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# ברכות

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# TIME 4 MISHNA

## mikra

### ברכות

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:  
וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:  
וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל־לִבְבְּךָ:  
וְשָׁנַנְתָּם לְבִנְיָדְךָ וּדְבַרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ:  
וְקִשְׁרָתָם לְאוֹת עַל־יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ:  
וְכָתַבְתָּם עַל־מְזוּזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:  
(דברים ו:ד-ט)

**“Hear Israel, Hashem is our G-d, Hashem is One.**

**Love Hashem your G-d with all your heart and with all your soul and with all your resources.**

**These words that I am commanding you today should be on your heart.**

**Teach them to your children and speak about them, when you are sitting in your house, when you are going on the way, when you lie down and when you arise.**

**Tie them as a sign on your arm and they should be as Tefillin between your eyes.**

**Write them on the doorposts of your house and at your gates.”**

וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת ה' אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ:  
(דברים ח:ז)

**“You will eat and be satisfied, and you shall bless Hashem your G-d for the good land that he has given to you.”**

## Overview

### בְּרָכוֹת

When and  
how to say  
קְרִיאַת שְׁמַע

(1-3)

- ✓ Evening and morning
- ✓ בְּרָכוֹת קְרִיאַת שְׁמַע
- ✓ Imperfect ways of saying קְרִיאַת שְׁמַע
  - Quiet - Unprecise - Wrong order
- ✓ Who isn't obligated
  - After marriage - Involved in the dead
  - בַּעַל קְרִי - Women, children & slaves

Laws of  
prayer,  
particularly  
שְׁמוֹנֵה עֲשָׂרָה

(4-5)

- ✓ Earliest & latest times
  - מְעַרֵּב - מְנַחֵה - שְׁחֲרִית
- ✓ Shortened forms of שְׁמוֹנֵה עֲשָׂרָה
  - If not fluent - In a dangerous place
- ✓ Facing the קִדְשׁ הַקְּדוֹשִׁים
- ✓ Additions to שְׁמוֹנֵה עֲשָׂרָה
  - During the winter - On מוֹצָאֵי שַׁבָּת
- ✓ Laws regarding a חָזָן

בְּרָכוֹת הַנְּהַגִּין

(6)

- ✓ בְּרָכוֹת before and after food
- ✓ When 1 בְּרָכָה covers other food/people

זִמּוּן

(7)

- ✓ Who can be part of a זִמּוּן
- ✓ 2 different groups
  - Splitting up - Joining together

Arguments  
between בֵּית  
בֵּית & שְׁמַאי  
regarding הַלֵּל  
a meal (8)

- ✓ Order of קִדּוּשׁ
- ✓ טוֹמְאָה concerns
- ✓ בְּרַכַּת הַמְּזוֹן & מֵיִם אַחֲרוֹנִים
- ✓ הַבְּדֵלָה

בְּרָכוֹת הוֹדָאָה

(9)

- ✓ בְּרָכוֹת on sites
- ✓ בְּרָכוֹת on occurrences
  - Praising Hashem for bad occurrences

## Key Terms

### בְּרָכוֹת

#### Rules:

- מְצוּוֹת צְרִיכוֹת כּוּוֹנָה** - In order to fulfil a **מְצוּוָה**, one must have the intention to do so
- הָעוֹסֵק בְּמְצוּוָה, פְּטוּר מִן הַמְצוּוָה** - One who is involved in doing one **מְצוּוָה** is exempt from performing other **מְצוּוֹת**
- שְׁלוּחוֹ שֶׁל אָדָם כְּמוֹתוֹ** - Somebody's messenger is considered like him.
- שׁוֹמֵעַ כְּעוֹנֵה** - The mechanism by which one can fulfil his obligation to say a **בְּרָכָה** by hearing it from somebody else and both of them intending for the **בְּרָכָה** to cover both of them.
- תְּדִיר וְשְׂאִינוֹ תְּדִיר, תְּדִיר קוֹדֵם** - A more frequent **מְצוּוָה** takes precedence over a less frequent **מְצוּוָה**.

#### Concepts and Terms:

##### Different times of the day:

- **צֵאת הַכְּבָבִים** - Nightfall
- **חֲצוֹת** - Midnight/midday
- **עֲלוֹת הַשָּׁחַר** - Dawn
- **הִנָּץ הַחֲמָה** - Sunrise
- **מִנְחָה קְטָנָה** - From 9½ hours into the day until nightfall; the ideal time for **מִנְחָה**
- **פְּלַג הַמִּנְחָה** - The midpoint between the beginning of **קְטָנָה** **מִנְחָה** and nightfall, i.e. 10¾ hours into the day

**טָבֹל יוֹם** - One who has purified themselves in a **מִקְוָה** and will become permitted to eat **תְּרוּמָה** that night.

- **בְּרָכָה אֲרֶכֶה** - A 'long **בְּרָכָה**', i.e. one which begins and ends with '...ה' **אֲתָה ה'**
- **בְּרָכָה קְצָרָה** - A 'short **בְּרָכָה**', i.e. one which contains '...ה' **אֲתָה ה'** only at the beginning OR the end

**מְצוּוֹת עֲשֵׂה שֶׁהִזְמִן גְּרָמָא** - A positive **מְצוּוָה** bound to a specific time

**בַּעַל קָרִי** - One who becomes **טָמֵא** as a result of substances exiting his body

**דְּבָרִים שְׁבִקְדָּשָׁה** - Holy words and items

**הַבְּיָנְנוּ** - A merge of all the middle **בְּרָכוֹת** of **עֲשֵׂרָה** **שְׁמוֹנָה** into one **בְּרָכָה** which mentions a phrase relating to each longer **בְּרָכָה**

## Key Terms

### בְּרָכוֹת

- **עֵיקָר** - The primary [food]
- **טַפֵּל** - Something secondary
- **כְּזַיִת** - The size of an olive
- **כְּבֵיצָה** - The size of an egg

#### טוּמְאָה concepts:

- **רֵאשׁוֹן לְטוּמְאָה** - First-degree טוּמְאָה, usually because it came into contact with an אָב הַטוּמְאָה (lit. 'father of טוּמְאָה') – primary source of טוּמְאָה; something which has this degree of טוּמְאָה can only make food/drink טָמֵא
- **שֵׁנִי לְטוּמְאָה** - Second-degree טוּמְאָה, usually because it came into contact with a רֵאשׁוֹן לְטוּמְאָה; something which has this degree of טוּמְאָה can only make מְדַרְבֵּן and קָרֵבָן food טָמֵא, and liquids מְדַרְבֵּן.

