

לְבָרוּכִי, לְמֵאן דְּאָמַר שְׁבִיעֵי לְסוּכָה – בְּרוּכִי נְמִי מְבָרְכִינוּ, לְמֵאן דְּאָמַר שְׁמִינִי לְזֶה וְלָזֶה – בְּרוּכִי לֹא מְבָרְכִינוּ. אָמַר רַב יוֹסֵף: נְקוּט דְּרַבִּי יוֹחָנָן בִּידְךָ, דְּרַב הוֹנָא בַר בִּיזְנָא וְכָל גְּדוּלֵי הַדּוֹר אֵיקְלָעוּ בְּסוּכָה בְּשְׁמִינֵי סַפְקָא שְׁבִיעֵי, מִיַּתְבָּ הוּוּ יְתָבִי בְּרוּכִי לֹא בְּרִיכִי.

וְדַלְמָא סְבִירָא לְהוּ כְּמֵאן דְּאָמַר בִּין שְׁבִיעֵיךָ יוֹם טוֹב רַאשׁוֹן שׁוּב אֵינוּ מְבָרְךְ? גְּמִירֵי דְּמֵאפְרָא אָתוּ.

אֵיבָא דְּאָמְרֵי: בְּרוּכִי – כּוּלֵי עֲלָמָא לֹא פְּלִיגֵי דְּלֹא מְבָרְכִינוּ, כִּי פְּלִיגֵי – לְמִיַּתְבָּ. לְמֵאן דְּאָמַר שְׁבִיעֵי לְסוּכָה – מִיַּתְבָּ יְתָבִינוּ, וְלְמֵאן דְּאָמַר שְׁמִינִי לְזֶה וְלָזֶה – מִיַּתְבָּ נְמִי לֹא יְתָבִינוּ. אָמַר רַב יוֹסֵף: נְקוּט דְּרַבִּי יוֹחָנָן בִּידְךָ, דְּמֵרָא דְּשְׁמֵעְתָא מְנֵי – רַב יְהוּדָה בְּרִיהַ דְּרַב שְׁמוּאֵל בַּר שִׁילַת, וּבְשְׁמִינֵי סַפְקָא שְׁבִיעֵי לְבָר מְסוּכָה יְתָבִי. וְהִלְכְתָּא: מִיַּתְבָּ יְתָבִינוּ, בְּרוּכִי לֹא מְבָרְכִינוּ.

אָמַר רַבִּי יוֹחָנָן: אוֹמְרִים זְמַן בְּשְׁמִינֵי שֶׁל חַג, וְאֵין אוֹמְרִים זְמַן בְּשְׁבִיעֵי שֶׁל פֶּסַח.

אָמַר רַבִּי לְוִי בַר חֲמָא וְאֵיתִימָא רַבִּי חֲמָא בַר חֲנִינָא: תִּדְעֵ, שְׁתַּהֲרֵי חֲלוּק בְּשִׁלְשָׁה דְּבָרִים: בְּסוּכָה, וְלוּלָב, וְנִסְחָךְ הַמַּיִם. וְלְרַבִּי יְהוּדָה, דְּאָמַר: בְּלוֹג הֵיךָ מְנַסֵּךְ כָּל שְׁמוֹנָה – הֲרֵי חֲלוּק בְּשִׁנֵי דְּבָרִים.

with regard to whether or not to recite the blessing over residing in the *sukka*. According to the one who says that the status of the eighth day is like that of the seventh day with regard to the mitzva of *sukka*, we also recite the blessing: To reside in the *sukka*. However, according to the one who says that its status is like that of the eighth day both with regard to this and to that, we do not recite the blessing. Rav Yosef said: Take the statement of Rabbi Yoḥanan that on the eighth day outside Eretz Yisrael one does not recite the blessing: To reside in the *sukka*, in your hand, i.e., adopt it as your practice. As Rav Huna bar Bizna and all the prominent scholars of the generation happened to visit a *sukka* on the eighth day, with regard to which there was uncertainty that it might be the seventh day, and they were sitting in the *sukka*, but they did not recite the blessing.

The Gemara suggests: And perhaps the reason they did not recite a blessing is that they hold in accordance with the opinion of the one who said: Once he recited the blessing on the first Festival day he does not recite it again on the subsequent days, and not because it was the eighth day. The Gemara answers: That is not the reason that they did not recite the blessing, as the Sages learned through tradition that these Sages were coming from the fields, where they had been herding their flocks, and that was the first time during the Festival that they sat in a *sukka*.

