

# IV.

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## BAVLI TRACTATE TAANIT CHAPTER FOUR

### FOLIOS 26A-31A

4:1-7

4:1

- A. On three occasions in the year priests raise up their hands [in the priestly benediction] four times a day:
- B. at the morning prayer, the additional prayer, the afternoon prayer, and the closing of the gates;
- C. on the occasion of fasts, on the occasions of [prayers of members of the] delegation [ma'amad], and on the Day of Atonement.

4:2

- A. What were the delegations [ma'amadot]?
- B. [It is said,] "Command the children of Israel and say to them, 'My obligation. my food [for my offerings made of fire, of a sweet savor to me, shall you observe to offer me in their due season]'" (Num. 28: 2) —
- C. now how can a person's offering be made while he is not standing by its side?
- D. The early prophets made the rule of twenty-four watches, and for each watch there was a delegation [ma'amad] in Jerusalem made up of priests, Levites, and Israelites.
- E. When the time came for a watch to go up to Jerusalem, its priests and Levites go up with it to Jerusalem.
- F. And Israelites who belong to that watch gather together in their towns and study the story of the works of creation.

4:3

- A. The members of a delegation would fast four days a week. from Monday to Thursday.
- B. But they did not fast on the eve of the Sabbath,
- C. because of the honor owing to the Sabbath,

- D. nor on Sunday so as not to go forth from resting and enjoyment to travail and fasting, and so perish.
- E. On the first day [they read] from, “In the beginning” to “Let there be a firmament” (Gen. 1: 1-8);
- F. on the second day, from “Let there be a firmament” to “Let the waters be gathered together” (Gen. 1: 6-13);
- G. on the third day, from “Let the waters be gathered together” to “Let there be light” (Gen. 1: 9-19);
- H. on the fourth day, from “Let there be light” to “Let the water bring forth abundantly” (Gen. 1:14-23);
- I. and on the fifth day, from “Let the waters bring forth abundantly” to “Let the earth bring forth” (Gen. 1:20-31);
- J. and on the sixth day, from “Let the earth bring forth” to “And the heaven and the earth were finished” (Gen. 1:24-31, 2:1-3).
- K. In the case of a long pericope, they read it by two, and in the case of a brief one, by one person.
- L. At the morning service, at the additional service, and at the afternoon service they come together and recite it by heart, just as they recite the Shema.
- M. On the eve of the Sabbath at the afternoon prayer they did not come together,
- O. because of the honor owing to the Sabbath.
- P. “On any day on which the Hallel is said, there is no delegation [gathering for the study of the works of creation] at dawn;
- Q. “[if there is] an additional offering, there is no delegation at the closing of the gates;
- R. “[if there is] an offering of wood, there is no delegation at the afternoon service, “ the words of R. Aqiba.
- S. Said to him Ben Azzai, “This was the way in which R. Joshua taught the rule:
- T. “[If there is] an additional offering, there is no [delegation at] the afternoon prayer;
- U. “[if there is] a wood offering, there is no [delegation at] the closing of the gates.”
- V. R. Aqiba reverted and repeated the tradition in the formulation of Ben Azzai.

#### 4:4

- A. The time of the wood offering of priests and people [comes on] nine [occasions in the year]:
- B. on the first of Nisan [is the offering of] the family of Arah b. Judah [Ezr. 2:5, Neh. 2:10];
- C. on the twentieth of Tammuz [is the offering of] the family of David b. Judah;
- D. on the fifth of Ab [is the offering of] the family of Parosh b. Judah [Ezr. 2:3, Neh. 2:8];

- E. on the seventh of that month [is the offering of] the family of Yonadab b. Rekhab [Jer. 35: 1ff.];
- F. on the tenth of that month [is the offering of] the family of Senaah b. Benjamin [Ezr. 2:35, Neh. 7:38];
- G. on the fifteenth of that month [is the offering of] the family of Zattu b. Judah [Ezr. 2: 8, Neh. 7:13];
- H. and with them [comes the offering of] priests, Levites, and whoever is uncertain as to his tribe, and the families of the pestle smugglers and fig pressers.
- I. On the twentieth of that same month [is the offering of] the family of Pahat Moab b. Judah [Ezr. 2: 6, Neh. 7:11].
- J. On the twentieth of Elul [is the offering of] the family of Adin b. Judah [Ezr. 2:15, Neh. 7:20].
- K. On the first of Tebet the family of Parosh returned a second time [with another wood offering].
- L. On the first of Tebet [Hanukkah] there was no delegation,
- M. for there was Hallel on that day, as well as an additional offering and a wood offering.

#### 4:5

- A. Five events occurred to our fathers on the seventeenth of Tammuz, and five on the ninth of Ab.
- B. On the seventeenth of Tammuz [26B] the tablets [of the Torah] were broken, the daily whole offering was canceled, the city [wall] was breached, Apostemos burned the Torah, and he set up an idol in the Temple.
- C. On the ninth of Ab the decree was made against our forefathers that they should not enter the land, the first Temple and the second [Temple] were destroyed, Betar was taken, and the city was ploughed up [after the war of Hadrian].

#### 4:6

- A. When Ab comes, rejoicing diminishes.
- B. In the week in which the ninth of Ab occurs it is prohibited to get a haircut and to wash one's clothes.
- C. But on Thursday of that week these are permitted,
- D. because of the honor owing to the Sabbath.
- E. On the eve of the ninth of Ab a person should not eat two prepared dishes, nor should one eat meat or drink wine.
- F. Rabban Simeon b. Gamaliel says. He should make some change from ordinary procedures."
- G. R. Judah declares people liable to turn over beds.
- H. But sages did not concur with him.

- A. Said Rabban Simeon ben Gamaliel, “There were no days better for Israelites than the fifteenth of Ab and the Day of Atonement.”
- B. For on these days Jerusalemite girls go out in borrowed white dresses — so as not to shame those who owned none.
- C. All the dresses had to be immersed.
- D. And the Jerusalemite girls go out to dance in the vineyards.
- E. What did they say?
- F. Those who came of noble families said, “Fellow look around and see — choose what you want.
- G. “Don’t look for beauty, look for family.”
- H. “Charm is deceitful and beauty is vain, but a woman who fears the Lord will be praised” (Pro. 31:30).
- I. And it says, “Give her of the fruit of her hands and let her works praise her in the gates” (Pro. 31:31).
- J. And so it says, “Go forth, you daughters of Zion, and behold King Solomon with the crown with which his mother crowned him in the day of his espousals and in the day of the gladness of his heart” (Son. 3:11).
- K. “The day of his espousals” — this refers to the day on which the Torah was given.
- L. “The day of the gladness of his heart” — this refers to the building of the Temple —
- M. “may it be rebuilt quickly in our days.
- I.1** A. On three occasions in the year priests raise up their hands [in the priestly benediction] **four times a day: at the morning prayer, the additional prayer, the afternoon prayer, and the closing of the gates; on the occasion of fasts, on the occasions of [prayers of members of the] delegation [ma’amad], and on the Day of Atonement:**
- B. [As to the inclusion of **the additional prayer** in the list,] *on fast days and on the occasion of prayers of members of the delegation, is there an additional prayer? [Certainly not!]*
- C. *The passage is flawed and this is how it should be formulated as a Tannaite law:* On three occasions in the year the priests raise up their hands in the priestly benediction at every occasion on which they are reciting prayers. And among them there is an occasion on which that **four times a day: at the morning prayer, the additional prayer, the afternoon prayer, and the closing of the gates.** The following are the three occasions: **on the occasion of fasts, on the occasions of [prayers of members of the] delegation [ma’amad], and on the Day of Atonement.**
- D. Said R. Nahman said Rabbah bar Abbuha, “This is the opinion of R. Meir, but sages say, ‘At the morning prayer and at the additional prayer, the priests raise up their hands in the priestly benediction. At the afternoon prayer and at the closing of the gates, the priests do not raise up their hands in the priestly benediction.’”

