

אִי אָמַרְתָּ בְּשִׁלְמָא בַּל הִיכָא דְמִסְתַּפְקָא
אָמְרִינְן שׁוּרָה דְחוּל – הֵינּוּ דְקָאֵמַר אֹמְרוּ
וְכֹפְלוּ. אֲלֵא אִי אָמַרְתָּ לָא אָמֹר בְּלָל –
מֵאִי “אֹמְרוּ וְכֹפְלוּ”?

The Gemara explains the objection from this *baraita*: **Granted, if you say that anywhere there is a doubt with regard to what to say, one recites the song of an ordinary weekday, this is the meaning of that which the *tanna* states: One recites the psalm for an ordinary weekday and then repeats it. However, if you say that in a case of doubt no psalm is recited at all, what is the meaning of the clause: One recites it and repeats it?**

Perek IV
Daf 31 Amud a

שְׁאֵי הָתָם, דְּשִׁירָה דְיוֹמֵיהּ הִיא.

The Gemara rejects this argument. **It is different there, as in any case “Sing aloud” is the psalm of the day**, either because it was an ordinary Thursday or because it was Rosh HaShana. However, there is no proof from here that in all uncertain cases they would recite the psalm for an ordinary weekday, as it is possible that they did not recite any psalm at all.

תְּנֵינָא, רַבִּי יְהוּדָה אָמַר מִשּׁוּם רַבִּי עֲקִיבָא:
בְּרֵאשׁוֹן מָה הָיוּ אוֹמְרִים? “לֵהּ הָאָרֶץ
וּמְלוֹאָהּ”, עַל שֵׁם שְׁקֵנָה וְהִקְנָה וְשִׁלִּית
בְּעוֹלָמוֹ.

S The Gemara expands on the topic of the daily psalms recited by the Levites. **It is taught in a *baraita* that Rabbi Yehuda said in the name of Rabbi Akiva: On the first day of the week, Sunday, what psalm would the Levites recite?** The psalm beginning with the phrase: **“The earth is the Lord’s, and its fullness”** (Psalms 24:1), in commemoration of the first day of Creation, **because on that day He acquired the world and transferred it to man, and He was the only ruler in His world,**^N as the angels were not created until the second day.

בְּשֵׁנִי מָה הָיוּ אוֹמְרִים: “גְּדוֹל ה’ וּמְהוּלָּהוּ
מְאֹד”, עַל שֵׁם שְׁחִילֵק מִעֲשָׂיו וּמְלֶךְ
עַלְיָהֶן.

On the second day of the week what psalm would the Levites recite? The psalm that begins: **“Great is the Lord, and highly to be praised in the city of our God, His sacred mountain”** (Psalms 48:2). This is **because on the second day of Creation He separated His works,**^N dividing between the upper waters and the lower waters, **and ruled over them as King;** and this psalm speaks of Jerusalem as **“The city of a great King”** (Psalms 48:3).

בְּשִׁלִּישִׁי הָיוּ אוֹמְרִים: “אֱלֹהִים נֹצֵב בְּעֵדֹת
אֱלֹהִים, עַל שֵׁם שְׁגִילָה אֶרֶץ בְּחֻכְמָתָהּ וְהִכִּין
תְּבִלָּה לְעֵדֹתוֹ. בְּרַבִּיעִי הָיוּ אוֹמְרִים: “אֵל
נִקְמָתוֹ ה’” – עַל שֵׁם שְׁבָרָא חֲמָה וּלְבָנָה,
וְעֵתִיד לִפְרַע מְעוֹבְדֵיהֶן.

On the third day of the week they would recite the psalm beginning: “God stands in the congregation of God” (Psalms 82:1), **because on the third day of Creation He revealed the land in His wisdom and thereby prepared the world for His assembly**^N that could now live on the dry land. **On the fourth day of the week they would recite the psalm beginning: “O Lord God, to Whom vengeance belongs”** (Psalms 94:1), **because on the fourth day of Creation He created the sun and the moon, and in the future He will punish and take vengeance upon those who worship them.**

בְּחֻמִּישִׁי הָיוּ אוֹמְרִים: “הֲרִנְנוּ לְאֱלֹהִים
עוֹזְנֵנוּ” – עַל שֵׁם שְׁבָרָא עוֹפוֹת וְדֹגִים
לְשִׁבַּח לְשִׁמּוֹ. בְּשֵׁשִׁי הָיוּ אוֹמְרִים: “ה’ מֶלֶךְ
גְּאוּת לְבָשׁ” – עַל שֵׁם שְׁגִמְר מְלֹאכְתּוֹ,
וּמְלֶךְ עַלְיָהֶן. בְּשַׁבְּעִי הָיוּ אוֹמְרִים: “מִזְמוֹר
שִׁיר לְיוֹם הַשַּׁבָּת” – לְיוֹם שְׁבוּלוֹ שַׁבָּת.

On the fifth day of the week the Levites would recite the psalm beginning: “Sing aloud to God our strength” (Psalms 81:2), **because on the fifth day of Creation He created birds and fish to praise His name.**^N **On the sixth day of the week they would recite the psalm beginning: “The Lord reigns, He is clothed with majesty”** (Psalms 93:1), **because on that day He completed His labor^N and ruled over all of creation in full glory. On the seventh day of the week, Shabbat, they would recite the psalm beginning: “A psalm, a song for the day of Shabbat”** (Psalms 92:1), as the future world will be a **day that is all Shabbat.**^H

אָמַר רַבִּי נְהֵמְיָא: מָה רָאוּ חֲכָמִים לְחַלֵּק
בֵּין הַפְּרָקִים הַלְלוּ אֱלֹהִים: בְּרֵאשׁוֹן – שְׁקֵנָה
וְהִקְנָה וְשִׁלִּית בְּעוֹלָמוֹ. בְּשֵׁנִי – שְׁחִילֵק
מִעֲשָׂיו וּמְלֶךְ עַלְיָהֶם. בְּשִׁלִּישִׁי – שְׁגִילָה
אֶרֶץ בְּחֻכְמָתָהּ וְהִכִּין תְּבִלָּה לְעֵדֹתוֹ.

Rabbi Nehemya said: **What did the Sages see that led them to distinguish between these chapters, as they interpret the psalms recited on the six weekdays as referring to the past, whereas the psalm recited on Shabbat is referring to the future. Rather, all of the psalms refer to the past.** The first six are as explained above: **On the first day, the reason is that He acquired the world and transferred it to man, and He was the only ruler in His world; on the second day, the reason is that He separated His works and ruled over them as King; on the third day, the reason is that He revealed the land in His wisdom and thereby prepared the world for His assembly.**

NOTES

He acquired and transferred and was the ruler in His world – קָנָה וְהִקְנָה וְשִׁלִּית בְּעוֹלָמוֹ: The phrase: He acquired [*kana*], is based on the verse: “Maker [*koneh*] of heaven and earth” (Genesis 14:19), i.e., He is their master and owner. The phrase: And He transferred [*hikna*], means that he transferred control of the world to mankind, as it says: “But the earth He has given to the children of men” (Psalms 115:16). Finally, the phrase: Ruler in His world, indicates that although He transferred possession of the world to its inhabitants, He nevertheless remains its ultimate ruler (*Otzar HaKavod*).

