

OVERVIEW of the Daf

1) Dividing the Lechem Hapanim (cont.)

The Gemara continues its citation of the Baraisa that teaches that all the families were given a share of the Lechem HaPanim when Yom Tov coincides with Shabbos.

2) The order of the brachos of kiddush the first night of Sukkos

Rav maintains that the brachah on the sukkah is recited before the brachah of shehecheyanu, whereas Rabbah bar bar Channah holds the order of the brachos is reversed.

After explaining the rationale behind each opinion the Gemara suggests that the dispute is similar to the dispute between Beis Shammai and Beis Hillel regarding the order of the brachos on wine and kiddush.

Rav and Rabbah bar bar Channah explain how their position could be consistent with both Tannaim.

Rav's opinion is unsuccessfully challenged.

The Gemara rules in favor of Rav's opinion that first the brachah on the sukkah is recited and then the brachah of shehecheyanu.

3) Defining the Mishnah's references to "The remaining communal offerings"

"The remaining communal offerings" is explained to refer to the chatas brought for communal error and the korban brought for idolatry.

"And this watch offers everything" is explained to refer to the dessert of the Altar.

4) MISHNAH: The Mishnah describes how the Lechem HaPanim was divided when Yom Tov fell immediately before or after Shabbos as well as when there was a day in between Shabbos and Yom Tov.

5) Clarifying the Mishnah

The Gemara explains the terms לפניה and לאחריה as well as why the other families are given a share of the Lechem HaPanim when Yom Tov goes into Shabbos or Shabbos goes into Yom Tov.

R' Yitzchak explains why, according to R' Yehudah, the incoming family was granted an additional two loaves.

6) Dividing the Korban Musaf

R' Yehudah submits that the incoming and exiting families divided the skins of the Korban Musaf the same way they divided the Lechem HaPanim.

After an unsuccessful attempt to refute R' Yehudah's position Rava succeeds at demonstrating that the skin is granted entirely to the family that is leaving.

7) Clarifying the Mishnah

A Baraisa explains why the incoming family received their portion in the north and the outgoing family received their portion in the south.

A Baraisa gives two possible reasons that led to the penalties

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Distinctive INSIGHT

The kiddush blessings and their order

שהיום גורם ליין שיבא וכבר קידש היום ועדיין יין לא בא

Beis Shammai holds that kiddush begins with the brachah for the day of Shabbos (or Yom Tov), followed by the brachah for the wine. Two reasons are brought for this opinion. Firstly, it is the day which necessitates kiddush with its wine, and it is therefore appropriate to acknowledge this by first reciting the brachah for the day. Furthermore, as the sun sets and Shabbos or Yom Tov begins the sanctity of the day commences, and the wine and the formal kiddush is yet to come. Therefore, the chronological order of events leads us to declare the sanctity of the day, which is followed by the brachah for the wine.

Aruch LaNer cites the commentary of the Tzlach from Berachos 51b to explain why Beis Shammai brings two explanations to their opinion, and does not suffice with one reason.

If we rely upon the first reason only, the kiddush for the sanctity of the day would only have precedence when a person says kiddush over wine. However, when a person uses bread for kiddush, this is a menu item which would appear on one's table even without kiddush, due to the requirement to have a meal on Shabbos. We cannot say "the day causes the bread to be brought", as we did in reference to the wine. This is why the second reason is cited, in order to explain why the brachah for the sanctity of the day is said even before bread.

The second reason which deals with the chronological order of events only explains the order of the kiddush blessings at night. If one recites kiddush before sunset, however, even Beis Shammai might agree to say the brachah for the wine before the brachah for sanctity of Shabbos or Yom Tov. This, therefore, is why the first reason is listed. ■

REVIEW and Remember

1. Why did Rav rule that the brachah should be recited on the sukkah before shehecheyanu?

2. How was the Lechem HaPanim divided when Yom Tov ended on Thursday?

3. Explain: בוצינא טב מקרא.

4. What are two reasons the family of Bilgah was penalized?

HALACHAH Highlight

The order of the Brachos for kiddush on the second night of Sukkos

איתמר רב אמר סוכה ואח"כ זמן רבה בר בר חנה אמר זמן ואח"כ סוכה

It was said: Rav said [one should recite the brachah on] sukkah and afterwards [the brachah of] zman. Rabbah bar bar Chanah said [that one should recite] zman and afterwards [the brachah on the] sukkah.

