

Talmud Tour

Berachot 12a-b

Using the Sefaria text with translation of the elucidation by Rabbi Adin Even Yisrael (Steinsaltz) and also comments drawn from Chassidic teachings

Colour code: blue, Mishnah/Talmud text from this page of Berachot; Black, Chassidic comments; purple, quotations from other Talmudic or classical texts; dark red, general editorial comments; bright red, halachic statements.

Link to Standard Talmud edition Berachot 12a

<https://hebrewbooks.org/shas.aspx?mesechta=1&daf=12&format=pdf>

Link to the Davidoff Rambam Project where you can see the Rambam's halachic comments relating to any page of Talmud. At this point they are mainly in Hebrew, but there are brief English summaries. <https://rambampress.com/rambam-on-gemara/>

Berachot 12a

12a.....

Introduction: The order of prayer in the morning service is: Verses of Praise, Blessings before the Shema, the Shema, the blessing after the Shema, the Amidah.

The Talmud on page 12a has been discussing various aspects of the blessings before and after the morning

Shema. It now switches to the topic of the actual Amidah and how it should be recited.

וְאָמַר רַבָּה בַּר חִינָנָא [סָבָא] מִשְׁמֵיהּ דְּרַב: הִמְתַּפֵּלֵל, כְּשֶׁהוּא כּוֹרֵעַ כּוֹרֵעַ בְּבְרוּדָא,
וְכִשְׁהוּא זּוֹקֵף — זּוֹקֵף בְּנֶשֶׁם

And Rabba bar Hinnana Sava said in the name of Rav:
One who is praying, when he bows in the appropriate places, **he bows when** he says: **Blessed, and when he** subsequently **stands upright, he stands upright when** **he says** G-d's name.

אָמַר רַבָּה בַּר חִינָנָא: מַאי טַעְמָא דְּרַב — דְּכָתִיב: "ה' זּוֹקֵף כְּפּוֹפִים".

Shmuel, who was Rav's colleague and significantly outlived him, **said: What is Rav's reason** for saying that one should stand upright at the mention of G-d's name?
As it is written: "The Lord, who raises the bowed" (Psalms 146:8); one stands upright at the mention of G-d's name to recall that it is G-d who raises the bowed.

מִתִּיבִי: "מִפְּנֵי שְׁמֵי נִחַת הוּא".

The Gemara **raises an objection** based on what we learned in praise of a priest: **"And he was afraid before My name"** (Malachi 2:5), indicating that one must be humbled and not upright before G-d's name.

מִי כָתִיב "בְּשִׁמִּי"? "מִפְּנֵי שְׁמִי" כָּתִיב.

The Gemara responds: **Is it written: At My name?**
Before My name, is written, meaning that one is humbled and bows prior to the mention of G-d's name, when he says: Blessed.

אָמַר לִיה שְׁמוּאֵל לְחִיָּיא בַּר רַב: בַּר אוֹרִיָאן, תָּא וְאִימָא לָךְ מַלְתָּא מְעַלְיִיתָא
 דְּאָמַר אַבּוּךְ. הֲכִי אָמַר אַבּוּךְ: כְּשֶׁהוּא כּוֹרֵעַ — כּוֹרֵעַ בְּ"כְרוּךְ", כְּשֶׁהוּא זּוֹקֵף —
 זּוֹקֵף בְּשֵׁם.

The Gemara relates: **Shmuel said to Ḥiyya bar Rav: Son of Torah, come and I will tell you a great saying that your father said. Your father said the following: When one bows, he bows when he says: Blessed, and when he stands upright, he stands upright when he says G-d's name.**

What is the meaning of this bowing and straightening up? There is a general principle that in order to have a flow from the upper realm to the lower, there should first be the *bitul*, abnegation, of the lower realm to the upper. That is like the process of the ‘arousal from below’ which induces the ‘response from above’.

This is also why one bows at the word Baruch, blessed; that bowing expresses utter *bitul* to the Essence. There then follows a flow from the Divine Name to the word ‘Atah’, You. For Atah represents the Sefirah Malchut, Kingship. [As it says ‘You give life to everything’.] This is what is meant by ‘standing up straight’ when saying the Name. The standing up straight represents the flow pouring from the mind, straight downwards, to the attribute Malchut¹.

