

ברוך שם כבוד מלכותו לעולם ועד Lesson 48-

Source 1

تلמוד בבלי מסכת פסחים דף נה' עמ' ב' – משנה. ששה דברים עשו אנשי יריחו, על שלשה מיהו בידם ועל שלשה לא מיהו בידם. ואלו הן שלא מיהו בידם: מרכיבין דקלים כל היום, וכורכין את שמע, וקורצין וגודשין לפני העומר.

Mishnah. Six things the inhabitants of Jericho did; three the Sages forbade them, and three they did not forbid them. It is these which they did not forbid them: they grafted palm trees all day, they 'wrapped up' the Shema, and they harvested and stacked their produce before the bringing of the 'Omer.

Source 2

تلמוד בבלי מסכת פסחים דף נו' עמ' א' – כורכין את שמע. היכי עבדי? אמר ר' יהודה: אמרים שמע ישראל ה' אלהינו ה' אחד, ולא היו מפסיקין. רבא אמר: מפסיקין היו אלא שהיו אמרים היום על לבך דמשמע: היום על לבך, ולא מהר על לבך. תננו רבנן: כיitzד היו כורכין את שמע? אמרים שמע ישראל ה' אלהינו ה' אחד ולא היו מפסיקין, דברי רבי מאיר. ר' יהודה אומר: מפסיקין היו, אלא שלא היו אמרים ברוך שם כבוד מלכותו לעולם ועד.ongan Mai טמא אמרינן ליה? בדרישת ר' שמעון בן לקיש, אמר ר' שמעון בן לקיש: ויקרא יעקב אל בניו ויאמר האספו ואנידה לכם. ביקש יעקב לנגולות לבניו קין הימין, ונסתלקה ממנו שכינה. אמר: שמא חם ושלום יש במתתי פסול, באברהם שיצא ממנו ישמעאל, ואבי יצחק שיצא ממנו עשו. אמרו לו בניו: שמע ישראל ה' אלהינו ה' אחד. אמרו: כשם שאין בלבך אלא אחד – כך אין לבנו אלא אחד. באותו שעה פתח יעקב אבינו ואמր: ברוך שם כבוד מלכותו לעולם ועד. אמר ר' רבנן: היכי נעבד? נאמרו – לא אמרו משה רבנן, לא נאמרו – אמרו יעקב. התקינו שהיו אמרים אותן בחשאי. אמר ר' יצחק, אמר ר' חימי: משל לבת מלך שהריחה ציקי קדרה, אם תאמר – יש לה גנאי, לא תאמר – יש לה צער. התחלו עבדיה להביא בחשאי. אמר ר' אברהם: התקינו שהיו אמרים אותן בקול רם מפני תרעומת המינים. ובנהרדעא דליקא מינין – עד השטא אמר ליה בחשאי.

Translation: THEY WRAPPED UP THE SHEMA'. What did they do? Rav Yehudah said:

They recited, Hear, O Israel: the Lord our G-d, the Lord is One and did not pause. Rava said: They did make a pause, but the meaning is that they said: And these words, which I command you this day shall be upon thy heart, which implies, this day shall they be upon your heart, but to-morrow they shall not be upon your heart. Our Rabbis taught: How did they 'wrap up' the Shema'? They recited 'Hear O Israel the Lord our G-d the Lord is One' and they did not make a pause: this is R. Meir's view. R. Yehudah said: They did make a pause, but they did not recite, 'Blessed be the name of His glorious Kingdom for ever and ever.' And what is the reason that we do recite it? It is based on what R. Simeon b. Lakish expounded. For R. Simeon b. Lakish said: And Jacob called unto his sons, and said: Gather yourselves together, that I may tell you that which shall befall you in the end of days. Jacob wished to reveal to his sons the 'end of the days', whereupon the Shechinah departed from him. Said he, Perhaps, Heaven forbid! there is one unfit among my children, like Abraham, from whom there issued Ishmael, or like my father Isaac, from whom there issued Esau.' But his sons answered him, 'Hear O Israel, the Lord our God the Lord is One:

