

## NOTES

Do you have a servant who is being blessed and does not listen – כְּלוּם יֵשׁ לְךָ עֶבֶד שְׂמֵרְכִין אוֹתוֹ וְאֵינוֹ – מְאֻזִּין: *Tosafot* raise a difficulty with the statement that one should not recite verses during the Priestly Benediction: The Sages created a prayer for ameliorating a bad dream, to be recited during the Priestly Benediction. They answer that reciting this prayer is permitted because the person who had a bad dream is in distress. Also, since the prayer concerning a bad dream is connected to the Priestly Benediction, as it seeks that the blessing be implemented with regard to the dream, it is not considered to be speaking about a separate matter. This is not true if one recites other verses that are not linked to the words of the blessing (*Be'er Sheva*, citing Maharil).

Is merely to show respect for him – יִקְרָא בְּעֵלְמָא הוּא – דְּעֵבִיד לֵיהּ: It seems that Rashi and the *Ein Ya'akov* have a different version of the text, which reads: Respect for the kingdom. Accordingly, the disseminator's wife explained that he showed respect for Rabbi Abbahu due to the latter's ties with the government and not because of his wisdom in Torah.

## HALAKHA

Do you have a servant who is being blessed and does not listen – כְּלוּם יֵשׁ לְךָ עֶבֶד שְׂמֵרְכִין אוֹתוֹ וְאֵינוֹ – מְאֻזִּין: One must remain silent and may not recite any verses while the priests are reciting their blessing, in accordance with the opinion of Rabbi Hiyya and Rabbi Abbahu. The Rema writes that in a place where the custom is that the priests sing during the blessing, it is customary for the congregation to recite verses during their singing, but it is still better not to recite anything. It is explained in the *Magen Avraham* and the *Taz* that if one recites verses, he should do so only while the prayer leader is calling out the words of the blessing to the priests. Others say that one should refrain from this as well, and it is the custom in many communities, including those who follow the customs of the Vilna Gaon and Chabad, not to say anything at all during the Priestly Benediction (*Rambam Sefer Ahava, Hilkhot Tefilla U'Virkat Kohanim* 14:7; *Shulhan Arukh, Orach Hayyim* 128:26).

בְּנֵעִילָה דְיוֹמָא דְכִיפּוּרֵי מַאי אָמַר? אָמַר מְרִי וְזוּטְרָא, וְאָמַרֵי לָהּ בְּמִתְנִיתָא: "הֲנֵה כִי כֵן יִבְרַךְ גְּבֵר יִרְאֵה", "יִבְרַךְ ה' מִצִּיּוֹן וְרֵאֵה בְּטוֹב יְרוּשָׁלַם כָּל יְמֵי חַיֵּיךָ", "וְרֵאֵה בְּנֵים לְבָנֶיךָ שְׁלוֹם עַל יִשְׂרָאֵל".

הֵיכֵן אוֹמְרִין? רַב יוֹסֵף אָמַר: בֵּין כָּל בְּרָכָה וּבְרָכָה; וְרַב שֶׁשֶׁת אָמַר: בְּהַזְכָּרַת הַשֵּׁם.

פְּלִיגֵי בֵּה רַב מַרִי וְרַב זְבִיד – חַד אָמַר: פְּסוּקָא לְקַבֵּל פְּסוּקָא. וְחַד אָמַר: אֶפְלֵ פְּסוּקָא אָמַר לָהּ לְכוּלָּהּ.

אָמַר רַבִּי חֵיִיא בַר אַבָּא: כָּל הָאוֹמְרִין בְּגָבּוּלִין אֵינוֹ אֶלָּא טוֹעָה. אָמַר רַבִּי חֲנִינָא בַר פֶּפְאָה: תַּדַּע דְּבִמְקָדֶשׁ נִמְי לָא מִיבְעֵי לְמִמְרִינְהוּ, כְּלוּם יֵשׁ לְךָ עֶבֶד שְׂמֵרְכִין אוֹתוֹ וְאֵינוֹ מְאֻזִּין?

אָמַר רַבִּי אַחָא בַר חֲנִינָא: תַּדַּע דְּבְגָבּוּלִין נִמְי מִיבְעֵי לְמִמְרִינְהוּ, כְּלוּם יֵשׁ לְךָ עֶבֶד שְׂמֵרְכִין אוֹתוֹ וְאֵינוֹ מְאֻזִּין? אָמַר רַבִּי אַבָּהוּ: מְרִישׁ הוּא אֲמִינָא לָהּ. בֵּינָן דְּחֻזִּינָא לֵיהּ לְרַבִּי אַבָּא דְּמֵן עֵבֶד דְּלָא אָמַר לָהּ, אֲנָא נִמְי לָא אֲמִינָא לָהּ.

