

לְבוֹהַ נֶפֶשׁ, לְמַתְעֵב גּוֹי, לְעַבְדֵי
מְשָׁלִים, מְלָכִים יִרְאוּ וְקָמוּ.
וְשָׂרִים בְּהִשְׁתַּחֲוֶיְהוּ, דְּכָתִיב: "שָׂרִים
וְיִשְׁתַּחֲוּוּ." מִתְקִיף לֵהּ רַבִּי זִירָא,
וְאִיתִימָא רַבִּי שְׁמוּאֵל בְּרַי נַחֲמָנִי:
אִי הָיָה כְּתִיב, "וְשָׂרִים יִשְׁתַּחֲוּוּ,"
בְּדִקְאֲמַרְתָּ. הֲשֵׁתָא דְכָתִיב, "שָׂרִים
וְיִשְׁתַּחֲוּוּ," הָא וְהָא עֲבוּד.

אָמַר רַב נַחֲמָן בְּרַי יִצְחָק: אִף אֲנִי
אוֹמֵר: לֹא הִבְלַל לְאוֹרָה, וְלֹא הִבְלַל
לְשִׂמְחָה, צְדִיקִים לְאוֹרָה, וְיִשְׂרָאֵל
לְשִׂמְחָה. צְדִיקִים לְאוֹרָה, דְּכָתִיב:
"אוֹר זָרַע לְצְדִיק," וְלִישְׂרָאֵל שִׂמְחָה,
דְּכָתִיב: "וְלִישְׂרָאֵל לֵב שִׂמְחָה."

הדרן עלך מאימתי

to he who is despised of men, to he who is abhorred of nations, to a servant of rulers: Kings shall see and arise" (Isaiah 49:7); and ministers by bowing, as it is written, in the same verse: "Ministers, and they shall bow." Rabbi Zeira strongly objects to this interpretation, and some say it was Rabbi Shmuel bar Nahmani who objected. Had the verse written: And ministers shall bow, the meaning would have been as you said. However, now that it is written: "Ministers, and they shall bow," this indicates that ministers will do this and that, i.e., they will both arise and bow.

Rav Nahman bar Yitzhak said: I too say a similar idea. Not all are fit for light, and not all are fit for gladness. The righteous are fit to be rewarded with light, and the upright are fit to be rewarded with gladness. The righteous are fit to be rewarded with light, as it is written: "Light is sownⁿ for the righteous" (Psalms 97:11), and the upright are fit to be rewarded with gladness, as it is written, in the same verse: "And gladness for the upright in heart."

NOTES

Light is sown, etc. – אור זרע וגו' – According to Rashi, the upright are on a higher spiritual level than the righteous, and their reward is correspondingly greater. Other commentaries maintain that the righteous are on a loftier plane, and that their reward, the Divine light, includes the gladness granted to the upright (Ritva; Otzar HaKavod). Similarly, some commentaries state that light, which is a purely spiritual gift, is only for the righteous, while the merely upright are rewarded with gladness, a more material blessing (Maharsha).

מתני' סדר תעניות ביצד? מוציאים את התיבה לרחובה של עיר, ונותנים אפר מקלה על גבי התיבה, ובראש הנשיא, ובראש אב בית דין, וכל אחד ואחד נותן בראשו.

הזקן שבהן אומר לפניו דברי כבושין: אחינו, לא נאמר באנשי נינוה: "וירא אלהים את שקם ואת תענותם", אלא: "וירא אלהים את מעשיהם, כי שבו מדרךם הרעה". ובקבלה הוא אומר: "וקרעו לבבכם, ואל בגדיכם".

עמדו בתפלה. מורידין לפני התיבה זקן, ורגיל, ויש לו בנים, וביתו ריקם, כדי שיהא לבו שלם בתפלה.

ואומר לפניו עשרים וארבע ברכות, שמונה עשרה שבכל יום, ומוסיף עליהן עוד שש. ואלו הן: זכרונות ושופרות; "אל ה' בצרתה לי קראתי, ויענני"; "אשא עיני אל ההרים", וגו'; "ממעמקים קראתיך, ה'"; "תפלה לעני, כי יעטף".

רבי יהודה אומר: לא היה צריך לומר זכרונות ושופרות. אלא אומר תחתייהן: "רעב כי יהיה בארץ, דבר כי יהיה", "אשר היה דבר ה' אל ירמיהו על דברי הבערות".