תפלה שחרית-101 Tefila 101

just as there is only One in your heart, so is there in our heart only One.' In that moment our father Jacob opened his mouth and exclaimed, 'Blessed be the name of His glorious kingdom for ever and ever.' Said the Rabbis, How shall we act? Shall we recite it, but our Teacher Moshe did not say it. Shall we not say it, but Jacob said it! Hence they enacted that it should be recited quietly. R. Isaac said, The School of R. Ammi said: This is to be compared to a king's daughter who smelled a spicy pudding. If she reveals her desire, she suffers disgrace; if she does not reveal it, she suffers pain. So her servants began bringing it to her in secret. R. Abbahu said: They the Sages enacted that this should be recited aloud, on account of the resentment of heretics. But in Nehardea, where there are no heretics so far, they recite it quietly.

Source 3

דברים רבה (וילנא) פרשת ואותנן פרשה ב', לו' – דבר אחר שמע ישראל רבנן אמרין בשעה שעלה משה לмерום שמע למלאכי השרת שהיו אומרים להקב"ה בשכמל'ז' והוריד אותה לישראל. ולמה אין ישראל אומרים אותו בפרהסיא? אמר אסי למה הדבר דומה לאחד שנגב קומיין מותוק פלטין של מלך נתנה לה לאשתו ואמר לה אל תתקשטי בה בפרהסיא אלא בתוך ביתך אבל ביום הכפורים שהן נקיים כמלאכי השרת הן אומרים אותו בפרהסיא בשכמל'ז'.

Translation: Another explanation of Shema Yisroel which was told to us by the Sages: when Moshe Rabenu went to heaven to receive the Torah, he heard the ministering angels who were saying to G-d: Baruch Shem Kvod Malchuso L'Olam Va'Ed. Moshe Rabenu brought the phrase down with him. Why is the phrase not said publicly? Rav Asi explains: What can this be compared to? To someone who stole jewelry from the palace of the king. He gave the jewelry to his wife and told her not to display the jewelry publicly but wear it only at home. However on Yom Kippur when we present ourselves as being innocent like the ministering angels, we are permitted to recite the line of Baruch Shem Kvod Malchuso L'Olam Va'Ed publicly.

Source 4

תוספתא מסכת תענית (ליירמן) פרק א', הלכה יא' – במקדש מה הן או' ברוך ה' א-להי ישראל מן העולם ועד העולם ואין עונין באמן במקדש. מנין שאין עוניין באמן במקדש שני' קומו וברכו את ה' א-להיכם וגנו'

Translation: In the Beis Hamikdash what is the basic wording of a Bracha? Baruch Hashem Elokei Yisroel Mim Ha'Olam V'Ad Ha'Olam (Blessed is G-d, the G-d of Israel from this world until the end of all worlds). Those present would not respond by saying Amen. How do we know that it is inappropriate to answer Amen in the Beis Hamikdash? Based on the verse: Stand and bless G-d, your G-d.

Source 5

תוספתא מסכת תענית (ליירמן) פרק א', הלכה יב' – על הראשונה הוא אומר ברוך ה' א-להי ישראל מן העולם ועד העולם ברוך גואל ישראל והן עוניין אחרי ברוך שם כבוד מלכותו וגנו'.

Translation: For the first Bracha he says: Baruch Hashem Elokei Yisroel Mim Ha'Olam V'Ad Ha'Olam Baruch Go'Ail Yisroel (Blessed is the redeemer of Israel). Those present answer: Baruch Shem Kvod Malchuso, etc.