- E. *Who are the sages? They are R. Judah, for it has been taught on Tannaite authority:*
- F. "At the morning prayer, the additional prayer, the afternoon prayer, and at the closing of the gates, in all cases, the priests raise their hands in the priestly benediction," the words of R. Meir.
- G. R. Judah says, "At the morning prayer and at the additional prayer, the priests raise up their hands in the priestly benediction. At the afternoon prayer and at the closing of the gates, the priests do not raise up their hands in the priestly benediction."
- H. R. Yosé says, "At the closing of the gates the priests raise their hands in the priestly benediction, at the afternoon prayer they do not do so."
- I. *What is at issue in this dispute?*
- J. *R. Meir takes the view, what is the operative consideration for ordinary days that the priest do not raise up their hands at the afternoon service? It is because of the probability that they are drunk, but on the days [that are listed], that consideration does not pertain.*
- K. *R. Judah takes the view that in connection with the morning prayer and the additional prayer of ordinary days, drunkenness is uncommon, so rabbis made no decree for those days, but as to the afternoon service and the service of the closing of the gates, since on workdays drunkenness is not at all uncommon, rabbis decreed and forbade the priests' raising up of their hands [even on the fast days].*
- L. *R. Yosé maintains that, so far as the afternoon service is concerned, which pertains every day, rabbis made their decree, while with reference to the service of the closing of the gates, which does not pertain every day, they made no such decree.*
- M. Said R. Judah said Rab, "The decided law accords with the position of R. Meir."
- N. And R. Yohanan said, "The people had the custom of following the view of R. Meir."
- O. And Raba said, "The custom accords with the view of R. Meir."
- P. *He who has said, "The decided law accords with the view of R. Meir," maintains that we expound that view in the public session, while he who has said, "It is the custom," takes the view that we do not expound that view but we do make practical decisions in accord with it. And he who has said, "The people had the custom of following the view of R. Meir" holds that we do not instruct the people to follow that view, but if people do it that way, it is done and we do not make them go back and repeat the rite correctly.*
- Q. And R. Nahman said, "The decided law is in accord with R. Yosé."
- R. And the decided law is in accord with R. Yosé.
- S. *Nowadays how come the priests spread forth their hands at the afternoon service on a fast day?*

T. *Since it is close to sunset that they spread out their hands, it is as if in the service of the closing of the gates.*

- I.2 A.** *In any event all parties concur that a drunken priest is forbidden to raise his hands in the priestly benediction. What is the source for this view?*
- B. Said R. Joshua b. Levi in the name of Bar Qappara, “How come the passage concerning the priestly benediction is juxtaposed to the passage of the Nazirite [Num. 6:22-27, Num. 6: 1-21, respectively]? To say, just as the Nazirite is forbidden to drink wine, so the priest who bestows the priestly benediction is forbidden to drink wine.”
- C. *Objected the father of R. Zira, and some say, Oshaia bar Zabeda, “Might one carry the analogy a step further and say, ‘Just as the Nazirite is forbidden to eat grape-pits, so the priest who is going to bestow the blessing is forbidden to eat grape-pits!’” [That is an obvious absurdity!]*
- D. Said R. Isaac, “Said Scripture, ‘to minister to him and to bestow a blessing in his name’ (Deu. 10: 8) — just as the officiating priest is permitted to eat grape-pits, so the priest is permitted to eat grape-pits.”
- E. **[27A]** Might one then propose: just as an officiating priest who is blemished may not serve, so a priest to bestow the priestly benediction who is blemished may not do so?
- F. *Lo, the analogy is drawn to the Nazirite [and there is no such consideration].*
- G. *How come you draw the analogy when it yields a lenient ruling? Draw the analogy to yield a stringent ruling!*
- H. *The proposed analogies simply reenforce a ruling of the rabbis, and that is for the purpose of producing a lenient ruling only.*

**II.1 A. What were the delegations [ma’amadot]?**

- B. *What is the sense of the passage?*
- C. *What is the sense of the passage? What were the delegations [ma’amadot]?*  
And what is the reason that they instituted the priestly delegations?? Because it is said, “**Command the children of Israel and say to them, ‘My obligation. my food [for my offerings made of fire, of a sweet savor to me, shall you observe to offer me in their due season]’**” (Num. 28: 2) — now how can a person’s offering be made while he is not standing by its side? The early prophets made the rule of twenty-four watches, and for each watch there was a delegation [ma’amad] in Jerusalem made up of priests, Levites, and Israelites. When the time came for a watch to go up to Jerusalem, its priests and Levites go up with it to Jerusalem.

**II.2 A. Our rabbis have taught on Tannaite authority:**

- B. There were twenty-four priestly watches in the Land of Israel
- C. and twelve in Jericho.
- D. Twelve in Jericho — *then there must have been more [than twenty-four] in the Land of Israel!*
- E. Rather: twelve of them were in Jericho. When the time of a priestly watch came around to go up, half of the watch would go up from the Land of Israel to

Jerusalem, and half of the watch would go up from Jericho, to provide a sufficiency of water and food for their brethren in Jerusalem.

**II.3** A. Said R. Judah said Samuel, “The absence of any component of the delegation, whether priests, Levites, or Israelites, invalidates the offering.” [All are essential.]

B. *A Tannaite statement of R. Simeon b. Eleazar*, “The absence of Priests, Levites, or musical instruments invalidates the offering.”

C. *What is at issue between these two statements?*

D. The one authority maintains that the principal component of the song [in the Temple] was the voice, and the other authority maintains that the principal component of the song of the Temple is the musical instrument.

**II.4** A. Said R. Hama bar Guria said Rab, “Moses instituted for Israel eight priestly watches, four from Eleazar and four from Ithamar. Samuel came along and increased them to sixteen; David came along and increased them to twenty-four: ‘In the fortieth year of the reign of David they were sought for and there were found among the mighty men of valor at Jazer of Gilead’ (1Ch. 26:31).”

B. *An objection was raised: Eight priestly watches did Moses set up for the priesthood, and eight for the Levites. When David and Samuel, the seer, arose, they divided the priesthood into twenty-four watches, and the Levites into twenty-four watches, as it is said, “All these, who were chosen as gatekeepers at the thresholds, were two hundred and twelve. They were enrolled by genealogies in their villages. David and Samuel the seer established them in their of peace of trust” (1Ch. 9:22) [T. 3:2A-C].*

C. *Here is the sense of the passage:* From their foundation by David and Samuel the Ramathite, they divided them into twenty-four.

D. *It has further been taught on Tannaite authority:*

E. Moses instituted for Israel sixteen priestly watches, eight from Eleazar and eight from Ithamar. And when the children of Eleazar became more numerous than the children of Ithamar, they divided them once again and instituted twenty-four, as it is said, “And there were more chief men found of the sons of Eleazar than of the sons of Ithamar, and thus they were divided: of the sons of Eleazar there were sixteen, heads of fathers’ houses, and of the sons of Ithamar, according to their fathers’ houses, eight” (1Ch. 24: 4). And further: “One father’s house being taken for Eleazar and proportionately for Ithamar” (1Ch. 24: 6).

