

**Greater than saving lives – יותר מהצלת נפשות** – The Gemara is not indicating that saving lives is less important than studying Torah; rather, since Mordecai had already saved the Jews, a number of Sages were angry with him for continuing to be involved in affairs of state with the intention of preventing further danger to Jews, as in this regard the study of Torah should take precedence (*Rishon LeTziyyon*).

**For as long as Baruch ben Neriah was alive – כל זמן שברוך בן נריה קיים** – A midrash explains that Baruch himself was of advanced age and was consequently unable to go up to Eretz Yisrael (see Maharsha).

אמר רב יוסף: גדול תלמוד תורה יותר מהצלת נפשות. דמעיקרא חשיב ליה למרדכי בתר ארבעה ולבסוף בתר חמשה. מעיקרא כתיב "אשר באו עם זרובבל ישוע נחמיה שריה רעליה מרדכי בלשן" ולבסוף כתיב "הבאים עם זרובבל ישוע נחמיה עזריה רעמיה נחמני מרדכי בלשן".

Rav Yosef said: Studying Torah is greater than saving lives,<sup>N</sup> as initially, when listing the Jewish leaders who came to Eretz Yisrael, Mordecai was mentioned after four other people, but at the end he was listed after five. This is taken to indicate that his involvement in governmental affairs instead of in Torah study lowered his stature one notch. The Gemara proves this: At first it is written: "Who came with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan" (Ezra 2:2); but in the end in a later list it is written: "Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahmani, Mordecai, Bilshan" (Nehemiah 7:7).

אמר רב ואיתימא רב שמואל בר מרתא: גדול תלמוד תורה יותר מבנין בית המקדש, שכל זמן שברוך בן נריה קיים – לא הניחו עזרא ועלה.

Rav said, and some say that Rav Shmuel bar Marta said: Studying Torah is greater and more important than building the Temple. A proof of this is that for as long as Baruch ben Neriah was alive<sup>N</sup> in Babylonia, Ezra, who was his disciple, did not leave him and go up to Eretz Yisrael to build the Temple.

אמר רבה אמר רב יצחק בר שמואל בר מרתא: גדול תלמוד תורה יותר מכבוד אב ואם, שכל אותן שנים שהיה יעקב אבינו בבית עבר לא נענש. דאמר מר:

Rabba said that Rav Yitzhak bar Shmuel bar Marta said: Studying Torah is greater and more important than honoring one's father and mother, and a proof of this is that for all those years that our father Jacob spent in the house of Eber and studied Torah there he was not punished for having neglected to fulfill the mitzva of honoring one's parents. As the Master said:

## Perek I

## Daf 17 Amud a

למה נמנו שנותיו של ישמעאל – כדי ליחס בהן שנותיו של יעקב. דכתיב "ואלה שני חיי ישמעאל מאת שנה ושלושים שנה ושבע שנים" כמה קשיש ישמעאל מיצחק – ארביסר שנין, דכתיב "ואברם בן שמונים שנה ושש שנים בלדת הגר את ישמעאל לאברם", וכתיב "ואברהם בן מאת שנה בהולד לו את יצחק בנו". וכתיב "ויצחק בן ששים שנה בלדת אותם". בר כמה היה ישמעאל כדאיתליד יעקב – בר שבעים וארבעה, כמה פיישן משניה – שתין ותלת.

Why were the years of Ishmael mentioned<sup>N</sup> in the Torah? For what purpose were we told the life span of that wicked man? In order to reckon through them the years of Jacob. As it is written: "And these are the years of the life of Ishmael, a hundred and thirty-seven years" (Genesis 25:17). How much older was Ishmael than Isaac? Fourteen years. As it is written: "And Abram was eighty-six years old when Hagar bore Ishmael to Abram" (Genesis 16:16). And it is written: "And Abraham was a hundred years old when his son Isaac was born to him" (Genesis 21:5). And it is written with regard to Jacob and Esau: "And Isaac was sixty years old when she bore them" (Genesis 25:26). Based on these verses, how old was Ishmael when Jacob was born? Seventy-four. How many of his years remained then until his death? Sixty-three, as Ishmael died at the age of a hundred and thirty-seven.

ותניא: היה יעקב אבינו בשעה שנתברך מאביו בן ששים ושלוש שנה, ובו בפרק מת ישמעאל, דכתיב "וירא עשו כי ברך" וגו' "ויחד עשו אל ישמעאל ויקח את מחלת בת ישמעאל אחות נביות" ממשמע שנאמר "בת ישמעאל" איני יודע שהיא אחות נביות? מלמד שקידשה ישמעאל ומת, והשיאה נביות אחיה.

And it was taught in a *baraita*: Jacob our father was sixty-three years old at the time he was blessed by his father, and at that same time Ishmael died. How is it known that these two events occurred at the same time? As it is written: "When Esau saw that Isaac had blessed Jacob... then Esau went to Ishmael and took for a wife Mahalath, the daughter of Ishmael, Abraham's son, the sister of Nebaioth" (Genesis 28:6–9). From the fact that it is stated: "the daughter of Ishmael," do I not know that she was the sister of Nebaioth? For what purpose then does the verse say this explicitly? This teaches that Ishmael betrothed her to Esau<sup>N</sup> and in the meantime he died, and Nebaioth her brother married her off. Therefore, special mention is made of Nebaioth. Consequently, it is understood that Jacob was sixty-three years old when he received his blessing and left his father's house.

## NOTES

**Why were the years of Ishmael mentioned – למה** – Rashi explains the Gemara's question as: Why count the life span of a wicked man? The *Turei Even*, however, questions this understanding, as there are opinions that state that Ishmael repented, dying a righteous man (see Maharsha), and according to Rashi's reasoning it would then be worthy of mention. Therefore, he offers an alternative interpretation, explaining simply that there are other righteous men whose life spans are not mentioned in the Torah. Therefore, the Gemara is questioning why Ishmael was singled out for special mention.

**This teaches that Ishmael betrothed her to Esau – מלמד שקידשה ישמעאל** – This is derived from the language of the verse, as it says: "And Esau went to Ishmael" in order to marry his daughter. Yet when mentioning the actual marriage it states: "The sister of Nebaioth," indicating that it was Nebaioth who actually married her off. Evidently, the verse is meant to teach us that Ishmael betrothed his daughter to Esau, but died before the actual marriage took place, and his son Nebaioth gave her over in marriage (Maharsha).

