה זרה מארצנו, וכשם שנעקרה ממקום זה בן העקר מכל מקומות ישראל, והשב לב עובדיהם לעבדך". ובחוץ לארץ אין צריך לומר "והשב לב עובדיהם לעבדך" – מפני שרובה גוים. רבי שמעון בן אלעזר אומר: אף בחוץ לארץ צריך לומר בן, מפני שעתידים להתגבר, שנאמר "אז אהפך אל עמים שפה ברורה".

דרש רב המנונא: הרואה בכל הרשעה צריך לברך חמש ברכות; ראה בכל אומר: "ברוך שהחריב בכל הרשעה"; ראה ביתו של נבוכדנצר אומר: "ברוך שהחריב ביתו של נבוכדנצר הרשע"; ראה גוב של אריות או כבשן האש אומר: "ברוך שעשה נסים לאבותינו במקום הזה"; ראה מרקוליס אומר: "ברוך שנתן ארץ אפים לעוברי רצונו"; ראה מקום שנטלין ממנו עפר אומר: "ברוך אומר ועושה גזיר ומקיים".

In contrast, there are ten matters that cause a sick person who has recovered to suffer a relapse of his illness, and his illness is even more severe, and they are: Eating ox meat, eating fatty meat in general, eating roasted meat, eating poultry, eating a roasted egg, shaving, eating cress, drinking milk, eating cheese, and bathing in a bathhouse. And some say eating nuts, and some say even eating cucumbers.

It was taught in the school of Rabbi Yishmael: Why are they called cucumbers [*kishu'im*]? Because they are as harmful [*kashim*] to the body as swords. The Gemara asks: Is that really so? Is it not written: "And the Lord said unto her: Two nations [*goyim*] are in your womb" (Genesis 25:23) and the Gemara says: Do not read it as *goyim*, rather read it as *gayim*, proud ones. And Rav Yehuda said that Rav said: This verse was fulfilled in these two great individuals who descended from Rebecca: Antoninus and Rabbi Yehuda HaNasi, whose tables, because of their wealth, never lacked for radish, lettuce or cucumbers, neither in summer nor in the rainy season. Apparently, cucumbers are good and are even a delicacy of kings.

The Gemara resolves: This is not difficult. This that says they is harmful to the body refers to large ones, while this that says they were always served on the table of Rabbi Yehuda HaNasi and Antoninus refers to small ones.

With regard to dreams, the Sages taught: One who dreams that he sees a corpse in his house, it is a sign of peace in his house. If the corpse ate and drank in the house, it is good omen for the house. If the corpse removed vessels from the house, it is a bad omen for the house, as it suggests that the corpse is taking someone from the house with him. Rav Pappa explained this only if the dream was with regard to a shoe and a sandal, as that indicates that someone from the house is going to embark on a long journey. As the Sages said: Everything that a corpse takes in a dream is a good omen except a shoe and a sandal; everything that a corpse gives in a dream is a good omen except dust and mustard, which looks like dust, as they portend burial.

We learned in the mishna that one who sees a place from which idolatry was eradicated should recite the blessing: Blessed... Who eradicated idolatry from our land. On this topic the Sages taught in the *Tosefta*: One who sees the idol called Mercury [*Markulis*]<sup>nh</sup> recites: Blessed... who has shown patience to those who violate His will, as each day new rocks would be thrown upon the pile constructed in Mercury's honor (*Tosafot*). One who sees a place from which idolatry was eradicated<sup>h</sup> should recite: Blessed... Who eradicated idolatry from our land. And just as it was eradicated from this place, so too may it be eradicated from all places of Israel, and restore the hearts of their worshippers to worship You. Outside of Eretz Yisrael, one need not recite: And restore the hearts of their worshippers to worship You, since it is predominantly populated by gentiles. Rabbi Shimon ben Elazar says: Even outside of Eretz Yisrael one is required to recite that formula because in the end of days all nations will convert, as it is stated: "For then will I turn to the peoples a pure language, that they may all call upon the Name of the Lord, to serve Him with one consent" (Zephaniah 3:9).

The Gemara goes on to discuss special blessings instituted by the Sages to be recited upon seeing extraordinary sights. Rav Hammuna taught: One who sees the wicked Babylonia must recite five blessings.<sup>h</sup> The Gemara elaborates:

One who saw the ruins of Babylonia, recites: Blessed... Who destroyed the wicked Babylonia.

One who saw the ruins of Nebuchadnezzar's house, recites: Blessed... Who destroyed the house of wicked Nebuchadnezzar.

One who saw the lion's den into which Daniel was thrown (see Daniel ch. 6) or the furnace into which Hananiah, Mishael, and Azariah were thrown (see Daniel ch. 3), recites: Blessed... Who performed miracles for our ancestors in this place.

One who saw Mercury, recites: Blessed... Who has shown patience to those who violate His will.

One who saw a place from which earth is taken, as over the generations earth was taken from certain places and used as fertilizer or for construction in the surrounding areas, recites: Blessed... Who speaks and acts, decrees and fulfills.

One who sees Mercury [*Markulis*] – הרואה מרקוליס: *Markulis* is the name by which the Sages referred to the Roman god Mercury, who was the Roman version of the Greek god Hermes. Among the various roles attributed to him was patron of the roads and journeys. Therefore, idols of him were often placed at the entrance to roadways, usually incomplete, symbolic images. Travelers would place stones before these idols and at times, a pile of stones would serve to symbolize the god himself. Each passer-by would place a stone as an offering to him. Some explain that because each idol-worshipper would throw a rock upon the pile, each rock represented an individual idol-worshipper. Therefore, one may include in the blessing: And may the hearts of their worshippers be restored to worship You (*Hefetz Hashem*). Others explain that this illustrates that although this form of idolatry is a demeaning form of worship, one nevertheless recites a blessing upon seeing it (Rav Ya'akov Emden).

## MALAKHA

One who sees Mercury [*Markulis*] – הרואה מרקוליס: One who sees idolatry recites the blessing: Blessed... Who has shown patience to those who violate His will, This blessing should not be recited more than once in thirty days (Rambam *Sefer Ahava, Hilkhot Berakhot* 10:9; *Shulhan Arukh, Orach Hayyim* 224:1).

A place from which idolatry was eradicated – מקום שנעקרה ממנו: One who sees a place in Eretz Yisrael from which idolatry was eradicated recites: Blessed... Who eradicated idolatry from our land. Outside of Eretz Yisrael, one recites: Who eradicated idolatry from this place. In both cases, one concludes: Just as you eradicated it from this place, so too may it be eradicated from all places and may the hearts of their worshippers be restored to worship You, in accordance with the opinion of Rabbi Shimon ben Elazar (Rambam *Sefer Ahava, Hilkhot Berakhot* 10:9; *Shulhan Arukh, Orach Hayyim* 224:2).

The blessings of Babylonia – ברכות: One who sees wicked Babylonia recites: Blessed... Who destroyed the wicked Babylonia. One who sees the ruins of Nebuchadnezzar's house recites: Blessed... Who destroyed the house of wicked Nebuchadnezzar. One who sees the lion's den into which Daniel was thrown or the furnace that was stoked for Hananiah, Mishael, and Azarya, recites: Blessed... Who performed miracles for the righteous in this place (*Shulhan Arukh, Orach Hayyim* 224:3).

The curse of Babylonia – קללת בבל – Some say the soil of Babylonia was used to produce mortar (see Rashi). This is alluded to by the etymological similarity between the word *vetetetha*, and I will sweep it, and the word *tit*, mortar (*Talmidei Rabbeinu Yona*).

רָבָא בִּי הוּהּ הוּי חֲמַרֵּי דְשִׁקְלֵי עִפְרָא, טְרִיף לְהוּ יְדָא עַל גְּבִיחֵיהּ וְאָמַר: רְהוּטוּ צְדִיקֵי לְמַעְבַּד רְעוּתָא דְמַרְיִיכוּ. מִר בְּרִיָּה דְרַבְיֵנָא בִּי הוּהּ מְטִי לְבַבְל, הוּהּ שְׁקִיל עִפְרָא בְּסוּדְרֵיהּ וְשָׂדֵי לְבָרָא, לְקַיִים מַה שְׁנֵאמַר: "וְטָאטְא תִּיהָ בְּמִטְאָטָא הַשְּׂמֵד". אָמַר רַב אֲשִׁי: אָנָּא הָא דְרַב הַמְנוּנָא לֹא שְׁמִיעַ לִי, אֲלֵא מִדְּעַתְאֵי בְּרִיכְתֵינְהוּ לְכוּלְהוּ.

The Gemara relates that when Rava would see donkeys carrying earth from Babylonia, he would slap their backs with his hand and say to them: Run, righteous ones, and fulfill the will of your Master. When Mar, son of Ravina, would arrive in Babylonia he would take earth in his kerchief and throw it outside, to fulfill that which is said: "And I will sweep it with the broom of destruction" (Isaiah 14:23).<sup>N</sup> Rav Ashi said: I never heard the statement of Rav Hamnuna, that one who sees Babylonia the wicked must recite five blessings. However, based on my independent reasoning, I recited all of the blessings.

Perek IX  
Daf 58 Amud a

NOTES

When Babylonia was cursed, its neighbors were cursed along with it. When Samaria was cursed, its neighbors were blessed – נתקללה בבל נתקללו שכניה – It is well known that when Babylonia or similar countries are punished, it is because the country has reached an intolerable level of corruption and evil. Their punishment does nothing to alter that status. In contrast, punishment meted out to the people of Israel cleanses them of their sins, after which they are without sin. Rabbi Yirmeya's first statement is based on the rabbinic dictum: Woe to the wicked, woe to his neighbor, as even after receiving its punishment, Babylonia is still held responsible for its wickedness. Samaria, on the other hand, is purified of its sins after receiving punishment, which has a salutary effect on its neighbors, as well, as the Sages teach: Good for the righteous, good for his neighbor (*Anaf Yosef*).

אָמַר רַבִּי יִרְמְיָה בֶּן אֱלֵעָזָר: נִתְקַלְלָה בְּבַל – נִתְקַלְלוּ שְׁכֵנֶיהָ, נִתְקַלְלָה שׁוּמְרוֹן – נִתְבְּרְכוּ שְׁכֵנֶיהָ. נִתְקַלְלָה בְּבַל נִתְקַלְלוּ שְׁכֵנֶיהָ, דְּכַתְּבִיב: "וְשִׁמְתִּיהָ לְמוֹרֵשׁ קֶפֶד וְאֶגְמֵי מִים". נִתְקַלְלָה שׁוּמְרוֹן נִתְבְּרְכוּ שְׁכֵנֶיהָ, דְּכַתְּבִיב: "וְשִׁמְתִּי שׁוּמְרוֹן לְעֵי הַשְּׂדֵה לְמִשְׁעֵי כָרֶם" וְגו'.

With regard to Babylonia, the Gemara cites what Rabbi Yirmeya ben Elazar said: When Babylonia was cursed, its neighbors were cursed along with it. When Samaria was cursed, its neighbors were blessed.<sup>N</sup> When Babylonia was cursed its neighbors were cursed along with it, as it is written: "I will also make it a possession for the bitter, a wading bird, and pools of water" (Isaiah 14:23); not only will it be destroyed, but the site will become a habitat for destructive, environmentally harmful creatures. When Samaria was cursed, however, its neighbors were blessed, as it is written: "Therefore I will make Samaria a heap in the field, a place for the planting of vineyards" (Micah 1:6); although destroyed, it will serve a beneficial purpose.

וְאָמַר רַב הַמְנוּנָא: הָרֹאֶה אוֹכְלוֹסֵי יִשְׂרָאֵל, אוֹמַר: "בְּרוּךְ חֲכַם הָרוּיִם". אוֹכְלוֹסֵי גוֹיִם אוֹמַר: "בוֹשָׁה אֲמֹכֶם" וְגו'.

And Rav Hamnuna said: One who sees multitudes of Israel,<sup>H</sup> six hundred thousand Jews, recites: Blessed...Who knows all secrets. One who sees multitudes of gentiles recites: "Your mother shall be sore ashamed, she that bore you shall be confounded; behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert" (Jeremiah 50:12).

תַּנּוּ רַבְנֵי: הָרֹאֶה אוֹכְלוֹסֵי יִשְׂרָאֵל אוֹמַר: "בְּרוּךְ חֲכַם הָרוּיִם". שְׂאֵין דַּעְתָּם דּוֹמֵה זֶה לְזֶה, וְאֵין פְּרָצוּפֵיהֶן דּוֹמִים זֶה לְזֶה. בֶּן זוּמָא רָאָה אוֹכְלוֹסָא עַל גַּב מַעְלָה בְּהַר הַבַּיִת, אָמַר: "בְּרוּךְ חֲכַם הָרוּיִם", וְ"בְּרוּךְ שֶׁבְּרָא כָּל אֵלוֹ לְשִׁמְשָׁנִי".

The Sages taught in a *Tosefta*: One who sees multitudes of Israel recites: Blessed...Who knows all secrets. Why is this? He sees a whole nation whose minds are unlike each other and whose faces are unlike each other, and He Who knows all secrets, God, knows what is in each of their hearts. The Gemara relates: Ben Zoma once saw a multitude [*okhlosa*]<sup>1</sup> of Israel while standing on a stair on the Temple Mount. He immediately recited: Blessed...Who knows all secrets and Blessed...Who created all these to serve me.

HALAKHA

One who sees multitudes of Israel – הָרֹאֶה אוֹכְלוֹסֵי יִשְׂרָאֵל: One who sees six hundred thousand Jews recites the blessing: Blessed...Who knows all secrets (*Rambam Sefer Ahava, Hilkhot Berakhot, 10:11; Shulhan Arukh, Orach Hayyim 224:5*).

הוּא הִיָּה אוֹמַר: כַּמָּה יַגִּיעוֹת יַגִּיעַ אָדָם הָרֹאשׁוֹן עַד שְׂמִצָּא פֶת לְאֹכּוֹל: חֲרַשׁ, וּדְרַע, וְקֶצֶר, וְעַמּוֹר, וְדֵשׁ, וְזָרַח, וְבִרְרָה, וְטָחוֹן, וְהַרְקִיד, וְלֶשׁ, וְאָפָה, וְאַחַר כֵּן אָכַל, וְאֵין מִשְׁכִּים וּמוֹצָא כָּל אֵלוֹ מִתּוֹקְנֵין לְפָנָי. וְכַמָּה יַגִּיעוֹת יַגִּיעַ אָדָם הָרֹאשׁוֹן עַד שְׂמִצָּא בְּגָד לְלְבוּשׁ: גִּזּוֹ וְלִבָּן וְנֶפֶץ וְטָוֵה וְאוּגֵי, וְאַחַר כֵּן מִצָּא בְּגָד לְלְבוּשׁ וְאֵין מִשְׁכִּים וּמוֹצָא כָּל אֵלֶּה מִתּוֹקְנֵים לְפָנָי. כָּל אוֹמוֹת שׁוֹקְדוֹת וּבָאוֹת לְפֶתַח בֵּיתִי, וְאֵין מִשְׁכִּים וּמוֹצָא כָּל אֵלוֹ לְפָנָי.

Explaining his custom, he would say: How much effort did Adam the first man exert before he found bread to eat: He plowed, sowed, reaped, sheaved, threshed, winnowed in the wind, separated the grain from the chaff, ground the grain into flour, sifted, kneaded, and baked and only thereafter he ate. And I, on the other hand, wake up and find all of these prepared for me. Human society employs a division of labor, and each individual benefits from the service of the entire world. Similarly, how much effort did Adam the first man exert before he found a garment to wear? He sheared, laundered, combed, spun and wove, and only thereafter he found a garment to wear. And I, on the other hand, wake up and find all of these prepared for me. Members of all nations, merchants and craftsmen, diligently come to the entrance of my home, and I wake up and find all of these before me.

LANGUAGE

Multitude [*okhlosa*] – אוֹכְלוֹסָא: From the Greek *ὄχλος*, *okhlos*, meaning multitude.

Loaves [*geluskaot*] – גִּלוּסְקָאוֹת: From the Greek *κόλλιξ*, *kollis*, meaning loaf of bread or roll.

הוּא הִיָּה אוֹמַר: אוֹרְחַת טוֹב מַהוּ אוֹמַר – כַּמָּה טַרְחוֹת טַרַח בְּעַל הַבַּיִת בְּשִׁבְלִי, כַּמָּה בֶּשֶׂר הִבִּיא לְפָנָי, כַּמָּה יַיִן הִבִּיא לְפָנָי, כַּמָּה גְלוּסְקָאוֹת הִבִּיא לְפָנָי, וְכָל מַה שְׂטַרַח – לֹא טַרַח אֲלֵא בְּשִׁבְלִי, אֲבָל אוֹרְחַת רַע מַהוּ אוֹמַר – מַה טַרַח טַרַח בְּעַל הַבַּיִת זֶה? פֶת אַחַת אֲכָלְתִּי, חֲתִיכָה אַחַת אֲכָלְתִּי, כּוּס אֶחָד שְׁתִּיתִי, כָּל טַרַח שְׂטַרַח בְּעַל הַבַּיִת זֶה – לֹא טַרַח אֲלֵא בְּשִׁבְלִי אֲשֶׁתִּי וּבְנֵי.

Ben Zoma would say: A good guest, what does he say? How much effort did the host expend on my behalf, how much meat did the host bring before me. How much wine did he bring before me. How many loaves [*geluskaot*]<sup>1</sup> did he bring before me. All the effort that he expended, he expended only for me. However, a bad guest, what does he say? What effort did the host expend? I ate only one piece of bread, I ate only one piece of meat and I drank only one cup of wine. All the effort that the home owner expended he only expended on behalf of his wife and children.

There is no **MULTITUDE** in Babylonia – אין און אוקלוקא בבבל: Some explain that even if there was a multitude, numerically, in Babylonia, one would still not recite this blessing because it was formulated specifically as praise for when one sees that number of Jews in Eretz Yisrael (*Beit Yosef* according to the Rambam; see *Ma'adanei Yom Tov*).

Who has shared... Who has given – שחלק... שנתן: According to most authorities, there is a difference between the formula of the blessing for a Jew: Who has shared [*halak*], and that recited for a non-Jew: Who has given [*natán*]. There are various explanations for this distinction. Some say that the blessing for a Jew, *halak*, is based on the verse: "For the portion [*helek*] of the Lord is His people" (Deuteronomy 32:9), which is not the case with regard to other nations (*Beit Yosef*). Others explain that the phrase, has shared, indicates an ongoing connection with God as a recipient of His beneficence at all times. This is not the case with the formula of the phrase, has given, which indicates that the connection was subsequently severed (Abudarham). Others explain that it is impossible to ever complete one's study of Torah, so the verb *halak* implies that no matter how much one studies, it will always remain but a portion [*helek*] of the whole (Rabbi Mordekhai Yaffe).

To flesh and blood – לִבְשָׂר וָדָם: The formula of the blessing for non-Jews in standard editions of the Talmud is *livriyotav*, to His creations, rather than *levasar vadam*, to flesh and blood. The censor made this change to soften the contrast between: Those who revere him, which is the formula of the blessing recited for Jews, emphasizing their connection with God, and: Flesh and blood, which indicates no such connection. The formula: To His creations, indicates that non-Jews have a connection with God as well.

PERSONALITIES

Rav Sheshet – רב שש"ת: A prominent third generation Babylonian *amora*, Rav Sheshet was the primary student of Rav Huna, even though he also served and studied under the rest of the Sages of that generation. Even in his generation Rav Sheshet was famous for his unsurpassed expertise in *baraitot*. Due to his comprehensive familiarity with even the most obscure areas of Oral Law, he was nicknamed Sinai. Many of the Sages of the generation came to study from him as they knew that his teachings were always based on early sources.

In his later years Rav Sheshet became blind, but remained involved in all aspects of life and was a frequent visitor to the house of the Exilarch. He was characteristically extremely forceful, hard as steel, and did not defer even to eminent world leaders.

Apparently, Rav Sheshet was a garment merchant who earned enough to live comfortably.

With regard to a good guest, what does he say? "Remember that you magnify his work, whereof men have sung" (Job 36:24); he praises and acknowledges those who helped him. With regard to a bad guest it is written: "Men do therefore fear him; he regards not any who are wise of heart" (Job 37:24).

On the topic of multitudes, the Gemara cites another verse: "And the man in the days of Saul was old, and came among men" (1 Samuel 17:12). Rava, and some say Rav Zevid, and some say Rav Oshaya, said: This refers to Yishai, father of David, who always went out with multitudes, and entered with multitudes, and taught Torah with multitudes. Ulla said: We hold there is no multitude in Babylonia.<sup>n</sup> The Sage taught: A multitude is no fewer than six hundred thousand people.

The Sages taught: One who sees the Sages of Israel recites: Blessed... Who has shared of His wisdom with those who revere Him. One who sees Sages of the nations of the world<sup>n</sup> recites: Blessed... Who has given<sup>n</sup> of His wisdom to flesh and blood.<sup>n</sup> One who sees kings of Israel recites: Blessed... Who has shared of His glory with those who revere Him. One who sees kings of the other nations of the world<sup>n</sup> recites: Blessed... Who has given of His glory to flesh and blood.

Rabbi Yohanan said: One should always strive to run toward kings of Israel to greet them. And not only should he run toward kings of Israel, but also toward kings of the nations of the world, so that if he will be privileged to witness the glory of the Messiah (Rashi) and the World-to-Come, he will distinguish between the kings of Israel and the kings of the nations of the world.

The Gemara relates: Rav Sheshet<sup>p</sup> was blind. Everyone was going to greet the king and Rav Sheshet stood up and went along with them. This heretic found him there and said to him: The intact jugs go to the river, where do the broken jugs go? Why is a blind person going to see the king? Rav Sheshet said to him: Come see that I know more than you do. The first troop passed, and when the noise grew louder, this heretic said to him: The king is coming. Rav Sheshet said to him: The king is not coming. The second troop passed, and when the noise grew louder, this heretic said to him: Now the king is coming. Rav Sheshet said to him: The king is not coming. The third troop passed, and when there was silence, Rav Sheshet said to him: Certainly now the king is coming.

This heretic said to him: How do you know this? Rav Sheshet said to him: Royalty on earth is like royalty in the heavens, as it is written with regard to God's revelation to Elijah the Prophet on Mount Horeb:

"And He said: Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice.

And it was so, when Elijah heard it, that he wrapped his face in his mantle and went out, and stood in the entrance of the cave" (1 Kings 19:11-13). God's revelation was specifically at the moment of silence.

על אורח טוב מהו אומר – "זכור כי תשגיא פעלו אשר שררו אנשים". על אורח רע כתוב – "לכן יראוהו אנשים" וגו'.

"יהאיש בימי שאול וכן בא באנשים", אמר רבא ואיתימא רב זביד ואיתימא רב אשעיא: זה ישי אבי דוד שיצא באוכלוסא, ונכנס באוכלוסא, ודרש באוכלוסא. אמר עולא: נקייטין – אין אוכלוסא בבבל. הנא: אין אוכלוסא פחותה מששים רבוא.

תנו רבנן: הוואה חכמי ישראל אומר: "ברוך שחלק מחכמתו ליראיו", חכמי אומות העולם – אומר: "ברוך שנתן מחכמתו לבשר ודם". הוואה מלכי ישראל אומר: "ברוך שחלק מבודו ליראיו", מלכי אומות העולם – אומר: "ברוך שנתן מבודו לבשר ודם".

אמר רבי יוחנן: לעולם ישתדל אדם לרוץ לקראת מלכי ישראל, ולא לקראת מלכי ישראל בלבד אלא אפילו לקראת מלכי אומות העולם, שאם יזכה – יבחין בין מלכי ישראל למלכי אומות העולם.

רב ששת סגי נהור הוה, הוה קאולי כולי עלמא לקבולי אפי מלכא, וקם אול בהדיניהו רב ששת. אשפחיה ההוא מינא אמר ליה: חצבי לנהרא, בגני לניא? אמר ליה: תא חזי דידענא טפי מינך. חלף גונדא קמייתא, כי קא אושא אמר ליה ההוא מינא: אתא מלכא. אמר ליה רב ששת: לא קאתי. חלף גונדא תנינא, כי קא אושא אמר ליה ההוא מינא: השתא קא אתי מלכא. אמר ליה רב ששת: לא קאתי מלכא. חלף גונדא תנינא, כי קא שתקא, אמר ליה רב ששת: ודאי השתא אתי מלכא.

אמר ליה ההוא מינא: מנא לך הא? אמר ליה: דמלכותא דארעא פנין מלכותא דרקיעא; דכתוב "צא ועמדת בהר לפני ה' והנה ה' עבר ורוח גדולה וחק מפרק הרים ומשבר סלעים לפני ה' לא ברזח ה' ואחר הרוח רעש לא ברעש ה' ואחר הרעש אש לא באש ה' ואחר האש קול דמקוה דקה".

HALAKHA

One who sees the Sages of Israel...Sages of nations of the world – הוואה חכמי ישראל...חכמי אומות העולם: Sages of Israel recites: Blessed... Who has shared of His wisdom with those who revere Him. One who sees great Sages of other nations, who are prominent in disciplines of general wisdom,

e.g., the sciences (*Magen Avraham*), recites: Who has given of His wisdom to flesh and blood (Rambam *Sefer Ahava, Hilkhot Berakhot* 10:11; *Shulhan Arukh, Orah Hayyim* 224:6-7).

One who sees kings of Israel...kings of the nations of the world – הוואה מלכי ישראל...מלכי אומות העולם – One who sees

kings of Israel recites: Blessed... Who has shared of His glory with those who revere Him. One who sees kings of other nations recites: Who has given of His glory to flesh and blood (Rambam *Sefer Ahava, Hilkhot Berakhot* 10:11; *Shulhan Arukh, Orah Hayyim* 224:8).

Rabbi Sheila – רבי שילא: Rabbi Sheila was one of the first Babylonian *amora'im*. After the death of Rabbi Yehuda HaNasi, Rabbi Sheila was the spiritual leader of the Jewish community in Babylonia. He was the *Reish Sidra*, the head of the yeshiva of sorts, in the most important yeshiva there. Apparently, he lived in Neharde'a. Even the prominent *amora* Shmuel was officially subject to his authority.

When Rav arrived in Babylonia, Rav Sheila did not recognize his greatness and used him as a disseminator of his lectures. However, after he discovered his identity, he treated him with great respect and even accepted his authority. Rav, though, did not want to insult Rav Sheila, so he moved to Sura and opened his own yeshiva.

Apparently, Rav Sheila's yeshiva continued to function for a period after his death and many traditions that emerged from that study hall appear in the Gemara.

Many disputes between Rav and Rabbi Sheila appear in the Gemara, and various halakhic rulings are cited in his name.

NOTES

Who had relations with a gentile woman – דְּבַעַל נְכָרִית: Though the punishment for having relations with a non-Jewish woman is not delineated in the Torah, the absolute condemnation of this deed is explicit in Numbers (ch. 25) in the context of Israel's transgression with the Midianite women. The conclusion drawn from the Torah there is: One who has relations with a gentile woman, zealots attack him. Therefore, one committing this sin would be punished in different ways, depending on the gravity of the context in which it was committed.

The punishment of an informer – עוֹנֵשׂוֹ שֶׁל מַלְשִׁין: Informers are among those with no place in the World-to-Come and are not afforded the protection of the law. Until recent generations, they were sentenced to death by Jewish courts based on the tenet: One who comes to kill you, kill him first. The informer constitutes a severe threat to the entire Jewish community, so at times, standard judicial procedure is suspended and he is sentenced to death.

LANGUAGE

Authority [*harmana*] – תְּרַמְנָא: This word is similar to the Middle Parthian *hramān*. It is related in origin to the Middle Persian *framān*, meaning command.

Messenger [*peristaka*] – פְּרִיסְתָּקָא: From Persian, meaning messenger or delegate. It appears in Middle Persian as *frēstak*, which was borrowed by other languages (as in Ezra 4:9, *afar-sattekhaye*).

כִּי אֶתָּא מִלְכָּא, פְּתַח רַב שֵׁשֶׁת וְקָא מְבָרַךְ לֵיהּ. אָמַר לֵיהּ הֲהוּא מֵינָא: לְמַאן דְּלֹא תוֹרַת לֵיהּ קָא מְבָרַכְתָּ? וּמַאי הוּוּ עָלֵיהּ דְּהֲהוּא מֵינָא? אִיכָא דְאָמְרִי: חֲבֵרוּהֵי בְּחַלְיִנְהוּ לְעֵינָהּ, וְאִיכָא דְאָמְרִי: רַב שֵׁשֶׁת נָתַן עֵינָיו בּוֹ, וְנַעֲשָׂה גַל שֶׁל עֲצָמוֹת.

רַבִּי שִׁילָא נִגְדִּיהָ לְהֵהוּא גְבֵרָא דְבַעַל גּוֹיָהּ. אִזְל אָכַל בֵּיהּ קוֹרְצֵי בֵּי מִלְכָּא. אָמַר: אִיכָא חַד גְּבֵרָא בִּיהוּדָאֵי דְקָא דִּין דִּין אִיכָא בְּלֹא הִרְמִנָא דְמִלְכָּא. שָׂדֵר עָלֵיהּ פְּרִיסְתָּקָא. בֵּי אֲתָא אָמְרִי לֵיהּ: מַאי טַעֲמָא נִגְדִּיתָהּ לְהָאִי? אָמַר לֵהּ: דְּבָא עַל חֲמִרְתָּא. אָמְרִי לֵיהּ: אֵית לָךְ סְהַדִּי? אָמַר לֵהּ: אֵין. אֲתָא אֱלִיהּ אֲדָמִי לֵיהּ כְּאֵינִישׁ, וְאֶסְהִיד. אָמְרִי לֵיהּ: אֵי הָכִי בַר קִטְלָא הוּא! – אָמַר לֵהּ: אֲנִן מִיּוֹמָא דְגַלְיָנָא מְאֲרַעִין לִית לָן רְשׁוּתָא לְמַקְטֵל אֲתוּן – מַאי דְבַעִיתוּן עֲבִידוּ בֵּיהּ.

עַד דְּמַעֲיַנֵּי בֵּיהּ בְּדִינָא, פְּתַח רַבִּי שִׁילָא וְאָמַר: "לָךְ ה' הַגְּדִלָה וְהַגְּבוּרָה" וְגו'. אָמְרִי לֵיהּ: מַאי קְאָמְרְתָּ? אָמַר לֵהּ: הָכִי קְאָמְרִינָא – בְּרִיךְ רַחֲמֵנָא דְדֵהֵיב מַלְכוּתָא בְּאַרְעָא כְּעֵין מַלְכוּתָא דְרְקִיעָא, וְיֵהֵב לְכוּ שׁוֹלְטָנָא וְרַחֲמֵי דִינָא. אָמְרוּ: תְּבִיבָא עָלֵיהּ יִקְרָא דְמַלְכוּתָא כּוּלֵי הָאֵין יֵהֵבֵי לֵיהּ קוֹלְפָּא, אָמְרוּ לֵיהּ: דוּן דִּינָא.

כִּי הוּוּ נִפְיָק, אָמַר לֵיהּ הֲהוּא גְבֵרָא: עֲבִיד רַחֲמֵנָא נִסָּא לְשַׁקְרֵי הָכִי? – אָמַר לֵיהּ: רְשָׁעִי! לֹא חֲמִרִי אִיקְרוּ? דְּכַתִּיב "אֲשֶׁר בְּשַׂר חֲמוּרִים בְּשָׂרָם". תּוֹרַת דְּקָאוּיִל לְמִימְרָא לְהוּ דְקִרְיִנְהוּ חֲמִרִי, אָמַר: הָאִי רוּדְף הוּא, וְהַתְּרַדָּה אָמְרָה: אִם בָּא לְהֲרַגְךָ – הֲשַׁכְּסָם לְהֲרֹגוּ, מַחֲיִיה בְּקוֹלְפָּא וְקִטְלֵיהּ.

When the king came, Rav Sheshet began to bless him. The heretic mockingly said to him: Do you bless someone you do not see? The Gemara asks: And what ultimately happened to this heretic? Some say that his friends gouged out his eyes, and some say that Rav Sheshet fixed his gaze upon him, and the heretic became a pile of bones.

As for the connection between divine and earthly royalty, the Gemara cites another story: Rabbi Sheila<sup>p</sup> ordered that a man who had relations with a gentile woman<sup>q</sup> be flogged. That man went to inform the king and said: There is one man among the Jews who renders judgment without the king's authority [*harmana*].<sup>r</sup> The king sent a messenger [*peristaka*]<sup>s</sup> for Rabbi Sheila to bring him to trial. When Rabbi Sheila came, they said to him: Why did you order flogging for this man? He said to them: Because he had relations with a female donkey. According to Persian law this was an extremely heinous crime, so they said to him: Do you have witnesses that he did so? He replied: Yes, and Elijah the prophet came and appeared as a person and testified. They said to Rabbi Sheila: If so, he is liable for the death penalty; why did you not sentence him to death? He replied: Since the day we were exiled from our land we do not have the authority to execute, but you, do with him as you wish.

As they considered the sentence, Rabbi Sheila praised God for saving him from danger: "Yours, O Lord, is the greatness, power, glory, triumph, and majesty; for all that is in heaven and on earth is Yours; Yours is the kingdom, O Lord, and You are exalted as head above all" (1 Chronicles 29:11). They asked him: What did you say? He told them: This is what I said: Blessed is Merciful One who grants kingdom on earth that is a microcosm of the kingdom in heaven, and granted you dominion and love of justice. They said to him: Indeed, the honor of royalty is so dear to you. They gave him a staff to symbolize his license to sit in judgment and said to him: Judge.

As he was leaving, that man said to Rabbi Sheila: Does God perform such miracles for liars? He replied: Scoundrel! Aren't gentiles called donkeys? As it is written: "Whose flesh is as the flesh of donkeys" (Ezekiel 23:20). Rabbi Sheila saw that he was going to tell the Persian authorities that he called them donkeys. He said: This man has the legal status of a pursuer. He seeks to have me killed. And the Torah said: If one comes to kill you, kill him first. He struck him with the staff and killed him.<sup>n</sup>

HALAKHA

Who had relations with a gentile woman – דְּבַעַל נְכָרִית: One who had promiscuous relations with a gentile woman on a single occasion is liable for violating the rabbinic prohibitions against having relations with a gentile woman and with a promiscuous woman, for which he receives lashes of rebellion. If he entered into a long-term promiscuous relationship with her, he thereby violated the rabbinic decree that deems

him in violation of the prohibitions forbidding having relations with a menstruating woman, a maidservant, a gentile woman and a promiscuous woman. If he has relations with her within the framework of marriage, he is punished with lashes for violating Torah law, although some dispute this (Rambam *Sefer Kedusha*, *Hilkhot Issurei Bia* 12:2; *Shulhan Arukh*, *Even HaEzer* 16:1 and in the comment of the Rema).

אמר: הואיל ואתעביד לי ניסא בְּהַאי קרא - דְּרְשִׁינָא ליה: "לך ה' הגדולה" - זו מעשה בראשית, וכן הוא אומר: "עשה גדלות עד אין חקר". "והגבורה" - זו יציאת מצרים, שנאמר "וירא ישראל את ה' הגדולה" וגו'. "והתפארת" - זו חמה ולבנה שעמדו לו ליהושע, שנאמר: "וידם השמש וירח עמד" וגו'. "והנצח" - זו מפלגתה של רומי, וכן הוא אומר "ויו נצחם על בגדי" וגו'. "וההוד" - זו מלחמת נחלי ארנון, שנאמר "על כן יאמר בספר מלחמת ה' את והב בסופה" וגו'. "כי כל בשמים ובארץ" - זו מלחמת סיסרא, שנאמר "מן שמים נלחמו הכוכבים ממסלותם" וגו'. "לך ה' הממלכה" - זו מלחמת עמלק, וכן הוא אומר: "כי יד על כס יה". "והמתנשא" - זו מלחמת גוג ומגוג, וכן הוא אומר: "הנני אליך גוג נשיא ראש משך ותבל". "לכל לראש" - אמר רב חנן בר רבא אמר רבי יוחנן: אמילו ריש גריאתא מן שמיא מנו ליה.

Rabbi Sheila said: Since a miracle was performed on my behalf with this verse that I cited, I will interpret it homiletically: Yours, O Lord, is the greatness; that is the act of creation, and so it says: "Who does great things past finding out" (Job 9:10); And the power; that is the exodus from Egypt, as it is stated: "And Israel saw the great work which the Lord did to the Egyptians" (Exodus 14:31); And the glory; that is the sun and the moon that stood still for Joshua, as it is stated: "And the sun stood still, and the moon stayed, until the nation had avenged themselves of their enemies" (Joshua 10:13); And the triumph; that is the downfall of Rome, and so it says describing the downfall of Edom, whom the Sages identified as the forefather of Rome: "Their lifeblood is dashed against My garments and I have stained all My raiment" (Isaiah 63:3); And the majesty; this is the war of the valleys of Arnon, as it is stated: "Wherefore it is said in the book of the Wars of the Lord: Vahev in Sufa, and the valleys of Arnon" (Numbers 21:14); For all that is in the heaven and in the earth is Yours; this is the war of Sisera, as it is stated: "They fought from heaven, the stars in their courses fought against Sisera" (Judges 5:20). Yours is the kingdom, O Lord; this is the war of Amalek, and so it says: "And he said: The hand upon the throne of the Lord: the Lord will have war with Amalek from generation to generation" (Exodus 17:16), as then God will sit on His throne. And you are exalted; this is the war of Gog and Magog, and so it says: "I am against you, O Gog, the chief prince of Meshekh and Tubal" (Ezekiel 38:3); and: As head above all; Rav Hanan bar Rava said that Rabbi Yohanan said: All leadership and authority, even the most insignificant, the one responsible for distributing water, is appointed by heaven.

במתניתא תנא משמיה דרבי עקיבא: "לך ה' הגדולה" - זו קריעת ים סוף, "והגבורה" - זו מפת בכורות, "והתפארת" - זו מתן תורה, "והנצח" - זו בית המקדש, "וירושלים, "וההוד" - זו בית המקדש.

It was taught in a *baraita* in the name of Rabbi Akiva: Yours, O Lord, is the greatness; this is the splitting of the Red Sea; the power; this is the plague of the firstborn; the glory; this is the giving of the Torah; the triumph; this is Jerusalem; and the majesty; this is the Temple.

Perek IX Daf 58 Amud b

תנו רבנן: הרואה בתי ישראל בישובן אומר: "ברוך מצוי גבול אלמנה". בחורבנא אומר: "ברוך דין האמת". בתי אומות העולם, בישובן אומר: "בית גאים ישח ה'", בחורבנא אומר: "אל נקמות ה' אל נקמות הזופיע".

The Sages taught: One who sees the houses of Israel<sup>1a</sup> inhabited and tranquil recites: Blessed...Who establishes the border of the widow. One who sees them in ruins he recites: Blessed... the true Judge. One who sees the houses of the nations of the world<sup>1b</sup> inhabited recites: "The Lord will destroy the house of the proud, but He will establish the border of the widow" (Proverbs 15:25). And if he sees them in ruins he recites: "God of vengeance, Lord, God of vengeance, shine forth" (Psalms 94:1).

עולא ורב חסדיא הוו קא אולי באורחא. כי מטו אפתחא דבי רב חנא בר חנילאי, נגד רב חסדיא ואתנת. אמר ליה עולא: אמאי קא מתנחת? והאמר רב: אנתה שוברת חצי גופו של אדם, שנאמר: "ואתה בן אדם האנח בשברון מתנים" וגו'. ורבי יוחנן אמר: אף כל גופו של אדם שנאמר: "והיה כי יאמרו אליך על מה אתה נאנח ואמרת אל שמועה כי באה ונמס כל לב" וגו'!

