

ורבא דמצלי אצלווי.

“ביום טוב חמשה ביום הכפורים ששה” כו. מתניתין מני? לא רבי ישמעאל ולא רבי עקיבא. דתנא: ביום טוב – חמשה, וביום הכפורים – ששה, ובשבת – שבעה, אין פוחתין מהן ואין מוסיפין עליהן. דברי רבי ישמעאל. רבי עקיבא אומר: ביום טוב – חמשה, וביום הכפורים – שבעה, ובשבת – ששה, אין פוחתין מהן אבל מוסיפין עליהן.

מני? אי רבי ישמעאל – קשיא תוספת, אי רבי עקיבא – קשיא ששה ושבעה!

אמר רבא: תנא דבי רבי ישמעאל היא, דתנא דבי רבי ישמעאל: ביום טוב – חמשה, וביום הכפורים – ששה, ובשבת – שבעה, אין פוחתין מהן אבל מוסיפין עליהן. דברי רבי ישמעאל.

קשיא דרבי ישמעאל אדרבי ישמעאל! תרי תנאי אליבא דרבי ישמעאל.

מאן תנא להא דתנא: ביום טוב מאחרין לבוא וממהרין לצאת, ביום הכפורים ממהרין לבוא ומאחרין לצאת, ובשבת ממהרין לבוא וממהרין לצאת – לימא רבי עקיבא, דאית ליה גברא יתיבא? אפילו תימא רבי ישמעאל, דנפיש סידורא דיומא.

and Rava, who would bend their heads<sup>N</sup> and not actually prostrate themselves on the ground.

We learned in the mishna: **On a Festival, five people read; on Yom Kippur, six people read; and on Shabbat, seven people read.** One may not decrease the number of readers, but one may add to them. The Gemara asks: **Who is the *tanna* of the mishna? It is not Rabbi Yishmael<sup>P</sup> and not Rabbi Akiva, as it is taught in a *baraita*: On a Festival, five people read from the Torah; and on Yom Kippur, six people read; and on Shabbat, seven people read.** One may not decrease or add to the required number of readers. This is the statement of Rabbi Yishmael. Rabbi Akiva disagrees and says: **On a Festival, five people read from the Torah; and on Yom Kippur, seven people read;<sup>N</sup> and on Shabbat, six people read.** One may not decrease these numbers, but one may add to them.

Who is the *tanna* of the mishna? If you say it is Rabbi Yishmael, it is difficult due to the ruling with regard to adding, as the mishna states that one may add additional readers but Rabbi Yishmael holds that one may not do so. If you say it is Rabbi Akiva, it is difficult due to the ruling concerning the days on which there are six and seven readers.

Rava said: It is the *tanna* of the school of Rabbi Yishmael, as it was taught in the school of Rabbi Yishmael: **On a Festival, five people read from the Torah; on Yom Kippur, six people read; on Shabbat, seven people read.** One may not decrease these numbers but one may add to them. This is the statement of Rabbi Yishmael.

The Gemara comments: If so, there is a contradiction between the opinion of Rabbi Yishmael, as expressed in the mishna, and the opinion of Rabbi Yishmael himself, as recorded in the *baraita*. The Gemara responds: **Two *tanna'im*, students of Rabbi Yishmael, expressed different opinions in accordance with the opinion of Rabbi Yishmael.**

The Gemara asks: **Who is the *tanna* who taught that which is taught in a *baraita*: On a Festival, one is slow to arrive at the synagogue<sup>H</sup> because one is busy preparing for the festive meal, and one is quick to leave in order to eat; on Yom Kippur, one is quick to arrive<sup>N</sup> at the synagogue and slow to leave; and on Shabbat, one is quick to arrive, as the meal has been prepared before Shabbat, and quick to leave<sup>H</sup> in order to eat the Shabbat meal? Let us say it is Rabbi Akiva, who holds that an additional man reads from the Torah on Yom Kippur,<sup>N</sup> which prolongs the service on that day. The Gemara rejects this suggestion: **Even if you say it is Rabbi Yishmael, one leaves the synagogue late because the order of the day, i.e., the prayer service, is very long, as it includes many supplications and confessions.****

#### PERSONALITIES

Rabbi Yishmael – רבי ישמעאל – Rabbi Yishmael ben Elisha II was the grandson of Rabbi Yishmael ben Elisha the High Priest, who served at the end of the Second Temple period. The grandson is the *tanna* who is usually referred to simply as Rabbi Yishmael throughout the Talmud. As a young man he was imprisoned by the Romans and was redeemed by Rabbi Yehoshua, whose student he ultimately became. After a time, he became one of the renowned scholars in Yavne, where he was a close friend and intellectual adversary of Rabbi Akiva. Each of them developed a unique system of biblical hermeneutics. The thirteen principles

of interpretation formulated by Rabbi Yishmael serve as the foundation for halakhic midrash that derives Jewish law from the Torah. Many of his teachings are found throughout the Mishna, and many more are found in the Talmud, taught by his students under the rubric: It was taught in the school of Rabbi Yishmael.

It appears that Rabbi Yishmael passed away prior to the bar Kokheva revolt. The Talmud mentions his sons and daughters; it is likely that the *tanna* Rabbi Eliezer, son of Rabbi Yishmael, was his son.

#### NOTES

**Who would bend their heads – דמצלי אצלווי:** There is a dispute as to why Abaye and Rava did not completely prostrate themselves. Some explain that the prohibition against prostrating oneself on a stone floor was extended by rabbinic decree to include prostration on other surfaces as well, and that is the reason that Abaye and Rava did not prostrate themselves. Conversely, Rashi explains that they did not prostrate themselves because an esteemed person is prohibited to fall on his face in public. According to this explanation, the Gemara does not indicate that it is prohibited to prostrate oneself on a floor that is not made from stone.

