

Rabbinic Traditions of Personal Behavior

דף מקורות מאת Yedidah Koren

עריכה

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א. ברכות כ"ז א

תפלת המנחה עד הערב וכו'.
 אמר ליה רב חסדא לרב יצחק: הֲתָם אָמַר רַב כְּהֵנָּא הֵלְכָה כְּרַבִּי יְהוּדָה, הוֹאִיל
 וּתְנִן בְּבַחֲרֵתָא כְּוֹתִיָּהּ, הֲכָא מֵאִי?
 אִישְׁתִּיק וְלֹא אָמַר לִיה וְלֹא מִיָּדִי.
 אָמַר רַב חֲסֵדָא: נְחֲזִי אָנּוּ, מְדַרְבּ מְצַלִּי שֶׁל שַׁבַּת בְּעָרְב שַׁבַּת מִבְּעוֹד יוֹם, שָׁמַע
 מִיָּנָה הֵלְכָה כְּרַבִּי יְהוּדָה.
 אֲדַרְבֵּה מְדַרְבּ הוֹנָא וְרַבָּנָן לָא הוּוּ מְצַלּוּ עַד אִוְרְתָא, שָׁמַע מִיָּנָה אִין הֵלְכָה
 כְּרַבִּי יְהוּדָה.
 הַשְׁתָּא דְלֹא אֲתַמַּר הֵלְכָתָא לָא כְּמַר וְלֹא כְּמַר, דְּעַבְד כְּמַר — עַבְד, וְדַעְבַּד כְּמַר
 — עַבְד.

We learned in the mishna: The Rabbis hold that **the afternoon prayer** may be recited **until the evening**. Rabbi Yehuda says: It may be recited only until the midpoint of the afternoon. **Rav Ḥisda said to Rav Yitzḥak: There**, with regard to the morning prayer, **Rav Kahana said: The halakha is in accordance with** the opinion of **Rabbi Yehuda, since we learned** in a mishna in the **preferred** tractate, *Eduyyot*, **in accordance with his** opinion. **Here, what** is the ruling? **He was silent and said nothing to him**, as he was familiar with no established ruling in this matter. **Rav Ḥisda said: Let us see** and try to resolve this ourselves **from** the fact **that Rav prayed** the Shabbat prayers on the eve of Shabbat **while it was still day. Learn from this** that **the halakha is in accordance with** the opinion of **Rabbi Yehuda**, and the time for the afternoon prayer ends at the midpoint of the afternoon, after which time one may recite the evening prayer.

The Gemara immediately rejects the proof based on Rav's practice: **On the contrary**,

from the fact that Rav Huna and the Sages, students of Rav, would not pray until evening, learn from that that the *halakha* is not in accordance with the opinion of Rabbi Yehuda. The Gemara concludes: Now that the *halakha* was stated neither in accordance with the opinion of this Sage nor in accordance with the opinion of that Sage, one who acted in accordance with the opinion of this Sage has acted legitimately, and one who acted in accordance with the opinion of that Sage has acted legitimately, as this *halakha* is left to the decision of each individual.

Translations of the Bavli are from The William Davidson Talmud, Koren - Steinsaltz, taken from: Sefaria.org.il.

ג. תלמוד ירושלמי ברכות ב'א'