Another text, from the Siddur with Chassidic Teachings, gives a seemingly opposite way of understanding what is happening. There is the same idea that Atah, You, means Malchut. For all existence is given life by the letters from

¹ Nishmata d’Oraita Berachot p.63, from Torat Chaim, Vayeshev, 211d.

Alef to Tav, in Atah, אתה . The Heh at the end represents the five aspects of Gevurah, Severity, which is Tzimtzum, and also the five aspects of Chesed, Kindness, which is a downward flow, flowing down to the lowest level.

According to this second explanation, the bowing draws from above downwards, meaning from the Divine into Malchut. Then one stands up straight at the Divine Name. The word 'Name' also signifies Malchut. Standing up straight at the Name means reaching up from below to above, because the process of prayer is the elevation of the worlds².

12b

רב לששט, כי כרע — כרע כחיצרא. כי קא זקרי — זקרי כחיויא.

With regard to bowing, the Gemara relates: **When Rav Sheshet bowed he bowed all at once, like a cane,** without delay. **When he stood upright he stood upright like a snake**, lifting himself slowly, demonstrating that the awe of G-d was upon him in the manner that he bowed and stood upright (*HaBoneh*³).

The Tzemach Tzedek comments: one might wonder at the comparison with a snake. However, the 'snake' here means the root of all evil, the Snake from the Garden of Eden. The kelipot, 'shells', the spiritual aspect of evil, seek to climb to a very high position in the spiritual realms. That is why Haman wanted to build a gallows fifty cubits high, to reach the highest of the fifty Gates of Understanding.

² Nishmata d'Oraitha, Berachot, p.63, from Siddur with Chassidic Teachings, 238b-c, Ateret Rosh 14a.

³ R Yehudah Aryeh di Modena (16th cent.)

The kelipot seek to be on a level beyond the simple distinction between good and evil.

When a person is praying, on account of his or her *bitul*, selflessness, expressed in their bowing at the beginning of the blessing, they are then able to rise up and reach the falsely high level of the *kelipot* and nullify them. This is because of the power of the Divine Name. A verse says: 'even if you (the power of evil) rise up like an eagle, from there I will drag you down, says Hashem'⁴. Hence because the person is praying in a completely selfless way, just seeking to bond with the Divine, when he or she reaches the Divine Name in the blessing, which has the power to 'make straight those who are bent crooked', and hence the person stands straight – the fact that this is described as relating to the Snake is because this is the *tikkun* (healing) of the ancient Snake, the power of evil, transforming it to good⁵.

Changes in the text of the Amidah from Rosh Hashanah to Yom Kippur:

וְאָמַר רַבָּה בַּר חִינָנָא סָבָא מִשְׁמִיָּה דְרַב כָּל הַשָּׁנָה כּוֹלָה אָדָם מִתְפַּלֵּל "הָאֵל הַקָּדוֹשׁ", "מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט", חוּץ מִצְעָרָה יָמִים לְפִינָן רֹאשׁ הַשָּׁנָה וַיּוֹם הַכַּפּוּרִים, שְׁמִתְפַּלֵּל "הָמֶלֶךְ הַקָּדוֹשׁ", וְ"הָמֶלֶךְ הַמִּשְׁפָּט".

And, with regard to the formulation of the blessings, Rabba bar Hinnana Sava said in the name of Rav:

Throughout the year a person prays and concludes the third blessing of the *Amida* prayer with: The holy G-d, and

⁴ Source

⁵ Nishmata d'Oraita, Berahot, p.64, based on *Discourses of the Tzemach Tzedek*, 5615, p.92-3.

concludes the blessing regarding the restoration of justice to Israel with: **King who loves righteousness and justice, with the exception of the ten days between Rosh HaShana and Yom Kippur**, the Ten Days of Atonement. These days are comprised of Rosh HaShana, Yom Kippur, and the seven days in between, when one emphasizes G-d's sovereignty, and so **when he prays** he concludes these blessings with: **The holy King and: The King of justice**, i.e., the King who reveals Himself through justice.

