

The Jerusalem Talmud

Second Order: Mo'ed

Tractates *Ta'anot*, *Megillah*, *Hagigah* and *Mo'ed Qatan* (*Mašqin*)

Studia Judaica

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The Jerusalem Talmud

תלמוד ירושלמי

Second Order: Mo'ed

סדר מועד

Tractates *Ta'anot*, *Megillah*, *Hagigah* and *Mo'ed Qatan* (*Mašqin*)

מסכתות תעניות מגילה חגיגה ומועד קטן (משקין)

Edition, Translation, and Commentary

by

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This edition of the Talmud Yerushalmi is dedicated to the remembrance of my
wife's illustrious ancestors

Rabbi Meir bar Baruch of Rothenburg, Maharam
1215?-1293

Rabbi Jacob Weilla, Mahariw
Fifteenth Century, Rabbi of Erfurth

Rabbi Jacob Ettlinger, Arukh Laner
1798-1871, Chief Rabbi of Altona

Rabbi Dr. Marcus Horovitz
1844-1910, Rabbi of Frankfurt/Main

Preface

The present volume is the seventeenth and last in this series of the Jerusalem Talmud, the fourth in a four-volume edition, translation, and Commentary of the Second Order of this Talmud. The principles of the edition regarding text, vocalization, and Commentary have been spelled out in detail in the Introduction to the first volume. The text in this volume is based on the manuscript text of the Yerushalmi edited by J. Sussman for the Academy of the Hebrew Language, Jerusalem 2001. The text essentially represents an outline, to be fleshed out by a teacher's explanation. The translation should mirror this slant; it should not endow the text with literary qualities which the original does not possess. In particular, the translation is not intended to stand separate from the Commentary. In one respect the principles of edition have been changed from the previous volumes. Instead of occasionally remarking about questionable changes of the text by the corrector preparing the Venice *editio princeps*, in all cases where the corrector changed the text, the scribe's version is given in (parentheses), the corrector's in [brackets]. Naturally, the corrector rectifies spelling errors and omissions, mostly sentences left out because of homeoteleuton; but in many cases the corrector's additions are questionable, as indicated in the Commentary. The full text will permit every reader to form his own judgment. Translator's additions in the English text are put in {braces}.

As in the preceding volumes, for each paragraph the folio and line numbers of the Krotoschin edition are added. It should be remembered that these numbers may differ from the *editio princeps* by up to three lines. In the Tractates treated in the volume, Mishnah and Halakhah frequently differ widely in numbering. Adapting the headers to both Mishnah and Halakhah would not be satisfactory.

Biblical quotations are given with the masoretic accents, except for words which differ (usually by *plene* spelling) from the masoretic texts. Since the

quotes are part of oral tradition, the deviations in spelling are examples of substandard spelling, rather than changes in the text.

Again, I wish to thank my wife, Dr. Eva Guggenheimer, who acted as critic, style editor, proof reader, and expert on the Latin and Greek vocabulary. Her own notes on some possible Latin and Greek etymologies are identified by (E. G.).

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Introduction to Tractate Ta`aniot

As the title of the Tractate indicates, several kinds of fast days are discussed. The first topic is that of fast days in times of draught; therefore the Tractate starts with an extended discussion of prayers for rain in the rainy season. If the rains did not start come December, the rabbinic authorities are empowered to decree a series of fast days, if necessary of increasing severity. These fast days always are consecutive Monday-Thursday-Monday. On these special fast days the extended service is held in a public square, not in the synagogue; its details (together with general information on prayer and its efficacy) are given in Chapter 2. As an appendix to the description of the service in the times of the Mishnah, the service on the Temple Mount in the times of the Temple and the role of the participating delegations of priests and people is described, as also is the status of the Pharisaic (pre-rabbinic) "Scroll of Fasts" (i. e., a list of minor holidays on which fasting is forbidden). Chapter 3 enumerates calamities as consequence of which local fast days are organized. The song designated as hymn of thanks for Divine help in answer of any fast day is the "Great Hallel", *Pss.* 135-136. Chapter 4 takes up from Chapter 2 the topic the role of fasting priests and representatives of the public in the Temple prayer service, a feature of Pharisaic rules of the Temple service, removed from the sacrificial acts based on the Pentateuch but whose origins can be found in *Chronicles*. Halakhah 1 contains a lengthy section copied from *Berakhot* of which only the first paragraph is relevant to the topic of this Tractate. In connection with a discussion of biblically determined days on which fasts are forbidden there is mention of specific minor holidays of donations of wood to the Temple for which prophetic sanction is claimed. Of all the fast days of the current Jewish year only the 17th of Tammuz and the 9th of Av are mentioned. In the lengthy aggadic treatment of the destruction of the Temple and of Betar, there is a text which in the scribe's version asserts that the Messiah always will have to come in the future, whereas the Venice editor's text asserts that sometime in the future the Messiah will have come¹.

1. An echo of the original text may be found in the Medieval text *Zohar* (II,8a) which

Halakhah 2 also contains a note characterizing the Masoretic Text of the Bible of talmudic times as a scholarly edition. In order to end the Tractate on a happy note, the final Mishnah celebrates the evening following the Day of Atonement and the 15th of Av which were dedicated to match-making activities.

describes the permanent place of the Messiah, “bird’s nest”, in Paradise.

מאימתי פרק ראשון תעניות

(fol.63c) **משנה א:** מאימתי מוזכרין גבורות גשמים רבי אליעזר אומר מיום טוב הראשון של חג ורבי יהושע אומר מיום טוב האחרון. אומר רבי יהושע הואיל ואין הגשמים סימן ברובה בנהג למה הוא מוזכר. אומר לו רבי אליעזר אף הוא אינו אומר אלא משיב הרוח ומוזכר הגשם בעונתו. אומר לו אם בן לעולם יהא מוזכר:

Mishnah 1: From when does one mention the Power of rains¹? Rabbi Eliezer says, from the first holiday of Tabernacles, but Rabbi Joshua says, from the concluding holiday². Rabbi Joshua said, since rain during Tabernacles is not a sign³ of blessing⁴, why should he mention? Rabbi Eliezer said to him, he only says “He Who makes the wind blow and brings down the rain”, in its appropriate time. They answered him, if that is so, one should always mention it⁵.

1 In the second benediction of the *Amidah* which celebrates God’s power in resurrecting the dead, during the rainy season in the winter one inserts the formula mentioned later celebrating God’s power to bring or withhold rain.

2 The last holiday is the eighth day of Tabernacles which follows the seven days of dwelling in huts when one returns to dwell in houses.

3 Greek σημεῖον.

4 This also is Maimonides’s version. In the Babli “a sign of curse”, since rain (in Israel) during Tabernacles is a sign that Heaven is not interested in the Jews sitting in huts.

5 If the intent only is to refer to the winter months, the prayer could be said 12 months a year.

(63c line 47) **הלכה א:** מאימתי מוזכרין גבורות גשמים כול'. טעמיה דרבי אליעזר. על ידי שארבעת מינין הללו גדילים על הפנים לפיכך הו בואו פרקליטין למים. דבר אחר. בשעה שהעבד משמש את רבו כל צורכו הוא תובע פרסו ממנו. אומר לו רבי יהושע. והלא משעה שהעבד משמש את רבו כל צורכו ורוח רבו נוחה הימניו הוא תובע [פרנסתו] ממנו. דבר אחר. אין העבד תובע פרסו אלא סמוך לפרסו. תני. רבי ליעזר אומר. משעת נטילת לולב. רבי יהושע אומר. משעת הניחו. על דעתיה דהדין בתריא היא דעתיה דרבי ליעזר קדמייתא היא דעתיה אחרייתא. מחלפה שטתיה דרבי יהושע. תמן הוא אומר. מיום טוב האחרון. והכא

הוא אָמַר. מִשְׁעַת הַנִּיחוֹ. אָמַר רַבִּי מְנַא. שְׁכַל הַיּוֹם כָּשֶׁר לְלוּלָב. וְזִכִּיר מִבְּעֶרְבּ. לֵית כָּל-עֵמָּא תַפְנוּ. וְזִכִּיר בְּשַׁחֲרִית. אַף הוּא סְבוּר שְׁמָא הַזְּכִירוּ מִבְּעֶרְבּ וְהוּא הוּי מְדַכֵּר. מִכִּינּוֹן דְּהוּא חָמִי לִין דְּלָא מְדַכֵּרִין בְּקֻדְמִיתָא וּמְדַכֵּרִין בְּאַחֲרִיתָא. אַף הוּא יוֹדֵעַ שְׁלָא הַזְּכִירוּ מִבְּעֶרְבּ. אָמַר לֵיהּ רַבִּי חִיָּה בַר מְרִיאָא. הֲכִין הָנָה רַבִּי יוֹנָה אָבוּךָ הוּי בָּהּ.

Halakhah 1: “From when does one mention the Power of rains,” etc. The reason of Rabbi Eliezer, because these four kinds⁶ grow on water, they become attorneys⁷ for water. Another explanation, when the slave serves all his master’s needs he asks for his reward from him. Rabbi Joshua said to him, is it not that when the slave has served all his master’s needs and his master is satisfied with him⁸ that he asks his [sustenance]⁹ from him? Another explanation. The slave asks for his reward only close to the time when his reward is due¹⁰. It was stated¹¹: Rabbi Eliezer says, from the time one takes the *lulav*; Rabbi Joshua says, from the time he puts it down. In the opinion of the latter Tanna, the opinion of Rabbi Eliezer in the first is his opinion in the latter¹². The argument of Rabbi Joshua is inverted. There, he says from the concluding holiday, but here he says, from the time he puts it down¹³. Rabbi Mana says, because the entire day is qualified to take the *lulav*¹⁴. Should he not mention in the evening¹⁵? Not everybody is there. Then he should mention it in the morning. He would think that maybe they mentioned in the evening and he will mention. Since he sees that they do not mention in the first {prayer} but mention in the later {prayer}, he understands that they did not mention in the evening¹⁶. Rabbi Ḥiyya bar Marius said to him, so was your father Rabbi Jonah arguing it.

6 The 4 kinds of plants to be waved on Tabernacles, cf. *Sukkah* Chapters 3-4. Babli 2b.

7 Greek παράκλητος.

8 In this case, by showing through the absence of rain that the service of the Jews is agreeable to Heaven.

9 Corrector’s text, overwriting the scribe’s which probably was פֶּרֶס “reward”.

10 In this version, R. Joshua would have preferred to start mentioning rain only at the presumed beginning of the rainy season.

11 Babli 2b.

12 The earlier opinion is that given in the Mishnah, the latter that of the *baraita*.

13 In the Mishnah he designates the eighth day of Tabernacles; his opinion in the *baraita* can be read as meaning that on the seventh day after morning prayers, when the *lulav* is no longer needed, one should start mentioning rain in his prayers.

14 While weaving the *lulav* during morning prayers is preferred, the obligation can be discharged during the entire day. As

a generally applicable rule, R. Joshua's statement in the *baraita* also refers to the eighth day.

15 Since the first prayer on the eighth day is the evening prayer, there seems to be no reason for R. Joshua to wait until the second

prayer in the morning, which is the third after the start of the day.

16 For R. Joshua it would have been better to start mentioning rain in the evening prayer but this turns out to be not practicable.

63c line 60) רבי חגי בשם רבי פדת. אסור לְחַיֵּד לְהַזְכִּיר עַד שְׁיִזְכּוֹר שְׁלוֹחַ צִיבוֹר. רבי סימון בשם רבי יהושע בן לוי. בְּשִׁלּוֹחַ צִיבוֹר הַדָּבָר תְּלוּי. אָמַר רבי מְנָא קוֹמִי רבי חגי. מה וּפְלִיג. אָמַר ליה. לא. דָּא דָּאֵת אָמַר. בְּשִׁלּוֹחַ צִיבוֹר הַדָּבָר תְּלוּי. יָחִיד אִם רָצָה לְהַזְכִּיר מִזְכִּיר. בְּטֹל. וְדָא אֵת אָמַר. אָסוּר לְחַיֵּד לְהַזְכִּיר עַד שְׁיִזְכּוֹר שְׁלוֹחַ צִיבוֹר. בְּגִשְׁם. קָמוּן לְצִלוּתָא. כְּמִי שְׁהַזְכִּיר שְׁלוֹחַ צִיבוֹר.

Rebbi Ḥaggai in the name of Rebbi Pedat: It is forbidden for the individual to mention before the public reader mentions¹⁷. Rebbi Simon in the name of Rebbi Joshua ben Levi: Is the matter dependent on the public reader¹⁸? Rebbi Mana said before Rebbi Ḥaggai, do they disagree? He said to him: no. That which you are saying, is the matter dependent on the public reader? The individual if he wants to mention, he mentions dew¹⁹. But what you are saying is: it is forbidden for the individual to mention before the public reader mentions rain²⁰. If they rise for prayer it is as if the public reader mentioned it²¹.

17 At a place where there is public worship with a quorum of ten adults, no individual may recite his *Musaf-Amidah* before the reader in the synagogue starts. This version may be read to mean that the individual may not start mentioning rain unless he could have heard the mention in the repetition of the prayer by the reader.

18 He seems to hold that private prayers are not dependent on public worship even in places where organized synagogue worship is held regularly.

19 On the first day of Passover, when one stops mentioning rain after the morning

prayers, every individual is free to mention dew in the benediction celebrating God's power but not obliged to do it (in the Galilean rite.) This conforms to Mishnah 2 which requires that one stop mentioning rain on Passover but does not require starting to mention dew.

20 In the fall, where Mishnah 2 requires that the mention of rain be initiated by the public reader of the second *Amidah* of the last holiday of Tabernacles.

21 The public is required to mention rain in their silent prayer whether or not the reader notified them.

בא שמע לה מן הדא. יחיינו מיומיים ביום השלישי יקימנו ונחיה לפניו. ונדעה נרדפה לבעת אתי כשחר נכון מצאו.

2-1 חיייה בר בא | ב חייא בר אבא

²²Just as the resurrection of the dead brings life to the world, so rains bring life to the world. Rebbi Hiyya bar Abba understood it from here: *He will resurrect us after two days, on the third day He will raise us up and we shall live before Him. We shall know, we shall pursue to know the Eternal, like morning His appearance is well based*²³.

כתוב ויאמר אלהו התשבי מתושבי גלעד אל-אחאב חיילי אלהי ישראל אשר עמדתי לפניו אם יהיה השנים האלה טל ומטר כי אם-לפי דברי רבי ברכיה אמר. רבי יוסה ורבני. חד אמר. בין על הטל בין על המטר נשמע לו. וחורנה אמר. על המטר נשמע לו ועל הטל לא נשמע לו. מאן דאמר. על המטר נשמע לו ועל הטל לא נשמע לו. מן הדיו קרייא. לך הראה אל-אחאב ואתנה מטר על-פני האדמה: מאן דאמר. בין על הטל בין על המטר נשמע לו. איכן הוית נדרו של טל. אמר רבי תנחום אדרעיא. סברין מימר. נדר שהוית מכללו הוית כולו. אית דבעי מימר. בבנה שלצרפית. ויקרא אל-י ויאמר לי אלהי הגם על-האלמנה אשר-אני מתגורר עמה הרעותה להמית את-בנה: אמר רבי יודה בר פזי. לאחד שגנב נרתיקו שלרופא. אם כשהוא יוצא נפצע בנו. תזר אצלו ואמר לו. אדוני הרופא. רפא את בני. אמר לו. לך והחזר את הנרתיק שפל-מיני רפואות נתונין בו ואני מרפא את בנך. כך אמר לו הקדוש ברוך הוא לאלהו. לך והתיר נדרו שלטל שאין המתים חיים אלא בטללים. ואני מחיה בנה שלצרפית. ומניין שאין המתים חיים אלא בטללים. [שנאמר] יחיו מתיד נבילתי יקומון הקיצו ורננו שוכני ער כי טל אורות טלך וארץ רפאים תפיל: מהו וארץ רפאים תפיל. אמר רבי תנחום אדרעיא. וארעא תפקידה תפילט.

1 אלהי ישראל אשר עמדתי לפניו | ב - 2 יהיה | ב יש יוסה | ב יוסה ורבני | ב ורבני 3 וחורנה | ב (החרינה) | ב דאמר | ב (דמר) | ב הדיו קרייא | ב הדא | ב על פני האדמה | ב (וגו) | ב מאן דאמר | ב ומן דמר | ב תנחום אדרעיא | ב תנחומא אדרעיה | ב אלהי | ב אלהי הגם האלמנה אשר אני מאגורר עמה הרעותה להמית את בנה | ב וגו' | ב ואמ' | ב אמ' | ב הנרתק | ב הנרתק | ב חיים | ב חיי | ב (שנאמר) | ב - 13 מהו וארץ רפאים תפיל | ב - 14 תפקידה | ב תפקידיה

It is written²⁴ *Elijah the Tisbite, from the inhabitants of Gilead, said to Ahab: By the Living Eternal One, the God of Israel, before Whom I stood, there will not be dew nor rain these years except by my word.* Rebbi Berekhia said, Rebbi Yose and the rabbis. One of them said, he was heard both for dew and for rain; the other one said, he was heard for rain but was not heard for dew²⁵, from²⁶: *Go, appear before Ahab and I shall give rain on the face of the earth.* He who said, he was heard both for dew and for rain, where was the

vow of dew dissolved? Rabbi Tanḥum from Edrei said, they are of the opinion that a vow that was dissolved partially is dissolved totally²⁷. Some want to say, on the occasion of the son of the woman from Sarepta: *He called on the Eternal and said, o Eternal, my God, also the widow with whom I am dwelling You are doing evil to kill her son*²⁸. Rabbi Judah ben Pazi said, about one who stole a doctor's bag²⁹. When he left, his son was injured. He returned to him and said: Please, sir doctor, heal my son. He said to him: Go and return my bag because it is full of medicines, and I shall heal your son. So the Holy One, praise to Him, said to Elijah: Go and lift the vow of dew because the dead are resurrected only by dew, then I shall resurrect the son of the Sareptan. And from where that the dead will live only by dew? ³⁰*Your dead will live, the corpses will arise. Wake up and jubilate, those who dwell in dust! For a dew of light is Your dew, וְאַרְץ רְפָאִים תְּפִיל, וְאַרְץ רְפָאִים תְּפִיל!* Rabbi Tanḥum from Edrei said, “the earth will give up what is deposited in it.”³¹

רבי יעקב דכפר חנו בן בשם רבי שמעון בן לקיש. בשעה ששעה אברהם זקנים את רצוני נשבעתי לו שאיני מוסיף טל מבניו לעולם. מה טעם. נשבע לי ולא ינחם אתה כהן לעולם. וכתב תמן לך טל ולדויתך: אמר רבי יודה בר פזי. בדמיתקי נתתיו (לאברהם). ויתר לך האלהים מטל השמים וגו'. אמר רבי שמואל בר נחמן. בשעה שישאל באין לידי עבירות מעשים רעים הגשמים נעצרו והן מביאין להן זקן אחד כגון רבי יוסי הגלילי והוא מפגיע בעדם ומיד הגשמים יורדין. אבל הטל אינו יורד בשביל ברייה. מה טעם. אשר לא יקוה לאיש ולא ינחל לבני אדם:

1 ר' שמעון בן | ב ריש זקנים | ב זקין את | ב - 2 מוסיף | ב אז 3-2 נשבע ... לעולם. וכת' תמן לך ... ילדויתך | ב לך ... ילדויתך. וכת' בתריה נשבע ... ינחם () 3 | ב - | ב במתנה נתתיו לו 4 וגו' | ב - נחמן | ב נחמני 5 עבירות מעשים רעים | ב עבירה [נ]מעשים [רעים] והן | ב הן 6 ומיד הגשמים | ב והגשמים בשביל | ב בזכות 7 - | כטל מאת לי כרביבים עלי-עשב

³²Rabbi Jacob from Kefar Hanan in the name of Rabbi Simeon ben Laqish: When Abraham their forefather did My will, I swore to him that I never shall remove dew from his descendants forever; what is the reason? *The Eternal swore and He will not change His intention, you are appointed forever*³³. And it is written there³⁴, *you have the dew of your youth*. Rabbi Judah ben Pazi said, by a will³⁵ I gave it to Abraham: *God may give you from the dew of Heaven*³⁶. Rabbi Samuel bar Nahman said, when Israel comes to sin by their evil deeds the rains are arrested. They bring an old man like Rabbi Yose the

Galilean, he prays for them and immediately the rains come. But dew does not descend by the merit of any creature, what is the reason? *Which do not listen to anybody nor wait for humans*³⁷.

22 This and the following paragraphs are reproduced in *Berakhot* 5:2 (Notes 63-86); the origin is here. The theme is that God has to be praised for rain in the prayer for resurrection of the dead during the rainy season (Mishnah *Berakhot* 5:2, Note 62).