וְאָמַר רַבִּי אַבָּהוּ: מְרִישׁ הוּא אֲמִינָא עֵינִיתָנָא אֲנָא. בֵּינָן דְּחֻזִּינָא לֵיהּ לְרַבִּי אַבָּא דְּמֵן עֵבֶד דְּאָמַר אֵיהּ חַד טַעְמָא וְאָמַר אֲמִינָא חַד טַעְמָא וְלָא קִפִּיד, אֲמִינָא: לָאוּ עֵינִיתָנָא אֲנָא.

וּמַאי עֵינִיתָנָתִיב דְּרַבִּי אַבָּהוּ? דְּאָמְרָה לָהּ דְּבִיתָהּ דְּאֲמִינָא דְּרַבִּי אַבָּהוּ לְדְּבִיתָהּ דְּרַבִּי אַבָּהוּ: הָא דִּידִן לָא צְרִיךְ לֵיהּ לְדִידִךְ, וְהָא דִּגְחִין וְזָקִיף עֲלֵיהּ, יִקְרָא בְּעֵלְמָא הוּא דְּעֵבִיד לֵיהּ. אֲזֵלָא דְּבִיתָהּ וְאָמְרָה לֵיהּ לְרַבִּי אַבָּהוּ. אָמַר לָהּ: וּמַאי נִפְקָא לִיךְ מִינָהּ? מִינָהּ וּמִינָהּ יִתְקַלֵּם עֲלֵיָאָה.

During the closing prayer [*ne'ila*] of Yom Kippur, which also includes the Priestly Benediction, what do the people say? Mar Zutra says, and some say that this was taught in a *baraita*: "Behold, surely thus shall the man who fears the Lord be blessed" (Psalms 128:4), "The Lord shall bless you out of Zion, and you shall see the good of Jerusalem all the days of your life" (Psalms 128:5), and "And see your children's children. Peace be upon Israel" (Psalms 128:6).

The Gemara asks: Where does the congregation say these verses during the Priestly Benediction? Rav Yosef says: They are said between each and every blessing. And Rav Sheshet says: They are said during the mention of the name of God in each of the three blessings.

Rav Mari and Rav Zevid disagree about this matter. One says: The congregation recites one verse at a time, corresponding to the verse that the priests recite. And one says: For every single verse that the priests recite, the congregation says all three verses.

Rabbi Hiyya bar Abba says: Anyone who recites these verses in the outlying areas, i.e., outside the Temple, is nothing other than mistaken in his practice. Rabbi Hanina bar Pappa said: You should know that in the Temple also people should not recite these verses. Do you have a servant who is being blessed and does not listen<sup>nh</sup> to the blessing, but rather speaks at the same time?

Conversely, Rabbi Aha bar Hanina says: You should know that in the outlying areas one is also required to say these verses. Is there a servant who is being blessed and his face does not brighten? Therefore, one must recite these verses to give thanks for receiving the Priestly Benediction. Rabbi Abbahu<sup>p</sup> says: At first, I would recite these verses, but since I saw that Rabbi Abba of Akko<sup>p</sup> does not say them, I also do not recite them anymore.

And Rabbi Abbahu says: At first, I would say to myself that I was humble. Since I saw that Rabbi Abba of Akko himself stated one reason for a matter, and his interpreter stated one other reason of his own rather than delivering the reason that Rabbi Abba stated, and yet Rabbi Abba did not mind, I say to myself that I am not humble.

The Gemara asks: And what was the humility of Rabbi Abbahu? The Gemara relates that Rabbi Abbahu's interpreter's wife said to Rabbi Abbahu's wife: This one of ours, i.e., my husband, has no need for your husband Rabbi Abbahu, as he could teach everything on his own. And the fact that he bends over to listen to Rabbi Abbahu, and then stands up above him, and repeats his words to the congregants is merely to show respect for him.<sup>n</sup> Rabbi Abbahu's wife went and told this to Rabbi Abbahu. He said to her: And what difference does it make to you? Through me and through him the One above will be exalted, and it does not matter which one of us is teaching.

## PERSONALITIES

Rabbi Abbahu – רַבִּי אַבָּהוּ: Rabbi Abbahu lived in the city of Caesarea and was very influential with the Roman authorities. Although he did not have an official position, he acted as the representative of the Jewish community. The house of the emperor referred to here is apparently the palace located in the city of Caesarea, where Rabbi Abbahu had an independent yeshiva.

Rabbi Abba of Akko – רַבִּי אַבָּא דְּמֵן עֵבֶד: An *amora* of Eretz Yisrael of

the third generation of *amora'im*, Rabbi Abba may have been the leading Sage in the city of Akko at some point, but he then moved to the neighboring city of Caesarea. As the Gemara relates here, Rabbi Abba was impoverished and in debt, and Rabbi Abbahu's attempts to make him the head of the yeshiva were apparently not successful. He engaged in halakhic discourse with Rabbi Zeira, Rabbi Abbahu, and another Sage known as Rabbi Abba. Not many of his rulings have been preserved.