**סֵתֵם יָדַיִם** - Hands which are טָמֵא מְדַרְבֵּן as a שֵׁנִי לְטוּמְאָה, since his hands have probably touched unclean parts of his body without his knowledge and they might otherwise spoil תְּרוּמָה food

**מֵיִם אַחֲרוֹנִים** - Washing one's hands before בְּרַכַּת הַקְּזוּן

## Summaries

## בְּרָכוֹת

• **קריאת שְׁמַע:** When and how to say שְׁמַע:

- The **earliest time to say the evening שְׁמַע קריאת שְׁמַע** is at 'צאת הכּכָבִים' – **nightfall**, which is the same time that a כְּהֵן who had been a 'טָבוֹל יוֹם' – one who has purified himself in a מְקוּהָ but must wait until night-time to eat תְּרוּמָה – may begin to eat תְּרוּמָה again.
  - ר' אליעזר: The **latest time** is at a **third** of the way through the night.
  - חכמים: The latest time is **midnight**.
  - רבן גמליאל: The latest time is **dawn**.
    - Whenever the חכמים say the latest time is midnight, this is only in order to prevent one from missing the time, but they agree that one has the entire night to fulfil his obligation.
- חכמים: The **earliest time to say the morning שְׁמַע קריאת שְׁמַע** is from when one can see the difference between **blue and white**.
  - ר' אליעזר: It's when one can see the difference between **blue and green**.
  - ר' אליעזר: The **latest time** is 'הַנֶּץ הַחֲמָה' – **sunrise**.
  - ר' יהושע: It's **3 hours** into the day, since people are still waking up until then.
    - One who says שְׁמַע later than this fulfils only the מְצוּהָ of learning תּוֹרָה.
- בית שמאי: The תּוֹרָה says one should say it "when you lie down and when you get up", so in the evening, one should say it **lying down**, and in the morning **standing up**.
  - בית הלל: That פְּסוּקִים is talking about the time to say it, and "when you go on your way" teaches that one may say it in **any position**.
    - ר' טרפון followed בית שמאי's understanding of the פְּסוּקִים and lay down to say שְׁמַע whilst travelling, thus putting himself in danger, and the חכמים said he deserved to be harmed for going against בית הלל, whom we follow for הַלְכָה.
- One says **2 בְּרָכוֹת** before the morning and evening שְׁמַע, **1** after the morning שְׁמַע and **2** after the evening שְׁמַע.
  - 1 of the 2 בְּרָכוֹת before שְׁמַע is a 'בְּרָכָה אֲרָכָה' – **long בְּרָכָה**, i.e. begins and ends with "בְּרוּךְ אַתָּה ה'" and one is a 'בְּרָכָה קְצָרָה' – **short בְּרָכָה**, i.e. contains "... בְּרוּךְ..." just once.
    - One may not say a בְּרָכָה קְצָרָה when the formula established by the חכמים is a בְּרָכָה אֲרָכָה, and vice versa.
- Even though the third paragraph of שְׁמַע is about צִיצִית which doesn't apply at night, one must still say it at night in order to fulfil the מְצוּהָ of **remembering יְצִיאַת מִצְרַיִם**.
  - ר' אלעזר בן עזריה said that he couldn't prove that this מְצוּהָ applied also at night until בן זומא proved it from the תּוֹרָה's wording of "all the days of your life".
    - חכמים: The word "all" teaches that the מְצוּהָ will still apply after מָשִׁיחַ arrives, not that it applies at night.

## Summaries

## בְּרָכוֹת

- One who is learning and reaches the part of the תּוֹרָה which contains שְׁמַע can fulfil his obligation only if he **intends** to do so, since 'מִצְוֹת צְרִיכוֹת כּוֹנֵה' – one fulfils a מִצְוָה only if he intends to do so.
  - **ר' מאיר**: One **may greet somebody or answer** somebody's greeting **in between** sections of שְׁמַע out of **honour**, and **in the middle** of sections out of **fear**.
    - ר' יהודה**: **In between** sections, one **may answer anybody's** greeting and **in the middle**, one **may answer** somebody's greeting even out of **honour**.
      - The sections are the: 1st בְּרָכָה; 2nd בְּרָכָה; 1st paragraph of שְׁמַע; 2nd paragraph; 3rd paragraph; from אָמֵת וַיֵּצִיב onwards.
      - ר' יהודה**: One **shouldn't interrupt** in between the 3rd paragraph and אָמֵת וַיֵּצִיב, in order to connect the word 'אָמֵת' ('truth') to the words "Hashem your G-d".
  - **ר' יהושע בן קרח**: The 1st paragraph is said before the 2nd, in order that one accept Hashem's sovereignty before accepting his commandments; the 3rd paragraph is said last since much of it applies only in the daytime.