Because He separated His works – עַל שֵׁם שְׁחִילֵק – מִעֲשָׂיו: Just as God divided the upper and lower waters, so too He formed a division within the lower world by establishing a special place for the Divine Presence in Jerusalem and the Temple (Maharsha).

And prepared the world for His assembly – וְהִכִּין וְהִקְנָה: The commentaries explain that this psalm speaks about judges and Sages, and that the world exists due to the merit of the Torah they study and the justice they mete out, as it is stated: “If not My covenant day and night I would not have appointed the ordinances of heaven and earth” (Jeremiah 33:25; see *Arukh* and Maharsha).

Birds and fish to praise His name – עוֹפוֹת וְדֹגִים – לְשִׁבַּח לְשִׁמּוֹ: Rashi explains that when one sees the abundance of God’s creatures, he will offer thanksgiving and praise God’s name. Some cite proof for this from the term used in the verse: Sing [*harninu*], which is in the active causative form, i.e., they themselves are not the singers; rather, they cause others to sing (*Iyyei HaYam*; see *Perek Shira* for the song of the birds and other creatures).

He completed His labor – שְׁגִמְר מְלֹאכְתּוֹ: As it states in this psalm: “The world is established that it cannot be moved” (Psalms 93:1; see Maharsha).

HALAKHA

The song of the day – שִׁיר שֶׁל יוֹם: Every morning the Levites would recite a different song, as explained in the Gemara. Nowadays it is customary to recite these psalms as part of the morning prayers (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 6:9).

And they disagree with regard to Rav Ketina – וְקַמְיַפְלְגִי בְּדָרְבֵי קֵטִינָא: Several commentaries asked why it is necessary for the Gemara to mention the statement of Rav Ketina at all, as Rabbi Nehemya apparently argues directly with Rabbi Akiva (*Yom Terua; Penei Yehoshua*). Some explain that the rest of the psalm, beginning with “A psalm, a song for the day of Shabbat” (Psalms 92:1), does not deal with Shabbat itself. Instead, it discusses the redemption of the world from evil and wickedness, and the good days in the future, at the end of days. Apparently, the simple explanation of the psalm is in accordance with Rabbi Akiva. Rav Ketina’s statement is cited because Rabbi Nehemya does not accept his opinion about the seventh millennia, which is why he has difficulty explaining this psalm. Therefore, Rabbi Nehemya must say that the psalm is referring to the first Shabbat day of Creation, despite the fact that this interpretation is somewhat far-fetched (see *Penei Yehoshua* and *Arukh LaNer*).

הוי”ו – hei, zayin, yod, vav, lamed, kaf – ל”ך: The early commentaries provide homiletic interpretations of this mnemonic (Rav Sa’adya Gaon). They further explain that although it is not customary to pause in the middle of a section of the Torah that deals with troubles and evil, in this case there is no choice but to insert these breaks, because this song is replete with words of rebuke (see Rambam and Avudraham).

There are six opinions with regard to the precise references of this mnemonic:

1. Tractate Soferim: *Ha’azinu, zekhor, yarkivehu, vayishman* (Deuteronomy 32:15), *lu ḥakhmu* (Deuteronomy 32:29), *ki yadin*
2. Ba’al Halakhot Gedolot, the Rambam, and others: *Ha’azinu, zekhor, yarkivehu, vayar, lu ḥakhmu, ki esa* (Deuteronomy 32:40)
3. Rashi, Tosafot: *Ha’azinu, zekhor, yarkivehu, vayar, lulei, ki yadin*
4. Rabbeinu Hananel, Arukh: *Ha’azinu, zekhor, yarkivehu, vayar, lu ḥakhmu, ki yadin*
5. Rabbeinu Hai Gaon: *Ha’azinu, zekhor, yimtza’ehu* (Deuteronomy 32:10), *vayishman, lulei, ki esa*
6. Rabbi Yehuda bar Natan: *Ha’azinu, zekhor, yarkivehu, vayar, lulei, ki esa*

בְּרִבְעֵי – שְׁבָרָא חֲמָה וּלְבָנָה וְעֵתִיד לִיִּפְרַע מְעוֹבְדֵיהֶן. בְּחֵמִישִׁי – שְׁבָרָא עוֹפוֹת וְדָגִים לְשִׁבְחָ לְשִׁמּוֹ. בְּשִׁשִּׁי – שְׁגִמְר מְלֹאכְתוֹ וּמְלַךְ עֲלֵיהֶם. בְּשִׁבְעִי – עַל שֵׁם שְׁשִׁבַּת.

וְקַמְיַפְלְגִי בְּדָרְבֵי קֵטִינָא. דְּאָמַר רַב קֵטִינָא: שִׁיתָא אֲלֵמִי שְׁנֵי הוּהוּ עֲלָמָא וְחַד חֲרוֹב, שְׁנָאֵמַר: “וְנִשְׁגַּב ה’ לְבַדּוֹ בְּיוֹם הַהוּא.” אָמַר אַבְיִי: תְּרֵי חֲרוֹב, שְׁנָאֵמַר: “יִתְיַיְנו מִיוֹמִים.”

בְּמוֹסְפֵי דְשַׁבְּתָא מָה הָיוּ אוֹמְרִים? אָמַר רַב עֲנָן בַּר רַבָּא אָמַר רַב: הוֹי”ו ל”ך.

וְאָמַר רַב חֲנַן בַּר רַבָּא אָמַר רַב: כְּדֹרְךְ שְׁחֲלוּקִים כָּאֵן – כֶּךָ חֲלוּקִין בְּבֵית הַקְּנֶסֶת.

בְּמִנְחַתָּא דְשַׁבְּתָא מָה הָיוּ אוֹמְרִים? אָמַר רַבִּי יוֹחָנָן: “אֶזְ יִשִׁיר” וְ“מִי כְמוֹךָ” וְ“אֶזְ יִשִׁיר”.

אִיבְעִינָא לְהוּ: הֲנֵי כּוֹלְהוּ בְּחַד שַׁבְּתָא אָמְרֵי לְהוּ, אוּ דְלָמָא כָּל שַׁבְּתָא וְשַׁבְּתָא אָמְרֵי חֲדָ? תָּא שְׁמַע, דְּתַנְיָא. אָמַר רַבִּי יוֹסֵי: עַד שְׁהָרָא שׁוֹנָה אוֹמְרַת אַחַת – שְׁנֵיהָ חוֹזֶרֶת שְׁתֵּימִם. שְׁמַע מִינָה: כָּל שַׁבְּתָא וְשַׁבְּתָא אָמְרֵי חֲדָ. שְׁמַע מִינָה.

On the fourth day, the reason is that He created the sun and the moon, and in the future He will punish those who worship them; on the fifth day, the reason is that He created birds and fish to praise His name; on the sixth day, the reason is that He completed His labor and ruled over all of creation. However, on the seventh day, the reason is that He rested from His work, as the phrase “A psalm, a song for the day of Shabbat” is referring to the first Shabbat of Creation.