Eber died...two years – עֵבֶר מֵת...שְׁתֵּי שָׁנִים – Seemingly, this additional piece of information is not essential to the rest of the story line. However, it is mentioned for a reason, as it indicates that Jacob did not remain studying under Eber until the latter's death sixteen years later, but rather, he completed his studies two years prior to Eber's death (Rabbi Yoshiya Pinto; see *Rosh Yosef*).

He then was in Bethel for six months – וּבֵית אֵל עָשָׂה – The Maharsha explains why the Gemara finds it necessary to mention that Jacob brought offerings while in Bethel: Jacob suffered many trials and tribulations during the first eighteen months, including the incident with Dina, which would make it understandable that he would bring offerings upon his arrival in Bethel. Nevertheless, he was faulted for not leaving Bethel earlier and was therefore punished for the entire two years he was not involved in honoring his father.

וְתִינוּ וְתִלְתָּ, וְאַרְבֵּיסָר עַד דְּמִתְּלִיד יוֹסֵף – הָא שְׁבַעֲוִן וְשִׁבְעָה. וְכִתְּבִיב "וְיֹסֵף בֶּן שְׁלֹשִׁים שָׁנָה בְּעָמְדוֹ לִפְנֵי פַרְעֹה" – הָא מֵאָה וְשִׁבְעֵ, שֶׁב דְּשִׁבְעָא וְתִרְתִּי דְכַפְּנָא – הָא מֵאָה וְשִׁיתְסָר.

וְכִתְּבִיב "וַיֹּאמֶר פַּרְעֹה אֶל יַעֲקֹב כַּמָּה יָמֵי שְׁנֵי חַיֶּיךָ. וַיֹּאמֶר יַעֲקֹב אֶל פַּרְעֹה יָמֵי שְׁנֵי מַגֻּרֵי שְׁלֹשִׁים וּמֵאֵת שָׁנָה" מֵאָה וְשִׁיתְסָר הָוִיין!

אֲלָא שְׁמַע מִינָה: אַרְבַּע עָשָׂר שָׁנִין דְּהוּהָ בְּבֵית עֵבֶר – לֹא חָשִׁיב לְהוּ. דְּתַנָּא: הִיָּה יַעֲקֹב בְּבֵית עֵבֶר מוּטָמֵן אַרְבַּע עָשָׂר שָׁנָה. עֵבֶר מֵת לְאַחַר שְׁיָרֵד יַעֲקֹב אֲבִינוּ לְאַרְסֵי נְהָרִים שְׁתֵּי שָׁנִים. יֵצֵא מֵאַרְסֵי וּבָא לֹא לְאַרְסֵי נְהָרִים. נִמְצָא, כְּשֶׁעָמַד עַל הַבְּאֵר בֶּן שִׁבְעִים וְשִׁבְעֵ שָׁנָה.

וּמִנְלָן דְּלֹא מִיַּעֲשֵׁ – דְּתַנָּא: נִמְצָא, יוֹסֵף שְׁפִירֵשׁ מֵאֲבִיו עֲשָׂרִים וּשְׁתַּיִם שָׁנָה בְּשֵׁם שְׁפִירֵשׁ יַעֲקֹב אֲבִינוּ מֵאֲבִיו. דִּיעֲקֹב תְּלַתִּין וְשִׁיתָא הָוִיין! אֲלָא: אַרְבֵּיסָר דְּהוּהָ בְּבֵית עֵבֶר לֹא חָשִׁיב לְהוּ.

סוֹף סוֹף דְּבֵית לָבָן עֲשָׂרִין שָׁנִין הָוִיין! אֲלָא, מִשּׁוּם דְּאִשְׁתְּהֵי בְּאוּרְחָא תְּרַתִּין שָׁנִין. דְּתַנָּא: יֵצֵא מֵאַרְסֵי נְהָרִים וּבָא לֹא לְסֻכּוֹת, וְעָשָׂה שָׁם שְׁמוֹנָה עָשָׂר חוֹדְשֵׁי, שְׁנַאֲמַר "וַיַּעֲקֹב נָסַע סֻכּוֹתָהּ וַיֵּבֶן לָהּ בַּיִת וַלְמִקְנֶיהָ עָשָׂה סֻכּוֹת". וּבְבֵית אֵל עָשָׂה שְׁשֵׁה חֲדָשִׁים וְהִקְרִיב זְבָחִים.

הדרן עלך מגילה נקראת

If we calculate these sixty-three years and the fourteen until Joseph was born, this means that Jacob should have been seventy-seven at the time of Joseph's birth. And it is written: "And Joseph was thirty years old when he stood before Pharaoh" (Genesis 41:46). This indicates that Jacob should have then been at least a hundred and seven years old when Joseph was thirty. Add the seven years of plenty and the two of famine, and this would then indicate that Jacob should have been a hundred and sixteen years old when he arrived in Egypt in the second year of the famine.

But it is written: "And Pharaoh said to Jacob, How many are the days of the years of your life? And Jacob said to Pharaoh, The days of the years of my sojournings are a hundred and thirty years" (Genesis 47:8–9). Jacob indicated that he was a hundred and thirty-three when he arrived in Egypt, which is different from the hundred and sixteen years calculated previously. Where are the missing fourteen years from Jacob's lifetime?

Rather, learn from here that the fourteen years that Jacob spent in the house of Eber are not counted here. As it is taught in a *baraita*: Jacob was studying in the house of Eber for fourteen years while in hiding from his brother Esau. If we were to calculate the life spans recorded in the Torah, we would find that Eber died when Jacob was seventy-nine years old, two years<sup>N</sup> after Jacob our father went down to Aram-naharaim, to the house of Laban. When Jacob left after completing his studying there, he then went immediately to Aram-naharaim. Therefore, when Jacob stood at the well upon his arrival in Aram-naharaim, he was seventy-seven years old.