## Imperfect ways of saying שְׁמַע:

- 1) **חֲכָמִים**: One who **doesn't hear himself** saying שְׁמַע still **fulfils his obligation**.
  - ר' יוסי**: He **doesn't**, since the תּוֹרָה says "hear".
- 2) **ר' יוסי**: One who **doesn't precisely announce** every letter still **fulfils his obligation**.
  - ר' יהודה**: He **doesn't**.
- 3) One who reads the פְּסוּקִים **in the wrong order** **doesn't** fulfil his obligation, since the תּוֹרָה says "these words shall be" – in this order.
- 4) One who **doesn't know where he's up to** in שְׁמַע should **go back** to the last place he remembers saying.
  - A worker **at the top of a tree/structure** **may say שְׁמַע there**, since he only needs to say the first פְּסוּק with proper כּוֹנֵה, unlike עֲשֵׂרָה שְׁמוֹנָה עֶשְׂרֵה which requires more concentration.

## Those who aren't obligated to say שְׁמַע:

- 1) One is **exempt** from saying שְׁמַע on the **first 4 nights of his marriage** until he has relations with his wife, since he is distracted as a result of another מִצְוָה (having children), and the תּוֹרָה commands one to say שְׁמַע when "going on your way".
  - **ר' גמליאל** said שְׁמַע on the first night of his marriage, since he could concentrate and didn't want to miss the opportunity to accept Hashem's sovereignty.
    - He **washed himself with hot water** when he was a mourner for his wife, since it wasn't for pleasure but to alleviate his pain from the cold.
    - He **accepted comforting after burying his dead non-Jewish servant טְבִי**, since he deserved the honour, unlike a regular slave.
  - **חֲכָמִים**: One who wishes to say שְׁמַע on the first night of his marriage **may do so**.
    - ר' שמעון בן גמליאל**: Unless he is known as a חָכָם, תְּלִמִיד חָכָם, he **may not**, since it is arrogant to imply that he can concentrate properly at that time.

## Summaries

## בְּרָכוֹת

- 2) An 'אונן' – one whose close relative died that day – is **exempt** from performing **מְצוּוֹת**, since 'הַעוֹסֵק בְּמִצְוָה פְּטוּר מִן הַמְצוּוֹה' – one who is involved in one **מְצוּוֹה** (in this case **burying his relative**) is exempt from performing other ones.
- 3) One who is in line to **carry the coffin** towards the grave is **exempt** from saying **שְׁמַע** and **שְׁמוֹנֵה עֶשְׂרֵה**, but if he is just **accompanying** it then he is **חַיֵּיב** to say **שְׁמַע**, since he only needs to stand still for the first **פְּסוּק** so he can do both **מְצוּוֹת** simultaneously.
- 4) If the people present have enough time in between the burial and **comforting the mourners** to say the first paragraph of **שְׁמַע**, they should do so, but otherwise they shouldn't begin saying it since comforting them is considered an extension of the **מְצוּוֹה** of burial so they are still involved in another **מְצוּוֹה**.
- If the custom is for the mourners to walk through the rows of people who comfort them, those present whose faces can't be seen by the mourners are **חַיֵּיב** since they're not involved in the **מְצוּוֹה** enough to exempt them from other **מְצוּוֹת**.
- 5) **Women** and **non-Jewish slaves** are **exempt** from **שְׁמַע** and **תְּפִילִין** since they are 'מְצוּוֹת עֹשֶׂה שֶׁהִזְמִין גְּרָמָא' – positive **מְצוּוֹת** bound to a specific time.
- The same applies to **children**, since one isn't expected to always be with his child at the times of **שְׁמַע**, and they can't keep their bodies clean enough for **תְּפִילִין**.
- They are **obligated** to **pray** since everybody requires Hashem's mercy; have a **מְזוּזָה** even though it's taught next to the **מְצוּוֹה** of learning **תּוֹרָה** which doesn't apply to them, and **בְּרַכַּת הַמְּזוּזָה** even though it is taught in the context of the land, of which they didn't receive a portion.
- 6) **חֲכָמִים**: **עֲזָרָא** instituted that a 'בַּעַל קָרִי' – person who is **טָמֵא** as a result of substances exiting his body – **may not verbalise words of תּוֹרָה or prayer** until going to the **מְקוֹה**, so that **חֲכָמִים** don't have marital relations too frequently. However, he **must think the words of שְׁמַע and בְּרַכַּת הַמְּזוּזָה** in his head, since these are **מִדְּאוּרֵייתָא**.
- ר' יְהוּדָה**: He **must verbalise** these and even **בְּרָכוֹת מְדַרְבְּנָן**, since **עֲזָרָא**'s enactment was only with regards to intricate and complicated **תּוֹרָה** discussion.
- One who **realises in the middle of עֲשֶׂרָה שְׁמוֹנֵה עֶשְׂרֵה** that he's a **בַּעַל קָרִי** should **shorten** the rest of the **בְּרָכוֹת** but still continue verbally, since prayer is so vital.
- If a **בַּעַל קָרִי** goes to the **מְקוֹה** and there isn't enough time to come out, cover himself and say **שְׁמַע** before sunrise, he **should use the מְקוֹה's water to cover his male organ** and separate between it and his upper body, so that he can say **שְׁמַע**.
- If the water is **clear**, it's not considered a separation; if it's **foul** and smells, he can't say 'דְּבָרִים שֶׁבִּקְדוּשָׁה' – holy words of **תּוֹרָה** and prayer – in it.
    - One may say **דְּבָרִים שֶׁבִּקְדוּשָׁה** in **urine** if water is added and it doesn't smell, but he needs to be 4 **אַמּוֹת** away from **excrement**.
- **חֲכָמִים**: If one is a **בַּעַל קָרִי** but **also has a more severe, long-lasting טוּמְאָה**, he **must still go to the מְקוֹה** before learning/praying, as it isn't to remove **טוּמְאָה**.
- ר' יְהוּדָה**: He **doesn't need to**, since the higher level of **טוּמְאָה** removes his **בַּעַל קָרִי** status.