The Gemara relates that Ulla<sup>a</sup> and Rav Hisda were once walking along the road when they came upon the doorway of the house of Rav Hana bar Hanilai. Rav Hisda groaned and sighed. Ulla asked him: Why are you sighing? Didn't Rav say: Sighing breaks half of one's body? As it is stated: "Sigh, therefore, you son of man; with the breaking of your loins" (Ezekiel 21:11); sighing breaks a person down to his loins. And Rabbi Yohanan said that sighing breaks even one's entire body, as it is stated: "And it shall be, when they say unto you: Why are you sighing? That you shall say: Because of the tidings, for it comes; and every heart shall melt, and all hands shall be slack, and every spirit shall be faint, and all knees shall drip with water" (Ezekiel 21:12).

HALAKHA

הרואה בתי ישראל - הרואה בתי ישראל: One who sees the houses of Israel inhabited recites: Blessed...Who establishes the border of the widow. Upon seeing them in ruins, he recites: Blessed...the true Judge. Some say that this applies only in Eretz Yisrael (*Magen Avraham*), while others say that this applies only to synagogues (*Maharshal*, based on the Rif; *Rambam Sefer Ahava, Hilkhot Berakhot* 10:10; *Shulhan Arukh, Orah Hayyim* 224:10).

One who sees...the houses of the nations of the world - בתי אומות העולם: One who sees the houses of gentiles inhabited recites: The Lord will destroy the house of the proud. Upon seeing them in ruins, he recites: God of vengeance, Lord, God of vengeance, shine forth. Rashi explains that this refers to their private homes, inhabited in serenity, tranquility and prosperity. The Rif maintains that this refers to their houses of worship (*Taz* and *Be'er Hetev*, based on the Rif; *Rambam Sefer Ahava, Hilkhot Berakhot* 10:10; *Shulhan Arukh, Orah Hayyim* 224:11).

PERSONALITIES

עולא - Ulla bar Yishmael was an *amora* and one of the most important emissaries from Eretz Yisrael to Babylonia.

Ulla was one of Rabbi Yohanan's students who regularly brought the Torah of Eretz Yisrael to Babylonia. He would return to Eretz Yisrael and transmit the innovations of the Babylonian Sages.

Ulla journeyed often and would travel from place to place to teach Torah, which is why Yalta called him an itinerant peddler. The Babylonian Sages held him in high regard and the second generation Babylonian *amora'im* treated him with great respect. Rav Hisda referred to him as: Our Rabbi who comes from Eretz Yisrael, and Rav Yehuda sent his son to Ulla to learn practical *halakha*. In the Jerusalem Talmud, he is normally referred to as Ulla bar Yishmael or Ulla the descender. Many *halakhot* are cited in his name, and many of the Sages of the succeeding generation were his students.

We know nothing of his private life. The *amora*, Rabba bar Ulla, may have been his son. We know that he died during one of his journeys to Babylonia and was brought back to Eretz Yisrael for burial.

A Song of Ascents of David – שיר – המעלות לְדָוִד: In most editions, the Talmud quotes this verse as: “A Song of Ascents of David,” even though in the standard text of the Bible the words “of David” do not appear. It is not uncommon to find minor discrepancies when the Sages of the Talmud quote biblical verses. This phenomenon has been attributed by some to the nature of the Talmud, which was transmitted orally for several generations before it was committed to writing. In *Ein Yaakov*, the introductory phrase is omitted from Rabbi Yohanan’s statement, which begins: They who trust in the Lord.

One who sees his friend after thirty days – לְאַחַר שְׁלֹשִׁים יָמִים: *Tosafot* and the *Rosh* both write that this applies only to one who is especially close to the person he meets and he is not merely an acquaintance. In a responsum, the *Rashba* notes that there is no difference between men and women; in either case, this *halakha* applies (*Etz Yosef*).

One who sees his friend after twelve months – לְאַחַר שְׁנַיִם עָשָׂר חֳדָשׁ: One explanation for the obligation to recite this blessing is the fact that on every Rosh HaShana and Yom Kippur all mankind is judged. If a full year has passed since the last time these two individuals met, obviously, each has been tried and lived. An appropriate reaction to meeting someone who has survived that ordeal is to recite: Blessed...Who revives the dead (*Marharsha*).

אָמַר לֵיהִי: הֵיכִי לֹא אֶתְנַח? בֵּיתָא דְהוּוּ בְּהַ שְׁתִּינִי אֶפְיִיתָא בִּימְמָא וְשִׁיתִין אֶפְיִיתָא בְּלֵילֵיאָא, וְאֶפְיִין לְכָל מָאן דְּצָרִין. וְלֹא שְׁקֵל יָדָא מִן בִּיסָא, דְּסָבַר: דִּילְמָא אֶתִּי עָנִי בְּרַ טוֹבִים, וְאֶדְמַטוּ לֵיהִי לְכִיסָא קָא מְכִסִּין, וְתוּ, הוּוּ פְתִיחוּן לֵיהִי אַרְבַּע בְּבִי לְאַרְבַּע רוּחָתָא דְעֵלְמָא, וְכָל דְהוּוּ עֵייל כְּפִין נְפִיק בִּי שְׁבַע, וְהוּוּ שְׂדוּ לֵיהִי חֲטִי וְשַׁעֲרֵי בְּשַׁנֵּי בַּעֲזוֹת אַבְרָאי, דְּכָל מָאן דְּכִסִּיפָא מִלְתָּא לְמִשְׁקַל בִּימְמָא אֶתִּי וְשְׁקִיל בְּלֵילֵיאָא, הֲשֵׁתָא נָפַל בְּתֵלָא, וְלֹא אֶתְנַח?!

אָמַר לֵיהִי, הֵכִי אָמַר רַבִּי יוֹחָנָן: מִיּוֹם שְׁחָרַב בֵּית הַמִּקְדָּשׁ נִגְזְרָה גְזִירָה עַל בְּתִיחֵן שֶׁל צְדִיקִים שֶׁיִּחָרְבוּ, שְׁנֵאמַר: “בְּאָזְנִי ה’ צָבָאוֹת אִם לֹא בְּתִים רַבִּים לְשִׁמְחָה יִהְיוּ גְדֻלִים וְטוֹבִים מֵאִין יוֹשֵׁב.” וְאָמַר רַבִּי יוֹחָנָן: עֲתִיד הַקְּדוֹשׁ בְּרוּךְ הוּא לְהַחְזִירֵן לְיִשְׁרָאֵל, שְׁנֵאמַר: “שִׁיר הַמַּעֲלוֹת לְדָוִד הַבְּטוּחִים בְּה’ כְּהָר צִיּוֹן,” מָה הָר צִיּוֹן עֲתִיד הַקְּדוֹשׁ בְּרוּךְ הוּא לְהַחְזִירוֹ לְיִשְׁרָאֵל, אִף בְּתִיחֵן שֶׁל צְדִיקִים עֲתִיד הַקְּדוֹשׁ בְּרוּךְ הוּא לְהַחְזִירֵן לְיִשְׁרָאֵל. חֲתִיבָה דְלֹא מִיִּשְׁבַּע דְעֵתִיבָה, אָמַר לֵיהִי: דִּיּוּ לְעַבְדֵּי שִׂיחָא כְּרַבּוּ.

תְּנֵן רַבֵּנָן: הַרְוָאָה קַבְרֵי יִשְׂרָאֵל אָמַר: “בְּרוּךְ אֲשֶׁר יָצַר אֶתְכֶם בְּדִין, וְוָן אֶתְכֶם בְּדִין, וְכָלְכַל אֶתְכֶם בְּדִין, וְאֶסַף אֶתְכֶם בְּדִין, וְעֲתִיד לְהַקִּימְכֶם בְּדִין.” מִרַ בְּרִיָּה דְרַבִּינָא מְסִיִּים בְּהַ מִשְׁמִיָּה דְרַב נַחְמָן: “וְיִוָּדַע מִסַּפֵּר כּוֹלְכֶם, וְהוּא עֲתִיד לְהַחְיוֹתְכֶם וְלִקְיִים אֶתְכֶם, בְּרוּךְ מַחְיָה הַמֵּתִים.” קַבְרֵי גוֹיִם אָמַר: “בּוֹשָׁה אִמְכֶם” וְגו’.

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: הַרְוָאָה אֶת חֲבִירוֹ לְאַחַר שְׁלֹשִׁים יָוִם אָמַר: “בְּרוּךְ שֶׁהַחְיִינוּ וְקִיַּיְמָנוּ וְהִגִּיעָנוּ לְזְמַן הַזֶּה.” לְאַחַר שְׁנַיִם עָשָׂר חֳדָשׁ אָמַר: “בְּרוּךְ מַחְיָה הַמֵּתִים.” אָמַר רַב: אִין הֵמַת מִשְׁתַּכַּח מִן הַלֵּב אֲלֵיאָ לְאַחַר שְׁנַיִם עָשָׂר חֳדָשׁ, שְׁנֵאמַר: “נִשְׁכַּחְתִּי כְּמַת מְלֵב הָיִיתִי כְּכֵלִי אוֹבֵד.”

Rav Hisda said to Ulla: How can I not sigh? We see this house where there were sixty cooks during the day and sixty cooks at night who would cook for anyone in need, and Rav Hana never removed his hand from his pocket because he thought: Perhaps a well-born poor person might come and in the time that passed until he put his hand in his pocket to give him charity, the poor person would be embarrassed. Moreover, that house had four doors open in all four directions, and anyone who entered hungry left satiated. And they would scatter wheat and barley outside during years of drought so that anyone who was embarrassed to take the grain during the day could come and take it at night. Now that the house has fallen in ruins, how can I not sigh?

Ulla said to Rav Hisda: You have nothing about which to sigh, as Rabbi Yohanan said as follows: From the day that the Temple was destroyed a decree was issued upon the houses of the righteous that they would be destroyed, as it is stated: “In mine ears said the Lord of hosts: Of a truth many houses shall be desolate, even great and fair, without inhabitant” (Isaiah 5:9). And Rabbi Yohanan said: In the future, in the end of days, the Holy One, Blessed be He, will restore them to their original locations and their inhabited state, as it is stated: “A Song of Ascents of David.” They who trust in the Lord are as Mount Zion, which cannot be moved but abides forever” (Psalms 125:1). From this verse one may infer that just as in the future the Holy One, Blessed be He, will restore Mount Zion to its inhabited state, so too, in the future the Holy One, Blessed be He, will restore the houses of the righteous to their inhabited state, so you have no reason to sigh. Seeing that he was still not satisfied, Ulla said to him: It is enough for a servant to be like his master. Since God leaves His home, the Holy Temple, in ruins, one should not be distraught over the destruction of the houses of the righteous.

The Sages taught in a *baraita*: One who sees graves of Israel recites: Blessed...Who formed you in judgment, and Who nourished you in judgment, and Who sustained you in judgment, and collected your soul in judgment, and in the future will raise you from the dead in judgment.

And Mar, son of Ravina, concludes the formula of this blessing in the name of Rav Nahman:

And Who knows the number of you all, and Who in the future will restore you to life and sustain you. Blessed...Who revives the dead.

One who sees graves of gentiles<sup>h</sup> recites: “Your mother shall be sore ashamed, she who bore you shall be confounded; behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert” (Jeremiah 50:12).

Rabbi Yehoshua ben Levi said: One who sees his friend after thirty days<sup>n</sup> have passed since last seeing him recites: Blessed...Who has given us life, sustained us and brought us to this time. One who sees his friend after twelve months<sup>nn</sup> recites: Blessed...Who revives the dead. As Rav said: A dead person is only forgotten from the heart after twelve months have elapsed, as it is stated: “I am forgotten as a dead man out of mind; I am like a lost vessel” (Psalms 31:13), and with regard to the laws of lost objects, it is human nature to despair of recovering a lost object after twelve months (see *Bava Metzia* 28a).

HALAKHA

One who sees graves of Israel...graves of gentiles – הרואה קברי ישראל... One who sees graves of Israel recites: Blessed...Who formed you in judgment, etc. This is recited only upon seeing several graves, but over a single grave one does not recite a blessing (*Mishna Berura*). One who sees a grave of gentiles recites: Your mother shall be sore ashamed (*Rambam Sefer Ahava, Hilkhoh Berakhot* 10:10; *Shulhan Arukh, Orah Hayyim* 224:12).

One who sees his friend after thirty days...after twelve months – הרואה את חבירו לאחר שלשים יום... One who is happy upon meeting a friend after having not seen him for thirty days recites: Blessed...Who has given us life, etc. If he sees him after twelve months, he recites: Blessed...Who revives the dead (*Rambam Sefer Ahava, Hilkhoh Berakhot* 10:2; *Shulhan Arukh, Orah Hayyim* 225:1).

Are you all that clever – תְּכִימַת כּוֹלֵי הָאֵי – The blessing, Blessed... Who knows all secrets, is intended to bless the greatness of God, Who knows what is in the minds of all, even the most outstanding Sages. Discerning who is the Sage worthy of having that blessing recited also requires outstanding wisdom (Ramban; Tziyyun LeNefesh Hayya).

Blessed... Who makes creatures different – בְּרוּךְ מְשַׁנֵּה הַבְּרִיּוֹת – This blessing is recited upon seeing an elephant or a monkey; although they have a certain resemblance to man, they are nevertheless very different (Me'iri).

LANGUAGE

One with unusually white skin [lavkan] – לְוִיָּקוֹן From the Greek λευκόν, leukon, meaning pallid.

רב פפא ורב הונא ברבי דרב יהושע הוון קאזלי באורחא. פגעו ביה ברב חמינא ברבי דרב איקא. אמרו ליה: בהדי דחוינך בריכין עלך תרתי: "ברוך אשר חלק מחכמתו ליראיו" ו"שהחיינו". אמר להו: אנא נמי כיון דחזתינכו חשבתינכו עליואי בשיתין רבון בית ישראל, וברכינא עליכו תלתא, הנך תרתי ו"ברוך חכם הרוים". אמרו ליה: תכימת כולי האי? יהבי ביה עיניהו ושכיב.

The Gemara relates: Rav Pappa and Rav Huna, son of Rav Yehoshua, were once walking along the road when they met Rav Hanina the son of Rav Ika. They said to him: When we saw you we recited two blessings over meeting you: Blessed... Who has given of His wisdom to those who revere Him, and: Who has given us life... as they had not seen him in over a month. He said to them: I too, once I saw you, considered you in my eyes as equivalent to six hundred thousand of the house of Israel, and I recited three blessings over you. I recited those two that you recited, as well as: Blessed... Who knows all secrets, which is the blessing recited upon seeing six hundred thousand Israelites. They said to him: Are you all that clever? They fixed their gaze upon him and he died.

אמר רבי יהושע בן לוי: הרואה את הבהקנים אומר: "ברוך משנה הבריות". מיתבי: ראה את הברוי ואת הגחור ואת הלוקון ואת הקפח ואת הננס ואת הדניקוס אומר: "ברוך משנה את הבריות". את הקטע ואת הסוקא ואת פתני הראש ואת החגר ואת המוכה שחין ואת הבהקנים אומר: "ברוך דיין אמת!"

The Gemara continues to discuss the obligation to recite a blessing over unusual phenomena. Rabbi Yehoshua ben Levi said: One who sees spotted people recites: Blessed... Who makes creatures different.<sup>58</sup> The Gemara raises a challenge: One who saw a person with unusually black skin, a person with unusually red skin, a person with unusually white skin [lavkan],<sup>1</sup> an unusually tall and thin person, a dwarf, or one with warts [darnikos] recites: Blessed... Who makes creatures different. However, one who sees an amputee, a blind person, a flat-headed person, a lame person, one afflicted with boils, or spotted people recites: Blessed... the true Judge, not: Who makes creatures different.

לא קשיא. הא – ממעי אמו, הא – בתר דאיתליד. דיקא נמי, דקתני דמינא דקטע, שמע מינה.

The Gemara answers: This is not difficult. This, where Rabbi Yehoshua ben Levi says to recite: Who makes creatures different, refers to a case where the individual was spotted from when he was in his mother's womb, since birth. While this, where one recites: The true Judge, refers to a case where the individual only became spotted after he was born. The Gemara remarks: The language of the baraita is also precise as it draws a parallel to other cases, as it taught that a spotted person is similar to an amputee, which, in general, is a handicap incurred after birth. The Gemara concludes: Indeed, conclude from this.

תנו רבנן: הרואה פיל קוף וקפוף אומר: "ברוך משנה את הבריות". ראה בריות טובות ואילנות טובות אומר: "ברוך שפכה לו בעולמו".

The Sages taught: One who sees an elephant, a monkey, or a vulture (Rashi) recites: Blessed... Who makes creatures different. One who saw beautiful or otherwise outstanding creatures or beautiful trees<sup>61</sup> recites: Blessed... Who has such things in His world.

"על הויקין" – מאי ויקין? אמר שמואל: כוכבא דשביט. ואמר שמואל: נהירין לי שבילי דשמיא כשבילי דנהרדעא, לבר מכוכבא דשביט דלא ידענא מאי מהו. וגמירי דלא עבר כסלא, ואי עבר כסלא – חרב עלמא. והא קא חוין דעברו – וייה הוא דעבר, ומתחו כדעבר איהו. רב הונא ברבי דרב יהושע אמר: וילון הוא דמקנע, דמגלגל ומחוי נהורא דרקיע. רב אשי אמר: כוכבא הוא דעקר מהאי גיסא דכסלא, וחוי ליה חבריה מהך גיסא ומיבעית, ומחוי כמאן דעבר.

We learned in the mishna that over zikin, one recites: Whose strength and power fill the world. The Gemara asks: What are zikin? Shmuel said: A comet.<sup>61</sup> Shmuel also said: The paths of the sky are as clear to me as the paths of my city, Neharde'a, except for comets, that I do not know what they are. And we learn through tradition that a comet does not pass the Orion constellation, and if it does pass Orion, the world will be destroyed. The Gemara asks: Don't we see that comets pass Orion? The Gemara rejects this: The aura of the comet passes Orion and it appears as though the comet itself passes. Rav Huna, son of Rav Yehoshua, said a different answer: It is merely that vilon, one of the firmaments, rips and furls and the light of the next firmament is seen, and this appears like a comet. Rav Ashi said another explanation: It is not a comet that passes Orion, but a star that is uprooted from one side of Orion, and another star, from the other side of Orion, sees it and gets startled and shudders, and appears as if it is passing.

HALAKHA

Different creatures – בְּרִיּוֹת מְשֻׁנוֹת: One who sees people or animals whose form and appearance were strange from birth recites: Blessed... Who makes creatures different. If the unusual appearance was caused by injury and was not from birth, such as if one's hand was amputated, he recites: Blessed... the true Judge. Some say that one should not recite this blessing unless it is a person for whom he feels pity, but for a gentile afflicted in this way he does not recite the blessing. One recites this blessing only once. Some say that one recites another blessing

if thirty days have elapsed between sightings. Others determined that after thirty days one should recite the blessing without invoking God's name and His Sovereignty (Mishna Berura; Rambam Sefer Ahava, Hilkhoh Berakhot 10:12; Shulhan Arukh, Orah Hayyim 225:8-9).

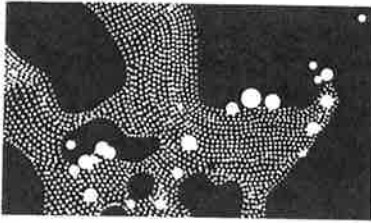
One who saw beautiful creatures or beautiful trees – רָאָה בְּרִיּוֹת טוֹבוֹת וְאֵילָנוֹת טוֹבוֹת: One who sees exceptionally beautiful people, animals, or trees recites: Blessed... Who has such things in His world. One does not recite this blessing a second

time unless he sees something even more beautiful (Rambam Sefer Ahava, Hilkhoh Berakhot 10:13; Shulhan Arukh, Orah Hayyim 225:10).

A comet – כּוֹכְבָּא דְּשִׁבִּיט: One who sees a comet recites: Blessed... Who has such things in His world. One does not recite this blessing a second time the same night even if he sees another comet (Rambam Sefer Ahava, Hilkhoh Berakhot 10:14; Shulhan Arukh, Orah Hayyim 227:1).



The constellation **Scorpio** – עקרבא: The stars of Scorpio are all adjacent to the Milky Way, but the tail of Scorpio, referred to by the Sages as the River of Fire, is located within the perimeter of the Milky Way.



Schematic drawing of Scorpio and the Milky Way

Pleiades – כימה: *Kima* is traditionally associated with Pleiades. The naked eye generally discerns only six stars in this system; with a telescope, however, a much greater number are visible. It is not known how Shmuel knew about the large number of stars in Pleiades, as even the sharpest eye is capable of discerning no more than seven.

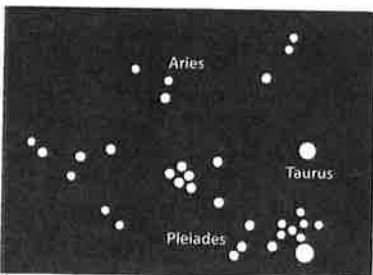


The constellation Pleiades, based on a telescopic photograph

Perek IX  
Daf 59 Amud a

BACKGROUND

Ursa Major and Pleiades – עיש וכימה: There are many problems with regard to the identities of the various stars and the explanations of their details. Apparently, Ursa Major [*Yota*] is the largest star in Taurus, called *el Davran*, meaning the late one or the one that lags behind, as it appears to follow the Pleiades star system. This star is called the eye of the ox, because it is a part of the head of the calf or ox. However, it can also be viewed as a tail, following far behind Aries that precedes it. The movement is from left to right, so that Ursa Major (*Yota*) follows Aries and the stars of Pleiades.



Aries, Taurus, and Pleiades

שמואל רמי: בתיב "עשה עש כסיל וכימה", ובתיב "עשה כימה וכסיל".  
הא כימד: אלמלא חמה של כסיל – לא נתקיים עולם מפני צינה של כימה, ואלמלא צינה של כימה – לא נתקיים עולם מפני חמה של כסיל.

וגמירי, אי לאו עוקצא דעקרבא דמנח בגהר דיגור – כל מאן דהיה טריקא ליה עקרבא לא היה חיי והיינו דקאמר ליה רחמנא לאיוב: "התקשר מעדנות כימה או משכות כסיל תפתח".

מאי כימה? אמר שמואל: כמאה בכבי אמרי לה דמכנפי, ואמרי לה דמבדרן.

מאי עש? אמר רב יהודה: יותא. מאי יותא? אמרי לה: ונב טלה, ואמרי לה: רישא דעגלא. ומסתברא כמאן דאמר ונב טלה, דתיב: "ועיש על בניה תנחם". אלמא חסרה, ומתתויא.

On the subject of stars, the Gemara notes that Shmuel raised a contradiction between the implications of two verses with regard to constellations. On the one hand it is written: "Who makes Ursa Major, Orion, and Pleiades, and the chambers of the south" (Job 9:9); Orion precedes Pleiades. And on the other hand it is written: "He Who makes Pleiades and Orion" (Amos 5:8); Pleiades precedes Orion. So how is this reconciled? The Gemara replies: Were it not for Orion's heat, the universe could not exist because of the cold of Pleiades; and conversely, were it not for the cold of Pleiades, the universe could not exist because of the heat of Orion.

And we learned a tradition that if the tail of the constellation Scorpio<sup>8</sup> did not rest in the River of Fire, anyone stung by a scorpion would not survive. And that is what the All-Merciful said to Job of the relationship between heat and cold among the stars: "Can you bind the chains of the Pleiades or loosen the bands of Orion?" (Job 38:31); God alternates intensifying the power of different constellations in order to raise or lower the temperature.

With regard to Pleiades, the Gemara asks: What is Pleiades [*Kima*]?<sup>9</sup> Why is it called by that name? Shmuel said: Because it is approximately a hundred [*keme'a*] stars, as that is the number of stars in that constellation; some say that they are concentrated and some say that they are dispersed.

With regard to the verse: "Who makes Ursa Major, Orion, and Pleiades" (Job 9:9), the Gemara asks: What is Ursa Major [*Ash*]? Rav Yehuda said: It is the star called *Yota*. This name was unfamiliar as well, so the Gemara asks: What is *Yota*? There is disagreement; some say that *Yota* is the group of stars comprising the tail of Aries, while others say that *Yota* belongs to the head of Taurus. The Gemara concludes: And it stands to reason in accordance with the opinion of the one who said that *Yota* is the group of stars comprising the tail of Aries, as it is written: "Or can you guide Ursa Major with her sons?" (Job 38:32); apparently it was incomplete and the tail appears

כטרפא דטריף. והאי דאולא בתרה – דאמרה לה: הב לי בניו שבשעה שהקדוש ברוך הוא בקש להביא מבול לעולם, נטל שני כוכבים מכימה והביא מבול לעולם, וכשבקש לסתמה – נטל שני כוכבים מעיש וסתמה.

וליהדר לה? – אין הבור מתמלא מחוליותו, אי נמי: אין קשיגור עשה סגור.

ולברי לה תרי בכבי אחריני! – "אין כל חדש תחת השמש". אמר רב נחמן: עתיד הקדוש ברוך הוא להחזיר לה, שנאמר: "ועיש על בניה תנחם".

as if it was appended onto it. The Gemara explains: And the fact that Ursa Major follows Pleiades,<sup>8</sup> it is as if Ursa Major is saying to Pleiades: Give me back my children, my two stars. As it is related: When the Holy One, Blessed be He, sought to bring a flood into the world, He took two stars from Pleiades and brought the flood upon the world. And afterward, when He wished to fill the void, He took two stars from Ursa Major and filled the void with them. Consequently, the constellation of Ursa Major attempts to persuade Pleiades, seeking to get its stars back.

The Gemara asks: And return it, why did the Holy One, Blessed be He, not restore the original two stars to Pleiades? The Gemara answers: A pit cannot be filled by its own earth; when a pit is excavated, the earth that was excavated from it is insufficient to refill it. Alternatively, one could say that a prosecutor cannot become an advocate; since these stars caused the flood it is not appropriate that they facilitate the end of the flood.

The Gemara argues: Then God should have created two other new stars for Pleiades. The Gemara responds: "There is nothing new under the sun" (Ecclesiastes 1:9). Rav Nahman said: In the future, the Holy One, Blessed be He, will restore those same stars to Ursa Major, as it is stated: "Or can you guide [*tanhem*] Ursa Major with her sons?" (Job 38:32), which is interpreted homiletically in the sense of consolation [*tanhumim*] apparently due to the restoration of those stars.

“ועל הזועות.” מאי זועות? אמר רב קטינא: גוהא. רב קטינא היה קאזיל באזרחא, כי מטא אפתחא דבי אובא טמיא גנח גוהא. אמר: מי ידע אובא טמיא האי גוהא מהו? רמא ליה קלא: קטינא קטינא, אמאי לא ידענא? בשעה שהקדוש ברוך הוא זוכר את בניו ששרויים בצער בין אומות העולם מוריד שתי דמעות לים הגדול וקולו נשמע מסוף העולם ועד סופו, והיינו גוהא.

אמר רב קטינא: אובא טמיא כדיב הוא, ומליה כדיבין. אי הכי - גוהא גוהא מיבעי ליה! ולא היא. גוהא גוהא עבד, והאי דלא אזדי ליה - כי היכי דלא ליטעי כולי עלמא אבתריה.

ורב קטינא דידיה אמר: סופק כפוי, שנאמר: “גם אני אכה כפי אל כפי והניחתי חמתי.” רבי נתן אומר: אנחה מתאנח, שנאמר: “והניחתי חמתי בס והנחמתי.” ורבנן אמרי: בועט ברקיע, שנאמר: “הייד בדרכים יענה אל כל ישביו הארץ.” רב אחא בר יעקב אמר: הוהק את וגליו תחת כסא הכבוד, שנאמר: “כה אמר ה' השמים כסאי והארץ הדם וגליו.”

“ועל הרעמים.” מאי רעמים? אמר שמואל: ענני בגלגלא, שנאמר: “קול רעמך בגלגל האורו ברקים תבל רגזה ותירעש הארץ.” ורבנן אמרי: ענני דשפכי מיא להדדי, שנאמר: “לקול תתו המון מים בשמים.” רב אחא בר יעקב אמר: ברקא תקיפא דבריק בעננא, ומתבר גויזי דברוא. רב אשי אמר: ענני חלחולי מתלחלי, ואתי זיקא ומנשב אפומיהו, ודמי כזיקא על פוס דני ומסתברא פרב אחא בר יעקב - דבריק ברקא ומנהמי ענני, ואתי מטרא.

“ועל הרוחות.” מאי רוחות? אמר אבין: זעפא. ואמר אבין: גמירי, דזעפא בליליא לא הוי, והא קא תזינ דהוי! - ההוא דאתחולי ביממא. ואמר אבין: גמירי, דזעפא תרתי שעי לא קאי, לקיים מה שנאמר: “לא תקום פעמים צרה.” - והא קא תזינ דקאי! - דמפסיק ביני ביני.

And we learned in the mishna that over *zeva'ot* one recites the blessing: Whose strength and power fill the world. The Gemara asks: What are *zeva'ot*? Rav Ketina said: An earthquake.<sup>n</sup> The Gemara relates: Rav Ketina was once walking along the road when he came to the entrance of the house of a necromancer and an earthquake rumbled. He said: Does this necromancer know what is this earthquake? The necromancer raised his voice and said: Ketina, Ketina, why would I not know? Certainly this earthquake occurred because when the Holy One, Blessed be He, remembers His children who are suffering among the nations of the world, He sheds two tears into the great sea.<sup>n</sup> The sound of their reverberation is heard from one end of the earth to the other. And that is an earthquake.

Rav Ketina said: The necromancer is a liar and his statements are lies. If so, it would necessitate an earthquake followed by another earthquake, one for each tear. The Gemara remarks: That is not so, as it indeed causes an earthquake followed by another earthquake; and the fact that Rav Ketina did not admit that the necromancer was correct was so that everyone would not mistakenly follow him.

Rav Ketina also stated his own explanation for the earthquake: Because God claps His hands together in anger, as it is stated: “I will also smite My hands together and I will satisfy My fury; I, the Lord, have spoken it” (Ezekiel 21:22). Rabbi Natan says: The earthquake is caused because God sighs over the dire straits in which Israel finds itself, as it is stated: “Thus shall My anger spend itself, and I will satisfy My fury upon them, and I will be eased” (Ezekiel 5:13). And the Rabbis say: An earthquake is caused when God kicks the firmament, causing a rumbling, as it is stated: “The Lord roars from on high, from His holy dwelling He makes His voice heard. He roars mightily over His dwelling place, He cries out like those who tread grapes, against all the inhabitants of the earth” (Jeremiah 25:30). Rav Aḥa bar Ya'akov said: An earthquake is caused when God forces His feet beneath the throne of glory and the world quakes, as it is stated: “The heaven is My throne, and the earth is My footstool” (Isaiah 66:1).

We also learned in the mishna that over *thunder* one recites: Whose strength and power fill the world.<sup>11</sup> The Gemara asks: What causes *thunder*? Shmuel said: When the clouds located in the curvature of the firmament collide with the firmament itself, they produce this sound, as it is stated: “The voice of Your thunder was in the whirlwind; the lightning lighted up the world; the earth trembled and shook” (Psalms 77:19). And the Rabbis say: Thunder is the sound of clouds pouring water into one another, as it is stated: “At the sound of His giving a multitude of waters in the heavens” (Jeremiah 10:13). Rav Aḥa bar Ya'akov said: Thunder is caused by a powerful lightning bolt that flashes in the cloud and shatters the hailstones. Rav Ashi said: Because the clouds are hollow, and when the wind comes and blows across their mouths, it sounds like wind blowing in the mouth of a jug. The Gemara concludes: And it stands to reason in accordance with the opinion of Rav Aḥa bar Ya'akov; as lightning flashes, the clouds rumble, and the rain comes.

We also learned in the mishna that over *wind* one recites the blessing: Whose strength and power fill the world. The Gemara asks: What are these winds? Abaye said: These are gale force winds. Abaye said: We learned through tradition that there are no gale force winds at night. The Gemara asks: Don't we see that there are gale force winds at night? The Gemara answers: This gale force wind that blows at night does not begin blowing at night; rather, it begins blowing during the day. And Abaye said: We learned through tradition that a gale force wind does not last two hours, to fulfill that which is stated: “Trouble shall not rise up a second time” (Nahum 1:9). The Gemara asks: Don't we see that it does last longer than two hours? The Gemara answers: Actually, it does not last longer than two hours. The fact that we sense that it does last longer is due to cases where it does not blow uninterruptedly, but it briefly stops in between.

An earthquake – גוהא: All early talmudic commentaries hold that these explanations of how earthquakes develop are to be understood as symbolism and esoterica. Essentially, this underscores that the relationship between God and Israel is at the basis of all phenomena in the world, and therefore natural phenomena in the world always have some connection to that relationship. An earthquake is an expression of God's pain over the destruction of the Temple. The Sages disagree only with regard to finding a verse that appropriately articulates this concept (Rav Hai Gaon, Rav Nissim Gaon, Rabbeinu Ḥananel).

When the Holy One, Blessed be He, remembers His children who are suffering among the nations of the world, He sheds two tears into the *great sea* – הוא זוכר את בניו – ששרויים בצער בין אומות העולם מוריד שתי דמעות לים הגדול: According to Rav Nissim Gaon, it is essential to underscore that, unquestionably, there is no room for comparison between God and a human being. He neither laughs, nor cries, nor sighs, nor sheds tears. Rather, the aggadic portions of the Talmud must be understood as metaphors and must not be taken literally. The explanations offered by Rav Ketina and the other Sages should be understood as statements that point to the unique connection that exists between God and the Jewish people. Due to the significance of the Jewish people in His eyes, the different natural phenomena should be viewed as signs to inform the Jewish people that God is anxious and concerned about their fate in exile (*HaKotev*).

HALAKHA

God's might in nature – גבורות ה' בטבע: Over earthquakes [*zeva'ot*], thunder, strong winds and lightning one recites: Whose strength and power fill the world. If one so chooses, he may instead recite: Author of creation. The custom is to recite: Whose strength and power, over thunder, and: Author of creation, over lightning (*Mishna Berura*; Rambam *Sefer Ahava, Hilkhot Berakhot* 10:14; Shulhan Arukh, *Orah Hayyim* 227:1).

Straighten the crookedness of the heart – לפשוט עקמומית שבלב – Some say that one who has crookedness in his heart will fear thunder, whereas one who trusts in God has nothing to fear. Therefore, the sound of thunder helps one focus exclusively on his obligations to God (*Kashot Meyushav*).

BACKGROUND

Rainbow – קשת: A rainbow is an optical and meteorological phenomenon that causes a spectrum of light to appear in the sky when the sun shines on droplets of moisture in the Earth's atmosphere. It takes the form of a multicolored arc.



Rainbow

HALAKHA

The blessing over a rainbow – ברכת הקשת: Each time one sees a rainbow in a cloud, even if he sees it multiple times within thirty days (*Magen Avraham*), he recites: Blessed... Who remembers the covenant, is faithful (and is faithful, RambaM; *Tur*) to His covenant and fulfills His word, in accordance with the opinion of Rav Pappa (*Rambam Sefer Ahava, Hilkhot Berakhot* 10:16; *Shulhan Arukh, Orach Hayyim* 229:1).

Over mountains and hills – על ההרים ועל הגבעות: Over conspicuously shaped (RambaM) mountains and hills one recites: Author of creation (*Shulhan Arukh, Orach Hayyim* 228:1, 3).

ועל הברקים אומר "ברוך שכלו וגיבורתו מלא עולם". מאי ברקים? אומר רבא: ברקא וברקא יחד דאיהו וברקא ירוקתא, וענני דסקלון בקרן מערבית ואיתו מקרון דרומית, ותרתמי ענני דסקלון חדא לאפי חברתה – כולהו קשיוני.

למאי נפקא מינה – למבעי רחמי. והני מילי – בליליא, אבל בצפרא לית בהו מששא.

אמר רבי שמואל בר יצחק: הני ענני דצפרא לית בהו מששא, דכתביב: "וחסדכם בענן בקר" וגו'. אמר ליה רב פפא לאבבי, הא אמרי אינשי: כד מתפתח בבין מיטרא, בר חמרא, מוך שקיך וגמני – לא קשיא, הא – דקטר בעיבא, הא – דקטר בענני.

אמר רבי אלכסנדר אומר רבי יהושע בן לוי: לא נבראו רעמים אלא לפשוט עקמומית שבלב, שנאמר: "והאלהים עשה שיראו מלפניו". ואמר רבי אלכסנדר אומר רבי יהושע בן לוי: הוואה את הקשת בענן צריך שיפול על פניו, שנאמר: "כבראה הקשת אשר יהיה בענן וגו' ואראה ואפל על פני". לויטי עליה במערבא, משום דמתו כמאן דסגיד לקשתא, אבל ברוכי ודאי מברך. מאי מברך – "ברוך זוכר הברית". במתניתא תנא: רבי ישמעאל בנו של רבי יוחנן בן ברוקא אומר: "נאמן בבריתו וקיים במאמרו". אמר רב פפא: הלכך נמרינהו לתרווייהו "ברוך זוכר הברית ונאמן בבריתו וקיים במאמרו".

"על ההרים ועל הגבעות". אטו כל הני דאמרן עד השתא, לאו מעשה בראשית גינהו? והכתביב: "ברקים למטר עשה" – אמר אבבי: כרוך ותני. רבא אמר: התם מברך תרתמי, "ברוך שכלו מלא עולם" ו"עושה מעשה בראשית", הכא – "עושה מעשה בראשית" איכא, "שכלו מלא עולם" – ליכא.

אמר רבי יהושע בן לוי: הוואה רקיע בטהרתה אומר: "ברוך עושה בראשית". אימתו? אמר אבבי: כי אתא מטרא כולי ליליא, ובצפרא אתא אסתנא, ומגליא להו לשמיא.

ופליגי דרפרם בר פפא אומר רב חסדא, דאמר רפרם בר פפא אומר רב חסדא: מיום שחרב בית המקדש לא נראית רקיע בטהרתה, שנאמר: "אלביש שמים קדרות ושק אשים כסותם".

We also learned in the mishna that over lightning one recites: Blessed... Whose strength and power fill the world. The Gemara asks: What is this lightning? Rava said: A bright light. And Rava said: A single bolt of lightning, white lightning, green lightning, clouds that rise in the western corner and come from the southern corner, and two clouds that rise with one facing the other are all signs of trouble.

The Gemara asks: What practical difference is there in the knowledge that they are signs of trouble? The Gemara answers: So that we may pray for God's mercy, that they cause us no harm. The Gemara remarks that this only applies when these phenomena appear at night. In the morning, however, they are insignificant.

Rabbi Shmuel bar Yitzhak said: Morning clouds dissipate immediately so they have no substance, as it is written: "For your goodness is as a morning cloud, and as the dew that early passes away" (*Hosea* 6:4). With regard to this, Rav Pappa said to Abaye: But don't people say the maxim: If there is rain when people open their doors in the morning, donkey-driver, fold your sack and go to sleep, as rain will continue to fall all day. Apparently morning clouds indicate that there will be rain all day. The Gemara responds: This is not difficult, as this, that suggests that there will be considerable rain, refers to a case where the sky is covered with thick clouds, while this opinion, where Rabbi Shmuel bar Yitzhak said that morning clouds have no substance and will not produce much rain, refers to a case where the sky is covered with flimsy clouds which will certainly pass.

