

The Structure of the Sugya: Workbook

Every step of Berachos 2a–3b, unlabeled. Tick the move each one makes, then check the key at the end.

Each step is the Aramaic, line by line, with the book's translation beside each line. Tick one box: **S** Statement, **Q** Question, **A** Answer, **I** Inquiry, **P** Proof. The line under the step is for it in your own words, or for the book's fuller label once you have checked it.

S Statement Q Question A Answer I Inquiry P Proof

Berachos 2a

בְּרָכוֹת ב.

Mishnah

The Mishnah, segment by segment

1	From when may we fulfill the obligation to recite the Shema in the evenings?	מֵאִמְתִּי קוֹרִין אֶת שְׁמַע בְּעֶרְבִין
☐ S ☐ Q ☐ A		
☐ I ☐ P	From the time that Kohanim who were tamei may enter to eat their terumah; i.e. at nightfall.	מִשְׁעָה שֶׁהַכֹּהֲנִים נִכְנָסִים לֶאֱכֹל בְּתְרוּמָתָן
	And one may recite the Shema until the end of the first watch;	עַד סוֹף הָאֲשֻׁמוּרָה הָרִאשׁוֹנָה
	these are the words of R' Eliezer.	דְּבַר רַבִּי אֱלִיעֶזֶר

2	But the Sages say: It may be recited until midnight.	וְחֻכָּמִים אוֹמְרִים עַד חֲצוֹת
☐ S ☐ Q ☐ A		
☐ I ☐ P		

3	Rabban Gamliel says: It may be recited until the light of dawn rises.	רַבֵּן גַּמְלִיאֵל אוֹמֵר עַד שִׁיעָלָה עֲמוּד הַשָּׁחַר
☐ S ☐ Q ☐ A		
☐ I ☐ P		

The Mishnah continues: a story and a broader principle

4	It once happened that [Rabban Gamliel's] sons came home after midnight from a banquet.	מַעֲשֶׂה וּבָאוּ בָנָיו מִבֵּית הַמִּשְׁתָּה
☐ S ☐ Q ☐ A		
☐ I ☐ P	They said to [Rabban Gamliel]:	אָמְרוּ לוֹ
	We have not yet recited the Shema; may we recite it now?	לֹא קָרִינוּ אֶת שְׁמַע
	He said to them:	אָמַר לָהֶם

If the light of dawn has not yet risen you are obligated to recite the Shema.

אם לא עלה עמוד השחר חייבין
אתם לקרות
ולא זו בלבד אמרו

And it is not only in this case that the [Sages] said "until midnight" when according to Biblical law the time actually extends until dawn.

Rather, whatever mitzvah the Sages said may be performed only until midnight,

אלא כל מה שאמרו חכמים עד
חצות

the time of the mitzvah actually extends until the light of dawn rises.

מצותן עד שיעלה עמוד השחר

5

☐ S ☐ Q ☐ A
☐ I ☐ P

In the case of the burning of the sacrificial fats and limbs, the time of the mitzvah extends until the light of dawn rises;

and all those sacrifices that may be eaten for only one day, the time of the mitzvah actually extends until the light of dawn rises.

If so, why did the Sages say regarding these mitzvos that they may be performed only until midnight?

In order to distance a person from sin.

הקטר חלבים ואברים מצותן עד
שיעלה עמוד השחר

וכל הנאכלים ליום אחד מצותן עד
שיעלה עמוד השחר

אם כן למה אמרו חכמים עד חצות

כדי להרחיק אדם מן העבירה

Gemara

Sugya One: Why begin with "From when?" and why evening first

6

☐ S ☐ Q ☐ A
☐ I ☐ P

To what is the Tanna of our Mishnah referring that he asks: "FROM WHEN may we fulfill the obligation to recite the Shema in the evening?" The Tanna's inquiry concerning the time for reciting the Shema presupposes the existence of an obligation to recite the Shema. Where is this obligation taught?

תנא היכא קאי
דקתני מאימתי

7

☐ S ☐ Q ☐ A
☐ I ☐ P

And furthermore,
why does the Tanna teach the law regarding the Shema of the evening first?
Let him teach the law regarding the Shema of the morning first?

ותו
מאי שנא דתני בערבית ברישא
לתני דשחרית ברישא

8

☐ S ☐ Q ☐ A
☐ I ☐ P

The Tanna refers to the verse in the Torah that teaches the obligation of reciting the Shema twice daily,

where it is written: And you shall speak of these [matters] . . . when you lie down and when you arise.

And this is what [the Mishnah] is saying:

When is the time for reciting the Shema of "lying down"?

From the time that Kohanim who were tamei may enter to eat their terumah. Since the Tanna's point of reference is the verse that teaches the obligation to recite the Shema, and that verse specifies the obligation first for lying down and then for arising, the Tanna does the same.

תָּנָא אֶקְרָא קְאִי

דְּכִתִּיב [ו] בְּשֹׁכְבְךָ וּבִקְוֹמְךָ

וְהִכִּי קִתְּנִי

זְמַן קְרִיאַת שְׁמַע דְּשֹׁכֵיבָה אֵימַת

מִשְׁעָה שֶׁהַכֹּהֲנִים נִכְנָסִים לֶאֱכֹל
בְּתֵרוֹמָתָהּ

9

☐ S ☐ Q ☐ A
☐ I ☐ P

And if you prefer, say:

[The Tanna] learned this order from the Creation of the world,

where it is written:

And there was evening and there was morning, one day. We see from the order of Creation that the daily cycle begins with the night and ends with the day. Therefore, the Tanna first discusses the time for the evening Shema and then discusses the time for the morning Shema.

וְאִי בְּעִית אֵימַא

יְלִיף מִבְּרִייתוֹ שֶׁל עוֹלָם

דְּכִתִּיב

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם אֶחָד

10

☐ S ☐ Q ☐ A
☐ I ☐ P

If so,

then in the end of the Mishnah, i.e. in the Mishnah below, where it states: IN THE MORNING ONE RECITES TWO BLESSINGS BEFORE [THE SHEMA] AND ONE blessing AFTER IT,

AND IN THE EVENING ONE RECITES TWO BLESSINGS BEFORE [THE SHEMA] AND TWO blessings AFTER IT,

there too let [the Tanna] teach the law regarding the Shema of the evening first.

אִי הִכִּי

סִיפָא דְּקִתְּנִי בְּשַׁחַר מְבָרַךְ שְׁתֵּימָם
לְפָנֶיהָ וְאַחַת לְאַחֲרֶיהָ

וּבְעֶרֶב מְבָרַךְ שְׁתֵּימָם לְפָנֶיהָ וּשְׁתֵּימָם
לְאַחֲרֶיהָ

לְתֵנִי דְּעֶרְבִית בְּרִישָׁא

11

☐ S ☐ Q ☐ A
☐ I ☐ P

The Tanna opens with the ruling regarding the time for the evening Shema

and then teaches this ruling with regard to the morning Shema, in accordance with the cycle of Creation.

Then, while he is still involved with the laws of morning,

he explains other matters of the morning (namely, the number of blessings said in conjunction with the Shema),

and he then explains these matters as they relate to the evening.

תָּנָא פִּתְחָא בְּעֶרְבִית

וְהִדְרִי תַנִּי בְּשַׁחֲרִית

עַד דְּקָאֵי בְּשַׁחֲרִית

פְּרִישׁ מִלֵּי דְשַׁחֲרִית

וְהִדְרִי פְּרִישׁ מִלֵּי דְעֶרְבִית

Sugya Two: Why "when the Kohanim eat teruma" rather than "when the stars emerge"?

12

☐ S ☐ Q ☐ A
☐ I ☐ P

The master said in the Mishnah:

FROM THE TIME THAT KOHANIM who were tamei may ENTER TO EAT THEIR TERUMAH.

אָמַר מַר

מִשְׁעָה שֶׁהַכֹּהֲנִים נִכְנָסִים לֶאֱכֹל
בְּתֵרוּמָתָן

13

☐ S ☐ Q ☐ A
☐ I ☐ P

Now let us see. When do Kohanim who were tamei become permitted to eat terumah after immersing themselves in a mikveh?

From the time the stars appear in the evening. Accordingly,

let the Mishnah state explicitly that one may recite the evening Shema from the time the stars appear! Why does the Mishnah state this time in such a roundabout way?

