

לְמַתְבִּישׁ מֵאַחֵרִים. וְהֵיכָא מִנַּח לְהוּ?
אָמַר רַבִּי יִצְחָק: בְּמָקוֹם תְּפִילִין, שְׁנֵאמַר:
"לְשׁוֹם לְאַבְלֵי צִיּוֹן, לְתַתּוֹת לָהֶם פָּאָר תַּחַת
אֶפְרָיִם."

לְחוּב, תֵּיבָה, וְשָׂקִים, אֶפְרָיִם, אֶפְרָיִם, קְבוּרָה,
וּמִזְרֵיחַ סִימֵן. לְמָהּ יוֹצֵאִין לְרְחוֹב? רַבִּי
חִיָּיא בַר אֲבָא אָמַר: לֹאמַר: זְעָקְנוּ בְּצַנְעָא
וְלֹא נִעֲנִינוּ. נִבְזָה עֲצָמְנוּ בְּפְרֻסְיָא.

רִישׁ לְקִישׁ אָמַר: גְּלוּנוּ. גְּלוּתֵינוּ מִכְּפָרָת
עָלֵינוּ. מָאי בְּיַנְיָהוּ? אֵיכָא בְּיַנְיָהוּ דְגָלִי
מִבֵּי כְּנִישְׁתָּא לְבֵי כְּנִישְׁתָּא.

וְלָמָּהּ מוֹצֵאִין אֶת הַתֵּיבָה לְרְחוֹבָה שֶׁל
עִיר? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לִוִּי: לֹאמַר: כָּלִי
צָנוּעַ הָיָה לָנוּ, וְנִתְפָּזָה בְּעוֹנוֹנוּ.

וְלָמָּהּ מִתְכַּסִּין בְּשָׂקִים? אָמַר רַבִּי חִיָּיא
בַר אֲבָא: לֹאמַר: הָרִי אָנוּ חֲשׁוּבִין כְּבַהֲמָה.
וְלָמָּהּ נוֹתְנִין אֶפְרָיִם מְקַלָּה עַל גְּבֵי תֵיבָה?
אָמַר רַבִּי יְהוּדָה בֶּן פָּזִי: כְּלֹאמַר: "עִמּוֹ אֲנֹכִי
בְּצָרָה." רִישׁ לְקִישׁ אָמַר: "בְּכָל צָרָתְךָ לֹא
צָר." אָמַר רַבִּי זִירָא: מִיִּישׁ, כִּי הוּא חוֹזֵינָא
לְהוּ לְרַבְּנָן דִּיהֵבִי אֶפְרָיִם מְקַלָּה עַל גְּבֵי
תֵיבָה, מְזַדְעוּעַ לִי כּוֹלִיָּה גּוֹפְאֵי.

one who is humiliated by others. Accordingly, ashes are placed on the heads of the leaders of the community by others, to increase the appearance of their suffering. The Gemara asks: **And where exactly are the ashes placed upon their heads?** Rabbi Yitzhak said: **On the place of the phylacteries**^{hb} of the head, as it is stated: **"To appoint to those who mourn in Zion, to give to them an ornament [pe'er] instead of ashes"** (Isaiah 61:3). This verse likens the placement of ashes on one's head to an ornament, and the term *pe'er* is traditionally interpreted as a reference to phylacteries.

S The Gemara provides a mnemonic device for the forthcoming statements. **S**quare; ark; and sackcloth; ashes; ashes; cemetery; and **M**oriah. The Gemara asks: **Why do they go out to the square? Rabbi Hiyya bar Abba said:** This is a symbolic action, as though to say: **We cried out in private inside the synagogue and we were not answered. We will therefore disgrace ourselves in public, so that our prayers will be heard.**

Reish Lakish said that the move into the square symbolizes exile, as though they are saying: **We have been exiled; may our exile atone for us.** The Gemara asks: **What is the practical difference between these two explanations?** The Gemara answers that the practical difference between **them** is in a case **where they are exiled**, i.e., they move, **from one synagogue to another synagogue.** According to the opinion of Reish Lakish, they have exiled themselves, and therefore this ceremony is adequate. Conversely, Rabbi Hiyya bar Abba maintains that as the ritual is performed in private, it is insufficient.

The Gemara asks another question concerning the meaning of the ritual. **And why do they remove the ark to the city square? Rabbi Yehoshua ben Levi said:** This is done as though to say: **We had a modest vessel, which was always kept concealed, but it has been publicly exposed due to our transgressions.**

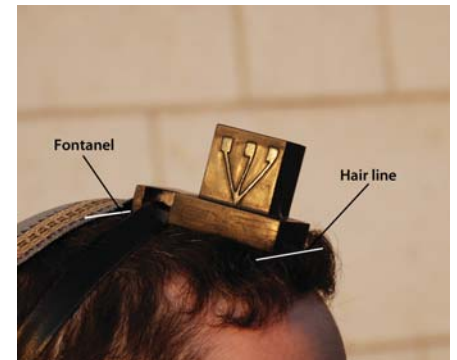
The Gemara further asks: **And why do they cover themselves in sackcloth?**ⁿ **Rabbi Hiyya bar Abba said:** This is as though to say: **We are considered before You like animals, which are likewise covered with hide. And why do they place burnt ashes on top of the ark? Rabbi Yehuda ben Pazi said:** This is as though to say in God's name: **"I will be with him in trouble"** (Psalms 91:15). **Reish Lakish said** that the same idea can be derived from a different verse: **"In all their affliction, He was afflicted"** (Isaiah 63:9).ⁿ By placing burnt ash on the ark, which is the symbol of the Divine Presence, it is as though God Himself joins the Jews in their pain. **Rabbi Zeira said:** **At first, when I saw the Sages place burnt ashes upon the ark, my entire body trembled from the intensity of the event.**

HALAKHA

On the place of phylacteries – בְּמָקוֹם תְּפִילִין: When ashes are placed on the head on public fast days, they are positioned on the spot where the phylacteries are worn (*Shulhan Arukh, Oraḥ Ḥayyim 579:1*).