Rabbi Alexandri said that Rabbi Yehoshua ben Levi said: Thunder was created only to impose fear and straighten the crookedness of the heart," as it is stated: "And God has so made it, that men should fear before Him" (*Ecclesiastes* 3:14). And Rabbi Alexandri said that Rabbi Yehoshua ben Levi said: One who sees a rainbow<sup>9</sup> in a cloud must fall upon his face, as it is stated: "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face" (*Ezekiel* 1:28). The colors of the rainbow symbolize the glory of God and one may not stare at them. Yet, in the West, Eretz Yisrael, they would curse one who fell upon his face when seeing a rainbow because it appears as one who is bowing to the rainbow. As far as blessing is concerned, however, all agree that one certainly recites a blessing. What blessing does one recite? Blessed... Who remembers the covenant with Noah." It was taught in a *baraita* that Rabbi Yishmael, son of Rabbi Yoḥanan ben Beroka, says that the blessing is: Blessed... Who is faithful to His covenant and fulfills His word. Rav Pappa said: Therefore we will say them both combined: Blessed... Who remembers the covenant and is faithful to His covenant and fulfills His word.

We learned in the mishna that over mountains and hills<sup>10</sup> one recites: Blessed... Author of creation. The Gemara asks: Is that to say that all those that we mentioned until now, such as lightning, are not acts of creation? Among God's praise for creation of the world and forming the mountains, is it not also written: "He makes lightning for the rain" (*Psalms* 135:7)? Abaye said: Combine the two statements and teach that in all the cases in our mishna, one recites these two blessings. Rava said: There, over lightning and thunder, one recites two blessings: Blessed... Whose power fills the world, and: Author of creation. Here, however, over mountains and hills, one recites the blessing: Author of creation, but need not recite: Whose power fills the world.

Rabbi Yehoshua ben Levi said: One who sees the firmament in its purity recites: Blessed... Author of creation. The Gemara asks: When does the firmament appear in its purity? Abaye said: When rain falls all night and in the morning a northern wind blows, exposing the heavens.

The Gemara notes: And in this they disagree with Rafram bar Pappa who said that Rav Hisda said, as Rafram bar Pappa said that Rav Hisda said: Since the day the Temple was destroyed the firmament has not been seen in its purity, as it is said: "I clothe the heavens with blackness and I make sackcloth their covering" (*Isaiah* 50:3).

תגו רבנן: הרואה חמה בתקופתה, לבנה בגבורתה, וכוכבים במסילותם, ומזלות כסדרן, אומר: "ברוך עושה בראשית" ואימת הוי? - אומר אביי: כל עשרים ושמונה שנים, והדר מתזור ונפלה תקופת ניסן בשבתאי באורחא דתלת נגהי ארבע.

רבי יהודה אומר: הרואה הים" וכו'. "לפרקים" עד כמה? אומר רמי בר אבא אומר רב יצחק: עד שלשים יום.

ואמר רמי בר אבא אומר רב יצחק: הרואה פרת אגשרא דבבל אומר: "ברוך עושה בראשית". והאידינא דשמונה פרסאי - מבי שבור ולעיל, רב יוסף אומר: מאיהי דקירא ולעיל. ואמר רמי בר אבא: הרואה דגלת אגשרא דשביסתנא אומר: "ברוך עושה בראשית".

מאי "חדקלי" - אומר רב אשי: שמימיו חדין וקלין. מאי "פרת" - שמימיו פרוין ורביין.

ואמר רבא: האי דחרימי בני מחוזא - משום דשתו מיא דדגלת, האי דגחורי - משום דמשמשי ביממא, והאי דניידי עינייהו - משום דדירו בבית אפל.

"על הגשמים" כו'. ועל הגשמים "הטוב והמטיב מברך"? והאמר רבי אבהו, ואמרי לה במתניתא תנא: מאימתי מברכין על הגשמים - משיצא חתן לקראת בלה.

The Sages taught: One who sees the sun in the beginning of its cycle,<sup>HB</sup> the moon in its might,<sup>B</sup> the planets in their orbit, or the signs of the zodiac aligned in their order recites: Blessed... Author of creation. The Gemara asks: And when is it that the sun is at the beginning of its cycle? Abaye said: Every twenty-eight years when the cycle is complete and returns to its genesis, and the Nisan, vernal, equinox, when the spring days and nights are of equal length, falls within the constellation of Saturn on the night of the third and eve of the fourth day of the week, as then their arrangement returns to be as it was when the constellations were first placed in the heavens.

We learned in the mishna that Rabbi Yehuda said: One who sees the great sea intermittently recites: Blessed... Who has made the great sea. The Gemara asks: How much is intermittently? Rami bar Abba said that Rav Yitzhak said: Thirty days.

And Rami bar Abba said that Rav Yitzhak said: One who sees the Euphrates River near the bridge of Babylonia recites: Blessed... Author of creation. The Gemara adds: And now that the Persians have rerouted<sup>H</sup> the course of the river, one only recites the blessing from Beit Shavor upriver. Downriver, it no longer flows as it did at creation, so there one does not recite the blessing: Author of creation. Rav Yosef said: One only recites the blessing from Ihi Dekira upriver. And Rami bar Abba said: One who sees the Tigris on the bridge of Shabistana<sup>B</sup> recites: Blessed... Author of creation.

The Gemara proceeds to explain the names of these rivers. What is the source of the name *Hidekel* [Tigris]? Rav Ashi said: Its name is an acronym derived from the fact that its waters are sharp [*hadin*] and light [*kalin*] and therefore good for drinking. What is the source of the name *Perat* [Euphrates]? It is so named because its waters are fruitful [*parin*] and multiply [*ravin*]; there are many fish in it.

As for the Tigris River, Rava said: The inhabitants of the city Mehoza<sup>B</sup> are sharp because they drink the water of the Tigris; they are red because they engage in conjugal relations in the daytime; and their eyes move constantly because they live in dark houses.

We learned in our mishna that over rain one recites the blessing: Blessed... Who is good and does good. The Gemara asks: And over rain does one really recite the blessing: Who is good and does good? Didn't Rabbi Abbahu say, and some say it was taught in a *baraita*: From when does one recite the blessing on rain? From when the groom went out to meet the bride. In other words, there are puddles of water on the ground. The groom, meaning the raindrops from above, cause the bride, meaning the water below, to splash.

**BACKGROUND**

The sun in its cycle - תמה בתקופתה: According to an approximate calculation of the solar year, based on Shmuel's reckoning of the seasons, a year is three hundred and sixty-five days and six hours long. Based on this, each of the four seasons lasts ninety-one days and seven and a half hours. Since ninety-one days are exactly thirteen weeks, each season begins seven and a half hours later than the previous one. After four years, a small cycle, the season begins at the same hour of the day, though five days later in the week. Only after twenty-eight years does the season begin on the same day of the week at the same hour. Therefore, when one divides the number of years since creation by twenty-eight, he arrives at the number of large cycles of the sun that have passed. Since each day has the name of a specific constellation, according to the cycle of seven planets, the beginning of the night of the fourth day of the

week, the day of the creation of the heavenly lights, is called the hour of Saturn.

The moon in its might - לבנה בגבורתה: Some explain that this refers to the end of the month, when the moon is located opposite Aries, which is considered the beginning of the Zodiac cycle. Similarly, when the rest of the stars are located in that position, one recites the blessing over the beginning of their cycle.

The bridge of Shabistana - גשרא דשביסתנא: The source of the word Shabistana is the Persian *šabestān* meaning night dwelling. According to ancient tradition there was a bridge and dam that was closed at night and obstructed the flow of the water there (Rav Sa'adia Gaon).

**HALAKHA**

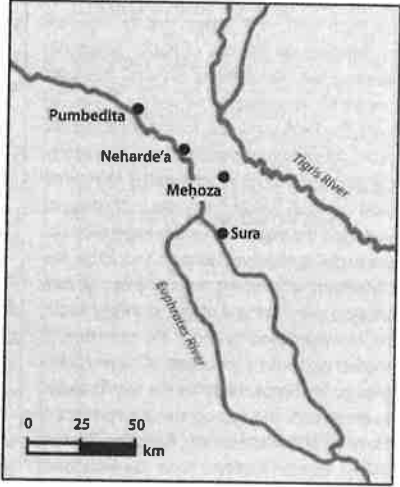
One who sees the sun in its cycle - הרואה חמה בתקופתה: This occurs every twenty-eight years, when the beginning of the season of Nisan, spring, is in the constellation of Saturn on the eve of the fourth day of the week. One recites: Blessed... Author of creation. One recites the blessing at sunrise (Rif). If one failed to do so at sunrise, he may recite the blessing until three hours of the day have passed. Some later commentaries wrote that one may even recite the full blessing, invoking the name of God and His Sovereignty, as late as noon (Rambam *Sefer Ahava, Hilkhot Berakhot* 10:18; *Shulhan Arukh, Orach Hayyim* 229:2).

Now that the Persians have rerouted - והאידינא: One does not recite: Author of creation when seeing rivers where they have been rerouted by man (*Shulhan Arukh, Orach Hayyim* 228:2).

From when does one recite the blessing on rain - מאימתי מברכין על הגשמים: If a drought is afflicting the community at large and rain falls, one recites a blessing despite the fact that the rain was not sufficient to be considered a significant rainfall [*revia*]. One does not recite the blessing unless it rained enough that the drops falling can cause the puddles on the ground to bubble (Rambam *Sefer Ahava, Hilkhot Berakhot* 10:6; *Shulhan Arukh, Orach Hayyim* 221:1).

**BACKGROUND**

Mehoza - מחוזא: A city on the Tigris located near the Malka River. It was a large commercial city and most of its inhabitants were Jews. Unlike most other Jewish communities, Mehoza's Jews generally earned their living from commerce. Jews from different countries lived in Mehoza, and many converts lived there as well. After Neharde'a was destroyed in 259 CE, its yeshiva moved to Mehoza. Mehoza became the Torah center of leading scholars such as Rav Nahman, Rav Sheshet, Rava (who later became head of the yeshiva in Mehoza), Ameimar, and Rav Kahana (Rav Ashi's teacher). After Abaye's death, c. 338 CE, the yeshiva in Pumbedita, then headed by Rava, also moved to Mehoza for a period of time.



Map of central Babylonia

The blessing for rain – ברכת הגשמים: If one does not own a field and sees rain falling, he recites: We thank You, and concludes with: God of abundant thanksgivings, in accordance with the opinion of Rav Pappa. If one owns a field, he recites: Who has given us life, etc. If one owns a field in partnership, he recites: Who is good and does good. Some say that he recites the blessing even if he did not see the rain falling, but merely was told that it fell (Rambam Sefer Ahava, Hilkhot Berakhot 10:5; Shulhan Arukh, Oraḥ Hayyim 221:2, and in the Rema).

For that which is exclusively his...Who has given us life...For that which belongs to him and to another...Who is good and does good – על שלו...שהיינו...על שלו ועל של חבריו...: If one hears from a reliable source (Magen Avraham) good tidings that benefit him alone, one recites: Who has given us life, etc. If one's partners also benefit from these good tidings, he recites: Who is good and does good (Rambam Sefer Ahava, Hilkhot Berakhot 10:7; Shulhan Arukh, Oraḥ Hayyim 222:1).

His wife gave birth to a male – ילדה אשתו זכר – If one's wife gave birth to a son, both he and his wife recite: Who is good and does good (Shulhan Arukh, Oraḥ Hayyim 223:1).

One whose father died and he is his heir – מת אביו והוא יורשו: Blessed...the true Judge. If his father owned property and he was his heir, he recites two blessings. First, over the death he recites: The true Judge; then he recites the blessing for the inheritance. If he is the sole heir, over the inheritance he recites: Who has given us life, etc. If there were additional heirs, he recites: Who is good and does good (Rambam Sefer Ahava, Hilkhot Berakhot 10:7; Shulhan Arukh, Oraḥ Hayyim 223:2).

NOTES

Therefore, we will recite them both: Abundant thanksgivings, and: The God of thanksgivings – תהאיל ההודאות: Several explanations are offered for Rav Pappa's statement: Therefore, we will recite them both. Some explain that he intended to combine the formula of Rabbi Yohanan's blessing with the formula of Rava's blessing (see Me'iri). According to the version of our Gemara, Rav Pappa only calls for the combination of the conclusions of the blessings. Apparently, the term rov should be interpreted neither as most nor as all. Rather, it is an abstract praise of God; He is the object of multiple expressions of thanksgiving. However, because it could be misunderstood as meaning most and not all, and because even: The God of thanksgivings could be misunderstood to imply the existence of another god who is the object of more thanksgivings, Rav Pappa combines the two formulas to emphasize the appropriate interpretation (Ramban Milhamot Hashem; Rabbeinu Aharon HaLevi; Talmidei Rabbeinu Yona; see Ma'adanei Yom Tov).

מאי מברכין? אמר רב יהודה: "מודים אנחנו לך על כל טפה וטפה שהורדת לנו", ורבי יוחנן מסיים בה הכי: "אילו פינו מלא שירה ביים וכו' אין אנחנו מספיקין להודות לך ה' אלהינו... עד 'תשתתוה', ברוך אתה ה' רוב ההודאות".

"רוב ההודאות" ולא "כל ההודאות"? – אמר רבא: אימא "האל ההודאות". אמר רב פפא: הלכך נמרינהו לתווייהו "רוב ההודאות" ו"האל ההודאות".

ואלא קשיא! – לא קשיא, הא – דשמע משמע, הא – דתתא מחוי.

דשמע משמע – היינו בשורות טובות, ותנן: על בשורות טובות אומר: "ברוך הטוב והמטיב!"

אלא אידי ואידי דתני מחוי, ולא קשיא, הא – דאתא פורתא, הא – דאתא טובא, ואיבעית אימא: הא והא דאתא טובא, ולא קשיא, הא – דאית ליה ארעא, הא – דלית ליה ארעא.

אית ליה ארעא "הטוב והמטיב" מברך? והא תנן: בנה בית חדש וקנה בלים חדשים אומר: "ברוך... שהחיינו... והגיענו לזמן הזה", שלו ושל אחרים אומר: "הטוב והמטיב!"

לא קשיא, הא – דאית ליה שותפות, הא – דלית ליה שותפות, והתנא: קצרו של דבר, על שלו הוא אומר: "ברוך... שהחיינו וקיימנו", על שלו ועל של חבריו אומר: "ברוך הטוב והמטיב".

וכל היכא דלית לאחרינא בהדיה לא מברך "הטוב והמטיב"? – והתנא, אמרו ליה: ילדה אשתו זכר, אומר "ברוך הטוב והמטיב" – התם נמי, דאיכא אשתו בהדיה, דנתתא לה בוכר.

תא שמע: מת אביו והוא יורשו, בתחלה אומר: "ברוך דין האמת", ולבסוף הוא אומר: "ברוך הטוב והמטיב" – התם נמי, דאיכא אחי דקא ירתי בהדיה.

The Gemara asks: What blessing does one recite? Rav Yehuda said: The formula of the blessing is: We thank You for each and every drop that You have made fall for us. And Rav Yohanan concludes the blessing as follows: If our mouths were as full of song as the sea... we could not sufficiently praise You O Lord our God, and he continues with the formula of nishmat that is recited on Shabbat morning, until: Shall bow before You. Blessed are You, O Lord, to Whom abundant thanksgivings are offered.<sup>h</sup>

The Gemara asks: Does the blessing say: Abundant thanksgivings, and not: All thanksgivings? Certainly all thanksgivings are due to God. Rava said: Emend the formula of the blessing and say: The God of thanksgivings. Rav Pappa said: Therefore, we will recite them both: Abundant thanksgivings, and: The God of thanksgivings.<sup>n</sup>

However, it is still difficult, as apparently the blessing for rain is not: Who is good and does good, as it appears in our mishna. The Gemara responds: This is not difficult. This, which we learned in our mishna, that one recites: Who is good and does good, refers to a case where one heard that rain fell. This, where we learned that one recites: We thank You, etc., refers to a case where one saw the rain fall.

The Gemara asks: One heard that the rain fell; that is a case of good tidings. And we learned in the mishna that upon hearing good tidings one recites: Who is good and does good. Therefore, there is no reason for the mishna to mention rain separately.

Rather, the difficulty can be otherwise resolved: This, Rabbi Abbahu's statement, and that, the mishna, both refer to a case where one saw the rain fall, and this is not difficult. This, Rabbi Abbahu's statement that one recites We thank You, etc., refers to a case where a little rain fell, while that, the mishna which says that one recites: Who is good and does good, refers to a case where a lot of rain fell. And if you wish, say instead that this and that refer to cases where a lot of rain fell, and this is not difficult. This, the mishna, refers to a case where one owns land, while that, Rabbi Abbahu's statement that one recites: We thank You, etc., refers to a case where one does not own land, so the rain does not benefit him directly.

The Gemara asks: One who owns land recites: Who is good and does good? Didn't we learn in the mishna: One who built a new house or purchased new vessels recites: Blessed...Who has given us life... and brought us to this time. However, if the land belonged to him and others in partnership, he recites: Who is good and does good? For rain falling onto land that one owns exclusively, he recites: Who has given us life and not: Who is good and does good.

The Gemara answers: This is not difficult. This, the mishna where we learned that one recites: Who is good and does good, refers to a case where one owns his land in partnership with another; that, Rabbi Abbahu's statement that one recites: Who has given us life, refers to a case where one owns the land exclusively and does not have a partnership. And indeed, this halakha was taught in a baraita: The gist of the matter is, for that which is exclusively his, he recites: Blessed...Who has given us life and sustained us; for that which belongs to him and to another in partnership, he recites: Who is good and does good.<sup>h</sup>

The Gemara challenges this principle: And in every case where others are not with him, one does not recite: Who is good and does good? Wasn't it taught in a baraita: If they told him that his wife gave birth to a male,<sup>h</sup> he recites: Who is good and does good? The Gemara responds: There too, his wife is with him, as she is also happy that a male child was born.

The Gemara challenges further: Come and hear a contradiction from what was taught in a baraita: One whose father died and he is his heir,<sup>h</sup> initially recites: Blessed...the true Judge, upon hearing of his father's death, and ultimately, upon receiving his inheritance, he recites: Blessed...Who is good and does good. Despite the fact that the son alone benefits, he nevertheless recites: Who is good and does good. The Gemara responds: There, too, it refers to a case where he has brothers who inherit along with him.

A change in wine – שינוי יין – Over a new type of wine that was served during a meal, one recites: Who is good and does good, but there is no need to repeat: Who creates fruit of the vine (Rambam *Sefer Ahava, Hilkhot Berakhot* 4:9; *Shulhan Arukh, Orah Hayyim* 175:1).

A change in place, one must recite a blessing – שינוי מקום צריך לברך – One who began eating in one house, stopped in the middle of his meal and went to another house; even if he plans to return to the first house immediately and not linger in the second house at all, he is obligated to recite Grace after Meals before he leaves, recite a new blessing when he returns to continue his meal, and then recite Grace after Meals again (*Shulhan Arukh* based on the Rambam). Others say that if some of the diners remained in their seats, he need not recite a blessing before continuing his meal (Rema, based on *Tosafot*). That is the Ashkenazic custom (*Shulhan Arukh HaRav, Mishna Berura*; Rambam *Sefer Ahava, Hilkhot Berakhot* 4:3; *Shulhan Arukh, Orah Hayyim* 178:1–2 and the Rema).

One who built a new house or purchased new vessels – בנה בית חדש וקנה כלים חדשים – One who built or purchased (*Mishna Berura*) a new house or new vessels or clothing (*Magen Avraham*) for himself, even if he had already purchased or inherited similar vessels in the past, if they are vessels that cause people joy, everyone in accordance with his standing in society (*Mishna Berura*), recites: Who has given us life, etc. The vessels need not necessarily be new; the ruling is the same with regard to old vessels as long as they are new to him and he never owned anything similar in the past. This is in accordance with Rabbi Yohanan, as the *halakha* is in accordance with his opinion in disputes with Rav Huna, and in accordance with the last version of their dispute (*Kesef Mishne*; Rambam *Sefer Ahava, Hilkhot Berakhot* 10:1; *Shulhan Arukh, Orah Hayyim* 223:3).

NOTES

A change in wine – שינוי יין – Some explain that one recites: Who is good and does good specifically over a change in the type of wine and not over a change in the type of bread, because the process of production of bread is completed by man, while production of wine is completed by Heaven (*ge'onim*). Others explain that it is because wine gladdens the heart while bread does not (Rosh).

תא שמע: שינוי יין אינו צריך לברך, שינוי מקום צריך לברך. ואמר רבי יוסף בר אבא אמר רבי יוחנן: אף על פי שאמרו "שינוי יין אינו צריך לברך", אבל אומר: "ברוך הטוב והמטיב" – התם נמי דאיכא בני חבורה דשותו בהדיה.

The Gemara cites an additional challenge: **Come and hear** a contradiction based on what was taught in a *baraita*: In the case of a **change in the type of wine**<sup>HN</sup> during a meal, **one need not recite the blessing**: Who creates fruit of the vine, a second time. However, in the case of a **change in place**, **one must recite a second blessing**<sup>H</sup> over the wine. **And Rabbi Yosef bar Abba said that Rabbi Yohanan said: Although the Sages said that in the case of a change in the type of wine one need not recite a second blessing over the wine, he does recite: Blessed ... Who is good and does good.** The Gemara responds: **There, too**, it refers to a case where he is not alone, but where members of the group are drinking with him.

"בנה בית חדש וקנה כלים חדשים" וכו'. אמר רב הונא: לא שנו אלא שאין לו כיוצא בהן, אבל יש לו כיוצא בהן – אינו צריך לברך. ורבי יוחנן אמר: אפילו יש לו כיוצא בהן צריך לברך.

We learned in the mishna: One who **built a new house or purchased new vessels**<sup>H</sup> recites: Blessed ... Who has given us life, sustained us and brought us to this time. With regard to this blessing, **Rav Huna said: They only taught that one recites: Who has given us life, upon purchasing a new vessel when he does not already have something similar, i.e., something he inherited. However, if he already has something similar he need not recite a blessing, as it is not new to him. Rabbi Yohanan said: Even if one already has something similar that he inherited, he must recite a blessing because he never before purchased a vessel of that kind.**

Perek IX

Daf 60 Amud a

מכלל דכי קנה וחזר וקנה – דברי הכל אין צריך לברך.

The Gemara deduces: **This proves by inference that if he purchases a new object and then purchases a similar object, everyone agrees that he is not required to recite a blessing, as he has already recited a blessing over the purchase of that type of item.**

ואיכא דאמרי, אמר רב הונא: לא שנו אלא שלא קנה וחזר וקנה, אבל קנה וחזר וקנה – אין צריך לברך. ורבי יוחנן אמר: אפילו קנה חזר וקנה – צריך לברך. מכלל דכי יש לו וקנה – דברי הכל צריך לברך.

Some say a different version of this dispute: **Rav Huna said: They only taught that one recites the blessing: Who has given us life, on a new vessel if he did not purchase that item in the past and purchased the item now, for the first time. However, if he purchased that item in the past and purchased the item again, he need not recite a blessing. And Rabbi Yohanan said: Even if one purchased that item in the past and purchased a similar item again, he must recite a blessing.** This proves by inference that **if one already has a vessel and then purchased similar vessels, everyone agrees that he must recite a blessing.**

מיתבי: בנה בית חדש ואין לו כיוצא בו, קנה כלים חדשים ואין לו כיוצא בהם – צריך לברך, יש לו כיוצא בהם – אין צריך לברך. דברי רבי מאיר. רבי יהודה אומר: בין כך ובין כך – צריך לברך.

The Gemara raises an objection based on what was taught in a *baraita*: One who **built a new house and does not already own a similar house, or purchased new vessels and does not already own similar vessels, must recite a blessing.** However, if he already owns a similar one, **he need not recite a blessing, this is the statement of Rabbi Meir. Rabbi Yehuda, on the other hand, says: In either case, he must recite a blessing.**

בשלמא ללישנא קמא, רב הונא – כרבי מאיר, ורבי יוחנן – כרבי יהודה, אלא ללישנא בתרא, בשלמא רב הונא – כרבי יהודה, אלא רבי יוחנן, דאמר כמאן? לא כרבי מאיר ולא כרבי יהודה!

The Gemara asks: **Granted, according to the first version of the dispute between Rav Huna and Rabbi Yohanan, one could say that Rav Huna holds in accordance with the opinion of Rabbi Meir, and that Rabbi Yohanan holds in accordance with the opinion of Rabbi Yehuda. However, according to the latter version of the dispute, granted, Rav Huna holds in accordance with the opinion of Rabbi Yehuda, but in accordance with whose opinion did Rabbi Yohanan state his opinion? His statement is neither in accordance with the opinion of Rabbi Meir nor in accordance with the opinion of Rabbi Yehuda.**

אמר לך רבי יוחנן: הוא הדין דלרבי יהודה, קנה וחזר וקנה – נמי צריך לברך, והא דקא מפילגי ביש לו וקנה – להודישך כחו דרבי מאיר, דאפילו קנה ויש לו – אין צריך לברך, וכל שכן קנה וחזר וקנה, דאין צריך לברך.

The Gemara responds: **Rabbi Yohanan could have said to you: The same is true according to Rabbi Yehuda's opinion; in a case where one has purchased an item in the past and purchased a similar item again, he must recite a blessing. The fact that they only disagreed with regard to a case where he already owned similar vessels and he purchased new ones does not indicate that this is their only disagreement. The dispute was presented in this way to convey the far-reaching nature of Rabbi Meir's opinion; even in a case where one purchased an item while owning a similar item, he need not recite a blessing; all the more so in a case where he purchased an item and then purchased a similar item again, he need not recite a blessing.**

The strength of leniency is preferable – כח... דהתיירא עדיף ליה... Some argue that the opposite should be true. Every blessing involves invocation of God's name; a Sage who requires a blessing, should be considered to hold the lenient view, as he is not concerned that it might entail invocation of God's name in vain (see Kesef Mishne, Hilkhot Berakhot ch. 10). Others explain that because reciting: Who has given us life, is in fulfillment of one's obligation to praise God for His greatness, even if one is not obligated to recite the blessing, he may do so. Consequently, one who holds that the blessing need not be recited adopts the more lenient position (Tziyyun LeNefesh Hayya).

One does not mention miraculous acts – אין... מופתין מעשה נסים... Though miracles do occur, one should not request that the laws of nature be altered on his behalf (Hefetz Hashem).

HALAKHA

One recites a blessing for the bad that befalls him just as he does for the good, and for the good just as he does for the bad – מברך על... הדעה מעין על הטובה ועל הטובה מעין על הרעה... One recites a blessing in accordance with the present reality, not in accordance with the way he predicts the situation will develop in the future. Therefore, one recites the appropriate blessing for the moment: The true Judge, even though it might be beneficial in the future. Similarly, one recites: Who has given us life, etc., or: Who is good and does good, even though harm is liable to result from the phenomenon over which he is reciting the blessing (Rambam Sefer Ahava, Hilkhot Berakhot 10:4; Shulhan Arukh, Oraḥ Hayyim 222:4).

A vain prayer – תפלת שוא: One is forbidden to pray for a certain outcome after the event has already occurred, even though he does not know what happened and how it happened. This refers, for example, to one who prays forty days or more after conception that his wife will give birth to a male child (Rambam Sefer Ahava, Hilkhot Berakhot 10:22; Shulhan Arukh, Oraḥ Hayyim 230:1).

לילפלוג בקנה ותור וקנה דאין צריך לברך, להודיע כחו דרבי יהודה! – כח דהתיירא עדיף ליה.

מברך על הרעה כו.

היכי דמי? – כגון דשקל בדקא בארעיה, אף על גב דטבא היא לדידיה, דמסקא ארעא שירטון ושבתא – השתא מיהא רעה היא.

ועל הטובה כו.

היכי דמי? – כגון דאשכח מציאה, אף על גב דרעה היא לדידיה, דאי שמע בה מלכא שקיל לה מיניה – השתא מיהא טובה היא.

היתתה אשתו מעוברת ואמר יהי רצון שתלד כו הרי זו תפלת שוא.

ולא מהני רחמי? מתיב רב יוסף: "ואחר ילדה בת ותקרא את שמה דינה". מאי "ואחר"? אמר רב: לאחר שדנה לאה דין בעצמה ואמרה: שינים עשר שבטים עתידין לצאת מיעקב, ששה יצאו ממני, וארבעה מן השפחות – הרי עשרה, אם זה זכר – לא תהא אחותי רחל כאחת השפחות! מיד נהפכה לבת, שנאמר: "ותקרא את שמה דינה!" – אין מופתין מעשה נסים.

ואיבעית אימא: מעשה דלאה – בתוך ארבעים יום הוה. כדתניא: שלשה ימים הראשונים – יבקש אדם רחמים שלא יסרית, משלשה ועד ארבעים – יבקש רחמים שיהא זכר, מארבעים יום ועד שלשה חדשים – יבקש רחמים שלא יהא סנדל, משלשה חדשים ועד ששה – יבקש רחמים שלא יהא גפול, מששה ועד תשעה – יבקש רחמים שיצא בשלום.

ומי מהני רחמי? והאמר רב יצחק בריה דרב אמאי איש מוריע תחלה – יולדת נקבה, אשה מוריעת תחלה – יולדת זכר, שנאמר: "אשה כי תוריע וילדה זכר!" – הָכָא בְּמַאי עֲסָקִינָּה – כְּגוֹן שְׁהוֹרְעוּ שְׁנֵיהֶם בְּבַת אַחַת.

The Gemara asks: And if that is the reason for presenting the dispute in this manner, let them disagree with regard to a case where one purchased an item in the past and then purchased a similar item again, where according to Rabbi Meir one need not recite a blessing, in order to convey the far-reaching nature of Rabbi Yehuda's opinion; as Rabbi Yehuda requires a blessing in that case. The Gemara responds: The Gemara preferred the version before us in order to demonstrate the extent to which Rabbi Meir was lenient in not requiring a blessing because the strength of leniency is preferable.<sup>N</sup>

We learned in the mishna: One recites a blessing for the bad that befalls him just as he does for the good.<sup>N</sup> This is to say that one recites the blessing appropriate for the present situation even if it is bad, despite the fact that it may develop into a positive situation in the future.

The Gemara asks: What are the circumstances? The Gemara explains: In a case where a dam was breached and water flowed onto one's land, despite the fact that this will ultimately be beneficial for him, for his land will be covered with sediment from the flowing water which will enhance the quality of his soil, it is nonetheless bad at present.

One must recite a blessing for the good that befalls him just as for the bad.

The Gemara asks: What are the circumstances? The Gemara explains: In a case where one found a lost object, despite the fact that it is ultimately bad for him because if the king heard about it, he would certainly take it from him. At that time, the law deemed all found objects the property of the king's treasury and one who did not report such an object would be punished. Nevertheless, it is favorable at present.

We learned in the mishna: One whose wife was pregnant and he said: May it be God's will that my wife will give birth to a male child, it is a vain prayer.<sup>N</sup>

Is a prayer in that case ineffective? Rav Yosef raises an objection based on a baraita: It is stated: "And afterwards she bore a daughter, and called her name Dina" (Genesis 30:21). The Gemara asks: What is meant by the addition of the word: Afterwards? What does the verse seek to convey by emphasizing that after the birth of Zebulun she gave birth to Dina? Rav said: After Leah passed judgment on herself and said: Twelve tribes are destined to descend from Jacob, six came from me and four from the maidservants, that is ten, and if this fetus is male, my sister Rachel will not even be the equivalent of one the maidservants; immediately the fetus was transformed into a daughter, as it is stated: And she called her name Dina; meaning she named her after her judgment [din]. The Gemara rejects this: One does not mention miraculous acts<sup>N</sup> to teach general halakha.

The Gemara introduces an alternative explanation: And if you wish, say instead that the story of Leah and her prayer with regard to the fetus was within forty days of conception. As it was taught in a baraita: During the first three days after intercourse, one should pray that the seed not putrefy, that it will fertilize the egg and develop into a fetus. From the third day until the fortieth, one should pray that it will be male. From the fortieth day until three months, one should pray that it will not be deformed, in the shape of a flat fish, as when the fetus does not develop it assumes a shape somewhat similar to a flat sandal fish. From the third month until the sixth, one should pray that it will not be stillborn. And from the sixth month until the ninth, one should pray that it will be emerge safely. Therefore, during the first forty days from conception, one may still pray to affect the gender of the fetus.

The Gemara asks: Is prayer effective for that purpose? Didn't Rav Yitzhak, son of Rav Ami, say: The tradition teaches that the gender of the fetus is determined at the moment of conception. If the man emits seed first, his wife gives birth to a female; if the woman emits seed first, she gives birth to a male, as it is stated: "When a woman emitted seed and bore a male" (Leviticus 12:2). The Gemara answers: With what are we dealing here? We are dealing with a case where they both emit seed simultaneously. In that case, the gender is undetermined and prayer may be effectual.

“הִיא בֵּיתָךְ”

We learned in the mishna: **One who was walking along the way and heard a scream from the city, and says: May it be God’s will that this scream will not be from my house, it is a vain prayer.**

From beginning to end – מְרִישֵׁה לְסִפִּיָּה: According to Rashi, there is no significant difference in the interpretation of the verse whether it is interpreted from beginning to end or from end to beginning. Therefore, many ask why Rava found it necessary to make this point. One suggestion is that when read from beginning to end, the verse is interpreted as a promise; one will need not fear evil tidings if his heart relies on God. Read from the end to the beginning, the verse is interpreted as a statement of fact, as in the case of Hillel; one who relies on God does not fear bad tidings (Ra’avad, Rashba).

PERSONALITIES

Rav Hamnuna – רַב הַמְּנוּנָא: Rav Hamnuna was a second generation Babylonian *amora* and a student of Rav. There was another *amora* named Rav Hamnuna in the following generation who was also associated with Rav, although he was primarily a student of Rav Hisda. This Rav Hamnuna was one of the students of Rav who stayed in his study hall and perpetuated the tradition of the school of Rav and the Elders of the School of Rav. Although he was affiliated with Rav Huna and accepted his halakhic authority, Rav Hamnuna was the head of a yeshiva in his own right and taught many of the outstanding Sages of the next generation, among them Rabbi Zeira and Rav Yosef.

HALAKHA

One who enters a large city – הַנִּכְנֵס לְכָרְךָ: Before entering a city whose rulers falsely accuse people of crimes, one should recite: May it be Your will, O Lord my God, that You bring me into this city to peace. Having entered the city, he recites: I thank You, O Lord my God that You brought me into this city to peace. Upon leaving the city in peace, one recites: I give thanks before You, O Lord my God, that You took me out of this city to peace; and just as You took me out to peace, so too lead me to peace, etc. (Rambam *Sefer Ahava, Hilkhot Berakhot* 10:25; *Shulhan Arukh, Orach Hayyim* 230:1).

תָּנוּ רַבָּנַן מַעֲשֵׂה בְּהַלֵּל הִזְקַן שְׁהִיָּה בֵּיתָךְ בְּדֶרֶךְ וְשָׂמַע קוֹל צְוֹתָהּ בְּעִיר. אָמַר: מִוִּבְתָּח אֲנִי שְׂאִין זֶה בְּתוֹךְ בֵּיתִי. וְעָלְיוּ הַכְּתוּב אוֹמֵר: “מִשְׁמוּעָה רָעָה לֹא יִירָא נֶכּוֹן לְבוֹ בֵּיתָךְ בָּהּ.” אָמַר רַבָּא: כָּל הַיְכִי דְדָרְשַׁת לְהֵאִי קְרָא. מְרִישֵׁה לְסִפִּיָּה – מְדַרְשֵׁה מְסִיפִיָּה לְרִישֵׁיָּה – מְדַרְשֵׁה מְרִישֵׁיָּה לְסִיפִיָּה מְדַרְשֵׁה: “מִשְׁמוּעָה רָעָה לֹא יִירָא,” מִה שְׁעַם “נֶכּוֹן לְבוֹ בֵּיתָךְ בָּהּ.” מְסִיפִיָּה לְרִישֵׁיָּה מְדַרְשֵׁה: “נֶכּוֹן לְבוֹ בֵּיתָךְ בָּהּ” – מְשֻׁמְעָה רָעָה לֹא יִירָא.

The Sages taught: **There was an incident involving Hillel the Elder, who was coming on the road when he heard a scream in the city. He said: I am certain that the scream is not coming from my house. And of him, the verse says: “He shall not be afraid of evil tidings; his heart is steadfast, trusting in the Lord” (Psalms 112:7). Rava said: Any way that you interpret this verse, its meaning is clear. It can be interpreted from beginning to end<sup>h</sup> or it can be interpreted from end to beginning.** The Gemara explains: It can be interpreted from beginning to end: **Why is it that: He shall not be afraid of evil tidings?** Because his heart is steadfast, trusting in the Lord. The Gemara continues: **And it can be interpreted from end to beginning:** One whose heart is steadfast, trusting in the Lord is a person who shall not be afraid of evil tidings.

הֵהוּא תַלְמִידָא דְהוּוּ קָא אוּלַּב בְּתַרְיָה דְרַבִּי יִשְׁמַעֲלָל בְּרַבִּי יוֹסֵי בְּשׁוּקַא דְצִיּוֹן. חֲזִינָה דְקָא מְפַחֵד, אָמַר לֵיה: חֲטָאָה אַתְּ דְכָתִיב: “פָּחַדוּ בְצִיּוֹן חַטָּאִים.” אָמַר לֵיה: וְהַכְּתִיב “אֲשֶׁרִי אָדָם מְפַחֵד תְּמִיד!” – אָמַר לֵיה: הֵהוּא בְּדַבְרֵי תוֹרָה כְּתִיב.

The Gemara relates: **This student was once walking after Rabbi Yishmael, son of Rabbi Yosei, in the marketplace of Zion. Rabbi Yishmael saw that the student was afraid. He said to him: You are a sinner, as it is written: “The transgressors in Zion are afraid, trembling has seized the ungodly” (Isaiah 33:14). The student replied: And is it not written: “Happy is the man that fears always” (Proverbs 28:14)? Rabbi Yishmael said to him: That verse is written with regard to matters of Torah, that one should be afraid lest he forget them. For everything else, one must trust in God.**

יְהוּדָה בַּר נַתָּן הוּוּ שְׂקִיל וְאוּלַּב בְּתַרְיָה דְרַבִּי הַמְּנוּנָא. אֲתַתָּה. אָמַר לֵיה: יִסּוּרִים בְּעִי הֵהוּא גְבֵרָא לְאַתּוּי אֲנַפְשֵׁיָּהּ? דְכָתִיב “כִּי פָחַד פְּחַדְתִּי וַיִּאֲתַנֵּי וְאֲשֶׁר יִגְרַתִּי יָבֵא לִי” – וְהָא פְתִיב: “אֲשֶׁרִי אָדָם מְפַחֵד תְּמִיד!” – הֵהוּא בְּדַבְרֵי תוֹרָה כְּתִיב.