And from where do we derive that Jacob was not punished for the fourteen years that he was in the house of Eber, during which time he failed to fulfill the mitzva of honoring one's parents? As it is taught in a *baraita*: It turns out that Joseph was away from his father for twenty-two years, just as Jacob our father was away from his own father for that same period of time. According to the previous calculation, however, the *baraita* is difficult, as Jacob was absent for thirty-six years. Rather, conclude from here that the fourteen years that he was in the house of Eber are not counted, as he was not punished for them.

The Gemara raises an objection: But ultimately, Jacob was in Laban's house for only twenty years. Why, then, is he faulted for being away from his father for twenty-two years? Rather, he was punished because on his journey back from Aram-naharaim he tarried another two years before returning home to his parents, as it is taught in a *baraita*: Jacob left Aram-naharaim and came to Sukkot, and spent eighteen months there, as it is stated: "And Jacob journeyed to Sukkot, built himself a house, and made booths [*sukkot*] for his cattle" (Genesis 33:17). The Gemara understands this verse to mean that first he made booths [*sukkot*], to live in during the summer, and then he built a house in the winter, and afterward he again made booths [*sukkot*] during the next summer, indicating that he must have been there for eighteen months. He then was in Bethel for six months,<sup>N</sup> and he brought offerings, totaling two years in all. In this way, all the various calculations of years are reconciled.

**מתני'** הקורא את המגילה למפרע – לא יצא. קראתה על פה, קראתה תרגום בכל לשון – לא יצא. אבל קורין אותה ללועזות בלעז, והלועז ששמע אשורית יצא.

קראתה סירוגין, ומתנמנם – יצא. היה כותבה, דרשה, ומגילה, אם כיון לבו – יצא, ואם לאו – לא יצא.

היתה כתובה בסם ובסיקרא ובקומוס ובקנקנתום, על הנגיד ועל הדפתרא – לא יצא, עד שתהא כתובה אשורית, על הספר, ובדיו.

**גמ'** מנא הני מילי? אמר רבא: דאמר קרא "ככתבתם וכוונתם" מה זמנם למפרע לא – אף כתבתם למפרע לא.

מידי קריאה כתיבה הכא? עשייה כתיבה, דכתיב "להיות עושים את שני הימים!" אלא מהכא: דכתיב "והימים האלה נזכרים ונעשים" איתקש זכירה לעשייה, מה עשייה למפרע לא – אף זכירה למפרע לא.

תנא: וכן בהלל, וכן בקריאת שמע, ובתפלה.

**MISHNA** With regard to one who reads the Megilla out of order,<sup>NH</sup> reading a later section first, and then going back to the earlier section, he has not fulfilled his obligation. If he read it by heart,<sup>H</sup> or if he read it in Aramaic translation or in any other language<sup>N</sup> that he does not understand, he has not fulfilled his obligation. However, for those who speak a foreign language, one may read the Megilla in that foreign language. And one who speaks a foreign language who heard the Megilla read in *Ashurit*, i.e., in Hebrew, has fulfilled his obligation.

If one read the Megilla at intervals, pausing and resuming, or while he is dozing off, he has fulfilled his obligation. If one was writing a Megilla, or expounding upon it, or correcting it, and he read all its words as he was doing so, the following distinction applies: If he had intent to fulfill his obligation with that reading he has fulfilled his obligation, but if not, he has not fulfilled his obligation.

If one reads from a Megilla that was written not with ink but with *sam* or with *sikra* or with *komos* or with *kankantom*, or from a Megilla that was written not on parchment but on *neyar* or on *diftera*, a kind of unprocessed leather, he has not fulfilled his obligation. He does not fulfill his obligation unless he reads from a Megilla that is written in *Ashurit*,<sup>N</sup> i.e., in the Hebrew language and using the Hebrew script, upon parchment and with ink.<sup>H</sup>

**GEMARA** It was taught in the mishna that one who reads the Megilla out of order has not fulfilled his obligation. The Gemara asks: From where are these matters derived? Rava said: The verse states concerning Purim: "That they should unfailingly observe these two days according to their writing, and according to their appointed times<sup>N</sup> every year" (Esther 9:27), and the word "times" is referring to the two days of Purim, the fourteenth and the fifteenth of Adar. And we learn by way of analogy: Just as their appointed times cannot be out of order, as the fifteenth of Adar cannot possibly come before the fourteenth, so too, their writing must not be out of order.

The Gemara rejects this derivation: Is reading written here at all? It is "observing" that is written here in this verse, not reading, as it is written: "That they should unfailingly observe these two days according to their writing, and according to their appointed times." Rather, the proof is from here, as it is written: "And that these days should be remembered and observed throughout every generation" (Esther 9:28). Remembering is juxtaposed to observing, indicating: Just as observing cannot be out of order,<sup>N</sup> as was derived from the words "That they should unfailingly observe these two days according to their writing, and according to their appointed times," so too, remembering, by reading the Megilla, may not be out of order.

§ The Sages taught in a *baraita*: This *halakha* of not reading out of order applies also to *hallel*,<sup>H</sup> and also to the recitation of *Shema*, and also to the *Amida* prayer, meaning that to fulfill one's obligation he must recite the text of each of these in order.

NOTES

**One who reads the Megilla out of order – הקורא את המגילה למפרע:** Some explain these *halakhot* as being not only derived from the verses cited in the Gemara, but as based on the requirement of reading the Megilla and thereby publicizing the Purim miracle. If one reads the Megilla out of order, the understanding of the events is impaired. Similarly, when one recites the Megilla without reading it from a written text, it appears as the telling of a mere tale, not as reading an incident that is fitting to be publicized with precise wording (*Mikhtam*).

**If he read it in Aramaic translation or in any other language – קראתה תרגום בכל לשון:** Rashi explains later in the discussion (18a) that the mishna here makes a distinction between Aramaic and other languages, as though to say: The Aramaic translation, which was known, accepted, and used in synagogues, may not be used for reading the Megilla, and all the more so other languages may not be used (see *Turei Even*).

**Written in Ashurit – כתובה אשורית:** Most of the commentaries and halakhic authorities maintain that the term here refers to both the language and the script, i.e., the Megilla must be written in *Ashurit* script and in the Hebrew language. However, some maintain that it is referring specifically to the script and means that even if the Megilla is written in a different language for those who speak that language, it must be transliterated into *Ashurit* script (see *Penei Yehoshua*).