BACKGROUND

On the place of phylacteries – בְּמָקוֹם תְּפִילִין: The head phylacteries are to be placed anywhere between one's hairline and the fontanel, the area on the top of a baby's head which is soft.



Proper position of head phylacteries

NOTES

וְלָמָּהּ – מתכסין בשקים: The early authorities note that some of the practices discussed in the Gemara, e.g., wearing sackcloth and visiting a cemetery, are not explicitly mentioned anywhere in the mishna or the *baraita*. Rashi notes that wearing sackcloth and visiting a cemetery are mentioned in the Jerusalem Talmud. Some commentaries find an allusion to the practice of wearing sackcloth in the message of reproof delivered by the elder that neither sackcloth nor fasting are effective measures for winning divine forgiveness, which indicates that it was indeed customary for people to wear sackcloth on fast days (see the mishna and *baraita*; Meiri; *Mikhtam*). Others maintain that the Gemara is indeed inquiring about practices that do not have a source

in the mishna or the *baraita*, but which were nevertheless the prevailing custom (Ritva; Ran).

בְּכָל צָרָתְךָ לֹא צָר – In all their affliction, He was afflicted: Some commentaries explain that the sacred ark containing the Torah scroll represents the Ark in the Temple, upon which God's Divine Presence once rested (Maharsha). Placing ashes on the ark is a way of saying that God is with His people in their time of affliction. Just as the people cover themselves with ashes, God acts likewise.

In the Jerusalem Talmud the sacred ark removed from the synagogue is similarly associated with the Ark of the Holy of Holies in the Temple. Ashes are placed on the ark to impress

upon the people how different they are from their righteous ancestors, as though to say: Our forefathers covered their Ark with gold, and yet we cover ours with ashes. According to this opinion, the verse should be interpreted as follows: Whenever the Jewish people find themselves in affliction, God too is afflicted, as He participates in their suffering.

Others explain the verse in a slightly different manner: God suffers with the Jewish people, as it were, because His existence and unity are revealed in this world primarily through the Jewish people. Consequently, when the Jews are afflicted, He is afflicted as well (Meiri).

In order to remind God of the ashes of Isaac on our behalf – כְּדֵי שְׂזָכוֹר לְנוֹ אֶפְרוֹ שֶׁל יִצְחָק – In the Jerusalem Talmud an opinion is cited according to which ashes are placed on one's head to recall the merit of Abraham, who said: "I am but dust and ashes" (Genesis 18:27). A second opinion, also cited in the Jerusalem Talmud, is that ashes are placed on the head to symbolize the merit of Isaac, as he is considered burnt to ashes upon the altar. According to the first opinion, ordinary earth can substitute for ashes if necessary, whereas according to the second opinion, only ashes are suitable.

Tosafot explain that as ashes serve as a reminder to God of the ashes of Isaac, the source of the ashes must be human bones. Others reject this opinion, arguing that it is inconceivable that human remains should be burned for this purpose (Rav Ya'akov Emden). On the contrary, the Gemara's association of this custom with the ashes of Isaac proves that human ashes are not required, as Isaac himself was not sacrificed. Rather, the ashes placed on the heads of those fasting serve as a reminder of the ashes of wood burnt on the altar when Isaac was prepared for sacrifice. Yet others explain that the ashes serve as a reminder of the ram that Abraham sacrificed in place of Isaac, which are viewed as equivalent to the ashes of Isaac himself.

In order that the deceased will request mercy on our behalf – כְּדֵי שְׂיִבְקְשׁוּ עֲלֵינוּ מֵתִים רַחֲמִים – The Rif refers to both explanations cited here for visiting the cemetery on communal fast days, whereas the Rambam says only that it is a reminder to those fasting that if they fail to repent they will soon join the dead who are buried there (Rambam *Sefer Zemanim, Hilkhot Ta'anit* 4:18). It is possible that in this regard the Rambam follows the Jerusalem Talmud, in which only the first reason is mentioned. It has also been suggested that the Rambam rejects the idea that the living appeal to the dead as their intermediaries to petition for mercy (*Sefer HaMeorot*).

From which fear went out to the nations of the world – שְׂיִצְאָ מִמֶּנּוּ מוֹרָא לְאוֹמוֹת הָעוֹלָם – Rashi and *Tosafot* cite an opinion that according to this second explanation, Mount Moriah is identified with Mount Sinai. When the Torah was revealed to the Jewish people on Mount Sinai, the rest of the nations were overcome with fear, as the verse states: "You caused sentence to be heard from heaven; the earth feared, and was still" (Psalms 76:9). Several later commentaries note that this explanation is problematic, as it is traditionally accepted that Mount Moriah is the site upon which the Temple was built in Jerusalem, whereas Mount Sinai is outside Eretz Yisrael (Maharsha; Rabbi Tzvi Hirsch Chajes).

Statements of reproof [*kibbushin*] – דְּבָרֵי כְבוּשִׁין – Rashi understands *kibbushin* in the sense of pressing, i.e., statements that press against the heart and force repentance. Others explain that it means suppressed, that is, matters that uncover the suppressed emotions in one's heart (*Ein Ya'akov*).

A person of imposing appearance – אָדָם שֶׁל צוּרָה – Several explanations have been suggested for this term. Rashi states that it refers to a tall, imposing person, whose statements of admonition will certainly be heeded. Some claim that it means someone of attractive appearance (commentary on Rif, attributed to Rashi) while others say it is a minor Torah scholar who does not have the status of a Torah Sage (Rosh). Alternatively, it refers to someone fit to be appointed as a communal leader. Some maintain that we are dealing with a man who is known for his fine moral character and piety (Meiri), or even one who is wise in worldly matters (Maharsha).

וְלָמָּה נּוֹתְנִין אֶפְרוֹ בְּרֹאשׁ כָּל אֶחָד וְאֶחָד? פְּלִיגֵי בַּה רַבִּי לִוִּי בַר חֲמַא וְרַבִּי חֲנִינְא. חֲדָ אָמְרוּ: הָרִי אָנוּ חֲשׂוּבִין לְפָנֶיךָ בְּאֶפְרוֹ. וְחֲדָ אָמְרוּ: כְּדֵי שְׂזָכוֹר לְנוֹ אֶפְרוֹ שֶׁל יִצְחָק. מֵאֵי בִּינְיָהוּ? אֵיכָא בִּינְיָהוּ עֶפְרוֹ סַתָּם.