The Gemara comments: And these *tanna'im* disagree with regard to a statement of Rav Ketina,^N as Rav Ketina said: The world will exist for six thousand years, and for one thousand years it will be destroyed, as it is stated: “And the Lord alone shall be exalted on that day” (Isaiah 2:11), and one day for God is a thousand years, as indicated in the verse: “For a thousand years in Your sight are but as yesterday when it is past” (Psalms 90:4). Rav Ketina’s statement is in accordance with the opinion of Rabbi Akiva. Conversely, Abaye said: The world will be destroyed for two thousand years, as it is stated: “After two days He will revive us” (Hosea 6:2). According to the opinion of Abaye that the destruction will be for two days, there is no connection between the future world and the day of Shabbat, which is only one day.

§ The Gemara further asks: When it came to the additional offerings of Shabbat,^H what would the Levites recite? Rav Anan bar Rava said that Rav said: They would recite in accordance with the mnemonic *hei, zayin, yod, vav, lamed, kaf*.^N They would divide the song of *Ha’azinu* into six sections, each of which began with a letter of the mnemonic: “Give ear [*ha’azinu*], you heavens” (Deuteronomy 32:1); “Remember [*zekhor*] the days of old” (Deuteronomy 32:7); “He made him ride [*yarkivehu*] on the high places of the earth” (Deuteronomy 32:13); “The Lord saw it [*vayar*] and spurned” (Deuteronomy 32:19); “Were it not [*lulei*] that I dread the enemy’s provocation” (Deuteronomy 32:27); “For [*ki*] the Lord will judge His people” (Deuteronomy 32:36).

And Rav Hanan bar Rava said that Rav said: In the manner that the verses of the song of *Ha’azinu* are divided here for the recitation of the additional offerings of Shabbat in the Temple, so too are they divided when they are read in the synagogue on Shabbat.^H

The Gemara asks another question: When it came to the daily afternoon offering on Shabbat, what would the Levites recite? Rabbi Yohanan said: “Then sang Moses” (Exodus 15:1), and: “Who is like You” (Exodus 15:11), the two halves of the Song of the Sea, and: “Then Israel sang this song” (Numbers 21:17),^H the entire Song of the Well.

A dilemma was raised before the Sages: Does one recite all these sections of the song of *Ha’azinu* on each Shabbat, or perhaps on each and every Shabbat they would recite one section? The Gemara suggests: Come and hear, as it is taught in a *baraita* that Rabbi Yosei said: By the time that those who recite the first set, i.e., the verses for the additional offerings brought on Shabbat, recite it once, those who recite the second set, for the daily afternoon offering, would repeat their cycle twice, as the first set was comprised of six sections, whereas the second set included only three verses. Learn from here that each and every Shabbat they would recite only one section. The Gemara concludes: Indeed, learn from here that this is correct.

HALAKHA

שיר מוספי – שבת The Levites would recite the song of *Ha’azinu* together with the additional offering of Shabbat, by dividing the song into six parts according to the order of the mnemonic *hei, zayin, yod, vav, lamed, kaf*, with one section recited each Shabbat. This is in accordance with the opinions of Rav and Rabbi Yosei (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 6:9).

חלוקת שירת הַאֲזִינוּ – שבת The portion of *Ha’azinu* is read from the Torah it is divided as it

was in the Temple. Early authorities dispute the different sections. Some maintain that they are *ha’azinu, zekhor, yarkivehu, vayar, lu ḥakhmu*, and *ki esa* (Rambam; *Tur*, citing the *geonim*), while others say that the last two mnemonics refer to *lulei* and *ki yadin* (Rashi; *Tosafot; Magen Avraham*). The Sephardic custom is in accordance with the first opinion. Among the Ashkenazic communities there are different customs, as some follow the opinion of the *Shulḥan Arukh* while others act in accordance with the opinion of Rashi. It is fitting not to break the chapter into any more sections, even if there are others who are entitled

to be called to the Torah reading (*Shulḥan Arukh, Orah Hayyim* 428:5; *Magen Avraham*).

שיר מנחת שבת – שבת On Shabbat afternoon, the Levites would recite one of the following three songs together with the afternoon offering: “Then sang Moses, etc.” (Exodus 15:1), “Who is like You, etc.” (Exodus 15:11), which are the two halves of the Song of the Sea, or “Then Israel sang this song” (Numbers 21:17) (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 6:9; *Lehem Mishne*).

The Divine Presence traveled ten journeys, derived from verses – עֶשֶׂר מִסְעוֹת נִסְעָה שְׂכִינָה – מקראי: The idea is that the Divine Presence gradually took leave of the Jewish people due to their increasingly deteriorating behavior. For this reason, the Gemara is unconcerned about the fact that while the discussion over the exile of the Sanhedrin refers to the Second Temple, the verses quoted relate to the period of the First Temple. These verses emphasize that if the people are involved in disputes and hatred rather than in developing a relationship with God, the inevitable consequence will be the removal of the Divine Presence, leading ultimately to exile (*Midrash Shlomo*).

מִכְפָּרֵת לְכָרוֹב – From the Ark cover to the cherub – This apparently means that the Divine Presence arose from between the two cherubs over the covering from where the voice of Hashem spoke to Moses, and rested on one cherub. This is indicated by the singular form in the verse: “And He rode on a cherub and flew” (II Samuel 22:11). See Rabbi Ya’akov Emden, Rashi, and later authorities, who omit this verse from the text of the Gemara.

גְּלוֹת הַשְּׂכִינָה – The exile of the Divine Presence – Apparently, not all of these events occurred at the time of the destruction; rather, this happened over the course of many years. Long before the final destruction, the prophets foresaw that the Temple would eventually be destroyed, as indicated by King Josiah’s decision to hide the Ark of the Covenant (*Arukh LaNer*).

אָמַר רַב יְהוּדָה בַּר אִידִי אָמַר רַבִּי יוֹחָנָן: עֶשֶׂר מִסְעוֹת נִסְעָה שְׂכִינָה, מִקְרָא. וְכַנְגְדוֹן גְּלוֹתָהּ סְנֵה דְרִין, מִגְמָרָא.

עֶשֶׂר מִסְעוֹת נִסְעָה שְׂכִינָה, מִקְרָאִי: מִכְפָּרֵת לְכָרוֹב; וּמִכְרֹב לְכָרוֹב; וּמִכְרֹב לְמִפְתָּן; וּמִמִּפְתָּן לְחֶצֶר; וּמִחֶצֶר לְמִזְבֵּחַ; וּמִמִּזְבֵּחַ לְגַג; וּמִגַּג לְחוֹמָה; וּמִחוֹמָה לְעִיר; וּמֵעִיר לְהָר; וּמֵהָר לְמִדְבָּר; וּמִמִּדְבָּר עֲלֵתָהּ וְיִשְׁבָּה בְּמִקְוָמָה – שְׁנָאֵמַר: “אַלְךָ אֲשׁוּבָה אֶל מְקוֹמִי.”

מִכְפָּרֵת לְכָרוֹב, מִכְרֹב לְכָרוֹב, וּמִכְרֹב לְמִפְתָּן – דְּכַתְּיב: “וְנוֹעַדְתִּי לְךָ שָׁם וּדְבַרְתִּי אִתְּךָ מֵעַל הַכְּפֹרֶת” וְכַתְּיב: “וַיִּרְכַּב עַל כְּרוֹב וַעֲנָף”, וְכַתְּיב: “כְּבוֹד אֱלֹהֵי יִשְׂרָאֵל נִעְלָה מֵעַל הַכְּרוֹב אֲשֶׁר הָיָה עֲלָיו אֶל מִפְתָּן הַבַּיִת.”

