



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

Succah Daf Nun Vuv

BA'ATZERES OMER LO HEILACH...

- **Rav** said, on the first night of Succos one should make the bracha of "leisheiv basuccah" first and then make the shehechyanu, because the chiyuv of the day comes first. **Rabbah bar bar Chana** said, the shehechyanu is to be made before the leisheiv basuccah, because of the rule that something that is more tadir (common) comes first (the shechyanu is more tadir).
 - **Q:** A Mishna says regarding Kiddush (e.g. of Shabbos), **B"S** say one first makes the bracha on the day, and then the bracha on the wine. **B"H** say he first makes the bracha on the wine, and then the bracha on the day. **B"S** say the bracha on the day comes first, because the kedusha of the day is what causes the wine to be brought for Kiddush, *and* the kedusha comes along before the wine is even brought. **B"H** say the bracha on the wine comes first, because the wine allows Kiddush to be said (if there is no wine, Kiddush is not said). **Another reason** is, the bracha on wine is said more often than the bracha on the day, and the rule is "tadir v'she'eino tadir, tadir kodem". Maybe we can say that **Rav** holds like **B"S**, and **Rabbah bar bar Chana** holds like **B"H**? **A:** **Rav** would say that he can even follow **B"H**. Regarding Kiddush **B"H** hold the way they do, because without the wine, Kiddush cannot be said. However, without the shehechyanu, the leisheiv basuccah can still be said, so **B"H** would agree that it is made first. **Rabbah bar bar Chana** would say that he can even follow **B"S**. Regarding Kiddush **B"S** hold the way they do, because the day is what causes the wine to be brought. However, even if one does not have a succah, a shehechyanu is still said, so **B"S** would agree that it is made first.
 - **Q:** Our Mishna said that on Shavuos the distributing Kohen would say "take the matzah (the Lechem Hapanim), take the chametz (the Shtei Halechem)". We see that although the Shtei Halechem is the chiyuv of the day, it is given *after* the Lechem Hapanim (which is more tadir). This is problematic to **Rav's** view!? **A:** It is actually a machlokes Tanna'im, because we find a Braisa where **Abba Shaul** says that the Kohen would say "take the chametz, take the matzah". **Rav** will follow **Abba Shaul** who argues on our Mishna.
 - **R' Nachman bar R' Chisda** paskened that the shechyanu is made before the leisheiv basuccah. **R' Sheishes the son of R' Idi** paskened that the leisheiv basuccah is made first. The Gemara paskens that the leisheiv basuccah is made before the shehechyanu.

MISHMAR SHEZMANO KAVUA...U'SHAR KORBANOS TZIBBUR

- **Q:** What is meant to be included with "the other tzibbur korbanos"? **A:** It includes a par helmet davar of the tzibbur and the se'irei avodas kochavim.

V'HU MAKRIV ES HAKOL

- **Q:** What does this come to include? **A:** It includes korbanos brought for the sake of keeping the Mizbe'ach busy, when it is otherwise not busy with korbanos.

MISHNA

- When Yom Tov is on Friday or Sunday, all mishmaros share equally in the Lechem Hapanim.
- If Yom Tov ends on Thursday or begins on Monday (in which case Kohanim of other mishmaros are likely there is preparation for, or as a result of being there for, the Yom Tov), the mishmaros of that Shabbos (on Shabbos one mishmar exits and the new one enters) divide 10 of the loaves, and the other mishmaros divide the remaining 2 loaves. On a Shabbos of the rest of the year, they are divided 6 loaves to the exiting mishmar and 6 to the entering mishmar. **R' Yehuda** says,

during the rest of the year the entering mishmar gets 7 loaves and the exiting mishmar gets 5 loaves.

