



which it is offered must you eat. Do not leave it until the morning” (Leviticus 7:15). If so, why did the Sages say that they may be eaten only until midnight? This is in order to distance a person from transgression, as if one believes that he has until dawn to perform the mitzva, he might be negligent and postpone it until the opportunity to perform the mitzva has passed.

1:2 From when does one recite Shema in the morning? From when a person can distinguish between sky-blue [tekhelet] and white. Rabbi Eliezer says: From when one can distinguish between sky-blue and leek-green. And one must finish reciting Shema until the end of the period when you rise, i.e., sunrise, when the sun begins to shine. Rabbi Yehoshua says: One may recite the morning Shema until three hours of the day, which this is still considered when you rise, as that is the habit of kings to rise from their sleep at three hours of the day. While there is a set time frame for the recitation of Shema, one who recites Shema from that time onward loses nothing. Although he does not fulfill the mitzva of reciting of Shema at its appointed time, he is nevertheless considered like one who reads the Torah, and is rewarded accordingly.

1:3 Beit Shammai and Beit Hillel disputed the proper way to recite Shema. Beit Shammai say: One should recite Shema in the manner indicated in the text of Shema itself. Therefore, in the evening every person must recline on his side and recite Shema, in fulfillment of the verse: “When you lie down,” and in the morning he must stand and recite Shema, in fulfillment of the verse: When you rise, as it is stated: “When you lie down, and when you rise.” And Beit Hillel say: Every person recites Shema as he is, and he may do so in whatever position is most comfortable for him, both day and night, as it is stated: “And when you walk along the way,” when one is neither standing nor reclining (Me’iri). If so, according to Beit Hillel, why was it stated: “When you lie down, and when you rise”? This is merely to denote time; at the time when people lie down and the time when people rise. With regard to this halakha, Rabbi Tarfon said: Once, I was coming on the road when I stopped and reclined to recite Shema in accordance with the statement of Beit Shammai. Although Rabbi Tarfon was a disciple of Beit Hillel, he thought that fulfilling the mitzva in accordance with the opinion of Beit Shammai would be a more meticulous fulfillment of the mitzva, acceptable to all opinions. Yet in so doing, I endangered myself due to the highwaymen [listim] who accost travelers. The Sages said to him: You deserved to be in a position where you were liable to pay with your life, as you transgressed the statement of Beit Hillel. This statement will be explained in the Gemara.

1:4 From the laws of the recitation of Shema itself, the mishna proceeds to discuss the blessings recited in conjunction with Shema. Here, the order is established: In the morning when reciting Shema, one recites two blessings beforehand, the first on the radiant lights and the second the blessing on the love of Torah, and one thereafter, which begins with: True and Firm [emet veyatziv]. And in the evening one recites two blessings beforehand, on the radiant lights and on the love of God, and two thereafter, the blessing of redemption: True and Faithful [emet ve’emuna], and the blessing: Help us lie down. With regard to the blessing: True and Faithful, whether one recites it in

its long formula and whether one recites it in its short formula, he fulfills his obligation (Tosafot). However, the general principle is: Where the Sages said to recite a long blessing, one may not shorten it, and so too, wherever they said to recite a short blessing, one may not lengthen it. Where the Sages said that a blessing must conclude with a second blessing at the end, he may not fail to conclude with that blessing. Similarly, if the Sages said that a blessing must not conclude with a second blessing, one may not conclude with a blessing.

