

16 Berachot 9b

Source Sheet by Nasanayl Braun

Berachot 9b

that righteous person, Abraham, will not say: God fulfilled His pronouncement: **“And they will be enslaved and afflicted,”** but God **did not fulfill** His pronouncement: **“And afterward, they will leave with great possessions.”** As God said to Abraham: “Surely you shall know that your descendants will be foreigners in a land that is not theirs, and they will be enslaved and afflicted for four hundred years. And also that nation who enslaves them will I judge. And afterward, they will leave with great possessions” (Genesis 15:13–14). The school of Rabbi Yannai continues: Israel **said to Moses: If only we could get out ourselves.** The Gemara offers a **parable to one who was incarcerated in prison, and people would say to him:** We promise, we will release you tomorrow and give you much money. He says to them: **I beseech you, release me today and I ask for nothing.** So too, Israel preferred leaving immediately empty handed rather than leaving later with great riches. With regard to the spoils taken from Egypt

ברכות ט' ב

אותו צדיק, “ועבדום וענו אתם” — קיים בהם, “ואחרי כן יצאו ברכש גדול” — לא קיים בהם. אמרו לו: ולואי שנצא בעצמנו! משל: לאדם שהיה חבוש בבית האסורים והיו אומרים לו בני אדם: מוציאין אותך למחר מבית האסורין, ונותנין לך ממון הרבה, ואומר להם: בבקשה מכם, הוציאוני היום, ואיני מבקש כלום. “וישאלום”, אמר רבי אמי: מלמד שהשאלום בעל כרחם. איכא דאמרי בעל כרחם דמצרים, ואיכא דאמרי בעל כרחם דישׂראל. מאן דאמר בעל כרחם דמצרים — דכתיב: “ונות בית תחלק שלל”. מאן דאמר בעל כרחם דישׂראל — משום משוי. “וינצלו את מצרים”. אמר רבי אמי מלמד שעשאוה כמצודה שאין בה דגן, וריש לקיש אמר, עשאוה כמצולה שאין בה דגים. “אהיה אשר אהיה”, אמר לו הקדוש

described in the verse: "And the Lord gave the nation grace in the eyes of Egypt, **and they gave them what they requested** and they emptied Egypt" (Exodus 12:36), **Rabbi Ami said: This teaches that the Egyptians gave them what they requested against their will.** There is a dispute with regard to the question: Against whose will? **Some say** it was given **against the will of the Egyptians, and some say** it was given **against the will of Israel.** The proponent of each position cites support for his opinion. **The one who said** that it was given **against the will of the Egyptians** cites the verse describing Israel's exit from Egypt, **as it is written: "And she who tarries at home divides the spoils"** (Psalms 68:13). That which the woman in the verse requested from her counterpart was actually spoils taken against the will of an enemy. **The one who said** that it was given **against the will of Israel,** claims that they did not want the vessels **because of the** burden of carrying a heavy **load** on a long journey. With regard to the continuation of the verse: **And they emptied Egypt, Rabbi Ami said:** This indicates that **they made Egypt like a trap in which there is no grain** that serves as bait to attract birds. **Reish Lakish said: They**

ברוך הוא למשה, לך אמור להם לישראל: אני הייתי עמכם בשעבוד זה, ואני אהיה עמכם בשעבוד מלכיות. אמר לפניו: רבוננו של עולם, דיה לצרה בשעתה. אמר לו הקדוש ברוך הוא: לך אמור להם "אהיה שלחני אליכם". "ענני יהוה ענני". אמר רבי אבהו: למה אמר אליהו ענני שתי פעמים? מלמד שאמר אליהו לפני הקדוש ברוך הוא: רבוננו של עולם, "ענני" — שתירד אש מן השמים ותאכל כל אשר על המזבח, ו"ענני" — שתסיח דעתם, כדי שלא יאמרו מעשה כשפים הם. שנאמר: "ואתה הסבת את לבם אחורנית": מתניי מאימתי קורין את שמע בשחרית? משיכיר בין תכלת ללבן. רבי אליעזר אומר: בין תכלת לכרתי. וגומרה, עד הנץ החמה, רבי יהושע אומר עד שלש שעות, שכן דרך מלכים לעמוד בשלש שעות. הקורא מכאן ואילך — לא הפסיד, כאדם הקורא בתורה. גמי מאי בין תכלת ללבן? אילימא בין גבבא דעמרא חיורא לגבבא