In a similar vein, the Gemara relates: **Yehuda bar Natan was coming and going after Rav Hamnuna.<sup>p</sup> Yehuda bar Natan sighed; Rav Hamnuna said to him: Do you wish to bring suffering upon yourself; as it is stated: “For that which I did fear is come upon me, and that which I was afraid of has overtaken me” (Job 3:25)? He responded: Is it not said: “Happy is the man who fears always”? Rav Hamnuna answered: That verse is written with regard to matters of Torah.**

“הַנִּכְנֵס לְכָרְךָ”

We learned in the mishna: **One who enters a large city<sup>h</sup> recites two prayers; Ben Azzai says he recites four prayers.**

תָּנוּ רַבָּנַן בְּכַנְסַתוֹ מַהוּ אוֹמֵר: “יְהִי רְצוֹן מִלְּפָנֶיךָ ה’ אֱלֹהֵי שְׁתַּכְנַסְתִּי לְכָרְךָ זֶה לְשָׁלוֹם.” נִכְנַס, אוֹמֵר: “מִוֹדָה אֲנִי לְפָנֶיךָ ה’ אֱלֹהֵי שְׁתַּכְנַסְתִּי לְכָרְךָ זֶה לְשָׁלוֹם.” בִּקְשׁ לְצֵאתָ, אוֹמֵר: “יְהִי רְצוֹן מִלְּפָנֶיךָ ה’ אֱלֹהֵי וְאֱלֹהֵי אֲבוֹתַי שְׁתוֹצִיאֵנִי מִכָּרְךָ זֶה לְשָׁלוֹם.” יָצָא, אוֹמֵר: “מִוֹדָה אֲנִי לְפָנֶיךָ ה’ אֱלֹהֵי שְׁתוֹצִיאֵנִי מִכָּרְךָ זֶה לְשָׁלוֹם, וּכְשֶׁם שְׁתוֹצִיאֵנִי לְשָׁלוֹם כֵּן תוֹלִיכֵנִי לְשָׁלוֹם, וְתַסְמְכֵנִי לְשָׁלוֹם, וְתַצְעִידֵנִי לְשָׁלוֹם, וְתַצִּילֵנִי מִכָּף כָּל אוֹיֵב וְאוֹרֵב בְּדֶרֶךְ.”

The Sages taught the details of Ben Azzai’s teaching in a *baraita*: **Upon his entrance to the city what does he recite? May it be Your will, O Lord my God, that You bring me into this city to peace.** After he entered the city, he recites: **I thank You, O Lord my God, that You brought me into this city to peace.** When he seeks to leave the city, he recites: **May it be Your will, O Lord my God and God of my ancestors, that You take me out of this city to peace.** After he left, he recites: **I give thanks before You, O Lord my God, that You took me out of this city to peace; and just as You took me out to peace, so too lead me to peace, support me to peace, direct my steps to peace, and rescue me from the hand of any enemy or those lying in ambush along the way.**

אָמַר רַב מַתְּנָא: לֹא שָׁנִי אֵלָא בְּכָרְךָ שְׂאִין דְמִין וְהוֹרְגִין בוּ, אֲבָל בְּכָרְךָ שְׂדֵנִין וְהוֹרְגִין בוּ – לִית לֵן בָּהּ.

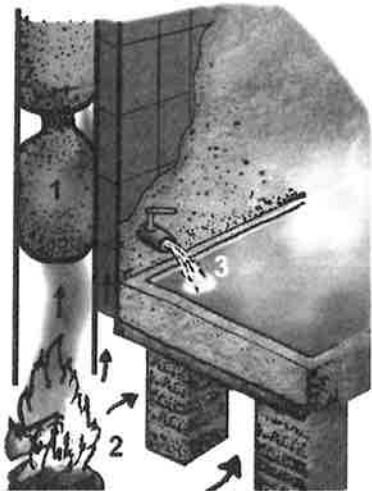
Rav Mattana said: **This was taught only with regard to a city where criminals are not tried and executed, as in a place like that he may be killed without trial. However, in a city where criminals are tried and executed, these prayers do not apply, as if one is not guilty he will not be harmed.**

אֵיבָא דְאָמְרִי, אָמַר רַב מַתְּנָא: אֲפִילוּ בְּכָרְךָ שְׂדֵנִין וְהוֹרְגִין בוּ, וַיִּמְנִן דְּלֹא מִתְרַמֵּי לֵיה אֵינְשׁ דְּלִילֵי לֵיה וְכוּתָא.

Some say that Rav Mattana said the opposite: **Even in a city where criminals are tried and executed one must pray for mercy, as sometimes he may not encounter a person who will plead in his favor.**



Bathroom – מרחץ: The collapse of one of the bathroom walls was liable to cause boiling water or extremely hot air to be released, endangering the lives of those in the bathroom.



Sketch of a Roman bathhouse from the time of the Mishna.

The bathhouse consisted of several component parts:

1. Water tanks. Boiling water was in the lower tank while cold water could be added to the upper tank.
2. A fire from which hot air would pass through conduits in the floor and warm the room.
3. The bathing area.



Ruins of a Roman bathhouse

NOTES

From here we derive that permission is granted to a doctor to heal – מִבְּאֵן שְׁנִיתֵנָה רְשׁוּת לְרֹפֵא. In the time of the Mishna, heretical groups maintained that one is prohibited from interfering in matters that are in God's purview by engaging in healing. Some explained that a specific Torah source is necessary to permit one to heal illnesses that are not caused by man, as in so doing he acts contrary to God's will. Others explained that the emphasis of this verse is that doctors are permitted to heal and to accept payment for their services. One might have thought that since he is engaged in the mitzva of saving lives, he may not accept payment. The verse teaches that he may (*Tosefot Rabbeinu Yehuda HaHasid; Tosefot HaRosh*).

תָּנוּ רַבֵּנּוּ, הַנִּכְנֵס לְבֵית הַמְּרִיץ, אוֹמֵר: "יְיָ רַצּוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵי שְׁתַּעֲלֵלֵי מוֹה וְכִיּוּצָא בּוֹ, וְאַל יֵאָרֵעַ בִּי דְבַר קְלָקְלָה וְעוֹן, וְאִם יֵאָרֵעַ בִּי דְבַר קְלָקְלָה וְעוֹן – תִּהְיֶה מִיָּתְדִי כַּפָּרָה לְכָל עֲוֹנוֹתַי."

אָמַר אַבְי: לֹא לֵימָא אֵינִשׁ הָכִי, דְלֵא לְפָתַח פּוּמְיָה לְשִׁטָּן, דְאָמַר רִישׁ לְקִישׁ וְכֹן תִּנְא מִשְׁמִיָּה דְרַב יוֹסֵי: לְעוֹלָם אַל יִפְתַּח אָדָם פִּי לְשִׁטָּן.

אָמַר רַב יוֹסֵף: מֵאֵי קִרְאָה – דְּכָתִיב "כַּמַּעַט כִּסְדָם הֵיִינוּ לְעַמְרָה דְּמִינוּ" מֵאֵי אֶהְדַּר לְהוֹ נְבִיא – שְׁמַעוּ דְּבַר ה' קְצִינֵי סָדָם" וְגו'.

כִּי נִמְקַי מֵאֵי אוֹמַר? אָמַר רַב אֲחָא: "מִוְדָה אֲנִי לְפָנֶיךָ ה' שְׁהַעֲלֵתֵנִי מִן הָאוּר."

רַבִּי אֲבָהוּ עָל לִבֵּי בְנֵי, אֶפְתִּיחַ בִּי בְּנֵי מִתּוֹתִיָּה, אֲתַרְחִישׁ לִיָּה נִסְפָא קָם עַל עַמּוּדָא שְׁזִיב מֵאָה וְחַד גְּבַרֵי בְּחַד אֲבַרְיָה, אָמַר: הֵיִינוּ דְרַב אֲחָא.

דְּאָמַר רַב אֲחָא: הַנִּכְנֵס לְהִקְוֵי דָם אוֹמַר: "יְיָ רַצּוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵי שְׁיִהָא עֵסֶק זֶה לִי לְרַפְיָאָה וְתַרְפִּיאֲנִי, כִּי אֵל רֹפֵא נִבְאָמֵן אֶתְּהָ וְרַפּוּאָתְךָ אָמֵת, לִפִּי שְׂאִין דְרַכּוֹן שׁוֹל בְּנֵי אָדָם לְרַפְאוֹת אֲלָא שְׁנַהֲגוּ."

אָמַר אַבְי: לֹא לֵימָא אֵינִשׁ הָכִי, דְתָנִי דְבֵי רַבִּי יִשְׁמַעֵאל: "רֹפֵא יִרְפָא" – מִבְּאֵן שְׁנִיתֵנָה רְשׁוּת לְרֹפֵא לְרַפְאוֹת.

כִּי קָאֵי מֵאֵי אוֹמַר? – אָמַר רַב אֲחָא: "בְּרוּךְ רֹפֵא חֲנָם."

The Sages taught: One who enters a Roman bathhouse,<sup>88</sup> where a fire burns beneath the pool of water used for bathing, and where there is the risk of collapse, says: May it be Your will, O Lord my God, that you save me from this and similar matters, and do not let ruin or iniquity befall me, and if ruin or iniquity does befall me, let my death be atonement for all of my transgressions.

Abaye said: One should not say: If ruin befalls me, so as not to open his mouth to Satan and provoke him. As Rabbi Shimon ben Lakish said and as it was taught in a *baraita* in the name of Rabbi Yosei: One should never open his mouth to Satan by raising, at his own initiative, the possibility of mishap or death.

Rav Yosef said: What is the verse that alludes to this? As it is written: "We should have almost been as Sodom, we should have been like unto Gomorrah" (Isaiah 1:9), after which what did the prophet reply to them? "Hear the word of the Lord, rulers of Sodom; give ear unto the law of our God, people of Gomorrah" (Isaiah 1:10). After the analogy to Sodom was raised, it was realized.

Returning to the subject of the Roman bathhouse, the Gemara asks: When he emerges from the bathhouse, what does he say? Rav Aḥa said: I give thanks to You, Lord, that You saved me from the fire.

The Gemara relates: Rabbi Abbahu entered a bathhouse when the bathhouse floor collapsed beneath him and a miracle transpired on his behalf. He stood on a pillar and saved one hundred and one men with one arm. He held one or two people in his arm, with others holding on them and so on, so that all were saved. He said: This is confirmation of the statement of Rav Aḥa, who said that one should offer thanks upon leaving the bathhouse safely.

As Rav Aḥa said: One who enters to let blood" says: May it be Your will, O Lord my God, that this enterprise be for healing and that You should heal me. As You are a faithful God of healing and Your healing is truth. Because it is not the way of people to heal, but they have become accustomed.

Rav Aḥa is saying that people should not practice medicine as they lack the ability to heal; rather, healing should be left to God.

Abaye responded and said: One should not say this, as it was taught in the school of Rabbi Yishmael that from the verse, "And shall cause him to be thoroughly healed" (Exodus 21:19), from here we derive that permission is granted to a doctor to heal.<sup>89</sup> The practice of medicine is in accordance with the will of God.

As for bloodletting, the Gemara asks: When one stands after having let blood, what does he say? Rav Aḥa said: He recites in gratitude: Blessed... Who heals without payment.

HALAKHA

One who enters a bathhouse – הַנִּכְנֵס לְבֵית הַמְּרִיץ: In the time of the Gemara, one who entered a bathhouse, which was heated from below, recited upon entering: May it be Your will, O Lord my God, that You bring me in peace, and take me out in peace, and save me from this and similar fires at the end of days. Having left in peace, one would recite: I thank You, O Lord my God, that You saved me from this fire. Nowadays these prayers are not recited, as bathhouses are not particularly dangerous (*Magen Avraham; Taz; Rambam Sefer Ahava, Hilkhoh Berakhot 10:20; Shulḥan Arukh, Orah Hayyim 230:3*).

One who enters to let blood – הַנִּכְנֵס לְהִקְוֵי דָם: One who enters to let blood or receive any medical treatment (*Magen Avraham*) recites upon entering: May it be Your will, O Lord my God, that this

enterprise heal me, as You heal without payment. After treatment, one recites: Blessed... Who heals the sick. Some say that this blessing should be recited with the invocation of God's name and His Sovereignty (*Beit Yosef; Taz*). Others say that this is not the prevalent custom (*Peri Megadim*). Yet others say that one invokes God's name and His Sovereignty only in the case of a particularly dangerous procedure (*Be'er Hetev; Rambam Sefer Ahava, Hilkhoh Berakhot 10:21; Shulḥan Arukh, Orah Hayyim 230:4*).

From here we derive that permission is granted to a doctor to heal – מִבְּאֵן שְׁנִיתֵנָה רְשׁוּת לְרֹפֵא לְרַפְאוֹת – and it is a mitzva to do so. One who refrains from healing, even if there is another doctor available, is a murderer (*Shulḥan Arukh, Yoreh De'a 336:1*).

HALAKHA

One who enters a bathroom – הַנִּכְנֵס לְבֵית הַכֶּסֶּא – Though no longer customary (*Beit Yosef*), in previous generations one would recite: Be honored, honorable holy ones... guard me. Today, we do not consider ourselves so righteous that angels would accompany us (*Taz*; *Rambam Sefer Ahava, Hilkhos Tefilla* 7:5; *Shulhan Arukh, Orach Hayyim* 3:1).

Therefore, let us say them both: Healer of all flesh, Who performs wondrous deeds – הַלֵּכֵךְ נִמְרִינֵהוּ לְתַרְוִיחֵהוּ רֹפֵא – The blessing concludes: Healer of all flesh, Who performs wondrous deeds, in accordance with the opinion of Rav Pappa (*Rambam Sefer Ahava, Hilkhos Tefilla* 7:5; *Shulhan Arukh, Orach Hayyim* 6:1).

One who enters to sleep on his bed – הַנִּכְנֵס לִישׁוֹן עַל – *Mishna*: When one goes to sleep, he should recite at least the first section of *Shema*, though the custom is to recite all three sections (*Magen Avraham*) along with the blessing: Who makes the bands of sleep... (*Rambam Sefer Ahava, Hilkhos Tefilla* 7:1-2; *Shulhan Arukh, Orach Hayyim* 239:1).

When one awakens, he recites: My God, the soul, etc. – *כי מתער אומר: אלהי נשמה וכו'* – When one awakens from sleep, he recites: My God, the soul, etc. (*Rambam Sefer Ahava, Hilkhos Tefilla* 7:3; *Shulhan Arukh, Orach Hayyim* 46:1).

הַנִּכְנֵס לְבֵית הַכֶּסֶּא אֹמֵר: "הַתְּכַבְּדוּ מְכֻבָּדִים קְדוּשִׁים מְשֻׁרְתֵי עֲלִיּוֹן. תִּנּוּ כְבוֹד לֵאלֹהֵי יִשְׂרָאֵל. הֲרַפּוּ מִמֶּנִּי עַד שְׁאֲכַנְס וְאֶעֱשֶׂה רְצוֹנִי וְאֶבֶּא אֵלֵיכֶם." אָמַר אֲבִי: לֹא לִימָא אֵינְשׁ חֲכִי, דְּלִמָּא שְׁבָקִי לִיהּ וְאִלּוּ. אִלָּא לִימָא: "שְׁמַרְוֵנִי, שְׁמַרְוֵנִי, עֲזֻרְוֵנִי, עֲזֻרְוֵנִי, סְמַכּוּנִי, סְמַכּוּנִי, הַמְתִּינֵנוּ לִי הַמְתִּינֵנוּ לִי, עַד שְׁאֲכַנְס וְאֶבֶּא. שְׁכֹן דְּרַכָּן שֶׁל בְּנֵי אָדָם." כִּי נִפְיָק אֹמֵר: "בְּרוּךְ אֲשֶׁר יֵצֵר אֶת הָאָדָם בְּחֻכְמָה, וּבְרָא בּוֹ נְקֻבִים נְקֻבִים חֲלָלִים חֲלָלִים גְּלוּי וְיֹדוּעַ לְפָנֵי כֶּסֶף כְּבוֹדָךְ שְׁאֵם יִתַּח אֶחָד מֵהֶם אִו אֵם יִסְתֵּם אֶחָד מֵהֶם אִי אֶפְשָׁר לְעֲמוּד לְפָנֶיךָ."

One who enters a bathroom<sup>h</sup> says to the angels who accompany him at all times:  
**Be honored, honorable holy ones, servants of the One on High, give honor to the God of Israel, leave me until I enter and do my will and come back to you.**  
Abaye said: A person should not say this, lest they abandon him and go. Rather he should say:  
Guard me, guard me, help me, help me, support me, support me, wait for me, wait for me until I enter and come out, as this is the way of man.  
Upon exiting, one says:  
Blessed... Who formed man in wisdom, and created in him many orifices and cavities.  
It is revealed and known before the throne of Your glory that were one of them to be ruptured or blocked, it would be impossible to survive and stand before You.

מֵאִי חֲתִים? – אָמַר רַב: "רֹפֵא חוֹלִים." אָמַר שְׁמוּאֵל: קָא שׁוּיְהוּ אַבָּא לְכוּלֵי עַלְמָא קְצִירִי! אִלָּא: "רֹפֵא כָּל בְּשָׂר." רַב שִׁשֶׁת אָמַר: "מִפְּלִיא לַעֲשׂוֹת." אָמַר רַב פֶּפְא: הַלֵּכֵךְ נִמְרִינֵהוּ לְתַרְוִיחֵהוּ "רֹפֵא כָּל בְּשָׂר וּמְפִלִיא לַעֲשׂוֹת."

The Gemara asks: With what should one conclude this blessing?  
Rav said: One should conclude: Blessed... Healer of the sick.  
Shmuel said: Abba, Rav, has rendered everyone sick. Rather, one should say: Healer of all flesh.  
Rav Sheshet said: One should conclude: Who performs wondrous deeds.  
Rav Pappa said: Therefore, let us say them both: Healer of all flesh, Who performs wondrous deeds.<sup>h</sup>

הַנִּכְנֵס לִישׁוֹן עַל מִטָּתוֹ אֹמֵר מִ"שְׁמַע יִשְׂרָאֵל" עַד "וְהָיָה אִם שָׁמוּעַ." וְאֹמֵר: "בְּרוּךְ הַמְּפִיל חֲבֵלֵי שׁוּיָהּ עַל עֵינַי וְתַנּוּמָה עַל עַפְעָפֵי וּמְאִיר לְאִישׁוֹן בֵּית עֵינַי. יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵי שְׁתִּשְׁכִּיבֵנִי לְשֵׁלוֹם, וְתֵן חֲלִיקִי בְּתוֹרָתְךָ, וְתְרַגְּלֵנִי לְיַדֵּי מִצְוָה, וְאֵל תְּרַגְּלֵנִי לְיַדֵּי עֲבִירָה, וְאֵל תְּבִיאֵנִי לְיַדֵּי חֶטְא, וְלֹא לְיַדֵּי עֲוֹן, וְלֹא לְיַדֵּי נַפְשׁוֹן, וְלֹא לְיַדֵּי בְּזִיוֹן, וְיִשְׁלֹט בִּי יֵצֵר טוֹב וְאֵל יִשְׁלֹט בִּי יֵצֵר רָע, וְתִצְלֵנִי מִפְּנֵעַ רָע, וּמַחְלָאִים רָעִים, וְאֵל יְבַהֲלֵנִי חֲלוּמוֹת רָעִים וְהַרְהוּרִים רָעִים, וְתֵהָא מְשֻׁתֵי שְׁלֵמָה לְפָנֶיךָ, וְהָאֵר עֵינַי פֶּן אִישׁן הַפְּתוּר, בְּרוּךְ אַתָּה ה' הַמְּאִיר לְעוֹלָם כּוֹלֵל בְּכְבוֹדוֹ."

The Gemara proceeds to cite additional blessings recited as part of one's daily routine. One who enters to sleep on his bed<sup>h</sup> recites *Shema* in his bed from *Shema Yisrael* to *VeHaya Im Shamo'a*. Then he recites:  
Blessed... Who makes the bands of sleep fall upon my eyes and slumber upon my eyelids, and illuminates the pupil of the eye.  
May it be Your will, O Lord my God, that You make me lie down in peace and give me my portion in Your Torah, accustom me to mitzvot and do not accustom me to transgression, lead me not into error, nor into iniquity, nor into temptation nor into disgrace.  
May the good inclination have dominion over me and may the evil inclination not have dominion over me.  
Save me from an evil mishap and evil diseases.  
Let neither bad dreams nor troubling thoughts disturb me.  
May my bed be flawless before You, that my progeny should not be flawed.  
Enlighten my eyes in the morning lest I sleep the sleep of death, never to awaken.  
Blessed are You, O Lord, Who gives light to the whole world in His glory.

כִּי מִתְעַר אֹמֵר: "אֱלֹהֵי נִשְׁמָה שְׁנַתָּה בִּי טְהוֹרָה, אַתָּה יִצְרָתָהּ בִּי, אַתָּה נִפְתַּחְתָּהּ בִּי, וְאַתָּה מְשַׁפְּרָהּ בְּקִרְבִּי, וְאַתָּה עֲתִיד לִישְׁלָהּ מִמֶּנִּי וּלְהַחְזִירָהּ בִּי לְעֵתִיד לְבָא. כֹּל זְמַן שֶׁהַנִּשְׁמָה בְּקִרְבִּי מוּדָה אֲנִי לְפָנֶיךָ ה' אֱלֹהֵי וְהָאֵר אֲבוֹתַי, רַבּוֹן כָּל הָעוֹלָמִים אֲדוֹן כָּל הַנְּשָׁמוֹת, בְּרוּךְ אַתָּה ה' הַמְּחַיֵּר נִשְׁמוֹת לְפָגְרִים מֵתִים."

When one awakens, he recites:  
My God, the soul<sup>h</sup> You have placed within me is pure.  
You formed it within me,  
You breathed it into me,  
and You guard it while it is within me.  
One day You will take it from me and restore it within me in the time to come.  
As long as the soul is within me, I thank You,  
O Lord my God and God of my ancestors, Master of all worlds, Lord of all souls.  
Blessed are You, O Lord, who restores souls to lifeless bodies.

Who gave the heart [sekhvi] understanding – אשר נתן לשכוי – The primary meaning of sekhvi is heart, and the blessing refers to one's heart being imbued with understanding, as it appears in the verse: "Or who has given understanding to the heart [sekhvi]" (Job 38:36). In any case, because in certain places a rooster was called sekhvi, and because one rises and distinguishes between day and night with the cries of a rooster, the blessing was formulated in this manner (Rosh).

ברוך אתה יהוה אלהינו יהוה אחד. ביום ששמע קול תרנגולא לימא: "ברוך אשר נתן לשכוי בינה להבחין בין יום ובין לילה." כי פתח עיניה לימא: "ברוך פוקח עורים." כי תריץ ויתבי לימא: "ברוך מתיר אסורים." כי לביש לימא: "ברוך מלביש ערומים." כי זקיף לימא: "ברוך זוקף כפופים." כי נחית לארעא לימא: "ברוך רוקע הארץ על המים." כי מסגי לימא: "ברוך המכין מצעדי גבר." כי סיים מסאניה לימא: "ברוך שעשה לי כל צרכי." כי אסר המיניה לימא: "ברוך אוור ישראל בגבורה." כי פריס סודרא על רישיה לימא: "ברוך עוטר ישראל בתפארה."

ברוך אתה יהוה אלהינו יהוה אחד. ביום ששמע קול תרנגולא לימא: "ברוך אשר קדשנו במצותיו וצונו להתעטף בציצית." כי מנח תפילין אדרעיה לימא: "ברוך אשר קדשנו במצותיו וצונו להנח תפילין." ארישיה לימא: "ברוך אשר קדשנו במצותיו וצונו על מצות תפילין." כי משי ידיה לימא: "ברוך אשר קדשנו במצותיו וצונו על גטילת ידים." כי משי אפיה לימא: ברוך המעביר חבלי שינה מעיני ותנומה מעפעפי, ויהי רצון מלפניך ה' אלהי שתגילני בתורתך ודבקני במצותך, ואל תביאני לא לידי חטא ולא לידי עון ולא לידי נסיון ולא לידי ביוזן, וכוף את יצרי להשתעבד לך, ורחקני מאדם רע ומחבר רע, ודבקני ביצור טוב ובחבר טוב בעולמך, ותנני היום ובכל יום לחן ולחסד ולרחמים בעיניך ובעיני כל רואי, ותגמלני חסדים טובים, ברוך אתה ה' גומל חסדים טובים לעמו ישראל.

- Upon hearing the sound of the rooster, one should recite: Blessed...Who gave the heart [sekhvi] understanding<sup>n</sup> to distinguish between day and night.
- Upon opening his eyes, one should recite: Blessed...Who gives sight to the blind.
- Upon sitting up straight, one should recite: Blessed...Who sets captives free.
- Upon dressing, one should recite: Blessed...Who clothes the naked, as they would sleep unclothed.
- Upon standing up straight, one should recite: Blessed...Who raises those bowed down.
- Upon descending from one's bed to the ground, one should recite: Blessed...Who spreads the earth above the waters, in thanksgiving for the creation of solid ground upon which to walk.
- Upon walking, one should recite: Blessed...Who makes firm the steps of man.
- Upon putting on his shoes, one should recite: Blessed...Who has provided me with all I need, as shoes are a basic necessity.
- Upon putting on his belt, one should recite: Blessed...Who girds Israel with strength.
- Upon spreading a shawl upon his head, one should recite: Blessed...Who crowns Israel with glory.<sup>h</sup>
- Upon wrapping himself in ritual fringes,<sup>h</sup> one should recite: Blessed...Who has made us holy through His commandments and has commanded us to wrap ourselves in a garment with ritual fringes.
- Upon donning his phylacteries<sup>h</sup> on his arm, one should recite: Blessed...Who has made us holy through His commandments and has commanded us to don phylacteries.
- Upon donning phylacteries on his head one should recite: Blessed...Who has made us holy through His commandments and has commanded us with regard to the mitzva of phylacteries.
- Upon ritually washing his hands: Blessed...Who has made us holy through His commandments and has commanded us with regard to the washing of the hands.
- Upon washing his face, one recites: Blessed...Who removes the bands of sleep from my eyes and slumber from my eyelids.
- And may it be Your will, O Lord my God, to accustom me in Your Torah, attach me to Your mitzvot, and lead me not into transgression, nor into error, nor into iniquity, nor into temptation nor into disgrace.
- Bend my evil inclination to be subservient to You, and distance me from an evil person and an evil acquaintance.
- Help me attach myself to the good inclination and to a good friend in Your world.
- Grant me, today and every day, grace, loving-kindness, and compassion in Your eyes and the eyes of all who see me, and bestow loving-kindness upon me.
- Blessed are You, O Lord, Who bestows loving-kindness on His people, Israel.

HALAKHA

**ברכות הודאה – Blessings of thanksgiving in the morning** – בשהור: Early in the morning, upon hearing the rooster crow, one recites: Who gave the heart understanding. Upon donning his outer garments (Mishna Berura), one recites: Who clothes the naked. While passing his hands over his eyes with a cloth (Magen Avraham), one recites: Who gives sight to the blind. Upon sitting, one recites: Who sets captives free. Upon standing up straight, one recites: Who raises those bowed down. Upon placing his feet upon the ground, one recites: Who spreads the earth above the waters. Upon putting on his shoes, one recites: Who has provided me with all I need. Upon walking, one recites: Who makes firm the steps of man. Others say to recite: Who made firm the footsteps of man (HaAguda) and that is the custom (Magen Avraham). Upon putting on his belt, one recites: Who girds Israel with strength. The Beit Yosef in the name of the Ra'avad says that one recites that blessing when he ties the sash separating his heart from his nakedness; the Mishna Berura says that he recites it when putting on his pants. Upon placing his hat or scarf upon his head, one recites: Who crowns Israel with glory. Upon washing his hands, one recites: Regard-

ing the washing of the hands. Upon washing his face, he recites: Who removes the bands of sleep from my eyes, etc., and: May it be Your will...Blessed...Who bestows loving-kindness on His people, Israel. One does not answer amen after reciting: Who removes the bands of sleep from my eyes, until the conclusion of the blessing: Who bestows loving-kindness on His people, Israel, as it is all one blessing.

Nowadays, both because our hands are ritually unclean and because people are ignorant of the halakhot, the custom is to recite all of the blessings in the synagogue (Rambam Sefer Ahava, Hilkhot Tefilla 7:4; Shulhan Arukh, Orah Hayyim 46:1-2).

Upon wrapping himself in ritual fringes – כי מעטף בציצית: When wrapping himself in a garment with ritual fringes, he recites: To wrap ourselves in ritual fringes. Authorities disagree regarding whether one recites: In ritual fringes [betzitzit] (Levush; Mishna Berura) or: In the ritual fringes [batzitzit] (Bah, Be'er Hetev, and Mahzik Berakha; Rambam Sefer Ahava, Hilkhot Tzitzit 3:8; Shulhan Arukh, Orah Hayyim 8:5).

Upon donning his phylacteries – כי מנח תפילין: When one

dons phylacteries, he first dons the phylacteries of the arm and then the phylacteries of the head. When placing the phylacteries upon his arm, before tightening the strap (Mishna Berura), one recites: To don phylacteries. Immediately thereafter, one begins to don the phylacteries of the head, with the one blessing recited over both. Only if he spoke, or delayed a significant amount of time (Mishna Berura), between donning the phylacteries of the arm and the head does one recite a separate blessing over the phylacteries of the head: Regarding the mitzva of phylacteries (Rif, Rambam, Rashi, Rashba, Shulhan Arukh HaRav). Others maintain that one is always obligated to recite the second blessing, even if there was no interruption between the phylacteries of the arm and the phylacteries of the head (Rema); this is the Ashkenazic custom. Nevertheless, after the second blessing it is preferable to recite: Blessed be the name of God's glorious kingdom forever and ever, due to concern that the blessing may be in vain (Mishna Berura; Maharish ben Haviv, Agur; Rambam Sefer Ahava, Hilkhot Tefillin 4:4; Shulhan Arukh, Orah Hayyim 25:5, 9, and in the comment of the Rema).

One is obligated to recite a blessing for the bad just as for the good – הרעה על הברכה – כשם שמברך על הטובה: The Gemara's assumption that one should recite: Who is good and does good, for a calamity seems surprising. However, one could assert that a person reciting a blessing for a calamity believes in essence that it is not absolute evil, but a manifestation of God's goodness to encourage him to reassess his life's direction (*Talmidei Rabbeinu Yona*). Consequently, it is conceivable that one would recite: Who is good and does good, even over a calamity.

## HALAKHA

To accept them with joy – בשמחה לקבולינהו בשמחה: One is obligated to recite a blessing over a calamity that befalls him with the same dedication of mind and eagerness of spirit as when he joyfully recites a blessing over a favorable event (Rambam *Sefer Ahava, Hilkhot Berakhot* 10:3; *Shulhan Arukh, Orah Hayyim* 222:3).

One must always accustom oneself to say – לעולם יהא אדם רגיל לומר וכו': One must accustom oneself to say: Everything that God does, He does for the best (*Shulhan Arukh, Orah Hayyim* 230:5).

"חייב אדם לברך" כו'. מאי "חייב לברך" על הרעה כשם שמברך על הטובה? – אילימא: כשם שמברך על הטובה "הטוב והמטיב". כך מברך על הרעה "הטוב והמטיב". – והתנן: על בשורות טובות אומר "הטוב והמטיב". על בשורות רעות אומר "ברוך דיין האמת!" – אמר רבא: לא נצרכה אלא לקבולינהו בשמחה.

We learned in the mishna: One is obligated to recite a blessing for the bad that befalls him just as he recites a blessing for the good that befalls him. The Gemara asks: What does it mean: One is obligated to recite a blessing for the bad just as for the good? If we say this means that just as one recites a blessing for a positive event with the formula: Who is good and does good, so too one recites a blessing for a calamity with the formula: Who is good and does good, didn't we learn in our mishna that over good tidings one recites: Who is good and does good, while over bad tidings one recites: Blessed... the true Judge? Rather, Rava said: The mishna's statement was only necessary to instruct us to accept bad tidings with the same joy<sup>1</sup> with which we accept good tidings, not to instruct with regard to which blessing to recite.

אמר רב אחא משום רבי לוי: מאי קרא – חסד ומשפט אשירה לך ה' אומרה, אם חסד – אשירה, ואם משפט – אשירה.

Rav Aha said in the name of Rabbi Levi: What is the verse that alludes to this? "I will sing of loving-kindness and justice; unto You, O Lord, will I sing praises" (Psalms 101:1). Rav Aha explains: If it is loving-kindness, I will sing, and if it is justice, I will sing. I will thank God in song for the bad just as for the good.

רבי שמואל בר נחמני אמר מהכא: "בה' אהלל דבר באלהים אהלל דבר"; "בה' אהלל דבר" – זו מדה טובה, "באלהים אהלל דבר" – זו מדה פורענות.

Rabbi Shmuel bar Nahmani said: The proof is from here, as it is stated: "In God, I will praise His word; in the Lord, I will praise His word" (Psalms 56:11). The Gemara explains that In God, I will praise His word; that is the revelation of God's attribute of benevolence, while: In the Lord, I will praise His word; that is the attribute of suffering; even if God brings suffering to bear upon me, I will still praise Him.

רבי תנחום אמר מהכא: "כוס ישועות אשא ובשם ה' אקרא", "צרה וגזון אמצא ובשם ה' אקרא".

Rabbi Tanhum said: The proof is from here, as it is stated: "I will lift up the cup of salvation and call upon the name of the Lord" (Psalms 116:13), and: "I found trouble and sorrow, but I called upon the name of the Lord" (Psalms 116:3-4).

ורבנן אמרי מהכא: "ה' נתן וה' לקח יהי שם ה' מברך".

And the Rabbis said: The proof is from here, as it is stated: "The Lord has given and the Lord has taken away; blessed be the name of the Lord" (Job 1:21).

אמר רב הונא אמר רב משום רבי מאיר, וכן תנא משמיה דרבי עקיבא: לעולם יהא אדם רגיל לומר "כל דעביד רחמנא לטב עביד".

Rav Huna said that Rav said that Rabbi Meir said; and so it was taught in a *baraita* in the name of Rabbi Akiva: One must always accustom oneself to say:<sup>2</sup> Everything that God does, He does for the best.

כי הא, דרבי עקיבא דהוה קאזיל באורחא, מטא לההיא מתא, בעא אושפינא ולא יתבי ליה. אמר: "כל דעביד רחמנא לטב". אזל ובת בדברא, והוה בהדיה תרנגולא וחמרא ושרגא. אתא ויקא כבייה לשרגא, אתא שונרא אכליה לתרנגולא, אתא אריה אכליה לחמרא. אמר: כל דעביד רחמנא לטב. ביה בליליא אתא גייסא, שבייה למתא. אמר להו: לאו אמרי לבו "כל מה שעושה הקדוש ברוך הוא

The Gemara relates: Like this incident, when Rabbi Akiva was walking along the road and came to a certain city, he inquired about lodging and they did not give him any. He said: Everything that God does, He does for the best. He went and slept in a field, and he had with him a rooster, a donkey and a candle. A gust of wind came and extinguished the candle; a cat came and ate the rooster; and a lion came and ate the donkey. He said: Everything that God does, He does for the best. That night, an army came and took the city into captivity. It turned out that Rabbi Akiva alone, who was not in the city and had no lit candle, noisy rooster or donkey to give away his location, was saved. He said to them: Didn't I tell you? Everything that God does,

Perek IX

Daf 61 Amud a

הכל לטובה!

He does for the best.

ואמר רב הונא אמר רב משום רבי מאיר: לעולם יהיו דבריך של אדם מועטין לפני הקדוש ברוך הוא, שנאמר: "אל תבהל על פיך ולבך אל ימהר להוציא דבר לפני האלהים כי האלהים בשמים ואתה על הארץ על כן יהיו דבריך מעטים".

And Rav Huna said that Rav said in the name of Rabbi Meir: One's words should always be few before the Holy One, Blessed be He, as it is stated: "Be not rash with your mouth and let not your heart be hasty to utter a word before God; for God is in heaven, and you upon earth. Therefore, let your words be few" (Ecclesiastes 5:1).

Two faces [*du partzufin*] – דו פרצופין: *Du* from the Greek *δύ*, *du* or *δύο*, *duo*, meaning two; *partzuf* from the Greek *πρόσωπον*, *prosopon*, meaning mask or cover for the face. In Hebrew, this term is a synonym for face.

## NOTES

Face... tail – נֶבֶל – In the Gemara in *Ketubot* (8a), in the context of seeking to explain a dispute, the possibility is raised that they disagree with regard to whether there was one or there were two creations of man. Most commentaries tie that dispute to the question in our Gemara, whether man was created with one face and the woman was subsequently an independent creation, or whether he was created with two faces and the creation of Eve was merely the separation of the two faces from each other, i.e., not a creation at all. Another possible explanation of the dispute is based on the opinion in our Gemara: At first, the thought entered His mind to create two, but ultimately only one was created. On that basis, the dispute can be explained as a disagreement: Which is the determining factor, thought or action? Rabbeinu Hananel explains that the one who says that there were two creations holds that originally man and woman were created as independent entities. The first woman fled and, therefore, Eve was created a second time from man.

Tail – נֶבֶל: The word tail, here and in several other places in the Talmud, refers to an appendage, unlike the object to which it is attached in appearance or size (*Arukh*). Some explain tail here as a limb of secondary importance, as a tail is to a body (Rashba).

דָּרַשׁ רַב נַחְמָן בַּר רַב חִסְדָּא: מַאי דְכַתִּיב "וַיִּצְרָה ה' אֱלֹהִים אֶת הָאָדָם בְּשֵׁנֵי יוֹדִין" – שְׁנֵי יְצִירִים בְּרֹאשׁ הַקְּדוּשׁ בְּרוּךְ הוּא, אֶחָד יָצַר טוֹב וְאֶחָד יָצַר רָע.

מִתְקִיף לָהּ רַב נַחְמָן בַּר יִצְחָק: אֵלֶּיךָ מַעֲתָה, בְּהִמָּה דְלֵא כְּתִיב בַּהּ "וַיִּצְרָה" – לִית לָהּ יִצְרָא? וְהָא קָא תּוּיֵן דְּמוֹקָא וְנִשְׁכָּא וּבְעֵטָא! אֵלֶּיךָ כְּדָרְבֵי שְׁמַעוֹן בֶּן פִּיז, דְּאָמַר רַבֵּי שְׁמַעוֹן בֶּן פִּיז: אוֹי לִי מִיִּצְרִי וְאוֹי לִי מִיִּצְרִי.

אִי נִמִּי כְּדָרְבֵי יִרְמְיָה בֶּן אֶלְעָזָר, דְּאָמַר רַבֵּי יִרְמְיָה בֶּן אֶלְעָזָר: דו פרצופין בְּרֹאשׁ הַקְּדוּשׁ בְּרוּךְ הוּא בְּאֶדְם הָרֵאשׁוֹן, שְׁנַאמַר: "אֶחָד וְקֵדָם צִרְתָּנִי".

"וַיִּבֶן ה' אֱלֹהִים אֶת הַצֶּלַע".

רַב וּשְׁמוּאֵל, תַּד אָמַר: פְּרָצוּף, וְתַד אָמַר: זָנָב.

בְּשִׁלְמָא לְמַאן דְּאָמַר "פְּרָצוּף" – הֵיִינוּ דְכַתִּיב "אֶחָד וְקֵדָם צִרְתָּנִי", אֵלֶּיךָ לְמַאן דְּאָמַר "זָנָב", מַאי "אֶחָד וְקֵדָם צִרְתָּנִי"? – כְּדָרְבֵי אַמִּי, דְּאָמַר רַבֵּי אַמִּי: "אֶחָד" לְמַעֲשֵׂה בְרֵאשִׁית "וְקֵדָם" לְפִוְרְעָנוּת.

