

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 רַבָּנַן: מִנֵּיין שְׂבֵל הַמִּשְׁמֵרוֹת שׁוֹתוֹת בְּאִמּוּרֵי הָרֶגֶלִים – תִּלְמוּד לומר: וְבָא בְּכָל אוֹת נִפְשׁוֹ וְשִׁרְתָּ. יָכוֹל אֵף בְּשִׂאָר יְמוֹת הַשָּׁנָה כֵּן – תִּלְמוּד לומר: "מֵאֶחָד שְׁעָרֶיךָ" לֹא אִמְרָתִי אֲלֵא בְּשַׁעַר שְׂבֵל 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" כּוּ. תָּנּוּ רַבָּנַן: מִנֵּיין שְׂבֵל הַמִּשְׁמֵרוֹת שׁוֹתוֹת 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: "חֲלֵק בְּחֵלֶק יֹאכְלוּ", בְּחֵלֶק עֲבוּדָה כֵּךְ חֵלֶק אֲכִילָה. וּמֵאֵי אֲכִילָה? אֵילִימָא קְרִבְנוֹת – מֵהַתָּם 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 מִמְּכַרְיוֹ עַל הָאֲבוֹת". מֵהַ מְכָרוּ 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'. אֵיתִימָר, רַב אָמַר: סוּכָה וְאַחַר כֵּךְ זְמַן רַבָּה בַר בַּר תְּנִיחָה אָמַר: זְמַן וְאַחַר כֵּךְ 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

חֲלֵק בְּחֵלֶק 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.

Here is leavened bread for you, here is *matza* for you – הֵילֶךְ חֶמֶץ הֵילֶךְ מֵצָה: In the Jerusalem Talmud the dispute is whether the frequent or the preferred takes precedence.

The watch that was detained – מְשֻׁמֵר הַמֵּתַעֲבֵב: Rashi explains that this is referring to the outgoing watch that did not yet depart (see the difficulty raised in *Tosefot Yom Tov*). The Rambam explains in his Commentary on the Mishna that this is referring to a leisurely, indolent watch, whose members are in no hurry to serve in the Temple. Neither the watch scheduled to arrive the Shabbat prior to the Festival nor the watch that remains the Shabbat after the Festival will have the exclusive right to perform the service for only one day. Therefore, only few of its member priests arrive for duty, and two loaves suffice for those who come to serve.

Members of the incoming watch divide the shewbread in the north – הַנִּכְנְסִין חוֹלְקִין בְּצִפוֹן: Some explain that the north is more significant because the majority of offerings are sacrificed there. In the Jerusalem Talmud, this is based on the principle that in the Temple one enters to the right and exits to the left. Since the Temple faced west, the result was that when they entered, the north was to the right.

Its ring was fixed – טַבַּעְתָּהּ קְבוּעָה: Rashi explains that the members of this watch were humiliated by being forced to use the rings of other watches. Others explain that they were not permitted to use the rings at all, and were forced to expend great effort to tie and slaughter the animals without use of a ring.

Its niche was sealed – חִלּוּנָה סְתוּמָה: Rashi explains that the Gemara is referring to a niche in the Chamber of Knives where they would store their knives (see Jerusalem Talmud). The Rambam explains in his Commentary on the Mishna that it was a niche in which the watch stored its priestly vestments. Rabbeinu Yehonatan explains that there were windows in the Temple walls that illuminated the areas of the courtyard where the different watches performed their service. The window aligned with Bilga's area was sealed (*Me'iri*).

HALAKHA

The distribution of the shewbread – חֶלְקַת לֶחֶם הַפָּנִים: On Shabbat throughout the year, the incoming watch receives six loaves and the outgoing watch receives six loaves. On Shabbat during Festivals, whether Shabbat coincides with the Festival day or whether it is on one of the intermediate days, and on Shabbat that occurs the day preceding or following the Festival day, all the watches share equally in the loaves. If there is one day between the Festival and Shabbat, the regularly scheduled outgoing watch receives ten loaves, and the incoming watch receives two. The Ra'avad and Rashi comment that all the watches that arrive early or whose departure is delayed share the two loaves (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 4:12–13).

