

Hallel – הלל: The term *hallel* in this context refers to Psalm 136. Elsewhere, the term is understood as including other psalms, or perhaps it even refers to the regular *hallel* recited on the Festivals, Psalms 113–118 (see *Pesahim* 118a; Jerusalem Talmud, *Ta'anit* 3:11). Rashi explains that Psalm 136 was recited after the long-awaited rain because it includes the verse: “Who gives food to all flesh, for His mercy endures forever” (Psalms 136:25). Other commentaries accept the opinion that *hallel* starts with Psalm 135. They explain that this chapter was recited because it includes this verse: “Who causes the vapors to ascend from the ends of the earth; He makes lightnings for the rain; He brings forth the wind out of his treasures” (Psalms 135:7; see Rabbeinu Hananel).

שוב שמואל הקטן גזר תעניתא, וירדו להם גשמים לאחר שקיעת החמה. בקבורים העם לומר שבחו של צבור הוא. אמר להם שמואל: לא שבח של צבור הוא. אלא אמשול לכם משל למה הדבר דומה? לעבד שמבקש פרס מרבו, ואמר להם: המתינו לו עד שיתמקמק ויצטער, ואחר כך תנו לו.

Again, on another occasion, Shmuel HaKatan decreed a fast, and rain fell for them after sunset. Based on his previous response, the people thought to say: This is a sign of the praiseworthiness of the community, as God listened to our prayers all day. Shmuel HaKatan said to them: It is not a sign of the praiseworthiness of the community. Rather, I will tell you a parable. To what is this matter comparable? To a situation where there is a slave who requests a reward from his master, and the master says to his ministers: Wait until he pines away and suffers, and afterward give it to him. Here too, the delay is not to the congregation's credit.

ולשמואל הקטן, שבחו של צבור היכי דמי? אמר: משיב הרוח, ונשב ויקא: אמר: מוריד הגשם, ואתא מיטרא.

The Gemara asks: But if so, according to the opinion of Shmuel HaKatan, what is considered the praiseworthiness of the community; what are the circumstances in which approval is shown from Heaven? The Gemara explains: When the prayer leader recites: He Who makes the wind blow, and the wind blows; and when he recites: And the rain fall, and rain falls.

“מעשה וגזרו תענית בלוד” כו. ונימא הלל מעיקרא? אבי ורבא דאמרי תרווייהו: לפי שאין אומרים הלל

The mishna teaches: An incident occurred in which the court decreed a fast in Lod, and when rain fell they ate and drank, and afterward they recited *hallel*. The Gemara asks: And let us recite *hallel*^N at the outset, without delay. Why did they first go home and eat? Abaye and Rava both said: Because one recites *hallel*

On a satisfied soul – על נפש שבעה – Rashi explains that *hallel* includes the verse “Who gives food to all flesh, for His mercy endures forever” (Psalms 136:25), and therefore it is improper for a hungry person to recite it.

The synagogue of Avi Govar – בני כנישתא דאבי גובר – This synagogue was probably located in a small settlement, perhaps in a suburb of Mehoza, between that city and the town of Mavarkhata. The place itself might have been named after the founder of this synagogue. The synagogue of Avi Govar is mentioned in several points in the Gemara as a location visited by a number of great *amora'im* in different generations. Apparently it served as an important center in that region.

Perek III

Daf 26 Amud a

אלא על נפש שבעה וברם מלאה. איני? והא רב פפא איקלע לבי כנישתא דאבי גובר, וגזר תענית, וירדו להם גשמים עד תצות, ואמר הלל, ואחר כך אכלו ושתו! שאני בני מחוזא, דשכיחי בהו שכרות.

only on a satisfied soul^N and a full stomach. Consequently, it is preferable to return home to eat and drink so as to recite *hallel* in the proper frame of mind. The Gemara asks: Is that so? But Rav Pappa happened to come to the synagogue of Avi Govar^B in Mehoza, and he decreed a fast, and rain fell for them before midday, and yet he recited *hallel* immediately, and only afterward they ate and drank. The Gemara explains: The inhabitants of the city of Mehoza are different, as drunkenness is common among them. Had Rav Pappa told them to go home to eat and drink, they would have become drunk and been unable to pray.

הדרן עלך סדר תעניות אלו

מתני' בשלשה פרקים בשנה כהנים נושאים את כפיהן ארבע פעמים ביום, בשחרית, במוסף, במנחה, ובנגילת שערות: בתעניות, ובמעמדות, וביום הכפורים.

אלו הן מעמדות: לפי שנאמר: "צו את בני ישראל את קרבני לחמי. וכי היאך קרבנו של אדם קרב והוא אינו עומד על גביו?"

התקינו נביאים הראשונים עשרים וארבעה משמרות. על כל משמר ומשמר היה מעמד בירושלים של כהנים, של לויים, ושל ישראלים.

MISHNA At three times in the year priests raise their hands^h to recite the Priestly Benediction four times in a single day, in the morning prayer, in the additional prayer, in the afternoon prayer, and in the evening in the closing of the gates,ⁿ i.e., the *ne'ila* prayer. And these are the three times: During communal fastsⁿ held due to lack of rain, on which the closing prayer is recited; and during non-priestly watches [*ma'amadot*],^h when the Israelite members of the guard parallel to the priestly watch come and read the act of Creation from the Torah, as explained below; and on Yom Kippur.

These are the non-priestly watches: Since it is stated: "Command^N the children of Israel and say to them: My offering of food, which is presented to Me made by a fire, of a sweet savor to Me, you shall guard the sacrifice to Me in its due season" (Numbers 28:2), this verse teaches that the daily offering was a communal obligation that applied to every member of the Jewish people. The mishna asks: But how can a person's offering^N be sacrificed when he is not standing next to it?

The mishna explains: Since it is impossible for the entire nation to be present in Jerusalem when the daily offering is brought, the early prophets, Samuel and David, instituted the division of the priests into twenty-four priestly watches, each of which served for approximately one week, twice per year. For each and every priestly watch there was a corresponding non-priestly watch in Jerusalem of priests,^N Levites, and Israelites who would stand by the communal offerings for that day to represent the community.^N

NOTES

And in the closing of the gates – ובנגילת שערות: In the Jerusalem Talmud two explanations are suggested for this name. Rabbi Yohanan states that it refers to the daily closing of the Temple gates, which was performed toward the end of the day. Rav maintains that it refers to the closing at sunset of the heavenly gates, which hide the sun from view until the following morning.