ורבי אלעזר אמר אפילו אמר "האל הקדוש" — יצא. שנאמר: "ויגבה ה' צבאות במשפט והאל הקדוש נקדש בצדקה". אימתי "ויגבה ה' צבאות במשפט" — אלו עשרה ימים שמראש השנה ועד יום הכפורים, וקאמר "האל הקדוש".

In contrast, **Rabbi Elazar said** that one need not be exacting, and **even if he said: The holy G-d** during those ten days, he fulfilled his obligation, **as it is stated: “And the Lord of Hosts is exalted through justice, and the holy G-d is sanctified through righteousness”** (Isaiah 5:16). The Gemara explains: **When** is it appropriate to describe G-d with terms like: **And the Lord of Hosts is exalted through justice?** It is appropriate when G-d reveals Himself through justice, **during the ten days between Rosh HaShana and Yom Kippur**, yet the verse **says: The holy G-d**. This appellation sufficiently underscores G-d's transcendence, and there is no need to change the standard formula.

מאי הנה עלה?

The Gemara asks: **What is** the conclusion that was reached **about this halakha?**

אָמַר רַב יוֹסֵף: "הָאֵל הַקָּדוֹשׁ" ו"מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט". רַבָּה אָמַר: "הַמֶּלֶךְ הַקָּדוֹשׁ" ו"הַמֶּלֶךְ הַמִּשְׁפָּט". וְהִלְכְתָּא כְּרַבָּה.

Here, too, opinions differ: **Rav Yosef said** in accordance with the opinion of Rabbi Elazar: There is no need to change the standard formula: **The holy G-d and: King Who loves righteousness and justice. Rabba said** in accordance with the opinion of Rav: **The holy King and: The King of justice.** The Gemara concludes: **The *halakha* is** in accordance **with** the opinion of **Rabba.**

Rambam, Mishneh Torah, Laws of Prayer and the Priestly Blessing, chapter 2 para. 18:

חָפַל הַשָּׁנָה כָּלָה חוֹתָם בְּבִרְכָּה שְׁלִישִׁית: הָאֵל הַקָּדוֹשׁ, וּבְבִרְכַּת עֲשֵׂתִי עֲשֶׂה: מֶלֶךְ אוֹהֵב צְדָקָה וּמִשְׁפָּט. וּבְעֲשֶׂרֶת הַיָּמִים שֶׁמֶרְאֵשׁ הַשָּׁנָה עַד מוֹצָאֵי יוֹם הַכִּפּוּרִים – חוֹתָם בְּשְׁלִישִׁית: הַמֶּלֶךְ הַקָּדוֹשׁ, וּבְעֲשֵׂתִי עֲשֶׂה: הַמֶּלֶךְ הַמִּשְׁפָּט.

Throughout the entire year, one concludes the third blessing with “the Holy G-d” and the eleventh blessing with “the King who loves righteousness and justice.” However, on the ten days from Rosh Hashanah to Yom Kippur, one concludes the third one with “the Holy King”³⁵ and the eleventh one with “the King of Justice.”

In the next paragraph, the Rambam gives details of further additions to the Amidah during the Ten Days of Penitence (such as *zochreinu lechaim*, remember us for life, added in the first blessing) which were instituted after the close of the Talmud.

Chabad Chassidic teachings emphasise the way that on Rosh Hashanah and through the Ten Days of Penitence, the Jewish people are declaring that G-d is King. This is

strongly reflected in the Liturgy for these Days of Awe. A passage in the Zohar helps us understand this. Rosh Hashanah commemorates the creation of Adam. The Zohar says that as soon as Adam was created, he turned to all existence and said: **באו נשתחוה ונכרעה נברכה לפני ה' עשנו**

(Ps.95:6) 'come let us bow and kneel before Hashem Who created us'. This was a recognition of G-d as King, which we repeat every year on Rosh Hashanah and which extends through the Ten Days of Penitence. The sounding of the Shofar can be understood as the sounding of trumpets at the coronation of an earthly King⁶.