F. *What’s the point of and further? And should you propose, just as the sons of Eleazar increased in number, so too the sons of Ithamar increased in number from four to eight, then come and hear: “One father’s house being taken for Eleazar and proportionately for Ithamar” (1Ch. 24: 6), then come and hear, “One father’s house being taken for Eleazar and proportionately for Ithamar” (1Ch. 24: 6) — that would represent a refutation of R. Hama bar Guria!*

G. *R. Hama bar Guria will say to you, “There is a conflict of Tannaite formulations, and I take the view of the Tannaite authority who says that Moses instituted only eight priestly watches.”*

**II.5** A. *Our rabbis have taught on Tannaite authority:*

- B. Four priestly watches came up from the Exile: Jediah, Harim, Pashhur, and Immer (Ezr. 2:36-39).
- C. The prophets who were in Jerusalem went and divided them into twenty-four watches, mixed up [lots], and placed them in an urn.
- D. . Jediah came and took five, in addition to himself, so, lo, there are six here.
- E. Harim came along and took five, in addition to himself, so, lo, there are six.
- F. Pashhur came along and took five, in addition to himself, so, lo, there are six.
- G. Immer came along and took five, in addition to himself, so, lo, there are six.
- H. And so the prophets stipulated with them, that even if Jehoiarib should come up from exile, not one of them would be removed on his account, but he would be made subordinate to him.
- I. [T. concludes:] Then the heads of the priestly watches went and divided themselves into fathers' houses [T. Ta. 2:1A-H].

### **III.1 A. And Israelites who belong to that watch gather together in their towns and study the story of the works of creation:**

- B. *What is the basis for this rite?*
- C. Said R. Jacob bar Aha said R. Assi, "Were it not for the priestly watches, heaven and earth could not endure: 'And he said, O Lord God, how shall I know that I shall inherit it' (Gen. 15: 8) —"
- D. "Said Abraham, 'Lord of the world, What would happen if the Israelites were to sin against you? Would you treat them as you did the Generation of the Flood and the Generation of the Dispersion?'"
- E. "He said to him, 'No.'
- F. "He said before him, 'Lord of the world, Let me know how I shall inherit it.'
- G. "He said to him, 'Take for me a three-year-old heifer and a three-year-old she-goat' (Gen. 15: 9).
- H. "He said before him, 'Lord of the world, that works so long as the Temple is standing, but when the Temple is no longer standing, what happens to them then?'"
- I. "He said to him, 'I've already instituted for them the order of the offerings. When they read in those passages before me, I credit it to them as though they had offered those sacrifices before me, and I shall forgive them for all their sins.'"

### **III.2 A. Our rabbis have taught on Tannaitic authority:**

- B. The [lay-] men of the priestly watch would pray over the offering of their priestly brethren that it may be accepted with good will.
- C. And the men of the delegation would gather in the synagogue and would sit out four fasts, on Monday, Tuesday, Wednesday, and Thursday of that week. On Monday they would fast for those that go down to the sea [in ships], on Tuesday for those that traverse the wilderness, on Wednesday that croup not afflict the children, on Thursday for pregnant women and nursing mothers, that the pregnant women not suffer a miscarriage, that the nursing mothers be able to nurse. On Friday they did not fast, because of the honor that is owing to the Sabbath — all the more so on the Sabbath itself [they did not fast].
- D. *How come not [on Sunday]?*
- E. Said R. Yohanan, "Because of the Christians" [noserim].



- F. R. Samuel bar Nahmani said, "It is because it is the third day after the creation of man."
- G. R. Simeon b. Laqish said, "Because of the additional soul,"
  - H. for said R. Simeon b. Laqish, "An additional soul is given to man on the eve of the Sabbath, and at the exit of the Sabbath they take it from him, as it is said, 'He ceased from work and rested his soul,' that is to say, 'once the rest ceases, woe, the soul is gone!'"

**IV.1 A. On the first day [Sunday, they read] from, "In the beginning" to "Let there be a firmament" (Gen. 1: 1-8):**

- B. *A Tannaite teaching:* [The paragraph in the Torah beginning] "In the beginning" [i.e., Gen. 1: 1-5] is [read] in two [parts] and [the paragraph beginning] "Let there be a firmament" [i.e., Gen. 1: 6-8] is [read] as one [cf. **M Sheq. 4:3**].
- C. *Now there is no problem understanding why* "let there be a firmament" (Gen. 1:6-8) should be read by a single individual, since it involves three verses of Scripture. *But how come* "In the beginning" *is read by two persons, for it contains only five verses? And has it not been taught on Tannaite authority: One who reads in the Torah should not read fewer than three verses* [**T. Meg. 3:17**]?
  - D. Rab said, "He skips [backward, and repeats a verse]."
  - E. And Samuel said, "He divides [a verse into two]."
  - F. Now Rab, who has said, "He skips [backward and repeats a verse]" — *how come he does not say*, "He divides a verse into two"?
    - G. *He takes the view that any verse that Moses did not divide we do not divide.*
    - H. And Samuel said, "He divides [a verse into two]" — and do we divide it? Didn't R. Hanina, master of Scripture, say, "I had much anguish with R. Hanina the Elder, but he never permitted me to divide a verse into two except in the case of teaching school children, since it is a custom meant only to facilitate children's learning"?
    - I. And Samuel?
    - J. *In the case of teaching school children, what is the governing consideration [that Hanina permitted dividing the verse]? It was because it was not possible [for them to read the whole verse uninterruptedly], and here too it is not possible.*
    - K. And Samuel said, "He divides [a verse into two]" — *how come he does not say*, "He skips [backward, and repeats a verse]"?
    - L. It is a decree to take account of those who may enter or leave the synagogue [Rabbinowitz: those coming in when the second person reads verse three might conclude that the first person read two verses only; those leaving when the first person reads verse three might conclude that the second person will read two verses only].
      - M. *An objection was raised:* One may read a paragraph of six verses in two parts], and of five verses in one. If the first [reader] read three verses, the second one reads two verses from this paragraph and one from another paragraph [or: from the next one], and some say

three [verses], because one should not begin a paragraph with fewer than three verses. *Now, according to the one who said “skip [backward] Rab.,” he should skip; and according to the one who said “divide [the text,] [Samuel],” he should divide it.*

- N. *That case is exceptional, [28A] because there is ample space [Rabbinowitz: he has plenty of verses at his disposal, but here in the case of the Ma’amadot the scriptural verses are limited in number].*

**V.1 A. In the case of a long pericope, they read it by two, and in the case of a brief one. by one person. At the morning service, at the additional service, and at the afternoon service they come together and recite it by heart, just as they recite the Shema’:**

- B. *The question was raised: what is the sense of this statement? At the morning service and at the additional service they read it from a scroll and at the afternoon service they read it from memory, as people recite the Shema’? Or perhaps this is the sense of the statement: At the morning service they read it in a scroll and at the additional and afternoon services they recite it by memory as they recite the Shema’?*
- C. *Come and take note of that which has been taught on Tannaite authority: At dawn and at the additional service they gather together in the synagogues and read [the Scriptures of the Works of Creation].[T. Ta. 3:4F] in the manner in which they read during the entire year, and at the afternoon service, a single individual recites, doing so from memory.*
- D. Said R. Yosé, “May an individual then publicly read the words of the Torah from memory?”
- E. Rather: all of them assemble and read it by heart in the same way as the *Shema’* is declaimed.

