

# Cover 1

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Relevant results in this cover: 14

Content pages range: [2, 21]

Groups range: [1, 12]

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Deep intent (search) query

Interested in stories and/or incidents in which somebody \*\*requests\*\* to be granted a blessing from a fellow \*\*person\*\*

Ranking query (reranker)

Interested in stories and/or incidents in which somebody \*\*requests\*\* to be granted a blessing from a fellow \*\*person\*\*

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- 000001.txt — ranks: #1
- 000002.txt — ranks: #2
- 000003.txt — ranks: #3 · #6
- 000004.txt — ranks: #4
- 000005.txt — ranks: #5
- 000006.txt — ranks: #7
- 000007.txt — ranks: #8
- 000008.txt — ranks: #9 · #14
- 000009.txt — ranks: #10
- 000010.txt — ranks: #11
- 000011.txt — ranks: #12
- 000012.txt — ranks: #13

## Group 1/30

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Heaven will have mercy and protect me. Rabbi Yosei ben Kisma said to him: I am saying reasonable matters to you, and you say to me: Heaven will have mercy? I wonder if the Romans will not burn both you and your Torah scroll by fire. Rabbi Ḥanina ben Teradyon said to him: My teacher, what will become of me? Am I destined for life in the World-to-Come?

Rabbi Yosei ben Kisma said to him: Did any special incident occur to you which might serve as an indication? Rabbi Ḥanina ben Teradyon said to him: I confused my own coins that I needed for the festivities of Purim with coins of charity, and I distributed them all to the poor at my own expense. Rabbi Yosei ben Kisma said to him: If that is so, may my portion be of your portion, and may my lot be of your lot.

The Sages said: Not even a few days passed before Rabbi Yosei ben Kisma died of his illness, and all of the Roman notables went to bury him, and they eulogized him with a great eulogy. And upon their return, they found Rabbi Ḥanina ben Teradyon, who was sitting and engaging in Torah study and convening assemblies in public, with a Torah scroll placed in his lap.

They brought him to be sentenced, and wrapped him in the Torah scroll, and encircled him with bundles of branches, and they set fire to it. And they brought tufts of wool and soaked them in water, and placed them on his heart, so that his soul should not leave his body quickly, but he would die slowly and painfully. His daughter said to him: Father, must I see you like this? Rabbi Ḥanina ben Teradyon said to her: If I alone were being burned, it would be difficult for me, but now that I am burning along with a Torah scroll, He who will seek retribution for the insult accorded to the Torah scroll will also seek retribution for the insult accorded to me.

His students said to him: Our teacher, what do you see? Rabbi Ḥanina ben Teradyon said to them: I see the parchment burning, but its letters are flying to the heavens. They said to him: You too should open your mouth and the fire will enter you, and you will die quickly. Rabbi Ḥanina ben Teradyon said to them: It is preferable that He who gave me my soul should take it away, and one should not harm oneself to speed his death.

The executioner [kaltzatoniri] said to him: My teacher, if I increase the flame and take off the tufts of wool from your heart, so that you will die sooner and suffer less, will you bring me to the life of the World-to-Come? Rabbi Hanina ben Teradyon said to the executioner: Yes. The executioner said: Take an oath for me, that what you say is true. Rabbi Hanina ben Teradyon took the oath for him, and the executioner immediately increased the flame and took off the tufts of wool from his heart, causing his soul to leave his body quickly. The executioner too leaped and fell into the fire and died.

A Divine Voice emerged and said: Rabbi Ḥanina ben Teradyon and the executioner are destined for the life of the World-to-Come. Upon hearing this, Rabbi Yehuda HaNasi wept and said: There is one who acquires his share in the World-to-Come in one moment, such as the executioner, and there is one who acquires his share in the World-to-Come only after many years of toil, such as Rabbi Ḥanina ben Teradyon.

§ The Gemara relates: Berurya, the wife of Rabbi Meir, was a daughter of Rabbi Ḥanina ben Teradyon. She said to Rabbi Meir: It is a disrespectful matter for me that my sister is sitting in a brothel; you must do something to save her. Rabbi Meir took a vessel [tarkeva] full of dinars and went. He said to himself: If no transgression was committed with her, a miracle will be performed for her; if she committed a transgression, no miracle will be performed for her.

Rabbi Meir went and dressed as a Roman knight, and said to her: Accede to my wishes, i.e., engage in intercourse with me. She said to him: I am menstruating [dashtana] and cannot. He said to her: I will wait. She said to him: There are many women in the brothel, and there are many women here who are more beautiful than I. He said to himself: I can conclude from her responses that she did not commit a transgression, as she presumably said this to all who come.

Rabbi Meir went over to her guard, and said to him: Give her to me. The guard said to him: I fear that if I do so, I will be punished by the government. Rabbi Meir said to him: Take this vessel full of dinars; give half to the government as a bribe, and half will be for you. The guard said to him: But when the money is finished, what shall I do? Rabbi Meir said to him: Say: God of Meir answer me! And you will be saved. The guard said to him:

## Group 2/30

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There was another incident involving one gentile who was passing behind the study hall and heard the voice of a teacher who was teaching Torah to his students and saying the verse: "And these are the garments which they shall make: A breastplate, and an efod, and a robe, and a tunic of checkered work, a mitre, and a girdle" (Exodus 28:4). The gentile said: These garments, for whom are they designated? The students said to him: For the High Priest. The gentile said to himself: I will go and convert so that they will install me as High Priest. He came before Shammai and said to him: Convert me on condition that you install me as High Priest. Shammai pushed him with the builder's cubit in his hand. He came before Hillel; he converted him. Hillel said to him, to the convert: Is it not the way of the world that only one who knows the protocols [takhsisei] of royalty is appointed king? Go and learn the royal protocols by engaging in Torah study. He went and read the Bible. When he reached the verse which says: "And the common man that draws near shall be put to death" (Numbers 1:51), the convert said to Hillel: With regard to whom is the verse speaking? Hillel said to him: Even with regard to David, king of Israel. The convert reasoned an a fortiori inference himself: If the Jewish people are called God's children, and due to the love that God loved them he called them: "Israel is My son, My firstborn" (Exodus 4:22), and nevertheless it is written about them: And the common man that draws near shall be put to death; a mere convert who came without merit, with nothing more than his staff and traveling bag, all the more so that this applies to him, as well. The convert came before Shammai and told him that he retracts his demand to appoint him High Priest, saying: Am I at all worthy to be High Priest? Is it not written in the Torah: And the common man that draws near shall be put to death? He came before Hillel and said to him: Hillel the patient, may blessings rest upon your head as you brought me under the wings of the Divine Presence. The Gemara relates: Eventually, the three converts gathered together in one place, and they said: Shammai's impatience sought to drive us from the world; Hillel's patience brought us beneath the wings of the Divine Presence. The Gemara continues discussing the conduct of the Sages, citing that Reish Lakish said: What is the meaning of that which is written: "And the faith of your times shall be a strength of salvation, wisdom, and knowledge, the fear of the Lord is his treasure" (Isaiah 33:6)? Faith; that is the order of Zera'im, Seeds, in the Mishna, because a person has faith in God and plants his seeds (Jerusalem Talmud). Your times; that is the order of Moed, Festival, which deals with the various occasions and Festivals that occur throughout the year. Strength; that is the order of Nashim, Women. Salvations; that is the order of Nezikin, Damages, as one who is being pursued is rescued from the hands of his pursuer. Wisdom; that is the order of Kodashim, Consecrated Items. And knowledge; that is the order of Teharot, Purity, which is particularly difficult to master. And even if a person studies and masters all of these, "the fear of the Lord is his treasure," it is preeminent.

## Group 3/30

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And Rav Nahman said to Rabbi Yitzhak: What is the meaning of that which is written: "And it came to pass when Samuel was old" (I Samuel 8:1)? And did Samuel really grow so old? But he was only fifty-two years old when he died, as the Master said in a baraita that deals with the Divine punishment of karet: One who dies at the age of fifty-two years is not considered to have suffered the premature death of karet, as this is the age of the death of Samuel of Rama. This shows that Samuel died at the relatively young age of fifty-two. Rabbi Yitzhak said to Rav Nahman that Rabbi Yoḥanan said as follows: Old age sprang upon Samuel, which caused him to appear older than his actual age, as it is written: "I regret that I made Saul king" (I Samuel 15:11). Samuel said before God: Master of the Universe, You have considered me the equivalent of Moses and Aaron, as it is written: "Moses and Aaron among His priests, and Samuel among those who call upon His Name" (Psalms 99:6). Just as with regard to Moses and Aaron, their handiwork was not annulled in their lifetimes, so too, let my handiwork not be annulled in my lifetime. I anointed Saul; please do not annul his reign. The Holy One, Blessed be He, said: What shall I do? Shall Saul die now? Samuel will not allow it, as he has petitioned that Saul should not die. Shall Samuel die young, with Saul passing away immediately afterward? The people will murmur about him, and wonder what transgression Samuel committed that caused his early demise. Shall neither Saul nor Samuel die? The time of David's reign has already arrived, and one kingdom does not overlap with another and subtract from the time allotted to it even by a hairbreadth [nima]. Therefore, the Holy One, Blessed be He, said: I will spring old age upon him and everyone will think that Shmuel is elderly. This is the meaning of that which is written: "And Saul dwelled in Gibeah under the tamarisk tree in Rama" (I Samuel 22:6). What does Gibeah have to do with Rama; these are two separate places. Rather, the verse comes to tell you: Who caused Saul to dwell in Gibeah for two and a half years? The prayer of Samuel of Rama. The Gemara asks: And is one man set aside before another man? In other words, is Samuel's life set aside simply because the time for David's reign has arrived? The Gemara answers: Yes, as Rabbi Shmuel bar Nahmani said that Rabbi Yoḥanan said: What is the meaning of that which is written: "Therefore I have hewn by the prophets, I have slain them by the words of My mouth" (Hosea 6:5)? It is not stated: By their deeds, but rather: "By the words of My mouth," i.e., God sometimes ends the life of an individual simply by virtue of His decree. Apparently, one man is indeed set aside before another man. § In continuation of Rav Nahman's questions of Rabbi Yitzhak, the Gemara relates: Rav Nahman and Rabbi Yitzhak were sitting and eating together at a meal. Rav Nahman said to Rabbi Yitzhak: Let the Master say a matter, i.e., share a Torah idea with me. Rabbi Yitzhak said to Rav Nahman that Rabbi Yoḥanan said: One may not speak during a meal, lest the trachea will precede the esophagus. Food is meant to enter the esophagus, and when one speaks his trachea opens and the food might enter there. And therefore, one should not speak during a meal, as he might come into the danger of choking. After they had eaten, Rabbi Yitzhak said to Rav Nahman that Rabbi Yoḥanan said as follows: Our patriarch Jacob did not die. Rav Nahman asked him in surprise: And was it for naught that the eulogizers eulogized him and the embalmers embalmed him and the buriers buried him? Rabbi Yitzhak replied to Rav Nahman: I am interpreting a verse, as it is stated: "Therefore do not fear, Jacob My servant, says the Lord, neither be dismayed, Israel, for I will save you from afar, and your seed from the land of their captivity" (Jeremiah 30:10). This verse juxtaposes Jacob to his seed: Just as his seed is alive when redeemed, so too, Jacob himself is alive. Rabbi Yitzhak said: Anyone who says: Rahab Rahab, immediately experiences a seminal emission, due to the arousal of desire caused by Rahab's great beauty. Rav Nahman said to him: I say Rahab and it does not affect me. Rabbi Yitzhak said to Rav Nahman: When I said this I was specifically referring to a man who knew her and to one who

recognized her. With regard to anyone who had met Rahab in person, the mere mention of her name would arouse his lust. The Gemara relates: When they were taking leave of one another, Rav Nahman said to Rabbi Yitzhak: Master, give me a blessing. Rabbi Yitzhak said to him: I will tell you a parable. To what is this matter comparable? It is comparable to one who was walking through a desert and who was hungry, tired, and thirsty. And he found a tree whose fruits were sweet and whose shade was pleasant, and a stream of water flowed beneath it. He ate from the fruits of the tree, drank from the water in the stream, and sat in the shade of the tree. And when he wished to leave, he said: Tree, tree, with what shall I bless you? If I say to you that your fruits should be sweet, your fruits are already sweet; if I say that your shade should be pleasant, your shade is already pleasant; if I say that a stream of water should flow beneath you, a stream of water already flows beneath you. Rather, I will bless you as follows: May it be God's will that all saplings which they plant from you be like you. So it is with you. With what shall I bless you? If I bless you with Torah, you already have Torah; if I bless you with wealth, you already have wealth; if I bless you with children, you already have children. Rather, may it be God's will that your offspring shall be like you. § The Gemara returns to the topic of rain. The

Sages taught in a baraita: The first rain [yoreh] is called by this name due to the fact that it instructs [moreh] people to plaster their roofs and to bring in their produce from the fields to their houses and to attend to all their needs in the field before more rain falls. Alternatively, yoreh is referring to the fact that it moistens [marve] the earth and waters it to the depths, as it is stated: "Watering [ravvei] its ridges abundantly, settling down its furrows, You make it soft with showers, You bless its growth" (Psalms 65:11). Alternatively, yoreh means that it falls gently and it does not fall vehemently. Or perhaps that is not the case; rather, yoreh means that the rain causes the fruit to drop from the trees, washes the seeds away, and washes the trees away in a destructive manner. According to this interpretation, yoreh is related to yeriya, shooting. Therefore the verse states: "Last rain [malkosh]" (Deuteronomy 11:14); just as malkosh refers specifically to rains that are for a blessing, so too, yoreh is referring to rains that are for a blessing. Or perhaps that is not the case; rather, malkosh means that the rain falls so hard [kashe] and vehemently that it knocks down the houses, shatters the trees and brings up the locusts? Therefore, the verse states: "Yoreh," from which it may be inferred that just as yoreh is for a blessing, so too, malkosh is for a blessing. And with regard to yoreh itself, from where do we derive that it is referring to rain that falls for a blessing? As it is written: "You children of Zion, be glad and rejoice in the Lord your God, for He has given you the first rain [moreh] in His kindness, and He caused to come down for you the rain, the first rain [moreh] and the last rain [malkosh], in the first month" (Joel 2:23). This verse clearly states that yoreh, also referred to as moreh, fall due to God's kindness, for a blessing. Daf 6a

## Group 4/30

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Daf 28b

Rab Iwy was ill and did not attend Rab Joseph's discourse. The next day when he arrived, Abbai wished to set Rab Joseph's mind at rest; so he said to him, "For what reason did not the master attend the discourse?" He replied, "My heart was faint and I could not." He asked him, "Why didst thou not eat something and come?" He answered, "Does not the master agree with the opinion of Rab Huna who said: It is forbidden a man to eat anything before praying the additional Tefillah?" He replied, "Then the master should have said the additional Tefillah by himself and eaten something and attended." He said to him, "Does not the master agree with the opinion of R. Johanan who declared: A man is forbidden to anticipate the congregational Tefillah by praying alone?" He replied, "But has it not been reported in this connection: R. Abba said: This teaching applies only when he is with the Congregation?"