תפלה שחרית-101 Tefila

Source 6

משנה מסכת יומא פרק ג', משנה ח'-בא לו אצל פרו ופרו היה עומד בין האולם ולמזבח ראשו לדרום ופניו למערב והכהן עומד במורה ופניו למערב וסומך שתין ידייו עלייו ומתודה ובך היה אומר אני השם עויתי פשעתי חטאתי לפניך אני וביתי אני וביתי ככתוב בתורת משה ולפשעים ולהחטאים שעויתי ושפשעתך ושחטאתי לפניך אני וביתי ככתוב בתורת משה עבדך (ויקרא ט"ז) כי ביום זהה יכפר عليיכם וננו' והן עוניין אחריו ברוך שם כבוד מלכותו לעולם ועד:

Translation: Mishnah. He bound a thread of crimson wool on the head of the he-goat which was to be sent away, and meantime he placed it at the gate whence it was to be sent away; and the he-goat that was to be slaughtered, at the place of the slaughtering. He came to his bullock a second time, pressed his two hands upon it and made confession. and thus he would say: O Lord, I have dealt wrongfully, I have transgressed, I have sinned before You, I and my house, and the children of Aaron, Your holy people, O Lord, pray forgive the wrongdoings, the transgression, and the sins, which I have committed, transgressed, and sinned before You, I and my house, and the children of Aaron, Your holy people; as it is written in the Torah of Moshe, Your servant: for on this day atonement be made for you, to cleanse you; from all the sins shall you be cleaned before the Lord. And those congregated responded: blessed be the name of His glorious kingdom for ever and ever.

Source 7

משנה מסכת יומא פרק ו', משנה ב'-בא לו אצל שער המשתלה וסומך שתין ידייו עלייו ומתודה ובך היה אומר אני השם עו פשעו חטאו לפניך עמך בית ישראל אני בשם כפר נא לעונות ולפשעים ולהחטאים שעו ופשעו ושחטאו לפניך עמך בית ישראל ככתוב בתורת משה עבדך לאמר (ויקרא טז) כי ביום זהה יכפר عليיכם לטהר אתכם מכל חטאיכם לפנוי ה' תטהרו והכהנים והעם העומדים בעזרה כשהיו שומעים שם המפורש שהוא יצא מפי כהן נדול היי כורעים ומשתחים ונופלים על פניהם ואומרים ברוך שם כבוד מלכותו לעולם ועד:

Translation: Mishnah. He then came to the scapegoat and laid his two hands upon it and he made confession. And thus would he say: I beseech You, O Lord, Your people the house of Israel have failed, committed iniquity and transgressed before You. I beseech You, O Lord, forgive the failures, the iniquities and the transgressions which Your people, the house of Israel, have failed, committed and transgressed before You, as it is written in the Torah of Moshe, Your servant, to say: for on this day shall atonement be made for you, to cleanse you; from all your sins shall you be clean before the Lord. And when the priests and the people standing in the temple court heard the fully-pronounced name come forth from the mouth of the high priest, they bent their knees, bowed down, fell on their faces and called out: Blessed be the name of His glorious kingdom for ever and ever.

Source 8

משנה מסכת תמיד פרק ד', משנה ג'-וירדו ובאו להם ללשכת הגזית לקרוט את שמע.

Translation: They went down to the Lishkas Ha'Gazis in order to recite Kriyas Shema.

Source 9

מסכת תמיד פרק ה', משנה א'- אמר להם הממונה. ברכו ברכה אחת. והן ברכו. קראו

תפלה שחרית-101 Tefila

עשרה הדברים. שמע. והיה אם שמו. ויאמר. ברכו את העם שלש ברכות. אמת ויציב.
וברכה כהנים. ובשבת מוסיפין ברכה אחת למשמר היוצאה.

Translation: The Chief Kohen said to the other Kohanim: Recite one Bracha; and they recited one Bracha; Recite the Ten Commandments; Shema; V'Haya Im Shamoah; Va'Yomer; Bless the people with three Brachot: Emes V'Yatziv; Avodah (Ritzai); Birchat Kohanim. On Shabbat, they added one more Bracha in honor of the Mishmar (group of Kohanim) that was about to complete its tour of duty.