23 *Hos.* 6:2-3. The first verse of Hosea clearly speaks of resurrection, the second verse ends: *it (knowing God) will come like rain to us, like late rains which pour on the Land*. The verses are further discussed in *Sanhedrin* 11:8 (Note 117), *Babli Rosh Hashshanah* 31a, *Sanhedrin* 97a.

24 *IK.* 17:1.

25 In *Berakhot* the two statements were added by the corrector. Since these are the essence of the argument in the entire paragraph, the original omission in *Berakhot* shows that the text there is not original.

26 *IK.* 18:1. But dew is not mentioned. Since the sequel is a justification for the inclusion of praise for giving dew, it shows that including the sentence "Who brings down dew" in the prayer for resurrection is Galilean usage (unknown in Babylonia), as noted by I. Elbogen (*Der jüdische Gottesdienst in seiner geschichtlichen Entwicklung*, Chapter 2, §9).

27 A minority opinion of R. Aqiba (Mishnah *Nedarim* 9:6) that if in an earthly

court part of a vow is annulled (because is was made under false intent), the entire vow is annulled. This is not the majority opinion and is not practice; therefore it does not imply Heavenly standards.

28 *IK.* 17:20.

29 Greek *vápθηξ*, a plant (*Ferula communis*), word also used for "casket for unguents". Hesiod has Prometheus carry off the fire in the stalk of a *vápθηξ*.

30 *Is.* 26:19.

31 R. Tanhum from Edrei explains the difficult phrase, *it will fell Netherworlds*, by reading *לַפִּיל* in the sense of Mishnaic Hebrew "having a miscarriage": The Netherworld will expel what is in its belly. (Read totally differently in the Babli, *Ketubot* 111a,111b).

32 This paragraph explains the reasons of those who say that Elijah's prediction that there would be no dew never came true.

33 *Ps.* 110:4.

34 *Ps.* 110:3.

35 Greek *διαθήκη*.

36 *Gen.* 27:28. While this is Isaac's blessing for Jacob, later (28:4) it is called "Abraham's blessing".

37 *Micah* 5:6. The verse starts, *like dew from the Eternal, like light showers on grass*.

רַבִּי זְעוּרָה בְּשֵׁם רַבִּי חֲנִינָה. הִיא עוֹמֵד בְּגִשְׁם וְהַזְכִּיר שְׁלֵטָל אִין מְחִזְרִין אוֹתוֹ. בְּטָל וְהַזְכִּיר שְׁלֵטָל אִין מְחִזְרִין אוֹתוֹ. וְהָא תַנִּי. בְּטָל וּבְרוּחוֹת לֹא חִיבּוּ חֲכָמִים לְהַזְכִּיר. אִם רָצָה לְהַזְכִּיר מְזַכֵּיר. לֹא דְמִי הֵוּא דְמִיִּקֵּל לְהוּא דְלֹא מְצָלִי וְלֹא מִיִּקֵּל. בְּגִשְׁם וְהַזְכִּיר שְׁלֵטָל

אין מחזירין אותו. והא תני. אם לא שאל בברכת השנים. או שלא הזכיר גבורות גשמים בתחילת המתים. מחזירין אותו. שהוא דלא אדכר לא טל ולא מטר.

1 חנינה | ב חנינה 2 והא תני | ב והתני אם | ב ואם 3 להוא | ב להווא 4 והא תני | ב והתני 5 בהוא | ב בהווא

רבי זעורה בשם רב חונה. לא שאל בברכת השנים אומרה בשומע תפילה. ודכותה. אם לא הזכיר גבורות גשמים בתחילת המתים אומרה בשומע תפילה. מה אם שאלה שהיא מדוחק אומרה בשומע תפילה. אזכרה שהיא מריוח לא כל-שכן. והא תני. לא שאל בברכת השנים או שלא הזכיר גבורות גשמים בתחילת המתים מחזירין אותו. אמר רבי אב מרי אחוי דרבי יוסי. בשלא אמרה בשומע תפילה.

1 זעורה | ב זעורה לא | ב אם לא 3 הא תני | ב והתני לא | ב אם לא 4 בתחילת המתים | ב [בתחילת המתים] אב מרי | ב אבדימי

איכון הוא חוזר. יבא כיי דאמר רבי שמעון בר בא בשם רבי יוחנן. בראש חודש אם עקר את רגליו חוזר לכתחילה. ואם לאו חוזר לעבודה. וכן אם עקר את רגליו חוזר לכתחילה. ואם לאו חוזר לשומע תפילה.

1 ייבו כיי דאמי | ב כדמר בא | ב ווא 2 וכא | ב אף הכא 3 לשומע תפילה | ב לעבודה בשומע תפילה

Rebbi Ze'ira in the name of Rebbi Hanina: When someone stood {praying} in the rainy season and mentioned dew one does not make him repeat. In the season of dew and he mentioned rain one makes him repeat. But is it not stated³⁸: The Sages did not oblige one to mention dew and winds but if he wants to mention them, he may mention? One cannot compare one who takes it easy³⁹ to one who does not pray and does not take it easy⁴⁰. “When he stood in the rainy season and mentioned dew one does not make him repeat.” But is it not stated: If he did not ask for it in the benediction “for years”⁴¹, or he did not mention the power of rains in “resurrection of the dead”, one makes him repeat? That is about one who mentioned neither dew nor rain.

Rebbi Ze'ira in the name of Rav Huna: If he did not ask in the benediction “for years” he says it in “He Who hears prayer”. If he did not mention the power of rains in “resurrection of the dead” he says it in “He Who hears prayer”. If the request, made under duress⁴², may be recited in “He Who hears prayer,” the mention, made under easy circumstances, so much more! But is it not stated: If he did not ask in the benediction “for years” or that he did not mention the power of rains in “resurrection of the dead”, one makes him repeat from the start⁴³? Rebbi Abbamari⁴⁴ the brother of Rebbi Yose, said, if he did not say it in “He Who hears prayer”!

Where does he return to⁴⁵? Just as Rebbi Simeon bar Abba said in the name of Rebbi Johanan: On the day of the New Moon⁴⁶, if he had moved his feet⁴⁷ he repeats from the start, otherwise from "Temple service". Here also, if he had moved his feet he repeats from the start⁴⁸.

38 Babli 3b.

39 And does not mention the dew which he needs, but mentions the rain out of season.

40 Who prays neither for dew, nor for rain, nor for winds, and therefore does not slight anything.

41 The ninth benediction where in winter one prays for rain, Mishnah *Berakhot* 5:2.

42 The request for rain is made only in the rainy season, "under duress" when rain is urgently needed. The mention of rain in the second benediction already starts "under easy circumstances" around the time of the fall equinox, some weeks before rain is needed. The benediction "He Who hears prayer" is the last of the middle benedictions, #15 (in Babylonia #16) on weekdays .

43 As a tannaitic statement, this has precedence over the statement of Rav Huna. How can Rav Huna present his statement about power of rains? [The Babli, *Berakhot* 29a, has the statement formulated here in the

name of Rav Assi from the Yeshivah of Rav in Babylonia; the Babli mentions neither the statement of Rav Huna, Rav's student, nor the explanation of Rebbi Abbamari.]

44 Brother of the Amora R. Yose of the fourth generation. In the *Berakhot* text, the statement is attributed to R. Eudaimon, another brother of R. Yose. Neither of the two brothers is mentioned in the Babli.

45 If he forgot either prayer for or mention of rain, and realizes his omission at the end of the *Amidah*.

46 When the day has to be mentioned in "Temple service", the first of the last three benedictions; cf. *Berakhot* 4:1 Note 90.

47 During *Amidah* it is forbidden to move one's feet since the angels do not move their feet (*Berakhot* 1:1, Note 61). Hence, moving after prayer is the outward sign that prayer is finished.

48 Otherwise, he returns to "He Who hears prayer."

35) (63d line 63d) בְּנֵי נוּוָה צָרְכוּ לְמִיעֵבֵד בְּתַר פְּסָחָא. אֲתוֹן וּשְׁאֲלוֹן לְרַבִּי. אָמַר לוֹן רַבִּי. לְכוּ וְעִשׂוּ. וּבְלִבְדָּ שְׁלֵא תִשְׁנוּ מִטְּבִיעָה שְׁלִתְפִילָה. הֵיכָן הוּא אוֹמְרָה. רַבִּי יְרַמְיָה סָבַר מִימְרָה. אוֹמְרָה בְּשׁוֹמֵעַ תְּפִילָה. אָמַר לֵיהּ רַבִּי יוֹסִי. לֹא אָמַר רַבִּי זְעוּרָה בְּשֵׁם רַב חוּנָה. לֹא שְׁאֲלַ בְּבִרְכַת הַשְּׁנַיִם אוֹ שְׁלֵא הַזְכִּיר גְּבוּרוֹת גְּשָׁמִים בְּתַחֲמִית הַמַּתִּים אוֹמְרָה בְּשׁוֹמֵעַ תְּפִילָה. וְאָמַר לוֹן רַבִּי. לְכוּ וְעִשׂוּ. וּבְלִבְדָּ שְׁלֵא תִשְׁנוּ מִטְּבִיעָה שְׁלִתְפִילָה. עַל דְּעִתִּיהָ דְרַבִּי יוֹסִי הֵיכָן הוּא אוֹמְרָה. בְּשֵׁשׁ שָׁהוּא מוֹסִיף. עַד כְּדוֹן צִיבוּר שְׁלֵשׁ לוֹ שֵׁשׁ. יְחִיד שְׁאֵאוֹן לוֹ שֵׁשׁ. אָמַר רַבִּי חִנְנָא. לֹא כֵן אָמַר רַבִּי זְעוּרָה בְּשֵׁם רַב חוּנָה. יְחִיד תּוֹבֵעַ צָרְכוּ בְּשׁוֹמֵעַ תְּפִילָה. וְאֵילוֹן צָרְכוּ הֵן.

1 בני נווה | בני נוה למיעבד | מיעבד תעני | תעני ושאלון | שאלון | 2 תשנו | תשנן היכן | איכן
3 זעורה | זעיר | לא | אם לא | 4 אומרה | מחזירין אותו ואמ' | בומר | 5 | ב | ר' | על דעתיה דר' יוסי
| ב | על דעתיה דר' יוסי | היכן | איכן | 6 שש | שש | מניין | 7 חנינא | ב חנינא | תובע | ב שואל

At Nineveh⁴⁹ they needed to make a fastday after Passover⁵⁰. They came to ask Rabbi. He told them, go ahead and make one but do not change the form of prayer⁵¹. Where may he say it? Rabbi Jeremiah thought to say that he says it in “He Who hears prayer.” Rabbi Yose said to him: Did not Rabbi Ze`ira say in the name of Rav Ḥuna: If he did not ask in the benediction “for years”, or that he failed to mention the power of rains in “resurrection of the dead”, he says it at “He Who hears prayer”? But Rabbi said to them, go ahead and make one but do not change the form of prayer! According to the opinion of Rabbi Yose, where does one say it? In the six that he adds⁵². That works for the public which has six. A private person who does not have six, where? Rabbi Ḥinena said, did not Rabbi Ze`ira say in the name of Rav Ḥuna⁵³, a private person asks for his personal needs in “He Who hears prayer,” and these are his needs⁵⁴.

49 This is not Biblical Nineveh but Naveh in the center of the Bashan plateau, see *Demay* 2:1 (Note 99). (Eusebius mentions that the Jews call it Nineveh) On the Golan plain, one needs spring rains if the winter was relatively dry.

50 Babli 14b.

51 Since if one fasts for rain one must pray for rain in one's *Amidah*.

52 Six additional benedictions that the reader inserts in the public prayer of fast

days for rain, as explained in Mishnah 2:2-10. Rabbi Yose implies that even a local fast for rain is a public fast.

53 In *Berakhot* 4:4 Note 212; Babli 31a.

54 Here ends the parallel in *Berakhot*. In the last two paragraphs, the omissions in the scribe's text of *Berakhot*, filled by the corrector as given in the readings, again show the originality of the text in *Ta`anot*.

תני. נתפלל ואינו יודע מה הזכיר. אמר רבי יוחנן. כל־שלושים יום תזקה מה שהוא למוד (זכיר) [הזכיר]. מיכן והילך מה שצורך זכיר. רבי בא בשם רבי חונן. שני קמים טובים שלגליות מזכיר בשחרית ואינו מזכיר במוסף. מנחה בשחרית וערבית במוסף. חננה בן אחי רבי יהושע אומר. בגולה לא נהגו כן אלא עד ששים יום בתקופה. שמואל אומר. הלכה כחננה בן אחי רבי יהושע. ותני כן. במה דברים אמורים. בחוצה לארץ. אבל בארץ ישראל הכל לפי הזמן הכל לפי המאורע. הדא דת אמר בגשם. אבל בטל אם רצה להזכיר כל־ימות השנה מזכיר.

It was stated: If he prayed but does not know what he mentioned, Rabbi Johanan said, all of thirty days there is a presumption that what he is used to he (would mention) [mentioned]⁵⁵. Rabbi Abba in the name of Rabbi Ḥuna:

On the second holiday of the diaspora he mentions in the morning prayers but not in the *musaf* prayer⁵⁶. Afternoon prayers like morning prayers and evening prayers like *musaf* prayers. Ḥananiah the son of Rabbi Joshua's brother⁵⁷ says, in the Diaspora⁵⁸ they did not have this custom, but until sixty days after equinox. Samuel said, practice follows Ḥananiah the son of Rabbi Joshua's brother⁵⁹. And it was stated thus: When was this said? Outside of the Land. But in the Land of Israel, everything according to the season, everything according to the event⁶⁰. That is, about rain. But dew, if he wants to mention the entire year he may mention it.

55 There is no difference in meaning between the texts of the (scribe) and the [corrector], even though the scribe's text seems more appropriate. Since it was stated in the paragraph before the last that the *Amidah* has to be repeated in whole or in part if the appropriate mention of or prayer for rain was omitted, the question arises what to do if the person does not know whether he recited the required text or not. Within thirty days one presumes that he has to repeat, after thirty days one presumes that he has not to repeat. Since prayers and prayer texts are purely rabbinic institutions, this must be accepted as rabbinic decree. The problem is not mentioned in the Babli; therefore it is accepted as universal practice.

56 In the Babli 4b this is quoted as opinion of the Galilee trained Rav (a little more in detail, that on the 8th day of Tabernacles one mentions rain only for *musaf* and on the 9th one starts with *musaf* and from there on one continues in all prayers), but rejected by the

autochthonous Samuel.

57 His name, as was his father's, was Ḥananiah ben Ḥananiah; two generations of posthumous sons. One avoids the mention of this unlucky circumstance by circumlocution. He was one of Samuel's ancestors.

58 This may mean either Babylonian in general or Nahardea, presumed residence of King Jojachin, in particular. From the Babli 10a one understands that all of Iraq is included, from Nisibis to the Persian gulf.

59 Babli 10a.

60 The standard commentators emend the text, switching the places of inside and outside the Land. This switch is unjustified. It is stated that in Babylonia uniformly one starts praying for rain on the 20th of November, 60 days after the fall equinox, but in the Land of Israel the different dates for starting to pray for rain given in Mishnah 4 are matters of local need or local usage (denied in the Babli 10a).

אָמַר רַבִּי יְהוֹשֻׁעַ הוֹאִיל וְאִין הִגְשָׁמִים סִימֵן בְּרַכָּה בְּהַג לָמָּה הוּא מְזַכֵּר. אָמַר לוֹ רַבִּי אֶלְעִיָּזָר. אִף הוּא אֵינוֹ אֹמֵר אֶלָּא מְשִׁיב הַרוּחַ וּמוֹרִיד הַגֶּשֶׁם בְּעוֹנָתוֹ. בְּעוֹנָתוֹ הוּא חֲבִיבִין כְּתוּבִית הַמֵּתִים. אָמַר רַבִּי יוֹסֵה. וּתְמִיָּה אֲנָּה. הִיךְ רַבְּנֵן מְדַמֵּי יְרִידַת גְּשָׁמִים לְתַחֲבִית הַמֵּתִים. וְלֹא דְמִיָּא. בְּעֵי בַר נֶשְׂא יַחוּן מִיַּתִּיא כָּל־אִימַת. לֹא בְּעֵי בַר נֶשְׂא יַחוּת מִטְרָא כָּל־אִימַת.

“Rebbi Joshua said, since rain during Tabernacles is not a sign³ of blessing⁴, why should he mention? Rebbi Eliezer said to him, he only says ‘He Who makes the wind blow and brings down the rain’, in its appropriate time.” In its time it is desirable like the resurrection of the dead. Rebbi Yose said, I am wondering how the rabbis could compare rainfall to the resurrection of the dead, but they are not comparable. A person prays all the time for the dead to become alive. Does a person pray for rain to fall all the time⁶¹?

61 Since the last sentence of the last Palestine summer rain is a curse. Mishnah in this Chapter notes that in

63d line 58) אָמְרוּ לוֹ אִם כֵּן לְעוֹלָם יְהִי מְזָכִיר: מִחֻלְפָּה שִׁטְתִּיָּה דְרַבִּי לִיעֶזֶר מִחֻלְפָּה שִׁטְתִּיָּה דְרַבִּי יְהוֹשֻׁעַ. דְּאִיתְּפַלְגוּן. רַבִּי לִיעֶזֶר אָמַר. אִם אֵין יִשְׂרָאֵל עוֹשִׁין תְּשׁוּבָה אֵין נִגְאָלִים לְעוֹלָם. שְׁנַאֲמַר. בְּשׁוּבָה וְנַחַת תְּוֹשְׁעוּן. אָמַר לוֹ רַבִּי יְהוֹשֻׁעַ. וְכִי אִם יַעֲמִדוּ יִשְׂרָאֵל וְלֹא יַעֲשׂוּ תְּשׁוּבָה אֵינָן נִגְאָלִין לְעוֹלָם. אָמַר לוֹ רַבִּי אֶלְיעֶזֶר. הַקְדוּשׁ בְּרוּךְ הוּא מַעֲמִיד עֲלֵיהֶן מִלְדָּ קָשָׁה כְּהֵמוּ וּמִיד הוּ עוֹשִׁין תְּשׁוּבָה וְהוּ נִגְאָלִין. מַה טַעַם. וְעַתָּה צָרָה הִיא לְעַקְבִּב וּמִמְנָה יוֹשֻׁעַ: אָמַר לוֹ רַבִּי יְהוֹשֻׁעַ. וְהִיא כְּתוּב חֲנֻם נִמְכַרְתֶּם וְלֹא בְּכֶסֶף תִּגְאָלוּ: מַה עָבַד לָהּ רַבִּי לִיעֶזֶר. תְּשׁוּבָה. כְּמַה דְּאֵתְ אָמַר. צְרוּר־הַכֶּסֶף לִקַּח בְּיָדוֹ וְגו'. אָמַר לוֹ רַבִּי יְהוֹשֻׁעַ. וְהִיא כְּתוּב אֲנִי יִי בַעֲתָה אַחִישֶׁנָּה: מַה עָבַד לָהּ רַבִּי לִיעֶזֶר. תְּשׁוּבָה. כְּמַה דְּתֵ אָמַר. וְעַתָּה יִשְׂרָאֵל מַה יִי אֶלְהִידֵ שְׂאֵל מַעֲמִיד כִּי אִם לִיְרָאָה וְגו'. רַבִּי אַחָא בְּשֵׁם רַבִּי יְהוֹשֻׁעַ בֶּן לִוִי. אִם זְכִיתֶם. אַחִישֶׁנָּה. וְאִם לֹא. בַּעֲתָה. בֵּינון שְׂאֲמַר לוֹ רַבִּי יְהוֹשֻׁעַ. וְיָרִים מִיָּמֵינוּ וּשְׂמַאלֵנוּ אֶל־הַשָּׁמַיִם וּישָׁבַע בְּחֵי הָעוֹלָם כִּי לְמוֹעֵד מוֹעֲדִים וְחֻצֵי וּכְבָלוֹת נִפְץ יַדְעִם־קִדְשׁ תִּכְלִינָה כָּל־אֲלֹהֵי: אִיסְתַּלַּק רַבִּי לִיעֶזֶר.

