

Mishnah Berakhot - Chapter 9

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

Chapter 9: Mishnah 1 -

הַרוֹאֶה מְקוֹם שֶׁנַּעֲשׂוּ בוֹ נִסִּים לְיִשְׂרָאֵל, אוֹמֵר בְּרוּךְ שֶׁעָשָׂה נִסִּים לְאֲבוֹתֵינוּ בְּמְקוֹם הַזֶּה. מְקוֹם שֶׁנַּעֲקָרָה מִמֶּנּוּ עֲבוֹדַת זָרָה, אוֹמֵר בְּרוּךְ שֶׁעָקַר עֲבוֹדַת זָרָה מֵאַרְצֵנוּ:

One who sees a place where miracles were done for Israel should say, “Blessed [is God] who did miracles for our ancestors in this place.” [If one sees] a place that had idol worship uprooted from it, say, “Blessed [is God] who uprooted idol worship from our land.”

Chapter 9: Mishnah 2 -

עַל הַזֵּיקִין, וְעַל הַזְּעוֹת, וְעַל הַבְּרָקִים, וְעַל הַרְעָמִים, וְעַל הַרוּחוֹת, אוֹמֵר בְּרוּךְ שֶׁכַּחַו וּגְבוּרָתוֹ מְלֵא עוֹלָם. עַל הַהָרִים, וְעַל הַגְּבְעוֹת, וְעַל הַיָּמִים, וְעַל הַנְּהָרוֹת, וְעַל הַמַּדְבָּרוֹת, אוֹמֵר בְּרוּךְ עוֹשֵׂה מַעֲשֵׂה בְּרֵאשִׁית. רַבִּי יְהוּדָה אוֹמֵר, הַרוֹאֶה אֶת הַיָּם הַגָּדוֹל אוֹמֵר בְּרוּךְ שֶׁעָשָׂה אֶת הַיָּם הַגָּדוֹל, בְּזִמַּן שֶׁרוּאָה אוֹתוֹ לְפָרְקִים. עַל הַגְּשָׁמִים וְעַל הַבְּשׂוּרוֹת הַטּוֹבוֹת אוֹמֵר בְּרוּךְ הַטּוֹב וְהַמְּטִיב, וְעַל שְׁמוּעוֹת רְעוֹת אוֹמֵר בְּרוּךְ דִּין הָאֵמֶת:

On comets, and on earthquakes, and on lightning and on thunder, and on storms say, “Blessed [be God] whose strength and might fill the world.” On mountains, and on hills, and on seas, and on rivers, and on deserts say, “Blessed [is God] who makes the works of the beginning.” R’ Yehuda says, “One who sees the great sea says,

'Blessed [is God] who made the great sea,' only if s/he sees it occasionally." On rain and on good news say, "Blessed is God who is good and does good." And on bad news say, "Blessed [are You] the true judge."

Chapter 9: Mishnah 3 -

בְּנֵה בֵּית חֲדָשׁ, וְקָנָה כְּלִים חֲדָשִׁים, אֹמֵר בְּרוּךְ שֶׁחַיֵּנוּ. מְבָרַךְ עַל הָרָעָה מֵעַין הַטּוֹבָה, וְעַל הַטּוֹבָה מֵעַין הָרָעָה. הַצּוֹעֵק לְשַׁעֲבֵר, הֵרִי זֹת תִּפְּלֵת שָׂוָא. כִּי־צַד. הֵיטָה אֲשֶׁתּוֹ מֵעֵבֶרֶת, וְאָמַר, יְהִי רְצוֹן שְׁתִּלַּד אֲשֶׁתִּי זָכָר, הֵרִי זֹת תִּפְּלֵת שָׂוָא. הֵיטָה בָּא בְּדַרְךְ וְשָׁמַע קוֹל צֹחָה בְּעִיר, וְאָמַר יְהִי רְצוֹן שְׁלֹא יִהְיוּ אֵלּוּ בְּנֵי בֵּיתִי, הֵרִי זֹת תִּפְּלֵת שָׂוָא

When one builds a new house, and acquires new vessels, s/he says, "Blessed [is God] that kept us alive [and sustained us and brought us to this time]." Bless upon the bad which contains good, and upon the good which contains bad. S/He who prays over what has already happened, this prayer is in vain. How? If his wife (or she herself, or her partner) was pregnant and s/he said, "May it be your will that my wife (me/my partner) give birth to a specific gendered child," this prayer is in vain. If s/he was coming on the way and heard the sound of screaming in the city, and s/he said, "May it be your will that these are not the children of my house," this is a prayer in vain.

Chapter 9: Mishnah 4 -

הַנִּכְנָס לְכֶרֶךְ מִתְּפִלָּל שְׁתִּים, אַחַת בְּכַנִּיסָתוֹ וְאַחַת בִּיצִיאָתוֹ. בֶּן עֲזַאִי אֹמֵר, אַרְבַּע, שְׁתִּים בְּכַנִּיסָתוֹ וְשְׁתִּים בִּיצִיאָתוֹ, וְנוֹתֵן הוֹדָאָה לְשַׁעֲבֵר, וְצוֹעֵק לְעֵתִיד לְבֹא

One who enters a large city should pray twice, once on his/her entrance and once on his/her exit. Ben Azzai said, "Four; twice on his/her entrance and twice on his/her exit, and [s/he should] give thanks for what is past and supplicate for the future."