מִכְדֵּי אֵימַת קָא אָכְלֵי תֵרוּמָה

מִשְׁעַת צֵאת הַכּוֹכָבִים

לְתַנִּי מִשְׁעַת צֵאת הַכּוֹכָבִים

14

☐ S ☐ Q ☐ A
☐ I ☐ P

[The Tanna] wishes to teach us something else in passing, namely:

When are Kohanim who were tamei permitted to eat terumah?

From the time the stars appear in the evening.

And this is what [the Tanna] means to teach us:

מִלְתָּא אַגַּב אוֹרְחִיָּה קִמְשָׁמַע לֵן

אֵימַת קָא אָכְלֵי בְּתֵרוּמָה

מִשְׁעַת צֵאת הַכּוֹכָבִים

וְהָא קִמְשָׁמַע לֵן

that the atonement offering a tamei person must bring on the day after his immersion does not hold back a Kohen from becoming tahor in regard to terumah.

15

☐ S ☐ Q ☐ A
☐ I ☐ P

As it was taught in a Baraisa:

The Torah states regarding a Kohen who became tamei and immersed himself: AND WHEN THE SUN COMES down AND the day HAS PASSED ("vetaher"), thereafter he may eat from the holy foods, from which we learn that

THE SETTING OF HIS SUN following his immersion HOLDS HIM BACK FROM EATING TERUMAH,

BUT HIS ATONEMENT offering that he must bring the next day DOES NOT HOLD HIM BACK FROM EATING TERUMAH.

כְּדֵתִנִּיא

וּבֹא הַשֶּׁמֶשׁ וְטָהָר

בִּיאַת שְׁמֶשׁוֹ מְעַכְבֵּתוֹ מִלֶּאֱכֹל
בְּתֵרוּמָה

וְאִין כְּפָרְתּוֹ מְעַכְבֵּתוֹ מִלֶּאֱכֹל
בְּתֵרוּמָה

Sugya Three opens: what does "and the sun came" mean?

16

☐ S ☐ Q ☐ A
☐ I ☐ P

And on what basis do you conclude that this expression, "and when the sun comes," means the setting of the sun,

and this expression, "vetaher," means "the complete passing of the day," from which you derived that a Kohen may eat terumah even before bringing his atonement offering?

וּמִמָּאִי דִּהָאִי וּבֹא הַשֶּׁמֶשׁ בִּיאַת
הַשֶּׁמֶשׁ

וְהָאִי וְטָהָר טָהָר יוֹמָא

Berachos 2b

בְּרָכוֹת ב:

Sugya Three concludes: interpreting "and the sun came"

17

☐ S ☐ Q ☐ A
☐ I ☐ P

Perhaps it [the expression "when the sun comes"] means the coming of the light, i.e. when the sun comes up on the morning of the following day.

And if so, what does "vetaher" mean?

It means that the person should make himself tahor by offering his sacrifice. Thus, the verse would be teaching that the Kohen may eat terumah only after he offers his atonement offering.

דִּילְמָא בִּיאַת אוּרֵי הוּא

וּמִאִי וְטָהָר

טָהָר גִּבְרָא

18 ☐ S ☐ Q ☐ A ☐ I ☐ P	Rabbah bar Rav Shila said: If so, that the verse is instructing the Kohen to bring his offering in order to be allowed to eat terumah, let the verse say veyitaher, in the command form. Since the verse does not use this form, what then is the meaning of the word "vetaher"? It must mean the passing of the day. As people say: The sun has set and the day has passed.	אָמַר רַבָּה בַּר רַב שִׁילָא אִם כֵּן לֵימָא קָרָא וְיִטְהַר מֵאִי וְטָהַר טָהַר יוֹמָא כְּדָאמְרֵי אִינְשֵׁי אֵיעָרַב שְׁמֶשׁא וְטָהַר יוֹמָא
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19 ☐ S ☐ Q ☐ A ☐ I ☐ P	In the West, i.e. Eretz Yisrael, they did not hear this exposition of Rabbah bar Rav Shila, and they therefore asked this question: When the verse uses this expression, "and when sun comes," does it mean the setting of the sun? And what does "vetaher" mean? It means the passing of the day. Or perhaps this expression, "when the sun comes," means the coming of the light on the morning of the following day. And if so what does "vetaher" mean? It means that the person makes himself tahor by bringing his offering.	בְּמַעְרְבָא הָא דְרַבָּה בַּר רַב שִׁילָא לֹא שָׁמִיעַ לְהוּ וּבְעוּ לָהּ מִיבְעִיָּא הָאִי וּבָא הַשֶּׁמֶשׁ בִּיאַת שְׁמֶשׁוּ הוּא וּמֵאִי וְטָהַר טָהַר יוֹמָא אוּ דִילְמָא בִיאַת אוּרוֹ הוּא וּמֵאִי וְטָהַר טָהַר גִּבְרָא
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20 ☐ S ☐ Q ☐ A ☐ I ☐ P	Subsequently, they resolved that question from a Baraisa, as follows. Since it states in a Baraisa cited below: A SIGN FOR THIS MATTER [i.e. for the time that a Kohen who was tamei may begin eating terumah] IS THE APPEARANCE OF THE STARS, you learn from this that the verse's expression, "when the sun comes," means the setting of the sun.	וְהָדָר פִּשְׁטוּ לָהּ מִבְּרִייתָא מִדְּקִתְנִי בְּבְרִייתָא סִימָן לְדַבֵּר צֵאת הַכּוֹכָבִים שָׁמַע מִינָהּ בִּיאַת שְׁמֶשׁוּ הוּא
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And what does "vetaher" mean? It means the passing of the day.

וּמֵאִי וְטָהֵר טָהֵר יוֹמָא

Sugya Four: contradicting baraisos about the evening Shema

21 ☐ S ☐ Q ☐ A ☐ I ☐ P

The master said in the Mishnah that the time one may begin reciting the evening Shema is:

FROM THE TIME THAT KOHANIM who were tamei may ENTER TO EAT THEIR TERUMAH.

אָמַר מָר
מִשְׁעָה שֶׁהַכֹּהֲנִים נִכְנָסִים לֶאֱכֹל
בְּתְרוּמָתָן

22 ☐ S ☐ Q ☐ A ☐ I ☐ P

They contrasted this ruling of our Mishnah with the ruling of [a Baraisa]:

FROM WHEN MAY WE RECITE THE SHEMA IN THE EVENINGS?

FROM WHEN A POOR PERSON ENTERS TO EAT HIS BREAD WITH SALT

UNTIL THE TIME HE GETS UP TO TAKE LEAVE FROM HIS MEAL.

וּרְמִינָהוּ
מֵאִמְתִּי קוֹרִין אֶת שְׁמַע בְּעֶרְבִין
מִשְׁעָנִי נִכְנָס לֶאֱכֹל פָּתוֹ בְּמֶלַח
עַד שֶׁעָה שְׁעוּמָד לִיפָטֵר מִתּוֹךְ
סְעוּדָתוֹ

23 ☐ S ☐ Q ☐ A ☐ I ☐ P

The end of the Baraisa, which states that the latest one may recite the evening Shema is when the poor get up from their meal, certainly disputes all the opinions cited in our Mishnah.

However, shall we say that the beginning of the Baraisa, which states that the earliest one may recite the evening Shema is when a poor person enters to eat his evening meal of bread, also disputes our Mishnah, which states that the earliest one may recite the evening Shema is when a Kohen who was tamei is permitted to eat terumah?

סִיפָא וְדַאי פְּלִיגָא אַמְתַּנִּיתִין
רִישָׁא מִי לִימָא פְּלִיגָא אַמְתַּנִּיתִין

24 ☐ S ☐ Q ☐ A ☐ I ☐ P

No! For we can say:

The time given in regard to a poor person and the time given in regard to a Kohen are the same time.

לֹא
עָנִי וְכֹהֵן חֵד שִׁיעוּרָא הוּא

25

☐ S ☐ Q ☐ A
☐ I ☐ P

They contrasted this explanation of the Baraisa with [the following Baraisa]:

FROM WHEN MAY WE BEGIN RECITING THE SHEMA IN THE EVENING?

FROM THE TIME THAT PEOPLE ENTER TO EAT THEIR BREAD ON SABBATH EVES;

these are THE WORDS OF R' MEIR.

BUT THE SAGES SAY: FROM THE TIME THAT KOHANIM who were tamei ARE ENTITLED TO EAT THEIR TERUMAH again;

and THE SIGN FOR THIS IS THE APPEARANCE OF THE STARS.