The Halakah is in accord neither with Rab Huna nor R. Joshua b. Levi. [It is not] in accord with Rab Huna, as is here mentioned. [Nor is it] in accord with R. Joshua b. Levi who said: When the time of the afternoon Tefillah has arrived, it is forbidden to eat anything before praying the afternoon Tefillah.

MISHNAH R. Nehunya h. Hakkanah, on entering and leaving the House of Study, used to offer a short prayer. They said to him: What is the nature of this prayer? He replied: On entering I pray that no offence should occur through me; and when I leave I offer thanks-giving for my portion.

GEMARA Our Rabbis have taught: What used he to say on entering? "May it be Thy will, O Lord my God, that no offence occur through me; that I stumble not in the matter of Halakah; that my colleagues have occasion to rejoice in me; that I pronounce not anything clean that is unclean, or unclean that is clean; that my colleagues stumble not through me in the matter of Halakah; and that I may have occasion to rejoice in them."

What used he to say on leaving? "I give thanks before Thee, O Lord my God, that Thou hast set my portion with those who sit in the House of Study and not with those who sit at street-corners; for I and they rise early — I to words of Torah, but they to vain matters; I and they labour, but I labour and receive a reward whereas they labour and receive no reward; I and they hasten — I to the life of the world to come, but they to the pit of destruction."

Our Rabbis have taught: When R. Eliezer was ill, his disciples went in to visit him. They said to him, "Master, teach us the ways of life whereby we may be worthy of the life of the world to come." He said

to them, "Be careful of the honour of your colleagues; restrain your children from recitation, and seat them between the knees of the disciples of the wise; and when you pray, know before Whom ye stand; and on that account will you be worthy of the life of the world to come."

When Rabban Johanan b. Zakkai was ill, his disciples went in to visit him. On beholding them, he began to weep. His disciples said to him, "O lamp of Israel, right-hand pillar, mighty hammer! Wherefore dost thou weep?" He replied to them, "If I was being led into the presence of a human king who to-day is here and tomorrow in the grave, who if he were wrathful against me his anger would not be eternal, who if he imprisoned me the imprisonment would not be everlasting, who if he condemned me to death the death would not be for ever, and whom I can appease with words and bribe with money — even then I would weep; but now, when I am being led into the presence of the King of kings, the Holy One, blessed be He, Who lives and endures for all eternity, Who if He be wrathful against me His anger is eternal. Who if He imprisoned me the imprisonment would be everlasting. Who if He condemned me to death the death would be for ever, and Whom I cannot appease with words nor bribe with money — nay more, when before me lie two ways, one of the Garden of Eden and the other of Gehinnom, and I know not in which I am to be led — shall I not weep?" They said to him, "Our master, bless us!" He said to them, "May it be His will that the fear of Heaven be upon you [as great] as the fear of flesh and blood," His disciples exclaimed, "Only as great!" He replied, "Would that it be [as great]; for know ye, when a man intends to commit a transgression, he says, 'I hope nobody will see me.'"

At the time of his departure [from the world] he said to them, "Remove all the utensils because of the defilement and prepare a seat for Hezekiah, king of Judah, who is coming."

MISHNAH Rabban Gamaliel says: Every day one should pray the eighteen [benedictions]. R. Joshua says: The abstract of the eighteen [benedictions]. R. 'Akiba says: If his prayer is fluent in his mouth, he should pray the eighteen; but if not, an abstract of the eighteen. R. Eliezer says: If one makes his prayer a fixed task, his prayer is not a supplication. R. Joshua says: If one is journeying in a place of danger, he should offer a short prayer, saying: "Save, O Lord, Thy people, the remnant of Israel; in all times of crisis may their needs be before Thee. Blessed art Thou, O Lord, Who hearkenest to prayer." If he is riding upon an ass, he should alight and say the Tefillah; but if he is unable to alight, he should turn his face [in the direction of Jerusalem]. If he is unable to turn his face, he should direct his heart towards the Holy of Holies. If he is journeying in a ship or on a raft, he should direct his heart towards the Holy of Holies.

## Group 5/30

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The Gemara relates another incident involving Achsah. The verse states: "And it came to pass, when she came to him, that she persuaded him to ask of her father a field; and she alighted from off her donkey; and Caleb said to her: What do you want?" (Joshua 15:18). The Gemara asks: What is the meaning of: "And she alighted [vatitznah]," which can also be understood as crying out? Rava says that Rabbi Yitzhak says: Achsah said to Caleb: Just as in the case of this donkey, when it has no food in its trough it immediately cries out, so too in the case of a woman, when she has no produce in her house she immediately cries out.

The Gemara cites yet another verse involving Achsah: "And she said: Give me a blessing; for that you have set me in the land of the South [negev], and you have given me springs of water. And he gave her the upper springs and the lower springs" (Joshua 15:19). She said to her father: You have given me a home dried [menugav] of all goodness. "And you have given me springs of water"; this is referring to a man who has nothing other than Torah, which is metaphorically called water. But as he is unable to provide me with food, how can I live? "And gave her the upper springs and the lower springs." Caleb said to her: Does someone learned in Torah, who dwells in the upper worlds and the lower worlds, require that sustenance be requested for him? He certainly does not need it, as God will provide for him in merit of his Torah studies.

The Gemara asks: And Caleb, was he the son of Kenaz? Wasn't he Caleb, son of Jephunneh (Joshua 15:13)? The Gemara explains that Jephunneh was not the name of his father, but a description of Caleb. What does the word Jephunneh mean? It means that he turned [sheppanna] from the advice of the spies and did not join with them in their negative report about Eretz Yisrael.

The Gemara further asks:

## Group 6/30

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Rabbi Elazar said: One who gazes at the likeness of an evil man, his eyes become dim, as it is stated: "And it came to pass, that when Isaac was old, and his eyes were dim so that he could not see" (Genesis 27:1). This happened because he gazed at the wicked Esau. The Gemara asks: Did this cause Isaac's blindness? Didn't Rabbi Yitzhak say: A curse of an ordinary person should not be lightly regarded in your eyes, because Abimelech cursed Sarah, and although he was not a righteous man, his curse was nevertheless fulfilled, albeit in her descendant. As it is stated that Abimelech said to Sarah with regard to the gift that he gave to Abraham: "Behold, it is for you a covering of the eyes" (Genesis 20:16). Do not read it as "a covering [kesut] of the eyes," but rather read it as: A blindness [kesiat] of the eyes. Abimelech's words were a veiled curse for Sarah to suffer from blindness. While she herself did not suffer, the curse was apparently fulfilled in the blindness of her son, Isaac. According to Rabbi Yitzhak, Abimelech's curse was the cause of Isaac's blindness, and it was not, as Rabbi Elazar suggested, the fact he gazed at Esau. The Gemara explains: Both this and that jointly caused it. Rava said: The prohibition against gazing at the likeness of a wicked person is derived from here: "It is not good to raise the face of the wicked" (Proverbs 18:5). At the time of Rabbi Yehoshua ben Korha's departure from this world, Rabbi Yehuda HaNasi said to him: My teacher, bless me. He said to him: May it be God's will that you live to reach to half of my days. When Rabbi Yehuda HaNasi heard this, he asked in astonishment: Are you saying that to the entirety of your days I should not reach? Why? Rabbi Yehoshua ben Korha said to him: Shall those who come after you just tend cattle? If you live as long as me, your sons will never be able to succeed you in the position of Nasi. As such, they will never achieve greatness in Torah, and it will be as if they just tended cattle throughout their lives. It is therefore better that your life not be so prolonged, so that they have the opportunity to rise to eminence. Avuh bar Ihi and Minyamin bar Ihi both spoke on this topic: One of them said: May a blessing come to me for I never gazed at a wicked gentile. And the other one said: May a blessing come to me for I never formed a partnership with a wicked gentile, so as not to have any association with a wicked person. The Gemara presents a similar incident: Rabbi Zeira was once asked by his disciples: In the merit of which virtue were you blessed with longevity? He said to them: In all my days, I was never angry inside my house with members of my household who acted against my wishes. Nor did I ever walk ahead of someone who was a greater Torah scholar than me. Nor did I ever meditate upon words of Torah in filthy alleyways, as doing so is a disgrace to the Torah. Nor did I ever walk four cubits without meditating on words of Torah or without wearing phylacteries. Nor did I ever sleep in a study hall, neither a deep sleep or a brief nap. Nor did I ever rejoice when my fellow stumbled. Nor did I ever call my fellow by his derogatory nickname [ḥanikhato]. And some say that he said: I never called my fellow by his nickname [ḥakhinato], i.e., even one that is not derogatory. MISHNA: And Rabbi Yehuda said further: A synagogue that fell into ruin still may not be used for a mundane purpose. Therefore, one may not eulogize in it. And nor may one stretch out and repair ropes in it. The wide expanse of the synagogue would have been particularly suitable for this. And nor may one spread animal traps within it. And nor may one spread out produce upon its roof to dry. And nor may one make it into a shortcut. The halakha that a synagogue in disrepair still may not be used for mundane purposes is derived from a verse, as it is stated: "And I will bring desolation to your sanctuaries" (Leviticus 26:31). The fact that the word "sanctuaries" appears after the word "desolation" indicates that their sanctity remains upon them even when they are desolate. However, if grass sprang up of its own accord in the ruined synagogue, although it is not befitting its sanctity, one should not pick it, due to the anguish that it will bring to those who see it. It will remind them of the disrepair of the synagogue and the need to rebuild it. GEMARA: The Sages taught in a baraita: With regard to synagogues: One may not act inside them with frivolity. Therefore, one may not eat in them; nor may one drink in them;

## Group 7/30

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Example. Rabbi Eliezer, Rabbi Joshua, and Rabbi Aqiba went to bathe at the public baths<sup>371</sup> δημόσια (scil., βαλανεῖα) of Tiberias. A Minean<sup>372</sup> A Jewish heretic; a name frequently but not exclusively applied to Jewish Christians. saw them, said what he said, and the cupola caught them<sup>373</sup> They were put under a spell so they could not leave the space under the cupola of the main room of the thermal baths. Rabbi Eliezer said to Rabbi Joshua:<sup>374</sup> In the rules of witchcraft all Sages of his generation were students of R. Eliezer, as told at the end of the Halakhah. Joshua ben Hanania, look what you can do. When this Minean was leaving, Rabbi Joshua said what he said and the door trapped him. Anybody who entered hit him with his fist, anybody leaving hit him when forcing the door open. He told them, undo what you did; they told him, you undo, then we shall undo. They mutually undid. When they left, Rabbi Joshua said to this Minean, is that all you are wise to? He answered, let us go down to the sea. When they had descended to the sea, this Minean said what he said and the sea was split. He told them, is that not what your teacher Moses did to the sea? They answered, do you not agree that our teacher Moses walked through it? He said to them, yes. They told him, enter it. He entered it. Rabbi Joshua commanded the prince of the sea<sup>375</sup> The angel running the Sea of Galilee. The idea of angels running natural phenomena is a Jewish adaptation of the Greek myth of gods of the sea and nymphs of sources. who swallowed him.

Example. Rabbi Eliezer, and Rabbi Joshua, and Rabban Gamliel travelled to Rome. They came to a place where they found children making stone heaps and saying as follows: What they do in the Land of Israel is to say, this is heave, this is tithe. They said, it is clear that Jews live here. They entered a place and were received at a house. They sat down to eat. It happened that no dish was brought to them unless it was brought [first] to a certain bedroom<sup>377</sup> Greek κοιτών. They became afraid that perhaps they were eating offerings to the dead<sup>378</sup> Since it is not usual to eat in a bedroom, they were afraid that the food was first offered to a corpse in a pagan ceremony which would make the food forbidden to them. They asked him, why is it that you bring no dish before us unless you brought it first to that bedroom? He told them, I have an old father who vowed not to leave that bedroom until he might see the Sages of Israel. They told him, go and tell him to come out because they are here. He came out; they asked him, what is your problem? He told them, pray for my son because he is sterile. Rabbi Eliezer said to Rabbi Joshua:<sup>374</sup> In the rules of witchcraft all Sages of his generation were students of R. Eliezer, as told at the end of the Halakhah. Joshua ben Hanania, look what you can do. He told them, bring me linseed; they brought him linseed. It appeared to them as if he was sowing it on a table<sup>379</sup> Latin tabula. It appeared as if he was watering it; it appeared to grow; it appeared that he was plucking out of it, until there appeared a woman with braided hair. He told her, undo what you did. She answered, I shall not undo. He told her, then I shall make you known. She said, I cannot, because they<sup>380</sup> The charms used for the spell put on the son to make him sterile. were thrown into the sea. Rabbi Joshua commanded the prince of the sea<sup>375</sup> The angel running the Sea of Galilee. The idea of angels running natural phenomena is a Jewish adaptation of the Greek myth of gods of the sea and nymphs of sources. who disgorged them. Then they prayed for him and he had the merit of raising Rabbi Jehudah ben Bathra<sup>381</sup> The family Ben Bathra is placed in both Talmudim (cf. Berakhot 3:4 Note 391) at Nisibis in Kurdistan, not on the road from Palestine to Rome. The source of the stories, characterized as non-legal texts by their Aramaic language, is a problem because it mixes Palestinian נון “to see” with the Babylonian meaning “to decree” of the root גְּדַל instead of Galilean “to decide”. They said, if we came here only to bring the just person to the world, it would have been enough.

Rebbi Joshua ben Hanania said: I am able to take gourds and watermelons and turn them into rams and deer who would produce rams and deer. Rebbi Yannai said, I was walking on a road in Sepphoris when I saw a Minean<sup>372</sup> A Jewish heretic; a name frequently but not exclusively applied to Jewish Christians. taking a pebble, throwing it into the air, after which it came down transforming itself into a calf. But did not Rebbi Eleazar say in the name of Rebbi Yose ben Zimra: If all people of the world came together, they could not create one mosquito and bring it to life<sup>382</sup> Since the objection is not raised against R. Joshua, plants are recognized as living things parallel to animals. Babli 67b. Let us say that this Minean did not take a pebble, threw it into the air, after which it came down transforming itself into a calf, but he called on his genie<sup>383</sup> Both vocalization and translation are tentative. who stole a calf for him from a cattle barn and brought it to him.