## Summaries

## בְּרָכוֹת

- **שְׁמוֹנֵה עֶשְׂרֵה עֲשָׂרָה:** The laws of prayer, particularly
- The latest time to say it, based on the latest time its respective קָרְבַּן was offered up:
  - 1) שְׁחֵרִית – חֲכָמִים: Midday, like the morning קָרְבַּן תְּמִיד. ר' יְהוּדָה: 4 hours into the day.
  - 2) מִנְחָה – חֲכָמִים: Nightfall, like the afternoon קָרְבַּן תְּמִיד. ר' יְהוּדָה: 'פֶּלֶג הַמִּנְחָה' – halfway through 'מִנְחָה קְטָנָה' – the period between the earliest ideal time for מִנְחָה (9½ hours into the day) and nightfall, i.e. at 10 ¾ hours.
  - 3) מַעְרִיב – Dawn, like the burning of the fats & limbs of that day's afternoon קָרְבַּן תְּמִיד.
  - 4) מוֹסֵף – חֲכָמִים: Nightfall, like the קָרְבַּן מוֹסֵף. ר' יְהוּדָה: 7 hours into the day, since they made sure to leave ample time to bring the daily afternoon קָרְבָּנוֹת afterwards.
- When ר' נְחוּנְיָא בֶן הַקָּנָה entered the בֵּית הַמִּדְרָשׁ, he prayed that he wouldn't make an error whilst studying there, and when he left he thanked Hashem for the privilege of being somebody who frequents the בֵּית הַמִּדְרָשׁ.
- רַבּוֹן גַּמְלִיאֵל: Everybody must say the שְׁמוֹנֵה עֶשְׂרֵה עֲשָׂרָה full. ר' יְהוֹשֻׁעַ: One who finds it difficult to concentrate on the entire עֶשְׂרֵה עֲשָׂרָה because he is so busy may say 'הַבִּינְנוּ' – a merge of all the middle בְּרָכוֹת into one shortened בְּרָכָה, as it's better to say less if he will have more concentration. ר' עֲקִיבָא: Only if one isn't fluent with the words may he say הַבִּינְנוּ.
- ר' אֱלִיעֶזֶר: One who prays שְׁמוֹנֵה עֶשְׂרֵה עֲשָׂרָה just in order to discharge his obligation and not in a begging manner doesn't fulfil his obligation. ר' יְהוֹשֻׁעַ: One who travels in a dangerous place so is unable to say the full שְׁמוֹנֵה עֶשְׂרֵה עֲשָׂרָה should briefly pray that Hashem save the Jewish people, in order not to miss out תְּפִילָה in its right time altogether.
- If one is riding on a donkey when the time to pray arrives, he should get off it and pray שְׁמוֹנֵה עֶשְׂרֵה עֲשָׂרָה facing יְרוּשָׁלַיִם/the בֵּית הַמִּקְדָּשׁ, but if he is unable to concentrate without staying on his donkey, he should just turn his face towards there, and if he can't even do that then he should imagine in his mind that he is standing in front of the קִדְשׁ הַקְּדוּשִׁים (most inner part of the בֵּית הַמִּקְדָּשׁ).
  - The same applies for somebody on a ship or elsewhere where he doesn't know the direction to יְרוּשָׁלַיִם, and if it's difficult to maintain one's balance standing up then it's preferable to sit so that he can concentrate on his prayer properly.
- ר' אֱלִיעֶזֶר בֶּן עֲזַרְיָה: Since the main purpose of מוֹסֵף is a commemoration of the קָרְבַּן מוֹסֵף, it's only an obligation in a מִנְיָן, since (a) the קָרְבַּן was brought by the entire congregation, and (b) we are more lenient since it's an extra, 'added' prayer. חֲכָמִים: Even an individual is obligated, since the קָרְבַּן was brought for everybody. ר' אֱלִיעֶזֶר בֶּן עֲזַרְיָה: An individual is חַיִּיב, but one can fulfil their obligation via the congregation in his town saying it, just like one fulfilled their obligation via somebody else bringing the קָרְבַּן מוֹסֵף.

## Summaries

## בְּרָכוֹת

- One **must approach prayer with awe**, just like the **הַרְאֵשׁוֹנִים** used to contemplate for an hour before praying in order to concentrate properly.
- It's **forbidden to interrupt** one's **שְׁמוֹנֵה עֶשְׂרֵה** even to answer a Jewish king's greeting or if a non-life-threatening snake is wrapped around one's heel.
  - 1) In the winter, we **praise Hashem for rain** in the **בְּרָכָה** which discusses the **dead being brought back to life**, since rain brings things to life.
  - 2) In the winter, we **ask for rain** in the **בְּרָכָה** about **sustenance**.
  - 3) **חֲכָמִים**: On **שַׁבָּת מוֹצָאֵי שַׁבָּת**, **הַבְּדֵלָה** (separation of **שַׁבָּת** from the week and other things) is mentioned in the **בְּרָכָה** about **wisdom**, since (a) this is the first weekday **בְּרָכָה**, and (b) wisdom is needed to discern separation and differences.
    - ר' עֲקִיבָא**: It's said as its **own בְּרָכָה** preceding the **בְּרָכָה** about wisdom.
    - ר' אֶלִיעֶזֶר**: It's said in the **בְּרָכָה** of **thanks**, since its purpose is to thank Hashem for the ability to discern differences.
- One should **silence** somebody who: (a) **praises Hashem's mercy on the mother bird**, implying that the reason for keeping the **נִמְצוֹה** of sending away the mother bird before taking her eggs is to have mercy and not because Hashem commanded it; (b) **praises Hashem for the good** but not bad; (c) **says 'מוֹדִים' twice**, since it seems like he is attributing power to 2 different sources.
- Although in general one should initially refuse an offer to lead the **תְּפִילָה**, if the **חֲזָן** gets **confused** and can't continue repeating the **עֶשְׂרֵה שְׁמוֹנֵה עֶשְׂרֵה**, one should **replace him quickly** and start from the beginning of the **בְּרָכָה** the **חֲזָן** was up to.
  - If the **חֲזָן** was in the **first/last 3 בְּרָכוֹת**, he should **begin from the start of all 3**.
- The **חֲזָן**, who says each word of **בְּרַכַּת כְּהֵנִים** before the **כְּהֵנִים**, **shouldn't answer אָמֵן** after the **בְּרָכוֹת**, since he may get confused and will not be able to continue quickly.
- If the **חֲזָן** is the only **כֹּהֵן** present, he **shouldn't say בְּרַכַּת כְּהֵנִים** for the same reason, unless he is confident that he won't get confused.
- If one **makes an error in the first בְּרָכָה** of **עֶשְׂרֵה שְׁמוֹנֵה עֶשְׂרֵה**, it's a **bad sign** for him.
  - If it's **during the חֲזָן's repetition** of **עֶשְׂרֵה שְׁמוֹנֵה עֶשְׂרֵה**, it's a **bad sign for the congregation** since he is their messenger and **'שְׁלוּחוֹ שֶׁל אָדָם כְּמוֹתוֹ'** – one's messenger is considered like himself.
    - **ר' חֲנִינָא בֶן דוֹסָא** knew based on his fluency and level of concentration when praying for an ill person whether he would be cured or die.