Some say a different version of the dispute: Everyone agrees that we do not recite the blessing; when they disagree it is with regard to whether to reside in the *sukka*. According to the one who says that the status of the eighth day is like that of the seventh day with regard to the mitzva of *sukka*, we reside in the *sukka*.<sup>n</sup> However, according to the one who says that its status is like that of the eighth day both with regard to this and to that, neither do we reside in the *sukka*.<sup>n</sup> Rav Yosef said: Take the statement of Rabbi Yoḥanan in your hand, as who is the Master responsible for dissemination of the *halakha*? It is Rav Yehuda, son of Rav Shmuel bar Sheilat, and on the eighth day, with regard to which there is uncertainty that it might be the seventh day,<sup>n</sup> he himself resides outside of the *sukka*. The Gemara concludes: And the *halakha* is that we reside in the *sukka* on the eighth day, with regard to which there is uncertainty that it might be the seventh day, but we do not recite the blessing.

§ Rabbi Yoḥanan said that one recites the blessing: Who has given us life, sustained us, and brought us to this time, on the eighth day of the Festival,<sup>n</sup> as the eighth day is a Festival distinct from *Sukkot*, and one does not recite the blessing of time on the seventh day of Passover<sup>n</sup> because it is not a Festival distinct from Passover.

And Rabbi Levi bar Ḥama said, and some say it was Rabbi Ḥama bar Ḥanina who said: Know that the eighth day of *Sukkot* is a Festival in and of itself and therefore requires its own blessing, as it is distinct from the seven days of *Sukkot* with regard to three matters:<sup>n</sup> With regard to *sukka*, as one is not obligated to sit in the *sukka* on the eighth day; and with regard to *lulav*, as one is not obligated to take the four species on the eighth day; and with regard to the water libation, as one does not pour the water libation on the altar on the eighth day. The Gemara notes: And according to Rabbi Yehuda, who said: With a vessel measuring one *log* the priest pours the water libation all eight days, including the eighth day, the eighth day is nevertheless distinct from the rest of the Festival with regard to the other two matters.

NOTES

**We reside in the *sukka* – מִיַּתְבָּ יְתָבִינוּ:** *Tosafot* ask: If one resides in the *sukka* on the eighth day due to the uncertainty that it might be the seventh day, why doesn't one take the four species on that day for the same reason? Ran suggests that taking the four species on the seventh day is a rabbinic ordinance to commemorate the Temple. In cases of uncertainty with regard to rabbinic ordinances, the ruling is lenient.

**Neither do we reside in the *sukka* – מִיַּתְבָּ נְמִי לֹא יְתָבִינוּ:** The early authorities questioned the rationale for this opinion. Why would one not reside in the *sukka* on the eighth day? After all, there is uncertainty with regard to the eighth day, and the principle is that in cases of uncertainty with regard to a mitzva by Torah law, the ruling is stringent. Therefore, one should certainly be required to reside in the *sukka*. They answer that the case in question is with regard to modern times, when there is no longer any uncertainty, as there is a fixed calendar and the dates of the Festivals are known. The second Festival day in the Diaspora is observed only to maintain the custom of our ancestors. On the other hand, were one to sit in the *sukka* on the eighth day according to this opinion, the concern is that people would belittle the sanctity of the Eighth Day of Assembly. Therefore, they ruled that one does not reside in the *sukka* on the eighth day (Ran; Ritva).

**As it is distinct from the seven days of *Sukkot* with regard to three matters – שְׁתַּהֲרֵי חֲלוּק בְּשִׁלְשָׁה דְּבָרִים:** A question was raised by the *Sefat Emet* and the *Rashash*: Isn't there a fourth matter in which the day differs, i.e., the obligation to take the willow branch? The *Sefat Emet* answers that the separate taking of the willow branch is included in the category of *lulav*.