“They said to him, if that is so, one should always mention it⁶².” The argument of Rebbi Eliezer seems inverted; the argument of Rebbi Joshua seems inverted⁶³. As they disagree: Rebbi Eliezer says, unless Israel repent they never will be redeemed, as it is said, *by repentance and satisfaction you will be helped*⁶⁴. Rebbi Joshua said to him, if Israel would stay and never repent, would they never be redeemed? Rebbi Eliezer said to him, the Holy One, praise to Him, causes a hard king like Haman to rule over them and immediately they repent and are redeemed. What is the reason? *It is an evil time for Jacob and from it he will be helped*⁶⁵. Rebbi Joshua said to him, but is it not written, *gratis you were sold and not by money you will be redeemed*⁶⁶? How does Rebbi Eliezer deal with this? Repentance, as you are

saying, *a bundle of money he took in his hand*⁶⁷, etc. Rabbi Joshua said to him, but is it not written, *in its time I shall quickly do it*⁶⁸. How does Rabbi Eliezer deal with this? Repentance, as you are saying, *but now, Israel, what does the Eternal, your God, ask from you but to fear*⁶⁹ etc. Rabbi Aḥa in the name of Rabbi Joshua ben Levi: If you merit it, *I shall quickly do it*; if not, *in its time*⁷⁰. When Rabbi Joshua said to him, *he lifted his right and his left arms to heaven and swore by the Eternally Living that in term, terms and a half, when he finished to smash the hand of the holy people, all this will finish*⁷¹, Rabbi Eliezer withdrew⁷².

62 Quote from the Mishnah, not quite correct. It is the objection of R. Eliezer to R. Joshua's statement.

63 The argument is not about the prayer text of the *Amidah* but about the doxology of the introductory benediction preceding to *Amidah*, "praise to You, Eternal, Redeemer of Israel". According to R. Eliezer, redemption uniquely depends on Israel's actions; therefore prayer for redemption either is unnecessary because all of Israel are repenting or it is useless because not all of Israel are repenting; the prayer text should be forbidden as vain invocation of the Name. According to R. Joshua the prayer is legitimate but one cannot understand why during the summer one should not mention God's power to give rain in its time just as one prays for redemption in its time.

64 *Is.* 30:15. The interpretation agrees with the interpretation in Targum Jonathan ben Uziel.

65 *Jer.* 30:7.

66 *Is.* 52:3. Not by money, but by repentance. The argument is switched between RR. Eliezer and Joshua in the Babli, *Sanhedrin* 97b.

67 *Prov.* 7:20. In the Babli, *Sanhedrin* 96b, the "bundle of money" is interpreted as referring to the pious people (whom God took away by death, since in *Prov.* Chapter 7 the adulteress is interpreted as apostle of apostasy.) If this interpretation is accepted here, R. Eliezer's argument is that for redemption it is not required that all of Israel rise to the status of pious people, but universal repentance is required nevertheless

68 *Is.* 60:22.

69 *Deut.* 10:12. Fear of God is repentance.

70 Babli *Sanhedrin* 98a.

71 *Dan.* 12:7. In the entire talmudic literature it is understood that the prophecies contained in Daniel have no relation with Maccabean times.

72 Since this prophecy is unconditional. Babli *Sanhedrin* 98a.

מתוך חמשה דברים נגאלו ישראל ממצרים. [מתוך הקץ]. מתוך צרה. מתוך
 צונחה. מתוך זכות אבות. מתוך תשובה. מתוך הקץ. הלא היא דכתיב ויהי בימים הרבים
 ההם ולמת מלך מצרים ויאנחו בני ישראל מן העבדה ויאזקו מתוך צרה. וישמע אליהם

אֶת־נַאֲקֻתְכֶם מִתּוֹךְ צְוֹנָהּ. וַיִּזְכֹּר אֱלֹהִים אֶת־בְּרִיתוֹ מִתּוֹךְ זְכוּת אַבּוֹת. וַיֵּרָא אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל מִתּוֹךְ תְּשׁוּבָהּ. וַיַּדַּע אֱלֹהִים מִתּוֹךְ הַקֶּץ. וְכֵן הוּא אוֹמֵר בְּצַר לָךְ מִתּוֹךְ צָרָה. וּמִצְדָּאִיךָ כֹּל הַדְּבָרִים הָאֵלֶּה בְּאַחֲרֵית הַיָּמִים וְשִׁבְתָּ מִתּוֹךְ תְּשׁוּבָהּ. כִּי אֵל רַחוּם יִהְיֶה אֱלֹהֶיךָ מִתּוֹךְ רַחֲמִים. לֹא יִרְפֶּךָ וְלֹא יִשְׁחִיתֶךָ וְלֹא יִשְׁכַּח אֶת־בְּרִית אַבְתֶּיךָ מִתּוֹךְ זְכוּת אַבּוֹת. וְכֵן הוּא אוֹמֵר וַיֵּרָא בְּצַר לָהֶם מִתּוֹךְ צָרָה. בְּשִׁמְעוֹ אֶת־רִנְתְּכֶם מִתּוֹךְ צְוֹנָהּ. וַיִּזְכֹּר לָהֶם בְּרִיתוֹ מִתּוֹךְ זְכוּת אַבּוֹת. וַיִּנְחֵם כְּרַב חֲסָדָיו מִתּוֹךְ תְּשׁוּבָהּ. וַיִּתֵּן אוֹתָם לְרַחֲמִים מִתּוֹךְ רַחֲמִים.

Israel were redeemed from Egypt for five reasons. [Because of the term,]⁷³ because of tribulation, because of entreaty, because of the merit of the Fathers, because of repentance, because of the term⁷⁴. That is what is written⁷⁵, *it was in these important times that the Children of Israel were sighing at the work and crying*, because of tribulation; *and God heard their wailing*, because of entreaty; *and God remembered His Covenant*, because of the merit of the Fathers. *And God saw the children of Israel*, because of repentance⁷⁶, *and God knew*, because of the term. And so it says⁷⁷, *if you are in trouble*, because of tribulation; *and all these matters will find you in future times and you will repent*, because of repentance; *for the Eternal, your God, is a merciful power*, because of mercy; *He will not let you sink nor destroy you, nor will He forget your Fathers' Covenant*, because of the merit of the Fathers. And so it says⁷⁸, *He saw how they were in trouble*, because of tribulation; *when He heard their prayer*, because of entreaty; *and remembered for them His Covenant*, because of merit of the Fathers; *and consoled them in the abundance of His grace*, because of repentance; *and He had mercy with them*, because of mercy.

73 Corrector's addition, to be deleted.

74 The predetermined date for their rescue, Gen. 15:13.

75 Ex. 2:23-25.

76 Pseudo-Jonathan (Ex. 2:25) reads *saw* and *knew* as parallels, matters that only God knew or saw: The Eternal saw the pain of

the servitude of the Children of Israel and their individual repentance was evident before Him, since no one knew of his neighbor's.

77 Deut. 4:30-31.

78 Ps. 106:44-46.

(64a line 7) חַד בַּר נֶשׁ הִנּוּה אִיחָטָא בְּלִישְׁנִיָּהּ. אֶתָּא לְגַבֵּי רַבִּי יוֹחָנָן וְשִׁלְחִיָּה גַבֵּי רַבִּי חֲנִינָה. אָמַר לִיָּהּ. אִיזִיל תְּהֵי בְּךָ וְלַעֲבִי בְּאוֹרֵיתָא. דְּכָתִיב מִרְפָּא לְשׁוֹן עַץ חַיִּים.

A person sinned with his tongue⁷⁹. He came before Rebbi Johanan who sent him before Rebbi Hanina. The latter⁸⁰ told him, go, examine yourself, and study Torah, as it is written⁸¹, *the tree of life⁸² is healing for the tongue.*

79 He was used to gossip about other people, which is sinful behavior.

between his sons in Babli *Arakhin* 15b.

81 *Prov.* 15:4.

80 His instructions for repentance of gossipers are a matter of controversy

82 Which customarily is identified with the Torah (*Prov.* 3:18.)

9) אָמַר רַבִּי הַנִּינְהָ בְרִיָּה דְרַבִּי אַבְהוּ. בְּסִפְרוֹ שֶׁלְרַבִּי מֵאִיר מְצָאוּ כְּתוּב מִשָּׂא דוֹמָה. מִשָּׂא דוֹמָי. אֵלֶּי קוֹרָא מִשְׁעִיר. אָמַר רַבִּי יוֹחָנָן. אֵלֶּי קוֹרָא מִפְּנֵי שְׁעִיר. אָמַר רַבִּי שְׁמַעוֹן בֶּן לִקְיִשׁ. אֵלֶּי מֵאִיכּוֹן נְדוּוּג לִי. מִשְׁעִיר. אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לִוִּי. אִם לֹאמַר לָךְ אֲדָם. אֵיכּוֹן הוּא יֵאלֶהֶיךָ. אָמַר לוֹ. בְּכַרְךָ גְּדוּל שְׁבָרוֹמִי. מַה טַּעְמָא. אֵלֶּי קוֹרָא מִשְׁעִיר.

Rebbi Hanina ben Rebbi Abbahu said, in the book of Rebbi Meir they found: *a saying about Duma*, “a saying about Domae⁸³, to me He called from Seir⁸⁴. Rebbi Johanan said, He called to me because of Seir⁸⁵. Rebbi Simeon ben Laqish said, from where was He inimical to me, from Seir⁸⁶. Rebbi Joshua ben Levi said, if a person asks you, where is your God? Tell him, in the great fortification⁸⁷ at Rome. What is the reason? *To me He called from Seir⁸⁸.*

83 Reading רומי “Romae”.

86 This is the opposite of R. Johanan’s interpretation. Because of the bad behavior of the People, Rome is an organ of divine retribution.

84 *Is.* 21:11. Since *Seir* is the place of Edom, and Edom is the code name for Rome, the prophecy about Duma is taken as a prophecy about Rome. This paragraph is the introduction to the next one, referring to the second half of the verse, reassuring the people that the night coming from Seir (the oppression by Rome) will come to an end.

87 Since in his time, at the start of the military anarchy, Rome was not fortified, the reference must be to the seat of the Roman government. Greek *χάραξ* “palisades”.

85 Because of the oppression by Rome, God is calling to His people even without their repentance.

88 If this is the introduction to the next paragraph it means that in his time the most important Jewish diaspora was in Rome.

14) תַּנִּי רַבִּי שְׁמַעוֹן בֶּן יוֹחָי. בְּכַל־מְקוֹם שֶׁגָּלוּ יִשְׂרָאֵל גָּלַת הַשְּׂכִינָה עִמָּהּ. גָּלוּ לְמַצְרַיִם וְגָלַת הַשְּׂכִינָה עִמָּהּ. מַה טַּעַם. הַנְּגִלָה נְגִלְתִּי לְבֵית אֲבִיךָ בְּהֵיוֹתָם בְּמַצְרַיִם לְבֵית פְּרָעָה: גָּלוּ לְבָבֶל וְגָלַת שְׂכִינָה עִמָּהּ. מַה טַּעַם. לְמַעַן־לָמַד שׁוֹלְחָתִי בְּבֵלָה. גָּלוּ לְמִדִּי וְגָלַת הַשְּׂכִינָה

עמָהוּ. מה טעמָה. וְשִׁמְתִי כְסָאֵי בְעֵילָם. ואין עילם אלא מדי. כמה דתאמר. ואני בשושן הבירה אשר בעילם המדינה. גלו לגו וּגְלַת הַשְּׂכִינָה עִמָּהוּ. מה טעם. ועוררתי בנגד ציון על-בנגד יגו. גלו לרומי השכינה עמָהוּ. מה טעם. אלו קורא משעיר שמר מה-מלילה. אמרו ישאל לישעיה. רבינו ישעיה. מה יוצא לנו מתוך הלילה הזה. אמר להו. המתינו לי עד שנשאל. כן ששאל חזר אצל. אמרו לו. שומר מה-מליל: מה מילל שומר העולמים. אמר להו. אמר שומר אתא בוקר וגם-לילה. אמרו לו. וגם-לילה. אמר להו. לא כאתם סבורים. אלא בוקר לצדיקים ולילה לרשעים. בוקר לישאל ולילה לאומות העולם. אמרו ליה. אימת. אמר לו. אימת דאתון בעי הוא בעי. אם-תבעיו בעי. אמרו לו. מי מעכב. אמר להו. תשובה. שובו אתי:

רבי אהא בשם רבי תנחום בירבי חייה. אילו ישראל עושים תשובה יום אחד מיד היה בן דוד בא. מה טעם. היום אם-בקולו תשמעו: אמר רבי לוי. אילו היו ישראל משמין שבת אחת פתיקנה מיד היה בן דוד בא. מה טעם. ואמר משה אכלוהו היום כִּי-שָׁבַת הַיּוֹם לִי וְגו'. חד יום. ואומר. בשובה ונחת תושעו. בשובה ונחת תתקרון.

⁸⁹Rebbi Simeon ben Yoḥay stated: Every place to which Israel was exiled, the Divine Presence was exiled with them. They were exiled to Egypt and the Divine Presence was exiled with them. What is the reason? ⁹⁰*Was I not revealed to your Father's house when they were in Egypt, the house of Pharaoh?* They were exiled to Babylon and the Divine Presence was exiled with them. What is the reason? ⁹¹*On your behalf I was sent to Babylon.* They were exiled to Media and the Divine Presence was exiled with them. What is the reason? *I installed My throne in Elam*⁹², but Elam is nothing else but Media as you are saying, *when I was in the Capital city of Susa which is in the province of Elam*⁹³. They were exiled to Ionia and the Divine Presence was exiled with them. What is the reason? *I shall awake your sons, Zion, over your sons, Ionia*⁹⁴. They were exiled to Rome and the Divine Presence was exiled with them. What is the reason? ⁹⁵*He calls to me from Se'ir: watchman, what time is it in the night?* Israel said to Isaiah: our teacher Isaiah, what will lead us out from this night? He told them, wait until it will be asked. After he asked, he returned to them and they asked him, *watchman, what time is it in the night?* He said to them, *the watchman said, there comes morning and also night.* They said to him, *and also night?* He told them, not as you understand it. But “morning” for the just ones, and “night” for the evildoers. “Morning” for Israel and “night” for the peoples of the world. They asked him, when?

He said to them, any time you want, He wants: *if you desire to ask, ask*. They asked him, what obstructs? He told them, repentance: *repent, come*.

⁹⁶Rebbi Aḥa in the name of Rebbi Tanḥum ben Rebbi Hiyya: If Israel would repent on one day, David's son would immediately come. What is the reason? *Today, if you will listen to His voice*⁹⁷. ⁹⁸Rebbi Levi said, if Israel would keep one Sabbath following its rules, David's son would immediately come. What is the reason? *Moses said, eat it today, for Sabbath is this day to the Eternal*⁹⁹, etc. One day. And it says, *by repentance and satisfaction you will be helped*⁶⁴. By keeping the Sabbath and staying put you will be freed.

89 Babli 29a; *Mekhilta dR. Ismael Bo* Chap. 14; *Sifry Num.* 84, 161; *Ex. rabba* 15(17).

90 *Is.* 2:27.

91 *Is.* 43:14.

92 *Jer.* 49:38.

93 *Dan.* 8:2. The identification is erroneous.

94 *Sach.* 9:13.

95 *Is.* 21:11,12. The previous paragraph is the introduction to this sermon.

96 Slightly differently and in the name of R. Levi *Cant. rabba* 5(2); cf. Babli *Sanhedrin* 98a.

97 *Ps.* 95:7.

98 *Midrash Ps.* 95[3]; cf. Babli *Šabbat* 118b.

99 *Ex.* 16:25.

משנה ב: אין שואלין את הנשמים אלא סמוך לנשמים. רבי יהודה אומר העובר לפני התבה ביום טוב האחרון של חג האחרון מזכיר והראשון אינו מזכיר. ביום טוב הראשון של פסח הראשון מזכיר והאחרון אינו מזכיר.

משנה ג: עד אימתי שואלין. רבי יהודה אומר עד שיעבור הפסח. רבי מאיר אומר עד שיצא ניסן שנאמר ויָרַד לָכֶם נָשָׁם מוֹרָה וּמִלְקוֹשׁ בְּרֵאשׁוֹן:

Mishnah 2: One asks for rain¹⁰⁰ only close to the rainy period. Rebbi Jehudah says, the one who stands before the Ark on the last holiday of Tabernacles¹⁰¹, the last one¹⁰² mentions but the first one¹⁰³ does not mention. On the first day of Passover, the first one mentions but the last one does not mention.

Mishnah 3: Until when does one pray¹⁰⁴? Rabbi Jehudah says, until Passover has passed; Rabbi Meir says, until Nisan has passed, as it is said¹⁰⁵, *He will bring down for you rain, early rain and late rain, in the first {month}*.

100 In contrast to the mention of God's power to bring rain (Mishnah 1), which is recited in the part of the Amidah which is pure praise and recited daily, prayer asking for rain is different and part only of the weekday *Amidah*.

101 The Eighth day which is a separate holiday, where one does not sit in the *sukkah* and would not be importuned by rain. Since this is a holiday where nothing should be demanded from God, R. Jehudah must refer to the praise of God's power to bring rain, not prayer asking for rain.

102 The reader of the *musaf* service.

103 The reader of the morning service.

104 As explained in Note 101, R. Jehudah prescribes stopping the praise for rain at the start of the Passover festival; in Mishnah 2 he does not indicate a time for stopping the prayer.

105 *Joel 2:23*. Since it may happen that all winter rains are concentrated in Nisan, one should not stop praying in Nisan even though late spring rain is very infrequent in Israel.

64a line 34) **הלכה ב:** אמר רבי יוחנן. הלכה כרבי יודה שאמר משם רבי יודה בן בתירה. רבי אבון בשם רבי יוחנן. טעם דרבי יודה כדי שישארו המועדות בטל. מפני שהטל סימן יפה לעולם.

מחלפה שיטתיה דרבי יודה. תמן הוא אמר. העובר לפני התבה ביום טוב האחרון של חג. האחרון מזכיר והראשון אינו מזכיר. והכא הוא אמר הכין. תדא בשם גרמיה ותדא בשם רבי יודה בן בתירה. ולא נדעין היי דא בשם גרמיה והיי דא בשם רבי יודה בן בתירה. מן מה דאמר רבי יוחנן. הלכה כרבי יודה שאמר משם רבי יודה בן בתירה. ואמר רבי אבון בשם רבי יוחנן. טעם דרבי יודה כדי שישארו המועדות בטל. מפני שהטל סימן יפה לעולם. תדא אמרה קדמייתא בשם גרמיה ותיינתא בשם רבי יודה בן בתירה.

Rebbi Johanan said, practice follows Rabbi Jehudah who said in the name of Rabbi Jehudah ben Bathyra¹⁰⁶. Rebbi Abun in the name of Rebbi Johanan: The reason of Rabbi Jehudah, that all holidays end with dew¹⁰⁷ since dew is a good sign³ for the world.

The argument of Rabbi Jehudah seems inverted. There¹⁰⁸ he says, “the one who stands before the Ark on the last holiday of Tabernacles, the last one mentions but the first one does not mention;” and here¹⁰⁹ he says so? One {Mishnah} in his own name, the other one in the name of Rabbi Jehudah ben Bathyra. But we do not know which one in his own name and which one in

the name of Rabbi Jehudah ben Bathyra. Since “Rabbi Johanan said, practice follows Rabbi Jehudah who said in the name of Rabbi Jehudah ben Bathyra, and Rabbi Abun said in the name of Rabbi Johanan: The reason of Rabbi Jehudah, that all holidays end with dew since dew is a good sign for the world,” this implies that the first one is in his own name, the second one in the name of Rabbi Jehudah ben Bathyra¹¹⁰.

106 Since R. Jehudah's statement in Mishnah 2 contradicts his statement in Mishnah 3, only one of them may be followed in practice. R. Johanan notes that the one which will be determined not to represent R. Jehudah's personal opinion will be actual practice.

107 Since in Mishnah 2 R. Jehudah holds that in all Passover prayers except the first two one mentions dew but not rain in the

second benediction of the *Amidah*, R. Abun's statement must refer to Mishnah 2, since in Mishnah 3 R. Jehudah requires a mention of rain in all Passover prayers. This conforms to actual practice.

108 Mishnah 2.

109 Mishnah 3.

110 “First” here must refer to Mishnah 3, “second” to Mishnah 2. Only Mishnah 2 is practice. Babli 4b.

64a line 44) בעון קומוי. או נימר. כּאן להזכיר כּאן לשאלה. אמר לון. הלכה מקום שמזכירין שואליו. אמר רבי יוסי לרבי חנניה אחי דרב הושעיה. נהיר את כד הוינן קיימין קומי חנותיה דרב הושעיה חביבד. עבר רבי זעורה ושאלנו ליה ואמר. עוד אגא היא צריכה לי. עבר רבי יסא ושאלנו ליה ואמר. עוד אגא היא צריכה לי. ובסופה את מציינת ליה ואמר. לא שנייא. הלכה מקום שמזכירין שואליו. רבי חייה בר בא אתא מן צור ואמר מן שמיה דרבי יוחנן. הלכה מקום שמזכירין שואליו. רבי אהא דרש בבית מדרשא. רבי ירמיה דרש בכנישתא דבול. הלכה מקום שמזכירין שואליו. והא תנינן. [בשלושה] במרחשון שואליו את הגשמים. אמר רבי תנחום בר חייה. בשעת המקדש שני.