made Egypt like an abyss in the sea without fish. The Gemara proceeds to discuss the promise of redemption from Egypt that God made to Moses at the burning bush. When Moses asked God what to say when Israel asks him God's name, "and God said to Moses: **'I will be that I will be,'** and He said: 'Thus you will say unto the children of Israel: I will be has sent me to you'" (Exodus 3:14). **The Holy One, Blessed be He, told Moses to go and tell Israel: I was with you in this enslavement,** and in this redemption, **and I will be with you in the enslavement of the kingdoms** in the future. Moses said before Him: **Master of the Universe, it is enough** for them to endure. Let the future suffering be endured at its appointed time. There is no need to mention their future enslavement. **The Holy One, Blessed be He,** agreed with Moses and said to him: **Go and tell** the children of Israel only that, **"I will be has sent me to you."** Having explained the use of the double language of "I will be that I will be," the Gemara proceeds to explain the double language employed by Elijah on Mount Carmel: **"Answer me, Lord, answer me,** that this people will know that You are the Lord, God, and You have turned their

דַּעֲמָרָא דְתַכְלָתָא — הָא בְּלִילִיָּא נְמִי מִידַּע יָדַעִי. אֱלֹא, בֵּין תַּכְלָת שְׁבָה לְלֶבֶן שְׁבָה. תַּנְיָא: רַבִּי מֵאִיר אָמַר: מְשִׁיכִיר בֵּין זָאב לְכֶלֶב. רַבִּי עֲקִיבָא אָמַר: בֵּין חֲמֹר לְעֹרֹד. וְאַחֲרֵים אָמְרִים: מְשִׁירָאָה אֶת חֲבֵרוֹ רְחוֹק אַרְבַּע אַמּוֹת, וַיִּכְיֶרְנוּ. אָמַר רַב הוֹנָא: הֵלֶכָה כְּאַחֲרִים. אָמַר אַבְיִי: לְתַפִּילִין כְּאַחֲרִים. לְקַרְיָאֵת שְׁמַע כּוֹתִיקִין. דָּאֲמַר רַבִּי יוֹחָנָן וְתִיקִין הָיוּ גּוֹמְרִין אוֹתָהּ עִם הַנֶּץ הַחֲמָה. תַּנְיָא נְמִי הָכִי: וְתִיקִין הָיוּ גּוֹמְרִין אוֹתָהּ עִם הַנֶּץ הַחֲמָה, כְּדִי שְׁיִסְמוּךְ גְּאוּלָּה לְתַפְלָה, וְנִמְצָא מִתְּפִלָּל בַּיּוֹם. אָמַר רַבִּי זִירָא: מֵאִי קָרָאָה — "זִירָאוּךְ עִם שְׁמֶשׁ וּלְפָנַי יִרְחַ דּוֹר דּוֹרִים". הָעִיד רַבִּי יוֹסִי בֶן אֱלִיקִים מִשּׁוּם קָהֵל קְדִישָׁא דְבִירוֹשָׁלַיִם: כָּל הַסּוֹמֵךְ גְּאוּלָּה לְתַפְלָה אֵינוֹ נִזּוֹק כָּל הַיּוֹם כּוּלוֹ. אָמַר רַבִּי זִירָא: אֵינִי?! וְהָא אָנָּה סִמְכִי וְאִיתְּזַקִּי! אָמַר לֵיהּ: בְּמֵאִי אִיתְּזַקְתָּ — דְּאִמְטִית אָסָא לְבִי מִלְכָּא. הָתָם נְמִי מִבְּעֵי לֶךְ לְמִיָּהֵב אֲגָרָא לְמַחְזִי אִפִּי מִלְכָּא, דָּאֲמַר רַבִּי יוֹחָנָן: לְעוֹלָם יִשְׁתַּדֵּל אָדָם לְרוּץ לְקִרְאָת מַלְכֵי יִשְׂרָאֵל.