וְאָמַר רַבָּה בַּר חִינָנָא סָבָא מִשְׁמִיָּה דְרַב: כָּל שְׂאֵפֶשֶׁר לוֹ לְבַקֵּשׁ רַחֲמִים עַל חֲבִירוֹ וְאִינוּ מִבְקֵשׁ — נִקְרָא "חוּטֵא". שְׁנָאֵמַר: "גַּם אֲנֹכִי חָלִילָה לִּי מִחֻטֵּא לֵה' מִחֲדָל לְהִתְפַּלֵּל בְּעֲדָכֶם".

And Rabba bar Hinnana Sava said in the name of Rav: Anyone who can ask for mercy on behalf of another, and does not ask is called a sinner, as it is stated following Samuel's rebuke of the people: "As for me, far be it from me that I should transgress against the Lord in ceasing to pray for you, but I will teach you the good and the right way" (I Samuel 12:23). Had Samuel refrained from prayer, he would have committed a sin.

אָמַר רַבָּא: אִם תִּלְמִיד חָכָם הוּא, צָרִיךְ שְׂיַחֲלָה עֲצֻמוֹ עָלָיו.

Rava said: If the one in need of mercy is a Torah scholar, it is insufficient to merely pray on his behalf. Rather, one must make himself ill worrying about him.

מַאי טַעְמָא? אֵילִימָא מְשׁוּם דְּכֹתִיב: "וְאִין חָלָה מִכֶּם עָלִי וְאִין גּוֹלָה אֶת אֶזְרִי" — דִּילְמָא מָלֵךְ שְׂאֵנִי. אֵלָא מִהֲכָא: "וְאִנִּי בַחֲלוֹתָם לְבוּשִׁי וְגו'".

⁶ Source

The Gemara seeks to clarify the source of this *halakha*. **What is the reason** that one must make oneself ill over a Torah scholar in need of mercy? **If you say** that it is **because** of what Saul said to his men, **as it is written: “And there is none of you that is ill over me or tells unto me”** (I Samuel 22:8), meaning that because Saul was a Torah scholar, it would have been appropriate for people to make themselves ill worrying about him; this is not an absolute proof. **Perhaps a king is different**, and excessive worry is appropriate in that case. Rather, proof that one must make oneself ill over a Torah scholar in need for mercy is **from here**: When David speaks of his enemies, Doeg and Ahitophel, who were Torah scholars, he says: **“But for me, when they were sick, my clothing was sackcloth, I afflicted my soul with fasting”** (Psalms 35:13). This shows one must be concerned to the extent that he dresses in sackcloth and fasts for the recovery of a Torah scholar.

Chassidic teachings stress ‘love of one’s fellow’ to every Jew, and do not limit this love to Torah scholars. However, a true Torah scholar, who is one’s teacher and guide – someone like the Rebbe – is seen as a parent to each Jew, and therefore an even higher level of concern is appropriate. The idea that a scholar and teacher is seen as a parent is shown in Elisha’s utterance when his teacher Elijah was swept up to heaven in a whirlwind – ‘My father, my father, chariot and horses of the Jewish people!’ (II Kings 2:12)⁷.

⁷ Chassidic source

ואמר רבה בר חנינא סבא משמיה דרב: כל העושה דבר עבירה ומתבייש בו — מוחלין לו על כל עונותיו. שנאמר: "למען תזכרי ובשת ולא יהיה לך עוד פתחון פה מפני כלמיתך בכפרי לך לכל אשר עשית נאם ה' אלקים".

And Rabba bar Hinnana Sava said in the name of Rav:
One who commits an act of transgression and is ashamed of it, all of his transgressions are forgiven, as it is stated: “In order that you remember, and be embarrassed, and never open your mouth anymore, because of your shame, when I have forgiven you for all that you have done, said the Lord, G-d” (Ezekiel 16:63)⁸.

‘Shame’ and ‘repentance’ are closely related. One sees this in the words: ‘return!’ שובה has the same letters as ‘shame’ בוש. The Talmud⁹ speaks of Teshuvah from fear as being lower than Teshuvah from love. But there is also Teshuvah from a higher kind of fear, or awe. When one considers the exalted nature of the Divine, utterly beyond our understanding, and one realizes how small we ourselves are, we may come to feel ‘shame’ in relation to G-d. Especially if, Heaven forbid, one has transgressed. But the shame/Teshuvah leads us closer to G-d...¹⁰

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The Gemara returns to the primary focus of the chapter, the recitation of *Shema*.