**VI.1 A. On any day on which the Hallel is said, there is no delegation [gathering for the study of the works of creation] at dawn:**

- B. What’s the distinction between this and that [Rabbinowitz: why on the day of the wood-offering is no ma’amad held at the closing of the gates but takes place as usual at the afternoon service]?
- C. The afternoon service derives from teachings of the Torah [having been instituted by Isaac], while the closing of the gates is instituted by scribes. [Rabbinowitz: the wood-rite cannot supersede the ma’amad in connection with the afternoon service, but the closing of the gates is a rabbinic institution and therefore the festive day can supersede it.]

**VII.1 A. [if there is] an offering of wood, there is no delegation at the afternoon service:**

- B. *Our rabbis have taught on Tannaite authority:*
- C. **How come they found it necessary to state a specified time for the wood offering of the priests and of the people?**
- D. **They said: when the exiles came up, they did not find wood in the wood shed. These went and volunteered wood of their own. Thus the prophets among them stipulated, that even if the wood shed were filled with wood, these**

should have the privilege of contributing their own wood: “And we cast lots, the priests, the Levites, and the people, for the wood-offering, to bring it into the house of our God, according to our fathers’ houses at times appointed year by year, to burn upon the altar of the Lord our God as it is written in the Torah” (Neh. 10:35) [T. **Ta. 3:5**].

**VIII.1** A. and with them [comes the offering of] priests, Levites, and whoever is uncertain as to his tribe, and the families of the pestle smugglers and fig pressers:

- B. *Our rabbis have taught on Tannaite authority:*
- C. What is the matter involving the families of the Pestle-Smugglers and the Fig-Pressers?
- C. What was the matter having to do with the families of the Pestle-Smugglers and the Fig-Pressers [M. **Ta. 4:5H**]?
- D. Now when the Greek kings set up border-guards on the roads, so that people should not go up to Jerusalem, [Bavli: that they should not bring wood for the wood pile and that they should not bring first fruits to Jerusalem, and they set up guard posts on the roads,] just as Jeroboam the son of Nebat did, then, whoever was a suitable person and sin-fearing of that generation — what did he [Bavli: the proper people of that generation] do?
- E. He would take up his first fruits and make a kind of basket and cover them with dried figs,
- F. and take the basket with the first-fruits and cover them with a kind of dried figs,
- G. and he would put them in a basket and take the basket and a pestle on his shoulder and go up.
- H. Now when he would come to that guard, [the guard] would say to him, “Where are you going?”
- I. He said to him, “To make these two rings of dried figs into cakes of pressed figs in that press over there, with this pestle which is on my shoulder.”
- J. Once he got by that guard, he would prepare a wreath for them and bring them up to Jerusalem [T. **Ta. 3:7**].

**VIII.2** A. *A Tannaite statement:*

- B. What is the matter having to do with the family of Salmai the Netophathites [cf. 1Ch. 2:54: “The sons of Salma: Bethlehem, the Netophathites”]?
- C. Now when the Greek kings set up guards on the roads so that the people should not go up to Jerusalem, [Bavli: that they should not bring wood for the wood pile to Jerusalem, and they set up guard posts on the roads,] just as Jeroboam the son of Nebat did,
- D. then whoever was a suitable and sin-fearing person of that generation would take two pieces of wood and make them into a kind of ladder and put it on his shoulder and go up.
- E. When he came to that guard, [the guard] said to him, “Where are you going?”

- F. "To fetch two pigeons from that dovecot over there, with this ladder on my shoulder."
- G. Once he got by that guard, he would dismantle [the pieces of wood of the ladder] and bring them up to Jerusalem.
- H. [Bavli lacks:] Now because they were prepared to give up their lives for the Torah and for the commandments, therefore they found for themselves a good name and a good memorial forever.
- I. And concerning them and those like them Scripture says, "The memory of a righteous person is for a blessing" (Pro. 10:17).
- J. But concerning Jeroboam son of Nebat and his allies, Scripture says, "But the name of the wicked will rot" (Pro. 10:17) [T. Ta. 3:8].

**IX.1 A. On the twentieth of that same month [is the offering of] the family of Pahat Moab b. Judah [Ezr. 2: 6, Neh. 7:11]:**

- B. *A Tannaite statement:* "The family of Pahat Moab b. Judah is the same as the family of David b. Judah," the words of R. Meir.
- C. R. Yosé says, "They are the same as the family of Joab b. Zeraiah."

**X.1 A. On the twentieth of Elul [is the offering of] the family of Adin b. Judah [Ezr. 2:15, Neh. 7:20]:**

- B. *Our rabbis have taught on Tannaite authority:*
- C. "The family of Adin b. Judah is the same as the family of David b. Judah," the words of R. Judah.
- D. R. Yosé says, "They are the same as the family of Joab b. Zeraiah."

**XI.1 A. On the first of Tebet the family of Parosh returned a second time [with another wood offering]:**

- B. *In accord with which authority is this Mishnah-statement? It cannot accord with R. Meir or with R. Judah or with R. Yosé. If it were to accord with R. Meir, the Tannaite formulation should be, "...returned the family of David b. Judah a second time...."*
- C. *If it were to accord with R. Judah, the Tannaite formulation should say, "...returned the family of David b. Judah a second time...."*
- D. *If it were to accord with R. Yosé, the Tannaite formulation should say, "...returned the family of Joab b. Zeraiah a second time...."*
- E. *In point of fact it accords with R. Yosé, and what we have are two distinct Tannaite formulations of the position of R. Yosé.*

**XII.1 A. On the first of Tebet [Hanukkah] there was no delegation [prayer, that is, Ma'amad prayer], for there was Hallel on that day, as well as an additional offering and a wood offering:**

- B. *Said Mar Qashisha, son of R. Hisda, to R. Ashi, [28B] "What differentiates Hallel, that it overrides and suspends its own Ma'amad prayer, from the afternoon service, which does not override and suspend its own Ma'amad?"* [Rabbinowitz: on the day when Hallel is recited the corresponding Ma'amad prayer of the Morning service is eliminated; on the day when there is an additional service, the ma'amad of the afternoon service is eliminated and not the one attached to the additional service itself.]