They asked before him¹¹¹, or might we say, here to mention and there to ask for¹¹²? He said to them, practice is that where one mentions one asks¹¹³. Rabbi Yose said to Rabbi Hanania the brother¹¹⁴ of Rav Hoshai, do you remember when we were standing in front of your uncle Rav Hoshai's store, Rabbi Ze'ira passed by and we asked him, but he said, this¹¹⁵ is still problematic for me; Rabbi Yasa passed by and we asked him, but he said, this is still problematic for me. But at the end you heard from him: there is no difference; where one mentions one asks. Rabbi Hiyya bar Abba came from Tyre and said in the name of Rabbi Johanan, practice is that where one mentions one asks. Rabbi Aha preached in the house of study, Rabbi

Jeremiah preached in the council synagogue, practice is that where one mentions one asks. But did we not state¹¹⁶, “[on the third of]”¹¹⁷ Marḥeshwan one asks for rain”? Rebbi Tanḥum bar Ḥiyya said, that was stated in Temple times¹¹⁸.

111 R. Johanan.

112 One stops mentioning rain on the first day of Passover but continues to pray for rain all intermediate days of the holiday.

113 If one stops the praise for rain one also has to stop the prayer. From the following it is clear that for R. Johanan and his students this also applies to fall; one has to start praying for rain immediately in the night following the last day of Tabernacles. Accepted in the Babli 4b for dwellers in the Holy Land.

114 From the following it is obvious that one has to read “son of Rav Hoshai’s brother” (cf. *Ṣabbat* 1, Note 180).

115 The date when best to start praying for rain.

116 Mishnah 4.

117 The corrector’s addition reproduces the start of Mishnah 4. It is possible that the scribe’s text correctly gives the argument. The exact date of the start of the prayer for rain is in dispute, but all opinions concur that one only starts in the second month of the year, whereas R. Johanan requires starting during the first month, in the evening prayers of Tishre 23.

118 In Temple times one had to let people return safely from Jerusalem to their homes in Egypt, Palestine, or Syria. But after the destruction of the Temple everybody stayed at home and one is able to combine mention and prayer also in the fall.

תַּנִּי אָמַר רַבִּי יוֹדָה. לְפִי שְׂבַעֲוֹלָם הִזָּה הַתְּבוּאָה עוֹשֶׂה לְשָׁשָׁה חֳדָשִׁים וְהָאֵילָן עוֹשֶׂה לְשָׁנַיִם עֶשֶׂר חוֹדָשׁ. אֲבָל לְעֵתִיד לְבוֹא הַתְּבוּאָה עוֹשֶׂה לְחוֹדֶשׁ אֶחָד וְהָאֵילָן עוֹשֶׂה לְשָׁנַיִם חֳדָשִׁים. מָה טַעְמִיָּה. לְחַדְשֵׁי יְבִבָּר. רַבִּי יוֹסִי אָמַר. לְפִי שְׂבַעֲוֹלָם הִזָּה הַתְּבוּאָה עוֹשֶׂה לְשָׁשָׁה חֳדָשִׁים וְהָאֵילָן עוֹשֶׂה לְשָׁנַיִם עֶשֶׂר חוֹדָשׁ. אֲבָל לְעֵתִיד לְבוֹא הַתְּבוּאָה עוֹשֶׂה לְחֹמֶשֶׁת עֶשֶׂר יוֹם וְהָאֵילָן עוֹשֶׂה לְחוֹדֶשׁ אֶחָד. שֶׁכֵּן מִצְאָנוּ שֶׁעָשִׂתָּ הַתְּבוּאָה בְּיָמֵי יוֹאֵל לְחֹמֶשֶׁת עֶשֶׂר יוֹם וְקָרַב הָעוֹמֵר מִמֶּנָּה. מָה טַעְמִיָּה. וּבְנֵי צִיּוֹן גִּילוּ וְשִׂמְחוּ בְּיַי אֱלֹהֵיכֶם כִּי־נִתְּנוּ לָכֶם אֶת־הַמּוֹרָה לְצִדְקָה וַיִּוֹרֵד לָכֶם גֶּשֶׁם יוֹרֵה וּמְלַקֵּוֹשׁ בְּרָאשׁוֹן. מָה מְקַיֵּים רַבִּי יוֹסִי טַעְמִיָּה דְרַבִּי יוֹדָה לְחַדְשֵׁי יְבִבָּר. בְּכַל־חוֹדֶשׁ וְחוֹדֶשׁ יְהֵא מְבַבֵּר.

¹¹⁹It was stated: Rebbi Jehudah said, in the present world grain grows in six months and trees produce every twelve months, but in the future grain will grow in a month and trees will produce in two months. Rebbi Yose said, in the present world grain grows in six months and trees produce every twelve months, but in the future grain will grow in fifteen days and trees will produce

in a month, for so we find that grain grew in the days of Joel in fifteen days, and the 'Omer was brought from it. What is the reason? *The people of Zion shall enjoy and be happy in the Eternal, your God, for He in truth gave you strong rain, early rain and late rain in the first {month}*¹²⁰. How does Rabbi Yose satisfy Rabbi Jehudah's reason, *in its months it shall produce first fruits?* Every month it shall produce first fruits.

119 This is copied from *Šeqalim* 6:2, 120 Joel 2:23
Notes 87-88.

בז (fol. 63c) **משנה ד:** בשלשה במרחשון שואלין את הגשמים. רבן גמליאל אומר בשבעה בן המישה עשר יום אחר ההגן כדי שישגיע האחרון שבישראל לנהר פרת

Mishnah 4: On the Third of Marḥeshwan¹²¹ one prays for rain. Rabban Gamliel says on the Seventh of the month, fifteen days after Tabernacles, so that the last of the Jews may reach the river Euphrates¹²².

121 The eighth Month of the year, counting start only at the end of November; he is not from Nisan. hindered by rains falling near the coast of
122 Then he is in Mesopotamia where rains the Mediterranean.

(64a line 64) **הלכה ג:** מתניתא דרבי מאיר. דתני. אי זהו זמנה שלרביעה. רבי מאיר אומר. הבכירה בשלשה והבינונית בשבעה והאפילה בשבעה עשר. רבי יודה אומר. הבכירה בשבעה והבינונית בשבעה עשר והאפילה בעשרים ושלשה. רבי יוסה אומר. הבכירה בשבעה עשר והבינונית בעשרים ושלשה והאפילה בשלשים יום. שכן מצאנו שאין היחידים מתחילין להתענות אלא בראש חודש כסליו. אומר רבי אבמרי אחוי דרבי יוסי. הכל מודים בשבעה עשר שהוא זמן כימה לשקע. שבו ירד מבול לעולם. מה טעם. ביום הזה נבקעו כל מעיינות תהום רבה. רבי אבא בר זמינא רבי לעזר בשם רבי הושעיה. הלכה כמי שהוא אומר. בשלשה במרחשון שואלין את הגשמים. ולמה לא אומר. קרבי מאיר. אית תניי תני ומחליף.

Halakhah 3: The Mishnah is Rabbi Meir's, as it was stated,¹²³ "what is the time of rainfall? Rabbi Meir says, the early one on the Third, the average one on the Seventh, and the late one on the Seventeenth. Rabbi Jehudah says, the early one on the Seventh, the average on the Seventeenth, and the late one on the Twenty-third. Rabbi Yose said, the early one on the Seventeenth,

the average one on the Twenty-third, and the late one on the Thirtieth day¹²⁴, since we find that particular people¹²⁵ only start to fast on the New Moon of Kislev.” Rabbi Abbamari, the brother of Rabbi Yose, said: everybody agrees that the Seventeenth is the time for the pleiads to disappear¹²⁶, since on it the Deluge came over the world. What is the reason? *On this day all sources of the deep abyss were opened*¹²⁷. Rabbi Abba bar Zamina, Rabbi Eleazar in the name of Rabbi Hoshai: Practice follows him who says, “on the Third of Marḥeshwan one prays for rain”¹²⁸. And why did he not say, following Rabbi Meir? There are Tannaim who switch¹²⁹.

123 Babli 6a, *Nedarim* 63a; *Tosephta* 1:3.

124 The 30th day after the first of Marḥeshwan, which may be the first of Kislev.

125 The community leaders start to fast in a year of drought; *Mishnah* 5. In the *Tosephta* this is formulated as a statement of R. Yose, contradicting *Mishnah* 5.

126 Since the pleiads are visible only in

summer. Cf. Babli *Berakhot* 59a. Babli *Roš Haššanah* 11b.

127 *Gen.* 7:11. In the verse, the date is “the 17th day of the Second Month.”

128 Denied in the Babli, 6a.

129 The tradition of names here, in the *Tosephta* and the Babli is not beyond dispute.

64a line 75) כְּמָה וְכַמָּה חַיִּים יִרְדּוּ וְיִהְיֶה אֶדָם צָרִיד לְבָרָךְ. רַבִּי חִינְיָה בְּשֵׁם רַבִּי יוֹחָנָן. פְּתִיחֵלָה כְּדִי רַבִּיעָה. וּבִסּוּף כְּדִי שְׂיִדּוּחוֹ פְּנֵי הַקְּרָמִיד. רַבִּי יַנַּי בִּירְבִּי לְשִׁמְעָאֵל בְּשֵׁם רַבִּי שְׁמַעוֹן בֶּן לְקִישׁ. פְּתִיחֵלָה כְּדִי רַבִּיעָה. וּבִסּוּף כְּדִי שְׂתִשְׁרָה הַמְּגוּפָה. וְיֵשׁ מְגוּפָה נְשָׂרִית. אֶלָּא רֹאִין אוֹתָהּ כְּאִילוּ הִיא שְׂרוּיָה. רַבִּי יוֹסֵה בְּשֵׁם רַב יְהוּדָה רַבִּי יוֹנָה רַב יְהוּדָה בְּשֵׁם שְׁמוּאֵל. פְּתִיחֵלָה כְּדִי רַבִּיעָה. וּלְבִסּוּף אֶפִּילוּ כְּלִשְׁהוּא. רַבִּי יוֹסֵה בְּשֵׁם רַבִּי זְעוּרָה. לְהַפְסֵק תַּעֲנִית נְאֻמָּרָה. רַבִּי חִזְקִיָּה וְרַבִּי נְחוּם וְרַב אֶדָּא בְּרַב אִיכּוּמָא. לֹא מִסְתַּבְּרָא לְבָרְכָה נְאֻמָּרָה. אֵין. אָמַר לִיה. וְלָמָּה אָמַרְתָּ לִּיה אֶבְיָן. אָמַר לִיה. דְּהוּא נְהִיג בְּשִׁיטָת רַבִּיה. אָמַר רַבִּי מְנָא לְרַבִּי חִזְקִיָּה. מְנוּ רַבִּיה. אָמַר לִיה. רַבִּי זְעוּרָה. אָמַר לִיה.

[אף] אֵנן אָמַרְיָן. רַבִּי יוֹסֵה בְּשֵׁם רַבִּי זְעוּרָה. לְהַפְסֵק תַּעֲנִית נְאֻמָּרָה.

1 כמה | 2 שידוחו פני הקרמיד | 3 שידוחו פניה יניי | 4 ינאי ביר' | 5 בר 3 ובסוף | 6 בר איכומא | 7 יוסה | 8 יוסי ר' | 9 רב | 10 רב | 11 זעורה | 12 זעורה | 13 להפסק | 14 להפסק | 15 בר איכומא | 16 בר איכומא | 17 יתבין | 18 יתבין | 19 בר איכומא | 20 בר איכומא | 21 בר איכומא | 22 לא מסתברא להפסיק תענית נאמ' | 23 אמ' ליה. אין. | 24 אכין | 25 אין | 26 SR | 27 דהוא נהיג | 28 - | 29 SR | 30 רביה | 31 רבי מנא | 32 מני | 33 מני | 34 אף | 35 אף | 36 אמרין | 37 אמרין | 38 יוסה | 39 יוסי | 40 זעורה | 41 זעורה

How¹³⁰ much rain should fall that a man is required to recite a benediction? Rabbi Ḥiyya in the name of Rabbi Johanan: At the start¹³¹, that it should fertilize, at the end that a brick should be soaked¹³². Rabbi Yannai

ben Rebbi Ismael in the name of Rebbi Simeon ben Laqish: At the start, that it should fertilize, at the end that the seal of the amphora should be soaked. Is the seal ever soaked¹³³? But it is as if it were soaked. Rebbi Yose in the name of Rav Jehudah, Rebbi Jonah, Rav Jehudah in the name of Samuel: At the start, that it should fertilize, at the end even a minimal amount. Rebbi Yose in the name of Rebbi Ze`ira: It was said for the interruption of fasting¹³⁴. Rebbi Hizqiah, Rebbi Naḥum, and Rav Ada bar (Ikoma) <Abimi>¹³⁵ were sitting. Rebbi Naḥum said to Rav Ada bar (Ikoma) <Abimi>: Is it not reasonable that this was said for the benediction; he answered: Yes. ¹³⁶<Rebbi Hizqiah said to Rav Ada bar (Ikoma) <Abimi>: Is it not reasonable that this was said for the interruption of fasting; he answered: Yes.> He said to him, why did you say "yes" here? He said to him, because he follows the argumentation of his teacher. Rebbi Mana asked Rebbi Hizqiah, who is his teacher? He said to him, Rebbi Ze`ira. He said to him, so we are saying: Rebbi Yose in the name of Rebbi Ze`ira: It was said for the interruption of fasting.

130 The text almost to the end of the Halakhah also appears in *Berakhot* 9:3 (Notes 155-162, **ב**) and partially in *Gen. rabba* 13(16).

131 If in a year of drought a public fast was proclaimed and before the start of the fast it rained, everybody agrees that the fast is cancelled if the rain has agricultural use. (This is the only criterion known to the Babli, 25b.) If one started to fast, one interrupts the fast according to one of the criteria "at the end".

132 That a brick should become soft from the rain. The Arabic dictionary translates קרמיד by "(fired) brick, roof tile; plaster of Paris."

133 Are these statements only phrases which hide the fact that a fast for rain which has started is never interrupted? The fast will be interrupted for a real downpour.

134 Even though the question was asked about the benediction required by Mishnah *Berakhot* 9:3, the statements are about aborting a fast announced in a drought. The implication is that the benediction, or alternative prayer as described in the next paragraph, is required if the amount of initial rainfall is of agricultural significance.

135 The name <used in *Berakhot*> is to be adopted here also.

136 Added from **ב**, needed but missing here because of homeoteleuton.

10) רב יהודה בר יחזקאל אמר. הכין הנה יחזקאל אבא מברך על ירדת גשמים. יתגדל יתקדש יתברך יתרום שמך מלפנינו על כל־טיפה וטיפה שאת מוריד לנו. שאת ממניען זו מזו. [שנאמר] כי יגרע נטפ־מים יזקו מטר לאידו. כמה דאת אמר ונגרע מערפך:

אמר רבי יודן אבוי דרבי מתנה. ולא עוד אלא שהוא מורידן במידה. [שנאמר] זמנים תיבון במידה: רבי יוסה בר יעקב סלק מבקרה לרבי יודן מוגדליא. עד דהוא תמן נחת מיטרא. שמע קליה אמר. אלא אלפים אנו חייבין להודות לשמך מלפנינו על כל טיפה וטיפה שאת מוריד לנו. שאת גומל טובה לחיביבם. אמר ליה. הניא מנן לך. אמר ליה. הכין הנה רבי סימון רבי מברך על קרידת גשמים.

1 הכין הוה יחזקאל | ב - 2 יתקדש יתברך יתרום | ב ויתקדש ויתברך ויתרום 3 [] | ב - יוקו מטר לאדו | ב - 4 אבוי דר' מתניה | ב - 5 יוסה | ב יוסי מוגדליא | ב מגדליא 6 שמע | ב ושמע אלפים | ב אלפין וריבי ריבון אנו | ב - 7 מנן | ס מנא 8 רבי | ב -

Rav Jehudah bar Ezechiel¹³⁷ said, so was my father Ezechiel used to recite for rainfall: May Your Name be magnified, sanctified, praised, and elevated, our King, for every drop that You bring down to us, and you make them refrain one from the other¹³⁸. [As it is said,] *for He reduces water drippings; they combine as rain for a flood*¹³⁹, as one says, *the valuation will be reduced*¹⁴⁰. Rabbi Yudan, the father of Rabbi Mattaniah, said, not only that, but He brings them down in measure, as it is said: *Water He determined by measure*¹⁴¹. " Rabbi Yose bar Jacob went to visit Rabbi Yudan from Migdal. While he was there, rain started to come down and he heard his voice saying: Thousands of thousands we are obliged to thank Your Name, our King, for every drop that You bring down to us, for You do good things for the guilty ones. He said to him¹⁴²: From where do you have this? He said to him: This is the benediction that Rabbi Simon recited for rainfall.

137 He is Rav Jehudah, frequently mentioned in both Talmudim.

140 Lev. 27:18.

141 Job 28:25.

138 Differently in the Babli 6b.

142 R. Yose bar Jacob to R. Yudan from

139 Job 36:27.

Magdala.

(64b line 20) וְכַמָּה גְשָׁמִים יֵרְדוּ וְיִהְיֶה בָהֶם כְּדֵי רַבִּיעָה. מְלֵא כְּלֵי מַחְזִיק שְׁלֹשׁ טַפְחִים. דְּבָרֵי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אוֹמֵר. בְּתַחֲלִילָה טַפַּח. וּבְשֵׁנִיָּה טַפְחִים. וּבְשִׁלִישִׁית שְׁלֹשָׁה טַפְחִים. תַּנִּי. רַבִּי שְׁמַעוֹן בֶּן אֶלְעָזָר אוֹמֵר. אִין לָךְ טַפַּח שֶׁהוּא יוֹרֵד מִלְּמַעַל שְׁאִין הָאֲרֶץ מַעֲלָה טַפְחִים כְּגִדּוֹ. וּמָה טַעַם. תְּהוּם אֶל־תְּהוּם קוֹרָא לְקוֹל צִינּוֹרִיד.

1 בהם | ב בהן 2 טפחיים | ב שני טפחים 3 שאין הארץ | ב (S) עד שהארץ

How much rain should fall that it is considered fertilizing¹⁴³? If it fills a vessel of three handbreadths, the words of Rabbi Meir. Rabbi Yehudah says, the first rainfall one handbreadth, the second one two hand breadths, and the third one three handbreadths. It has been stated¹⁴⁴: Rabbi Simeon ben

Eleazar says, there is no handbreadth that falls from above that the earth does not raise two handbreadths towards it. What is the reason? *The deep calls to the deep by the sound of Your water spouts*¹⁴⁵.

143 The root רבע of רביעה may mean either “to lie down”, as an Aramaism parallel to Hebrew רבץ, or it may have the same sexual connotation as the synonym שכב. Therefore רביעה either may be interpreted as the rain which “lies down” on the earth and moistens it for agricultural use or as “fertilizing”.

There are two parallel traditions, both of Galilean origin. The text here is almost identical with Tosephta 1:4. In the Babli (25b) and the Yerushalmi source *Gen. rabba* 13(13), Rabbi Meïr is reported to require that the rains penetrate the depth of the penetration of the ploughshare (which is assumed to be three hand-breadths,) whereas R. Yehudah says that for dry earth, one handbreadth was enough, for average ground two handbreadths, and for well worked ground, three handbreadths. If these are two equivalent formulations, then the text here has to be interpreted in the light of the text in Babli/Midrash: Not that R. Meïr requires a rainfall of three handbreadths (10.8 inches) in one storm (or R. Yehudah rainfalls of 3.6, 7.2, 10.8 inches,

respectively) but that the moisture has to penetrate the earth to the depth indicated. In that case, “dry earth” is simply the earth after the rainless summer months, average earth is the earth after the first winter storms, and well worked ground is the earth after an uninterrupted rain of seven days (the first, second, and third fertilizing periods in the language of Tosephta Taaniot 1:4). R. Simeon ben Eleazar seems to object to both R. Meïr and R. Yehudah because rain will make the ground water level rise by twice the amount of rain water; hence, moisture in the ground can come from below as well as from above. One must assume that in the Yerushalmi also the measurements are those of moist spots in the earth and not of rainfall in the modern sense.