**According to their writing and according to their appointed times – ככתבתם וכוונתם:** In the Jerusalem Talmud the words "according to their writing" is adduced as a source for all of the *halakhot* of the mishna, that the Megilla must be read "according to writing" and not out of order, not by heart, and not in a different language.

**Just as keeping [asiyya] cannot be out of order – מה עשייה למפרע לא יצא:** The commentaries disagree in their explanation of this phrase. Some explain that just as it is not possible that the fifteenth of Adar precede the fourteenth, so is it prohibited to change the order of the reading (Rid; Ran). Others, who translate *asiyya* as doing, explain that in general it is impossible, when undertaking a task, to do later that which must, due to the nature of the task, be done first (Rambam's Commentary on the Mishna). The *Turei Even* interprets it to mean that just as people in a walled city celebrate Purim the day after those in an unwalled city, and this order is never reversed, so too, the order of the remembrance of Purim, i.e., the reading of the Megilla, is never reversed.

HALAKHA

**Reads the Megilla out of order – קורא את המגילה למפרע:** One who reads the Megilla out of order, e.g., skips a verse and reads it later, does not fulfill his obligation (*Shulhan Arukh, Oraḥ Hayyim* 690:6).

**If he read it by heart – קראתה על פה:** One fulfills his obligation to read the Megilla only if he reads it or hears it being read from

the written text but not if he recites it by heart (*Shulhan Arukh, Oraḥ Hayyim* 690:3).

**What is a valid Megilla – מה היא מגילה כשרה:** A Megilla may be written only with ink and on either regular parchment or *gevil* parchment, like a Torah scroll (*Shulhan Arukh, Oraḥ Hayyim* 691:1).

**Reading hallel out of order – הלל למפרע:** One who recites *hallel* out of order does not fulfill his obligation. This pertains to one who changes the order of the verses within the individual paragraphs, not to one who recites an entire paragraph out of its designated place. Some say one should also be stringent if he alters the order of the paragraphs (*Mishna Berura; Kaf HaHayyim; Shulhan Arukh, Oraḥ Hayyim* 422:6).



NOTES

From where do we derive that *hallel* may not be recited out of order – הלל מנלן? The Jerusalem Talmud also offers a proof to this from the verse “From the rising of the sun until its setting”; however, it adds there that the structure of *hallel* itself is written in correspondence to the order of events, as at first it discusses the exodus from Egypt and afterward continues to the present time and to the future redemption.

HALAKHA

Reciting the *Shema* out of order – קריאת שמע למפרע – One who recites the *Shema* out of order by changing the order of the verses within the individual paragraphs does not fulfill his obligation. However, if he recites an entire paragraph out of order, although one should not do so *ab initio*, he has fulfilled his obligation, because the paragraphs are not written adjacent to one another in the Torah (*Shulhan Arukh, Orah Hayyim 64:1*).

הלל מנלן? – רבה אמר: דכתיב “ממזרח שמש עד מבואו.” רב יוסף אמר: “זה היום עשה ה’”

רב אבא אמר: “יהי שם ה’ מבורך,” ורב נחמן בר יצחק. ואיתימא רב אחא בר יעקב. אמר מהכא: “מעתה ועד עולם.”

קריאת שמע – דתניא: קריאת שמע בכתבה דברי רבי וחכמים אומרים: בכל לשון. מאי טעמא דרבי? אמר קרא:

The Gemara asks: From where do we derive that *hallel* may not be recited out of order? Rabba said: As it is written in *hallel*: “From the rising of the sun until its setting the Lord’s name is to be praised” (Psalms 113:3). Just as the sunrise and sunset cannot be reversed, so too, *hallel* may not be recited out of order. Rav Yosef said: It is derived from the verse in *hallel* that states: “This is the day that the Lord has made” (Psalms 118:24); just as the day follows a certain order, so too, *hallel* must be recited in its proper order.

Rav Avya said: It is derived from the verse in *hallel*: “Blessed be the name of the Lord” (Psalms 113:2), indicating that the blessing of God must “be” just as it is written. Rav Nahman bar Yitzhak said, and some say that it was Rav Aha bar Ya’akov who said: It is derived from here, the end of the aforementioned verse: “From now and for evermore” (Psalms 113:2), i.e., it should be like time, which cannot be reversed.

From where do we know one has not fulfilled his obligation of reciting the *Shema* if he recited it out of order? As it is taught in a *baraita*: The recital of the *Shema* must be as it is written, i.e., in Hebrew; this is the statement of Rabbi Yehuda HaNasi. But the Rabbis say: It may be recited in any language. The Gemara asks: What is the reason of Rabbi Yehuda HaNasi? The verse states:

Perek II  
Daf 17 Amud b

NOTES

Hear in any language – שמע בכל לשון – Some explain that as the word “hear” is in the singular, the implication is that every person in Israel should hear the words in any language that he understands (*Sefat Emet*).

HALAKHA

Hear in any language – שמע בכל לשון – Although it is preferable to recite the *Shema* in Hebrew (*Bah*), the *halakha* is in accordance with the Sages, that it is permitted to read the *Shema* in any language. However, one must take care to avoid making errors in the language he chooses and to read as precisely as in Hebrew. Nowadays, for several reasons, e.g., that we are not confident as to the veracity of the translation into other languages, the *Shema* should be read only in Hebrew (*Arukh HaShulhan; Shulhan Arukh, Orah Hayyim 62:2*).

Making the *Shema* audible – השמעת קריאת שמע – One who reads the *Shema* must hear what his mouth says *ab initio*. However, if he did not recite it audibly he has fulfilled his obligation, as the *halakha* is in accordance with the Sages. Even so, he must enunciate the words, not merely think them (*Shulhan Arukh, Orah Hayyim 62:3*).

והיו – בהיותן יהו. ורבנן מאי טעמא? אמר קרא “שמע” – בכל לשון שאתה שומע.

ורבי נמי, הא כתיב “שמע!” ההוא מיבעי ליה: השמע לאונך מה שאתה מוציא מפיו. ורבנן סברי כמאן דאמר: הקורא את שמע ולא השמיע לאונך – יצא.