לָמָּה יּוֹצְאִין לְבֵית הַקְּבָרוֹת? פְּלִיגֵי בַּה רַבִּי לִוִּי בַר חֲמַא וְרַבִּי חֲנִינְא. חֲדָ אָמְרוּ: הָרִי אָנוּ חֲשׂוּבִין לְפָנֶיךָ כְּמֵתִים. וְחֲדָ אָמְרוּ: כְּדֵי שְׂיִבְקְשׁוּ עֲלֵינוּ מֵתִים רַחֲמִים. מֵאֵי בִּינְיָהוּ? אֵיכָא בִּינְיָהוּ קְבָרֵי נְכָרִים.

מֵאֵי הָרַ הַמּוֹרִיָּה? פְּלִיגֵי בַּה רַבִּי לִוִּי בַר חֲמַא וְרַבִּי חֲנִינְא. חֲדָ אָמְרוּ: הָרַ שְׂיִצְאָ מִמֶּנּוּ הוֹרָאָה לְיִשְׂרָאֵל. וְחֲדָ אָמְרוּ: הָרַ שְׂיִצְאָ מִמֶּנּוּ מוֹרָא לְאוֹמוֹת הָעוֹלָם.

"הִזְקֵן שְׂבִיבָהּ אוֹמֵר לְפִנְיָהּ דְּבָרֵי כְבוּשִׁין." תְּנִי רַבְנָן: אִם יֵשׁ זָקֵן, אוֹמֵר זָקֵן. וְאִם לֹא, אוֹמֵר חָכֵם. וְאִם לֹא, אוֹמֵר אָדָם שֶׁל צוּרָה. אִטּוּ זָקֵן דְּקָאֵמְרִי אֵף עַל גַּב דְּלֹא חָכֵם הוּא? אָמְרוּ אַבְיִי: הָכִי קָאֵמְרִי: אִם יֵשׁ זָקֵן וְהוּא חָכֵם, אוֹמֵר זָקֵן וְהוּא חָכֵם. וְאִם לֹא, אוֹמֵר חָכֵם. וְאִם לֹא, אוֹמֵר אָדָם שֶׁל צוּרָה.

And why do they place ashes upon the head of each and every individual? Rabbi Levi bar Hama and Rabbi Hanina disagree with regard to this matter. One said that this is as though to say: We are considered like ashes before You. And one said that these ashes are placed in order to remind God of the ashes of our forefather Isaac,⁸ on our behalf.^N The Gemara asks: What is the practical difference between these two explanations? The Gemara answers that the practical difference between them is in a case where one placed ordinary earth upon the ark instead of ashes. Although earth does symbolize self-nullification and may be used according to the first explanation, it has no connection to the sacrifice of Isaac, and therefore it does not satisfy the second explanation.

The Gemara further asks: And why do they go out to the cemetery^H on a fast day? Again, Rabbi Levi bar Hama and Rabbi Hanina disagree with regard to this matter. One said this is as though to say: We are like the dead before You. And one said that one goes out to the cemetery in order that the deceased will request mercy on our behalf.^N The Gemara asks: What is the practical difference between them? The Gemara answers that the practical difference between them concerns graves of gentiles. If the purpose of going to graves is to say that they stand before God like the dead, graves of gentiles would suffice. However, if they go to the cemetery for the deceased to ask for mercy on their behalf, they should visit specifically Jewish graves.

§ Apropos disputes between Rabbi Levi bar Hama and Rabbi Hanina, the Gemara mentions another dispute between them. What is the meaning of the name Mount [*Har*] Moriah, the Temple Mount? Rabbi Levi bar Hama and Rabbi Hanina disagree with regard to this matter. One said that the name alludes to the Great Sanhedrin that convened there, as it is the mountain from which instruction [*hora'a*] went out to the Jewish people. And one said that it is the mountain from which fear [*mora*] went out to the nations of the world,^N as this place signifies God's choice of the Jewish people.

§ The mishna taught: The eldest of the community says to them statements of reproof.^{NH} The Sages taught in a *baraita*: If there is an elder, then the elder says the admonition, and if not, a Sage says the admonition. And if not, a person of imposing appearance^N says it. The Gemara asks: Is that to say that the elder of whom we spoke is preferred to a scholar simply by virtue of his age, even though he is not a scholar? Abaye said that this is what the mishna is saying: If there is an elder, and he is also a scholar, this elder scholar says the admonition. And if not, even a young scholar says the reproof. And if there is no scholar of any kind available, a person of imposing appearance says it.

BACKGROUND

The ashes of Isaac – אֶפְרוֹ שֶׁל יִצְחָק – Although Isaac was not in fact sacrificed, as God provided a ram to be sacrificed in his place, this animal is considered as though it were actually the Patriarch Isaac, as both Abraham and Isaac were entirely willing to offer the supreme sacrifice of their own lives. The binding of Isaac became a model for those Jewish martyrs who

actually gave their lives in sanctification of God's name. This is why reference is sometimes made to the ashes of Isaac, as with respect to their willingness and intention it was as though Isaac had truly sacrificed himself in obedience to a divine command, by virtue of which Isaac's descendants became the chosen people.

HALAKHA

They go out to the cemetery – יּוֹצְאִין לְבֵית הַקְּבָרוֹת – After prayer services on public fast days, the people go out and visit the cemetery, as a reminder that they will be like the dead unless they repent of their evil ways, in accordance with the first explanation of the Gemara. Consequently, if there are no Jewish cemeteries in the area, they can visit a non-Jewish cemetery (Rema). However, common practice follows the second opinion, according to which only a Jewish cemetery should be visited (*Magen Avraham*). This is the source of the custom followed in many

communities to visit a cemetery on the Ninth of Av (see *Tosafot; Shulhan Arukh, Orah Hayyim* 579:3).