Chapter 9: Mishnah 5 -

חַיֵּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֶׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאֶהְבֶּתְּ אֶת יי אֱלֹהֶיךָ בְּכֹל לְבָבְךָ וּבְכֹל נַפְשְׁךָ וּבְכֹל מְאֹדְךָ. בְּכֹל לְבָבְךָ, בְּשֵׁנֵי יִצְרִיךָ, בְּיִצְרֵךְ טוֹב וּבְיִצְרֵךְ רָע. וּבְכֹל נַפְשְׁךָ, אֶפְלוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ. וּבְכֹל מְאֹדְךָ, בְּכֹל מְמוֹנְךָ. דְּבַר אַחֵר בְּכֹל מְאֹדְךָ, בְּכֹל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לָךְ הָיִי מוֹדֵה לוֹ בְּמֵאֵד מְאֵד. לֹא יִקַּל אָדָם אֶת רֵאשׁוֹ כְּנֶגֶד שַׁעַר הַמְּזֻרָח, שֶׁהוּא מְכוּן כְּנֶגֶד בַּיִת קִדְשֵׁי הַקְּדוֹשִׁים. לֹא יִכְנֹס לְהַר הַבַּיִת בְּמִקְלוֹ, וּבְמִנְעָלוֹ, וּבְפִנְדָּתוֹ, וּבְאַבְקַת שַׁעַל רִגְלָיו, וְלֹא יַעֲשֶׂנוּ קִפְנֵדְרִיא, וְרִקִּיקָה מְקַל וְחֹמֶר. כָּל חוֹתְמֵי בְּרָכוֹת שֶׁהֵיוּ בְּמִקְדָּשׁ, הֵיוּ אוֹמְרִים מִן הָעוֹלָם. מִשְׁקֵלְקֵלוֹ הַמִּינִין, וְאָמְרוּ, אֵין עוֹלָם אֲלָא אֶחָד, הַתְּקִינוֹ שִׁיְהוּ אוֹמְרִים, מִן הָעוֹלָם וְעַד הָעוֹלָם. וְהַתְּקִינוֹ, שִׁיְהֵא אָדָם שׂוֹאֵל אֶת שְׁלוֹם חֲבֵרוֹ בְּשֵׁם, שֶׁנֶּאֱמַר (רות ב) וְהִנֵּה בַעַז בָּא מִבַּיִת לָחֶם, וַיֹּאמֶר לְקוֹצְרִים יי עִמָּכֶם, וַיֹּאמְרוּ לוֹ, יְבָרְכֶךָ יי. וְאוֹמֵר (שופטים ו) יי עִמָּךְ גְּבוֹר הַחֵיל. וְאוֹמֵר (משלי כג) אַל תְּבוּז כִּי זָקְנָה אִמְךָ. וְאוֹמֵר (תהלים קיט) עֵת לַעֲשׂוֹת לִי הַפְּרוֹ תוֹרְתְךָ. רַבִּי נִתַּן אוֹמֵר, הַפְּרוֹ תוֹרְתְךָ עֵת לַעֲשׂוֹת לִי:

A person is obligated to bless upon the bad just as s/he blesses upon the good. As it says, "And you shall love the Lord your God, with all your heart and all your soul and with all that you have." (Deut. 6:5) "With all your heart" – with your two inclinations, with the inclination of good and the inclination of evil. "And in all your soul" – even if God takes your soul. "And with all that you have" – with all your

money. Alternatively, “With all that you have” – with every measure that is measured for you thank God very much. One must not be light with one’s head [frivolous] near the eastern gate, for it is near the foundation of the house of the Holy of Holies. One may not enter the Holy Mount with his/her staff, or with his/her sandal, or with his/her belt-pouch, or with dust on his/her feet, and may not make it a shortcut, and spitting is forbidden, as deduced from [the principle of] lesser to greater. All that ended the blessings when they were in the Temple would say, “From the world.” When the heretics corrupted [matters] and said, “there is no world but this one,” they [the Sages] corrected this so that they should say, “From the world and until the [next] world.” And they corrected this, that one shall inquire after the peace of his/her friend with the Name [of God], as it says, “And behold, Boaz came from Bethlehem and said to the harvesters, ‘God be with you’, and they said to him, ‘God bless you.’” (Ruth 2:4) And it says, “God is with you, great and valorous one.” (Judges 6:12) And it says, “Do not scorn, because your mother is old.” (Proverbs 23:22) And it says, “It is time to do for God, they have broken your Torah.” (Psalms 119:126) Rabbi Nathan says, “‘They nullified your Torah’ – because it is time to do for God.”