בְּשִׁלְמָא "אֶחָד לְמַעֲשֵׂה בְרֵאשִׁית" – דְּלֵא אַבְרֵי עַד מַעֲלֵי שַׁבְּתָא. אֵלֶּיךָ לְפִוְרְעָנוּת? פִּוְרְעָנוּת דְּמַאי? אֵילִימָא פִּוְרְעָנוּת דְּנַחֲשׁ – וְהִתְנַגָּא רַבֵּי אוֹמַר: בְּגִדּוּלָה מִתְחִילִין מִן הַגְּדוּל, וּבְקַלְלָה מִתְחִילִין מִן הַקָּטָן.

בְּגִדּוּלָה מִתְחִילִין מִן הַגְּדוּל – דְכַתִּיב: "וַיְדַבֵּר מֹשֶׁה אֶל אֶהֱרֹן וְאֶל אֶלְעָזָר וְאֶל אִיתְמָר בְּנֵי הַנּוֹתָרִים קָחוּ" וְגו'. בְּקַלְלָה מִתְחִילִין מִן הַקָּטָן – בְּתַחֲלָה נִתְקַלַּל נַחֲשׁ, וְלְבַסּוֹף נִתְקַלַּל חַיָּה, וְלְבַסּוֹף נִתְקַלַּל אָדָם!

אֵלֶּיךָ פִּוְרְעָנוּת דְּמַבּוּל, דְכַתִּיב: "וַיִּמַח אֶת כָּל הַיְקוּם אֲשֶׁר עַל פְּנֵי הָאֲדָמָה מֵאָדָם וְעַד בְּהֵמָה", בְּרִישׁא אָדָם וְהָדָר בְּהֵמָה.

בְּשִׁלְמָא לְמַאן דְּאָמַר פְּרָצוּף – הֵיִינוּ דְכַתִּיב "וַיִּצְרָה" בְּשֵׁנֵי יוֹדִין, אֵלֶּיךָ לְמַאן דְּאָמַר זָנָב, מַאי "וַיִּצְרָה"?

Rav Nahman bar Rav Hisda interpreted homiletically: What is the meaning of that which is written: "Then the Lord God formed [*vayyitzer*] man" (Genesis 2:7), with a double *yod*? This double *yod* alludes to that fact that the Holy One, Blessed be He, created two inclinations; one a good inclination and one an evil inclination.

Rav Nahman bar Yitzhak strongly objects to this: If that is so, does an animal, with regard to whom *vayyitzer* is not written with a double *yod*, not have an inclination? Don't we see that it causes damage and bites and kicks? Rather, interpret the double *yod* homiletically, in accordance with the opinion of Rabbi Shimon ben Pazi, as Rabbi Shimon ben Pazi said: This alludes to the difficulty of human life; woe unto me from my Creator [*yotzri*] and woe unto me from my inclination [*yitzri*]. If one opts to follow either his Creator or his inclination, woe unto him from the other.

Alternatively, this duplication in the language of creation can be explained in accordance with the statement of Rabbi Yirmeya ben Elazar, as Rabbi Yirmeya ben Elazar said: The Holy One, Blessed be He, created two faces [*du partzufin*]<sup>1</sup> on Adam the first man; he was created both male and female in a single body, as it is stated: "You have formed me [*tzartani*] behind and before" (Psalms 139:5); *tzartani* is derived from the word *tzura* [face]. God formed two faces on a single creation, back and front.

It is stated: "And the *tzela* which the Lord, God, had taken from the man, He made a woman, and brought her unto the man" (Genesis 2:22).

Rav and Shmuel disagree over the meaning of the word *tzela*: One said: It means face. Eve was originally one face or side of Adam. And one said: It means tail,<sup>2</sup> which he explains to mean that the *tzela* was an appendage, i.e., one of the ribs in Adam's chest.

The Gemara analyzes this dispute: Granted, according to the one who said that *tzela* means face; that is why it is written: "You have formed me [*tzartani*] behind and before." However, according to the one who said that *tzela* means tail,<sup>3</sup> what is meant by the verse: "You have formed me [*tzartani*] behind and before"? The Gemara answers: It can be explained in accordance with the opinion of Rabbi Ami, as Rabbi Ami said: Behind means Adam was created at the end of the act of creation; and before means that he was first for punishment.

The Gemara asks: Granted, Adam was behind, or last, in the act of creation, meaning that he was not created until the sixth day, Shabbat eve; however, before, or first, for punishment, to what punishment does this refer? If you say that he was first for punishment in the wake of the episode with the snake, wasn't it taught in a *baraita* that, with regard to punishment, Rabbi Yehuda HaNasi says: In conferring honor, one begins with the greatest; in cursing, one begins with the least significant.

The Gemara explains: In conferring honor, one begins with the greatest, as it is written: "And Moses said unto Aaron, and Elazar and Itamar, his remaining sons: Take the meal-offering that remains" (Leviticus 10:12). Aaron, who was the greatest among those involved, is mentioned first. And in cursing, one begins with the least significant, as first the snake was cursed, then Eve was cursed, and ultimately Adam himself was cursed. The punishment did not begin with Adam.

Rather, this refers to the punishment of the flood, as it is written: "And He blotted out every living substance which was upon the face of the ground, both man and cattle, creeping things and fowl of the heaven" (Genesis 7:23); the punishment began with man, then the animals, and ultimately all the other creatures.

Returning to interpretation of *vayyitzer*, the Gemara asks: Granted, according to the one who said that Eve was originally a face or side of Adam; that is why it is written *vayyitzer*, with a double *yod*, which allude to the two formations. However, according to the one who said that she was a tail, or appendage, of Adam, what is conveyed by spelling *vayyitzer* with a double *yod*?

Best man – שושבינות: The best man [*shushvin*] is the groom's friend and companion. Unlike weddings today, in which the best man simply accompanies the groom to the wedding canopy, in the times of the Mishna and Gemara, the best man would see to all of the groom's needs and even prepare a special banquet in his honor. The relationship between the best man and the groom was particularly close and the term came to mean friendship in general. There is a legal element to this relationship, as the groom is obligated to return the favor and serve as best man when his best man gets married.

## HALAKHA

לא – A man should not walk behind a woman – לֹא יֵהָלֵךְ אָדָם אַחֲרֵי אִשָּׁה: A man should not walk close behind a woman, lest he have improper thoughts. One who finds himself in that situation should speed up and pass her (Rambam *Sefer Kedusha*, *Hilkhot Issurei Biao* 21:22; *Shulhan Arukh*, *Even HaEzer* 21:1).

בְּדַרְבֵי שְׁמֵעוֹן בֶּן פִּזִּי, דְּאָמַר רַבִּי שְׁמֵעוֹן בֶּן פִּזִּי, אָוִי לִי מִיִּצְרֵי אוֹי לִי מִיִּצְרֵי.

The Gemara responds: This is interpreted homiletically in accordance with the opinion of Rabbi Shimon ben Pazi, as Rabbi Shimon ben Pazi said: This comes to emphasize that which a person says to himself in every circumstance: **Woe unto me from my Creator and woe unto me from my inclination.**

בְּשִׁלְמָא לְמָאן דְּאָמַר פְּרָצוּף – הֵיִינוּ דְּכְתִיב “וְזָכַר וַיִּקְבֶּה בְּרָאִם”, אֲלֵא לְמָאן דְּאָמַר וְנָב – מֵאֵי “וְזָכַר וַיִּקְבֶּה בְּרָאִם”? בְּדַרְבֵי אַבְהוּ, דְּרַבִּי אַבְהוּ רַמִּי: כְּתִיב “וְזָכַר וַיִּקְבֶּה בְּרָאִם”, וְכְתִיב “כִּי בְצֵלֶם אֱלֹהִים עָשָׂה אֶת הָאָדָם” – הָאֵל מִיִּצְד – בְּתַחֲלָה עָלָה בְּמַחְשָׁבָה לְבְרָאֵת שְׁנַיִם, וְלְבַסּוּף לֹא נִבְרָא אֲלֵא אֶחָד.

Granted, according to the one who said that Eve was a face, that is why it is written: “Male and female, He created them” (Genesis 5:2). However, according to the one who said that Eve was a tail, what is the meaning of the verse: “Male and female, He created them”? The Gemara answers: It can be explained in accordance with the opinion of Rabbi Abbahu. As Rabbi Abbahu raised a contradiction between the verses: On the one hand it is written: “Male and female, He created them,” and on the other hand it is written: “For in the image of God He made man” (Genesis 9:6), indicating that man was created alone. How, then, does he resolve the contradiction? At first, the thought entered God's mind to create two, and ultimately, only one was actually created.

בְּשִׁלְמָא לְמָאן דְּאָמַר “פְּרָצוּף” – הֵיִינוּ דְּכְתִיב “וַיִּסְגֹר בִּשְׂרָר תַּחֲתָנָה”, אֲלֵא לְמָאן דְּאָמַר “וְנָב”, מֵאֵי “וַיִּסְגֹר בִּשְׂרָר תַּחֲתָנָה”? – אָמַר רַבִּי יִרְמְיָהּ וְאִיתִימָא רַב זְבִיד וְאִיתִימָא רַב נַחֲמָן בַּר יִצְחָק: לֹא נִצְרַחָה אֲלֵא לְמַקּוּם חֲתָךְ.

The Gemara asks: Granted, according to the one who said that Eve was a face, that is why it is written: “And He took one of his sides and closed up the place with flesh in its place” (Genesis 2:21), as it was necessary to close the side that was open. However, according to the one who said that Eve was originally a tail, what is meant by the verse: “And closed up the place with flesh in its place”? Rabbi Yirmeya said, and some say Rav Zevid said, and some say Rav Nahman bar Yitzhak said: It was necessary to say that only with regard to the place of the incision.

בְּשִׁלְמָא לְמָאן דְּאָמַר “וְנָב” – הֵיִינוּ דְּכְתִיב “וַיִּבְנֶן”, אֲלֵא לְמָאן דְּאָמַר “פְּרָצוּף”, מֵאֵי “וַיִּבְנֶן”?

The Gemara challenges the other opinion: Granted, according to the one who said that Eve was a tail, that is why it is written: “And the Lord God built the *tzela*” (Genesis 2:22); it was a completely new building. However, according to the one who said that Eve was a complete face or side, what is the meaning of: “And He built”? What needed to be built?

לְכַדְרַבֵי שְׁמֵעוֹן בֶּן מְנַסְיָא, דְּדָרַשׁ רַבִּי שְׁמֵעוֹן בֶּן מְנַסְיָא: מֵאֵי דְּכְתִיב “וַיִּבְנֶן הָאֵל אֶת הַצֵּלָע” – מִלְּמַד שֶׁקִּלְעָה הַקְּדוּשׁ בְּרוּךְ הוּא לְחִוּהּ וְהִבְיָאָה לְאָדָם הָרִאשׁוֹן, שֶׁכֵּן בְּכַרְפֵי הַיָּם קוֹרִין לְקַלְעֵתָא בְּנִיטָא.

The Gemara responds: This must be interpreted homiletically, in accordance with the opinion of Rabbi Shimon ben Menasya, as Rabbi Shimon ben Menasya interpreted homiletically: What is the meaning of that which is written: “And the Lord God built the *tzela*”? This verse teaches that the Holy One, Blessed be He, braided Eve's hair, and then brought her to Adam, as in the coastal towns, they call braiding hair, building.

דְּבַר אַחֵר: “וַיִּבְנֶן”, אָמַר רַב חֲסֵדָא, וְאָמַר לָהּ בְּמַתְנִיתָא תְּנָא: מִלְּמַד שֶׁבִּנְיָאָה הַקְּדוּשׁ בְּרוּךְ הוּא לְחִוּהּ כְּבִנְיָן אוּצָר, מַה אוּצָר זֶה קָצֵר מִלְּמַעְלָה וְרוּחַב מִלְּמַטָּה, כְּדֵי לְקַבֵּל אֶת הַפְּרוּרוֹת – אֵף אִשָּׁה קָצְרָה מִלְּמַעְלָה וְרוּחַבָּה מִלְּמַטָּה, כְּדֵי לְקַבֵּל אֶת הַזֵּרוּת.

Alternatively, the verse: And He built, could be understood as a description of her basic shape, as Rav H̄isda said, and some say that it is taught in a *baraita*: This verse teaches that the Holy One, Blessed be He, built Eve like the structure of a storehouse. Just as a storehouse is built narrow on top and wide on the bottom, in order to hold produce without collapsing; so too a woman is created narrow on top and wide on the bottom, in order to hold the fetus.

“וַיִּבְיָאָה אֶל הָאָדָם”, אָמַר רַבִּי יִרְמְיָהּ בֶּן אֶלְעָזָר: מִלְּמַד שֶׁנִּעְשָׂה הַקְּדוּשׁ בְּרוּךְ הוּא שׁוֹשְׁבֵיין לְאָדָם הָרִאשׁוֹן, מִכָּאן לְמַדָּה תוֹרָה דְּרַךְ אֲרָץ שִׁחְזוֹר גְּדוּל עִם קָטָן בְּשׁוֹשְׁבֵינּוֹת, וְאֵל יִרַע לוֹ.

With regard to the verse: “And brought her unto the man” (Genesis 2:22), Rabbi Yirmeya ben Elazar said: This verse teaches that the Holy One, Blessed be He, was Adam the first man's best man. From here, the Torah taught that it is a desired mode of behavior for a greater individual to seek out a lesser individual to assist him and serve as his best man.<sup>8</sup> The greater individual should help the lesser and should not feel badly about it, that it might be beneath his dignity.

וּלְמָאן דְּאָמַר “פְּרָצוּף”, הֵי מַנְיֵיהוּ סְגֵי בְּרִישָׁא? אָמַר רַב נַחֲמָן בַּר יִצְחָק: מִסְתַּבְרָא דְּנִבְרָא סְגֵי בְּרִישָׁא, דְּתַנָּא: לֹא יֵהָלֵךְ אָדָם אַחֲרֵי אִשָּׁה בְּדֶרֶךְ וְאִפִּילוּ אִשְׁתּוּ, נִדְמָנָה לוֹ עַל הַגֶּשֶׁר – יִסְלַקְנָהּ לְצַדִּינֵי, וְכֵן הָעוֹבֵר אַחֲרֵי אִשָּׁה בְּנָהָר – אֵין לוֹ חֵלֶק לְעוֹלָם הַבָּא.

The Gemara asks: And according to the one who said that Eve was a face or side of Adam, which one of them walked in front? Rav Nahman bar Yitzhak said: It is reasonable to say that the man walked in front, as it was taught in a *baraita*: A man should not walk behind a woman<sup>9</sup> on a path, as he will look at her constantly. And even if one's wife happens upon him along a bridge, he should walk quickly in order to move her to his side so that she will not walk before him. And anyone who walks behind a woman in a river in order to see her exposed skin when she lifts her clothing as she passes through the water has no portion in the World-to-Come.

And Elkana walked after his wife – וַיֵּלֶךְ אַחֲרֶיהָ אֱלְקָנָה. Many have noted that there is no such verse in the Bible. The *ge'onim* commented that in the villages there were teachers of Talmud who were not experts in Bible and who often misquoted verses. Similarly, the Sages received ancient traditions that continued to be transmitted despite the fact that they were inconsistent with the traditional text of the Bible. Finally, Sages would combine verses and cite them as if they were a single verse (see *Tosafot* at the beginning of *Eruvin* and *Tosafot* in the first chapter of *Sanhedrin* with regard to the term *totafot*). In our case, the Maharshah raises the possibility that Elkana was the Levite husband of the concubine in Giva, with regard to whom it is stated that he walked after his wife (see Judges 19:3). However, the Maharshah himself has doubts with regard to this explanation. Finally, this quote may be a reworking of the language of the verse: "And Elkana went to Rama to [a] his house" (1 Samuel 2:11). The word *al* here has a different connotation, like its meaning in the verse: "And the men came after [a] the women" (Exodus 35:22). Consequently, the verse states that Elkana walked after his house, i.e., his wife (Maharsha).

Behind a lion and not behind a woman, behind a woman and not behind idolatry – אַחֲרֵי אִישׁ וְלֹא אַחֲרֵי אִשָּׁה, אַחֲרֵי אִשָּׁה וְלֹא אַחֲרֵי אִשָּׁה. To understand this order, one should note that King David, who smote the lion, sinned as a result of looking at a woman. Therefore, being behind a woman is more perilous than being behind a lion. The Sages already said that it is more difficult to distance oneself from idolatry than from other transgressions. However, it is conceivable that one who worships idolatry also acknowledges God's existence; one who fails to pray in the synagogue, however, indicates that he has no connection to God whatsoever (*Iyyun Ya'akov*, Maharsha).

The evil inclination is like a fly...like a type of wheat – יֵצֵר הָרַע דּוֹמֵה לְבוֹב...כֶּמֶן. Rav and Shmuel each liken the evil inclination to something that, despite its minuscule size, has the capacity to cause great damage, e.g., wheat that leavens and rises. The difference between their opinions is that according to Rav, the evil inclination is flawed from the outset, like a fly, while according to Shmuel, it is not intrinsically evil when properly channeled (*Iyyun Ya'akov*).

HALAKHA

And not behind a synagogue – וְלֹא אַחֲרֵי הַבַּיִת הַקְּנֵסֶת. One is prohibited from walking past the entrance of a synagogue while the congregation is praying, even during the verses of praise and *Shema*, which precede the *Amida* prayer (*Mishna Berura*). If one is carrying a load or wearing phylacteries, if there is another synagogue in the city, if the synagogue has an additional entrance on another side of the building, or if one is riding an animal, he is permitted to do so, as in those cases others will not suspect him of having engaged in a public display of disregard for the synagogue (Rambam *Sefer Ahava*, *Hilkhot Tefilla* 6:1; *Shulhan Arukh*, *Orah Hayyim* 90:8).

תָּנוּ רַבֵּנּוּ: הַמְרַצָּה מַעוֹת לְאִשָּׁה מִיָּדוּ לְיָדָהּ כְּדֵי לְהַסְתֵּכָל בָּהּ – אֶפְיֻלוּ יֵשׁ בְּיָדוּ תוֹרָה וּמַעֲשִׂים טוֹבִים כְּמֹשֶׁה רַבֵּינוּ – לֹא יִנְקָה מִדִּינָה שׁוֹל גִּיהֵנָם. שְׂנֵאמָר: יָד לֵיד לֹא יִנְקָה רַע – לֹא יִנְקָה מִדִּינָה שׁוֹל גִּיהֵנָם.

אָמַר רַב נַחֲמָן: מִנּוּחַ עִם הָאָרֶץ הִיא, דְּכָתִיב: וַיֵּלֶךְ מִנּוּחַ אַחֲרֵי אִשְׁתּוֹ.

מִתְקִיף לָהּ רַב נַחֲמָן בְּרִי יִצְחָק: אֵלָּא מַעֲתָה גַבִּי אֶלְקָנָה, דְּכָתִיב: וַיֵּלֶךְ אַלְקָנָה אַחֲרֵי אִשְׁתּוֹ, וְגַבִּי אֶלִישֶׁע דְּכָתִיב: וַיִּקָּם וַיֵּלֶךְ אַחֲרֶיהָ, הֲכִי נִמְי אַחֲרֶיהָ מִמֶּשְׁנֵי אֶלְא – אַחֲרֵי דְבָרֶיהָ וְאַחֲרֵי עֲצָתָהּ, הֲכָא נִמְי – אַחֲרֵי דְבָרֶיהָ וְאַחֲרֵי עֲצָתָהּ.

אָמַר רַב אֲשִׁי: וְלִמְאֵי דְקָאָמַר רַב נַחֲמָן מִנּוּחַ עִם הָאָרֶץ הִיא – אֶפְיֻלוּ בִּי רַב נִמְי לֹא קָרָא, שְׂנֵאמָר: וַיִּתְקַם רַבְקָה וַנְעוּרָתֶיהָ וַתִּרְפַּבְּנָה עַל הַגְּמָלִים וַתִּלְכְּנָה אַחֲרֵי הָאִישׁ, וְלֹא לִפְנֵי הָאִישׁ.

אָמַר רַבִּי יוֹחָנָן: אַחֲרֵי אִישׁ וְלֹא אַחֲרֵי אִשָּׁה, אַחֲרֵי אִשָּׁה – וְלֹא אַחֲרֵי עֲבוּדָה זְרוּה, אַחֲרֵי עֲבוּדָה זְרוּה – וְלֹא אַחֲרֵי בֵּית הַכְּנֶסֶת בְּשַׁעַר שְׁהַצְבוּר מִתְפַּלְלִין.

וְלֹא אֲמַרְן אֶלְא דְלֵא דְרֵי מִיָּדִי, וְאִי דְרֵי מִיָּדִי – לֵית לָן בָּהּ, וְלֹא אֲמַרְן אֶלְא דְלֵיבָא פְתֻחָא אַחֲרֵינָא וְאִי אֵיבָא פְתֻחָא אַחֲרֵינָא – לֵית לָן בָּהּ, וְלֹא אֲמַרְן אֶלְא דְלֵא רַכִּיב חֲמָרָא, אֲבָל רַכִּיב חֲמָרָא – לֵית לָן בָּהּ, וְלֹא אֲמַרְן אֶלְא דְלֵא מִנְחַ תְּפִלְיִן, אֲבָל מִנְחַ תְּפִלְיִן – לֵית לָן בָּהּ.

אָמַר רַב: יֵצֵר הָרַע דּוֹמֵה לְבוֹב, וַיּוֹשֵׁב בֵּין שְׁנֵי מִפְתְּחֵי הַלֵּב, שְׂנֵאמָר: "וּבּוֹבֵי מוֹת יִבְאִישׁ יִבְיַע שְׁמֹן רוֹקֵחַ". וְשִׁמוּאֵל אָמַר: כֶּמֶן חֲטָה הוּא דּוֹמֵה, שְׂנֵאמָר: "לְפֶתַח חֲטָאת רוֹבֵץ".

תָּנוּ רַבֵּנּוּ: שְׁתֵּי כְלָיוֹת יֵשׁ בּוּ בְּאָדָם, אֶחָת יוֹעֲצָתוּ לְטוֹבָה וְאַחַת יוֹעֲצָתוּ לְרָעָה, וּמִסְתַּבְּרָא דְטוֹבָה לִימִינוּ וְרָעָה לְשִׁמְאֵלוּ, דְּכָתִיב: "לֵב חָכֵם לִימִינוּ וְלֵב כְּסִיל לְשִׁמְאֵלוּ".

תָּנוּ רַבֵּנּוּ: כְּלָיוֹת יוֹעֲצוֹת, לֵב מִבִּיִן, לְשׁוֹן מִחִתָּךְ, פֶּה גּוֹמֵר, וְשֵׁט מְכַנֵּס וּמוֹצִיא כָּל מִינֵי מֵאֲכָל, קָנָה מוֹצִיא קוֹל

The Sages taught: One who counts money for a woman from his hand to her hand in order to look upon her, even if he has accumulated Torah and good deeds like Moses our teacher, he will not be absolved from the punishment of Gehenna, as it is stated: "Hand to hand, the evil man shall not go unpunished" (Proverbs 11:21); one who hands money from his hand to her hand, even if he received the Torah from God's hand to his own, like Moses, he will not be absolved from the punishment of Gehenna, which is called evil.

Rav Nahman said: From the following verse we know that Samson's father, Manoah, was an ignoramus, as it is written: "And Manoah... went after his wife" (Judges 13:11).

Rav Nahman bar Yitzhak strongly objects to this: If that is so that you understand the verse literally, what do you say about the verse with regard to Elkana, the father of the prophet Samuel, as it is written: "And Elkana walked after his wife,"<sup>11</sup> and what of the verse with regard to the prophet Elisha, as it is written: "And he arose and followed her" (11 Kings 4:30)? Does this verse mean that he literally walked after her? Rather, certainly this verse means that he followed her words and advice. If so, then the verse concerning Manoah may be similarly interpreted; he followed his wife's advice and guidance and did not literally walk behind her.

Rav Ashi said: And according to what Rav Nahman said, that Manoah was an ignoramus; he did not even learn to read the basic Torah stories that even children learn in school, as it is stated: "Rebecca arose, and her damsels, and they rode upon the camels, and followed the man" (Genesis 24:61); they followed him and did not walk before the man.

On this topic, Rabbi Yohanan said: It is preferable to walk behind a lion and not behind a woman, and preferable to walk behind a woman and not behind idolatry,<sup>12</sup> for then it will appear as if he is accompanying the idolatry. It is preferable to walk behind idolatry and not behind a synagogue<sup>13</sup> when the congregation is praying, as he appears to separate himself from the community in that he does not wish to join them in prayer.

This last *halakha* has numerous caveats: And we only said this in a case where he is not carrying something, and if he is carrying something, this does not apply, as everyone will understand why he did not enter the synagogue. And we only said this in a case where there is no other entrance to the synagogue, and if there is another entrance, this does not apply. And we only said this in a case where he is not riding a donkey, and if he is riding a donkey, this does not apply. And we only said this in a case where he is not donning phylacteries, but if he is donning phylacteries, this does not apply.

Rav said: The evil inclination is like a fly and it sits between the two entrances of the heart, as it is stated: "Dead flies make the ointment of the perfumer fetid and putrid" (Ecclesiastes 10:1). And Shmuel said: The evil inclination is like a type of wheat,<sup>14</sup> as it is stated: "Transgression [*hataf*] couches at the door" (Genesis 4:7); *hataf* is interpreted homiletically as related to *hitta*, wheat.

The Sages taught in a *baraita*: A person has two kidneys; one advises him to do good and one advises him to do evil. And it stands to reason that the one advising him to do good is to his right and the one that advises him to do evil is to his left, as it is written: "A wise man's understanding is at his right hand, but a fool's understanding is at his left" (Ecclesiastes 10:2).

Tangential to the subject of kidneys, the Gemara cites that which the Sages taught in a *baraita* with regard to the roles of various organs: The kidneys advise, the heart understands, the tongue shapes the sounds that emerges from the mouth, the mouth completes the shaping of the voice, the esophagus takes in and lets out all kinds of food, the trachea produces the voice,

רִיחָה שׁוֹאֶבֶת כָּל מִינֵי מַשְׁקִין, כְּבֵד בּוֹעֵם, מְרַה זֹרֶקֶת בּוֹ טֶפֶה וּמְנוּחָתוֹ, טָחוּל שׁוֹחֵק, קָרְקָרָן טוֹחֵן, קִיבָה יִשְׁנָה, אֵף גְּעוֹר. גְּעוֹר הַיִּשָּׁן, יִשָּׁן הַגְּעוֹר - נִמְוָק וְהוֹלֵךְ לוֹ. תִּנְאֵ: אִם שְׁנִיחָם יִשְׁנִים אוֹ שְׁנִיחָם גְּעוֹרִים - מִיָּד מֵת.

תִּנְאֵ רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: צְדִיקִים יֵצֵר טוֹב שׁוֹפְטָן, שְׁנֵאמַר: "וְלִבִּי חָלַל בְּקִרְבִּי". רְשָׁעִים - יֵצֵר רַע שׁוֹפְטָן, שְׁנֵאמַר: "נִאֵם פֶּשַׁע לְרִשָּׁע בְּקִרְבֵּי לִבִּי אִין פָּחַד אֱלֹהִים לִנְגַד עֵינָיו", בִּינוּנִים - זֶה זֶה שׁוֹפְטָן, שְׁנֵאמַר: "עֲמַד לִימִן אַבְיוֹן לְהוֹשִׁיעַ מִשְׁפָּטֵי נַפְשׁוֹ".

אָמַר רַבָּה: כְּגוֹן אֲנִי בִּינוּנִים. אָמַר לִיה אַבְיִ: לֹא שְׁבִיק מִרְ חַי לְכָל בְּרִיה!

וְאָמַר רַבָּא: לֹא אֵיבְרֵי עֲלָמָא אֱלָא לְרִשְׁעֵי גְמוּרֵי אוֹ לְצְדִיקֵי גְמוּרֵי. אָמַר רַבָּא: לִידַע אֵינֵשׁ בְּנַפְשָׁיה אִם צְדִיק גְמוּר הוּא אִם לֹא. אָמַר רַב: לֹא אֵיבְרֵי עֲלָמָא אֱלָא לְאַחָאָב בְּן עֲמָרִי וְלְרַבִּי חֲנִנָא בְּן דּוּסָא. לְאַחָאָב בְּן עֲמָרִי - הָעוֹלָם הַזֶּה, וְלְרַבִּי חֲנִנָא בְּן דּוּסָא - הָעוֹלָם הַבָּא.

"וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ". תִּנְאֵ רַבִּי אֱלִיעֶזֶר אוֹמֵר: אִם נֵאמַר "בְּכָל נַפְשְׁךָ", לָמָּה נֵאמַר "בְּכָל מַאֲדְךָ"? וְאִם נֵאמַר "בְּכָל מַאֲדְךָ", לָמָּה נֵאמַר "בְּכָל נַפְשְׁךָ"? אֱלָא: אִם יֵשׁ לְךָ אָדָם שְׂגוּפּוֹ חָבִיב עָלָיו מִמּוֹנוֹ - לְכָךְ נֵאמַר "בְּכָל נַפְשְׁךָ", וְאִם יֵשׁ לְךָ אָדָם שְׂמֻמוֹנוֹ חָבִיב עָלָיו מִגּוּפוֹ - לְכָךְ נֵאמַר "בְּכָל מַאֲדְךָ". רַבִּי עֲקִיבָא אוֹמֵר: "בְּכָל נַפְשְׁךָ" - אֲמִילוּ נוֹטֵל אֶת נַפְשְׁךָ.

תִּנּוּ רַבְנָן: פְּעַם אַחַת גְּזַרְהּ מַלְכוּת הַרְשָׁעָה שְׁלֹא יַעֲסֻקוּ יִשְׂרָאֵל בְּתוֹרָה, בַּא פְּפוּס בְּן יְהוּדָה וּמִצְאָו לְרַבִּי עֲקִיבָא שְׁהִיָּה מְקַהֵיל קַהֲלוֹת בְּרַבִּים וְעוֹסֵק בְּתוֹרָה. אָמַר לִיה: עֲקִיבָא, אֵי אַתָּה מְתוּרָא מִפְּנֵי מַלְכוּתָא?

and the lungs draw all kinds of liquids, the liver becomes angry, the gall bladder injects a drop of gall into the liver and allays anger, the spleen laughs,<sup>1</sup> the maw grinds the food, and the stomach brings sleep, the nose awakens. If they reversed roles such that the organ which brings on sleep were to awaken, or the organ which awakens were to bring on sleep, the individual would gradually deteriorate. It was taught: If both bring on sleep or both awaken, the person immediately dies.

With regard to one's inclinations, it was taught in a *baraita* that Rabbi Yosei HaGelili says: The good inclination rules<sup>2</sup> the righteous, as it is stated: "And my heart is dead within me" (Psalms 109:22); the evil inclination has been completely banished from his heart. The evil inclination rules the wicked, as it is stated: "Transgression speaks to the wicked, there is no fear of God before his eyes" (Psalms 36:2). Middling people are ruled by both the good and evil inclinations, as it is stated: "Because He stands at the right hand of the needy, to save him from them that rule his soul" (Psalms 109:31).

Rabba said: People like us are middling. Abaye, his student and nephew, said to him: If the Master claims that he is merely middling, he does not leave room for any creature to live. If a person like you is middling, what of the rest of us?

And Rava said: The world was created only for the sake of the full-fledged wicked or the full-fledged righteous;<sup>3</sup> others do not live complete lives in either world. Rava said: One should know of himself whether or not he is completely righteous, as if he is not completely righteous, he knows that his life will be a life of suffering. Rav said: The world was only created for the wicked Ahab ben Omri and for Rabbi Hanina ben Dosa. The Gemara explains: For Ahab ben Omri, this world was created, as he has no place in the World-to-Come, and for Rabbi Hanina ben Dosa, the World-to-Come was created.

We learned in our mishna the explanation of the verse: "And you shall love the Lord your God with all your heart and all your soul and all your might" (Deuteronomy 6:5). This was elaborated upon when it was taught in a *baraita*: Rabbi Eliezer<sup>4</sup> says: If it is stated: "With all your soul," why does it state: "With all your might"? Conversely, if it stated: "With all your might," why does it state: "With all your soul"? Rather, this means that if one's body is dearer to him than his property, therefore it is stated: "With all your soul"; one must give his soul in sanctification of God. And if one's money is dearer to him than his body, therefore it is stated: "With all your might"; with all your assets. Rabbi Akiva says: "With all your soul" means: Even if God takes your soul.

The Gemara relates at length how Rabbi Akiva fulfilled these directives. The Sages taught: One time, after the bar Kokheva rebellion, the evil empire of Rome decreed that Israel may not engage in the study and practice of Torah. Pappos ben Yehuda came and found Rabbi Akiva, who was convening assemblies in public and engaging in Torah study. Pappos said to him: Akiva, are you not afraid of the empire?

PERSONALITIES

Rabbi Eliezer – רַבִּי אֱלִיעֶזֶר: When the name Rabbi Eliezer occurs in the Talmud without a patronymic, it refers to Rabbi Eliezer ben Hyrcanus, also known as Rabbi Eliezer the Great, who was one of the leading Sages in the period after the destruction of the Second Temple.

Rabbi Eliezer was born to a wealthy family of Levites who traced their lineage back to Moses. Rabbi Eliezer began studying Torah late in life, but quickly became an outstanding disciple of Rabban Yohanan ben Zakkai. Indeed, Rabban Yohanan remarked: If all the Sages of Israel were on one side of a scale and Eliezer ben Hyrcanus on the other, he would outweigh them all.

Rabbi Eliezer was blessed with a remarkable memory. All his life he attempted, in his Torah study and his halakhic rulings, to follow the traditions of his Rabbis without adding to them. Nevertheless, although he was the primary student of Rabban Yohanan ben Zakkai, who was a disciple of Beit Hillel, he was considered one who tended towards the views of Bet Shammai. Rabbi Eliezer's close friend, Rabbi Yehoshua ben Hananya, completely followed the views of Beit Hillel, and many fundamental halakhic disputes between these Sages are recorded in the Mishna.

Because of his staunch and unflinching adherence to tradition, Rabbi Eliezer was unwilling to accede to the majority view when his own views were based on tradition. Indeed, Rabbi Eliezer's conduct generated so much tension among the Sages that Rabban Gamliel, who was the brother of his wife, Imma Shalom, was forced to excommunicate him to prevent controversy from proliferating. This ban was lifted only after Rabbi Eliezer's death. All of the Sages of the next generation were Rabbi Eliezer's students, most prominent among them Rabbi Akiva. Rabbi Eliezer's son, Hyrcanus, was also one of the Sages.

NOTES

The spleen laughs [*sohek*] – טָחוּל שׁוֹחֵק: Some spell the word with a *shin*, *shohék*, meaning grinds. They understand this to mean that the spleen also plays a role in crushing and grinding the food one eats (Rabbi Eliezer ben Yoel HaLevi).

The good inclination rules them [*shofetan*] – יֵצֵר טוֹב שׁוֹפְטָן: Some explain the word *shofet* to mean leads or rules, indicat-

ing that the good inclination alone rules the righteous. Others explain that one is judged according to his actions, and the righteous, who have only the good inclination, are judged by it, while the wicked are judged by the evil inclination, which incites and rages (Rabbi Yoshiya Pinto, Maharsha).

The world was created only for the full-fledged wicked

or the full-fledged righteous – לֹא אֵיבְרֵי עֲלָמָא אֱלָא לְרִשְׁעֵי גְמוּרֵי אוֹ לְצְדִיקֵי גְמוּרֵי: Though there have been righteous people who derived pleasure from this world, e.g., the Patriarchs and the righteous kings, this was unrelated to reward, but rather resulted from their unique destinies and manifestations of God's loving kindness (Rav Ya'akov Emden).



כל – All my days I have been troubled, etc. In other sources it is related that Rabbi Akiva had a look of joy on his face while being tortured. His students asked him not about the act of self-sacrifice itself, as all of Israel is commanded in this respect, but, rather about the willing acceptance of his suffering. He explained that he rejoiced at the opportunity to fulfill this mitzva completely.

BACKGROUND

The Eastern Gate – שער המזרח:

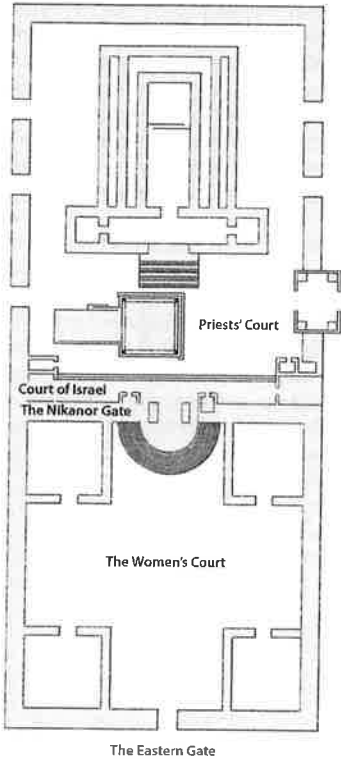


Diagram of the Temple Mount and the Temple

Mount Scopus [Tzofim] – צופים: There is a dispute among the Sages whether Tzofim refers to a specific place adjacent to Jerusalem or whether it is merely a term used to describe any place from which Jerusalem is visible. Even among those who hold that it refers to a specific place, there is a dispute. Some hold that it refers to Mount Scopus, while others identify it as the modern Shuafat, located on the road heading north out of Jerusalem.

אמר לו: אמשול לך משל, למה הדבר דומה – לשועל שהיה מהלך על גב הנהר, וראה דגים שהיו מתקבצים ממקום למקום, אמר להם: מפני מה אתם בורחים? אמרו לו: מפני רשתות שמביאין עלינו בני אדם. אמר להם: רצונכם שתעלו ליבשה, ונדור אני ואתם כשם שדורו אבותי עם אבותיכם? אמרו לו: אתה הוא שאומרים עליך פקח שבחיות! לא פקח אתה, אלא טפש אתה! ומה במקום חיותנו אנו מתיראין, במקום מיתתנו על אחת כמה וכמה! אף אנחנו, עכשיו שאנו יושבים ועוסקים בתורה, שכתוב בה: "כי הוא חייך וארך ימיו" – כך, אם אנו הולכים ומבטלים ממנה – על אחת כמה וכמה!

אמרו: לא היו ימים מועטים עד שתפסוהו לרבי עקיבא וחבשוהו בבית האסורים, ותפסו לפוסם בן יהודה וחבשוהו אצלו. אמר לו: פפוס! מי הביאך לכאן? אמר ליה: אשריך רבי עקיבא שנתפסת על דברי תורה, אוי לו לפפוס שנתפס על דברים בטלים.

בשעה שהוציאו את רבי עקיבא להריגה זמן קריאת שמע היה, והיו סורקים את בשרו במסרקות של ברזל, והיה מקבל עליו עול מלכות שמים. אמרו לו תלמידיו: רבינו, עד כאן? אמר להם: כל ימי הייתי מצטער על פסוק זה "בכל נפשך" – אפילו נוטל את נשמתך, אמרת: מתי יבא לידי ואקיימנו, ועכשיו שבא לידי לא אקיימנו? היה מאריך ב"אחד" עד שיצתה נשמתו ב"אחד". יצתה בת קול ואמרה: אשריך רבי עקיבא שיצאה נשמתך ב"אחד".

אמרו מלאכי השרת לפני הקדוש ברוך הוא: זו תורה וזו שכרה? "ממתים ידך ה' ממתים" וגו'! – אמר להם "חלקם בתיים". יצתה בת קול ואמרה: אשריך רבי עקיבא שאתה מזומן לחיי העולם הבא.