HALAKHA

**The mitzva of *sukka* on the eighth day with regard to which there is uncertainty that it might be the seventh day – מִצְוַת סוּכָה בְּשְׁמִינֵי סַפְקָא שְׁבִיעֵי:** Outside Eretz Yisrael, one eats in the *sukka* on the Eighth Day of Assembly, as there is uncertainty whether it is the seventh day or the eighth day. However, the blessing: To reside in the *sukka*, is not recited. In *kiddush* and in the prayers the Eighth Day of Assembly is mentioned, and one recites the blessing of time indicating that it is an independent Festival. Most authorities rule in this matter in accordance with the conclusion of the Gemara here. However, there are many different opinions among the halakhic authorities, and correspondingly there are many different customs. Some eat an insubstantial or incomplete meal in the *sukka* on that day; others eat in the *sukka* only during the day and not at night. Many authorities rule that one should not sleep in the *sukka* that night (Maharil; *Darkei Moshe*; *Noda Bihuda*) and that is the prevailing custom (see *Be'er Heitev*, *Mishna Berura*, and others). In all these matters, everyone should follow his local custom (*Shulḥan Arukh, Oraḥ Ḥayyim* 668:1).

**The blessing of time on the eighth day of the Festival – זְמַן בְּשְׁמִינֵי שֶׁל חַג:** One recites the blessing of time at the start of the Eighth Day of Assembly, since it is a Festival in and of itself (*Shulḥan Arukh, Oraḥ Ḥayyim* 668:1).

**The blessing of time on the seventh day of Passover – זְמַן בְּשְׁבִיעֵי שֶׁל פֶּסַח:** One recites *kiddush* on the evening of the seventh day of Passover. However, one does not recite the blessing of time, because the seventh day is not a Festival in and of itself (*Shulḥan Arukh, Oraḥ Ḥayyim* 490:7).

**Eating matza on Passover – אֲכִילַת מַצָּה בַּפֶּסַח:** There is a positive mitzva by Torah law to eat *matza* on the first night of Passover. Subsequently, there is no obligation to eat *matza*; there is merely a prohibition against eating leaven (*Shulhan Arukh, Orah Hayyim 475:7*).

NOTES

**Bull...bulls...On the day...and on the day – פָּר...פָּרִים...בַּיּוֹם...וּבַיּוֹמִים:** An alternative explanation is cited in the *Sefat Emet*. The contrast is not between the eighth day and the seven previous days; rather, the contrast is between the Eighth day of Assembly and the seventh day of Passover. With regard to the seventh day of Passover, it says: Bulls, like it does on all the previous days of Passover, in contrast to the Eighth Day of Assembly, where it says: Bull, unlike the previous days. With regard to the seventh day of Passover it says: And on the day, a continuation of the previous days, as opposed to the Eighth Day of Assembly, where it says: On the day, without the conjunction, indicating that it is a Festival in and of itself.

**As per the regulation...as per their regulation – כַּמְשַׁפֵּט...כַּמְשַׁפֵּט:** Although with regard to the first through sixth days of *Sukkot*, the verse states: As per the regulation, since on the seventh day it states: As per their regulation, and on the eighth it reverts to: As per the regulation, this indicates that the eighth day is different from the other seven days (*Ritva*).

**Failure to bring...prevents – מְעַבְּרִין –** Some explain that if one of the offerings is not brought, then the obligation is not fulfilled even with regard to the offerings that were already brought. Others explain that this means that if one realizes ahead of time that one animal is missing, none of the offerings are sacrificed (*Me'iri*). In tractate *Menahot*, proof that failure to bring all the offerings prevents fulfillment of the obligation with the others is cited from the terms: As per the regulation, and: As per their regulation, indicating that they are sacrificed only when all the offerings are brought.

אִי הָכִי שְׁבִיעֵי שָׁל פֶּסַח נְמוּ, הָרִי חֲלוּק בְּאֲכִילַת מַצָּה! דְּאָמַר מַר: לֵילָה רִאשׁוֹנָה – חוּבָה, מִכָּאֵן וְאֵילָךְ – רְשׁוּת. הָכִי הִשְׁתָּא?! הֵתָם – מְלִילָה חֲלוּק, מִיּוֹם – אֵינוֹ חֲלוּק. הֵכָא – אֲפִילוּ מִיּוֹם נְמוּ חֲלוּק.

רַבִּינָא אָמַר: זֶה חֲלוּק מְשַׁלְּפִנּוּ, וְזֶה חֲלוּק מְשַׁלְּפִנּוּ פָּנּוּ.

(אָמַר רַב פָּפָא): הֵכָא כְּתִיב "פָּר", הֵתָם כְּתִיב "פָּרִים".