BACKGROUND

During the rest of the year – יְמוֹת הַשָּׁנָה: בְּשָׂאָר



Additional offering and shewbread on a typical Shabbat

אמר לך רב: תנאי היא, דתנאי: הילך מצה הילך חמץ, אבא שאול אומר: הילך חמץ הילך מצה.

דרש רב נחמן בר רב חסדא: לא כדברי רב דאמר סוכה ואחר כך זמן, אלא: זמן ואחר כך סוכה. ורב ששת בריה דרב אידי אומר: סוכה ואחר כך זמן. והלכתא: סוכה ואחר כך זמן.

משמר שזמנו קבוע [וכו'] ושאר קרבנות צבור. לאתויי מאי? לאתויי פו העלם דבר של צבור, ושעירי עבודה זרה.

והוא מקריב את הכל. לאתויי מאי? לאתויי קייץ המזבח.

מתני' יום טוב הסמוך לשבת, בין מלפניה בין לאחריה, היו כל המשמרות שוות בחילוקי לחם הפנים. חל להיות יום אחד [להפסיק] בינתים, משמר שזמנו קבוע – היה נוטל עשר חלות, והמתעבב נוטל שתיים. ובשאר ימות השנה – הנכנס נוטל שש והיוצא נוטל שש. רבי יהודה אומר: הנכנס נוטל שבע, והיוצא נוטל חמש.

הנכנסין חולקין בצפון והיוצאין בדרום. בילגה לעולם חולקת בדרום, וטבעתה קבועה, וחלונה סתומה.

גמ' מאי מלפניה ומאי מאחריה? אילימא לפניה – יום טוב ראשון, לאחריה – יום טוב אחרון, היינו שבת שבתוך החג!

The Gemara responds that Rav could have said to you: This matter is a dispute between *tanna'im*, as it is taught in a *baraita* that the priest charged with distribution says: Here is *matza* for you, here is leavened bread for you. Abba Shaul says that he would say: Here is leavened bread for you, here is *matza* for you.^N

With regard to the final *halakhic* decision: Rav Nahman bar Rav Hisda taught: The *halakha* is not in accordance with the statement of Rav, who said: One recites the blessing of *sukka* and then the blessing of time; rather, one recites the blessing of time and then the blessing of *sukka*. Rav Sheshet, son of Rav Idi, said: One recites the blessing of *sukka* and then the blessing of time, in accordance with the opinion of Rav. And the Gemara concludes that the *halakha* is: One recites the blessing of *sukka* and then the blessing of time.

S The mishna continues: The priestly watch whose time is scheduled during the Festival, sacrifices the daily offerings during the Festival, as well as vow-offerings, free-will offerings, and all other communal offerings. The Gemara asks: What additional communal offerings does the mishna come to include? The Gemara answers: It comes to include a bull brought for an unwitting communal sin, which is brought by the community due to a transgression committed by the community as a whole as a result of an erroneous *halakhic* decision issued by the Great Sanhedrin, although it has no fixed time and need not be brought during the Festival; and it includes goats brought for the unwitting transgression of the prohibition against idol worship. If these offerings are brought during the Festival, they are sacrificed by members of the watch whose shift is scheduled for that week.

The mishna concludes: And that watch sacrifices all of them. The Gemara asks: What does this phrase come to include? The Gemara explains: It comes to include the summer fruits of the altar. Whenever the altar was inactive, special burnt-offerings were sacrificed as communal donations in deference to the Divine Presence so that the altar would not remain empty. These offerings were sacrificed by the scheduled watch.

MISHNA In the case of a Festival that occurs adjacent to Shabbat, both when it occurs preceding it and when it occurs following it, all the watches that arrived early or remained late to serve in the Temple were of equal status in the distribution of the shewbread^N on that Shabbat. If one day happened to separate between the Festival and Shabbat, the watch whose time was scheduled would take ten of the twelve loaves of shewbread, and the watch that was detained^N after the Festival because there was insufficient time to get home before Shabbat takes two loaves. And during the rest of the days of the year,^B when the changing of the watches takes place on Shabbat, the incoming watch takes six loaves and the outgoing watch takes six loaves. Rabbi Yehuda says: The incoming watch takes seven loaves and the outgoing takes five.