Small items [*sidkit*] – סִדְקִית: In this context, this term refers to small, inexpensive items, e.g., needles. There is a common term *maḥaṭ sidkit*, which refers to a small sewing needle, as opposed to larger needles that are used to sew bags and other items. It is explained in the *Arukh* that this type of needle carries that appellation because it is used to sew up holes and cracks [*sedakim*].

The origin of the term *sidkit* may come from the fact that small items such as these are sold in small stores that are like cracks or holes in the wall. However, others explain that this name is derived from the word *sarakit*, saraceni in Latin, which refers to a nomadic Arabian tribe, as during the talmudic period members of this tribe had small booths set up where they used to sell objects such as these. Another version of the word, *sitkit*, is found in the *Arukh*.

Lodging place [*ushpiza*] – אוֹשְׁפִיזָא: From the Middle Persian term *aspinj*, meaning hotel or hospitality.

## BACKGROUND

The Sages of Neharde'a – נְהַרְדֵּי: The Gemara states elsewhere that anonymous statements attributed to the Sages of Neharde'a refer to statements of Rav Ḥama of Neharde'a, who served as the head of the yeshiva of Neharde'a for several years following the passing of Rav Nahman bar Yitzhak. Apparently, Rav Ḥama was related to the family of the Exilarch and for a time served as his official scholar. It is also possible that he is the same Rav Ḥama who met with the king of Persia and discussed Torah matters with him.

## HALAKHA

Therefore we should recite all of them – הֵילְכְךָ נִמְרִינְהוּ: While the prayer leader is reciting the blessing of thanksgiving, the congregation says: We give thanks to You, the God of all living flesh... blessed be the God of thanksgiving. This is in accordance with the opinion of Rav Pappa, that all of the versions should be incorporated (Rambam *Sefer Ahava*, *Hilkhot Tefilla UVirkat Kohanim* 9:4; *Shulḥan Arukh*, *Orah Ḥayyim* 127:1).

And furthermore, in another example of his humility, the Sages were counted and reached a decision to appoint Rabbi Abbahu to be the head of the yeshiva. Since he saw that Rabbi Abba of Akko had many creditors and was impoverished, he attempted to get him out of debt. He said to them: There is a man who is greater than me, Rabbi Abba.

The Gemara relates another example of his humility: Rabbi Abbahu and Rabbi Ḥiyya bar Abba happened to come to a certain place. Rabbi Abbahu taught matters of *aggada*, and at the same time Rabbi Ḥiyya bar Abba taught *halakha*. Everyone left Rabbi Ḥiyya bar Abba and went to Rabbi Abbahu, and Rabbi Ḥiyya was offended. Rabbi Abbahu said to him, to appease him: I will tell you a parable: To what is this matter comparable? It is comparable to two people, one who sells precious stones and one who sells small items [*sidkit*].<sup>1</sup> Upon whom do the customers spring? Don't they spring upon the one who sells small items? Similarly, you teach lofty and important matters that do not attract many people. Everyone comes to me because I teach minor matters.

The Gemara relates that every day Rabbi Ḥiyya bar Abba would escort Rabbi Abbahu to his lodging place [*ushpizei*]<sup>2</sup> out of respect for the house of the emperor, with which Rabbi Abbahu was associated. On that day, Rabbi Abbahu escorted Rabbi Ḥiyya bar Abba to his lodging place, and even so, Rabbi Ḥiyya bar Abba's mind was not at ease with Rabbi Abbahu and he felt insulted.

§ The Gemara returns to discuss the response of the congregants to certain parts of the prayer service. While the prayer leader is reciting the blessing of: We give thanks,<sup>3</sup> what do the people say? Rav says that they say: We give thanks to You, Lord our God, for the merit of giving thanks to You. And Shmuel says that one should say: God of all living flesh, for the merit of giving thanks to You. Rabbi Simai says that one should say: Our Creator, Who created everything in the beginning, for the merit of giving thanks to You. The Sages of Neharde'a<sup>4</sup> say in the name of Rabbi Simai that one should say: We offer blessings and praises to Your great name, for You have given us life and sustained us, for giving thanks to You. Rav Aḥa bar Ya'akov would finish the blessing as follows: So may You give us life, and show us favor, and collect us, and gather our exiles into Your sacred courtyards, in order to observe Your laws and to fulfill Your will wholeheartedly, for giving thanks to You.

Rav Pappa said: These Sages each added a different element to the prayer. Therefore, we should combine them together and recite all of them.<sup>5H</sup>

## NOTES

While the prayer leader is reciting the blessing of: We give thanks – בְּזִמְן שְׁשֻׁלִיחַ צִיבּוֹר אוֹמֵר מוֹדִים: The reason that the congregation recites a prayer at this time is to acknowledge the great merit of being able to give thanks to God (*Devar Shaul*). The *ge'onim* write that the congregation's prayer immediately follows the prayer leader's blessing and is somewhat of an addition to it. The version in the Jerusalem Talmud and in the writings of several halakhic authorities closes with a full blessing: Blessed are You, Lord, the God of thanks. According to this version, it can be understood why the congregation does not need to listen to the recitation of the prayer leader; they recite their own blessing. It is also possible that the congregation is expected to listen to the prayer leader while reciting their blessing. It is stated in the Jerusalem Talmud that this blessing is recited in an undertone, and therefore it does not obstruct one's ability to hear the blessing of

the prayer leader. Furthermore, the congregants can finish their prayer before the prayer leader and then answer amen to his blessing (*Devar Shaul*).