144 Tosephta 1:4.

145 *Ps.* 42:8. Rashi explains in Babli Taanit that clouds also are called “deep”. The Targum to *Ps.* reads: The upper abyss calls to the lower abyss by the sound of the sprinkling of your channels (Rashi *Ps.* in Romance: *tes canales.*)

24) אָמַר רַבִּי לֵוִי. הַמַּיִם הַעֲלִיּוֹנִים זֹכְרִים וְהַתַּחְתּוֹנִים נִקְבּוֹת. מֵה טַעַם. תַּפְתַּח-אֲרָץ וַיִּפְרֹר-לָשֶׁעַ. תַּפְתַּח-אֲרָץ. כְּנִקְיָהּ הָאֵאת שֶׁהִיא פּוֹתַחַת לִפְנֵי הַזָּכֵר. וַיִּפְרֹר-לָשֶׁעַ. זוֹ פְּרִיָּה וְרִבְיָהּ. וְצִדְקָה תִּצְמִיחַ. זוֹ זְרִידַת גְּשָׁמִים. אֲנִי יְהוָה בְּרֵאתִיו: לְכֹד בְּרֵאתִיו. לְתִיקוֹנוֹ וּלְיִישׁוּבוֹ שְׁלֵעוֹלָם. רַבִּי אֶחָא. וַתִּנִּי לָהּ בְּשֵׁם רַבּוֹן שְׁמַעוֹן בֶּן גַּמְלִיאֵל. וְלָמָּה נִקְרָא שְׁמָהּ רַבִּיעִיָּה. שֶׁהִיא רוֹבַעַת אֶת הָאֲרָץ.

1 אמ' | ב ואמ' נקבות | ב נקיבות 1-2 תפתח ארץ ופרו ישע | ב - 2 פרייה | ב פריה 3 תצמיח | ב תצמיח יחד | ב כי אני

Rebbi Levi said: The upper waters are male and the lower ones female. What is the reason? *The earth shall open, they shall bear fruit of help*¹⁴⁵. *The earth shall open*, like a female who opens before a male; *they should bear fruit of help*, that is being fruitful and multiplying; *and justice shall sprout*, that is rainfall; *I, the Eternal, did create it*, for this purpose I created it, for the wellbeing of the world. Rebbi Aḥa stated it in the name of Rebbi Simeon ben Gamliel¹⁴⁶: Why is it called “fertilizing”? Because it impregnates the earth.

145 The verse starts: *The heavens should pour down from high, and the skies should flow with justice*,” speaking of rain. The Babli has two contradictory sermons in this matter. Rav Jehudah is reported in 6b that rain is the earth’s husband because in *Is. 55:10* it is said that rain makes the earth give birth, while Rebbi Abbahu (there and *Berakhot* 59b) says that a benediction is recited only if “the bridegroom goes towards the bride,” meaning that drops jump up from the earth towards the descending rain. [This is the traditional interpretation, given by

Ashkenazic Rabbenu Gershom and North-African Rabbenu Ḥanan`el. Rashi, sensing the apparent contradiction to R. Levi’s statement, has a prosaic interpretation, that on both sides of the street the gutters will spout water one towards the other.]

146 This is the end of Rebbi Simeon ben Eleazar’s text in *Tosephta* 1:4. In the Babli 6b, this passage appears as a statement of the Amora Rebbi Abbahu. The statement also is quoted in *Sevi`it* 9:7 (Note 101), *Nedarim* 8:6 (Note 73).

רבי חנינה בריקה בשם רב יהודה. שורשי חיטה בוקעין בארץ חמשים אמה. שורשי תאינה רכין בוקעין בצור. אם כן מה יעשו שורשי חרוב ושורשי שקמה. אמר רבי חנינה. אחת לשלשים יום התהום עולה ומשקה אותה. מה טעם. אני יי נצרה לרגלים אשקנה. [תני רבי שמעון בן אלעזר אומר. מלמד שאין הארץ שותה אלא לפי חיסוקמה.]

1 חנינה | ב חנינה בריקה | ב בר יקא ע בר יסא 2 שרשי | בע שורשי (2) רכין | ע רכים יעשו | ב יעשה ושרשי | ב מה יעשו שורשי חנינה | ב חנינה 3 התהום | ב התהום אותה | ב אותו ע אותו מה | בע ומה 4 שמעון | ב ישמעאל מלמד | ב - שאין | ב אין

¹⁴⁷Rebbi Ḥanina bar Yaqqa in the name of Rav Jehudah¹⁴⁸: The roots of wheat split the earth to a depth of three cubits. The soft roots of a fig tree split rock. If this is so, what do the roots of the carob or the roots of the sycamore do¹⁴⁹? Rebbi Ḥanina¹⁵⁰ said, once every thirty days the abyss wells up and drenches them. What is the reason? *I, the Eternal, watch over it*¹⁵¹ *and water it in*¹⁵².” [It has been stated: Rebbi Simeon ben Eleazar says, the earth drinks only according to its hardness.¹⁵³]

147 This paragraph also is copied in *Avodah zarah* 3:6, Notes 152-153. Like the entire series here it seems that the origin is in *Gen. rabba* 13.

148 In all readable sources of *Gen. rabba* "Rebbi Jehudah". In the Genizah fragment published by M. Sokoloff (Jerusalem 1982), "... bar `Iqa, R. Berekhia in the name of Rebbi Jehudah."

149 Which grow on hard soil unfit for

agriculture.

150 In the *Gen. rabba* fragment: R. Levi.

151 The desirable vineyard.

152 *Is. 27:3*.

153 Corrector's addition from the parallel sources. In the ms. sources of *Gen. rabba* the name is as given here; in the Midrash prints R. Eleazar ben R. Simeon; in *Berakhot* R. Ismael ben Eleazar.

(64b line 37) תַּנִּי. אִם הָיְתָה הַשָּׁנָה חֲסִירָה נֹתְנִין לָהּ חֲסִירוֹנָה. וְאִם לֹא הוּלְכִין אַחַר סִדְרָהּ. דְּבָרֵי רַבּוֹ שְׁמַעוֹן בֶּן גַּמְלִיאֵל. רַבִּי אֹמֵר. לְעוֹלָם הוּלְכִין אַחַר סִדְרָהּ. אִם הָיְתָה הַשָּׁנָה מְעִיבָרַת הוּלְכִין אַחַר עֵיבוּרָהּ. מִחֻלְפָּה שִׁטְטִיָּה דְרַבִּי. תַּמָּן הוּא אָמַר. אַחַר סִדְרָהּ. וְכֹא הוּא אָמַר. אַחַר עֵיבוּרָהּ. רַבִּי זְעוּרָה רַבִּי יְסָא רַבִּי שְׁמוּאֵל בֶּר רַב יִצְחָק מְטִי בַּה בְּשֵׁם רַבִּי יוֹחָנָן. לְבַסּוּף נִצְרָכָה.

¹⁵⁴"If the year was deficient, one makes up for the deficiency¹⁵⁵; otherwise one follows its order, the words of Rabban Simeon ben Gamliel. Rebbi says, one always follows its order. If the year was intercalary, one follows its intercalation." The argument of Rebbi seems inverted. There he says, one follows its order. And here he says, after its intercalation. Rebbi Ze'ira, Rebbi Yasa, Rebbi Samuel ben Rav Isaac brings it in the name of Rebbi Joḥanan, this was needed for the end¹⁵⁶.

154 Tosephta 1:2. There the name tradition is switched. From the Yerushalmi text, practice follows Rebbi.

155 If the lunar year makes the fall festivals early in the solar year, one waits with praying for rain until two weeks after the fall equinox, in order not to pray for unnatural acts of nature. Following Rebbi

one starts early in Marḥeshwan, irrespective of the solar date.

156 The month after the intercalary, the second Adar, as well as the first two weeks of Nisan, always are a time to pray for rain. One stops only on the 15th of Nisan, irrespective of the solar date.

אֲזָכְרֶיךָ וְשׁוֹתֵיךָ מִשְׁחֵשִׁיכָה וּמוֹתְרֵיךָ בְּמִלְאָכָה וּבְרַחֲצִיכָה וּבִסְיִכָה וּבִנְעִילֵת הַסַּנְדָּל וּבִתְשׁוּמֵי
הַמִּיטָה:

Mishnah 5: When the Seventeenth of Marḥeshwan arrived without rainfall, particular people¹⁵⁷ started to fast. They eat and drink while it is dark and are permitted work, washing, and anointing, and wearing sandals¹⁵⁸, and sexual intercourse.

157 As described in the Halakhah.

158 During daylight time when they were fasting. “Sandals” stand here for any leather shoes. Any of these fast-days are either Monday or Thursday. The Babli version is “started to fast three fast-days.” The version

in the *editio princeps* of the Yerushalmi and reproduced here, identical to Maimonides’s autograph Mishnah, seems to imply that they were fasting every Monday and Thursday between Marḥeshwan 17 and Kislew 1.

הַלְכָה ז': אֵילוּ הֵם הַיְחִידִים. אֵילוּ שָׁהוּ מִתְמַנֵּן פְּרָנְסוֹן עַל הַצִּיבוֹר. מִכֵּיּוֹן
שָׁהוּ מִתְמַנֵּה פְּרָנְסוֹ עַל הַצִּיבוֹר הוּא מִתְפַּלֵּל וְנִעְנָה. אֲלֵא מִכֵּיּוֹן שָׁהוּ מִתְמַנֵּה פְּרָנְסוֹ עַל
הַצִּיבוֹר וְנִמְצָא נָאֵמָן כְּדִי הוּא מְצַלִּיא וּמִתְעַנִּיא.

Halakhah 4: These are the particular people, those who were appointed overseers¹⁵⁹ over the public. Because he was appointed overseer over the public he will be heard when he prays? But since he was appointed overseer over the public and found to be honest, he is worthy to pray and be heard.

159 The classical Arabic vocalization is פְּרָנְסוֹס “village head”. The Babli 10a/b

admits only rabbis worthy to be appointed to public office.

חַד בַּר נֶשׁ הָוָה מִפִּיק מַעֲשָׂוֵי כְּתִיקָנָן. אָמַר לֵיהּ רַבִּי מָנָא. קוּם אָמור בְּעָרְתֵי
הַקּוֹדֶשׁ מִן-הַבַּיִת.

חַד בַּר נֶשׁ אֲתָא גְבִי חַד מִן קָרִיבֵי דְרַבִּי נִינִי. אָמַר לֵיהּ. רַבִּי. זָכָה עֵימִי. אָמַר לֵיהּ. וְלֹא
הָוָה לְאַבוּךָ פְּרִיטִין. אָמַר לֵיהּ. לֹא. אָמַר לֵיהּ. גְבִי אֵינוֹן מִפְּקִדִין. אָמַר לֵיהּ. שְׁמַעִית עֲלֵיהוֹן
דְּאֵינוֹן [בְּרַקוֹן]. אָמַר לֵיהּ. כְּדִי אַתְּ מְצַלִּיא וּמִתְעַנִּיא.

A person was tithing following the rules¹⁶⁰. Rabbi Mana said to him, stand up and say, *I removed the sancta from the house*¹⁶¹.

A person came to a relative of Rabbi Yannai and said to him: Rabbi, acquire merit with me¹⁶². He said to him, did your father not have money¹⁶³? He answered, no. He told him, it is deposited with me. He told him, I heard about it that it was [repayment¹⁶⁴]. He said to him¹⁶⁵, you are worthy to pray and be heard.

160 Which not may people did.

161 *Deut.* 26:13. One has to explain that this happened during a prayer for rain, and R. Mana wanted him to recite the entire passage, ending with v. 15: *Look down from Your holy Place, from Heaven, and bless Your people Israel, and the Land which You gave us as You had sworn to our forefathers, a land flowing with milk and honey.*

162 By giving me alms.

163 And you are barred from taking alms.

164 It is not known what the original text of the scribe was. The *editio princeps* has

סרקון, Arabic סרק "to steal". The beggar did not want to take the money, either following the *editio princeps* because his father stole it, or following the corrector's text in the ms. because it was not the father's money since it came to the hand of the holder as repayment of a loan. The second version is preferable. (Cf. *Peah* 8:9, *Ṣeqalim* 5:6 Note 99.)

165 Depending on the interpretation of the previous sentence, the pious party should be the leader in prayers for rain.

(64b line 48) איתחמי לרבנו. פלן חמרא יצלי ומיטרא נחת. שלחון רבנו ואייתוניה. אמרון ליה. מה אומנד. אמר לון. חמר אנא. אמרון ליה. ומה טיבו עבדת. אמר לון. חד זמן אוגרית חמרי לחדא איתה. והנות בכייה גו איסרטה. ואמרת לה. מה ליד. אמרה לי. בעלה דהיא איתתא חביש ואנא בעינא מיחמי מה מיעבד ומפנייה. וזבנית חמרי וזבית לה טימיתיה. ואמרת לה. הא ליד. פניי בעליד ולא תחטיי. אמרון ליה. פדי את מצלינא ומתענינא. איתחמי לרבי אבהו. פנטקסה יצלי ואתי מיטרא. שלח רבי אבהו ואייתתיה. אמר ליה. מה אומנד. אמר ליה. חמש עבירן ההוא גברא עביד בכל יום. מוגר זניתא. משפר תיטרון. מעיל מניהון לבני. מטפח ומרקד קדמיהון. ומקיש בבבולינא קדמיהון. אמר ליה. ומה טיבו עבדת. אמר ליה. חד זמן הנה ההוא גברא משפר תיטרון. איתת חדא איתא וקמת לה חורי עמונדא. בכינא. ואמרת לה. מה ליד. ואמרה לי. בעלה דהיא איתתא חביש ואנא בעינא מיחמי מה מעבד ומפנייה. וזבנית ערסי ופרוס ערסי וזבית לה טימיתיה. ואמרת לה. הא ליד. פניי בעליד ולא תיחטיי. אמר ליה. פדי את מצלינא ומתענינא.

It was seen by the rabbis¹⁶⁶, a certain donkey driver should pray¹⁶⁷ and rain will come. The rabbis sent and brought him. They asked him, what is your profession? He said, I am a donkey driver. They asked him, what good deed did you do? He told them, once I rented out my donkey to a certain woman,

and she was crying on the road. I asked her, what is your problem? She said to me, this woman's husband is jailed and I have to see what to do to free him¹⁶⁸. I sold my donkey, gave her its value¹⁶⁹ and told her, this is yours; free your husband and do not sin. They told him, you are worthy to pray and be heard.

It was seen by Rebbi Abbahu, Pantokaka¹⁷⁰ shall pray and rain will come. Rebbi Abbahu sent and brought him. He asked him, what is your profession? He told him, five sins this man commits every day. He rents out prostitutes¹⁷¹, maintains the theater¹⁷², brings their garments to the baths, claps his hands and dances before them, and plays cymbals¹⁷³ before them¹⁷⁴. They asked him, what good deed did you do? He told them, once I was maintaining the theater, when a woman came and stood behind a pillar, crying. I asked her, what is your problem? She said to me, this woman's husband is jailed and I have to see what to do to free him. I sold my bed, and my bed-spread, gave her its value, and told her, this is yours; free your husband and do not sin. They told him, you are worthy to pray and be heard.

166 In a dream.

167 Be the reader in the services, described in Chapter 2, of a public fast for rain as described in Mishnah 6. This service contains parts reserved for the reader alone.

168 To bribe the jailer.

169 Greek τιμή.

170 Greek παντόκακος, "all bad".

171 Usually gentile slaves.

172 Greek θέατρον.

173 Greek βαβούλια (Liebermann.) The Hebrew word is misspelled in the *editio princeps* and all printed editions depending on it.

174 Either the customers of his bordello or the public in the theater.

64b line 63) איתחמי לרבנן. חסידיא דכפר אימי יצלי ומיטרא נחת. סלקון רבנן לגביה. אמרה לון בני ביתיה. בטורא הוא יהיב. נפקון לגביה. אמרון ליה. אישר. ולא אגיבון. יתב מיכול ולא אמר לון. אתון פריכין. מי עלל עבד חד מובל דקיסין ויהב גולתא מרום מובלה. אעל ואמר לבני ביתיה. אילין רבנן הקא בעיי ניצלי ויחיות מיטרא. ואין אנא מצלי ומיטרא נחת גנאי הוא לון. ואין לא חילול שם שמיים הוא. אלא איתי אנא ואת ניסוק וניצל. אין נחת מיטרא. אנו אמרין לון. כבר דעבדון שמיא ניסין. ואין לא. אנו אמרין לון. לית אנו פדיי מצליא ומתעניא. וסלקון וצלון ונחת מיטרא. נחת לגבון. אמר לון. למה איטרפון רבנן להקא יומא דין. אמרין ליה. בעיי תצלי ויחיות מיטרא. אמר לון. ולצלתי אתון צריכין. כבר דעבדון שמיא ניסין. אמרין ליה. למה כד הויתה בטורא אמרין לך. אישר. ולא אגיבתיון.

אמר לון. דהוינה עסיק בפעולתוי. מה הוינה מסעה דעתי מן פעולתוי. אמרו ליה. למה כד תבת למיכול לא אמרת לון. איתון כריכו. אמר לון. דלא הנה גביי אלא פלחי. מה הוינה מימור לבון בחנפין. אמרו ליה. למה כד דאית למיעול והבת גולתה מרום מובלה. אמר לון. דלא הוות דידי. שאילה הוות דנצלי בה. מה הוינה מבועא ונה. אמרו ליה. ולמה כד הוי אה בטורא איתתך לבשה מאנו צאון. וכד דאת עליל מן טורא היא לבשה מאנו נקיון. אמר לון. כד דאנא הוי בטורא היא לבשה מאנו צאון דלא יתן בר נש עינוי עלה. וכד דאנא עליל מן טורא היא לבשה מאנו נקיון דלא יתן עינוי באיתא אוהרי. אמרו ליה. יאות את מצליא ומתעניא.

¹⁷⁵It was seen by the rabbis that the pious man of Kefar-Immi shall pray and rain will come. The rabbis went up to him. His house-companion¹⁷⁶ told them, he is working on the mountain. They went out to him. They said to him “much success” but he did not answer. He sat down to eat and did not invite them to partake. When he finished he made one load of firewood and put the coat on top of the load. He went and said to his house-companion, these rabbis here want us to pray that rain should fall. But if I shall be praying and rain would fall, it would be a shame for them, and if not it would be a desecration of the Name of Heaven. Therefore come, I and you shall go up and pray. If it will rain, we shall say to them, Heaven already did wonders; and if not, we shall say to them, we are not worthy to pray and be heard. They went up, prayed, and it rained. He descended to them and asked them, why did the rabbis trouble themselves here today? They said to him, we ask that you should pray that it rain. He answered them, do you need my prayer? Heaven already did wonders. They asked him, when you were on the mountain, we said to you “much success” but you did not answer us? He told them, I was occupied in my work and did not want to divert my thoughts from my work. They asked him, and when you sat down to eat, why did you not invite us to partake? He answered them, because I had with me only my portion. What could I say to you in flattery? They asked him, why when you finished you put the coat on top of the load? He told them, because it is not mine. It is borrowed so I could pray wearing it. Why should I denigrate it? They asked him, why while you were on the mountain your wife wore dirty clothing, but when you came from the mountain she wore clean clothing¹⁷⁷? He told them, while I was on the mountain your wife wore dirty clothing so no

man should turn his eyes to her; but when I came from the mountain she wore clean clothing so I should not look at another's wife. They told him, it is correct that you should be heard when praying.

175 Like in the preceding paragraphs the pure Aramaic of the text shows that this is suggested text of sermons. A very similar story is told in the Babli 23a/b of Abba Hilkiah the son of Onias the circle-drawer, a mythical holy man from Hasmonean times.

176 His wife.

177 They took her dirty clothing as a sign that she was impure having her period and were taken aback noticing suddenly that she was pure without any purification.

64c line 10) תְּנִי. מוֹתֵר לוֹכֵל עַד שְׁיֵאֹר הַמְּזֻרָח. דְּבָרֵי רַבִּי. רַבֵּן שָׁמְעוֹן בֶּן גַּמְלִיאֵל אָמַר. עַד קָרִיאַת הַגָּבֵר. מֵה תִלְמוּד לֹמֵר עַד קָרִיאַת הַגָּבֵר. יָשׁוּ וְעָמַד אָסוּר. בְּשָׁלָא הִתְנָה. אֲבָל אִם הִתְנָה מוֹתֵר.

It was stated¹⁷⁸: “One is permitted to eat until the East is illuminated, the words of Rabbi. Rabban Simeon ben Gamliel says, until the cock calls¹⁷⁹.” What means “until the cock calls”? If he slept and awoke he is forbidden. That is, if he did not stipulate, but if he stipulated it is permitted.

178 Discussion of Mishnaïot 5 and 6, the daytime fasts. Parallel texts are Tosephta 1:6, Babli 12a/b. In the Babli sources the author is not Rabban Simeon ben Gamliel

but R. Eleazar ben R. Simeon and no stipulation which allows eating after a night's sleep is accepted.