Source 10

יסודות התפלה, אליעזר לוי, הוצאת ביתן הספר, תש"ז, 1946, p. 126

לשמע הקהל את השם המפורש מפני הכהן הנadol ביום הכהורים ומפני
הכהנים בכל יום בברכת הכהנים. ענה בשכמל'ו. ובකור, כשהקרוא הכהנים בלשכת
הגוייה "שמע ישראל", גם שם ענה הקהיל בשכמל'ו. (ראה במדורים "יום הכהורים",
"ברכת הכהנים" ותפלה הכהנים ביום קרבן חתميد). יותר על כן, על כל ברכה,
שברכו בבית המקדש. ענה הקהיל בשכמל'ו. (ראה במדור "מקור הברכות").
בשכמל'ו — הוא אפוא המענה של הקהיל בבית המקדש בין כשמע את השם
המפורש, בין כשמע "שמע ישראל". וכן המענה על כל ברכה.

Translation: When those congregated in the Beis Hamikdash heard the Ineffable name being recited by the Kohain Ha'Gadol on Yom Kippur and from the mouths of the average Kohanim each day when they performed Birkas Kohanim, they would answer with the words; Baruch Shem Kvod Malchuso L'Olam Va'Ed. In addition, in the morning when the Kohanim recited the first verse of Kriyas Shema in the Lishkas Ha'Gazis, those present also answered by saying: Baruch Shem Kvod Malchuso L'Olam Va'Ed. Furthermore whenever a Bracha was recited in the Beis Hamikdash, those congregated answered by saying: Baruch Shem Kvod Malchuso L'Olam Va'Ed. The phrase: Baruch Shem Kvod Malchuso L'Olam Va'Ed was the standard response by those congregated in the Beis Hamikdash whether they heard the Ineffable name of G-d; heard the Kohanim recite Shema Yisroel, or in response to any Bracha recited in the Beis Hamikdash.

Source 11

The Doxology In Synagogue And Church by Eric Werner, HUCA, 19, pp. 275-351

p. 277

as the necessary criterion of the doxology. We may deduce that only two elements form the criteria necessary for the doxology: the proclamation of God's praise coupled with an affirmation of His infinity in time. The usual Greek formulae for eternity are:

תפלה شهرית-101 Tefila 101

p. 279

We recall that the practice of doxological conclusions goes back to ancient Jewish custom. The five books of the Psalter end always with primitive doxologies requiring responses; sometimes, as in Ps. 106.48 the response is indicated in the text:

- ברוך שם כבודו לעולם וימלא כבודו את כל הארץ אמן ואמן.
(Ps. 72.19)
- ברוך הוא אלהי ישראל מון העולם ועד היעולם אמן ואמן. (Ps. 41.14)
- ברוך הוא לעולם אמן ואמן. (Ps. 89.53)
- ברוך הוא אלהי ישראל מון העולם ועד היעולם ואמר כל העם אמן הלויה.
(Ps. 106.48)
- ברוך הוא אלהי ישראל מון העולם ועד היעולם ויאמרו כל העם אמן והallel לה.
(I Chron. 16.36)
- כל הנשמה תחולל יה הלויה. (Ps. 150.6)
- ואנחנו נברך יה מעתה ועד עולם הלויה. (Ps. 115.18)¹⁴

p. 280-281

Much more complex is the situation on the Jewish side. Here the structure of a doxology is more fluid and not bound up with certain unchangeable terms, like *Gloria Patri*, etc. Of the manifold Hebrew passages with doxological implications we quote here only a few which are today still in liturgical use.