We should recite all of them – נִמְרִינְהוּ לְכוּלְהוּ: In *Masoret HaShas* it is explained that this reflects Rav Pappa's approach in other discussions (see *Berakhot* 59–60), where he rules that several opinions of the early Sages should be combined. Since this prayer is a combination of statements from several Sages, it is called: The Sages' blessing of thanksgiving (*Beit Yosef*). The name can also be explained as follows: Since the uneducated people did not know how to recite the prayers on their own and had to listen closely to the words of the prayer leader, this congregation's blessing of thanksgiving could be recited only by the scholars (*Eshel Avraham*).

וְתוֹ רַבִּי אַבְהוּ אִימְנֵוּ רַבְנָן עֲלֵיהּ לְמַמְנִיָּה בְּרִישָׁא. כִּינּוּן דְּחֻזְיָה לְרַבִּי אַבָּא דְּמִן עַבּוֹ דְּנִפְשִׁי לִיהּ בְּעֵלֵי חוּבוֹת, אָמַר לְהוּ: אִיבָא רַבָּה.

רַבִּי אַבְהוּ וְרַבִּי חֵיָא בַר אַבָּא אִיקְלְעוּ לְהוּא אַתְרָא. רַבִּי אַבְהוּ דְרַשׁ בְּאַגְדָּתָא, רַבִּי חֵיָא בַר אַבָּא דְרַשׁ בְּשִׁמְעֵתָא. שְׁבָקִיה כּוּלֵי עֲלָמָא לְרַבִּי חֵיָא בַר אַבָּא וְאוּל לְגִבְיָה דְרַבִּי אַבְהוּ. חֲלַשׁ דְּעֵתִיָּה. אָמַר לִיהּ: אָמְשֵׁל לְךָ מִשְׁלַל, לְמָה הִדְבַר דּוּמָה? לְשִׁנְיָ בְנֵי אָדָם, אַחַד מוֹכֵר אַבְנִים טוֹבוֹת וְאַחַד מוֹכֵר מִינֵי סִדְקִית, עַל מִי קוֹפְצִין? לֹא עַל זֶה שְׁמוּכֵר מִינֵי סִדְקִית?

כָּל יוֹמָא הוּוּ מְלוֹה רַבִּי חֵיָא בַר אַבָּא לְרַבִּי אַבְהוּ עַד אוֹשְׁפִיזָיָה, מִשּׁוּם יִקְרָא דְבֵי קִיסָר. הֵהוּא יוֹמָא אֱלוֹהֵי רַבִּי אַבְהוּ לְרַבִּי חֵיָא בַר אַבָּא עַד אוֹשְׁפִיזָיָה, וְאִמְלוּוֹ הֵכִי לֹא אִיתּוּבַב דְּעֵתִיָּה מִינֵיהּ.

בְּזִמְן שְׁשֻׁלִיחַ צִיבּוֹר אוֹמֵר "מוֹדִים", הָעַם מַה הֵם אוֹמְרִים? אָמַר רַב: "מוֹדִים אֲנַחְנוּ לְךָ ה' אֱלֹהֵינוּ עַל שְׂאֵנוּ מוֹדִים לְךָ", וְשְׁמוּאֵל אָמַר: "אֱלֹהֵי כָל בָּשָׂר עַל שְׂאֵנוּ מוֹדִים לְךָ"; רַבִּי סִימַאי אוֹמֵר: "יוֹצְרֵנוּ יוֹצֵר בְּרֵאשִׁית עַל שְׂאֵנוּ מוֹדִים לְךָ", נְהַרְדֵּי אִמְרֵי מִשְׁמִיָּה דְרַבִּי סִימַאי: "בְּרִכוֹת וְהוֹדָאוֹת לְשִׁמְךָ הַגְּדוֹל עַל שְׁהַחְיֵיתָנוּ וְקִיַּמְתָּנוּ עַל שְׂאֵנוּ מוֹדִים לְךָ"; רַב אַחָא בַר יַעֲקֹב מְסַיֵּם בֵּה הֵכִי: "כֵּן תַּחֲיִינוּ וְתַתְּנֵנוּ, וְתַקְבְּצֵנוּ וְתַאֲסוּף גְּלִיּוֹתֵינוּ לְחֻצְרוֹת קְדְשֶׁךָ, לְשִׁמּוֹר חוֹקֶיךָ וְלַעֲשׂוֹת רְצוֹנְךָ בְּלִבְבָּךְ שְׁלָם, עַל שְׂאֵנוּ מוֹדִים לְךָ".