179 Approximately astronomical dawn.

fol. 63c) **משנה ו**: הַנִּיַּע רֹאשׁ הַחֹדֶשׁ כְּסֻלֵּי וְלֹא יֵרְדוּ גְשָׁמִים בֵּית דִּין גּוֹזְרִין שְׁלֹשׁ תַּעֲנִיּוֹת עַל הַצִּיּוּר. אוֹכְלִין וְשׁוֹתִין מִשְׁחֵחֵשִׁיכָה וּמוֹתְרִין בְּמִלְאָכָה וּבְרַחֲצִיכָה וּבְסִיכָה וּבְנִעִילַת הַסַּנְדָּל וּבְתַשְׁמִישׁ הַמַּטָּה:

Mishnah 6: If the New Moon of Kislev came without rainfall the Court decrees three public fast-days. They eat and drink while it is dark and are permitted work, washing, and anointing, and wearing sandals¹⁵⁸, and sexual intercourse.

64c line 13) **הלכה ה**: אָמַר רַבִּי יוֹחָנָן. כָּל־תַּעֲנִיּוֹת שֶׁבֵּית דִּין גּוֹזְרִין לְהַפְסִיק אִין עוֹבְרוֹת וּמִינִיקוֹת מִתְעַנּוֹת בָּם. אָמַר רַבִּי שְׁמוּאֵל בֶּר רַב יִצְחָק. נִרְאִין דְּבָרִים בְּשַׁגְּזָרוּ כְּבָר שְׁלָא לְהַפְסִיק. אֲבָל אִם גָּזְרוּ מִיַּד לְהַפְסִיק עוֹבְרוֹת וּמִינִיקוֹת מִתְעַנּוֹת בָּם. וְתִי כֵן. עוֹבְרוֹת

ומיניקות מתענות כדרך בתשעה באב [וביום הכיפורים] ובשלוש תעניות הראשונות ובשלוש השניות. אבל בשבע האחרונות אינן מתענות בהן. אף על פי כן אינן מנהגות עצמן בתפנוקים אלא אוכלות ושותות כדי קיום הוולד. לא בשגזרו כבר שלא להפסיק. אמת רבי בא בר זבדא רבי יצחק בר טבלי בשם רבי יוחנן. ואפילו גזרו מיד להפסיק אין עוברות ומיניקות מתענות בהם.

Halakhah 5: Rebbi Johanan said, pregnant and nursing women do not fast on any fast-day for which the Court decides to interrupt¹⁸⁰. Rebbi Samuel bar Rav Isaac said, this seems reasonable if they originally decided not to interrupt¹⁸¹, but if they directly decided to interrupt, pregnant and nursing women have to fast. It was stated thus: “Pregnant and nursing women fast regularly on the Ninth of Av [and the Day of Atonement]¹⁸² and on the first and the second groups¹⁸³ of fast-days. But on the seven last ones they do not fast; nevertheless they should not spoil themselves but eat and drink for the necessities of the child.” Does this not refer to the case that they decided originally not to interrupt¹⁸⁴? Rebbi Abba bar Zavda, Rebbi Isaac bar Tevlai came in the name of Rebbi Johanan: Even if they directly decided to interrupt, pregnant and nursing women do not fast¹⁸⁵.

180 “Interrupt” means that one stops eating before sundown on the day preceding the fast; this refers to the three fast-days (Monday, Thursday, and Monday) mentioned in Mishnah 7 and the seven mentioned in Mishnah 8.

181 The fast-days mentioned in Mishnaiot 5, where it is understood that women do not fast, and Mishnah 6, where women are not mentioned. The fasting on these days

essentially means missed lunch.

182 Corrector’s addition; out of place since the *baraita* concerns rabbinic fast-days only.

183 Mentioned in Mishnaiot 6 and 7.

184 Since the *baraita* explicitly states that women have to fast on fast-days which as a matter of course start in the evening. Babli 14a.

185 Denied in the Babli.

משנה 4: עברו אילו ולא נגענו בית דין גזרין עוד שלש תעניות על הצבור. אוכלין ושותין מבעוד יום ואסורין במלאכה ובהיזיה ובסיכה ובנעילת הסנדל ובתשמיש המטה ונועלין את המרחצאות.

Mishnah 7: If these passed without rainfall the Court decrees three

supplementary public fast-days. They eat and drink while it is daylight and are forbidden work, washing, anointing, wearing sandals, and sexual intercourse¹⁸⁶. In addition, one closes the bath houses¹⁸⁷.

186 Following the rules of the Day of Atonement. 187 The thermal baths.

64c line 22) **הלכה ו:** רבי זעורה בשם רב ירמיה. העושה מלאכה בתענית ציבור פְּעוּשָׁה מְלֹאכָה בַיּוֹם הַכִּיפּוּרִים. מֵה טַעַם. קִדְשׁו־צֹאֵם קִרְאוּ עֲצֵרָה; וְהָא תִּנִּי. הַלְלִיָּה מוּתָר וְהַיּוֹם אָסוּר. אָמַר רַבִּי זְעוּרָה. קִיּוּמָה אָבָא בַר יִרְמְיָה. אֶסְפְּרָלָם. מִשְׁעַת אֲסִיפַת עַם.

Halakhah 6: Rabbi Ze`ira in the name of Rav Jeremiah: He who does work on a public fast-day is like one who does work on the Day of Atonement. What is the reason? *Sanctify a fast-day, call an assembly*¹⁸⁸. But was it not stated, the night is permitted but the day forbidden¹⁸⁹? Rabbi Ze`ira said, Abba bar Jeremiah¹⁹⁰ confirmed it; *assemble the people*¹⁹¹, at the time of the popular assembly.

188 Joel 2:15.

Abba.

189 Babli 14a.

191 Joel 2:16.

190 In the Babli 13b: Rav Jeremiah bar

64c line 26) נְשִׂיאָה (דְּנִהִיגוֹ) [דְּנִהִיגוֹ] דְּלָא לְמִיעֵבַד עוֹבְדָא בְּפוּקִי שׁוּבְתָא אִינוּ מְנַהֵג. עַד דִּיתְפְּנִי סִדְרָא מְנַהֵג. בְּתַרְיָא וּבְחַמְשָׁתָא אִינוּ מְנַהֵג. עַד דִּיתְפְּנִי תַעֲנִיתָא [מְנַהֵג]. בַּיּוֹמָא דְעָרוּבְתָא אִינוּ מְנַהֵג. מִן מְנַחָה וְלַעֲלִיל [מְנַהֵג]. בַּיּוֹמָא דִּירְחָא מְנַהֵג. אָמַר רַבִּי זְעוּרָה. נְשִׂיאָה דְּנִהִיגוֹ דְּלָא לְמִשְׁתַּיָּא מִן דָּאָב עַלְלִיל מְנַהֵג. שְׁבֹו פְּסָקָה אָבֹו שְׁתִּייה. מֵה טַעַמָּא כִּי־הַשְׁתוֹת יִהְרָסוּ.

אָמַר רַבִּי חִינְנָא. כָּל־הַדְּבָרִים מְנַהֵג. אָעִין דְּשִׁיטִין הוּוּ בְּמַגְדָּל צְבָעִיָּא. אָתוּן וְשָׁאֲלוּן לְרַבִּי חִנְנִיָּה חֲבֵרְהוֹן דְּרַבְּנִין. מֵהוּ מִיעֵבַד בְּהוֹן עֲבִידָא. אָמַר לְהוֹן. מִפְּיֹו שְׁנֵהֲגוּ אַבּוּתִיכֶם בְּהֶם בְּאִסּוּר אֵל תִּשְׁנוּ מְנַהֵג אַבּוּתִיכֶם נוּחִי נָפֶשׁ. רַבִּי לְעֶזֶר בְּשֵׁם רַבִּי אָבוּן. כָּל־דְּבָר שְׁהוּא מוּתָר וְהוּא טוּעָה בּוּ בְּאִסּוּר נְשָׂאֵל וּמִתִּירִין לוּ. וְכָל־דְּבָר שְׁהוּא יוֹדֵעַ בּוּ שְׁהוּא מוּתָר וְהוּא נוּהֵג בּוּ בְּאִסּוּר נְשָׂאֵל וְאִין מִתִּירִין לוּ.

¹⁹²If women use not to work after the end of the Sabbath, it is no {legitimate} usage; until the end of the *seder*¹⁹³ it is {legitimate} usage. On Monday and Thursday¹⁹⁴, it is no {legitimate} usage, to the end of the fast-day prayers it is [{legitimate} usage]. On the day of the willow twigs¹⁹⁵ it is not

{legitimate} usage, after afternoon prayers it is [{legitimate} usage]. On the day of the New Moon it is {legitimate} usage. Rabbi Ze'ira said, if women use not to weave¹⁹⁶ from the start of Av it is {legitimate} usage, for the *šetiah* stone stopped to exist¹⁹⁷. What is the reason? *For the woofs will be torn down*¹⁹⁸.

Rebbi Hinenā said, everything they made dependent on usage. There were acacia trees in Migdal Ševaya¹⁹⁹. They came and asked Rebbi Hānania, the colleague of the rabbis, may one use them for work? He told them, since your ancestors used to treat them as forbidden, do not change the usage of your deceased ancestors. Rebbi Eleazar in the name of Rebbi Abun²⁰⁰. In any case which is permitted but in error he treats it as forbidden, if he asks they will permit him. But in any case where he knows that it is permitted but he has the usage to treat it as forbidden, if he asks they will not permit him²⁰¹.

192 This text is from *Pesaḥim* 4:1, Notes 28-37.

193 The additional prayer at the end of the evening service at the end of the Sabbath.

194 Which were common fast-days of the pious in Palestine (cf. L. Ginzberg, *Genizah Studies in Memory of Doctor Solomon Schechter*, vol. 1, p. 483, §6.)

195 The Seventh Day of Tabernacles. Since the following day is a holiday, it is appropriate that the preparations be finished by the time of the afternoon prayers.

196 Between the first and the tenth of Av.

197 The stone in the Holiest of Holies in the Temple.

198 *Ps.* 11:3. If read as *the foundations will*

be torn down it is appropriate for the anniversary of the destruction of the Temple.

199 Since by a Galilean tradition the Tabernacle was built in the desert from perfect logs of acacia wood (*Mimosa nilotica* L.) cut for this purpose by Jacob and his sons when they travelled to Egypt [*Gen. rabba* 94(4).]

200 Even though all sources have R. Eleazar in the name of . . ., it must be . . . in the name of R. Eleazar.

201 Since he intentionally accepted an unnecessary stringency, it has the status of a vow.

37) (64c line 37) בְּרַחֲמֶיךָ. וְעוֹרֶרָה בַר חֲמָא יוֹסִי בְרִיָּה דְרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי בְּשֵׁם רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי. בְּתַעֲנִית צִיבּוֹר מִרְחִיץ יָדָיו וּפְנֵי [וְרַגְלָיו] קְדָרְכוּ. בְּתַשְׁעָה בְּאֵב מִרְחִיץ יָדָיו וּמַעֲבִירָן עַל פְּנֵי. בְּיּוֹם הַכִּיפּוֹרִים מִרְחִיץ יָדָיו וּמַקְנָחָן בְּמַפָּה וּמַעֲבִיר אֶת הַמַּפָּה עַל פְּנֵי. רַבִּי יוֹנָה תְרִי מִרְטוּטָה וַיְהִיב לָהּ תוֹתֵי כְדָה. וְהָא תִנִּי. אֵין בֵּין תַּשְׁעָה בְּאֵב לְתַעֲנִית צִיבּוֹר אֶלָּא אִישׁוֹר מְלֵאכָה. בְּמִקּוֹם שְׁנֵהֲגוּ. הִיָּה הוֹלֵךְ אֶצְל רַבּוֹ אוֹ אֶצְל בֵּיתוֹ וְעִבֵּר בֵּים אוֹ בְּנֵהָר אִינוֹ חוֹשֵׁשׁ. נִיטְנָפוּ רַגְלָיו מִטְּבִילָן

במים ואינו חושש. הורי רבי בא כהן תניא. הורי רבי אהא בבא מן הדרה והיו רגליו קיהות עליו שמופתר להרחיצם במים. תני. אביל ומנוחה שהיו מהלכין בדרה מותרין בנעילת סנדל. לךשיבואו לעיר יחלוצו. וכן בתשעה באב וכן בתענית ציבור.

²⁰²“Washing”. Ze`urah bar Hama, Yose the son of Rabbi Joshua ben Levi in the name of Rabbi Joshua ben Levi: On a public fast-day²⁰¹ one washes as usual his face, hands, and feet. On the Ninth of Av²⁰² one washes his hands and moves them over his face. On the day of Atonement one washes his hands, dries them with a towel, and moves the towel over his face. Rabbi Jonah moistened a rag and put it under the water pitcher²⁰³. But did we not state that there is no difference between a public fast and the Ninth of Av except the prohibition of work at places where they were used to it²⁰⁴? If somebody was going to his teacher, or to his daughter, and crossed a lake or a river he does not worry²⁰⁵. If his feet were dirtied he immerses them in water and does not worry. Rabbi Abba instructed following this Tanna. Rabbi Aha instructed that one who comes from the road and his feet are dulled, he may wash them in water. It was stated: A mourner and one in the ban²⁰⁶ on a trip are permitted leather shoes. When they come to the town they shall take them off. The same applies to a public fast and the Ninth of Av²⁰⁷.

200 The following texts are from *Yoma* 8:1, Notes 15-45.

201 A fast day called to pray for rain in a year of drought as described in the present Chapter.

202 The fast instituted to mourn the destruction of the Temple.

203 He soaked the rag before the start of the Day of Atonement, squeezed it and let it dry somewhat during the night so that the next morning it should be somewhat moist but not dripping.

204 There were places where the

community had adopted the rule that one did not work on the Ninth of Av. Nowhere was this extended to all fast days in years of drought.

205 On a day where washing was rabbinically forbidden. *Yoma* Babli 77b, Tosephta 4:5.

206 Any weekday of the year the mourner and the person in the ban are forbidden to wear leather shoes. The person in the ban has to follow these rules if he ever wants to have the ban lifted. Babli *Mo`ed Qatan* 15b.

207 For everybody.

(64c line 48) בסיכה. כהדא דתני. בשבת בין סיכה שהיא שלתענוג בין סיכה שאינה שלתענוג מותר. ביום הכיפורים בין סיכה שהיא שלתענוג בין סיכה שאינה שלתענוג אסור. בתשעה באב ובתענית ציבור סיכה שהיא שלתענוג אסור. שאינה שלתענוג מותר. והא תני

שנות סיכה לשתייה לאיסור ולתשלוּמין אָבֵל לא לעונש. ביום הכיפורים לאיסור אָבֵל לא לעונש. והא תני. לא יחללו. לרבות את הסד ואת השותה. אמר רבי יוחנן. לית פֵּאן סָד. אמר רבי אבמרי. אין לית פֵּאן סָד לית פֵּאן שותה. דל כן דבר שהוא בא מחמת שני לאוין מצטרף.

מניין שהוא מחוץ בעשה. רבי לעזר בשם רבי סימיי. ולא־תתני ממנו למת. מה נן קיימין. אם להביא לו ארון ותכריכין. דבר שהוא מותר לחי. לחי הוא אסור. לא כל־שכן למת. אי זהו דבר שהוא מותר לחי ואסור למת. הני אומר. זו סיכה.

²⁰⁸“Anointing.” As it was stated: On the Sabbath both anointing for pleasure and anointing not for pleasure are permitted. On the Day of Atonement, both anointing for pleasure and anointing not for pleasure are forbidden. On the Ninth of Av and public fasts, anointing for pleasure is forbidden but anointing not for pleasure is permitted. But it was stated: Anointing is equal to drinking regarding prohibition and reparation but not punishment²⁰⁹. On the Day of Atonement regarding prohibition but not punishment²¹⁰ But was it not stated, *they shall not desecrate*²¹¹, to include him who anoints or drinks? Rabbi Johanan said, there is no “anoints” there. Rabbi Abba Mari said, if there is no “anoints” there is no “drinks”. For if it were not so, do matters combine which come from two different prohibitions²¹²?

From where that there is a clear commandment²¹²? Rabbi Eleazar in the name of Rabbi Simai: *Nor did I give from it to the dead*²¹³. Where do we hold? If not to bring a casket or shrouds for him, would this be permitted for the living? Since this is forbidden for the living, therefore certainly for the dead. What is permitted to the living but forbidden to the dead? This implies that this is anointing²¹⁴.

208 This text is not only copied in *Yoma*, it is shortened from the main source *Ma'aser Šeni* 2:1 (Notes 28-35), and *Šabbat* 9, Notes 122-127.

209 Referring to illegal use of heave and dedicated food by non-Cohanim and its replacement by 5/4 of the value taken.

210 The only biblical prohibitions on the Day of Atonement are eating, drinking, and

working. The other two, anointing and sexual relations, are rabbinic and not subject to biblical punishment.

211 *Lev.* 22:15. The verse refers to the non-Cohen who “eats” holy food in error. *Babli Niddah* 32a.

212 If the verse in *Lev.* is needed to subsume drinking under eating, it is incomprehensible that for inadvertently eating and

drinking together on the Day of Atonement one should be responsible only for one sacrifice since in that case, one infringes on two separate biblical prohibitions and should be liable for two separate sacrifices. Similarly, if one illegitimately ate and drank heave he should be liable for two separate fifths. Since in both cases the Mishnah treats eating and drinking together, the verse cannot express a separate status for drinking; the addition of anointing and drinking is rabbinic interpretation but not biblical law and there is no reason to exclude anointing.

212 This paragraph is copied from *Ma'aser Šeni*; there is no connection to the rules of fast-days.

While illegitimate use of heave oil for anointing is prohibited, it is mentioned in the framework of the farmer's declaration in the Temple, which is a positive commandment. Overstepping the prohibition of anointing when it is forbidden legally is overstepping a positive commandment not under the scope of biblical penal law.

213 *Deut.* 26:14.

214 Cf. *Sifry Deut.* 302. Second Tithe must be consumed; no other use is authorized..

64c line 60) בְּנֵעִילַת סֶנְדֵּל תִּנְיִי כָּל-אֵילוּ שֶׁאָמְרוּ אֶסוּרִין בְּנֵעִילַת סֶנְדֵּל. יֵצֵא לְדָרֶךְ נוֹעַל. הַגִּיעַ לְכַרְךָ חוּלָץ. וְכֵן בְּאֶבֶל וְכֵן בְּמִנוּדָה. אֵית תִּנְיִי תִנְיִי. יוֹצֵאִין בְּאִנְפִּילָא בְיוֹם הַכִּפּוּרִים. וְאֵית תִּנְיִי תִנְיִי. אִין יוֹצֵאִין. אָמַר רַב חֲסָדָא. קָמַר דָּמַר. יוֹצֵאִין. בְּאִנְפִּילָא שְׁלִבְגָד. מֵאֵן דְּאָמַר. אִין יוֹצֵאִין. בְּאִמְפִּילָא שְׁלֵעוּר. רַבִּי יִצְחָק בְּרַחֲמֵן סָלַק גְּבִי רַבִּי יְהוֹשֻׁעַ בֶּן לִוִּי בְּלִילִי צוּמָא רַבָּא. נִפְק לְגַבִּי לְבוּשׁ סוּלְיָסָה. אָמַר לִיה. מָהוּ הַכִּין. אָמַר לִיה. אִיסְתַּגִּיס אָנָּא. רַבִּי יְהוֹשֻׁעַ בְּרַחֲמֵן סָלַק גְּבִי רַבִּי יְהוֹשֻׁעַ בֶּן לִוִּי בְּלִילִי תַעֲנִיתָה. נִפְק לְגַבִּיה לְבוּשׁ סוּלְיָסָה. אָמַר לִיה. מָהוּ הַכִּין. אָמַר לִיה. אִיסְתַּגִּיס אָנָּי. רַבִּי שְׁמַי חֲמוּנְיָה נִפְק לְבוּשׁ סוּלְיָסָה בְּלִילִי תַעֲנִיתָה. חַד תִּלְמִיד מִן דְּרַבִּי מְנָא הוֹרִי לְחַד מִן קָרִיבֵי דְנִשְׁיָא לְמִילְבוּשׁ סוּלְיָסָה. אָמַר לִיה. מִן הָדָא. דְּרַבִּי יְהוֹשֻׁעַ בֶּן לִוִּי. דְּרַבִּי יְהוֹשֻׁעַ בֶּן לִוִּי אָמַר. אִיסְתַּגִּיס אָנָּי.