AND EVEN THOUGH THERE IS NO PROOF TO THIS MATTER (that the day ends when the stars appear),

THERE IS AN INDICATION OF THIS MATTER in the following verses:

FOR IT STATES: SO WE DID THE WORK, WITH HALF OF THEM GRASPING THE SPEARS, FROM THE RISING OF DAWN UNTIL THE APPEARANCE OF THE STARS.

AND IT STATES further in the next verse: AND THE NIGHT WAS FOR US A WATCH AND THE DAY [FOR] WORK.

וּרְמִינָהּ

מֵאִמָּתִי מִתְחִילִין לְקִרְוֹת קְרִיאַת שְׁמַע בְּעֶרְבִית

מִשְׁעָה שְׁבָנִי אָדָם נִכְנָסִין לֶאֱכֹל פֶּתֶן בְּעֶרְבֵי שַׁבָּתוֹת

דְּבַרֵּי רַבִּי מֵאִיר

וְחֻכָּמִים אוֹמְרִים מִשְׁעָה שֶׁהַכֹּהֲנִים זָכָאִין לֶאֱכֹל בְּתִרּוּמָתָן

סִימָן לְדַבֵּר צֵאת הַכּוֹכָבִים

וְאֵף עַל פִּי שְׁאִין רְאִיָּה לְדַבֵּר

זָכַר לְדַבֵּר

שֶׁנֶּאֱמַר וְאִנְחֲנוּ עֲשִׂים בְּמִלְאָכָה וְחֻצִּים מְחֻזְקִים בְּרִמְחִים מַעֲלוֹת הַשָּׁחַר עַד צֵאת הַכּוֹכָבִים

וְאוֹמֵר וְהָיוּ לָנוּ הַלֵּילָה מְשֻׁמֵּר וְהַיּוֹם מְלָאכָה

26

☐ S ☐ Q ☐ A
☐ I ☐ P

What is the point of adding "and it states further"?

Since the first verse states that the workday lasted until the stars came out, why does the Baraisa need to adduce a further proof from the second verse?

מֵאִי וְאוֹמֵר

27

☐ S ☐ Q ☐ A
☐ I ☐ P

And if you will perhaps say that as soon as the sun sets it is considered night,

but they continued to [work] after dark (i.e. after sunset) until the stars came out, and they began working early (with the rising of dawn), before the day actually began; thus, the length of their workday does not prove when the day legally begins and ends.

וְכִי תֵימָא מְכִי עֶרְבָא שְׁמִשָּׁא לֵילִיא הוּא

וְאִינְהוּ דְּמִחְשְׁבֵי וּמְקַדְמֵי

Then come learn the proof from the next verse,
which states:

And the night was for us a watch and the day [for]
work, which indicates that the entire workday period
mentioned in the previous verse is considered day.

תא שמע

והיוֹלְנוּ הַלֵּילָה מְשָׁמֵר וְהַיּוֹם
מְלַאכָה

28

☐ S ☐ Q ☐ A
☐ I ☐ P

It was initially assumed that the time a poor person
begins his weeknight meal and the time all people
begin their Sabbath eve meal are one and the same
time.

Now, if you say that the time given in regard to a
poor person and the time given in regard to a Kohen
are the same time,

then the opinion of the Sages in the Baraisa is the
same as the opinion of R' Meir there. This cannot
be, for this Baraisa cites them as opposing views!

Rather, you should learn from this that

the time stated in regard to a poor person is a time to
itself and the time stated in regard to a Kohen is a
time to itself; i.e. they are different times! This
disproves the earlier assertion that they are the same
time.

קא ס'לקא דעתך דעני ובני אדם חד
שיעורא הוא

ואי אמרת עני וכהן חד שיעורא הוא

חכמים היינו רבי מאיר

אלא שמע מינה

עני שיעורא לחוד וכהן שיעורא
לחוד

29

☐ S ☐ Q ☐ A
☐ I ☐ P

No!

The time given in regard to a poor person and the
time given in regard to a Kohen are the same time,
whereas the time given in regard to a poor person
and the time given in regard to all people on Sabbath
eve are not the same time.

לא

עני וכהן חד שיעורא הוא

ועני ובני אדם לאו חד שיעורא הוא

30

☐ S ☐ Q ☐ A
☐ I ☐ P

And is it so that the time given in regard to a poor
person and the time given in regard to a Kohen are
the same time?

But they contrasted this assertion with [the following
Baraisa]:

FROM WHEN MAY ONE BEGIN TO RECITE
THE SHEMA IN THE EVENINGS?

ועני וכהן חד שיעורא הוא

ורמינהו

מאימתי מתחילין לקרות קריאת
שמע בערבין

FROM THE TIME THE DAY BECOMES
SANCTIFIED ON SABBATH EVES;
these are THE WORDS OF R' ELIEZER.

R' YEHOSHUA SAYS: FROM THE TIME
KOHANIM who are tamei BECOME TAHOR to
the extent of being able TO EAT THEIR
TERUMAH.

R' MEIR SAID: FROM THE TIME KOHANIM
who are tamei IMMERSE THEMSELVES to be
able TO EAT THEIR TERUMAH that night.

R' YEHUDAH SAID TO [R' MEIR]:

BUT KOHANIM must IMMERSE
THEMSELVES WHILE IT IS STILL DAY, when
people do not yet go to sleep! How then can one
fulfill his obligation to recite the evening Shema at
that time?

R' CHANINA SAID: FROM THE TIME A
POOR PERSON ENTERS TO EAT HIS evening
meal of BREAD WITH SALT.

R' ACHAI, AND SOME SAY, R' ACHA SAID:
FROM THE TIME MOST PEOPLE ENTER TO
RECLINE, i.e. to eat their evening meal.

מִשְׁעָה שֶׁקֹּדֶשׁ הַיּוֹם בְּעֶרְבִי שְׁבֻתוֹת

דְּבַר רַבִּי אֱלִיעֶזֶר

רַבִּי יְהוֹשֻׁעַ אוֹמֵר מִשְׁעָה שֶׁהַכֹּהֲנִים
מְטוֹהָרִים לֶאֱכֹל בְּתְרוּמָתָן

רַבִּי מֵאִיר אָמַר מִשְׁעָה שֶׁהַכֹּהֲנִים
טוֹבְלִין לֶאֱכֹל בְּתְרוּמָתָן

אָמַר לוֹ רַבִּי יְהוּדָה

וְהֵלֵא כֹהֲנִים מִבְּעוֹד יוֹם הֵם טוֹבְלִים

רַבִּי חֲנִינָא אוֹמֵר מִשְׁעָה שֶׁעֲנִי נִכְנָס
לֶאֱכֹל פָּתוֹ בְּמֶלֶח

רַבִּי אַחֲאִי וְאַחֲרֵי לָהּ רַבִּי אַחָא אוֹמֵר
מִשְׁעָה שֶׁרֹּב בְּנֵי אָדָם נִכְנָסִין לְהִסָּב

31

☐ S ☐ Q ☐ A
☐ I ☐ P

Now if you say that the time stated in regard to a
poor person and the time stated in regard to a Kohen
are the same time,

then the opinion of R' Chanina, who states the time
in terms of a poor person, is the same as the opinion
of R' Yehoshua, who states the time in terms of a
Kohen!

וְאִי אָמַרְתָּ עֲנִי וְכֵהֵן חֵד שִׁיעוּרָא הוּא

רַבִּי חֲנִינָא הִיִּינוּ...

32

☐ S ☐ Q ☐ A
☐ I ☐ P

Rather, is it not that you learn from this that

the time stated in regard to a poor person is a time to
itself and the time stated in regard to a Kohen is a
time to itself, i.e. the two times are different?

Indeed, learn from this that the two times are
different.

אֵלָּא לָאוּ שְׁמַע מִינָּהּ

שִׁיעוּרָא דְעֲנִי לְחוּד וְשִׁיעוּרָא דְכֵהֵן
לְחוּד

שְׁמַע מִינָּהּ

33

☐ S ☐ Q ☐ A
☐ I ☐ P

Which one of these two times is the later time?

It is logical to say that the time of the poor person is the later of the two times.

For if you say that the time of the poor person is the earlier time, it would follow that

the opinion of R' Chanina in this last Baraisa ("the time a poor person enters to eat his bread with salt") is the same as the opinion of R' Eliezer ("the time the day becomes sanctified on the Sabbath eve").

Rather, is it not that you learn from this that the time of the poor person is the later time?

Indeed, learn from this that the time of the poor person is the later time.