⁸ The Talmud brings further proofs regarding shame and forgiveness.

⁹ End of Yoma.

¹⁰ See also Nishmata d’Oraita, Berachot, 64-5, based on Or HaTorah Shemot, vol.1, 121-2.

אמר רבי אבהו בן זוטרת' אמר רבי יהודה בר זבידא: בקשו לקבוע פְּרִשְׁת בְּלָק בקריאת שְׁמַע, ומפני מה לא קבעוהָ — משום טורח צבור.

Rabbi Abbahu ben Zutarti said that Rabbi Yehuda bar Zevida said: The Sages sought to establish the blessings of Balaam that appear in the Torah portion of **Balak**, as part of the twice-daily recitation of *Shema*. **And why did they not establish it there? Because** extending *Shema* would place an **encumbrance on the congregation**, from which the Sages sought to refrain.

מאי טעמא? אילימא משום דכתיב בה: "אל מציאם ממצרים" — לימא פְּרִשְׁת רבית ופְּרִשְׁת מְשַׁקְלוֹת דְּכְתִיב בְּהֵן יציאת מצרים.

The Gemara seeks: **Why** did the Sages seek to add the blessings of Balaam in the first place? **If you say** that they did so **because** the exodus from Egypt is mentioned, **as it is written therein: "G-d, who brought them forth out of Egypt, is like the horns of the wild ram"** (Numbers 23:22), certainly mention of the Exodus is not unique to this Torah portion. Many other portions mention the exodus as well. **Let us say the portion of usury** (Leviticus 25:35–38) or the **portion of weights** (Leviticus 19:35–37), **as the exodus from Egypt is written therein** as well. In addition, they are brief and would not constitute an encumbrance on the congregation.

אָלָא אָמַר רַבִּי יוֹסִי בַר אָבִין, מִשּׁוּם דְּכְתִיב בָּהּ הָאִי קָרָא: "פָּרַע שָׁכַב כְּאַרִּי וּכְלָבִיא מִי יְקִימוֹנוּ".

Rather, Rabbi Yosei bar Avin said: The reason the Sages sought to establish the portion of Balak as part of the recitation of *Shema* is **because it is written therein: "He couched, He lay down like a lion and a lioness; who shall rouse Him? Those who bless You are blessed**

and those who curse You are cursed” (Numbers 24:9). This is reminiscent of what is said in *Shema*: When you lie down, and when you rise.

וְלִמָּא הָאֵי פְסוּקָא וְתוּ לָא.

On this, the Gemara asks: **And** if it is important to include this as part of *Shema* because of this single verse, then **let us say this verse and nothing more.**

גְּמִירָי: כּל פְּרָשָׁה דְּפְסֻקָּה מִשָּׁה רַבִּינוּ — פְּסֻקִינוּ, דְּלָא פְסֻקָּה מִשָּׁה רַבִּינוּ — לָא פְסֻקִינוּ.

The Gemara rejects this: It is impossible to do this, as **they learned** through tradition that **any portion that Moses, our teacher, divided, we too divide** and read separately. However, a portion **that Moses, our teacher, did not divide, we do not divide** and read separately. And, as stated above, the Sages did not wish to institute the recitation of the entire portion of Balak to avoid placing an encumbrance on the congregation.

The Rebbe comments on the idea that **any portion that Moses, our teacher, divided, we too divide** and read separately etc. There is a general concept which applies to the divisions within the Torah. On the one hand, there are divisions in the Torah between each Sedra, and divisions of different sections within the Sedra, such as a ‘gap of nine letters’, and also divisions between the different books of the Torah – signified by a gap of four lines. Thus the divisions in the Torah are part of Torah, as this statement in the Talmud makes clear, that the divisions are from Moshe Rabbeinu. (In addition, the

division into separate verses is also significant: ‘any verse which Moses did not divide, we do not divide’¹¹).