- C. *Said to him R. Ashi, "If the additional service has the power to suspend the recitation of the Ma'amad prayer in a service of which it is not part, namely, the afternoon service, all the more so should it suspend the one of its own!"*
- D. *He said to him, "This is what I meant to say: why should it not suspend the recitation only of its own Ma'amad prayer?"*
- E. *He said to him, "As a matter of fact, you may point to R. Yosé, who stands with you in this matter, for it has been taught on Tannaite authority:*
- F. *"R. Yosé says, 'Any day on which there is an additional service, there also is a Ma'amad prayer.'*
- G. *"Now to what context does this Ma'amad prayer pertain? Should I say, to the Ma'amad prayer of the morning service? But the initial Tannaite authority takes the same view of the matter! Should I say, the Ma'amad prayer of the additional service? Then doesn't the additional service have the power to override and suspend even the recitation of its own Ma'amad prayer! But then what about the Ma'amad prayer of the afternoon service? How so — that has been suspended in any event by reason of the wood offering. So it must refer to the Ma'amad prayer of the closing of the gates. So it follows that the additional service has the power to suspend its own Ma'amad prayer but it does not suspend the Ma'amad prayer of any other rite."*
- H. *That proves it [that Yosé takes the same position as Qashisha.]*

**XII.2** A. *The Tannaite formulation of the rule [On the first of Tebet (Hanukkah) there was no delegation, for there was Hallel on that day, as well as an additional offering and a wood offering] should also make reference to the first of Nisan in the same way, namely: On the first of Nisan there was no delegation, because there was Hallel on that day, and an additional offering and a wood offering?*

- B. *Said Raba, "That bears the implication that the recitation of the Hallel-psalms on the New Moon does not derive from the authority of the Torah, for said R. Yohanan in the name of R. Simeon b. Yehosedeq, "'There are eighteen days in the year on which the individual completes the recitation of the Hallel-psalms [by himself], and these are they: the eight days of the Festival [of Tabernacles], the eight days of Hanukkah, the first festival day of Passover, and the festival day of Weeks. And in the Diaspora, there are twenty one: the nine days of the Festival [of Tabernacles], and the eight days of Hanukkah, and the two festival days of Passover and the two festival days of Weeks.'*

**XII.3** A. *Rab came to Babylonia. He saw that the people were reciting the Hallel on the New Moon. He considered stopping that practice, but, when he saw that the skipped parts of it, he said, "It is to be inferred that a custom from their fathers is in hand."*

**XII.4** A. *A Tannaite statement:*

- B. *An individual should not commence reciting the Hallel, but if he has started, he should complete it.*

**XIII.1** A. *Five events occurred to our fathers on the seventeenth of Tammuz, and five on the ninth of Ab. On the seventeenth of Tammuz the tablets [of the Torah] were broken:*

- B. **On the seventeenth of Tammuz the tablets [of the Torah] were broken** — *how do we know that fact?*
- C. *It is in accord with that which has been taught on Tannaite authority:*
- D. On the sixth of the month [of Sivan] the Ten Commandments were given to Israel.
- E. R. Yosé says, “On the seventh of that month.”
- E. *He who has said that they were given on the sixth holds that on the sixth they were given and on the seventh Moses went up the mountain. He who says they were given on the seventh maintains that they were given on the seventh and on the seventh Moses went up the mountain.*
- F. For it is written, “And the seventh day he called to Moses” (Exo. 24:16), and further, “And Moses entered into the midst of the cloud and went up into the mountain, and Moses was in the mountain forty days and forty nights” (Exo. 24:18). *That covers the remaining twenty-four of Sivan, and sixteen days of Tammuz — forty in all. On the seventh of Tammuz he came down, came and broke the tablets, and it is written, “And it came to pass as soon as he came near the camp that he saw the calf and he cast the tables out of his hands and broke them beneath the mountain” (Exo. 32:19).*

**XIV.1 A. the daily whole offering was canceled:**

- B. *This is a tradition [gemara].*

**XV.1 A. the city [wall] was breached:**

- B. *Was this actually on the seventeenth of Tammuz? And is it not written, “In the fourth month in the ninth day of the month the famine was heavy in the city” (Jer. 52: 6), then “Then a breach was made in the city” (Jer. 52: 7)!*
- C. *Said Raba, “There is no problem. Here reference is made to the first Temple, here [in the Mishnah] to the second, for it has been taught on Tannaite authority: In the first Temple the city wall was breached on the ninth of Tammuz, in the second on the seventeenth of that month.”*

**XVI.1 A. Apostemos burned the Torah:**

- B. *This is a tradition [gemara].*

**XVII.1 A. and he set up an idol in the Temple:**

- B. *How do we know this fact?*
- C. It is written, “And from the time that the continual burnt offering shall be taken away and the detestable thing that appals set up” (Dan. 12:11).
- D. *But was there only one? And isn't it written, “On the wing of detestable things shall be what which appals” (Dan. 9:37)?*
- E. *Said Raba, “There is no problem. There were two of them, and one of them fell on its fellow and broke its hand, and on it was found written, [29A] ‘You are the one who wanted to destroy the house, but I have handed over your hand to him.’”*

**XVIII.1 A. On the ninth of Ab the decree was made against our forefathers that they should not enter the land:**

- B. *How do we know this?*
- C. It is written, “It happened in the first month of the second year, on the first day of the month, that the tabernacle was set up” (Exo. 11:17) — and a master said, “In



the first year of the exodus, Moses made the tabernacle, in the second, he set it up and he sent out the spies. And it is written, ‘And it came to pass in the second year in the second month on the twentieth day of the month that the cloud was taken up from over the tabernacle of testimony’ (Num. 10:11), and further, ‘And they set forward from the mount of the Lord three days’ journey’ (Num. 10:33).”

- D. Said R. Hama bar Hanina, “That day they turned away from following the Lord.”
- E. “And a mixed multitude that was among them lusted; and the children of Israel also wept on their part” (Num. 11: 4). “But a whole month” (Num. 11:20). *That brings us to the twenty-second of Sivan.* “And Miriam was shut up without the camp seven days” (Num. 12:15) — *that carries us to the twenty-ninth of Sivan.*
- F. “Send you men” (Num. 13: 2), *and it has been taught on Tannaite authority: On the twenty-ninth of Sivan Moses sent out spies.*”
- G. “And they returned from spying out the land at the end of forty-days” (Num. 13:25) — *These forty-days are really less one!*
- H. *Said Abbaye, “Tammuz in that year was a full month of thirty days: ‘He has called a solemn assembly against me to crush my young men’ (Lam. 1:15).”*
- I. “And all the congregation lifted up their voice and cried, and the people wept that night” (Num. 14: 1).
- J. Said Rabbah said R. Yohanan, “That was the ninth of Ab. Said to them the Holy One, blessed be he, ‘You have wept for nothing. I will institute for you weeping for generations to come.’”

#### **XIX.1 A. ...the first Temple was destroyed:**

- B. It is written, “Now in the fifth month on the seventh day of the month which was the nineteenth year of King Nebuchadnezzar, King of Babylonia, came Nebuzaradan, captain of the guard, servant of the King of Babylonia, to Jerusalem. And he burnt the house of the Lord” (2Ki. 25: 8-9)
- C. And it is written, “Now in the fifth month on the tenth day of the month which was the nineteenth year of King Nebuchadnezzar, king of Babylonia, came Nebuzaradan, captain of the guard, who stood before the king of Babylonia, to Jerusalem” (Jer. 52:12)
- D. *And it has been taught on Tannaite authority:*
- E. One cannot say it was on the seventh day, for lo, it has further been said on the tenth, and it is not possible to say it was on the tenth, for lo, it has further been said it was on the seventh, Lo, how then? On the seventh the gentiles entered the sanctuary, and they ate and desecrated it through the seventh and the eight, and on the ninth, near dark, they kindled a fire in it, and it turned continuously through that entire day, as it is said, “Woe to us, for the day declines, for the shadows of evening are stretched out” (Jer. 6: 4)
- F. *And this is in line with what R. Yohanan said, “Where I in that generation, I should have instituted it only on the tenth, for the greater part of the sanctuary was burned on that day.”*
- G. *And rabbis?*
- H. *The point at which the catastrophe got under way takes priority.*