1:5 It is a mitzva by Torah law to mention the exodus from Egypt at night, but some held that this mitzva was, like phylacteries or ritual fringes, fulfilled only during the day and not at night. For this reason it was decided: The exodus from Egypt is mentioned at night, adjacent to the recitation of Shema. Rabbi Elazar ben Azarya said: I am approximately seventy years old, and although I have long held this opinion, I was never privileged to prevail (Me'iri) and prove that there is a biblical obligation to fulfill the accepted custom (Ra'avad) and have the exodus from Egypt mentioned at night, until Ben Zoma interpreted it homiletically and proved it obligatory. Ben Zoma derived it as it is stated: "That you may remember the day you went out of the land of Egypt all the days of your life" (Deuteronomy 16:3). The days of your life, refers to daytime alone; however, the addition of the word all, as it is stated: All the days of your life, comes to add nights as well. And the Rabbis, who posit that there is no biblical obligation to mention the exodus from Egypt at night, explain the word, all, differently and say: The days of your life, refers to the days in this world, all is added to include the days of the Messiah.

2:1 The first question discussed in the mishna is the question of intent. One who was reading the sections of the Torah which comprise Shema, and the time for the recitation of the morning or evening Shema arrived, if he focused his heart, he fulfilled his obligation and need not repeat Shema in order to fulfill his obligation. This is true even if he failed to recite the requisite blessings (Rabbeinu Hananel). Ab initio, one may not interrupt the recitation of Shema. The tanna'im, however, disagree over how strict one must be in this regard. They distinguish between interruptions between paragraphs and interruptions within each paragraph. At the breaks between paragraphs, one may greet an individual due to the respect that he is obligated to show him, and one may respond to another's greeting due to respect. And in the middle of each paragraph one may greet an individual due to the fear that the individual may harm him if he fails to do so (Me'iri) and one may respond to another's greeting due to fear. This is the statement of Rabbi Meir. Rabbi Yehuda says: There is a distinction between greeting someone and responding to his greeting. In the middle of each paragraph, one may greet another due to fear and respond due to respect. In the breaks between paragraphs, one may greet another due to respect and respond with a greeting to any person who greets him, whether or not he is obligated to show him respect.

2:2 As for what constitutes a paragraph, these are the breaks between the paragraphs: Between the first blessing and the second, between the second and Shema, between Shema and the second paragraph: If you indeed heed My

commandments [VeHaya im Shamo], between VeHaya im Shamo and the third paragraph: And the Lord spoke [VaYomer] and between VaYomer and True and Firm [emet veyatziv], the blessing that follows Shema. The Rabbis held that each blessing and each paragraph of Shema constitutes its own entity, and treat interruptions between them as between the paragraphs. Rabbi Yehuda, however, says: Between VaYomer and emet veyatziv, which begins the blessing that follows Shema, one may not interrupt at all. According to Rabbi Yehuda, these must be recited consecutively. Since the paragraphs of Shema are not adjacent to one another in the Torah, and they are not recited in the order in which they appear, the mishna explains their placement. Rabbi Yehoshua ben Korha said: Why, in the mitzva of the recitation of Shema, did the portion of Shema precede that of VeHaya im Shamo? This is so that one will first accept upon himself the yoke of the kingdom of Heaven, the awareness of God and God's unity, and only then accept upon himself the yoke of the mitzvot, which appears in the paragraph of VeHaya im Shamo. Why did VeHaya im Shamo precede VaYomer? Because the paragraph of VeHaya im Shamo is practiced both by day and by night, while VaYomer, which discusses the mitzva of ritual fringes, is only practiced during the day.

2:3 One who recites Shema and did not recite in a manner audible to his own ear, either because he read inaudibly or because he is deaf, fulfilled his obligation. Rabbi Yosei says: He did not fulfill his obligation. One who recited Shema and was not sufficiently precise in his enunciation of its letters, Rabbi Yosei says: He fulfilled his obligation. Rabbi Yehuda says: He did not fulfill his obligation. One who recited Shema out of order, meaning he did not read the verses sequentially, he did not fulfill his obligation. One who recited and erred, should return to the place in Shema that he erred.

2:4 The primary issue in this mishna is the requisite degree of concentration when reciting Shema. Laborers engaged in their work may recite Shema while standing atop the tree or atop the course of stones in a wall under construction, which they are not permitted to do for the Amida prayer, which requires intent of the heart.