The eldest of the community says to them statements of reproof – הִזְקֵן שְׂבִיבָהּ אוֹמֵר לְפִנְיָהּ דְּבָרֵי כְבוּשִׁין – If an elder who is also a Torah Sage is present, he rebukes the congregation. If there is no elderly Sage present, a young Torah scholar is chosen to reprove the people. If there is no Sage at all, a man of imposing physical appearance delivers the admonition (*Shulhan Arukh, Orah Hayyim* 579:1).

Even if one stole a beam – אפילו גזל מריש – In other words, the people of Nineveh went beyond the letter of the law, as they pulled down a building to return a stolen beam that had been incorporated into its structure. By strict Torah law, this action is indeed necessary, but to ease the path to repentance the Sages enacted that the thief could keep the beam and provide financial compensation in its place (see *Gittin* 55a). In their desire to achieve full repentance, the people of Nineveh acted stringently and insisted that the beam itself be returned to its rightful owner.

Some commentaries explain that this *halakha* is derived from the term violence in the verse in Jonah, which is referring to one forcibly paying for and taking an article that does not belong to him. When the people of Nineveh decided to repent, they sought not only to cleanse themselves of the crime of theft, but also to rid themselves of the guilt of violence (*Shita Mekubbetzet*; Meiri). Others maintain that this idea is derived from the verse's expression: "That is in their hands." The people of Nineveh wished to remove all traces of the violence they had incorporated into their constructions with their own hands (Maharsha).

Let us lift up our heart with our hands – נשא ללבנו אל – **כפפים:** Some commentaries explain that this verse indicates that in addition to lifting up one's heart in prayer, one must also purify his hands from violence (Rashi's commentary on Lamentations, and the Aramaic translation of Lamentations).

HALAKHA

A person who has a transgression in his hand – אדם – **אדם – נשוא בידו עבירה:** One who confesses to a transgression without wholeheartedly committing himself to refrain from sinning again in the future is likened to someone who immerses himself while holding a dead creeping animal in his hand, as he remains ritually impure until he casts the animal away (Rambam *Sefer HaMadda, Hilkhot Teshuva* 2:3).

One who has dependent children but he does not have the means – **מטופל ואין לו –** On a communal fast it is preferable to appoint as prayer leader one who is well versed in the prayers and in reading from the Torah, the Prophets, and the Writings. He should have children who are financially dependent upon him, without enough money to support them. He should have work to do in the field. Also, there should be no major sinners among the members of his household, and he should not have had a bad reputation as a young man. Furthermore, he should be humble and well liked by the congregation. Finally, he should know the proper melodies for the liturgy and have a pleasant voice. It is best if an elder can be found with all these qualities, but if not, a young man should be chosen (*Shulhan Arukh, Orach Hayyim* 579:1).

אחינו, לא שק ותענית גורמים. אלא תשובה ומעשים טובים גורמים. שכן מצינו באנשי נניוה שלא נאמר בהם: "וירא האלהים את שקם ואת תעניתם", אלא: "וירא האלהים את מעשיהם, כי שבו מדרכם הרעה".

"ויתכסו שקים האדם והבהמה". מאי הוא עבדי? אסרא בהמות לחוד ואת הוולדות לחוד. אמרו לפנינו: רבוננו של עולם! אם אין אתה מרחם עלינו, אין אנו מרחמים על אלו.

"ויקראו אל אלהים בתוקה". מאי אמור? אמרו לפנינו: רבוננו של עולם! עלוב ושאינו עלוב, צדיק ורשע, מי נדחה מפני מי?

"וישב איש מדרכו הרעה, ומן החמס אשר בכפיהם". מאי "ומן החמס אשר בכפיהם"? אמר שמואל: אפילו גזל מריש ובנאו בבירה, מקעקע כל הבירה כולה ומחזיר מריש לבעליו.

אמר רב אדא בר אבהו: אדם שיש בידו עבירה, ומתודה ואינו חוזר בה, למה הוא דומה? לאדם שתופס שרץ בידו, שאפילו טובל בכל מימות שבעולם, לא עלתה לו טבילה. ורקו מידו, בין שטבל בארבעים סאה מיד עלתה לו טבילה.

שנאמר: "ומודה ועזב ירחם". ואומר: "נשא לבנו אל כפפים אל אל בשמים".

"עמדו בתפלה. מורידין לפני התעבה זקן". כו'. תנו רבנן: עמדו בתפלה. אף על פי שיש שם זקן וחכם, אין מורידין לפני התעבה אלא אדם הרגיל. רבי יהודה אומר: מטופל ואין לו, ויש לו יגיעה בשדה, וביתו ריקם.

What does he say? Our brothers, it is not sackcloth and fasting that cause atonement for our sins. Rather, repentance and good deeds will cause our atonement. This is as we find with regard to the people of Nineveh, that it is not stated about them: And God saw their sackcloth and their fasting. Rather, the verse states: "And God saw their deeds, that they had turned from their evil way" (Jonah 3:10).

§ Apropos the repentance of the inhabitants of Nineveh, the Gemara discusses their behavior further. The verse states: "But let them be covered with sackcloth, both man and beast" (Jonah 3:8). What did they do? They confined the female animals alone, and their young alone, in a different place. They then said before God: Master of the Universe, if You do not have mercy on us, we will not have mercy on these animals. Even if we are not worthy of Your mercy, these animals have not sinned.

It is further stated with regard to the people of Nineveh: "And let them cry mightily to God" (Jonah 3:8). The Gemara asks: What did they say that could be described as calling out "mightily"? The Gemara explains that they said before God: Master of the Universe, if there is a dispute between a submissive one and an intractable one, or between a righteous one and a wicked one, who must yield before whom? Certainly the righteous forgives the wicked. Likewise, You must have mercy on us.

The verse states: "And let them turn, every one from his evil way, and from the violence that is in their hands" (Jonah 3:8). What is the meaning of the phrase "and from the violence that is in their hands"? Shmuel said that the king of Nineveh proclaimed: Even if one stole a beamⁿ and built it into his building, he must tear down the entire building and return the beam to its owner. Although the Sages decreed that one need only pay financial compensation in a case of this kind, these people wanted to repent completely by removing any remnant of stolen property from their possession.