**On Yom Kippur, seven people read – שבעה:** The *Turei Even* wonders why Rabbi Akiva accords Yom Kippur greater honor than Shabbat. He considers it improbable that the reason is due to the prohibition against eating. Perhaps the unique service in the Temple on Yom Kippur indicates that the sanctity of the day is greater than the sanctity of any other day.

**One is quick to arrive – ממהרין לבוא:** There is an alternate version of this *baraita* in tractate *Soferim*, which states that on Shabbat people are quick to arrive and slow to leave. They are quick to arrive in order to recite the *Shema* in its proper time, and slow to leave because they stay and listen to a halakhic discourse. On the Festivals, however, it was not customary for there to be public discourses about *halakha*, and therefore congregants were quick to leave.

**Who holds that an additional man reads from the Torah on Yom Kippur – דאית ליה גברא יתיבא:** The Rashba questions why calling an additional reader to the Torah would cause the Yom Kippur service to take longer than the service on Shabbat, when the Torah portion that is read is longer than that of Yom Kippur. He explains that the Gemara suggests that this *baraita* is in accordance with the opinion of Rabbi Akiva. The *baraita* mentions Shabbat before Yom Kippur, just as Rabbi Akiva mentions Shabbat before Yom Kippur, due to the fact that there is an additional reader on Yom Kippur. The reason that the prayer service on Yom Kippur takes longer is for a different reason: During the prayer service, they recited the service of the day that was performed in the Temple, as is customary nowadays. This answer is based on the Rashba's version of the text of the Gemara, in which the *baraita* does mention Shabbat before Yom Kippur.

#### HALAKHA

**On a Festival, one is slow to arrive at the synagogue – ביום טוב מאחרין לבוא:** On Festivals, the prayer service in the synagogue starts late in order for people to be able to prepare the meal, and one is quick to leave, due to the obligation to rejoice on the Festivals. However, on Rosh HaShana, it is customary to arrive early at the synagogue (*Magen Avraham*). In a place where liturgical poems are added to the prayer service on Festivals, it is fitting to start early, so that the time for saying the *Shema* does not pass (*Magen Avraham; Shulhan Arukh HaRav; Shulhan Arukh, Oraḥ Hayyim 529:1*, and in the comment of Rema).

**And on Shabbat one is quick to arrive and quick to leave – ובשבת ממהרין לבוא וממהרין לצאת:** On Shabbat, the evening prayers are started earlier than on weekdays. The morning prayers begin earlier on Shabbat morning than on the morning of a Festival, but it is permitted to begin the prayer service later than it begins on a weekday. On Shabbat and Festivals, it is best not to extend the prayer service to the point that people will not be able to eat before midday (*Shulhan Arukh, Oraḥ Hayyim 267:2; 281:1* in the comment of Rema).

These three, five, and seven readers – הַגִּי שְׁלֹשָׁה חֲמִשָּׁה – וְשִׁבְעָה: The Ritva explains that the Gemara's explanations are merely textual allusions, but they are not the main reasons for the institutions of these numbers of readers. The main reason is that the greater the level of a day's sanctity, as indicated by the *halakhot* of the day, the greater the number of people called to read from the Torah. This is essentially the answer that the *Tosafot* and the *Rid* give to explain why the Gemara did not provide a source for the practice of calling four readers to the Torah on the New Moon and the intermediate days of the Festival. Since there is an additional offering on these days, it is obvious that they have a greater level of sanctity than regular weekdays.

The seven who saw the king's face – שִׁבְעָה רֹאֵי פְּנֵי הַמֶּלֶךְ: Rashi explains that these are the seven advisors of King Ahasuerus (Esther 1:14), five of whom were more prominent than the others. *Tosafot* express astonishment that the number of people called to the Torah would be established to correspond to the number of advisors of a gentile king. It has been suggested in defense of Rashi's explanation that since the Gemara is referring to those who saw the king's face, which is an expression based upon the verse in Esther, it is clear that the Gemara is alluding to the advisors of King Ahasuerus. Later commentaries have added that just as Ahasuerus had seven advisors, Jewish kings also had seven primary advisors (*Ramat Shmuel*). It has also been suggested, based upon the Jerusalem Talmud, that the number of readers from the Torah corresponds to the number of advisors to a gentile king in order to nullify the evil decrees of gentile governments. The Ritva and *Otzar HaKavod* explain that the number of advisors to earthly kings merely parallels the number of angelic ministers in heaven.

Zechariah is the same as Meshullam – הֵיִינוּ זְכַרְיָה הֵיִנוּ מִשְׁלָם: The Maharsha wrote that this is indicated in the verse itself, as the letter *vav*, indicating the word “and,” appears between most of the names but not between the names Zechariah and Meshullam.

## HALAKHA

All people count toward the quorum of seven readers – הַכֹּל עוֹלִין לְמִנּוּן שִׁבְעָה: All people count toward the quorum of seven readers, including women. However, on days when fewer than seven readers are called to the Torah, this is not the case (*Magen Avraham; Olat Shabbat*). The Sages said that a woman should not read the Torah in public out of deference to the congregation. A minor who understands the concept of a blessing may also read from the Torah. However, nowadays the custom is to call up a minor only for *maftir* (*Magen Avraham; Shulhan Arukh, Orah Hayyim* 282:3).

The reader who concludes the Torah reading... does he count toward the quorum – מִפְּטוּר... לְמִנּוּן: The Gemara did not provide a final ruling with regard to this debate. Some hold that the reader who concludes the Torah reading and reads the *haftara* is included in the quorum (*Rif; Ran*), while others disagree (*Rid*). Some say that the issue remains unresolved (*ge'oniim*). In practice, the custom is to call seven readers to the Torah without the *maftir*. *Kaddish* is then recited, and then the *maftir* reads some verses that the previous reader already read, and then he reads the *haftara*. This is the practice on Shabbat and Festivals. However, when a *haftara* is read on public fasts, when it is prohibited to add additional readers, the third reader also reads the *haftara* (*Shulhan Arukh, Orah Hayyim* 282:4).

