

Koren Talmud Bavli  
THE NOÉ EDITION

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BERAKHOT  
DAF 2A THROUGH DAF 17B



**Steinsaltz  
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**KOREN**



# תלמוד בבלי

KOREN TALMUD BAVLI

— THE NOÉ EDITION —

ברכות

BERAKHOT

Daf 2a through Daf 17b

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לֹא-רָעַב לֶלֶחֶם וְלֹא-צָמָא לַמַּיִם, כִּי אִם-לִשְׁמֹעַ אֵת דְּבַרֵי יְהוָה.

Behold, days are coming – says the Lord God – I will send  
a hunger to the land, not a hunger for bread nor a thirst for  
water, but to hear the words of the Lord. (AMOS 8:11)

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The Talmud has sustained and inspired Jews for thousands of years. Throughout Jewish history, an elite cadre of scholars has absorbed its learning and passed it on to succeeding generations. The Talmud has been the fundamental text of our people.

It is thus a privilege to present the *Noé Edition Koren Talmud Bavli*, an English translation of the talmudic text with the brilliant elucidation of Rabbi Adin Even-Israel Steinsaltz. The depth and breadth of his knowledge are unique in our time. His rootedness in the tradition and his reach into the world beyond are inspirational.

Our intentions in publishing this new edition of the Talmud are threefold: First, we seek to fully clarify the Talmud page to the reader – textually, intellectually, and graphically. Second, we seek to utilize today’s most sophisticated technologies, both in print and electronic formats, to provide the reader with a comprehensive set of study tools. And third, we seek to help readers improve their process of Talmud study.

To achieve these goals, the *Noé Edition Koren Talmud Bavli* is unique in a number of ways:

- The classic *tzurat hadaf* of Vilna, used by scholars since the 1800s, has been reset for greater clarity, and opens from the Hebrew “front” of the book.
- Full *nikkud* has been added to both the Talmud text and Rashi’s commentary, allowing for a more fluent reading with the correct pronunciation; the commentaries of *Tosafot* have been punctuated.
- Upon the advice of many English-speaking teachers of Talmud, we have separated these core pages from the translation, thereby enabling the advanced student to approach the text without the distraction of the translation.
- The Vilna pages were read against other manuscripts and older print editions, so that texts which had been removed by non-Jewish censors have been restored to their rightful place.
- The English translation, which starts on the English “front” of the book, reproduces the *menukad* Talmud text alongside the English translation (in bold) and commentary and explanation (in a lighter font).
- The Hebrew and Aramaic text is presented in logical paragraphs. This allows for the Hebrew reader to refer easily to the text alongside and where the original text features dialogue or poetry, the English text is laid out in a manner appropriate for the genre.
- Critical contextual tools surround the text and translation: personality notes, providing short biographies of the Sages; language notes, explaining foreign terms borrowed from Greek, Latin, Persian, or Arabic; and background notes, giving information essential to the understanding of the text, including history, geography, botany, archeology, zoology, astronomy, and aspects of daily life in the talmudic era.

- Halakhic summaries provide references to the authoritative legal decisions made over the centuries by the rabbis. They explain the reasons behind each halakhic decision as well as the ruling's close connection to the Talmud and its various interpreters.
- Photographs, drawings, and other illustrations have been added throughout the text – in full color in the Standard and Electronic editions, and in black and white in the Daf Yomi edition – to visually elucidate the text.

This new, travel-sized edition, allows the learner to fulfil the precept we recite twice daily, “speak of them when you sit at home and when you travel on the way.” Using these volumes, we hope to open the world of Talmud to people all over the world, wherever they may be, and to share in their successes as they master page after page, volume after volume, and tractate after tractate. We pray that this edition will be a great source of learning and, ultimately, greater *avodat Hashem* for all Jews.

Matthew Miller, Publisher  
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For the vocalized Vilna Shas layout, please open as a Hebrew book.



# Introduction to **Berakhot**

Tractate *Berakhot* is the first tractate in the order of “Faith.”<sup>1</sup> The primary focus of the tractate is the myriad ways in which a Jewish person expresses his faith throughout his life. The plethora of details with regard to the different blessings that one recites on various occasions over the course of his life, the prayer services and their customs, *Shema* with its associated blessings and *halakhot*, and numerous other laws connected with a person’s the day-to-day existence are all comprehensively addressed in this tractate. In the background, the Gemara recounts in great detail the lives of Jews in Eretz Yisrael and Babylonia during the era of the Mishna and the Talmud. It describes their occupations, their prayers, their aspirations, and their dreams, from morning to evening, on weekdays and festivals, in felicitous times and calamitous times, citing numerous halakhic and aggadic sources to enlighten, guide, and explain.

With all of the different nuances and abundance of detail in the tractate, there is one central, unifying theme that recurs throughout all of the many *halakhot* and aspects touched upon within it, which transforms it into a cohesive unit: The principle that the abstract should be concretized and the sublime realized in a practical, detailed manner.

This theme is not unique to tractate *Berakhot*; to a certain degree, it appears in every tractate of the Talmud. In fact, it is one of the primary elements of the multifaceted world of *halakha*. Consequently, it is present in every Jewish literary work throughout history as an internal, essential characteristic.

In tractate *Berakhot*, this approach is more intensive and more conspicuous. This is because the theme of the tractate is faith: The total awareness in heart and mind that there is an everlasting connection between the Creator and man and that perpetual inspiration descends from the Creator to the world – inspiration which creates, generates, and sustains. Man reacts, thanking, requesting, praying, anticipating a response; waiting to be blessed, to be cured, for a miracle. This connection of faith, which in and of itself is exalted and sublime, achieves form and clarity when it is transformed into practical *halakha* through the *halakhot* of tractate *Berakhot*. Here, faith is manifest in the details of the *halakhot*, in the myriad blessings and in the formulation of prayer. However, alongside the de-emphasis of the abstract, faith as an integral part of real life is enhanced and established. This general consciousness evolves into *halakha*, guidance how to live one’s life.

The choice in favor of practical manifestation of a concept, despite the rigidity of this form of expression, is multifaceted. The fundamental outlook of Judaism is that the essence of the Torah and the objective of creation are the actualization of the Torah as a living Torah. “It is not in the heavens”;<sup>2</sup> rather, it was given to man and for man. The closer Torah is to man, the more concrete and practical it is, the closer it is to fulfilling its objective.

Therefore, the primary fulfillment and significance of most concepts in Judaism is when they are manifest in a concrete, practical manner. The manner and style

in which they are actualized determine the significance of the concept. Therefore, throughout the generations, *halakha* has never stopped creating. As the structure and circumstances of life change, new forms and styles develop in order to actualize the general, abstract concepts in those specific circumstances.