2:5 The mishna continues: A groom is exempt from the recitation of Shema on the first night of his marriage, which was generally Wednesday night, until Saturday night, if he has not taken action and consummated the marriage, as he is preoccupied by concerns related to consummation of the marriage. The mishna relates that there was an incident where Rabban Gamliel married a woman and recited Shema even the first night. His students said to him: Didn't our teacher teach us that a groom is exempt from the recitation of Shema? He answered them: Nevertheless, I am not listening to you to refrain from reciting Shema, and in so doing preclude myself from the acceptance of the yoke of the Kingdom of Heaven, for even one moment.

2:6 The mishna relates another episode portraying unusual conduct by Rabban Gamliel. He bathed on the first night after his wife died. His students said to him: Have you not taught us, our teacher, that a mourner is prohibited to bathe? He answered them: I am not like other people, I am delicate [istenis]. For me, not bathing causes actual physical distress, and even a mourner need not suffer physical distress as part of his mourning.

2:7 Another exceptional incident is related: And when his slave, Tavi, died, Rabban Gamliel accepted condolences for his death as one would for a close family member. His students said to him: Have you not taught us, our teacher, that one does not accept condolences for the death of slaves? Rabban Gamliel said to his students: My slave, Tavi, is not like all the rest of the slaves, he was virtuous and it is appropriate to accord him the same respect accorded to a family member.

2:8 With regard to the recitation of Shema on one's wedding night, the Sages said that if, despite his exemption, a groom wishes to recite Shema on the first night, he may do so. Rabban Shimon ben Gamliel says: Not everyone who wishes to assume the reputation of a God-fearing person may assume it, and consequently, not everyone who wishes to recite Shema on his wedding night may do so.

3:1 One whose deceased relative is laid out unburied before him is exempt from the recitation of Shema, from the Amida prayer, and from the mitzva to don phylacteries, until the deceased has been buried. With regard to the pallbearers and their replacements and the replacements of their replacements, those located before the bier who have not yet carried the deceased and those located after the bier. Those who are needed to carry the bier are exempt from reciting Shema; while those who are not needed to carry the bier, are obligated to recite Shema. However, both these and those are exempt from reciting the Amida prayer, since they are preoccupied and are unable to focus and pray with the appropriate intent.

3:2 After they buried the deceased and returned, if they have sufficient time to begin to recite Shema and conclude before they arrive at the row, formed by those who attended the burial, through which the bereaved family will pass in order to receive consolation, they should begin. If they do not have sufficient time to conclude reciting the entire Shema, then they should not begin. And those standing in the row, those in the interior row, directly before whom the mourners will pass and who will console them, are exempt from reciting Shema, while those in the exterior row, who stand there only to show their respect, are obligated to recite Shema.

3:3 Women, slaves and minors are exempt from the recitation of Shema and from phylacteries, but are obligated in prayer, mezuzah and Grace after Meals.

3:4 Ezra the Scribe decreed that one who is ritually impure because of a seminal emission may not engage in matters of Torah until he has immersed in a ritual bath and purified himself. This halakha was accepted over the course of many generations; however, many disputes arose with regard to the Torah matters to which it applies. Regarding this, the mishna says: If the time for the recitation of Shema arrived and one is impure due to a seminal emission, he may contemplate Shema in his heart, but neither recites the blessings preceding Shema, nor the blessings following it. Over food which, after partaking, one is obligated by Torah law to recite a blessing, one recites a blessing afterward, but one does not recite a blessing beforehand, because the blessing recited prior to eating is a requirement by rabbinic law. And in all of these instances Rabbi Yehuda says: He recites a blessing beforehand and thereafter in both the case of Shema and in the case of food.