הַגִּי שְׁלֹשָׁה, חֲמִשָּׁה וְשִׁבְעָה כִּנְגַד מִי? פְּלִיגֵי בַּה רַבִּי יִצְחָק בַּר נַחֲמָנִי וְחַד דְּעַמְיָה, וּמְנו – רַבִּי שְׁמַעוֹן בֶּן פִּזִּי, וְאַמְרֵי לֵה: רַבִּי שְׁמַעוֹן בֶּן פִּזִּי וְחַד דְּעַמְיָה, וּמְנו – רַבִּי יִצְחָק בַּר נַחֲמָנִי, וְאַמְרֵי לֵה רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי: חַד אָמַר: כִּנְגַד בְּרַבְת כְּהֵנִים, וְחַד אָמַר: כִּנְגַד שְׁלֹשָׁה שׁוּמְרֵי הַסֵּף, חֲמִשָּׁה מְרוֹאֵי פְּנֵי הַמֶּלֶךְ, שִׁבְעָה רֹאֵי פְּנֵי הַמֶּלֶךְ.

תְּנִי רַב יוֹסֵף: שְׁלֹשָׁה, חֲמִשָּׁה וְשִׁבְעָה: שְׁלֹשָׁה שׁוּמְרֵי הַסֵּף, חֲמִשָּׁה מְרוֹאֵי פְּנֵי הַמֶּלֶךְ, שִׁבְעָה רֹאֵי פְּנֵי הַמֶּלֶךְ. אָמַר לֵיה אֲבִי: עַד הַאִידְנָא מֵאֵי טַעְמָא לֹא פְּרִיש לָן מַר? אָמַר לֵיה: לֹא הוּא יְדַענָא דְצַרִּיכְתוּ לֵיה, וּמִי בְעִיתוּ מִינַאי מִילְתָּא וְלֹא אָמַרִי לְכוּ?

אָמַר לֵיה יַעֲקֹב מִינְאָה לְרַב יְהוּדָה: הַגִּי שֵׁשָׁה יְדִים הַכְּפוּרִים כִּנְגַד מִי? אָמַר לֵיה: כִּנְגַד שֵׁשָׁה שְׁעָמְדוּ מִימֵינוּ שֵׁל עֲזָרָא וְשֵׁשָׁה מְשֻׁמְאָלוּ, שְׁנַאֲמַר וְיַעֲמֹד עֲזָרָא הַסּוֹפֵר עַל מַגְדֵּל עֵץ אֲשֶׁר עָשׂוּ לְדַבָּר וְיַעֲמֹד אֶצְלוּ מִתְתִּיבָה וְשָׁמַע וְעִנְיָה וְאוּרִיָּה וְחִלְקִיָּה וּמַעֲשֵׂיָה עַל יְמֵינוּ וּמְשֻׁמְאָלוּ פְּדִיָּה וּמִישְׁאֵל וּמִלְכִּיָּה וְחִשּׁוּם וְחִשְׁבַּדְנָה זְכַרְיָה מְשֻׁלָּם.”

הַגִּי שִׁבְעָה הוּא! הֵיִנוּ זְכַרְיָה הֵיִנוּ מִשְׁלָם, וְאַמְאֵי קְרָאוּ מְשֻׁלָּם דְּמִשְׁלָם בְּעוֹבְדֵיהָ.

תְּנוּ רַבְנֵי: הַכֹּל עוֹלִין לְמִנּוּן שִׁבְעָה, וְאַפִּילוּ קָטָן וְאַפִּילוּ אִשָּׁה. אָבֵל אָמְרוּ חֲכָמִים: אִשָּׁה לֹא תִקְרָא בְּתוֹרָה, מִפְּנֵי כְבוֹד צְבוּר.

אֵיבְעִינָא לְהוּ: מִפְּטוּר מַהוּ שְׁיַעֲלָה לְמִנּוּן שִׁבְעָה? רַב הוֹנָא וְרַבִּי יִרְמְיָה בַּר אֲבָא, חַד אָמַר: עוֹלָה, וְחַד אָמַר: אֵינוּ עוֹלָה. מֵאֵן דְּאָמַר עוֹלָה – דְּהָא קָרִי.

וּמֵאֵן דְּאָמַר אֵינוּ עוֹלָה – בְּדַעוּלָא, דְּאָמַר עוֹלָה: מִפְּנֵי מַה הַמְּפֻטָּר בְּנִבְיָא צְרִיךְ שְׁיִקְרָא בְּתוֹרָה תְּחִלָּה – מִפְּנֵי כְבוֹד תּוֹרָה, וּכְבוֹן דְּמִשּׁוּם כְבוֹד תּוֹרָה הוּא – לְמִנְיָנָא לֹא סְלִיק.

A question is raised with regard to the number of readers on different days. Corresponding to what were these three, five, and seven, readers<sup>n</sup> instituted? Rabbi Yitzhak bar Nahmani and one other Sage who was with him disagree about this. And who was that other scholar? Rabbi Shimon ben Pazi. And some say that this was a matter of dispute between Rabbi Shimon ben Pazi and one other scholar who was with him. And who was that other scholar? Rabbi Yitzhak bar Nahmani, and some say it was Rabbi Shmuel bar Nahmani. One said: These numbers correspond to the number of Hebrew words in the three verses of the Priestly Benediction. And one said: These numbers correspond to the three guards of the door (II Kings 25:18), five of the officers who saw the king's face (II Kings 25:19), and the seven officers who saw the king's face (Esther 1:14).<sup>n</sup>

Similarly, Rav Yosef taught a *baraita*: The three, five, and seven people who read from the Torah correspond to the three guards of the door, five of the officers who saw the king's face, and the seven officers who saw the king's face. When Rav Yosef taught this, Abaye said to him: What is the reason that until now the Master did not explain the matter to us in this way? Rav Yosef said to him: I did not know that you needed this information, as I thought that you were already familiar with the *baraita*. Have you ever asked me something and I did not tell you?

