

Mishnah Berakhot - Chapter 3

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

Chapter 3: Mishnah 1 -

מי שמתו מוטל לפניו, פטור מקריאת שמע, מן התפלה ומן התפילין.
נושאי המטה וחלופיהן וחלופי חלופיהן, את שלפני המטה ואת
שלאחר המטה, את שלמטה צרה בהן פטורים, ואת שאין למטה צרה
בהן חיבין. אלו ואלו פטורים מן התפלה

One whose dead lies before him/her, s/he is exempt from reciting the *Shema*, from saying *Shemoneh Esrei* and from wearing *tefillin*. The pall bearers and their replacements and the replacements of the replacements, regardless of whether they are in the front or in the back of the casket: those that are needed to carry the casket are exempt, and those that are not needed to carry the casket are obligated [to recite *Shema*]. These and those are exempt from reciting *Shemoneh Esrei*.

Chapter 3: Mishnah 2 -

קברו את המת וחזרו, אם יכולין להתחיל ולגמר עד שלא יגיעו לשורה,
יתחילו. ואם לאו, לא יתחילו. העומדים בשורה, הפנימים פטורים,
והחיצונים חיבין:

When they have buried the dead and returned: If they are able to start and to finish before they reach the [place where they stand in a] line, they should start. If not, they should not start. As for those standing in a line, the ones standing on the inside are exempt and the ones standing on the outside are obligated.

Chapter 3: Mishnah 3 -

נָשִׁים וְעֶבְדִּים וְקֹטְנִים פְּטוּרִין מִקְרִיאַת שְׁמַע וּמִן הַתְּפִלִּין, וְחִיְבִין
בַּתְּפִלָּה וּבְמִזְזָה, וּבְבִרְכַת הַמָּזוֹן:

Women, slaves, and minors are exempt from reciting *Shema* and from *tefillin* and are obligated in [reciting] *Shemoneh Esrei* and in [affixing a] *Mezuzah* and in [reciting] *Birkat HaMazon*.

Chapter 3: Mishnah 4 -

בְּעַל קְרִי מִהֲרַהֵר בְּלִבּוֹ וְאִינוֹ מְבָרֵךְ, לֹא לְפָנֶיהָ וְלֹא לְאַחֲרֶיהָ. וְעַל הַמָּזוֹן
מְבָרֵךְ לְאַחֲרָיו, וְאִינוֹ מְבָרֵךְ לְפָנָיו. רַבִּי יְהוּדָה אוֹמֵר, מְבָרֵךְ לְפָנֶיהֶם
וְלְאַחֲרֵיהֶם:

A *Ba'al Keri* [someone subject to a certain form of ritual impurity, specifically a seminal discharge, so this translation is not made gender neutral] should recite *Shema* in his mind and should not bless [its blessings whatsoever], not before and not after it. And on food he should bless after it and not bless before it. Rabbi Yehudah says: He should bless before and after them [Shema and food].

Chapter 3: Mishnah 5 -

הִיא עוֹמֵד בַּתְּפִלָּה, וְנִזְכָּר שֶׁהוּא בְּעַל קְרִי, לֹא יִפְסִיק, אֶלָּא יִקְצֹר. יֵרֵד
לְטָבֵל, אִם יָכוֹל לַעֲלוֹת וְלְהִתְכַסּוֹת וְלִקְרוֹת עַד שֶׁלֹּא תִנָּץ הַחֲמָה, יַעֲלֶה
וְיִתְכַסֶּה וְיִקְרָא. וְאִם לֹא, יִתְכַסֶּה בְּמִים וְיִקְרָא. אֲבָל לֹא יִתְכַסֶּה, לֹא
בְּמִים הָרְעִים וְלֹא בְּמֵי הַמְּשָׁרָה, עַד שֶׁיִּטִּיל לְתוֹכָן מַיִם. וְכַמָּה יִרְחִיק
מֵהֶם וּמִן הַצּוֹאָה, אַרְבַּע אַמּוֹת:

If he was standing in prayer and remembered that he is a *Ba'al Keri*, he should not stop, but rather abridge [the prayer]. If he went down to immerse [himself], if he is able to go up and to cover himself and to recite [*Shema*] before and do it before sunrise, he should go up and cover himself and recite. And if not, he should cover himself in water and recite. But he should not cover himself in foul waters and not in waters of soaking [flax] until he puts [more] water into them. And how far must he distance himself from them and from excrement? Four cubits.

Chapter 3: Mishnah 6 -

זָב שֶׁרָאָה קָרִי, וְנִדָּה שֶׁפָּלְטָה שִׁכְבַּת זָרַע, וְהַמְשִׁמֵּשֶׁת שֶׁרָאָתָה נִדָּה,
צָרִיכִין טְבִילָה, וְרַבִּי יְהוּדָה פּוֹטֵר:

A *Zav* [someone subject to a certain form of ritual impurity / gonorrhoea] who saw a seminal emission, and a *Niddah* [someone subject to a different form of ritual impurity, because she is menstruating (Nidah=Menstruant)] who discharged semen from sexual relations, and a woman having sexual relations who saw menstrual blood, require [ritual] immersion. And Rabbi Yehudah exempts them.