The standard procedure was that the members of the incoming watch divide the shewbread in the north^N section of the courtyard, and the outgoing watch in the south. However, there was one exception: The watch of Bilga, due to a penalty imposed upon it, always divides the shewbread to its members in the south, even when it is the incoming watch. And its ring used to facilitate slaughter of the animals was fixed^N in place, rendering it useless, and its niche among the niches in the wall of the Chamber of Knives, where the priests would store their knives and other vessels, was sealed.^N

GEMARA The Gemara asks: What is the meaning in the mishna of preceding it and what is the meaning of following it? If we say preceding it is referring to the first Festival day preceding Shabbat and following it is referring to the last day of the Festival following Shabbat, then this is the case of Shabbat that is during the Festival, and that is how the mishna should have presented it.

אלא: לפניה – יום טוב אחרון, לאחריה – יום טוב ראשון. מאי טעמא? כיון דהני מקדמי והני מאחרי – תיקנו רבנן מילתא, כי היכי דמכלו בהדי הדדי.

Rather, preceding it is referring to the last day of the Festival that precedes Shabbat and following it is referring to the first Festival day that follows Shabbat. What is the reason that the watches share equally in these cases? Since these are coming early, as the arriving watch cannot arrive after Shabbat because the Festival begins right away, and these remain late, as the outgoing watch cannot leave at the end of the Festival due to the immediate onset of Shabbat, the Sages instituted this matter so that they would eat the shewbread together.

”חל יום אחד”.

The mishna continues: If one day happened. During the rest of the days of the year, the incoming watch takes six loaves and the outgoing watch takes six loaves. Rabbi Yehuda says: The incoming watch takes seven loaves and the outgoing takes five.

Perek V
Daf 56 Amud b

NOTES

Locking the doors – הנפת דלתות: The *Me’iri* explains that the incoming watch would assist the outgoing watch in opening the doors because they needed help, as the Temple service needed to be performed at the same time. However, they locked the doors alone, as there was no similar pressure at that time.

Remove [dal] and they will remove – דל בדל: Rabbeinu Hananel explains that these words are contractions for mine [*dili*] and yours [*dilakh*]. Each watch says to the next: Relinquish mine so that next Shabbat they will not take yours.

A ripe cucumber now is better than a gourd that has yet to ripen – בוצינא טבא מקרא: This colloquial expression appears several times in the Gemara. Rashi understands that both vegetables are pumpkins of different sizes. According to this approach, this expression is part of an exchange between people. One offers another a choice between picking a small pumpkin now while it is still growing, and waiting until it grows larger; the advice is to pick it now, as perhaps it will not be available later.

Rabbeinu Tam disagrees with Rashi, arguing that it is clear from many sources that these are two different types of vegetables; one is a pumpkin and the other one is a cucumber. His explanation is: Although the cucumber is smaller than the pumpkin, it ripens more quickly. Therefore, one prefers an already ripe cucumber to a pumpkin whose potentially larger size may never be realized. The *Me’iri* adds that according to this approach, the cucumber is preferred only if it can be picked immediately. If there is a need to wait even a short time for the cucumber to ripen, preference is given to a longer wait and a greater return.

HALAKHA

Division of labor on Shabbat – חלקת העבודה בשבת: The outgoing watch sacrifices the daily morning offering and the additional offerings of the day, while the incoming watch sacrifices the daily afternoon offering and performs the service of the vessels of frankincense (Rambam *Sefer Avoda, Hilkhot Temidin UMusafin* 4:9).

והני תרתמי מאי עבידתיהו? אומר רבי יצחק: בשכר הנפת דלתות. ונימא ליה: דל בדל! אומר אביי: בוצינא טבא מקרא.

