

IV

BAVLI TRACTATE MEGILLAH CHAPTER FOUR

FOLIOS 25B-32A

4:1

- A. Townspeople who sold [1] the town square may buy a synagogue with its proceeds; [2] a synagogue may buy an ark [with its proceeds]; [3] an ark may buy Torah wrappings [with its proceeds]; [4] Torah wrappings [26a] may buy scrolls [Rashi: of Prophets or Hagiographa] [with its proceeds]; [5] scrolls may buy a Torah [with its proceeds].
- B. But if they sold [1] a Torah, they may not buy scrolls [with its proceeds]; [2] scrolls, they may not buy [Torah] wrappings; [3] [Torah] wrappings, they may not buy an ark; [4] an ark, they may not buy a synagogue; [5] a synagogue, they may not buy the town square.
- C. And similarly with their left over funds.
- I.1** A. Townspeople who sold the town square [may buy a synagogue with its proceeds] (M 4:1A1)
- B. Said Rabbah bar Bar Hannah, said R. Yohanan: These are the words of R. Menahem bar Yosé, the anonymous one, but the sages say: The square has no sanctity.
- C. *And what is the reason of R. Menahem bar Yosé?*
- D. [He assumes the square does have sanctity], because the people pray in it on fasts and special occasions (*ma`amadot*).
- E. *And the rabbis [would say]: That happens only on occasion.*
- II.1** A. [Townspeople who sold] a synagogue may buy an ark [with its proceeds] (M 4:1A2).
- B. Said Samuel bar Nahmani, said R. Jonathan: They did not teach [this] other than regarding a village synagogue; *but a city synagogue, since people come to it from the world [at large], they may not sell it, because it belongs to the public.*
- C. *Said Rav Ashi: This synagogue of Mata Mehasiah, even though people come to it from the world [at large], since they come because of me, if I want, I can sell it.*

- D. *They retort: Said R. Judah: Once it happened that they sold the synagogue of the Tursians that was in Jerusalem to R. Eliezer, and he took care of all his needs [i.e., relieved himself] in it; and it was a city synagogue (de-kerakim) [cf. T 2:17].*
- E. *That was a little synagogue, and they had built it.*
- F. *They retort: "In the house of the land of your inheritance" (Lev. 14:34) [means] "your inheritance" can be defiled through plague*, but Jerusalem cannot be defiled through plague.*
- H. *Said R. Judah: I have not heard [that this applies] except to the place of the Temple (meqom miqdash); synagogues and academies can become defiled. Why? They belong to cities [and should be exempt].*
- I. *Say: Said R. Judah: I did not hear [this applied] except to a sanctified place [i.e., including synagogues and academies].*
- J. *What is at stake in the dispute here?*
- K. *The first Tannaite authority thinks [the territory of] Jerusalem was not distributed to the tribes; but R. Judah thinks Jerusalem was distributed to the tribes.*
- L. *And [they disagree] according to the disagreement of these Tannaite authorities, as is taught:*
- M. **What [part of Jerusalem] was in Judah's territory?**
- N. **The Temple mount, the chambers, and the courtyards.**
- O. **And what was in Benjamin's territory?**
- P. **The anteroom, and sanctuary, and holy of holies.**
- Q. **And a strip [of land] went forth from Judah's territory and projected into Benjamin's territory, and on it the altar was built.**
- R. **And every day Benjamin, the righteous one, was troubled to appropriate it (le-vole'ah), as is said, "he hovers over it all day..." (Deu. 33:12).**
- S. **Therefore Benjamin merited that he was made the host of the Divine Presence [The Fathers According to R. Nathan XXXV:III.1].**
- T. *And this Tannaite authority thinks Jerusalem was not distributed to the tribes, as is taught:*
- U. *One may not rent houses in Jerusalem, because they are not their own.*
- V. *R. Eliezer bar Zadoq says: Not even beds.*
- W. *Therefore the inn keepers would take by force the skins of the sacrifices [that belonged to the visitors who offered them].*
- X. *Said Abayye: Learn from this: It is the practice to leave a jug and a skin in the inn.*

II.2 A. Said Rava: They taught [this, i.e., M 4:1] only when the seven leaders of the city did not sell it at a meeting of the people of the city. But if the seven leaders of the city sold [it] at a meeting of the people of the city, it is acceptable even [27a] to drink beer from it.

II.3 A. Ravina had a certain mound of a synagogue.

- B. *He approached Rav Ashi; he said to him: Is it permitted to plant it?*
- C. *He [Rav Ashi] said to him: Go buy it from the seven leaders of the town, at a meeting of the townspeople, and [you may] plant it.*

II.4 A. *Rami bar Abba was building a synagogue.*

- B. *The [existing] synagogue was old; he wanted to destroy it and to take bricks and beams from it and to bring them there [i.e., to the new synagogue].*
- C. *He sat and was perplexed about what Rav Hisda said, for said Rav Hisda: One should not destroy a synagogue until he has built another synagogue.*
- D. *[He thought:] That is because of negligence [i.e., fear that a new one will not be built]; what about a case like this?*
- E. *He approached Rav Pappa, and he prohibited it; he approached Rav Huna and he prohibited it.*

II.5 A. *Said Rava: The sale or exchange of this synagogue is permitted; its rental or use as collateral is not.*

- B. *What is the reason?*
- C. *It stands in its sanctity.*
- D. *The bricks also; their exchange or sale is permitted, their loan is not.*
- E. *These words are [applicable] to an old one; but if it is new, we have nothing to say about it.*
- F. *And even according to the one who said, "Preparation is significant," these words are [applicable in situations] like [when] one weaves a garment for the dead, but here, it is like spun for weaving [i.e., not yet part of the shroud], and it is of no concern to the one who spoke.*

II.6 A. *Regarding a gift, Rav Aha and Ravina disagree. One prohibited [removing its sanctity], and one permitted [it].*

- B. *[According to] the one who prohibited it, how can its sanctity be removed? And [according] to the one who permitted it, if he did not derive any benefit from it, he would not have given it to him.*
- C. *A gift is like a sale.*

II.7 A. *The rabbis taught:*

- B. *Aids used in performing a commandment (tashmishei mitzvah) may be discarded [after use]; aids to sacred objects (tashmishei qedushah) must be stored away [after use].*
- C. *Which are aids used in performing a commandment?*
- D. *Sukkah, lulav, shofar, [and] tzitzit.*
- E. *And which are aids to sacred objects?*
- F. *Cases for scrolls, Tefillin, and Mezuzot, and the case of the Torah scroll, and the case of the Tefillin, and their straps.*
- G. *Said Rava: At first, I would have said that this chair is the aid of an aid (tashmish de-tashmish), and it is permitted [to discard it]. When I saw that they place a Torah scroll on it, I said: It is an aid to a sacred object and it is forbidden [to discard it].*

- H. *And said Rava: At first I would have said that this curtain is the aid of an aid, and it is permitted [to discard it]; when I saw that they fold it up and place a [Torah] scroll on it, I said: It is an aid to a sacred object, and it is forbidden [to discard it].*
- I. *And said Rava: It is permitted for this ark that was damaged to be made into a small ark; it may not be made into chairs.*
- J. *And said Rava: It is permitted for this curtain that wore out to be made into a spread for scrolls; it may not be made into a spread for Humashim.*
- K. *And said Rava: These Humash cases and book containers are aids to sacred objects and [when no longer usable] must be stored away.*
- L. *It is obvious.*
- M. *You might say: They are not made for the honor [of the books] but only to protect them.*
- N. *It teaches us [as we thought].*
 - O. *They came and told Rava about a certain synagogue of the Romans that was open to a room in which a corpse was placed, and priests wanted to enter and pray there [in the synagogue].*
 - P. *They came and told Rava.*
 - Q. *He said to them: Lift up the ark and move it [in front of the opening] because it is a non-portable wooden object; and a non-portable wooden object cannot receive defilement but forms a barrier against the [source of] defilement.*
 - R. *The rabbis said to Rava: But sometimes they carry it when a Torah scroll is lying on it, and it [therefore] is portable [both] full and empty.*
 - S. *If so, it is impossible [to solve the priests' problem this way].*

- II.8** A. Said Mar Zutra: Scroll wrappings that wore out can be made into shrouds for an unclaimed corpse, and this is their [form] of being stored away.
- B. A Torah scroll itself requires burial. In order for it to be in proper company, it is recommended that it be kept near a learned person.
- C. And said Rava: A Torah scroll that wore out is stored away [i.e., buried] near a scholar, even one who studies halakhot.
- D. Said Rav Aha bar Jacob: And [this should be done] in a clay vessel, as is said, "And you shall place them in a clay vessel in order that they last for many years" (Jer. 32:14).
- E. *Said Rav Pappi in the name of Rava: [It is permissible to convert a place] from a synagogue to an academy (bei-rabbanan); it is forbidden [to convert a place] from an academy to a synagogue.*
- F. *But Rav Pappa in the name of Rava taught the opposite.*
- G. *Said Rav Aha: [27a] It makes sense according to [the teaching of] Rav Pappi, for said R. Joshua ben Levi: A synagogue may be converted into a place of study (beit midrash)*
- H. *Learn from this.*

II.9 A. Expounded Bar Kappara: What is [the reason that] "and he burned the house of the Lord, and the house of the king, and all the houses of

Jerusalem, and every house of a great person he burned with fire” (2Ki. 25: 9) is written?