ורבנן נמי, הכתיב “והיו!” ההוא מיבעי ליה שלא יקרא למפרע. ורבי, שלא יקרא למפרע מנא ליה? מדברים “הדברים.” ורבנן “דברים” “הדברים” לא משמע להו.

“And these words... shall be” (Deuteronomy 6:6), teaching that these words, the words of the *Shema*, always “shall be” as they are, i.e., in the Hebrew language. The Gemara asks: And as for the Sages, what is the reason for their opinion? The verse states: “Hear, O Israel” (Deuteronomy 6:4), which could also be translated, “Understand, O Israel,” indicating that you may recite these words in any language<sup>NH</sup> that you hear, i.e., understand.

The Gemara asks: And according to Rabbi Yehuda HaNasi as well, isn’t it indeed written, “hear”? What does he learn from this word, if not that the *Shema* may be recited in any language? The Gemara answers: This word is necessary to teach something else: Make heard to your ears what your mouth is saying,<sup>H</sup> i.e., the *Shema* must be recited audibly, not merely thought in one’s heart. The Gemara asks: And how do the Sages know this? The Gemara explains: They hold like the one who said that if one recites the *Shema* but does not make it audible to his ears, he has nevertheless fulfilled his obligation.

The Gemara asks: And according to the Sages as well, isn’t it indeed written, “And these words shall be”? What do they learn from this, if not that the *Shema* must be recited in Hebrew? The Gemara answers: That word is necessary to teach that one must not recite the words of the *Shema* out of order, but they “shall be” as they are, in the proper order. The Gemara asks: And from where does Rabbi Yehuda HaNasi learn that one must not recite the *Shema* out of order? The Gemara answers: He derives it from the fact that the verse does not say just: Words, but “the words,” referring to specific words, which teaches that they must be recited in their proper order without any variation. The Gemara asks: And what do the Sages learn from the phrase “the words”? The difference between words and “the words” is inconsequential according to them.

The entire Torah may be recited in any language – כָּל הַתּוֹרָה כּוֹלָה בְּכָל לְשׁוֹן נְאֻמָּה: According to Rashi, as understood by *Tosafot*, this is referring to the public reading of the Torah. *Tosafot* point out, however, that reading the Torah is not mandated by Torah law, except for the remembrance of Amalek, *Parashat Zakhor* (Deuteronomy 25:17–19; see 18a). They therefore explain that the Gemara is referring to various biblical passages that are mandated by Torah law to be recited on certain occasions, such as the passage concerning the *sota*. The Rashba also cites this answer, and adds that it is possible to explain that the Gemara is indeed referring to *Parashat Zakhor*.

In tractate *Sota* (33a), *Tosafot* cite a different explanation in the name of Rabbeinu Hananel: The Gemara is referring to the question of whether it is permitted to write a Torah scroll in other languages, an issue that is debated by the *tanna'im* in the first chapter of the tractate. Some explain that the Gemara is in fact referring to reading the Torah and that it is following the opinion that public Torah readings were already instituted by Moses. Moreover, some maintain that there is a mitzva by Torah law to read relevant passages on Shabbat and festivals (see Ritva). Still others explain that the discussion here concerns the prohibition against reciting Torah verses without reading them from a text and addresses the question of whether this applies only to Hebrew or to other languages as well (*Re'ah Duda'im*; *Sefat Emet*).

**מֵאָה וְעֶשְׂרִים זְקֵנִים** – **A hundred and twenty Elders** – This refers to the Men of the Great Assembly, who lived in the early days of the Second Temple, and according to tradition numbered one hundred and twenty. There were several prophets counted in their number, such as Haggai, Zechariah, and Malachi. The question is raised in the Gemara later (18a) that if the *Amida* blessings were already established in ancient times, why was it necessary for Shimon HaPakuli to arrange them again in his day? The answer given there is that the formulation of the blessings of the *Amida* had been forgotten and he arranged them once again. The *ge'onim* write that during the First Temple period only the first three blessings were recited, and this practice was continued in the Temple itself in Second Temple times. The Men of the Great Assembly expanded this into eighteen blessings, and it was further expanded at a later time into nineteen.

**עַל הַסֹּדֵר** – **In their fixed order** – There is a midrash that explains that the order of the eighteen blessings was instituted to correspond to incidents that occurred during eighteen progressive generations in the history of the Jewish people. For example, the blessing of the Patriarchs corresponds to events that occurred to Abraham, and so on until the time of the messianic redemption (cited in *Tanya Rabbati*).

## LANGUAGE

**הַפְּקוּלִי** – **HaPakuli** – From the Greek *φάκελος*, *fakelos*, meaning bundle or envelope. It appears that this Sage was named after his occupation, and that he was a merchant in balls of linen thread or towels.

## BACKGROUND

**יבנה** – **Yavne** – An ancient city, Yavne is identified as the biblical city of Yavne'el in the region of the tribal lands of Judah. It is just over a kilometer from the coast and almost due west of Jerusalem. After the destruction of the Temple, Yavne became an important Torah center and the seat of the Sanhedrin. It appears that Yavne had been a center of Torah study even before the Temple was destroyed, but it attained prominence only after the destruction of the Temple, when Rabban Yohanan ben Zakkai reestablished the Sanhedrin there. Until the bar Kokheva revolt, Yavne was the spiritual center of the entire Jewish population in Eretz Yisrael. The Yavne Yeshiva, initially headed by Rabban Yohanan ben Zakkai and later by Rabban Gamliel II of Yavne, attracted many of the greatest Torah scholars of that era, and many ordinances were instituted there to maintain Jewish religious and spiritual life after the destruction of the Temple.

לִימָא קִסְבֵּר רַבִּי כָּל הַתּוֹרָה כּוֹלָה בְּכָל לְשׁוֹן נְאֻמָּה, דְּאִי סְלִקָּא דְּעֵתְךָ בְּלִשׁוֹן הַקּוֹדֶשׁ נְאֻמָּה – לָמָּה לִי לְמַכְתָּב 'וְהָיו'?