"לא יקל אדם את ראשו כנגד שער המזרח שהוא מכוון כנגד בית קדשי הקדשים" וכו'. אמר רב יהודה אמר רב: לא אמרו אלא מן הצופים ולפנים, וברואה. איתמר נמי, אמר רבי אבא בריה דרבי חייא בר אבא, הכי אמר רבי יוחנן: לא אמרו אלא מן הצופים ולפנים, וברואה, ובשאינו גדר, ובזמן שהשכינה שורה.

Rabbi Akiva answered him: I will relate a parable. To what can this be compared? It is like a fox walking along a riverbank when he sees fish gathering and fleeing from place to place. The fox said to them: From what are you fleeing? They said to him: We are fleeing from the nets that people cast upon us. He said to them: Do you wish to come up onto dry land, and we will reside together just as my ancestors resided with your ancestors? The fish said to him: You are the one of whom they say, he is the cleverest of animals? You are not clever; you are a fool. If we are afraid in the water, our natural habitat which gives us life, then in a habitat that causes our death, all the more so. The moral is: So too, we Jews, now that we sit and engage in Torah study, about which it is written: "For that is your life, and the length of your days" (Deuteronomy 30:20), we fear the empire to this extent; if we proceed to sit idle from its study, as its abandonment is the habitat that causes our death, all the more so will we fear the empire.

The Sages said: Not a few days passed until they seized Rabbi Akiva and incarcerated him in prison, and seized Pappos ben Yehuda and incarcerated him alongside him. Rabbi Akiva said to him: Pappos, who brought you here? Pappos replied: Happy are you, Rabbi Akiva, for you were arrested on the charge of engaging in Torah study. Woe unto Pappos who was seized on the charge of engaging in idle matters.

The Gemara relates: When they took Rabbi Akiva out to be executed, it was time for the recitation of Shema. And they were raking his flesh with iron combs, and he was reciting Shema, thereby accepting upon himself the yoke of Heaven. His students said to him: Our teacher, even now, as you suffer, you recite Shema? He said to them: All my days I have been troubled<sup>n</sup> by the verse: With all your soul, meaning: Even if God takes your soul.<sup>h</sup> I said to myself: When will the opportunity be afforded me to fulfill this verse? Now that it has been afforded me, shall I not fulfill it? He prolonged his uttering of the word: One, until his soul left his body as he uttered his final word: One. A voice descended from heaven and said: Happy are you, Rabbi Akiva, that your soul left your body as you uttered: One.

The ministering angels said before the Holy One, Blessed be He: This is Torah and this its reward? As it is stated: "From death, by Your hand, O Lord, from death of the world" (Psalms 17:14); Your hand, God, kills and does not save. God said the end of the verse to the ministering angels: "Whose portion is in this life." And then a Divine Voice emerged and said: Happy are you, Rabbi Akiva, as you are destined for life in the World-to-Come, as your portion is already in eternal life.

We learned in the mishna that one may not act irreverently opposite the Eastern Gate,<sup>h1</sup> which is aligned with the Holy of Holies. Limiting this halakha, Rav Yehuda said that Rav said: They only said this halakha with regard to irreverent behavior from Mount Scopus [Tzofim]<sup>h</sup> and within,<sup>h</sup> and specifically areas from where one can see the Temple. It is also stated: Rabbi Abba, son of Rabbi Hiyya bar Abba, said: Rabbi Yohanan said the following: They only said this halakha with regard to Mount Scopus and within, when one can see, and when there is no fence obstructing his view, and when the Divine Presence is resting there, i.e., when the Temple is standing.

HALAKHA

Even if God takes your soul – אפילו נוטל את נשמתך: There are three severe transgressions for which one is obligated to sacrifice his life rather than commit them: Idol worship, murder, and licentiousness (Rambam Sefer HaMadda, Hilkhot Yesodei HaTorah 5:7).

One may not act irreverently opposite the Eastern Gate – לא יקל אדם: One is forbidden to act irreverently opposite the Eastern Gate and the Nikanor Gate, which is the eastern gate of the

Temple courtyard, because they are aligned with the Holy of Holies (Rambam Sefer Avoda, Hilkhot Beit HaBehira 7:5).

From Mount Scopus and within – מן הצופים ולפנים: During the Temple era, it was prohibited to act irreverently anywhere closer to the Temple than Mount Scopus, if the Temple could be seen from there, and there was no obstructing barrier (Rambam Sefer Avoda, Hilkhot Beit HaBehira 7:3).

East and west – מִזְרָח וּמַעֲרֵב: It is prohibited to defecate in an exposed place without barriers facing east-west, so as not to show contempt for the Divine Presence, which rests in the west, and because the Temple is located to the west. This halakha also applies outside of Eretz Yisrael, in accordance with the opinion of Rabbi Akiva (Rambam *Sefer Avoda, Hilkhot Beit HaBeitira* 7:9; *Shulhan Arukh, Orah Hayyim* 3:5).

In this context, the Sages taught: One who defecates in Judea should not defecate when facing east and west,<sup>11</sup> for then he is facing Jerusalem; rather he should do so facing north and south. But in the Galilee which is north of Jerusalem, one should only defecate facing east and west. Rabbi Yosei permits doing so, as Rabbi Yosei was wont to say: They only prohibited doing so when one can see the Temple, where there is no fence, and when the Divine Presence is resting there. And the Rabbis prohibit doing so.

The Gemara argues: But the opinion of the Rabbis, who prohibit this, is identical to that of the first anonymous *tanna*, who also prohibits doing so. The Gemara replies: The practical difference between them is with regard to the sides, i.e., a place in Judea that is not directly east or west of Jerusalem, or a place in the Galilee that is not directly north of Jerusalem. According to the first *tanna*, it is prohibited; according to the Rabbis, it is permitted.

It was taught in another *baraita*: One who defecates in Judea should not defecate when facing east and west; rather, he should only do so facing north and south. And in the Galilee, defecating while facing north and south is prohibited, while east and west is permitted. And Rabbi Yosei permitted doing so, as Rabbi Yosei was wont to say: They only prohibited doing so when one can see the Temple. Rabbi Yehuda says: When the Temple is standing, it is prohibited, but when the Temple is not standing, it is permitted. The Gemara adds that Rabbi Akiva prohibits defecating anywhere while facing east and west.

The Gemara challenges this: Rabbi Akiva's position is identical to that of the first, anonymous *tanna*, who also prohibits doing so. The Gemara responds: The practical difference between them is with regard to places outside of Eretz Yisrael, as according to Rabbi Akiva, even outside of Eretz Yisrael, defecating while facing east and west is prohibited.

The Gemara relates that in Rabba's bathroom, the bricks were placed east and west in order to ensure that he would defecate facing north and south. Abaye went and placed them north and south, to test if Rabba was particular about their direction or if they had simply been placed east and west incidentally. Rabba entered and fixed them. He said: Who is the one that is upsetting me? I hold in accordance with the opinion of Rabbi Akiva, who said: It is prohibited everywhere.

HALAKHA

One should not uncover himself while standing – שְׂאִין נִפְרָעִין מֵעוֹמֵד – One who needs to relieve himself should not expose himself while standing, but only after he sits, in the interest of modesty. (Rambam *Sefer HaMadda, Hilkhot De'ot* 5:6; *Shulhan Arukh, Orah Hayyim* 3:2).

One should not wipe with his right hand – שְׂאִין מְקַנְחִין בְּיָמִין: One should not wipe himself with his right hand, but rather with his left, for the reasons enumerated in the Gemara (Rambam *Sefer HaMadda, Hilkhot De'ot* 5:6; *Shulhan Arukh, Orah Hayyim* 3:10).

NOTES

And I learned that one should not wipe with his right hand – וְלִמְדָתִי שְׂאִין מְקַנְחִין בְּיָמִין: All the reasons cited here are relevant, but as a rule, great respect is accorded the right side. It is associated with good, and one must attempt to avoid performing disgraceful activities with that hand (*HaBoneh*).

It is Torah, and I must learn – וְלִמְדָתִי הִיא וְלִלְמוֹד – If the question arises: Why, in all of these cases, did the disciple not simply ask his rabbi as to the proper way to conduct himself in these situations? The answer is that he wanted a practical rather than a theoretical answer, and he thought that the ideal manner to learn the practical *halakha* is to watch his mentor in action (*Maharsha*). The essence of the matter is that Torah encompasses all facets of life. Even in areas considered personal and private, a great person must conduct himself in accordance with the Torah, so that others may learn from him.

תָּנוּ רַבֵּינוּ: הַנִּפְתָּה בִּיהוּדָה לֹא יִפְנֶה מִזְרָח וּמַעֲרֵב אֶלָּא צָפוֹן וְדָרוֹם, וּבְגָלִיל לֹא יִפְנֶה אֶלָּא מִזְרָח וּמַעֲרֵב. וְרַבִּי יוֹסֵי מַתִּיר, שֶׁהִיָּה רַבִּי יוֹסֵי אוֹמֵר: לֹא אֶסְרוּ אֶלָּא בְּרוּאָה, וּבְמָקוֹם שְׂאִין שֶׁשׁ גָּדַר, וּבְזִמְנֵי שֶׁהַשְּׂכִינָה שׁוֹרָה. וְהַחֲכָמִים אוֹסְרִים.

הַחֲכָמִים הֵיינוּ תַנָּא קַמָּא! – אִיבָא בִּנְיֵיהוּ צְדָדִין.

תָּנִיא אִידְךָ: הַנִּפְתָּה בִּיהוּדָה לֹא יִפְנֶה מִזְרָח וּמַעֲרֵב אֶלָּא צָפוֹן וְדָרוֹם, וּבְגָלִיל – צָפוֹן וְדָרוֹם אֶסְרוּ, מִזְרָח וּמַעֲרֵב מוֹתֵר. וְרַבִּי יוֹסֵי מַתִּיר, שֶׁהִיָּה רַבִּי יוֹסֵי אוֹמֵר: לֹא אֶסְרוּ אֶלָּא בְּרוּאָה. רַבִּי יְהוּדָה אוֹמֵר: בְּזִמְנֵי שְׂבִית הַמִּקְדָּשׁ קָיָים – אֶסְרוּ, בְּזִמְנֵי שְׂאִין בֵּית הַמִּקְדָּשׁ קָיָים – מוֹתֵר. רַבִּי עֲקִיבָא אוֹסֵר בְּכָל מָקוֹם.

רַבִּי עֲקִיבָא הֵינוּ תַנָּא קַמָּא! – אִיבָא בִּנְיֵיהוּ חוּץ לְאַרְצָא.

רַבָּה הוּוּ שְׂדֵיין לִיהַ לְבָנֵי מִזְרָח וּמַעֲרֵב, אוֹל אֲבִי שְׂדֵינְהוּ צָפוֹן וְדָרוֹם, עַל רַבָּה תִּרְצַנְהוּ. אָמַר: מֵאן הָאִי דְקִמְצַעַר לִי? אֲנָא בְּרַבִּי עֲקִיבָא סְבִירָא לִי. דְאָמַר: בְּכָל מָקוֹם אֶסְרוּ.

Perek IX  
Daf 62 Amud a

תָּנִיא, אָמַר רַבִּי עֲקִיבָא: פַּעַם אַחַת נִכְנַסְתִּי אַחַר רַבִּי יְהוֹשֻׁעַ לְבֵית הַבֵּסֵא, וְלִמְדָתִי מִמֶּנּוּ שְׁלֹשָׁה דְבָרִים: לִמְדָתִי שְׂאִין נִפְרָעִין מִזְרָח וּמַעֲרֵב אֶלָּא צָפוֹן וְדָרוֹם, וְלִמְדָתִי שְׂאִין נִפְרָעִין מֵעוֹמֵד אֶלָּא מִיּוֹשֵׁב, וְלִמְדָתִי שְׂאִין מְקַנְחִין בְּיָמִין אֶלָּא בְּשֵׂמָאל. אָמַר לִיהַ בֶּן עֻזַּי: עַד כַּאן הָעוֹת פְּנִיךָ בְּרַבְרָא? – אָמַר לִיהַ: תּוֹרָה הִיא וְלִלְמוֹד אֲנִי צְרִיךְ.

It was taught in a *baraita* in tractate *Derekh Eretz* that Rabbi Akiva said: I once entered the bathroom after my teacher Rabbi Yehoshua, and I learned three things from observing his behavior: I learned that one should not defecate while facing east and west, but rather while facing north and south; I learned that one should not uncover himself while standing,<sup>11</sup> but while sitting, in the interest of modesty; and I learned that one should not wipe with his right hand,<sup>12</sup> but with his left. Ben Azzai, a student of Rabbi Akiva, said to him: You were impertinent to your teacher to that extent that you observed that much? He replied: It is Torah, and I must learn.<sup>13</sup>

Similarly, we learned in a *baraita*: Ben Azzai said: I once entered a bathroom after Rabbi Akiva, and I learned three things from observing his behavior: I learned that one should not defecate while facing east and west, but rather while facing north and south; I learned that one should not uncover himself while standing, but while sitting; and I learned that one should not wipe with his right hand, but with his left. Rabbi Yehuda said to him: You were impertinent to your teacher to that extent? He replied: It is Torah, and I must learn.

תָּנִיא, בֶּן עֻזַּי אוֹמֵר: פַּעַם אַחַת נִכְנַסְתִּי אַחַר רַבִּי עֲקִיבָא לְבֵית הַבֵּסֵא, וְלִמְדָתִי מִמֶּנּוּ שְׁלֹשָׁה דְבָרִים: לִמְדָתִי שְׂאִין נִפְרָעִין מִזְרָח וּמַעֲרֵב אֶלָּא צָפוֹן וְדָרוֹם, וְלִמְדָתִי שְׂאִין נִפְרָעִין מֵעוֹמֵד אֶלָּא מִיּוֹשֵׁב, וְלִמְדָתִי שְׂאִין מְקַנְחִין בְּיָמִין אֶלָּא בְּשֵׂמָאל. אָמַר לוֹ רַבִּי יְהוּדָה: עַד כַּאן הָעוֹת פְּנִיךָ בְּרַבְרָא? – אָמַר לוֹ: תּוֹרָה הִיא וְלִלְמוֹד אֲנִי צְרִיךְ.

Rav Kahana – רב קהנא: There were several Sages with this name. Here, the reference is to Rav Kahana, disciple-colleague of Rav. Rav Kahana was born in Babylonia during the first generation of *amora'im*. When Rav came to Babylonia, Rav Kahana became his student. Despite his young age, Rav Kahana was already a Torah luminary who acquired Rav's traditions, but not his logical reasoning.

In defending his Rabbi's honor, Rav Kahana ran afoul of the Persian government and was forced into exile to Eretz Yisrael, where he lived for a certain period, during which he studied Torah from its Sages. Rabbi Shimon ben Lakish, a Sage in Eretz Yisrael, praised him, saying: A lion ascended from Babylonia. The rest of the Sages of that generation agreed with that assessment, and in the Jerusalem Talmud his name is usually cited simply as Kahana. Rav Kahana later returned to Babylonia. Apparently, towards the end of his life, he returned to Eretz Yisrael.

Rav Kahana's greatness was acknowledged by subsequent generations and his teachings were considered authoritative, to the extent that they were used to challenge amoraic opinions, as if they were tannaic statements. Even Rabbi Yohanan considered Rav Kahana to be sharper than he, Rabbi Yohanan treated him as his teacher, often deferentially quoting Torah that he learned from him.

**HALAKHA**

Where one may defecate – היכן נגפין – Behind a fence, one may defecate immediately, in accordance with the statement of Ulla. In an open field, one may do so as long as others cannot see him exposed. This is in accordance with the opinion of Rav Ashi, the latest *amora* cited, who expressed an opinion on this matter. Some commentaries explained that he only disagreed with Ulla with regard to that particular detail (*Beit Yosef*; Rambam *Sefer HaMadda*, *Hilkhot De'ot* 5:6; *Shulhan Arukh*, *Orah Hayyim* 3:8).

Preserving the purity of the olive press – שמירת טהרת בית הבר – One who employs *amei ha'aretz* and seeks to produce wine in ritual purity, must have them immerse in a ritual bath in his presence before beginning to work. If they go to defecate and were not obscured from his eyes, they remain ritually pure. If he was unable to see them, however, they are presumed to have become ritually impure, in accordance with the mishna in *Teharot* (Rambam *Sefer Tahara*, *Hilkhot Metamei Mishkav UMoshav* 13:2).

רב קהנא על, גנא תותיה פוריה דרב. שמעיה דשח ושאק ועשה צרכיו, אמר ליה: דמי פומיה דאבא בדלא שריו תבשילא! אמר לו: כהנא, הכא את? פוק, דלא ארח ארעא. אמר לו: תורה היא וללמוד אני צריך.

מפני מה אין מקנחין בימין אלא בשמאל? אמר רבא: מפני שהתורה ניתנה בימין, שנאמר: "מימנו איש דת למו". רבה בר בר חנה אמר: מפני שהיא קרובה לפה. ורבי שמעון בן לקיש אמר: מפני שקושר בה תמילין. רב נחמן בר יצחק אמר: מפני שמראה בה טעמי תורה.

כתנאי, רבי אליעזר אומר: מפני שאוכל בה. רבי יהושע אומר: מפני שכותב בה. רבי עקיבא אומר: מפני שמראה בה טעמי תורה.

אמר רבי תנחום בר חילאי: כל הצנוע בבית הכסא נצול משלשה דברים: מן הנחשים, ומן העקרבים, ומן הפיסקין. ויש אומרים: אף חלומותיו מיושבים עליו.

ההוא בית הכסא דההו בטרוריא, כי הוו עיילי ביה בי תרי אפילו ביממא מתוקי, רבי אמי ורבי אסי הוו עיילי ביה חד יחד לחודיה ולא מתוקי. אמרי להו רבנן: לא מסתפיתוג – אמרי להו: אנו קבלה גמירינן, קבלה דבית הכסא – צניעותא ושתיקותא, קבלה דיסורי – שתיקותא ומפעי רחמי.

אביי מרביא ליה אמיה אמרא למיעל בהדיה לבית הכסא. ולרביא ליה גדיא! – שיעור בשעור מיתחלף.

רבא, מקמי דההו רישא – מקרקשא ליה בת רב חסדא אמגוא בלקנא. בתר דמלך – עבדא ליה כותא, ומנחא ליה ידא ארישיה.

אמר עולא: אחורי הגדר – נפנה מיד, ובבקעה – כל זמן שמתעטש ואין חבר שומע. איסי בר נתן מתני הכי, אחורי הגדר – כל זמן שמתעטש ואין חבר שומע, ובבקעה – כל זמן שאין חבר וראהו.

מיתבי: יוצאין מפתח בית הבר ונפנין לאחורי הגדר והן טהורין!

בטהרות הקלו.

On a similar note, the Gemara relates that Rav Kahana<sup>9</sup> entered and lay beneath Rav's bed. He heard Rav chatting and laughing with his wife, and seeing to his needs, i.e., having relations with her. Rav Kahana said to Rav: The mouth of Abba, Rav, is like one whom has never eaten a cooked dish, i.e., his behavior was lustful. Rav said to him: Kahana, you are here? Leave, as this is an undesirable mode of behavior. Rav Kahana said to him: It is Torah, and I must learn.

The Gemara asks: Why must one not wipe himself with his right hand, but with his left? Rava said: Because the Torah was given with the right hand, as it is stated: "At His right hand was a fiery law unto them" (Deuteronomy 33:2). Rabba bar bar Hana said: Because the right hand is close to the mouth, i.e., people eat with the right hand. And Rabbi Shimon ben Lakish said: Because one ties the phylacteries onto his left hand with his right hand. Rav Nahman bar Yitzhak said: Because one points to the cantillation notes of the Torah with his right hand.

The Gemara notes that this is parallel to a tannaic dispute: Rabbi Eliezer says: One is forbidden to wipe himself with his right hand because he eats with it. Rabbi Yehoshua says: Because he writes with it. Rabbi Akiva says: Because he points to the notes of the Torah with it.

Rabbi Tanhum bar Hanilai said: Anyone who is modest in the bathroom will be saved from three things: From snakes, from scorpions and from demons. And some say that even his dreams will be settling for him.

The Gemara relates: There was a particular bathroom in the city of Tiberias, where, when two would enter it, even during the day, they would be harmed by demons. When Rabbi Ami and Rabbi Asi would each enter alone, they were not harmed. The Sages said to them: Aren't you afraid? Rabbi Ami and Rabbi Asi said to them: We have learned through tradition: The tradition to avoid danger in the bathroom is to conduct oneself with modesty and silence. The tradition to end suffering is with silence and prayer.

Because fear of demons in bathrooms was pervasive, the Gemara relates: Abaye's mother raised a lamb to accompany him to the bathroom. The Gemara objects: She should have raised a goat for him. The Gemara responds: A goat could be interchanged with a goat-demon. Since both the demon and the goat are called *sa'ir*, they were afraid to bring a goat to a place frequented by demons.

Before Rava became the head of the yeshiva, his wife, the daughter of Rav Hisha, would rattle a nut in a copper vessel for him. This was in order to fend off demons when he was in the bathroom. After he was chosen to preside as head of the yeshiva, he required an additional degree of protection, so she constructed a window for him, opposite where he would defecate, and placed her hand upon his head.

With regard to where one may or may not go to defecate,<sup>10</sup> Ulla said: Behind a fence, one need not distance himself from people and may defecate immediately. In a valley or open field, one must distance himself sufficiently so that if he passes wind, no one will hear him. Isi bar Natan taught as follows: Behind a fence one must distance himself sufficiently so that if he passes wind another does not hear him, and in a valley, one must distance himself sufficiently so that no one can see him.

The Gemara raises an objection based on what we learned in a mishna in *Teharot*: Physical laborers, who usually fall into the category of *amei ha'aretz* and are not generally cautious with regard to the laws of ritual purity, exit from the entrance of the olive press, defecate behind the fence, and are ritually pure.<sup>11</sup> There is no reason to be concerned that they might become impure in the interim. This indicates that a greater distance is unnecessary.

The Gemara responds: With regard to the laws of ritual purity, they were lenient. To ensure maintenance of purity, they were lenient and did not require a greater distance.

How far may workers distance themselves, and the fruit and oil will remain pure – כַּמָּה יִתְקוּ וְיִהְיוּ טְהוֹרִין – Generally, *amei ha'aretz* were assumed to be lax in their observance of the laws of ritual purity, and as a rule were not considered ritually pure, as there is no Torah requirement for one to be pure except when eating *teruma* and consecrated items. As a result, when workers who were *amei ha'aretz* would operate an olive press, they were supervised to ensure that they, and, consequently, the oil, would not become ritually impure.

## HALAKHA

So too are the eulogizers punished – כִּדְּרַךְ נִפְרָעִין מִן הַסְּפָדָנִין: One who eulogizes the dead is prohibited from exaggerating excessively in praise of the deceased. Rather, one should mention his actual good qualities and embellish them a bit. He should not praise the deceased for qualities that he did not possess at all. If the deceased had no positive qualities, none should be mentioned. One who makes unfounded statements or extreme exaggerations in praise of the deceased brings punishment upon both himself and the deceased (*Shulhan Arukh, Yoreh De'ot* 344:1).

In the manner that one defecates during the day – כִּדְּרַךְ שֹׁנֵפֵה בַיּוֹם: When relieving himself at night, one should expose himself no more than he does during the day, in the interest of modesty (*Rambam Sefer HaMadda, Hilkhot De'ot* 5:6; *Shulhan Arukh, Orach Hayyim* 3:12).

## LANGUAGE

Aspamia – אֶסְפַּמְיָא: Ἰσπανία is the Greek name for Spain. Due to its distance from Eretz Yisrael and Babylonia, and with travel conditions being what they were, the word Aspamia is used to refer to a very distant place at the ends of the earth.

תָּא שָׁמַע: כַּמָּה יִתְקוּ וְיִהְיוּ טְהוֹרִין – כְּדֵי שִׁיחָא רוֹאֵהוּ – שְׂאֵנִי אוֹכְלֵי טְהוֹרוֹת, דְּאִקִּילוּ בְּהוּ רַבְנָן.

Come and hear from what we learned: How far may workers distance themselves, and the fruit and oil will remain pure?<sup>14</sup> They may distance themselves only so far that he still sees him. This contradicts the opinion of Isi bar Natan, who required them to distance themselves sufficiently that they may not be seen. The Gemara responds: Those who eat in purity are different, as the Sages were lenient with them.

רַב אֲשִׁי אָמַר: מָאֵי "כָּל זְמַן שְׂאֵין חִבְרוּ רוֹאֵה" דְּקָאָמַר אִיִּסְי בַר נָתָן – כָּל זְמַן שְׂאֵין חִבְרוּ רוֹאֵה אֶת פְּרוּעוֹ, אֲבָל לְדִינְיָה חָזִי לֵיהּ.

Rav Ashi said: What is the meaning of: So long as another does not see him, which was the standard that Isi bar Natan said? Sufficient that another person cannot see his nakedness, although he does see him.

הֵוּוּא סַפְדָּנָא דְנַחְמִיָּה דְרַב נַחְמָן, אָמַר: הָאֵי צְנוּעָא בְּאוֹרְחוֹתֵינוּ הָוָה. אָמַר לֵיהּ רַב נַחְמָן: אֶת עֵילַת בְּהִידֵיהּ לְבֵית הַכֶּסֶף, וְיִדְעַת אֵי צְנוּעָא אֵי לֹא? דְּתַנְיָא: אֵין קוֹרִין צְנוּעָא – אֶלָּא לְמִי שְׁצְנוּעָא בְּבֵית הַכֶּסֶף.

The Gemara relates: There was a particular eulogizer who went to eulogize an important person in the presence of Rav Nahman. Of the deceased, he said: This man was modest in his ways. Rav Nahman said to him: Did you go to the bathroom with him and know whether or not he was modest? As we learned in a *baraita*: One can only describe as modest one who is modest even in the bathroom, when no one else is there.

וְרַב נַחְמָן, מָאֵי נִפְקָא לֵיהּ מִיְנֵיהּ? – מִשּׁוּם דְּתַנְיָא: כְּשֵׁם שְׁנִפְרָעִין מִן הַמֵּתִים – כִּדְּרַךְ נִפְרָעִין מִן הַסְּפָדָנִין וּמִן הָעוֹנִין אַחֲרֵיהֶן.

The Gemara asks: And what difference did it make to Rav Nahman, that he was so insistent upon the details of whether or not this man was modest? The Gemara answers: Because it was taught in a *baraita*: Just as the deceased are punished, so too are the eulogizers<sup>15</sup> and those who answer after them. The deceased are punished for transgressions committed in their lifetimes. The eulogizers and those who answer are punished for accepting the attribution of virtues that the deceased did not possess.

תַּגּוּ רַבְנָן: אֵיזְהוּ צְנוּעָא – זֶה הַנִּפְגֵּה בַלַּיְלָה בְּמִקּוּם שֹׁנֵפֵה בַיּוֹם.

The Sages taught in a *baraita*: Who is a modest person? One who defecates at night where he defecates during the day, i.e., who distances himself at night, in order to relieve himself, no less than he distances himself during the day.

אֵינִי? וְהָאָמַר רַב יְהוּדָה אָמַר רַב: לְעוֹלָם יִגְהֵי אָדָם אֶת עַצְמוֹ שְׁחָרִית וְעֶרְבִית, כְּדֵי שְׂלֵא יְהֵא צְרִיךְ לְהִתְרַחֵק! וְתוּ, רַבָּא בִּימְמָא הָוָה אוּיַל עַד מִיל, וּבְלֵילֵיאָא אָמַר לֵיהּ לְשִׁמְעִיָּה: פְּגוּ לִי דוֹכְתָא בְּרַחוּבָא דְמַתָּא. וְכֵן אָמַר לֵיהּ רַבִּי זִירָא לְשִׁמְעִיָּה: תְּזִי מֵאֵן דְּאִיבָא אַחוּרֵי בֵּית חִבְרֵיא, דְּבַעֲיָנָא לְמַפְגֵּי – לֹא תֵימָא "בְּמִקּוּם" אֶלָּא אִימָא "כִּדְּרַךְ שֹׁנֵפֵה בַיּוֹם".

The Gemara challenges: Is that so? Didn't Rav Yehuda say that Rav said: One must always accustom himself to defecate in the morning and at night, when it is dark, so that he will not need to distance himself? Moreover, during the day, Rava would go up to a *mil* outside the city, and at night he would tell his servant: Clear a place for me in the city street. And so too, Rabbi Zeira told his servant: See who is behind the study hall, as I need to defecate. These Sages did not defecate at night in the same place where they defecated during the day. Rather, emend the statement and say as follows: In the manner that one defecates during the day,<sup>16</sup> i.e. he should conduct himself at night with the same degree of modesty with which he removes his clothing when defecating during the day.

רַב אֲשִׁי אָמַר: אֶפִּילוּ תֵימָא "בְּמִקּוּם" – לֹא נִצְרָכָה אֶלָּא לְקָרִין זְוִיָּת.

Rav Ashi said: Even if you say that the text can remain as it was: Where he defecates during the day, it was only necessary in the case of a corner, where one may conceal himself. In the interest of modesty, he should go around the corner at night, just as he does during the day.

גּוֹפָא, אָמַר רַב יְהוּדָה אָמַר רַב: לְעוֹלָם יִגְהֵי אָדָם אֶת עַצְמוֹ שְׁחָרִית וְעֶרְבִית, כְּדֵי שְׂלֵא יְהֵא צְרִיךְ לְהִתְרַחֵק.

The Gemara discusses the matter itself. Rav Yehuda said that Rav said: One must always accustom himself to defecate early in the morning and late at night so that he will not need to distance himself.

תַּנְיָא נִמְי הֲכִי, בֵּן עֲזַאי אוֹמַר: הַשֶּׁשֶׁם וְצֵא, הָעֶרֶב וְצֵא, כְּדֵי שְׂלֵא תִתְרַחֵק. מִשְׁמֵשׁ וְצֵב, וְאֵל תִּשָּׁב וְתִמְשָׁמֵשׁ, שְׂכַל הַיּוֹשֵׁב וּמִמְשָׁמֵשׁ – אֶפִּילוּ עוֹשִׂין בְּשִׁפְיָם בְּאֶסְפַּמְיָא – בְּאֵין עֵלִיו.

That opinion was also taught in a *baraita*: Ben Azzai said: Rise early in the morning and go defecate, wait for evening and go defecate, so that you will not need to distance yourself. He also said: Touch around the anus first to assist in the opening of orifices and then sit; do not sit and then touch, for anyone who sits and then touches, even if sorcery is performed in a distant place like Aspamia,<sup>17</sup> the sorcery will come upon him.

וְאֵי אֲנָשִׁי וְיִתֵּיב וְאַחַר כִּדְּרַךְ מִשְׁמֵשׁ, מָאֵי תַקְנִיתֵיהּ? – כִּי קָאֵי לִימָא הֲכִי: לֹא לִי לֹא לִי, לֹא תַחֲסִים וְלֹא תַחֲתִים, לֹא הֵנִי וְלֹא מֵהֵנִי, לֹא חֲרָשִׁי דְחֲרָשָׁא וְלֹא חֲרָשִׁי דְחֲרָשָׁתָא.

The Gemara says: And if one forgets and sits and then touches, what is his remedy? When he stands, he should recite the following incantation: Not for me, not for me, neither *tahim* nor *tahtim*, types of sorcery, neither these nor from these, neither the sorcery of a sorcerer nor the sorcery of a sorceress.

NOTES

**Sleeping [sheina] at dawn** – שינה בעמוד השחר: Some explain *sheina* in this context to mean urine [sheten]. The advantages of that interpretation are: It parallels the following statement with regard to a bowel movement at dawn; and it avoids the contradiction between praise of sleep in the morning here and the critical pronouncements of the Sages with regard to sleep in the morning elsewhere (*Musaf HaArukh*, and see Rav Hai Gaon and Maharsha).

**Would sell sayings for dinars** – מובין מילי בדניי: Some interpret this expression symbolically to mean that bar Kappara spoke very little. Others say that he would literally charge a fee for his sayings (*ge'onim*).

**The sayings of bar Kappara** – פתגמי בר קפרא: These sayings are different expressions of a single concept: One should not miss an opportunity, for then all is lost. This is also true with regard to the pot; if the pot boils over, the water overflows, and is lost. These sayings apply equally to both one's material life and one's spiritual life (*Arukh; ge'onim*).

**Entered Seir** – עיילת לשעיר: Some explain that the inhabitants of Seir, the Edomites, were immodest; several people would sit in the bathroom together. Others say that this is an allusion to the demon, Seir; you became immodest like a demon in the bathroom (Rav Sa'adia Gaon).

LANGUAGE

**Forging [istema]** – אסטמא: Apparently from the Greek *στόμαμα*, *stomoma*, meaning steel.

**Dropsy [hidrokan]** – דרוקאן: From the Greek *ὕδρωπικός*, *udropikos*, and *ὕδρωπικόν*, *udropikon*, which describe a condition where one's limbs become swollen and filled with water.

**Stream [silon]** – סילון: From the Greek *σωλήν*, *solén*, meaning hose or drainpipe. That is why this word then became the term for the stream that passes through the pipe or through any other round opening.

BACKGROUND

**Serpent** – דרוקאן: The creature that ripped out the intestines of the Roman appears to have been a large desert reptile of the *varanidae* family, perhaps a desert monitor, *Varanus griseus*. It grows to a meter length, is extremely daring, and attacks much larger creatures, biting and shaking its prey into submission.



Large desert serpent

תניא, בן עזאי אומר: על כל משקב שכב – חוץ מן הקרקע, על כל מושב שב – חוץ מן הקורה. אמר שמואל: שינה בעמוד השחר – כאסטמא לפרולא, יציאה בעמוד השחר – כאסטמא לפרולא.

בר קפרא הוה מובן מילי בדניי: עד דכפנת – אכול, עד דצחית – שתי, עד דרתחא קדרך – שפוך. קרנא קרנא ברומי – בר מובין תאני, תאני דאבך וביני!

אמר להו אביי לרבנן: בי עייליתו בשבילי דמחוזא למיפק ביה בחקלא, לא תחזו לא להך גיסא ולא להך גיסא. דלמא ותבי נשי ולא אורח ארעא לאסתבולי בהו.

רב ספרא על לבית הכסא, אתא רבי אבא נחור ליה אבבא, אמר ליה: ליעול מר! בתר דנפק, אמר ליה: עד השתא לא עיילת לשעיר, וגמרת לך מילי דשעיר? לאו הכי תנן: מדורה היתה שם, ובית הכסא של כבוד, וזה היה כבודו: מצאו נעול – בידוע שיש שם אדם, מצאו פתוח – בידוע שאין שם אדם, אלמא: לא אורח ארעא הוא!

והוא סבר: מסוכן הוא, דתניא, רבן שמעון בן גמליאל אומר: עמוד החזון – מביא את האדם לידי הדרוקאן. סילון החזון – מביא את האדם לידי ירוקאן.

רבי אלעזר על לבית הכסא, אתא ההוא רומאה דחקיה, קם רבי אלעזר ונפק. אתא דרוקאן שמטיה לכרפשיה, קרי עליה רבי אלעזר: "ואתן אדם תחתיו" אל תקרי "אדם" אלא אדום.

"ואמר להרגך ותחס עליך".

Continuing with the subject of health, it was taught in a *baraita*: Ben Azzai says: On all beds, lie, except for the ground. On all seats, sit, except for a beam, lest you fall off. Shmuel said: Sleeping at dawn<sup>N</sup> is as effective as forging [istema]<sup>L</sup> is to iron. A bowel movement at dawn is as beneficial as forging is to iron.

Similarly, the Gemara relates: Bar Kappara would sell sayings for dinars;<sup>N</sup> he would express his ideas in brief maxims.<sup>N</sup> For example: If you are hungry, eat; do not delay eating, as the hunger may pass and your food will be of no benefit. So too, if you are thirsty, drink; while the pot is still boiling, pour it out before it cools off. This is a metaphor for relieving oneself. Bar Kappara also said: When the horn is sounded in Rome, signifying that there is demand for figs in the Roman market, son of a fig seller, sell your father's figs, even without his permission, so as not to miss the opportunity.

Abaye said to the Sages: When you enter the paths of the city of Mehoza in order to go out and defecate in a field, look neither to one side nor to the other, as perhaps women are sitting there and it is improper to look at them.

The Gemara relates: Rav Safra once entered a bathroom, when Rabbi Abba came along. To determine if he could enter, Rabbi Abba coughed next to the door. Rav Safra said to him: Enter, master. When he came out, Rabbi Abba said to him: Until now, you never entered Seir,<sup>N</sup> the land of the Edomites, who are not strict in their practice of modesty, and yet you already learned the customs of Seir? Didn't we learn in the mishna concerning the Temple: There was a fire next to the ritual bath, and a bathroom of honor. And this was its honor: If one found it locked, it was known that someone was inside; if he found it open, it was known that no one was inside. Speaking in the bathroom is not a desired mode of behavior.

The Gemara explains the opinion of Rav Safra, who told Rabbi Abba that he could enter while in the bathroom: Rav Safra held that it was dangerous for Rabbi Abba. If he waited and was uncertain whether or not he could enter, he would endanger himself. As it was taught in a *baraita*: Rabbi Shimon ben Gamliel says: A column of feces that is held back because one cannot relieve himself causes dropsy [hidrokan].<sup>L</sup> A stream [silon]<sup>L</sup> of urine that is held back causes jaundice.

The Gemara relates that Rabbi Elazar entered a bathroom. This Roman came and pushed him away. Rabbi Elazar stood and left, and a serpent<sup>B</sup> came and ripped out the intestines of the Roman. Rabbi Elazar recited the following verse about the Roman: "Therefore I will give man [adam] for you" (Isaiah 43:4); do not read it as *adam*, but rather read it as *Edom*, meaning a Roman.

With regard to modesty in a bathroom, the Gemara cites an additional biblical allusion. When David found Saul in the cave and spared him, tearing the corner of his coat, he said to him: "Behold this day, your eyes have seen how the Lord has delivered you today into my hand in the cave, and he said to kill you; and you spared you" (1 Samuel 24:10).

When you take the sum of the children of Israel – **כי תשא את ראש בני ישראל** – According to the Gemara in *Yoma* (22b), the source prohibiting counting the Jewish people directly is the passage in Hosea (2:1): “And the children of Israel shall be as the sand of the sea, which will be neither measured nor counted,” which is understood both as a blessing and a prohibition.

The Torah first alludes to the problem involved in counting Jews directly with the mitzva of the half-shekel: “When you take the sum of the children of Israel according to their counting, then each man will give atonement for his soul when you count them; then there will be no plague as you count them” (Exodus 30:12).

The Gemara derives from the actions of King Saul that there is a general prohibition against counting the people. Saul counted the people *batela'im* (I Samuel 15:4). The Sages understood this phrase to mean: With lambs, King Saul counted one lamb for each man instead of counting the men directly.

Even indirect counting is permitted only for the purpose of a mitzva. Otherwise, counting is prohibited. For this reason David was punished for arranging a census merely: “So that I may know the number of the people” (II Samuel 24:2). In contrast, he was not punished when he counted his soldiers, which is a necessary step in waging war (II Samuel 18:1).

This idea finds its way into everyday Jewish practice, where counting men for a prayer quorum is done indirectly (*Peri Hadash, Orah Hayyim* 55).

NOTES

Isaac's ashes – אפרו של יצחק: Isaac was not actually sacrificed as a burnt-offering. Nevertheless, because that was Abraham's intention, the ram that was sacrificed in his place is considered as if it was actually Isaac, and the ashes of the ram are considered the ashes of Isaac (Maharsha).