- B. “The house of the Lord” is the Temple; “the house of the king” is the king’s palace; “and all the houses of Jerusalem” [are to be understood] literally; [and regarding] “and every house of a great person (*beit gadol*) he burned with fire” [there are two explanations of] R. Yohanan and R. Joshua ben Levi. One said: [This means] a place in which they raise (*megadelin*) Torah; and one said: [This means] a place in which they raise (*megadelin*) prayer.
- C. *The one who said* “[This means a place in which they raise] Torah,” *[thought], as is written*, “The Lord wants for the sake of his righteous, that he raise (*yagedil*) and glorify Torah” (Isa. 42:21).
- D. *And the one who said* “[This means a place in which they raise] prayer,” *thought, as is written*, “recount...the great things (*ha-gedolot*) that Elisha did” (2Ki. 8: 4). *And [what] Elisha did, he did through prayer.*
- F. *You may conclude that R. Joshua ben Levi is he who said* “[This means] a place in which they raise Torah,” because, said R. Joshua ben Levi: A synagogue may be converted into a place of study [cf. VI.5C].
- G. *That proves the point.*

III.1 A. But if they sold a Torah, they may not buy scrolls [of other biblical books] (M 4:1F).

- B. *It was asked of them:* What about selling an old Torah scroll in order to buy a new one? *Since they are not raising [the level of sanctity], is it forbidden; or perhaps, since it is impossible to raise it higher, is it permissible?*
- C. *Come learn:* **But if they sold a Torah, they may not buy scrolls (M 4:1F).** *They may not buy [non-Pentateuchal biblical] scrolls, but [exchanging] one Torah for another seems permissible.*
- D. *The Mishnah [speaks] after the fact; when it was asked of them, it was before the fact.*
- E. *Come learn:* **One may roll a Torah scroll in the wrappings of [individual] Humashim, and Humashim in the wrappings of [books of the] Prophets or Hagiographa; but not Prophets or Hagiographa in the wrappings of Humashim, and not Humashim in the wrappings of a Torah scroll [cf. T 3:20].** *In any case, it is taught: One may wrap a Torah scroll in the wrappings of Humashim [ibid.]. [Using similar logic, one may conclude: In the] wrappings of Humashim, yes; [in the] wrappings of a Torah scroll, no.*
- F. *But the end of the baraita says:* **But not Humashim in the wrappings of a Torah Scroll.** *But [wrapping] a Torah in Torah [wrappings] seems fine.*
- G. *Rather, one can not conclude [this] from this.*
- H. *Come learn:* **One may place a Torah scroll on a Torah, and a Torah on Humashim, and Humashim on Nevi'im and Ketuvim, but not Nevi'im and Ketuvim on Humashim, and not Humashim on a Torah [cf. T 3:20].**
- I. *Placing, you say?*

- J. *Placing is different, because it is impossible [not to place one on top of the other], because if you do not say this, how do we bind [them]? One page sits on another.*
- K. *Rather, since it is impossible [otherwise], it is permitted. Here, too, since it is impossible [otherwise], it is permitted.*
- L. *Come learn that said Rabbah bar Bar Hanna, said R. Yohanan in the name of Rabban Shimon ben Gamaliel: One should not sell an old Torah scroll to buy a new one.*
- M. *There [it was said] because of negligence. When we spoke, it was as if it was written and waiting to be redeemed.*
- N. *What [is the ruling]?*
- O. *Come learn what R. Yohanan said in the name of R. Meir: One should not sell a Torah scroll, except to study Torah and to marry a wife.*
- P. *Learn from this: [Selling] one Torah for another seems acceptable.*
- Q. *Perhaps study is different, because study leads to action.*
- R. *[Marrying] a wife [is also different, because there is a specific biblical teaching]: “He did not create it [i.e., the earth, to remain] empty; he created it [for people] to live [in it]” (Isa. 45:18) [cf. M **Edu. 1:13**]. But [selling] one Torah for another, no.*
- S. *The rabbis taught: One should not sell a Torah scroll, even if he has no need for it.*
- T. *More than that, said Rabban Shimon ben Gamaliel: Even if he has nothing to eat, and he sold a Torah scroll or his daughter, he will never see a sign of blessing.*

IV.1 A. And similarly with their left over funds (M 4:1K).

- B. *Said Rava: They did not teach [this], except when they made a sale [and a purchase] and had [some money] left over; but if they collected [money and made the anticipated purchase], and had [some money] left over, it is permitted [to use it for some other purpose].*
- C. *Responded Abayye: **When does this apply? If they did not make a [previous] condition [about how the funds would be used]; but, if they made a [previous] condition about how the funds would be used], even if for a dukhsusiah, it is permitted [cf. T 2:12]. How does this seem [to be]? If we say they sold [something, and bought something else] and had [some money] left over, what difference does it make if they had made a condition? But if they collected money and had some left over [after the anticipated purchase, they can use it at will], the reason being that they made a previous condition; but if they did not make a [prior] condition, no.***
- E. *Really, it is [a case] where they sold [something] and had [money] left over, and this is what he said: When does this apply? If the seven leaders of the town did not make a [prior] condition [about how the funds would be used] at a meeting of the people of the town; but, if the seven leaders of the town did make a [previous] condition about how the funds would be used] at a meeting of the townspeople, even if for a dukhsusiah, it is also permitted.*

IV.2 A. Said Abayye to that rabbi who was reciting the Mishnah (matnita) in the presence of Rav Sheshet: Did you hear from Rav Sheshet what a dukhsusiah is?

- B. *He said to him: This is what Rav Sheshet said: The horseman of the town.*
- C. *Said Abayye: Therefore a student of the rabbis who has learned something but does not know its meaning should ask someone who is found in the presence of rabbis, for it is impossible that he [i.e., the latter] did not learn it from a great man.*

IV.3 A. Said R. Yohanan in the name of R. Meir:

- B. **Townsmen who went to another town and were solicited [to give] charity must give it [cf. T 2:15].**
- C. And when they come [back], they should bring it with them and support the poor of their [own] town with it.
- D. *It is taught this way also [in a baraita]:*
- E. **Townsmen who went to another town and were solicited [to give] charity must give it.**
- F. **And when they come [back], they should bring it with them.**
- G. **But an individual who went to another town and was solicited [to give] charity, let it be given to the poor of that town [cf. T 2:15].**
- H. *Rav Huna declared a fast. Rav Hanna bar Hanilai and all the people of his town went to him. They solicited charity from them and they gave. When they wanted to go [home], they said to him: Let the master give it [the money] to us, so that we may go and support the poor of our town.*
- I. *He said to them: We teach: When does this apply? When there is no [27b] town rabbi (haver `ir); but if there is a town rabbi, it should be given to the town rabbi, and even more so, since [both] my poor and yours rely on me.*

4:2

- A. **One may not sell something of the community to an individual, because one would [thereby] lower it from its [level of] sanctity, the words of R. Meir.**
- B. **They said to him: If so, [things should not be sold] even from a large town to a small town.**

I.1 A. *The rabbis [in M 4:2B] spoke well to R. Meir.*

- B. *And R. Meir, [who prohibits selling something] from a large town to a small town [assumes]: Before it was holy, and now, too, it is holy; [but if sold] from a community to an individual, it has no sanctity.*
- C. *And the rabbis [assume]: If there is [reason] to be concerned, in a case like this, one should be concerned, as well, because [of the principle] “The glory of the king is in the multitude of people” (Pro. 14:28) [i.e., nothing may be sold to any community by a larger one].*

4:3

- A. **One may not sell a synagogue unless on condition, that if they [i.e., the sellers] want, they [i.e., the buyers] will return it, the words of R. Meir.**
- B. **And the sages say: One may sell it permanently, except for four things: a bath house, or a tannery, a [place of] ritual immersion, or a toilet.**
- C. **R. Judah says: One can sell it as property, and the buyer can do [with it] what he wants.**

- I.1** A. *And according to R. Meir [M 4:3A], how can one live there [on condition that the seller may demand return of the property at some later date]. It is [taking] interest [because, upon the return of the purchase price, the buyer will effectively have had use of the building for the loan of the money].*
- B. Said R. Yohanan: R. Meir said it according to the approach of R. Judah, who said: One side in interest [i.e., benefit that results retroactively from having reversed an agreement] is permitted,
- C. *as is taught:* when someone is taking interest of a maneh from his fellow, and has made his field a purchase, when the seller has the usufruct, it is permitted.
- D. If the buyer has the usufruct, it is forbidden.
- E. R. Judah says: Even if the buyer has the usufruct, it is permitted.
- F. And said R. Judah: Once it happened that Baitus ben Zunen made his field a sale according to R. Eleazar ben Azariah, and the buyer had usufruct [cf. M B.M. 5:4].**
- G. They said to him: Is there proof from this?
- H. The seller had the usufruct, not the buyer.
- I. *What is the difference between them?*
- J. *The difference between them is one side in interest [i.e., benefit that results retroactively from having reversed an agreement].*
- K. *[One] master thinks one side in interest is permitted, and [one] master thinks one side in interest is forbidden.*
- L. *Rava said that all agree that one side in interest is forbidden, and here the difference between them is interest [taken] with the intention of returning [it]. [One] master thinks interest [taken] with the intention of returning [it] is permitted, and [one] master thinks interest [taken] with the intention of returning [it] is forbidden.*

- II.1 A. And the sages say: One may sell it permanently... (M 4:3B):**
- B. Said R. Judah, said Samuel: One may urinate within four cubits of [a place of] prayer.
- C. *Said Rav Joseph: What does this teach us? We have taught: R. Judah says: One can sell it as a property, and the buyer can do [with it] what he wants (M 4:3C). And even the rabbis do not say [that] this [applies] other in a synagogue whose sanctity is fixed, but within four cubits [of a place] whose sanctity is not fixed, no.*
- D. *One taught in the presence of Rav Nahman: One who prays may distance himself four cubits and urinate; one who urinates may distance himself four cubits and pray.*
- E. *He [Rav Nahman] said to him: It is fine that one who urinates may distance himself four cubits and pray; I have taught: How far must he distance himself from them and from excrement? Four cubits (M Ber. 3: 4). But why do I claim that one who prays may distance himself four cubits and urinate? If so, you have sanctified all of the roads of Nehardea.*
- F. *It is taught:* He may wait [the time it takes to walk four cubits and then urinate].