הי מנייהו מאוחר

מסתברא דעני מאוחר

דאי אמרת דעני מוקדם

רבי חנינא היינו רבי אליעזר

אלא לאו שמע מינה דעני מאוחר

שמע מינה

34

☐ S ☐ Q ☐ A
☐ I ☐ P

The master said in the Baraisa:

R' YEHUDAH SAID TO [R' MEIR]: How can you say that the time one may begin reciting the evening Shema is equivalent to the time that Kohanim immerse themselves,

WHEN KOHANIM must IMMERSE THEMSELVES WHILE IT IS STILL DAY, when people do not yet go to sleep! How then can one fulfill his obligation to recite the evening Shema at that time?

אמר מר

אמר ליה רבי יהודה

והלא כהנים מבעוד יום הם טובלים

35

☐ S ☐ Q ☐ A
☐ I ☐ P

R' Yehudah spoke well (i.e. presented a valid objection) to R' Meir. What then is R' Meir's view?

שפיר קאמר ליה רבי יהודה לרבי מאיר

36

☐ S ☐ Q ☐ A
☐ I ☐ P

This is what R' Meir would say to [R' Yehudah]:

Do you think that I am referring to your understanding of bein hashemashos?

I am referring to bein hashemashos as explained by R' Yose,

ורבי מאיר הכי קאמר ליה

מי סברת דאנא אבין השמשות דידך קא אמינא

אנא אבין השמשות דרבי יוסי קא אמינא

for R' Yose said: The duration of bein hashemashos is like the blink of an eye;

דָּאָמַר רַבִּי יוֹסֵי בֵּין הַשְּׁמָשׁוֹת כְּהִרְרָף עֵין

this (the night) enters, and this (the day) departs,

זֶה נִכְנָס וְזֶה יוֹצֵא

and during this very short period of transition, it is impossible to determine whether it is day or night.

וְאִי אֶפְשָׁר לַעֲמוֹד עָלָיו

Therefore, according to R' Yose the Kohanim immerse themselves just a few moments before the stars come out, when it is nearly dark. This is late enough to be considered a time for going to sleep, and the evening Shema may therefore be recited at that time, according to R' Meir.

Berachos 3a

בְּרָכוֹת ג.

Sugya Four wraps up: apparent contradictions in Rabbi Meir and Rabbi Eliezer

37 ☐ S ☐ Q ☐ A ☐ I ☐ P	One statement of R' Meir contradicts the other statement of R' Meir!	קִשְׁיָא דְרַבִּי מֵאִיר אֲדַרְבִּי מֵאִיר
38 ☐ S ☐ Q ☐ A ☐ I ☐ P	The two Baraisos were authored by two different Tannaim, who differed as to the view actually held by R' Meir.	תְּרִי תַנָּאֵי אֱלִיבָא דְרַבִּי מֵאִיר
39 ☐ S ☐ Q ☐ A ☐ I ☐ P	One statement of R' Eliezer contradicts the other statement of R' Eliezer! For in our Mishnah R' Eliezer states that the earliest one may recite the evening Shema is when Kohanim who were tamei are permitted to begin eating terumah (i.e. when the stars appear); whereas in the Baraisa R' Eliezer rules that the time is when the Sabbath becomes sanctified (i.e. at bein hashemashos), which is before the stars appear.	קִשְׁיָא דְרַבִּי אֱלִיעֶזֶר אֲדַרְבִּי אֱלִיעֶזֶר
40 ☐ S ☐ Q ☐ A ☐ I ☐ P	The Mishnah and Baraisa were authored by two different Tannaim, who differed as to the view actually held by R' Eliezer.	תְּרִי תַנָּאֵי אֱלִיבָא דְרַבִּי אֱלִיעֶזֶר

And if you prefer, say: The first clause of the Mishnah, which gives the time one may begin reciting the evening Shema, is not the ruling of R' Eliezer.

וְאִי־בִעִית אִימָא רִישָׁא לָאוּ רַבִּי
אֱלִיעֶזֶר הִיא

Sugya Five: "until the end of the watch": how many watches are in the night?

41

☐ S ☐ Q ☐ A
☐ I ☐ P

R' Eliezer ruled that the latest the evening Shema may be recited is UNTIL THE END OF THE first WATCH.

עַד סוֹף הָאֲשְׁמוּרָה

42

☐ S ☐ Q ☐ A
☐ I ☐ P

What is R' Eliezer's opinion regarding the number of watches in a night?

מֵאִי קֶסֶבַר רַבִּי אֱלִיעֶזֶר

If [R' Eliezer] is of the opinion that the night consists of three watches, making each watch four hours long,

אִי קֶסֶבַר שְׁלֹשׁ מְשֻׁמְרוֹת הָיִי הַלֵּילָה

let him say explicitly that the evening Shema obligation extends until the end of the fourth hour of the night.

לִימָא עַד אַרְבַּע שָׁעוֹת

And if [R' Eliezer] is of the opinion that the night consists of four watches, so that each watch is three hours long,

וְאִי קֶסֶבַר אַרְבַּע מְשֻׁמְרוֹת הָיִי
הַלֵּילָה

let him say that the evening Shema obligation extends until the end of the third hour of the night. Why does R' Eliezer state his ruling in terms of "watches," whose meaning is less clear to people?

לִימָא עַד שְׁלֹשׁ שָׁעוֹת

43

☐ S ☐ Q ☐ A
☐ I ☐ P

Actually, [R' Eliezer] is of the opinion that the night consists of three watches,

לְעוֹלָם קֶסֶבַר שְׁלֹשׁ מְשֻׁמְרוֹת הָיִי
הַלֵּילָה

and this is what he means to teach us by speaking of watches rather than hours:

וְהָא קַמְשַׁמַּע לָן

that there are watches in heaven and there are also watches on earth corresponding to them; i.e. the night on earth is also divided into three distinct parts, each of which can be identified by the events that take place in them, as the following Baraisa explains:

דְּאִיכָא מְשֻׁמְרוֹת בְּרַקִּיעַ וְאִיכָא
מְשֻׁמְרוֹת בְּאֶרֶץ

For a Baraisa has taught:

דִּתְנִינְיָא

R' ELIEZER SAYS: THE NIGHT CONSISTS OF THREE WATCHES; AND AT EACH AND EVERY WATCH

THE HOLY ONE, BLESSED IS HE, SITS AND ROARS LIKE A LION,

AS THE VERSE STATES:

HASHEM WILL ROAR FROM ON HIGH, AND FROM HIS HOLY ABODE WILL SEND FORTH HIS VOICE, HE WILL ROAR AND ROAR OVER HIS LODGING.

רבי אליעזר אומר שלש משמרות
הוי הלילה ועל כל משמר ומשמר
יושב הקדוש ברוך הוא ושואג כארי
שנאמר

ה' ממרום ישאג וממעון קדשו יתן
קולו שאג ישאג על-נוהו

44

☐ S ☐ Q ☐ A
☐ I ☐ P

AND THE SIGN FOR THIS MATTER, i.e. for each of these heavenly watches, IS AS FOLLOWS:

THE FIRST WATCH, A DONKEY BRAYS;

THE SECOND [WATCH], DOGS HOWL;

THE THIRD [WATCH], which occurs close to daybreak, AN INFANT NURSES FROM ITS MOTHER'S BREASTS, AND A WOMAN SPEAKS WITH HER HUSBAND.

וסימן לדבר

משמרה ראשונה חמור נוער

שניה כלבים צועקים

שלישית תינוק יונק משדי אמו
ואשה מספרת עם בעלה

45

☐ S ☐ Q ☐ A
☐ I ☐ P

What is R' Eliezer counting with these signs?

If he is counting the beginnings of the watches, what need is there for a special sign to identify the beginning of the first watch?

It is when night falls!

And if he is counting the ends of the watches, what need is there for a special sign for the end of the last watch?

It is when day breaks!

מאי קא חשיב רבי אליעזר

אי תחלת משמרות קא חשיב תחלת
משמרה ראשונה סימנא למה לי

אורתא הוא

אי סוף משמרות קא חשיב סוף
משמרה אחרונה למה לי סימנא

יממא הוא

46

☐ S ☐ Q ☐ A
☐ I ☐ P

Rather, we must say that [R' Eliezer] is counting the end of the first watch, the beginning of the last watch, and the middle of the middle watch.

אלא חשיב סוף משמרה ראשונה
ותחלת משמרה אחרונה ואמצעית
דאמצעיתא

47

☐ S ☐ Q ☐ A
☐ I ☐ P

Or if you prefer, say: With all of these signs he is counting the ends of the watches.