1. שמע ישראל יה אלהינו יה אחד.
ברוך שם כבוד מלכותו לעולם ועד.
2. יהא שמה רבא מברך לעולם ולעלמי עולם.
ברכו את יה המבורך
3. ברוך יה המבורך לעולם ועד.
מלך יה לעולם אלהיך ציון לדור ודור הלויה.
4. ברוך יה לעולם אמן ואמן . . .
ברוך שם כבודו לעולם וימלא
5. כבודו את יכל הארץ אמן ואמן.¹⁵

All formulae, except 4, contain the verb *ברך*. Thus, we may infer that, in the Jewish custom, a doxology approximates a *Berakah* of God's infinity in time; yet, it is neither a Eulogy among other eulogies, nor, as in the Church, a prayer *sui generis*. We shall arrive later at a more exact definition. While the Christian doxology is an all-important part of the service, repeated many times in each liturgy, the Hebrew doxologies occupy comparatively few passages in the service of the Synagogue. True, these passages are nuclear parts, as the *Sh'ma'* or the *Kaddish*; true, in all our instances just quoted, the responsive rendition is apparent and called for. But we do not encounter a doxology at the end of each synagogal prayer.

II. THE OUTSTANDING DOXOLOGIES IN JEWISH LITURGY

In the liturgy of rabbinic Judaism, we frequently encounter doxological formulas, but of outstanding relevance for the spirit of our prayer are only four real doxologies:

1. בָּרוּךְ שֶׁם כָּבוֹד מַלְכוֹתּוּ לְעוֹלָם וְעַד
2. בָּרוּךְ הוּא הַמְבָרֵךְ לְעוֹלָם וְעַד
3. קָדוֹשָׁה with its various insertions.
4. The short response of the Kaddish: יְהִיא שְׁמָה רַבָּא מַבָּרֵךְ לְעוֹלָם וְלְעוֹלָמִים עַל פִּיא

That is not a gratuitous enumeration of the best-known parts of our liturgy. It will be noted that these formulas have a number of elements in common: (a) They are all genuine responses, as we shall see presently. (b) They all contain the idea of God's infinity in time. (c) They are frequently mentioned together as one family of prayers, sometimes even considered together.²⁰ (d) They have replaced the old Temple doxologies, taken from the end of the five books of the Psalms, as is indicated in *Ber.* IX,5.²¹ (e) They all have been, at one time or another, subjects of controversy between Judaism and Christianity. (f) They belong to the oldest parts of our liturgy.

It is not the aim of this study to give a full historical account of the genesis of these formulas or of their influence upon the general spirit of our Divine Service. This essay limits itself to investigations of the form and the rendition of these doxologies,

In addition, where the subject under discussion warrants it, certain essential comparisons between Christian and Jewish liturgy will be attempted.

בְּשִׁבְמִילָּה

The Mishnaic passages, in which this doxology is referred to, indicate quite clearly that it was at all times a genuine responsorium.²² Moreover, this formula belonged originally to the service of the Temple, later to be taken over by the Synagogue. However, this Mishnaic reference to the 'בְּשִׁ' is rather enigmatic, since it starts out with the "corruption of the Sadducees" (in *Jerushalmi*; here, "of the *Minim*").²³

כל חותמי ברכות שבמקדש היו אומרים: עד העולם משקלקו הצדוקים [המן] ואמרו אין עולם, אלא אחד, התקינו שיהו אומרים מן העולם ועד העולם.

כל כך לפחות לפי שאין עונין אמן במקודש. ומפנין שאין עוניין אמן במקודש? Gem. שנאמר כמו ברכו את אלהיכם מן העולם עד העולם ואמר ויברכו שם כבודך ומרומם על כל ברכה ותהלה. יכול כל הברכות כולן חטא להן תהלה אחת. תיל ומרומם על כל ברכה ותהלה. וכו'

Assuming that the term **מִנִּים** stands here for Judaeo-Christians, it is interesting to note that the conclusion, **מן העוֹלָם וְעַד הַעוֹלָם**, used in the *Temple*, and the Amen permitted exclusively in the *Synagogue*, were combined in the standing formulas of the Church: **πρὸ παντὸς τοῦ αἰώνος καὶ νῦν καὶ εἰς πάντας τοὺς**

