

NOTES

To inform the people that the New Moon was established – לידע שהוקבע ראש חדש: This notice was especially crucial then, when the new month was established based upon eyewitness testimony. If the New Moon was established on the thirty-first day, when the moon was clearly visible to all, no additional publicity was necessary. However, when the court established the New Moon on the thirtieth day, it was necessary to publicize that the new month was already set (see *Arukh LaNer*).



Witnesses testifying to the New Moon

אמר רבי יוחנן: לידע שהוקבע ראש חדש בזמנו. והאי היפירא עבדינן? הא היפירא אחרייתא עבדינן. (דתנא): חלבי תמיד של שחר ניתנין מחצי כבש ולמטה במזרח, ושל מוספין ניתנין מחצי כבש ולמטה במערב, ושל ראש חדש ניתנין תחת כרכוב המזבח ולמטה.

Rabbi Yohanan said, the New Moon takes precedence here, contrary to the general principle, in order to inform the people that the New Moon was establishedⁿ at its proper time by the court. The Gemara asks: And is that the indicator that we implement to indicate that the month was established at its proper time? Don't we implement a different indicator, as it is taught in a mishna: In order to avoid confusion between the fats of earlier offerings and the fats of later offerings, prior to being placed on the altar the fats of the daily morning offering were placed from the midpoint of the ramp and below on the east side of the ramp, and those of the additional offerings were placed from the midpoint of the ramp and below on the west side of the ramp. And the fats of the offerings of the New Moon offering were placed under the surrounding ledge of the altar and slightly beneath it.^h

HALAKHA

Place for the placement of limbs and portions of sacrifice to be burned on the altar – מקום הנחת איברים ואימורים: After removing the portions to be burned on the altar from the offerings, each priest to whom a limb from the offering was assigned would take it up the ramp. The fats and limbs of the daily offering were placed from the midpoint of the ramp and below on the east side, and the fats and limbs of the additional offerings

were placed from the midpoint of the ramp and below on the west side. However, when the New Moon was determined at its proper time, the fats and limbs of the additional offering for the New Moon were placed up on the altar proper in order to publicize that the month had been properly set (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 6:3, based on a variant reading of the Gemara).

Perek V
Daf 55 Amud a

HALAKHA

Trumpet blasts and additional offerings – תקיעות ומוספים: In the Temple, nine trumpet blasts were sounded for the additional offerings. Even if several additional offerings were sacrificed on a given day, no additional blasts were sounded, in accordance with the *baraita* (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 7:5).

ואמר רבי יוחנן: לידע שהוקבע ראש חדש בזמנו. תרי היפירא עבדינן, דחזי האי – חזי, וחזי בהאי – חזי.

And Rabbi Yohanan said: Why was it placed in this manner? It was as an indicator for the people to know that the New Moon was established at its proper time, after the twenty-ninth day of the previous month. The Gemara answers: This is not difficult, as they implemented two indicators: One who saw this one, i.e., the sequence of the songs, saw it; and one who saw that one, i.e., where the fats were placed, saw it, and there is no contradiction.

מיתבי, דתני רבא בר שמואל: יכול בשם שתוקעין על שבת בפני עצמו ועל ראש חדש בפני עצמו, כך יהיו תוקעין על כל מוסף ומוסף – תלמוד לומר: "ובראשי חדשיכם!" תיובתא דרבי אחא. תיובתא.

The Gemara raises another objection to the opinion of Rabbi Aha, as Rava bar Shmuel taught this *baraita*: I might have thought that just as when Shabbat and the New Moon do not coincide they sound the trumpets for the additional Shabbat offering in and of itself, and for the additional New Moon offering in and of itself, so too would they sound the trumpets for each and every additional offering when the days coincide. Therefore, the verse states: "And on the day of your rejoicing, and at your appointed times, and on your New Moons, and you shall sound the trumpets for your burnt-offerings and your peace-offerings, and they will be a memorial for you before your God. I am the Lord your God" (Numbers 10:10), indicating that one blast is sounded for all.^h The Gemara suggests: This is a conclusive refutation of the opinion of Rabbi Aha. The Gemara concludes: Indeed, it is a conclusive refutation.

מאי תלמודא? אמר אביי: אמר קרא: "ובראשי חדשיכם" – הוקשו כל חדשים כולם זה לזה. רב אשי אמר: כתיב "חדשיכם" וכתיב "ובראשי". ואיזה חדש שיש לו שני ראשים – הוי אומר זה ראש השנה, ואמר רחמנא "חדשיכם" – חד היא.