During fasts – בתעניות: The mishna is referring to communal fast days proclaimed in times of drought or in the face of other impending calamities, as there is no closing prayer on the fixed fasts that commemorate national calamities. The early commentaries disagree as to whether or not the closing prayer service is conducted on communal fasts proclaimed outside Eretz Yisrael (see Ramban, citing Ra'avad; see Ritva).

Since it is stated, Command – לפי שנאמר צו: The mishna is apparently claiming that as the verse indicates that the daily offering is brought by the community, the entire nation should ideally be present in the Temple when it is sacrificed. However, as this is a practical impossibility, the system of non-priestly watches was established so that at least representatives of the nation would be present. Some commentaries suggest that the verse itself alludes to the watches, as the continuation of the verse reads: "You shall guard the sacrifice to Me," which indicates that watches must be set up to stand guard around the service and submit prayers that the offering be accepted by God (*Petaḥ Einayim*; see *Tosefot Yom Tov*, whose text of the mishna includes the end of the verse).

But how can a person's offering – וכי היאך קרבנו של אדם: The later commentaries ask: Why should the entire nation be present in the Temple when the daily offering is sacrificed? Granted, one must be present when his own individual sacrifice is sacrificed,

as he must place his hands on the head of the animal before it is slaughtered. However, the daily offering, like most communal offerings, does not require that ceremony. Some suggest that as one who brings an offering is supposed to view himself as though he himself were being sacrificed on the altar, it stands to reason that he should be present in the Temple when any offering that represents him is sacrificed (*Iyyun Ya'akov*).

There was a non-priestly watch in Jerusalem of priests, Levites, and Israelites – והיה מעמד בירושלים של כהנים, של לויים, ושל ישראלים: According to the plain meaning of this sentence, the watch included priests, Levites, and regular Israelites, and several of Rashi's comments on the mishna and Gemara indicate as much. However, others maintain that the watches were comprised exclusively of Israelites (Ritva). They explain that representatives of all three groups were found in Jerusalem when the offerings were sacrificed: Priests to perform the actual sacrificial service, Levites to provide the musical accompaniment, and Israelites who were present when the communal offerings were brought.

Of priests, Levites, and Israelites to represent the community – ששל כהנים, של לויים, ושל ישראלים: The early commentaries ask: Granted, the representatives of the people must be present in the Temple when the communal offerings are sacrificed, but why must ordinary Israelites be included in the watches? Let the priests and Levites, who are in any case in the Temple performing the sacrificial service, also serve as the representatives of the rest of the nation. Some commentaries answer that with regard to certain matters, each tribe is treated as a separate community. Consequently, the members of the tribe of Levi cannot represent the entire nation, but must be joined by representatives of each of the other tribes (*Tosefot HaRosh*, cited by *Petaḥ Einayim*).

HALAKHA

Raise their hands – נושאים את כפיהן: On a day that includes the closing prayer service, the priests raise their hands to recite the Priestly Benediction only three times, in the morning service, the additional service, and in the closing prayer service (*Shulhan Arukh, Orah Hayyim 129:1*).

Non-priestly watches – מעמדות: One who brings an offering is required to be present in the Temple when it is sacrificed. Since the communal offerings are brought by the entire Jewish people, but the whole nation cannot be present in the Temple each time those offerings are sacrificed, the early prophets instituted that worthy and sin-fearing people should be selected to represent the nation at the time of the sacrifice. To that end they divided the entire nation into twenty-four watches corresponding to the twenty-four watches of priests and Levites (*Rambam Sefer Avoda, Hilkhot Kelei HaMikdash 6:1*).

When the time arrived for a priestly watch to ascend – **הַגִּיעַ זְמַן הַמְשָׁמֵר לַעֲלוֹת, כִּהְיִים וְלוֹיִם עוֹלִים לִירוּשָׁלַיִם, וְיִשְׂרָאֵל שִׁבְאוֹתוֹ מִשְׁמֵר מִתְכַּנְּסִין לְעִירָהֶן וְקוֹרְאִין בְּמַעֲשֵׂה בְרֵאשִׁית. וְאֲנָשֵׁי הַמַּעֲמָד הָיוּ מִתְעַנִּין אַרְבַּעַת יָמִים בְּשָׁבוּעַ מִיּוֹם שְׁנֵי יוֹדֵי חַמִּישִׁי. וְלֹא הָיוּ מִתְעַנִּין עֶרֶב שַׁבָּת, מִפְּנֵי כְבוֹד הַשַּׁבָּת, וְלֹא בְּאַחַד בְּשַׁבָּת, כִּדְבַר שְׁלֹא יֵצְאוּ מִמִּנְחָה וְעוֹנֵג לִגְיַעָה וְתַעֲנִית וְיָמוּתוּ.** Each week the members of the appointed non-priestly watch would assemble together. Those who lived in or near Jerusalem would enter the Temple together with the watch of priests and Levites who were performing the Temple service that week. Those who lived further away would assemble in their local synagogues. All members of the watch would fast during their week of service, from Monday through Thursday (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 6:2–3).

פְּרָשָׁה גְדוֹלָה קוֹרִין אוֹתָהּ – בְּשָׁנִים A long passage is read by two – The members of the non-priestly watch would read the chapter of the Torah that deals with the Creation. On each day of the week they would read the sections that describe the creation of that day of the week and of the following day. The longer of the two sections was read by two people, while the shorter was read by a single individual. The Torah portion that was read from a scroll in the morning service was read once again from a scroll in the additional service. However, in the afternoon service it was recited by heart (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 6:6–7).

כָּל יוֹם שֵׁשׁ בּו הַלֵּל – חַלֵּל Any day that has *hallel* – On the eight days of Hanukkah, when *hallel* was recited, there was no non-priestly watch in the morning service. On any day on which an additional offering was brought, there was no watch in the additional service or in the afternoon service, but there was a watch in the morning service and the closing prayer service. On any day on which a wood offering was brought, there was no watch in the closing prayer service, in accordance with the opinion of ben Azzai (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 6:8).