MISHNA What is the customary order of fast days?^H Normally the sacred ark in the synagogue, which was mobile, was kept in a locked room. However, on fast days they remove the ark to the main city square and place burnt ashes^N upon the ark, as a sign of mourning. And they also place ashes on the head of the *Nasi*, and on the head of the deputy *Nasi*, and each and every member of the community likewise places ashes upon his head.

The eldest member of the community says to the congregation statements of reproof, for example: **Our brothers, it is not stated with regard to the people of Nineveh: And God saw their sackcloth and their fasting. Rather, the verse says: "And God saw their deeds, that they had turned from their evil way" (Jonah 3:10). And in the Prophets it says:^N "And rend your hearts and not your garments, and return to the Lord your God" (Joel 2:13).** This teaches that prayer and fasting are insufficient, as one must also repent and amend his ways in practice.

They stood for prayer. The congregation appoints an elder, who is experienced^H in leading prayer, to descend before the ark as communal prayer leader. **And this prayer leader must have children and must have an empty house, i.e., he must be poor, so that his heart will be fully concentrated on the prayer for the needs of his community.**

And he recites twenty-four blessings before the congregation: The eighteen blessings of the everyday *Amida* prayer, to which he adds another six blessings, and they are as follows: The special series of blessings recited on Rosh HaShana, the Remembrances and *Shofarot*; and the sections of Psalms that begin with the verses: "In my distress I called to the Lord and He answered me" (Psalms 120:1), "I will lift up my eyes to the mountains; from where will my help come" (Psalms 121:1), "Out of the depths I have called You, O Lord" (Psalms 130:1), and "A prayer of the afflicted, when he faints" (Psalms 102:1).

Rabbi Yehuda says: The prayer leader did not need to recite^N the Remembrances and *Shofarot* passages. Rather, he recites instead of them the passage beginning with: "If there be famine in the land, if there be pestilence" (1 Kings 8:37), followed by the verse "The word of the Lord that came to Jeremiah concerning the droughts" (Jeremiah 14:1).

HALAKHA

סדר תעניות – The order of fast days: On each of the last seven fasts decreed upon a community in times of drought, the ark is brought out into the open area of the town. All the people congregate there, and cover themselves with sackcloth. Ashes are placed upon the ark, as well as on the Torah scroll it contains. Ashes are also placed on the heads of the *Nasi* and the deputy *Nasi* on the spot where phylacteries are worn, after which everyone else places ashes on his own head. An elder Sage is appointed to reprove the congregation, by reminding them that not sackcloth and fasting, but only repentance and good deeds will save them. When the admonition is completed, everyone rises and the prayer service begins (*Shulhan Arukh, Orah Hayyim 579:1*).

בעל תפלה בתענית – The prayer leader of a fast: The prayer leader on a fast day must be someone who is accustomed to leading prayers and reciting verses. He must also be one who bears the responsibility of children but lacks a steady income, which means he is forced to work hard. Furthermore, neither he nor the members of his household must be guilty of major transgression, nor should he have a bad reputation from his youth. He must be modest and accepted by the community, and have a good voice. Although it is best if he is older, it is preferable to appoint a young man who possesses all these other qualities rather than an older man who does not (*Shulhan Arukh, Orah Hayyim 579:1*).

NOTES

Burnt ashes – אפר מקלה: Rashi and many other commentaries explain that burnt ashes are placed on the forehead as a sign of humiliation, as they are more demeaning than dirt. Others add that these ashes are called burnt to differentiate them from the ashes of the red heifer (Meiri; Rashba on *Bava Batra 60b*). *Tosafot* and the *Arukh* cite several interpretations of the term burnt ashes. According to one opinion it refers to ashes from burnt coals, according to another it means ashes from a stove, while a third interpretation is that it refers to ashes formed from a burnt human corpse.

And in the Prophets [kabbala] it says – בקבלה הוא אומר: Several later authorities state that the term *kabbala*, which literally means: Receive, or tradition, is a general reference to the statements of the prophets. Rashi here explains that this expression refers specifically to commands of a prophet to the people. Elsewhere Rashi suggests that statements of *kabbala* are prophecies received in accordance with the requirements of the time, presumably in

contrast to the narrative portions of the books of the Prophets and prophecies recorded for future generations. Others explain that actions that the prophets are commanded to perform are called statements of *kabbala*. The reason is that prophets are not permitted to innovate mitzvot of their own, and therefore any mitzva they perform must already have been received on Mount Sinai (*Mahzor Vitri*).