אִיצְטְרִיךְ, סְלִקָּא דְּעֵתְךָ "שְׁמַע" כְּרַבְנָא – כְּתַב רַחֲמֵנָא 'וְהָיו'.

לִימָא קִסְבֵּרִי רַבְנָא כָּל הַתּוֹרָה בְּלִשׁוֹן הַקּוֹדֶשׁ נְאֻמָּה, דְּאִי סְלִקָּא דְּעֵתְךָ בְּכָל לְשׁוֹן נְאֻמָּה – לָמָּה לִי לְמַכְתָּב "שְׁמַע"?

אִיצְטְרִיךְ, סְלִקָּא דְּעֵתְךָ אָמִינָא 'וְהָיו' כְּרַבִּי – כְּתַב רַחֲמֵנָא "שְׁמַע".

תְּפִלָּה מְנָא לֵן? דְּתַנְיָא: שְׁמַעוֹן הַפְּקוּלִי הִסְדִּיר שְׁמוֹנֶה עֶשְׂרֵה בְּרֻכּוֹת לְפָנֵי רַבִּי גַמְלִיאֵל עַל הַסֹּדֵר בְּיַבְנֵה. אָמַר רַבִּי יוֹחָנָן, וְאָמַרְי לָהּ בְּמַתְנִיתָא תְּנָא: מֵאָה וְעֶשְׂרִים זְקֵנִים וּבְהֵם כְּפָה נְבִיאִים תִּיקְנוּ שְׁמוֹנֶה עֶשְׂרֵה בְּרֻכּוֹת עַל הַסֹּדֵר.

תְּנִי רַבְנָא: מִנֵּין שְׁאוּמְרִים אָבוֹת – שְׁנַאֲמַר "הָבֵנוּ לָהּ בְּנֵי אֱלֹהִים", וּמִנֵּין שְׁאוּמְרִים גְּבוּרוֹת – שְׁנַאֲמַר "הָבֵנוּ לָהּ כְּבוֹד עֶזְרוֹ", וּמִנֵּין שְׁאוּמְרִים קְדוּשׁוֹת – שְׁנַאֲמַר "הָבֵנוּ לָהּ כְּבוֹד שְׁמוֹ הַשְּׁתַחֲוֹי לָהּ בְּהַדְרַת קֹדֶשׁ".

וּמָה רָאוּ לִזְמַן בִּינָה אַחַר קְדוּשָׁה – שְׁנַאֲמַר "וְהִקְדִּישׁוּ אֶת קְדוּשַׁת יַעֲקֹב וְאֶת אֱלֹהֵי יִשְׂרָאֵל יַעֲרִיצוּ" וּסְמִיךְ לֵיהּ "וְיִדְעוּ תוֹעֵי רוּחַ בִּינָה". וּמָה רָאוּ לִזְמַן תְּשׁוּבָה אַחַר בִּינָה – דְּכִתְבֵי "וּלְבָבוּ יָבִין וְשָׁב וּרְפָא לוֹ".

The Gemara analyzes the dispute: **Shall we say that Rabbi Yehuda HaNasi maintains that the entire Torah may be recited in any language?** **As, if it enters your mind to say that the entire Torah may be recited only in the sacred tongue, Hebrew, and not in any other language, why do I need the Torah to write "and these words shall be" with respect to the Shema?** Why would I think that the *Shema* is different from the rest of the Torah?

The Gemara rejects this argument: There is no proof from here, as even if the Torah must generally be recited in Hebrew it is nevertheless **necessary** to specify the matter here, since without such specification **it might have entered your mind** to say that in this context "hear" means understand, as maintained by the Sages, and that the *Shema* may be recited in any language. Therefore **the Merciful One writes in the Torah, "and these words shall be,"** to teach us that the *Shema* may be recited only in the original Hebrew.

The Gemara suggests: **Shall we say then that the Sages maintain that the entire Torah must be recited specifically in the sacred tongue, Hebrew?** **As, if it enters your mind to say that the entire Torah may be recited in any language, why do I need the Torah to write "hear" with respect to the Shema?** Why would one think that the *Shema* is different from the rest of the Torah?

The Gemara rejects this argument: Even if the Torah may generally be recited in any language, it was nevertheless **necessary** to specify the matter here. Without such specification **it could enter your mind to say that the words "and these words shall be" teach that the Shema may be recited only in Hebrew, as asserted by Rabbi Yehuda HaNasi.** Therefore **the Merciful One writes the word "hear" in the Torah, to teach us that the Shema may be recited in any language.**

§ The *baraita* cited previously taught that the *halakha* against reciting a text out of order applies to the *Amida* prayer as well. The Gemara asks: **From where do we derive this? As it is taught in a baraita: Shimon HaPakuli<sup>1</sup> arranged the eighteen blessings of the Amida prayer before Rabban Gamliel in their fixed order in Yavne,<sup>2</sup>** which indicates that there is a specific order to these blessings that must not be changed. **Rabbi Yohanan said, and some say that it was taught in a baraita: A hundred and twenty Elders,<sup>3</sup>** i.e., the Men of the Great Assembly, and **among them several prophets, established the eighteen blessings of the Amida in their fixed order,<sup>4</sup>** which also shows that the order of these blessings may not be changed.

The Gemara proceeds to explain this order: **The Sages taught in a baraita: From where is it derived that one says the blessing of the Patriarchs, the first blessing of the Amida? As it is stated: "Ascribe to the Lord, mighty ones" (Psalms 29:1),** which means that one should mention before the Lord the mighty ones of the world, i.e., the Patriarchs. **And from where is it derived that one then says the blessing of mighty deeds? As it is stated in the continuation of that verse: "Ascribe to the Lord glory and strength" (Psalms 29:1).** **And from where is it derived that one then says the blessing of holiness? As it is stated in the next verse: "Give to the Lord the glory due to His name; worship the Lord in the beauty of holiness" (Psalms 29:2).**

The Gemara continues: **And why did they see fit to institute to say the blessing of understanding after the blessing of holiness? As it is stated: "They shall sanctify the Holy One of Jacob, and shall revere the God of Israel" (Isaiah 29:23),** and adjacent to that verse it is written: **"They also that erred in spirit shall come to understanding" (Isaiah 29:24).** This shows that it is proper for the theme of understanding to follow the theme of God's holiness. **And why did they see fit to institute to say the blessing of repentance after the blessing of understanding? As it is written: "And they will understand with their heart, repent, and be healed" (Isaiah 6:10),** showing that the theme of repentance properly follows the theme of understanding.