בַּיּוֹם הָרִאשׁוֹן: "בְּרֵאשִׁית" וְ"יְהִי רָקִיעַ." בַּשֵּׁנִי, "יְהִי רָקִיעַ" וְ"יִקְוּוּ הַמַּיִם." בַּשְּׁלִישִׁי, "יִקְוּוּ הַמַּיִם" וְ"יְהִי מְאֹרֹת." בַּרְבִּיעִי, "יְהִי מְאֹרֹת" וְ"יִשְׂרְצוּ הַמַּיִם." בַּחֲמִישִׁי, "יִשְׂרְצוּ הַמַּיִם" וְ"תוֹצֵא הָאָרֶץ." בַּשֵּׁשִׁי, "תוֹצֵא הָאָרֶץ" וְ"וַיִּכְלֹ הַשָּׁמַיִם."

פְּרָשָׁה גְדוֹלָה קוֹרִין אוֹתָהּ בְּשָׁנִים, וְהַקְטָנָה בְּיַחֲדָה, בַּשַּׁחֲרִית וּבְמוֹסָף. וּבְמִנְחָה נִכְנְסִין וְקוֹרִין עַל פִּיהֶן בְּקוֹרִין אֶת שְׁמַע. עֶרֶב שַׁבָּת בְּמִנְחָה לֹא הָיוּ נִכְנְסִין, מִפְּנֵי כְבוֹד הַשַּׁבָּת.

כָּל יוֹם שֵׁשׁ בּו הַלֵּל, אִין מַעֲמָד בַּשַּׁחֲרִית. קָרְבַּן מוֹסָף, אִין בְּנִעֻלָּה. קָרְבַּן עֲצִים, אִין בְּמִנְחָה. דְּבָרֵי רַבִּי עֲקִיבָא.

בַּיּוֹם הָרִאשׁוֹן: "בְּרֵאשִׁית" וְ"יְהִי רָקִיעַ." בַּשֵּׁנִי, "יְהִי רָקִיעַ" וְ"יִקְוּוּ הַמַּיִם." בַּשְּׁלִישִׁי, "יִקְוּוּ הַמַּיִם" וְ"יְהִי מְאֹרֹת." בַּרְבִּיעִי, "יְהִי מְאֹרֹת" וְ"יִשְׂרְצוּ הַמַּיִם." בַּחֲמִישִׁי, "יִשְׂרְצוּ הַמַּיִם" וְ"תוֹצֵא הָאָרֶץ." בַּשֵּׁשִׁי, "תוֹצֵא הָאָרֶץ" וְ"וַיִּכְלֹ הַשָּׁמַיִם."

When the time arrived for the members of a certain priestly watch to ascend,^H the priests and Levites of that watch would ascend to Jerusalem to perform the Temple service. And as for the Israelites assigned to that priestly watch, some of them went up to Jerusalem, while the rest of them assembled in their towns^N and read the act of Creation. And the members of the non-priestly watch,^N who represented the entire community that week, would fast four days a week, from Monday until Thursday. And they would not fast on Shabbat eve, in deference to Shabbat, as they did not wish to start Shabbat while fasting. And they did not fast on Sunday, so as not to go from rest and delight immediately to exertion and fasting, and run the risk that they might die as a result of the abrupt change.

Which portions of the Torah would the members of the non-priestly watch read on each day? On Sunday they would read the portions starting with: “In the beginning” and “Let there be a firmament” (Genesis 1:1–8). On Monday they would read: “Let there be a firmament” and “Let the waters be gathered” (Genesis 1:9–13). On Tuesday they would read: “Let the waters be gathered” and “Let there be lights” (Genesis 1:14–19). On Wednesday: “Let there be lights” and “Let the waters swarm” (Genesis 1:20–23). On Thursday: “Let the waters swarm” and “Let the earth bring forth” (Genesis 1:24–31). On Friday: “Let the earth bring forth” and “And the heaven and the earth were finished” (Genesis 2:1–3).

A long passage, consisting of six verses or more, is read by two^H people, and a short passage is read by one, as one cannot read fewer than three verses from the Torah together. They read from the Torah in the morning prayer and in the additional prayer. In the afternoon prayer the members of the non-priestly watch enter^N the synagogue and read the daily portion by heart, just as one recites *Shema* every day. On Shabbat eve at the afternoon prayer, they would not enter the synagogue for the communal Torah readings, in deference to Shabbat.

The mishna states a principle: On any day that has the recitation of *hallel*,^H but on which the additional offering was not sacrificed, e.g., Hanukkah, there is no reading of the Torah by the non-priestly watch in the morning prayer. On days that have both *hallel* and an additional offering, such as Festivals, the non-priestly watch would also not read from the Torah at the closing prayer.^N When a wood offering^N was brought, as explained below, there was no non-priestly watch in the afternoon prayer. This is the statement of Rabbi Akiva.

NOTES

There was a non-priestly watch in Jerusalem...and the Israelites assigned to that priestly watch assembled in their towns – **הָיוּ מַעֲמָד בִּירוּשָׁלַיִם...וְיִשְׂרָאֵל שִׁבְאוֹתוֹ מִשְׁמֵר מִתְכַּנְּסִין לְעִירָהֶן**: Some commentaries maintain that those members of the watch who lived in or near Jerusalem would go to the Temple together with the priests and the Levites, while those who resided farther away would assemble in the synagogues in their hometowns (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 6:2). Others suggest that those members of the watch who were able to make the journey to Jerusalem would do so, while the older members of the watch, for whom traveling was difficult, would assemble in their local synagogues (Meiri, citing Ra'avad). Yet others state that some members of each watch were stationed permanently in Jerusalem, so they could enter the Temple and represent the nation when the communal offerings were brought. The rest of the watch remained in their hometowns and assembled in their local synagogues (Rid).

וְאֲנָשֵׁי הַמַּעֲמָד: Some commentaries maintain that although the system of watches included all priests, it did not incorporate all Israelites. Only the most pious and sin-fearing Israelites were chosen to represent the rest of the nation (Rambam).

