



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Succah Daf Nun Hey

- **Q:** How can **R' Acha** say that each mussaf got its own set of blowing? A Braisa says, the pasuk of "uvrashei chadsheichem" teaches that on Rosh Chodesh, one only blows for Rosh Chodesh!? **A: TEYUFTA.**
 - **Q:** How is this learned from the pasuk? **A: Abaye** said, the pasuk tells us to compare Rosh Chodesh of all months to each other. This teaches that each Rosh Chodesh must have the same amount of blows (even if one of them falls on a Shabbos or Rosh Hashanah). **A2: R' Ashi** said, the word "chadsheichem" is written in the singular, and the word "uvrashei" is written in the plural. The pasuk is teaching that even on the month where the first of the month is plural (it is Rosh Chodesh and Rosh Hashanah) it must still only get one set of blowing.
- **Q:** A Braisa lists the shira that was sung on each day of Chol Hamoed. It then says that if any day of Chol Hamoed falls on Shabbos, only the shir of Shabbos is said on that day, with the result that the shir of the last day is never sung (after Shabbos the list continues where it left off). Now, according to **R' Acha** this is not right, because if each mussaf gets its own set of blowing, surely it should get its own shir as well!? **A: TEYUFTA.**
 - **Q: R' Acha** had brought a pasuk and a Braisa that support his Halacha!? **A: Ravina** said, the pasuk and Braisa teach that the blows should be lengthened so that they are done during both offerings, but they do not mean to say that there is another set of blowing. **A2: The Rabanan of Kisri in the name of R' Acha** said, they teach that there should be additional blowers, but not an additional set of blowing.
 - **Q:** In chutz la'aretz, where there are 2 days of Yom Tov, which day do we mention in our Mussaf davening on the days of Chol Hamoed (our first day chol hamoed is truly the second day, and therefore needs mention of the mussaf of the 3rd day, but no mention of the 2nd day was ever made yet)? **A: Abaye** said, we don't make mention of the 2nd day, and we skip to the 3rd day. **Rava** said, on the first day chol hamoed we mention the 2nd day, and never make mention of the 7th day (on the 7th day we are mentioning the 6th day).
 - The Braisa mentioned above must follow **Rava**. It says that the last day's shir is what is not sung, just like **Rava** said regarding making mention of the mussaf.
 - **Ameimar** instituted in Neharda'ah that mention should be made of the previous day and of the actual day.

MISHNA

- The mussaf of the first day of Succos consisted of 13 parim, 2 eilim, and one sa'ir, each of which was offered by a different mishmar of the 24 mishmaros of the Kohanim. The remaining 14 kevasim were offered by the remaining 8 mishmaros, with 6 of those 8 mishmaros bringing two of the kevasim and the remaining 2 mishmaros bringing one each.
- Each successive day of Succos there was one less par brought by the mussaf compared to the preceding day. Therefore, each day there was one more mishmar that had to be added to the mishmaros bringing the 14 kevasim. Depending on how many mishmaros were included in that group, they would divide so that each group brought one and some of them brought a second keves as well. On the 7th day, there were 14 mishmaros who were left for the kevasim, and they therefore each brought one keves.

- On Shmini Atzeres, the mussaf consisted of only one par, one ayil, one sa'ir, and 7 kevasim. Therefore, the mishmaros who would offer were decided based on a gorel.
- Regarding the offering of the bulls on Succos, it was done on a rotation of the mishmaros, so that no mishmar would offer a bull 2 days in a row.

GEMARA

- **Q:** Shall we say that the Mishna only follows **Rebbi**, who says in a Braisa that a new gorel was made for the mussaf of Shmini Atzeres? The **Rabanan** of the Braisa say that one of the 2 mishmaros who did not end up having the chance to offer a bull 3 times on Succos would bring the par on Shmini Atzeres. **A:** The Mishna may follow the **Rabanan**, and the Mishna means that there was a gorel between these 2 mishmaros to decide who would bring the par.
 - **Q:** A Braisa says, every mishmar would bring a par 3 times, except for 2 mishmaros. Must we say this only follows **Rebbi** (because according to the **Rabanan**, one of those 2 mishmaros brought the par of Shmini Atzeres)? **A:** The Braisa may follow the **Rabanan**, and the Braisa is only referring to the parim of Succos. The point of the Braisa is to teach that the offering of the parim was done on a rotation basis.
- **R' Elazar** said, there were a total of 70 parim offered on Succos. These 70 parim corresponded to the 70 nations of the world, and brought a kapara for them. The one par offered on Shmini Atzeres corresponded to Klal Yisrael. It is comparable to a king who throws a long, massive banquet. When it is over, he tells his closest friend, stay with me for a small, private meal after the banquet, so that we can spend time together. This is what Hashem is saying to us Yidden on Shmini Atzeres.
 - **R' Yochanan** said, the goyim don't even realize what they have lost. As long as the Beis Hamikdash stood, they could get a kaparah from the parim of Succos. Now they have no way of getting a kaparah.

MISHNA

- During the "Shalosh Regalim", all the mishmaros of the Kohanim would share equally in the "eimurei" of the korbanos and in the splitting of the Lechem Hapanim (of the Shabbos that fell on Yom Tov). If Shavuot (on which the Shte Halechem was brought) fell on Shabbos, the Kohen who would give out the portions to the Kohanim would give each Kohen a piece of the Lechem Hapanim and a piece of the Shte Halechem.
- The Mishmar whose week fell on the week of the Yom Tov would be the ones to offer all the korbanos that were not a function of the Yom Tov. They would therefore bring the Tamidim, all voluntary korbanos brought, any korbanos tzibbur and would offer all (to be explained in the Gemara).

GEMARA

- **Q:** The "eimurim" are burned on the Mizbe'ach! How can the Mishna say that the Kohanim shared them!? **A: R' Chisda** said, the Mishna used the word "eimurei" in the sense of "amur" (what was stated), meaning that they split the korbanos which the Torah "stated" must be brought on the Yom Tov.
- A Braisa says, the pasuk says "u'va b'chol avas nafsho...v'sheireis". This teaches that any Kohen may offer the korbanos of the Yom Tov. One may think that this is true for the korbanos of the entire year. The pasuk therefore says "mei'achad she'arecha". This teaches that this is only true at a time when all Yidden are in "one gate" (i.e. are in Yerushalayim to be oleh regel).

U'VICHILUK LECHEM HAPANIM...

- A Braisa says, the pasuk that says "cheilek k'cheilek yocheilu" teaches that the Kohanim divide the eating of the Lechem Hapanim (even though it is not brought specifically for the Yom Tov) just like they divide the doing of the Avodah on the Yom Tov. However, we learn from another pasuk, that they would not divide any avodos that are not done specifically for the Yom Tov (such avodos belong to the mishmar whose turn fell out that week).