[...] בַּר קַפְרָא אָמַר אֵין לָךְ צְרִיךְ כְּוֹנָה אֶלָּא ג' פְּסוּקִים הָרְאשׁוֹנִים בְּלִבְדָּ. וְתַנִּי כֵן וְשִׁנְנָתָם עַד כַּאֲן לְכֹוֹנָה מִיכֹן וְאֵילָף לְשִׁינוּן. [...]
 רַב שְׁאֵיל לְרַבִּי חִיָּיא רַבָּא וְלִינָא חֲמִי לְרַבִּי מְקַבֵּל עָלָיו מְלָכוּת שְׁמַיִם.
 אָמַר לִיה פֻּד תַּחֲמִינִיָּה יְהִיב יְדִיה עַל אַפּוּהִי הוּא מְקַבֵּל עָלָיו עוֹל מְלָכוּת שְׁמַיִם.
 אָמַר לִיה וְאֵינּוּ צְרִיךְ לְהַזְכִּיר יְצִיאַת מִצְרַיִם.
 אָמַר לִיה לִית אַפְשָׁר דְּלָא יִטִּי מִלְּהָ.
 רַבִּי טַבְיּוּמִי שְׁאֵל לְרַבִּי חֲזַקְיָה לִית הֲדָה אֲמָרָה שְׁאֵין לָךְ צְרִיךְ כְּוֹנָה אֶלָּא פְּסוּק הָרְאשׁוֹן בְּלִבְדָּ.
 אָמַר לִיה אַדְאִיתְנָה עַד וְשִׁנְנָתָם.

Bar Qappara said: One has to focus his attention only during the first three verses. It was stated thus: (Deut. 6:7) “You shall repeat” (ושננתם). until there is the obligation of focussed attention; from there starts the obligation of repetition. .7

Rav asked Rabbi Ḥiyya the Great: I have never seen Rabbi accept upon himself the Kingdom of Heaven.

He answered him: When you see him put his hands on his face, [then] he accepts the yoke of the Kingdom of Heaven.

He asked him back: Is it not necessary also to mention the Exodus?

He answered him: It is impossible that the matter does not come up.

Rebbi Tavyome asked Rabbi Ḥizkiah: Does this not mean that one has to focus attention only for the first verse?

He said to him: you've gone too far; until “You shall repeat.”

Translations of the Yerushalmi are based on: Heinrich W. Guggenheimer, Berlin: De

Gruyter, 1999-2015, taken from: Sefaria.org.il.

ה. ברכות י"ג ב

[...] תְּנוּ רַבָּנוּ: "שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד" — עַד כָּאן צְרִיכָה כְּוֹנֵת הַלֵּב, דְּבָרֵי רַבִּי מֵאִיר. אָמַר רַבָּא: הֲלָכָה כְּרַבִּי מֵאִיר. [...]

תְּנוּ רַבָּנוּ: "שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד" זו קְרִיאַת שְׁמַע שֶׁל רַבִּי יְהוּדָה הַנְּשִׂיא.

אָמַר לִיה רַב לְרַבִּי חֵיָא: לָא חֲזִינָא לִיה לְרַבִּי דְּמִקְבֵּל עָלֵיהּ מְלָכוּת שְׁמַיָּם. אָמַר לִיה: בַּר פְּחֻתִי, בְּשַׁעָה שְׁמַעְבִּיר יָדָיו עַל פְּנָיו, מִקְבֵּל עָלָיו עוֹל מְלָכוּת שְׁמַיָּם.

חֲזַר וְגוֹמְרָה, אוֹ אֵינוּ חֲזַר וְגוֹמְרָה?
בַּר קַפְרָא אוֹמַר: אֵינוּ חֲזַר וְגוֹמְרָה.
רַבִּי שְׁמַעוֹן בְּרַבִּי, אוֹמַר: חֲזַר וְגוֹמְרָה.

אָמַר לִיה בַּר קַפְרָא לְרַבִּי שְׁמַעוֹן בְּרַבִּי: בְּשַׁלְמָא לְדִידִי דְאִמִּינָא "אֵינוּ חֲזַר וְגוֹמְרָה", הֵינּוּ דְמַהְדֵּר רַבִּי אֲשַׁמְעָתָא דְאִית בֵּיה יְצִיאַת מְצָרִים. אֲלָא לְדִידִךָ דְאִמְרַת חֲזַר וְגוֹמְרָה, לְמָה לִיה לְאֵהָדוּרִי? כְּדִי לְהַזְכִּיר יְצִיאַת מְצָרִים בְּזַמְנָה.