Furthermore, faith, despite its broad scope, is not a palpable presence in one's daily life. True, faith as a *Weltanschauung* and as a general approach exists, in one form or another, in the hearts of all people, at different levels of consciousness and acceptance. However, the distance between that faith and real life is too significant. There is no comparison between accepting the fundamental tenets of faith in one's heart and fulfilling them in practice, especially at all of those minor, uninspiring opportunities that constitute a majority of one's life. If the abstract concepts of faith are not manifest in a practical manner in all of the details of a person's life, faith will lose its substance; consequently, all of life's details and actions will be rendered worthless and pointless. Indeed, the fundamental demand of religion is well characterized in the phrase: "If you devote your heart and your eyes to Me, I know that you are Mine."<sup>3</sup>

This issue of connecting abstract faith to real life is manifest in several verses in the Torah. Nowhere is that connection as conspicuous as in the section of *Shema* in Deuteronomy.<sup>4</sup> "Hear, Israel, the Lord is our God, the Lord is One" expresses the fundamental tenet of the Jewish faith; "And you shall love the Lord your God with all your heart, and with all your soul, and with all your might" expresses the essence of its accompanying feeling. However, together with those abstract ideas, this short section also includes instruction and guidance regarding how to translate them into the world of action: "And you shall teach them diligently unto your children"; "and you shall bind them for a sign upon your hand"; "and you shall write them upon the doorposts of your house." That is why this section constitutes the spiritual basis for the entire tractate of *Berakhot*. Not only do some of its chapters discuss the *halakhot* of *Shema*, but other chapters extrapolate from this approach, connecting pristine faith to its actualization by means of the meticulous fulfillment of mitzvot.

*Shema* consists of three sections<sup>5</sup> which, although they do not appear consecutively in the Torah, combine to form a single, meaningful unit. *Shema* is, first and foremost, a recitation of the fundamental tenets of Judaism. Reciting it each day provides the stabilizing foundation and the guidelines for Jewish life. It is conceivable that reciting *Shema* each morning and evening will not constitute a profound religious experience. However, it is accessible to all, and it provides the Jewish person with the ability to delve into the text and endow all of his thoughts and actions with the essence of *Shema*, thereby fulfilling the contents of those sections in the most profound sense.

Prayer is substantively different. From the outset, prayer constituted a portal through which one could address God whenever he desired, in times<sup>6</sup> of distress and need as well as times of thanksgiving and gratitude. One's ability to recite his own personal prayer was never restricted. This is optional prayer, in which one pours out his heart before God in his own style and his own words. However, this was insufficient, and therefore, the greatest of the Sages throughout the generations established a set, defined, obligatory formula for prayer, to be recited at fixed times.

The establishment of set times for prayer and a set formula common to all has the capacity to crystallize that barely perceptible feeling which exists in the heart of even the simplest person.<sup>6</sup> This is because, although religious feelings exist in the hearts of all people, these feelings are not easily expressed; not every individual is conscious of them, nor does he always understand them. Fixed prayer provides the desired

expression, the coherent language for the person unable to appropriately articulate the feelings in his heart.

Furthermore, the very fact that prayer is, in its essence, communal, makes the person an integral member of the community at large. Each individual considers himself and is considered by those around him as belonging to a broad, all-encompassing world.

True, there is concern that the fixed nature of prayer, in terms of both the formula and the times that it may be recited, is liable to compromise the natural connection with God and one's ability to express himself in prayer, and could ultimately become a meaningless verbal framework. Therefore, unlike *Shema*, which one is obligated to recite regardless of the conditions and circumstances, the *halakha* is much more flexible regarding prayer in the sense that one principle supersedes all others: "Do not make your prayer fixed, rather make it a plea for mercy and an entreaty before God."<sup>7</sup>

*Shema* and prayer provide a general direction for integrating faith into daily life, with the eighteen blessings of the *Amida* prayer tying the fundamental tenets of faith that appear in *Shema* with all of the unique, specific problems that exist in the life of the Jewish people in general and in the life of each individual Jew in particular.

Blessings are an additional step in that direction. Tractate *Berakhot* discusses dozens of different types of blessings: Blessings in prayer, blessings of thanksgiving, blessings prior to the performance of mitzvot, blessings over food and delicacies, blessings as expressions of suffering and mourning, and blessings as expressions of joy and wonder. Despite the differences in details, formulas and meaning, there is a common intent to all of the blessings: They are a way of creating a bond of meaning between an action, incident, or object and God. Life is full of directionless, meaningless, purposeless phenomena; the blessing rescues them from that purposelessness, renders them significant, and connects them to their origins and their destiny.

The profusion of blessings is a result of the need for them; they draw a cloud of grace, sanctity, and meaning over the abundance of different phenomena in the world. Uniformity of formula and of custom can also lead to a general attitude of purposelessness toward the world around us, but the great number of blessings provide each object with a unique character, a significance all its own.

In addition to the halakhic portion of tractate *Berakhot*, there is also an aggadic portion. If, as mentioned above, the halakhic portion directed us from the abstract to the concrete, the direction provided by the aggadic section is from the concrete to the abstract. As a result, all actions, including the seemingly insignificant details among them, whether from the Torah or from human life, become paradigmatic and teeming with significance and meaning. Even matters that appear to be peripheral or of secondary importance are revealed in all their significance and centrality. Similarly, events that befell people in the distant past now become contemporary and extremely significant. In this way, personalities from the past are integrated in determining the character of the present. Even halakhic patterns – fixed, clearly defined templates – assume profundity and significance in the aggadic sections, in which they are tied to wide-ranging, sublime ideas, biblical verses, and the personalities of the great leaders throughout the generations.

The numerous aggadic sections in tractate *Berakhot*, as in all other tractates in the Talmud, are intermingled with the halakhic sections; they complement them and add additional perspective. There is no abrupt, disruptive transition between the practical world of *halakha*, which deals with matters that at first glance might seem inconsequential, and the *aggada*, which deals with the sublime mysteries of the world.

Heavenly worlds and our world, discussions that delve into the smallest details, and the enigmas of faith are all cited together, as all things that exist in this world, with all of their positive and negative aspects, are one.

Tractate *Berakhot*, which contains most of the *halakhot* of *Shema*, prayer, and blessing, is divided into nine chapters.

The first three chapters deal with *Shema*:

Chapter One, in which the obligation to recite *Shema* is discussed, along with the times when it may be recited and the details of this obligation.

Chapter Two, in which more specific problems related to the manner in which *Shema* may be recited are resolved, and regulations governing its recitation are discussed.

Chapter Three, in which there is a discussion of special cases in which a person is exempt from reciting *Shema* and the *Amida* prayer.

The following two chapters deal with prayer:

Chapter Four, in which, parallel to Chapter One, determination of the times of the various prayers is discussed.

Chapter Five, in which the *halakhot* of prayer are elucidated in greater detail and depth, along with an explanation of the essence of prayer and regulations governing prayer.

The following three chapters deal with appropriate conduct at a meal as well as the blessings recited before and after eating:

Chapter Six, in which the primary focus is on the blessings of enjoyment that one recites over food, drink, and other pleasures.

Chapter Seven, which is devoted to Grace after Meals and the invitation [*zimmun*] to participate in joint recitation of Grace after Meals.

Chapter Eight, in which, incidental to the discussion of blessings associated with a meal, a list of disputes between Beit Shammai and Beit Hillel with regard to appropriate conduct at a meal and the *halakhot* of blessings is cited.