Enter – **נִכְנְסִין**: Although the mishna states only that the members of the watch would read the Torah section that describes the act of Creation, it is clear from other sources that they would

also read passages that deal with the offerings. Likewise, they would recite special prayers and supplications each time they entered the synagogue. The term: Non-priestly watch, refers not only to the Israelites who served as representatives of the entire nation at the communal offerings, but also to their assembly in the synagogue for the special Torah readings, prayers, and supplications (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 6:6).

On days that have an additional offering, the non-priestly watch would not read at the closing prayer – קָרְבַּן מוֹסָף – אִין בְּנִעֻלָּה: As explained in the Gemara below (28b), on days when there was an additional offering, there was no watch in the additional service. The early commentaries note that this apparently contradicts the statement of the mishna that the members of the watch read the story of the Creation in the morning service and again in the additional service.

Rashi and many others explain that on those days when there was an additional offering, there was no watch in Jerusalem for the additional service, as the members of the watch who were in Jerusalem were involved in the sacrificial service in the Temple and did not have the time to conduct the assembly. However, outside Jerusalem there was indeed a watch in the additional service.

Others distinguish between the special supplications offered at the assembly of the watch and the Torah reading they conducted. On those days when there was an additional offering, no special supplications were recited in the additional

service, neither in Jerusalem nor outside the capital. Conversely, the act of Creation was indeed read in the additional service even on those days, including in Jerusalem.

Some authorities rule that on each day of the week the members of the watch conducted a special additional service, which was inserted between the morning and the afternoon services. During that additional service, the special Torah reading for the assemblies of the watch was read. The mishna is simply stating that when an additional offering was brought, there were no special prayers of the watch in the closing prayer service, and certainly not in the ordinary additional service conducted on those days (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 6:4).

Wood offering – קָרְבַּן עֲצִים: In the early years of the Second Temple there was not enough wood to burn the offerings on the altar, and it had to be supplied by various families on a voluntary basis (see 28a). Later, to commemorate their generosity, the day on which each of those families had brought wood for the altar was declared a private holiday for them. They would bring wood for the altar, and it was prohibited for them to fast or to recite eulogies on their special day. According to many early commentaries, the term wood offering refers to the wood itself, which was burned separately on the altar (see Ritva). Others write that it refers to the voluntary burnt-offerings that those families would bring to the Temple together with the wood (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 6:9).

וְכָל – And anyone who erred with regard to his tribe – **מי שִׁטְעָה בְּשִׁבְטוֹ**: The fact that the fifteenth of Av was the day on which a large proportion of the Jewish people brought their wood offerings was one more reason, in addition to the justifications listed on 30b–31a, for the celebration of that day as an especially joyous holiday.

אָמַר לוֹ בֶּן עֲזַאי: כִּדְ הִיָּה רַבִּי יְהוֹשֻׁעַ שׁוֹנֵה: קָרְבַּן מוֹסֵף, אֵין בְּמִנְחָה. קָרְבַּן עֲצִים, אֵין בְּנִעְוָה. חִזּוֹ רַבִּי עֲקִיבָא לְהֵיטִיב שׁוֹנֵה בְּבֶן עֲזַאי.

Ben Azzai said to Rabbi Akiva that **this is how Rabbi Yehoshua would teach this halakha**: On days when an additional offering was sacrificed, there was **no non-priestly watch in the afternoon prayer**. When a wood offering was brought, there was **no non-priestly watch in the closing prayer**. Upon hearing this, **Rabbi Akiva retracted his ruling and began to teach in accordance with the opinion of ben Azzai**.

זְמַן עֲצֵי כֹהֲנִים וְהַעֵם תְּשֻׁעָה: בְּאַחַד בְּמִסְךָ, בְּנֵי אֶרֶח בֶּן יְהוּדָה; בְּעֶשְׂרִים בְּתַמּוּז, בְּנֵי דָוִד בֶּן יְהוּדָה; בְּחַמְשָׁה בְּבָבֶל, בְּנֵי פְרַעֲוֹשׁ בֶּן יְהוּדָה; בְּשִׁבְעָה בּוֹ, בְּנֵי יוֹנָדָב בֶּן רַכְבָּי; בְּעֶשְׂרִיהָ בּוֹ, בְּנֵי סְנָאָה בֶּן בְּנִימִין; בְּחַמְשָׁה עֶשֶׂר בּוֹ, בְּנֵי יִתְוֹא בֶּן יְהוּדָה,

The mishna details the **times for the wood offering of priests and the people**. These were private holidays specific to certain families, on which their members would volunteer a wood offering for the altar. There were **nine** such days and families: **On the first of Nisan, the descendants of Arah ben Yehuda; on the twentieth of Tammuz, the descendants of David ben Yehuda; on the fifth of Av, the descendants of Parosh ben Yehuda; on the seventh of Av, the descendants of Jonadab ben Rechab; on the tenth of Av, the descendants of Sena'a ben Binyamin; on the fifteenth of Av, the descendants of Zattu ben Yehuda.**

וְעַמְהֵם כֹהֲנִים וְלוֹיִם, וְכָל מִי שִׁטְעָה בְּשִׁבְטוֹ, וּבְנֵי גוֹבֵי עָלֵי וּבְנֵי קוֹצֵיעֵי קִצְיעוֹת;

And included with this group of Zattu ben Yehuda's descendants were other priests; and Levites; and anyone who erred with regard to his tribe,ⁿ i.e., Israelites who did not know which tribe they were from, and the descendants of those who deceived the authorities with a pestle; and the descendants of those who packed dried figs. These last groups and their descriptions are explained in the Gemara.

בְּעֶשְׂרִים בּוֹ, בְּנֵי פַחַת מוֹאָב בֶּן יְהוּדָה; בְּעֶשְׂרִים בְּאֶלּוּל, בְּנֵי עֲדִין בֶּן יְהוּדָה; בְּאַחַד בְּטַבַּת, שָׁבוּ בְנֵי פְרַעֲוֹשׁ שְׁנִיָּה. בְּאַחַד בְּטַבַּת לֹא הָיָה בּוֹ מַעֲמֵד, שְׁהָיָה בּוֹ הַלֵּל וְקָרְבַּן מוֹסֵף וְקָרְבַּן עֲצִים.