- G. *It is fine that the one who urinates should wait the time of walking four cubits, because of sprinkles [of urine]; but how do I know that the one who prays should wait the time of walking four cubits?*
- H. *Said Rav Ashi: Because during the entire [time needed to walk] four cubits, the prayer is in his mouth and his lips are whispering [it].*

Topical Appendix: Accounting for Long Lifetimes

[INCLUSIVE OF AN ITEM PERTINENT TO THE FOREGOING]

- II.2** A. R. Zakkai's students asked him: Through what have you attained long life.
B. He said to them: In my [entire] life, I never urinated within four cubits of prayer; and I never called my fellow a nickname; and I never missed the daytime Qiddush [prayer of sanctification of the Sabbath day].
- II.3** A. I had a grandmother.
B. Once she sold the cap off her head and brought me [wine for] the daytime Qiddush.
C. *One learned:* When she died, she left him three hundred socks of wine. When he died, he left his sons three thousand socks of wine.
- II.4** A. *Rav Huna was girded in straw and standing before Rav.*
B. *He [Rav] said to him: What is this?*
C. *He [Rav Huna] said to him: I did not have [wine for] Qiddush [prayer of sanctification of the Sabbath day], so I pawned my belt and obtained for it [some wine for] Qiddush.*
D. *He [Rav] said to him: May it be [His] will that you will be clothed in silk.*
E. *When his son, Rabbah, was betrothed, Rav Huna, [who] was short, was in bed. His daughters and daughters-in-law came; they threw their garments on him until he was covered in silk.*
F. *Rav heard and remembered.*
G. *He said: When I blessed you, why did you not say: The same to you?*
- II.5** A. R. Eleazar ben Shamma's students asked him: Through what have you attained long life?
B. He said to them: In my [entire] lifetime, I never took a shortcut through the synagogue; and I never trod on the heads of the holy people; and I never raised my hands without [saying] a blessing.
- II.6** A. R. Pereidah's students asked him: Through what have you attained long life?
B. He said to them: In my [entire] lifetime, no one ever preceded me at the academy; **[28a]** and I never recited a blessing before a priest; and I never ate from an animal whose [priestly] gifts were not removed, for
C. Said R. Isaac, said R. Yohanan: It is forbidden to eat from an animal from which the [priestly] gifts were not removed.
D. And said R. Isaac: Anyone who eats from an animal from which the [priestly] gifts were not removed is like one who eats produce from which tithes have not been removed.
E. And the halakhah is not according to him.

- II.7** A. “And I never recited a blessing before a priest” — is that to say that this is better?
- B. And said R. Yohanan: Any scholar before whom anyone, even an ignorant high priest, recites a blessing, is worthy of death, as is said, “all of my enemies loved death” (Pro. 8:36). Do not read *mesane’ai*, “my enemies” [i.e., those who hate me], but *maseni’ai*, “those who make me hate.”
- C. *When he said this, [it was] about equals.*

- II.8** A. R. Nehuniah ben HaQaneh’s students asked him: Through what have you attained long life?
- B. He said to them: In my [entire] lifetime, [1] I was never honoured through my fellow’s embarrassment; [2] and my fellow’s curse never followed me to bed; [3] and I was generous with my money.
- C. “I was never honored through the embarrassment of my fellow...” *Similarly, when Rav Huna was carrying a hoe on his shoulder, Rav Hanna bar Hanilai came along and took it from him. He [Rav Huna] said to him: If you regularly carry [one] in your town, carry [it]; and if not, I am uncomfortable being honoured through your degradation.*
- D. “And my fellow’s curse never followed me to bed...” *Similarly, when Mar Zutra climbed into his bed, he would say: I forgive everyone who has pained me.*
- E. “And I was generous with my money,” as a master said: Job. was generous with his money, since he used to leave a coin (*perutah*) for the storekeeper from his money.

- II.9** A. R. Aqiba asked R. Nehuniah HaGaddol: Through what have you attained long life?
- B. *He said to him: The attendants came and beat him.*
- C. *He climbed and stayed on the top of a date palm.*
- D. He [Aqiba] said to him: My master, if “lamb” is mentioned [in Num. 28:4], why is “one” [also] mentioned?
- E. *He [Nehuniah] said to him: He is a student of the rabbis; leave him alone.*
- F. He said to him [Aqiba]: “One” [means] unique in its flock.
- G. He [Nehuniah] said to him: In my entire lifetime, [1] I never received gifts, [2] and I never stood on my dues [lit.: insisted on retribution]; [3] [and] I was generous with my money.
- H. ...”I never received gifts.” *Similarly R. Eleazar. When they gave him gifts from the Patriarch’s house, he did not take [them]. When they invited him, he did not go. He said to them: Are you not comfortable if I live, as is written, “One who hates gifts will live” (Pro. 15:27).*
- I. *When they sent R. Zeira [gifts] from the Patriarch’s house, he did not take [them]. When they invited him, he went. He said: They honor themselves through me.*
- J. ...”And I never stood on my dues,” as Rava said: Anyone who passes over (*ha-ma`avir `al*) his dues, they remove from him (*ma`avirim mi-*) all his

sins, as is said, "...[who] forgives evil and passes over (*`over `al*) sin." To whom does he forgive evil? To he who passes over sin [done to him]."

- II.10** A. R. asked R. Joshua ben Qorha: Through what have you attained long life?
- B. He said to him: Are you hostile to my life? [Cf. Gen. 27:46.]
- C. He said to him: R., it is Torah, and I must learn [it].
- D. He said to him: In my [entire] lifetime, [1] I never looked at the image of an evil man, for said R. Yohanan: It is forbidden for one to look at the visage of an evil man, as is said, "Were it not for the face of Jehoshafat, King of Judah, I swear I would not look at you or see you" (2Ki. 3:14).
- E. R. Eleazar said: His eyes were dim, as is said, "And when Isaac was old, his eyes dimmed" (Gen. 27: 1), because he looked at Esau, the evil one.
- F. *And did this [really] cause it [i.e., the weakness of his eyes]?*
- G. For, said R. Isaac: Never take the curse of a commoner lightly, because Abimelekh cursed Sarah, and it was fulfilled through her seed, as is said, "...behold it is for you as a covering (*kesut*) of the eyes" (Gen. 20:16). Do not read *kesut*, "covering," read *kesiyat*, "closing."
- H. *[Both] this and that caused it [i.e., the weakness of his eyes].*
- I. Rava said from here: "Tolerating (*se'et*) the face of an evil person is not good" (Pro. 18: 5).
- J. At the time of his death, he said to him: R., bless me.
- K. He said to him: May it be [His] will that you reach to half of my days.
- L. He said to him: But not to all of them?
- M. He said to him: Will those who come after you herd cattle [and not have a chance to be scholars]?
- N. *Abahu bar Ihi and Minyamin bar Ihi*: One said: May it [i.e., the blessing] come to me, because I have not looked at a Kuthean [literally a Samaritan, but here probably substituted for any non-Jew].
- O. *And one said: May it [i.e., the blessing] come to me*, because I have not made any partnership with a Kuthean.

II.11 A. R. Zeira's students asked him: Through what have you attained long life?

- B. He said to them: In my [entire] lifetime, [1] I never got angry in my house; [2] and I never walked in front of someone greater than myself; [3] and I never thought [holy thoughts] in unclean alleys; [4] and I never walked four cubits without Torah or without Tefillin; [5] and I never slept in the academy, neither soundly nor dozing; [6] and I never rejoiced at the misfortune of my fellow; [7] and I never addressed my fellow by his insulting nickname, some say, not even by his [regular] nickname.

4:4

- A. **Moreover, said R. Judah: A synagogue that has been destroyed: [1] one may not mourn in it; [2] and one may not spread out ropes in it; [3] and one may not spread traps in it; [4] and one may not spread fruit on its roof [to dry]; [5] and one may not use it as a shortcut, as is said, "and I will destroy your**

sanctuaries” (Lev. 26:31) [meaning] their sanctity remains after they are destroyed.

B. If [blades of] grass grew in it, one may not pluck them out, because of anguish.

I.1 A. *The rabbis taught:*

B. [Regarding] synagogues: [1] One may not behave in a lightheaded manner in them; [2] one may not eat in them; [3] and one may not drink in them; [28b] [4] and may not dress up in them; [5] and one may not stroll in them; [6] and one may not enter them in the [season of the] sun, because of the sun, or in the [season of the] rain, because of rain; [7] and one may not conduct mourning in them for an individual.

C. But [1] one may read [i.e., the Bible] in them; [2] and one may study [i.e., the Mishnah] in them; [3] and one may conduct public mourning there.

D. Said R. Judah: When? When they are populated; But when they are destroyed, one must leave them alone, and [blades of] grass grow in them, but one should not pluck them out, because of anguish [cf. T 2:18].

E. “[Blades of] grass”? Who mentioned them?

F. A portion [of the text] is lacking, and this is what he [actually] taught:

G. ... [4] and one should clean them; [5] and one should sprinkle [and clean? the floor] so that [blades of] grass will not grow;

H. Said R. Judah: When? When they are populated; but when they are destroyed, one must allow them [i.e., the blades of grass] to grow.

