

בשלושה פרקים בשנה כהנים נושאים את כפיהן ארבע פעמים ביום; בשחרית, במוסף, במנחה, ובנעילת שערים: בתעניות, ובמעמדות, וביום הכפורים...

MISHNA: At three times in the year priests raise their hands to recite the Priestly Benediction four times in a single day, in the morning prayer, in the additional prayer, in the afternoon prayer, and in the evening in the closing of the gates, i.e., the *ne'ila* prayer. And these are the three times: During communal fasts held due to lack of rain, on which the closing prayer is recited; and during non-priestly watches [*ma'amadot*], when the Israelite members of the guard parallel to the priestly watch come and read the act of Creation from the Torah, as explained below; and on Yom Kippur...

גמ' בשלושה פרקים בשנה כהנים נושאים את כפיהם כו'. תעניות ומעמדות מי איכא מוסף? חסורי מיחסרה, והכי קתני: בשלושה פרקים כהנים נושאים את כפיהן כל זמן שמתפללין, ויש מהן ארבעה פעמים ביום — שחרית ומוסף מנחה ונעילת שערים, ואלו הן שלושה פרקים: תעניות, ומעמדות, ויום הכפורים.

GEMARA: The mishna taught: ~~At three times in the year priests raise their hands to recite the Priestly Benediction four times in a single day.~~ On communal fasts, non-priestly watches, and Yom Kippur. The Gemara asks: How do they recite the Priestly Benediction four times on these days? **Do fast days and gatherings of non-priestly watches have an additional prayer?** The Gemara explains that the mishna is incomplete and is teaching the following: **At three times in the year priests raise their hands each time they pray, and on some of these they bless four times a day, in the morning prayer, in the additional prayer, in the afternoon prayer, and in the closing of the gates, i.e., the *ne'ila* prayer. And these are the three times: Communal fasts, non-priestly watches, and Yom Kippur.**

אמר רב נחמן אמר רבה בר אבבה: זו דברי רבי מאיר. אבל חכמים אומרים: שחרית ומוסף — יש בהן נשיאת כפים, מנחה ונעילה — אין בהן נשיאת כפים.

Rav Nahman said that Rabba bar Avuh said: This mishna is the statement of **Rabbi Meir. However, the Rabbis say: The morning prayer and the additional prayer have the Priestly Benediction of the raising of the hands, whereas the afternoon prayer and the closing prayer [*ne'ila*] do not have the raising of the hands.**

מאן חכמים — רבי יהודה היא. דתניא: שחרית ומוסף מנחה ונעילה כולן יש בהן נשיאת כפים, דברי רבי מאיר. רבי יהודה אומר: שחרית ומוסף — יש בהן נשיאת כפים, מנחה ונעילה — אין בהן נשיאת כפים. רבי יוסי אומר: נעילה — יש בה נשיאת כפים, מנחה — אין בה נשיאת כפים.

The Gemara asks: **Who are these Rabbis, who disagree with Rabbi Meir? It is the opinion of Rabbi Yehuda, as it is taught in a baraita: The morning prayer, the additional prayer, the afternoon prayer, and *ne'ila* all have the Priestly Benediction of the raising of the hands. This is the statement of Rabbi Meir. Rabbi Yehuda says: The morning prayer and the additional prayer have the raising of the hands, whereas the afternoon prayer and *ne'ila* do not have the raising of the hands. Rabbi Yosei says: *Ne'ila* has the raising of the hands; the afternoon prayer does not have the raising of the hands.**

במאי קמיפלגי? רבי מאיר סבר: כל יומא טעמא מאי לא פירשי בהיגדיהו במנחתא — משום שחרות, האידינא ליכא שחרות.

The Gemara asks: **With regard to what principle do they disagree? Rabbi Meir maintains: What is the reason that priests do not spread their hands to bless the people every day in the afternoon prayer?** It is due to potential drunkenness, as people occasionally become intoxicated during their lunch, and it is prohibited for an inebriated priest to bless. However, **now, on a fast day, there is no concern about drunkenness, and therefore the priests may recite the Priestly Benediction even in the afternoon prayer.**

רבי יהודה סבר: שחרית ומוסף דכל יומא לא שכיח שחרות — לא גזרו בהו רבנן, מנחה ונעילה דכל יומא שכיחא שחרות — גזרו בהו רבנן.

Conversely, **Rabbi Yehuda maintains that with regard to the morning prayer and the additional prayer, when drunkenness is not common on every ordinary day, the Sages did not issue a decree that the Priestly Benediction be omitted during them.** However, with regard to the afternoon prayer and *ne'ila*, when drunkenness is common on every day, the Sages issued a decree that the Priestly Benediction should not be recited during them, despite the fact that intoxication is not a concern on a fast day.

רבי יוסי סבר: מנחה דאיתה בכל יומא — גזרו בה רבנן, נעילה דליתה בכל יומא — לא גזרו בה רבנן.

Finally, **Rabbi Yosei maintains that with regard to the afternoon prayer, which is recited every day, the Sages issued a decree concerning it, whereas with regard to *ne'ila*, which is not recited every day, the Sages did not issue and apply their decree to it, as there is no concern that people might become confused between *ne'ila* and an afternoon prayer of a regular weekday.**

אמר רב יהודה אמר רב: הלכה כרבי מאיר. ורבי יוחנן אמר: נהגו העם כרבי מאיר. ורבה אמר: מנחה כרבי מאיר.

Rav Yehuda said that Rav said: The *halakha* is in accordance with the opinion of Rabbi Meir. And Rabbi Yochanan said: The people act in accordance with the opinion of Rabbi Meir. And Rava said: The custom is in accordance with the opinion of Rabbi Meir.

מאן דאמר הלכה כרבי מאיר — דרשינן לה בפירקא. מאן דאמר מנהג — מידרש לא דרשינן, אוריגי

The Gemara clarifies these statements. **The one who said that the *halakha* is in accordance with the opinion of Rabbi Meir means that this ruling is taught in the public lectures on Shabbat. The one who said that the custom is in accordance with the opinion of Rabbi Meir means that one does not teach this in public, but if someone comes to ask for**

מורינו. ומאן דאמר נהגו — אוריגי
לא מורינו, ואי עביד — עביד, ולא
מהדרינו ליה.

ורב נחמן אמר: הלכה כרבי יוסי.
והלכה כרבי יוסי. והאי דנא מאי
טעמא פרישי קהני ידיהו במנחתא
דתעניתא? פין דבסמוך לשקיעת
החמה קא פרישי — בתפילת נעילה
דמא.

a practical ruling, **one instructs them** in private that this is the *halakha*. **And the one who said** that the people **act** in accordance with the opinion of Rabbi Meir means that **one does not** even instruct someone that this is the *halakha*, **but** if he **acts** in accordance with Rabbi Meir, he has **acted** in a valid manner **and we do not** require **him to return** and recite the prayer again.

And Rav Nachman said that the *halakha* is in accordance with the opinion of Rabbi Yosei. The Gemara concludes: **And indeed, the *halakha* is in accordance with the opinion of Rabbi Yosei.** The Gemara asks: **And nowadays, what is the reason that priests spread their hands** to bless the people **in the afternoon prayer of a fast?** The Gemara explains: **Since they spread** their hands **near sunset**, it is **considered like *ne'ila***, and therefore the decree of the Sages does not apply.