And if you will object and say that the last watch does not need a special sign to mark its end, since it ends at dawn, I will answer as follows:

For what practical purpose is it stated? To serve as a marker for reciting the morning Shema for one who sleeps in a dark house and does not know when is the time for reciting the morning Shema.

Once a woman begins speaking with her husband and a child begins nursing from its mother's breasts, let him arise and recite the Shema, for the night has ended.

וְאִי־בַעִית אֵימָא כּוּלְהוּ סוּף מְשָׁמְרוֹת
 קָא חָשִׁיב

וְכִי תֵימָא אַחֲרוֹנָה לֹא צָרִיךְ

לְמַאי נִפְקָא מִינָהּ לְמִיקָרִי קְרִיאַת
 שְׁמַע לְמֵאן דְּגָנִי בְּבֵית אָפֶל וְלֹא יָדַע
 זְמַן קְרִיאַת שְׁמַע אֵימָת

כִּיּוֹן דְּאִשָּׁה מְסַפֶּרֶת עִם בַּעְלָהּ וְתִינוּק
 יוֹנֵק מִשְׁדֵּי אִמּוֹ לִיקוּם וְלִיקָרִי

Sugya Six: Rav and the lament over the destroyed Temple

48

☐ S ☐ Q ☐ A
☐ I ☐ P

Rav Yitzchak bar Shmuel said in the name of Rav:
 The night consists of three watches, and at each and every watch the Holy One, Blessed is He, sits and roars like a lion and says: Woe to the children because of whose sins I destroyed My Temple, and burned My Sanctuary, and exiled them among the nations of the world.

אָמַר רַב יִצְחָק בַּר שְׁמוּאֵל מִשְׁמִיָּה
 דְּרַב שְׁלֹשׁ מְשָׁמְרוֹת הָיִי הַלֵּילָה וְעַל
 כָּל מְשָׁמֵר וּמְשָׁמֵר יוֹשֵׁב הַקְדוּשׁ
 בְּרוּךְ הוּא וְשׁוֹאֵג כְּאָרִי וְאוֹמֵר אוֹי
 לְבָנִים שֶׁבַעֲוֹנוֹתֵיהֶם הִחָרַבְתִּי אֶת
 בֵּיתִי וְשָׂרַפְתִּי אֶת הַיְכָלִי וְהַגְלִיתִים
 לְבֵין אוֹמוֹת הָעוֹלָם

Sugya Seven: Rabbi Yosei in the ruin

49

☐ S ☐ Q ☐ A
☐ I ☐ P

It was taught in a Baraisa: R' YOSE SAID: I WAS
 ONCE TRAVELING ON THE ROAD, AND I
 ENTERED ONE OF THE RUINS OF
 JERUSALEM TO PRAY.

ELIJAH the prophet, WHO IS REMEMBERED
 FOR GOOD, CAME AND WAITED FOR ME
 AT THE ENTRANCE of the ruin UNTIL I
 FINISHED MY PRAYER.

תֵּנִיָּא אָמַר רַבִּי יוֹסִי פַּעַם אַחַת הָיִיתִי
 מְהַלֵּךְ בְּדֶרֶךְ וְנִכְנַסְתִּי לְחוֹרְבָה אַחַת
 מִחוֹרְבוֹת יְרוּשָׁלַיִם לְהִתְפַּלֵּל
 בָּא אֵלָיו זְכוֹר לְטוֹב וְשָׁמַר לִי עַל
 הַפֶּתַח (וְהִמָּתִין לִי) עַד שֶׁסִּימַמְתִּי
 תְּפִלָּתִי

AFTER I FINISHED MY PRAYER [ELIJAH] SAID TO ME: "PEACE UNTO YOU, MY TEACHER." AND I RESPONDED TO HIM: "PEACE UNTO YOU, MY TEACHER AND MASTER."

AND HE SAID TO ME: "MY SON, FOR WHAT reason DID YOU ENTER THIS RUIN and place yourself in a state of danger?" I SAID TO HIM: "TO PRAY." AND HE SAID TO ME: "YOU SHOULD HAVE PRAYED ON THE ROAD and not have entered the ruin." AND I SAID TO HIM: "I did not pray on the road for I WAS AFRAID THAT PASSERSBY MIGHT INTERRUPT ME."

AND HE SAID TO ME: "In that case YOU SHOULD HAVE PRAYED THE ABRIDGED PRAYER."

AT THAT TIME I LEARNED FROM [ELIJAH] the following THREE THINGS: I LEARNED THAT ONE SHOULD NOT ENTER A RUIN; AND I LEARNED THAT ONE MAY PRAY ON THE ROAD; AND I LEARNED THAT ONE WHO PRAYS WHILE ON THE ROAD SHOULD PRAY THE ABRIDGED PRAYER.

AND ELIJAH SAID TO ME: "MY SON, WHAT SOUND DID YOU HEAR when you were IN THIS RUIN?" AND I SAID TO HIM: "I HEARD A HEAVENLY VOICE THAT WAS COOING LIKE A DOVE AND SAYING: 'WOE TO THE SONS BECAUSE OF WHOSE SINS I DESTROYED MY HOUSE, AND BURNED MY TEMPLE, AND EXILED THEM AMONG THE NATIONS of the world.' "

AND [ELIJAH] SAID TO ME: "BY YOUR LIFE AND THE LIFE OF YOUR HEAD! IT IS NOT ONLY AT THIS MOMENT THAT [THE HEAVENLY VOICE] SAYS THIS, BUT ON EACH AND EVERY DAY IT SAYS THIS THREE TIMES, AND NOT ONLY THIS, BUT AT THE TIME THAT the people of ISRAEL ENTER THE SYNAGOGUES AND HOUSES OF STUDY AND RESPOND in the Kaddish, 'MAY HIS (God's) GREAT NAME BE BLESSED,'

לְאַחַר שִׁסֵּימָתִי תַּפִּלַּתִּי אָמַר לִי
שְׁלוֹם עָלֶיךָ רַבִּי וְאַמְרָתִי לוֹ שְׁלוֹם
עָלֶיךָ רַבִּי וּמוֹרִי

וְאָמַר לִי בְּנִי מִפְּנֵי מָה נִכְנַסְתָּ
לְחוֹרְבָּה זֶה אַמְרָתִי לוֹ לְהִתְפַּלֵּל וְאָמַר
לִי הִזָּה לָךְ לְהִתְפַּלֵּל בַּדֶּרֶךְ וְאַמְרָתִי
לוֹ מִתִּירָא הִיִּיתִי שָׂמָא יַפְסִיקוּ בִּי
עוֹבְרֵי דֶרֶכִים

וְאָמַר לִי הִזָּה לָךְ לְהִתְפַּלֵּל תַּפִּלָּה
קְצֵרָה

בְּאוֹתָהּ שָׁעָה לְמִדַּתִּי מִמְּנוּ שְׁלֹשָׁה
דְּבָרִים לְמִדַּתִּי שָׂאִין נִכְנָסִין לְחוֹרְבָּה
וְלְמִדַּתִּי שְׂמֵתִפְלִלִין בַּדֶּרֶךְ וְלְמִדַּתִּי
שְׂהֵמִתְפַּלֵּל בַּדֶּרֶךְ מִתְפַּלֵּל תַּפִּלָּה
קְצֵרָה

וְאָמַר לִי בְּנִי מָה קוֹל שָׁמַעְתָּ בְּחוֹרְבָּה
זֶה וְאַמְרָתִי לוֹ שָׁמַעְתִּי בֵּת קוֹל
שְׁמִנְהֶמֶת כִּיּוֹנָה וְאוֹמְרָת אוֹי לְבָנִים
שְׁבַעוּנוֹתֵיהֶם הִחְרַבְתִּי אֶת בֵּיתִי
וְשִׁרְפְתִּי אֶת הַיְכָלִי וְהַגְלִיתִים לְבֵין
הָאוֹמוֹת

וְאָמַר לִי חֲזִיךְ וְחַיִּי רֵאשֶׁךְ לֹא שָׁעָה זֶה
בְּלִבְד אוֹמְרָת כֶּךָ אֵלָּא בְּכָל יוֹם וַיּוֹם
שֶׁלֹש פְּעָמִים אוֹמְרָת כֶּךָ וְלֹא זֶה בְּלִבְד
אֵלָּא בְּשָׁעָה שִׁשְׂרָאֵל נִכְנָסִין לְבֵיתִי
כְּנִסְיוֹת וּלְבֵיתִי מְדַרְשׁוֹת וְעוֹנִין יְהֵא
שְׁמִיָּה הַגָּדוֹל מְבוֹרָךְ