I. If [blades of] grass grew in them, one should not pluck [them] out, because of anguish.

I.2 A. Said Rav Asi: The synagogues in Babylonia are built on condition, and even so, one should not conduct oneself lightheadedly in them.

B. *And what is it? Calculations.*

C. Said Rav Asi: In a synagogue in which one does calculations one may also [come to] leave the dead overnight.

E. *Do you think one can leave [the dead] overnight?*

F. *Is it not enough without that? Rather [it means]: ...in the end they will leave there an unclaimed corpse.*

I.3 A. **And one should not get dressed up there:**

A. Said Rava: Sages and their students are permitted [to do so], as said R. Joshua ben Levi: *What is [the meaning of] the “house of the rabbis” (bei rabbanan)? The home of the rabbis.*

I.4 A. **and one may not enter them in the [season of the] sun because of the sun, or in the [season of the] rain, because of rain:**

B. *Similarly, Ravina and Rav Ada bar Matana were standing and asking Rava a question. A downpour came; they entered the synagogue.*

C. *They said: That we have entered the synagogue is not because of the rain, but because learning requires clearness [of the mind] (tziluta’)like [the clearness of] a day of the north wind.*

- I.5** *Said Rav Aha son of Rava to Rav Ashi: If someone must call a person from the synagogue, what [should he do]?*
- B. *He [Rav Ashi] said to him: If he is a student of the rabbis, let him recite a halakhah; and if he studies [i.e., the Mishnah], let him recite a Mishnah; and if he reads [i.e., the Bible], let him recite a verse. And if not [i.e., he is unable to do any of these], let him say to a child: Say your verse [of the day].*
- C. *Alternatively, let him wait [there] a little while and [then] stand up [to leave].*

I.6 A. and one may conduct public mourning there:

- B. *What is meant by “public mourning”?*
- C. *Said Rav Hisda: Like the mourning in which Rav Sheshet was standing.*
- D. *Said Rav Sheshet: Like the mourning in which Rav Hisda was standing.*
- E. *Rafram eulogized his daughter-in-law in the synagogue.*
- F. *He said: All of the people came out of respect for me and [or: or] for the deceased.*
- G. *Rav Zeira eulogized a certain [student] of the rabbis in the synagogue.*
- H. *He said: All of the people came, whether out of respect for me, or whether out of respect for him, for the deceased.*
- I. *Resh Laqish eulogized a certain student of the rabbis who happened to be in the Land of Israel, [and] who studied halakhah in the twenty-fourth row [i.e., behind most of the other students].*
- J. *He said: Woe; the land of Israel has lost a great man.*
- K. *A certain person, who studied halakhah, Sifra, and Sifrei, [and Tosefta] died.*
- L. *They came and said to Rav Nahman: Let the master eulogize him.*
- M. *He said: How should I eulogize him? This basket that is full of books is gone. [All he had by way of learning was a lot of information, but no analytical capacities whatsoever.]*

I.7 *A. Come see what is the difference between the strong ones of the Land of Israel and the pious of Babylonia.*

- B. *It is taught there: **And one who uses the crown [of Torah for his own benefit] passes away (M Avot 1:13).** Taught Resh Laqish: This refers to one who uses someone who studies halakhot, [who is like] the crown of Torah.*
- C. *And said Ula: A person may use one who has studied four [orders of the Mishnah], but one should not use one who has taught four [orders of the Mishnah].*
- D. *Similarly, it happened that Resh Laqish was walking on the road. He came to a body of water. A certain man came along, seated him on his shoulder, and took him across.*
- E. *He said to him: Do you read [the Bible]?*
- F. *He said: I read.*
- G. *[He said to him:] Do you study [the Mishnah]?*
- H. *[He said:] I have studied four orders of the Mishnah.*

- I. *He said to him: You have hewn four mountains, and you [still] carry Bar Laqish on your shoulder?*
- J. *He threw Bar Laqish into the water.*
- K. *He [the man] said to him: I prefer to listen to the master.*
- L. *[He said to him:] If so, learn this thing from me, as said R. Zeira: The daughters of Israel are the ones who observe a self-imposed stricture, so that even if they see a drop of [menstrual] blood like [the size of] a mustard seed, they wait seven days [before immersing themselves].*

I.8 A. *A Tannaite authority of the House of Elijah [said]:* Anyone who studies halakhot is assured to be a member of the world to come, as is said, “the ways of the world are his” (Hab. 3: 6). Do not read “ways” (*halikhot*), but “laws” (*halakhot*).

- I.9** A. *The rabbis learned:* **[29a]** One should cancel Torah study in order to take out the dead, and to bring in a bride.
- B. They said about R. Judah beRabbi Ilai that he used to cancel Torah study to take out the dead and to bring in a bride.
 - C. Regarding what was this said?
 - D. When enough [people] are not there; but if enough [people] are there, one does not cancel [Torah Study].
 - E. And how many are enough?
 - F. *Said Rav Samuel bar Inya in the name of Rav: Twelve thousand men and six thousand [people blowing] rams’ horns.*
 - G. *And some say: Twelve thousand men and of them six thousand [blowing] rams’ horns.*
 - H. *Ula said: [Enough is] like when the men form a wall from the city gate to the grave.*
 - I. Rav Sheshet said: Its removal [i.e., that of Torah] should be like its presentation. Just as its presentation [took place] among six hundred thousand people, so should its removal be among six hundred thousand.
 - J. *These words apply to one who has studied Bible and Mishnah, but for one who has taught the Mishnah, there is no [upper] limit.*

Topical Appendix on the Synagogues of Babylonia

I.10 A. *It is taught:*

- B. R. Shimon ben Yohai says: Come and see how dear [the nation of] Israel is before The Holy One, Blessed Be He, for wherever they were exiled, the Divine Presence was with them.
- C. [When] they were exiled to Egypt, the Divine Presence was with them, as is said, “was I not exiled to your father’s house when they were in Egypt” (1Sa. 2:27).

- D. [When] they were exiled to Babylonia, the Divine Presence was with them, as is said, “for your sake I sent to Babylonia” (Isa. 43:14).
- E. And also when they will be redeemed [in the future], the Divine Presence will be with them, as is said, “and the Lord your God will return your return” (Deu. 30: 3).
- F. It does not say “and He will cause to return” (*ve-heshiv*) but “and He will return” (*ve-shav*). This teaches that The Holy One, Blessed Be He, will return with them from among the places of exile.
- G. *Where in Babylonia [is the Divine Presence]?*
- H. *Said Abbaye: In the synagogue of Hotzal, and in the synagogue of Shaf VeYativ in Nehardea.*
- I. *But do not say both here and there, rather sometimes here and sometimes there.*
- J. *Said Abbaye: May it [a blessing] come to me, because, when I am a parasang from there, I go and pray there.*

I.11 A. *Samuel’s father and Levi were sitting in the synagogue of Shaf VeYativ in Nehardea.*

- B. *The Divine Presence came, [and] they heard the sound of the disturbance.*
- C. *[They got up and left].*

I.12 A. *Rav Sheshet was sitting in the synagogue of Shaf VeYativ in Nehardea.*

- B. *[The Divine Presence came,] and he did not leave.*
- C. *The ministering angels came and scared him.*
- D. He [Rav Sheshet, who was blind] said before Him: Master of the World, One who is misfortunate and one who is not misfortunate, who takes precedence over whom?
- E. *He [God] said to them: Leave him alone.*

I.13 A. “And I will be for them as a small sanctuary” (Eze. 11:16).

- B. Said R. Isaac: These are the synagogues and the academies that are in Babylonia.
- C. And R. Eleazar said: This is the house of our rabbi that is in Babylonia.

I.14 A. *Expounded Rava: What [is meant by what] is written, “Lord, you have been a dwelling place for us” (Psa. 90: 1)?*

- B. These are the synagogues and academies.
- C. *Said Abbaye: Initially I used to study at home and pray in the synagogue. After I heard what David said [namely], “Lord, I loved the place of your house” (Psa. 26: 8), I studied in the synagogue.*

I.15 A. *It is taught:*

- B. R. Eleazar HaKapar says: The synagogues and academies that are in Babylonia will be established in the Land of Israel, as is said “for like Tabor will come from the mountains, and like Carmel will come from the sea” (Jer. 46:18).
- C. And the matter is an inference from minor to major. Just as Tabor and Carmel, which came only for a while to learn Torah, are fixed in Israel, how much more so

[should this apply to] synagogues and academies, in which they read the Bible and spread Torah.

- D. *Expounded Bar Qappara: What [is the meaning of what] is written “Why are you upset (teratzdun), high-peaked mountains (harim gavenunim)?” (Psa. 68:17)?*
- E. *A small voice came forth and said to them: Why do you want a judgment (tirtzu din) with Sinai?*
- F. *All of you are blemished relative to Sinai.*
- G. *Here is written “high-peaked” (gavnunim) (Psa. 68:17), and there is written “or a hunchback (giben) or dwarf” (Lev. 21:20).*
- H. *Said Rav Ashi: Learn from this: Anyone who is proud is blemished.*

III.1 A. And one may not use it as a shortcut” (M 4:4F).