רַב נַחֲמָן בַּר יִצְחָק אָמַר: הֵכָא כְּתִיב "בַּיּוֹם", הֵתָם כְּתִיב "וּבַיּוֹמִים".

רַב אֲשִׁי אָמַר: הֵכָא כְּתִיב "כַּמְשַׁפֵּט", הֵתָם כְּתִיב "כַּמְשַׁפֵּטִים".

לֵימָא מְסִיעֵ לִיה: הַפָּרִים הָאֵילִים וְהַבָּשִׂים – מְעַבְּרִין זֶה אֶת זֶה, וְרַבִּי יְהוּדָה אָמַר: פָּרִים – אֵין מְעַבְּרִין זֶה אֶת זֶה, שְׁהֵרִי מִתְמַעֲטִין וְהוֹלְכִין.

אָמְרוּ לוֹ: וְהֵלָא בּוֹלָן מִתְמַעֲטִין וְהוֹלְכִין בְּשִׁמְנֵי! אָמַר לָהֶן: שְׁמִינֵי רְגַל בְּפָנֵי עֲצָמוּ הוּא, שְׁכָשֶׁם שְׁשִׁבְעַת יָמֵי הִחַג טְעוּנִין קָרְבָן וְשִׁיר וּבִרְכָה וְלִינָה – אֵף שְׁמִינֵי טְעוּן קָרְבָן וְשִׁיר וּבִרְכָה וְלִינָה.

The Gemara asks: **If so, the seventh day of Passover should be considered distinct as well, as it is distinct from the first day in terms of the obligation of eating matza, as the Master said: On the first night of Passover, it is an obligation to eat matza.<sup>H</sup> From that point onward, it is optional; if one chooses, he eats matza, and if he chooses not to eat matza, he need not, provided that he does not eat leavened foods. The Gemara retorts: How can these cases be compared? There, in the case of Passover, the halakha of the seventh day is distinct from the first night; however, it is not distinct from the first day, as on the first day there is no obligation to eat matza. Here, in the case of Sukkot, the eighth day of the Festival is distinct even from the first day.**

Ravina said a different reason for the distinction between the two Festivals: **This, the eighth day of Sukkot, is distinct in terms of its halakhot, even from the day just before it, the seventh day. However, that, the seventh day of Passover, is distinct in terms of its halakhot, only from a day previous to the day before, i.e., the first day alone. There is no distinction between the sixth and seventh days.**

Rav Pappa said another reason why the eighth day of *Sukkot* is considered a distinct Festival. **Here, with regard to the additional offering sacrificed on the Eighth Day of Assembly, it is written: "And you shall present a burnt-offering, an offering made by fire, of a sweet savor unto the Lord: One bull" (Numbers 29:36). There, with regard to the additional offering sacrificed on the first day of Sukkot, it is written: "And you shall present a burnt-offering, an offering made by fire, of a sweet savor unto the Lord: Thirteen bulls" (Numbers 29:13), and on each subsequent day one bull fewer is sacrificed: Twelve on the second day, eleven on the third day, and so on, until seven are sacrificed on the seventh day. Were the eighth day part of the festival of Sukkot, the additional offering on that day should have included six bulls. The fact that it includes only one bull indicates that it is a distinct Festival.**

Rav Nahman bar Yitzhak said: **Here, it is written: "On the eighth day you shall have a solemn assembly; you shall do no manner of servile labor" (Numbers 29:35). This indicates that this day is distinct from the others, as there, with regard to the other days of Sukkot, it is written: And on the day,<sup>N</sup> indicating that each of the days from the second through the seventh are all continuations of the first day.**

Rav Ashi said: **Here, with regard to the eighth day, it is written: "Their meal-offering and their libations, for the bull, for the ram, and for the lambs, shall be according to their number, as per the regulation" (Numbers 29:37). However, there, with regard to the seventh day, it is written: "And their meal-offering and their libations, for the bulls, and for the rams, and for the lambs, according to their number, as per their regulation"<sup>N</sup> (Numbers 29:33). The Gemara understands the use of the plural pronoun: Their, to indicate that the offerings sacrificed on all seven days are related.**

