

## Mishnah Berakhot - Chapter 2

(translated from Sefaria.org, with gender neutral language added)

### Mishnah 1 -

הָיָה קוֹרֵא בַּתּוֹרָה, וְהִגִּיעַ זְמַן הַמְקָרָא, אִם כֵּין לְבוֹ, יֵצֵא. וְאִם לֹא, לֹא יֵצֵא. בְּפָרְקִים שׁוֹאֵל מִפְּנֵי הַכְּבוֹד וּמִשִּׁיב, וּבְאֲמֻצָּע שׁוֹאֵל מִפְּנֵי הַיְרָאָה וּמִשִּׁיב, דְּבָרֵי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אוֹמֵר, בְּאֲמֻצָּע שׁוֹאֵל מִפְּנֵי הַיְרָאָה, וּמִשִּׁיב מִפְּנֵי הַכְּבוֹד, בְּפָרְקִים שׁוֹאֵל מִפְּנֵי הַכְּבוֹד, וּמִשִּׁיב שְׁלוֹם לְכָל אָדָם:

If one was reading [*Shema*] in the Torah, and it came time to recite [*Shema*]: If s/he directed his/her mind [and intended to fulfill his/her obligation to recite *Shema* as s/he read it], s/he has fulfilled his/her obligation. And if not, s/he has not fulfilled his/her obligation. At the breaks [between sections of *Shema*], one may greet another out of honor and return a greeting, and in the middle [of a section], one may greet out of fear and return a greeting. These are the words of Rabbi Meir. Rabbi Yehuda says: In the middle, one may greet out of fear and return a greeting out of honor, and at the breaks, one may greet out of honor and return a greeting to any person.

### Mishnah 2 -

אֵלּוּ הֵן בֵּין הַפָּרְקִים, בֵּין בְּרָכָה רִאשׁוֹנָה לְשֵׁנִיָּה, בֵּין שְׁנֵיָּה לְשִׁמְעָה, וּבֵין שְׁמֵעָ לְוַיֵּאמֶר אִם שְׁמֵעָ, בֵּין וְהָיָה אִם שְׁמֵעָ לְוַיֵּאמֶר, בֵּין וַיֵּאמֶר לְאָמֶת וַיֵּצִיב. רַבִּי יְהוּדָה אוֹמֵר, בֵּין וַיֵּאמֶר לְאָמֶת וַיֵּצִיב לֹא יִפְסִיק. אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן קֶרְחָה, לָמָּה קִדְמָה שְׁמֵעָ לְוַיֵּאמֶר אִם שְׁמֵעָ, אֶלָּא כִּי שִׁיקְבֵּל עָלָיו עַל מַלְכוּת שְׁמַיִם תְּחַלָּה, וְאַחַר כֵּן יִקְבֵּל עָלָיו עַל מִצּוֹת. וְהָיָה אִם שְׁמֵעָ לְוַיֵּאמֶר, שְׁוֹהֵיָה אִם שְׁמֵעָ נוֹהֵג

בַּיּוֹם וּבַלַּיְלָה, וַיֹּאמֶר אֵינוֹ נוֹהֵג אֶלָּא בַּיּוֹם:

These are the section breaks: Between the first and second blessings, between the second blessing and *Shema*, and between *Shema* and *Vehayah im shamo'a* [second paragraph of the *Shema*], between *Vehayah im shamo'a* and *Vayomer* [third paragraph of *Shema*], between *Vayomer* and *Emet veyatsiv* [blessing after *Shema*]. Rabbi Yehuda says: Between *Vayomer* and *Emet veyatsiv* -- one may not pause. Rabbi Yehoshua ben Karchah said: Why does *Shema* precede *Vehayah im shamo'a*? So that one may accept the yoke of the kingdom of heaven first, and after that accept the yoke of the commandments. And [why does] *Vehayah im shamo'a* [precede] *Vayomer*? Because *Vehayah im shamo'a* applies during the day and at night, and *Vayomer* only applies during the day.