Since the *baraita* was cited, the Gemara asks: What is the derivation cited in this *baraita*? How does the phrase: And on your New Moons, prove that the trumpets are sounded once for all the additional offerings? Abaye said: The verse states: "And on your New Moons," in plural, indicating that all the months are equated to each other, and just as on a typical New Moon the trumpets are sounded once for the additional offering, so too when Shabbat and the New Moon coincide the trumpets are sounded once and no more. Rav Ashi said that in this verse it is written: Your moon [*hodshekhem*], without a *yod*, in the singular, and in the same verse it is written: "And on your new [*uverashei*]," in the plural. And which is the month that has two new beginnings? You must say it is Rosh HaShana, which is the beginning of both the new year and the new month. And yet the Merciful One says: Your moon, in the singular, indicating it is one and the trumpets are sounded once.

Song for the Festival of *Sukkot* – שיר של חג הסוכות – On each day of *Sukkot* a unique song accompanied the additional offering. During the intermediate days of the Festival they would recite the psalms designated in the *baraita* in the sequence prescribed by Rav Safra. On the first of the intermediate days they would say: “Ascribe unto the Lord, O you sons of the might”; on the second day: “But unto the wicked God says: What have you to do to declare My statutes?”; on the third day: “Who will rise up for me against the evildoers?”; on the fourth day: “Consider, you brutish among the people”; on the fifth day: “I removed his shoulder from the burden”; and on the sixth day: “All the foundations of the earth are moved.” When one of the intermediate days coincides with Shabbat, the psalm for Shabbat is recited and the psalm of the sixth day is omitted (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 10:11).

LANGUAGE

Convoy [*ambuha*] – אַמְבוּהָא – Apparently from the Middle Persian *anbu*, meaning crowd.

ועוד, תנא: בחולו של מועד, בראשון
מה היו אומרים “הבו לה בני אלים”,
בשני מה היו אומרים – “ולרשע אמר
אלהים”, בשלישי מה היו אומרים –
“מי יקום לי עם מרעים”,

ברביעי מה היו אומרים – “בינו בוערים
בעם”, בחמישי מה היו אומרים –
“הסירותי מסבל שכמו”, בששי מה היו
אומרים – “ימוטו כל מוסדי ארץ”. ואם
חל שבת באחד מהם – “ימוטו ידחה.”

רב ספרא מנח בהו סימנא: הומבה,
רב פפא מנח בהו סימנא: הומבה.
וסימנא: אמבוהא דספרי.

תיבתא דרבי אחא בר חנינא, תיבתא
והא רבי אחא בר חנינא קרא ומתניתא
קאמר!

אמר רבינא: לומר שמארכין בתקיעות.
רבנן דקיסרי משמיה דרבי אחא אמרי:
לומר שמרבה בתוקעין.

And furthermore, contrary to the statement of Rabbi Aḥa, it was taught in a *baraita*: **On the intermediate days of the Festival,^N on the first day, what would they say^N as the song accompanying the offering on that day? “Ascribe [*havu*] unto the Lord, O you sons of might” (Psalms 29:1). On the second day, what would they say?** The psalm that contains the verse: “**But unto the wicked [*velarasha*] God says: What have you to do to declare My statutes?**” (Psalms 50:16). **On the third day, what would they say?** The psalm containing the verse: “**Who [*mi*] will rise up for me against the evildoers?**” (Psalms 94:16).

On the fourth day, what would they say? “Consider [*binu*], you brutish among the people” (Psalms 94:8). On the fifth day, what would they say? “I removed [*hasiroti*] his shoulder from the burden” (Psalms 81:7). On the sixth day, what would they say? “All the foundations of the earth are moved [*yimotu*]” (Psalms 82:5). And if Shabbat occurred on any of the intermediate days of the Festival, since Shabbat has its own song (Psalms 92), the last of the songs of the intermediate days, i.e., “All the foundations of the earth are moved,” is superseded, and all the other songs are recited in their proper sequence.

Rav Safra established a mnemonic for the sequence of the psalms recited during the intermediate days of the Festival:^M *Heh, vav, mem, beit, heh, yod*, the first letters of the transliterated word in the verses cited. Rav Pappa established a different mnemonic for a different sequence of the Psalms: *Heh, vav, mem, heh, beit, yod*, as in his opinion, the psalm containing: “I removed” is recited before the psalm containing: “Consider.”^N The Gemara notes: **A mnemonic to identify which *amora* established which mnemonic is the expression: Convoy [*ambuha*]^L of scribes [*desafrei*], as the spelling of *ambuha* is like the mnemonic of Rav Safra.**

The Gemara concludes: This *baraita* is a **conclusive refutation** of the opinion of Rabbi Aḥa bar Ḥanina, as on Shabbat the song for Shabbat was recited alone without the song for the Festival, and similarly, separate trumpet blasts are not sounded for the various additional offerings. Rabbi Aḥa’s opinion was rejected based on several sources. The Gemara asks: **But didn’t Rabbi Aḥa say a verse and a *baraita* in support of his opinion? How can those citations be rejected?**