3:5 This mishna contains various statements with regard to individuals with different types of ritual impurity as well as the need to distance oneself from filth and impurity. One who was standing in prayer and he recalled that he experienced a seminal emission, and according to this opinion he is prohibited from praying, should not interrupt his prayer, rather he should abridge each individual blessing. They stated a general principle: One who descended to immerse himself, if he is able to ascend, cover himself with a garment, and recite the morning Shema before sunrise, he should ascend, cover himself, and recite Shema, and if not, he should cover himself in the water and recite Shema there. He may not, however, cover himself in either foul water, or water in which flax was soaked, until he pours other water into it. And in general, how far must one distance himself from urine and feces in order to recite Shema? At least four cubits.

3:6 Continuing the earlier discussion of the halakhot of immersion for Torah study and prayer for one who experienced a seminal emission, the mishna discusses a case where individuals who were already impure with a severe form of ritual impurity are exposed to the impurity of a seminal emission as well. They are required to immerse themselves and purify themselves of the impurity of the seminal emission even though they remain impure due to the more severe impurity. Consequently, even a zav, whose impurity lasts at least seven days, who experienced a seminal emission, for which, were he not a zav, he would be impure for only one day; a menstruating woman who discharged semen, despite the fact that she is already impure with a severe impurity unaffected by her immersion; and a woman who engaged in conjugal relations with her husband and later saw menstrual blood, all require immersion. And Rabbi Yehuda exempts them from immersion.

4:1 This mishna determines the times beyond which the different prayers may not be recited. According to the Rabbis, the morning prayer may be recited until noon. Rabbi Yehuda says: It may be recited only until four hours after sunrise. According to the Rabbis, the afternoon prayer may be recited until the evening. Rabbi Yehuda says: It may be recited only until the midpoint of the afternoon [pelag haminha], i.e., the midpoint of the period that begins with the sacrifice of the daily afternoon offering and ends at nightfall, which is the end of the afternoon. The evening prayer may be recited throughout the night and is not fixed to a specific hour. According to the Rabbis, the additional prayer may be recited all day. Rabbi Yehuda says: It may be recited only until seven hours after sunrise.

4:2 In addition to the halakhot relating to the fixed prayers, the Gemara relates: Rabbi Nehunya ben Hakana would recite a brief prayer upon his entrance into the study hall and upon his exit. They said to him: The study hall is not a dangerous place that would warrant a prayer when entering and exiting, so what room is there for this prayer? He said to them: Upon my entrance, I pray that no mishap will transpire caused by me in the study hall. And upon my exit, I give thanks for my portion.

4:3 The mishna cites a dispute with regard to the obligation to recite the Amida prayer, also known as Shemoneh Esreh, the prayer of eighteen blessings, or simply as tefilla, prayer. Rabban Gamliel says: Each and every day a person

recites the prayer of eighteen blessings. Rabbi Yehoshua says: A short prayer is sufficient, and one only recites an abridged version of the prayer of eighteen blessings. Rabbi Akiva says an intermediate opinion: If he is fluent in his prayer, he recites the prayer of eighteen blessings, and if not, he need only recite an abridged version of the prayer of eighteen blessings.

4:4 Rabbi Eliezer says: One whose prayer is fixed, his prayer is not supplication and is flawed. The Gemara will clarify the halakhic implications of this flaw. Rabbi Yehoshua says: One who cannot recite a complete prayer because he is walking in a place of danger, recites a brief prayer and says: Redeem, Lord, Your people, the remnant of Israel, at every transition [parashat ha'ibur], the meaning of which will be discussed in the Gemara. May their needs be before You. Blessed are You, Lord, Who listens to prayer.

4:5 While praying, one must face toward the direction of the Holy Temple. One who was riding on a donkey should dismount and pray calmly. If he is unable to dismount, he should turn his face toward the direction of the Temple. If he is unable to turn his face, it is sufficient that he focus his heart opposite the Holy of Holies.

4:6 Similarly, one who was traveling in a ship or on a wagon or on a raft [asda] and is unable to turn and face in the direction of Jerusalem, should focus his heart opposite the Holy of Holies.