§ Similarly, Rav Adda bar Ahava said: A person who has a transgression in his hand,^h and he confesses but does not repent for his sin, to what is he comparable? To a person who holds in his hand a dead creeping animal, which renders one ritually impure by contact. As in this situation, even if he immerses in all the waters of the world, his immersion is ineffective for him, as long as the source of ritual impurity remains in his hand. However, if he has thrown the animal from his hand, once he has immersed in a ritual bath of forty *se'á*, the immersion is immediately effective for him.

As it is stated: "He who covers his transgressions shall not prosper, but whoever confesses and forsakes them shall obtain mercy" (Proverbs 28:13). That is, confession alone is futile, but one who also abandons his transgressions will receive mercy. And it states elsewhere: "Let us lift up our heartsⁿ to God in Heaven" (Lamentations 3:41), which likewise indicates that it is not enough to lift one's hands in prayer; rather, one must also raise his heart and return to God.

§ The mishna teaches: They stood for prayer, and the congregation appoints an elder. The Sages taught in a *baraita*: They stood for prayer, and even if there is a man there who is elderly and a scholar, they appoint to descend before the ark as prayer leader only a person who is accustomed to lead in prayer. Who is considered an accustomed prayer leader in this sense? Rabbi Yehuda says: One who has financially dependent children but he does not have the means^h to support them, and he has no choice but to toil in the field, and whose house is empty, and who will therefore pray for rain with great devotion.

Rav Yitzhak bar Ami – רב יצחק בר אמי – A Babylonian *amora* of the third generation, Rav Yitzhak bar Ami was a student of Rav Hilda, in whose name he transmitted statements. Several of Rav Yitzhak bar Ami's halakhic rulings and interpretations of verses are recorded in the Gemara.

וּפְרָקוּ נְאֻה, וּשְׁפַל בְּרַךְ, וּמְרוּצָה לָעַם, וְיֵשׁ לֹא נִעְמָה, וְקוֹלוֹ עָרֵב, וּבְקִי לְקִרְוֹת בְּתוֹרָה, וּבְנִבְיָאִים, וּבְכַתְּוִבִים, וּלְשָׁנוֹת בְּמִדְרָשׁ, וּבְהַלְכוֹת, וּבְאַגְדוֹת, וּבְקִי בְּכָל הַבְּרָכוֹת כּוּלֵן. וַיְהִיבוּ בֵּיהּ רַבְנֵי עֵינֵיהּוּ בְּרַב יִצְחָק בַּר אָמִי.

Rabbi Yehuda continues with his depiction of the worthy prayer leader. **And his youth was becoming, and he is humble and accepted by the people, as he is likable. And furthermore, he must be familiar with songs and his voice pleasant, and he is expert in reading the Torah, the Prophets, and the Writings, and he knows how to study midrash, halakha, and aggada. And finally, he must be expert in all of the blessings.** Clearly, it is hard to find someone with all these qualities. **And the Gemara relates that when this worthy person was described, those Sages present turned their eyes toward Rav Yitzhak bar Ami,^p who possessed all of these virtues.**

Perek II Daf 16 Amud b

NOTES

שְׁבִיתוֹ רִיקָם – That his house is empty of transgression – Rashi explains that the expression: One whose house is empty of transgression, means that his house must be free of stolen property and other ill-gotten gains. If his house is indeed empty of transgression and his youth was becoming, the prayer leader on a fast day is considered to be free of all sin, as the first qualification refers to sins against another, while the second concerns sins against God (*Gevurat Ari*). Others maintain that the term: One whose house is empty of transgression, means that his household must be entirely free of major transgression. Not only must the prayer leader himself be a righteous man, but his children and grandchildren and all his other relatives who are dependent on him must also be free of major sins (Rambam *Sefer Zemanim, Hilkhot Ta'anit* 4:4).

הֵינִינוּ מְטוּפְלִין וְאֵין לֹא. הֵינִינוּ בֵּיתוֹ רִיקָם. אָמַר רַב חֲסֵדָא: זֶהוּ שְׁבִיתוֹ רִיקָם מִן הָעֲבִירָה. "וּפְרָקוּ נְאֻה". אָמַר אָבִי: זֶה שְׁלֵא יֵצֵא עָלָיו שֵׁם רַע בְּיָלְדוּתוֹ.

The Gemara asks a question concerning the explanation of Rabbi Yehuda: One who has dependent children and does not have anything with which to support them is apparently the same as one whose house is empty. Why does Rabbi Yehuda list both descriptions? **Rav Hilda said: This expression means that his house is empty of transgression.ⁿ And Rabbi Yehuda further said that the prayer leader must be one whose youth was becoming. In explanation of this phrase, Abaye said: This is one who did not have a bad reputation at any time during his youth.**

"הֵינִינוּ לִי נַחֲלָתִי כְּאַרְיֵה בַּיַּעַר. נִתְנָה עָלַי בְּקוֹלָהּ; עַל בֶּן שְׁנָאִיתִי". מֵאִי "נִתְנָה עָלַי בְּקוֹלָהּ"? אָמַר מַר זוּטְרָא בְּרַב טוֹבִיָּה אָמַר רַב, וְאָמַרִי לָהּ אָמַר רַבִּי חֲמַא אָמַר רַבִּי אֶלְעָזָר: זֶה שְׁלִיחַ צְבוּר שְׂאִינוּ הֶגּוֹן הַיּוֹרֵד לִפְנֵי הַתִּיבָה.