Ravina said: The verse and the *baraita* that he cited do not teach that trumpet blasts were sounded for each additional offering. Rather, they come to say that **one extends the duration of the blasts to honor the added additional offerings, but does not sound even one additional blast. The Sages of Caesarea, in the name of Rabbi Aḥa, said: The verse and the *baraita* cited by Rabbi Aḥa come to say that one increases the number of trumpeters to honor the added additional offerings, but not the number of blasts sounded.**

NOTES

בחולו של מועד – On the intermediate days of the Festival – The psalms sung on the first and eighth days of the Festival are not listed here. In tractate *Soferim*, it is stated that on the first Festival day they would recite Psalm 76: “In Salem also is set His *sukka*,” and on the eighth day Psalm 12: “For the Leader; on the Eighth” (see *Arukh LaNer*).

בראשון מה היו אומרים – On the first day what would they say – There is a dispute among the early commentaries. Rashi says that each day they would sing the entire psalm designated, and on the third and fourth days, both of whose songs were contained in Psalms 94, they divided the psalm into two. The Ritva says that each day they began singing from the specific verse cited in the Gemara and continued to the end of the psalm.

סדר המזמורים – The sequence of the psalms – The choice of these particular psalms for the intermediate days has been explained in several ways. The *Me’iri* explains that the first day’s

psalm was chosen because it contains the verse: “The voice of the Lord is upon the waters” (Psalms 29:3), alluding to the water libation. The second day’s psalm contains the verse: “And pay your vows unto the Most High” (Psalms 50:14), and *Sukkot* is a period when many vow and gift offerings are brought to be sacrificed. On the third and fourth days they sang Psalm 94, which mentions divine vengeance against the wickedness of the nations, because in the Second Temple era they were subjugated to the nations, and *Sukkot* is a period when the nations are judged. On the fifth day they sang Psalm 81, both for its mention of the redemption of Joseph from prison and for its words of blessing for an abundant yield of produce, which is dependent on the supply of water, for which the world is judged on *Sukkot*: “And He fed him with the fat of wheat.” On the sixth day they sang Psalm 82 for the verse: “God stands in the congregation of God” (Psalms 82:1), alluding to God as Judge, as it is the final day of *Sukkot*, during which the world is judged with regard to the water supply for the coming year.

וְאֵנָּה דְאִית לָן תְּרֵי יוֹמֵי הֵיכִי עֲבָדִינָּה?
אֲבֵי אָמַר: שְׁנֵי יַדְחָהּ.

Apropos the psalms recited during the Festival, the Gemara asks: **And we, outside Eretz Yisrael, who have two days^N** of Festival due to the uncertainty, as well as uncertainty with regard to each of the intermediate days, **how do we conduct** ourselves with regard to the mention of the additional offerings in the additional prayer of the Festival during the intermediate days, and with regard to Torah reading on those days?^H **Abaye said:** Mention of **the second day will be superseded**. Since the first of the intermediate days outside Eretz Yisrael is the third day of the Festival in Eretz Yisrael, the additional offering for the third day alone is mentioned, and the offerings for the fourth day on the fourth day, etc. No mention is made of the second day outside Eretz Yisrael.

רַבָּא אָמַר: שְׁבִיעֵי יַדְחָהּ. תַּנְיָא בְּתוֹתֵיהּ
דְרַבָּא: אִם חָל שַׁבָּת לְהֵיוֹת בְּאַחַד
מֵהֶן – “יִמוּטוּ” יַדְחָהּ.

Rava said: Mention of the **seventh day will be superseded**. On the first of the intermediate days outside Eretz Yisrael, the third day of the Festival, the passage beginning “And on the second day” (Numbers 29:17) is mentioned in the additional *Amida* prayer and read in the Torah, and on each succeeding day the succeeding passage is mentioned and read. There is no mention of the seventh day on the eighth day, as that is no longer *Sukkot* but rather the Eighth Day of Assembly. The Gemara notes: **A baraita was taught in accordance with the opinion of Rava: And if Shabbat occurs on any of the intermediate days of the Festival, the song of the seventh day of Sukkot: “All the foundations of the earth are moved,” is superseded.**

אֲתַקִּין אֲמֵימַר בְּנִהְרָדְעָא דְמְדֻלְגִי
דְלִוְגִי.

The Gemara cites a third opinion: **Ameimar instituted in his city of Neharde’a that** during the intermediate days, **one repeats** the second of the additional offerings that he mentioned the day before and adds the additional offerings of the subsequent day. On the first of the intermediate days in the Diaspora, one mentions the additional offerings of both the second and third days of *Sukkot*. On the second of the intermediate days, one repeats the verses of the third day of *Sukkot* and adds the verses of the fourth day.