לא היה צריך לומר – The prayer leader did not need to recite: Rabbi Yehuda's wording here is puzzling, as he rules that one does not recite the Remembrances and *Shofarot* at all. One explanation is that Rabbi Yehuda is saying that although the Sages instituted that one must recite lengthy blessings, it is not necessary to include all of the passages of Remembrances and *Shofarot*, as they are not related to the issue of fasts. Others maintain, based on the Rambam, that Rabbi Yehuda does not dispute the basic requirement to recite the Remembrances and *Shofarot* but merely claims that they are not included in these additional blessings (Ritva).

ואומר חותמיהן. על הראשונה הוא אומר: מי שְׁעָנָה אֶת אַבְרָהָם בְּהַר הַמֹּרְיָה, הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צַעֲקוֹתְכֶם הַיּוֹם הַזֶּה. בְּרוּךְ אַתָּה ה', גּוֹאֵל יִשְׂרָאֵל. עַל הַשְּׁנִיָּה הוּא אֹמֵר: מִי שְׁעָנָה אֶת אֲבוֹתֵינוּ עַל יַם סוּף, הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע קוֹל צַעֲקוֹתְכֶם הַיּוֹם הַזֶּה. בְּרוּךְ אַתָּה ה', זוֹכֵר הַנְּשָׁכָחוֹת.

עַל הַשְּׁלִישִׁית הוּא אֹמֵר: מִי שְׁעָנָה אֶת יְהוֹשֻׁעַ בְּגִלְגָּל, הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צַעֲקוֹתְכֶם הַיּוֹם הַזֶּה. בְּרוּךְ אַתָּה ה', שׁוֹמֵעַ תְּרוּעָה. עַל הַרְבִּיעִית הוּא אֹמֵר: מִי שְׁעָנָה אֶת שְׁמוּאֵל בְּמִצְפָּה, הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צַעֲקוֹתְכֶם הַיּוֹם הַזֶּה. בְּרוּךְ אַתָּה ה', שׁוֹמֵעַ צַעֲקָה. עַל הַחֲמִישִׁית הוּא אֹמֵר: מִי שְׁעָנָה אֶת אֵלִיהוּ בְּהַר הַכַּרְמֶל, הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צַעֲקוֹתְכֶם הַיּוֹם הַזֶּה. בְּרוּךְ אַתָּה ה', שׁוֹמֵעַ תְּפִלָּה.

עַל הַשְּׁשִׁית הוּא אֹמֵר: מִי שְׁעָנָה אֶת יוֹנָה מִמְעַי הַדָּגָה, הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צַעֲקוֹתְכֶם הַיּוֹם הַזֶּה. בְּרוּךְ אַתָּה ה', הַעֲוֹנָה בַּעַת צָרָה. עַל הַשְּׁבִיעִית הוּא אֹמֵר: מִי שְׁעָנָה אֶת דָּוִד וְאֵת שְׁלֹמֹה בְּנוֹ בִירוּשָׁלַיִם, הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צַעֲקוֹתְכֶם הַיּוֹם הַזֶּה. בְּרוּךְ אַתָּה ה', הַמְּרַחֵם עַל הָאָרֶץ.

And he recites at the end of all of these six blessing their unique conclusions. For the conclusion of the first blessing: Redeemer of Israel, he recites: He Who answered Abraham on Mount Moriah (see Genesis 22:11–18), He will answer you and hear the sound of your cry on this day. Blessed are You, Lord, Redeemer of Israel. For the second blessing, to which he adds the verses of Remembrances, he recites: He Who answered our forefathers at the Red Sea (see Exodus 14:15–31), He will answer you and hear the sound of your cry on this day. Blessed are You, Lord, Who remembers the forgotten.

For the third blessing, which includes the verses of *Shofarot*, he recites: He Who answered Joshua at Gilgal, when they sounded the *shofar* in Jericho (see Joshua 5:6), He will answer you and hear the sound of your cry on this day. Blessed are You, Lord, Who hears the *terua*. For the fourth blessing, he recites: He Who answered Samuel in Mizpah (see I Samuel, chapter 7), He will answer you and hear the sound of your cry on this day. Blessed are You, Lord, Who hears cries. For the fifth he recites: He Who answered Elijah on Mount Carmel (see I Kings, chapter 18), He will answer you and hear the sound of your cry on this day. Blessed are You, Lord, Who hears prayer.

For the sixth blessing he recites: He Who answered Jonah from within the innards of the fish (see Jonah 2:2–11), He will answer you and hear the sound of your cry on this day. Blessed are You, Lord, Who answers in a time of trouble. For the conclusion of the seventh blessing, which is actually the sixth additional blessing, as the first blessing listed here is an expanded version of a regular weekday blessing, he recites: He Who answered David and Solomon his son in Jerusalem (see I Kings 8:12–53), He will answer you and hear the sound of your cry on this day. Blessed are You, Lord, Who has mercy on the Land.