אָמַר רַבִּי אֵילָא בְרִיה דְרַב שְׁמוּאֵל בַּר מִרְתָּא מִשְׁמִיָּה דְרַב: אָמַר "שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד" וְנֶאֱמַר בְּשִׁינָה — יָצָא.

אָמַר לִיה רַב נְחֻמָּן לְדָרוּ עַבְדֵיהּ: בְּפִסּוּקָא קָמָא — צַעְרוֹ, טָפִי — לָא תְצַעְרוּ. אָמַר לִיה רַב יוֹסֵף לְרַב יוֹסֵף בְּרִיה דְרַבָּה: אַבּוּדָה הִכִּי הָוָה עַבְדִּי?
אָמַר לִיה: בְּפִסּוּקָא קָמָא הָוָה קָא מְצַעַר נְפִשְׁיָהּ, טָפִי — לָא הָוָה מְצַעַר נְפִשְׁיָהּ.

The Sages taught in a *baraita*: The single verse, “Hear, Israel, the Lord is our God, the Lord is One”; **this is Rabbi Yehuda HaNasi’s recitation of *Shema*.** .1

The Gemara relates: **Rav said to his uncle, Rabbi Ḥiyya: I did not see Rabbi Yehuda HaNasi accept the kingship of Heaven upon himself,** meaning that he did not see him recite *Shema*. **Rabbi Ḥiyya said to him: Son of noblemen [*bar paḥtei*], when Rabbi Yehuda HaNasi passed his hands over his face in the study hall in the middle of his lesson, he accepted the yoke of the kingdom of Heaven upon himself,** as his *Shema* was comprised of a single verse.

Rabbi Yehuda HaNasi’s students and members of his household disputed: **Does he complete *Shema* later or does he not complete it later?**

Bar Kappara says: He does not complete it later. Rabbi Shimon, son of Rabbi Yehuda HaNasi, says: He completes it later.

Bar Kappara said to Rabbi Shimon, son of Rabbi Yehuda HaNasi: Granted, according to my position, that I say that Rabbi Yehuda HaNasi does not complete Shema later, that is why when he taught, **Rabbi Yehuda HaNasi would specifically seek a topic that included the exodus from Egypt**, as by so doing he fulfills the mitzva to remember the Exodus; a mitzva that others fulfill in their recitation of the last paragraph of *Shema*. **But according to you, who says that he completes** his recitation of *Shema* **later, why**, when he teaches, **would** he specifically **seek** a topic that included the exodus from Egypt?

Rabbi Shimon responded: Rabbi Yehuda HaNasi did so **in order to mention the exodus from Egypt at its appointed time**, during the time of the recitation of *Shema*.

Based on this *halakha*, **Rabbi Ila, son of Rav Shmuel bar Marta, said in the name of Rav: One who recited** the verse, “Hear, Israel, the Lord is our God, the Lord is One,” **and was immediately overcome by sleep, fulfilled** his obligation to recite *Shema*.

Similarly, **Rav Nahman said to his slave, Daru:** If you see that I have fallen asleep, **bother me** to recite **the first verse, do not bother me** to recite any **more** than that. Similarly, **Rav Yosef said to Rav Yosef, son of Rabba: What would your father do?** Rav Yosef, son of Rabba, **said to him: He would exert himself** not to fall asleep in order to recite **the first verse, he would not exert himself** to recite any **more** than that.

תלמוד ירושלמי ברכות ג'ה'