The mishna resumes its list. **On the twentieth of Av, the descendants of Pahat Moav ben Yehuda; on the twentieth of Elul, the descendants of Adin ben Yehuda; on the first of Tevet, the descendants of Parosh returned to bring wood for a second time; likewise on the first of Tevet, there was no non-priestly watch, as it is Hanukkah, on which hallel is recited, and it is the New Moon, on which an additional offering is sacrificed, and there was also a wood offering.**

חֲמִשָּׁה דְבָרִים אֵירְעוּ אֶת אֲבוֹתֵינוּ בְּשִׁבְעָה עֶשֶׂר בְּתַמּוּז, וְחֲמִשָּׁה בְּתַשְׁבֵּז בְּבָבֶל. בְּשִׁבְעָה עֶשֶׂר בְּתַמּוּז

The mishna discusses the five major communal fast days. **Five calamitous matters occurred to our forefathers on the seventeenth of Tammuz, and five other disasters happened on the Ninth of Av. On the seventeenth of Tammuz**

Perek IV

Daf 26 Amud b

נִשְׁתַּבְּרוּ הַלְּוָחוֹת, וּבִטְלַת הַתְּמִיד, וְהוֹבְקָה הָעִיר, וְשָׂרְף אֶפֹסְטֶמוֹס אֶת הַתּוֹרָה וְהַעֲמִיד צֶלֶם בְּהֵיכָל.

the tablets were broken by Moses when he saw that the Jews had made the golden calf; **the daily offering was nullified** by the Roman authorities and was never sacrificed again; **the city walls of Jerusalem were breached**; the general **Apostemos**¹ publicly burned a Torah scroll; and **Manasseh placed an idol in the Sanctuary**.

בְּתַשְׁבֵּז בְּבָבֶל נִגְזַר עַל אֲבוֹתֵינוּ שֶׁלֹּא יִכְנסוּ לָאָרֶץ, וְחָרַב הַבַּיִת בְּרֵאשׁוֹנָה וּבְשֵׁנִיָּה, וְנִלְכְּדָה בֵּיתָהּ, וְנִחְרְשָׁה הָעִיר.

On the Ninth of Av it was decreed upon our ancestors that they would all die in the wilderness and not enter Eretz Yisrael; and the Temple was destroyed the first time, in the days of Nebuchadnezzar, and the second time, by the Romans; and Beitar was captured; and the city of Jerusalem was plowed, as a sign that it would never be rebuilt.

LANGUAGE

Apostemos – אֶפֹסְטֶמוֹס: Postumus in Latin; this is a name given to someone born after his father's death. Several Roman generals were called by this name, but the date and background of this burning of a Torah scroll are unknown.

From when Av begins – **מִשְׁנֵכְנֵס אָב**: When the month of Av begins, acts of rejoicing are reduced (*Shulḥan Arukh, Orah Hayyim 551:1*).

The week in which the Ninth of Av occurs – **שַׁבַּת שְׁחָל** – **תְּשַׁעָה בְּאָב לַהֲיִית בְּתוֹכָהּ**: During the week of the Ninth of Av it is prohibited to cut one's hair or to do laundry. Ashkenazic communities are stringent in this regard from the beginning of the month of Av until after the fast of the Ninth of Av (Rema). Conversely, the Sephardic custom follows the opinion of Rabbi Yosef Karo that these prohibitions need be observed only during the week of the Ninth of Av itself (*Shulḥan Arukh, Orah Hayyim 551:3*).

On the eve of the Ninth of Av – **עֵרֵב תְּשַׁעָה בְּאָב**: On the day before the Ninth of Av, one may not eat meat or drink wine during the last meal before the fast, if that meal is taken after midday. This *halakha* is accepted even by those authorities who maintain that it is permitted to partake of meat and wine during the first nine days of Av. Additionally, one may not eat two cooked dishes during that meal (*Shulḥan Arukh, Orah Hayyim 551:1*).

מִשְׁנֵכְנֵס אָב, מִמְעֻטָּן בְּשִׂמְחָה. שַׁבַּת שְׁחָל תְּשַׁעָה בְּאָב לַהֲיִית בְּתוֹכָהּ, אֲסוּר מְלִסְפָּר וּמְלַכְבֵּס. וּבְחֻמֵּי מוֹתְרִין מִפְּנֵי כְבוֹד הַשַּׁבָּת. עֵרֵב תְּשַׁעָה בְּאָב, לֹא יֵאָכֵל אָדָם שְׁנֵי תַבְשִׁילִין. לֹא יֵאָכֵל בֶּשֶׂר וְלֹא יִשְׁתֶּה יַיִן. רַבֵּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: יִשְׁנֶה. רַבִּי יְהוּדָה מְחַיֵּב בְּכַפְּיֵית הַמַּטָּה, וְלֹא הוֹדוּ לוֹ חֲכָמִים.

אָמַר רַבֵּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל: לֹא הָיוּ יָמִים טוֹבִים לְיִשְׂרָאֵל כַּחַמְשָׁה עָשָׂר בְּאָב וְכִּיּוֹם הַכְּפֹרִים, שָׂבָהּ בְּנוֹת יְרוּשָׁלַיִם יוֹצְאוֹת בְּכֵלֵי לְבָן שְׂאוּלִין, שֶׁלֹּא לְבַיֵּשׁ אֶת מִי שְׂאִין לוֹ. כָּל הַבָּלִים טַעֲוִינָן טְבִילָה.

וּבְנוֹת יְרוּשָׁלַיִם יוֹצְאוֹת וְחוֹלוֹת בְּכַרְמִים. וּמָה הָיוּ אוֹמְרוֹת? בַּחֹר! שָׂא נָא עֵינֶיךָ וְרֵאֵה מָה אֶתָּה בוֹרֵר לְךָ. אֵל תִּתֵּן עֵינֶיךָ בְּנוֹי. תֵּן עֵינֶיךָ בְּמִשְׁפָּחָה. "שֶׁקֶר הַחֹן, וְהַבֵּל הַיָּפִי, אִשָּׁה יִרְאֵת ה' הִיא תִתְהַלֵּל". וְאוֹמֵר: "תִּגְנוּ לָהּ מִפְּרֵי יָדֶיהָ, וְיִהְיֶה לָּהּ בְּשָׂעִרִים מַעֲשִׂיהָ".