NOTES

And we who have two days – וְאֵנָּה דְאִית לָן תְּרֵי יוֹמֵי: This question echoes the previous discussion in the Gemara: How is one psalm or Torah portion designated for a day that, due to uncertainty, has potentially two different levels of sanctity? Outside of Eretz Yisrael, there is uncertainty whether the second day of the Festival is actually the first of the intermediate days. Indeed, later in the Gemara, proof is brought from the sequence of the psalms to the sequence of Torah readings. However, the comparison between the two is not precise, as the conclusion of

the Gemara is that in the Temple only one psalm was sung each day, while it is possible to read two different passages in one Torah reading.

Rashi explains that nevertheless it is inappropriate to mention intermediate days in the Torah readings on a Festival, as people may come to question the sanctity of the day. The Ritva, in contrast, says that it would have been appropriate to include readings for both days on the second day of the Festival, but he notes that this never became the custom.

HALAKHA

The Torah reading during the intermediate days of the festival of Sukkot – קְרִיאַת הַתּוֹרָה בְּחוֹל הַמּוֹעֵד סוּכּוֹת: In Eretz Yisrael, the custom is for the first person called to the Torah to read the passage that mentions the additional offerings sacrificed on that day. For example, on the first of the intermediate days, the first person called to the Torah reads: “And on the second day” (Numbers 29:17). The next three people called to the Torah read the same passage.

Outside Eretz Yisrael, where there is uncertainty with regard to when the Festival starts, the Torah reading consists of the passage from Numbers, chapter 29, read on the previous day in Eretz Yisrael, as well as the passage read in Eretz Yisrael on that day. According to the *Beit Yosef*, on the first of the intermediate days, i.e., the third day of the Festival, the first person called to the Torah reads “And on the second day”; the second reads “And

on the third day”; the third repeats “And on the third day”; and the fourth reads both “And on the second day” and “And on the third day.” That is the procedure for the rest of the intermediate days of the Festival (Rif; Ran; Rosh).

The Rema rules that on the first of the intermediate days, the first person called to the Torah reads: “And on the second day”; the second reads: “And on the third day”; the third reads: “And on the fourth day”; and the fourth reads: “And on the second day” and: “And on the third day.” On the seventh day the first person called to the Torah reads: “And on the fifth day”; the second reads: “And on the sixth day”; the third reads: “And on the seventh day”; and the fourth reads: “And on the sixth day” and: “And on the seventh day” (the teachers of Rashi; Mahari Weil; and others). That is the Ashkenazic custom (*Shulḥan Arukh, Orah Hayyim* 663:1).

מתני' יום טוב הראשון של חג היום שם שלשה עשר פרים, אילים שנים, ושעיר אחד. נשתירו שם ארבעה עשר כבשים לשמונה משמרות. ביום ראשון – ששה מקריבין שנים שנים, והשאר אחד אחד.

בשני – חמשה מקריבין שנים שנים – והשאר אחד אחד. בשלישי – ארבעה מקריבין שנים שנים, והשאר אחד אחד.

ברביעי – שלשה מקריבין שנים שנים, והשאר אחד אחד. בחמישי – שנים מקריבין שנים שנים, והשאר אחד אחד. בששי – אחד מקריב שנים, והשאר אחד אחד.

בשביעי – כולן שוין. בשמיני – חזרו לפי כבודם. אמרו – מי שהקריב פרים היום לא יקריב למחר, אלא חזרין חלילה.

גמ' נימא מתניתין רבי היא ולא רבנן, דתניא: פר הבא בשמיני – בתחילה מפסין עליו, דברי רבי. וחקמים אומרים: אחת משתי משמרות דלא שלשו בפדים עושה אותו!

אפילו תימא רבנן, אטו שתי משמרות לא אפסין בעי?

MISHNA On the first Festival day of *Sukkot* there were thirteen bulls, two rams, and one goat there. The mishna proceeds to discuss the division of labor for the Festival offerings among the twenty-four priestly watches,^N all of which serve in the Temple on the pilgrimage Festivals. The sixteen offerings mentioned above were divided among sixteen priestly watches, one offering per watch. **Fourteen sheep^N remained to be divided among the eight remaining watches. On the first day^H of the Festival, six of the eight remaining watches sacrifice two sheep each for a total of twelve, and the remaining two watches sacrifice one sheep each.**