The following chapter deals with blessings recited in response to various phenomena:

Chapter Nine, in which the blessings recited in different circumstances are discussed – blessings which determine the attitude toward virtually every phenomenon, common and uncommon, that one encounters in the course of his life.

#### NOTES

1. This is the name given to the first of the six orders of the Mishna, the order of *Zera'im* (*Shabbat* 31a).
2. Deuteronomy 30:12.
3. Translation of tractate *Berakhot* in the Jerusalem Talmud 8:5.
4. Deuteronomy 6:4–9.
5. *Shema* – Deuteronomy 6:4–9; *VeHaya im Shamo'a* – Deuteronomy 11:13–21; *VaYomer* – Numbers 15:37–41.
6. Rambam *Sefer Ahava, Hilkhot Tefilla* ch. 1.
7. *Avot* 2:12.

## Introduction to Perek I

*Hear, Israel, the Lord is our God, the Lord is One. And you shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words, which I command you this day, shall be upon your heart; and you shall teach them diligently unto your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you arise.*

(Deuteronomy 6:4–7)

The fundamental issue discussed in the first chapter of *Berakhot* is: What are the practical implications of the text of *Shema*? Particularly, how is one to understand the terms “When you lie down, and when you arise” as a precise, practical halakhic directive?

Based on a reading of the text of the Torah itself, one could understand the content of these verses as general encouragement to engage in the study of Torah at all times. However, in the oral tradition, the obligation to recite *Shema* is derived from these verses. Once this obligation is established, it is incumbent upon us to ascertain how it is to be fulfilled. The obligation of *Shema* involves reciting three sections from the Torah: (1) *Shema* (Deuteronomy 6:4–9); (2) *VeHaya im Shamo'a* (Deuteronomy 11:13–21); and (3) *VaYomer* (Numbers 15:37–41). There is a twice-daily obligation to recite these sections, in the morning and the evening, as per the verse: “When you lie down, and when you arise.” Through reciting these sections one expresses commitment to the fundamental tenets of the Torah and faith in God.

The first question is with regard to the meaning of: “When you lie down, and when you arise.” Is the Torah merely establishing a time frame for reciting “these words,” or is it also describing the manner and the circumstances in which those words should be recited?

Even if “when you lie down, and when you arise” merely establishes the time frame for reciting *Shema*, that time frame is not as clearly defined as it would have been had the Torah written “morning” and “evening.” It remains to be determined whether “when you lie down” refers to the hour that people usually go to sleep or, perhaps, the entire duration of that sleep. Similarly, is “when you arise” referring to the entire period of the day during which people are awake, or is it perhaps referring to the specific hour when each individual awakens? In general, is there a direct correlation between “when you lie down and when you arise” and morning and evening?

These and many related questions are the primary focus of this chapter.





מאימתי קורין את "שמע" בערבין? – משעה שהכהנים נכנסים לאכול בתרומתן עד סוף האשמורה הראשונה, דברי רבי אליעזר.

**MISHNA** From when, that is, from what time, does one recite *Shema* in the evening?<sup>H</sup> From the time when the priests enter to partake of their *teruma*.<sup>BN</sup> Until when does the time for the recitation of the evening *Shema* extend? **Until the end of the first watch.** The term used in the Torah (Deuteronomy 6:7) to indicate the time for the recitation of the evening *Shema* is *beshokhbekha*, when you lie down, which refers to the time in which individuals go to sleep. Therefore, the time for the recitation of *Shema* is the first portion of the night, when individuals typically prepare for sleep. **That is the statement of Rabbi Eliezer.**

וחכמים אומרים: עד חצות.

**The Rabbis say:** The time for the recitation of the evening *Shema* is **until midnight.**

רבן גמליאל אומר: עד שיעלה עמוד השחר.

**Rabban Gamliel<sup>P</sup> says:** One may recite *Shema* **until dawn**,<sup>HB</sup> indicating that *beshokhbekha* is to be understood as a reference to the entire time people sleep in their beds, the whole night.

מעשה ובאו בניו מבית המשתה, אמרו לו: לא קרינו את "שמע". אמר להם: אם לא עלה עמוד השחר חייבין אתם לקרות. ולא זו בלבד אמרו, אלא כל מה שאמרו חכמים עד חצות מצותן עד שיעלה עמוד השחר;

The mishna relates that Rabban Gamliel practiced in accordance with his ruling. There was an **incident** where Rabban Gamliel's sons returned very late from a wedding hall. They said to him, as they had been preoccupied with celebrating with the groom and bride: **We did not recite *Shema*. He said to them: If the dawn has not yet arrived, you are obligated to recite *Shema*.** Since Rabban Gamliel's opinion disagreed with that of the Rabbis, he explained to his sons that the Rabbis actually agree with him, and that it is **not only** with regard to the *halakha* of the recitation of *Shema*, **but rather, whenever the Sages say until midnight, the mitzva may be performed until dawn.**

**BACKGROUND**

**Teruma** – תרומה: Whenever the term *teruma* appears without qualification, it refers to *teruma gedola*. The Torah commands that "the first fruit of your oil, your wine, and your grain" be given to the priest (Numbers 18:12). The Sages extended the scope of this commandment to include all produce. This mitzva applies only in Eretz Yisrael. After the first fruits have been set aside, a certain portion of the produce must be set aside for the priests. The Torah does not specify the amount of *teruma* that must be set aside; one may even theoretically fulfill his obligation by separating a single kernel of grain from an entire crop. The Sages established a measure: one-fortieth for a generous gift, one-fiftieth for an average gift, and one-sixtieth for a miserly gift. One may not set aside the other tithes (*ma'asrot*) until he has set aside *teruma*. *Teruma* is considered sacred and may be eaten only by a priest and his household while they are in a state of ritual purity (Leviticus 22:9–15). To emphasize that state of ritual purity, the Sages obligated the priests to wash their hands before partaking of it. This is the source for the practice of washing one's

hands prior to a meal. A ritually impure priest or a non-priest who eats *teruma* is subject to the penalty of death at the hand of Heaven. If *teruma* contracts ritual impurity, it may no longer be eaten and must be destroyed. Nevertheless, it remains the property of the priest and he may benefit from its destruction. Nowadays, *teruma* is not given to the priests because they have no definite proof of their priestly lineage. Nevertheless, the obligation to separate *teruma* still remains, although only a small portion of the produce is separated.

**Dawn** – עמוד השחר: The first light of the sun before sunrise. With regard to many *halakhot*, such as the eating of sacrifices at night, the recitation of *Shema* at night, and the permissibility of eating before a fast, dawn is considered the time when night ends. The definition of the precise time of dawn is uncertain. Nowadays, it is generally accepted that, in Eretz Yisrael, dawn is between approximately one-and-a-quarter and one-and-a-half hours before sunrise.

**NOTES**

**Opening with the recitation of *Shema*** – הפתיחה בקריאת שמע: Since this tractate discusses the laws of blessings and prayers, it opens with the laws of the recitation of *Shema*, a biblical commandment that applies every day and which constitutes the acceptance of the yoke of Heaven (*Tziyyun LeNefesh Hayya*).