מעשה

The mishna relates: An incident occurred

Perek II Daf 15 Amud b

NOTES

But they did not answer amen after him – ולא ענו אחריו – אָמֵן: The text and commentary follow Rashi's opinion; he explains that the Sages disapproved of the custom of Rabbi Ḥalafta and Rabbi Ḥananya ben Teradyon not to answer amen. The Gemara below (16b) cites a *baraita* that teaches that in areas outside the Temple the congregation responds to the prayer leader's blessings with amen, whereas in the Temple they answer with the formula: Blessed be the name of His glorious kingdom forever and all time. The main difficulty with this explanation is that the texts of the Gemara of most early commentaries actually read the opposite: And they answered after him amen. Moreover, it is difficult to understand how Sages of the stature of Rabbi Ḥalafta and Rabbi Ḥananya ben Teradyon could have made an error of this kind. The early authorities suggest several other possibilities for their error (see 16b).

Sound the *shofar*, priests, blow – תקעו, הבהנים, תקעו: Rashi and others maintain that this entire sentence was spoken by the sexton. In other words, he reiterated: Blow, priests, blow, while the actual sounding is not mentioned in the mishna. Others include merely the phrase: Blow, priests, and omit from the text the second mention of blowing (*Meleket Shlomo*).

בִּימֵי רַבִּי חֲלַפְתָּא וְרַבִּי חֲנַנְיָא בֶן תְּרַדְיּוֹן, שְׁעָבַר אַחַד לִפְנֵי הַתֵּיבָה וְגַמְרָא אֶת הַבְּרָכָה כּוֹלָה, וְלֹא עָנּוּ אַחֲרָיו "אָמֵן". "תְּקַעוּ, הַבְּהִנִּים, תְּקַעוּ." "מִי שְׁעָנָה אֶת אַבְרָהָם אֲבִינוּ בְּהַר הַמֹּרְיָה, הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צַעֲקוֹתְכֶם הַיּוֹם הַזֶּה." "הַרְיֵעוּ, בְּנֵי אֶהֱרָן, הַרְיֵעוּ." "מִי שְׁעָנָה אֶת אֲבוֹתֵינוּ עַל יַם סוּף, הוּא יַעֲנֶה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צַעֲקוֹתְכֶם הַיּוֹם הַזֶּה."

in the days of Rabbi Ḥalafta and Rabbi Ḥananya ben Teradyon, that someone passed before the ark as prayer leader and finished the entire blessing of the fast day, but the congregation did not answer amen after him.^{nh} Instead, the attendant of the synagogue said: Sound the *shofar* with a long, unwavering sound, priests, blowⁿ the *shofar*. The prayer leader continued: He Who answered Abraham on Mount Moriah, He will answer you and hear the sound of your cry on this day. Once again, the attendant announced: Blast the *shofar*, with a wavering sound, sons of Aaron, blast. The prayer leader resumed: He Who answered our forefathers by the Red Sea, He will answer you and hear the sound of your cry on this day, and continued in this way.

HALAKHA

ולא ענו אחריו אָמֵן: But they did not answer amen after him – When the special fast day service was conducted in Jerusalem, the people would assemble on the Temple Mount opposite the Eastern Gate. At the conclusion of the passage beginning: He Who answered Abraham, the prayer leader would recite:

Blessed is the Lord our God, God of Israel, from everlasting to everlasting. Blessed are You, Lord, Redeemer of Israel. The congregation would respond: Blessed be the name of His glorious kingdom forever and all time (Rambam *Sefer Zemanim, Hilkhot Ta'anit* 4:15, 17).

וּבְשָׂבָא דְּבַר אֶזְל חֲכָמִים, אָמְרוּ: לֹא הָיִינוּ נוֹהֲגִין בֵּן אֶלָּא בְּשַׁעַר מִזְרַח וּבַהַר הַבַּיִת.

שְׁלֹשׁ תַּעֲנִיּוֹת הָרֵאשׁוֹנוֹת, אֲנָשֵׁי מִשְׁמֶר מְתַעֲנִין וְלֹא מְשַׁלְּמִין, וְאֲנָשֵׁי בֵּית אָב לֹא הָיוּ מְתַעֲנִין כָּלֵל. שְׁלֹשׁ שְׁנֵיּוֹת, אֲנָשֵׁי מִשְׁמֶר מְתַעֲנִין וּמְשַׁלְּמִין, וְאֲנָשֵׁי בֵּית אָב מְתַעֲנִין וְלֹא מְשַׁלְּמִין. שֶׁבַע אַחֲרוֹנוֹת, אֵלּוּ וְאֵלּוּ מְתַעֲנִין וּמְשַׁלְּמִין. דְּבַרֵי רַבִּי יְהוֹשֻׁעַ.