אָמַר רַב פַּפָּא: הֵילְכְךָ נִמְרִינְהוּ לְכוּלְהוּ.

Rav Nahman said that this principle is derived from here, etc. – רב נחמן אמר מהכא וכו': According to Rashi, Rav Nahman's proof is David's use of the term "brethren," which shows respect for the people. The Meiri as well as the Maharsha explain that the proof is from the fact that King David stood up in honor of the people. Accordingly, the subsequent interpretation of the phrase "my brethren and my people" is a separate matter that is mentioned here tangentially.

#### HALAKHA

The priests are not permitted to ascend the platform in their sandals – אינן הַכֹּהֲנִים רִשְׁאִין לַעֲלוֹת בְּסַנְדְּלֵיהֶן לְדוֹקֵן: Ezra decreed that the priests must remove their shoes before ascending the platform. However, they need not remove their socks. Some rule stringently if the socks are made from leather (Rema). The custom is for the priests to remove their shoes for the Priestly Benediction, and while it would be preferable for the priests to be barefoot, the Mishna Berura notes that the custom is for the priests to leave on their socks to recite the blessing (Rambam *Sefer Ahava*, *Hilkhot Tefilla UVirkat Kohanim* 14:6; *Shulhan Arukh*, *Orah Hayyim* 128:5).

אָמַר רַבִּי יִצְחָק: לְעוֹלָם תִּהְיֶה אֵימַת צְבוּר עָלֶיךָ, שֶׁהָרִי בְּהַנִּים פְּנֵיהֶם בְּלִפְי הָעַם וְאַחֲרֵיהֶם בְּלִפְי שְׂבִינָהּ.

רב נחמן אמר, מהכא: "וַיִּקַּם דָּוִד הַמֶּלֶךְ עַל רַגְלָיו וַיֹּאמֶר שְׁמַעוּנִי אֲחֵי וְעַמִּי." אִם "אֲחֵי" לָמָּה "עַמִּי", וְאִם "עַמִּי" לָמָּה "אֲחֵי"? אָמַר רַבִּי אֶלְעָזָר, אָמַר לָהֶם דָּוִד לִישְׂרָאֵל: אִם אַתֶּם שׁוֹמְעִין לִי – אֲחֵי אַתֶּם, וְאִם לֹא – עַמִּי אַתֶּם, וְאִנִּי רוֹדֶה אֶתְכֶם בְּמַקְל.

רַבֵּן אֲמַרִי, מִהֲכָא: דִּאיִן הַכֹּהֲנִים רִשְׁאִין לַעֲלוֹת בְּסַנְדְּלֵיהֶן לְדוֹקֵן, וְזֶהוּ אַחַת מִתְּשַׁע תְּקֻנוֹת שֶׁהִתְקִין רַבֵּן יוֹחָנָן בֶּן זְבַדִּי, מֵאֵי טַעְמָא? לָאוּ מִשּׁוּם כְּבוֹד צְבוּר? אָמַר רַב אֲשִׁי: לֹא, הֵתֵם שְׂמָא נִפְסְקָה לּוֹ רְצוּעָה בְּסַנְדְּלוֹ וְהָדַר אֲזִיל לְמִיקְטְרִיהּ, וְאֲמַרִי: בֶּן גְּרוּשָׁה אִוּ בֶּן חֲלוּצָה הוּא.

"וּבְמִקְדָּשׁ בְּרַכָּה אַחַת" כו'.

§ Rabbi Yitzhak says: The awe of the public should always be upon you, i.e., one must always treat the public courteously. As when the priests bless the people they face the people and their backs are toward the Divine Presence, out of respect for the congregation.

Rav Nahman said that this principle is derived from here:<sup>n</sup> "Then King David stood up upon his feet, and said: Hear me, my brethren, and my people" (1 Chronicles 28:2). Evidently, King David stood up to address the people rather than remain seated. If he said "my brethren," why did he say "my people"? And if he said "my people" why did he say "my brethren"? Rabbi Elazar says: David said to the Jewish people: If you listen to me, you are my brethren. And if you do not listen to me willingly, you are my people and I am your king, and I will rule over you by force with a staff. This shows that if the nation acted properly, David would relate to them respectfully.

The Sages say that the importance of showing respect for the congregation is derived from here: The *halakha* is that the priests are not permitted to ascend the platform to recite the benediction in their sandals,<sup>h</sup> as is taught in a *baraita*. And this *halakha* is one of nine ordinances that Rabban Yohanan ben Zakkai instituted. What is the reason for this ordinance? Is it not out of respect for the congregation, as it would be disrespectful for the priests to display their dirty sandals in front of the congregants? Rav Ashi said: No, this is not the reason. There, in the *baraita*, the reason is a concern lest a strap of his sandal break, and he will therefore return to his place to go tie it and not ascend the platform in time for the benediction, and people will say that he was removed from the platform because he is disqualified from the priesthood, as he is the son of a priest and a divorced woman or the son of a priest and a *halutza*.