Rebbi Hinena ben Hanania said: I was promenading at Gufta<sup>384</sup> An unidentified suburb of Sepphoris; cf. Kilaim 9:4 Note 85. of Sepphoris when I saw a Minean taking a skull, throwing it into the air, after which it came down transforming itself into a calf. I went and told it to my father. He said, if you ate from it, it was an action; otherwise it was an illusion.

Rebbi Joshua ben Hanania said: Rebbi Eliezer used to explain 300 chapters in the matter of the sorceress, but from all of them I understood only two things: "Two are collecting green melons<sup>362</sup> In modern Hebrew "zucchini"; cf. Kilaim Chapter 1, Note 38. ; one who collected cannot be prosecuted, the other one is guilty. He who does a deed is guilty; he who creates an illusion cannot be prosecuted." Rebbi Darosa said, there were 900 chapters. 300 where one is guilty, 300 where one is free<sup>385</sup> Creating the illusion of witchcraft is not forbidden., and 300 where one is guilty but cannot be prosecuted.<sup>386</sup> Forbidden action which nevertheless cannot lead to prosecution. A similar situation exists for Sabbath prohibitions where only a small part of Sabbath violations are of the kind that could be prosecuted in court. Babli 68a.

## Group 8/30

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Once he said: "Now therefore arise, O Lord God, into your resting place, You, and the Ark of Your strength; Let your priests, O Lord God, be clothed with victory and let Your pious ones rejoice in goodness. O Lord God, do not turn away the face of Your anointed; remember the faithful love of David Your servant" (II Chronicles 6:41-42), he was immediately answered. At that moment the faces of David's enemies turned dark like the charred bottom of a pot, and all knew that the Holy One, Blessed be He, forgave him for that sin involving Bathsheba, as they saw that it was only in his merit that the gates of the Temple opened. The Gemara relates that Rabbi Yonatan ben Asmai and Rabbi Yehuda, son of converts, studied the portion dealing with oaths in the study hall of Rabbi Shimon ben Yohai. After completing their studies, the disciples took leave of their master in the evening, but did not yet leave the city. In the morning they went back and took leave of him a second time. He said to them: Did you not already take leave of me yesterday in the evening? They said to him: You have taught us, our teacher, that a disciple who takes leave of his teacher and then stays overnight in the same city must take leave of him an additional time, as it is stated at the conclusion of the dedication of the Temple: "On the eighth day he sent the people away, and they blessed the king" (I Kings 8:66), and elsewhere it is written: "And on the twenty-third day of the seventh month he sent the people away" (II Chronicles 7:10). The eighth day in the verse is referring to the Eighth Day of Assembly, the twenty-second of the month of Tishrei, yet it says that he sent the people away on the next day, the twenty-third of the month. Rather, it can be derived from here that a disciple who takes leave of his teacher and then stays overnight in the same city must take leave of him an additional time, just as the Jewish people took leave of Solomon an additional time on the day after the Festival, on the twenty-third of Tishrei. Rabbi Shimon ben Yohai said to his son: These two people, Rabbi Yonatan ben Asmai and Rabbi Yehuda, son of converts, are men of noble form [tzura], i.e., wise and learned individuals; go to them so that they will bless you. He went and found them deep in discussion, raising apparent contradictions between verses as follows: It is written: "Make level the path of your feet, and let all your ways be established" (Proverbs 4:26), indicating that when one has the opportunity to perform more than one mitzva, he must evaluate which of them is most important. And elsewhere it is written: "Lest you level out the path of life," (Proverbs 5:6), indicating that one must perform each mitzva as the opportunity arises, without considering its relative importance. They explained that it is not difficult: Here, in the first verse cited above, it is discussing a mitzva that can be done by others, and therefore one must consider what is most worthwhile for him to perform himself and what he will leave to others. There, in the other verse, it is referring to a mitzva that cannot be done by others, and therefore, one must not consider its relative importance, but rather do it immediately. The two scholars, Rabbi Yonatan ben Asmai and Rabbi Yehuda, son of converts, once again sat and raised the following dilemma: In one place it is written in praise of the Torah: "She is more precious than rubies; and all of your desires are not to be compared to her" (Proverbs 3:15). One can infer from here that all human desires cannot be compared to the Torah, but the desires of Heaven, i.e., mitzvot, can indeed be compared to her. And elsewhere it is written: "For wisdom is better than rubies; and all the things that may be desired are not to be compared to it" (Proverbs 8:11), which indicates that even mitzvot cannot be compared to the Torah. They resolved this contradiction by stating that here, in the second verse, it is discussing a mitzva that can be done by others. In that case, even mitzvot cannot be compared to the Torah, and accordingly, one who is engaged in Torah study should not interrupt his studies in order to perform another mitzva. However, there, in the first verse, it is discussing a mitzva that cannot be done by others. In that case Torah study is not more important than the mitzva, and

one should interrupt his studies in order to perform the mitzva. When Rabbi Yonatan ben Asmai and Rabbi Yehuda, son of converts, noticed Rabbi Shimon ben Yohai's son, they said to him: What do you want here? He said to them: Father told me: Go to them so that they should bless you. They said to him as follows: May it be God's will that you should sow and not reap, that you should bring in and not take out, that you should take out and not bring in, that your house should be destroyed and your lodging place should be inhabited, that your table should become confused, and that you should not see a new year. When he came back to his father, he said to him: Not only did they not bless me, but they even caused me pain with their negative words. His father said to him: What exactly did they say to you? He answered: They said to me such and such. Rabbi Shimon ben Yohai said to his son: These are all blessings, uttered in a cryptic manner, and this is what they meant: When they said that you should sow and not reap they meant that you should bear sons and they should not die. Their statement that you should bring in and not take out means that you should bring in brides for your sons and your sons should not die, which would cause their wives to leave. When they said you should take out and not bring in they meant that you should have daughters and their husbands should not die, which would cause your daughters to return to you. When they said that your house should be destroyed and your lodging place should be inhabited, this should be interpreted allegorically. As this world is compared to your lodging place, and the World-to-Come is compared to your house, as it is written: "Their inward thought [kirbam], is that their houses shall continue forever" (Psalms 49:12), and the Sages said: Do not read it as "their inward thought [kirbam]"; rather read it as their graves [kivram]. According to this reading, one's grave is considered his permanent house. The Sages gave Rabbi Shimon ben Yohai's son a blessing that he should dwell in his temporary home rather than his permanent home, i.e., he should live a long life. When they said that your table should become confused, they meant that you should be blessed with many sons and daughters, so that there will be noise and confusion at your table. When they said that you should not see a new year, they meant your wife should not die and as a result you should not have to marry another woman, about which it says: "When a man has taken a new wife, he shall not go out to war, neither shall he be charged with any business; he shall be free at home for one year" (Deuteronomy 24:5). Apropos a blessing with an obscure meaning, the Gemara relates: Rabbi Shimon ben Ḥalafta took leave of Rav. His father said to him: Go to him so that he should bless you. When Rabbi Shimon ben Ḥalafta returned to him for a blessing, Rav said to him: May it be God's will that you should not shame others and that you should not feel ashamed. He came home to his father, who said to him: What did he say to you? He said to him: Mere words he said to me, i.e., he did not say anything of significance. After Rabbi Shimon ben Ḥalafta repeated what Rav had said, his father said to him: He blessed you with the blessing with which the Holy One, Blessed be He, blessed Israel and then repeated the blessing, indicating that is a very great blessing, as it is written: "And you shall eat in plenty, and be satisfied, and praise the Name of the Lord your God, who has dealt wondrously with you; and My people shall never be ashamed. And you shall know that I am in the midst of Israel, and that I am the Lord your God, and there is none else; and My people shall never be ashamed" (Joel 2:26-27). § It was taught in the mishna: And a woman may engage in all of her usual cosmetic treatments on the intermediate days of a Festival. The Sages taught in a baraita: These are the cosmetic treatments of women that are permitted: She may paint her eyelids, she may remove unwanted hair [pokeset], and she may put rouge on her face. And some say: She may pass a comb over her lower face, i.e., she may remove the hair from her pubic area. The Gemara relates that Rav Hisda's wife would adorn herself on the intermediate days of a Festival in the presence of her daughter-in-law, i.e., when she already had a married son. Rav Hunan bar Ḥinnana sat before Rav Hisda, and he sat and said: They taught only that a woman is permitted to engage in cosmetic treatments on the intermediate days of a Festival only with regard to a young woman, as such treatments bring her joy, but in the case of an old woman, no, the treatments are not permitted, as she does not need them. Rav Hisda said to him: By God! Even your mother, and even your mother's mother, and even a woman so old that she is standing at the edge of her grave are all permitted to adorn themselves. As people say in the popular adage: A woman of sixty years, like one of six, runs at the sound of the timbrel [tavla], implying that women of all ages are young in spirit; since they all take pleasure in their adornments, they are allowed to adorn themselves, regardless of age. Daf 9b

## Group 9/30

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If a relative died, he rends. If another relative died, even if he heard about his father or his mother, or his teacher who taught him wisdom, he rends one tear for all of them. Rabbi Jehudah ben Tema says, he rends for each one separately, only that he shall not make that for his father or his mother as an addition. Is that not the first statement? But he may not add to that for his father or his mother. Rabbi Ḥelbo and Rav Mattana, Yose ben Manisha in the name of Rav: Practice follows Rabbi Jehudah ben Tema. If a relative died, he rends. If another relative died, he adds to the tear and rends. How far? Rabbi Ḥanina said, until he reaches to his navel. An old man stated before Rabbi Ze`ira: Even if he receives another garment during all the Seven he is obligated to rend. Rabbi Ze`ira said to him, this you are saying about other relatives. But for his father and his mother even after the Seven he is required to rend. If a relative died, he rends. If another relative died, he moves three finger-widths and rends. If the front is full he starts in the back. If the upper part is full he starts with the bottom part. If both of them are full, Rabbi Ḥiyya the son of Rabbi Ada from Yafo says, he became shabby. Since in shabby clothing he is not permitted to lead in prayer, he has to get another garment and rend it. Rabbi Ḥinena bar Pappus went to visit Rabbi Tanḥum ben Rabbi Ḥiyya. He went out to him in dishonorable garb. The consensus of all dictionaries following Buxtorf is: "senatorial", which is most inappropriate. I am reading the word as Arabic حنون "to dishonor". What is dishonorable garb? Garments which are short-sleeved. He said to him, from where do you have this? To wear not only a garment which is torn but one which is inappropriate to be worn by a person to whom respect is due. He said to him, so acted my teacher Rabbi Simon. He said to him, pray for me. The mourner asked the visitor. He said, may your breach be fenced in. For all of this year judgment is directed towards this family, as Rabbi Johanan said: All Seven the sword is drawn. Up to Thirty it wavers. After twelve months it returns to its sheath. To what can this be likened? To a stone cupola. If one becomes loose, all are loose. But Rabbi Eleazar said, if a male child was born to this family, the entire family is healed. From where that the mourner has to rend while standing? As it is written, Job rose, rent his coat, and shone his head. Job 1:20.

## Group 10/30

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By contrast, the powerful men of Eretz Yisrael, such as Rabbi Yona, the father of Rabbi Mani, acted differently. When the world was in need of rain, he enters his house and says to his household: "Give me my sack [gevalki] and I will go and buy myself a dinar of grain." When he went outside, he went and stood in a low place, as it is written: "Out of the depths I have called You, O Lord" (Psalms 130:1). And he would stand in a secluded place, and cover himself with sackcloth, and pray for mercy, and rain would come. When he would come home, they would say to him: "Did the Master bring grain?" He said to them: "I said to myself, since rain has now come, there will be relief in the world and prices will soon go down." In this manner, he hid his greatness even from his own household.

And furthermore, the Gemara relates that Rabbi Mani, Rabbi Yona's son, was persecuted by members of the house of the Nasi. He prostrated himself upon his father's grave and said to him: "Father, Father, these men are persecuting me." One day, those men were passing there, by the grave, and the legs of their horses became stuck in the ground until they accepted upon themselves not to persecute Rabbi Mani anymore.

And furthermore, the Gemara relates that Rabbi Mani was frequently found before Rabbi Yitzhak ben Elyashiv, a well-known miracle worker. Once, Rabbi Mani said to him: "The wealthy members of my father-in-law's house are persecuting me." Rabbi Yitzhak said: "May they become poor, so they will no longer lord over you." And indeed, they became poor. Some time later, Rabbi Mani said to his teacher: "Now that they are poor they are pressuring me for financial support." Rabbi Yitzhak said: "May they become rich again." And indeed, they became rich.

Rabbi Mani said to his teacher: "The members of my household, i.e., my wife, are not acceptable to me, as she is not beautiful." Rabbi Yitzhak said: "What is her name?" Rabbi Mana replied: "Hana." Rabbi Yitzhak declared: "Let Hana grow beautiful," and indeed she grew beautiful. After a while, Rabbi Mani said to Rabbi Yitzhak: "She acts haughtily toward me, due to her great beauty." He said to him: "If so, let Hana return to her homely appearance," and she returned to her homely appearance.

The Gemara relates: "These two students, who were sitting before Rabbi Yitzhak ben Elyashiv, said to him: Let the Master pray for mercy on our behalf, that we should become very wise." He said to them: "This power was indeed with me at one stage, as I used to be able to pray for matters of this kind, but I sent it away. I took it upon myself never to pray for changes in the world order."

The Gemara cites another story involving a complaint. Rabbi Yosei bar Avin was frequently found before Rabbi Yosei from Yokrat. At some point he left him and came to study before Rav Ashi, who did not recognize him.

## Daf 24a

One day Rabbi Yosei bar Avin heard Rav Ashi studying and reciting the following statement. "Shmuel said: With regard to one who removes a fish from the sea on Shabbat, when an area on the skin of the fish the size of a sela coin has dried up, he is liable for violating the prohibition against slaughtering an animal on Shabbat." A fish in that condition cannot survive, and therefore one who removed it from the water is liable for killing it. Rabbi Yosei bar Avin said to Rav Ashi: "And let the Master say that this is the case provided that the skin that dried is between its fins." Rav Ashi said to him: "And doesn't the Master maintain that Rabbi Yosei ben Rabbi Avin said this ruling? Why didn't you state it in his name?" Rabbi Yosei bar Avin said to him: "I am he."

Rav Ashi said to him: "And didn't the Master sit before and frequent the study hall of Rabbi Yosei from Yokrat?" Rabbi Yosei bar Avin said to him: "Yes." Rav Ashi said to him: "And what is the reason that the Master left him and came here?" Rabbi Yosei bar Avin said to him: "I was concerned and departed because he is so severe and unforgiving. He is a man who has no mercy on his own son, and no mercy on his daughter. How, then, could he have mercy on me?"