תפילין תולה אותן מראשות המיטה ואינו תולה אותם מרגלות המיטה.
 רבי שמואל רבי אבהו רבי אלעזר בשם רבי חנינא רבי הנה תולה את
 התפילין במראשות המיטה.
 רבי חזקיה בשם רבי אבהו ובלבד דלא יעביד כהדין דייקלרא אלא תפילין מלמעלן
 ורצועות מלמטן.
 תנא רבי חלפתא בן שאול העושה בתפילתו סימן רע לו. הדיא דאת אמר מלמטה
 אבל מלמעלה לא.
 אתיא דמר רבי חנינא אני ראיתי את רבי מפקק ומעטש ונותן ידיו על פיו
 אבל לא רוקק.
 רבי יוחנן אמר אפילו רוקק כדי שיהא כוסו נקי.
 לפניו אסור לאחוריו מותר. לימינו אסור לשמאלו מותר. הדיא הוא דכתיב יפל
 מצדה אלה. כל-עמא מודיי בההין דרקק איצטלין דהוא אסור.
 רבי יהושע בן לוי אומר הרוקק בבית הכנסת כרוקק בבבת עינו.
 רבי יונה רוקק ושייף.
 רבי ירמיה רבי שמואל בר חלפתא בשם רב אדא בר אחוה המתפלל אל ירוק עד

שִׁיהֶלֶךְ אַרְבַּע אַמוֹת. אָמַר רַבִּי יוֹסִי בִּירְבִי אָבוֹן וְכֵן הָרוּקַק אֶל יְתִפְלֵל עַד שִׁיהֶלֶךְ אַרְבַּע אַמוֹת.

Tefillin one may hang on the headboard of the bed but one may not hang them at the foot end of the bed. ה.

Rebbi Samuel Rebbi Abbahu Rebbi Eleazar in the name of Rebbi Ḥanina: Rebbi would hang his *tefillin* on the headboard of his bed.

Rebbi Ḥizqiah in the name of Rebbi Abbahu: But only that he should not do in the way of makers of palm leaf baskets/like those pendants, but *tefillin* on top and the straps on the bottom.

Rebbi Ḥalaphta ben Shaul stated: It is a bad sign if one lets wind during one's prayer. That which you said, from one's bottom, but not from one's top.

This parallels what Rebbi Ḥanina said: I saw Rebbi yawning, belching, putting his hand on his mouth, but not spitting.

Rebbi Yoḥanan said, even spitting so that one's cup should be clean;

Forward is forbidden, behind oneself is permitted. To one's right is forbidden, to one's left is permitted; that is what is written (Ps. 91: 7): "On your left hand side will fall a thousand." Everybody agrees about one who spits toward the stele, that he is forbidden to do so.

Rebbi Joshua ben Levi says, he who spits in the synagogue is like one who spits into his own eye.

Rebbi Jonah would spit and rubit (with his foot).

Rebbi Jeremiah, Rebbi Samuel bar Ḥalaphta in the name of Rav Ada bar Aḥava: He who prayed should not spit until he walked four cubits. Rebbi Yose bar Rebbi Abun said, similarly he who spat should not pray until he walked four cubits.

ט. ברכות כ"ד

אָמַר רַבִּי חֲנִינְא: אָנִי רְאִיתִי אֶת רַבִּי שְׂתָלָה תְּפִלָּיו.
מִיִּתְבִּי: הַתּוֹלָה תְּפִלָּיו יִתְלוּ לוֹ חַיִּי! דּוֹרְשֵׁי תְּמוּרוֹת אָמְרוּ: "וְהָיוּ חַיִּיךָ תְּלָאִים לְךָ מִנְּגִד", זֶה הַתּוֹלָה תְּפִלָּיו.
לֹא קָשָׁיָה הָא בְּרִצּוּעָה. הָא בְּקִצִּיעָה.
וְאִיבְעִית אִימָא: לֹא שְׁנָא רִצּוּעָה וְלֹא שְׁנָא קִצִּיעָה — אָסוּר. וְכִי תִלָּה רַבִּי — בְּכִסְתָּא תִלָּה.
אִי הָכִי מַאי לְמִימְרָא? מַהוּ דְתִימָא תִיבְעֵי הַנְּחָה כְּסַפֵּר תּוֹרָה — קָא מְשַׁמַּע לֵן.
וְאָמַר רַבִּי חֲנִינְא: אָנִי רְאִיתִי אֶת רַבִּי שְׁגִיחָה וּפִיחָה וְנִתְעַטְשׁ וְרַק וּמְמַשְׁמַשׁ בְּבִגְדוֹ, אָבָל לֹא הָיָה מִתְעַטֵּף. וְכִשְׁהוּא מְפִיחָה הָיָה מְנִיחַ יָדוֹ עַל סְנַטְרוֹ.
מִיִּתְבִּי: הַמְשַׁמֵּעַ קוּלוֹ בְּתַפְלָתוֹ — הָרִי זֶה מְקַטְנֵי אָמְנָה. הַמְגַבֵּיהַ קוּלוֹ בְּתַפְלָתוֹ