§ It is taught in the mishna: And in the Temple, the priests recite the three verses as one blessing.

## Perek VII Daf 40 Amud b

וְכָל כֵּךְ לָמָּה? לְפִי שֶׁאִין עוֹנִין "אָמֵן" בְּמִקְדָּשׁ.

תִּגְנוּ רַבָּנִן: מִנֵּין שֶׁאִין עוֹנִין "אָמֵן" בְּמִקְדָּשׁ? שְׁנַאֲמַר: "קוּמוּ בְּרַכּוּ אֶת ה' אֱלֹהֵיכֶם מִן הָעוֹלָם עַד הָעוֹלָם." וּמִנֵּין שֶׁעַל כָּל בְּרַכָּה וּבְרַכָּה תִּתְהַלֵּה? שְׁנַאֲמַר: "וַיְבָרְכוּ שֵׁם כְּבוֹדְךָ וּמְרוֹמֶם עַל כָּל בְּרַכָּה וּתְהַלֵּה", עַל כָּל בְּרַכָּה וּבְרַכָּה תִּגְנוּ לֹא תִּתְהַלֵּה.

The Gemara asks: And why does the practice in the Temple differ so much from outside the Temple? Because one does not answer amen in the Temple,<sup>n</sup> and therefore there is no pause between the blessings.

The Sages taught: From where is it derived that one does not answer amen in the Temple? As it is stated: "Stand up and bless the Lord, your God, from everlasting to everlasting" (Nehemiah 9:5). This blessing is recited instead of amen in the Temple. And from where is it derived that for each and every blessing in the Temple the people respond with these words of praise? As it is stated: "And let them say: Blessed be Your glorious name, which is exalted above all blessing and praise" (Nehemiah 9:5). This verse indicates that for each and every blessing, you should give Him praise.<sup>n</sup> However, those present do not respond amen.

#### NOTES

לְפִי – Because one does not answer amen in the Temple – שֶׁאִין עוֹנִין אָמֵן בְּמִקְדָּשׁ: The Maharsha explains that according to kabbalistic tradition one answers amen because the numerical value of its letters, 91, is equal to the sum of the numerical value of the Tetragrammaton, 26, and the name of Lordship, 65, and outside the Temple the name of Lordship is uttered instead of the Tetragrammaton. However, in the Temple, where the name of God itself is pronounced as it is written, it is not necessary to answer amen. It can also be explained that the word amen connotes acceptance and faith and is a prayer that the blessing will be accepted and come to fruition. This need not be said in the Temple, where the Divine Presence dwells.

*Tosafot* ask: Given that the Gemara (*Yoma* 35b) teaches that in the Temple, those hearing a blessing would say: Blessed be the name of His glorious kingdom forever and all time, how can the Gemara here state that the fact that those present did not answer amen means that there is no interruption between the blessings? They answer that since these words of praise are recited immediately upon hearing the name of God, they are recited in the middle and not at the end of the blessings. It is explained in *Tosafot Yom Tov* that although: Blessed be the name of His glorious kingdom forever and all time, is recited after most blessings in the Temple, it is not recited after the

Priestly Benediction, as that is a blessing for the Jewish people and not for God.

עַל כָּל בְּרַכָּה – For each and every blessing give Him praise – בְּרַכָּה תִּגְנוּ לֹא תִּתְהַלֵּה: It seems from Rashi's commentary and from the Rambam (*Sefer Zemanim*, *Hilkhot Ta'anit* 4:15) that after each blessing in the Temple, the people would answer: Blessed be the name of His glorious kingdom forever and all time. However, elsewhere the Rambam writes that after the Priestly Benediction the people would answer: Blessed be the Lord, God, God of Israel, from eternity to eternity (*Sefer Ahava*, *Hilkhot Tefilla* 14:9).

The blessings of the High Priest – בְּרִכּוֹת בְּהֵן גְּדוּל – In *Tosefot HaRosh* it is pointed out that the Gemara offers no source for the *halakha* that these blessings must be recited in Hebrew. It is explained that perhaps the blessings are recited in Hebrew due to the special sanctity of Yom Kippur. Others explain that the expression: The blessings of the High Priest, does not refer to his blessings but rather to his reading of the Torah, which must certainly be in Hebrew, as it is read from a Torah scroll (*Tosefot Yom Tov*).

A blessing concerning the Torah – עַל הַתּוֹרָה: Rashi and other commentaries ask: Since there is also the standard blessing recited before the Torah is read, there should be nine blessings in total. Rashi answers that the Gemara is referring only to the eight blessings that are recited after the Torah reading. Other commentaries explain that although the wording of the blessings that are recited before and after the Torah reading are different from one another, they are considered to be a single unit and are therefore counted as one (see Meiri).