THE HOLY ONE, BLESSED IS HE, SHAKES HIS HEAD AND SAYS: 'FORTUNATE IS THE KING WHO IS PRAISED THIS WAY IN HIS HOUSE; WHAT IS THERE FOR THE FATHER WHO HAS EXILED HIS SONS, AND WOE TO THE SONS WHO HAVE BEEN EXILED FROM THEIR FATHER'S TABLE.' "

הַקָּדוֹשׁ בָּרוּךְ הוּא מְנַעֵנֶע רֹאשׁוֹ
וְאוֹמֵר אֲשֶׁרִי הַמֶּלֶךְ שֶׁמְקַלְסִין אוֹתוֹ
בְּבֵיתוֹ כִּךְ מָה לוֹ לָאֵב שֶׁהִגְלָה אֶת
בָּנָיו וְאוֹי לָהֶם לְבָנִים שֶׁגָּלוּ מֵעַל
שֻׁלְחַן אֲבֵיהֶם

Sugya Eight opens: why one may not enter a ruin

50

☐ S ☐ Q ☐ A
☐ I ☐ P

The Rabbis taught in a Baraisa: FOR the following THREE REASONS ONE SHOULD NOT ENTER A RUIN: BECAUSE OF SUSPICION, i.e. because people may suspect one of entering there to meet a harlot, BECAUSE of the danger OF COLLAPSE, AND BECAUSE of the danger of DEMONS, who lurk in deserted areas and ruins.

תָּנוּ רַבָּנַן מִפְּנֵי שְׁלֹשָׁה דְּבָרִים אֵין
נִכְנָסִין לְחוֹרְבָּה מִפְּנֵי חֶשֶׁד מִפְּנֵי
הַמְּפֹלֶת וּמִפְּנֵי הַמַּזִּיקִין

51

☐ S ☐ Q ☐ A
☐ I ☐ P

The Baraisa stated that one of the reasons not to enter is BECAUSE OF SUSPICION of consorting with a harlot.

But let [the prohibition] against entering a ruin be derived simply from the concern for the danger of collapse. Why does the Baraisa find it necessary to mention the additional reason of suspicion?

מִפְּנֵי חֶשֶׁד

וְתִיפּוּק לִיָּה מְשׁוּם מְפֹלֶת

Berachos 3b

בְּרָכוֹת ג:

Sugya Eight continues: each reason has its own case

52

☐ S ☐ Q ☐ A
☐ I ☐ P

This reason is needed in the case of the ruin of a new [structure], where there is no concern that the remainder of the building will collapse.

בְּחֵדָּתִי

53

☐ S ☐ Q ☐ A
☐ I ☐ P

But even in that case, let [the prohibition] be derived from the third reason given by the Baraisa — the concern for demons. There is still no necessity for the Baraisa to add the reason of suspicion!

וְתִיפּוּק לִיָּה מְשׁוּם מַזִּיקִין

54	The reason of "suspicion" is relevant in a case of two people who wish to enter the ruin together, where there is no fear of demons.	בְּתֵרִי
☐ S ☐ Q ☐ A ☐ I ☐ P		
55	If we are speaking in a case of two men entering a ruin together, then there is no suspicion either!	אִי בְּתֵרִי חֶשֶׁד נִמְי לִיכָא
☐ S ☐ Q ☐ A ☐ I ☐ P		
56	There is suspicion in a case of two men of low moral character. Thus, the Baraisa adds the reason of "suspicion" to teach that two such men may not enter a new ruin together, for though there is no concern for collapse or demons, there is still the concern of arousing suspicion.	בְּתֵרִי וּפְרִיצִי
☐ S ☐ Q ☐ A ☐ I ☐ P		
57	The Baraisa stated that one should not enter a ruin BECAUSE OF the danger OF COLLAPSE. But let [the prohibition] be derived from the concern for suspicion and demons. Why does the Baraisa add the reason of danger of collapse?	מִפְּנֵי הַמְּפֹלֶת וְתִיפּוּק לִיה מְשׁוּם חֶשֶׁד וּמִזִּיקִין
☐ S ☐ Q ☐ A ☐ I ☐ P		
58	This reason is relevant in the case of two men of high moral character who wish to enter a ruin together. Since they are two, there is no fear that demons will harm them, and since they are of high moral character they will not be suspected of immoral behavior in each other's presence. Nevertheless, they should not enter an ordinary ruin because of the danger of collapse.	בְּתֵרִי וּכְשִׁירִי
☐ S ☐ Q ☐ A ☐ I ☐ P		
59	BECAUSE OF the fear of DEMONS. But let [the prohibition] be derived from the concern for suspicion and the danger of collapse. What need is there for the additional reason of demons?	מִפְּנֵי הַמִּזִּיקִין וְתִיפּוּק לִיה מִפְּנֵי חֶשֶׁד וּמְפֹלֶת
☐ S ☐ Q ☐ A ☐ I ☐ P		

60

☐ S ☐ Q ☐ A
☐ I ☐ P

The third reason is relevant in the case of a new ruin (i.e. the ruin of a new structure) which two men of high moral character wish to enter. Since it is new, there is no fear of collapse, and since they are of high moral character there is no ground for suspicion. Thus, the only reason not to enter is because of the danger of demons.

בְּחִוּרְבָּהּ חֲדָתִי וּבִתְרִי וְכִשְׂרִי

61

☐ S ☐ Q ☐ A
☐ I ☐ P

If the case is where two men wish to enter a ruin together, then there is no concern for demons either, as we said above!

אִי בִּתְרִי מְזִיקִין נִמְי לִיכָא

62

☐ S ☐ Q ☐ A
☐ I ☐ P

In their place, i.e. in places where demons are known to be found regularly, we are concerned for the possibility of harm even when two people are together.

בְּמָקוֹמָן חֲיִישִׁינָן

And if you prefer, say: Actually, the reason of demons may be needed even in the case of one man, and this is where the ruin of a new [structure] is located in the fields.

וְאִיבְעִית אִימָא לְעוֹלָם בְּחֵד וּבְחִוּרְבָּהּ
חֲדָתִי דְקָאִי בְּדִבְרָא

For in that case there is no concern for suspicion, since a woman is not commonly found alone in the fields; and there is also no danger of collapse since it is the ruin of a new structure; nevertheless, there is still a concern for demons.

דִּהְתָּם מְשׁוּם חָשַׁד לִיכָא דְהָא אִשָּׁה
בְּדִבְרָא לֹא שְׂכִיחָא וּמְשׁוּם מְזִיקִין
אִיכָא

Sugya Nine: three watches in the night, or four?

63

☐ S ☐ Q ☐ A
☐ I ☐ P

The Rabbis taught in a Baraisa: THE NIGHT CONSISTS OF FOUR WATCHES, each three hours long; these are THE WORDS OF REBBI. R' NASSAN SAYS: THREE watches, each four hours long.

תַּנּוּ רַבָּנִן אַרְבַּע מְשָׁמוֹת הָיִ הַלֵּילָה
דְּבָרֵי רַבִּי רַבִּי נָתַן אוֹמֵר שְׁלֹשׁ

64

☐ S ☐ Q ☐ A
☐ I ☐ P

What is R' Nassan's reason for saying three watches?
 For it is written: So Gideon, and the hundred men that were with him, came to the edge of the camp, at the beginning of the middle watch. And a Baraisa has taught: The term "MIDDLE" IS ONLY applicable WHEN THERE IS SOMETHING BEFORE IT AND AFTER IT. Accordingly, since the verse speaks of a "middle" watch, there must be one before it and one after it, for a total of three watches.

מאי טעמיה דרבין נתן דכתיב ויבא
 גדעון ומאה איש אשר-אתו בקצה
 המחנה ראש האשמרת התיכונה
 תנא אין תיכונה אלא שיש לפניה
 ולאחריה

65

☐ S ☐ Q ☐ A
☐ I ☐ P

And according to Rebbi who says there are four watches, what is the meaning of the word middle used by the verse? It means one of the two middle ones.

ורבין מאי תיכונה אחת מן התיכונות

66

☐ S ☐ Q ☐ A
☐ I ☐ P

And R' Nassan argues: Is it written in this verse "a middle one of the middle ones," i.e. one of the middle ones? No! What is written is simply, the middle one, which implies the middle one of three.