### Mishnah 3 -

הַקּוֹרֵא אֶת שְׁמַע וְלֹא הִשְׁמִיעַ לְאָזְנוֹ, יֵצֵא. רַבִּי יוֹסִי אֹמֵר, לֹא יֵצֵא. קָרָא  
וְלֹא דִקְדַק בְּאוֹתֵיחוֹתֶיהָ, רַבִּי יוֹסִי אֹמֵר  
יֵצֵא, רַבִּי יְהוּדָה אֹמֵר לֹא יֵצֵא. הַקּוֹרֵא לְמִפְרָע, לֹא יֵצֵא. קָרָא וְטָעָה,  
יִחְזַר לְמָקוֹם שֶׁטָעָה:

One who recites *Shema* but doesn't make it audible to his/her ear - has fulfilled his/her obligation. Rabbi Yosei says: Has not fulfilled his/her obligation. One who recites but does not articulate each letter: Rabbi Yosei says: Has fulfilled his/her obligation. Rabbi Yehuda says: Has not fulfilled his/her obligation. One who recites out of order -

has not fulfilled his/her obligation. One who recites and makes a mistake - should return to the place where s/he made the mistake.

#### **Mishnah 4 -**

הַאֲמִינִין קוֹרִין בְּרֹאשׁ הָאֵילָן אוֹ בְּרֹאשׁ הַנְּדָבָה, מִה שְּׂאִינָן רִשְׁאִין לַעֲשׂוֹת  
:כֵּן בִּתְפֻלָּה

Workers can recite [*Shema*] on top of a tree or on top of a wall of stones, which they are not permitted to do for [reciting the *Shemoneh Esreh*] prayer.

#### **Mishnah 5 -**

חֲתָן פְּטוּר מִקְרִיאַת שְׁמַע בְּלֵילָה הָרִאשׁוֹן עַד מוֹצָאֵי שַׁבָּת, אִם לֹא עָשָׂה  
מַעֲשֵׂה. מַעֲשֵׂה בְּרַבֵּן גַּמְלִיאֵל שֶׁקָּרָא בְּלֵילָה הָרִאשׁוֹן שְׁנַשָּׂא. אָמְרוּ לוֹ  
תְּלַמִּידָיו, לֹא לְמַדְתָּנוּ, רַבֵּנוּ, שֶׁחֲתָן פְּטוּר מִקְרִיאַת שְׁמַע בְּלֵילָה  
הָרִאשׁוֹן. אָמַר לָהֶם, אֵינִי שׁוֹמֵעַ לָכֶם לְבַטֵּל מִמֶּנִּי מַלְכוּת שָׁמַיִם אֶפְלוּ  
:שְׁעָה אַחַת

A groom is exempt from reciting *Shema* on the first night, until Saturday night if he has not done the deed. A story about Rabban Gamliel who recited [*Shema*] on the first night that he got married. His students said to him: Didn't you teach us, our teacher, that a groom is exempt from reciting *Shema* on the first night? He said to them: I will not listen to you, to remove the kingdom of heaven from me for even one hour.

### **Mishnah 6 -**

רַחֵץ לַיְלָה הָרִאשׁוֹן שְׁמִתָּה אֲשֶׁתוֹ. אָמְרוּ לוֹ תַלְמִידָיו, לֹא לַמִּדְתָּנוּ, רַבֵּנוּ, שְׂאֵבֶל אֲסוּר לְרַחֵץ. אָמַר לָהֶם, אֵינִי כְּשָׂאֵר כָּל אָדָם, אֲסֻטְנִיס אֲנִי:

[Rabban Gamliel] washed on the first night after his wife died. His students said to him: Didn't you teach us, our teacher, that a mourner is forbidden to wash? He said to them: I am not like other people. I am delicate.

### **Mishnah 7 -**

וְכִשְׁמַת טָבִי עֲבָדוֹ, קִבַּל עָלָיו תְּנַחוּמִין. אָמְרוּ לוֹ תַלְמִידָיו, לֹא לַמִּדְתָּנוּ רַבֵּנוּ, שְׂאִין מְקַבְּלִין תְּנַחוּמִין עַל הָעֲבָדִים. אָמַר לָהֶם, אֵין טָבִי עֲבָדִי כְּשָׂאֵר כָּל הָעֲבָדִים, כָּשֵׁר הִיָּה:

And when [Rabban Gamliel's] slave Tavi died, he received words of comfort for him. His students said to him: Didn't you teach us, our teacher, that one does not receive words of comfort for slaves? He said to them: My servant Tavi was not like other servants. He was Kasher [acceptable].

### **Mishnah 8 -**

חָתָן אִם רָצָה לְקִרּוֹת קְרִיאַת שְׁמַע לַיְלָה הָרִאשׁוֹן, קוֹרֵא. רַבֵּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר, לֹא כָּל הַרוֹצֵה לְטַל אֶת הַשֵּׁם יִטַּל:

If a groom wants to recite *Shema* on the first night, he may recite [it]. Rabban Shimon ben Gamliel says: Not everyone who wants to take on the [Divine] name may take it on.