וְכֵן הוּא אוֹמֵר: "צְאִינָה וְרֵאִינָה, בְּנוֹת צִיּוֹן, בְּמֶלֶךְ שְׁלֹמֹה בַעֲטָרָה שְׂעֵטְרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ, וּבְיוֹם שְׂמֻחַת לְבוֹ". "בְּיוֹם חֲתֻנָּתוֹ" – זֶה מִתֵּן תּוֹרָה. "וּבְיוֹם שְׂמֻחַת לְבוֹ" – זֶה בְּנֵן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבְנֶה בְּמַהֲרָה בְּיָמֵינוּ.

Not only does one fast on the Ninth of Av, but from when the month of Av begins,¹¹ one decreases acts of rejoicing. During the week in which the Ninth of Av occurs,¹² it is prohibited to cut one's hair and to launder clothes, but if the Ninth of Av occurs on a Friday, on Thursday these actions are permitted in deference to Shabbat. On the eve of the Ninth of Av¹³ a person may not eat two cooked dishes in one meal. Furthermore, one may neither eat meat nor drink wine. Rabban Shimon ben Gamliel says: One must adjust and decrease the amount he eats. Rabbi Yehuda obligates one to overturn the bed and sleep on the floor like one in a state of mourning, but the Rabbis did not agree with him.

The mishna cites a passage that concludes its discussion of the month of Av, as well as the entire tractate of *Ta'anit*, on a positive note. Rabban Shimon ben Gamliel said: There were no days as joyous for the Jewish people as the fifteenth of Av and as Yom Kippur, as on them the daughters of Jerusalem would go out in white clothes, which each woman borrowed from another. Why were they borrowed? They did this so as not to embarrass one who did not have her own white garments. All the garments that the women borrowed require immersion, as those who previously wore them might have been ritually impure.

And the daughters of Jerusalem would go out and dance in the vineyards. And what would they say? Young man, please lift up your eyes and see what you choose for yourself for a wife. Do not set your eyes toward beauty, but set your eyes toward a good family, as the verse states: "Grace is deceitful and beauty is vain, but a woman who fears the Lord, she shall be praised" (Proverbs 31:30), and it further says: "Give her the fruit of her hands, and let her works praise her in the gates" (Proverbs 31:31).

And similarly, it says in another verse: "Go forth, daughters of Zion, and gaze upon King Solomon, upon the crown with which his mother crowned him on the day of his wedding,¹⁴ and on the day of the gladness of his heart" (Song of Songs 3:11). This verse is explained as an allusion to special days: "On the day of his wedding"; this is the giving of the Torah through the second set of tablets on Yom Kippur. The name King Solomon in this context, which also means king of peace, is interpreted as a reference to God. "And on the day of the gladness of his heart"; this is the building of the Temple, may it be rebuilt speedily in our days.

NOTES

And what would they say – **וּמָה הָיוּ אוֹמְרוֹת**: In accordance with a *baraita* cited at the end of the tractate, some commentaries divide the statements, attributed here to the young women dancing in the vineyards, between two sets of speakers. The attractive women would say: Young man, lift up your eyes and see what you are choosing for yourself. The women who were unattractive but of distinguished lineage would say: Do not focus on beauty; rather, set your eyes on lineage (Rambam's Commentary on the Mishna).

On the day of his wedding – **בְּיוֹם חֲתֻנָּתוֹ**: The verse from the Song of Songs is cited here together with a homiletic interpretation to teach that the young women's dances on the fifteenth of Av and on Yom Kippur allude to matters of greater spiritual significance, as the giving of the Torah at Sinai is depicted as

a wedding celebration. As for the connection between Yom Kippur and the events described here, the early commentaries prove that the second set of tablets was given to Moses at Sinai on Yom Kippur (see 30b). The connection between the building of the Temple and Yom Kippur is less evident. Some commentaries suggest that there is in fact no connection; rather, the building of the Temple is mentioned here only as an interpretation of the rest of the verse. Others argue that on the day after he received the second tablets, which was the day following Yom Kippur, Moses informed the Jews that they were to begin the construction of the Tabernacle in the desert (*Kol Bo; Melekheth Shlomo*). Yet others explain that the dedication of the First Temple in the days of King Solomon took place on Yom Kippur (see *Moed Katan* 9a; Rashi on Rif; Rabbi Ovadya MiBartenura).

Do fast days and non-priestly watches have an additional prayer – תַּעֲנִיּוֹת וְנִמְעָמוֹדוֹת מִי אֵיכָא מוֹסָף – The Gemara indicates that the additional prayer is recited on Yom Kippur, but not on communal fast days or by non-priestly watches. However, some commentaries maintain that a special additional service was inserted between the morning service and the afternoon service of the gatherings of non-priestly watches, in which the Priestly Benediction was recited and the act of Creation was read from the Torah (Rambam's Commentary on the Mishna 4:1, 4:4; *Sefer Avoda, Hilkhot Kelei HaMikdash* 6:4). Either the Rambam had a different reading of the text, according to which the Gemara inquired only about fast days, or he understood that the Gemara concludes just that the special additional prayer is not recited on days when the additional offering is sacrificed (*Kesef Mishne*). Most early authorities reject the ruling of the Rambam; however, see *Sefat Emet*, who argues that the mishna and the Gemara are best reconciled by the explanation of the Rambam.

Others maintain that on communal fast days a special additional service was conducted, into which the additional blessings discussed in chapter 2 were inserted (Rabbi Zerahya HaLevi in *Sefer HaMaor*, beginning of *Berakhot*). Support for this opinion is found in a statement in *Megilla* (22a), which mentions an additional prayer recited on communal fasts, as well as from a passage in the Jerusalem Talmud (*Berakhot* 1:5). Other commentaries, however, reject this opinion, on the basis of the Gemara here (Ritva; Ran).