4:7 Rabbi Elazar ben Azarya says: The additional prayer is only recited in a city where there is a quorum of ten [hever ir]. The Rabbis say: One may recite the additional prayer with a hever ir or without a hever ir. Rabbi Yehuda says another opinion in his name, the name of Rabbi Elazar ben Azarya: Any place where there is a hever ir, an individual is completely exempt from reciting the additional prayer.

5:1 One may only stand and begin to pray from an approach of gravity and submission. There is a tradition that the early generations of pious men would wait one hour, in order to reach the solemn frame of mind appropriate for prayer, and then pray, so that they would focus their hearts toward their Father in Heaven. Standing in prayer is standing before God and, as such, even if the king greets him, he should not respond to him; and even if a snake is wrapped on his heel, he should not interrupt his prayer.

5:2 This mishna speaks of additions to the standard formula of the Amida prayer and the blessings in which they are incorporated. One mentions the might of the rains and recites: He makes the wind blow and the rain fall, in the second blessing of the Amida prayer, the blessing of the revival of the dead. And the request for rain: And grant dew and rain as a blessing, in the ninth blessing of the Amida prayer, the blessing of the years. And the prayer of distinction [havdala], between the holy and the profane recited in the evening prayer following Shabbat and festivals, in the fourth blessing of the Amida prayer: Who graciously grants knowledge. Rabbi Akiva says: Havdala is recited as an independent fourth blessing. Rabbi Eliezer says that it is recited in the seventeenth blessing of the Amida prayer, the blessing of thanksgiving.

5:3 Concluding the laws of prayer in this tractate, the mishna raises several prayer-related matters. This mishna speaks of certain innovations in the prayer formula that warrant the silencing of a communal prayer leader who attempts to

introduce them in his prayers, as their content tends toward heresy. One who recites in his supplication: Just as Your mercy is extended to a bird's nest, as You have commanded us to send away the mother before taking her chicks or eggs (Deuteronomy 22:6–7), so too extend Your mercy to us; and one who recites: May Your name be mentioned with the good or one who recites: We give thanks, we give thanks twice, they silence him. This mishna and the next one deal with the communal prayer leader. (If one says: "May the good bless You," this is a path of heresy.) One who is passing before the ark, as prayer leader, and erred, another should immediately pass in his place, and at that moment, this replacement should not refuse in the interest of courtesy. The Amida prayer was interrupted and he should replace him as quickly as possible. From where does the replacement commence? From the beginning of the blessing in which the former had erred.

5:4 In order to prevent the prayer leader from erring in his prayer, it was said that one who passes before the ark should not respond amen after the blessing of the priests, because of potential confusion. Since the mishna is describing a situation in which he was praying without a prayer book, responding amen would interrupt the order of the prayer and potentially lead him to begin a different blessing. For this reason, even if there is no priest other than the communal prayer leader, he does not lift his hands to bless the people, lest he become confused. And, however, if he is certain that he can lift his hands and resume his prayer without becoming confused, he is permitted to recite the blessing.

5:5 Concluding its discussion of the halakhot of prayer, the mishna discusses less practical aspects of prayer. One who prays and realizes that he erred in his prayer, it is a bad omen for him; it indicates to him that his prayer was not accepted. And if he who erred is the communal prayer leader, it is a bad omen for those who sent him, because a person's agent has legal status equivalent to his own. On a similar note, they said about Rabbi Hanina ben Dosa that he would pray on behalf of the sick and immediately after his prayer he would say: This one shall recover from his illness and live and this one shall die. When they said to him: From where do you know? He said to them: If my prayer is fluent in my mouth as I recite it and there are no errors, I know that my prayer is accepted. And if not, I know that my prayer is rejected.

6:1 This mishna discusses the blessings recited over various foods. How does one recite a blessing over fruits? Over different fruits that grow on a tree one recites: Who creates fruit of the tree, with the exception of wine.