The Gemara asks: Why does the verse say: **And he said? It should say: And I said.** Why does the verse say: **And you spared? It should say: And I spared.** Rather, Rabbi Elazar said: David said to Saul: **By Torah law, you should be killed, as you are a pursuer who seeks to kill me, and the Torah says: If one comes to kill you, kill him first.** But it was the modesty that you displayed that spared you.

And what is this modesty? As it is written: “**And he came to the sheepcotes by the way, where there was a cave, and Saul went in to cover his feet, to defecate.** Now David and his men were sitting in the innermost parts of the cave” (I Samuel 24:3). It was taught that the Sages said: **There was a fence within a fence, and a cave within a cave, and Saul entered to defecate in the interest of modesty.** With regard to the use of the term, **to cover his feet, Rabbi Elazar said: This teaches that, even there, he covered himself with his garment like a sukka.**

The Gemara continues with a homiletic interpretation of the verse: “**Then David arose, and cut off the corner of Saul's robe privily**” (I Samuel 24:4). Rabbi Yosei, son of Rabbi Hanina, said: **Anyone who treats clothing with contempt, like David who tore Saul's robe for no reason, will be punished in that ultimately he will not benefit from his garments, as it is stated: “Now King David was old and stricken in years; and they covered him with clothes, but he could get no heat”** (I Kings 1:1).

As for David's statement to Saul: “**If it be the Lord that has incited you against me, let Him accept an offering**” (I Samuel 26:19), Rabbi Elazar said that the Holy One, Blessed be He, said to David: **Do you call Me an inciter? In retribution, I will cause you to fail in a matter that even schoolchildren know, as it is written: “When you take the sum of the children of Israel,” according to their number, then shall they give every man a ransom for his soul unto the Lord, when you number them; that there be no plague among them, when you number them**” (Exodus 30:12). Immediately after God said this to David, “**Satan stood up against Israel and incited David to number Israel**” (I Chronicles 21:1). Moreover, it is written: “**And again the anger of the Lord was kindled against Israel, and He incited David against them, saying: Go, number Israel and Judea**” (II Samuel 24:1). The proportional response to David's calling God an inciter was that He incited David. **And when he counted them, he did not take a ransom from them, and he was punished, as it is written: “So the Lord sent a pestilence upon Israel from the morning even to the appointed time”** (II Samuel 24:15).

The Gemara asks: **What is the meaning of the appointed time?** Shmuel the elder, father-in-law of Rabbi Hanina, said in the name of Rabbi Hanina: **It means from when the daily offering is slaughtered until when its blood is sprinkled.** Rabbi Yohanan said: **It means precisely until noon.**

It is also stated there: “**The Lord repented Him of the evil and said to the angel that destroyed the many [rav] people: It is enough; now stay your hand**” (II Samuel 24:16). Explaining the meaning of the word *rav*, Rabbi Elazar said that the Holy One, Blessed be He, said to the angel: **Take for me a great one [rav] from among them, who is worthy of defraying several of Israel's debts.** As a result, at that moment Avishai ben Tzeruya, who was equivalent to the majority of the Sanhedrin, died. His death atoned for the entire nation.

On a parallel note, it is said: “**The Lord beheld, and He repented him of the evil**” (I Chronicles 21:15). The Gemara asks: **What did the Lord behold?**

Rav said: **He saw and remembered the patriarch, Jacob, about whom the term seeing is used: “And Jacob said when he saw them [ra'am]: This is God's camp”** (Genesis 32:3). **And Shmuel said: He saw and remembered Isaac's ashes,** as it is said in the portion of the binding of Isaac: “**God will provide [yireh] Himself the lamb for a burnt-offering**” (Genesis 22:8).

“ואמר:” “ואמרת” מיבעי ליה! “ותחסס?” “וחסתי” מיבעי ליה! – אמר רבי אלעזר, אמר לו דוד לשאול: מן התורה – בן הריגה אתה, שהרי הודף אתה, והתורה אמרה: בא להרגך השכם להרגו. אלא צניעות שהייתה בך – היא חסה עליך.

ומאי היא – דכתיב: “ויבא אל גדרות העזן על הדרך ושם מערה ויבא לשאול להסך את רגליו.” תנא: גדר לפנים מגדר, ומערה לפנים ממערה. “להסך” – אמר רבי אלעזר: מלמד שסיבך עצמו בסוכה.

“ויקם דוד ויכרת את כנף המעיל אשר לשאול בלבו.” אמר רבי יוסי ברבי חנינא: כל המבזה את הבגדים סוף אינו נהנה מהם. שנאמר: “והמלך דוד וקן בא בימים ויכסהו בבגדים ולא יחס לו.”

“אם ה' הסיטך בי ירח מנחה.” אמר רבי אלעזר, אמר ליה הקדוש ברוך הוא לדוד: “מסית קרית לך הרי אני מבשילך בדבר שאפילו תינקות של בית רבן יודעים אותו, דכתיב: “כי תשא את ראש בני ישראל לפקדיהם ונתנו איש כפר נפשו וגו'.” מיד “ויעמד שטן על ישראל,” וכתיב: “ויסת את דוד בהם לאמר לך מנה את ישראל.” וכיון דמנניהו לא שקל מיניהו כופר, דכתיב: “וימת ה' דבר בישראל מהבקר ועד עת מועד.”

מאי “עת מועד?” – אמר שמואל סבא חתניה דרבי חנינא משומיה דרבי חנינא: משעת שהיטת התמיד עד שעת זריקתו. רבי יוחנן אמר: עד חצות ממש.

“ויאמר למלאך המשתית בעם רב,” אמר רבי אלעזר, אמר ליה הקדוש ברוך הוא למלאך: טול לי רב שבהם, שיש בו ליפרע מהם כמה חובות. באותה שעה מת אבישי בן צרויה ששקול כחובה של סנהדרין.

“ובהשחית ראה ה' וינחם,” מאי ראה?

אמר רב: ראה יעקב אבינו, דכתיב: “ויאמר יעקב כאשר ראה.” ושמואל אמר: אפרו של יצחק ראה, שנאמר: “אלהים יראה לו השד.”

A person may not enter the Temple Mount with his staff, etc. – לֹא יָבִיג אָדָם לְהֵר הַבַּיִת בְּמַקְלוֹ וְכוּ' – One may not enter the Temple Mount with a staff, shoes or a money belt, in deference to the Temple (Rambam *Sefer Avoda*, *Hilkhot Beit HaBehira* 7:2).

A shortcut in the synagogue – קַפְנַדְרְיָא בְּבֵית הַכְּנָסָת: If one's original intention, upon entering a synagogue, was not to use the synagogue as a shortcut, he is permitted to exit on the other side, using it as a shortcut. If the synagogue was constructed on a preexisting path, one may *ab initio* use it as a shortcut, regardless of intent. One who enters a synagogue in order to pray is permitted to exit on the other side, using it as a shortcut. Some (*Tur*) say this is a mitzva (Rambam *Sefer Ahava*, *Hilkhot Tefilla* 11:10; *Shulhan Arukh*, *Orah Hayyim* 151:5).

Anyone who spits on the Temple Mount – הַרוֹקֵק בְּהַר – הַבַּיִת: One is obligated to conduct himself with a sense of awe and reverence vis-à-vis the Temple. This applies when the Temple is no longer standing, just as it did when it was intact. Therefore, one is forbidden to spit at the site of the Temple even today (Rambam *Sefer Avoda*, *Hilkhot Beit HaBehira* 7:7, and see 7:2).

LANGUAGE

Shortcut [*kappandarya*] – קַפְנַדְרְיָא: From the Latin *compensaria* meaning shortcut, Rava's statement: *Kappandarya* is as its name implies, meant that *kappandarya* should be understood according to its Latin meaning. Rav Hana bar Adda added an additional interpretation based on an acronym.

רַבִּי יִצְחָק נָפְתָא אָמַר: כְּסָף כְּפוּרִים רָאָה, שְׁנֵאמַר: "וְלָקַחְתָּ אֶת כְּסָף הַכְּפוּרִים מֵאֵת בְּנֵי יִשְׂרָאֵל" וְגו'. רַבִּי יוֹחָנָן אָמַר: בֵּית הַמִּקְדָּשׁ רָאָה, דְּכָתִיב: "בְּהַר ה' יִרְאָה".

פְּלִיגֵי בְּהַר רַבִּי יַעֲקֹב בַּר אִידִי וְרַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי, חָד אָמַר: כְּסָף הַכְּפוּרִים רָאָה, וְחָד אָמַר: בֵּית הַמִּקְדָּשׁ רָאָה. וּמִסְתַּבְּרָא כִּמְאֵן דְּאָמַר בֵּית הַמִּקְדָּשׁ רָאָה, שְׁנֵאמַר: "אֲשֶׁר יֹאמַר הַיּוֹם בְּהַר ה' יִרְאָה".

"לֹא יָבִיג אָדָם לְהֵר הַבַּיִת בְּמַקְלוֹ" וְכוּ'. מֵאֵי קַפְנַדְרְיָא? אָמַר רַבָּא: קַפְנַדְרְיָא כְּשֵׁמָהּ. וְרַב חֲנַנְיָא בַּר אֲדָא מִשְׁמַיָּה דְּרַב סָמָא בְּרִיהַ דְּרַב מַרִּי אָמַר: כִּמְאֵן דְּאָמַר אֵינִשׁ "אֲדַמְקִיפְנָא אֲדָרִי – אֵינְעוּל בְּהָא". אָמַר רַב נַחֲמָן אָמַר רַבְּהִי בַר אֲבִיהַ: הַכְּנָסָת לְבֵית הַכְּנָסָת עַל מְנַת שְׁלֵא לַעֲשׂוֹתוֹ קַפְנַדְרְיָא – מוֹתֵר לַעֲשׂוֹתוֹ קַפְנַדְרְיָא.

רַבִּי אֲבָהוּ אָמַר: אִם הִיָּה שְׁבִיל מַעֲיָקְרוּ – מוֹתֵר. אָמַר רַבִּי חֲלָבוּ אָמַר רַב הוּנָא: הַכְּנָסָת לְבֵית הַכְּנָסָת לְהַתְפַּלֵּל – מוֹתֵר לַעֲשׂוֹתוֹ קַפְנַדְרְיָא, שְׁנֵאמַר: "וּבָבֹא עִם הָאָרֶץ לִפְנֵי ה' בְּמוֹעֲדִים" וְגו'.

"וְרוֹקֵקָה מִקַּל וְחוֹמֵר". אָמַר רַב בִּיבִי אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לִוִּי: כָּל הַרוֹקֵק בְּהַר הַבַּיִת בְּזִמְנַן הַזֶּה – כְּאִילוּ רוֹקֵק בְּבַת עֵינֵי, שְׁנֵאמַר: "וְהָיוּ עֵינֵי וְלִבִּי שֵׁם כָּל הַיָּמִים".

אָמַר רַבָּא: רִקְיָקָה בְּבֵית הַכְּנָסָת – שְׂרִיא, מִיַּדִּי דְּהוּהָ אֲמַנְעַל. מַה מְנַעַל, בְּהַר הַבַּיִת – אָסוּר, בְּבֵית הַכְּנָסָת – מוֹתֵר, אִף רִקְיָקָה, בְּהַר הַבַּיִת – הוּא דְּאָסוּר, בְּבֵית הַכְּנָסָת – שְׂרִי.

אָמַר לִיהִי רַב פַּפָּא לְרַבָּא, וְאָמַרִי לֵה רַבִּינָא לְרַבָּא, וְאָמַרִי לֵה רַב אֲדָא בַּר מַתְנָא לְרַבָּא: אֲדִילִיף מִמְנַעַל, גִּילְף מִקַּפְנַדְרְיָא!

Rabbi Yitzhak Nappaha said: He saw the money of atonement that Israel gave when they were counted during the Exodus from Egypt, as it is stated: "And you shall take the atonement money from the children of Israel, and shall appoint it for the service of the tent of meeting, that it may be a memorial for the children of Israel before the Lord, to make atonement for your souls" (Exodus 30:16). Rabbi Yohanan said: He saw the Temple, as it is written: "On the mount where the Lord is seen [yera'e]" (Genesis 22:14).

Additional *amora'im*, Rabbi Ya'akov bar Idi and Rabbi Shmuel bar Nahmani, differed in their opinions of what God saw. One said: He saw the money of atonement, and one said: He saw the Temple. And it is reasonable to say like the one who says He saw the Temple, as it is stated: "And Abraham called the name of that place: The Lord will see; as it is said to this day: On the mount where the Lord is seen" (Genesis 22:14); generations later, they will recall the initial revelation on Mount Moria, as the angel also appeared to David on this mountain.

We learned in the mishna that, in deference to the Temple, a person may not enter the Temple Mount with his staff<sup>11</sup> and his shoes. He may not make it a *kappandarya*. The Gemara asks: What is the meaning of *kappandarya*? Rava said: *Kappandarya*, as its name implies; a shortcut. Rav Hana bar Adda in the name of Rav Sama, son of Rav Mari, said: One may interpret this as an acrostic, as people say: Instead of circumventing the rows of houses [*ademakifna adarei*], I will enter this [*ei'ol beha*] one. Rav Nahman said that Rabba bar Avuh said: This *halakha* applies in a synagogue as well. However, one who enters a synagogue not intending to make it a shortcut<sup>12</sup> is permitted to make it a shortcut if he later changed his mind.

Similarly, Rabbi Abbahu said: If it was originally a path that passed through the site where the synagogue was erected, one is permitted to pass through, as the public right of passage is not negated by the construction of a synagogue. Rabbi Helbo said that Rav Huna said: One who enters a synagogue to pray is permitted to make it a shortcut, as it is stated: "But when the people of the land shall come before the Lord in the appointed seasons, he that enters by way of the north gate to worship shall go forth by the way of the south gate" (Ezekiel 46:9).

We learned in the mishna that spitting on the Temple Mount is prohibited through an *a fortiori* inference. Rav Beivai said that Rabbi Yehoshua ben Levi said: Anyone who spits on the Temple Mount,<sup>13</sup> even today, it is as if he spit in the pupil of God's eye, as it is stated: "And My eyes and My heart shall be there perpetually" (1 Kings 9:3).

Rava said: Spitting in a synagogue is permitted, just as in the case of shoes. Just as wearing shoes is prohibited on the Temple Mount but permitted in a synagogue, so, too, spitting is prohibited on the Temple Mount but permitted in a synagogue.

Rav Pappa said to Rava, and some say that Ravina said to Rava, and some say that Rav Adda bar Mattana said to Rava: Instead of deriving this from the case of wearing a shoe, derive it from the case of a shortcut. Just as a shortcut through a synagogue is prohibited, so too is spitting prohibited.

אמר ליה: תנא יליף ממנעל. ואת אמרת מקפנדריא! מאי היא? דתנא: לא יכנס אדם להר הבית לא במקלו שבגידו, ולא במנעלו שבגרגלו, ולא במעות הערויים לו בסדינו, ובפונדתו מופשלת לאחוריו, ולא יעשנה קפנדריא, ורקיקה מקל וחומר ממנעל, ומה מנעל שאין בו דרך ביון אמרה תורה "של נעליך מעל רגליך", רקיקה שהיא דרך ביון - לא כל שבן.

Rava said to him: The *tanna* derives the prohibition of spitting from the case of a shoe, and you say that it should be derived from the case of a shortcut? The Gemara elaborates: What is this derivation from the case of a shortcut? As it was taught in a *baraita*: One may neither enter the Temple Mount with his staff in his hand, nor with his shoes on his feet, nor with money tied in his cloth and with his money-belt slung behind him, nor should one make it a shortcut. All the more so, spitting is prohibited *a fortiori* from the *halakha* with regard to wearing a shoe. Just as with regard to a shoe, which is generally not considered contemptuous, the Torah said: "Put off your shoes from off your feet, for the place upon which you stand is holy ground" (Exodus 3:5), all the more so spitting, which is considered contemptuous, should be prohibited.

רבי יוסי בר יהודה אומר: אינו צריך, הרי הוא אומר "כי אין לבוא אל שער המלך בלבוש שק", והלא דברים קל וחומר: ומה שק שאינו מאוס לפני בשר ודם - כך, רקיקה שהיא מאוסה, לפני מלך מלכי המלכים - לא כל שבן?

Rabbi Yosei bar Yehuda, says: This *a fortiori* inference is unnecessary. It could be otherwise derived. It says: "For none may enter within the king's gate clothed with sackcloth" (Esther 4:2). This matter can be inferred *a fortiori*: Just as sackcloth, which is generally not considered repulsive before one who is flesh and blood, is forbidden within the king's gate, all the more so spitting, which is repulsive, should be forbidden before the King of Kings.

אמר ליה, אנא הכי קאמינא: נימא הקא לחומרא והקא לחומרא.

The one who challenged him, Rav Pappa or Ravina, said to Rava: I intended to say the following: Let us say, be stringent here, with regard to the Temple Mount, and be stringent here, with regard to the synagogue,

## Perek IX

### Daf 63 Amud a

ואימא: הר הבית דאסור במנעל - לילפא ממנעל, אבל בית הכנסת דשרי במנעל, אדיליף ממנעל ולהיתר - גילף מקפנדריא ולאסור!

and say as follows: With regard to the Temple Mount, where one is prohibited from wearing shoes, let us derive the prohibition of spitting from the case of shoes. However, with regard to a synagogue, where one is permitted to wear shoes, instead of deriving the law with regard to spitting from the case of shoes and permitting it, derive it from the case of a shortcut, and prohibit it.

אלא אמר רבא: כי ביתו. מה ביתו, אקפנדריא - קפיד אינש, ארקיקה ומנעל - לא קפיד אינש, אף בית הכנסת, קפנדריא - הוא דאסור, רקיקה ומנעל - שרי. כל חותמי ברכות שבמקדש וכו'.

Rather, Rava said a different reason: The synagogue is like one's house. Just as one objects to a person using his house as a shortcut, but does not mind spitting and wearing shoes therein, so too in the case of a synagogue, a shortcut is prohibited while spitting and wearing shoes are permitted.<sup>h</sup>

We learned in the mishna: At the conclusion of all blessings recited in the Temple, the one reciting the blessing would say: Blessed are You Lord, God of Israel, until everlasting.

כל כך למה - לפי שאין עונין אמן במקדש. ומנין שאין עונין אמן במקדש - שנאמר: "קומו ברכו את ה' אלהיכם מן העולם עד העולם". ואומר "ויברכו את שם כבודך ומרומם על כל ברכה ותהלה".

The Gemara explains: Why were they insistent upon this formula to that extent? Because one does not answer amen in the Temple.<sup>h</sup> Because there is a unique response to the blessings in the Temple, a unique formula for their conclusion was instituted. From where is it derived that one does not answer amen in the Temple? As it is stated: "Stand up and bless the Lord, your God, from everlasting to everlasting" (Nehemiah 9:5), which refers to the conclusion. The verse in Nehemiah continues: "And let them say: Blessed be Your glorious name, that is exalted above all blessing and praise" (Nehemiah 9:5). The response is exalted above other blessings.

יכול כל הברכות כולן תהא להן תהלה אחת - תלמוד לומר: "ומרומם על כל ברכה ותהלה", על כל ברכה וברכה - תהא להן תהלה.

From the beginning of the verse, I might have thought that all of the blessings there will have only a single expression of praise, amen. Therefore, the verse teaches: "That is exalted above all blessing and praise"; for every blessing, a unique praise is offered. Therefore, the appropriate response to a blessing in the Temple is: Blessed are You Lord, God of Israel, from everlasting until everlasting.

"התקינו שהיא אדם שואל בשלום חברו" וכו'. מאי "ואומר"?

We learned in the mishna that the Sages instituted that a person will greet another with the name of God, and several biblical sources were cited. The Gemara asks: Why is it necessary for the mishna to cite all of those sources, introduced with the phrase: And it says? Why was the proof from Boaz's statement to the harvesters: The Lord is with you, insufficient?

## HALAKHA

כבוד בית - הכנסת  
Respect for a synagogue - One is prohibited from using the synagogue as a shortcut. However, one is permitted to spit in it as long as he rubs the spit into the ground with his foot. This applies only on weekdays. On Shabbat, one may only place his shoe over it until it is absorbed into the ground (*Mishna Berura*). One is permitted to enter a synagogue wearing shoes (Rambam *Sefer Ahava, Hilkhot Tefilla* 11:8; *Shulhan Arukh, Orah Hayyim* 151:5-7).

One does not answer amen in the Temple - שאין עונין אמן במקדש - In the Temple, they would not answer amen after blessings. Therefore, on fast days, when the prayer leader reached the end of the first of six additional blessings and recited: He who answered Abraham, etc., he would continue: Blessed are You, Lord our God, God of Israel, from eternity to eternity. Blessed are You, Lord, the Redeemer of Israel. Those who heard would respond: Blessed be the name of His glorious kingdom, for ever and ever (Rambam *Sefer Zemanim, Hilkhot Ta'aniyot* 4:15).



Despise not – אל תבזו: Because one could argue that in the story of Gideon the blessing in God's name was said only by the angel, one must return to Boaz's statement. There is room to suggest that this custom is not binding, as it was established many generations earlier. Therefore, the Sages said: Despise not ancient customs, with the claim that your mother is elderly. Though one could posit that using God's name in this manner is contemptuous, the Sages teach: It is time to work for the Lord; they have made void Your Torah; it is preferable to mention God's name in this manner than to have it completely forgotten (Rabbi Yoshiya Pinto; Maharsha).

Where there is no man, there be a man – באתר דלית גבר תמן הוי גבר: This statement of bar Kappara appears to be a direct Aramaic translation of Hillel's pronouncement in the mishna in Avot (2:6): In a place where there are no men, strive to be a man. Why does bar Kappara repeat it, and why does Abaye choose to comment here, rather than on the mishna?

One approach suggests that the mishna refers to general communal situations, and Hillel requires someone who recognizes a lack of leadership to take charge, even at the expense of his personal Torah study. The context of bar Kappara's teaching indicates that he is talking about Torah leadership. A scholar who finds that there is no one to assume the mantle of leadership and to issue rulings in matters of halakha, should do so himself. With regard to that point, Abaye comments: When there is competent Torah leadership, one need not step forward (Maharsha).

PERSONALITIES

Bar Kappara – בר קפרא: One of the Sages of the final generation of tanna'im, in the intermediate period between the tanna'im and amora'im, bar Kappara was a disciple of Rabbi Yehuda HaNasi and a friend of his son, Shimon. His first name may have been Shimon, although it is not clear from the sources.

Some believe that because of his renowned wisdom, he would literally sell his sayings for dinars. He would charge for his proverbs and guidance (ge'onim), and he was famous for his homilies and parables.

According to some sources, he was the son of Rabbi Elazar HaKappar. This is a possible explanation for the name bar Kappara, though, in the sources, their relationship is not sufficiently clear to make this determination.

Like other disciples of Rabbi Yehuda HaNasi, bar Kappara compiled anthologies of extra-mishnaic teachings, called: The Great Mishnayot of bar Kappara. In the Talmud, these mishnayot are cited with the introduction: Tani bar Kappara, meaning, bar Kappara taught.

Bar Kappara's primary student was his sister's son, Rabbi Yehuda bar Padda.

LANGUAGE

Administrator [apitropos] – אפטרופוס: From the Greek ἐπίτροπος, epitropos, meaning appointee. This refers to the protector of those in his custody, and the like.

וכי תמא: בעו מדעתיה דנפשיה קאמר – תא שמע  
"ה' עמך גבור החיל". וכי תמא: מלאך הוא דקאמר  
ליה לגדעון – תא שמע אל תבזו מי זקנה אמן.

ואומר: "עת לעשות לה' הפרו תורתך". אומר רבא:  
האי קרא מרישיה לסיפיה מדריש, מסיפיה לרישיה  
מדריש.

מרישיה לסיפיה מדריש: "עת לעשות לה'", מאי  
טעם – משום "הפרו תורתך". מסיפיה לרישיה  
מדריש: "הפרו תורתך" מאי טעמא – משום "עת  
לעשות לה'".

תנאי, הלל הזקן אומר: בשעת המכניסין – פור.  
בשעת המפזרים – כנס. ואם ראית דור שהתורה  
חביבה עליו – פור, שנאמר: "יש מפזר ונוסף עוד",  
ואם ראית דור שאין התורה חביבה עליו – כנס,  
שנאמר: "עת לעשות לה' הפרו תורתך".

דרש בר קפרא: זלת – קבוץ קנה מינה, באתר דלית  
גבר – תמן הוי גבר. אומר אבוי, שמע מינה: באתר  
דאית גבר – תמן לא תהוי גבר.

פשיטא! – לא נצרכה אלא בששניהם שוין.

דרש בר קפרא: איווהי פרשה פרשה שכל גופי תורה  
תלויין בה – "בכל דרכך דעהו והוא יישר ארחותיך".  
אמר רבא: אמילו לדבר עבירה.

דרש בר קפרא: לעולם ילמד אדם את בנו אומנות נקיה  
וקלה. מה היא? אומר רב חסדא: מחטא דתלמידיה.

תנאי, רבי אומר: לעולם אל ירבה אדם רעים בתוך  
ביתו, שנאמר: "איש רעים להתרועע".

תנאי, רבי אומר: אל ימנה אדם אפטרופוס בתוך  
ביתו, שאלמלי לא מנה פטיפר את יוסף אפטרופוס  
בתוך ביתו – לא בא לאותו דבר.

The Gemara explains: And if you say: Boaz said this on his own, and it proves nothing with regard to normative practice, come and hear a proof from the verse: "The Lord is with you, mighty man of valor" (Judges 6:12). And if you say that it was an angel who said this to Gideon, that perhaps this verse was the angel informing Gideon that the Lord is with him, but it is not the standard formula of a greeting, come and hear proof from the verse: "And despise not your mother when she is old" (Proverbs 23:22); the customs of the nation's elders are an adequate source from which to derive halakha.

And the verse states: "It is time to work for the Lord; they have made void Your Torah" (Psalms 119:126). Of this, Rava said: This verse can be interpreted from beginning to end, and can be interpreted from end to beginning.

The Gemara elaborates: This verse can be interpreted from beginning to end: It is time to work for the Lord; what is the reason? Because they have made void Your Torah, so it must be remedied. Conversely, it can be interpreted from end to beginning as follows: They have made void Your Torah; what is the reason? Because it is time to work for the Lord. By means of violating the Torah, it is possible to fundamentally rectify the situation.

With regard to this verse, it was taught in a baraita that Hillel the Elder says: At the time of gathering, if the Sages of the generation see to it that the Torah remains the purview of the few, disseminate it to the public at large. At the time of dissemination, gather, and leave it to others to disseminate the Torah. And if you see a generation for whom Torah is beloved, disseminate, as it is stated: "There is who scatters, and yet increases" (Proverbs 11:24). However, if you see a generation for whom Torah is not beloved, gather; do not cause the Torah to be disgraced, as it is stated: "It is time to work for the Lord; they have made void Your Torah." Preventing Torah study in that situation is a manifestation of work for the Lord.

On a similar note, bar Kappara taught: If the price of the merchandise has declined, jump and purchase from it; and where there is no man, there be a man;<sup>n</sup> where there is no one to fill a particular role, accept that role upon yourself. Abaye said: Infer from this that where there is a man, there do not be a man.

The Gemara asks: Isn't Abaye's conclusion obvious? The Gemara explains: This statement is only necessary in a case where there are two who are equal. Although you, too, are suited to fill that role, since another qualified person is already filling that role, allow him to succeed.

Bar Kappara taught: Which is a brief passage upon which all fundamental principles of Torah are dependent? "In all your ways acknowledge Him, and He will direct your paths" (Proverbs 3:6). Rava said: One must apply this principle even to acts of transgression, as even then one must adhere to God and refrain from sinning excessively.

Bar Kappara taught: A person should always teach his child a clean and simple craft. The Gemara asks: What craft is considered clean and simple? Rav H̄isda said: Cutting precious stones.

Several ethical tenets and guidelines for life were taught in a baraita. Rabbi Yehuda HaNasi says: One should never have too many friends in his house, i.e., people should not become accustomed to being overly intimate in his house, as it is stated: "There are friends that one has to his own hurt" (Proverbs 18:24); one with friends of that kind will ultimately come to quarrel.

It was taught in a baraita that Rabbi Yehuda HaNasi says: Do not appoint an administrator [apitropos]<sup>l</sup> within your house, as had Potiphar not appointed Joseph as administrator within his house, Joseph would not have come to that incident involving him in allegations of sexual impropriety.

תניא. רבי אומר: למה נסמכה פרשת נזיר לפרשת סוטה - לומר לך שכל הרואה סוטה בקלקולה זייר עצמו מן היין.

It was taught in a *baraita*, Rabbi Yehuda HaNasi says: Why is the portion of the Nazirite (Numbers ch. 6) juxtaposed with the portion of the *sota* (Numbers ch. 5)? They are juxtaposed to tell you that anyone who sees a *sota* in her disgrace, her transgression, should renounce wine, as wine is one of the causes of that transgression.

אמר חזקיה בריה דרבי פנך אמר רבי יוחנן: למה נסמכה פרשת סוטה לפרשת תרומות ומעשרות - לומר לך: כל שיש לו תרומות ומעשרות ואינו נותן לפניהן - סוף נצרך לפניהן על ידי אשתו, שנאמר: "ואיש את קדשיו לו יהיו", וסמך ליה: "איש איש כי תשטה אשתו", וכתוב: "והביא האיש את אשתו" וגוי, ולא עוד אלא - סוף שנצרך להן, שנאמר: "ואיש את קדשיו לו יהיו".

Hizkiya, son of Rabbi Parnakh, said that Rabbi Yoḥanan said: Why is the portion of *sota* juxtaposed with the portion of *terumot* and tithes (Numbers ch. 5)? They are juxtaposed to tell you: Anyone who has *terumot* and tithes and does not give them to a priest, will ultimately require the services of a priest by means of his wife, as it is stated: "And every man's hallowed things shall be his" (Numbers 5:10). This refers to one who keeps those hallowed items for himself. To this the Torah juxtaposed: "If any man's wife go aside and act unfaithfully against him" (Numbers 5:12). And it is written: "Then shall the man bring his wife unto the priest" (Numbers 5:15). Moreover, ultimately that man will require assistance from the tithe given to the poor, as it is stated: "And every man's hallowed things shall be his" (Numbers 5:10). He will himself need those very hallowed items that he was unwilling to give to others.

אמר רב נחמן בר יצחק: ואם נתן - סוף מתעשר, שנאמר: "איש אשר יתן לפניהן לו יהיה" - לו יהיה ממון הרבה.

Rav Naḥman bar Yitzḥak said: And if he gave them, ultimately he will become wealthy, as it is said: "Whatsoever any man gives the priest, it shall be his" (Numbers 5:10); much property shall be his.

אמר רב הונא בר ברכיה משום רבי אלעזר הקפר: כל המשתף שם שמים בעצרו - כופלין לו פרנסתו, שנאמר: "והיה שדי בצריך וכסף תועפות לך".

Rav Huna bar Berekhya said in the name of Rabbi Elazar HaKappar: Anyone who includes the name of heaven in his distress, i.e., who turns and prays to God in his time of trouble, his livelihood will ultimately be doubled, as it is stated: "And the Almighty be your treasure, and precious [*toafot*] silver unto you" (Job 22:25). If you include God in your trouble, your silver will be doubled. *Eif*, which in Aramaic means double, is etymologically similar to *toafot*.

רבי שמואל בר נחמני אמר: פרנסתו מעופפת לו כצפור, שנאמר: "וכסף תועפות לך".

Rabbi Shmuel bar Naḥmani said a different explanation: This means that his sustenance flies [*meofefet*] to him like a bird, as it is stated: "And precious silver [*toafot*] unto you."

אמר רבי טבי אמר רבי יאשיה: כל המרפה עצמו מדברי תורה - אין בו כח לעמוד ביום צרה, שנאמר: "התרפית ביום צרה צר כחכה". אמר רב אמי בר מתנה אמר שמואל: ואפילו מצוה אחת, שנאמר "התרפית" - מכל מקום.

Rabbi Tavi said in the name of Rabbi Yoshiya: Anyone who is lax in his study of matters of Torah will ultimately lack the strength to stand on a day of adversity, as it is stated: "If you faint in the day of adversity, your strength is small indeed" (Proverbs 24:10). Rav Ami bar Mattana said that Shmuel said: And even if he was lax in the performance of a single mitzva, as it is stated: If you faint; this applies in any case, even in the case of a single mitzva.

אמר רב ספרא. רבי אבהו היה משתעי בשירד חנינא בן אחי רבי יהושע לגולה היה מעבר שנים וקובע חדשים בחוצה לארץ.

Rav Safra said: Rabbi Abbahu would relate: When Hanina,<sup>9</sup> son of Rabbi Yehoshua's brother, went to the Diaspora, Babylonia, he would intercalate years<sup>8</sup> and establish months outside of Eretz Yisrael.<sup>10</sup> Because Judaism in Eretz Yisrael had declined in the wake of the bar Kokheva rebellion, he considered it necessary to cultivate the Jewish community in Babylonia as the center of the Jewish people. Among other things, he intercalated the years and established the months even though the *halakha* restricts those activities to Eretz Yisrael.

שגרו אחריו שני תלמידי חכמים, רבי יוסי בן כיפר וכן בנו של זכריה בן קבוטל. כיון שראה אותם, אמר להם: למה באתם? אמרו ליה: ללמוד תורה באנא. הכריז עליהם: אנשים הללו גדולי הדור הם, ואבותיהם שמשו בבית המקדש, כאותה ששנינו: זכריה בן קבוטל אומר: הרבה פעמים קריתי לפני בספר דניאל.

Eventually, the Sages of Eretz Yisrael sent two Torah scholars after him, Rabbi Yosei ben Keifar and the grandson of Zekharya ben Kevutal. When Hanina saw them, he asked them: Why did you come? They responded: We came to study Torah. Since he saw his standing enhanced by the Sages of Eretz Yisrael coming to study Torah from him, he proclaimed about them: These people are eminent scholars of our generation, and their fathers served in the Temple. As we learned in tractate *Yoma*: Zekharya ben Kevutal says: Many times I read before the High Priest from the book of Daniel on the eve of Yom Kippur.

Hanina (Hananya) - תניא: Rabbi Yehoshua ben Hananya's nephew, Hananya, was a member of the fourth generation of *tanna'im*. His primary teacher was his uncle, Rabbi Yehoshua, but he also studied Torah from other prominent Sages of that generation.

Apparently, Hananya visited Babylonia several times. However, with the outbreak of the bar Kokheva revolt, he settled there and established a Torah center; its influence was manifest in the rise in the level of Babylonian Torah study over the course of several generations. Since Eretz Yisrael remained desolate for several years after the revolt and most of its Sages were killed, Hananya remained one of the only prominent Sages in the world, leading him to intercalate years in Babylonia. It was only due to the resolute position of the Sages of Eretz Yisrael, and the opposition of the other Babylonian Sages, that he relented.

Hananya's statements do not appear in the Mishna, although they appear in many *baraitot*. There is a tradition that the prominent *amora* Shmuel was one of his descendants.

BACKGROUND

Intercalate years - מעבר שנים: The annual Jewish calendar follows a lunar cycle with twelve months of twenty-nine or thirty days. But it is also related to the solar calendar, because the Festivals must be observed in their appropriate seasons. In particular, Passover must be at the time of the barley harvest, and *Sukkot* at the time of the autumnal equinox. The solar year is slightly more than eleven days longer than the lunar year. To compensate for this difference, a thirteenth lunar month is occasionally added, following the month of Adar, and is called the Second Adar. During the period when the calendar was set each year by the Sanhedrin, the question of whether to add an extra month required a unique decision-making process. First, the matter was considered by three judges selected from the Sanhedrin. If they thought an additional month was necessary, two more judges were asked to join the deliberations. If this body also agreed, two more judges were added, bringing the total to seven. These judges would render the final decision. Among the factors the judges would consider, in addition to the need for the Festivals to fall in their appropriate seasons, were climatic conditions and whether the crops had ripened sufficiently. Since the fourth century CE, the Jewish calendar has operated on a fixed astronomical system using a nineteen-year cycle, correlating the lunar and solar calendars. Months are added in the 3rd, 6th, 8th, 11th, 14th, 17th, and 19th years of each cycle.

NOTES

He would intercalate years and establish months outside of Eretz Yisrael - היה מעבר שנים וקובע חדשים - בחוצה לארץ: The significance of intercalating years is not merely that of one specific *halakha*. Because the times when the Festivals occur are determined by the intercalation of the years and the establishment of the months, for all intents and purposes, the existence of the Festivals and the very unity of the Jewish people is ultimately dependent upon intercalating the years. At that time, intercalation was based on special considerations calculated each year when the need arose, as until the fourth century CE leap years were not determined in advance. As a result, the place where the year was intercalated was viewed as the central authority of the entire Jewish people. This explains the resolute insistence by the Sages of Eretz Yisrael on their authority to determine this matter. Although Rabbi Akiva was not the only person to intercalate years outside of Eretz Yisrael, whenever it was undertaken, it was either due to exigent circumstances, when the authorities prohibited intercalating the years in Eretz Yisrael, or at the behest of the Sages of Eretz Yisrael.

Establish months – קובע חדשים: The moon's monthly cycle is slightly more than twenty-nine-and-a-half days. In the Talmud, unless stated otherwise, a month is understood as having twenty-nine days. But it was, of course, frequently necessary to add an additional day to the month. During the long period in antiquity when the Hebrew calendar was established by the court based on the testimony of witnesses who saw the new moon, the addition of an extra day to a month was determined by their testimony. If the moon was sighted on the night after the twenty-ninth day of the month, the next day was the first day of the following month. If, however, the moon was not sighted that night, or if witnesses to the new moon did not appear in Jerusalem to testify the following day, an extra day was added to the previous month, making it thirty days long. In that case, both the thirtieth and the following day would be the days of the New Moon. Since the fourth century CE, the Jewish calendar has operated on a fixed astronomical system in which, generally, twenty-nine-day months and thirty-day months alternate.

התחיל הוא מטמא והם מטהרים, הוא אוסר והם מתירים. הקרוי עליהם: אנשים הללו של שאן הם, של תהו הם. אמרו לו: כבר בנית – ואי אתה יכול לסתור, כבר גדרת – ואי אתה יכול לפרוץ.

אמר להם: מפני מה אני מטמא ואתם מטהרים, אני אוסר ואתם מתירים? – אמרו לו: מפני שאתה מעבר שנים וקובע חדשים בחוץ לארץ.

אמר להם: והלא עקיבא בן יוסף היה מעבר שנים וקובע חדשים בחוץ לארץ? – אמרו לו: הנח רבי עקיבא, שלא הנח כמותו בארץ ישראל. אמר להם: אף אני לא הנחתי כמותי בארץ ישראל. – אמרו לו: גדיים שהנחת נעשו תנשים בעלי קרנים, והם שגרונו אצלך, וכן אמרו לנו: לכו ואמרו לו בשמנו: אם שומע – מוטב, ואם לאו – יהא בנדוי.

These two scholars, however, began to dispute every decision Hanina rendered in response to questions raised in the study hall. He ruled it impure and they ruled it pure; he prohibited it and they permitted it. Eventually, he proclaimed about them: These people are worthless. They are good for nothing and they know nothing. They said to him: You have already built up our names and glorified us; you cannot now demolish. You have already built a fence and you cannot break through it.

He said to them: Why is it that when I rule something impure, you rule it pure; when I prohibit it, you permit it? They said to him: We do this because you intercalate the years and establish the months outside of Eretz Yisrael.