- B. *What is a kapandariah [translated here as “shortcut”]?*
- C. *Said Rava: It is a kapandariah, like it sounds.*
- D. *What is [meant by] “like it sounds”?*
- E. *Like the one who said: Rather than go around the rows (‘a-de-maqifena a-darei), I will enter here.*
- F. *Said R. Abahu: If originally it was a path, it is permitted [to use it as a shortcut].*
- G. *Said Rav Nahman bar Isaac: One who enters [a synagogue] not for the purpose of using it as a shortcut may use it as a shortcut.*
- H. *And said R. Helbo, said Rav Huna: One who enters a synagogue to pray may use it as a shortcut, as is said, “And when the people come before the Lord on the festivals, the one who comes through the north gate to worship will leave through the south gate” (Eze. 46: 9).*

III.1 A. If [blades of] grass grew in it, one should not pluck them out, because of anguish (M 4:4H):

- B. *But it is learned: One may not pluck them out and feed [them to an animal], but one may pluck them and leave them.*
- C. *When we learned it, we also learned that one may pluck it out and feed [it to an animal]:*
 - D. *The rabbis taught: [Regarding] a cemetery [1] one may not conduct oneself lightheadedly; [2] one may not graze cattle there; [3] and one may not run an aqueduct there; [4] and one may not collect [blades of] grass there. And if one did collect [blades of] grass, he should burn them in their place, out of respect for the dead.*
 - E. *To what [does the phrase “out of respect for the dead” apply]?*
 - F. *If one says [it applies to the] end [of the previous statement], if he burns them in their place, what respect for the dead is there?*
 - G. *Rather [it, applies to] the beginning [of the statement].*

4:5

- A. **On the New Moon of [the Month of Adar] that falls on a Sabbath, one reads the Torah portion about sheqels [Ex 30:11-16].**

- B. If it [the New Moon] falls during the week, one advances it [the reading] to the one that passed [i.e., to the previous Sabbath] and interrupts [the cycle of special readings] until the next Sabbath [which will fall between one and two weeks after the New Moon].
- C. On the second [special Sabbath, one reads] the Torah portion [beginning] “Remember” (Deu. 25:17-19).
- D. On the third [special Sabbath, one reads the Torah portion about] “a red heifer” (Num. 19:1 ff).
- E. On the fourth [special Sabbath, one reads] the Torah portion [beginning] “This month is to you” (Exo. 12:1 ff);
- F. On the fifth [Sabbath], one returns to their regular sequence.
- G. One interrupts [the regular sequence of Sabbath Torah readings] for all [special occasions]: On New Moons, on Hannukah, and on Purim; on fasts, and on [special] prayer assemblies (ma`amadot), and on Yom Kippur.

- I.1** A. *We have learned there: On the first of Adar one should announce about the sheqels [29b] and about mixed products (kilaim) (M Sheq. 1: 1).*
- B. *It makes sense that [one should announce about the] mixed products (kilaim), because it is the time of planting; but from where do we know that [one should announce] about the sheqels?*
 - C. Said R. Tavi, said R. Yoshiah, that a verse says: “This is the offering of the month in its month (*hodesh be-hodesho*)” (Num. 28:14).
 - D. Said the Torah: Renew and bring a sacrifice from the new Terumah.
 - E. *And since in [the month of] Nisan one must offer of the new offering (terumah), we advance and read [the appropriate biblical passage] on the first of Adar, so that they will bring sheqels to the Temple.*
 - F. *According to whom [is this teaching]?*
 - G. *Not according to Rabban Shimon ben Gamaliel; for, if it were [according to the teaching of] Rabban Shimon ben Gamaliel, he said: Two weeks, as is taught:*
 - H. **One asks [questions] about the halakhot of the paschal sacrifice thirty days before Passover.**
 - I. **Rabban Shimon ben Gamaliel says: Two weeks [cf. T 3:5].**
 - J. *You may even say it is Rabban Shimon ben Gamaliel, because a master said: On the fifteenth of it [i.e., of Adar], money changers [who exchange sheqels] sit in the city (ba-medinah), and on the twenty-fifth, they sit in the Temple (M Sheq. 1: 3). Because of the table minders we advance and read early [to give people advance notice].*

- I.2** A. *What is the “portion about sheqels”?*
- B. Rav said: “Command the Israelites and tell them: My sacrifice, My food...” (Num. 28:1 ff).
 - C. And Samuel said: [The beginning of the weekly reading entitled] *Ki Tisa*’ (“When you count...” Exo. 30:11 ff).
 - D. *It makes sense according to the one who said “[The beginning of the weekly reading entitled] Ki Tisa’ (‘When you count...’ Exo. 30:11-15)”; that is what is called “the portion about sheqels,” because sheqels are*

written [about] in it. *But according to the one who said* “My sacrifice, my food...” (Num. 28: 1ff), *are sheqels written about there?*

- E. *Yes.*
- F. *On what basis?!*
- G. *It is in accord with R. Tavi's view.*
- H. *It makes sense according the one who said* “Command the Israelites [and tell them: My sacrifice, my food...]” (Num. 28: 1 ff), *because sacrifices are written [about] there, like R. Tavi; but according to the one who said Ki Tisa’* (“When you count...” Exo. 30:11-15), *are sacrifices written [about]?*
- I. *Sheqels for the [tabernacle board] holders (adanim) are written [about], as taught Rav Joseph:* There are three [types of] donation (*terumah*): [1] Of the altar for the altar, [2] of the [tabernacle board] holders for the [tabernacle board] holders, [3] and of [fixing] the holes in the Temple for [fixing] the holes in the Temple.
- J. *It makes sense according to the one who said:* “[The beginning of the weekly reading entitled] ‘When you count...’” (Exo. 30:11-15); *that is how this New Moon differs from other New Moons.*
- K. *But according to the one who said* “Command [the Israelites and tell them:] My sacrifice [my food...]” (Num. 28: 1ff), *what is different?*
- L. *It is different, for if it is [a regular Sabbath and] a New Moon, six read the text of the day, and one [reads] that of the New Moon. But now, all of them [read] about the New Moon.*
- M. *This is fine according to the one who said:* **[After completing these special readings,] one returns to the sequence of the biblical passages [cf. M 4:4]. But according to he who said [after completing these special readings,] one should return to the sequence of the [regular] supplementary readings, and we read the passage of the day, what is different?**
- N. *It is different, because if it is [a regular Sabbath and] a New Moon, six read the text of the day, and one [reads] that of the New Moon. But now, three of them [read] about the text of the day, and four read that of the New Moon.*
- O. *They retorted:* **On the New Moon of Adar that fell on a Sabbath, one reads the portion about sheqels. And one supplements with “Jehoiadah the priest” (2Ki. 12: 1-17) [cf. M. 4:5A, T 3:1].**
- P. *It makes sense according to the one who said* “[The beginning of the weekly reading entitled] ‘When you count...’” (Exo. 30:11-15); *that is because one supplements with “Jehoiadah the priest” (2Ki. 12: 1-17), which is like it, as is written [there] “its value is silver of life” (2Ki. 12: 5) [taken to refer to the half sheqels of Exo. 30:12]. But according to the one who said* “[Command the Israelites and tell them:] My sacrifice, My food...” (Num. 28: 1ff), *what is similar?*
- Q. *It is similar according to R. Tavi.*

- R. *They retorted: If it [i.e., the New Moon of Adar] falls on the weekly reading next to it [i.e., next to the portion about the sheqels, which is in Ki Tisa'], whether before it or after it [i.e., in Tetzaveh or Va-Yaqhel], one should read it [at the regular time] and repeat it [on the Sabbath of the New Moon; cf. T 3:4].*
- S. *It makes sense according to the one who said "[The beginning of the weekly reading entitled] 'When you count...'" (Exo. 30:11-15), because one gives a donation (terumah) at that time. But according to the one who said "Command [the Israelites and tell them:] My sacrifice [my food...]" (Num. 28: 1ff), does one give a donation (terumah) at that time?*
- T. Yes, according to the westerners, who finish the [weekly cycle of] Torah [readings] in three years.
- U. *It is learned according to Samuel: [On] the New Moon of Adar that falls on the Sabbath, one reads "When you count..." (Exo. 30:11-15), and one supplements with "Jehoiadah the priest" (2Ki. 12:1-17).*

I.3

- A. And said R. Isaac Napaha: [On] the New Moon of [the month of] Tevet that falls on a Sabbath, one brings three Torahs and reads them: one about the subject of the day, and one about that of [the] New Moon, and one about Hannukah.
- B. *And it is necessary [that both are stipulated]; for if it were said only about this [i.e., the second case], this is what R. Isaac said.*
- C. *But if [it were said only] about that [i.e., the first case], he might think like Rav, who said: The Torah portion about sheqels is "My sacrifice, my food..." (Num. 28: 1ff), and it is sufficient [to read] in two Torahs.*
- D. *It teaches us [as we learned above, namely that in the first case one reads three Torahs also].*
- E. *And he might say this [i.e., the first case], and not require that [the second one].*
- F. *One was said as an extension of the other.*

II.1

- A. [With reference to the statement:] **If it the New Moon falls during the week, one advances it the reading to the one that passed i.e., to the previous Sabbath and interrupts the cycle of special readings until the next Sabbath which will fall between one and two weeks after the New Moon, it was said:**
- B. [On] the New Moon of [the month of] Tevet that falls on a weekday —
- C. *Said R. Isaac: Three [people] read about the New Moon, and one about Hannukah.*
- D. *And Rav Dimi who was from Haifa said: Three read about Hannukah, and one about the New Moon.*

- E. *Said R. Mani: It makes sense according to R. Isaac Napaha, because [in a case where one must order] a regular observance and a non-regular observance, the regular observance takes precedence.*
- F. *Said R. Abin: It makes sense according to Rav Dimi. What caused the fourth [reader] to be included? The New Moon. Therefore, the fourth [person] should read about the New Moon.*
 - G. *What is done about it?*
 - H. Rav Joseph said: One does not worry about the New Moon.
 - I. And Rabbah said: One does not worry about Hannukah.
 - J. *And the halakhah is:* One does not worry about Hannukah, and the New Moon is primary.