“Wearing shoes”. It was stated: In all cases where they said that one may not wear shoes, when he departs on a trip he puts them on, when he arrives at a walled city he takes them off; this includes the mourner and the person in the ban²¹⁵. There are Tannaim who state, one goes in slippers²¹⁶ on the day of Atonement; and there are Tannaim who state, one does not. Rav Hīṣda said, he who said one goes, in textile slippers, and he who said one does not go, in leather slippers²¹⁷. Rebbi Isaac bar Naḥman visited Rebbi Joshua ben Levi in the night of the Great Fast²¹⁸; he came to him wearing laced shoes²¹⁹. He asked him, what is this? He answered, I am asthenic²²⁰. Rebbi Samuel bar Naḥman visited Rebbi Joshua ben Levi in the night of a fast day²²¹; he came to him wearing laced shoes. He asked him, what is this? He answered, I am

asthenic. They saw Rebbi Shammai walking in the night of a fast day in laced shoes. A student of Rebbi Mana instructed a relative of the Patriarch to wear laced shoes⁴¹. He asked him, from where? From Rebbi Joshua ben Levi. For Rebbi Joshua ben Levi said, I am asthenic.

215 Babli *Mo'ed qatan* 15b. The Yerushalmi version is quoted by *Or zarua* §277.

216 Latin *impilia*, *-ium* (pl) "felt slippers".

217 *Yebamot* 12:1, Note 35, Babli *Yebamot* 102b.

218 The day of Atonement.

219 A leather sole with a textile upper part held together by laces.

220 Greek ἄσθενής. Since the rules of not wearing leather shoes are rabbinic, they are waved for health reasons.

221 A rabbinic fast day.

(64c line 72) בְּתַשְׁמִישׁ הַמַּיטָה. אֵינָא חָמִי. בְּרַחֲצָה אָסוּר. בְּתַשְׁמִישׁ הַמַּיטָה לֹא כָל-שֶׁבֶן. תִּיפְתֵּר בְּמִקוֹם שְׂאִין טוֹבְלִין אוֹ קוֹדֵם עַד שֶׁלֹּא הִתְקִין עֲזָרָא טְבִילָה לְבַעֲלֵי קָרְיִין. רַבִּי יַעֲקֹב בְּרַ אַחָא רַבִּי אֵימִי בְּשֵׁם רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי. אֵין קָרִי אֶלָּא מִתַּשְׁמִישׁ הַמַּיטָה. רַב חוּנָה אָמַר. אֶפִּילוּ רָאָה עֲצָמוּ נִיאוֹת בְּחָלוּם. הוּון בְּעֵי מִימַר. וּבִלְבָד מֵאֲשֶׁה. רַבִּי יוֹנָה וְרַבִּי יוֹסֵה תְּרִיהוֹן אָמְרִין. אֶפִּילוּ מִדְּבַר אַחַר. תִּמְוֹן תִּנְיָוִן. יוֹם הַכִּיפּוּרִים אָסוּר בְּאַכִּילָה וּבִשְׂתִינָה וּבְרַחֲצָה וּבִסִּיכָה וּבִנְעִילַת הַסַּנְדַּל וּבְתַשְׁמִישׁ הַמַּיטָה. וְתַנִּי עֲלָה. בְּעֲלֵי קָרְיִין טוֹבְלִין כְּדַרְכּוֹן בְּצִינְעָה בְּיוֹם הַכִּיפּוּרִים. לִית הִדָּא פְּלִיגָא עַל רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי. פְּתַר לָהּ בְּמִי שְׁשִׁימַשׁ מִיטָתוֹ מִבְּעוֹד יוֹם וְשִׁכַח וְלֹא טְבַל. וְהָא תַנִּי. מַעֲשֶׂה בְּרַבִּי יוֹסֵי בֶן חֲלַפְתָּא שְׁרָאוּ טוֹבֵל בְּצִינְעָה בְּיוֹם הַכִּיפּוּרִים. אֵית לָךְ מִימַר עַל אוֹתוֹ הַגּוֹיף הַקָּדוֹשׁ בְּשׁוֹכְחֵי.

²²²“And sexual relations.” Come and see, he is forbidden to wash, not so much more to have sexual relations²²³? Explain it that it was a place where one does not immerse oneself, or before Ezra instituted immersion for people having had an emission. ²²⁴Rebbi Jacob bar Aḥa, Rebbi Yasa in the name of Rebbi Joshua ben Levi.: *Qeri* is only from sexual intercourse. Rav Huna said, even if he saw himself enjoying in his dream. They wanted to say, only from a woman. Rebbi Jonah and Rebbi Yose both say, even from something else. There, we did state: “On the Day of Atonement eating, drinking, washing, anointing, wearing shoes, and sexual relations, are forbidden”? And it was stated in that respect: Men with *qeri* immerse themselves secretly in their normal way on the day of Atonement²²⁵. Does this not contradict Rebbi Joshua ben Levi? Explain it if he had intercourse on the previous day and forgot and did not immerse himself. But it was stated: It happened that one

saw Rebbi Yose bar Ḥalaphta immersing himself secretly on Yom Kippur. Can you say about that holy body that he forgot²²⁶?

222 From here on there exists a much shortened version in an Ashkenazi ms. (A) published by J. Sussman, *Kobez al Yad* 12(22), 1994, pp. 43ff.

223 Since the Day of Atonement is a day of prayer and by an institution of Ezra prayer was forbidden after sexual relations before immersion in a *miqweh*, the prohibition of washing should imply the prohibition of sexual relations without the need to spell it out.

224 This text to the end of the paragraph is

also from *Berakhot* 3:4 (Notes 167-168) which is the original source.

225 In *Tosephta Kippurim* 4:5 and *Babli* 88a the reading is: "Men with *qeri* (emission of semen) immerse themselves normally on Yom Kippur"; one speaks of a full immersion and "in secret" is not mentioned. The *Tosephta* is Babylonian formulation.

226 Hence, the interpretation of Rav Huna is incorrect and that of rabbi Yose (the *Amora*) and Jonah is correct.

Here ends the *Yoma* text.

רבי יהודה בר פזי רבי חנין בשם רבי שמואל בר רב יצחק. לנ בכניסתו לתיבה
 נאסרה לו תשמיש המיטה. מה טעם. ובאת אל התיבה אתה ובגדת ואשתך ונשי-בגדת איתך;
 וביציאתו הותרה לו תשמיש המיטה. מה טעם. צא מן התיבה אתה ואשתך ובגדת ונשי-בגדת
 איתך; אמר רבי חייה בר בא. למשפחותיהם יצאו מן התיבה; על ידי ששימרו יחסיהן זכו
 להינצל מן התיבה. תדע לך שהיא כן. דתנינן. חס קלב ועורב קילקלו מעשיהן. חס יצא
 מפורסם. קלב יצא מפורסם בתשמישו. עורב יצא משונה מן הבריות. אמר רבי אבון. כתוב
 בתסר ובכפון גלמוד. בשעה שאת רואה חסרון בא לעולם עשה אשתך גלמודה. אמר רבי לוי.
 כתוב וליוסף יולד שני בנים. אימתי. בטרם תבוא שנת הרעב. תני בשם רבי יהודה. תאיבי
 בנים משמשין מיטותיהן. אמר רבי יוסי. ובלבד יום שטבלה.

²²⁷Rebbi Jehudah bar Pazi, Rebbi Ḥanin in the name of Rebbi Samuel bar Rav Isaac: On his entrance to the Ark Noe was forbidden sexual relations. What is the reason? *You shall come into the Ark, you, your sons, your wife, and your sons' wives*²²⁸. On his exit sexual relations were permitted to him. What is the reason? *Leave the Ark, you, your wife, your sons, and your sons' wives with you*²²⁹. Rebbi Ḥiyya bar Abba said, *by their families they left the Ark*²³⁰; since they refrained from their relations they merited to be saved from the Deluge. You may know that it is so since we stated²³¹, Ham, the dog, and the raven misbehaved. Ham exited charcoal colored. The dog exited public in his relations. The raven exited different from the creatures. Rebbi Abun²³² said, it is written, *in want and hunger infertile*²³³. If you see that want comes

into the world make your wife infertile²³⁴. Rabbi Levi²³⁵ said, *to Joseph were born two sons*²³⁶, when? *Before the start of the year of famine*. It was stated in the name of Rabbi Jehudah²³⁵: those who desire to have children do have sexual relations. Rabbi Yose said, only on the day she immersed herself²³⁷.

227 *Gen. rabba* 31(17), *Tanḥuma Noah* 11, with different name traditions. Also in A the attributions are different.

228 *Gen.* 6:18.

229 *Gen.* 8:16.

230 *Gen.* 8:19.

231 Babli *Sanhedrin* 108b.

232 In *Gen. rabba* Abbin.

233 *Job* 30:3.

234 Formulated as a general prohibition Babli 11a, *Sanhedrin* 108b.

235 Babli 11a in the name of R. Simeon ben Laqish. Those who “desire children” are whose who yet have none.

236 *Gen.* 41:50.

237 A day of maximal probability of conception; Babli *Sotah* 27a.

משנה ח: עָבְרוּ אֵילֹוּ וְלֹא נִגְעְנוּ בֵּית דִּין גּוֹזְרִין עוֹד שְׁבַע שָׁהֵן שְׁלֹשׁ עֶשְׂרֵה תַעֲנִיּוֹת עַל הַצְּבוּר. וּמָה אֵילֹוּ יִתְרוֹת עַל הַרְאֵשׁוֹנוֹת שֶׁבְּאֵילֹוּ מִתְרַעֲוִין וְנוֹעְלִין אֶת הַתְּחִנוּוֹת. בְּשָׁנֵי מִפְּיָן עִם הַשִּׁיכָה וּבְחֻמֵּי שִׁי מוֹתְרִין מִפְּנֵי כְבוֹד הַשַּׁבָּת:

Mishnah 8: If these passed without rainfall the Court decrees seven supplementary public fast-days²³⁸ for a total of thirteen. Additional to the prior ones on these one blows horns and locks the stores. On Mondays one relaxes at nightfall²³⁹; on Thursdays they are permitted²⁴⁰ because of the honor of the Sabbath.

238 On successive Mondays and Thursdays.

239 The grocer may open the store to sell food but not display his wares.

240 The seller of edibles may sell during the entire Thursday to provide food for the Sabbath.

הלכה ז: רבי יודן בריה דרבי חמא דכפר תחמין. כבתוך ארבעים שעשה משה בקהר. אמר רבי יוסה. על שם שאין מטריחין על הציבור יותר מדאי. אמר רבי חייה בר בא. שאם היו שני דברים כגון עצירת גשמים וגוביי מתרעוין עליהן. ולמה באילין תרתין מיליא. אמר רבי יוסי בירבי בון. באילין תרתין מיליא שיעריה רבי.

Halakhah 7: Rabbi Yudan son of Rabbi Hama of Kefar Teḥamin, like the forty which Moses spent on the Mountain²⁴¹. Rabbi Yose said, because one

does not excessively impose on the community²⁴². Rabbi Ḥiyya bar Abba said, for if there were two causes, for example a lack of rain and locusts, one blows for both²⁴³. And why for these two occasions²⁴⁴? Rabbi Yose ben Rabbi Abun said, for these two cause prices to increase.

241 On Sabbath one may not fast. This means that Monday and Thursday together represent a week of 6 days; every actual fast day represents three days, and $3 \times 13 = 39$, “like forty”, approximately 40.

242 For him the number 13 is for a practical reason, not the symbolic one given by the aggadic preacher. Babli 14b as tannaitic statement, not unopposed.

243 If a swarm of locusts should appear in a

dry winter, one combines prayers relative to both calamities and never exceeds the number of 13 public fasts even for multiple causes.

If this is an explanation of the previous statement, one has to read “Yasa”, one of R. Ḥiyya’s teachers, instead of “Yose”, R. Ḥiyya’s student’s student’s student.

244 These are mentioned explicitly to be combined.

בַּיּוֹם הַשְּׁבִיעִי מְפָנֵי כְּבוֹד וּבַשְּׁנַיִם מְטִינַן עִם חֲשִׁיכָהּ. פּוֹתֵחַ אֶחָד וְנוֹעֵל אֶחָד. וּבַחֲמִישִׁי מוֹתְרִין מִפְּנֵי כְּבוֹד הַשְּׁבִיעִי. מַה. פּוֹתֵחַ אֶחָד וְנוֹעֵל אֶחָד אוֹ פּוֹתֵחַ אֶת שְׁנֵיהֶם.

“On Mondays one relaxes at nightfall,” he opens one wing and locks the other²⁴⁵. “On Thursdays they are permitted.” How? He opens one wing and locks the other, or he opens both²⁴⁶?

245 The grocer opens his store but does not turn the shutter into a selling platform.

246 The store is open the entire day but whether one turns the shutter into a selling

platform and displays one’s wares is not decided and therefore depends on local custom.

מִשְׁנֵה ט': אֶגְבְּרוּ אֵילָיו וְלֹא נִגְעְנוּ מִמֶּנּוּ מִמְעֵטִין בְּמִשְׁאֵא וּמִתֵּן בְּבִנְיָן וּבְנִטְיָעָה בְּאֵירוֹסִין וּבְנִישׁוּאִין וּבְשִׂאִילַת שְׁלוֹם בֵּין אָדָם לְחֵבֵרוֹ בְּבִנְיָ אָדָם תְּנִזּוּפִין לְמָקוֹם. תִּיחִידִים חוּזְרִין וּמִתְעַנְיִין עַד שִׂצְאָא נִיסָן. יֵצֵא נִיסָן וְיֵרְדוּ גְשָׁמִים סִימָן קִלְלָה שְׁנֵאָמַר תְּלוּזָא קִצִּיר תַּיִם תַּיִם.

Mishnah 9: If these passed without rainfall one decreases commercial activity, building, planting, preliminary and definitive marriage, and greetings between people, as persons reprimanded by the Omnipresent. Particular

people¹⁵⁷ continue to fast up to the end of Nisan. If it rained after the end of Nisan it is a sign³ of curse as it is said, *is today not harvest of wheat*²⁴⁷?

247 *IS.* 12:17, where Samuel invokes about the people's demand for a king. summer rain as a sign of Divine displeasure

הָיָה (64d line 28) **הַלְכָה ח**: אָמַר רַבִּי יְהוֹשֻעַ בֶּן לֵוִי. הָדָא דִּתְּ אָמַר בְּבִינֵי שְׁלֹשְׁמַחָהּ. אָבָל אִם הָיָה כּוֹתְלוֹ גּוֹרָה סוֹתְרָו וּבּוֹנִיָהּ. שְׁמוּאֵל אָמַר. כּוֹתְלָא דְגִנְאֵי בֵיהּ.

Halakhah 8: Rebbi Joshua ben Levi said, that is a building of enjoyment. But if his wall was inclined, he tears it down and rebuilds it²⁴⁷. Samuel said, the wall were he sleeps²⁴⁸.

247 In a year of drought only buildings for happy occasions are forbidden. No opinion is indicated for building as investment or similar activity. Construction to avoid

danger is obligatory.

248 He requires construction only if there is danger to life.

רַבִּי בָּא בַר כְּהֵן אָמַר קוֹמֵי רַבִּי יִסָּא רַבִּי אַחָא בְּשֵׁם רַבִּי יַעֲקֹב בַּר אִידִי. אֶסוּר לְאַרְס אִשָּׁה בְּעָרְב שַׁבָּת. הָדָא דְאַתְּ אָמַר. שְׁלֵא לַעֲשׂוֹת סְעוּדַת אִירוּסִין. הָא לְאַרְס יְאַרְס. שְׁמוּאֵל אָמַר. אֶפִּילוּ בְּתַשְׁעָה בְּאַב יְאַרְס. שְׁלֵא יְקַדְּמוּ אַחַר. מַחֲלָפָה שִׁיטְתִּיהָ דְשְׁמוּאֵל. תַּמָּן הוּא אָמַר. אֶלְהִים | מְוֹשִׁיב יְחִידִים | בְּיַתָּה. בְּמֵאזְנִים לְעֵלוֹת הַיָּמָה מִתְּבַל יַחַד: וְכָא הוּא אָמַר הֲכִין. אֶלָּא שְׁלֵא יְקַדְּמוּ אַחַר בְּתַפִּילָה. אֶפִּילוּ כֵן לֹא קִיָּמָה.

²⁴⁹Rebbi Abba bar Cohen said before Rebbi Yose: Rebbi Aḥa in the name of Rebbi Jacob bar Idi: A man may not preliminarily marry on a Friday. That means, to make an engagement feast²⁵⁰. This implies that the preliminary marriage itself is permitted. Samuel says, even on the Ninth of Ab²⁵¹ a preliminary marriage is permitted, lest another forestall him. The argument of Samuel seems inverted. There²⁵², he says, *God puts singles in a house; To rise on scales; they all are of vapor!*²⁵³ And here, he says so²⁵⁴? That means, that he should not forestall him in prayer. Even so, it would not be permanent.

249 The parallels are in *Ketubot* 1:1 (Notes 34-42), *Yom Tov* 5:2 (Notes 65ff.)

250 Since this would impinge on the Sabbath meal. It is in order to make the preliminary marriage on Friday and arrange the festive meal as Sabbath meal.

251 The anniversary of the destruction of both Temples.

252 A similar argument is in the Babli, *Mo'ed qatan* 18b.

253 *Ps.* 68:6; 62:10. This means that marriages are pre-ordained in Heaven. (*Lev.*

rabba 29(5).)

254 If marriages are pre-ordained, why should anybody be afraid that another man could snatch the bride pre-selected for him? Another man might by his prayer cause the

Heavenly decree to be changed, but this would lead to the early death of one of the partners of the marriage. Babli *Soja* 2a, *Sanhedrin* 22a.

בְּשֵׁאִילַת שְׁלוֹם] [הִלְכָה ט':] לֹא כֹן תִּנְיִי. אֵין שׁוֹאֲלִין בְּשְׁלוֹם חֲבִירִים בְּתִשְׁעָה בָּאב. אֲבָל מְשִׁיבֵינָן אֶת הַהֲדִיּוֹת בְּשִׁפְהָ רָפָה. לִימִים שְׁבִנְתִּים נִצְרָה.

(Greetings) [Halakhah 9:]²⁵⁵ Was it not stated²⁵⁶: “One does not greet fellows on the Ninth of Av, but one answers common people in a soft manner”²⁵⁷? It is needed for the days in between²⁵⁸.

255 Corrector’s addition, to be deleted.

257 Greek ἰδιώτης “individual”, a term for the unlearned. One greets them in a weak voice, not to be impolite but hinting that greeting is undesirable on this day. “Fellow” is the appellation of a person careful (and therefore knowledgeable) in matters of tithes and impurity, cf. Introduction to Tractate Demay.

256 Tosephta 3:12.

The implication is that on a full fast day, from evening to evening, greeting is frowned upon. Then it should have been unnecessary to mention this in the Mishnah. 258 The Mishnah teaches to refrain from personal greetings all the days of a drought, not only on the Mondays and Thursdays of actual fasts.

יִצָּא נִסּוֹן הַגְּשָׁמִים סִימֹן קִלְלָה. אָמַר רַבִּי יוֹסֵי בִּירְבִי בּוּן. וּבִלְבַד נִסּוֹן שְׁלֵתְקוּפָה. אָמַר רַבִּי שְׁמוּאֵל בְּרַב יִצְחָק. הִדָּא יֵת אָמַר. בְּשִׁלָּא יִרְדּוּ לָהּ גְּשָׁמִים מִכְּבָר. אֲבָל אִם יִרְדּוּ לָהּ גְּשָׁמִים מִכְּבָר סִימֹן בְּרָכָה הֵן.

“After the end of Nisan it is a sign of curse.” Rabbi Yose ben Rabbi Abun said, only after a Nisan of equinox²⁵⁹. Rabbi Samuel ben Rav Isaac said, this you are saying if it did not rain earlier²⁶⁰. But if it rained earlier it is a sign of blessing.

259 If the spring equinox was in Nisan. But if the month named “Nisan” really should have been the second Adar, one stops praying for rain only after the spring equinox, or if the equinox was in Adar, one has to stop fasting at the end of this month.

Since the calendar rules were promulgated by R. Yose, preceding R. Yose

ben R. Abun, one may read the statement as a criticism of these rules which occasionally permit such a deviation. (But it must be remembered that the detailed rules which have come down to us were written up by authors who lived at least 600 years after R. Yose.)