אי הכי לימא רפואה בתרה דתשובה!  
לא סלקא דעתך, דכתיב "וישוב אל ה'  
וירחמהו ואל אלהינו בני ירבה לסלוח".

ומאי חזית דסמכת אהא, סמוך אהא! בתב  
קרא אחרינא: "הסולח לכל עונכי הרופא  
לכל תחלואיכי הגואל משחת חייכי".  
למימרא דגאולה ורפואה בתר סליחה  
היא? והכתיב "ושב ורפא לו"! ההוא –  
לאו רפואה דתחלואים היא, אלא רפואה  
דסליחה היא.

ומה ראו לומר גאולה בשביעית? אמר  
רבא: מתוך שעתידין ליגאל בשביעית,  
לפיכך קבעוה בשביעית. והאמר מר:  
בשטיות – קולות, בשביעית – מלחמות,  
במוצאי שביעית בן דוד בא. מלחמה נמי  
אתחלתא דגאולה היא.

ומה ראו לומר רפואה בשמינית? אמר  
רבי אחא: מתוך שנתנה מילה בשמינית,  
שצריכה רפואה, לפיכך קבעוה בשמינית.

ומה ראו לומר ברכת השנים בתשיעית –  
אמר רבי אלכסנדר: בנגד מפקיעי שערים,  
דכתיב: "שבור ורוע רשע", ודוד בני אמרה –  
בתשיעית אמרה.

The Gemara asks: **If so**, that the sequence of blessings is based on this verse, **let us say that the blessing of healing should be said after the blessing of repentance**. Why, then, is the next blessing in the *Amida* the blessing of forgiveness and not the blessing of healing? The Gemara explains: **This cannot enter your mind, as it is written: "And let him return to the Lord, and He will have compassion upon him; and to our God, for He will abundantly pardon"** (Isaiah 55:7), which shows that the theme of repentance should be followed by that of forgiveness.

The Gemara poses a question: **But what did you see to rely on this verse? Rely on the other verse**, which juxtaposes repentance to healing. The Gemara answers: **Another verse**, in which it is written: **"Who forgives all your iniquities, Who heals all your diseases, Who redeems your life from the pit"** (Psalms 103:3–4), proves that the theme of healing should follow that of forgiveness. The Gemara asks: **Is that verse coming to say that the blessings of redemption and healing should be placed following the blessing of forgiveness? But isn't it written: "Repent, and be healed"** (Isaiah 6:10), which suggests that repentance should be followed by healing? The Gemara answers: **That verse is referring not to the literal healing from illness, but rather to the figurative healing of forgiveness**, and therefore this verse too supports the sequence of forgiveness following repentance.

The Gemara continues: **And why did they see fit to institute to say the blessing of redemption as the seventh blessing? Rava said: Since there is a tradition that the Jewish people are destined to be redeemed in the seventh year<sup>n</sup> of the Sabbatical cycle, consequently, they fixed redemption as the seventh blessing. But didn't the Master say in a baraita: In the sixth year of the Sabbatical cycle in the days of the arrival of the Messiah, heavenly sounds will be heard; in the seventh year there will be wars; and upon the conclusion of the seventh year, in the eighth year, the son of David, the Messiah, will come?** The redemption will take place not during the seventh year but after it. The Gemara answers: Nevertheless, the war that takes place during the seventh year is also the beginning of the redemption process, and it is therefore correct to say that Israel will be redeemed in the seventh year.

The Gemara continues: **And why did they see fit to institute that one says the blessing of healing as the eighth blessing?<sup>m</sup> Rabbi Aha said: Since circumcision was assigned to the eighth day of life, and circumcision requires healing, consequently, they established healing as the eighth blessing.**

**And why did they see fit to institute that one says the blessing of bountiful years as the ninth blessing? Rabbi Alexandri said: This blessing was instituted in reference to those who raise the prices of food. We pray for rain so that the price of produce will not rise as a result of shortages, as it is written: "Break the arm of the wicked"** (Psalms 10:15), referring to the wicked, who practice deception and extort the poor. **And when David expressed this request, he expressed it in the ninth psalm.** Although today it is considered the tenth psalm, the first and second psalms are actually counted as one, and therefore this is the ninth psalm. Therefore, the blessing of the years was fixed as the ninth blessing.

#### NOTES

To be redeemed in the seventh year – ליגאל בשביעית: Rashi explains that this prayer of redemption is not referring to the Jewish people's complete redemption in the future, but is a request for redemption from all misfortunes that afflict them in any generation. It indeed appears that the blessing of redemption is a general request for salvation from misfortune, both individual and collective, which explains its place in the *Amida* as a general prayer, before the series of blessings relating to the future messianic redemption (*Zikkaron BaSefer*).

And why did they see fit to institute that one says healing as the eighth blessing – זמנה ראו לומר רפואה בשמינית: The Ritva writes that although it has been demonstrated that there is no earlier possible place for the blessing of healing, as there are other blessings that must precede it, the Gemara's question is: Why was it not fixed further on, after the blessing of years?



And I will...purge away your dross as with lye – וְאַצְרוֹף כְּבוֹר סִינִיךָ: Some write that the Gemara also alludes to the continuation of the verse: “And I will take away all your impurities [bedilayikh],” as *bedilayikh* can also mean: Those who separate themselves from you, i.e., sectarians, and the suppression of separatist sects is the central theme of the following blessing.

ומה ראו לומר קיבוץ גלויות לאחר ברכת השנים – דכתיב וְאַתֶּם הָרִי יִשְׂרָאֵל עֲנַפְכֶם תִּתְּנוּ וּפְרִיכֶם תִּשְׂאוּ לְעַמִּי יִשְׂרָאֵל כִּי קָרְבוּ לָבוֹא. וְכִיִּן שְׁנַתְקַבְּצוּ גְלוֹת – נַעֲשֶׂה דִין בְּרָשָׁעִים, שְׁנֵאמַר: וְאַשְׁיְבָה יָדַי עָלֶיךָ וְאַצְרוֹף כְּבוֹר סִינִיךָ וְכִתִּיב וְאַשְׁיְבָה שׁוֹפְטֶיךָ כְּבָרָא שׁוֹנָה.