וּמִמִּפְתָּן לְחֶצֶר – דְּכַתְּיב: “וַיִּמְלֵא הַבַּיִת אֶת הָעָנָן וְהַחֶצֶר מִלְּאָה אֶת נֹגַהּ כְּבוֹד ה’”. מִחֶצֶר לְמִזְבֵּחַ – דְּכַתְּיב: “רְאִיתִי אֶת ה’ נָצַב עַל הַמִּזְבֵּחַ.” וּמִמִּזְבֵּחַ לְגַג – דְּכַתְּיב: “טוֹב לְשֹׁבֵת עַל פְּנֵי גַג.” מִגַּג לְחוֹמָה – דְּכַתְּיב: “וְהִנֵּה ה’ נָצַב עַל חוֹמַת אֲנָךְ.” מִחוֹמָה לְעִיר – דְּכַתְּיב: “קוֹל ה’ לְעִיר יִקְרָא.”

וּמֵעִיר לְהָר – דְּכַתְּיב: “וַיַּעַל כְּבוֹד ה’ מֵעַל תוֹךְ הָעִיר וַיַּעֲמֵד עַל הָהָר אֲשֶׁר מִקְדָּם לְעִיר.” וּמֵהָר לְמִדְבָּר – דְּכַתְּיב: “טוֹב שֹׁבֵת בְּאֶרֶץ מִדְבָּר.” וּמִמִּדְבָּר עֲלֵתָהּ וְיִשְׁבָּה בְּמִקְוָמָה – דְּכַתְּיב: “אַלְךָ אֲשׁוּבָה אֶל מְקוֹמִי וְגו’.”

אָמַר רַבִּי יוֹחָנָן: שְׁשָׁה חֳדָשִׁים נִתְעַכְּבָה שְׂכִינָה לְיִשְׂרָאֵל בְּמִדְבָּר, שְׂמָא יַחֲזוּר בְּתַשׁוּבָה. כִּיּוֹן שְׂלֵא חֲזוּר אָמַר: תִּיפַח עֵצְמָן, שְׁנָאֵמַר: “וַעֲיִנֵי רָשָׁעִים תִּכְלִינָה וּמָנוֹס אָבֵד מִנְהֵם וְתִקְוָתָם מִפַּח נַפְשׁ.”

וְכַנְגְדוֹן גְּלוֹתָהּ סְנֵה דְרִין, מִגְמָרָא: מִלְשַׁפַּת הַגְּזִית לְחַנּוּת, וּמִחַנּוּת לְיִרוּשָׁלַיִם, וּמִיִּרוּשָׁלַיִם לְיַבְנָה,

§ Rav Yehuda bar Idi said that Rabbi Yohanan said: The Divine Presence traveled ten journeys, i.e., it left the Temple and Eretz Yisrael in ten stages at the time of the destruction of the First Temple, as derived from verses.ⁿ And corresponding to them the Sanhedrin was exiled in ten stages at the end of the Second Temple period and after the destruction of the Temple, and this is known from tradition.

The Gemara elaborates. The Divine Presence traveled ten journeys, as derived from verses. The ten journeys are: From the Ark cover to the cherub;ⁿ and from one cherub to the other cherub; and from the second cherub to the threshold of the Sanctuary; and from the threshold to the courtyard; and from the courtyard to the altar; and from the altar to the roof; and from the roof to the wall of the Temple Mount; and from the wall to the city; and from the city to a mountain close to Jerusalem; and from that mountain to the wilderness; and from the wilderness it ascended and rested in its place in Heaven,ⁿ isolated from humanity, as it is stated: “I will go and return to My place” (Hosea 5:15).

The Gemara cites the sources for each of these stages: From the Ark cover the Divine Presence traveled to the cherub, and from one cherub to the other cherub, and from the second cherub to the threshold, as it is written with regard to Moses in the Tabernacle: “And there I will meet with you, and I will speak to you from above the Ark cover, from between the two cherubs” (Exodus 25:22). And it is written: “And He rode upon a cherub, and flew” (II Samuel 22:11), which indicates that the glory of the Divine Presence can rest upon one cherub. And it is written: “And the glory of the God of Israel had ascended from the cherub, on which it was, to the threshold of the House” (Ezekiel 9:3), i.e., the Divine Presence moved from the cherub to the threshold.

And from the threshold of the Sanctuary the Divine Presence went to the courtyard, as it is written: “And the House was filled with the cloud and the courtyard was full of the brightness of the Lord’s glory” (Ezekiel 10:4). From the courtyard to the altar, as it is written: “I saw the Lord standing on the altar” (Amos 9:1). And from the altar to the roof, as it is written: “It is better to dwell in a corner of the roof than in a house together with a contentious woman” (Proverbs 21:9). From the roof to the wall, as it is written: “And behold, the Lord stood upon a wall made by a plumb line” (Amos 7:7). From the wall to the city, as it is written: “The Lord’s voice cries to the city” (Micah 6:9).

And from the city the Divine Presence arose to the mountain nearest the Sanctuary, i.e., the Mount of Olives, as it is written: “And the glory of the Lord went up from the midst of the city, and stood upon the mountain, which is on the east side of the city” (Ezekiel 11:23). And from the mountain to the wilderness, as it is written: “It is better to live in the wilderness than with a contentious and fretful woman” (Proverbs 21:19). And from the wilderness it ascended and rested in its place in Heaven, as it is written: “I will go and return to My place until they acknowledge their guilt” (Hosea 5:15).

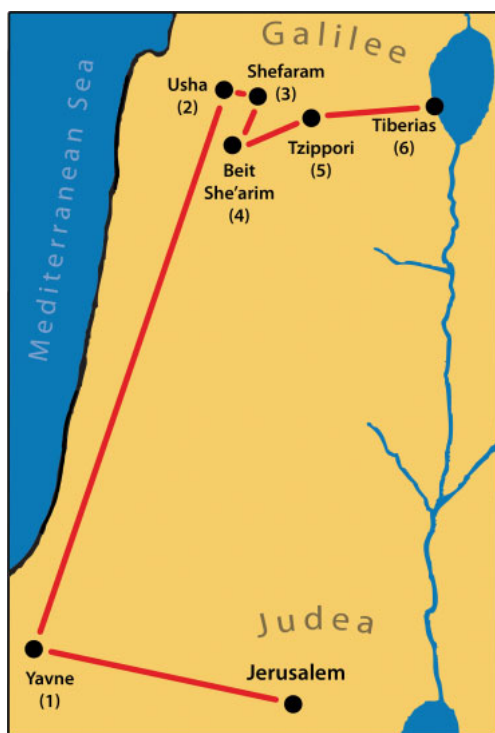
Rabbi Yohanan said: For six months the Divine Presence lingered in the wilderness, waiting for the Jewish people, hoping that perhaps they would repent and it would be able to return to its place. When they did not repent, the Divine Presence said: Let them despair and be lost, as it is stated: “But the eyes of the wicked shall fail, and they shall have no way to flee, and their hope shall be the drooping of the soul” (Job 11:20). This concludes the discussion of the ten stages of the exile of the Divine Presence from the Holy of Holies.