וְחֲכָמִים אוֹמְרִים: שְׁלֹשׁ תַּעֲנִיּוֹת הָרֵאשׁוֹנוֹת, אֵלּוּ וְאֵלּוּ לֹא הָיוּ מְתַעֲנִין כָּלֵל. שְׁלֹשׁ שְׁנֵיּוֹת, אֲנָשֵׁי מִשְׁמֶר מְתַעֲנִין וְלֹא מְשַׁלְּמִין, וְאֲנָשֵׁי בֵּית אָב לֹא הָיוּ מְתַעֲנִין כָּלֵל. שֶׁבַע אַחֲרוֹנוֹת, אֲנָשֵׁי מִשְׁמֶר מְתַעֲנִין וּמְשַׁלְּמִין, וְאֲנָשֵׁי בֵּית אָב מְתַעֲנִין וְלֹא מְשַׁלְּמִין.

אֲנָשֵׁי מִשְׁמֶר מוֹתְרִין לְשִׁתּוֹת יַיִן בְּלַיְלוֹת, אָבֵל לֹא בַּיּוֹם. וְאֲנָשֵׁי בֵּית אָב לֹא בַּיּוֹם וְלֹא בְּלַיְלָה. אֲנָשֵׁי מִשְׁמֶר וְאֲנָשֵׁי מַעֲמֵד אֲסוּרִין מִלְּסַפֵּר וּמִלְּכַבֵּס. וּבַחֲמִישֵׁי מוֹתְרִין מִפְּנֵי כְבוֹד הַשַּׁבָּת.

כָּל הַכְּתוּב בַּמְּגִלַּת תַּעֲנִיּוֹת דְּלֹא לְמַסְפַּד – לְפָנָיו אָסוּר, לְאַחֲרָיו מוֹתֵר. רַבִּי יוֹסֵי אוֹמֵר: לְפָנָיו וְלְאַחֲרָיו אָסוּר.

דְּלֹא לְהַתְּעַנֶּה – לְפָנָיו וְלְאַחֲרָיו מוֹתֵר. רַבִּי יוֹסֵי אוֹמֵר: לְפָנָיו אָסוּר, לְאַחֲרָיו מוֹתֵר.

אֵין גּוֹזְרִין תַּעֲנִיּוֹת עַל הַצְּבוּר בְּתַחֲלִילָה בַּחֲמִישֵׁי, שְׁלֹא לְהַפְקִיעַ הַשְּׁעָרִים. אֶלָּא שְׁלֹשׁ תַּעֲנִיּוֹת הָרֵאשׁוֹנוֹת שֶׁנִּי וְחֲמִישֵׁי וְשֵׁנִי, וְשְׁלֹשׁ שְׁנֵיּוֹת חֲמִישֵׁי שֶׁנִּי וְחֲמִישֵׁי. רַבִּי יוֹסֵי אוֹמֵר: כֵּשֶׁם שֶׁאֵין הָרֵאשׁוֹנוֹת בַּחֲמִישֵׁי, כֵּן לֹא שְׁנֵיּוֹת וְלֹא אַחֲרוֹנוֹת.

And when this matter came before the Sages, and they heard the custom of Rabbi Halafta and Rabbi Hananya ben Teradyon, they said: They would act in accordance with this custom only at the Eastern Gate^b of the Temple and on the Temple Mount. However, this ceremony is never performed outside the Temple.

§ On the first three fasts, the members of the priestly watch, who are in charge of the Temple service that week, fast but do not complete their fast. And the members of the patrilineal family,^h who perform the Temple service on that particular day, did not fast at all. On the second set of three fast days, the members of the priestly watch fast and complete the fast, and the members of the patrilineal family fast but do not complete their fasts. On the final seven fasts, both groups fast and complete the fasts. This is the statement of Rabbi Yehoshua.

And the Rabbis say: On the first three fasts, the members of both groups do not fast at all. On the second three fast days, the members of the priestly watch fast and do not complete their fast, and the members of the patrilineal family do not fast at all. On the final seven, the members of the priestly watch fast and complete the fast, and the members of the patrilineal family fast but do not complete their fast.