**From the time when the priests enter to partake of their *teruma*** – משעה שהכהנים נכנסים לאכול בתרומתן: The priests would eat *teruma* in a state of purity. Failure to uphold this standard of purity with regard to *teruma* was punished by death at the hand of Heaven (Leviticus 22:3). Therefore, priests who became impure would immerse during the day and wait until the evening, or the emergence of the stars, when several stars are visible in the sky, before partaking of their *teruma* (Leviticus 22:6–7).

**HALAKHA**

**From when does one recite *Shema* in the evening** – מאימתי קורין את "שמע" בערבין: The beginning of the time for the recitation of the evening *Shema* is the emergence of the stars, defined as when three small stars are visible in the sky. Ideally, *Shema* should be recited as early as possible, as we hasten to perform mitzvot. This *halakha* is decided in accordance with our mishna, and although other tannaitic opinions are cited in the Gemara, the halakhic ruling in our mishna takes precedence over those cited in *baraitot*. Moreover, the Gemara itself follows the position articulated in our mishna. While it would be appropriate to consider the emergence of the stars to be when three medium stars are visible in the sky, due to concern lest *Shema* be recited too early, an added stringency was imposed to wait until three small stars are visible (*Magen Avraham; Rambam Sefer Ahava, Hilkhot Keriat Shema* 1:9; *Shulhan Arukh, Orach Hayyim* 235:1, 3).

**The Rabbis say until midnight. Rabban Gamliel says until dawn** – וחכמים אומרים עד חצות. רבן גמליאל אומר עד שיעלה עמוד השחר: One must recite the evening *Shema* before midnight. However, if one recited *Shema* after midnight, he fulfilled his obligation. According to Rabban Gamliel, even the Rabbis agree: When there are extenuating circumstances, one may recite *Shema* until dawn and one fulfills his obligation. That is the accepted halakhic ruling (*Kesef Mishne; Rambam Sefer Ahava, Hilkhot Keriat Shema* 1:9; *Shulhan Arukh, Orach Hayyim* 235:3).

**PERSONALITIES**

**Rabban Gamliel** – רבן גמליאל: *Nasi* of the Sanhedrin and one of the most important *tanna'im* in the period following the destruction of the Second Temple. Rabban Gamliel's father, Rabban Shimon ben Gamliel (the Elder), had also been *Nasi* of the Sanhedrin, as well as one of the leaders of the nation during the rebellion against Rome. Rabban Gamliel was taken to Yavne by Rabban Yohanan ben Zakkai after the destruction of the Temple, so that he became known as Rabban Gamliel of Yavne. After Rabban Yohanan ben Zakkai's death, Rabban Gamliel presided over the Sanhedrin.

Under Rabban Gamliel's leadership, Yavne became an important spiritual center. The greatest of the Sages gathered around him, including Rabbi Eliezer (Rabban Gamliel's brother-in-law), Rabbi Yehoshua, Rabbi Akiva, and Rabbi Elazar ben Azarya.

Rabban Gamliel sought to create a spiritual center for the Jews that would unite the entire people, a role filled by the Temple until its destruction. Therefore, he strove to enhance the prominence and central authority of the Sanhedrin and its *Nasi*. His strict and vigorous leadership eventually led his colleagues to remove him from his post for a brief period, replacing him with Rabbi Elazar ben Azarya. However, since everyone realized that his motives and actions were for the good of the people and were not based on personal ambition, they soon restored him to his position.

We do not possess many halakhic rulings explicitly in the name of Rabban Gamliel. However, in his time, and under his influence, some of the most important decisions in the history of Jewish spiritual life were made. These included the decision to follow Beit Hillel, the rejection of the halakhic system of Rabbi Eliezer, and the establishment of fixed formulas for prayers. In those halakhic decisions attributed to Rabban Gamliel, we find an uncompromising approach to the *halakha*; in reaching his conclusions, he was faithful to his principles. We know that two of his sons were Sages: Rabban Shimon ben Gamliel, who served as *Nasi* of the Sanhedrin after him, and Rabbi Hanina ben Gamliel.

HALAKHA

The burning of fats and limbs – הקטר חלבים ואברים – The fats and limbs of any sacrifice whose blood was sprinkled during the day may be burned throughout the night until dawn, in accordance with the opinion of Rabban Gamliel (Rambam Sefer Avoda, Hilkhot Ma'aseh HaKorbanot 4:2).

All sacrifices that are eaten for one day – וְכָל הַנֶּאֱכָלִים לַיּוֹם – One must complete eating sacrifices that are eaten for one day and night, until midnight. Although by Torah law he is permitted to eat them until dawn, the Sages ruled stringently in order to prevent him from committing a transgression. That is the clear ruling in Chapter Five of tractate Zevahim (Rambam Sefer Avoda, Hilkhot Ma'aseh Korbanot 10:8).

In the morning one recites two blessings before Shema... and in the evening... – בִּשְׁחֵר מְבָרֵךְ שְׁתֵּים לְפָנֶיהָ... בְּעֶרְבֹה... – When reciting Shema, one recites blessings beforehand and thereafter. During the day one recites two blessings beforehand: Who forms light and A great love/An everlasting love, and one thereafter: Who redeemed Israel; and at night one recites two blessings beforehand: Who brings on evenings and An everlasting love, and two thereafter: Who redeemed Israel and Help us lie down. One who recites Shema without reciting its blessings fulfills his obligation, but is required to recite the blessings without again reciting Shema. The Shulhan Arukh writes in that case: It seems to me that it is preferable to recite Shema with its blessings (Rambam Sefer Ahava, Hilkhot Keriat Shema 1:5–6; Shulhan Arukh, Oraḥ Ḥayyim 60:1–2, 236:1).

BACKGROUND

Tanna – תַּנָּא – The tanna'im are Sages from the period of the Mishna. Some of them are cited in the Mishna itself, while others are cited only in other contemporaneous sources. The period of the tanna'im did not end all at once, and there was a transitional generation of Sages who lived during the era of the redaction of the Mishna. Later, in the amoraic period, the term tanna took on another meaning: one for whom tannaitic sources were his area of expertise but who was not himself one of the Sages.

If you wish, you could say instead – אִי אֵימָא בְּעֵית אֵימָא – This expression is used to introduce an additional answer to a question previously asked, or an additional explanation of a problem previously raised. When more than one solution is provided, it is generally an indication that each harbors some particular weakness (Rashba).

Latter clause – לַתְּנֵיפָא – It means “the end,” the opposite of “the head,” the first clause. These terms usually indicate the first and last sections of the mishna, although there are instances where the terms are relative: former and latter. Occasionally, this term does not refer to the last section of the mishna under discussion but rather to a mishna that appears later in the chapter. At times, the terms refer to two segments of a sentence or halakha. In certain cases, there is also a middle clause.