And corresponding to these ten stages, the Sanhedrin was exiled in ten stages at the end of the Second Temple period and after the destruction of the Temple, and this is known from tradition: From the Chamber of Hewn Stone, its fixed seat in the Temple, to *Hanut*, literally, shop, a designated spot on the Temple Mount outside the Temple proper; and from *Hanut* to Jerusalem; and from Jerusalem to Yavne;

BACKGROUND

The exiles of the Great Sanhedrin – גלויות הסנהדרין: The initial location of the Great Sanhedrin outside Jerusalem was in Yavne, where Rabban Yoḥanan ben Zakkai and Rabban Gamliel of Yavne served. After the bar Kokheva revolt the Great Sanhedrin moved to Usha in the north, where the ordinances of Usha were instituted. It is likely that they tried to return to Yavne in the time of Rabban Shimon ben Gamliel, when the decrees of the gentiles were canceled, but this effort was unsuccessful, as the land of Judea was almost completely destroyed. Consequently, they returned to the Galilee region in the north, specifically to Usha and Shefaram.

Rabbi Yehuda HaNasi at first lived in Beit She'arim, and the Great Sanhedrin resided there. However, for health reasons he moved to Tzippori, which was located on a hill. Apparently, Rabbi Yehuda HaNasi's son, Rabban Gamliel, lived permanently in Tiberias, and the Great Sanhedrin remained there until it was disbanded.



Places of exile of the Great Sanhedrin

NOTES

Should go only to the place where the Great Sanhedrin gathers – הולכין אלא למקום הועד: In the Jerusalem Talmud it is explained that they go to the specific place where the Sanhedrin gathered to declare the new month. Some commentaries discuss the question of whether the court fully sanctifies the month in the absence of the head of the court, as indicated by Rashi here, or whether it sanctifies it conditionally, in anticipation of his subsequent agreement (*Turei Even*).

PERSONALITIES

Rabban Yoḥanan ben Zakkai – רבן יוחנן בן זכאי: Rabban Yoḥanan ben Zakkai served as the head of the Great Sanhedrin after the destruction of the Second Temple. One of the greatest leaders of the Jewish people in all generations, Rabban Yoḥanan ben Zakkai, a priest, was one of the youngest students of Hillel the Elder. He lived a long life and led the Jewish people for many years. Before the destruction of the Temple he lived in the city Bror Ḥayil and afterward he moved to Arav.

In his praise it is stated that there was not one thing, great or small, that he did not learn, from the Act of the Divine Chariot to the minutiae of the discussions between Abaye and Rava (*Sukka* 28a). Nevertheless, he was modest and would regularly greet everyone, even a non-Jew, in the marketplace.

In the time of the Second Temple he was already the greatest Sage of his generation, and most of the other Sages were his students. He opposed the revolution against the Romans and attempted to achieve peace. However, as he saw

and from Yavne to Usha; and from Usha it returned to Yavne; and from Yavne it went back to Usha; and from Usha to Shefaram; and from Shefaram to Beit She'arim; and from Beit She'arim to Tzippori; and from Tzippori to Tiberias.⁸ And Tiberias is lower than all of them, as it is in the Jordan Valley. A verse alludes to these movements, as it is stated: "And brought down, you shall speak out of the ground" (Isaiah 29:4).

רבי אלעזר אומר: שש גלות, שנאמר: "כי השח יושבי מרום קריה נשגבה וישפילנה וישפילה עד ארץ גיענה עד עפר." אמר רבי יוחנן: ומשם עתידין ליגאל, שנאמר: "התנערי מעפר קומי שבי."

Rabbi Elazar says: There are six exiles, if you count only the places, not the number of journeys, and a different verse alludes to this, as it is stated: "For He has brought down those who dwell high, the lofty city laying it low, laying it low, to the ground, bringing it to the dust" (Isaiah 26:5). This verse mentions six expressions of lowering: Brought down, laying it low, laying it low, to the ground, bringing it, and to the dust. Rabbi Yoḥanan said: And from there, i.e., from their lowest place of descent, they are destined to be redeemed in the future, as it is stated: "Shake yourself from the dust, arise, sit, Jerusalem" (Isaiah 52:2).

מתני' אמר רבי יהושע בן קרחה: ועוד זאת התקין רבן יוחנן בן זכאי: שאפילו ראש בית דין בכל מקום – שלא יהו העדים הולכין אלא למקום הועד.

MISHNA Rabbi Yehoshua ben Korḥa said: And this, too, Rabban Yoḥanan ben Zakkai⁹ instituted, that even if the head of the court of seventy-one is in any other place, not where the Great Sanhedrin is in session, the witnesses should nevertheless go only to the place where the Great Sanhedrin gathers^N to deliver testimony to determine the start of the month. Although the date of the month is dependent on the head of the Great Sanhedrin, as it is he who declares that the month is sanctified (see 24a), nevertheless, Rabban Yoḥanan ben Zakkai instituted that the members of the Great Sanhedrin may sanctify the month in the absence of the head of the court.

during the siege on Jerusalem that the city's end was near, he managed to leave with some of his students. When he was received with great honor by Vespasian, Rabban Yoḥanan said that Vespasian would soon be the Roman emperor. The realization of this prediction raised his status tremendously, as the new emperor agreed to establish a center for Torah in Yavne (*Gittin* 56a–b). Rabban Yoḥanan also rescued Rabban Gamliel of Yavne.

In Yavne, Rabban Yoḥanan worked hard to institute various ordinances: On the one hand he sought to preserve the memory of the Temple in the hope of its speedy rebuilding, while on the other hand he strove to provide a spiritual base for the people in the absence of the Temple. The Sages of the generation, Rabbi Eliezer, Rabbi Yehoshua, and others, who spread Torah among the Jewish people, were all his students. He also appointed Rabban Gamliel his successor as the head of the Great Sanhedrin, and some say he did this during his own lifetime. Rabban Yoḥanan ben Zakkai had one son, Rabbi Yehuda, who was also a Sage.

Ameimar – אַמַימֵר: Ameimar was one of the great talmudic sages of the fifth and sixth generation of Babylonian *amora'im*. He was born and raised in Neharde'a where he studied and taught Torah, although it is likely that he studied with the Sages of Pumbedita as well. The statements he quotes are mainly from fifth-generation *amora'im*, students of Abaye and Rava. Apparently Ameimar served as rabbi and religious judge in Neharde'a, where he established various rabbinic regulations. However, he also wielded influence in many other places, e.g., Mehoza. Many of the leaders of the following generation, including Rav Ashi, were his students, who came before him for judgment. We know of only one son, named Mar, who studied under Rav Ashi during Ameimar's lifetime.

BACKGROUND

Document of excommunication [petiḥa] – פְּתִיחָא: Rashi explains that the *petiḥa* was a document of excommunication. Others maintain that it was conditional only. There was a set system of enforcement available to the judges. In monetary cases, after the ruling was announced, the judges could issue various orders of confiscation and the like. However, before the judgment they would first send a *petiḥa*, a conditional document of excommunication, if the defendant did not obey. As this was the first stage it was called a *petiḥa*, literally an opening, after which came the *shamta*, a more stringent excommunication for one who refused to obey the judges (*Arukh*).