On the second day of the Festival, i.e., the first day of the intermediate days, when twelve bulls were sacrificed, fifteen of the priestly watches sacrifice the bulls, rams, and goat, **five of the remaining watches sacrifice two sheep each, and the remaining four watches sacrifice one sheep each. On the third day of the Festival, when eleven bulls were sacrificed, fourteen of the priestly watches sacrifice the bulls, rams, and goat, four of the remaining watches sacrifice two sheep each, and the remaining six watches sacrifice one sheep each.**

On the fourth day of the Festival, when ten bulls were sacrificed, thirteen of the priestly watches sacrifice the bulls, rams, and goat, **three of the remaining watches sacrifice two sheep each, and the remaining eight watches sacrifice one sheep each. On the fifth day, when nine bulls were sacrificed, twelve watches sacrifice the bulls, rams, and goat, two of the twelve remaining watches sacrifice two sheep each, and the remaining ten watches sacrifice one sheep each. On the sixth day, when eight bulls were sacrificed, eleven watches sacrifice the bulls, rams, and goat, one of the remaining watches sacrifices two sheep, and the remaining twelve watches sacrifice one sheep each.**

On the seventh day they are all equal and bring one offering each. On the eighth day, when there was a completely different configuration of offerings, **they returned to the standard lottery^{HB} system used to determine which of the priestly watches would sacrifice the offerings, as they did on the other pilgrimage Festivals, which do not have as many offerings as does *Sukkot*. They said about the ordering of the priestly watches: One who sacrificed bulls today^N will not sacrifice bulls tomorrow; rather, they will sacrifice one of the other types of offerings. They rotate, so that each of the watches will have the opportunity to sacrifice bulls as well as other animals.**

GEMARA The Gemara suggests: Let us say that the mishna that says that on the eighth day they returned to the standard lottery of the other pilgrimage Festivals is according to Rabbi Yehuda HaNasi and not according to the Rabbis. As it is taught in a *baraita*: To determine the priestly watch that would sacrifice the bull that comes as an additional offering on the Eighth Day of Assembly, they draw lots over it from the beginning; this is the statement of Rabbi Yehuda HaNasi. And the Rabbis say: One of the two watches that did not sacrifice three bulls during *Sukkot* sacrifices it. Only two of the twenty-four watches sacrifices two bulls over the course of *Sukkot*. Each of the other watches sacrifices three bulls. Since the mishna mentions that a lottery was held, apparently the mishna is in accordance with the opinion of Rabbi Yehuda HaNasi.

The Gemara rejects this suggestion: Even if you say that it is in accordance with the opinion of the Rabbis, is that to say that the two remaining priestly watches are not required to draw lots to determine which will merit sacrificing the bull?

NOTES

קדרי – קדרי – The division of labor among the priestly watches – קדרי – קדרי: The mishna itself does not specify the order in which the different watches served in the Temple on the festival of *Sukkot*, and this subject is debated among the early authorities. Rashi, Ramban, and others maintain that the watches served in the sequence delineated in the Bible (1 Chronicles, chapter 24). The Ritva and others hold that they employed a lottery to determine which watch would sacrifice first on the first Festival day, and the rotation through the rest of the watches would continue from there in the above-mentioned sequence. There is a tannaitic dispute in the *Tosefta* about this same issue.

Goat and sheep – שיעור וכבשים: Based on the order of the offerings, apparently the goat offering was more significant than the sheep offerings. At first glance this is difficult: Why would the offering of a year-old male goat be more significant than the offering of a year-old male sheep? Perhaps the goat was deemed to have greater sanctity because it was a sin-offering (Rashash).

One who sacrificed bulls today – מי שהקריב פרים היום: The Ritva and others note that this principle is not absolute, as members of the first watch returned and sacrificed a bull on the second day. It is only from the second day that this principle is absolute.

HALAKHA

The order of the additional offerings during the festival of *Sukkot* – סדר המוספים בחג הסוכות: During the festival of *Sukkot*, all watches shared equally in sacrificing the additional Festival offerings, and each had an opportunity to sacrifice the bulls, the rams, the goat, and the sheep, as explained in the mishna. The Ramban agrees with Rashi that each watch sacrifices in the order cited in the book of Chronicles, and there was no special lottery (see *Arukh LaNer*; Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 10:12).

Lottery on the eighth day – פנים בשמיני: On the eighth day lots were drawn to determine which of the watches would be privileged to sacrifice the additional offerings of the Eighth Day of Assembly (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 10:13).

BACKGROUND

Lottery – פנים:



Temple lottery

NOTES

Bulls corresponding to nations – פְּרִים כְּנֶגֶד אוֹמוֹת – Rashi explains that it is specifically on Sukkot that special offerings are sacrificed on behalf of the nations, since on Sukkot the world is judged with regard to water, an issue relevant to the entire world. See Zechariah, chapter 14, which speaks of the future, in which all the nations of the world will make a pilgrimage to Jerusalem on Sukkot.