The mishna mentions another difference between the members of the priestly watch and the patrilineal family: The members of the priestly watch were permitted to drink wine during the nights, but not during the days, as they might be called upon to assist in the Temple service, which may not be performed after drinking wine. And the members of the patrilineal family, who performed the Temple service, were not permitted to drink wine, neither at night nor during the day, as their tasks were performed at night as well. It is prohibited for both the members of the priestly watch and the members of the non-priestly watch to cut their hair or launder their garments^h throughout the week, but on Thursday it is permitted for them to cut their hair and launder their clothes in deference to Shabbat.

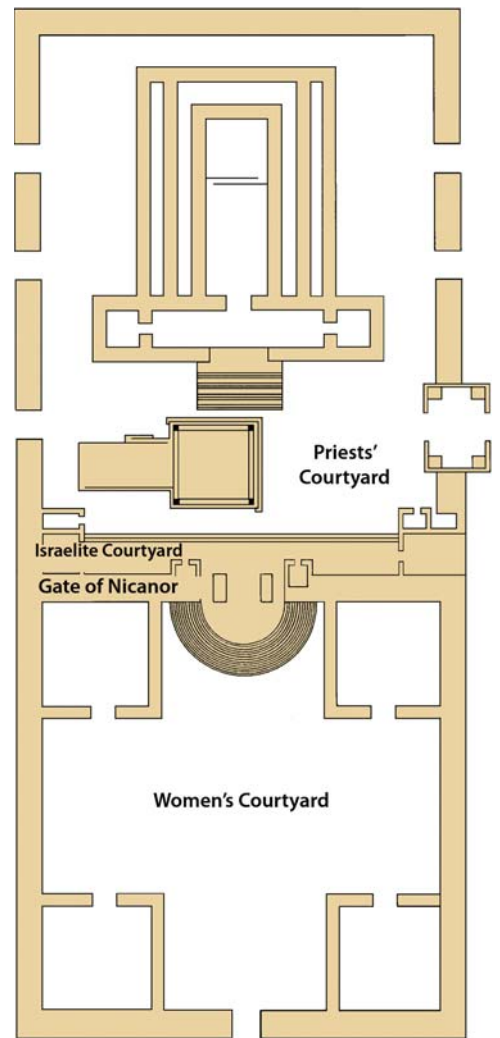
§ The mishna returns to the issue of fasting: Any day concerning which it is written in *Megillat Ta'anit* not to eulogize on that day, it is also prohibited to eulogize on the day before, but it is permitted to do so on the following day. Rabbi Yosei says: It is prohibited to eulogize both on the day before and on the following day.

The mishna continues: With regard to those days concerning which it is written only not to fast, it is permitted to fast on the day before and on the following day. Rabbi Yosei says: Fasting the day before is prohibited, but on the following day it is permitted to fast.

The mishna continues: One may not decree a fast on the community starting on a Thursday,^h so as not to cause an increase in prices. If the first of a series of fasts is on a Thursday, then on Friday everyone will come to purchase their food for after the fast and for Shabbat, which will allow the storeowners to take advantage of the crowds and raise their prices. Rather, the first set of three fasts is on a Monday, Thursday, and the following Monday, and the second set of three is on a Thursday, Monday, and the following Thursday. Rabbi Yosei says: Just as the first three fasts do not begin on Thursday, so too, neither the second set nor the last set starts on a Thursday. Instead, all the series of fasts begin on a Monday.

BACKGROUND

At the Eastern Gate – בְּשַׁעַר מִזְרַח:



Eastern Gate

Diagram of the Temple

HALAKHA

The members of the priestly watch...and the members of the patrilineal family...אֲנָשֵׁי מִשְׁמֶר...אֲנָשֵׁי בֵּית אָב: On the first three fasts, the members of the priestly watch whose week it was to serve in the Temple did not fast at all. On the second three fasts, they fasted part of the day but did not complete their fasts, while the members of the patrilineal family who were serving in the Temple that day did not fast at all. On the last seven fasts, the members of the priestly watch fasted the entire day, and the members of the patrilineal family fasted part of the day but did not complete their fast. The halakha is in accordance with the opinion of the Rabbis (Rambam *Sefer Zemanim, Hilkhot Ta'anit* 3:2, 3, 6).

It is prohibited for the members of the priestly watch and the members of the non-priestly watch to cut their hair or launder their garments – אֲנָשֵׁי מִשְׁמֶר וְאֲנָשֵׁי מַעֲמֵד מִלְּסַפֵּר: It is prohibited for the members of the priestly watch whose week it is to serve in the Temple, and the members of the non-priestly watch, who are appointed to be present in the Temple that week, to cut their hair or launder their clothes throughout the week of their service. These prohibitions ensure that they will not begin their week of service in soiled clothing or with untrimmed hair (Rambam *Sefer Avoda, Hilkhot Biat HaMikdash* 1:12; *Hilkhot Kelei HaMikdash* 6:11).