The dispute between Rav and Rabbah bar bar Chanah regarding the correct order for the brachos of kiddush applies specifically to the first day of Yom Tov. Shulchan Aruch¹ rules like Rav that the correct order is לישב בסוכה and then שהחיינו. There is, however a debate regarding the correct order for the brachos of kiddush on the second night. Rabbeinu Eliezer ben Yoel HaLevi² follows the ruling of Rav even on the second night and maintains that the brachah of לישב בסוכה should be recited before שהחיינו. Rabbeinu Asher ben Yechiel³ disagrees. Part of the reason Rav ruled that שהחיינו should be recited last is that the brachah applies not only to the Yom Tov but it also

applies to the mitzvah of sukkah that is being performed for the first time. On the second night, the brachah of שהחיינו no longer applies to the mitzvah of sukkah since the brachah was said the day before. Therefore, שהחיינו should be positioned as close as possible to kiddush. Thus the correct order on the second night of Sukkos, according to Rabbeinu Asher, is to make the brachah on wine, קידוש, לישב בסוכה and שהחיינו. Shulchan Aruch and R' Moshe Isserles rule in accordance with the position of Rabbeinu Asher.

Rav Dovid HaLevi cites his father-in-law Rav Yoel Sirkis⁵ and rules in accordance with Rabbeinu Eliezer ben Yoel HaLevi. A proof to this position is the practice of making kiddush and havdalah when Yom Tov begins after Shabbos. The order of the brachos is wine, kiddush, candle, havdalah and שהחיינו⁶. We see from the fact that the brachos on the candle and havdalah separate between kiddush and שהחיינו that it is not a concern to separate שהחיינו from the kiddush, therefore in our case as well there is no concern that שהחיינו will become separated from kiddush by the brachah of לישב בסוכה. ■

1. שו"ע סי' תרמ"ג סע' א'
2. ראב"ה ח"ב סי' תרמ"ד והובא דעתו בטור סי' תרס"א
3. רא"ש סוכה פ"ה סי' ד'
4. סי' תרס"א
5. ט"ו שם סק"א בשם הב"ח
6. שו"ע או"ח סי' תע"ג סע' א' ■

STORIES Off the Daf

The right Shidduch

ת"ר מעשה במרים בת בילגה

We see from today's daf that the terrible acts committed by one woman, Miriam bas Bilgah, had negative repercussions on her entire extended family. The reason the Gemara provides why the entire mishmar was penalized for one wayward daughter is that a child tends to imitate his or her parents, and those who are close to them are guilty by association. Ramban, ז"ל, extends this idea even further. He writes that if a child abandons the Torah path like Miriam bas Bilgah, it generally indicates deep flaws on the part of the parents.

A yeshiva bochur once came to Rav Shach, ז"ל, deeply perplexed about a possible shidduch that had been brought to his attention. The girl seemed perfect in every way and was seeking someone who wanted to remain in learning. The only

negative thing he had heard about her was that she was purported to be not very intelligent. This worried him, because he feared that if he married a woman lacking a sharp mind they would be less likely to have intelligent children.

Rav Shach explained that raising successful children depends on one thing only—how much yir'as shomayim the parents have.

"How can you know how much yir'as shomayim a person has? If his every move is calculated to bring pleasure to Hashem and if he is very careful about other people's money, you know that he fears God. Another way you can see yir'as shomayim in the home is when the parents are always willing to give in to one another, and when there is always an atmosphere of joy in the house surrounding mitzvos. Similarly, one should be able to see how a person is upset if he falls spiritually."

"The main trait to look for in a wife is that she recoils from sin like from fire. She should love her fellow Jews, perform chessed and have good middos. Most

important is that she not be materialistic. This is how you will merit to have children who grow up to be great scholars and tzaddikim with profound yir'as shomayim. The intellectual abilities of the parents are actually irrelevant to the development of the children's potential. The only thing of real significance is yir'as shomayim!" ■

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against the family of Bilgah.

The Gemara questions why, according to the reason that Miriam the daughter of Bilgah became an apostate, the entire family was penalized.

Abaye explains that the entire family was penalized because the manner in which children speak is learned from their parents, and the rest of the family was penalized because of the principle אוי לרשע אוי לשכנו. At the same time we also say טוב לצדיק טוב לשכנו.

הדרן עלך החליל

וסליקא לה מסכת סוכה