הָרִי זֶה מִנְבִיאֵי הַשְּׁקֶר. מְגַהֵק וּמְפַהֵק — הָרִי זֶה מְגִסֵּי הָרוּחַ. הַמְתַעֲטֵשׁ בְּתַפְלָתוֹ — סִימָן רַע לוֹ. וַיֵּשׁ אוֹמְרִים: נִיכָר שֶׁהוּא מְכוֹעֵר. הָרֶק בְּתַפְלָתוֹ — כְּאִילוֹ רֶק בְּפָנָי הַמְלָד.

בְּשִׁלְמָא מְגַהֵק וּמְפַהֵק לָא קְשִׁיא: כָּאן לְאוּנְסוֹ, כָּאן לְרִצּוֹנוֹ. אֲלֵא מְתַעֲטֵשׁ אִמְתַעֲטֵשׁ קְשִׁיא! מְתַעֲטֵשׁ אִמְתַעֲטֵשׁ נְמִי לָא קְשִׁיא, כָּאן מְלַמְעָלָה, כָּאן מְלַמְטָה. דְּאָמַר רַב זִירָא: הָא מִילְתָּא אֲבַלְעָא לִי בִּי רַב הַמְנוּנָא וְתַקִּילָא לִי כִּי כּוּלֵי תַלְמוּדָאִי: הַמְתַעֲטֵשׁ בְּתַפְלָתוֹ סִימָן יָפָה לוֹ, כְּשֵׁם שֶׁעוֹשִׂים לוֹ נַחַת רוּחַ מְלַמְטָה, כִּף עוֹשִׂים לוֹ נַחַת רוּחַ מְלַמְעָלָה.

אֲלֵא רַק אַרְק קְשִׁיא! רַק אַרְק נְמִי לָא קְשִׁיא, אֶפְשָׁר כְּדָרְבַּי הַיּוֹדָה. דְּאָמַר רַב יְהוּדָה: הָיָה עוֹמֵד בְּתַפְלָה וְנִדְמָן לוֹ רוּק — מְבַלְיָעוּ בְּטַלִּיתוֹ. וְאִם טַלִּית נָאָה הוּא — מְבַלְיָעוּ בְּאַפְרָקְסוֹתוֹ.

רַבִּינָא הָוָה קָאִי אַחוּרֵי רַב אָשִׁי, נִזְדַּמָּן לוֹ רוּק, פְּתַקִּיָּה לְאַחוּרֵיהּ. אָמַר לֵיהּ: לָא סָבַר לָהּ מָר לְהָא דְרַב יְהוּדָה מְבַלְיָעוּ בְּאַפְרָקְסוֹתוֹ? אָמַר לֵיהּ: אָנָּא אֲנִינָא דְעֵתָאִי.

Rabbi Ḥanina said: I saw Rabbi Yehuda HaNasi hang his phylacteries. The

Gemara **raises an objection:** It was taught in a *baraita* that **one who hangs his phylacteries will have his life hang** in the balance.

Moreover, **the Symbolic Interpreters** of the Torah **said** that the verse: **“And your life shall hang in doubt before you”** (Deuteronomy 28:66), that is the punishment of **one who hangs his phylacteries.**

The Gemara replies: This apparent contradiction **is not difficult, as this *baraita***, which condemns one who hangs his phylacteries, refers to one who hangs them **by the strap**, allowing the leather boxes into which the parchment is placed to dangle in a deprecating way, which is certainly prohibited. **That *baraita***, which relates that Rabbi Yehuda HaNasi would hang his phylacteries and that it is clearly permitted, refers to when one hangs them **from the box** with the straps dangling.