The Gemara asks: **Let us say that the following supports the opinion of Rabbi Yohanan that one recites the blessing of time on the eighth day. Failure to bring either the bulls, or the rams, or the sheep on the Festival prevents<sup>N</sup> fulfillment of one's obligation with the other animals, as they are considered one offering. Rabbi Yehuda says: Failure to bring the bulls does not prevent fulfillment of one's obligation with the other animals, since they decrease progressively each day. The Torah displays flexibility with regard to the bulls. Therefore, apparently, even if they are not brought at all one fulfills his obligation with the others.**

The Sages said to Rabbi Yehuda: **But don't the numbers of all the animals eventually decrease on the eighth day, as on the other days two rams and fourteen sheep are sacrificed and on the eighth day it is one ram and seven sheep? Rabbi Yehuda said to them: The Eighth Day of Assembly is a Festival in and of itself. As just as the seven days of the festival of Sukkot require an offering, and a song sung by the Levites, and a blessing unique to the festival of Sukkot, and there is a mitzva of staying overnight in Jerusalem after the first Festival day, so too, the eighth day requires an offering, and a song sung by the Levites, and a blessing unique to the Eighth Day of Assembly, and there is a mitzva of staying overnight in Jerusalem at its conclusion.**

מאי לאו – זמן? לא, ברבית המזון ותפילה.

הכי נמי מסתברא. דאי סלקא דעתך זמן – זמן כל שבועה מי איכא? הא לא קשיא, דאי לא בריך האידינא – מברך למחר, או ליומא אחרניא.

מכל מקום בוס בעיני. לימא מסייע ליה לרב נחמן, דאמר רב נחמן: זמן אומר אפילו בשוק. דאי אמרת בעיני בוס – בוס כל יומא מי איכא? דלמא דאי קלע ליה בוס.

וסבר רבי יהודה שמיני טעון לינה? והא תנא, רבי יהודה אומר: מנין לפסח שני שאינו טעון לינה – שניאמר: "ופנית בבקר והלכת לאהל לידך", ובתיב: "ששת ימים תאכל מצות", את שטעון ששה – טעון לינה, את שאינו טעון ששה – אינו טעון לינה. למעוטי מאי? לאו למעוטי נמי שמיני של חג?

What, is it not that the blessing mentioned is the blessing of time, in support of the opinion of Rabbi Yohanan? The Gemara rejects this possibility: No, the blessing here is **Grace after Meals and the Amidah prayer**, where mention is made of the Eighth Day of Assembly and not of *Sukkot*. Therefore, there is no support for the opinion of Rabbi Yohanan that one recites the blessing of time on the Eighth Day of Assembly.

The Gemara says: **So too, it is reasonable** that this is the proper understanding of the *baraita*, as should it enter your mind that the *baraita* is referring to the blessing of time, is there a blessing of time all seven days of *Sukkot*? One recites the blessing only on the first day. The Gemara responds: **This is not difficult**, and that is no proof that the *baraita* is not referring to the blessing of time, as the *baraita* could mean that **if one did not recite the blessing today**, on the first day, **he recites the blessing on the next day or on another day** of the Festival. Under those circumstances the blessing of time may be recited on any of the seven days.

The Gemara asks: How could one recite the blessing of time on each of the days of *Sukkot* if **in any case we require** the blessing to be recited over a cup of wine, and not everyone has access to wine during the intermediate days of the Festival? From the fact that the Gemara does not consider this factor, **let us say** that this *baraita* supports the opinion of Rav Nahman, as Rav Nahman said: **One recites the blessing of time even in the marketplace**,<sup>HN</sup> without wine, as, **if you say that we require a cup of wine** in order to recite the blessing of time, **is there a cup of wine available every day** that would enable one to recite the blessing during the intermediate days of the Festival? The Gemara rejects this proof: **Perhaps** the *baraita* is referring to a case where a cup of wine happened to become available to him. The *baraita* is not describing the preferred method of reciting the blessing but merely a possibility.

The Gemara asks: **And does Rabbi Yehuda really hold** that the Eighth Day of Assembly **requires one to stay overnight**<sup>N</sup> at its conclusion? **But wasn't it taught in a baraita that Rabbi Yehuda says: From where is it derived that the second Pesah**, when the Paschal lamb is brought by those who were impure and unable to sacrifice it on the first *Pesah*, **does not require staying overnight** at its conclusion?<sup>N</sup> **As it is stated with regard to the first Pesah: "And you shall turn in the morning and go unto your tents"** (Deuteronomy 16:7), and immediately thereafter it is written: **"Six days you shall eat matzot"** (Deuteronomy 16:8). From the juxtaposition of these two verses Rabbi Yehuda derives the following: **That which requires observance of the six subsequent days requires staying overnight; that which does not require observance of the six subsequent days does not require staying overnight. What does this juxtaposition come to exclude? Is it not to exclude the eighth day of the Festival**, as it is not followed by the observance of six days?