Although wine is produced from fruit of the tree, due to its significance, its blessing differs from other fruits of the tree. Over wine one recites: Who creates fruit of the vine. Over fruits that grow from the earth, one recites: Who creates fruit of the ground, with the exception of bread. Bread, too, is significant and its blessing differs from other fruits of the ground, as over bread one recites: Who brings forth bread from the earth. Over herbs and leafy vegetables one recites: Who creates fruit of the ground. Rabbi Yehuda says that there is room to distinguish between fruits that grow from the earth, herbs, and leafy vegetables. Although they are all fruit of the ground, since they have different qualities, the blessing on the latter is: Who creates various

kinds of herbs.

6:2 This mishna discusses how, after the fact, a more general blessing exempts one from the obligation to recite a more specific one. One who recited: Who creates fruit of the ground, over fruit of the tree, fulfilled his obligation.

One who recited: Who creates fruit of the tree, over fruits of the earth, did not fulfill his obligation. And over all food items, one who recited: By whose word all things came to be, fulfilled his obligation.

6:3 And over a food item whose growth is not from the ground, one recites: By whose word all things came to be. And over vinegar, wine that fermented and spoiled, and over novelot, dates that spoiled, and over locusts, one recites: By whose word all things came to be. So too, over milk, and over cheese, and over eggs, one recites: By whose word all things came to be. Rabbi Yehuda says: Over any food item that is a type resulting from a curse, one does not recite a blessing over it at all. None of the items listed exist under normal conditions, and they come about as the result of a curse.

6:4 On a different note: If there were many types of food before him, over which food should he recite a blessing first? Rabbi Yehuda says: If there is one of the seven species for which Eretz Yisrael was praised among them, he recites the first blessing over it. And the Rabbis say: He recites a blessing over whichever of them he wants.

6:5 This mishna explains those cases and those circumstances in which blessings recited over particular foods exempt other foods at the meal from the requirement to recite a blessing over them. One who recited a blessing over the wine that one drank before the meal, with that blessing he exempted the wine that he drinks after the meal. Similarly, one who recited a blessing over the appetizers that one ate before the meal, with that blessing he exempted the appetizers that he eats after the meal. One who recited a blessing over the bread exempted the appetizers, as they are considered secondary to the bread. However, one who recited a blessing over the appetizers did not exempt the bread. Beit Shammai say: The blessing recited over the appetizers did not exempt even a cooked dish that he eats during the meal.

6:6 An additional halakha is cited: If several people were sitting to eat not in the framework of a joint meal, each recites a blessing for himself. If they were reclined on divans to eat, which renders it a joint meal, one recites a blessing on behalf of them all. Additionally: If wine came before them during the meal, each and every diner recites a blessing over the wine for himself. If the wine came after the meal, one recites a blessing on behalf of them all. And he, who recited the blessing over the wine, also says the blessing over the incense [mugmar], although they only bring the incense to the diners after the meal.

6:7 If they brought salted food before him to eat first and bread with it, he recites a blessing over the salted food and thereby exempts the bread, because the salted food is primary while the bread is secondary to it. This is the principle: Any food that is primary and a secondary food is with it, one recites a blessing over the primary and, in so doing, exempts the secondary from its own blessing.

6:8 One who ate from the fruit for which Eretz Yisrael was praised, grapes and

figs and pomegranates, recites the three blessings of Grace after Meals, as he would after eating bread; this is the statement of Rabban Gamliel. And the Rabbis say: One need only recite one blessing abridged from the three blessings of Grace after Meals. Rabbi Akiva says: The three blessings of Grace after Meals are not restricted to bread; rather, even if one ate boiled vegetables, but it is his primary sustenance, he recites the three blessings of Grace after Meals. Additionally: One who drinks water to quench his thirst recites: By whose word all things came to be. Rabbi Tarfon says: He recites: Who creates the many forms of life and their needs.