And if you wish, say another explanation instead: **There is no difference** whether he hangs the phylacteries from the **strap and there is no difference** whether he hangs the phylacteries from **the box; both are prohibited. And when Rabbi Yehuda HaNasi hung** his phylacteries, **he hung them in** their **pouch.**

The Gemara asks: **If so, what** is the purpose **to relate** that incident? The Gemara replies: **Lest you say** that phylacteries **would require placement** atop a surface, **as** is the custom with **a Torah scroll.** Therefore, **it teaches us** that this is unnecessary.

Since Rabbi Ḥanina related a story involving Rabbi Yehuda HaNasi, the Gemara cites another such story. **Rabbi Ḥanina said: I saw Rabbi Yehuda HaNasi**, while he was praying, **belch, yawn, sneeze, spit,**

and if he was stung by a louse, he may **feel** for it and remove it **with his garment**, **but he would not wrap himself** in his prayer shawl if it fell during prayer. **And when he would yawn he would place his hand on his chin** so that his open mouth would not be visible.

The Gemara **raises an objection** based on a *baraita*: **One who sounds his voice during his *Amida* prayer is among those of little faith**, as he seems to believe that the Lord cannot hear his prayer when it is uttered silently. **One who raises his voice during prayer is considered to be among the false prophets**, as they too were wont to cry out and shout to their gods.

Furthermore, one who **belches and yawns** while praying **is surely among the uncouth**. **One who sneezes during his prayer, for him it is a bad omen. And some say: It is clear that he is repulsive**. Also, **one who spits during prayer, it is tantamount to spitting in the face of the king**. In light of all this, how could Rabbi Yehuda HaNasi have done all that while praying?

The Gemara explains: **Granted**, with regard to **one who belches and yawns, it is not difficult**: **Here**, in the case where Rabbi Yehuda HaNasi did so, **it was involuntary** and therefore permissible; **here**, where it is considered uncouth, is in a case where **it is deliberate**. However, the contradiction **between sneezing** in the case where Rabbi Yehuda HaNasi did so **and sneezing** where it is considered a bad omen **is difficult**.

The Gemara responds: The contradiction **between sneezing** in one case **and sneezing** in the other case **is also not difficult**: **Here**, in the case of Rabbi Yehuda HaNasi, it is referring to sneezing **from above**, his nose; **here**, where it is a bad omen, is referring to sneezing **from below**, flatulence. **As Rav Zeira said: In the school of Rav Hamnuna I absorbed this matter** in passing, **and it is equal** in significance **to all the rest of my learning**: **One who sneezes in the midst of prayer, it is a good omen for him**. **Just as** the sneeze soothes his irritation, **giving him pleasure below**, it is a sign that **they are similarly giving him pleasure above**. Since Rav Zeira sneezed often, he was extremely pleased to hear this.

However, The contradiction **between spitting** in the case where Rabbi Yehuda HaNasi did so **and spitting** where it is deemed tantamount to spitting in the face of the king **is difficult**. The Gemara replies: The contradiction **between spitting** in one case **and spitting** in the other case **is also not difficult**, as **it is possible** to resolve it **in accordance with** the opinion of **Rav Yehuda**, as **Rav Yehuda said: One who was standing in prayer, and saliva happened** to accumulate in **his** mouth, **he absorbs it in his garment**. **And if it was a fine garment** and he does not want it to become sullied, **he may cover it up in his head covering**. That way, one is permitted to spit. The Gemara relates: **Ravina was standing behind Rav Ashi** during prayer when **saliva happened** to accumulate in **his** mouth, **so he discharged it behind him**. Rav

Ashi said to him: And **does the Master not hold** in accordance with **that** statement of **Rav Yehuda, who said** that **one absorbs it in his head covering?** **He said to him:** **I am delicate**, and the mere knowledge that there is spittle in my head covering disturbs my prayer.



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