NOTES

One recites the blessing of time even in the marketplace – זמן: אומר אפילו בשוק: Although there is no inherent connection between the blessing of time and drinking a cup of wine, apparently, whenever it is possible to recite a blessing along with a fixed requirement, it is preferable to do so. This is the practice with regard to several other *halakhot* as well. The reason for this might be that the cup of wine creates a sense of joy when one recites a blessing over it.

Stay overnight – לינה: It is a mitzva for anyone who brings an offering to the Temple in Jerusalem to stay overnight and not head home immediately. *Tosafot* ask in tractate *Pesahim*: Why does one who offers the Paschal lamb on the second *Pesah* not stay the night as well? The Paschal lamb should be no different from any other individual offering. The *Me'iri* explains that Rabbi Yehuda holds that this *halakha* is a biblical decree, as it is derived by means of a juxtaposition: Only *Pesah* that requires observance of six subse-

quent days requires staying overnight; *Pesah* that does not require observance of six subsequent days does not require remaining overnight. This excludes the second *Pesah* and does not exclude other Festivals or offerings.

Second *Pesah* and staying overnight – פסח שני ולינה: The Gemara here cites a statement in the name of Rabbi Yehuda and then proceeds to question it by citing another statement of his that apparently contradicts the first. The Gemara resolves the contradiction in a manner that allows for Rabbi Yehuda to be the author of both statements. Later authorities note, however, that in tractate *Pesahim*, where the same contradiction is raised, a different solution is provided: The two opinions of Rabbi Yehuda were cited differently by different *tanna'im*. Some explain that a different solution is cited here because the resolution here better resolves the contradiction (see *Arukh LaNer*, *Sefat Emet*, and others).

HALAKHA

One recites the blessing of time even in the marketplace – זמן אומר אפילו בשוק: Although generally the blessing of time is recited over a cup of wine, one is not obligated to do so, in accordance with the opinion of Rav Nahman. That explains the validity of the custom to recite the blessing of time on Yom Kippur following the *Kol Nidrei* prayer (*Shulhan Arukh, Oraḥ Hayyim* 619:1).

BACKGROUND

First fruits – בִּיכּוּרִים: The first fruits of a new harvest were given to the priests (see Deuteronomy 26:1–11). In the time of the Temple, a farmer would select the first of the seven types of fruit with which Eretz Yisrael is favored (see Deuteronomy 8:8). He would bring them to the Temple in a basket, place them before the altar, and recite prayers of thanks to God. Afterward, the fruit was given to the priests and eaten under the same restrictions governing *teruma*. First fruits were brought to the Temple between the festivals of *Shavuot* and *Sukkot*. If they were not brought during that period, an extension was granted until Hanukkah. An entire tractate of the Mishna, *Bikkurim*, is devoted to the details of this mitzva.

NOTES

Require a peace-offering – טְעוּיֵי קָרְבָן: Two offerings were typically brought with the first fruits. First, one placed turtle-doves and pigeons on the basket of the first fruits, as adornment. These birds were sacrificed as burnt-offerings. In addition, peace-offerings were brought with the first fruits, in fulfillment of the verse: “You shall rejoice with all the good” (Deuteronomy 26:11). In the Temple, rejoicing was possible only with the meat of peace-offerings (see *Me’ir*).

Song – שִׁיר: In tractate *Arakhin*, the requirement to accompany the first fruits with song is derived from a verbal analogy between two verses. One verse states: “You shall rejoice with all the good” (Deuteronomy 26:11), and the other states with regard to the offerings on the Festivals: “With rejoicing and with glad heart” (Deuteronomy 28:47). Just as the rejoicing referred to in the latter verse is accompanied by song, so too, the rejoicing referred to in the former is accompanied by song.