7:1 This mishna sets out the essential halakhot pertaining to the invitation to recite Grace after Meals after a joint meal [zimmin]: Three people who ate as one are required to form a zimmin and recite Grace after Meals. If, among the diners, one ate doubtfully tithed produce [demai], and first tithe from which its teruma was already taken, or second tithe, and consecrated food that were redeemed and therefore permitted to be eaten; and even the waiter who served the meal to the diners and who ate at least an olive-bulk from the meal, and the Samaritan [Kuti] who ate with two others at a meal; each of these people is included among the three to obligate those with whom they ate in a zimmin. However, one who ate untithed produce [tevel], and first tithe from which its teruma was not separated, and second tithe, and consecrated food that were not redeemed, and the waiter who did not eat an olive-bulk, and the gentile who ate with two Jews, none of these people is included among the three to obligate those with whom they ate in a zimmin.

7:2 Women, slaves, and minors do not obligate those with whom they ate in a zimmin. How much must one eat to obligate those with whom he ate in a zimmin? An olive-bulk of food suffices to obligate those with whom they ate in a zimmin. Rabbi Yehuda says: An egg-bulk is the minimum measure to obligate those with whom they ate in a zimmin.

7:3 The mishna delineates distinctions in the halakhot of the zimmin blessing, based on the number of people present. How does one recite the zimmin? In a group of three people, the one reciting the zimmin says: Let us bless the One from Whose food we have eaten. In a group of three people and him, the one reciting the zimmin says: Bless the One from Whose food we have eaten, as even without him there are enough people to recite the zimmin. With the increase in the number of participants, the blessing is more complex. In a group of ten people, the one reciting the zimmin says: Let us bless our God. In a group of ten people and him, the one reciting the zimmin says: Bless our God. This formula is recited both in a group of ten and in a group of one hundred thousand. In a group of one hundred people, the one reciting the zimmin says: Let us bless the Lord our God. In a group of one hundred people and him, the one reciting the zimmin says: Bless the Lord our God. In a group of one thousand people, the one reciting the zimmin says: Let us bless the Lord our God, the God of Israel. In a group of one thousand people and him, he says: Bless the Lord our God, the God of Israel. In a group of ten thousand people, the one reciting the zimmin says: Let us bless the Lord our God, the God of Israel, the God of Hosts, Who sits upon the cherubs, for the food that we have eaten. In a group of ten thousand people and him, the one reciting the zimmin

says: Bless the Lord our God, the God of Israel, the God of Hosts, Who sits upon the cherubs, for the food that we have eaten. The principle is that just as he recites the blessing, so too those present recite in response: Blessed be the Lord our God, the God of Israel, the God of Hosts, Who sits upon the cherubs, for the food that we have eaten. On a similar note, Rabbi Yosei HaGelili says: According to the size of the crowd, they recite the blessing, as it is stated: "Bless you God in full assemblies, even the Lord, you who are from the fountain of Israel" (Psalms 68:27). Rabbi Akiva said that there are no distinctions based on the size of the crowd: What do we find in the synagogue? Both when there are many and when there are few, as long as there is a quorum of ten, the prayer leader says: Bless [barekhu] the Lord. Rabbi Yishmael said that in the synagogue, one recites: Bless the Lord the blessed One.

7:4 Three people who ate as one are not permitted to divide and recite Grace after Meals individually; rather, they recite the zimmun together. And the same is true of four who ate together, and the same is true of five. However, a group of six, up to but not including ten people who ate as one, may divide into two groups, each reciting its own zimmun. And a group of ten may not divide into two groups until there are twenty people present. The general principle is that a group may not divide unless the smaller groups will be able to recite the same zimmun formula that the whole group would have recited.

7:5 The mishna states a halakha with regard to two groups joining together: Two groups that were eating in one house, when some members of each group can see each other, they may combine to form a zimmun. And if not, these recite a zimmun for themselves and those recite a zimmun for themselves. The mishna also speaks of the blessing over wine: One does not recite a blessing over wine until he adds water to it, that is the statement of Rabbi Eliezer. Undiluted wine is too strong to drink and a blessing is inappropriate. And the Rabbis say: Since it is possible to drink undiluted wine, one recites a blessing over it.

