A Literary Orientation to Teaching Rabbinic Literature
Rabbi Dr. Avraham Walfish

1 Mishnah Ta'anit Chapter 1

1 The order of fast days - how is it? They remove the ark to the main square of the city, place ashes of burning on top of the ark and on the heads of the Patriarch and the chief justice, and everyone places on his head. The eldest of them says before them words of reproof: My brothers, it does not say of the people of Nineveh (Jonah 3:10) "God saw their sack and fasting", but: "God saw their actions, that they turned from their evil ways"; and in the prophets it says (Joel 2:13): Rend your hearts rather than your garments.

When they rise for prayer, they bring down before the ark an elder experienced [in leading prayer], who has children and whose house is empty, so that his heart be whole in his prayer, and he says before them 24 benedictions: 18 of every day, and adds another 6.

2 Mishnah Berakhot 5:1

The early hasidim would linger for an hour and pray that they might direct their heart to the Omnipresent

2-b. Mishnah Berakhot 5:1

A person should not be light-headed opposite the Eastern
A blind person and one who cannot orient himself in the right direction direct their heart to their Father in Heaven and pray as it says: They shall pray to the Lord their God

Those who are standing outside the Land direct their heart towards the Land of Israel, as it says: They shall pray towards their land

Those who are standing in the Land of Israel direct their heart towards Jerusalem, as it says: They shall pray towards this city

Those who are standing in Jerusalem direct their heart towards the Temple, as it says: They shall pray towards this House

Those who are standing in the Temple direct their heart towards the Holy of Holies, as it says: They shall pray towards this place… Thus all Israel prays towards one place.

The father of Samuel and Levi, when they wanted to go on a journey they would first pray, and when the time for reciting shema arrived they would recite. Like whom? Like the tanna who taught: … If he arose early to sit in a carriage or a ship – he prays, and when the time for shema arrives he reads; R. Simeon son of Elazar says: in any event he should recite shema and pray in order to juxtapose redemption to prayer. About what do they argue? One holds: praying while standing is more...
important, and one holds: juxtaposing redemption to prayer is more important.

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<th>2-f. Y Berakhot 4:5, 8c</th>
<th>2-f. יוסמלים ברכות פ&quot;ד ד&quot;ה, ח&quot;ו צ&quot;פ</th>
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| R Joshua son of Levi said: "that is the Great Hall – in front of (lefana’i) – a Hall towards which all faces turn. Thus far regarding when it is built. From whence when it is destroyed? R. Abun said: built letalpiyot (Song of Songs 4:4) – a tel about which all mouths pray – in Grace after Meals, in shema, and in prayer… And if not he should direct his heart towards the Holy of Holies. Which Holy of Holies? R Hiyya the Great: Towards the heavenly Holy of Holies; R. Simeon son of Halafta said: Towards the terrestrial Holy of Holies. R. Pinehas said: They do not disagree – the heavenly Holy of Holies stands directly opposite the terrestrial Holy of Holies: "the Place (makhon) of your dwelling" (Ex 15:17) - directly (mekhuvan) opposite your dwelling. Mt. Moriah – R. Hiyya the Great and R. Jannai [disagreed]: One said: From there instruction (horayah) comes into the world, and the other said: From there fear (yir’ah) comes into the world. The Ark (’aron) – R. Hiyya the Great and R. Jannai [disagreed]: One said: From there light (’orah) comes into the world, and one said: From there curse (’arirah) comes into the world. The Shrine (devir) - R. Hiyya the Great and R. Jannai [disagreed]: One said: From there plague (dever) comes into the world, and the other said: From there utterances are issued. | ארמר רב ברוחנו בן קלי: ‘הוא ההיכל לפנינו (מלא) (ית) – וכלศาล תפילין פנינו:lek את מכותביניון, והושלחנו מניין? אמר רב אתן: בו כלתלויות תל שמלפתי 됑לילים עליב בдар בקirthdayו שמלפתל…


ה רה המוריה – ר חיה רובא ואבד ייני, ו赎回: שמשל שלדה עזא עלול, וחזרה אמר: שמשל

יירה יזאה עלולם.

ארון – ר חיה רובא ואבד ייני, ו赎回: שמשל אזור עזא עלול, וחזרה אמר: שמשל אזור עלול

ידיב – ר חיה רובא ואבד ייני, ו赎回: שמשל ידיב עזא עלול, וחזרה: שמשל ידיב עזא עלול.