Under the hand of the owner – תַּחַת יַד בְּעָלִים: See *Tosafot*, who point out that this does not mean that the priest physically places his hands beneath those of the owner; rather, he places them lower on the basket than the point where the owner is grasping the basket. That is because *Tosafot* are insistent that there be no interposition between the owner’s hands and the basket. Rashi and the Ritva do not insist upon this, because in their opinion, the essential waving is performed by the owner, and the waving of the priest is not essential. However, others explain that the essential waving is the one performed by the priest, not by the owner. Nevertheless, they maintain that interposition between the priest’s hands and the basket is not a problem. Others explain that the issue is not one of interposition. Rather, the question is who provides the primary force for the waving (see *Sefat Emet*).

What halakhic conclusion was reached – מַאי הָוֵי עֵלְהָ: This question is typically raised in instances where there is an extensive halakhic discussion involving citation of numerous and varied sources that do not lead to a clear conclusion. In these cases the question is asked: What conclusion was reached with regard to the question that opened the discussion, which was forgotten in the course of the lengthy discussion?

HALAKHA

Offering, song, waving – קָרְבָן וְשִׁיר וְתַנּוּפָה: First fruits must be waved before the altar and are accompanied by peace-offerings as an expression of rejoicing. In addition, they are accompanied by a song in honor of the first fruits, which is sung by the Levites as the people enter the Temple courtyard with the first fruits (Rambam *Sefer Zera’im, Hilkhot Bikkurim* 3:12).

Staying overnight with the first fruits – לֵינָה עִם הַבִּיכּוּרִים: One who brings first fruits to the Temple in Jerusalem does not leave after completing the ceremony. Rather, he remains in the city overnight (Rambam *Sefer Zera’im, Hilkhot Bikkurim* 3:14).

Waving the first fruits – הִנָּפֵת הַבִּיכּוּרִים: The first fruits are waved in the following manner: The owner places his hands under the basket, and the priest places his hands under those of the owner, and they wave it together (Rambam *Sefer Zera’im, Hilkhot Bikkurim* 3:12).

לֹא, לְמַעוּטֵי פֶסַח שְׁנֵי דְבוּתֵיהֶּ. הָכִי נִמְי מִסֵּתֶבְרָא. דְּתַנּוּ: הַבִּיכּוּרִים טְעוּיֵי קָרְבָן. וְשִׁיר, וְתַנּוּפָה, וְלֵינָה. מֵאֵן שְׁמַעְתָּ לֵיהּ דְּאָמַר תַּנּוּפָה – רַבִּי יְהוּדָה, וְקָאָמַר טְעוּיֵי לֵינָה.

דְּתַנּוּ, רַבִּי יְהוּדָה אָמַר: “וְהִנָּחְתּוּ” – זוּ תַנּוּפָה. אֲתָהּ אָמַר זוּ תַנּוּפָה, אִוּ אֵינּוּ אֶלָּא הִנָּחָה מִמֶּשֶׁ? כִּשְׁהוּא אָמַר “וְהִנָּחְתּוּ” – הֲרֵי הִנָּחָה אָמַר, הָא מָה אֲנִי מְקַיֵּים “וְהִנָּחְתּוּ” – זוּ תַנּוּפָה.

וְדַלְמָא רַבִּי אֱלִיעֶזֶר בְּן יַעֲקֹב הָיִא דְּתַנּוּ: “וְלִקַּח הַכֹּהֵן הַטָּנֵא מִיָּדָךְ” – לִימַד עַל הַבִּיכּוּרִים שְׁטַעוּיֵי תַנּוּפָה, דְּבָרֵי רַבִּי אֱלִיעֶזֶר בְּן יַעֲקֹב.

מַאי טְעַמָּא דְּרַבִּי אֱלִיעֶזֶר בְּן יַעֲקֹב – אֲתֵינָא “יָד” מִשְׁלָמִים, כְּתִיב הָכָּא: “וְלִקַּח הַכֹּהֵן הַטָּנֵא מִיָּדָךְ”, וְכִתִּיב הָתָּם: “יָדוֹ תִבְיָאֵנָה אֶת אֲשֵׁי ה”.

מָה כְּאֵן בְּהֵן – אִף לְהֵלֵן בְּהֵן. וּמָה לְהֵלֵן בְּעָלִים – אִף כְּאֵן בְּעָלִים. הָא בִּיצֵד? כְּהֵן מִנִּיחַ יָדוֹ תַּחַת יַד בְּעָלִים, וּמִנִּיחַ.