Sitting in the Temple courtyard – יְשִׁיבָה בְּעוֹרָה: Some explain that the reason for this *halakha* is to show respect for the Temple. In addition, the expressions used in the Bible to describe the Temple service emphasize standing, such as: “To stand to serve” (Deuteronomy 18:5), and: “Who stand in the house of the Lord” (Jeremiah 28:5). Other commentaries claim that the verses that speak of Eli the priest sitting in the Temple courtyard show that this prohibition did not always exist; rather, it was instituted to honor the kingship of the house of David (see 1 Samuel 1:9; *Be'er Sheva*).

## BACKGROUND

The synagogue attendant [*hazzan hakkeneset*] – הַזְּכָנֵת: The word *hazzan* means primarily an attendant. Some say that it is derived from the root *het, zayin, heh*, meaning seeing. In other words, a *hazzan* is one who watches over the synagogue and attends to its needs. Similarly, there were attendants in large study halls and courthouses who fulfilled this duty. In certain synagogues, the synagogue attendant also tutored young children or supervised their independent learning. He presumably would also lead prayer services, which is why over time this title was applied to a regular prayer leader.

The head of the synagogue – רֹאשׁ הַזְּכָנֵת: The role of head of the synagogue continued for many generations and was called ἀρχισυναγωγος, *archisunagogos*, in Greek. The head was in charge of the synagogue and oftentimes served as the leader of the community as well. It was a position of honor, and the one who held it wielded authority over the community or at least over those who prayed in his synagogue. In some places, the head of the synagogue had an honorary chair. During the Second Temple period, there was a synagogue on the Temple Mount. The Torah scrolls were kept there, and people would pray the regular communal prayers there.

**MISHNA** How are the blessings of the High Priest<sup>NH</sup> recited on Yom Kippur? The synagogue attendant<sup>B</sup> takes a Torah scroll and gives it to the head of the synagogue<sup>B</sup> that stands on the Temple Mount, and the head of the synagogue gives it to the deputy High Priest, and the deputy High Priest gives it to the High Priest.

And the High Priest stands; and receives the Torah scroll; and reads the Torah portion beginning with the verse: “After the death” (Leviticus 16:1–34), and the portion beginning with the verse: “But on the tenth” (Leviticus 23:26–32); and furls the Torah scroll; and places it on his bosom; and says: More than what I have read before you is written here. He then reads by heart the portion beginning with: “And on the tenth,” from the book of Numbers (see 29:7–11).

And after the reading the High Priest recites the following eight blessings: A blessing concerning the Torah,<sup>N</sup> and concerning the Temple service, and concerning thanksgiving, and concerning forgiveness for iniquity, and concerning the Temple, and concerning the Jewish people, and concerning the priests, and concerning Jerusalem, and the rest of the prayer.

**GEMARA** The Gemara suggests: You can learn from the fact that the head of the synagogue and the deputy High Priest receive the Torah scroll before the High Priest that honor may be given to a student in the presence of the teacher.<sup>H</sup> Although the High Priest is considered everyone’s teacher and master, honor was nevertheless extended to other individuals in his presence without fear of impugning the High Priest’s honor.

Abaye said: A proof may not be adduced from here. Usually one does not show honor for a student in the presence of the teacher, but here the entire process is for the honor of the High Priest. The passing of the Torah scroll to people of increasing importance demonstrates that the High Priest is considered the most important of all those present.

It is stated in the mishna: And the High Priest stands, and receives the Torah scroll, and reads from it. The Gemara asks: From the fact that he stands, it can be understood by inference that until that point he had been sitting. But didn’t the Master say (*Tosefta, Sanhedrin* 4:4) that sitting in the Temple courtyard<sup>NH</sup> is permitted only for kings from the house of David, as it is stated: “Then King David went in, and sat before the Lord; and he said: Who am I, O Lord God, and what is my house, that You have brought me thus far?” (II Samuel 7:18).

## HALAKHA

The blessings of the High Priest – בְּרִכּוֹת בְּהֵן גְּדוּל – When the High Priest comes to read from the Torah on Yom Kippur, he sits in the women’s courtyard and all of the people stand before him. The synagogue attendant who serves on the Temple Mount takes a Torah scroll and gives it to the head of the synagogue, who then hands it to the deputy High Priest, who hands it to the High Priest himself. The High Priest receives the Torah scroll while standing and reads the portions beginning with the phrases “after the death of the two sons of Aaron” and “but on the tenth day of this seventh month” from the book of Leviticus. He then furls the Torah scroll and holds it in his bosom, and says: More than what I have read before you is written here. He then recites by heart the passage of “and on the tenth” from Numbers.

Before he begins reading, he recites the blessing that is recited in the synagogue before reading from the Torah. After he finishes reading, he recites the blessing recited after reading from the Torah and adds the following seven blessings: (1) the blessing of the Temple service; (2) the blessing of thanksgiving; (3) the prayer of: Forgive us, our Father, for we have sinned, concluding with: Who forgives the iniquities of His people, the house of Israel, with compassion; (4) a blessing that the Temple should remain standing and that the Divine Presence should dwell within it,

concluding with: Who dwells in Zion; (5) a blessing for the Jewish people that God should redeem them and not abandon them, which closes with: Who chooses Israel; (6) a blessing that the priests’ service and actions should find favor before God, which closes with: Who sanctifies the priests; (7) a standard prayer of supplication and request, concluding with: Lord, redeem Your people, Israel, for Your people, Israel, are in need of redemption. Blessed be You, Lord, Who hears prayer (Rambam *Sefer Avoda, Hilkhot Avodat Yom HaKippurim* 3:10–11).