The Gemara asks: "What is the incident involving his son?" One day Rabbi Yosei from Yokrat hired day laborers to work his field. It grew late and he did not bring them food. The workers said to the son of Rabbi Yosei from Yokrat: "We are starving." They were sitting under a fig tree, so the son said: "Fig tree, fig tree. Yield your fruits, so that my father's workers may eat." The fig tree yielded fruit, and they ate.

## Group 11/30

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And David sought the presence of the Lord. The Gemara asks: What is this? How did David seek God? Reish Lakish said: He inquired through the Urim VeTummim, the stones embedded in the High Priest's breastplate, which served as a means of communicating with God. The Gemara asks: From where may it be inferred that David's seeking was by way of the Urim VeTummim? Rabbi Elazar said: This is derived by way of a verbal analogy between the word "presence" used here and the word "presence" used elsewhere. It is written here: "And David sought the presence of the Lord," and it is written there: "And he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim in the presence of the Lord" (Numbers 27:21). Consequently, the "presence of the Lord" sought by David must have involved the Urim VeTummim. The verse continues: "And the Lord said: It is for Saul, and for his bloody house, because he put to death the Gibeonites" (II Samuel 21:1). The Gemara explains: "For Saul" means that the Jewish people were punished because he was not eulogized properly. "And for his bloody house" is "because he put to death the Gibeonites." The Gemara is puzzled by this explanation: Now, where do we find that Saul put to death the Gibeonites? The Gemara clarifies: Rather, because he killed the people of Nob, the city of priests, who would provide the Gibeonites with water and food in exchange for their services, the verse ascribes to him as if he himself had killed them. The Gemara questions this understanding: On one hand, God demands retribution because Saul was not eulogized properly, while on the other hand, He demands retribution because Saul himself put to death the Gibeonites. The Gemara answers: Yes, this is how it should be. As Reish Lakish said: What is the meaning of that which is written: "Seek the Lord, all the humble of the earth, that have executed [pa'al] His justice" (Zephaniah 2:3)? Where mention is made of the justice to be carried out against a person, his good deeds [pa'alo] should be mentioned there as well. David said: With regard to the eulogy for Saul, there have already passed the twelve months of the year of mourning, i.e., several years have elapsed since the twelve-month mourning period for Saul, and it is not the proper way to eulogize after such a long time. As for the Gibeonites, let us call them and appease them. Consequently, the verse states: "And the king called the Gibeonites and said to them...What shall I do for you, and with what shall I make atonement that you may bless the inheritance of the Lord?" And the Gibeonites said to him: It is not a matter of silver or gold between us and Saul or his house; neither is it for us to put any man to death in Israel...Let seven men of his sons be delivered to us, and we will hang them up to the Lord... (II Samuel 21:1-6). He tried to appease them in other ways, but they would not be appeased. David said: There are three distinguishing marks of this nation, the Jewish people. They are merciful, they are shamefaced, and they perform acts of kindness. They are merciful, as it is written: "And He will give you mercy, and have mercy upon you and multiply you" (Deuteronomy 13:18); not only will God have mercy upon you, but He will bestow the attribute of mercy upon you. They are shamefaced, as it is written: "And that His fear shall be upon your faces" (Exodus 20:17), and the fear that is on one's face is his shame. They perform acts of kindness, as it is written: "For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the Lord, to practice righteousness and justice" (Genesis 18:19), i.e., to perform acts of kindness. Whoever has these three distinguishing marks is fit to cleave to this nation. Those who lack these qualities, however, are unfit to be part of the Jewish people. When David saw the cruelty of the Gibeonites, he decreed that they may never enter into the congregation of Israel. The Gemara continues with its understanding of the incident: "And the king took the two sons of Rizpah, daughter of Aiah, whom she bore unto Saul, Armoni and Mephibosheth, and the five sons of Michal, daughter of Saul, whom she bore to Adriel the son of Barzillai the Meholathite" (II Samuel 21:8). The Gemara asks: What is different about these sons that David chose them from among all the descendants of Saul? Rav Huna said: He passed all of Saul's descendants before the Ark of the Covenant. Whoever was held back by the Ark, so that he could not move on, was

condemned to death; whoever was not held back by the Ark was set apart for life. Rav Hana bar Ketina raised an objection: The verse states: "And the king had pity on Mephibosheth, son of Jonathan, son of Saul, because of the Lord's oath that was between them, between David and Jonathan, son of Saul" (II Samuel 21:7). If the seven men were condemned by the Ark, how did the king's pity affect their sentence? The Gemara answers: It means that he did not pass Mephibosheth before the Ark at all, so that he would not be in danger of being held back at all. The Gemara questions this behavior: May favoritism be shown in this matter? Once the decision was placed in the hand of Heaven, how could David have intervened in matters of life and death and not pass Mephibosheth before the Ark? Rather, what happened was that David passed Mephibosheth before the Ark and the Ark held him back, but David immediately asked for mercy on his behalf, and the Ark released him.

## Group 12/30

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The Gemara continues discussing the greatness of Rabbi Ḥiyya. Rabbi Zeira said: Last night, Rabbi Yosei, son of Rabbi Ḥanina, appeared to me in a dream. I said to him: Near whom are you placed in the upper realms? He said to me: Near Rabbi Yoḥanan. I asked: And Rabbi Yoḥanan is near whom? He replied: Near Rabbi Yannai. And Rabbi Yannai is near whom? Near Rabbi Ḥanina. And Rabbi Ḥanina is near whom? Near Rabbi Ḥiyya. Rabbi Zeira added: I said to Rabbi Yosei: But isn't Rabbi Yoḥanan worthy of being placed near Rabbi Ḥiyya? He said to me: In a place of fiery sparks and burning fires, who can bring Rabbi Yoḥanan, son of Nappaḥa, there?

Rav Haviva said: Rav Ḥaviva bar Surmakei told me: I once saw one of the Sages whom Elijah the prophet would visit, and his eyes looked beautiful and healthy in the morning, but appeared to be charred by fire in the evening. I said to him: What is this phenomenon? And he said to me: I said to Elijah: Show me the Sages upon their ascension to the heavenly academy. Elijah said to me: You may gaze at all of them except for those in the chariot [miguharka] of Rabbi Ḥiyya, upon whom you may not gaze. I asked Elijah: What are the signs of Rabbi Ḥiyya's chariot, so I will know when not to look? He said: Angels accompany all of the other Sages' chariots as they ascend and descend, except for the chariot of Rabbi Ḥiyya, which ascends and descends of its own accord, due to his greatness.

The Sage relating this story continued: I was unable to restrain myself, and I gazed upon Rabbi Ḥiyya's chariot. Two fiery flames came and struck that man, i.e., me, and blinded his eyes. The next day, I went and prostrated on Rabbi Ḥiyya's burial cave in supplication. I said: I study the baraitot of the Master, Rabbi Ḥiyya; please pray on my behalf. And my vision was healed, but my eyes remained scorched.

The Gemara relates another incident involving Elijah the prophet. Elijah was often found in the academy of Rabbi Yehuda HaNasi. One day it was a New Moon, the first of the month, and Elijah was delayed and did not come to the academy. Later, Rabbi Yehuda HaNasi said to Elijah: What is the reason that the Master was delayed? Elijah said to him: I had to wake up Abraham, wash his hands, and wait for him to pray, and then lay him down again. And similarly, I followed the same procedure for Isaac, and similarly for Jacob in turn. Rabbi Yehuda HaNasi asked Elijah: And let the Master wake them all together. Elijah responded: I maintain that if I were to wake all three to pray at the same time, they would generate powerful prayers and bring the Messiah prematurely.

Rabbi Yehuda HaNasi said to Elijah: And is there anyone alive in this world who is comparable to them and can produce such efficacious prayers? Elijah said to him: There are Rabbi Ḥiyya and his sons. Rabbi Yehuda HaNasi decreed a fast, and the Sages brought Rabbi Ḥiyya and his sons down to the pulpit to pray on behalf of the congregation. Rabbi Ḥiyya recited the phrase in the Amida prayer: Who makes the wind blow, and the wind blew. Rabbi Ḥiyya recited the next phrase: Who makes the rain fall, and rain fell. When he was about to say the phrase: Who revives the dead, the world trembled. They said in heaven: Who is the revealer of secrets in the world? They said in response: It is Elijah.

Elijah was brought to heaven, whereupon he was beaten with sixty fiery lashes. Elijah came back down to earth disguised as a bear of fire. He came among the congregation and distracted them from their prayers, preventing Rabbi Ḥiyya from reciting the phrase: Who revives the dead.

§ The Gemara relates: Shmuel Yarḥina'a was the physician of Rabbi Yehuda HaNasi. One time, Rabbi Yehuda HaNasi felt a pain in his eye. Shmuel said to him: I will place a medication in your eye. Rabbi Yehuda HaNasi said to him: I cannot have the medication placed directly in my eye, as I am afraid it will cause me too much pain. Shmuel said to him: I will apply a salve above your eye, not directly in it. Rabbi Yehuda HaNasi said to him: Even that I cannot bear. Shmuel placed the medication in a tube of herbs beneath his pillow, and Rabbi Yehuda HaNasi was healed.

Rabbi Yehuda HaNasi made efforts to ordain Shmuel Yarḥina'a as a rabbi but was unsuccessful, as Shmuel always demurred. Shmuel Yarḥina'a said to him: The Master should not be upset about my refusal, as I know that I am not destined to be ordained as a rabbi. I myself saw the book of Adam the first man, which contains the genealogy of the human race, and it is written in it that Shmuel Yarḥina'a

# Cover 2

Relevant results in this cover: 14

Content pages range: [23, 42]

Groups range: [13, 26]

Deep intent (search) query

Interested in stories and/or incidents in which somebody \*\*requests\*\* to be granted a blessing from a fellow \*\*person\*\*

Ranking query (reranker)

Interested in stories and/or incidents in which somebody \*\*requests\*\* to be granted a blessing from a fellow \*\*person\*\*

- 000013.txt — ranks: #15
- 000014.txt — ranks: #16
- 000015.txt — ranks: #17
- 000016.txt — ranks: #18
- 000017.txt — ranks: #19
- 000018.txt — ranks: #20
- 000019.txt — ranks: #21
- 000020.txt — ranks: #22
- 000021.txt — ranks: #23
- 000022.txt — ranks: #24
- 000023.txt — ranks: #25
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- 000026.txt — ranks: #28

## Group 13/30

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The mishna further taught that on the Ninth of Av the Temple was destroyed the first time. The Gemara explains that this is as it is written: "And in the fifth month, on the seventh day of the month, which was the nineteenth year of King Nebuchadnezzar, king of Babylon, Nebuzaradan, captain of the guard, a servant of the King of Babylon, came to Jerusalem. And he burnt the house of the Lord" (II Kings 25:8-9). And it is also written: "And in the fifth month, on the tenth day of the month, which was the nineteenth year of King Nebuchadnezzar, king of Babylon, Nebuzaradan, captain of the guard, who served the king of Babylon, came into Jerusalem. And he burnt the house of the Lord" (Jeremiah 52:12-13).

It is taught in a baraita: It is impossible to say that the Temple was burned on the seventh of Av, as it has already been stated, in Jeremiah, that it was destroyed on the tenth. And it is also impossible to say that the Temple was burned on the tenth of Av, as it has already been stated that it was destroyed on the seventh, in II Kings 25:8-9. How so; what actually occurred? On the seventh of Av, gentiles entered the Sanctuary, and on the seventh and the eighth they ate there and desecrated it, by engaging in acts of fornication. And on the ninth, adjacent to nightfall, they set fire to it, and it continuously burned the entire day, as it is stated: "Woe unto us, for the day has declined, for the shadows of the evening are stretched out" (Jeremiah 6:4). This verse is interpreted as a prophecy about the evening when the Temple was burned. And this is what Rabbi Yoḥanan meant when he said: Had I been alive in that generation, I would have established the fast only on the tenth of Av because most of the Sanctuary was burned on that day. And the Sages, who established the fast on the ninth, how do they respond to that comment? They maintain that it is preferable to mark the beginning of the tragedy.

And the mishna further taught that the Temple was destroyed for the second time also on the Ninth of Av. The Gemara asks: From where do we derive that the Second Temple was destroyed on this date? It is taught in a baraita: A meritorious matter is brought about on an auspicious day, and a deleterious matter on an inauspicious day, e.g., the Ninth of Av, on which several tragedies had already occurred. The Sages said: When the Temple was destroyed for the first time, that day was the Ninth of Av; and it was the conclusion of Shabbat; and it was the year after a Sabbatical Year; and it was the week of the priestly watch of Jehoiarib; and the Levites were singing the song and standing on their platform. And what song were they singing? They were singing the verse: "And He brought upon them their own iniquity, and He will cut them off in their own evil" (Psalms 94:23). And they did not manage to recite the end of the verse: "The Lord our God will cut them off," before gentiles came and conquered them. And likewise, the same happened when the Second Temple was destroyed.

The mishna teaches that Beitar was captured on the Ninth of Av. The Gemara explains that this is known by tradition.

The mishna taught that on the Ninth of Av the city of Jerusalem was plowed. It is taught in a baraita: When the wicked Turnus Rufus plowed the Sanctuary, a decree was issued against Rabban Gamliel for

execution. A certain Roman officer came and stood in the study hall and said surreptitiously: The man with the nose is wanted; the man with the nose is wanted. This was a hint that Rabban Gamliel, who stood out in his generation like a nose protruding from a face, was sought by the government. Rabban Gamliel heard and went into hiding. The Roman officer went to him in private, and said to him: If I save you from death, will you bring me into the World-to-Come? Rabban Gamliel said to him: Yes. The officer said to Rabban Gamliel: Swear to me. He swore to him. The officer ascended to the roof, fell, and died. And the Romans had a tradition that when they issued a decree and one of their advisors died, they would cancel the decree. The officer's sacrifice saved Rabban Gamliel's life. A Divine Voice emerged and said: That officer is designated for the life of the World-to-Come.

The Sages taught: When the Temple was destroyed for the first time, many groups of young priests gathered together with the Temple keys in their hands. And they ascended to the roof of the Sanctuary and said before God: Master of the Universe, since we did not merit to be faithful treasurers, and the Temple is being destroyed, let the Temple keys be handed to You. And they threw them upward, and a kind of palm of a hand emerged and received the keys from them. And the young priests jumped from the roof and fell into the fire of the burning Temple. And the prophet Isaiah lamented over them: "The burden of the Valley of Vision. What ails you now that you have all gone up to the roofs? You that were full of uproar, a tumultuous city, a joyous town, your slain are not slain with the sword, nor dead in battle" (Isaiah 22:1-2). This is referring to the young priests who died by throwing themselves off the roof into the fire. And even with regard to the Holy One, Blessed be He, it is stated: "For it is a day of trouble, and of trampling, and of confusion for the Lord of hosts, in the Valley of Vision; a shouting over walls and a cry to the mountain" (Isaiah 22:5). This verse indicates that even God shouts over the destruction of the Temple.