GEMARA The mishna taught: **At three times in the year priests raise their hands to recite the Priestly Benediction four times in a single day: On communal fasts, non-priestly watches, and Yom Kippur.** The Gemara asks: How do they recite the Priestly Benediction four times on these days? **Do fast days and gatherings of non-priestly watches have an additional prayer?**^N The Gemara explains that the mishna is **incomplete and is teaching the following: At three times in the year priests raise their hands each time they pray, and on some of these they bless four times a day, in the morning prayer, in the additional prayer, in the afternoon prayer, and in the closing of the gates, i.e., the *ne'ila* prayer. And these are the three times: Communal fasts, non-priestly watches, and Yom Kippur.**

Rav Nahman said that Rabba bar Avuh said: **This mishna is the statement of Rabbi Meir. However, the Rabbis say: The morning prayer and the additional prayer have the Priestly Benediction of the raising of the hands, whereas the afternoon prayer and the closing prayer [*ne'ila*] do not have the raising of the hands.**

The Gemara asks: **Who are these Rabbis, who disagree with Rabbi Meir? It is the opinion of Rabbi Yehuda, as it is taught in a *baraita*: The morning prayer, the additional prayer, the afternoon prayer, and *ne'ila* all have the Priestly Benediction of the raising of the hands. This is the statement of Rabbi Meir. Rabbi Yehuda says: The morning prayer and the additional prayer have the raising of the hands, whereas the afternoon prayer and *ne'ila* do not have the raising of the hands. Rabbi Yosei says: *Ne'ila* has the raising of the hands; the afternoon prayer does not have the raising of the hands.**

The Gemara asks: **With regard to what principle do they disagree? Rabbi Meir maintains: What is the reason that priests do not spread their hands to bless the people every day in the afternoon prayer? It is due to potential drunkenness, as people occasionally become intoxicated during their lunch, and it is prohibited for an inebriated priest to bless. However, now, on a fast day, there is no concern about drunkenness, and therefore the priests may recite the Priestly Benediction even in the afternoon prayer.**

Conversely, Rabbi Yehuda maintains that with regard to the morning prayer and the additional prayer, when drunkenness is not common on every ordinary day, the Sages did not issue a decree that the Priestly Benediction be omitted during them. However, with regard to the afternoon prayer and *ne'ila*, when drunkenness is not common on every day, the Sages issued a decree that the Priestly Benediction should not be recited during them, despite the fact that intoxication is not a concern on a fast day.

Finally, Rabbi Yosei maintains that with regard to the afternoon prayer, which is recited every day, the Sages issued a decree concerning it, whereas with regard to *ne'ila*, which is not recited every day, the Sages did not issue and apply their decree to it, as there is no concern that people might become confused between *ne'ila* and an afternoon prayer of a regular weekday.

Rav Yehuda said that Rav said: **The *halakha* is in accordance with the opinion of Rabbi Meir. And Rabbi Yoḥanan said: The people act in accordance with the opinion of Rabbi Meir. And Rava said: The custom is in accordance with the opinion of Rabbi Meir.**

גמ' "בשלושה פרקים בשנה בהנים נושאים את כפיהם" כו'. תעניות ומעמדות מי איכא מוסף? חסורי מחסרה והכי קתני: בשלושה פרקים בהנים נושאים את כפיהן כל זמן שמתפללים, ויש מהן ארבעה פעמים ביום, שחרית, ומוסף, מנחה, ונעילה שניים. ואלו הן שלושה פרקים: תעניות, ומעמדות, ויום הכפורים.

אמר רב נחמן אמר רבה בר אבונה: זו דברי רבי מאיר, אבל חכמים אומרים: שחרית ומוסף יש בהן נשיאת כפיים; מנחה ונעילה אין בהן נשיאת כפיים.

מאן חכמים? רבי יהודה היא, דתנא: שחרית ומוסף, מנחה ונעילה – כולן יש בהן נשיאת כפיים. דברי רבי מאיר. רבי יהודה אומר: שחרית ומוסף יש בהן נשיאת כפיים; מנחה ונעילה אין בהן נשיאת כפיים. רבי יוסי אומר: נעילה יש בה נשיאת כפיים; מנחה אין בה נשיאת כפיים.

במאי קמיפלגי? רבי מאיר סבר: כל יומא טעמא מאי לא פרשי בהני ידיהו במנחתא משום שכרות. האידינא ליכא שכרות.

רבי יהודה סבר: שחרית ומוסף, דכל יומא לא שכיח שכרות, לא גזרו בהו רבנן. מנחה ונעילה, דכל יומא שכיחא שכרות, גזרו בהו רבנן.

רבי יוסי סבר: מנחה, דאיתה בכל יומא, גזרו בה רבנן. נעילה, דליתה בכל יומא, לא גזרו בה רבנן.

אמר רב יהודה אמר רב: הלכה כרבי מאיר. ורבי יוחנן אמר: נהגו העם כרבי מאיר. ורבי אבהו אמר: מנהג כרבי מאיר.

Priests spread their hands in the afternoon prayer of a fast – פְּרָשִׁי כַהֲנֵי יְדִייהוּ בְּמִנְחָתָא דְתַעֲמִיתָא – On a day in which the closing prayer is recited, e.g., Yom Kippur, the priests recite the Priestly Benediction in the morning prayer, the additional prayer, and in the closing prayer, but not in the afternoon prayer, in accordance with the opinion of Rabbi Yosei. However, on a fast day that does not include the closing prayer, the Priestly Benediction is recited in the afternoon prayer (*Shulhan Arukh, Orah Hayyim 129:1*).

מֵאן דְאָמַר הֲלָכָה כְּרַבִּי מֵאִיר, דְרִשִּׁינָן לָהּ בְּפִירְקָא. מֵאן דְאָמַר מְנַהֵג, מִדְרִשׁ לֹא דְרִשִּׁינָן, אִירוּוֵי מוֹרִינָן. וּמֵאן דְאָמַר נְהָגוּ, אִירוּוֵי לֹא מוֹרִינָן, וְאִי עֲבִיד, עֲבִיד, וְלֹא מְהַדְרִינָן לֵיהּ.