- The entering mishmar divides their loaves in the north of the Azarah, and the exiting mishmar divides theirs in the south.
- The Bilga mishmar (the name of one of the 24 mishmaros): always divided theirs in the south, always had to use the slaughtering ring (which held the animal to the ground) of another mishmar (although there were 24 rings, each for a specific mishmar, theirs was permanently in the closed position, forcing them to have to use a different ring), and had to use the “closet” of a different mishmar to store their knives (theirs was permanently shut, all these things were done as a punishment, to be explained in the Gemara).

GEMARA

- The Mishna must be discussing when Friday was the last day of Yom Tov or Sunday was the first day of Yom Tov. If not, then the Shabbos itself would be part of the Yom Tov, in which case we have stated earlier that all mishmaros share in the Lechem Hapanim.
- **Q:** Why do they share equally in this case? **A:** In these cases the Kohanim who are there for Yom Tov have no choice but to be there on that Shabbos as well (they can't travel on Shabbos). Therefore, the **Rabanan** instituted that they share in the Lechem Hapanim.

CHAL YOM ECHAD

- **Q:** Why does **R' Yehuda** say that the incoming mishmar gets 2 extra loaves? **A:** **R' Yitzchak** said, since they close the gates that evening (which should have been the responsibility of the exiting mishmar, who had opened the gates in the morning), they get 2 extra loaves.
 - **Q:** Why doesn't the incoming mishmar agree to only take 6 so that they should get 6 upon their exit on the following Shabbos? **A:** **Abaye** said, it is better to get something now than to receive even a larger piece later.
- **R' Yehuda** said, the incoming and exiting mishmaros divide the Shabbos mussaf korbanos as well.
 - **Q:** A Braisa says that the exiting mishmar offers the morning Tamid and the mussaf, and the incoming mishmar offers the afternoon Tamid and the “bazichin”. The Braisa makes no mention of splitting the mussaf!? **A:** The Braisa is only discussing the offering, not the splitting.
 - **Q:** **Rava** asked, a Braisa taught in the yeshiva of **Shmuel** discusses the offerings as described in the last Braisa, and then adds that the Lechem Hapanim was split among the 2 mishmaros. Yet, it does not mention anything about the splitting of the mussaf!? **A:** **TEYUFTA.**

HANICHNASIN CHOLKIN BATZAFON

- A Braisa says, the entering mishmar divided their share in the north to show that they were the entering mishmar (by using the part of the Azarah that had more kedusha) and the exiting mishmar used the south side to show that they were the exiting mishmar.

BILGA L'OLAM CHOLEKES B'DAROM

- A Braisa says, the reason this mishmar was punished in these ways was because the daughter of one of the members of this mishmar went “off the derech” and married an officer of the Greek kings. When the Greeks came to try and destroy the Beis Hamikdash, she kicked the Mizbe'ach and said to it, “Wolf! All you do is take the money of the Yidden, and don't even help them in their time of need!” When the **Chachomim** heard this, they punished the entire mishmar, as stated in the Mishna. Others say, the mishmar of Bilga would be late in coming to their time to do the Avodah, resulting in the mishmar of Yesheivav (who preceded them) staying on to cover until Bilga showed up. It was because of this that they were punished as described in the Mishna. Although the “neighbors” of resha'im do not typically benefit, Yesheivav (who was the “neighbor” of Bilga) did benefit by doing more Avodos and by always dividing the Lechem Hapanim in the north, even when they were the exiting mishmar.
 - **Q:** According to the first reason given by the Braisa, why would we punish the entire mishmar for the action of the daughter of one of its members? **A:** There is a saying that

what a child says in public must be based on something he heard his parents say at home. Similarly, the daughter only spoke so because she must have heard her father speak disrespectfully regarding the Avodah.

- **Q:** Is it proper to punish the entire mishmar because of the bad ways of one of its members (i.e. the father of this woman)? **A: Abaye** said, “woe to a rasha and woe to his neighbor”.
- The Gemara ends off, “Good will be for the tzaddik and good will be for his neighbor”.

HADRAN ALACH PEREK HECHALIL!!!

HADRAN ALACH MESECHTA SUCCAH!!!

MAZAL TOV!!!