hearts backward” (I Kings 18:37). **Rabbi Abbahu said: Why did Elijah say answer me twice?** This repetition teaches that Elijah said before the Holy One, Blessed be He: Master of the Universe, answer me that fire will descend from heaven and consume everything that is on the altar, and answer me that You will divert their mind from devising alternative explanations for what they witnessed so that they will not say that they were acts of sorcery. As it is stated that Elijah said: “And You have turned their hearts backward,” God can restore them to the proper path as well. **MISHNA:**From when does one recite *Shema* in the morning? From when a person can distinguish between sky-blue [tekhelet] and white. **Rabbi Eliezer says:** From when one can distinguish between sky-blue and leek-green. **And one must finish** reciting *Shema* **until** the end of the period when you rise, i.e., **sunrise**, when the sun begins to shine. **Rabbi Yehoshua says:** One may recite the morning *Shema* **until three hours** of the day, which this is still considered when you rise, **as that is the habit of kings to rise** from their sleep **at three hours** of the day. While there is a set time frame for

ולא לקראת מלכי ישראל בלבד, אלא אפילו לקראת מלכי אומות העולם, שאם יזכה — יבחין בין מלכי ישראל למלכי אומות העולם! אמר ליה רבי אלעא לעולא: כי עיילת להתם שאיל בשלמא דרב ברונא אחי במעמד כל החבורה, דאדם גדול הוא ושמח במצות. זימנא חדא סמך גאולה לתפלה ולא פסיק חוכא מפומיה כוליה יומא. היכי מצי סמך? והא אמר רבי יוחנן: בתחלה הוא אומר: “הי שפתי תפתח”, ולבסוף הוא אומר: “יהיו לרצון אמרי פי וגו’!” אמר רבי אלעזר: תהא בתפלה של ערבית. והא אמר רבי יוחנן: איזהו בן העולם הבא — זהו הסומך גאולה של ערבית לתפלה של ערבית! אלא אמר רבי אלעזר: תהא בתפלת המנחה. רב אשי אמר: אפילו תימא אכולהו, וכיון דקבעוה רבנן בתפלה — כתפלה אריכתא דמזא. דאי לא תימא הכי, ערבית היכי מצי סמך, והא בעי למימר “השכיבנו”! אלא כיון דתקינו רבנן השכיבנו — כגאולה אריכתא דמזא. הכי

the recitation of *Shema*, **one who recites *Shema* from that time onward loses nothing**. Although he does not fulfill the mitzva of reciting of *Shema* at its appointed time, **he is nevertheless considered like one who reads the Torah**, and is rewarded accordingly. **GEMARA:** The mishna stated that the time for the recitation of the morning *Shema* begins when one can distinguish between sky-blue and white. The Gemara asks: To **what is between sky-blue and white** referring? **If you say** that it means distinguishing between **a pile of white wool and a pile of sky-blue wool, wouldn't one know** the difference **at night, as well?** Rather, it must be a reference to ritual fringes made with sky-blue strings (see Numbers 15:38) along with white strings, and one must be able to distinguish **between the sky-blue strings in the ritual fringes and the white strings in the ritual fringes**. With regard to the beginning of the time for the recitation of the morning *Shema*, a *baraita* cites additional opinions not cited in the mishna. **It was taught** in a *baraita*: **Rabbi Meir says** that the day begins when **one can distinguish between** two similar animals, e.g., **a wolf and a dog**. **Rabbi Akiva** provides a different sign, and **says that the day**