Prepare me a small feast – עֲשֵׂה לִי סְעוּדָה קְטָנָה – In various commentaries, this parable is cited in a slightly different form. First the king invites all the honored dignitaries to a large feast, and, subsequently, he tells his beloved: Now, let us prepare a small feast just for the two of us (see Arukh LaNer).

The altar atones for them – מְזַבֵּחַ מְכַפֵּר עֲלֵיהֶן – It has been noted that this refers specifically to the Temple and the altar within it, as halakha permits the nations of the world to bring offerings to God anywhere, even nowadays. However, offerings brought outside the Temple do not atone for the sins of the nations in the manner that the Temple offerings mandated by the Torah do.

Here is matza for you, here is leavened bread for you – הִילַךְ מִצֵּה הִילַךְ חֶמֶץ – Tanna'im disagree in the Tosefta whether the shewbread and the two loaves were distributed directly to the individual priests or whether they were distributed to the head of each watch, who would then distribute them to the members of his watch. In any case, the priest was required to say: Here is matza for you, here is leavened bread for you, to each individual priest; as they were not distributed simultaneously, the priest must know what he has received and what he has yet to receive.

HALAKHA

Offerings that come during the Festival – קִרְבָּנוֹת הַבָּאִים – Offerings sacrificed during the Festival that are unrelated to the Festival, e.g., the daily offerings, and personal offerings such as vows, are sacrificed by the watch scheduled to perform the Temple service that week. That watch receives the portions and the hides of the animals (Rambam Sefer Avoda, Hilkhot Kelei HaMikdash 4:5).

כִּמְאֵן אֵילָא הָא דְתַנְיָא: כָּל הַמְשָׁמוֹרוֹת שׁוֹנוֹת וּמְשַׁלְשׁוֹת, חוּץ מִשְׁנֵי מְשָׁמוֹרוֹת, שְׁשׁוֹנוֹת וְאֵין מְשַׁלְשׁוֹת. נִימָא רַבִּי וְלֵא רַבְנֵי! אֶפְיֵלוּ תִימָא רַבְנֵי, מֵאֵי לֵא שְׁלִישׁוֹ – בְּפֶרִי הַחֶגֶג.

וּמֵאֵי קָא מְשַׁמְעַ לֵן? הָא קָא מְשַׁמְעַ לֵן, מִי שְׁהַקְרִיב פְּרִים הַיּוֹם לֹא יִקְרִיב לְמַחֵר, אֶלָּא חוֹזְרִין חֲלִילָה.

אָמַר רַבִּי (אֶלְעָזָר): הֲנֵי שְׁבַעִים פְּרִים כְּנֶגֶד מִי – כְּנֶגֶד שְׁבַעִים אוֹמוֹת. פֶּר יַחֲדֵי לָמָּה – כְּנֶגֶד אוֹמָה יַחֲדָה.

מְשַׁלְשׁ לְמַלְךְ בְּשַׁר וָדָם שְׁאֵמַר לְעַבְדָּיו: עֲשׂוּ לִי סְעוּדָה גְּדוֹלָה. לַיּוֹם אֲחֶרֶץ אָמַר לְאוֹהֲבָיו: עֲשֵׂה לִי סְעוּדָה קְטָנָה, כְּדֵי שְׁאֶהְנֶה מִמֶּךָ.

אָמַר רַבִּי יוֹחָנָן: אוֹי הֵם לְגוֹיִים שְׁאֵבְדוּ וְאֵין יוֹדְעִין מַה שְׁאֵבְדוּ, בְּזִמְנֵי שְׁבִיטַת הַמִּקְדָּשׁ קֵיִים – מְזַבֵּחַ מְכַפֵּר עֲלֵיהֶן, וְעַבְשׂוּ מִי מְכַפֵּר עֲלֵיהֶן?

מִתְנִי בְּשַׁלְשָׁה פְּרָקִים בְּשָׁנָה הֵיוּ כָּל מְשָׁמוֹרוֹת שְׁוֹת: בְּאֵימורי הַרְגְּלִים, וּבְחִילוק לֶחֶם הַפָּנִים.

בְּעֶצְרַת אוֹמַר לוֹ: הִילַךְ מִצֵּה הִילַךְ חֶמֶץ. מְשַׁמֵּר שׁוֹמְנוֹ קְבוּעַ הוּא מְקַרֵּב הַמִּידִין נְדָרִים וְנִדְבוֹת וְשֶׁאֵר קִרְבָּנוֹת צָבוּר – וּמְקַרֵּב אֶת הַכֹּל.

גַּמְ! אֵימורי הַרְגְּלִים! שֶׁל גְּבוּהַ נִינְהוּ! אָמַר רַב חֲסֵדָא: מַה שְׁאֵמַר בְּרַגְלִים.