## Summaries

## בְּרָכוֹת

- **‘בְּרָכוֹת הַנֶּהֱנִין’ - blessings made when benefitting from this world:**
  - 1) One blesses Hashem that **“בּוֹרֵא פְּרֵי הָעֵץ”** – “He creates the fruit of the tree” – before eating **fruit** which grows on a tree.
  - 2) One blesses Hashem that **“בּוֹרֵא פְּרֵי הַגֶּפֶן”** – “He creates the fruit of the vine” for **wine**, since it warrants its own **בְּרָכָה** because of its significance.
  - 3) **חֻכְמִים**: One blesses Hashem that **“בּוֹרֵא פְּרֵי הָאֲדָמָה”** – “He creates the produce of the ground” for something which **grows from the ground**.  
**ר' יהודה**: The **בְּרָכוֹת** must be more specific, so for plants which themselves are eaten one blesses Hashem that **“בּוֹרֵא מִיְנֵי דְשָׂאִים”** – “He creates types of **herb/grass-like plants**”, and for **grains whose seeds are eaten**, that **“בּוֹרֵא מִיְנֵי זְרָעִים”** – “He creates types of seeds”.  
 → If one says **“בּוֹרֵא פְּרֵי הָאֲדָמָה”** before eating a fruit from a tree, he **fulfils his obligation** **‘בְּדִיעָבַד’** – once he’s done it, but if he says **“בּוֹרֵא פְּרֵי הָעֵץ”** on fruit which grows on the ground and not a tree, he **doesn’t fulfil his obligation**.
  - 4) One blesses Hashem that **“הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ”** – “He brings out bread from the ground” – for **bread**, since it warrants its own **בְּרָכָה** because of its significance.
  - 5) One blesses Hashem **“שֶׁהַכֹּל נִהְיָ בְּדַבְּרוֹ”** – “that everything was created by His word” – on **something which doesn’t come from the ground**, as well as food which is **worse quality** than it was/would have become, e.g. wine vinegar or unripe fruit.  
**ר' יהודה**: One **shouldn’t make a בְּרָכָה** on **something destructive or spoiled**, e.g. locusts or vinegar, rather he should exempt them by making a **בְּרָכָה** on something else.  
 → If one says **“שֶׁהַכֹּל נִהְיָ בְּדַבְּרוֹ”** on any food, he **fulfils his obligation** **בְּדִיעָבַד**, since it’s all-encompassing.
- **ר' יהודה**: If one eats multiple foods with the same **בְּרָכָה**, he **should make the בְּרָכָה on one of the שְׁבַעַת הַמִּינִים** (7 foods for which the **תּוֹרָה** praises **יִשְׂרָאֵל** (אָרֶץ יִשְׂרָאֵל)), as that is the most significant and best food.  
**חֻכְמִים**: The most significant is **the one which he personally prefers** in general.
- One who **makes a בְּרָכָה on wine before the meal** **doesn’t need to make another בְּרָכָה** if he drinks wine when the meal is over on occasions when he’d generally have wine at the end of the meal, since he is presumed to have intended to cover the later wine.
- One **doesn’t make a בְּרָכָה** on **food eaten during a meal with bread** if it’s eaten to satisfy one’s hunger, since they are considered **‘טַפֵּל’** – secondary – to the bread which is the **‘עִיקָר’** – primary food for filling oneself up.  
 → Even if the **טַפֵּל food is bread**, (which is a significant food,) e.g. it’s consumed to counteract a very salty dish, **no בְּרָכָה** should be made on the bread, since it’s **טַפֵּל**.
- One who **makes a בְּרָכָה on פְּרֻפְרֵת** (something eaten with bread, e.g. meat or an egg) before the meal **covers פְּרֻפְרֵת eaten at the end** of the meal, even though one usually does make a **בְּרָכָה** at that point as it’s not to satisfy his hunger.  
**בֵּית שְׁמַאי**: Making a **בְּרָכָה** on **פְּרֻפְרֵת** **doesn’t cover any other food**, even porridge.