NOTES

Priests in their sandals to the platform – כְּהֹנִים בְּסַנְדְּלֵיהֶם לְדוֹכֵן: The Gemara in tractate *Sota* (40a) explains that this is in honor of the congregation, as it is not proper for them to see dirty sandals. Alternatively, there is a concern lest the strap of the shoe snap, which will delay the priest, and he will be suspected of being unfit. Some commentaries infer from the context that this is similar to the other ordinances of Rabban Yohanan ben Zakkai. If so, the reason is that he wanted the Priestly Blessing to be similar to the ritual in the Temple, where it was certainly prohibited for priests to wear sandals.

And the other is a dispute, etc. – וְאֵיךְ פְּלִגְתָּא וְכוּ': The commentaries ask: Why doesn't the Gemara mention Rabban Yohanan ben Zakkai's ordinance by which he rescinded the drinking of the bitter waters in the case of a *sota*? After all, it is explicitly stated in a mishna (*Sota* 47a) that this was decreed by him. Some explain that this ordinance was not counted because it is based on exegesis of biblical verses. Furthermore, this ordinance was not a new custom but the passive elimination of an accepted custom, a case of: Sit and refrain from action [*shev ve'al ta'aseh*], in the terminology of the Sages (see *Turei Even*; *Arukh LaNer*).

GEMARA The Gemara relates: There was a certain woman who was called to judgment before Ameimar^p in Neharde'a. Ameimar temporarily went to Mehoza, and she did not follow him^h to be judged there. He wrote a document of excommunication [*petiḥa*]^b concerning her, for disobeying the court. Rav Ashi said to Ameimar: Didn't we learn in the mishna: Even if the head of the court of seventy-one is in any other place, the witnesses should go only to the place where the Great Sanhedrin gathers? This shows that one must appear in the court itself, rather than follow the head of the court.

אָמַר לֵיהּ: הֲנֵי מִילֵי – לְעֵנֵן עֲדוֹת הַחֹדֶשׁ, דָּאִם בְּן נִמְצְאָת מְכַשְׁלֵן לְעֵתִיד לְבֹא, אֲבָל הָכָא – "עֲבַד לְוָה לְאִישׁ מְלוּוָה".

תָּנוּ רַבָּנֵי: אֵין כְּהֹנִים רְשָׁאִין לְעֵלוֹת בְּסַנְדְּלֵיהֶן לְדוֹכֵן. וְזוֹ אַחַד מִתְּשַׁע תְּקֻנֹּת שֶׁהִתְקִין רַבֵּן יוֹחָנָן בֶּן זַכַּי. שִׁית דְּהָאֵי פִירְקָא, וְחֲדָא דְּפִירְקָא קָמָא.

וְאֵיךְ, דְּתַנְיָא: גַּר שְׁנַתְּגִייר בְּזִמְן הַזֶּה צְרִיךְ שִׁיפְרִישׁ רוֹבַע לְקֵינוּ. אָמַר רַבִּי שְׁמַעוֹן בֶּן אֲלֵעָזָר: כָּבֵר נִמְנָה עָלֶיהָ רַבֵּן יוֹחָנָן וּבִיטְלָהּ מִפְּנֵי הַתְּקֻלָּה.

וְאֵיךְ – פְּלוּגְתָּא דְּרַב פַּפָּא וְרַב נַחֲמָן בְּרַי יִצְחָק. רַב פַּפָּא אָמַר: כֶּרֶם רְבִיעִי, רַב נַחֲמָן בְּרַי יִצְחָק אָמַר: לְשׁוֹן שֶׁל זְהוּרִית.

Ameimar said to him: This applies only to testimony to determine the start of the month, for which it is necessary to have a fixed place. The reason is that if so, if the witnesses come to court when the head of the court is absent and they will have to go to another place, consequently you will be obstructing them for future occasions, as they will consider it too much trouble and perhaps they will not come the next time. Therefore, the Sages said that these witnesses should go to the regular place where the Great Sanhedrin meets. However, here, with regard to monetary claims, the verse states: "The borrower is servant to the lender" (Proverbs 22:7), i.e., the defendant must act as is convenient to the claimant and the court.

S The Sages taught in a *baraita*: Priests are not allowed to ascend with their sandals to the platform^{nh} to recite the Priestly Blessing in the synagogue. And this is one of the nine ordinances that Rabban Yohanan ben Zakkai instituted. Six are mentioned in this chapter: Sounding the *shofar* on Shabbat in Yavne, taking the *lulav* all seven days, the prohibition against eating new grain the entire day of waving, accepting testimony to determine the start of the month all day, having the witnesses to the New Moon go to the place of meeting, and reciting the Priestly Blessing without sandals. And one is stated in the first chapter, that the witnesses to the New Moon may desecrate Shabbat only for the months of Tishrei and Nisan.

And the other, as it is taught in a *baraita*: A convert who converts nowadays^h is required to set aside a quarter-shekel for his nest, i.e., his pair of doves. By Torah law a convert must bring two burnt-offerings of birds, in addition to his immersion and circumcision. After the destruction, it was instituted that he must set aside the value of two young pigeons in anticipation of the rebuilding of the Temple. Rabbi Shimon ben Elazar said: Rabban Yohanan ben Zakkai already assembled a majority who voted and rescinded the ordinance due to a potential mishap. If a convert is obligated to set aside money, someone might unwittingly use this money, thereby violating the prohibition against misuse of consecrated property.

And the other ordinance, the ninth, is the subject of a disputeⁿ between Rav Pappa and Rav Nahman bar Yitzhak. Rav Pappa said: The ordinance concerned the fruit of a fourth-year grapevine. Rav Nahman bar Yitzhak said: It was with regard to the strip of crimson wool.

HALAKHA

Following the judge – הִלִּיכָה אַחֵר הַדִּיּוֹן: After the court sets a time and place for a trial, they summon the defendant. If he does not arrive, they excommunicate him. Even if the members of the court subsequently moved to a different location, the defendant must follow them, in accordance with the opinion of Ameimar (*Shulḥan Arukh*, *Hoshen Mishpat* 11:1).

Not to ascend to the platform in shoes – שְׁלֵא לְעֵלוֹת לְדוֹכֵן – כְּהֹנִים בְּסַנְדְּלֵיהֶם: Priests should not ascend to bless the people wearing shoes. However, they are permitted to wear slippers. Although some authorities are stringent with regard to leather slippers, others are lenient (*Rema*), provided the shoes do not have straps (*Arukh HaShulḥan*). As for shoes and sandals that are made of materials other than leather, some permit them if they do not have straps (*Arukh HaShulḥan*), while others prohibit them, at

least *ab initio* (*Mishna Berura*). Some halakhic authorities are lenient in exigent circumstances, provided that the priests do not actually ascend to the platform but stand on the floor of the synagogue. The custom is for them not to ascend completely barefoot; rather, they should wear socks (*Shulḥan Arukh*, *Orah Hayyim* 128:5).

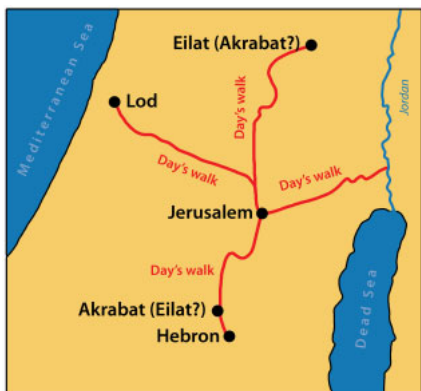
A convert who converts nowadays – גַּר שְׁנַתְּגִייר בְּזִמְן הַזֶּה: Although by Torah law a convert must also bring a burnt-offering, nowadays a convert does not need to set aside money for his offering, in accordance with Rabban Yohanan ben Zakkai's ordinance as stated by Rabbi Shimon ben Elazar. When the Temple will be rebuilt a convert must sacrifice this offering (*Rambam Sefer Kedusha*, *Hilkhot Issurei Bia* 13:5).