אמר רב יהודה: ובמוספין חולקין. מיתבי: משמרה היוצאת עושה תמיד של שחר ומוספין. משמרה הנכנסת עושה תמיד של בין הערבים ובוכין. ואילו מוספין חולקין לא קתני! האי תנא בחלוקה לא קא מיירי.

אמר רבא: והא תנא דבי שמואל, דמיירי בחלוקה, ובמוספין חולקין לא קתני, דתנא דבי שמואל: משמרה היוצאת – עושה תמיד של שחר ומוספין – משמרה הנכנסת – עושה תמיד של בין הערבים ובוכין. ארבעה בהנים היו נכנסין שם, שנים ממשמר זו ושנים ממשמר זו, וחולקין לחם הפנים. ואילו במוספין חולקין לא קתני, תיובתא דרב יהודה! תיובתא.

”הנכנסין חולקין בצפון”. תנו רבנן: הנכנסין חולקין בצפון – כדי שיראו שהן נכנסין, והיוצאין חולקין בדרום – כדי שיראו שהן יוצאין.

The Gemara asks: And these two extra loaves received by the incoming watch, what is their purpose? Rabbi Yitzhak says: They are as compensation for locking the doors^N of the Temple. The Gemara asks: Let the outgoing watch say to the incoming one: Remove your claim to the extra loaves this week and divide the loaves equally and next week’s incoming watch will remove^N its claim next week. Abaye said: A ripe cucumber now is better than a gourd that has yet to ripen.^N A small, immediate profit is preferable to a large, potential profit.

Rav Yehuda said: And they divide the hides of the additional offerings between them. The Gemara raises an objection from a *baraita*: The outgoing watch performs the rite of the daily morning offering and the additional offerings, and the incoming watch performs the rite of the daily afternoon offering and the service of the vessels of frankincense for the shewbread.^H And the *baraita* teaches nothing about dividing the hides of the additional offerings. The Gemara answers: This *tanna* is not speaking of division of the hides, but is addressing the division of the Temple service, so sharing the hides is not mentioned.

Rava said: But didn’t the *tanna* of the school of Shmuel, who speaks of division between the incoming and the outgoing watches, fail to teach division of the hides of the additional offerings mentioned by Rabbi Yehuda, as the school of Shmuel taught: The outgoing watch performs the daily morning offering and the additional offerings; the incoming watch performs the daily afternoon offerings and the service of the vessels. And how was this service performed? Four priests would enter the Sanctuary, two from this outgoing watch and two from that incoming watch, and they divide the shewbread. But it teaches nothing about dividing the hides of the additional offerings. The Gemara suggests: This is a conclusive refutation of the opinion of Rav Yehuda. The Gemara concludes: Indeed, it is a conclusive refutation.

S The mishna continues: Members of the incoming watch divide the shewbread in the north section of the courtyard, and members of the outgoing watch in the south. The Sages taught in a *baraita*: Members of the incoming watch divide the shewbread in the north, which was an area of greater sanctity in the Temple courtyard, so that it would be seen that they are incoming, and members of the outgoing watch divide the shewbread in the south, so it would be seen that they are outgoing.

Bilga always divides in the south – בילגה לעולם חולקת בדרום – They instituted several conventions to create the constant impression that the departure of this watch was imminent: They were situated in the south, their niche was sealed, and their ring was fixed in place (*Melekheth Shlomo*).

Wolf, wolf – לוקוס לוקוס – She likened the altar to a wolf because it preys on sheep, just as the altar consumes the sheep of the daily offerings (Maharsha).

The penalty for Bilga's watch – קנס משמר בלגה – In the Jerusalem Talmud, the question was raised: Why didn't they simply eliminate the Bilga watch? They answered: An established family lineage may not be eliminated. In addition, changing the total number of watches from twenty-four to twenty-three would have ramifications with regard to many related matters.

The watch tarried in arriving – משמרתו שוהה לבא – Apparently, it was not that the entire watch arrived late together. Some of the members of the watch arrived on time, and therefore the watch of his brother Yeshevav entered together with the members of Bilga's watch who arrived on time.