**XX.1** A. ...and the second [Temple] was destroyed: *how do we know that that is the case?*

- B. [T.: R. Yosé says,] “They assign a meritorious matter to a day that merits it, and a disadvantageous matter to a day of disadvantage.”
- C. They say: When the Temple was destroyed the first time, it was the ninth of Ab, the day after the Sabbath, and the year after the Sabbatical year.
- D. And it was the watch of Jehoiarib.
- E. [Bavli lacks:] And so in the case of the destruction of the Second Temple.
- F. And the Levites were standing on their platform and singing. And what song were they singing? “And he has brought upon them their own iniquity, and he will cut them off in their own evil” (Psa. 94:23). And they did not suffice to reach the lines, “The Lord will cut them off” (Psa. 94:23), before the gentiles came and overcame them.
- G. And so in the second destruction.
- H. [Bavli lacks:] Now tomorrow, when the Temple-house will be rebuilt, what will they sing?
- I. [Bavli lacks:] “Blessed be the Lord, the God of Israel, from everlasting to everlasting” (1Ch. 16:36).
- J. [Bavli lacks:] “[Blessed be the Lord, the God of Israel] who alone does wondrous things. Blessed be his glorious name [forever; may his glory fill the whole earth! Amen and Amen]” (Psa. 72:18-19) [T. **Ta. 3:9A-H**].

**XXI.1** A. Betar was taken:

- B. *This is a tradition [gemara].*

**XXII.1** A. ...and the city was ploughed up [after the war of Hadrian]:

- B. *It has been taught on Tannaite authority:*
- C. When Torenos Rufus the wicked destroyed the Temple, the decree of death was issued against Rabban Gamaliel. A lord stood at the school house and said, “Big-Nose is being summoned, Big-Nose is being summoned.” Rabban Gamaliel heard.
- D. *He hid out from them. The other went to him secretly. He said to him, “If I save you, will you bring me into the world to come.”*
- E. *He said to him, “Yes.”*
- F. *He said to him, “Take an oath to me.”*
- G. *He took an oath to him.*
- H. *The other went up to the roof and threw himself down and died, and they have a tradition that when they issue a decree and one of them dies, they annul their decree.*
- I. An echo came forth and declared, “This lord is destined for the life of the world to come.”

**XXII.2** A. *Our rabbis have taught:*

- B. When the first Temple was destroyed, bands of young priests gathered together, with the keys of the sanctuary in their hand, and they went up to the roof of the sanctuary and said before him, “**Lord of the world, since we have not had the**



**merit of being faithful custodians, let the keys be given back to you,” and they threw them upward” [Abot deR. Nathan IV.vi.2].**

- C. Then some sort of a hand came forth and received them from them, and they jumped and fell into the fire.
- D. Concerning them laments the prophet Isaiah, “The burden concerning the valley of vision: what ails you now, that you have wholly gone up to the house tops, you that are full of uproar, a tumultuous city, a joyous town? Your slain are not slain with the sword nor dead in battle” (Isa. 22: 1-2).
- E. So too of he Holy One blessed be he, it is said, “Kir shouting and crying at the mount” (Isa. 22: 5).

### **XXIII.1 A. When Ab comes, rejoicing diminishes:**

- B. Said R. Judah, son of R. Samuel bar Shilat in the name of Rab, “Just as, when Ab comes, rejoicing diminishes, so when Adar comes, rejoicing increases.”
- C. **[29B]** *Therefore a son of an Israelite who has a suit against a gentile should avoid him in Ab, because that’s an unfortunate time for him, but let him present himself in Adar, because that’s a fortunate time for him.*

### **XXIII.2 A. “To give you a future and a hope” (Jer. 29:11):**

- B. Said R. Judah, son of R. Samuel bar Shilat in the name of Rab, “This refers to palm trees and flax clothing.”

### **XXIII.3 A. “And he said, See, the smell of my son is like the smell of a field that the Lord has blessed” (Gen. 27:27):**

- B. Said R. Judah, son of R. Samuel bar Shilat in the name of Rab, “That is the smell of an apple orchard.”

### **XXIV.1 A. In the week in which the ninth of Ab occurs it is prohibited to get a haircut or to wash one’s clothes [But on Thursday of that week these are permitted, because of the honor owing to the Sabbath]:**

- B. Said R. Nahman, “They have taught that law only in connection with laundering the clothing and then putting it on, but as to laundering the clothing and then leaving it for some other time, that is permitted.”
- C. And R. Sheshet said, “Even laundering the clothing and then leaving it for some other time is forbidden.”
- D. *Said R. Sheshet, “You may know that that is so, for fullers in Rab’s house at that time are unemployed.”*
- E. *Objected R. Hamnuna, “But on Thursday of that week these are permitted, because of the honor owing to the Sabbath — now what is permitted? Should I say, laundering the clothing and then putting it on? Then what is the honor owing to the Sabbath that is involved? So it must mean, laundering the clothing on Thursday and then leaving it [for the Sabbath], and this is permitted only on Thursday, but as to the rest of the week, it is forbidden.”*
- F. No, in point of fact what is permitted is laundering the clothing and then putting it on immediately, and it pertains to a case in which the man has only that garment,
- G. for said R. Assi said R. Yohanan, ““Anyone who has only a single garment may wash it during the festival week,” [even though others are not permitted to do so, and the same is the case here].

- G. *So too it has been stated:*
- H. Said R. Benjamin said R. Eleazar, “They have taught that law only in connection with laundering the clothing and then putting it on, but as to laundering the clothing and then leaving it for some other time, that is permitted.”
- I. *An objection was raised:* It is forbidden to launder clothing before the ninth of Ab, even with the intent of putting them away until after the ninth of Ab.
- J. And our laundry work is equivalent to their washing, but as to flax garments, they are not included in the prohibition against laundry work.
- K. *That is a valid refutation.*

**XXIV.2** A. R. Isaac bar Giori sent word in the name of R. Yohanan, “Even though they have said that flax garments are not subject to the prohibition against laundry work, still, it is forbidden to wear them [if they are freshly washed] in the week in which the ninth of Ab falls.”

- B. Said Rab, “They have taught that rule only to cover the days before the ninth of Ab, but as to the days after the ninth of Ab [in that same week], it is permitted to wear them.”
- C. Samuel said, “Even on the days after the ninth of Ab, it is forbidden to wear them.”
- D. *An objection was raised:* In the week in which the ninth of Ab falls, it is forbidden to get a haircut or to launder clothing, but on Thursday that is permitted because of the honor owing to the Sabbath. How so? If the ninth of Ab fell on Sunday, it is permitted to do laundry all that week. If it fell on Monday, Tuesday, Wednesday, or Thursday, on the days prior to the ninth of Ab it is forbidden to do so, on those afterward, it is permitted. If it fell on Friday, it is permitted to wash clothing on Thursday on account of the honor owing to the Sabbath. And if he did not do laundry on Thursday, it is permitted to do laundry on Friday from the afternoon service onward.
- E. *Abbaye ridiculed this rule, and some say, R. Aha bar Jacob [did so].*
- F. If the ninth of Ab coincided with a Monday or a Thursday, three men recite read [from the Torah], and of these the third reads the prophetic lesson. If it coincides with a Tuesday or a Wednesday, one person reads from the Torah and also reads the prophetic portion.
- G. R. Yosé says, “Under all circumstances three persons read, and of these the third reads the prophetic lesson.
- H. *Now does the foregoing not refute the position of Samuel* [“Even on the days after the ninth of Ab, it is forbidden to wear them” vs. “If it fell on Monday, Tuesday, Wednesday, or Thursday, on the days prior to the ninth of Ab it is forbidden to do so, on those afterward, it is permitted”]?]
- I. *Samuel will tell you, “It is a conflict of Tannaite authorities, for it has been taught on Tannaite authority: ‘If the ninth of Ab*