²² Yoma III, 8, IV, 1, VI, 2. Ber. IX, 5, Ber. 63a. The entire history of the formula has been discussed by Elbogen, *op. cit.*, p. 494 ff. and, more extensively by V. Aptowitzer, *loc. cit.*, p. 93 ff. Aptowitzer's interesting hypothesis suffers somewhat from his persistence in attributing political reasons to any change of the liturgy. Finkelstein in his article on the benedictions of the *Sh'ma'* (*R.E.J.* 1932 p. 23) and Elbogen *op. cit.*, p. 496 state that the **בְּשִׁמְלֵינוּ** involves an antiphonal rendition. That is extremely improbable, since it would imply that the *Sh'ma'* was read (**יֹאמֶר נָא פָּרָשָׁה**) by a group of men instead of the **ר'וּה**. However, I assume that both scholars really mean a *re-sponsorium*, not an antiphony.

²³ Cf. Y. Ber. IX, 5, 14c.

p. 284

The formula **בְּשִׁמְלֵינוּ**, used in the Temple as response upon every *Berakah*, has been a controversial subject within the synagogal service, because it interrupts the *Sh'ma'*. Although it is a genuine response, and has always been understood as such, the real cause for debate was not its text but its rendition. And this, in turn, was a reaction against the "carping of the *Minim*."²² Should it be said aloud or in a whisper? Since every doxology originally had a responsorial function, we ought to assume that the normal rendition would be aloud. And thus it was in the Temple and perhaps in the first decades of our era. But in order to differentiate between the importance and the authority of the **יֹאמֶר** and of the **בְּשִׁמְלֵינוּ**, the rabbis ordered that one should say the latter in a whisper.²³ Yet the same passage tells us that R. Abbahu said: "It was ordered that men should say it in a loud voice because of the carping of the *Minim*; but in Nehardea, where there are no *Minim*, they say it even to this day in a whisper."

Two main questions arise: Why has the **בְּשִׁמְלֵינוּ** been taken

p. 285

over from the Temple into the Synagogue? And: In the worship of the Synagogue, whose function was it to pronounce the formula, be it aloud or in a whisper? The first question has, to my knowledge, been answered only by Aptowitz. He sees in the inclusion of the formula a protest against both the wicked Hasmonaeans and the aristocratic Sadducees. He takes it as a symbol of protest and demonstration, particularly against Alexander Jannai.³⁰ The fantastic Midrash of the dying Jacob, quoted both by Elbogen and by Aptowitz, offers nothing in the way of real explanation and is, at best, a *vaticinium ex eventu*.³¹ It is evident that, following the destruction of the central sanctuary, the ancient Synagogue attempted to come as near as permissible to the cult of the Temple. Thus the idea of answering the enunciation of the Tetragrammaton by a doxological response and confirmation, as once practiced in the Temple, seems a most natural procedure, especially after the proclamation of the *Sh'ma'*.³² Yet this would, to this writer's knowledge, represent the only case in which a genuine response is to be uttered "in a whisper," even though respect for the *Sh'ma'* be the reason. Elbogen proposes just this theory. He concludes: "If we assume that the reader said only שמע ישראל and that the congregation repeated and concluded this passage, then we understand why the reader answered the words ה' אלהינו ה' אחר with the whispered response *בשכמליו* He had to respond in a whisper, so that the scriptural text would not be interrupted"³³ Indeed, the Talmud implicitly recommends the whispering, as we have seen.³⁴ Nevertheless, there are valid reasons for believing that this was not the original practice. As Aptowitz rightly remarks, "In public worship there cannot be a whispered response: there is in the literature not one example of a whispered response or eulogy."³⁵ Was R. Abahu's report of the loud recitation of the *בשכמליו* — against the "carping *Minim*" — not rather a *restitutio in integrum*? We know that our formula was sometimes also used as a response after ברכו.³⁶ Yet here there is no remark about the whispering of the response. On the other hand, when the *Sh'ma'* was introduced clandestinely in the *Kedusha*, for religio-political reasons, the *בשכמליו* was not added, although we know that the reader could only whisper the *Sh'ma'* (*בלחש*). Why did he not whisper the response as well?³⁷ Finally, why would the *Minim* find the *Sh'ma'* a vulnerable point for their carping and what was their own attitude to the *בשכמליו*? Originally the *Sh'ma'* was no bone of contention between Judaeo-Christians and Jews. Thus, in the Pseudo-Clementine Homilies, which show a distinctly Jewish influence, we read that Peter exclaims against the idolators: "Hear, O Israel, thy (!) God, the Lord is one!". Later on, with the trinitarian doctrine prevailing, the situation changed fundamentally.³⁸ Rabbinic literature knows of many instances in which