One may not decree a fast on the community starting on a Thursday – אֵין גּוֹזְרִין תַּעֲנִיּוֹת עַל הַצְּבוּר בְּתַחֲלִילָה בַּחֲמִישֵׁי: The first of a series of fasts decreed upon the community may not be on a Thursday, so as not to cause a rise in food prices. This ruling applies even in a place where there is no concern that prices will increase (*Shulhan Arukh, Oraḥ Hayyim* 572:1).

One may not decree a fast on the community on New Moons, on Hanukkah, or on Purim – אין גזרין תענית על – החדשים, בחנוכה, ובפורים. ואם התחילו, אין מפסיקין. דברי רבן גמליאל. אמר רבי מאיר: אף על פי שאמר רבן גמליאל אין מפסיקין, מודה היה שאין משלימין. וכן תשעה באב שחל להיות בערב שבת.

NOTES

As the serpent was cursed first – שבתחלה נתקלל נחש – It can be suggested that the serpent was punished first for an entirely different reason, as it was the one ultimately responsible for the sin since it persuaded Eve to partake of the forbidden fruit. However, as God initially spoke to Adam, followed by Eve, the subsequent punishments should have been announced in that order. The change in order indicates that in matters of dishonor, one starts with the inferior member of the group (*Nezer HaKodesh*).

Each and every member places ashes upon his head – כל אחד ואחד נותן בראשו – In the Jerusalem Talmud it is indicated that the sexton places ashes not only on the heads of the dignitaries but also on the heads of the common people. However, there was a difference between the two, as those people he could not reach would place ashes on their own heads. In the case of the *Nasi* and the deputy *Nasi*, in contrast, particular care was taken that the ashes were placed on their heads by someone else, to maximize their humiliation, as the Gemara explains.

אין גזרין תענית על הַצבור בְּרֵאשֵׁי חֲדָשִׁים, בְּחֻנּוּכָה, וּבְפֻרִים. וְאִם הִתְחִילוּ, אִין מְפַסְקִין. דְּבֵרֵי רַבֵּן גַּמְלִיאֵל. אָמַר רַבִּי מֵאִיר: אֶף עַל פִּי שְׁאָמַר רַבֵּן גַּמְלִיאֵל אִין מְפַסְקִין, מוֹדָה הִיָּה שְׂאִין מְשַׁלְּמִין. וְכֵן תְּשֻׁעָה בָּאֵב שְׁחָל לְהִיּוֹת בְּעֶרֶב שַׁבָּת.

גמ' "סדר תעניות כיצד מוציאים את התיבה", כו'. ואפילו במקמייתא? ורמינהו: שלש תעניות ראשונות ושניות, נכנסים לבית הכנסת, ומתפללין בדרך שמתפללין כל השנה כולה.

וּבְשִׁבְעַת אַחֲרוֹנוֹת, מוֹצִיאִין אֶת הַתִּיבָה לְרֹחוּבֵהּ שֶׁל עִיר, וְנוֹתְנִין אֶפְרַיִם עַל גְּבֵי הַתִּיבָה, וּבְרֵאשֵׁי הַנְּשִׂאִים, וּבְרֵאשֵׁי אֵב בֵּית דִּין, וְכָל אֶחָד וְאֶחָד נוֹטֵל וְנוֹתֵן בְּרֵאשׁוֹ. רַבִּי נָתַן אֹמֵר: אֶפְרַיִם מִקֻּלָּה הֵן מְבִיאִין. אָמַר רַב פַּפָּא: כִּי תֵּנַן נְמִי מִתְּנִיתֵין, אֲשֻׁבַע אַחֲרוֹנוֹת הַתֵּן.

”וּבְרֵאשֵׁי הַנְּשִׂאִים” וְהִדְרֵי תַנִּי: “כָּל אֶחָד וְאֶחָד נוֹתֵן בְּרֵאשׁוֹ.” אֵינִי? וְהִתְנַא: רַבִּי אֹמֵר: בְּגִדְלוֹהָ, מִתְּחִילִין מִן הַגְּדוֹל. וּבְקֻלָּהָ, מִתְּחִילִין מִן הַקָּטָן.