NOTES

If you wish, you could say instead that he derives it from the creation of the world – וְאִי בְּעֵית אֵימָא יְלִיף מִבְּרִיתוֹ שֶׁל עוֹלָם – Although the first explanation seems adequate, this is not the case, as a dispute emerges (in the second chapter of this tractate) as to whether the verse “And you should speak of them... when you lie down and when you arise,” applies specifically to the recitation of Shema or to Torah study in general. If one holds in accordance with the second opinion, one cannot rely on this verse as a proof. Therefore, another proof is cited here, explaining that, in any case, the evening precedes the morning (Penei Yehoshua).

הַקָּטֵר חֲלָבִים וְאֲבָרִים – מִצּוֹתָן עַד שְׂעִילָה עִמּוּד הַשֶּׁחֵר, וְכָל הַנֶּאֱכָלִים לַיּוֹם אֶחָד – מִצּוֹתָן עַד שְׂעִילָה עִמּוּד הַשֶּׁחֵר, אִם כֵּן, לְמַה אָמְרוּ חֲכָמֵינוּ עַד חֲצוֹת? – כִּדְי לְהַרְחִיק אֶדָּם מִן הָעֲבִירָה.

גַּמ' תַּנָּא הֵיכָא קָאֵי דְקִתְנֵי מְאֵימָתֵי?

וְתוּ, מֵאֵי שְׁנָא דְתַנֵּי בְּעֶרְבִית בְּרִישָׁא? לְתַנֵּי דְשַׁחֲרִית בְּרִישָׁא!

תַּנָּא אֶקְרָא קָאֵי דְכְתִיב: “בְּשֹׁכְבְךָ וּבְקוּמְךָ”. וְהִכֵּי קִתְנֵי: זְמַן קְרִיאַת שְׁמַע דְשֹׁכֵיבָה אֵימַת – מִשְׁעָה שְׁהַבְהִינִים נִכְנְסִין לְאֶבּוֹל בְּתוֹמָתָן.

וְאִי בְּעֵית אֵימָא: יְלִיף מִבְּרִיתוֹ שֶׁל עוֹלָם, דְכְתִיב: “וַיְהִי עֶרֶב וַיְהִי בֹקֵר יוֹם אֶחָד.”

אִי הִכֵּי, סִיפָא דְקִתְנֵי “בִּשְׁחֵר מְבָרֵךְ שְׁתֵּים לְפָנֶיהָ וְאַחֲרָיהָ, בְּעֶרְבֹה מְבָרֵךְ שְׁתֵּים לְפָנֶיהָ וְשְׁתֵּים לְאַחֲרָיהָ” – לְתַנֵּי דְעֶרְבִית בְּרִישָׁא!

Rabban Gamliel cites several cases in support of his claim, such as the burning of fats and limbs<sup>h</sup> on the altar. Due to the quantity of offerings each day, the priests were often unable to complete the burning of all of the fats and limbs, so they continued to be burned into the night, as it is written: “This is the law of the burnt offering: The burnt offering shall remain upon the pyre on the altar all night until morning, while the fire on the altar burns it” (Leviticus 6:2). And, with regard to all sacrifices, such as the sin-offerings and the guilt-offerings that are eaten for one day<sup>h</sup> and night; although the Sages state that they may be eaten only until midnight, by Torah law they may be eaten until dawn. This is in accordance with the verse: “On the day on 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.

**GEMARA** The Mishna opens with the laws concerning the appropriate time to recite Shema with the question: From when does one recite Shema in the evening? With regard to this question, the Gemara asks: On the basis of what prior knowledge does the tanna<sup>b</sup> of our mishna ask: From when? It would seem from his question that the obligation to recite Shema in the evening was already established, and that the tanna seeks only to clarify details that relate to it. But our mishna is the very first mishna in the Talmud.

The Gemara asks: And furthermore, what distinguishes the evening Shema, that it was taught first? Let the tanna teach regarding the recitation of the morning Shema first. Since most mitzvot apply during the day, the tanna should discuss the morning Shema before discussing the evening Shema, just as the daily morning offering is discussed before the evening offering (Tosefot HaRosh).

The Gemara offers a single response to both questions: The tanna bases himself on the verse as it is written: “You will talk of them when you sit in your home, and when you walk along the way, when you lie down, and when you arise” (Deuteronomy 6:7). By teaching the laws of the evening Shema first, the tanna has established that the teachings of the Oral Torah correspond to that which is taught in the Written Torah. And based on the Written Torah, the tanna teaches the oral law: When is the time for the recitation of Shema of lying down as commanded in the Torah? From when the priests enter to partake of their teruma. Just as the Written Torah begins with the evening Shema, so too must the Oral Torah.

However, there is another possible explanation for why the mishna opens with the evening Shema rather than with the morning Shema. If you wish, you could say instead<sup>b</sup> that the tanna derives the precedence of the evening Shema from the order of the creation of the world.<sup>n</sup> As it is written in the story of creation: “And there was evening, and there was morning, one day” (Genesis 1:5). According to this verse, day begins with the evening and not the morning. For both of these reasons it was appropriate to open the discussion of the laws of the recitation of Shema with the evening Shema.

The Gemara asks: If so, why does the latter clause<sup>b</sup> of the mishna, which appears later in the chapter, teach: In the morning one recites two blessings before Shema and one blessing afterward, and in the evening<sup>h</sup> one recites two blessings before Shema and two afterward? Based upon the above reasoning, the mishna should have taught the blessing recited before and after the evening Shema first.

**The Master said** – אָמַר מָר: When the Gemara quotes a passage from a previously cited mishna or *baraita*, it introduces the passage with this honorific. This is usually followed by elucidation of several aspects of the topic under discussion.

**It was taught in a baraita** – תִּנּוּיָא: The literal meaning is “it was taught.” This introduces a citation from a non-mishnaic tannaic source. Usually, this term indicates a citation from a *baraita*. These sources are introduced with this term, “it was taught,” as opposed to the term used to introduce a mishna, “we learned.” The Mishna is something that we all learned, while the *baraita* was taught by a limited number of people and did not gain so extensive a readership.

## NOTES

**Failure to bring an atonement offering does not prevent him from eating teruma** – וְאִין כְּפָרְתוּ: The preceding verses mention (among those prohibited to eat *teruma*) a *zav* and leper, who are required to bring a sacrifice in order to complete their purification process. These verses also offer an explanation for the leniency that allows a priest to eat *teruma* even though he is not completely purified: “For it is his bread.” Since the *teruma* is the sustenance upon which his life depends, the Torah was not strict with him (*Seforno*).

## HALAKHA

**The absence of the setting of his sun prevents him from partaking of teruma** – בִּיאַת שְׁמוֹשׁוֹ מְעַבְבְּתוֹ: Priests who were ritually impure and immersed themselves during the day in order to purify themselves must wait until the emergence of three stars before partaking of their *teruma* (Rambam *Sefer Zera'im, Hilkhot Terumat* 7:2).

תָּנָא פְתוּחַ בְּעֶרְבִית וְהָדָר תֵּיגַב בְּשַׁחְרִית,  
עַד דְּקָאֵי בְּשַׁחְרִית – פְּרִישׁ מִלֵּי דְשַׁחְרִית,  
וְהָדָר פְּרִישׁ מִלֵּי דְעֶרְבִית.