## Group 14/30

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The Master said in the baraita that discussed the sacrifice of offerings before the construction of the Tabernacle: And today gentiles are permitted to do so, i.e., to sacrifice offerings outside the Temple courtyard, despite the fact that this is forbidden for the Jews. The Gemara asks: From where are these matters derived? As the Sages taught with regard to the verses that prohibit the slaughter of offerings outside the Temple: "Speak to Aaron, and to his sons, and to all the children of Israel" (Leviticus 17:2). This indicates that only Jews are commanded with regard to offerings slaughtered outside the Temple, but gentiles are not commanded with regard to offerings slaughtered outside the Temple. Therefore, each and every gentile may, if he desires, construct a private altar for himself, and sacrifice upon it whatever he desires. Rabbi Ya'akov bar Aha says that Rav Asi says: Although it is permitted for gentiles to sacrifice offerings outside the Temple courtyard, it is prohibited for a Jew to assist them or to fulfill their agency in this matter, as sacrificing in this manner is forbidden for a Jew. Rabba said: But to instruct them how to sacrifice outside the Temple is permitted. This is similar to that incident in which Ifera Hurmiz, the mother of King Shapur of Persia, sent an offering to Rava, with which she sent this message to him: Sacrifice this for me, for the sake of Heaven. Rava said to Rav Safra and to Rav Aha bar Huna: Go, take two gentile youths of the same age, i.e., similar to one another, so that the sacrifice will be performed with maximal beauty, and see where the sea currently raises silt [sirton], which is a place that no one has used before. And take new wood and bring out fire from new vessels, and the two youths will sacrifice the offering for her, for the sake of Heaven. Abaye said to Rava: In accordance with whose opinion was the instruction to sacrifice exclusively with new wood? Was it in accordance with the opinion of Rabbi Elazar ben Shammua? As it is taught in a baraita that Rabbi Elazar ben Shammua says: Just as the altar is a place that is not used by an ordinary person, so too, the wood that will be used must not be used by an ordinary person. The Gemara asks: But doesn't Rabbi Elazar ben Shammua concede that in the case of a private altar the wood need not be new? As it is taught in a baraita:

## Group 15/30

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Nehemiah from Shihin. During the days of repentance, between Rosh Hashanah and Yom Kippur, the givers need the merit that comes with giving gifts to the needy; hence, the gifts are given wholeheartedly. He met a Jerusalemite who said to him, acquire merit by giving me that chicken. He said to him, here is its value. Greek τιμή “value,” cf. Berakhot p. 604. Go buy red meat; he ate and died. Being unaccustomed to red meat. He said, come and eulogize him whom Nehemiah killed.

Nahum from Gimzo. A Tanna of the third generation, teacher of R. Aqiba. Gimzo is a village near Lod. His surname was changed into גָּזְבָּה “this also” since his motto was “this also will be for the best”, גָּזְבָּה. Was carrying a gift. Greek δῶρον, τό, “gift” to the house of his father-in-law when he met a person afflicted with boils. A dirt infection, sign of poverty. Who asked him, acquire merit. Give me a charitable gift. From what you have on you. He said to him, when I shall return. He returned and found him dead. He said before him, his. Meaning, “my”. It is Talmudic usage that all bad things said about one’s own person are formulated in the third person, cf. Berakhot Chapter 3, notes 195-196. Eyes which saw you and did not give to you shall go blind, his hands which did not stretch out to give to you shall be cut off, his feet which did not run to give to you shall be broken. This happened to him. Rabbi Aqiba came to visit him and said, woe to me that I see you in this state. He answered, woe to me that I do not see you in this state. He asked, why do you curse me? He answered, why are you contemptuous of suffering. Since suffering for sins in this world leaves you innocent and with much merit in the World to Come?

The teacher of the great Rabbi Hoshiai’s son was blind and he used to invite him to eat with him every day. One day there were guests and he. R. Hoshiai did not invite the blind man to table. Did not ask him to eat with him. In the evening, he went to him and said: Please, Sir, do not be angry with me. Since I had guests, I did not want risking injuring the Sir’s honor. It seems that handicapped persons were treated as social outcasts. Therefore I did not eat with you today. He said to him, you assuaged him who is seen but does not see; may He be appeased by you Who sees but is not seen. God. The expression is the translation of Targum Yerushalmi for יְאַר יְחִידָא (Gen. 16.13, 24.62). He asked him, from where do you have this? He said, from Rabbi Eliezer ben Jacob. He is R. Eliezer ben Jacob II, a contemporary of the last students of R. Aqiba, not to be confused with R. Eliezer ben Jacob I, a Tanna of the first generation whom practice always follows. For there came a blind man to Rabbi Eliezer ben Jacob’s town; Rabbi Eliezer ben Jacob sat below him. Indicating that the blind man was his superior in knowledge. So that they should say if he were not a great person, Rabbi Eliezer ben Jacob would not sit below him. They provided for him in honor. He asked them, what is this? They told him, because Rabbi Eliezer ben Jacob sat below you. He prayed for him the following prayer: You did a good deed for one who is seen but does not see; He Who sees but is not seen may be appeased by you and do good for you.

Clarification. Rabbi Ḥama bar Ḥanina and Rabbi Hoshaiyah were strolling through the synagogue of Lod. Rabbi Ḥama bar Ḥanina said to Rabbi Hoshaiyah: How much money did my forefathers invest here! He answered him: How many souls did your forefathers invest here, there is no one in here who studies Torah. All the money spent on building the synagogue could have been spent either on saving the

poor from starvation or to support students of Torah (probably, including building houses of study for these students.)!

Rebbi Aḥa in the name of Rebbi Ḥinena, so is the Mishnah: Everybody who needs to take and does not take commits suicide. If he cannot survive without the help of others, one should not give private charity to one who refuses public charity. But one who can survive and does not take any charity is characterized in the last sentence of the rewritten Mishnah. and one may not have mercy on him. If he does not care for himself, would he care for others? Everybody who has no need to take but takes will not die of old age until he needs the creatures. Everybody who needs to take but does not take will not die of old age until he can provide for others from what is his; on him is was said (Jer. 17.7): "Blessed be the man who will be confident in the Eternal; the Eternal will be his trust."

## Group 16/30

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The Torah relates that the people asked Moses to send spies so “that they may search the land for us” (Deuteronomy 1:22). Rabbi Ḥiyya bar Abba says: When the Jewish people asked to send spies, their intention was only to shame Eretz Yisrael. It is written here: “That they may search [veyaḥperu] the land for us,” and it is written there: “Then the moon will be embarrassed [veḥafera], and the sun will be ashamed” (Isaiah 24:23).

The Torah states with regard to the spies: “And these were their names: Of the tribe of Reuben, Shammua the son of Zaccur” (Numbers 13:4). Rabbi Yitzḥak says: This statement that follows is a tradition of ours that was passed down to us from our ancestors: The spies were named after their actions, but we have obtained the interpretation of only one name, the name of “Sethur the son of Michael” (Numbers 13:13). He is called Sethur, as he hid [satār] the actions of the Holy One, Blessed be He. In other words, he ignored the miracles that God performed for the Jewish people in Egypt and in the wilderness. He is called Michael, as he made Him, God, appear weak [makh] by saying that there was not enough food in the land for everyone.

Rabbi Yoḥanan says: We can also say an interpretation of the name: “Nahbi the son of Vophsī” (Numbers 13:14): He is called Nahbi, as he concealed [heḥbi] the statement of the Holy One, Blessed be He, that the land is good, by delivering a distorted description of it. He is called Vophsī, as he stomped [pisse'a] on the attributes of the Holy One, Blessed be He, i.e., he did not believe in His promise to give Eretz Yisrael to the Jewish people.

It is also stated with regard to the spies: “And they went up into the south, and he came to Hebron” (Numbers 13:22). Why is the phrase “and he came” written in the singular form? The verse should have said: And they came. Rava says: This teaches that Caleb separated himself from the counsel of the other spies and went and prostrated himself on the graves of the forefathers in Hebron. He said to them: My forefathers, pray for mercy for me so that I will be saved from the counsel of the spies.

The Gemara explains: Joshua did not go to the graves of the forefathers because Moses had already prayed for mercy for him, as it is stated: “And Moses called Hoshea son of Nun Joshua [Yehoshua]” (Numbers 13:16), meaning: God will save you [Ya yoshiakha] from the counsel of the spies. And this is the meaning of that which is written: “But My servant Caleb, because he had another spirit with him, and has followed Me fully, him will I bring into the land where into he went” (Numbers 14:24), which implies that Caleb changed his mind over time. Joshua, however, was opposed to the intentions of the other spies from the outset.

The verse continues to state about Hebron: “And Ahiman, Sheshai, and Talmai, the children of Anak, were there” (Numbers 13:22). Ahiman was called by this name because he was the most skilled [meyumman] among his brothers. Sheshai was called by his name because he would turn the land that he treaded upon into ditches [sheḥatot] due to his large dimensions. Talmai was called this because he would turn the land that he treaded upon into furrows upon furrows [telamim] due to his weight.

Alternatively, their names signify another matter: Ahiman is the one who built the city of Anat. Sheshai built the city of Alush. Talmai built the city of Talbush. The verse describes them as “the children of Anak” because they were so tall and large that it appeared as if they were wearing [ma'anikin] the sun as a necklace due to their height.

The continuation of the verse states: "Now Hebron was built seven years [shanim] before Zoan of Egypt [Mitzrayim]" (Numbers 13:22). The Gemara asks: What is the meaning of the phrase "was built"? If we say that it was actually built seven years before Zoan, would a person build a house for his younger son before he builds one for his older son? Canaan was the youngest son of Ham, as it is written: "And the sons of Ham: Cush, and Mizraim, and Put, and Canaan" (Genesis 10:6). How then could Hebron, a city in the land of Canaan, have been built before Zoan, a city in the land of Egypt, occupied by the descendants of Mizraim?

Rather, the meaning of the verse is that Hebron was seven times more fruitful [mevunna] than Zoan. And there is no stonier land in Eretz Yisrael than Hebron. This is evident because they would bury the dead there, just as the forefathers were buried there. This was done only in land that was not suitable for agriculture. And of all the lands, there is none of a higher quality than the land of Egypt, as it is stated: "Like the garden of the Lord, like the land of Egypt" (Genesis 13:10). And there was no higher-quality land in all of the land of Egypt than Zoan, as it is written with regard to Pharaoh's ministers, who would certainly have lived on the finest land in the country: "For his princes are in Zoan" (Isaiah 30:4). And even so, Hebron was seven times more fruitful than Zoan.

The Gemara asks: But is the land in Hebron in fact stony? But isn't it written: "And it came to pass at the end of forty years, that Absalom said to the king: I pray, let me go and pay my vow, which I have vowed to the Lord, in Hebron" (II Samuel 15:7)? And Rav Avya says, and some say that it was Rabba bar bar Hanan: This means that Absalom went to bring sheep specifically from Hebron. And it is taught in a baraita (Tosefta, Menaḥot 9:3): One must bring the choicest animals to the Temple as offerings. Rams are brought from Moab, and sheep are brought from Hebron. This indicates that Hebron has rich land where fat and healthy sheep are raised. The Gemara answers: From this very source it can be proven that Hebron is not suitable for agriculture. Since the earth there is thin, it produces only grass for grazing and fattens the livestock.

The verse states: "And they returned from spying out the land at the end of forty days.

## Group 17/30

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Rebbi Jonah and Rebbi Yose went up (236 From low-situated Tiberias to mountain top Sepphoris.) to visit Rebbi Aḥa who was weak. They said, let us go after what is heard. They heard a woman's voice saying, the light is extinguished. She answered her, Israel's light is not extinguished and will not be extinguished.

Rebbi Johanan was passing by the market. He saw one of those who sell honey cake (237 Greek μελίτωμα, -άτος, τό.) He asked him, from this you make a living? He answered, yes. He left him and went away. After an hour he passed by him. He asked him, rabbi, pray for me since from that moment I did not sell anything. He told him, change your place. Sometimes a change of name works, sometimes a change of place works (238 Causes a change of luck.)

Two students of Rebbi Hanina went out to chop wood. An astrologer (239 Greek ἀστρολόγος, ὁ.) saw them, these two if they go out will not return. When they went out they met an old man who told them, acquire merit by me; for three days I did not eat anything. They had a loaf with them, cut off half of it and gave it to him. He ate and prayed for them; he said to them, may your life be preserved today as you did preserve my life today. They went out in peace and returned in peace. There were people there who had heard his (240 The astrologer's.) voice and told him, did you not say, these two if they go out will not return? He said, if it is so, this man is a liar and his astrology consists of lies. (241 Here starts a new Genizah fragment edited by L. Ginzberg in גז'י סכער Genizah Studies in Memory of Doctor Solomon Schechter vol. I, New York 1928, pp. 436 ff. (G.) Nevertheless they went and investigated and found a viper half in this load and half in the other load (242 Of the wood chips carried by the students.) They asked, what good deed did you do today? They told him (243 The astrologer, who in the next sentence refers to himself as "this man". ) the facts. He said, what can this man do if the Jew's God is propitiated by half a loaf! (244 A copy of this story is in Orhot Hayim3 p, 620 and from there in other Medieval sources, e. g. Responsa attributed to Nahmanides #283. While this text is copied from a source close to the Leiden ms., it exhibits some signs of editing and cannot be considered a direct witness to the text.)

## Group 18/30

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[  
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requested of a Sage to dissolve his vow and was released from it.' This directly involves a  
person requesting permission (a blessing) from a Sage. The Sage's granting of release  
matches the query's focus on requesting and receiving a blessing from a fellow person.",  
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Rav Huna permitted the spice merchants [kerufayata] to go and sell their products in their usual manner in the marketplace on the intermediate days of a Festival. Rav Kahana raised an objection to Rav Huna's ruling from a baraita: If a store opens into a row of pillars that runs along the street, the storekeeper may open and close it in his usual manner on the intermediate days of a Festival, since it is not in the public's view. However, if it is open to the public domain, he may open only one door and must close the other. And on the eve of the last day of the festival of Sukkot, he may take out his wares from the store and adorn the markets of the city with fruit in honor of the last day of the Festival. The Gemara infers: For the honor of the last day of the Festival, yes, it is permitted for him to open the store in order to give people the opportunity to prepare for the holiday, but when not for the honor of the Festival, i.e., during the other intermediate days of the Festival, he is not permitted to do so. How, then, did Rav Huna permit those spice merchants to sell as usual on the intermediate days of the Festival? The Gemara answers: This is not difficult: This baraita that prohibits selling in the usual manner is referring to the sale of fruit, which is usually bought in large quantities and could have been purchased before the Festival; people might therefore suspect the buyer of purchasing it for use after the Festival. In contrast, this lenient ruling of Rav Huna is referring to the sale of spices, which is permitted because people buy them only in small quantities for the sake of the Festival.

