

the Scroll, or circumcise, or immerse himself,¹ or sprinkle [the Sin-offering water]² (so, too, she that awaits day against day³ may not immerse herself) until the sun has risen; but if they had so done [already] after dawn appeared, it is valid.

5. The whole day⁴ is valid for reading the Scroll, and for reciting the *Hallel*,⁵ and for blowing the *shofar*,⁶ and for carrying the *Lulab*,⁷ and for the Additional Prayer,⁸ and for the Additional Offering, and for the Avowal at the offering of the bullocks,⁹ and for the Avowal concerning the [Second] Tithe,¹⁰ and for the Confession on the Day of Atonement,¹¹ for the laying on of hands,¹² for slaughtering,¹³ for the Waving,¹⁴ for bringing near [the Meal-offering], taking the Handful and burning it;¹⁵ for wringing the necks of the Bird-offerings,¹⁶ and for receiving the blood,¹⁷ and for sprinkling the blood,¹⁸ and for giving the water to the Suspected Adulteress,¹⁹ for breaking the heifer's neck,²⁰ and for the purifying of the leper.²¹

6. The whole night²² is valid for reaping the *Omer*,²³ for burning the fat-pieces and the members.²⁴ This is the general rule:²⁵ any act whose fulfilment is prescribed for the day is valid during the whole of the day; and any act whose fulfilment is prescribed for the night is valid during the whole of the night.

3. 1. If the people of a town sell their open space²⁶ they must buy a synagogue with the price thereof; if they sell a synagogue they must buy an Ark [with the price thereof]; if an Ark, they must buy [Scroll] wrappings; if wrappings, they must buy Books [of the Scriptures]; if Books, they must buy [a copy of] the Law. But if they sold [a copy of] the Law they may not buy Books [of the Scriptures]; or if Books [of the Scriptures], they may not buy wrappings; or if wrappings, they may not buy an Ark; or if an Ark, they may not buy a synagogue; or if a synagogue, they may not buy an open space. So, too, with the residue [of the price of any of these]. They may not sell to a private person what was a public possession, for thereby they lower its sanctity. So R. Judah. They said to him: If so, [they may] not [sell] aught from a larger town to a smaller.

2. They may not sell a synagogue except it is on the condition that when they will they may take it back again. So R. Meir. But the Sages say: They may sell it for all time except for [use as] four things: a bath-house, a tannery, an immersion-pool, or a urinal.²⁷ R. Judah says: They may sell it for a courtyard and the buyer may do with it what he will.

¹ After having contracted some uncleanness.

³ See p. 147, n. 4.

⁵ Pss. 113-18, prescribed for certain Festival-days.

⁶ At the New Year (Lev. 23²⁴) and on the Day of Atonement (Lev. 25⁹).

⁷ App. I. 20.

⁸ Supplementary to the usual congregational prayers on Sabbaths, New Moons, and Festival-days, corresponding to the occasions (Num. 28⁹ to 29⁴⁰) when Additional Offerings were offered in the Temple.

⁹ Lev. 4^{4, 15}.

¹⁰ Deut. 26¹³⁻¹⁵; M. Sh. 5¹⁰.

¹¹ Lev. 16²¹; Yom. 3⁸; 4²; 6².

¹² By one who brings a private offering (Lev. 3²).

¹³ Of all the offerings excepting those which have a prescribed time (the Daily Whole-offerings and the Passover-offering).

¹⁴ Lev. 7³⁰; 23^{11, 20}; Num. 5²⁶; 6²⁰.

¹⁵ Lev. 2².

¹⁶ Lev. 1¹⁵; 5⁸.

¹⁷ By the priest in a bason.

¹⁸ On the Altar.

¹⁹ Num. 5²⁴. Cf. the tractate Sotah.

²⁰ Deut. 21⁴. See Sot. 9^{1ff}.

²¹ Lev. 14¹⁻³².

²² Cf. Ber. 1¹.

²³ App. I. 31.

²⁴ Of the offerings brought that day.

²⁵ Cf. Ber. 1¹; Zeb. 5².

²⁶ This paragraph illustrates the principle (Shek. 6⁴; Men. 11⁷) 'What is holy must be raised in honour and not brought down'. Some sanctity attaches to the town's open place since here the Ark of the Law was sometimes brought (see Taan. 2¹).

²⁷ Or, 'wash-house'.