ורבין נתן מי כתיב אחת מן התיכונות
 התיכונה כתיב

67

☐ S ☐ Q ☐ A
☐ I ☐ P

What is Rebbi's reason for saying that the night is divided into four watches? R' Zerika said in the name of R' Ami who said in the name of R' Yehoshua ben Levi: It is based on the following: One verse states regarding King David: At midnight I will arise to thank You for Your righteous judgments. And another verse states regarding King David: My eyes preceded the watches. The use of the plural ("watches") implies that when he awoke there were still at least two watches remaining in the night. How is this possible that when he awoke at midnight, as stated in the first verse, there were still two watches remaining? This can only be if we say that the night consists of four watches. Thus, at midnight there are still two watches remaining.

מאי טעמיה דרבין אמר רבי זריקא
 אמר רבי אמי אמר רבי יהושע בן לוי
 כתוב אחד ואמר חצות-לילה אקום
 להודות לך על משפטי צדקך וכתוב
 אחד ואמר קדמו עיני אשמרותי
 כיצד ארבע משמרות הוי הלילה

68

☐ S ☐ Q ☐ A
☐ I ☐ P

And R' Nassan, who is of the opinion that the night consists of only three watches, holds like R' Yehoshua. For we have learned in a Mishnah: R' YEHOSHUA SAYS: The obligation to read the morning Shema extends UNTIL THE THIRD HOUR of the day, FOR IT IS THE WAY OF KINGS TO ARISE AT the beginning of THE THIRD HOUR of the day. Accordingly, from the time King David arose at midnight there were

six hours remaining in the night (from midnight until dawn), and two hours in the day until other kings would begin arising (from dawn until the beginning of the third hour). These come to a total of eight hours, the length of two watches. Accordingly, R' Nassan explains King David's statement, My eyes preceded the watches, to refer to the fact that he awoke at midnight, eight hours earlier than other kings.

וְרַבִּי נָתַן סִבֵּר לָהּ כְּרַבִּי יְהוֹשֻׁעַ דִּתְנִן
 רַבִּי יְהוֹשֻׁעַ אָמַר עַד שְׁלֹשׁ שָׁעוֹת
 שָׁכַן דֶּרֶךְ מְלָכִים לַעֲמוֹד בְּשִׁלֹּשׁ
 שָׁעוֹת

שֵׁית דְּלִילִיא וְתִרְתִּי דִּימָמָא הוּוּ לְהוּ
 שְׁתֵּי מְשָׁמוֹת

69

☐ S ☐ Q ☐ A
☐ I ☐ P

Rav Ashi said: One and a half watches are also referred to by people as "watches." Accordingly, although the night consists of three watches and at midnight there are only one and a half watches remaining, King David could speak of his eyes preceding the "watches," in the plural.

רַב אָשִׁי אָמַר מְשָׁמָרָה וּפְלָגָא נָמִי
 מְשָׁמוֹת קָרוּ לָהּ

Sugya Ten: speaking in the presence of the dead

70

☐ S ☐ Q ☐ A
☐ I ☐ P

And R' Zerika said in the name of R' Ami who said in the name of R' Yehoshua ben Levi: One may not say in the presence of the deceased anything except matters that pertain to the deceased.

וְאָמַר רַבִּי זְרִיקָא אָמַר רַבִּי אָמִי אָמַר
 רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אֵין אוֹמְרִין בְּפָנֵי
 הַמֵּת אֵלָּא דְּבָרֵיו שֶׁל מֵת

71

☐ S ☐ Q ☐ A
☐ I ☐ P

R' Abba bar Kahana said: This ruling was said only in regard to Torah matters, but in regard to worldly matters, there is no objection to speaking of matters that do not relate to the deceased.

אָמַר רַבִּי אָבָא בַר כַּהֲנָא לֹא אָמְרִין
 אֵלָּא בְּדַבְרֵי תוֹרָה אֲבָל מִיְלֵי דְּעֻלְמָא
 לִית לֵן בִּיה

72

☐ S ☐ Q ☐ A
☐ I ☐ P

And there are those who say that the statement went as follows: R' Abba bar Kahana said: This ruling that one may discuss in the presence of the deceased only matters related to the deceased was said even with regard to words of Torah, and certainly with regard to worldly matters.

וְאִיכָא דְאָמְרִי אָמַר רַבִּי אָבָא בַר
כְּהָנָא לֹא אָמְרִין אֵלָא [אֶפִּילוּ] בְּדַבְרֵי
תּוֹרָה וְכָל שְׂכָן מִיְלִי דְעֻלְמָא

Sugya Eleven: King David at midnight

73

☐ S ☐ Q ☐ A
☐ I ☐ P

And did David arise at midnight? But another verse states that he was awake from the early evening, as it is written: I arose at "neshef" (evening) and I cried out.

וְדוֹד בְּפִלְגָא דְלֵילִיא הָוָה קָאִי
מֵאוֹרְתָא הָוָה קָאִי דְכָתִיב קוֹדֶמְתִּי
בְנֶשֶׁף וְאֶשׁוּעָה

74

☐ S ☐ Q ☐ A
☐ I ☐ P

And from where is it derived that this word neshef means evening? For it is written: At neshef, as the daylight wanes, in the blackness of night and darkness.

וּמִמָּאי דְהָאִי נֶשֶׁף אוֹרְתָא הוּא
דְכָתִיב בְּנֶשֶׁף-בְּעֶרֶב יוֹם בְּאִישׁוֹן
לַיְלָה וְאֶפְלָה

75

☐ S ☐ Q ☐ A
☐ I ☐ P

Rav Oshaya said in the name of R' Acha: This is what [the verse] means: Midnight never passed me by while I was asleep, for I would always be awake from before.

אָמַר רַב אוֹשְׁעִיא אָמַר רַבִּי אַחָא הֲכִי
קָאֻמַר (דְּוֹד) מֵעוֹלָם לֹא עָבַר עָלַי
חֲצוֹת לַיְלָה בְּשִׁנָּה

76

☐ S ☐ Q ☐ A
☐ I ☐ P

R' Zeira said: Until midnight [David] would doze like a horse; henceforth, he would make himself as strong as a lion.

רַבִּי זֵירָא אָמַר עַד חֲצוֹת לַיְלָה הָיָה
מִתְנַמְנֵם כְּסוֹס מִכָּאן וְאֵילָף הָיָה
מִתְגַּבֵּר כְּאָרִי

77

☐ S ☐ Q ☐ A
☐ I ☐ P

Rav Ashi said: Until midnight he would be involved with words of Torah; henceforth, with singing and praises.

רַב אָשִׁי אָמַר עַד חֲצוֹת לַיְלָה הָיָה
עוֹסֵק בְּדַבְרֵי תּוֹרָה מִכָּאן וְאֵילָף
בְּשִׁירוֹת וְתִשְׁבָּחוֹת

78

☐ S ☐ Q ☐ A
☐ I ☐ P

And does neshef mean evening? But neshef means morning, as it is written: David smote them from the neshef until the evening of the next day.

Does this not mean that he smote them from the morning until the evening? Thus we see that neshef means morning!

וְנִשְׁפָּה אֶרְצָתָא הוּא הָא נִשְׁפָּה צִפְרָא
 הוּא דְכָתִיב וַיִּכֶּם דָּוִד מִהֶנֶשֶׁף וְעַד־
 הָעֶרֶב לְמַחֲרָתָם
 מֵאִי לָאוּ מִצִּפְרָא וְעַד לֵילִיָּא

79

☐ S ☐ Q ☐ A
☐ I ☐ P

No! The verse means: from the evening (neshef) until the next evening.

לֹא מֵאֶרְצָתָא וְעַד אֶרְצָתָא

80

☐ S ☐ Q ☐ A
☐ I ☐ P

If so, [the verse] should have been written: from the "neshef" until the "neshef," or: from the evening until the evening. The fact that the verse says from the "neshef" until the evening indicates that neshef means morning!

אִי הָכִי לְכָתוּב מִהֶנֶשֶׁף וְעַד הֶנֶשֶׁף אוּ
 מִהָעֶרֶב וְעַד הָעֶרֶב

81

☐ S ☐ Q ☐ A
☐ I ☐ P

Rather, said Rava: There are two meanings of the word neshef: It refers to the time when night departs and day arrives, and it also refers to the time when day departs and night arrives. Thus, the last verse (David smote them from the "neshef" until the evening), which evidently uses neshef to mean morning, does not contradict the other verse (I arose at "neshef" and I cried out), which uses the same word to mean evening.