MISHNA: And these may shave and cut their hair on the intermediate days of a Festival: One who comes from a country overseas; and one who is released from a house of captivity; and one who comes out of prison on the intermediate days of a Festival; and one who had been ostracized and therefore prohibited from cutting his hair, and the Sages released him from his decree of ostracism on the intermediate days of the Festival; and similarly, one who had vowed not to cut his hair and then requested of a Sage to dissolve his vow and was released from it on the intermediate days of the Festival; and the nazirite whose term of naziriteship ended on the intermediate days of a Festival; and the leper who needs to purify himself on the intermediate days and must shave his entire body in order to leave his state of ritual impurity and regain his ritual purity. Since these people were not able to cut their hair on the eve of the Festival, they are permitted to do so on the intermediate days of the Festival. And these may launder their clothes on the intermediate days of a Festival: One who comes from a country overseas; and one who is released from a house of captivity; and one who comes out of prison on the intermediate days of a Festival;

## Group 19/30

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Rebbi Yose said, these are not vows of mortification. His position is explained in Mishnah 2. HALAKAH: "These are the vows which he can dissolve," etc. It is written: Numbers 30:14. The verse ends: "Her husband shall confirm it or her husband shall dissolve it.": "Any vow and any oath of prohibition to mortify." That covers only vows which contain mortification. Vows regarding the relations between him and her, from where? "Between a man and his wife." So far the husband; the father from where? Since the husband can dissolve only vows of mortification and matters between him and her, so the father can dissolve only vows of mortification and matters between him and her. This argument seems to be taken out of thin air. It is explained in Sifry Num. 155: V. 17 reads "These are the principles which the Eternal commanded to Moses between a husband and his wife, between a father and his daughter, in her adolescence, in her father's house." Now this verse is really an appendix to the laws governing the married wife. It is concluded that the restrictions which apply to the husband in relation with his wife in his house also apply to the father in relation to the adolescent daughter in his house. One opinion in this Halakhah (Notes 11 ff.) and the consensus in the Babli (79b) hold that the dissolution of vows of mortification is permanent since it is expressly sanctioned by the verse but that dissolution of a vow regarding marital relations, which is the result of an indirect inference, is valid only as long as the marriage continues. Such a dissolution would be automatically voided for the divorcee or widow. The Mishnah mentions only vows the husband can permanently dissolve. Rebbi Jacob bar Aha said, Rebbi Johanan and Rebbi Simeon ben Laqish disagree. Rebbi Johanan said, the husband dissolves both vows and oaths. The heading of the paragraph, Numbers 30:2, speaks of vows and oaths. (A vow refers to a thing, an oath implies the use of God's name.) Rebbi Simeon ben Laqish said, he dissolves vows but not oaths. Except for v. 2, oaths are never mentioned. Rebbi Yose ben Rebbi Abun said, Rebbi Johanan and Rebbi Simeon ben Laqish also disagree about the vows submitted to the Elder. Rebbi Johanan said, the Elder permits both vows and oaths. Rebbi Simeon ben Laqish said, the Elder permits vows, the Elder does not permit oaths. That of Rebbi Simeon ben Laqish parallels that of Issi (Assi). A person came before Rebbi Yasa to have his vow permitted. He asked him, what did you swear? He answered, ὡ πότοι Israel, that she should not enter my house. He said to him, ὡ πότοι Israel, she shall not enter your house! Greek πότοι is classically an exclamation of surprise, anger, pain, etc.; it is later explained as "divinities, gods". While the husband avoided using Hebrew or Aramaic expressions for God's name, the Greek in this case has the meaning of "God of Israel"; this classifies the act as an oath, which R. Yasa refused to annul. The husband swore that his wife should no longer enter his house, i. e., he forced himself to divorce her and pay her the divorce settlement. Since Yerushalmi נידר is the same as Babylonian נדר, the formal name should not be נידר but נדר. Rebbi Ze'ira explained the Mishnah: "These are the vows which he can dissolve: Matters connected with mortification. [E. g.], 'if I wash, if I do not wash; if I shall wear jewels, if I do not wear jewels.' Rebbi Yose said, these are not vows of mortification" but vows between him and her. "The following are vows of mortification" following Rebbi Yose. In this interpretation, Mishnah 11:2 is the continuation of the remark of R. Yose in Mishnah 1. For example, "she said, all produce of the world is qônâm for me, he may dissolve." The rabbis say, if he dissolves vows of mortification, they are permanently dissolved. Vows between him and her are only dissolved as long as she is married to him. Rebbi Yose says, both vows of mortification and vows between him and her, if he dissolved them they are permanently dissolved. Since R. Yose also agrees that the husband dissolves both vows of mortification and those between him and her, there must be a practical difference between the two classes of vows to make the classification important. That means, the rabbis say, if he dissolves vows of mortification, they are permanently dissolved. Rebbi Yose says, if he dissolves vows between him and her, they are permanently dissolved. What is the difference between them? If she said, any benefit from me shall be qônâm for you when I leave your domain. Why can he not dissolve that? Because she did not say, any benefit from my body shall be qônâm for you when I leave your domain.

A vow between him and her is only subject to the husband's dissolution if it interferes with their marital relations. For R. Yose, he can dissolve a vow that would permanently forbid any sex with her after divorce; for the rabbis, he cannot dissolve the vow which comes into effect only after he will have lost the right of dissolution. Rabbi Ze'ira and Rabbi Hila, both of them say: That is the essence of vows between him and her. In the opinion of Rabbi Ze'ira, Rabbi Yose and Rabbi Johanan ben Nuri said the same thing since we stated there: Mishnah 11:4, about a woman who vows not to do anything he tells her to do. The rabbis hold that he does not have to dissolve the vow since by law she is required to live with him and keep house for him, and nobody can abolish his duties under the law by making a vow. R. Aqiba holds that he must dissolve the vow since she might do more for him than is legally required and then would violate her vow. R. Johanan ben Nuri says that he would be well advised to dissolve the vow since she would not be able to do anything for him after a divorce. This implies that the husband may dissolve now the vow regarding matters between him and her which would become effective only after a future divorce. Rabbi Johanan said, he shall dissolve it since maybe he would divorce her, then she would be forbidden to return to him.

## Group 20/30

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has left him,' 'he recovered'). These instances involve direct, person-to-person prayer  
requests for healing, aligning with the query's focus on blessings between individuals. No  
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GEMARA To which? R. Hiyya stated that Rab Safra said in the name of one attached to the school of Rabbi: To the "Patriarchs." Others refer this [statement of Rab Safra] to the following Baraita: One who says the Tefillah must direct his heart to each benediction; but if unable to do so to each one, he must at least direct his heart to one. To which? R. Hiyya stated that Rab Safra said in the name of one attached to the school of Rabbi: To the "Patriarchs." They declared concerning R. Hannina b. Dosa, etc. Whence is this? R. Joshua b. Levi said: For the Scriptures state, "Peace, peace to him that is far off and to him that is near, saith the Lord that createth the fruit of the lips; and I will heal him" (Is. lvii. 19). R. Hiyya b. Abba said in the name of R. Johanan: Every prophet prophesied only to marry his daughter to a disciple of the wise, and for him who transacts the affairs of a disciple of the wise and allows him to enjoy his possessions; but as for the disciples of the wise themselves, "No eye hath seen what God, and nobody but Thee, will work for him that waiteth for Him" (Is. lxiv. 3). R. Hiyya b. Abba also said in the name of R. Johanan: Every prophet only prophesied for the days of the Messiah; but as for the world to come, "No eye hath seen what God, and nobody but Thee, will work for him that waiteth for Him." This is at variance with the opinion of Samuel who said: There is no difference between this world and the days of the Messiah, except the servitude of the heathen kingdoms alone; as it is said, "For the poor shall never cease out of the land" (Deut. xv. 11). R. Hiyya b. Abba also said in the name of R. Johanan: Every prophet only prophesied for the penitent; but as for the perfectly righteous, "No eye hath seen what God, and nobody but Thee, will work for him that waiteth for Him." This is at variance with the opinion of R. Abbahu who said: The place which the penitent occupy, the perfectly righteous are unable to occupy; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from God]" first, and then "to him that is near." But R. Johanan can reply: What means "To him that is far off"? To him who was far off from transgression from the first; and what means "To him that is near"? To him that was near transgression and has now removed himself therefrom. What is the significance of "No eye hath seen" etc.? R. Joshua b. Levi said: It refers to the wine preserved in the grape from the six days of creation. R. Samuel b. Nahmani said: It refers to Eden, upon which the eye of no creature has gazed. Perhaps thou wilt ask: Where, then, was Adam? In the Garden. But perhaps thou wilt say that the Garden is the same as Eden! Therefore there is a teaching to tell thee, "And a river went out of Eden to water the Garden" (Gen. ii. 10). Hence the Garden and Eden are distinct. Our Rabbis have taught: It once happened that the son of Rabban Gamaliel was ill. He sent two disciples of the wise to R. Hannina b. Dosa to pray on his behalf. When he saw them, he ascended to an upper chamber and prayed on his behalf. On descending he said to them, "Go, the fever has left him." They said to him, "Art thou a prophet?" He replied, "'I am no prophet nor a prophet's son' (Amos vii. 14); but so is my tradition: If my prayer is fluent in my mouth, I know that he is accepted; but if not, I know that he is rejected." They sat down and wrote and noted the time. When they came to Rabban Gamaliel, he said to them, "By the Temple-service! You have neither understated nor overstated [the time]. But thus it happened; at that very hour the fever left him, and he asked us for water to drink." It also happened with R. Hannina b. Dosa that he went to Torah with Rabban Johanan b. Zakkai. The son of Rabban Johanan b. Zakkai fell ill, and he said to him, "Hannina, my son! Pray on his behalf that he may live." R. Hannina laid his head between his knees, and prayed on his behalf, and he recovered. Rabban Johanan b. Zakkai said, "Were Ben Zakkai to press his head between his knees all the day long, no notice would be taken of him." His wife said to him, "Is, then, Hannina greater than thou?" He replied, "No; he is like a slave before the King, and I like a nobleman before the King." R. Hiyya b. Abba also said in the name of R Johanan: A man should not pray except in a room which has windows; as it is said, "Now his windows were open in his upper chamber towards Jerusalem" (Dan. vi. 11). Rab Kahana said: I consider him impertinent who prays in a valley. Rab Kahana also said: I consider him impertinent who recounts his sins; as it is said, "Happy is

he whose transgression is forgiven, whose sin is pardoned" (Ps. xxxii. 1). May we return unto thee:  
One must not stand. Daf 35a

## Group 21/30

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Rabbi Yosei bar Hanina said: Anyone who asks forgiveness of his friend should not ask more than three times, as it is stated: "Please, please forgive the transgression of your brothers and their sin, for they did evil to you. And now, please forgive" (Genesis 50:17). The verse uses the word please three times, which shows that one need not ask more than three times, after which the insulted friend must be appeased and forgive. And if the insulted friend dies before he can be appeased, one brings ten people, and stands them at the grave of the insulted friend, and says in front of them: I have sinned against the Lord, the God of Israel, and against so-and-so whom I wounded. The Gemara relates that Rabbi Yirmeya insulted Rabbi Abba, causing the latter to have a complaint against him. Rabbi Yirmeya went and sat at the threshold of Rabbi Abba's house to beg him for forgiveness. When Rabbi Abba's maid poured out the dirty water from the house, the stream of water landed on Rabbi Yirmeya's head. He said about himself: They have made me into a trash heap, as they are pouring dirty water on me. He recited this verse about himself: "Who lifts up the needy out of the trash heap" (Psalms 113:7). Rabbi Abba heard what happened and went out to greet him. Rabbi Abba said to him: Now I must go out to appease you for this insult, as it is written: "Go, humble yourself [hitrapes] and urge your neighbor" (Proverbs 6:3). It is related that when Rabbi Zeira had a complaint against a person who insulted him, he would pace back and forth before him and present himself, so that the person could come and appease him. Rabbi Zeira made himself available so that it would be easy for the other person to apologize to him. It is further related that Rav had a complaint against a certain butcher who insulted him. The butcher did not come before him to apologize. On Yom Kippur eve, Rav said: I will go and appease him. He met his student Rav Huna, who said to him: Where is my Master going? He said to him: I am going to appease so-and-so. Rav Huna called Rav by his name and said: Abba is going to kill a person, for surely that person's end will not be good. Rav went and stood by him. He found the butcher sitting and splitting the head of an animal. The butcher raised his eyes and saw him. He said to him: Are you Abba? Go, I have nothing to say to you. While he was splitting the head, one of the bones of the head flew out and struck him in the throat and killed him, thereby fulfilling Rav Huna's prediction. The Gemara further relates: Rav was reciting the Torah portion before Rabbi Yehuda HaNasi. Daf 87b