מַאי הָוֵי עֵלְהָ? רַב נַחֲמָן אָמַר: אֲוֹמְרִים זְמַן בְּשִׁמְיֵי שְׁל חַג, וְרַב שֵׁשֶׁת אָמַר: אֵינּוּ אֲוֹמְרִים זְמַן בְּשִׁמְיֵי שְׁל חַג. וְהִלְכְּתָא: אֲוֹמְרִים זְמַן בְּשִׁמְיֵי שְׁל חַג.

תַּנּוּיָא כְּוֹתֵיהֶּ דְּרַב נַחֲמָן: שְׁמִינִי

The Gemara rejects this: **No**, it comes to exclude the second *Pesah*, which is similar to the first *Pesah* in terms of its offering, and it teaches that since it is not followed by the observance of six days there is no obligation to stay overnight. The Gemara says: **So too, it is reasonable to say that Rabbi Yehuda is excluding the second Pesah, as we learned in a mishna: The first fruits<sup>8</sup> require a peace-offering<sup>n</sup> to be brought with them, a song<sup>n</sup> unique to the occasion, sung by the Levites, waving,<sup>h</sup> and staying overnight.<sup>h</sup> Whom did you hear who said that first fruits require waving? It is Rabbi Yehuda, and the mishna is saying that first fruits require staying overnight.** Apparently, Rabbi Yehuda excludes only the second *Pesah* from the requirement of staying overnight.

Rabbi Yehuda holds that first fruits require waving, as it was taught in a *baraita*: **Rabbi Yehuda says that it is stated with regard to first fruits: “And you shall set it down before the Lord your God,”** (Deuteronomy 26:10), and **this is referring to waving** before the altar the basket containing the first fruits. **Do you say that this is referring to waving, or perhaps it is referring only to actually setting it down adjacent to the altar? When the Torah says: “And the priest shall take the basket from your hand and set it down before the altar of the Lord your God” (Deuteronomy 26:4), setting it down is already stated. How, then, do I establish the meaning of the verse: “And you shall set it down”? This is referring to waving.**

The Gemara asks: **And perhaps the baraita that requires one to stay overnight when bringing first fruits to Jerusalem is not in accordance with Rabbi Yehuda’s opinion. Rather, it is in accordance with the opinion of Rabbi Eliezer ben Ya’akov, who also holds that first fruits require waving. As it was taught in a baraita that it is written: “And the priest shall take the basket from your hand” (Deuteronomy 26:4), which taught concerning first fruits that they require waving. This is the statement of Rabbi Eliezer ben Ya’akov.**

The Gemara asks: **What is the rationale for the opinion of Rabbi Eliezer ben Ya’akov? How does he derive the waving of the first fruits from this verse? The Gemara answers: This is derived by means of a verbal analogy between the term “hand” written with regard to first fruits and the term “hand” written with regard to a peace-offering. It is written here, with regard to first fruits: “And the priest shall take the basket from your hand,” and it is written there, with regard to a peace-offering: “His own hands shall bring the offerings of the Lord made by fire; the fat with the breast shall he bring, that the breast may be waved before the Lord” (Leviticus 7:30).**

In addition, one can derive by means of the verbal analogy that **just as here, with regard to first fruits, a priest performs the waving, so too, with regard to a peace-offering, a priest performs the waving. And just as there, with regard to a peace-offering, the owner performs the waving, so too here, with regard to first fruits, the owner performs the waving. How so? How can both the priest and the owner perform the waving? The owner places his hands beneath the peace-offering or under the first fruits, and the priest places his hand under the hand of the owner<sup>n</sup> and waves it together with him.<sup>h</sup> In any event, Rabbi Eliezer ben Ya’akov requires waving of the first fruits. Therefore, it is possible that the *baraita* is stated in accordance with the opinion of Rabbi Eliezer ben Ya’akov and no conclusive proof can be cited with regard to the opinion of Rabbi Yehuda.**

What halakhic conclusion was reached<sup>n</sup> concerning the blessing of time? **Rav Nahman said: One recites the blessing of time on the eighth day of the festival of Sukkot. And Rav Sheshet said: One does not recite the blessing of time on the eighth day of the Festival. The Gemara concludes: And the halakha is that one recites the blessing of time on the eighth day of the Festival.**

The Gemara notes: **It was taught in a baraita in accordance with the opinion of Rav Nahman: The eighth day**