אֶלָּא אָמַר רַבָּא תִּירֵי נִשְׁפִּי הוּוּ נִשְׁפָּה
 לֵילִיָּא וְאַתִּי יִמְמָא נִשְׁפָּה יִמְמָא וְאַתִּי
 לֵילִיָּא

82

☐ S ☐ Q ☐ A
☐ I ☐ P

But did David know when it was the middle of the night? Now even Moses, our teacher, did not know when midnight was, as it is written: At about midnight I shall go forth into the midst of Egypt.

For what reason did Moses say "at about midnight," as opposed to "at midnight"?

וְדוּד מִי הָוָה יָדַע פְּלַגָּא דְלֵילִיָּא אֵימַת
 הִשְׁתָּא מִשָּׁה רַבִּינוּ לֹא הָוָה יָדַע
 דְכָתִיב כִּחְצוֹת הַלַּיְלָה אֲנִי יוֹצֵא
 בְּתוֹךְ מִצְרַיִם
 מֵאִי כִחְצוֹת

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☐ S ☐ Q ☐ A
☐ I ☐ P

If you will argue that the Holy One, Blessed is He, said to [Moses] "at about midnight," for is there any doubt before Heaven?

Rather, one must conclude that [God] said to [Moses]: "at midnight," and then [Moses] came and said: "at about midnight." Thus, we see that [Moses] was in doubt as to when it was midnight and David did know!?

אֵילִימָא דְאָמַר לִיהּ הַקְדוֹשׁ בְּרוּךְ הוּא
 כְּחֻצוֹת מִי אֵיכָא סְפִיקָא קָמִי שְׁמַיָא
 אֵלָא דְאָמַר לִיהּ (לְמַחֲר) בְּחֻצוֹת (כִּי
 הַשְׁתָּא) וְאֵתָא אִיהוּ וְאָמַר כְּחֻצוֹת
 אֵלמָא מְסַפְקָא לִיהּ וְדוֹד הָוָה יָדַע

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☐ S ☐ Q ☐ A
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David had a sign revealing the exact moment of midnight, as Rav Acha bar Bizna said in the name of R' Shimon Chasida: A harp hung over David's bed, and when midnight arrived, the northern wind came and blew on it, and it played by itself. Immediately, upon hearing the harp, [David] would arise, and engross himself in Torah study until the light of dawn rose.

When the light of dawn rose, the sages of Israel entered into [King David's] presence. They said to him: "Our master, the king! Your nation Israel needs sustenance." [David] replied to them: "Go and support each other." They said to him: "A handful of food does not satisfy a lion, and a pit cannot be filled from its own earth!" He answered them: "Go and stretch forth your hands against the foreign legions in our land." Immediately, they took counsel with Achitophel, consulted the Sanhedrin, and asked the Urim VeTumim.

דוֹד סִימָנָא הָוָה לִיהּ דְאָמַר רַב אַחָא
 בַּר בִּיזְנָא אָמַר רַבִּי שְׁמַעוֹן חֲסִידָא
 כְּנוֹר הָיָה תְלוּי לְמַעְלָה מִמַּטָּתוֹ שֶׁל
 דוֹד וְכִיוֹן שֶׁהִגִּיעַ חֻצוֹת לֵילָה בָּא רוּחַ
 צְפוֹנִית וְנוֹשְׁבֶת בּוֹ וּמִנֵּן מֵאֲלִיו מִיד
 הָיָה עוֹמֵד וְעוֹסֵק בְּתוֹרָה עַד שֶׁיַּעֲלֶה
 עֲמוּד הַשַּׁחַר

כִּיוֵּן שֶׁיַּעֲלֶה עֲמוּד הַשַּׁחַר נִכְנָסוּ
 חֲכָמֵי יִשְׂרָאֵל אָצְלוּ אָמְרוּ לוֹ אֲדוֹנֵינוּ
 הַמֶּלֶךְ עֲמָךְ יִשְׂרָאֵל צְרִיכִין פִּרְנָסָה
 אָמַר לָהֶם לָכוּ וְהִתְפַּרְנְסוּ זֶה מִזֶּה
 אָמְרוּ לוֹ אֵין הַקּוֹמֵץ מִשְׁבִּיעַ אֶת
 הָאָרֶץ וְאֵין הַבּוֹר מִתְמַלֵּא מִחוּלֵייתוֹ
 אָמַר לָהֶם לָכוּ וּפְשְׁטוּ יְדֵיכֶם בְּגִדּוֹד
 מִיד יוֹעֲצִים בְּאַחִיתוֹפֶל וְנִמְלְכִין
 בְּסִנְהֶדְרִין וְשׁוֹאֲלִין בְּאוּרִים וְתוּמִים

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☐ I ☐ P

Rav Yosef said: From what verse is this derived? Achitophel was followed by Benayahu the son of Yehoyada and Evyathar; and the commander of the king's army was Yoav. The roles of Achitophel, Benayahu and Evyathar are identified:

אָמַר רַב יוֹסֵף מַאי קָרָא (דְּכָתִיב)
 וְאַחֲרֵי אַחִיתוֹפֶל בְּנֵיהוּ בֶן יְהוֹיָדָע
 וְאַבְיָתָר וְשׁוּר־צָבָא לְמֶלֶךְ יוֹאָב

Achitophel was an adviser. And so [Scripture] states elsewhere: And the counsel of Achitophel that he advised in those days was as if someone would inquire of the word of God.

אֲחִיתֹּפֶל זֶה יוֹעֵץ וְכֵן הוּא אֹמֵר
וְעֵצַת אֲחִיתֹּפֶל אֲשֶׁר יָעַץ בַּיָּמִים הָהֵם
כְּאֲשֶׁר יִשְׁאַל-אִישׁ בַּדָּבָר הָאֱלֹהִים

Answer key

The book's label for each step. Where it adds a description, that follows the dash.

Berachos 2a

1. **Statement** – question and R' Eliezer's answer
2. **Statement** – the Sages' opinion
3. **Statement** – Rabban Gamliel's opinion
4. **Statement** – narrative and broader principle
5. **Statement** – two further cases and the Sages' reason
6. **Question** – first of two
7. **Question** – second of two
8. **Answer** – the verse
9. **Answer** – alternative, from Creation
10. **Question**
11. **Answer**
12. **Statement** – the Mishnah's wording
13. **Question**
14. **Answer**
15. **Statement** – Scriptural source
16. **Question**

Berachos 2b

17. **Question** – alternative reading posed
18. **Answer** – Rabbah bar Rav Sheila
19. **Question** – Eretz Yisrael raises the same question
20. **Statement**
21. **Statement** – the Mishnah's ruling restated
22. **Question**
23. **Question**
24. **Answer**
25. **Question**
26. **Question**
27. **Answer**
28. **Question**
29. **Answer**
30. **Question**
31. **Question**
32. **Statement** – poor man and Kohen are distinct
33. **Inquiry** – which is later
34. **Statement** – returning to R' Yehudah's challenge
35. **Inquiry** – what then is R' Meir's view?
36. **Answer**

Berachos 3a

37. **Question**
38. **Answer**
39. **Question**
40. **Answer** – two options
41. **Statement**
42. **Inquiry**
43. **Answer**
44. **Statement** – signs of the watches
45. **Question**
46. **Answer**
47. **Answer** – the practical case
48. **Statement**
49. **Statement** – Maaseh · R' Yosei and Eliyahu in the ruins of Jerusalem
50. **Statement** – Baraisa
51. **Question**

Berachos 3b

52. **Answer**

53. **Question**

54. **Answer**

55. **Question**

56. **Answer**

57. **Question**

58. **Answer**

59. **Question**

60. **Answer**

61. **Question**

62. **Answer**

63. **Statement** – Baraisa

64. **Proof** – Rabbi Nasan

65. **Question**

66. **Question** – counter

67. **Proof** – Rabbi Yehuda HaNasi

68. **Answer** – Rabbi Nasan reconciles

69. **Answer** – Rav Ashi

70. **Statement**

71. **Answer** – first version

72. **Answer** – alternative version

73. **Question**

74. **Statement** – neshef means evening

75. **Answer** – Rav Oshaya

76. **Answer** – Rabbi Zeira

77. **Answer** – Rav Ashi

78. **Question**

79. **Answer** – first attempt

80. **Question**

81. **Answer** – Rava

82. **Question**

83. **Question** – continued

84. **Answer** – the harp above his bed

85. **Proof** – Scriptural source

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