The Gemara answers: Indeed, the *tanna* began by discussing the laws regarding the recitation of the evening *Shema*, and then taught the laws regarding the recitation of the morning *Shema*. Once he was already dealing with the morning *Shema*, he explained the matters of the morning *Shema*, and then explained the matters of the evening *Shema*.

אָמַר מָר: מִשְׁעָה שֶׁהִבְהִינֵם נִכְנָסִים לְאָכֹל  
בְּתְרוּמָתָן. מִכְּדֵי, כִּהְיִים אֵימַת קָא אֲכִילִי  
תְרוּמָה – מִשְׁעַת צֵאת הַכּוֹכְבִים, לְתֵיגַב  
“מִשְׁעַת צֵאת הַכּוֹכְבִים!”

The Gemara proceeds to clarify the rest of the mishna. The Master said<sup>b</sup> in the mishna that the beginning of the period when one recites *Shema* in the evening is when the priests enter to partake of their *teruma*. However, this does not specify a definitive time. When do the priests enter to partake of their *teruma*? From the time of the emergence of the stars. If that is the case, then let the *tanna* teach that the time for the recitation of the evening *Shema* is from the time of the emergence of the stars.

מִלְּתָא אֲגַב אִוְרְחִיהָ קִמְשָׁמַע לָן, כִּהְיִים  
אֵימַת קָא אֲכִילִי בְתְרוּמָה – מִשְׁעַת צֵאת  
הַכּוֹכְבִים. וְהָא קִמְשָׁמַע לָן: דְּכִפְרָה לָא  
מְעַבְבָּא. כִּדְתִנּוּיָא: “וּבָא הַשֶּׁמֶשׁ וְטָהָר” –  
בִּיאַת שְׁמוֹשׁוֹ מְעַבְבְּתוֹ מִלְּאֲכֹל בְּתְרוּמָה,  
וְאִין כְּפָרְתוֹ מְעַבְבְּתוֹ מִלְּאֲכֹל בְּתְרוּמָה.

The Gemara responds: Indeed it would have been simpler to say that the time for the recitation of the evening *Shema* begins with the emergence of the stars, but the particular expression used by the *tanna* teaches us another matter in passing: When do priests partake of their *teruma*? From the time of the emergence of the stars. And the *tanna* teaches us a new *halakha* parenthetically: failure to bring an atonement offering does not prevent a priest from eating *teruma*.<sup>n</sup> In cases where an impure priest is required to immerse himself in a ritual bath and bring an atonement offering, even if he already immersed himself, he is not completely ritually pure until he brings the atonement offering. Nevertheless, he is still permitted to partake of *teruma*. Taught in passing in our mishna, this is articulated fully in a *baraita*, based on a close reading of the biblical passages. As it was taught in a *baraita*<sup>b</sup> with regard to the laws of ritual impurity, it is said: “One who touches it remains impure until evening. He should not eat of the consecrated items and he must wash his flesh with water. And the sun sets and it is purified. Afterwards, he may eat from the *teruma*, for it is his bread” (Leviticus 22:6–7). From the passage: “And the sun sets and it is purified,” that the absence of the setting of his sun prevents him from partaking of *teruma*,<sup>h</sup> but failure to bring the atonement offering does not prevent him from partaking of *teruma*, may be inferred.

וּמִמַּאי דְהָאֵי “וּבָא הַשֶּׁמֶשׁ” בִּיאַת הַשֶּׁמֶשׁ,  
וְהָאֵי “וְטָהָר” – טָהָר יוֹמָא.

The Gemara discusses the proof offered in the *baraita*: From where do we know that the phrase: “And the sun sets” refers to the complete setting of the sun, and therefore, “and it is purified” refers to the fact that the day is pure, i.e., and the sun sets and it is purified is one phrase meaning that the sun will set, the air will clear, and the stars will emerge (Rav Hai Gaon)?

Perek I

Daf 2 Amud b

דִּילְמָא בִּיאַת אוֹרוֹ הוּא, וּמִמַּאי “וְטָהָר” –  
טָהָר גְּבִירָא!

Perhaps the expression: “And the sun sets and it is purified” refers to the very beginning of sunset, the setting of the sun’s light. According to that explanation, what does the expression and it is purified mean? It means that the person will become purified. After immersing, he will wait until the beginning of sunset, and only then will he be able to eat of his *teruma* (*Tosafot*).

אָמַר רַבָּה בַּר רַב שִׁילָא: אִם כֵּן לִימָא  
קָרָא “וְטָהָר”, מִמַּאי “וְטָהָר” – טָהָר יוֹמָא.  
כְּדָאֲמַרֵי אֵינִישׁ: “אֵיעֵרַב שְׁמֵשָׁא וְאִדְבִי  
יוֹמָא”.

Rabba bar Rav Sheila said: If so, that: And it is purified, means that the priest goes and purifies himself, then let the verse say unambiguously: And he will become purified. Since the Torah does not employ that language, the conclusion is: What is the meaning of the expression: And it is purified? It means the day is pure, no residue of day remains, as people say<sup>b</sup> colloquially: The sun has set and the day is purified.

## BACKGROUND

**People say** – אָמַרֵי אֵינִישׁ: A term used to introduce a popular adage or saying. The Talmud incorporates many such sayings to explain the meaning of unusual terms, new ideas, or facts concerning everyday life.

BACKGROUND

The West – מערבא: In the Babylonian Talmud, Eretz Yisrael is referred to as “the West,” since it is southwest of Babylonia. In later periods, the customs in Israel were referred to as Western, as opposed to the Eastern customs of Babylonia.

They did not hear – לֹא שָׁמְעוּ לָהּ: This phrase often means exactly what it appears to mean, that they had not heard or were unaware of a particular halakha. Some, however, explain it here in the sense that it is employed elsewhere; they did not accept the particular opinion (Adderet Elyahu).

They resolved this – פִּשְׁטוּ לָהּ: This phrase introduces the resolution of a problem that poses no difficulty to a particular Sage or opinion, but rather expresses difficulty in understanding a verse or a halakic ruling.

Baraita – בְּרִייתָא: Literally, the word baraita means external or outside, and it is used to refer to tannaitic material, that was not included in the final compilation of the Mishna. When Rabbi Yehuda HaNasi redacted the collection of tannaitic material it was necessary to exclude much of it from the framework of the Mishna. This material, some of which comprises other collections, is known as baraitot, or “external mishnayot.” These baraitot contain variant texts and other important material.

The Gemara raises a contradiction – וְרַמְיָנָהּ: An expression used by the Gemara to introduce a contradiction between a biblical or tannaitic source about to be cited and the source of equal authority that had just been cited.

Our mishna – מִתְּנִיתִין: The phrase may be used in general terms to refer to the Mishna of Rabbi Yehuda HaNasi, or more specifically, to the mishna that the Talmud is now discussing. It does not necessarily refer to the specific mishna at hand, and may refer to any mishna of the six orders.