The Gemara cites a verse in relation to the prayer leader: "My heritage has become to me as a lion in the forest. She has uttered her voice against me; therefore I have hated her" (Jeremiah 12:8). What is the meaning of the phrase: "She has uttered her voice against me"? **Mar Zutra bar Toviyya said that Rav said, and some say Rabbi Hama said that Rabbi Elazar said: This is an unworthy prayer leader who descends before the ark. When this person calls out to God, He thinks, so to speak: I hate the sound of his prayer.**

"וְאוֹמֵר לִפְנֵיהֶם עֶשְׂרִים וָאַרְבַּע בְּרָכוֹת, שְׂמוֹנֶה עֶשְׂרֵה שְׁבָכֵל יוֹם, וּמוֹסִיף עֲלֵיהֶן עוֹד שֵׁשׁ". הֵנִי שֵׁשׁ? שֶׁבַע הוּוּיִן, כְּדַתְנָן: עַל הַשְּׁבִיעִית הוּא אֹמֵר: בְּרוּךְ מְרַחֵם עַל הָאָרֶץ. אָמַר רַב נַחֲמָן בְּרַב יִצְחָק: מֵאִי שְׁבִיעִית? שְׁבִיעִית לְאַרְבָּעָה,

S The mishna teaches: **And the prayer leader recites twenty-four blessings before them: The eighteen blessings of the everyday Amida prayer, to which he adds another six blessings.** The Gemara asks: Are these six blessings? In fact, they are seven, as we learned in a mishna: **For the seventh he recites, Blessed are You, Lord, Who has mercy on the Land. Rav Nahman bar Yitzhak said: What is the meaning of the seventh blessing? This is referring to the seventh for length, i.e., there were actually six new blessings, but as the prayer leader lengthens the sixth weekday blessing it is considered an additional blessing.**

כְּדַתְנָא: בְּגוֹאֵל יִשְׂרָאֵל מֵאֲרִיךְ, וּבַחֲוֹתְמָה הוּא אֹמֵר: מִי שְׁעָנָה אֶת אַבְרָהָם בְּהַר הַמּוֹרִיָּה, הוּא יַעֲנֶנָּה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צַעֲקַתְכֶם הַיּוֹם הַזֶּה. בְּרוּךְ גּוֹאֵל יִשְׂרָאֵל. וְהֵן עוֹנִין אַחֲרָיו אָמֵן. וְחֲזוֹן הַכְּנֻסָּת אֹמֵר לָהֶם: תִּקְעוּ. בְּנֵי אַהֲרֹן, תִּקְעוּ.

As it is taught in a *baraita*: **In the blessing of: Redeemer of Israel, the prayer leader lengthens the blessing, and for its conclusion he recites: He Who answered Abraham on Mount Moriah, He will answer you and hear the sound of your cry on this day. Blessed are You, Lord, Redeemer of Israel. And the community answers amen after him. And the sexton says to them: Blow a long, unwavering sound, sons of Aaron, blow.**

וְחֹזֵר וְאוֹמֵר: מִי שְׁעָנָה אֶת אֲבוֹתֵינוּ עַל יַם סוּף, הוּא יַעֲנֶנָּה אֶתְכֶם וְיִשְׁמַע בְּקוֹל צַעֲקַתְכֶם הַיּוֹם הַזֶּה. בְּרוּךְ זוֹכֵר הַנְּשָׁכָחוֹת. וְהֵן עוֹנִין אַחֲרָיו אָמֵן. וְחֲזוֹן הַכְּנֻסָּת אֹמֵר לָהֶם: הָרִיעוּ, בְּנֵי אַהֲרֹן, הָרִיעוּ. וְכֵן בְּכָל בְּרָכָה וּבְרָכָה, בְּאַחַת אֹמֵר, תִּקְעוּ, וּבְאַחַת אֹמֵר, הָרִיעוּ.

And the prayer leader resumes and recites the second blessing, concluding: He Who answered our forefathers by the Red Sea, He will answer you and hear the sound of your cry on this day. Blessed are You, Lord, Who remembers the forgotten. And the community answers amen after him. And the sexton says to them: Blast a wavering sound, sons of Aaron, blast. And similarly, this is the procedure for each and every additional blessing: After one blessing he says: Blow a long, unwavering sound, and after the next one he says: Blast a wavering sound.

במה דברים אמורים? בגבולין. אבל במקדש אינו כן, לפי שאין עונין 'אמן' במקדש. ומנין שאין עונין 'אמן' במקדש?

שנאמר: "קומו ברכו את ה' אלהיכם מן העולם עד העולם, ויברכו שם כבודך, ומרומם על כל ברכה ותהלה." יכול על כל ברכות כולן לא תהא אלא תהלה אחת. תלמוד לומר: "ומרומם על כל ברכה ותהלה" על כל ברכה תן לו תהלה.

ואלא במקדש מהו אמרו ברוך ה', אלהי ישראל, מן העולם ועד העולם. ברוך גואל ישראל. והן עונין אחריו: ברוך שם כבוד מלכותו לעולם ועד. ותמן הכנסת אומר להם: תקעו, הכהנים, בני אהרן, תקעו.

וחזור ואומר: מי שענה את אברהם בהר המוריה, הוא יענה אתכם וישמע בקול צעקתכם היום הזה. ברוך ה' אלהי ישראל, וזכר הנשכחות. והם עונים אחריו: ברוך שם כבוד מלכותו לעולם ועד. ותמן הכנסת אומר להם: הריעו, הכהנים, בני אהרן, הריעו, וכו'. וכן בכל ברכה וברכה, באחת אומר, תקעו, ובאחת אומר, הריעו, עד שגומר את כולן.

וכך הנהיג רבי חלפתא בצפורי ורבי חנניה בן תרדיון בסיכני. ובשבא דבר לפני חכמים, אמרו: לא היו נוהגין כן אלא בשערי מדרח ובהר הבית.

The Gemara asks: In what case is this statement said? This method applies in the outlying areas, i.e., everywhere except in the Temple. However, in the Temple itself this is not the correct procedure,^{HN} as one does not answer amen in the Temple. Instead, one responds with a long blessing. The Gemara inquires: And from where is it derived that one does not answer amen in the Temple?

The Gemara answers: As it is stated: "Stand up and bless the Lord, your God, from everlasting to everlasting, and let them say: Blessed be Your glorious name, that is exalted above all blessing and praise" (Nehemiah 9:5). One might have thought that for all blessings there should be only one praise, i.e., all blessings are answered with amen. Therefore, the verse states: "That is exalted above all [al kol] blessing and praise," which indicates that for every [al kol] blessing, you should give it its own praise.