But at the same time, since the entire Torah is given by Hashem who is One, total unity, in the Torah too there is total unity, despite its being divided into different Sedras, sections and verses. An illustration of this is the fact that on Shabbat, while there is a specific Sedra for that Shabbat, at Mincha one reads from the Torah the beginning of the following Sedra, indicating the unity of the whole Torah¹².

פְּרִשְׁת צִיצִית מִפְּנֵי מָה קִבְּעוּהָ?

The Gemara continues: **Why was the portion of ritual fringes established** as part of the recitation of *Shema* when its content is unrelated to that of the preceding portions?

אָמַר רַבִּי יְהוּדָה בַּר חֲבִיבָא, מִפְּנֵי לְשׁוֹשׁ בָּהּ חֲמִשָּׁה דְּבָרִים: מֵצֻוֹת צִיצִית, יְצִיאַת מִצְרַיִם, עוֹל מֵצֻוֹת, וְדַעַת מִיָּנִים, הִרְהוּר עֲבִירָה, וְהִרְהוּר עֲבוּדָה זָרָה.

Rabbi Yehuda bar Ḥaviva said: The portion of ritual fringes was added **because it includes five elements** including the primary reason for its inclusion, the exodus from Egypt (*Melo HaRo'im*): **The mitzva of ritual fringes, mention of the exodus from Egypt, the acceptance of the yoke of mitzvot, admonition against the opinions of the heretics, admonition against thoughts of the transgressions of licentiousness, and admonition against thoughts of idolatry.**

¹¹ Megilah 22a.

¹² Shabbat Noah, 5724, sec.1, in Torat Menachem, vol.38, p.197.

The importance of mentioning the Going out of Egypt when saying the Shema is explored in Tanya, Part 1, chapter 47. It explains that saying the Shema is itself a form of personal Exodus from one's own Egypt. The Divine soul is oppressed by the Animal Soul, but when one says the Shema, expressing how Hashem gives Himself to each one of us, this itself is a personal Exodus, and the Divine Soul temporarily escapes from its bondage to the Animal Soul.

See the full text of Tanya chapter 47:

https://www.chabad.org/library/tanya/tanya_cdo/aid/7926/jewish/Chapter-47.htm

The Talmud now discusses the last three concepts mentioned: heresy, licentiousness, idolatry. How are they alluded to in the third paragraph of the Shema?

בְּשֵׁלֶמָא הָנִי תִלֵּת מִפְרָשָׁן. עוֹל מִצְוֹת, דְּכִתִּיב: "וַיִּזְכְּרֶם אֵת כָּל מִצְוֹת ה'", צִיצִית, דְּכִתִּיב: "וַיַּעֲשׂוּ לָהֶם צִיצִית וְגו'". יִצְיָאֵת מִצְרַיִם, דְּכִתִּיב: "אֲשֶׁר הוֹצֵאתִי וְגו'". אֵלָּא: דַּעַת מֵינִים, הִרְהוּר עֲבִירָה, וְהִרְהוּר עֲבוּדָה זָרָה — מִנָּלָן?

The Gemara clarifies: **Granted, these three are mentioned explicitly: The yoke of mitzvot** is mentioned in the portion of ritual fringes, **as it is written: “And you shall look upon them and remember all the mitzvot of the Lord and you shall do them”** (Numbers 15:39). **Ritual fringes** are mentioned explicitly, **as it is written: “And they will make for themselves ritual fringes”** (Numbers 15:38). **The exodus from Egypt** is also mentioned explicitly, **as it is written: “I am the Lord, your G-d, who took you out from the Land of Egypt”** (Numbers 15:41). **But where do we** derive the other elements mentioned

above: Admonition against **the opinions of the heretics**, admonition against **thoughts of transgressions** of licentiousness, **and** admonition against **thoughts of idolatry?**

דְּתַנִּיָא: "אַחֲרֵי לְבַבְכֶּם" — זו מִיְנוּת, וְכֵן הוּא אוֹמֵר: "אֲמַר נָבֵל בְּלִבּוֹ אֵין אֱלֹהִים". "אַחֲרֵי עֵינֶיכֶם" — זֶה הִרְהוּר עֲבִירָה, שְׁנֹאֲמַר: "וַיֹּאמֶר שְׁמִשׁוֹן אֶל אָבִיו אוֹתָהּ קַח לִי, כִּי הִיא יִשְׁרָה בְּעֵינַי". "אַתֶּם זֹנִים" — זֶה הִרְהוּר עֲבוּדָה זָרָה, וְכֵן הוּא אוֹמֵר "וַיִּזְנוּ אַחֲרֵי הַבָּעָלִים".