coincides with the Sabbath, and so if the eve of the ninth of Ab coincides with the Sabbath, one eats and drinks as needed and puts on his table a meal as gargantuan as what Solomon ate in his day. And it is forbidden to get a hair cut or to wash one's clothing from the New Moon to the fast,' the words of R. Meir. R. Judah says, 'The entire month is forbidden [for getting hair cuts and washing clothing].' Rabban Simeon b. Gamaliel says, 'Forbidden is only that week alone.' *And it has further been taught on Tannaite authority:* 'And one observes the laws of mourning from the new moon to the fast,' the words of R. Meir. R. Judah says, 'All that entire month is forbidden.' Rabban Simeon b. Gamaliel says, 'Forbidden is only that week alone.'" [Judah and Simeon b. Gamaliel forbid washing cloths after the ninth of Ab, thus sustaining Samuel's position.]

J. Said R. Yohanan, "All three authorities interpret the same verse of Scripture: 'I will also cause all her mirth to cease, her feasts, her new moons, and her Sabbaths' (Hos. 2:13)

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K. *"Now the one who says, 'From the new moon to the fast' [30A] rests his position on 'her feasts.'*

L. *"The one who says, 'All that entire month is forbidden' rests his position on 'her new moons.'*

M. *"And the one who says, 'That week alone' rests his position on 'her Sabbaths.'"*

N. Said Raba, "The decided law accords with the position of Rabban Simeon b. Gamaliel,"

O. And said Raba, "The decided law accords with the position of R. Meir."

P. *And both decisions yield the more lenient ruling, and it was necessary to articulate them both. For had we been told, "The decided law accords with R. Meir," one might have supposed that that is so even from the advent of the new moon of Ab. So we are informed that the decided law accords with Rabban Simeon b. Gamaliel. And if we had been informed only that the decided law accords with Rabban Simeon b. Gamaliel, one might have thought that that is so even after the ninth of Ab itself. So we are informed that in that aspect the decided law accords with R. Meir.*

**XXV.1 A. On the eve of the ninth of Ab a person should not eat two prepared dishes:**

- B. Said R. Judah, "That rule applies from six hours onward [midday], but in meals taken before six hours [noon] it is permitted to eat two prepared dishes."
- C. And said R. Judah, "That rule applies to the meal at which eating prior to the fast comes to an end, but as to any meal that is not the last meal before the fast, it is permitted [to eat two prepared dishes]."
- D. *And both decisions yield the more lenient ruling, and it was necessary to articulate them both. For had we been told, That rule applies to the meal at which eating prior to the fast comes to an end, I might have supposed that that is the case even of a meal eaten before six hours [noontide]. So we are informed that the rule applies only from noon onwards.*
- E. *And had we been told only, That rule applies from six hours onward [midday], but in meals taken before six hours [noon] it is permitted to eat two prepared dishes, I might have supposed that that rule applies even to the meal at which eating prior to the fast does not come to an end. So we are informed that the rule applies in particular to the meal at which eating prior to the fast comes to an end.*
- F. *It has been taught on Tannaite authority in accord with the former formulation, it has been taught on Tannaite authority in accord with the latter formulation.*
- G. *It has been taught on Tannaite authority in accord with the latter formulation:*
- H. He who eats a meal on the eve of the ninth of Ab, if he is going to eat another meal, is permitted to eat meat and drink wine. And if not, he is forbidden to eat meat and drink wine.
- I. *It has been taught on Tannaite authority in accord with the former formulation:*
- J. On the eve of the ninth of Ab a person should not eat two prepared dishes. He should not eat meat and he should not drink wine.
- K. Rabban Simeon b. Gamaliel says, "He should make a change in his ordinary way of eating."
- L. Said R. Judah, "How should he make a change in his ordinary way of eating? If he is accustomed to eat two prepared dishes, let him eat a single kind, and if he was accustomed to eat with ten persons, let him eat with five. If he was accustomed to drink ten cups of wine, let him drink only five."
- M. Under what circumstances? From noontide onward. But as to meals eaten before noontide, it is permitted [to eat normally].

**XXV.2 A.** *It has further been taught on Tannaite authority:*

- B. "On the eve of the ninth of Ab a person should not eat two prepared meals. He should not eat meat and he should not drink wine," the words of R. Meir.
- C. And sages say, "He should make a change in his ordinary way of eating, and eat less than the usual quantity of meat and drink less than the usual volume of wine.
- D. "How does he diminish? If he was accustomed to eat a litra of meat, let him eat a half-litra. If he was accustomed to drink a log of wine, let him drink a half-log of wine. And if he is not accustomed to meat or wine at all, he is forbidden to eat meat or drink wine."

- E. Rabban Simeon b. Gamaliel says, "If he was accustomed to eat radish or a savory after he meal, he has the right to do so."

**XXV.3 A.** *It has further been taught on Tannaite authority:*

- B. At the final meal prior to the ninth of Ab, it is forbidden to eat any amount of meat at all and forbidden to drink any amount of wine at all, and it is forbidden to wish.  
C. At the meal not intended as the final meal prior to the ninth of Ab, it is permitted to eat meat and to drink wine but forbidden to wish.  
D. R. Ishmael b. R. Yosé says in the name of his father, "At any time that it is permitted to eat meat, it is permitted to wash."

**XXV.4 A.** *Our rabbis have taught on Tannaite authority:*

- B. All religious duties that apply to the mourner apply on the ninth of Ab.  
C. It is forbidden to eat, drink, anoint, put on shoes, have sexual relations.  
D. And it is forbidden to read in the Torah, prophets, or writings, or to repeat traditions in Mishnah, Talmud, Midrash, laws and lore.  
E. But one may read in Scripture in a passage in which he is not educated to read, and repeats traditions in a passage in which he is not educated to repeat, and he reads Lamentations, Job, and the sad passages of Jeremiah.  
F. And school children are left untaught, for it is said, "The precepts of the Lord are right, rejoicing the heart" (Psa. 19: 9).  
G. R. Judah says, "He does not read even in a passage in which he is not educated to read, and he does not repeat traditions in a passage in which he is not educated to repeat them, but he reads in Job, Lamentations, and the sad passages of Jeremiah. And school children are left untaught, for it is said, 'The precepts of the Lord are right, rejoicing the heart' (Psa. 19: 9)."

**XXVI.1 A.** ...**nor should one eat meat or drink wine:**

- B. *A Tannaite statement:*  
C. But he may eat salt meat and drinks new wine  
D. Salt meat — how much [must it be salted to be permissible]?  
E. R. Hinena bar Kahana in the name of Samuel, "For the length of time allowed for the eating of peace-offerings [which is two days and the intervening night]."  
F. New wine — how new?  
G. So long as the wine is in the first stage of fermentation.  
H. *A Tannaite statement:*  
I. Wine in the first stage of fermentation is not subject to the law that prohibits leaving liquids uncovered.  
K. And how long does that last? Three days.