Do we penalize the entire watch of Bilga because of his daughter – משום ברתיה קנסין ליה לדידיה – Even though it is written with regard to a priest's daughter who commits adultery: "She profanes her father" (Leviticus 21:9), that is referring to the fact that she dishonored him, not that he was penalized in any way. In this case, beyond the humiliation aspect of the punishment, sealing the niche increased the workload of the rest of the members of Bilga's watch. Therefore, the Gemara explains that the forebears of this watch were also to blame for the daughter's conduct (Maharsha).

Say you of the righteous that it shall be good for him – אָמרו – צדיק כי טוב – Even though this verse is not directly related to the discussion, the principle is that one does not conclude on a negative note. Others explain that "say you of the righteous that it shall be good for him" means that the neighbors praise the righteous; "for they shall eat the fruit of their doings" means that the good deeds performed by the righteous benefit their neighbors (*Arukh LaNer*).

LANGUAGE

Soldier [sardeyot] – סרדיוט – From the Greek στρατιώτης, *stratiotēs*, meaning soldier, military officer.

Wolf [lokos] – לוקוס – From the Greek λύκος, *lukos*, meaning wolf.

"בילגה לעולם חולקת בדרום." תנו רבנן: מעשה במרים בת בילגה שהמירה דתה, והלכה ונשאת לסרדיוט אחד ממלכי יוונים. כשנכנסו יוונים להיכל היתה מבעטת בסנדלה על גבי המזבחה, ואמרה: לוקוס לוקוס, עד מתי אתה מכלה ממונן של ישראל ואי אתה עומד עליהם בשעת הדקה! וכששמעו חכמים בדבר קבעו את טבעתה, וסתמו את חלונה.

And some say that the watch was penalized for a different reason. It happened once that some members of the Bilga watch tarried in arrivingⁿ at the Temple. The members of the previous watch, the watch of Yeshevav, his brother, entered together with the members of the Bilga watch who had arrived, and served in the place of the absent members of his brother's watch. The Gemara notes: Although neighbors of the wicked do not typically profit, according to the principle: Woe unto the wicked, woe unto his neighbor, Bilga's neighbors profited, as Bilga always divides the shewbread in the south, even when the watch is incoming, and his brother Yeshevav always divides in the north, even when the watch is outgoing.

The Gemara clarifies: Granted, according to the one who said that Bilga was penalized because members of his watch tarried in arriving at the Temple; that is why the entire watch is penalized. However, according to the one who said it is due to Miriam, daughter of Bilga, who apostatized, do we penalize the entire watch of Bilga because of his daughter?ⁿ Abaye said: Yes, as people say, the speech of a child in the marketplace is learned either from that of his father or from that of his mother. Miriam would never have said such things had she not heard talk of that kind in her parents' home.

The Gemara asks: And due to Miriam's father and mother, do we penalize an entire watch? Abaye said: Woe unto the wicked, woe unto his neighbor. To conclude the tractate on a positive note, the Gemara says: Good for the righteous, good for his neighbor, as it is stated: "Say you of the righteous that it shall be good for him,ⁿ the neighbors of a righteous man who witness and acknowledge the good that befalls him will benefit from their proximity to him.

ויש אומרים: משמרתו שוהה לבא, ונכנס יושבב אחיו עמו, ושימש תחתיו. אף על פי ששכיני הרשעים לא נשתכרו – שכיני בילגה נשתכרו, שבילגה לעולם חולקת בדרום וישובב אחיו בצפון.

בשלמא למאן דאמר משמרתו שוהה לבא – היינו דקנסין לכולה משמר, אלא למאן דאמר מרים בת בילגה שהמירה דתה, משום ברתיה קנסין ליה לדידיה? אמר אביי: אין, כדאמרי אינשי: שותא דינוקא בשוקא, או דאבוה או דאימיה.

ומשום אבוה ואימיה קנסין לכולה משמרה? אמר אביי: אוי לרשע אוי לשכיניו, טוב לצדיק טוב לשכיניו, [שנאמר: "אמרו צדיק כי טוב כי פרי מעלליהם יאכלו"].

הדרן עלך החליל
וסליקא לה מסכת סוכה