The fruits of a fourth-year grapevine – פירות כרם רבעי – פירות כרם רבעי – The Sages instituted that the grapes of a fourth-year vine must be brought to Jerusalem without being redeemed if they are within the area of one day's walk. After the Temple was destroyed grapes of a fourth-year vine could be redeemed anywhere, even close to Jerusalem. They established this *halakha* only with regard to grapes; other fruits could be redeemed anywhere even while the Temple stood (Rambam *Sefer Zera'im, Hilkhot Ma'aser Sheni* 9:5).

Strip of crimson wool – לשון של זהרית – When they would send the scapegoat on Yom Kippur, the appointed emissary would divide a strip of crimson wool in two, half of which he would tie between the horns of the goat while the other half he would tie onto a rock (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 3:7).

BACKGROUND

The boundary of a fourth-year grapevine – תחום כרם – Only two of these stated boundaries are clearly identified: The city of Lod and the Jordan River. According to the variant reading: Eilat to the south, Akrobat to the north, Eilat is probably a small village near Hebron and Akrobat is a more substantial city, located near Shechem. According to the standard version: Akrobat to the south, this could be referring to a place in southern Judea mentioned in the books of the Hasmonians.



Map defining the boundaries for the fruit of a fourth-year grapevine

NOTES

Sought to render it ownerless in favor of the poor – ביקש להפקירו לעניים: Some maintain that in this regard Rabbi Eliezer was, as usual, following the opinion of Beit Shammai, who hold that one may declare property ownerless to be acquired exclusively by the poor. He acted in accordance with another opinion of theirs as well, as Beit Shammai maintain that second tithe is non-sacred money (see *Turei Even; Sefat Emet*).

They instituted that they should tie it – התקינו שיהו – קושטין אותו: Some commentaries question the need for this ordinance (*Yom Terua*). One explanation is that they wanted people to place their trust in God and not to rely on signs. Furthermore, if the strip turned white there was concern that the people would be overconfident and no longer worry about their sins, and if it turned red they might lose hope. It is better for them not to know and instead turn their hearts to Heaven (*Meiri*).

רב פפא אמר: כרם רבעי, דתנאי: כרם רבעי היה עולה לירושלים מהלך יום לכל צד. וזו היא תחומה: אילת מן הצפון, ועקרבת מן הדרום, לוד מן המערב, וירדן מן המזרח.

ואמר עולא ואיתימא רבה בר עולא אמר רבי יוחנן: מה טעם? כדי לעטר שוקי ירושלים בפירות.

ותנאי: כרם רבעי היה לו לרבי אליעזר במזרח לוד בצד כפר טבי, וביקש רבי אליעזר להפקירו לעניים.

אמרו לו תלמידיו: רבי, כבר נמנו חבריך עליו והתירוהו. מאן חבריך? רבן יוחנן בן זכאי.

רב נחמן בר יצחק אמר לשון של זהרית. דתנאי: בראשונה היה קושטין לשון של זהרית על פתח אולם מבחוץ, הלבין – היה שמחין; לא הלבין – היה עצבין. התקינו שיהו קושטין אותו על פתח אולם מבפנים.

ועדיין היה מציצין ורואין, הלבין – היה שמחין; לא הלבין – היה עצבין. התקינו שיהו קושטין אותו בצלע וחציו בין קרניו של שעיר המשתלח.

רב נחמן בר יצחק מאי טעמא לא אמר רב פפא? אמר לך: אי סלקא דעתך רבן יוחנן בן זכאי – חבריך דרבי אליעזר מי הוה? רבו הוה! ואידך: כיון דתלמידים הוו – לאו אורח ארעא למימרא ליה לרביה "רבך".

The Gemara elaborates: **Rav Pappa said** that the ordinance is referring to the fruit of a **fourth-year grapevine**,¹¹ as it is taught in a mishna (*Beitza 5a*): The fruit of a **fourth-year grapevine** has the status of second-tithe fruits, and therefore their owner **would ascend to Jerusalem** and eat the grapes there. If he is unable to do so, due to the distance involved or the weight of the load, he may redeem the fruits with money where he is, and later redeem that money for other fruits in Jerusalem. However, the Sages decreed that fruit from the environs of Jerusalem should not be redeemed; rather, the owners should bring the fruit itself to Jerusalem. The environs of Jerusalem for this purpose were defined as a **day's walk in each direction**. **And this is its boundary: Eilat to the north, Akrobat to the south, Lod to the west, and the Jordan river to the east.**⁸

And Ulla said, and some say Rabba bar Ulla said that Rabbi Yoḥanan said: For what reason did the Sages institute this ordinance, that one who lives near Jerusalem must bring his fruit there? **In order to adorn the markets of Jerusalem with fruit**, as this decree ensures that there is always an abundance of fruit in Jerusalem.

And it was further taught in a baraita: **Rabbi Eliezer ben Hyrcanus, a student of Rabban Yoḥanan ben Zakkai, had a fourth-year grapevine** located between Lod and Jerusalem, **to the east of Lod alongside the village of Tavi**. The vine was within the boundaries of Jerusalem for the purpose of this *halakha*. Rabbi Eliezer could not bring the fruit to the Temple, as the Temple had been destroyed, **and Rabbi Eliezer sought to render the fruit ownerless in favor of the poor**,¹² for whom it would be worth the effort to bring the fruit to Jerusalem.

His students said to him: Our teacher, there is no need to do so, as **your colleagues have already voted on the matter and permitted it**, as after the destruction of the Temple there is no need to adorn the markets of Jerusalem. The Gemara explains: **Who are: Your colleagues?** This is referring to **Rabban Yoḥanan ben Zakkai**.

Rav Nahman bar Yitzḥak said: The ordinance was with regard to the **strip of crimson wool**¹³ used on Yom Kippur. **As it is taught in a baraita:** At first they would tie a strip of crimson wool to the **opening of the Entrance Hall of the Temple on the outside**. If, after the sacrificing of the offerings and the sending of the scapegoat, the strip **turned white**, the people **would rejoice**, as this indicated that their sins had been atoned for. If it **did not turn white they would be sad**. When the Sages saw that people were overly distressed on Yom Kippur, **they instituted that they should tie** the strip of crimson wool **to the opening of the Entrance Hall on the inside**, where only a few could enter to see it.

But people would still peek and see it, and once again, if it **turned white they would rejoice**, and if it **did not turn white they would be sad**. Therefore, the Sages **instituted that they should tie**¹⁴ half of the strip to a rock near the place where the one who sent the scapegoat stood and half of it **between the horns of the scapegoat**, so that the people would not know what happened to the strip until after the conclusion of Yom Kippur. This ordinance was instituted by **Rabban Yoḥanan ben Zakkai**.