Ya'akov of Mina said to Rav Yehuda: Corresponding to whom were these six readers on Yom Kippur instituted? Rav Yehuda said to him: The number six corresponds to the six people who stood to Ezra's right and the six people who stood to his left, as it is stated: “And Ezra the Scribe stood upon a platform of wood, which they had made for the purpose, and beside him stood Mattithiah, and Shema, and Anaiah, and Uriah, and Hilkiah, and Maaseiah, on his right hand, and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadanah, Zechariah, Meshullam” (Nehemiah 8:4).

The Gemara challenges this answer: Those that stood to his left were seven and not six. The Gemara responds: Zechariah is the same as Meshullam,<sup>n</sup> that is to say, they are not two separate people, but rather one person with two names. And why was he called Meshullam? Because he was perfect [*mishlam*] in his actions.

**S** The Sages taught in a *Tosefta* (*Megilla* 3:11): All people count toward the quorum of seven readers,<sup>n</sup> even a minor and even a woman. However, the Sages said that a woman should not read the Torah, out of respect for the congregation.

A dilemma was raised before the Sages: With regard to the reader who concludes [*maftir*] the Torah reading and reads from the Prophets [*haftara*], what is the *halakha*; does he count toward the quorum<sup>n</sup> of seven readers? Rav Huna and Rabbi Yirmeya bar Abba disagreed about this matter. One said: He counts, and one said: He does not count. The one who said that he counts toward the seven readers holds that opinion because he reads from the Torah.

And the one who said that he does not count holds in accordance with the opinion of Ulla, as Ulla said: For what reason must the one who concludes with a reading from the Prophets read from the Torah first? It is due to respect for the Torah, so that those present should not conclude that he was called up only to read from the Prophets because the honor due the Torah and the honor due the Prophets are equal. And since he reads only out of respect for the Torah, he is not included in the quorum of seven readers.

לֹא יִפְחוֹת – לֹא יִפְחוֹת – מֵעֲשָׂרִים וְאַחַד פְּסוּקֵי הַחֲפָטָה: The *haftara* is read from the Prophets on Shabbat, and no fewer than twenty-one verses are read. However, if one concludes an entire topic, he need not continue even if he has read fewer than twenty-one verses. On Festivals, when only five readers are called to the Torah, the *haftara* need not be longer than fifteen verses (*Shulḥan Arukh, Oraḥ Ḥayyim* 284:1, and in the comment of Rema).

מִתִּיבֵי: הַמִּפְטוּר בְּנִבְיָא לֹא יִפְחוֹת מֵעֲשָׂרִים וְאַחַד פְּסוּקֵי כְּנֶגֶד שְׁבַע עֲשָׂרֵי וְאַחַד בְּתוֹרָה. וְאִם אֵינֶנּוּ עֲשָׂרִים וְאַרְבָּעָה הָיוּ! בֵּין דְּמִשּׁוּם כְּבוֹד תּוֹרָה הוּא.

The Gemara raises an objection based upon the following *baraita*: **The one who concludes with a reading from the Prophets may not read fewer than twenty-one verses,<sup>h</sup> corresponding to the seven who read from the Torah.** Each one who reads from the Torah must read at least three verses, for a total of at least twenty-one verses. **And if it is so,** that the one who reads the *haftara* does not count toward the quorum of seven readers, and he is an eighth reader, the minimum number of verses that must be read from the Torah is **twenty-four** and not twenty-one. The Gemara answers: **Since the one who reads the *haftara* reads from the Torah first only due to respect for the Torah,**

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כְּנֶגֶדוֹ נִמְי לֹא בְעֵי.

it is not necessary to also add corresponding verses in the *haftara*.

מִתְקִיף לָהּ רַבָּא: וְהָיִי "עוֹלוֹתֵיכֶם סֶפֶר" דְּלֹא הָיוּ עֲשָׂרִים וְאַחַד, וְקָרִינוּ! שְׂאֵי הֵתֵם דְּסִלִּיק עֲנִינָא.

Rava strongly objects to this *baraita*: **But there is the *haftara* that begins with the words: "Add your burnt offerings"** (Jeremiah 7:21–28), **which does not have twenty-one verses, and nevertheless we read it.** The Gemara answers: **There it is different, as the topic is completed** in fewer than twenty-one verses, and it is not necessary to begin another topic merely to complete the number of verses.

וְהִיבָא דְלֹא סִלִּיק עֲנִינָא לָא? וְהָאֵמַר רַב שְׁמוּאֵל בַּר אַבְבָּא: זְמַנִּין סְגִיִּין הָיָה קְאִימְנָא קַמֵּיהּ דְּרַבִּי יוֹחָנָן, וְכִי הָיָה קָרִינוּ עֲשָׂרָה פְּסוּקֵי אִמְרֵי לָן: אִפְסִיקוּ! מְקוּם שְׂוִישׁ תּוֹרָתָא שְׂוִישׁ תּוֹרָתָא: דְּתַנִּי רַב תַּחְלִיפָא בַר שְׁמוּאֵל: לֹא שְׂוִישׁ אֵלָּא בְּמְקוּם שְׂוִישׁ תּוֹרָתָא, אֲבָל מְקוּם שְׂוִישׁ תּוֹרָתָא – פּוֹסֵק.

The Gemara asks: **But is it true that where the topic is not completed, we do not read fewer than twenty-one verses? Didn't Rav Shmuel bar Abba say: Many times I stood before Rabbi Yohanan as a translator, and when we had read ten verses he would say to us: Stop.** This indicates that a *haftara* need not be twenty-one verses. The Gemara answers: **In a place where there is a translator,<sup>NHB</sup> who translates each verse into Aramaic and adds additional explanation, it is different.** In that case, it is not necessary for the *haftara* to consist of twenty-one verses, so as not to overburden the congregation, **as Rav Taḥalifa bar Shmuel taught: They taught that twenty-one verses must be read from the *haftara* only in a place where there is no translator; but in a place where there is a translator, one may stop even before that.**

NOTES

In a place where there is a translator – מְקוּם שְׂוִישׁ תּוֹרָתָא: The Meiri explains that since the translator translates every verse, the ten verses and their translations are counted as twenty. The reader then repeats the last verse for a total of twenty-one. Alternatively, Rashi and others explain that the reason one need not read twenty-one verses is so that the congregation

not be overly burdened. This is also mentioned explicitly in the Jerusalem Talmud. According to this explanation, it is possible to suggest that since the Torah reading itself was very lengthy, it is not necessary to read twenty-one verses, and it is possible that one may conclude after even fewer than ten verses.