3. Moreover R. Judah said: [Even] if a synagogue was in ruins lamentation for the dead may not be made therein, nor may they twist ropes therein or stretch out nets therein,¹ or spread out produce [to dry] on its roof, or make of it a short by-path;² for it is written, *And I will bring your sanctuaries into desolation*³—their sanctity [endures] although they lie desolate. If herbs spring up therein they may not be plucked up⁴ because of grief of soul.

4. If the first day of the month Adar falls on the Sabbath, they read the section [in the Law] 'Shekels';⁵ if it falls in the middle of the week they read it earlier on the Sabbath that goes before, and on the next Sabbath they break off [from the reading of the four portions prescribed for the month of Adar⁶]. On the second [Sabbath of the month they read the section] *Remember what Amalek did*;⁷ on the third, the section of 'The Red Heifer';⁸ on the fourth, the section *This month shall be unto you . . .*⁹ On the fifth they revert to the set order.¹⁰ At all these times they break off [from the set order in the reading of the Law]: on the first days of the months, at the [Feast of the] Dedication,¹¹ at Purim, on days of fasting, and at *Maamads*¹² and on the Day of Atonement.

5. At Passover they read the section 'The Set Feasts'¹³ in the Law of the Priests;¹⁴ at Pentecost, [the section] 'Seven weeks';¹⁵ at the New Year, *In the seventh month in the first day of the month . . .*,¹⁶ on the Day of Atonement, *After the death . . .*;¹⁷ on the first Festival-day of the Feast [of Tabernacles] they read the section 'The Set Feasts' in the Law of the Priests, and, on all the other days of the Feast, about the offerings at the Feast.¹⁸

6. At the [Feast of the] Dedication [they read the section] 'The Princes';¹⁹ at Purim, *Then came Amalek . . .*;²⁰ on the first days of the months, *And on the first days of your months . . .*;²¹ at the *Maamads*, from the story of Creation;²² on the days of fasting, The Blessings and the Cursings.²³ They make no break in the reading of the curses, but the one [reader] reads them all. On Mondays and Thursdays and on Sabbaths at the Afternoon Prayer they read according to the set order;²⁴ and these are not taken into account.²⁵ For it is written, *And Moses declared unto the children of Israel the set feasts of the Lord*²⁶—the law prescribed for them is that they should be read each one in its set time.

4. 1. He that reads the Scroll²⁷ may stand or sit.²⁸ If one reads it, or if two read it, they²⁹ have fulfilled their obligation. Where the custom is to say a Benediction [after it] they say it; where it is not the custom, they

¹ No manner of work is permitted; these two examples are given as work for which a large enclosed space would be sought. ² Cf. Ber. 9^b. ³ Lev. 26³¹.

⁴ And used as cattle-fodder; for this would signify indifference to the place's sanctity.

⁵ Ex. 30¹¹⁻¹⁶; cf. Shek. 1^a.

⁶ i.e. they do not read on the first Sabbath in the month the portion 'Remember', but leave this for the second Sabbath, and read some other on the first Sabbath.

⁷ Deut. 25¹⁷⁻¹⁹.

⁸ Num. 19¹⁻²².

⁹ Ex. 12¹⁻²⁰.

¹⁰ i.e. to the ordinary cycle of Sabbath readings from the Pentateuch.

¹¹ Hanukkah (25th of Chislev).

¹² See Taan. 4^{2f}, App. I. 21. Variant: 'the set feasts'. The following paragraphs suggest that the text should read, 'at the set feasts and at *Maamads*'.

¹³ Lev. 23^{12f}.

¹⁴ i.e. the Book of Leviticus.

¹⁵ Deut. 16⁹⁻¹².

¹⁶ Lev. 23^{23ff}.

¹⁷ Lev. 16¹⁻³⁴. Cf. Yom. 7^a.

¹⁸ Num. 29^{17ff}.

¹⁹ Num. 7¹⁻⁸⁹.

²⁰ Ex. 17⁸⁻¹⁶.

²¹ Num. 28¹¹⁻¹⁵.

²² Gen. 1¹⁻²³. See Taan. 4³.

²³ Lev. 26³⁻⁴⁶.

²⁴ The Pentateuch was divided into weekly portions, to be read in full at each Sabbath morning service. On Sabbath afternoons, Mondays, and Thursdays part of the portion prescribed for the next Sabbath was read.

²⁵ What was read at these times was read again on the following Sabbath.

²⁶ Lev. 23⁴⁴.

²⁷ Of Esther at Purim.

²⁸ Whereas he that reads the Law must stand.

²⁹ That read and that listen.