**XXVI.2 A.** Said R. Judah said Rab, "This was the custom of R. Judah b. R. Ilai: On the eve of the ninth of Ab they bring him a dry piece of bread with salt, and he sits [30B] between the baking oven and the cooking oven and eat, and he would drink a jug of water. And he looks like someone whose deceased relative is lying dead before him."

**XXVI.3 A.** *There we have learned in the Mishnah:*

- B. **Where they are accustomed to do work on the ninth of Ab, they do it. Where they are accustomed not to do work, they do not do it. And in every place disciples of sages refrain from labor. Rabban Simeon b. Gamaliel says, “Under all circumstances should a man act on his own like a disciple of a sage” [M. Pes. 4:5A-D].**
- C. *So too it has been taught on Tannaite authority along these same lines:*
- D. Rabban Simeon b. Gamaliel Says, “Under all circumstances should a man act on his own like a disciple of a sage,
- E. “so as to undertake the fast.”

**XXVI.4 A.** *It has further been taught on Tannaite authority:*

- B. Rabban Simeon b. Gamaliel says, “Whoever eats and drinks on the ninth of Ab is as if he were eating and drinking on the Day of Atonement.”
- C. R. Aqiba says, “Whoever carries out an act of labor on the ninth of Ab will never see a mark of blessing from his work.”
- D. And sages say, “Whoever carries out an act of labor on the ninth of Ab and does not go into mourning over Jerusalem will never witness the rejoicing of the city: ‘Rejoice you with Jerusalem and be glad with her, all you who love her; rejoice for joy with her, all you that mourn for her’ (Isa. 66:10).”
- E. On this basis sages have said: “Whoever mourns for Zion will thereby gain the merit that will enable him to see her joy, and whoever does not mourn for her will not see her joy.”

**XXVI.5 A.** *It has further been taught on Tannaite authority:*

- B. Concerning whoever eats meat and drinks wine on the ninth of Ab Scripture says, “And their iniquities are upon their bones”(Eze. 32:27).

**XXVII.1 A. R. Judah declares people liable to turn over beds. But sages did not concur with him:**

- B. *It has been taught on Tannaite authority:*
- C. They said to R. Judah, “Within your theory, what will become of pregnant women and nursing mothers?”
- D. He said to them, “But I too made my ruling only for those that can carry out the law.”
- E. *So too it has been taught on Tannaite authority:*
- F. R. Judah concurs with sages in the case of someone who cannot carry out the rule, and sages agree with R. Judah in the case of someone who can.
- G. *Then what is at issue between them?*
- H. At issue between them is the rule governing other beds [those not used for sleeping].
- I. *For so it has been taught on Tannaite authority:*
- J. When they said that one must overturn the bed, it was not his bed alone that they meant him to overturn, but all the beds in the house he overturns.
- K. Said Raba, “The decided law is in accord with our Tannaite authority.”
- L. But the sages did not concur with his view at all.



**XXVIII.1 A. Said Rabban Simeon ben Gamaliel, “There were no days better for Israelites than the fifteenth of Ab and the Day of Atonement:”**

- B. [Ta. 4:8A-C]. *Now there is no problem understanding why the Day of Atonement is a good day, since it is the day of forgiveness and pardon, and the day on which the second tablets of the law were given, but why the fifteenth of Ab?*
- C. Said R. Judah said Samuel, “It is the day on which the tribes were permitted to intermarry.”
- D. *What exegesis of Scripture yields that conclusion?*
- E. “This is the thing” (Num. 36: 6) — this rule applies only in this generation.
- F. Said R. Joseph said R. Nahman, “It is the day on which the tribe of Benjamin was permitted to enter the congregation: ‘Now the men of Israel had sworn in Mizpah saying, There shall not any of us give his daughter to Benjamin for a wife’ (Jud. 21: 1).”
- G. *What exegesis of Scripture yields that conclusion?*
- H. Said Rab, “‘...of us...,’ but not of our children.”
- I. Said Rabbah bar bar Hanah said R. Yohanan, “It was the day on which those who were to die in the wilderness finally became extinct.”
- J. For a master has said, “Until all of those who were to die in the wilderness had become extinct, there was no act of speech between God and Moses, as it is said, ‘So it came to pass, when all the men of war were consumed and dead from among the people, that the Lord spoke to me saying’ (Deu. 2:16-17) — only then was there an act of speech between the Lord and me.”
- K. Ulla said, “It was the day on which Hosea son of Elah removed the guards whom Jeroboam had put on the roads to keep the Israelites from making the pilgrimages to Jerusalem, and he said [31A] ‘Let them go anywhere they wish to go.’”
- L. R. Mattenah said, “It was the day on which permission was given to bury those who had been slain in Betar.”
- M. For said R. Mattenah, “The day on which permission was given to bury those who had been slain in Betar they ordained in Yavneh the paragraph of the Prayer, ‘...who is good and does good:’ ‘who is good’ because their bodies had not decomposed; and ‘who does good’ because it was then allowed to bury them.”
- N. *And both Rabbah and R. Joseph said, “It is the day on which they stop cutting wood for the altar.”*

**XXVIII.2 A. It has been taught on Tannaite authority:**

- B. R. Eliezer the Elder says, “When the fifteenth of Ab arrives, the power of the sun diminishes, and they would no longer cut wood for the altar, because it would not dry sufficiently.”
- C. *Said R. Manasseh, “They call it, ‘the day of the breaking of the ax.’”*
- D. [R. Eliezer the Elder says,] “From that day onward, he who adds from the night to the day [studying longer and sleeping less] will add length of days and years, and he who does not do so decreases his years.”
- E. *What is the meaning of decreases?*
- F. *R. Joseph stated as a Tannaite rule: “His mother will bury him.”*

**XXIX.1 A. For on these days Jerusalemite girls go out in borrowed white dresses — so as not to shame those who owned none:**

B. *Our rabbis have taught on Tannaite authority:*

C. A princess borrows from the daughter of the high priest, the daughter of the high priest from the daughter of the prefect of the priests, the daughter of the prefect of the priests from the daughter of the priest anointed for war, the daughter of the priest anointed for war from the daughter of an ordinary priest, and all the Israelites borrow from one another, so that the one who has none will not be embarrassed.

**XXX.1 A. All the dresses had to be immersed:**

B. Said R. Eleazar,, “Even though they had lain folded in a box [unworn].”

**XXXI.1 A. And the Jerusalemite girls go out to dance in the vineyards:**

B. *A Tannaite statement:*

C. Whoever had no wife went there.

**XXXII.1 A. What did they say? Those who came of distinguished lineage said, “Fellow look around and see — choose what you want. Don’t look for beauty. look for family:”**

B. The really beautiful among them — what did they say?

C. “Look for beauty, for a woman is only for beauty.”

D. Those who came from distinguished lineage — what did they say?

E. “Look for family, for a woman is only for producing children.”

F. The homely among them — what did they say?

G. “Make your purchase for the sake of Heaven, only on condition that you ornament us with gold jewelry.”

**XXXI.2 A.** Said Ulla Biraah said R. Eleazar, “The Holy One, blessed be he, is destined to make a dance for the righteous, and he will dwell among them in the Garden of Eden, and every one will honor him with a gesture: ‘And it shall be said in that day, Lo, this is our God, for whom we waited, that he might save us; this is the Lord for whom we waited, we will be glad and rejoice in his salvation’ (Isa. 25: 9).”