NOTES

The time of the poor person and the time of the priest are one and the same – עֵינֵי וְכֵהֵן חֵד שִׁיעוּרָא הוּא: This explanation is based on a fundamental principle of talmudic thought: Do not intensify dispute. Whenever possible, what initially seem to be contradictory opinions are shown to actually be the same opinion expressed differently. Even when it is clear that a dispute does exist, an attempt is made to minimize the scope of the argument and find as many points of agreement between the opposing opinions as possible.

Establishing the time for the recitation of Shema – קְבִיעַת זְמַנֵּי קְרִיאַת שְׁמַע: These attempts to determine the time for Shema raise the question: Why did no one express the time to recite Shema in terms of hours? We will learn below that hours were, in fact, used to gauge time. The reason is not only because timepieces were rare in this era, but more importantly, because of the desire to correlate the times for the recitation of Shema as much as possible with the times when people actually went to sleep and arose, which varied in accordance with the changing lengths of the day and night. Fixed hours render this impossible.

בְּמַעְרְבָא הָא דְרַבָּה בַּר רַב שִׁילָא לֹא שָׁמְעָא לָהּ, וּבְעוּ לָהּ מִיַּבְעֵיָא: הָאֵי “וּבָא הַשְּׁמֶשׁ” – בִּיאַת שְׁמֹשׁ הוּא, וּמֵאֵי “וְטָהַר” – טָהַר יוֹמָא, אוֹ דִּילְמָא בִּיאַת אוּרוֹ הוּא, וּמֵאֵי “וְטָהַר” – טָהַר גְּבָרָא?

וְהָדָר פִּשְׁטוּ לָהּ מִבְּרִיתָא, מִדְּקִתְנֵי בְּבְרִיתָא “סִימֵן לְדַבֵּר צֵאת הַכּוֹכָבִים” שְׁמַע מִיָּנָה: בִּיאַת שְׁמֹשׁ הוּא, וּמֵאֵי “וְטָהַר” – טָהַר יוֹמָא.

אָמַר מַר: “מִשְׁעָה שֶׁהַכְּהֵנִים נִכְנְסִין לְאֹכֹל בְּתְרוּמָתָן.” וְרַמְיָנָהּ: מֵאֵימְתֵי קוּרִין אֶת שְׁמַע בְּעֶרְבִין? מִשְׁעָה נִכְנְסֵי לְאֹכֹל פְּתוּ בְּמַלְחָה, עַד שְׁעָה שְׁעוּמֵד לִפְטוּר מִתוֹךְ סְעוּדָתוֹ.

סִיפָא וְדָאֵי פְּלִגָּא אִמְתַּנְתִּין: רִישָׁא, מִי לִימָא פְּלִגֵּי אִמְתַּנְתִּין?

לֹא, עֵינֵי וְכֵהֵן חֵד שִׁיעוּרָא הוּא.

וְרַמְיָנָהּ: מֵאֵימְתֵי מִתְחִילִין לְקִרְוֹת קְרִיאַת שְׁמַע בְּעֶרְבִית? – מִשְׁעָה שְׁבִינֵי אָדָם נִכְנְסִין לְאֹכֹל פְּתוּ בְּעֶרְבֵי שְׁבִתוֹת, דְּבָרֵי רַבֵּי מֵאִיר. וְחֻקֵּימֵי אֹמְרִים: מִשְׁעָה שֶׁהַכְּהֵנִים זְכָאִין לְאֹכֹל בְּתְרוּמָתָן, סִימֵן לְדַבֵּר: צֵאת הַכּוֹכָבִים. וְאִף עַל פִּי שְׂאִין רֵאִיָּה לְדַבֵּר – זְכָר לְדַבֵּר, שְׁנֹאמַר: “וְאִנְחֵנוּ עֹשִׂים בְּמַלְאכָה וְחֻצִים מִחוּזְקֵים בְּרַמְחֵים מַעֲלוֹת הַשָּׁחַר עַד צֵאת הַכּוֹכָבִים.” וְאֹמַר: “וְהָיוּ לָנוּ הַלֵּילָה מְשֻׁמְרֵי וְהַיּוֹם מְלֹאכָה.”

מֵאֵי “וְאֹמַר”?

וְכִי תֵימָא: מִבֵּי עֶרְבָא שְׁמֵשׁא לִילֵיא הוּא, וְאִנְהוּ דְּמַחְשְׁבֵי וּמִקְדָּמֵי, תֵּא שְׁמַע: “וְהָיוּ לָנוּ הַלֵּילָה מְשֻׁמְרֵי וְהַיּוֹם מְלֹאכָה.”

In the West, Eretz Yisrael,<sup>8</sup> they did not hear<sup>8</sup> this explanation given by Rabba bar Rav Sheila. They raised the dilemma: Does the expression: And the sun sets, refer to the actual setting of the sun, and does: And it is purified, mean the day clears away? Or perhaps it refers to the setting of its light at sunset, in which case what is the meaning of: And it is purified? It refers to the purification of the person. In other words, in Eretz Yisrael, they attempted to clarify the halakha based on the biblical passage, but were unable to do so.

Ultimately they resolved<sup>8</sup> this dilemma from a baraita.<sup>8</sup> It was taught in a baraita that the time for the recitation of the evening Shema corresponds to the time when priests are permitted to eat of their teruma, a sign for which is the emergence of the stars. Therefore, derive from here that “and the sun sets” refers to the complete sunset, and the expression “and it is purified” means the day clears away, as the Sages in Babylonia concluded.

In our mishna, the Master said: The beginning of the time for the recitation of the evening Shema is: From the time when the priests enter to partake of their teruma. The Gemara raises a contradiction<sup>8</sup> to this opinion from a baraita that states that the time for the recitation of the evening Shema is: From when a poor person enters to eat his bread with salt until he rises from his meal.

The Gemara begins its analysis by clarifying whether there is an actual contradiction here, or whether different expressions are being employed to describe the same time. The latter clause of the baraita, which established that the time for the recitation of the evening Shema ends when a poor person rises from his meal, certainly disagrees with our mishna.<sup>8</sup> Since the poor person clearly does not continue eating until the end of the third watch, this baraita certainly contradicts our mishna. With regard to the first clause of the baraita, however, which establishes the beginning of the time for the recitation of the evening Shema, shall we say that it disagrees with our mishna?

The Gemara immediately rejects this idea: No, the time when the poor person eats and the time when the priest is purified and permitted to partake of his teruma are one and the same time.<sup>8</sup>

The Gemara raises a contradiction from the Tosefta: From when does one begin to recite Shema in the evening?<sup>8</sup> From the time when people enter to eat their bread on Shabbat eve. This is the statement of Rabbi Meir. As they do in our mishna, the Rabbis say: From the time when the priests are eligible to partake of their teruma, a sign for which is the emergence of the stars. And although there is no explicit proof that the emergence of the stars is when one may begin to recite the evening Shema, there is an allusion in the book of Nehemiah to the fact that the emergence of the stars is generally considered the beginning of the night. As it is stated with regard to the building of the walls of Jerusalem: “And we perform the work, and half of them grasp their spears from dawn until the emergence of the stars” (Nehemiah 4:15). And it says: “That in the night they may be a guard to us, and may labor in the day” (Nehemiah 4:17). From here we ascertain that the day ends with the emergence of the stars.