## Summaries

## בְּרָכוֹת

- One can fulfil his obligation to make a בְּרָכָה via the mechanism of 'שומע בעונה' – when one **hears the בְּרָכָה from somebody else** and they both intend for the בְּרָכָה to cover both of them; however, this **only works if they are eating together in a fixed manner**, so they need to recline if that is what is customarily done at a fixed meal.
  - Even if they are in a group, if they have **wine during the meal** each individual should make his own בְּרָכָה, since otherwise they won't concentrate on the בְּרָכָה being made; if they only have it **after the meal**, one person should say it for everybody.
    - The one who says the בְּרָכָה on the wine is given the honour of saying the **בְּרָכָה on the spices brought to the table after the meal.**
- **רְבֵן גַּמְלִיאֵל**: One is **obligated** to say בְּרַכַּת הַמָּזוֹן after eating any of the **שִׁבְעַת הַמִּינִים**, which are mentioned 2 פְּסוּקִים prior to the commandment to say בְּרַכַּת הַמָּזוֹן.
- **חֲכָמִים**: One is **obligated** to do so only after eating **bread**, which is mentioned in the פְּסוּקָה directly preceding the commandment to say בְּרַכַּת הַמָּזוֹן.
- **ר' עֲקִיבָא**: One is **obligated** to do so after **any meal** which fills him up, even a vegetable.
- **חֲכָמִים**: The בְּרָכָה said before drinking water to quench one's thirst is " **שֶׁהֵכֵל נִהְיָה בְּדַבְּרוֹ**".
- **ר' טַרְפוֹן**: It's " **בוֹרָא נַפְשוֹת רַבּוֹת**" – the בְּרָכָה praising Hashem for "creating many souls" and providing for all their necessities, because of water's significance as a necessity in one's diet.

## Summaries

## בְּרָכוֹת

- **בְּרַכַּת הַמְּזוֹן** – **זימון** – when one person invites others to say
  - If at least **3** people eat together in a fixed manner at least a **כְּזֵית** – **size of an olive** – of food which is permitted to eat, they must make a **זימון**.
    - A **waiter can be included**, even though he doesn't eat sitting down with the rest of them, since this is his usual way of eating.
    - A **'נותי'** – somebody from a certain nation whose conversion to become Jewish was uncertain – **can be included**, since they are considered fully Jewish [according to this **משנה**].
    - **Children** under the age of **בֶּר מִצְוָה** **cannot make up the 3 people needed**.
    - **Women** may only be included in a **זימון** if there are no other men present or if 3 men are already making a **זימון**; the same applies for **non-Jewish slaves**.
  - **חכמים**: The **minimum amount which one has to eat** in order to be **חייב** to say **בְּרַכַּת הַמְּזוֹן** and therefore make a **זימון** is a **כְּזֵית**, since only that is a significant eating.
    - ר' יהודה**: It's a **'כְּבִיצָה'** – the **size of an egg**, since the **תורה** says that one should say **בְּרַכַּת הַמְּזוֹן** when “you eat *and are satisfied*”..
  - **ר' יוסי הגלילי**: The **more people who eat together**, the **more descriptions** the leader should use to refer to Hashem, up until when there are 10,000 people when he should say “**נְבָרַךְ לַה' אֱלֹהֵינוּ, אֱלֹהֵי יִשְׂרָאֵל, אֱלֹהֵי הַצֵּב-אוֹת, יוֹשֵׁב הַכְּרוּבִים, עַל הַמְּזוֹן**” “שְׂאֲכַלְנוּ”. This is because the **פסוק** says “bless Hashem in *gatherings*” in the plural.
    - ר' עקיבא**: Just like before **שמע** when davening in a **מנין**, the **חזן** says “**אֵת ה'**” irrelevant of the number of people present, so too the leader of the **זימון** should say “**נְבָרַךְ לַה' אֱלֹהֵינוּ**” for any number of people **above a מנין**, and “**נְבָרַךְ לַאֱלֹהֵינוּ**” when there are between **3-10** people.
      - **ר' ישמעאל**: The **חזן** should say “**בְּרַכּוּ אֵת ה' הַמְּבֹרָךְ**” – “Bless Hashem the blessed One”, in order to include himself with the people blessing Hashem.
      - Those **answering** should bless Hashem using the same descriptions as the leader.
  - People who eat together **may not split up** if by doing so he or the others would be part of a **זימון** including less descriptions of Hashem, e.g. 10 people may not split into 2 groups for **זימון**, but 20 people may.
  - **2 groups** of people who eat in the same house may join to make one **זימון** if at least 1 member of each group can see a member of the other group whilst eating.
  - **ר' אליעזר**: One **doesn't make the בְּרַכָּה** of “**בוֹרֵא פְּרֵי הַגֶּפֶן**” on wine unless it is diluted so that it's drinkable as wine; otherwise one makes a “**בוֹרֵא פְּרֵי הָעֵץ**” like for grapes.
    - חכמים**: One **does make the בְּרַכָּה** of “**בוֹרֵא פְּרֵי הַגֶּפֶן**” even if the **wine is not diluted**, since it can be consumed undiluted if mixed with other substances.

## Summaries

## בְּרָכוֹת

- Arguments between **בית שמאי** and **בית הלל** concerning things around a meal:

- 1) **בית שמאי**: If one intended to fulfil his obligation of mentioning **שבת** in the **שמונה עשרה** of **מעריב** so his **קידוש** obligation is only **מדרבנן**, he **should say the ברכה discussing שבת before the ברכה on the wine**, since (a) the wine is only being drunk because it's **שבת**, and (b) **שבת** arrived before the obligation to make **קידוש**.  
**בית הלל**: He **should say the ברכה on wine first**, since (a) the reason why he is making **קידוש** despite having mentioned **שבת** in **מעריב** is so that he can mention it with wine, and (b) '**תדיר ושאינו תדיר, תדיר קודם**' – a more frequent part of **תפילה** should be done before a less frequent one.
- 2) **בית שמאי**: If somebody has **wine and bread at the beginning of a meal**, e.g. on Friday night, he **should first wash his hands** in order to purify his '**סתם ידים**' – hands which are **טמא מדרבנן** as a '**שני לטומאה**' (second-degree removed from the primary level of **טומאה**; can only make **תרומה** and **קרבן** food **טמא**) since his hands have probably touched unclean parts of his body without his knowledge and they might otherwise spoil **תרומה** food. Only after this should he pour the wine, make a **ברכה** and drink it, and then make a **ברכה** and eat the bread. This is because it's **אסור to use a cup whose outside only is טמא מדרבנן**, which could occur if the outside touches a liquid which touched a **לטומאה**; it follows that the cup which he is using must be totally **טהור**. He should wash his hands first so that if wine spills over to the outside of the cup and touches his hands, his hands don't make the wine **טמא** which would in turn make the cup **טמא** and therefore forbidden to drink from.  
**בית הלל**: It's **אסור to use a cup whose outside is טמא**, so if he washes his hands first then he might not dry them properly and the water will become **טמא** from the outside of the cup and make his hands **טמא**, rendering his washing pointless. Rather, he **should wash his hands after drinking the wine**.
- 3) **בית שמאי**: One should place the **napkin** used to dry and clean his hands after washing and during the meal **on the table**, since it's **אסור to eat from a table which is טמא** as a **שני לטומאה**, to prevent **כהנים** from eating **תרומה** on it; since the table is **טהור**, the liquid in the napkin won't become **טמא**.  
**בית הלל**: It's **מוותר** to eat from a **טמא** table, so he should place the napkin **on the cushion** where he is reclining, since the concern that his hands will become **טמא** from the liquid in the napkin which touches the **טמא** cushion is less of a problem than the food on the table becoming **טמא** from it, since the **טומאה** of hands has no source in the **תורה**.
- 4) **בית שמאי**: One **should clean the area around where he eats** of all pieces of bread larger than a **כזית**, before washing his hands for '**מים אחרונים**' (when one **washes his hands at the end of the meal** to get rid of any salt which could blind him if it touches his eyes), so that the water doesn't fall onto the bread and spoil it. This is because it's **אסור to use a waiter who is unlearned** in the laws of meals, and he wouldn't necessarily have cleared this area yet himself.  
**בית הלל**: One **may wash first**, since it's **אסור to have an unlearned waiter**, so he would have already cleared the large pieces of bread.

## Summaries

## בְּרָכוֹת

- 5) **בֵּית שְׂמַאי**: If somebody who only has one cup of wine starts his meal on שֶׁבֶת but only reaches **מוֹצָאֵי שֶׁבֶת** on **בְּרַכַּת הַמָּזוֹן**, he should combine it with הַבְּדִלָּה so that he can make them both on wine, and the order of the בְּרָכוֹת should be: (1) on the **flame**, since its benefit is immediate; (2) **בְּרַכַּת הַמָּזוֹן**, since it is said on previous benefit; (3) on the **spices**, to comfort him over the loss of his holier soul over שֶׁבֶת; (4) **הַבְּדִלָּה** last, to show that we aren't eager to bring out שֶׁבֶת.
- בֵּית הַלֵּל**: The בְּרַכָּה on **spices** should be said before **בְּרַכַּת הַמָּזוֹן**, so that it follows the בְּרַכָּה on the flame which is made specifically on שֶׁבֶת מוֹצָאֵי too.
- 6) **בֵּית שְׂמַאי**: The **בְּרַכָּה on the flame** on שֶׁבֶת מוֹצָאֵי is “שֶׁבָּרָא מְאוֹר הָאֵשׁ” – “who created the **light** of the fire”, since fire has one light.
- בֵּית הַלֵּל**: The בְּרַכָּה is “בּוֹרָא מְאוֹרֵי הָאֵשׁ” – “who created the **lights** of the fire”, since it's made up of several colours.
- One **may not make the בְּרַכָּה** on a flame or spices **belonging to an idolater**, since he uses them to serve his **זָרָה**, **עֲבוּדָה זָרָה**, and because the non-Jew used the flame over שֶׁבֶת in ways forbidden for a Jew.
  - One **may not make the בְּרַכָּה** on a flame **by a dead body**, since it's for respect not to provide light, nor spices by a dead body, since their purpose is just to counteract the foul smell of the decaying body and not for their smell itself.
  - One **must be close enough** to the flame to benefit from its light.
- 7) **בֵּית שְׂמַאי**: One who **forgets to say בְּרַכַּת הַמָּזוֹן** **must return** to the place where he ate in order to say it.
- בֵּית הַלֵּל**: He **may say it in the place where he remembers** that he didn't say it.
- One may only **say בְּרַכַּת הַמָּזוֹן** **until** the point that the food begins to be digested and he begins to feel hungry.
- 8) **בֵּית שְׂמַאי**: One who only has one cup of wine may drink that during the meal even if it means **not having wine for בְּרַכַּת הַמָּזוֹן**.
- בֵּית הַלֵּל**: **בְּרַכַּת הַמָּזוֹן** **must** be made on a cup of wine, so he should wait to drink the wine until after **בְּרַכַּת הַמָּזוֹן**.
- If one **only hears the end of somebody's בְּרַכָּה**, he should still **answer 'אָמֵן'** unless the person making the בְּרַכָּה is a **כוֹתֵי**, since he may have attributed power to his idol at the beginning of his בְּרַכָּה.