- II.2**
- A. It was said: If it [the New Moon of the month of Adar] falls on [the Sabbath of the weekly Torah reading that begins] *Ve-Attah Tetzaveh* (Exo. 27:20),
 - B. said R. Isaac Napaha: Six read from *Ve-Attah Tetzaveh*, (Exo. 27:20) until *Ki Tisa*’, “When you count...” (Exo. 30:11), and one [reads] from *Ki Tisa*’ until “and you should do” (Exo. 30:17).
 - C. *Said Abayye: [30a] They will say: It is normal to pause there.*
 - D. *Rather said Abayye: Six read from Ve-Attah Tetzaveh* (Exo. 27:20) until “and you should do” (Exo. 30:17), *and one repeats and reads from Ki Tisa*’ until “and you should do” (Exo. 30:17).
 - E. *They retort:* If it [i.e., the New Moon of Adar] falls on the weekly reading next to it [i.e., next to the portion about sheqels, which is in *Ki Tisa*’], whether before it or after it [i.e., in *Tetzaveh* or *Va-Yaqhel*], one should read it [at the regular time] and repeat it [on the Sabbath of the New Moon].
 - F. *According to Abayye; it is fine. But according to [the teaching of] R. Isaac Napaha, it is difficult.*
 - G. *R. Isaac Napaha would say to you: Is it really fine according to Abayye? It is fine before; but how can it occur that it happens after?*
 - H. *Rather what can you say [it means]? He should repeat it on the Sabbaths. Here, too, he should repeat it on the Sabbaths.*

- II.3**
- A. If it [i.e., the New Moon of Adar] falls on [the Sabbath of the weekly Torah reading that begins] *Ki Tisa*’, “when you count,” (Exo. 30:11), itself,
 - B. [4] Said R. Isaac Napaha: Six should read from *Ve-`Asita*, “and you should do,” (Exo. 30:17) until *Va-Yaqhel*, “and he [Moses] assembled,” (Exo. 35: 1) and one reads from *Ki Tisa*’ until *Ve-`Asita*.
 - C. Abayye attacked it: Now they [will] say: He has read it out of order.
 - D. Rather said Abayye: Six should read until *Va-Yaqhel*, and one repeats and reads from *Ki Tisa*’ until *Ve-`Asita*.
 - E. It is learned according to Abayye: If it [the New Moon of Adar] falls on *Ki Tisa*’ itself, one reads it and repeats it.

- II.4**
- A. [With reference to the statement of the Mishnah,] **If it fell during the week, one advances to the Sabbath that passed (M 4:5B).**
 - B. It is said: If the New Moon of Adar that fell on the Sabbath eve [Friday],

- C. Rav said: They advance [the reading a week].
- D. And Samuel said: They postpone [the reading to the approaching Sabbath].
- E. Rav said: They advance [the reading a week], *for if so [as Samuel has proposed], they lose the days of the money-changers.*
- F. And Samuel said: They postpone [the reading to the approaching Sabbath], *[for] he would say to you: In the last analysis, the fifteenth would fall on the eve of the Sabbath, and the table minders would not go out until the first day of the week [Sunday]; therefore one should postpone [the reading].*
- G. ***We learned: If it [the New Moon of Adar] falls during the week, one advances to the previous week and interrupts the [cycle of special readings] the next week (M 4:5B). Why not even on the eve of the Sabbath [Friday]?***
- H. *No, [this applies] only [when it falls] on the Sabbath.*
- I. ***Come, learn: Which is the first week [of the special cycle of readings]? That in which the New Moon of the month of Adar falls, even [if it falls] on the eve of the Sabbath [Friday] (T 3: 1). Why not even on the eve of the Sabbath [Friday]?***
- J. *It is like being during it. Just as [if the New Moon falls] during the week, we advance [to the previous Sabbath], so [if it falls on the] eve of the Sabbath we advance [to the previous Sabbath].*
- K. Said Samuel: "On it."
 - L. *And thus someone of the House of Samuel taught: "On it" is like a [dispute of] Tannaite authorities.*
 - M. One may group [(mesarigin) i.e., break up the sequence of] Sabbaths [on which there are special readings], the words of R. Judah the Patriarch.
 - N. R. Shimon ben Eleazar says: One should not group [them].
 - O. Said R. Shimon ben Eleazar: When do I say: One should not group [them]? When it falls on the eve of the Sabbath [Friday].
 - P. But when it falls during the week, one should advance and read on the previous Sabbath (*she-`averah*), even though it is [in the month of] Shevat.

III.1 A. On the second, "Remember" (Deu. 25:17 ff; M 4:5C).

- B. *It was said:* [Regarding] Purim that falls on the eve of the Sabbath [Friday],
- C. Rav said: One advances [the reading of] the passage [beginning] "Remember" (Deu. 25:17-19).
- D. And Samuel said: One postpones it.
- E. Rav said: One advances [the reading of] the passage [beginning] "Remember," *in order that the observance should not precede the commemoration.*
- F. And Samuel said: One postpones [it]. *He would say to you: Since there are walled cities who observe [the reading] on the fifteenth [of Adar], observance and commemoration would come simultaneously.*
- G. ***We learned: On the second, the passage [beginning] "Remember" (M 4:5C).***
- H. And when the New Moon falls on the Sabbath, Purim falls on the eve of the Sabbath [Friday].
- I. ***But it is learned: On the second, the passage [beginning] "Remember" (M 4:5C),***

- J. *Said Rav Pappa: What is [meant by the] “second”?* The second of the interruption.
- L. *Come, hear: What is the second week? In whichever [week] Purim falls, even [if it falls on] the eve of the Sabbath [T 3:2].* Why does the eve of the Sabbath not resemble the middle of the week? Just as [if it falls] during the week, one advances [the reading to the previous Sabbath], so if it falls on the eve of the Sabbath, one should advance [the reading to the previous Sabbath].
- M. Said Samuel: “On it.”
- N. *And thus recited a member of the House of Samuel: “On it.”*

III.2 A. If it [the New Moon of Adar] fell on the Sabbath itself... [cf. M 4:5A].

- A. Said Rav Huna: According to everyone, one should not advance [the reading].
- B. And Rav Nahman said: It is still a disagreement.
- C. It is also said: Said R. Hiyya bar Abba, said R. Abba, said Rav: If Purim falls on the Sabbath, one advances and reads the passage [beginning] “Remember” (Deu. 25:17-19) on the previous Sabbath.

IV.1 A. On the third [special Sabbath, one reads the portion about the] red heifer (M 4:5D).

- B. *The rabbis learned:*
- C. **Which is the third Sabbath?**
- D. **That which is closest following Purim (T 3: 3).**
- E. *It is said:* R. Hama beRabbi Hanina said: [It is] the Sabbath closest to the New Moon of [the month of] Nisan.
- F. *And they do not disagree. This is [referring to a situation when] the New Moon of [the month of] Nisan falls on the Sabbath; this is [a situation when the New Moon of the month of Nisan] falls during the week.*

V.1 A. On the fourth [special Sabbath, one reads] “...this month is to you...” (Exo. 12:1ff; M 4:5E).

- B. *The rabbis learned:*
- C. [1] [On] the New Moon of the month of Adar that fell on the Sabbath, one reads *Ki Tisa’*, “when you count” (Exo. 30:11 ff; M 4:5A), [2] and one supplements with Jehoiadah [2Ki. 11-12].
- D. **And what is the first week (*shabbat*)?**
- E. **That in which the New Moon of Adar falls, even the eve of the Sabbath (T 3: 1).**
- F. [1] **On the second [Sabbath, one reads the passage beginning] “Remember” (Deu. 25:17-19; M 4:5C); [2] and one supplements with “I remember” (1Sa. 15:1 ff).**
- G. **And what is the second week (*shabbat*)?**
- H. **That in which Purim falls, even if on the eve of the Sabbath (T 3: 2).**
- I. [1] **On the third [Sabbath, one reads about] “The red heifer” (Num. 19; M 3:5D) [2] and one supplements with “and I sprinkled on you” (Eze. 36:25 ff).**

- J. And which is the third week (*shabbat*)?
- K. That which is closest immediately following Purim (T 3: 3).
- L. [1] On the fourth [Sabbath, one reads], “This month” (Exo. 12:1 ff; M 4:5E);
[2] and one supplements with “Thus said the Lord [God], In the first [month,] on the first of the month...” (Eze. 45:18 ff).
- M. [30b] And which is the fourth week (*shabbat*)?
- N. That in which the New Moon of Nisan falls, even if on the eve of the Sabbath (T 3: 4).

VI.1 A. On the fifth [Sabbath], one returns to the [regular] order (M 4:5F).