Even before analyzing these sources, the Gemara seeks to clarify a confusing element in the Tosefta. In their biblical proof, the Rabbis do not suffice with one verse, but rather they say: And it says... and they cite an additional verse. What is added by this use of: And it says? It seems superfluous, as the entire proof appears in the first verse.

The Gemara answers that the first verse was not sufficient. As, if you say that night begins when the sun sets, but the workers stayed late and arrived early; i.e., due to the importance of their task they worked even into the night. In anticipation of this objection, the second verse was cited to teach: Come and hear, as it is stated: “That in the night they may be a guard to us, and may labor in the day,” the time between dawn and the emergence of the stars is explicitly referred to as “day,” proving that night begins with the emergence of the stars.

קא סלקא דעתך דעני ובני אדם חד  
שעורא הוא, ואי אמרת עני וכהן חד  
שעורא הוא – חכמים היינו רבי מאיר!

In analyzing the three opinions regarding the beginning of the period for the recitation of the evening *Shema*, the Gemara begins with the supposition: **It might enter your mind** to say that the time when the **poor person** typically eats his meal and the time when ordinary people eat their Shabbat evening meal are **one** and the same **time**, since in both cases those eating would seek to begin their meals as early as possible, as, for different reasons, they are unable to kindle additional lights to illuminate their meal. And, **if you say** that the time of the **poor person's meal** and the time when the **priest** is purified and permitted to partake of his *teruma* are **one** and the same **time**, then the opinion of **the Rabbis** is identical to that of **Rabbi Meir**. What is their disagreement?

אלא שמע מינה: עני שעורא לחוד  
וכהן שעורא לחוד! – לא, עני וכהן חד  
שעורא הוא, ועני ובני אדם לאו חד  
שעורא הוא.

Rather, what we said previously must be rejected, and instead **learn from this** that there is a **separate time** for the **poor person** and a **separate time** for the **priest**. However, this conclusion is based on the assumption that the time of the poor person and the time of people are the same. That too can be rejected with the assertion that, **no**, the time of the **poor person and the priest are one** and the same **time**, and the time of the **poor person and people are not the same**. Accordingly, the opinion expressed by the *tanna* in our *baraita* is identical to that of the other *tanna'im*, and only Rabbi Meir disagrees with them.

ועני וכהן חד שעורא הוא? ורמינהו:  
מאימתי מתחילין לקרות שמע בערבין? –  
משעה שקדש היום בערבי שבתות, דברי  
רבי אליעזר. רבי יהושע אומר: משעה  
שהכהנים מטוהרים לאכול בתרומתן.  
רבי מאיר אומר: משעה שהכהנים טובלין  
לאכול בתרומתן. אמר לו רבי יהודה:  
והלא כהנים מבעוד יום הם טובלים! רבי  
חנינא אומר: משעה שעני נכנס לאכול  
פתו במלח. רבי אחאי ואמרי לה רבי  
אחא, אומר: משעה שרוב בני אדם  
נכנסין להסב.

And is the time of the poor person and the priest the same? The Gemara raises a **contradiction** to this approach from another *baraita*, in which other opinions regarding the time for the recitation of the evening *Shema* are cited: **From when does one begin to recite the evening Shema?**

**From the time when the day becomes sanctified on the eve of Shabbat, this is the statement of Rabbi Eliezer**, who established an earlier time for *Shema*.

Rabbi Yehoshua, like our mishna, says: **From the time when the priests are eligible to partake of their *teruma***.

Rabbi Meir says: The time for the recitation of *Shema* begins before the priests were purified, **from when the priests immerse themselves in order to partake of their *teruma***.

Rabbi Yehuda said to Rabbi Meir: How is it possible that the time for the recitation of the evening *Shema* corresponds to the time of the priests' immersion? **Do the priests not immerse themselves during the day**, so that with nightfall and the onset of a new day they will be purified? If so, how can that time be called night?

Rabbi Hanina says that the time for the recitation of the evening *Shema* begins **when the poor person enters to eat his bread with salt**.

But Rabbi Aḥai, and some say Rabbi Aḥa, says: **From the time when most people enter to recline** at their meal during the week.<sup>N</sup>

ואי אמרת עני וכהן חד שעורא הוא – רבי  
חנינא היינו רבי יהושע!

The preceding was the text of the *baraita*. Returning to our question, **if you say that the time of the poor person and the priest are one** and the same **time**, then the opinion of **Rabbi Hanina** is identical to that of **Rabbi Yehoshua**. However, the fact that they are cited together indicates that they are not, in fact, the same.

אלא לאו שמע מינה: שעורא דעני לחוד,  
ושעורא דכהן לחוד, שמע מינה.

Rather, **must one not conclude from this the time for the poor person is separate and the time for the priest is separate?** Since no objection is raised, the Gemara concedes: **Indeed, conclude from this**.

הי מיניהו מאוחר? – מסתברא דעני  
מאוחר, דאי אמרת דעני מוקדם – רבי  
חנינא היינו רבי אליעזר. אלא לאו שמע  
מינה דעני מאוחר, שמע מינה.

Having established that the time of the poor person and that of the priest are different, the Gemara seeks to determine: **which one is later?** The Gemara suggests that **it is reasonable** to conclude that **the time of the poor person is later**. As **if you say that the poor person is earlier**, it would be impossible to establish a time earlier than that established by Rabbi Yehoshua, unless we hold that night begins with sunset, in which case the opinion of **Rabbi Hanina** is identical to that of **Rabbi Eliezer**. **Rather, must one not conclude from this that the poor person is later?** The Gemara notes: **Indeed, conclude from this**.

NOTES

According to Rav Hai Gaon, the reasoning of the Sages of the *baraita* is as follows:

| The Sage       | His Opinion   | His Reasoning   |
|----------------|---|---|
| Rabbi Eliezer  | From the time when the day becomes sanctified on the eve of Shabbat                 | Night begins with sunset.<br>The verse “and the sun sets” refers to the beginning of sunset.  |
| Rabbi Yehoshua | From the time when the priests are eligible to eat their <i>teruma</i>              | Night begins with the appearance of stars.<br>The verse “and the sun sets” refers to the end of sunset.   |
| Rabbi Meir     | From when the priests immerse themselves in order to partake of their <i>teruma</i> | Agrees with Rabbi Yehoshua, but advances the time by a few minutes.   |
| Rabbi Hanina   | From when the poor person enters to eat his bread with salt                         | Rejects any connection between sunset and the recitation of <i>Shema</i> .<br>The time of “lying down” is determined based solely on ordinary human activity. |
| Rabbi Aḥa      | From the time when most people enter to recline                                     | Agrees with Rabbi Hanina, but argues that the determination must be based on the general population rather than on the behavior of the poor.                  |