In response, the Gemara cites a *baraita* where these elements were derived from allusions in the verse, "You shall stray neither after your hearts nor after your eyes, after which you would lust" (Numbers 15:39). **As it was taught: "After your hearts" refers to** following opinions **of heresy** that may arise in one's heart. The Gemara offers a proof, **as it is stated: "The fool said in his heart: 'There is no G-d';** they have been corrupt, they have acted abominably; there is none who does good" (Psalms 14:1). The phrase: **"After your eyes," in this** verse refers to following **thoughts of transgressions** of licentiousness, that a person might see and desire, **as it is stated: "And Samson said to his father, 'That one take for me, for she is upright in my eyes'"** (Judges 14:3). The passage: **"You shall stray after"** refers to promiscuity, which in the parlance of the prophets is a metaphor for **idol worship**, **as it is stated: "The children of Israel again went astray after the Be'alim"** (Judges 8:33).

מִתְנִי' מִזְכִּירִין יְצִיאַת מִצְרַיִם בְּלִילוֹת. אָמַר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה: הָרִי אֲנִי כְּכֹן שְׁבָעִים שָׁנָה, וְלֹא זָכִיתִי שְׁתֹּאמַר יְצִיאַת מִצְרַיִם בְּלִילוֹת, עַד שֶׁדִּרְשָׁה בֶּן זֹמָא.

MISHNA: It is a mitzva by Torah law to mention the exodus from Egypt at night, but some held that this mitzva was, like phylacteries or ritual fringes, fulfilled only during the day and not at night. For this reason it was decided: **The exodus from Egypt is mentioned at night**, adjacent to the recitation of *Shema*. **Rabbi Elazar ben Azarya said: I am approximately seventy years old, and although I have long held this opinion, I was never privileged** to prevail (*Me'iri*) and prove that there is a biblical obligation to fulfill the accepted custom (*Ra'avad*) and have **the exodus from Egypt mentioned at night, until Ben Zoma interpreted it homiletically** and proved it obligatory.

שְׁנָאֵמַר "לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ". "יְמֵי חַיֶּיךָ" — הַיָּמִים, "כָּל יְמֵי חַיֶּיךָ" — הַלַּיְלוֹת.

Ben Zoma derived it **as it is stated: "That you may remember the day you went out of the land of Egypt all the days of your life"** (Deuteronomy 16:3). **The days of your life**, refers to daytime alone; however, the addition of the word all, as it is stated: **All the days of your life**, comes to add nights as well.

וְחֻכָּמִים אוֹמְרִים: "יְמֵי חַיֶּיךָ" — הָעוֹלָם הַזֶּה. "כָּל" — לְהַבִּיא לִימֹת הַמָּשִׁית.

And the Rabbis, who posit that there is no biblical obligation to mention the exodus from Egypt at night, explain the word, all, differently and **say: The days of your life**, refers to the days in **this world**, **all** is added to **include the days of the Messiah**.

גַּמְ' תִּנָּיָא, אָמַר לָהֶם בֶּן זוֹמָא לְחֻכָּמִים: וְכִי מִזְכִּירִין יְצִיאַת מִצְרַיִם לִימֹת הַמָּשִׁית! וְהֵלֵא כְּכֹר נֶאֱמַר "הַיָּה יָמִים בָּאִים נֶאֱמַר ה' וְלֹא יֵאמְרוּ עוֹד חַי ה' אֲשֶׁר

הַעֲלֵה אֶת בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם כִּי אִם חַי ה' אֲשֶׁר הָעֲלָה וְאֲשֶׁר הֵבִיא אֶת זֶרַע בֵּית יִשְׂרָאֵל מֵאֶרֶץ צִפּוֹנָה וּמִכָּל הָאֲרָצוֹת אֲשֶׁר הִדְחָתִים שָׁם.