But if so, in the Temple, what would the prayer leader recite? He would conclude the blessing: Blessed be the Lord, God of Israel, from everlasting to everlasting. Blessed are You, Lord, Redeemer of Israel. And instead of amen, they answer after him: Blessed be the name of His glorious kingdom forever and all time. And the sexton says to them: Blow, priests, sons of Aaron, blow.

And the prayer leader resumes and recites the second blessing, concluding: He Who answered Abraham on Mount Moriah, He will answer you and hear the sound of your cry on this day. Blessed be the Lord, God of Israel, Who remembers the forgotten. And the community answers after him: Blessed be the name of His glorious kingdom forever and all time. And the sexton says to them: Blast, priests, sons of Aaron, blast, etc. And similarly, this is the procedure for each and every additional blessing: After one blessing he says: Blow a long, unwavering sound, and after the next one he says: Blast^H a wavering sound, until he concludes all the blessings.

S The Gemara relates: And this was the custom Rabbi Ḥalafta established in the city of Tzipori, and Rabbi Ḥananya ben Teradyon in the city of Sikhni. And when this matter came before the Sages, they said: They would act in accordance with this custom only^N at the Eastern Gate of the Temple and on the Temple Mount, but not outside the Temple.

NOTES

However, in the Temple this is not the correct procedure – אָבֵל בַּמִּקְדָּשׁ אֵינּוּ כֵן – Some commentaries explain the difference between the congregation's response in the Temple and elsewhere as follows: In the Temple, where the personal name of God is pronounced as it is written, the proper response to a blessing is: Blessed be the name of His glorious kingdom forever and all time. Conversely, in the areas outside of the Temple, where the name is not pronounced as it is written, those who hear a blessing answer amen (Ritva).

לֹא הָיוּ – They would act in accordance with this custom only – נוֹהֲגִין כֵּן אֲלֵא: There is a wide range of opinions concerning the mistake committed by Rabbi Ḥalafta and Rabbi Ḥananya ben Teradyon. As explained (15b), Rashi maintains that these Sages instituted that even those assembled for a fast day service outside the Temple should not answer amen after the prayer leader but should say: Blessed be the name of His glorious kingdom forever and all time, as was the custom in the Temple. However, most early authorities reject this explanation. Some early commentaries explain that Rabbi Ḥalafta and Rabbi Ḥananya ben Teradyon adopted the practice of sounding a *shofar* together with the trumpets that are blown on fast days even outside the Temple. The Sages disapproved of this practice, as the two instruments were sounded together only in the Temple itself,

whereas outside the Temple the trumpets alone are sounded (see Ritva, Rid, and *Rosh HaShana* 27a). According to others, only on the Temple Mount were the trumpets sounded after each of the seven blessings relating to the special nature of the fast day. In all other places the trumpets were sounded only at the end of the service, after all twenty-four blessings had already been recited (Ritva, citing *Tosafot*; Rambam *Sefer Zemanim*, *Hilkhot Ta'anit* 4:17). Support for this opinion can be found in the fact that the mishna does not say that the trumpets are sounded after each of the special blessings. Rabbi Ḥalafta and Rabbi Ḥananya ben Teradyon erred by instituting that trumpets must be sounded after each of the seven special blessings outside the Temple as well. The difficulty with this explanation is that the *baraita* here states explicitly that trumpets were sounded after each of the special blessings, even outside the Temple.

Many early commentaries explain that outside the Temple the fast day service was conducted as outlined in the mishna (Rabbeinu Gershom; Ra'avad; Ritva; Ran). The prayer leader recited the entreaty: He Who answered, as part of the concluding formula of each of the special blessings. The congregation answered each blessing with amen, after which the priests sounded the trumpets at the command of the sexton. By contrast, on the Temple Mount the prayer leader did not recite the

However, in the Temple this is not the correct procedure – אָבֵל בַּמִּקְדָּשׁ אֵינּוּ כֵן – On a fast day service in Jerusalem, the people would congregate on the Temple Mount opposite the Eastern Gate. When the prayer leader reached the passage beginning: He Who answered Abraham, he would say: Blessed are You, Lord, our God, the God of Israel, from everlasting to everlasting. Blessed are You, Lord, Redeemer of Israel. And the congregation would answer after him: Blessed be the name of His glorious kingdom forever and all time (Rambam *Sefer Zemanim*, *Hilkhot Ta'anit* 4:15).

After one he says blow and after the next one he says blast – בְּאַחַת אָמַר תִּקְעוּ וּבְאַחַת אָמַר הָרִיעוּ – After the first special blessing on a communal fast the sexton announces: Blow a standard blast, a *tekia*, and after the next he says: Blow a *terua*. He alternates these instructions until all seven special blessings are completed (Rambam *Sefer Zemanim*, *Hilkhot Ta'anit* 4:17).

phrase: He Who answered, etc., as part of the blessing. Instead, he completed the blessing, and the congregation answered: Blessed be the name of His glorious kingdom forever and all time. Next the sexton instructed the priests to sound the trumpets, at which point the prayer leader recited the entreaty that God should answer His people's cry as He did in biblical times, and finally the trumpets were sounded. Alternatively, the prayer leader included the entreaty in the blessing, but he repeated it after the congregation's response. This difference between practice in the Temple and elsewhere is due to the fact that the trumpet blasts are intended to recall the merits of our forefathers, and consequently, they should be sounded immediately after the prayer leader recites each of the entreaties that refer to those merits. The longer response of the congregation to the blessings recited in the Temple separates the entreaty from the sounding of the trumpets. Therefore, the prayer leader's entreaty must either be deferred until after the congregation has responded to the blessing, or it must be repeated, after which the trumpets are sounded immediately. This is not necessary outside the Temple, where the congregation answers with a simple amen. Rabbi Ḥalafta and Rabbi Ḥananya ben Teradyon erred by adopting the Temple practice in their own cities.