## Summaries

### בְּרָכוֹת

- **‘בְּרָכוֹת הַוּדָאָה’ – blessings praising/thanking Hashem for sights & occurrences:**
    - 1) Upon seeing a site of a **big miracle** which occurred to the Jewish people: בְּרוּךְ שֶׁעָשָׂה “בְּרוּךְ שֶׁעָשָׂה לְאֲבוֹתֵינוּ בַּמְקוֹם הַזֶּה” – “Blessed is Hashem Who performed miracles for our fathers in this location.”
    - 2) Upon seeing what **used to be a place of idol worship** in אֶרֶץ יִשְׂרָאֵל: בְּרוּךְ שֶׁעָקַר: “בְּרוּךְ שֶׁעָקַר אֶת עֲבוֹדַת זָרָה מֵאֶרֶץנוּ” – “Blessed is Hashem Who uprooted idolatry from our land.”
    - 3) Upon seeing a **meteor, earthquake, lightning, thunder** or very strong **winds**: בְּרוּךְ “בְּרוּךְ שֶׁכֹּחַ וְגִבּוֹרָתוֹ מְלֵא עוֹלָם” – “Blessed is Hashem Whose strength and might fill the world”, since these phenomena give awe to those who witness them, and are experienced across large distances.
    - 4) Upon seeing a very large **mountain, sea, river** or **desert**: בְּרוּךְ עוֹשֶׂה מַעֲשֵׂה “בְּרוּךְ עוֹשֶׂה מַעֲשֵׂה בְּרֵאשִׁית” – “Blessed is Hashem Who creates the different parts of creation”, since these have existed since then, so are a testament to Hashem’s creation.
      - One could also say “בְּרוּךְ עוֹשֶׂה מַעֲשֵׂה בְּרֵאשִׁית” for the previous category.
      - **ר’ יְהוּדָה**: One who sees the **Mediterranean Sea** should bless Hashem for creating it, rather than saying the normal בְּרָכָה for a sea, since **one’s בְּרָכוֹת should be specific**.
  - One **may not make a בְּרָכָה הַוּדָאָה** if he has experienced the occurrence within **30 days**.
  - 5) If it **rains** after a drought and if one **hears good news** which benefits both him and others: “בְּרוּךְ הַטוֹב וְהַמְטִיב” – “Blessed is Hashem Who is good and does good”.
  - 6) If one hears **bad news**: “בְּרוּךְ דִּין הָאֱמֶת” – “Blessed is the true/just judge.”
  - 7) If one **gets something new** or hears good news which **benefits only him**: בְּרוּךְ “שֶׁהָחֵיְנוּ” – “Blessed is Hashem Who has given us life.”
    - One should make a בְּרָכָה on the current state of something **even if it’s bound to change**, e.g. if one’s field floods he should say “בְּרוּךְ דִּין הָאֱמֶת” even though the land will be better quality the following year as a result.
  - One **shouldn’t pray for something already determined** or to change something of the past, since this is a ‘תַּפְּלוּת שְׁוֵא’ (prayer in vain).
  - **חֻזְמִים**: A traveller who **enters a large city** should pray before he enters and exits for his safety, since the city could be led by corrupt and dangerous people.
    - בֵּן עֲזַאִי**: He **should also thank Hashem** after entering and exiting.
- 1) The command in שְׂמַע to love Hashem “בְּכָל לִבְבְּךָ” – “with all your **heart**” – teaches that one should love and serve Him with both our ‘hearts’/inclinations, e.g. to direct our physical pleasures to serving Him.
  - 2) “וּבְכָל נַפְשְׁךָ” – “with all your **soul**” – teaches that one should be willing to give up his life for Him.
  - 3) “וּבְכָל מְאֹדְךָ” either means “with all your **resources**”, or to thank Him a lot for every different **measure** He delivers to you, even difficult ones.



## Summaries

## בְּרָכוֹת

- One **must act seriously** when he's **within sight of the Eastern Gate** of the בֵּית הַמִּקְדָּשׁ, since this is directly opposite the קִדְשׁ הַקִּדְשִׁים (innermost part of the בֵּית הַמִּקְדָּשׁ).
- One **may not enter** הַבַּיִת הַזֶּה with a **stick, money belt, dirty legs** or **shoes**, as respect.  
→ All the more so, one may not spit there.
- Originally, one would **end a בְּרָכָה in the בֵּית הַמִּקְדָּשׁ** by saying אֱלֹהֵי הַיְּשׁוּעָה 'אֵלֹהֵי הַיְּשׁוּעָה' – “Blessed are You Hashem, G-d of יִשְׂרָאֵל, from the world” – but when heretical beliefs which denied the existence of הַבְּאֵל עוֹלָם were spreading, it was instituted that they should say “from the world until the world”, to show that there's another world.
- It was instituted that one **should greet people using Hashem's name**, like בּוֹעֵז did with his workers and an angel did towards גִּדְעוֹן.  
→ Although this appears to go against the תּוֹרָה, it is permitted based on the rule of the פְּסוּק that “עַתָּה לַעֲשׂוֹת לַיהוָה, הִפְרֹו תוֹרָתְךָ” – a time to do something for Hashem may involve seemingly going against the תּוֹרָה.

# TIME 4 MISHNA

## TEST

### מסכת ברכות

1. State 2 out of the 3 opinions for when the latest time to say the evening שמע קריאת שמע is.
2. Who said that he was “like a 70 year old”?
3. Explain the reasons for the order of the paragraphs of שמע קריאת שמע.
4. Does somebody who is working at the top of a tree need to come down to say (a) שמע קריאת שמע and (b) שמונה עשרה?
5. Complete the phrase: ‘העוסק במצוה, \_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_’.
6. If a בעל קרי goes to the מקוה so that he can say שמע קריאת שמע in the morning, but he finds that he doesn’t have enough time to come out, dress himself and say שמע קריאת שמע by sunrise, what should he do?
7. When is פלג המנחה?
8. Which תנא said a תפילה when he entered and exited the המדרש, and what did he say?
9. What is the reason for the opinion which holds that מוסף is only said in the presence of a מניין?
10. What are the 2 examples of things which the משנה uses to illustrate the law that one may not interrupt his שמונה עשרה for anything?
11. What is the exception to the law that one is supposed to initially refuse an offer to be the חזן?
12. In what context does the משנה state that ‘שלוחו של אדם כמותו’?
13. Which ברכה for food is the only one not mentioned in מסכת ברכות?
14. Explain the rule of עיקר וטפל concerning ברכות.
15. State 2 conditions for the mechanism of ‘שומע כעונה’ to work for ברכות הנהנין.
16. According to the משנה, when does one say the ברכה of רבות רבות?
17. How many arguments are there in פירוק חז' בית שמאי and בית הלל (concerning meals)?
18. מדרבנן, what status does a liquid which touches something which is a ‘שני לטומאה’ get?