GEMARA: The fundamental dispute between Ben Zoma and the Sages appears in the mishna, and the *baraita* cites its continuation. Disputing the position of the Sages that: All the days of your life, refers to both this world and the days of the Messiah, **it was taught** in a *baraita* that **Ben Zoma said to the Sages: And is the exodus from Egypt mentioned in the days of the Messiah? Was it not already said** that Jeremiah prophesied that in the days of the Messiah: “**Behold, days are coming, says the Lord, that they will no longer say: The Lord lives Who brought up the children of Israel out of the Land of Egypt. Rather: As the Lord lives, that brought up and led the seed of the house of Israel up out of the north country and from all the countries where I had driven them**” (Jeremiah 23:7–8).

אָמְרוּ לוֹ: לֹא שֶׁתַּעֲקֹר יְצִיאַת מִצְרַיִם מִמְּקוֹמָהּ, אֲלֵא שֶׁתִּהְיֶה שְׁעָבוֹד מַלְכוּיֹת עֵינָקָר, וְיְצִיאַת מִצְרַיִם טָפֵל לוֹ.

The Sages rejected this claim **and they said to him** that these verses do **not** mean **that** in the future **the exodus from Egypt will be uprooted from its place** and will be mentioned no more. **Rather**, redemption from **the subjugation of the kingdoms will be primary and the exodus from Egypt will be secondary**.

כִּיּוֹצֵא בּוֹ אֵתָּה אוֹמֵר: “לֹא יִקְרָא שְׁמִי עוֹד יַעֲקֹב כִּי אִם יִשְׂרָאֵל יִהְיֶה שְׁמִי,”

On a similar note, **you say:** The meaning of the expressions: It will not say, and they will no longer mention, are not absolute, as in the verse: “**Your name**

shall no longer be called Jacob; rather, Israel will be your name” (Genesis 35:10). There, too, the meaning is

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לא שיעקר "יעקב" ממקומו, אלא "ישראל" עיקר ו"יעקב" טפל לו. וכן הוא
אומר "אל תזכרו ראשונות וקדמניות אל תתבננו": אל תזכרו ראשונות — זה
שעבוד מלכיות, "וקדמניות אל תתבננו" — זו יציאת מצרים.

not that the name Jacob will be entirely uprooted from its place, but that the name Israel will be the primary name to which the name Jacob will be secondary, as the Torah continues to refer to him as Jacob after this event. And it also says that the ultimate redemption will overshadow the previous redemption in the verse: **“Do not remember the former events, and do not ponder things of old”** (Isaiah 43:18), and the Gemara explains: **“Do not remember the former events,” that is the subjugation to the kingdoms, and “do not ponder things of old,” that is the exodus from Egypt, which occurred before the subjugation to the nations.**

"הנני עשה חדשה עתה תצמח", תני רב יוסף: זו מלחמת גוג ומגוג.

With regard to the following verse: **“Behold, I will do new things, now it will spring forth”** (Isaiah 43:19), **Rav Yosef taught a baraita: This refers to the future war of Gog and Magog, which will cause all earlier events to be forgotten.**

משל למה הדבר דומה — לאדם שהיה מהלך בדרך ופגע בו זאב וניצל ממנו,
והיה מספר והולך מעשה זאב. פגע בו ארי וניצל ממנו, והיה מספר והולך
מעשה ארי. פגע בו נחש וניצל ממנו, שכח מעשה שניהם, והיה מספר והולך
מעשה נחש. אף כן ישראל — צרות אחרונות משכחות את הראשונות.

The Gemara cites a parable: To what is this comparable? To a person who was walking along the way and a wolf accosted him and he survived it, and he continued to relate the story of the wolf. A lion accosted him and he survived it, and he continued to relate the story of the lion. A snake accosted him and he survived it, he forgot both the lion and the wolf, and he continued to relate the story of the snake. Each encounter was more dangerous and each escape more miraculous than the last, so he would continue to relate the most recent story. **So too with Israel; more recent troubles cause the earlier troubles to be forgotten.**