ואית דאמרי בדתנא: אומר לפניהן עשרים וארבע ברכות. שמונה עשרה שבכל יום, ומוסיף עליהן עוד שש. ואתן שש היכן אומרן? בין גואל לרופא חולי. ומאריך בגאולה, והן עומין אחריו אמן על כל ברכה וברכה. וכך היו נוהגין בגבולין.

And some say that they acted as it is taught in a *baraita*: And he recites twenty-four blessings before them: The eighteen blessings of the everyday *Amida* prayer, to which he adds another six blessings. And those extra six, where does he recite them? Between the blessings: Redeemer of Israel, and: Healer of the sick. And he lengthens the earlier prayer of redemption, and the congregation answers amen after him, for each and every blessing. And this was the custom in the outlying areas, outside the Temple.

אבל במקדש היו אומרים: ברוך ה', אלהי ישראל, מן העולם ועד העולם. ברוך גואל ישראל. ולא היו עומין אחריו אמן. וכל כך למה? לפי שאין עומין אמן במקדש. ומנין שאין עומין אמן במקדש? שנאמר: "קומו ברכו את ה' אלהיכם מן העולם עד העולם, וברכו שם כבודך, ומרומם על כל ברכה ותהלה" – על כל ברכה וברכה תן לו תהלה.

However, in the Temple they would recite: Blessed be the Lord, God of Israel, from everlasting to everlasting. Blessed are You, Lord, Redeemer of Israel, and they would not answer amen after him. And why did the practice differ so much? Because one does not answer amen in the Temple. And from where is it derived that one does not answer amen in the Temple? As it is stated: "Stand up and bless the Lord, your God, from everlasting to everlasting, and let them say: Blessed be Your glorious Name, that is exalted above all blessing and praise" (Nehemiah 9:5). As stated above, this verse indicates that for every blessing, you should give it its own praise.

תנו רבנן: על הראשונות הוא אומר: ברוך ה', אלהי ישראל, מן העולם ועד העולם. ברוך גואל ישראל. והן עומין אחריו: ברוך שם כבוד מלכותו לעולם ועד. וחזן הכנסת אומר: תקעו, כהנים, תקעו. וחזן ואומר: מי ששנה את אברהם בהר המוריה, הוא יענה אתכם וישמע בקול צעקתכם היום הזה. והן תוקעין, ומריעין, ותוקעין. ועל השניה הוא אומר: ברוך ה', אלהי ישראל, מן העולם ועד העולם. ברוך זוכר הנשפחות. והן עומין אחריו: ברוך שם כבוד מלכותו לעולם ועד.

The Sages taught: In concluding the first blessing he recites: Blessed be the Lord, God of Israel, from everlasting to everlasting. Blessed are You, Lord, Redeemer of Israel, and they would answer after him: Blessed be the name of His glorious kingdom forever and all time. And the sexton says: Blow, priests, blow. And he resumes the blessings and recites: He Who answered Abraham on Mount Moriah, He will answer you and hear the sound of your cry on this day. And they blow a long, unwavering sound, and blast a wavering sound, and blow.ⁿ And for the second blessing he recites: Blessed be the Lord, God of Israel, from everlasting to everlasting, who remembers the forgotten, and they would answer after him: Blessed be the name of His glorious kingdom forever and all time.

וחזן הכנסת אומר: הריעו, בני אהרן, הריעו. ואומר: מי ששנה את אבותינו על ים סוף, הוא יענה אתכם וישמע בקול צעקתכם היום הזה. והם מריעין, ותוקעין, ומריעין. וכן בכל ברכה וברכה, באחת אומר, תקעו, ובאחת אומר, הריעו, עד שיגמור את הברכות כולן. וכך הנהיג רבי חלפתא בצפורי ורבי חנניה בן תרדיון בסביבני. ובשבא דבר אצל חכמים, אמרו: לא היו נוהגין בן אלא בשערי מוצר ובהר הבית.

And the sexton says: Blast, sons of Aaron, blast. And he recites: He Who answered our forefathers by the Red Sea, He will answer you and hear the sound of your cry on this day. And they blow, and blast, and blow. And similarly, for each and every blessing: After one he says: Blow, and after the next one he says: Blast, until he concludes all of them. And this was the custom Rabbi Ḥalafta established in Tzippori, and Rabbi Ḥananya ben Teradyon in Sikhni. And when this matter came before the Sages, they said: They would act in accordance with this custom only at the Eastern Gate and on the Temple Mount.

רבי יהודה אומר: לא היה צריך לומר זכרונות, כו'. אמר רבי אדא דמן יפו: מאי טעמא דרבי יהודה? לפי שאין אומרים זכרונות ושופרות

S The mishna taught: Rabbi Yehuda says: The prayer leader did not need to recite the Remembrances and *Shofarot* passages. Instead, he recited verses dealing with famine and suffering. Rabbi Adda from Jaffa^p said: What is Rabbi Yehuda's reason? Rabbi Yehuda maintains that one recites Remembrances and *Shofarot*

NOTES

והן תוקעין ומריעין ותוקעין – And they blow and blast and blow – Some commentaries maintain that after the first blessing the priests blew an unwavering sound [*tekia*], followed by a wavering sound [*terua*], and then a *tekia*; after the second blessing they sounded a *terua*, a *tekia*, and another *terua*, alternating the order of the blasts after each blessing (Rambam *Sefer Zemanim*, *Hilkhot*

Ta'anit 4:17). According to other versions of the text, cited by early commentaries, the blasts were sounded in the same order after each blessing, i.e., *tekia, terua, tekia*. Alternatively, one blessing was followed by a *tekia*, the next by a *terua*, and the following by a *tekia* (see Ritva).

PERSONALITIES

Rabbi Adda from Jaffa – רבי אדא דמן יפו – An *amora* from Eretz Yisrael, this Sage is seldom mentioned in the Talmud. It is likely that he was from the third generation of *amora'im*. Jaffa is not

known to have been an important Torah center, but Rabbi Adda's name shows that there were some Sages of note there. The sources indicate that he was the father of Rabbi Ḥiya.