He said to them: Didn't Rabbi Akiva ben Yosef also intercalate years and establish months<sup>8</sup> outside of Eretz Yisrael? They replied to him: Leave the case of Rabbi Akiva, as, when he left, he did not leave behind anyone as great in Torah as he in Eretz Yisrael. Rabbi Hanina said to them: I also did not leave behind anyone as great as me in Eretz Yisrael. They said to him: The kids who you left behind have grown into goats with horns; they are greater than you are. And they sent us to you, and this is what they said to us: Go and tell him in our name: If he obeys, fine; and if he does not obey, he will be ostracized.

Perek IX  
Daf 63 Amud b

HALAKHA

If a Sage ruled an item impure, his colleague is not permitted to rule it pure, etc. – חכם שטמא – אין חברו רשאי לטהרו וכי: If a Sage issued a ruling to prohibit a particular case, once the ruling has been publicized, his colleague may not issue a contrary ruling based on his own reasoning. Even if the second Sage nevertheless issued a lenient ruling, the matter remains prohibited (Ra'avad, Rivash). Some say that this applies even when the second Sage is both more knowledgeable than the first and there is a greater number of members in his court than in the court of the Sage who issued the original, stringent ruling (Ra'avad, Rivash). However, others say that if the second Sage is greater, he may issue a contrary ruling (Moreinu HaRav Yosef Colon, Ran, Rabbeinu Yeruham). Either way, the second Sage is permitted to initiate deliberations with the first to convince him to reconsider his original ruling. Similarly, another Sage may issue a different halakhic ruling with regard to the same law, in a different case (Rema). However, if the second Sage has a clear tradition with regard to the halakha in question, and it is clear to him that the initial Sage was mistaken with regard to an established halakha or a matter that appears in a mishna, he may issue a contrary ruling (Shulhan Arukh, Yoreh De'a 242:31).

ואמרו לאחינו שבגולה: אם שומעין – מוטב, ואם לאו – יעלו להר, אחיה יבנה מזבחה, חנניה ינגן בכנור, ויכפרו כולם ויאמרו: אין להם חלק באלהי ישראל.

מיד געו כל העם בבכיה ואמרו: חס ושלום! יש לנו חלק באלהי ישראל.

וכל כך למה? – משום שטמאמר: "כי מציון תצא תורה ודבר ה' מירושלים."

בשלמא הוא מטהר והם מטמאין – לחומרא, אלא הוא מטמא והם מטהרין, היכי הווי? והא תנאי: חכם שטמא – אין חברו רשאי לטהרו, אסר – אין חברו רשאי להתירו! – קסברי: כי היכי דלא נגרו בתרייה.

And in order to underscore this, tell our brethren in exile: If they obey the Sages of Eretz Yisrael to excommunicate Hanina, fine; and if they do not obey us, it is as if they are seceding from the Jewish people. They should climb a mountain; Ahiya, one of the leaders of the Babylonian Jewish community, will build an altar, Hananya, son of Rabbi Yehoshua's brother, who was a Levite, will play the lute, and all will proclaim heresy and say that they have no portion in the God of Israel.

This message had a profound impact on the people, and immediately the entire nation burst into tears, saying: God forbid. We do have a portion in the God of Israel. They reconsidered their plans to establish Babylonia as the center of the Jewish people.

The Gemara asks: Why did the Sages of Eretz Yisrael go to that extent to stop Hanina? The Gemara answers: Because it is stated: "For out of Zion shall go forth the Torah, and the word of the Lord from Jerusalem" (Isaiah 2:3).

The Gemara considers the details of this event: Granted, Hanina would rule an item pure and the Sages from Eretz Yisrael would rule it impure; they ruled stringently. But in a case where he ruled an item impure and they ruled it pure, what are the circumstances? How could they rule pure that which he ruled impure? Was it not taught in a baraita: If a Sage ruled an item impure, his colleague is not permitted to rule it pure; if he prohibited it, his colleague may not permit it? The Gemara explains: They held that they must do so in this case, so that people would not be drawn after him; due to the exigencies of the time they overturned his rulings.

תנו רבנן: בשנכנסו רבותינו לכרם ביבנה היו שם רבי יהודה ורבי יוסי ורבי נחמיה ורבי אליעזר בנו של רבי יוסי הגלילי, פתחו כולם בכבוד אכסניא ודרשו.

The Sages taught: When our Rabbis, the Sages of the Mishna, entered the vineyard, the academy, in Yavne,<sup>8</sup> Rabbi Yehuda, Rabbi Yosei, Rabbi Neḥemya, and Rabbi Eliezer, son of Rabbi Yosei HaGalili, were there presiding over the Sages. They all began to speak in honor of their hosts, the local population hosting them and their students as guests, and they taught.

Head of the speakers – ראש המדברים – Though Rabbi Yehuda was never the *Nasi* of the Sanhedrin, this title was more than a mere honorific; it was a permanent appointment by the Roman government. Once the Roman authorities discovered his sympathetic attitude to their empire, they appointed him head of the Sages of Eretz Yisrael (see *Shabbat* 33b).

## NOTES

The Torah is only acquired in a group – אין חכמים שיושבין בד בבד – The Holy Torah is a Torah of life. It does not guide its followers towards a life of asceticism or a rejection of the wholesome pleasures of the world that can raise the spirits of an individual. Therefore, the Torah anticipates that those who walk in its path will be members of a community, whose support and encouragement will help facilitate their spiritual growth and development (*Ein Ayah*).

Torah scholars who sit alone and study Torah... grow foolish – אין חכמים שיושבין בד בבד – An essential aspect of a Torah scholar is the role that he plays in improving the world around him. To accomplish this, the scholar must develop an appreciation for opinions that are at variance with his own, both in the realm of *halakha* and in the realm of ethics. That kind of openness comes about only by means of group study, in the course of which one becomes accustomed to hearing opinions that are different from his own. When one chooses to limit debate and to remain secluded within his own closed community, he is unable to learn the ideas and thoughts of his peers and will consequently be unwilling to accept dissenting positions. Isolation inevitably leads to intractable disagreements and, ultimately, to bitter fights and arguments (*Ein Ayah*).

פתח רבי יהודה ראש המדברים בכל מקום בכבוד תורה ודרש: "ומשה יקח את האהל ונטה לו מחוץ למחנה", והלא דברים קל וחומר, ומח ארון ה' שלא היה מרוחק אלא שנים עשר מיל אמרה תורה: "והיה כל מבקש ה' יצא אל אהל מועד", תלמידי חכמים שהולכים מעיר לעיר וממדינה למדינה ללמוד תורה – על אחת כמה וכמה.

"ודבר ה' אל משה פנים אל פנים". אמר רבי יצחק, אמר לו הקדוש ברוך הוא למשה: משה, אני ואתה נספור פנים בהלכה. איכא דאמרי, כך אמר לו הקדוש ברוך הוא למשה: כשם שאני הסברתי לך פנים – כך אתה הסבר פנים לישראל, והחזר האהל למקומו.

"ושב אל המחנה" וגו'. אמר רבי אבהו, אמר לו הקדוש ברוך הוא למשה: עכשיו יאמרו הרב בכעס ותלמיד בכעס, ישראל מה תהא עליהם? אם אתה מתור האהל למקומו – מוטב, ואם לאו – יהושע בן נון תלמידך משרת תחתך.

והיינו דכתיב: "ושב אל המחנה". אמר רבא: אף על פי כן לא יצא הדבר לבטלה, שנאמר: "ומשרתו יהושע בן נון נער לא ימיש מתוך האהל".

ועוד פתח רבי יהודה בכבוד תורה ודרש: "הסבת ושמע ישראל היום הזה נהיית לעם", וכי אותו היום נתנה תורה לישראל? והלא אותו יום סוף ארבעים שנה היה! אלא ללמדך: שחביבה תורה על לומדיה בכל יום ויום כיום שנתנה מהר סיני.

אמר רבי תנחום בריה דרבי חייא איש כפר עכו: תדע, שהרי אדם קורא קריאת שמע שחרית וערבית, וערב אחד אינו קורא – דומה כמי שלא קרא קריאת שמע מעולם.

"הסבת" – עשו בתות בתות ועסקו בתורה, למי שאין התורה נקנית אלא בחבורה. כדרבי יוסי ברבי חנינא, דאמר רבי יוסי ברבי חנינא: מאי דכתיב "חרב אל הבדים ונאלו" – חרב על שונאיהם של תלמידי חכמים שיושבים בד בבד ועוסקים בתורה. ולא עוד אלא שמשפטים, כתיב הכא "ונאלו", וכתיב התם "אשר נואלנו". ולא עוד אלא שחוטאים – שנאמר "אשר חטאנו".

Rabbi Yehuda, head of the speakers<sup>b</sup> in every place, opened his speech in honor of Torah, and taught: It is stated: "Now Moses used to take the tent and pitch it outside the camp, far off from the camp; and he called it the Tent of Meeting. And it came to pass, that every seeker of God went out unto the Tent of Meeting, which was outside the camp" (Exodus 33:7). He said: Isn't this an *a fortiori* inference? Just as the Torah says of the ark of God, which was only twelve *mil* from the camp: "Every seeker of God went out unto the Tent of Meeting"; all the more so should Torah scholars, who wander great distances and go from city to city and country to country to study Torah, be called seekers of God.

The Gemara continues: It is stated: "And the Lord spoke unto Moses, face to face" (Exodus 33:11). Rabbi Yitzhak said: The Holy One, Blessed be He, said to Moses: Moses, you and I will show cheerful faces in the study of *halakha* to those who come to study. Some say that the Holy One, Blessed be He, told Moses: Just as I showed you a cheerful face, so too you will show Israel a cheerful face and restore the tent to its place in the camp.

It is said: "And he would return into the camp; but his minister, Joshua bin-Nun, a young man, departed not out of the Tent" (Exodus 33:11). Rabbi Abbahu said: The Holy One, Blessed be He, told Moses: Now, they will say: The Master, God, is angry and the student, Moses, is also angry, and what will happen to Israel? Rather, you must restore the tent to its place among the people. If you restore the tent to its place, fine; and if not, Joshua bin-Nun, your student, will serve as Israel's leader in your place.

And that is what is written: "And he would return into the camp; but his minister, Joshua bin-Nun, a young man, departed not out of the Tent." Rava said: Nevertheless, though Moses obeyed and restored the tent, the statement written with regard to the role of Joshua was not uttered for naught. Joshua bin-Nun remained as deputy to Moses, and ultimately served in his place, as it is stated: "But his minister, Joshua bin-Nun, a young man, departed not out of the Tent."

And Rabbi Yehuda again began to speak in honor of Torah and taught: When Moses took leave of Israel on his last day in this world, he said: "Keep silence [*hasket*] and hear, Israel; this day you have become a people unto the Lord your God" (Deuteronomy 27:9). This is surprising: Was the Torah given to Israel on that day? Wasn't that day at the end of forty years since the Torah was given? Rather, it comes to teach that each and every day the Torah is as dear to those who study it, as it was on the day it was given from Mount Sinai.

Rabbi Tanhum, son of Rabbi Hiyya, of the village of Akko, said: Know that the Torah is indeed beloved, as one who recites *Shema*, morning and evening, for his entire life, and does not recite it one evening, it is as if he never recited *Shema*. He cannot compensate for what he missed.

The Gemara interprets the word *hasket* in this verse homiletically, as an acronym of the words *as*, *make*, and *kat*, group. Form [*asu*] many groups [*kitot*] and study Torah, for the Torah is only acquired through study in a group.<sup>n</sup> This is in accordance with the opinion of Rabbi Yosei, son of Rabbi Hanina; as Rabbi Yosei, son of Rabbi Hanina, said: What is the meaning of that which is written: "A sword is upon the boasters [*habaddim*], and they shall become fools [*noalu*]" (Jeremiah 50:36)? This verse can be interpreted homiletically: A sword upon the enemies of Torah scholars, a euphemism for the Torah scholars themselves, who sit alone [*bad bevad*] and study Torah. And furthermore, those who study alone grow foolish,<sup>n</sup> as it is written here, *noalu*, and elsewhere it is written that after Miriam was afflicted with leprosy, Aaron told Moses: "For that we have done foolishly [*noalnu*]" (Numbers 12:11). And furthermore, they sin due to that ignorance, as at the end of that same verse it is stated: "For that we have done foolishly, and for that we have sinned."

Matters of Torah are only retained by one who kills himself over it – **שאינו דברי תורה מתקיימין אלא במי שממית עצמו** – עליה: The Torah is not retained by one who studies it nonchalantly or by one who studies in comfort. Rather, Torah is retained only by one who is willing to afflict himself in order to study, withholding sleep from his eyes and slumber from his eyelids (Rambam *Sefer HaMadda, Hilkhot Talmud Torah* 3:2; *Shulhan Arukh, Yoreh De'a* 246:21).

## NOTES

Matters of Torah are only retained by one who kills himself over it – **שאינו דברי תורה מתקיימין אלא במי שממית עצמו** – עליה: While educators often try to make Torah study easier because they believe that doing so will lead students to accumulate more information and Torah knowledge, their approach is fundamentally flawed. The significance of Torah education is qualitative, not quantitative. It is not the sheer volume of knowledge amassed; it is the quality of the Torah wisdom that is attained. Simplistic, facile methods of study do not facilitate deep understanding. That can only be achieved through hard work and serious effort (*Ein Ayah*).

The good of Jethro – **טובת יתרו**: Rashi explains that the good deed performed by Jethro was that he hosted a meal for Moses and the elders of Israel in the desert. The Maharsha provides a more obvious explanation: Jethro's good deed was that he invited Moses into his home and gave him his daughter Zipporah as a wife, which he did only for his own benefit.

איבעית אימא מהכא "נואלו שרי צעו".

דבר אחר: "הסקבת ושמע ישראל" – פתתו עצמכם על דברי תורה. כדאמר ריש לקיש. דאמר ריש לקיש: מנין שאינו דברי תורה מתקיימין אלא במי שממית עצמו עליה – שנאמר: "זאת התורה אדם כי ימות באהל".

דבר אחר: "הסקבת ושמע ישראל" – הם ואחר כך בבת. כדרבא. דאמר רבא: לעולם ילמוד אדם תורה ואחר כך יגדה.

אמרי דבי רבי ינאי: מאי דכתיב "כי מיץ חלב יוציא חמאה ומיץ אף יוציא דם ומיץ אפים יוציא ריב".

במי אתה מוציא חמאה של תורה – במי שמקיא חלב שניק משדי אמו עליה.

"ומיץ אף יוציא דם" – כל תלמיד שבוים עליו רבו פעם ראשונה ושותק – זוכה להבחין בין דם טמא לדם טהור.

"ומיץ אפים יוציא ריב", כל תלמיד שבוים עליו רבו פעם ראשונה ושנייה ושותק – זוכה להבחין בין דיני ממונות לדיני נפשות. דתנן. רבי ישמעאל אומר: הרוצה שיתחכם יעסוק בדיני ממונות. שאין לך מקצוע בתורה יותר מהן. שהן כמעין נובע.

אמר רבי שמואל בר נחמני: מאי דכתיב "אם נבלת בהתנשא ואם זמות יד לפה" – כל המנבל עצמו על דברי תורה – סופו להתנשא, ואם זמם – יד לפה.

פתח רבי נחמיה בכבוד אכסניא ודרש: מאי דכתיב "ויאמר שאול אל הקיני לכו סרו רדו מתוך עמלקי פן אוסף עמו ואתה עשית חסד עם כל בני ישראל". והלא דברים קל וחומר: ומה יתרו שלא קרב את משה אלא לכבוד עצמו – כך, המארח תלמיד חכם בתוך ביתו, ומאכילו ומשקהו ומהגהו מנכסיו – על אחת כמה וכמה.

If you wish, say instead that it is derived from here: "The princes of Tzoan are become fools [*noalu*]" (Isaiah 19:13).

The Gemara offers an alternative explanation of this verse: "Keep silence [*hasket*] and hear, Israel"; break [*kattetu*] yourselves over words of the Torah. This is in accordance with the opinion of Reish Lakish, as Reish Lakish said: From where is it derived that matters of Torah are only retained by one who kills himself over it?<sup>11</sup> As it is stated: "This is the Torah: When one dies in a tent" (Numbers 19:14); true Torah study demands the total devotion of one who is willing to dedicate his life in the tent of Torah.

The Gemara offers yet another alternative explanation of this verse: "Keep silence [*hasket*] and hear, Israel"; first be silent [*has*] and listen and then study intensively in order to analyze [*kattet*] and clarify the details. This is in accordance with the opinion of Rava, as Rava said: One must always study Torah and gain expertise in it, and only then analyze and delve into it.

In the school of Rabbi Yannai they said: What is the meaning of that which is written: "For the churning of milk brings forth curd, and the wringing of the nose [*af*] brings forth blood, so the forcing of wrath [*appayim*] brings forth strife" (Proverbs 30:33)?

With regard to the beginning of the verse: For the churning of milk brings forth curd; in whom do you find the cream of Torah? With one who spits out the milk that he nursed from his mother's breasts over it; one who struggles with all his might to study Torah.

With regard to: And the wringing of the nose brings forth blood, any student whose rabbi is angry [*af*] with him the first time and he is silent and does not react, will merit to be able to distinguish between blood that is ritually impure and blood that is ritually pure.

As for: And the forcing of wrath [*appayim*] brings forth strife; any student whose rabbi is angry with him for the first and second times, *appayim* being the plural of *af*, and he is silent, merits to distinguish between monetary cases, strife, and capital cases, as that is the highest level of learning. As we learned in a mishna: Rabbi Yishmael says: One who seeks to become wise should engage in monetary laws, as there is no greater discipline in Torah, as they are like a flowing well in which innovations constantly spring forth.

Similarly, Rabbi Shmuel bar Nahmani said: What is the meaning of that which is written: "If you have done foolishly in lifting up yourself, or if you have planned devices [*zamota*], lay your hand over your mouth" (Proverbs 30:32)? Anyone who abases himself over matters of Torah, asking questions despite the shame he feels for his ignorance, will ultimately be exalted. And if he muzzles [*zamam*] himself due to embarrassment, he will end up with his hand over his mouth, unable to answer.

The Gemara returns to the homilies offered by the Sages in the vineyard of Yavne. Rabbi Neḥemya began to speak in honor of the hosts and taught: What is the meaning of that which is written: "And Saul said unto the Kenites: Go, depart, get you down from among the Amalekites lest I destroy you with them, for you showed kindness to all the Children of Israel when they came up out of Egypt" (1 Samuel 15:6)? Isn't this an *a fortiori* inference: Just as Jethro, the forbearer of the Kenite tribe, who only befriended Moses for his own honor,<sup>12</sup> is treated in this way and rewarded that his merit would protect his descendants; all the more so should one who hosts a Torah scholar in his home, providing him with food and drink and availing him of his possessions, be rewarded with that protection.

שֵׁשׁ בְּשֵׁה בְּכֹרִים אֶחָד – Six in a single womb. Some explain that this does not mean that they actually gave birth to sextuplets, but rather that each bore six sons. This appears to be the meaning of the verse (*Beit Ya'akov*).

פָּתַח רַבִּי יוֹסֵפִי בְּכַבּוּד אֲכַסְנֵיָא וְדַרְשׁ: "לֹא תִתְעַב אֲדָמִי כִּי אֶחָדְךָ הוּא לֹא תִתְעַב מִצְרִי כִּי גֵר הָיִיתָ בְּאֶרְצוֹ", וְהִלָּא דְבָרִים קָל וְחוֹמֶר: וּמָה מִצְרַיִם שְׂלֵא קָרְבוּ אֶת יִשְׂרָאֵל אֲלֵא לְצוּרְךָ עֲצָמְךָ, שְׂנֵאמֵר "וְאִם יָדַעְתָּ וְיָשׁ בָּם אֲנָשִׁי חֵיל וְשִׂמְתָם שָׂרֵי מִקְנֶה עַל אֲשׁוּר לִי" – כֵּן, הַמְאָרְחַ תְּלַמֵּיד חֲכָם בַּתוֹךְ בֵּיתוֹ וּמְשַׁקְהוּ וּמְשַׁקְהוּ וּמְהַנְהִי מִנְכָסָיו – עַל אַחַת כְּמָה וְכְמָה.

Rabbi Yosei began to speak in honor of the hosts, and taught: It is said: "You shall not abhor an Edomite, for he is your brother; you shall not abhor an Egyptian, because you were a stranger in his land" (Deuteronomy 23:8). Isn't this an *a fortiori* inference: Just as the Egyptians, who only befriended Israel, even when they hosted them, for their own benefit, as Pharaoh said to Joseph, as it is stated: "And if you know any able men among them, then make them rulers over my cattle" (Genesis 47:6), are treated this way, all the more so should one who hosts a Torah scholar in his home, providing him with food and drink and availing him of his possessions without concern for personal gain, be treated this way.

פָּתַח רַבִּי אֱלִיעֶזֶר בְּנֵי שְׁל רַבִּי יוֹסֵפִי הַגְּלִילִי בְּכַבּוּד אֲכַסְנֵיָא וְדַרְשׁ: "וַיְבָרַךְ ה' אֶת עַבְדֵי אֱדָם הַגִּתִּי בַעֲבוּר אֲרוֹן הָאֱלֹהִים", וְהִלָּא דְבָרִים קָל וְחוֹמֶר: וּמָה אֲרוֹן שְׂלֵא אָכַל וְשָׁתָה, אֲלֵא כִּבְד וְרַבֵּץ לִפְנֵי – כֵּן, הַמְאָרְחַ תְּלַמֵּיד חֲכָם בַּתוֹךְ בֵּיתוֹ, וּמְשַׁקְהוּ וּמְשַׁקְהוּ וּמְהַנְהִי מִנְכָסָיו – עַל אַחַת כְּמָה וְכְמָה.

Rabbi Eliezer, son of Rabbi Yosei HaGelili, began to speak in honor of the hosts, and taught: It is stated: "The Lord has blessed the house of Oved-edom... because of the ark of God" (11 Samuel 6:12). Isn't this an *a fortiori* inference: Just as in reward for honoring the ark, which neither ate nor drank, but before which Oved-edom simply swept and sprinkled water to settle the dust, he was treated this way and merited a blessing, all the more so should one who hosts a Torah scholar in his home, providing him with food and drink and availing him of his possessions without concern for his personal gain, be rewarded with such a blessing.

מֵאֵי הִיא בְּרַכָּה שְׁבִירָכּוֹ? – אָמַר רַב יְהוּדָה בְּרַ וְיִדְאָ: זֹה חֲמוֹת וּשְׂמוֹנֶה כְּלוּתֶיהָ שְׁלִילָדוֹ שֵׁשׁ בְּשֵׁה בְּכֹרִים אֶחָד.

The Gemara asks: What is that blessing with which Oved-edom was blessed? Rav Yehuda bar Zevida said: This is Hamot and her eight daughters-in-law, each of whom bore six in a single womb.<sup>N</sup>

## Perek IX

### Daf 64 Amud a

שְׂנֵאמֵר: "פְּעֻלְתֵי הַשְּׂמִינִי", וְכַתִּיב בִּי בְּרָכוּ אֱלֹהִים, "כֹּל אֵלֶּה מִבְּנֵי עַבְדֵי אָדָם הַמָּה וּבְנֵיהֶם וְאֶחְיֵיהֶם אִישׁ חֵיל בִּפְחַ לְעַבְדָּה שְׂשִׁים וּשְׁנַיִם לְעַבְדֵי אָדָם."

as it is stated: "And Oved-edom had sons... Peulletai the eighth," and in the continuation of the same verse it is written: "For God blessed him" (1 Chronicles 26:4-5); apparently, these eight children were the blessing, as it is stated: "All these were of the sons of Oved-edom; they and their sons and their brethren, able men in strength for the service; sixty-two of Oved-edom" (1 Chronicles 26:8). Each of the nine women gave birth to six sons, for a total of fifty-four. If one adds the original eight, there were sixty-two altogether.

אָמַר רַבִּי אֲבִין הַלּוּי: כָּל הַדּוֹחֵק אֶת הַשְּׂעָה – שְׂעָה דּוֹחֵקתוֹ, וְכָל הַנִּרְחָה מִפְּנֵי הַשְּׂעָה – שְׂעָה נִרְחָת מִפְּנֵי.

Rabbi Avin HaLevi said: If one forces the moment and attempts to take advantage of an undeserved opportunity, the moment forces him and he is pushed aside. If one yields to the moment and relinquishes an opportunity that presents itself, the moment yields to him.

מִדְּרַבָּה וְרַב יוֹסֵף. דְּרַב יוֹסֵף סִינַי, וְרַבָּה עוֹקֵר הָרִים. אֲצִטְרִיכָא לְהוֹ שְׂעָתָא. שְׁלַחוּ לְהָתָם: סִינַי וְעוֹקֵר הָרִים, אֵיזָה מֵהֶם קוֹדֵם? שְׁלַחוּ לְהוֹ: סִינַי קוֹדֵם, שְׁהַבֵּל אֲרִיכִין לְמַרְי חֲטָא. אַף עַל פִּי כֵן לֹא קָבַל עָלָיו רַב יוֹסֵף, דְּאֲמַרִּי לִיהַ בְּלִדְאִי: מְלִכְתָּ תִּרְתִּין שְׁנִין.

This may be derived from an incident involving Rabba and Rav Yosef,<sup>N</sup> as Rav Yosef was Sinai, extremely erudite, and Rabba was one who uproots mountains, extremely sharp. The moment arrived when they were needed; one of them was to be chosen as head of the yeshiva. They sent the following question there, to the Sages of Eretz Yisrael: Which takes precedence, Sinai or one who uproots mountains? They sent to them in response: Sinai takes precedence, for everyone needs the owner of the wheat, one who is expert in the sources. Nevertheless, Rav Yosef did not accept the appointment, as the Chaldean<sup>N</sup> astrologers told him: You will preside as head of the yeshiva for two years.

מְלִיךְ רַבָּה עֶשְׂרִין וְתִרְתִּין שְׁנִין, מְלִיךְ רַב יוֹסֵף תִּרְתִּין שְׁנִין וּפְלַגָּא.

Rabba presided as head of the yeshiva for twenty-two years. After he died, Rav Yosef presided for two and a half years. Though he did not take advantage of the opportunity that presented itself, he ultimately fulfilled that for which he was destined.

כָּל הַנֵּךְ שְׁנֵי דְמְלִיךְ רַבָּה, אֲפִילוּ אוּמְנָא לְבֵיתֶיהָ לֹא קָרָא.

The Gemara relates that all those years that Rabba presided, Rav Yosef did not even call a bloodletter to his home. Rav Yosef did not assume even the slightest air of authority, and would go to seek out the bloodletter rather than call upon the bloodletter to accommodate him.

## NOTES

רַבָּה וְרַב יוֹסֵף – When Rav Yehuda, who was the head of the yeshiva in Pumbedita, died, there were two qualified candidates to replace him: Rabba and Rav Yosef. Rabba, who was younger than Rav Yosef, was renowned for his sharp intellect, while Rav Yosef was renowned for his encyclopedic knowledge. Since there was uncertainty with regard to which of them should be chosen, they posed a fundamental question to the Sages of Eretz Yisrael: Which takes precedence, "Sinai" or one who uproots mountains? The answer that was received was that Sinai takes precedence. However, Rav Yosef, for reasons described in the Gemara, deferred, and during the twenty-two years that Rabba served as head of the yeshiva, Rav Yosef did not assume even the slightest air of authority. Only after Rabba's death, Rav Yosef assumed the position at the head of the yeshiva.

Chaldeans – בְּלְדָאִי: It is apparent from several places in the Talmud that the Chaldeans, or, as they are known in the book of Daniel (2:4), *Kasdim*, were sorcerers and magicians with whom the Torah prohibits consulting. However, the Chaldeans were the scientists of that era and their primary area of expertise was astrology, i.e., foretelling a person's future based on the stars. Although not everyone approved of consulting the Chaldeans (see *Tosafot, Shabbat* 156b), there is no real transgression in doing so, and it was not uncommon for Jewish men and women to seek their advice.

The Lord will answer you on the day of distress – יַעֲנֶה ה' בְּיוֹם צָרָה: The Maharshal explains that the phrasing of this passage is based on the biblical text, as Jacob said: "Unto God, who answered me in the day of my distress" (Genesis 35:3), and the psalmist said: "The Lord will answer you on the day of distress; the name of the God of Jacob set you upon high." Jacob employed that same language.

Go to peace – לֵךְ לְשָׁלוֹם: Some say that man's role in life is to seek perfection, and therefore one says to the living: Go to peace, meaning, perfect yourself. To the dead, one says: Go in peace, as that which one acquired during his lifetime remains with him (*HaKotev*). The Maharsha, however, explains this to mean that the only blessing suitable for the dead is that they be brought to their burial in peace. On the other hand, the living must confront challenges and problems every day, so they may be blessed to find peace wherever they go.

Your children [*banayikh*]...your builders [*bonayikh*] – בְּנֵיךָ...בּוֹנֵיךָ: Since the verse mentions your children twice, some explain it as an allusion that the sons will be the architects of peace (*Hefetz Hashem*).

Concluding the tractate on the topic of peace – סוּם הַמְסַכֵּת בְּעֵנֵי הַשָּׁלוֹם: There is a principle among the Sages that one should conclude on a positive note. Therefore, they conclude tractate *Berakhot*, whose entire focus was upon blessings and prayers that unite the sublime world on high with the mundane world below, with the mention of Torah scholars, Torah scholars engage in the study of Torah and the fulfillment of mitzvot that unite the divine entourage on high with the entourage below.

HALAKHA

One who leaves the synagogue and enters the study hall – הַיּוֹצֵא מִבֵּית הַתְּפִלָּה וְנִכְנס לְבֵית הַמִּדְרָשׁ: After praying, one should proceed to the study hall and study Torah for at least a little while (*Magen Avraham*). Even one who does not have the requisite skills to study Torah, should proceed to the study hall and stay there for a while or review some material with which he is familiar. He will thereby be rewarded for going there (*Rema; Shulhan Arukh, Oraḥ Ḥayyim 155:1*).

וְאָמַר רַבִּי אֲבִין הַלּוֹי: מֵאֵי דְקָרִיב "יַעֲנֶה ה' בְּיוֹם צָרָה יִשְׁגָּבֶךָ שֵׁם אֱלֹהֵי יַעֲקֹב," "אֱלֹהֵי יַעֲקֹב" וְלֹא אֱלֹהֵי אַבְרָהָם וְיִצְחָק – מִכַּפֵּן לְבַעַל הַקּוֹרָה שֵׁיכְנֶם בְּעֵבְרָה שֶׁל קוֹרָה.

וְאָמַר רַבִּי אֲבִין הַלּוֹי: כָּל הַנְּהַנֶּה מִסְעוּדָה שֶׁתִּלְמִיד חָכֵם שְׂרוּי בְּתוֹכָהּ כְּאִילוֹ נִהְנֶה מִיּוֹ שְׂכִינָהּ, שְׁנֵאמַר: "וַיּוֹבֵא אֶהָרֹן וְכָל זִקְנֵי יִשְׂרָאֵל לֶאֱכֹל לֶחֶם עִם חֹתֵן מֹשֶׁה לִפְנֵי אֱלֹהִים." וְכִי לִפְנֵי אֱלֹהִים אֲכָלוּ? וְהֲלֹא לִפְנֵי מֹשֶׁה אֲכָלוּ?

אֲלֵא לומר לך: כָּל הַנְּהַנֶּה מִסְעוּדָה שֶׁתִּלְמִיד חָכֵם שְׂרוּי בְּתוֹכָהּ – כְּאִילוֹ נִהְנֶה מִיּוֹ שְׂכִינָהּ.

וְאָמַר רַבִּי אֲבִין הַלּוֹי: הַנִּפְטָר מִחֻבְרוֹ לֵאמֹר לוֹ "לֵךְ בְּשָׁלוֹם," אֲלֵא "לֵךְ לְשָׁלוֹם." שֶׁהָיָה יֹתֵרוֹ שֹׁמֵר לוֹ לְמִשָּׁה "לֵךְ לְשָׁלוֹם" – עָלָה וְהִצְלִיחַ. דָּוִד שֹׁמֵר לוֹ לְאַבְשָׁלוֹם "לֵךְ בְּשָׁלוֹם" – הִלָּךְ וְנִתְלַח.

וְאָמַר רַבִּי אֲבִין הַלּוֹי: הַנִּפְטָר מִן הַמַּת אֵל יֹאמַר לוֹ "לֵךְ לְשָׁלוֹם" אֲלֵא "לֵךְ בְּשָׁלוֹם," שְׁנֵאמַר: "וַיֵּאמֶר יִצְחָק אֶל אֲבִיתָךְ בְּשָׁלוֹם."

אָמַר רַבִּי לוי בַּר חֵיִיא: הַיּוֹצֵא מִבֵּית הַתְּפִלָּה וְנִכְנס לְבֵית הַמִּדְרָשׁ וְעוֹסֵק בְּתוֹרָה – זוֹכֵה וּמִקְבֵּל פְּנֵי שְׂכִינָהּ, שְׁנֵאמַר "יִלְכוּ מִחֵיל אֵל חֵיל יִרְאָה אֵל אֱלֹהִים בְּצִיּוֹן."

אָמַר רַבִּי חֵיִיא בַר אֲשִׁי: תִּלְמִידֵי חֲכָמִים אֵין לְהֵם מְנוּחָה לֹא בְּעוֹלָם הַזֶּה וְלֹא בְּעוֹלָם הַבָּא, שְׁנֵאמַר: "יִלְכוּ מִחֵיל אֵל חֵיל יִרְאָה אֵל אֱלֹהִים בְּצִיּוֹן."

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: תִּלְמִידֵי חֲכָמִים מְרַבִּים שְׁלוֹם בְּעוֹלָם, שְׁנֵאמַר: "וְכָל בְּנֵיךְ לְמוֹדֵי ה' וְרַב שְׁלוֹם בְּנֵיךְ."

אֵל תִּקְרֵי "בְּנֵיךְ" אֲלֵא "בּוֹנֵיךְ." "שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ וְאֵין לָמוֹ מִכְּשׁוֹל," יְהִי שְׁלוֹם בְּחֵילְךָ שְׁלוֹהַּ בְּאַרְמְנוֹתֶיךָ, "לְמַעַן אֲחִי וְרֵעִי אֲדַבְּרָה נֹא שְׁלוֹם בְּיָדְךָ," לְמַעַן בֵּית ה' אֱלֹהֵינוּ אֲבַקֶּשֶׁה טוֹב לָךְ, "ה' עוֹ לְעַמּוֹ יִתֵּן ה' יִגְדֶּךָ אֶת עַמּוֹ בְּשָׁלוֹם."

הַדְרֵן עַלְךָ הַרְוָאה וּסְלִיקָא לָהּ מִסַּכַּת בְּרֻכּוֹת

And Rabbi Avin HaLevi said: What is the meaning of that which is written: "The Lord will answer you on the day of distress;" the name of the God of Jacob set you upon high" (Psalms 20:2)? Is God specifically the God of Jacob and not the God of Abraham and Isaac? Rather, from here the general principle is derived: One who owns a beam should approach carrying the thick portion of the beam. A builder, carrying a beam in order to affix it in a building, must calibrate it and measure carefully so that the thick part of the beam fits in its place; so too must Jacob, who fathered and raised the children who would become the people of Israel, continue to pray for them and complete the task of nation-building.

And Rabbi Avin HaLevi said: One who partakes of a meal at which a Torah scholar is present, it is as if he enjoyed the radiant splendor of the Divine Presence, as it is stated: "And Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God" (Exodus 18:12). Did they actually eat before God? Didn't they eat before Moses?

Rather, this verse comes to tell you that one who partakes in a meal at which a Torah scholar is present, it is as if he enjoyed the radiant splendor of the Divine Presence.

And Rabbi Avin HaLevi said: One who takes leave from another should not say to him: Go in peace, but rather, he should say: Go to peace.<sup>n</sup> As we see that, on the one hand, Jethro said to Moses: "Go to peace" (Exodus 4:18), and Moses ascended and was successful. On the other hand, David said to his son, Absalom: "Go in peace" (II Samuel 15:9), and Absalom went and was ultimately hanged.

Rabbi Avin HaLevi also said: One who takes leave from a dead person should not say to him: Go to peace, but rather, one should say: Go in peace, as it is stated: "But you shall go to your fathers in peace" (Genesis 15:15).

Rabbi Levi bar Ḥiyya said: One who leaves the synagogue and immediately enters the study hall<sup>n</sup> and engages in Torah study, is privileged to receive the Divine Presence, as it is stated: "They go from strength to strength, every one of them appears before God in Zion" (Psalms 84:8); those who go from a place of prayer to a place of Torah study are privileged to receive a divine revelation in Zion.

With regard to that same verse, Rabbi Ḥiyya bar Ashi said that Rav said: Torah scholars have rest neither in this world nor in the World-to-Come, as in both worlds they are constantly progressing, as it is stated: "They go from strength to strength, every one of them appears before God in Zion."

Rabbi Elazar said that Rabbi Ḥanina said: Torah scholars increase peace in the world, as it is said: "And all your children [*banayikh*] shall be taught of the Lord, and great shall be the peace of your children" (Isaiah 54:13). If all the children of Israel are taught of the Lord, there will be peace for all.

The Sages interpreted this verse homiletically: Do not read your children [*banayikh*], but your builders [*bonayikh*].<sup>n</sup> Torah scholars are those who build peace for their generation. As it is stated: "Those who love Your Torah have great peace; there is no stumbling block for them" (Psalms 119:165); and "May there be peace within your walls, prosperity within your palaces" (Psalms 122:7), because: "For the sake of my brothers and friends, I shall say: Peace be within you. For the sake of the House of the Lord, our God, I will seek your good" (Psalms 122:8-9), and "May the Lord give strength to His people; the Lord will bless His people with peace" (Psalms 29:11).<sup>n</sup>

## Summary of Perek IX

The bulk of this chapter discusses the numerous blessings, which are recited on different occasions. Among these blessings, some are more specific and are recited on rare occasions; and some are more general and are recited on many different occasions.

Among the more general blessings are: Who has given us life, and: Who is good and does good. These two blessings of thanksgiving are recited each time a person feels that something good has befallen him: A general event like rainfall; a private celebration like the birth of a son; joy over a new acquisition; or even the joy of meeting a friend. Detailed parameters were established in the *halakha* with regard to the time and manner in which these blessings are recited. Nevertheless, the personal feelings and considerations of the one reciting the blessing, who uses it to offer thanks to God, also play a role.

Another general blessing, which is recited over an entire series of events, is: The true Judge. This blessing is recited as a faith-based acceptance and justification in response to any event involving misfortune or tragedy. Based on the fundamental concept of the mishna, the Gemara emphasizes that not only is there an obligation to recite a blessing over tragic events, but that one should recite the blessing joyfully, motivated by the profound belief that everything the Holy One, Blessed be He does, He does for the best. God's judgment is a true judgment; even though it may not be obvious at present, it is, at its core, a manifestation of good.

In addition to general blessings, there are several blessings recited only in specific cases. For example: Over God's might in nature: Whose strength fills the world; over the wonders of creation in general: Author of creation; over strange creatures: Who makes creatures different. Some blessings are recited as an expression of sympathy, for example: The true Judge. Others express praise and thanksgiving, for example: Who created beautiful creatures. They all come to underscore that one should view every event and phenomenon encountered in the course of life as an act of God and a manifestation of His will.

This chapter also discusses the *halakhot* governing the obligation of one who recovers from illness or is extricated from danger. In addition to the halakhic discussions, the chapter also includes fundamental philosophical determinations with regard to the role of miracles, the essence of dreams, the power of prayer, and the general problem of good versus evil.