Honor may be given to a student in the presence of the teacher – חוֹלְקִין כְּבוֹד לְתַלְמִיד בְּמִקּוּם הָרֵב: One may not show honor for a student in the presence of his teacher, unless his teacher also shows him honor. The *Taz*, citing Rabbeinu Simḥa, notes that if the teacher is himself honored by his students being honored by others, then one may honor his students (Rambam *Hilkhot Talmud Torah* 5:8; *Shulḥan Arukh, Yoreh De’a* 242:21).

Sitting in the Temple courtyard – יְשִׁיבָה בְּעוֹרָה: It is prohibited for one to sit in the Temple courtyard, with the exception of kings from the house of David (Rambam *Sefer Avoda, Hilkhot Beit HaBeḥira* 7:7).

מתני' בְּרִכּוֹת בְּהֵן גְּדוּל בְּיַד? חֲזַן הַזְּכָנֵת נוֹטֵל סֵפֶר תּוֹרָה וְנוֹתְנָהּ לוֹ לְרֹאשׁ הַזְּכָנֵת, וְרֹאשׁ הַזְּכָנֵת נוֹתְנָהּ לְדֹפֵן, וְהַדֹּפֵן נוֹתְנָהּ לְבֵהָן גְּדוּל.

וְכֵהֵן גְּדוּל עוֹמֵד וּמִקְבֵּל וְקוֹרֵא “אַחֲרֵי מוֹת” וְ“אַךְ בְּעֶשֶׂר”, וְגוֹלֵל אֶת הַתּוֹרָה וּמִנְחִיחָהּ בְּחִיקוֹ, וְאוֹמֵר: יֵתֵר מִמֶּה שֶׁקָּרִיתִי לְפָנֶיכֶם כְּתוּב כָּאן, “וּבְעֶשֶׂר” שֶׁבַחּוֹמֵשׁ הַפְּקוּדִים קוֹרֵא עַל פִּה.

וּמְבַרֵךְ עֲלֶיהָ שְׁמֹנֶה בְּרִכּוֹת: עַל הַתּוֹרָה, וְעַל הָעֲבוּדָה, וְעַל הַהוֹדְיָיָה, וְעַל מַחִילַת הָעוֹן, וְעַל הַמִּקְדָּשׁ, וְעַל יִשְׂרָאֵל, וְעַל הַכֹּהֲנִים, וְעַל יְרוּשָׁלַיִם, וְהַשָּׂאָר תְּפִלָּה.

גמ' שְׂמַעְתָּ מִיָּנָה: חוֹלְקִין כְּבוֹד לְתַלְמִיד בְּמִקּוּם הָרֵב.

אמר אבײ: כוֹלָה מִשּׁוֹם כְּבוֹדוֹ דְּכֵהֵן גְּדוּל הוּא.

“וְכֵהֵן גְּדוּל עוֹמֵד וּמִקְבֵּל וְקוֹרֵא” וכו'. “עוֹמֵד”, מִכְּלָל דִּישׁוּב הוּא? וְהֵאָמַר מֵר: אֵין יְשִׁיבָה בְּעוֹרָה אֶלָּא לְמַלְכֵי בֵּית דּוֹד בְּלִבָּד, שְׁנֵאָמַר: “וַיָּבֵא הַמֶּלֶךְ דָּוִד וַיֵּשֶׁב לְפָנָי ה' וַיֹּאמֶר מִי אֲנִי?” וגו'!

כְּדֹאֵמַר רַב חֲסִידָא: בְּעִזְרַת נָשִׁים,  
הָכָא נִמְי בְּעִזְרַת נָשִׁים.

מִיִּתְיָבִי: וְהֵיכָן קוֹרִין בּוֹ? בְּעִזְרָה; רַבִּי  
אֱלִיעֶזֶר בֶּן יַעֲקֹב אָמַר: בְּהַר הַבַּיִת,  
שֶׁנֶּאֱמַר:

The Gemara answers: **As Rav Hisda said** in a similar context: This took place not in the Israelite courtyard, where the prohibition against sitting applies, but **in the women's courtyard. Here, too,** the reading was **in the women's courtyard**, where it is permitted to sit, as it does not have the sanctified status of the Temple itself.

The Gemara raises an objection from a *baraita* (*Tosefta* 7:13): **And where does the High Priest read** from the Torah scroll? He reads from it **in the Temple courtyard. Rabbi Eliezer ben Ya'akov says:** He reads from it **on the Temple Mount, as it is stated:**