The Gemara explains this dispute: **What is the reason that Rav Nahman bar Yitzḥak did not state his opinion with regard to the ordinance in accordance with the opinion of Rav Pappa?** He could have said to you: **If it enters your mind** to say that **Rabban Yoḥanan ben Zakkai rescinded the ordinance of the fruit of fourth-year grapevines**, was he one of **Rabbi Eliezer's colleagues**, that the students would have referred to him in this manner? **He was his teacher**. Therefore, **Rabbi Yoḥanan cannot be the one who instituted this ordinance**. **And the other, Rav Pappa, what would he respond to this?** He would say that **since they were Rabbi Eliezer's students it is not proper conduct for one to say to his teacher: Your teacher**. Therefore, they referred to **Rabbi Yoḥanan as Rabbi Eliezer's colleague**.

ורב פפא, מאי טעמא לא אמר ברב נחמן בר יצחק? אמר לך: אי סלקא דעתך רבן יוחנן בן זכאי - בימי רבן יוחנן בן זכאי מי היה לשון של זהורית? והתנאי: כל שנותיו של רבן יוחנן בן זכאי מאה ועשרים שנה. ארבעים שנה עסק בפרקמטיא. ארבעים שנה למד, ארבעים שנה לימד.

ותנאי: ארבעים שנה קודם שנחרב הבית לא היה לשון של זהורית מלבין, אלא מאדים. ותנן: משחרב הבית התקין רבן יוחנן בן זכאי ואיך: אותם ארבעים שנה דלמד - תלמיד יושב לפני רבו הוה, ואמר מילתא ואסתבר טעמיה.

The Gemara asks: **And what is the reason that Rav Pappa did not state his opinion in accordance with the opinion of Rav Nahman bar Yitzhak?** Rav Pappa could have said to you: **If it enters your mind** to say that this ordinance for Yom Kippur was instituted by **Rabban Yoḥanan ben Zakkai, in the days of Rabban Yoḥanan ben Zakkai** was there in fact a strip of crimson wool? Isn't it taught in a *baraita*: **All the years of Rabban Yoḥanan ben Zakkai's life were 120 years: Forty years he was involved in business** so that he could achieve financial independence and study Torah, **forty years he studied Torah, and forty years he taught Torah.**

And it is taught in a *baraita*: **During the forty years before the Second Temple was destroyed the strip of crimson wool would not turn white; rather, it would turn a deeper shade of red. And we learned in the mishna: When the Temple was destroyed Rabban Yoḥanan ben Zakkai instituted his ordinances.** This shows that Rabban Yoḥanan lived and taught Torah after the destruction. Therefore the ordinance of the crimson wool must have been made while Rabban Yoḥanan was still studying Torah, before he instituted any ordinances. The Gemara asks: **And the other Sage, Rav Nahman bar Yitzhak, what would he answer?** According to him, that ordinance was instituted during **those forty years that he studied Torah.** He was then a student sitting before his teacher, and he said a matter, i.e., he suggested this ordinance, and his reasoning made sense to the Sages,

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and his teacher established it in his name. Consequently, it is counted as one of Rabban Yoḥanan ben Zakkai's ordinances.

מתני' סדר ברכות: אומר אבות וגבורות וקדושת השם, וכולל מלכות עמהן ואינו תוקע.

MISHNA The order of the blessings of the additional prayer on Rosh HaShana is as follows: **One recites the blessing of the Patriarchs, the blessing of God's Mighty Deeds, and the blessing of the Sanctification of God's Name, all of which are recited all year long. And one includes the blessing of Kingship, containing many biblical verses on that theme, with them, i.e., in the blessing of the Sanctification of God's Name, and he does not sound the shofar after it.**

קדושת היום - ותוקע; זכרונות - ותוקע; שופרות - ותוקע; ואומר עבודה והודאה וברכת כהנים, דברי רבי יוחנן בן נורי.

Next, one adds a special blessing for **the Sanctification of the Day, and sounds the shofar** after it; followed by the blessing of **Remembrances**, which contains many biblical verses addressing that theme, **and sounds the shofar** after it; and recites the blessing of **Shofarot**, which includes verses that mention the **shofar, and sounds the shofar** after it. **And he then returns to the regular Amida prayer and recites the blessing of God's Service and the blessing of Thanksgiving and the Priestly Blessing. This is the statement of Rabbi Yoḥanan ben Nuri.**^p

אמר לו רבי עקיבא: אם אינו תוקע למלכות למה הוא מזכיר? אלא: אומר אבות וגבורות וקדושת השם, וכולל מלכות עם קדושת היום - ותוקע; זכרונות - ותוקע, שופרות - ותוקע, ואומר עבודה והודאה וברכת כהנים.

Rabbi Akiva said to him: **If one does not sound the shofar for the blessing of Kingship, why does he mention it? Rather, the order of the blessings is as follows: One recites the blessing of the Patriarchs and that of God's Mighty Deeds and that of the Sanctification of God's Name. He subsequently includes the blessing of Kingship in the blessing of the Sanctification of the Day, and sounds the shofar.** Next he recites the blessing of **Remembrances, and sounds the shofar** after it, and the blessing of **Shofarot and sounds the shofar** after it. **He then recites the blessing of God's Service and the blessing of Thanksgiving and the Priestly Blessing.**^h

PERSONALITIES

רבי יוחנן בן נורי - Rabbi Yoḥanan ben Nuri was one of the most important Sages of Yavne, despite his youth. Most of his discussions of *halakha* were held with Rabbi Akiva and other Sages of his generation.

Rabbi Yoḥanan ben Nuri lived in the lower Galilee, in Gani-gar or Beit She'arim. He maintained close ties with the Sages of the Galilee, such as Abba Halafta, the father of Rabbi Yosei, and others. His main students were also Sages from the Galilee, e.g., Rabbi Yosei and Rabbi Yehoshua ben Korḥa.

Little is known about Rabbi Yoḥanan ben Nuri's private life. However, it is related that he was poor and lived off gleanings, forgotten sheaves, and produce of the corners. The Sage Isi ben Yehuda praised his expertise in all areas of Torah, and he was considered a paradigm of one who has fear of sin.

HALAKHA

סדר הברכות - The order of the blessings and the soundings - **יהתקיעות**: In the additional prayer of Rosh HaShana the blessings of Patriarchs and Mighty Deeds are recited as usual. The blessing of Kingship is added to the blessing of the Sanctification of the Day and the *shofar* is sounded. Next the blessing of Remembrances is recited, accompanied by the sounding of the *shofar*, followed by the blessing of *Shofarot*, which is also accompanied by the sounding of the *shofar*. This is in accordance with the opinion of Rabbi Akiva, whom the *halakha* follows in his disputes with any individual Sage. This was also the custom in Yavne. The basic *halakha* is to sound the *shofar* during the repetition of the *Amida* prayer, which is the Ashkenazic custom. However, according to the opinion of Rabbi Yitzhak Luria, the *shofar* is also sounded during the silent *Amida* prayer, which is the custom of Sephardic and Hasidic Jews. According to the *Shenei Luhot HaBerit*, after every blessing one sounds a *tav-shin-reish-tav* set, i.e., *tekia, shevarim, terua, tekia*; a *tav-shin-tav* set, i.e., *tekia, shevarim, tekia*; and a *tav-reish-tav* set, i.e., *tekia, terua, tekia*, although various practices were observed in previous generations (*Shulḥan Arukh, Orah Hayyim* 592:1).