

OVERVIEW of the Daf

1) The trumpet blasts that accompanied the Korban Musaf (cont.)

The Gemara answers its previous challenge by acknowledging that two actions are performed to publicize that it is Rosh Chodesh.

The ruling of R' Acha Bar Chanina, who taught that separate blasts are blown for each Korban Musaf, is successfully challenged.

Another Beraisa is cited that also refutes R' Acha bar Chanina's position.

Two alternative explanations are offered to explain the pasuk and Baraisa cited by R' Acha bar Chanina in support of his assertion.

2) Reciting the verses related to the Korban Musaf of Sukkos outside of Eretz Yisroel

The Gemara questions how the pesukim for the Korban Musaf of Sukkos are read outside of Eretz Yisroel.

Abaye asserted that the pesukim for the second day are set aside.

Rava asserted that the pesukim for the seventh day are set aside and a Baraisa supports his position.

Ameimar enacted in Nehardea that they should be read by skipping backward, thus all the pesukim are read.

3) **MISHNAH:** The Mishnah explains how the different families of kohanim (משמרות) divided the task of offering the numerous korbonos on Sukkos and Shemini Atzeres.

4) Identifying the author of the Mishnah

It is noted that the Mishnah which taught that on Shemini Atzeres the families drew lots to determine who would offer the korbonos is consistent with Rabbi rather than Rabanan who dispute whether a lottery was utilized on Shemini Atzeres or not.

The Gemara explains how the language of the Mishnah fits even with Rabanan.

Another Baraisa is cited that seemingly follows Rabbi rather than Rabanan.

The Gemara explains how this Baraisa could also be consistent with Rabanan.

5) The significance of the Sukkos korbonos

The significance of the seventy bulls brought on Sukkos and the one bull offered on Shemini Atzeres is explained.

In light of this explanation R' Yochanan commented that the idolaters do not even realize what they lost as a result of the destruction of the Beis HaMikdash.

6) **MISHNAH:** The Mishnah teaches that during the Yomim Tovim all kohanim were equal in the sharing of the edible parts of the korbonos.

7) Clarifying the Mishnah

The Gemara explains that the Mishnah did not use the term אימורים for the offerings stated in the context of the Yomim Tovim.

A Baraisa cites the source for the ruling that all the families are equal during the Yomim Tovim.

8) Dividing the Lechem HaPanim

A Baraisa is cited that teaches that all the families are given a share of the Lechem HaPanim when Yom Tov coincides with Shabbos. ■

Distinctive INSIGHT

Musaf reading for the days of Sukkos

אתקין אמימר בנהרדעא דמדלגי דלוגי

Tosafos (ד"ה אתקין) cites the explanation of Rashi. In *ספיקא דיומא*, חוץ לארץ, the Gemara deals with how the readings of the Musaf offerings are arranged, because all of the days of Sukkos differ in terms of the number of bulls that are brought. Therefore, Ameimar established a system of *דלוג*, where on any particular day, we read the Musaf verses representing both possibilities of the accurate Musaf. For example, on the first day of Chol HaMoed we read the pesukim for both the second and third day of Sukkos. Rashi adds that just as we read these additional verses in our Musaf prayer, the reading of the Torah also reflects this doubt. The fourth aliyah is the most important aliyah, because it is the one we add for Chol HaMoed, and in this aliyah we read the Musaf offering for both the second and third day of Sukkos. The first three aliyos read the second day, the third day, and the reading of the Musaf of the next day—the fourth day. This system is continued throughout the holiday. Following this pattern, on Hoshana Rabbah, the fifth day of Chol HaMoed, the four aliyos would respectively be the Musaf for day 6,7,8 and 6 plus 7. Tosafos objects and notes that it is unreasonable to read the pesukim for Musaf for the eighth day, for Shemini Atzeres, which is not part of Sukkos. As Tosafos notes, "It is not proper to read on Sukkos a portion which is not related to that holiday."

Tosafos suggests an alternative pattern for the Torah reading on Chol HaMoed. All four aliyos should read only from the "doubtful" days. For example, on the first day of Chol HaMoed, the first aliyah should read "Day 2," and the second aliyah should read "Day 3." The next two aliyos should again repeat this same pattern. ■

*Today's Daf Digest is dedicated in memory of
Matilda Massel, Mesuda bat Moshe
on the seventh yahrzeit of her passing
by Morris and Caroline Massel
May her neshama go higher and higher*

HALACHAH Highlight

Resuming an order after it was interrupted

ואם חל שבת באחד מהם "ימוטו" ידחה

If Shabbos falls on any one of these days (i.e. Chol Hamoed Sukkos) the psalm ימוטו (Psalms Ch. 82) is pushed off.