The Gemara asks: In accordance with whose opinion is that which is taught in a baraita: All of the priestly watches sacrifice a bull twice and three times, except for two watches that sacrifice a bull twice and do not sacrifice a bull three times? Let us say that it is in accordance with the opinion of Rabbi Yehuda HaNasi and not in accordance with the opinion of the Rabbis, as they hold that one of those watches sacrifices a third bull on the Eighth Day of Assembly. The Gemara rejects this suggestion: Even if you say that it is in accordance with the opinion of the Rabbis; what is the meaning of the phrase: They did not sacrifice a bull three times? It means that with regard to the bulls of the festival of Sukkot they did not sacrifice a bull three times.

The Gemara asks: With regard to the bulls sacrificed on Sukkot, what does the baraita teach us? It is a simple calculation that seventy bulls divided by twenty-four watches leaves two watches that sacrificed only two bulls. The Gemara answers: This is what the baraita comes to teach us: One who sacrificed bulls today will not sacrifice bulls tomorrow; rather, they rotate. Therefore, each watch sacrifices at least two bulls, and most of them sacrifice three.

Rabbi Elazar said: These seventy bulls that are sacrificed as additional offerings over the course of the seven days of Sukkot, to what do they correspond? They correspond to the seventy nationsⁿ of the world, and are brought to atone for their sins and to hasten world peace. Why is a single bull sacrificed on the Eighth Day of Assembly? It corresponds to the singular nation, Israel.

The Gemara cites a parable about a king of flesh and blood who said to his servants: Prepare me a great feast that will last for several days. When the feast concluded, on the last day, he said to his beloved servant: Prepare me a small feastⁿ so that I can derive pleasure from you alone.

Rabbi Yohanan said: Woe unto the nations of the world that lost something and do not know what they lost. When the Temple is standing, the seventy bulls sacrificed on the altar during the festival of Sukkot atones for them.ⁿ And now that the Temple is destroyed, who atones for them?

MISHNA At three times during the year, all twenty-four priestly watches have equal status, in that all receive a share in the Temple service independent of the standard order of the watches and all receive a share in the accompanying gifts of the priesthood: In the portions of the offerings of the Festivals sacrificed on the altar and in the distribution of the shewbread on Shabbat during the Festivals.

On Shavuot that coincides with Shabbat, when the two loaves offered on Shavuot would be distributed together with the distribution of the shewbread, the priest charged with the distribution says to each priest: Here is matza from the shewbread for you, and here is leavened bread from the two loaves for you.ⁿ The principle is that the priestly watch whose time is fixed during the Festival sacrifices the daily offerings during the Festival, as well as vow-offerings, free-will offerings, and all other communal offerings. And that watch sacrifices all of them even during the Festival,ⁿ when other aspects of the service are shared by all the watches.

GEMARA The Gemara wonders: How is it that the priests divide those portions of the Festival offerings? Don't they belong to God, and must be placed on the altar? How do the priestly watches share these portions? Rav Hisda said: The mishna is referring not to portions sacrificed on the altar [eimurim] but to what was stated [amur] with regard to the pilgrimage Festivals, all those portions of the offerings that the Torah commanded to sacrifice at the Temple that are not burnt on the altar and are shared by the priests, e.g., hides of the burnt-offerings of appearance and the breast and thigh of the Festival peace-offerings.

Distribution of the portions of the offerings on the pilgrimage Festival – חֲלֻקַת הָאִמּוּרִים בְּרֶגֶל – All the watches shared the Festival offerings equally during the pilgrimage Festivals. Likewise, they shared the two loaves on *Shavuot* equally (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 4:4–5).

Distribution of the shewbread on the pilgrimage Festival – חֲלֻקַת לֶחֶם הַפָּנִים בְּרֶגֶל: When one of the Festival's days coincided with Shabbat, all watches shared equally in the distribution of the shewbread (Rambam *Sefer Avoda, Hilkhot Kelei HaMikdash* 4:5; *Hilkhot Temidin UMusafin* 4:12).

תָּנּוּ רַבָּנָן: מִנֵּין שָׂבֵל הַמְשֻׁמְרוֹת שׁוֹת בְּאִמּוּרֵי הָרֶגֶל – תִּלְמוּד לומר: "וְכָא בְּכָל אוֹת נִפְשׁוּ וְשִׁירָתִי. יָכוֹל אֵף בְּשֹׂאֵר יָמוֹת הַשָּׁנָה כֵּן – תִּלְמוּד לומר: "מֵאַחַד שְׁעָרֶיךָ" לֹא אִמְרָתִי אֲלֵא בְּשַׁעַר שָׂבֵל יִשְׂרָאֵל נִכְנָסִין בְּשַׁעַר אֶחָד.