- B. *To which order?*
- C. [1] R. Ami said: One returns to the order of the weekly Torah readings.
- D. [2] R. Yermiah said: One returns to the order of the supplemental [prophetic] readings.
- E. *Said Abayye: It makes sense according to [the teaching of] R. Ami, as is learned: **One interrupts for everything: For New Moons, for Hannukah, and for Purim; for fasts and for prayer assemblies, and for Yom Kippur [cf. M 4:5G].** It is fine according to the one who said: One returns to the order of the weekly readings; that is because there is a portion [read] on weekdays [i.e., on Monday and Thursday]. But according to the one who said “One returns to the order of the supplemental [prophetic] reading,” is there a supplemental reading on a weekday?*
- F. *And [what will] the other [say]?*
- G. *This applies when it can, and this applies when it can.*
- H. *And why do I have an interruption on fast days? Let one read at the morning service about the matter of the day, and at the afternoon service about the fast.*
- I. *This supports Rav Huna, for said Rav Huna: The gathering [for fasting and prayer begins already] from the morning.*
 - J. *How do we conduct ourselves?*
 - K. *Said Abayye: From morning to midday, one concerns one’s self with the matters of the town; from midday until evening, a quarter of the day one reads the Bible and supplements, and one quarter of the day one prays for mercy, as is said, “And they read in the scroll of the Torah of the Lord their God for a quarter of the day, and for a quarter of the day they confessed and worshipped” (Neh. 9: 3).*
 - L. *Perhaps I should reverse [the order].*
 - M. *Do not think so, as is written, “And to me gathered everyone who was zealous in the word of God from the exile, and I sat silent until the evening offering” (Eze. 9: 4), and [afterwards] is written, “and at [the time of] the evening offering, I arose from my fast” (Eze. 9: 5).*

4:6

- A. **On Passover one reads the holiday portion of Leviticus [chapter 23].**
- B. **On Pentecost, [Shavuot, one reads] “Seven weeks...” (Deu. 16: 9);**

- C. On Rosh HaShannah, [one reads] “In the seventh month on the first of the month...” (Lev. 23:24 ff) [cf. Num. 29:1].
- D. Yom Kippur [one reads] “...after the death...” (Lev. 16).
- E. On the first day of the Festival [Sukkot], one reads the section about the holidays in Leviticus [chapter. 23];
- F. and all the rest of the days of the Festival [Sukkot], [one reads] about the sacrifices of the Festival (Num. 29:12-34).
- G. On Hannukah, [one reads the portion about] the princes [Num. 7];
- H. [On] Purim [one reads] “And Amaleq came” (Exo. 17:8 ff);
- I. [On] New Moons [one reads] “And on your new moons...” (Num. 28:11 ff);
- J. At prayer assemblies [one reads] about the act of creation;
- K. On fast days, [one reads] [31a] the blessings and curses.
- L. One may not interrupt during the curses, but rather one person reads them all.
- M. On the second and on the fifth [days of the week] and on the Sabbath at the afternoon service, one reads according to the [regular] order.
- N. And they [i.e., these last readings] do not count among the number [assigned to the weekly portion for the Sabbath];
- O. as is said, “And Moses commanded the holidays of the Lord to the Israelites” (Lev. 23:44), [meaning] their commandment is that they should read each and every one at its [appropriate] time.

I.1 A. *Our rabbis taught:*

- B. [1] On Passover one reads the holiday portion [in Leviticus, chapter 23] (M 4:6A).
- C. [2] And one concludes with “Passover in Gilgal” [Jos. chapter 5] [cf. T 3:5].
- D. *And now that there are two days [of the holiday], the first day [one concludes with the prophetic portion about] “Passover in Gilgal,” and the next day about “Passover of Josiah” [2 Kings 23].*
- E. And the rest of the days of Passover, one selects and reads about the subject of Passover.
- F. *What is this?*
- G. Said Rav Pappa: The mnemonic is *m-’p-w* [*m=mishkhu*, “pull,” Exo. 12:21; ‘=*im*, “if,” Exo. 22:24; *p=pesol*, “hew,” Exo. 34:1; *w=wa-yedaber*, “and he spoke,” Num. 9:1].
- H. The last day of Passover, one reads “And when Pharaoh sent...” (Exo. 13:17 ff).
- I. and one concludes with “And David spoke...” (2Sa. 22:1 ff).
- J. And on the next day [i.e., the eighth day observed outside Israel], [one reads] “Every first born...” (Deu. 15:19);
- K. and one concludes with “Even today...” (Isa. 10:32).
- L. *Said Abayye: And now the people are accustomed to read msk twr’ qds bksp’ psl bmdbr’ slh bwkr’* [a mnemonic for the initial words of the passages beginning in Exo. 12:21, Lev. 22:21, Exo. 13: 1, Exo. 22:24, Exo. 34: 1, Num. 9: 1, Exo. 13:17, and Deu. 15: 9].

- II.1 A. On Pentecost, [one reads] “Seven Weeks...” (Deu. 16:9; M 4:6B);**
- B. and one concludes from Habakkuk.
 - C. Others say [one reads] “In the third month...” (Exo. 19; T 3: 5);
 - D. and one concludes with [the prophetic portion about] “The Chariot” [Eze. 1].
 - B. *And now that there are two days, we do according to both of them, in reverse.*
- III.1 A. Rosh HaShannah [one reads]: “In the Seventh Month...” (Num. 29; M 4:6C).**
- B. **And one concludes with “Is Ephraim a dear son to me?” (Jer. 31:20).**
 - C. **And some say one reads “And God remembered Sarah” (Gen. 21: 1 ff; T 3: 6);**
 - D. And one concludes with [the prophetic portion about] Hannah [i.e., 1Sa. chapter 1]
 - E. *And now that there are two days, the first day is like [the opinion of] “some say.”*
 - F. The next day, [one reads] “And God tested Abraham” (Gen. 22: 1ff).
 - G. And one concludes with [the prophetic portion] “Is Ephraim a dear son to me?” (Jer. 31:20 ff).
- IV.1 A. On Yom Kippur one reads “...after the death...” (Lev. 16:1; M 4:6D);**
- B. and one concludes with “For thus said the high and exalted one” (Isa. 57:15);
 - C. and at the afternoon service, one reads about forbidden marriages [Lev. 18];
 - D. and one concludes with Jonah.
- IV.2 A. Said R. Yohanan: Anywhere you find the greatness of The Holy One Blessed Be He, you find His concern [for the unfortunate].**
- B. This thing is written in the Torah, repeated in the Prophets, and tripled in the Hagiographa.
 - C. It is written in the Torah, “For the Lord your God is the God of gods and the Master of masters” (Deu. 10:17); *and afterwards is written*, “He handles the case of the orphan and widow” (Deu. 10:18).
 - D. It is repeated in the Prophets, “Thus said the high and exalted one, who dwells above [and whose name is holy...]” (Isa. 57:15); *and afterwards is written*, “[I live] with the oppressed and lowly of spirit...” (ibid.).
 - E. It is tripled in the Hagiographa, as is written, “Make a path for the rider of the clouds, in the name of God” (Psa. 68: 5); *and afterwards is written*, “...father of orphans and judge of widows” (Psa. 68: 6).
- V.1 A. And on the first day of the Festival [Sukkot], one reads the section about the holidays in Leviticus (M 4:6E);**
- B. and one concludes with “Behold a day for the Lord is coming...” (Zec. 14: 1ff).
 - C. *And now that there are two days, on the next day, one reads the same thing.*
 - D. *What is the concluding [prophetic reading]?*
 - E. “And they assembled to King Solomon” (1Ki. 8: 2ff).

VI.1 A. And all the rest of the days of the Festival [Sukkot], one reads about the sacrifices of the Festival [i.e., Num. 29:12-34] (M 4:6F).

- B. The last day [of the Festival], one reads “commandments, and statutes, and all first-born”[i.e., Deu. 14:22 ff].
- B. And one concludes “And when Solomon finished” (1Ki. 8:54 ff).
- C. The next day one reads “And this is the blessing” (Deu. 33: 1);
- D. And one concludes “And Solomon stood” (1Ki. 8:22 ff).
- B. Said Rav Huna, said Rav: [On] a Sabbath that falls on the non-sacred days of a festival, whether on Passover or on Sukkot, we read the Torah portion “See, you...” (Exo. 33:12 ff).
- C. For the concluding [prophetic portions], on Passover [one reads] “The dry bones” (Eze. 27: 1 ff); on Sukkot [one reads] “...on the day when Gog will come” (Eze. 38:18).

VII.1 A. On Hannukah,[one reads the portion about] the princes [Num. 7] (M 4:6G);

- B. and [if it is a Sabbath], one concludes [with the prophetic portion about] the lights of Zechariah [Zech. 4].
- C. And if there are two Sabbaths, the first one, [one reads the prophetic portion] about the lights of Zechariah; and the last one, about the lights of Solomon [1Ki. 7:40 ff].

VIII.1 A. On Purim [one reads] “and Amaleq came (Exo. 17: 8ff; M 4:6H). On New Moons, [one reads] “and on your New Moons...” (Num. 28:11; M 4:6I).

- B. [On] a New Moon that falls on a Sabbath, we conclude “And it will be from New Moon to New Moon...” (Isa. 66:23 ff) [and presumably what precedes it].
- C. If it falls on the first day of the week [Sunday], on the previous day we conclude “and Jonathan said to him: Tomorrow is the New Moon” (1Sa. 20:18 ff).
- D. Said Rav Huna: **[31b]** [On] the New Moon of [the month of] Av that falls on a Sabbath, we conclude “...I hate your New Moons and festivals, they are a burden to Me” (Isa. 1:14 ff).
- E. *What [is the meaning of] “they are a burden to Me” (Isa. 1:14)?*
- F. Said The Holy One, Blessed Be He, it is not sufficient for Israel that they sin before me, but they trouble me to know which terrible decree I will enact against them.

VIII.2 A. On the Ninth of Av itself, what is the concluding [prophetic reading]?

- B. Said Rav: “How...like a prostitute” (Isa. 1:21 ff).
- C. What is the [Torah] reading?
- D. *It is learned:*
- E. Others say: “And if you do not obey me” (Lev. 26:14; T **3: 9**).
- F. R. Nathan bar Joseph says: “For how long will this people provoke me?” (Num. 14:11).
- G. And some say: “How long for this evil congregation” (Num. 14:27).