## Group 22/30

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Rebbi Bisna in the name of Rebbi Lia: It is written 197 2K. 19:3, Is. 37:3. a day of affliction, and admonition, and insult is this day. Therefore not another day. But from here that Satan accuses only in times of danger. Rebbi Ayvo bar Nagori. It is written 198 Ps. 109:7. when he will be judged he will be found guilty. It is not written "he will be justified" but when he will be judged he will be found guilty. But from here that Satan accuses only in times of danger. Rebbi Abba bar Bina said, if a plank is extended from one roof to another 199 The plank is not fastened at both ends. even if it is rather wide it is forbidden to walk on it. Why? (From here) 200 Delete with G. because Satan accuses only in times of danger. Rav said, one who sits in a dilapidated house makes the Angel of Death to his creditor 201 Greek δανειστής, -οῦ, Latin danista, -ae, m., "creditor". as it is said 202 Ps/ 55:16. he claims death over them, as you say 203 Deut. 24:10. if you have any claim against your neighbor. Rebbi Levi said, at three places the Satan usually accuses: one who is on the road alone, one who sleeps in a dark house alone, and one who sets sail on the ocean. Rebbi Isaac bar Marion said, if it had not been written 204 Is. 43:16. so says the Eternal Who makes a path in the Sea, if a person would set out on it he would die. But the rabbis say, Who makes a path in the Sea, from Pentecost to Tabernacles, and in great waters a trail, from Tabernacles to Hanukkah 205 But the first quarter of the year is off limits for shipping. Rebbi Yose ben Rebbi Tanhum from Kefar Agin (a case) 206 Erroneous addition by a corrector. was in Essia. He wanted to set sail between Tabernacles and Hanukkah. A matron 207 Latin matrona, the wife of an important personality. saw him and said to him, now one sets sail? His father appeared to him 208 In a dream. but he had no burial 209 Eccl. 6:3; he listened to neither and travelled by sea. Rebbi Cohen the brother of Rebbi Hiyya bar Abba was a sailor. He came to sail between Tabernacles and Hanukkah. He said to his brother, pray for me. He answered him yes, I prayed for you, but if you see the public praying for rain 210 Since one publicly prays for rain on the last day of Tabernacles one cannot honestly pray in private for good weather during the winter period. do not trust my prayer. Since you bound your lulav 211 The "four species" taken on Tabernacles (Num. 23:40) interpreted as a kind of rain-making equipment. bind your feet. Mishnah. "Because they are not careful with Niddah 20 All the rules governing her period; in particular informing her husband that she is forbidden to his sexual attentions. He has to depend on the information she gives him., and ḥallah 21 The gift to the Cohen to be given from bread dough; cf. Introduction to Tractate Ḥallah. Here also the husband is dependent on the information given by his wife that he may eat the bread baked by her., and candle lighting 22 Preparing lighting for the Friday evening meal is the duty of the wife (Babli 25b) and should not be delegated to a servant. Since this is an obligation tied to a fixed time it cannot be a biblical commandment as women are not subject to positive commandments tied to fixed times. But in the Halakhah to Mishnah 6 (Note 214) the obligation of the wife to light Sabbath candles is called a (rabbinic) commandment. Cf. Maimonides, *Hilkhot Šabbat* 3:1." 212 A related homily in the Babli, 31a/32b. The First Man was the blood of the world, as is written 213 Gen 2:6. mist would arise from the land. Eve caused him death, therefore they handed the commandment of Niddah to the woman. "And ḥallah 21 The gift to the Cohen to be given from bread dough; cf. Introduction to Tractate Ḥallah. Here also the husband is dependent on the information given by his wife that he may eat the bread baked by her." The First Man was the pure ḥallah of the world, as is written 214 Gen 2:7. the Eternal, God, created man, dust from the earth. This comes as Rebbi Yose ben Qasarta said, when the woman agitates her dough in water she lifts her ḥallah. Eve caused him death, therefore they handed the commandment of ḥallah to the woman.

## Group 23/30

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The Sages continued to ask Abba Ḥilkiyya about his unusual behavior. What is the reason that the entire way the Master did not wear his shoes, but when he reached water he put on his shoes? He said to them: The entire way I can see and take care where I walk, and therefore there is no need for me to wear out my shoes, but in the water I cannot see. Therefore, I put on my shoes to avoid hurting myself. They asked: What is the reason that when the Master reached shrubs and thorns, he lifted up his clothes? He said to them: This flesh will heal if it is scratched by thorns, but this garment will not heal if it is torn. They further inquired: What is the reason that when the Master reached the city, the Master's wife came out adorned in her finery? He said to them: She dresses that way so that when I walk through the city I will not set my eyes upon another woman. They asked: What is the reason that she entered first, and afterward the Master entered, and only afterward we entered? He said to them: Because you have not been checked by me. I cannot be sure how you will act, and therefore I did not want you to be alone with my wife. The Sages were not done with their questions. What is the reason that when the Master ate bread, you did not say to us: Come and eat? He replied: Because there is not enough bread for guests, and I said to myself that I should not gain credit from the Sages for nothing, by offering you food I cannot serve you. They asked: What is the reason that the Master gave the older child one piece of bread and the younger child two? He said to them: This older child stays at home, and if he is hungry he can eat at any time, but this younger child sits and studies in the synagogue, and therefore he is hungrier. The two Sages had one final set of queries for Abba Ḥilkiyya. And what is the reason that the clouds began to form on that side where the Master's wife stood before your own side? He explained: Because my wife is frequently at home, and she gives bread to the poor, and therefore her provision of benefit to the needy is immediate, i.e., soon after the rains fall she is able to provide the needy with provisions. Accordingly, her prayers are answered without delay. In contrast, I give money to the poor, and consequently, the benefit of my gift is not immediate, i.e., it takes a lot of time before the rainfall results in my ability to give money to the poor. Alternatively, her prayers may have been answered first because when certain hooligans [biryonei] were living in our neighborhood, I prayed that they should die, but she prayed that they should repent. And indeed, they repented. §

The Gemara relates another story about a descendant of Honi HaMe'aggel. Ḥanan HaNeḥba was the son of Honi HaMe'aggel's daughter. When the world was in need of rain, the Sages would send schoolchildren to him, and they would grab him by the hem of his cloak and say to him: Father, Father, give us rain. He said before the Holy One, Blessed be He: Master of the Universe, act on behalf of these children, who cannot distinguish between their Father in Heaven, Who can provide rain, and the father who cannot provide rain. The Gemara asks: And why was he called Ḥanan HaNeḥba? Because he would hide [maḥbi] himself in the lavatory so that people would not bestow honor upon him. The Gemara relates another story about righteous individuals praying for rain. Rabbi Zerika said to Rav Safra: Come and see what the difference is between the powerful men of Eretz Yisrael and the pious men of Babylonia. This comparison serves to highlight the righteousness of the great men of Eretz Yisrael. By the pious men of Babylonia, I mean Rav Huna and Rav Hisda. When the world is in need of rain, these Sages say: Let us assemble together and pray for mercy, and perhaps the Holy One, Blessed be He, will be appeased and bring rain. In this manner, the pious men of Babylonia publicized their prayers for rain.

## Group 24/30

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[  
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It was seen by Rabbi Abbahu, Pantokaka 170. Greek παντόκακος, “all bad”. shall pray and rain will come. Rabbi Abbahu sent and brought him. He asked him, what is your profession? He told him, five sins this man commits every day. He rents out prostitutes 171. Usually gentile slaves. maintains the theater 172. Greek θέατρον. brings their garments to the baths, claps his hands and dances before them, and plays cymbals 173. Greek βαθούλια (Liebermann.) The Hebrew word is misspelled in the editio princeps and all printed editions depending on it. before them 174. Either the customers of his bordello or the public in the theater. They asked him, what good deed did you do? He told them, once I was maintaining the theater, when a woman came and stood behind a pillar, crying. I asked her, what is your problem? She said to me, this woman’s husband is jailed and I have to see what to do to free him. I sold my bed, and my bed-spread, gave her its value, and told her, this is yours; free your husband and do not sin. They told him, you are worthy to pray and be heard. 175. Like in the preceding paragraphs the pure Aramaic of the text shows that this is suggested text of sermons. A very similar story is told in the Babli 23a/b of Abba Ḥilkiah the son of Onias the circle-drawer, a mythical holy man from Hasmonean times. It was seen by the rabbis that the pious man of Kefar-Immi shall pray and rain will come. The rabbis went up to him. His house-companion 176. His wife. told them, he is working on the mountain. They went out to him. They said to him “much success” but he did not answer. He sat down to eat and did not invite them to partake. When he finished he made one load of firewood and put the coat on top of the load. He went and said to his house-companion, these rabbis here want us to pray that rain should fall. But if I shall be praying and rain would fall, it would be a shame for them, and if not it would be a desecration of the Name of Heaven. Therefore come, I and you shall go up and pray. If it will rain, we shall say to them, Heaven already did wonders; and if not, we shall say to them, we are not worthy to pray and be heard. They went up, prayed, and it rained. He descended to them and asked them, why did the rabbis trouble themselves here today? They said to him, we ask that you should pray that it rain. He answered them, do you need my prayer? Heaven already did wonders. They asked him, when you were on the mountain, we said to you “much success” but you did not answer us? He told them, I was occupied in my work and did not want to divert my thoughts from my work. They asked him, and when you sat down to eat, why did you not invite us to partake? He answered them, because I had with me only my portion. What could I say to you in flattery? They asked him, why when you finished you put the coat on top of the load? He told them, because it is not mine. It is borrowed so I could pray wearing it. Why should I denigrate it? They asked him, why while you were on the mountain your wife wore dirty clothing, but when you came from the mountain she wore clean clothing 177. They took her dirty clothing as a sign that she was impure having her period and were taken aback noticing suddenly that she was pure without any purification. ? He told them, while I was on the mountain your wife wore dirty clothing so no man should turn his eyes to her; but when I came from the mountain she wore clean clothing so I should not look at another’s wife. They told him, it is correct that you should be heard when praying. It was stated 178. Discussion of Mishnaiot 5 and 6, the daytime fasts. Parallel texts are Tosephta 1:6, Babli 12a/b. In the Babli sources the author is not Rabban Simeon ben Gamliel but R. Eleazar ben R. Simeon and no stipulation which allows eating after a night’s sleep is accepted. : “One is permitted to eat until the East is illuminated, the words of Rabbi. Rabban Simeon ben Gamliel says, until the cock calls 179. Approximately astronomical dawn. .” What means “until the cock calls”? If he slept and awoke he is forbidden. That is, if he did not stipulate, but if he stipulated it is permitted.

## Group 25/30

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[  
 {  
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A pearl of the king of Saracens (It is not clear whether Arabs were already called Saracens at that time; related words are Arabic شرقي "Eastern" and سارق "big robber.") fell and was swallowed by a rat. He came to Rabbi Phineas ben Yaïr, who said to him, am I a sorcerer? He answered, I came because of your good name. He commanded them (The rats.); they assembled. He saw one coming that was hunchbacked. He said, it is in this one; he gave the rat a command and it spat out the pearl.

Rebbi Phineas ben Yaïr went to a place where they (The farmers of that place.) came to him and said, **our water source is not sufficient for us.** He said to them, perhaps you do not put in order? They said to him, **be our guarantor.** He promised them (That the rats would leave if all tithes were taken. It is implied that the townspeople complied and correctly gave all heave and tithes.) and it became sufficient for them.

Rebbi Phineas ben Yaïr went to the House of Assembly (Probably the place at Hamat Gader at which the intercalation of months was decided.) when Ginai (A river, called "river Ginai" in the Babli, Hulin 7a, probably Wadi Jenin.) overflowed. He said: Ginai, Ginai, why do you prevent me from going to the House of Assembly? It split before him and he crossed it. His students asked him, may we cross also? He said to them, he who knows of himself that he never slighted a Jew may cross and will not be harmed.

## Group 26/30

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[  
 {  
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| chars:660759-664051 | tokens:906]"  
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Daf 55b. But at that time his mother was no longer living. R. Levi said: A man should always wait up to twenty-two years for [the fulfilment of] a good dream. Whence is this learnt? From Joseph; for it is written, "These are the generations of Jacob. Joseph, being seventeen years old" etc. (ibid. v. 2), and it is written, "And Joseph was thirty years old when he stood before Pharaoh" (ibid. xli. 46). From seventeen to thirty—how many years is it? Thirteen; add the seven years of plenty and two of famine, hence we get twenty-two. Rab Huna said: A good man is not shown a good dream and a bad man is not shown a bad dream. There is a teaching to the same effect: Throughout David's lifetime he never saw a good dream, and throughout Ahitophel's lifetime he did not see a bad dream. But lo, it is written, "There shall no evil befall thee" (Ps. xci. 10), and Rab Hisda said in the name of Rab Jeremiah b. Abba: [These words mean,] neither bad dreams nor evil thoughts will trouble thee! [not fully translated] Nay; the good man sees no evil dream, but others dream about him. And since he sees no [dream] himself, is that an advantage? For lo, R. Ze'ira said: Whoever abides seven days without a dream is called evil; as it is said, "He shall abide satisfied, he shall not be visited by evil" (Prov. xix. 23). Read not sabea' "satisfied" but sheba' "seven."! Nay, this is what he means to say: The good man sees a dream but [the next morning] he does not know what he has seen. Rab Huna b. Ammi stated that R. Pedat said in the name of R. Johanan: He who sees a dream and his soul is depressed should go and have it interpreted in the presence of three. He should have it interpreted! But Rab Hisda has said: An uninterpreted dream is like an unread letter! Nay, but say: He should have it turned into good in the presence of three. He should assemble three men and say to them, "I have seen a good dream"; and they should say to him, "Good it is and may it be good. May the All-merciful turn it to good; seven times may it be decreed concerning thee from Heaven that it should be good, and may it be good." Then they should recite three verses in which the word hapak "turn" occurs, three in which padah "redeem" occurs, and three in which shalom "peace" occurs. Three verses in which "turn" occurs—"Thou didst turn for me my mourning into dancing; Thou didst loose my sackcloth and gird me with gladness" (Ps. xxx. 12); "Then shall the virgin rejoice in the dance, and the young men and the old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow" (Jer. xxxi. 12); "Nevertheless the Lord thy God would not hearken unto Balaam; but the Lord thy God turned the curse into a blessing unto thee" (Deut. xii. 6). Three verses in which the word "redeem" occurs—"He hath redeemed my soul in peace so that none came nigh me" (Ps. lv. 19); "And the redeemed of the Lord shall return and come with singing unto Zion...and sorrow and sighing shall flee away" (Is. 35:10); "And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel?... So the people rescued [padah] Jonathan, that he died not" (I Sam. xiv. 45). Three verses in which the word "peace" occurs—"Peace, peace, to him that is far off and to him that is near, saith the Lord that createth the fruit of the lips; and I will heal him" (Is. lvii. 19); "Then the spirit clothed Amasai, who was chief of the captains: Thine are we, David, and on thy side, thou son of Jesse; peace, peace be unto thee, and peace be to thy helpers; for thy God helpeth thee" (I Chron. xii. 18); "Thus ye shall say, All hail! and peace be both unto thee, and peace be to thy house, and peace be unto all that thou hast" (I Sam. xxv. 6). Amemar, Mar Zatra and Rab Ashe were sitting together; they said: Let each one of us relate something which the others have not heard. One of them commenced and said: He who has seen a dream and knows not what he has seen, let him stand before the Kohanim at the time that they spread their hands [to pronounce the priestly benediction] and utter the following: "Lord of the universe! I am Thine and my dreams are Thine; a dream have I dreamed and I know not what it is. Whether I dreamed concerning myself, or my fellows dreamed concerning me, or I dreamed concerning others, if they be good dreams, strengthen and fortify them [and may they be fulfilled] like the dreams of Joseph; but if they require to be remedied, heal them as the waters of Marah [were healed] by the hands of Moses our teacher, as Miriam [was healed] from her leprosy, as

Hezekiah from his illness, and like the waters of Jericho [sweetened] by the hands of Elisha. And as Thou didst turn the curse of the wicked Balaam into a blessing, so do Thou turn all my dreams for me into good." He should conclude [his prayer] simultaneously with the Kohanim, so that the Congregation responds "Amen." But if not, let him say the following: "Thou majestic One in the heights, Who abideth in might, Thou art peace and Thy name is peace. May it be Thy will to grant us peace."