נמי כיון דקבעיה רבנן בתפלה — כתפלה אריכתא דמיא. מכדי, האי "יהיו לרצון אמרי פי" משמע לבסוף, ומשמע מעיקרא דבעינא למימר. מאי טעמא תקנוהו רבנן לאחר שמונה עשרה ברכות? לימרו מעיקרא! אמר רבי יהודה בריה דרבי שמעון בן פזי: הואיל ולא אמרו דוד אלא לאחר שמונה עשרה פרשיות, לפיכך תקינו רבנן לאחר שמונה עשרה ברכות. הני שמונה עשרה? תשע עשרה הוין! "אשרי האיש" ו"למה רגשו גוים" חדא פרשה היא. דאמר רבי יהודה בריה דרבי שמעון בן פזי: מאה ושלש פרשיות אמר דוד, ולא אמר "הללויה" עד שראה במפלתן של רשעים, שנאמר: "יתמו חטאים מן הארץ ורשעים עוד אינם, ברכי נפשי את יהוה הללויה". הני מאה ושלש? מאה וארבע הוין! אלא שמע מינה "אשרי האיש" ו"למה רגשו גוים" חדא פרשה היא. דאמר רבי שמואל בר נחמני אמר רבי יוחנן:

begins when there is sufficient light to distinguish **between a donkey and a wild donkey**. And *Aḥerim* say: **When one can see another person, who is merely an acquaintance (Jerusalem Talmud) from a distance of four cubits and recognize him.** Rav Huna said: **The *halakha* is in accordance with *Aḥerim*.** Abaye said: Regarding the time from which one may don **phylacteries**, a mitzva incumbent only by day, the *halakha* **is in accordance with *Aḥerim*.** But with regard to **the recitation of *Shema***, one should conduct himself **in accordance with** the custom of **the *vatikin***, pious individuals who were scrupulous in their performance of mitzvot. As **Rabbi Yoḥanan said: The *vatikin* would conclude** the recitation of *Shema* **with sunrise**, and one should act accordingly. **It was also taught** in a *baraita*: **The *vatikin* would conclude** the recitation of *Shema* **with sunrise in order to juxtapose** the blessing of **redemption**, which immediately follows the recitation of *Shema*, **with prayer, and pray during the day.** Regarding this custom of the *vatikin*, **Rabbi Zeira said: What verse is the source for this tradition? “They shall fear You with the sun, and before the moon for all generations” (Psalms 72:5).** This

verse indicates that one should express one's awe of Heaven, they shall fear You, immediately before sunrise, with the sun. **Rabbi Yosei ben Elyakim testified in the name of the holy community in Jerusalem,** a title accorded a particular group of Sages who lived there, that **one who juxtaposes redemption and prayer** at sunrise **will incur no harm for the entire day.** **Rabbi Zeira said: Is that so? Didn't I juxtapose redemption and prayer and nevertheless I was harmed?** Rabbi Yosei ben Elyakim asked Rabbi Zeira: **How were you harmed? That you brought a myrtle branch to the king's palace?** The Gemara refers to Rabbi Zeira's responsibility as one of the respected members of the community to participate in a delegation that brought a crown of myrtle as a gift to the king, a dubious honor in which Rabbi Zeira had no interest. However, **there, too, you had to pay a price in order to see the face of the king, as Rabbi Yoḥanan said: One should always strive to run to greet the kings of Israel** to witness them in their glory. **And not only** must one run **to greet the kings of Israel, but even to greet the kings of the nations of the world, so that if he will be privileged** to witness the