The Gemara asks: **And why did they see fit to institute that one says the blessing of the ingathering of the exiles after the blessing of the years? As it is written: “And you, O mountains of Israel, you shall shoot forth your branches, and yield your fruit to My people Israel; for they will soon be coming” (Ezekiel 36:8),** which indicates that the ingathering of the exiles will follow after Eretz Yisrael is blessed with bountiful produce. **And once the exiles have been gathered, judgment will be meted out to the wicked, as it is stated: “And I will turn my hand against you and purge away your dross as with lye” (Isaiah 1:25),<sup>N</sup> and immediately after it is written: “And I will restore your judges as at first” (Isaiah 1:26).** For this reason the blessing of the restoration of judges comes after the blessing of the ingathering of the exiles.

וכיון שנעשה דין מן הרשעים – בלו הפושעים, וכולל זדים עמהם, שנאמר: וְשֹׁבֵר פֹּשְׁעִים וְחַטָּאִים יַחֲדָיו (יכר).<sup>N</sup>

**And once judgment is meted out to the wicked, the transgressors, i.e., the heretics and sectarians, will cease to be.** Consequently, the next blessing is that of the heretics, **and one includes evildoers with them, as it is stated: “And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall cease to be” (Isaiah 1:28).** The “transgressors and sinners” are the evildoers, and “they that forsake the Lord” are the heretics.

וכיון שכלו הפושעים – מתרוממת קרן צדיקים, דכתיב וְכָל קַרְנֵי רָשָׁעִים אֲגַדֵּעַ תְּרוֹמְמָנָה קַרְנוֹת צְדִיקִי, וְכֹלֵל גִּירֵי הַצֶּדֶק עִם הַצְּדִיקִים, שְׁנֵאמַר מִפְּנֵי שִׁיבָה תִּקְוִים וְהִדְרַת פְּנֵי זָקֵן וְסִמִּיךְ לִיָּהּ וְכִי גִיּוֹר אֶתְכֶם גֵּר.

**And once the heretics cease to be, the horn, i.e., the glory, of the righteous will be exalted, as it is written: “All the horns of the wicked will I cut off; but the horns of the righteous shall be exalted” (Psalms 75:11).** Therefore, after the blessing of the heretics, one says the blessing about the righteous. **And he includes the righteous converts along with the righteous, as it is stated: “You shall rise up before the hoary head, and honor the face of the elder” (Leviticus 19:32), and adjacent to this it is stated: “And if a stranger sojourns with you” (Leviticus 19:33).** An “elder” is one with Torah wisdom and a “stranger” is one who has converted to Judaism.

והיכן מתרוממת קרנם – בירושלים, שנאמר שְׂאֵלוּ שְׁלוֹם יְרוּשָׁלַם וְשְׁלוֹם אוֹהֲבֵיהֶּן.

**And where will the horns of the righteous be exalted? In Jerusalem, as it is stated: “Pray for the peace of Jerusalem; they who love you shall prosper” (Psalms 122:6).** “They who love you” are the righteous. Therefore, the blessing of the rebuilding of Jerusalem is placed after the blessing of the righteous.

וכיון שנבנית ירושלים בא דוד, שנאמר:

**And once Jerusalem is rebuilt, the Messiah, scion of the house of David, will come, as it is stated:**

## Perek II

### Daf 18 Amud a

אֲחֵר יָשׁוּבוּ בְּנֵי יִשְׂרָאֵל וּבִקְשׁוּ אֵת ה' אֱלֹהֵיהֶם וְאֵת דָּוִד מֶלֶכָם. וְכִיִּן שָׂבָא דָּוִד – בָּאתָה תְּפִלָּה, שְׁנֵאמַר וְהִבִּיאֹתִים אֶל הָר קִדְשִׁי וְשִׁמַּחְתִּים בְּבֵית תְּפִלָּתִי.

**“Afterward the children of Israel shall return, and seek the Lord their God and David their king” (Hosea 3:5), and consequently, the blessing of the kingdom of David follows the blessing of the building of Jerusalem. And once the scion of David comes, the time for prayer will come,<sup>N</sup> as it is stated: “I will bring them to My sacred mountain and make them joyful in My house of prayer” (Isaiah 56:7).** Therefore, the blessing of hearing prayer is recited after the blessing of the kingdom of David.

וכיון שבאת תפלה – באת עבודה שנאמר עֹלוֹתֵיהֶם וּזְבִיחֵיהֶם לְרִצּוֹן עַל מִזְבְּחִי. וְכִיִּן שָׂבָא עֲבוּדָה – בָּאתָה תוֹדָה, שְׁנֵאמַר יִזְבַּח תוֹדָה יְבַדְּנִי.

**And after prayer comes, the Temple service will arrive, as it is stated in the continuation of that verse: “Their burnt-offerings and their sacrifices shall be accepted on My altar” (Isaiah 56:7).** The blessing of restoration of the Temple service follows the blessing of hearing prayer. **And when the Temple service comes, with it will also come thanksgiving,<sup>N</sup> as it is stated: “Whoever sacrifices a thanks-offering honors Me” (Psalms 50:23),** which teaches that thanksgiving follows sacrifice. Therefore, the blessing of thanksgiving follows the blessing of restoration of the Temple service.

And once the scion of David comes, prayer will come – וְכִיִּן שָׂבָא דָּוִד בָּאתָה תְּפִלָּה: According to the Meiri, this means that the coming of the Messiah is the realization of our most essential prayers.

When the Temple service comes, with it will also come thanksgiving [toda] – בָּאת עֲבוּדָה בָּאתָה תוֹדָה: Some explain that here thanksgiving refers to the thanks-offering described in Leviticus 7:12, in that it is among the various kinds of sacrifices and services in the Temple (see Meiri). Others explain that here *toda* means confession, not thanksgiving, and the Gemara is saying that the Temple service and confession go hand in hand, as when one brings an offering he also confesses his sins (Maharsha).