HALAKHA

In a place where there is a translator – מְקוּם שְׂוִישׁ תּוֹרָתָא: In a place where there is a translator, it is sufficient to read and

translate ten verses from the Prophets, even if the topic has not been concluded (Rambam *Sefer Ahava, Hilkhot Tefilla* 12:13).

BACKGROUND

Translator – תּוֹרָתָא: During the talmudic era, it was customary to read the Aramaic translation of the Torah, written by Onkelos, as part of the Torah reading on Shabbat morning. The purpose of this was to allow those unfamiliar with biblical Hebrew to understand the reading. The translation would greatly extend the time of the reading. If the translation

of the *haftara* was also recited, that would extend the time even more, especially since the translation of the Prophets incorporates more explanation of the text than the translation of the Torah itself. Therefore, it was necessary to shorten the *haftara* so that the congregation would not be overly burdened.

Recite the blessing [*poresin*] before *Shema* – על פורסין של שמע. The commentaries debate the meaning of the word *poresin* and, therefore, the meaning of this statement in the mishna. The Ran and others quote the *ge'onim*, who explain that *poresin* connotes beginning. Consequently, this phrase means that one begins to recite the blessings of the *Shema*. Rashi, the Ra'avad, and others explain that *poresin* means to divide. In these cases, one would divide the two blessings before *Shema* and recite only the first one. Others cite the Aramaic *Targum* to the book of Samuel as proof that the word *poresin* can mean reciting a blessing (see I Samuel 9:13; *Arukh*; *Rid*; *Mikhtam*). The Rambam, in his Commentary on Mishna, explains that *poresin* means to organize or arrange the blessings before *Shema*.

The commonly accepted interpretation is that this is referring to reciting *kaddish*, *barekhu*, and the first of the blessings before *Shema*. Since *kaddish* and *barekhu* are expressions of sanctity, they may be recited only in the presence of ten men. However, many early commentaries (*ge'onim*) explained that ten men are required for the first blessing before *Shema*, which contains *kedusha*, the responsive prayer of praise that parallels the praises offered to God by the angels. Nonetheless, common practice accords with the opinion of the Ra'avad, who maintains that the verses recited during this blessing are not considered a true recitation of *kedusha*. Consequently, it is permitted to recite this blessing without a quorum of ten men.

Nor do the priests lift their hands to recite the Priestly Benediction – ואין נושאים את כפיהם: The Rashba explains that the reason this is recited only in the presence of ten men is because the blessings mention the name of God (see *Turei Even*). The Ran explains that it is because the Torah states: "In this way shall you bless the children of Israel" (Numbers 6:23), and the term "children of Israel" refers only to a group of at least ten.

Nor does one conclude with a reading from the Prophets [*haftara*] – ואין מפטירין בגביא: The Rashba wonders why there is no *haftara* in the presence of fewer than ten men, and he does not suggest an answer. The Meiri explains that since the reader of the *haftara* first reads from the Torah, he must begin the blessing over the Torah with *barekhu*, which is an expression of sanctity. The Ran explains that the *haftara* is a rabbinic decree, and it was instituted that it be read only in public.

From where in the verse may this be inferred – מאי משמע: Several of the early commentaries cite an answer that does not appear in the Gemara but is mentioned in the Jerusalem Talmud (*Megilla* 4:4). There is a verse that states: "And the children of Israel came to buy among those that came" (Genesis 42:5). The children of Israel [*benei Yisrael*] referred to in the verse are ten of Jacob's sons. Therefore, wherever a verse states *benei Yisrael*, it is referring to a group of at least ten (Rabbeinu Bahya in his Commentary on the Torah).

מתני' אין פורסין על שמע, ואין עוברין לפני התיבה, ואין נושאים את כפיהם, ואין קורין בתורה, ואין מפטירין בגביא.

ואין עושין מעמד ומושב, ואין אומרים ברכת אבלים ותחנומי אבלים, וברכת התנים, ואין מזמנין בשם פחות מעשרה. ובקרקעות – תשעה וכהן, ואדם פויעא בהן.

גמ' מנא הני מילי? אמר רבי חייה בר אבא אמר רבי יוחנן: דאמר קרא "ונקדשתי בתוך בני ישראל" – כל דבר שבקדושה לא יהא פחות מעשרה.

מאי משמע? דתני רבי חייה אתאי "תוך" "תוך", כתיב הכא "ונקדשתי בתוך בני ישראל" וכתיב התם "הבדלו מתוך העדה".

ואתאי "עדה" "עדה", דכתיב התם "עד מתי לעדה הרעה הזאת" מה להלן עשרה – אף כאן עשרה.

**MISHNA** One does not recite the introductory prayers and blessing [*poresin*] before *Shema*;<sup>NH</sup> nor does one pass before the ark<sup>H</sup> to repeat the *Amida* prayer; nor do the priests lift their hands to recite the Priestly Benediction;<sup>NH</sup> nor is the Torah read in public;<sup>H</sup> nor does one conclude with a reading from the Prophets [*haftara*]<sup>NH</sup> in the presence of fewer than ten men.

And one does not observe the practice of standing up and sitting down for the delivery of eulogies at a funeral service; nor does one recite the mourners' blessing or comfort mourners in two lines after the funeral; or recite the bridegrooms' blessing; and one does not invite others to recite Grace after Meals, i.e., conduct a *zimmun*, with the name of God, with fewer than ten men present. If one consecrated land and now wishes to redeem it, the land must be assessed by nine men and one priest, for a total of ten. And similarly, assessing the value of a person who has pledged his own value to the Temple must be undertaken by ten people, one of whom must be a priest.