260 When rain was really needed.

סדר תעניות כיצד פרק שני תעניות

(fol.64d) **משנה א:** סדר תעניות כיצד. מוציאין את התיבה לרחוקה של עיר ונותנין אפר מקלה על גבי התיבה ובראש הנשיא ובראש אב בית דין. וכל אחד ואחד נוטל ונותן בראשו. תזון שבתין אומר לפניהו דברי כבושין. אחינו לא נאמר באנשי גינה וירא האלהים את שקם ואת תעניתם. אלא וירא האלהים את מעשיהם כי שבו מדרךם הרעה. ובקבלה מהו אומר וקרעו לכבכם ואל-בגדיכם ושובו אלהיכם.

Mishnah 1: How is the order of the fast days? One removes the Ark¹ to the town plaza² and gives burnt ashes³ on top of the Ark, and on the head of the Patriarch, and on the the head of the presiding judge; also each individual takes and puts on his head. The Elder among them gives an exhortatory sermon: Our brothers, it is not said about the people of Nineveh, God saw their sackcloth and their fasting, but *God saw their deeds that they repented their evil ways*⁴, and what does it say in prophecy? *And tear your hearts and not your clothes, and return to the Eternal, your God*⁵.

1 This statement confirms that in Mishnaic times the Ark containing the Torah scrolls was a movable chest, not part of the synagogue building. This is confirmed by the archeological evidence that in early Galilean synagogues the entrance was in the South. For prayers the Ark was moved from the storage room to the entrance; the reader stood before the Ark, and everybody was praying in the direction

of Jerusalem, facing the Ark. In Amoraic times the Ark became part of the building in the South wall and the entrance was moved to the North.

2 The town square accommodating a maximum number of people.

3 The Mishnah explicitly excludes dust which is not ash.

4 *Jonah 3:10.*

5 *Joel 2:13.*

(65a line 29) סדר תעניות כיצד כול'. אמר רבי חייה בר בא. ולמה יוצאין לרחוקה שלעיר. לומר. חשבינו כאילו גולים לפניך. אמר רבי יהושע בן לוי. לפי שנתפללו בציעה ולא נענו לפניך יצאו לחוץ ונתפרסמו. אמר רבי חייה בר בא. ולמה מוציאין את התיבה לרחוקה שלעיר. לומר. כלי אחד שלחמדה שהיה לנו גרמו עונותינו שיתבזה. רבי חונה רבה דציפורין אמר. אבותינו חפרו אותו זהב ואנו חיפינו אותו אפר. אמר רבי יעקב דרומיא. ולמה תוקעין בקרנות. לומר. חשבינו כאילו גועים כבהמה לפניך. אמר רבי לוי. ולמה יוצאין בין הקברות.

לומר. חשבנו כאלו מתים לפניך. אמר רבי תנחומה. וכולחון בה. אם מיתה אנו חייבין הרי מתים. אם גלות הרי גולים. אם רעבון הרי רעבים.

“How is the order of the fast days,” etc. Rabbi Hiyya bar Abba said, why does one move to the town plaza? To say, we are considered as if exiled before You. Rabbi Joshua ben Levi said, because they prayed in privacy and were not answered; therefore they went public and were publicized. Rabbi Hiyya bar Abba said, why does one bring the Ark to the town plaza? To say that we had one precious vessel and our sins caused it to become debased. The Elder Rabbi Huna of Sepphoris said, our forefathers covered it with gold and we covered it with ashes. Rabbi Jacob the Southerner said, why does one blow horns? To say, we are considered as if bellowing like animals before You. Rabbi Levi said, and why does one visit graves? To say, we are considered like dead before You. Rabbi Tanhuma says, all of this is included. If we are guilty to die there are the dead, if exile there is exile, if hunger there is hunger⁶.

6 All these texts are sermon concepts. Babli 16a.

(65a line 38) וְנוֹתְנִין אֶפְרַר מִקְלָה עַל גְּבִי הַתִּיבָה. עַל שֵׁם עִמּוֹ אֲנֹכִי בְצַרְתָּ. אָמַר רַבִּי זְעוֹרָה. כָּל־זָמַן דְּהוּינָא חֲמִי לֹון עֲבָדִין כֹּן הָוָה גּוֹפִי רַעַד. בְּיוֹמוֹי דְּרַבִּי אֵילָא הָוִין שְׁבָקִין אַרוּנָא וְעַלְלִין לֹון. אָמַר לִיה רַבִּי זְעוֹרָה. לֹא כֹן תֵּינִי. לֹא הָיוּ מִתְחַלְפִין עָלֶיהָ כָּל־הַיּוֹם אֲלָא אֶחָד הָיָה יּוֹשֵׁב וּמְשַׁמְרָה כָּל־הַיּוֹם.

רַבִּי יוֹדֵן בִּירְבִי מְנַשָּׁה וְרַבִּי שְׁמוּאֵל בַּר נַחֲמָן. חַד אָמַר. כְּדִי לְהַזְכִּיר זְכוּתוֹ שְׁלֵאֲבָרְהֶם. וְחֹזְרָה אָמַר. כְּדִי לְהַזְכִּיר זְכוּתוֹ שְׁלִיצְחָק. מֵאֵן דְּאָמַר. כְּדִי לְהַזְכִּיר זְכוּתוֹ שְׁלֵאֲבָרְהֶם. בֵּין עֶפְרַר בֵּין אֶפְרַר. עַל שֵׁם וְאֲנֹכִי עֶפְרַר וְאֶפְרַר: מֵאֵן דְּאָמַר. כְּדִי לְהַזְכִּיר זְכוּתוֹ שְׁלִיצְחָק. וּבִלְבַד אֶפְרַר. רוּאִין אֶפְרַר שְׁלִיצְחָק כְּאֵילוֹ צְבוּר עַל גְּבִי הַמִּזְבֵּחַ. רַבִּי יוֹדָה בַּר פְּזִי כַּד הָוָה נִפְקַ לְתַעֲנִיתָא הָוָה אָמַר קוּמִיהוֹן. אַחִינֵן. כָּל־מֵאֵן דְּלֹא מְטָא שְׁמִשָּׁא לְגַבְיָהּ יֹסֵב עֶפְרַר וְיִתְּנוּ גּוֹ רִישִׁיהָ.

“One gives burnt ashes³ on top of the Ark.” Because of *with him I am in trouble*⁷. Rabbi Ze`ira said, any time that I saw them doing this my body shuddered. In the days of Rabbi Illa they left the Ark standing and went away. Rabbi Ze`ira said to him, was it not stated: they should not take turns during the day but one person should sit there and watch it during the entire day⁸?

Rebbi Yudan ben Rebbi Menashe and Rebbi Samuel bar Nahman. One said, to mention the merit of Abraham; the other one said, to mention the

merit of Isaac⁹. He who said, to mention the merit of Abraham, either ashes or dust, because of *I am dust and ashes*¹⁰. He who said, to mention the merit of Isaac, only ashes. One sees the ashes of Isaac as if his ashes were collected on the altar¹¹. When Rabbi Judah bar Pazi went on a fast day; he said before them, our Brethren, anybody whom the beadle does not reach should take dust and put it on his head¹².

7 Ps. 91:15. Babli 15b.

8 One has to date the abolition of this ceremony to his days.

9 His willingness to be sacrificed on Mount Moriah.

10 Gen. 18:27. Cf. *Gen. rabba* 49(23), Babli 16a.

11 Since the only reason that he was not

burned was the intervention of the angel, his merit is to have been burned.

12 The Mishnah requires that the synagogue personnel distribute ashes to everybody; but if the supply of ashes runs out one may substitute dust for ashes since according to one opinion the two are equivalent.

65a line 49) וּבְרֵאשׁ הַנְּשִׂיאַ. אָמַר רַבִּי תַחְלִיפָא קַיְסָרָא. כְּדֵי לְפָרְסָמוּ. לֹא דוּמָה הַמִּתְבַּזֶּה מֵעֲצָמוֹ לַמִּתְבַּזֶּה מֵאַחֵר.

כְּתוּב יֵצֵא חֲתָן מִחֲדָרוֹ וְכֹלֵה מְחוּפָתָהּ. יֵצֵא חֲתָן מִחֲדָרוֹ. זֶה אֲרוֹן. וְכֹלֵה מְחוּפָתָהּ. זֶה הַתּוֹרָה. דָּבָר אַחֵר. יֵצֵא חֲתָן מִחֲדָרוֹ. זֶה הַנְּשִׂיאַ. וְכֹלֵה מְחוּפָתָהּ. אַב בֵּית דִּין. רַבִּי חֲלָבוֹ אָמַר לְרַבִּי יוֹדֵן נְשִׂיאַ. פּוֹק עֵימֹן וְצִעֲרָדָ עֵבֶר. אָמַר רַבִּי יוֹסֵה. הִדָּא אָמְרָה. אֵילָן תַּעֲנִינִיתָא דְאַנָּן עָבְדִין לִית אֵינוֹן תַּעֲנִיין. דְּלִית נְשִׂיאַ עִמָּן.

“And on the head of the Patriarch.” Rabbi Tahlifa Caesarean said, to give it prominence. One cannot compare self-abasement with abasement by the hands of others¹³.

It is written¹⁴: *May the bridegroom leave his room, and the bride her bridal chamber. May the bridegroom leave his room, that is the Ark, and the bride her bridal chamber, that is the Torah*¹⁵. Another word: *May the bridegroom leave his room, that is the Patriarch, and the bride her bridal chamber, that is the presiding judge.* Rabbi Helbo said to Rabbi Yudan the Patriarch¹⁶, come with us and your pain will be gone¹⁷. Rabbi Yose said, this implies that our fasts are no real fasts since the Patriarch is not with us¹⁸.

13 Since the Mishnah requires that the ashes be applied by others.

14 Joel 2:16. Babli 15b/16a.

15 In A: the Torah scroll.

16 R. Judah II, Rabbi's grandson.

17 In A and the quote by R. Nission

Gerondi *ad loc.*: will be effective.

18 Since the Patriarch resided in Sepphoris but the Academy was in Tiberias. The

implication seems to be that other details of the Mishnah also do not have to be executed exactly as described.

65a line 55) כְּתוּב אֶחָד אוֹמֵר אֶל־פְּלִי הַכְּפָרֶת וְכְתוּב אַחֵר אוֹמֵר אֶל־פְּנֵי פְרוּכַת הַקּוֹדֶשׁ: רַבִּי אֶחָא אָמַר. אֵיתִּיפְלִגּוּן רַבִּי אַבְהוּ וְרַבְנָן. חַד אָמַר. חֲטָא הַנְּשִׂיא הַגְּדוּלָה בְּמִקּוּמָה. חֲטָא הַצִּיּוּר אִין הַגְּדוּלָה בְּמִקּוּמָה. וְחוּרְנָה אָמַר. לְפִי שְׁחֲטָאוּ הַלְּמֵד וְהַמְלִמֵד. לְפִיכָד יֵצְאוּ לְחוּץ וְיִתְפָּרְסוּ. עַל שֵׁם וְהוֹצִיא אֶת־הַכֹּהֵן אֶל־מַחוּץ לְמַחְנֶה. תַּנִּי חֻזְקָה. רַמְזָא. כָּל־מְקוֹם שֶׁיֵּשׁ מְשִׁיחַ יֵשׁ אֲרוֹן. וְכָל־מְקוֹם שֶׁאִין מְשִׁיחַ אִין אֲרוֹן. וְאֵתִיבָא כִּי דָמַר רַבִּי שְׁמוּאֵל בַּר יֵצַח בְּשֵׁם רַבִּי אֶחָא. חֲמִשָּׁה דְבָרִים הֵינָהּ הַמְקֻדָּשׁ הָאֲחֵרוֹן חֲסֵר מִן הָרִאשׁוֹן. וְאֵילֵּוּ הֵן. אֵשׁ וְאֲרוֹן וְאוּרִים וְתוֹמִים וְשִׁמְן הַמְשֻׁקָה וְרוּחַ הַקּוֹדֶשׁ. עַל שֵׁם וְאֶרְצָהּ בּוֹ וְאֶכְבְּדָהּ. וְאֶכְבְּדָהּ כְּתוּב חֲסֵר ה"א. אֵילֵּוּ חֲמִשָּׁה דְבָרִים שֶׁהֵינָהּ הַמְקֻדָּשׁ הָאֲחֵרוֹן חֲסֵר מִן הָרִאשׁוֹן.

One verse says, *in front of the cover*¹⁹, but another verse says, *in front of the holy gobelin*²⁰. Rabbi Aḥa said, Rabbi Abbahu and the rabbis disagree. One said, if the Patriarch sins, majesty remains in place. If the community sinned, majesty is not in place²¹. But the other one said, because teacher and student sinned, they have to go public and be noticed, following *and he shall remove the bull to outside the camp*²². Hizqiah stated: it is a hint. Anywhere there is an anointed one there is the Ark²³. Anywhere there is no anointed one there is no Ark. This follows what Rabbi Samuel ben Aina said in the name of Rabbi Aḥa²⁴: Five things was the last Temple missing which were in the first Temple, as it is written²⁵: *I shall be pleased with it and I will be honored*. It is written *I will be honored*, without the letter *he*²⁶. These are the five things which the last Temple was missing which were in the first Temple. They are: The {heavenly} fire, the Ark, Urim and Tummim, anointing oil²⁷, and the Holy Spirit.

19 Lev. 16:2. (But maybe Lev. 4:17 was intended.)

20 Lev. 4:6, the purification offering of the anointed High Priest.

21 In the Babli, *Zevahim* 41b, the idea is formulated so: If an individual revolts, the king's government is unchanged; if an entire country revolts, the king's government is abolished.

22 Lev. 4:21.

23 As long as anointed High Priests officiated in the Temple, the Ark was in the Holiest of Holies. In the Second Temple, whose High Priests were invested but not anointed, there was no Ark.

24 *Makkot* 2:7 (Notes 124-130), *Horaiot* 3:2, Babli *Yoma* 21b

25 *Hag.* 1:8.

26 *Ketib* וְאֶפְסֹדָה *Qere* . Both spellings make sense. The missing ה is interpreted in the Alexandrian system of numeration as “5”.

27 It is stated in *Ex.* 30:23 that only Moses himself could compound this oil and in v. 31

that it should be used for all subsequent generations. By tradition, Josia buried the oil flask together with the Ark of the Covenant in the Temple Mount (*2Chr.* 35:3) after the prophetess Hulda informed him of the imminent destruction of the Temple.

66a line 66) דְּלִמָּא. רַבִּי בָּא בַּר זְבֻדָּא וְרַבִּי תַנְחוּם בַּר עֵילָאִי וְרַבִּי יֵאֲשִׁיָּה נִפְקִין לְתַעֲנִימָא. דְּרַשׁ רַבִּי בָּא בַּר זְבֻדָּא. נִשְׁאָ לְבַבְנֵי אֱלֹהִים. וְאֵיפְשָׁר כֵּן. אֵית בַּר נִשׁ דְּנִסָּב לִיבִיהּ וִיהֵב גּוּ דִּיהּ. אֶלְא מַהוּ נִשְׂאָ. נִשְׁוֵי לִיבִינֵן לְכַף דְּיָנֵן. וְאַחַר כֵּן אֶל־אֵל בְּשָׂמִים. כִּד אִם יִהְיֶה הַשְּׂרָץ בְּיָדוֹ שְׁלֹאֲדָם. אֶפְיִלוֹ טוֹבֵל בְּמֵי שִׁילֹחַ אוֹ בְּמֵי בְּרֵאשִׁית אֵין לוֹ טְהָרָה עוֹלָמִית. הַשְּׁלִיחוֹ מִיָּדוֹ מִיָּד טְהָרָה. דְּרַשׁ רַבִּי תַנְחוּם בַּר עֵילָאִי. וַיִּכְנָעוּ שְׂרֵי־יִשְׂרָאֵל וְהִמְלִיךְ וְיֵאֲמְרוּ צְדִיק | יִי וּבְרָאוֹת יִי כִּי נִכְנָעוּ הֵיךָ דְּבַר־יִי אֶל־שְׂמֵעִיָּה | לֵאמֹר. נִתְעַנֵּנּוּ אֵין פְּתוּבָא כְּאֵין. אֶלְא נִכְנָעוּ. לֵא אֲשַׁחֲיָתֵם. דְּרַשׁ רַבִּי יֵאֲשִׁיָּה. הִתְקוּשְׁשׁוּ וְקוּשְׁשׁוּ. נִתְקוּשְׁשׁ גְּרָמֵן עַד דְּלֵא נִקוּשְׁשׁ חוֹרְנִין. בְּגִין דְּאֵית הַכָּא בְּגִי נִשׁ דְּאֶמְרִין עָלֵי לִישׁוֹן בֵּישׁ גְּבִי רַבִּי יוֹחָנָן. אֶלְא כְּלֵעֲמָא לְדִינָה אֶמְרִין. הֵיךָ תִּמְן רַבִּי חֵיָּה וְרַבִּי אִישִׁי וְרַבִּי אִימִי וְקִמְוִין וְאַזְלוֹן לָן.

Explanation²⁸. Rebbi Abba bar Zavda, Rebbi Tanḥum bar Ilai, and Rebbi Joshua came to the fast. Rebbi Abba bar Zavda preached: *Let us lift our hearts on the palms*²⁹. Is this possible? May a person take his heart and put it on his hand? So what means “let us lift”? Let us treat our hearts equal to our hands³⁰, and then *to God in Heaven*. So if somebody would hold a crawling animal³¹ in his hand, even if he immerses himself in the waters of Siloam or of the ocean, he never can become pure³². But if he throws it³³ from his hand he immediately is pure. Rebbi Tanḥum bar Ilai preached: *The ministers of Israel and the King submitted and said, the Eternal is just. And when the Eternal saw that they submitted, the Eternal’s word was to Shemaya as oracle*³⁴. It is not written “their fast” but *they submitted, I shall not destroy them*. Rebbi Joshua preached: *Become improved and improve*³⁵, let us purify ourselves before we purify others³⁶. Since here are people present who calumniate me before Rebbi Johanan. But every single one is called to justice. Attending were Rebbi Hiyya³⁷, Rebbi Issy³⁸, and Rebbi Immi. They got up and left³⁹.

28 Greek δῆλωμα. A shortened version is in *Thr. rabba* 3(33).

29 *Thr.* 3:41.

30 Which one always washes to keep them clean.

31 A dead crawling animal as enumerated

in *Lev.* 11:29-30, as source of original impurity. Babli 16a.

32 In A one reads: even if he immerses himself in all oceans he never will be pure. If he throws it from his hands, even if he only immerses himself in the waters of the Siloam which are 1×1×2 cubits, he immediately is pure.

33 The dead crawling animal.

34 *2Chr.* 12:6-7.

35 *Zeph.* 2:1.

36 Babli *Sanhedrin* 18a,19a, *Bava batra* 60b, *Bava meši'a* 107b.

37 Bar Abba.

38 Usually he is called Yasa, in the Babli Assi.

39 What offended them in R. Joshua's sermon is everybody's guess; each commentator has his own opinion.

3) (65b line 3) אמר רבי לעזר. שלשה דברים מבטלין את הגזירה קשה. ואילו הן. תפילה וצדקה ותשובה. ושלשתן בפסוק אחד. ויכנעו עמי אשר נקרא שמי עליהם ויתפללו. זו תפילה. ויבקשו פני. זו צדקה. כמה דאת אמר אני בצדק אחיה פני. ונשובו מדרכיהם הרעים. זו תשובה. אם עשו כן מה כתיב תמן. ואני אשמע מן השמים ואסלח לחטאתם וארפא את ארצם:

רבי חגי דרש הך דרבי לעזר כלשעה בתעניתא. אמר רבי לעזר. סוף שתא כשתא. מן עפר קייטא לסיתוא. נפח צפונה יצף לבניד. כלשנה שאין מתרעין עליה בראשונה סוף שמתרעין עליה בסופה. כלשאניה חסה על פירות חבירתה סוף שהיא מאבדת פירותיה. אמר רבי אהא. ורוב היו מתמיץ. אית הנה סבין בציפורין. כד הוות רביעיתא קדמיתא הו מריחין בעפרא ונדעין מימור מימי שתא.

⁴⁰Rebbi Eleazar said, three things annul the harsh decree. They are: prayer, charity and repentance. All three are from one verse⁴¹: *My people, over whom My Name is called, will submit and pray, this is prayer, and desire my presence, this is charity as you are saying, by charity I shall see Your presence⁴². *They will repent their evil ways, this is repentance.* When they act in this way, what is written there? *Then I shall hear in Heaven and forgive their sins and heal their land.**

Rebbi Ḥaggai always preached the following from Rebbi Eleazar. Rebbi Eleazar said, the end of the year is like the year. From the dust of summer to winter, if North wind blows⁴³ take care of your children. Any year for which no *shofar* was blown at the start, one will have to blow at the end⁴⁴. Any which does not care for the produce of the preceding will at the end lose its produce⁴⁵. Rebbi Aḥa said, and most of its wine will turn to vinegar. There