The Sages taught: From where is it derived that all of the priestly watches have equal status in the portions of the Festival offerings?^h The verse states: "And if a Levite comes from any of your gates out of all Israel, where he sojourns, and comes with all the desire of his soul unto the place that the Lord shall choose; then he shall minister ... as all his brethren ... They shall have like portions to eat, besides the transactions of their fathers' houses" (Deuteronomy 18:6–8). Based on these verses, one might have thought that this is the case even on the rest of the days of the year and the priestly watches would have equal status. Therefore, the verse states: From one of your gates. I said that all have equal status only when all of Israel enters through one gate, i.e., on a pilgrimage Festival.

"וּבְחִילוּק לֶחֶם הַפָּנִים" כּו'. תָּנּוּ רַבָּנָן: מִנֵּין שָׂבֵל הַמְשֻׁמְרוֹת שׁוֹת בְּחִילוּק לֶחֶם הַפָּנִים –

The mishna continues: And in the distribution of the shewbread on the three pilgrimage Festivals,^h all twenty-four priestly watches have equal status. The Sages taught: From where is it derived that all of the priestly watches have equal status in the distribution of the shewbread?

Perek V
Daf 56 Amud a

תִּלְמוּד לומר: "חֲלֻקַת בְּחֻלְק יֹאכְלוּ", בְּחֻלְק עֲבוּדָה כֵּן חֲלֻקַת אֲכִילָה. וּמֵאֵי אֲכִילָה? אֵילִימָא קְרִבְנוֹת – מֵהֵתָם נִפְקָא: "לִבְהֵן הַמְקָרִיב אוֹתָהּ לוֹ תִּהְיֶה". אֲלֵא – לֶחֶם הַפָּנִים.

The verse states: "They shall have like portions to eat"ⁿ (Deuteronomy 18:8); just as all the watches receive an equal portion of the service, so too all the watches receive an equal portion in the eating. The Gemara asks: What is the eating mentioned in this verse? If you say it is the eating of offerings, the verse is superfluous, as it is derived from there: "And every meal-offering... shall be the priest's that offers it" (Leviticus 7:9), which, although it was written with regard to meal-offerings, applies to all offerings. Moreover, it teaches that a priest who participates in the sacrifice of the offering shares in eating the offering. Rather, the verse is referring to the shewbread that was not part of the service this Shabbat, as it was baked the previous Shabbat.

יָכוֹל אֵף בְּחֻבּוֹת הַבָּאוֹת שְׂלֵא מִחֻמַּת הָרֶגֶל בְּרֶגֶל – תִּלְמוּד לומר: "לְבַד מִמְּכָרֵינוּ עַל הָאֲבוֹת." מֵהַמְּכָר הָאֲבוֹת זֶה לָזֶה – אֲנִי בְּשַׁבְּתִי וְאַתָּה בְּשַׁבְּתֶךָ.

One might have thought that all the watches should be equal even with regard to obligations that come not due to the Festival but are brought on the Festival nevertheless, as there were many vow-offerings and free-will offerings brought to the Temple that were not part of the Festival rite, but simply the result of people taking advantage of their presence in Jerusalem to fulfill their outstanding obligations. Therefore, the verse states: "Besides the transactions of their fathers' houses" (Deuteronomy 18:8). What did the forefathers of each watch sell each other? They agreed with regard to the service of the watches: I will serve during my week, and you will serve during your week. Each watch has the right to perform the Temple service during its appointed weeks and to receive all priestly gifts offered during those weeks.

"בְּעֶצְרָת אומר לוֹ הֵילֶךְ" וכו'. אֵיתָמַר, רַב אָמַר: סוּכָה וְאַחַר כֵּן זְמַן רַבָּה בַר בַּר תַּנְהָא אָמַר: זְמַן וְאַחַר כֵּן סוּכָה.

The mishna continues: On *Shavuot* that coincides with Shabbat the priest charged with the distribution says to each priest: Here is *matza* from the shewbread for you, and here is leavened bread from the two loaves for you. It was stated that there is a dispute between the *amora'im*, and Rav said: When one enters the *sukka*, he recites the blessing of the *sukka*: Who has made us holy through His mitzvot and has commanded us to sit in the *sukka*, and then the blessing of time: Who has given us life, sustained us, and brought us to this time. Rabba bar bar Hana said: One recites the blessing of time, and then the blessing of the *sukka*.

NOTES

חֲלֻקַת בְּחֻלְק יֹאכְלוּ: The Rambam proves that the reference is to priests and not to Levites from the fact that the verse mentions eating, and in the Temple, Levites do not receive any gifts that are eaten. Priests partake in the offerings and the shewbread.