**GEMARA** The Gemara asks: From where are these matters, i.e., that ten people are needed in each of these cases, derived? Rabbi Hiyya bar Abba said that Rabbi Yohanan said: It is as the verse states: "And I shall be hallowed among the children of Israel" (Leviticus 22:32), which indicates that any expression of sanctity may not be recited in a quorum of fewer than ten men.<sup>H</sup>

The Gemara asks: From where in the verse may this be inferred?<sup>N</sup> The Gemara responds that it must be understood as Rabbi Hiyya taught: It is inferred by means of a verbal analogy [*gezera shava*] between the words "among," "among." Here, it is written: "And I shall be hallowed among the children of Israel," and there, with regard to Korah's congregation, it is written "Separate yourselves from among this congregation" (Numbers 16:21). Just as with regard to Korah the reference is to ten men, so too, the name of God is to be hallowed in a quorum of ten men.

The connotation of ten associated with the word "among" in the portion of Korah is, in turn, inferred by means of another verbal analogy between the word "congregation" written there and the word "congregation" written in reference to the ten spies who slandered Eretz Yisrael, as it is written there: "How long shall I bear with this evil congregation?" (Numbers 14:27). Consequently, just as there, in the case of the spies, it was a congregation of ten people, as there were twelve spies altogether, and Joshua and Caleb were not included in the evil congregation, so too, here, in the case of Korah, the reference is to a congregation of ten people. The first several items mentioned in the mishna are expressions of sanctity, and they consequently require a quorum of ten.

#### HALAKHA

One does not recite the introductory prayers and blessing before *Shema* – אין פורסין על שמע: If there are individuals who prayed privately and did not hear *kaddish*, one of them may recite *kaddish*, *barekhu*, and the first of the blessings before *Shema*. This is permitted only in the presence of ten men. Preferably, one should attempt to ensure that there are six men present who have not yet heard *kaddish*, but this procedure may be done even if there is only one who has not yet heard *kaddish*. Nowadays, the custom is to say only *kaddish* and *barekhu*, but not the first of the blessings before *Shema*. In the evening, individuals who already prayed privately do not recite *barekhu*; however, one who has not yet recited the evening prayers at all may do so (*Mishna Berura*; *Shulhan Arukh*, *Orah Hayyim* 69:1 and the comment of Rema).

Nor does one pass before the ark – ואין עוברין לפני התיבה: One may go before the ark to recite the communal *Amida* prayer only in the presence of ten men. If there are those who have already prayed but did not hear *kedusha*, the sanctification prayer, one of them may recite the first two blessings of the *Amida* aloud, followed by *kedusha* and the third blessing (*Shulhan Arukh*, *Orah Hayyim* 69:1).

Nor do the priests lift their hands to recite the Priestly Benediction – ואין נושאים את כפיהם: The priests may recite the Priestly Benediction only in a quorum of ten, and the priests are included as part of the quorum (*Shulhan Arukh*, *Orah Hayyim* 128:1).

Nor is the Torah read in public – ואין קורין בתורה: The Torah is

read only in the presence of a quorum of ten. However, if they began to read the Torah with a quorum and some individuals left, they may continue the reading (*Shulhan Arukh*, *Orah Hayyim* 143:1).

Nor does one conclude with a reading from the Prophets [*haftara*] – ואין מפטירין בגביא: The *haftara* may be read only with a quorum of ten (*Rambam Sefer Ahava*, *Hilkhot Tefilla* 8:4).

Any expression of sanctity may not be recited in a quorum of fewer than ten men – כל דבר שבקדושה לא יהא פחות מעשרה: Expressions of sanctity may be recited only in the presence of a quorum of ten men. However, if they began with a quorum and some individuals left, they may continue (*Rambam Sefer Ahava*, *Hilkhot Tefilla* 8:6).

And one does not observe the practice of standing up and sitting down with fewer than ten men present – **ואין עושין מעמד** – **מושב פחות מעשרה**: The practice of standing up and sitting down for eulogies is practiced only with a quorum of ten. However, nowadays this custom is no longer observed at all (Rambam *Sefer Shofetim*, *Hilkhot Evel* 12:4; *Shulhan Arukh*, *Yoreh De'a* 376:3).

The bridegrooms' blessing is recited only with ten men present – **ברכת חתנים בעשרה**: The bridegrooms' blessing is recited only with ten men present, and the bridegroom may be considered one of the ten (*Shulhan Arukh*, *Even HaEzer* 62:4).

And one does not invite others to thank God for one's nourishment with the name of God with fewer than ten men present – **ואין מזמנין על המזון בשם פחות מעשרה**: The invitation to say Grace after Meals is recited with the name of God only in the presence of ten men (*Shulhan Arukh*, *Orah Hayyim* 192:1).

Land must be assessed by nine Israelites and one priest – **יהקרקעות תשעה וכהן**: If one consecrated land and wants to redeem it, the assessment of the value of the land is conducted by a group of ten, one of whom must be a priest (Rambam *Sefer Hafla'a*, *Hilkhot Arakhin* 8:2).

And similarly, assessing the value of a person – **ואדם ביוצא בהן**: If an individual pledges to donate his own value to the Temple treasury, his value is assessed as though he were being sold as a slave. The assessment is conducted by a group of ten, one of whom must be a priest (Rambam *Sefer Hafla'a*, *Hilkhot Arakhin* 8:2).

NOTES

**אין אבליים** – **מן המניין**: Mourners themselves are not included in the count – **מן המניין**: Rashi and many others explain that this is because the consolers would recite a blessing of consolation to the mourner, and the mourner would recite a separate blessing for those who had come to console him. Therefore, the quorum of ten must be in addition to the mourner himself. The Rid explains that since mourners are preoccupied in their mourning, they do not pay close attention to the blessing and therefore do not count for the quorum. This is not the case with regard to bridegrooms.