# Cover 3

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Relevant results in this cover: 4

Content pages range: [44, 48]

Groups range: [27, 30]

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Deep intent (search) query

Interested in stories and/or incidents in which somebody \*\*requests\*\* to be granted a blessing from a fellow \*\*person\*\*

Ranking query (reranker)

Interested in stories and/or incidents in which somebody \*\*requests\*\* to be granted a blessing from a fellow \*\*person\*\*

- 000027.txt — ranks: #29
- 000028.txt — ranks: #30
- 000029.txt — ranks: #31
- 000030.txt — ranks: #32

## Group 27/30

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Abaye said to him: From where do you derive that this verse: “Nor shall he drink anything soaked in grapes” (Numbers 6:3), comes to teach the principle that permitted food combines with forbidden food, as stated by Rabbi Yohanan (35b)? Perhaps instead it comes to establish the principle that the legal status of the flavor of a forbidden food is like that of its substance. This principle states that any food that absorbs the taste of a forbidden item assumes the status of this forbidden item itself. The Gemara expresses surprise at Abaye’s question. And according to the opinion of Abaye, initially that which Rav Dimi said was difficult for him. Rav Dimi had cited Rabbi Yohanan as saying that permitted food combines with forbidden foods only in the case of naziriteship (36a), due to the term “soaked,” and Abaye had objected with all these aforementioned refutations to prove that this principle applies in all areas of Torah law. And yet he then said to him that one should derive a very different principle from that same verse, that the verse establishes the principle that the legal status of the flavor of a forbidden food is like that of its substance. The Gemara answers: After Rav Dimi resolved Abaye’s difficulties, and Abaye had accepted his answer that the principle that permitted food combines with forbidden food does not apply to the rest of Torah law, he said to Rav Dimi that perhaps the verse comes to establish that the legal status of the flavor of a forbidden food is like that of its substance, with the following application. This is relevant for that which is taught in a baraita: The term “soaked” serves to establish the principle that the legal status of the flavor of a forbidden food is like that of its substance. As, if a nazirite soaked grapes in water and the water has the taste of wine, he is liable to receive punishment for drinking this liquid, as it assumes the status of wine. And from here you derive the halakha with regard to all prohibitions of the Torah; in all cases, the legal status of the taste of a forbidden food is like that of its substance. The fact that with regard to all other prohibitions, the legal status of the flavor of a forbidden food is like that of its substance, is derived from the halakhot of naziriteship. The baraita explains the derivation: And just as with regard to a nazirite, whose prohibition against eating grapes is not a permanent prohibition, as he will be permitted to eat grapes once his term of naziriteship is over, and furthermore his prohibition is not a prohibition against deriving benefit from wine, and there is a way to permit his prohibition against eating grape products by requesting from a halakhic authority to dissolve his vow, and nevertheless, in his case the Torah rendered the legal status of the flavor of food like that of its substance. With regard to a forbidden mixture of diverse kinds in a vineyard, i.e., grain seeds sown with grape seeds, whose prohibition is a permanent prohibition and whose prohibition is a prohibition against deriving benefit, and there is no way to permit their prohibition, is it not right that the Torah should render the legal status of the flavor of its forbidden food like that of its substance? The baraita adds: And the same is true for the prohibition against eating the fruit of a tree during the first three years after its planting [orla], on two of three counts: Although the prohibition of orla is not a permanent prohibition, as one may eat the fruit of this tree after three years have passed, it is prohibited to derive benefit from orla, and this prohibition cannot be permitted, as the fruits that grow during the first three years remain forbidden. Similarly, all other prohibitions in the Torah are more severe than the case of a nazirite in one of these aspects, and therefore this principle is universal. Abaye is asking Rav Dimi: In any case doesn’t this entire derivation present a difficulty for Rabbi Yohanan, who derives a different halakha from the term “soaked”?

## Group 28/30

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[  
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Rebbi Berekhia said, Rebbi Yasa and the rabbis. One of them said, he was heard both for dew and for rain; the other one said, he was heard for rain but was not heard for dew, from 1Kings 18:1: "Go, appear before Ahab and I shall give rain" (But dew is not mentioned. The entire piece, whose main place is in Taäniot 1:1, is included to explain the connection of the (summer) praise for dew in the benediction on "resurrection". The praise for dew was included in the Yerushalmi prayer rite.). And he who said, he was heard both for dew and for rain, where was the vow of dew dissolved? Rebbi Tanhum from Edrei said, they are of the opinion that a vow that was dissolved partially is dissolved totally. Some want to say, on the occasion of the son of the woman from Sarepta, 1Kings 17:20: "He called on the Eternal and said, o Eternal, my God, etc." Rebbi Judah ben Pazi said, about one who stole a doctor's bag (Greek *váρθηξ*, a plant (*Ferula communis*), word also used for "casket for unguents", and title of medical works. Hesiod has Prometheus carry off the fire in the stalk of a *váρθηξ*). When he left, his son was injured. He returned to him and said: Please, sir doctor, heal my son. He said to him: Go and return my bag because it is full of medicines, and I shall heal your son. So the Holy One, praise to Him, said to Elijah: Go and lift the vow of dew because the dead are resurrected only by dew, then I shall resurrect the son of the Sareptan. And from where that the dead will live only by dew? Isaiah 26:19: "Your dead will live, the corpses will arise. Wake up and jubilate, those who dwell in dust! For a dew of light is Your dew." *לִפְתַּח מֵאָרֶץ זָרָא*" Rebbi Tanhum from Edrei said, "the earth will give up those that are deposited in it." (Rebbi Tanhum from Edrei explains the difficult phrase *לִפְתַּח מֵאָרֶץ זָרָא* "it will fell Netherworlds" by taking *לִפְתַּח* in the sense of Rabbinic Hebrew, "having a miscarriage", the Netherworld will expel what is in it.) Rebbi Jacob from Kefar Hanan in the name of Resh Laqish: When Abraham their forefather did My will, I swore to him that dew will never move away from his descendants forever; what is the reason? Ps. 110:3: "You have the dew of your youth." And it is written after that Ps. 110:4: "The Eternal swore and He will not change His intention." Rebbi Judah ben Pazi said, by a will (Greek διαθήκη "will, permanent disposition.") I gave it to Abraham, as a gift I gave it to him. Gen. 27:28: "God may give you from the dew of heaven." Rebbi Samuel ben Nahmani said, when Israel sin and do evil the rains are arrested. They bring an old man like Rebbi Yose the Galilean, he prays for them and the rains come. But dew does not descend by the merit of any creature, what is the reason? Micah 5:6: "Like dew from the Eternal, like light showers on grass, that do not listen to anybody nor wait for humans."

## Group 29/30

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[  
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The priest who immersed that day made another demand, and said to him: Give me a share of the breast and thigh, the portions that priests receive of peace offerings, and I will partake of it in the evening when I am pure. The pure priest said to him: Just as with regard to a matter where your right is superior, i.e., in the case of your own sin offering, to which you have a right to its meat in its entirety, I can deny you a share of the sin offering of an Israelite, as I explained, so too is it not logical that with regard to a matter where your right is inferior, i.e., in the case of a peace offering, of which you have only the right to a share of the breast and thigh, I can deny you a share? The priest who immersed that day responded: But if you can deny me a share of a sin offering, where my right is inferior with regard to my wives and my slaves, as a sin offering can be consumed only by male priests, is it necessarily so that you can deny me a share of the breast and thigh of a peace offering, where my right is superior with regard to my wives and my slaves, who may also partake of them? The pure priest responded: The verse states with regard to the peace offering: "It shall be the priest's that sprinkles the blood of the peace offerings against the altar" (Leviticus 7:14). If you wish to partake of a peace offering, come sprinkle its blood and partake of it. Since you cannot perform this service, having immersed only today, you cannot receive a share of its meat either. The story concludes: The priest who immersed that day left in disappointment, with his a fortiori inferences upon his head, as they did not help him. And along with him walked an acute mourner on his right and a priest who had not yet brought an atonement offering on his left. They too were denied shares, because they were unfit for the Temple service. Rav Ahai refutes this: Rabbi Elazar, son of Rabbi Shimon, could have added to the contentions described in the story. Let the priest who immersed that day say to the pure priest: Give me a share of a firstborn offering, and I will partake of it in the evening. Perhaps it is because the pure priest could say to him: Just as with regard to a sin offering, where my right is inferior with regard to my wives and my slaves, since it may be eaten only by male priests, I can nevertheless deny you a share of the sin offering of an Israelite, as I explained; so too is it not logical that with regard to a first-born, where my right is superior because all of its meat is mine, as firstborn offerings are given to a specific priest, I can deny you a share of it? But the priest who immersed that day could respond: But if you can deny me a share of a sin offering, where just as your right is inferior, so is my right inferior; is it necessarily so that you can deny me a share of a firstborn offering, where just as your right is superior, so my right is superior? The pure priest could respond: The verse says with regard to a firstborn offering: "You shall sprinkle their blood on the altar and shall make their fat smoke for an offering made by fire, for a pleasing aroma to the Lord. And the flesh of them shall be yours, as the breast and as the thigh, it shall be yours" (Numbers 18:17-18). If you wish to receive a share in the meat of a firstborn, come sprinkle its blood and partake of it. Why did Rabbi Elazar, son of Rabbi Shimon, not include this exchange as another stage in his story? The Gemara responds: But the other priest, the one who immersed that day, could refute this proof: Is it written: And the flesh of them shall be for the priest who sprinkles, as is written with regard to a meal offering, a sin offering, and a peace offering? Rather, it is written: "And the flesh of them shall be yours," indicating that it can be given even to a priest other than the one who sacrificed it. This is why Rabbi Elazar, son of Rabbi Shimon, did not include this exchange in his story. The Gemara returns to Rava's statement that Rabbi Elazar, son of Rabbi Shimon, taught this halakha in the bathroom. And how did Rabbi Elazar, son of Rabbi Shimon, do this? But doesn't Rabba bar bar Ḥana say that Rabbi Yohanan says: It is permitted to contemplate matters of Torah in all places except the bathhouse and the bathroom? The Gemara answers: A case where the matter was involuntary is different. Rabbi Elazar, son of Rabbi Shimon, was so preoccupied by the issue that he taught it even though he was in the bathroom. Daf 103a MISHNA: In the case of any burnt offering for which the altar did not acquire its flesh, e.g., if it was disqualified prior to the sprinkling of its blood, the priests did not acquire its hide, as it is stated with regard to the burnt offering: "And the priest that sacrifices a man's burnt offering, the priest shall have to himself

the hide of the burnt offering that he has sacrificed" (Leviticus 7:8), indicating that the priest acquires only the hide of a burnt offering that satisfied the obligation of a man. Nevertheless, in a case of a burnt offering that was slaughtered not for its sake but for the sake of another offering, although it did not satisfy the obligation of the owner, its hide goes to the priests. In addition, although the verse states: "A man's burnt offering," in the case of both the burnt offering of a man and the burnt offering of a woman, their hides go to the priests. The hides of offerings of lesser sanctity belong to the owners; the hides of offerings of the most sacred order belong to the priests. The right of priests to hides of offerings of the most sacred order is derived via an a fortiori inference: If for a burnt offering, for which the priests do not acquire its flesh, as it is burned in its entirety, they acquire its hide, then for other offerings of the most sacred order, for which the priests acquire its flesh, is it not right that they should acquire its hide? And there is no room to contend that the altar will prove that this is not a valid inference, as it acquires the flesh of a burnt offering but not its hide, since it does not have the right to the hide of an offering in any place.

## Group 30/30

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Rabbi Ḥama, son of Rabbi Ḥanina, says: Anyone who performs a matter but does not complete it, and then another comes and completes it, the verse ascribes credit to the one who completed it as if he had actually performed the entire act. Due to the fact that the children of Israel completed Joseph's burial, the Torah ascribes them credit as if they had performed the entire act. Rabbi Elazar says with regard to one who initiates performance of a mitzva but does not complete it when capable of doing so: He is also demoted (moridin) from his position of greatness, as it is written: "And it came to pass at that time, that Judah went down (vayyered) from his brethren, and turned in to a certain Adullamite, whose name was Hirah" (Genesis 38:1). Usage of the term "went down" indicates that the rest of Judah's brothers had demoted him from his position of greatness because he began the process of saving Joseph, but he did not complete it. Rabbi Shmuel bar Nahmani says: The episode with regard to Judah also indicates that one who initiates performance of a mitzva but does not complete it will also bury his wife and children as Judah did, as it is written: "And in process of time Shua's daughter, the wife of Judah, died" (Genesis 38:12), and it is written further: "And the sons of Judah: Er, and Onan, and Shelah, and Perez, and Zerah, but Er and Onan died in the land of Canaan" (Genesis 46:12). Rav Yehuda says that Rav says: For what reason was Joseph called: Bones, even during his lifetime, as he had his brothers take an oath that "God will surely remember you, and you shall carry up my bones from here" (Genesis 50:25)? Because he did not protest for the honor of his father, as the brothers said to Joseph while unaware of his true identity: "Your servant our father" (Genesis 43:28, 44:31), and Joseph said nothing to them in protest that they referred to his father Jacob as Joseph's servant. And Rav Yehuda says that Rav says, and some say that this was said by Rabbi Ḥama, son of Rabbi Ḥanina: For what reason did Joseph predecease his brothers, as is indicated from his requesting of them to take care of his burial needs? Because Joseph acted authoritatively, and such behavior can reduce one's life span. After describing that Judah "went down" from his greatness, the Gemara discusses a similar term employed with regard to Joseph, as the verse states: "And Joseph was brought down (hurad) to Egypt" (Genesis 39:1). Rabbi Elazar says: Do not read the word as "hurad," meaning that he was passively brought down, but rather read it as horid, meaning: He, Joseph, brought down others, as Joseph brought down the astrologers (itztagninei) of Pharaoh from their position of eminence because he knew the interpretation of Pharaoh's dreams when they did not. The continuation of that verse states: "And Potiphar, an officer (seris) of Pharaoh's, the captain of the guard, an Egyptian, bought him from the hand of the Ishmaelites, who had brought him down there" (Genesis 39:1). Rav says: He purchased the handsome Joseph for himself, for the intended purpose of homosexual intercourse, but was unable to fulfill his desires, as the angel Gabriel came and castrated Potiphar (seireso). Then Gabriel came again and further mutilated him (fero) in the same part of his body. This is alluded to in the verses that write Potiphar's name differently: Initially, it is written "Potiphar" (Genesis 39:1) and in the end it is written "Potiphera" (Genesis 41:45). The change in his name indicates that a part of himself was mutilated.