וְרַב נַחֲמָן אָמַר: הֲלָכָה כְּרַבִּי יוֹסֵי. וְהֵלֶכֶה כְּרַבִּי יוֹסֵי. וְהֵאֵי דְנָא מֵאִי טַעֲמָא פְּרָשִׁי כַהֲנֵי יְדִייהוּ בְּמִנְחָתָא דְתַעֲמִיתָא? כִּיּוֹן דְבִסְמוּךְ לְשִׁקִּיעַת הַחֲמָה קָא פְּרָשִׁי, כַּתְּפִילַת נְעִילָה דְמֵיָא.

דְכוּלֵי עֲלָמָא מִיְהַת שְׂבוּר אָסוּר בְּנִשְׂאִיָּא כְּפִים. מְנַהֵגֵי מִיְלֵי? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי מְשׁוּם בַּר קַפְרָא: לְמָה נִסְמְכָה פְּרִשְׁתָּ בְהֵן מְבָרַךְ לְפָרֶשֶׁת נְזִיר? לומר: מִה נְזִיר אָסוּר בֵּינָן, אִף בְּהֵן מְבָרַךְ אָסוּר בֵּינָן.

מִתְקִיף לָהּ אַבּוּה דְרַבִּי זְוֵרָא, וְאָמַר לָהּ אוֹשְׁעִיָּא בַר זְבִדָּא: אִי מִה נְזִיר אָסוּר בְּחֶרְצָן, אִף בְּהֵן מְבָרַךְ אָסוּר בְּחֶרְצָן! אָמַר רַבִּי יִצְחָק: אָמַר קָרָא: "לְשִׁרְתוֹ וּלְבָרַךְ בְּשִׁמוֹ." מִה מְשִׁרֵת מוֹתֵר בְּחֶרְצָן, אִף בְּהֵן מְבָרַךְ מוֹתֵר בְּחֶרְצָן.

The Gemara clarifies these statements. **The one who said that the halakha is in accordance with the opinion of Rabbi Meir means that this ruling is taught in the public lectures on Shabbat. The one who said that the custom is in accordance with the opinion of Rabbi Meir means that one does not teach this in public, but if someone comes to ask for a practical ruling, one instructs them in private that this is the halakha. And the one who said that the people act in accordance with the opinion of Rabbi Meir means that one does not even instruct someone that this is the halakha, but if he acts in accordance with Rabbi Meir, he has acted in a valid manner and we do not require him to return and recite the prayer again.^N**

And Rav Nahman said that the halakha is in accordance with the opinion of Rabbi Yosei. The Gemara concludes: **And indeed, the halakha is in accordance with the opinion of Rabbi Yosei.** The Gemara asks: **And nowadays, what is the reason that priests spread their hands to bless the people in the afternoon prayer of a fast?^{NH}** The Gemara explains: **Since they spread their hands near sunset, it is considered like ne'ila, and therefore the decree of the Sages does not apply.**

In any event, based on the above, everyone agrees that it is prohibited for a drunken priest to raise his hands and recite the Priestly Benediction. The Gemara asks: **From where are these matters derived? Rabbi Yehoshua ben Levi said in the name of bar Kappara: Why is the portion of the priest who recites the benediction (see Numbers 6:22–27) juxtaposed with the portion of the nazirite (see Numbers 6:1–21)?** They are juxtaposed to say that just as it is prohibited for a nazirite to drink wine, so too, it is prohibited for a priest who recites the benediction to drink wine.

Rabbi Zeira's father, and some say it was Oshaya bar Zavda, strongly objects to this explanation. If you wish to compare these two cases, you can argue as follows: **Just as it is prohibited for a nazirite to eat grape pits, as he may not partake of any of the products of a grapevine, so too, it should be prohibited for a priest who recites the benediction to eat grape pits.** Certainly a priest is not barred from raising his hands after eating a few grape pits. Rather, Rabbi Yitzhak said that the verse states: **"To minister to Him and to bless in His name"** (Deuteronomy 10:8). **Just as it is permitted for a priest who ministers to God in the Temple to partake of grape pits, so too, it is permitted for a priest who recites the benediction to partake of grape pits.**

NOTES

The halakha, the custom, they act – הֲלָכָה מְנַהֵג נְהָגוּ: The statement that the halakha is in accordance with a certain opinion indicates an unambiguous ruling that should be publicized, while those who follow other opinions are censured. If it is stated that the custom is to follow a particular opinion, this means that although no clear-cut ruling has been issued, there is an established custom to follow the opinion of that Sage. Essentially, an accepted custom is as binding as a halakha, only it is not taught publicly. Rather, each individual who inquires is informed that he must follow the custom of the people. The phrase: They act in accordance with an opinion, refers to after the fact. In other words, people act this way in practice, but this is not a custom that has been endorsed by the important Sages. Consequently, the practice is not negated, but nor is someone who asks a question instructed to follow that custom (see *ge'onim*).

Priests spread their hands in the afternoon prayer of a fast – פְּרָשִׁי כַהֲנֵי יְדִייהוּ בְּמִנְחָתָא דְתַעֲמִיתָא: The early commentaries disagree as to whether the Priestly Benediction is recited in the afternoon prayer even on Yom Kippur and on the other fast

days that include the closing prayer, or whether it is recited only on those fast days that do not include the closing prayer. Most early authorities maintain that the Priestly Benediction is not recited in the afternoon prayer of Yom Kippur and other fasts, as on those days the afternoon service is conducted earlier in the day than the time of the closing prayer, and therefore there is a concern that the priests might come to recite the benediction in the afternoon prayer on ordinary days, when they will possibly be drunk (*Tosafot*; Rambam; Ra'avad). The Rambam agrees, however, that if a priest ascends before the congregation to recite the Priestly Benediction in the afternoon prayer of Yom Kippur, he is not ordered to stand down. Conversely, others argue that as the Gemara does not suggest this distinction, the Priestly Benediction is indeed recited in the afternoon prayer of Yom Kippur and the other fasts when the afternoon prayer is immediately followed by the closing prayer (*She'iltot*; Rabbeinu Gershom; Ramban). The sources indicate that there were differences in practice concerning this matter between the communities in Eretz Yisrael and those of Babylonia, as well as differences within Babylonia itself.