**עשרה כהנים בתובים** – **עשרה כהנים בתובים**: *Tosafot* question why an even number of people would participate in this formal appraisal of value, as it seems to contradict the general rule that a court may not be composed of an even number of judges. The Rashba explains that since the number of appraisers is derived from a verse, it need not follow general court procedures. Others explain that an appraisal of value is not equivalent to a court case, and the appraisers are not considered a court (see Ritva and *Turei Even*).

**אימא חמשה כהנים** – **אימא חמשה כהנים**: This question has been explained in the commentary to the Gemara based upon the interpretation of Rashi. The Ran offers another explanation based upon the general principle: It is sufficient for the conclusion that emerged from the inference to be like the inference, which means that the conclusion of an inference cannot be applied more broadly than the source of that inference. In this case, since it is derived from the term "priest" that even non-priests may participate, it can be derived only that the number of non-priests who may participate is equal to the number of priests who must be included; it cannot be derived that the number of non-priests may exceed the number of priests.

The Gemara concluded by stating that it is indeed difficult to understand why there may be more than five non-priests in the group that performs the assessment. As an explanation of this point, some say that in a series of multiple restrictive expressions, all the expressions after the first one are considered amplifications (*Panim Meivot*).

**ואין עושין מעמד ומושב פחות מעשרה**: We learned in the mishna: **And one does not observe the practice of standing up and sitting down for the delivery of eulogies at a funeral service with fewer than ten men present.**<sup>H</sup> As this is not an expression of sanctity, it is therefore necessary to explain why a quorum is required. The Gemara explains: **Since the leader of the funeral procession is required to say: Stand, dear friends, stand; sit down, dear friends, sit down,** when there are **fewer than ten it is not proper conduct** to speak in such a dignified style.

We also learned in the mishna that **one does not recite the mourners' blessing and the bridegrooms' blessing with fewer than ten men present.** The Gemara asks: **What is the mourners' blessing? The blessing recited in the square next to the cemetery.** Following the burial, those who participated in the funeral would assemble in the square and bless the mourners that God should comfort them, as **Rabbi Yitzhak said that Rabbi Yohanan said: The mourners' blessing is recited only with ten men present, and mourners themselves are not included in the count.**<sup>N</sup> **The bridegrooms' blessing is also recited only with ten men present,**<sup>H</sup> and **bridegrooms themselves are included in the count.** Consequently, only nine other men are needed.

We learned further in the mishna: **And one does not invite others to recite Grace after Meals, i.e., conduct a zimmun, in order to thank God for one's nourishment, with the name of God, with fewer than ten men present.**<sup>H</sup> **Since one is required to say: Let us bless our Lord, in the presence of fewer than ten it is not proper conduct** to mention the name of God.

**יהקרקעות תשעה וכהן ואלים ביוצא בהן**: If one consecrated land and now wishes to redeem it, the land must be assessed by **nine Israelites and one priest,**<sup>H</sup> for a total of ten. **And similarly,** assessing the value of a person who has pledged his own value to the Temple must be undertaken by ten people, one of whom must be a priest. The Gemara asks: **From where are these matters,** that consecrated land must be assessed by ten people, one of whom is a priest, derived?

**שמעון** said: The word priest is written ten times<sup>N</sup> in the Torah portion that addresses the redemption of consecrated property, indicating that ten people are required to assess the value of such property (Leviticus, chapter 27). **One** instance of the word is needed **for itself,** to indicate that a priest must participate in the assessment. **And one** instance is needed to **exclude** all non-priests from fulfilling that role. **And all the other instances of the word are restrictions following other restrictions,** and there is a general hermeneutical principle that **one restriction after another serves only to amplify.** Therefore, each additional time the word priest is repeated, it extends the criteria applied to appraisers, so as to allow non-priests to participate. Consequently, the assessment may be carried out by **nine ordinary Israelites and one priest.**

The Gemara asks: **And on the basis of this principle, say that the first usage of the term is restrictive and requires a priest for the assessment; the second usage amplifies and allows for a non-priest; the third usage again requires a priest; the fourth usage allows for a non-priest; and so on.** Consequently, the assessment must be carried out by **five priests<sup>N</sup> and five ordinary Israelites.** The Gemara concludes: Indeed, it is **difficult,** as the derivation has not been sufficiently explained.

We learned in the mishna: **And similarly,** assessing the value of a person<sup>H</sup> who has pledged his own value to the Temple must be undertaken by ten people, one of whom must be a priest. The Gemara asks: **Can a person become consecrated** and thereby require redemption?

**ואין עושין מעמד ומושב פחות מעשרה**: **בין דבעי למימר: עמדו יקרים, עמדו! שבו יקרים, שבו!** **בציר מעשרה לאו אורח ארעא.**

**ואין אומרים ברכת אבליים וברכת חתנים** (וכו'). **מאי ברכת אבליים? ברכת רחבה. דאמר רבי יצחק אמר רבי יוחנן: ברכת אבליים בעשרה, ואין אבליים מן המניין. ברכת חתנים בעשרה – וחתנים מן המניין.**

**ואין מזמנין על המזון בשם פחות מעשרה** (וכו'). **בין דבעי למימר נברך לאלהינו – בציר מעשרה לאו אורח ארעא.**

**יהקרקעות תשעה וכהן ואלים ביוצא בהן** (וכו'). **מנא הני מילי?**

**אמר שמואל: עשרה כהנים בתובים בפרישה, חד לגופיה, (וחד למעוטי) ואידך הוי מעוט אחר מעוט ואין מעוט אחר מעוט אלא לרבות: תשעה ישראלים וחד כהן.**

**ואימא חמשה כהנים וחתמשה ישראלים! קשיא.**

**ואדם ביוצא בהן. אדם מי קדוש?**

HALAKHA

One who reads from the Torah should not read fewer than three verses – הקורא בתורה לא יפחות משלושה פסוקים – Three verses are the minimal number that can be publically read from the Torah. If there is a translator, the reader should read one verse at a time before the translator translates it for the congregation (Shulhan Arukh, Oraḥ Hayyim 137:2, 145:1).