redemption of Israel, **he will distinguish between the kings of Israel and the kings of the nations of the world**, to see how much greater the Jewish king will be and how his rule will be manifest. Therefore, it was a privilege for Rabbi Zeira that he was allowed to see the face of the king. **Rabbi El'a said to Ulla** before Ulla left for Babylonia: **When you go to Babylonia, ask after my brother, Rav Beruna, in the presence of the entire group, as he is a great man who rejoices in mitzvot**, and it is only fitting that he should be accorded respect. The Gemara provides proof that he was indeed a great man who rejoiced in mitzvot: **Once, Rav Beruna juxtaposed redemption and prayer** at sunrise, as per the custom of the *vatikin* (*Tosafot*), **and laughter and joy did not cease from his mouth for the entire day.**In practice, the Gemara asks: **How is one able to juxtapose redemption and prayer? Didn't Rabbi Yohanan say: At the beginning of prayer, one says: "Lord, open my lips, that my mouth may declare Your glory" (Psalms 51:17), and at the end of prayer one says: "May the words of my mouth and the meditation of my heart be acceptable before You, Lord, my Rock, and my Redeemer"**

(Psalms 19:15). If so, the first verse is an interruption between redemption and prayer. **Rabbi Elazar said: Let this** verse, “Lord, open my lips,” be recited only **in the evening prayer** but not in the morning prayer. The Gemara asks: **Didn’t Rabbi Yoḥanan say: Who is worthy of a place in the World-to-Come? He who juxtaposes redemption of the evening prayer to the evening prayer.** Therefore, this verse from Psalms should not be recited before the evening prayer either. **Rather, Rabbi Elazar said: Let this** verse: “Lord, open my lips,” be recited only before **the afternoon prayer.** **Rav Ashi said** another explanation: **Even if you say** that Rabbi Yoḥanan holds that “Lord, open my lips” is recited before **all** prayers, including the morning and the evening prayers. **Since the Sages instituted** this verse, **it is considered as an extended prayer;** it is an inseparable part of the prayers, and if redemption is juxtaposed to this verse, it is no different than if redemption was juxtaposed to prayer directly. Rabbi Ashi supports his claim: **As if you do not say so, how does one juxtapose** redemption of the evening prayer to **the evening prayer? Mustn’t one recite: Help us lie down**

[*hashkivenu*] after redemption? Rather, since the Sages instituted the recitation of: **Help us lie down, it is considered as an extended blessing of redemption. So, too, since the Sages instituted this verse in prayer, it is considered as an extended prayer.** With regard to the verse with which the prayer concludes, the Gemara deliberates: **Now, since this verse: “May the words of my mouth and the meditation of my heart be acceptable before You,” can connote the end of prayer, petitioning God that He accept the prayer that was just recited, and it can connote the beginning of the prayer that he wants to recite:** May the words of my mouth which I am about to recite be acceptable before You. If so, the question arises: **Why did the Sages institute** that it is to be recited **after the eighteen blessings** that constitute the *Amida*? **Let it be recited at the beginning** of the prayer. **Rabbi Yehuda, son of Rabbi Shimon ben Pazi, said:** This verse is recited after the eighteen blessings comprising the *Amida* **because David only said** this verse **after eighteen chapters** of Psalms (end of ch. 19). **Therefore, the Sages instituted** to recite it **after the eighteen blessings** of the *Amida*. The Gemara asks: Are **these**

eighteen psalms? **They are nineteen** chapters that precede that verse. The Gemara answers: **“Happy is the man,”** the first chapter of Psalms, and **“Why are the nations in an uproar,”** the second chapter, **constitute a single chapter,** so the nineteen chapters are actually eighteen. The Gemara cites proof that the first two chapters are in fact a single chapter. **As Rabbi Yehuda, son of Rabbi Shimon ben Pazi, said: David said one hundred and three chapters, and he did not say *Halleluya* in any of them until he saw the downfall of the wicked.** Only then could David say *Halleluya* wholeheartedly. **As it is stated: “Let sinners cease from the earth, and let the wicked be no more. Bless the Lord, my soul, *Halleluya*”** (Psalms 104:35). Here too, the Gemara notes that the calculation appears inaccurate: **Are these one hundred and three psalms? They are one hundred and four. Rather, conclude from this that “Happy is the man” and “Why are the nations in uproar” constitute a single portion.** Additional proof that these two chapters comprise a single portion is cited from what **Rabbi Shmuel bar Nahmani said that Rabbi Yoḥanan said:**

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