It is evident from the Gemara that when a Song of the Day for Sukkos was skipped because the Shabbos song was sung in its place the order of the songs is paused for that day and then resumed, thus causing the song scheduled for the last day to be omitted entirely. This seemingly establishes a general rule that when an order is interrupted it is resumed where it left off rather than skipping a position.

Rav Yosef Chaim of Baghdad¹ addressed the case of a shul that read from the Torah donated by one family on the first day of Yom Tov and from another Torah donated by a second family on the second day of Yom Tov. An additional custom said that if the father of a child receiving his bris milah owned a Torah they would read from his Torah on the day of the bris. One year there was a bris on the first day of Yom Tov and the father of the child owned a Sefer Torah so they read from his Torah on that day. On the second day they were uncertain whether they should read from the Torah normally read on the first day or from the one normally read on the second day. Based on our Gemara², Rav Yosef Chaim ruled that the Torah normally read on the first day should be used because its position is not skipped altogether, rather it is merely delayed for a day. Therefore, the Torah of the first day is read on the second day and the Sefer Torah of the second day ends up not being used. Rav Meir Eisenstadt³ rules similarly regarding a shul in which one person blows the shofar on

REVIEW and Remember

1. What was the theme behind the choice of songs for Sukkos?

2. Explain Ameimar's enactment.

3. How many families brought three bulls over the course of Sukkos?

4. Which family had the privilege to offer the Korban Tamid during Yom Tov?

the first day of Rosh HaShanah and another on the second day. When Shabbos occurs on the first day, the person who was supposed to blow on the first day blows on the second day and the second person is pushed off entirely.

Rav Amram Blum⁴, however, disagrees with the assertion that the second person always gets pushed off. He explains that in our Gemara the last song was pushed off because it didn't carry the same significance as the others. Thus if something has to be pushed off the one with the least significance is the obvious choice. On the other hand, if there is no difference between the one scheduled to be first and the one scheduled to be second the second one is not automatically pushed off simply because it is second. ■

1. שו"ת תורה לשמה סי' נ"ד
2. וע' במג"א סי' תרמ"ב סק"א שמבאר כן ע"פ הגמ' ומובא דבריו בשו"ת תורה לשמה הנ"ל
3. שו"ת פנים מאירות ח"ב סי' קכ"ו
4. שו"ת בית שערים אר"ח סי' ר"ע ■

STORIES Off the Daf

The small Seudah

משל למלך בשר ודם שאמר לעבדיו עשו לי סעודה גדולה ליום אחרון אמר לאוהבו עשה לי סעודה קטנה כדי שאהנה ממך

During Sukkos, a total of seventy bulls were brought up on behalf of the nations of the world. But on Shemini Atzeres, a single bull brought as an offering was meant to symbolize the unique nation, the Jewish people, that exists in a unique relationship with Hashem. "This could be compared to a mortal king who ordered his servants to prepare a massive feast. On the last day, he told his dearly beloved to prepare a small meal so that he might enjoy his beloved's company."

The Maggid of Dubno, zt"l, asked: "Why should the King have us make a small meal? Are we not his chosen nation? Wouldn't it make more sense for this special relationship to be solemnized by an even more extravagant sacrifice?"

He answered with a parable: "A wealthy man traveled abroad, and after a very long absence his return was imminent. His family included both the children he shared in common with his wife, plus the children she had from a prior marriage. Everyone, step-children included, awaited their father's return anxiously. When he arrived, however, he gave his step-children nicer gifts than he gave his own children!

One friend noticed this seemingly peculiar behavior and asked him about it.

"Could it be that you actually love your step-children more than your natural children?"

The wealthy man explained, "Heaven forbid! However, I do want everyone to be equally happy on my arrival. This is why I give my step-children more extravagant gifts. My step-children's joy comes mainly from the gifts that I bring home for them, so they obviously need more extravagant gifts. However, my own children are satisfied with just a trinket. Their main pleasure is in my presence!"

The Maggid concluded, "The chosen nation is like Hashem's own children. The fact that He loves us and takes joy in us is seen from the fact that he meets us 'alone' without many sacrifices!" ■