8:1 These are the matters of dispute between Beit Shammai and Beit Hillel with regard to the halakhot of a meal: One dispute concerns the order of blessings in kiddush. Beit Shammai say: When one recites kiddush over wine, one recites a blessing over the sanctification of the day and recites a blessing over the wine thereafter. And Beit Hillel say: One recites a blessing over the wine and recites a blessing over the day thereafter.

8:2 Similarly, Beit Hillel and Beit Shammai disagree with regard to drinking wine before a meal. Beit Shammai say: One washes his hands and mixes water with the wine in the cup thereafter, and Beit Hillel say: One mixes water with the wine in the cup and only washes his hands thereafter. The basis of this particular dispute is with regard to the laws of ritual purity, as the Gemara will explain below.

8:3 Also with regard to the laws of ritual purity, Beit Shammai say: After washing, one dries his hands with a cloth and places it on the table. And Beit Hillel say: One places it on the cushion upon which he is sitting.

8:4 Similarly, Beit Shammai say: One sweeps the area of the house where the meal took place and he washes his hands with the final waters before Grace

after Meals thereafter. And Beit Hillel say: One washes his hands and sweeps the house thereafter.

8:5 Just as they dispute the order of the blessings in kiddush, they dispute the order of the blessings in havdala. If a meal continued until the conclusion of Shabbat, Beit Shammai say: One recites the blessing over the candle, then the Grace after Meals blessing, then the blessing over the spices, and finally the blessing of havdala. And Beit Hillel say: The order is candle, spices, Grace after Meals, and havdala. With regard to the blessing over the candle, Beit Shammai say: Who created [bara] the light of fire. And Beit Hillel say: Who creates [boreh] the lights of fire.

8:6 One may neither recite a blessing over the candle nor over the spices of gentiles, nor over the candle nor the spices designated to pay respects to the dead, nor over the candle nor the spices of idolatry. The mishna cites another halakha with regard to the blessing over the candle: And one does not recite the blessing over the candle until he derives benefit from its light.

8:7 The mishna cites an additional dispute: One who ate and forgot and did not recite a blessing; Beit Shammai say: He returns to the place where he ate and recites the blessing. Beit Hillel say: That is unnecessary. He recites the blessing at the place where he remembered. Both agree, however, that there is a limit with regard to how long after eating one may recite Grace after Meals. And until when does he recite the blessing? Until the food is digested in his intestines.

8:8 Wine came before the diners after the meal; if only that cup of wine is there, Beit Shammai say: One recites a blessing over the wine and recites a blessing over the food, Grace after Meals, thereafter. And Beit Hillel say: One recites a blessing over the food and recites a blessing over the wine thereafter. And one answers amen after a Jew who recites a blessing even if he did not hear the entire blessing, and one does not answer amen after a Samaritan [Kuti] who recites a blessing until he hears the whole blessing in its entirety, as perhaps the Kuti introduced an element inconsistent with the Jewish faith in that section of the blessing that he did not hear.

9:1 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.

9:2 One who sees conspicuous natural occurrences recites a blessing. For zikin and zeva'ot, which the Gemara will discuss below, for lightning, thunder, and gale force winds, 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. Consistent with his opinion that a separate blessing should be instituted for each individual species, Rabbi Yehuda says: One who sees the great sea 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, not on a regular basis. For rain and other good tidings, one recites the special blessing: Blessed...Who is good and Who does good. Even for bad tidings, one recites a special blessing: Blessed...the true Judge.

9:3 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.

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.

9:4 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.

9:5 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, 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. 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], 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 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, 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," i.e., occasionally it is necessary to negate biblical precepts in order to bolster the Torah.

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