אמר רבי אבהו: באומר דמי עלי. דתניא: האומר דמי עלי – שמיין אותו בעבד. ועבד איתקש לקרקעות, דכתיב "והתנחלתם אותם לבניכם אחריכם לרשת אחוזה".

Rabbi Abbahu said: The mishna is referring to one who says: My assessment is incumbent upon me, and thereby pledges to donate a sum of money equivalent to his own monetary value to the Temple treasury, as it is taught in a *baraita*: With regard to one who says: My assessment is incumbent upon me, the court assesses him as though he were a slave in order to determine the amount he is obligated to donate to the Temple treasury. And a slave is compared to land, as it is written with regard to slaves: "And you shall take them as an inheritance for your children after you, to inherit them for a possession" (Leviticus 25:46). Consequently, the same criteria that apply to assessing consecrated land apply to assessing the monetary value of an individual.

מתני' הקורא בתורה לא יפחות משלושה פסוקים, ולא יקרא למתורגמן יותר מפסוק אחד.

**MISHNA** One who reads from the Torah in the synagogue should not read fewer than three verses.<sup>h</sup> And when it is being translated, he should not read to the translator more than one verse at a time, so that the translator will not become confused.

Perek III

Daf 24 Amud a

HALAKHA

And with regard to the Prophets, three verses at a time – ובנביא שלשה: If there is a translator in the synagogue, it is permitted to read three verses at once from the Prophets and then the translator recites the translation of all three verses. If the verses are from three distinct paragraphs, one should read the verses one at a time and allow the translator to translate each one separately (Rambam *Sefer Ahava, Hilkhot Tefilla* 12:14).

ובנביא שלשה. היו שלשתן שלש פרשיות – קורין אחד אחד.

And with regard to the Prophets, one may read to the translator three verses at a time.<sup>h</sup> With respect to the Torah, an incorrect translation might lead to an error in practice, but this concern does not apply to the Prophets. If the three verses constitute three separate paragraphs,<sup>n</sup> that is to say, if each verse is a paragraph in itself, one must read them to the translator one by one.

One may skip while reading the Prophets, but one may not skip while reading the Torah – מדלגין בנביא ואין מדלגין בתורה: It is permitted to skip from one section to another while reading the Torah, as long as both sections address the same topic. Conversely, while reading the Prophets, it is permitted to skip from one section to another within one book of the Prophets even if they address different topics. However, one should not cause the congregation to have to wait for the reading to continue. It is prohibited to skip from one book of the Prophets to another; unless the sections address the same topic, in which case it is permitted (*Peri Hadash*). Within the twelve books of Prophets that are grouped together, it is permitted to skip from one book to another, but only if one skips ahead to a section that comes later (Shulhan Arukh, Oraḥ Hayyim 144:1).

מדלגין בנביא, ואין מדלגין בתורה. ועד כמה הוא מדלג? עד כדי שלא יפסוק המתורגמן.

One may skip from one place to another while reading the Prophets, but one may not skip from one place to another while reading the Torah.<sup>h</sup> How far may he skip? As far as he can, provided that the translator will not conclude his translation while the reader is still rolling the scroll to the new location. The reader may not cause the congregation to wait for him after the translator has finished, as that would be disrespectful to the congregation.

NOTES

If the three verses constitute three separate paragraphs – היו שלשתן שלש פרשיות: The Ran adds that even if the verses do not constitute three separate paragraphs, if they address different topics, they should not be read together. Rabbeinu Yehonatan explains that the reason the mishna specifically cited the example of verses that constitute distinct paragraphs is to allude to the prophecies of consolation that these verses express.

גמ' הני שלשה פסוקין בנגד מי? אמר רב אסי: בנגד תורה נביאים וכתובים.

**GEMARA** The Gemara asks: Corresponding to what were these three verses, i.e., the minimal Torah reading, instituted? Rav Asi said: They correspond to the Torah, Prophets, and Writings.

ולא יקרא למתורגמן יותר מפסוק אחד ובנביא שלשה פסוקים, ואם היו שלשתן שלש פרשיות – קורא אחד אחד, כגון "כי כה אמר ה' חנם נמכרתם"; "כי כה אמר ה' אלהים מצרים ירד עמי בראשונה"; "ועתה מה לי פה נאם ה'".

We learned in the mishna: And when it is being translated, one should not read to the translator more than one verse at a time. And with regard to the Prophets, he may read to the translator three verses at a time. If the three verses constitute three separate paragraphs, he must read them to the translator separately, for example, the verses: "For thus says the Lord, You were sold for naught" (Isaiah 52:3); "For thus says the Lord God, at first My people went down to Egypt" (Isaiah 52:4); "Now therefore what have I here, says the Lord" (Isaiah 52:5). These are three adjacent verses, each one constituting an independent paragraph.

"מדלגין בנביא ואין מדלגין בתורה." ורמינהי: קורא "אחרי מות ו' אן בעשור." והא קא מדלג!

§ We learned further in the mishna: One may skip from one place to another while reading the Prophets, but one may not skip from one place to another while reading the Torah. The Gemara raises a contradiction from a mishna (*Yoma* 68b): On Yom Kippur, the High Priest reads the section beginning with the verse: "After the death" (Leviticus 16:1), and then he reads the section beginning with the verse: "Only on the tenth day" (Leviticus 23:27). Doesn't he skip from the first section to the second section?

אמר אביי: לא קשיא: כאן בכדי שיפסוק התורגמן, וכאן – בכדי שלא יפסוק התורגמן.

Abaye said: This is not difficult. Here, where it says that one may not skip in the Torah, the translator will conclude his translation before the reader is ready to continue reading. There, where it is permitted to skip, the translator will not conclude his translation before the reader is ready to continue reading.