p. 287

the *Minim* attempted to prove the existence of the Trinity by quoting scriptural verses which mention the name of God three times.³⁹ On this, Aptowitzer adds the following comment: "They (the Christians) could find their proof even in Deut. 6.4 ח' אלהינו י' אלהינו . . . The אלהינו would not disturb them, it was even wind in their sails: one in three persons. In order to refute this interpretation, the בשמיון was added in a *loud* voice: Blessed be the name of His glorious kingdom etc. This means, as R. Simlai (Yer. Ber. IX.1, 12) explains: all three terms designate one and the same being, one Name, one idea; His kingdom."⁴⁰ This reasoning presupposes that the Christians themselves did not make use of the בשמיון. Obviously, if it was to be an anti-Christian demonstration, it would lose its sense entirely, if the Christians used it themselves. Yet just this is the fact overlooked both by Aptowitzer and by Elbogen. We read in the

p. 288

ἐν τῷ μέλλοντι.⁴¹ With the exception of the last instance, all the quoted examples are real responses in the Christian liturgy; which shows that the "Minim" were using formulae very similar to the בשמיון. These facts may caution us against accepting uncritically certain statements about the *Minim*; resentment on both sides has greatly impaired the reliability of our sources.

What, then, remains as a plausible interpretation of the changing rendition of the בשמיון? It is well known that the *Ma'amadot*, after having attended the sacrificial service at the Temple proper, went to the "Hall of Hewn Stones" within the Temple, where they had a service of their own, in the style of a Synagogue, and were joined by some of the priests.⁴²

S. Krauss is entirely right in calling the establishment of the Synagogue within the Temple a "Triumph of Rabbinism" against the monopoly of the Sadducean priesthood. It may have been there that the *Ma'amadot* learned the practice of answering a *Berakah* or the enunciation of the Tetragrammaton by re-

p. 289

sponding **בשםלוּ**. These *Ma'amadot* transplanted this venerable practice to the synagogues of their hometowns in the form of a loud response, as all responses must be. When we remember that one of the versions of the Mishna quoted above imputed to the Sadducees the occasion of the entire controversy, our hypothesis gains probability. For the priests of the Temple were preponderantly Sadducean and frequently frowned upon the behavior of the *Ma'amadot*. Now, when the Temple fell, it was a natural reaction to remember its glory with a sorrowful whisper of the very words which were pronounced day by day during its existence. The murmured rendition of the **בשםלוּ** may well have been an expression of mourning which was abandoned when the *Minim* began to heckle the praying Jews because of that very silence following the *Sh'ma'*.⁴⁵ Only then, and for a comparatively short time was the **בשםלוּ** recited aloud.

Yet the question, who recited the **בשםלוּ** has, so far, remained unanswered. Elbogen's theory of the division of the *Sh'ma'* in two halves seems unconvincing and Aptowitzer quoted against it a Midrash in which the recitation of the *Sh'ma'* "in one voice, with one thought, and in one tone" is viewed as the kind of prayer which pleases God most.⁴⁶ Another Agada proounds the same idea strongly recommending complete uniformity in the recitation of the *Sh'ma'*.⁴⁷ Thus it seems that Aptowitzer's claim that the *Sh'ma'* and the **בשםלוּ** were recited by the reader and the congregation in unison is the only one which cannot be easily contradicted, at least not until we have a perfectly satisfactory interpretation of the terms **פרם על שמו** and **ברך את שמו**.