- H. *Said Abayye: Now everyone is accustomed to read “When you bear children” (Deu. 6:25 ff), and they conclude “I will collect them” (Jer. 8:13ff).*

IX.1 A. At prayer assemblies [one reads] about, the act of creation (M 4:6J).

- B. *From where are these words [derived]?*
- C. Said R. Ami: Were not for the [special] prayer assemblies, the heavens and earth would not exist, as is said, “If not for My covenant by day and by night, I would not have established the laws of heaven and earth” (Jer. 33:25).
- D. And it is written, “And he [Abraham] said: Lord God, through what should I know that I will inherit?” (Gen. 15: 8).
- E. Said Abraham before The Holy One, Blessed Be He: Master of the World, perhaps, may there be calm and peace (*has ve-shalom*), Israel will sin before You, and You will treat them like the generation of the flood or the generation of the dispersion [i.e., the Tower of Babel].
- F. He [God] said to him: No.
- G. He [Abraham] said before Him: Master of the World, “through what should I know...?” Gen. 15: 8).
- H. He [God] said to him: “Take a three-year old heifer...” (Gen. 15: 9).
- I. He [Abraham] said before Him: Master of the World, that is fine when the Temple exists. When the Temple does not exist, what will happen to them?
- J. He [God] said to him: I have already established for them the list of the sacrifices. Whenever they read them, I consider it as if they have offered a sacrifice before Me, and I forgive all their sins.

X.1 A. On fast days [one reads] the blessings and curses. One may not interrupt during the curses... (M 4:6K-L).

- A. *From where are these words [derived]?*
- B. Said Rav Hiyya bar Gamda, said R. Asi: As scripture said: “My son, do not reject the teaching of the Lord, [do not reject his chastisement]”(Pro. 3:11).
- C. Resh Laqish said: Because one does not recite a blessing over suffering.
- D. *So what should he do?*
- E. *One taught:* When he begins, he should begin with the verse preceding them; and when he concludes, he should conclude with the verse following them [which allows the recitation of the blessing on another part of the text].
- F. *Said Abayye: They taught this [M 4:6L] only regarding the curses in Leviticus; but one may interrupt the curses in Deuteronomy. Why? These are in the plural, and Moses said them from God. And these are in the singular, and Moses said them himself.*

X.2 A. Levi bar Buti was reading [the Torah] and stammering in the presence of Rav Huna in [the section containing the] curses.

- B. *He [Rav Huna] said to him: As you will.* They did not learn [that one may not interrupt in the curses] other than in Leviticus, but [during the reading of] those in Deuteronomy, one may interrupt.

- X.3** A. *It is learned:* R. Shimon ben Eleazar says: Ezra instituted for Israel that they should read the curses in Leviticus before Pentecost [i.e., Shavuot], and those in Deuteronomy before Rosh HaShannah.
- B. *Why?*
- C. *Said Abayye, and you may say, Resh Laqish:* In order that the year and its curses should be finished [together].
- D. *It is fine regarding [the timing of the reading of the curses in] Deuteronomy, because “the year and its curses should be finished [together],” but [regarding the curses] in Leviticus, is Pentecost [Shavuot] a new year?*
- E. *Yes. Pentecost [Shavuot] is a also new year, as we have learned: [At four seasons of the year the world is judged: at Passover through grain;] at Pentecost through fruit of the tree; [at the New Year all who enter the world pass before Him like troops, since it is said [Psa. 33:15]: “He who fashions the hearts of them and who considers all their works;” and on the Festival of Tabernacles they are judged through water] [M. R.H. 1:2]*
- X.4** A. *It is learned:* R. Shimon ben Eleazar says: If the elders say to you “Knock down,” and the youngsters [say to you] “Build,” knock down and do not build, because the knocking down of elders is building, and the building of children is knocking down.
- B. And the mnemonic for the matter is Rehoboam son of Solomon [cf. 1Ki. 12] [T. A.Z. 1:19].
- X.5** A. *The rabbis learned:*
- B. The place where they conclude [the Torah reading] on the Sabbath morning is where they [begin to] read at the afternoon service.
- C. [The place where they conclude the Torah reading] at the Sabbath afternoon service is where they [begin to] read at the [morning service] of the second day [Monday].
- D. [The place where they conclude the Torah reading at the morning service] of the second day [Monday] is where they [begin to] read at the morning service of the fifth day [Thursday].
- E. [The place where they conclude the Torah reading at the morning service] of the fifth day [Thursday] is where they [begin to] read on the next Sabbath, the words of R. Meir.
- F. R. Judah says: The place were they conclude [the reading] at the Sabbath morning service is where they begin at [the Sabbath] afternoon service, and on the second and fifth days [of the week], and on the following Sabbath [cf. T 3:10].
- G. Said R. Zeira [said Rav Matanah, said Samuel]: Halakhah: The place were they conclude [the reading] at the Sabbath morning service is where they begin at [the Sabbath] afternoon service, and on the second and fifth [days of the week] and on the following Sabbath.
- H. *So let him say: The halakhah is like [the teaching of] R. Judah.*
- I. **[32a]** *[He did not do this,] because they [sometimes] interchange them [the teachings of R. Meir and R. Judah].*

X.6 A. *The rabbis learned:*

- B. One should open [the scroll] and see [the passage to read], roll [it closed] and recite the blessing, and open [it] again and read, the words of R. Meir.
- C. R. Judah says: One should open [the scroll] and see [the passage to read], and recite the blessing, and read [it].
- D. *What is the reason of R. Meir?*
- E. *It is like [the teaching of] Ulla, for said Ulla: Why did they say: One who reads in the Torah should not assist the translator? So that they [the listeners] will not say the translation is written in the Torah.*
- F. *Here, too, [one should close the Torah before reciting the blessing,] so that they [the listeners] will not say that the blessings are written in the Torah.*
- G. *And R. Judah [thinks]: Regarding the translation, one may err [by thinking it to be in the Torah], [regarding the] blessings, it is impossible to err.*
- H. Said R. Zeira, said Rav Matanah: Halakhah: One should open [the scroll], and see [the passage to read], and recite the blessing, and read [it].
- I. *So let him say: The halakhah is like [the teaching of] R. Judah.*
- J. *[He did not do this] because they [sometimes] interchange them [the teachings of R. Meir and R. Judah].*
- K. Said R. Zeira, said Rav Matanah: Boards (*luhot*) and platforms (*bimot*) have no sanctity.

- X.7** A. Said R. Shefatiah, said R. Yohanan: One who rolls up a Torah scroll must stand it [i.e., locate the opening] over the stitching [i.e., a seam between pieces of parchment].
- B. [And said R. Shefatiah, said R. Yohanan: One who rolls up a Torah scroll should roll it from the outside but not from the inside; and when he fastens it, he should fasten it from the inside but not from the outside.
- C. And said R. Shefatiah, said R. Yohanan: If ten people read in the Torah, the greatest of them should roll it up.
- D. The one who rolled it up received the merit of all of them, for said R. Joshua ben Levi: If ten people read in the Torah, the one who rolled it up received the merit of all of them.
- E. *You think [he received] the merit of all of them?*
- F. *Rather say: He received merit equal to [that of] all of them.*
- G. And said R. Shefatiah, said R. Yohanan: From where [do we derive the notion that] one may use [i.e., listen to] a small voice?
- H. As is said, "...and your ears will hear something behind you saying..." (Isa. 30:21).
- I. *And this applies when he heard a man's voice in the city [while he is in the field], or a woman's voice in the field [where only men are found]; and it says "Yes, yes," or "No, no."*
- J. And said R. Shefatiah, said R. Yohanan: Regarding anyone who reads [the Bible] without melody or studies [Mishnah] without singing, Scripture says "and I have

given them laws that are not good [and statutes according to which they cannot live]" (Eze. 20:25).

K. *Abayye retorted: Because one does not know how to sing sweetly, have you applied to him the verse "...and statutes according to which they cannot live" (Eze. 20:25)?*

L. *Rather it [the meaning of the verse] is like [the teaching of] Rav Mesharshiah, who said: Regarding two students of sages who live in one city and do not agree with each other in [matters of] halakhah, Scripture says "and I have given them laws that are not good and statutes according to which they cannot live" (Eze. 20:25).*

X.8 A. Said R. Parnakh, said R. Yohanan: Anyone who holds a Torah Scroll naked will be buried naked.

B. *You think [this means literally] naked?*

C. *Rather say. He will be buried naked, without [the performance of divine] commandments [to his credit].*

D. *You think [this means] without [the performance of any] commandments [to his credit]?*

E. *Rather said Abayye: He will be buried naked without [the performance of] that [particular] commandment [to his credit].*

F. *Said R. Yanai, the son of R. Yanai the Elder, in the name of R. Yanai the Great: It is better that the [Torah] wrappers be rolled [with or around the Torah], but one should not roll up the Torah [into or without them].*

XI.1 A. **On the second and on the fifth days of the week and on the Sabbath at the afternoon service, one reads according to the regular order.**

And these last readings do not count among the number assigned to the weekly portion for the Sabbath; as is said, "And Moses commanded the holidays of the Lord to the Israelites" (Lev. 23:44), meaning their commandment is that they should read each and every one at its appropriate time.

B. *"And Moses commanded the holidays of the Lord to the Israelites" (Lev. 23:44) [meaning] their commandment is that they should read each and every one at its [appropriate] time.*

C. *The rabbis learned: Moses instituted for Israel that they should ask about and expound the matters of the day, the laws of Passover on Passover, the laws of Pentecost [Shavuot] on Pentecost, the laws of the Festival [Sukkot] on the Festival [cf. T 3:5; Sifra, Lev. 23:44].*