בְּגִדְלוֹהָ, מִתְּחִילִין מִן הַגְּדוֹל, שְׁנֵאמַר: “וַיֹּאמֶר מֹשֶׁה אֶל אֶהֱרֹן, וְלֹאֲלֵעָזָר וְלֹאֲיִתְמָר.” וּבְקֻלָּהָ, מִתְּחִילִין מִן הַקָּטָן, שְׁבִתְחִלָּה נִתְקַלַּל נֹחַשׁ, וְאַחֵר כֶּךָ נִתְקַלַּלָּה חַוָּה, וְאַחֵר כֶּךָ נִתְקַלַּל אָדָם!

הָא חֲשִׁיבוּתָא לְדִידְהוּ, דְאָמְרֵי לְהוּ: אַתּוֹן חֲשִׁיבִיתוּ לְמִיבְעֵי עֲלוֹן רַחֲמֵי אֲבוּלֵי עֲלָמָא.

”כָּל אֶחָד וְאֶחָד נוֹתֵן בְּרֵאשׁוֹ.” נְשִׂיא וְאֵב בֵּית דִּין נְמִי נִשְׁקָלוּ אֵינְהוּ וְנִינְחוּ בְּרֵאשֵׁיהוּ! מֵאִי שְׁנָא דְשָׁקִיל אֵינִישׁ אַחֲרֵינָא וּמִנְחָ לְהוּ? אָמַר רַבִּי אָבָא דְמִן קֶסְרִי: אֵינִי דוּמָה מִתְּבַיִישׁ מֵעֲצוּמוֹ

The mishna further states: **One may not decree a fast on the community on New Moons, on Hanukkah, or on Purim.** And if they decreed and began a set of fasts, and only afterward realized that one of the fasts would occur on one of these days, they do not interrupt the sequence. This is the statement of Rabban Gamliel. Rabbi Meir said: Although Rabban Gamliel said that they do not interrupt the sequence, he concedes that on these days, which are days with special observances, they do not complete the fast. And similarly, when the Ninth of Av occurs on Shabbat eve, the fast is not completed and one eats before the start of Shabbat, so as not to enter Shabbat while fasting.

GEMARA The mishna teaches: **What is the order of fast days? They remove the ark.** The Gemara asks: **And is this ritual performed even on the first set of fasts? And the Gemara raises a contradiction from a baraita: On the first and second sets of three fasts, everyone enters the synagogue and they pray in the manner that they pray throughout the entire year.**

The *baraita* continues: **And on the final seven fasts they remove the ark to the main city square and place ashes upon the ark, and on the head of the *Nasi*, and on the head of the deputy *Nasi*, and each and every member of the community takes ashes and places them upon his head. Rabbi Natan says: They would bring specifically burnt ashes.** This *baraita* indicates that the full ritual is performed only on the final set of fasts. **Rav Pappa said in explanation: When we taught the mishna as well, it was taught only with regard to the final set of seven fasts, not the earlier series of fasts.**

And the mishna further states that ashes are placed on the head of the *Nasi* and on the head of the deputy *Nasi*. And then it teaches that each and every member of the community places ashes upon his head. The Gemara asks: **Is that so? Is this the proper order? Isn't it taught in a baraita that Rabbi Yehuda HaNasi says: With regard to matters of greatness, where it is a mark of honor and distinction to be treated first, one begins with the greatest member of the group, but for any matter involving a curse or dishonor, one begins with the least important member of the group.**

The Gemara cites a *baraita* which provides the sources for this principle. With regard to matters of greatness one begins with the greatest member, as it is stated: **“And Moses said to Aaron, and to Elazar and to Itamar, his sons”** (Leviticus 10:6). Moses first addresses the most important person, Aaron, and this was a matter of distinction, as the verse continues: **“For the anointing oil of the Lord is upon you”** (Leviticus 10:7). **And for any matter involving a curse, one begins with the least important member of a group, as the serpent was cursed first,^N and afterward Eve was cursed and afterward Adam was cursed.**

Why, then, are the leaders of the community, its most important members, the first to perform these fast day expressions of mourning, which are a response to a curse? The Gemara answers: The reason is that **this leadership role in the performance of these acts is considered a distinction and an honor for them, as it is as though the community is saying to them: You are worthy of requesting compassion on behalf of everyone.**

The mishna teaches: **Each and every member of the community places ashes upon his head.**^N The Gemara asks: **Let the *Nasi* and the deputy *Nasi* also take ashes themselves and place them upon their own heads. What is different with regard to them, that someone else takes the ashes and places them on their heads? Rabbi Abba of Caesarea said: This is done intentionally, as one who humiliates himself, in this case by placing ashes upon his own head, is not similar to**