

BAVLI SUKKAH

CHAPTER FIVE

FOLIOS 50A-56B

5:1A-C

- A. **Flute-playing is for five or six [days]:**
- B. **This refers to the flute-playing at the place of the water-drawing,**
- C. **which overrides the restrictions neither of the Sabbath nor of a festival-day.**
- I.1 A. [50B] *It has been stated on Amoraic authority:*
 - B. R. Judah and R. Ina —
 - C. *One repeats [the word for the place of the water drawing] as sho'ebah,*
 - D. *and the other repeats it as hashobah.*
 - E. *Said Mar Zutra, "The one who repeats [the word] as sho'ebah does not make a mistake, and the one who repeats it as hashobah does not make a mistake.*
 - F. *"The one who repeats it as sho'ebah does not make a mistake, for it is written, 'And you shall draw [she'abtem] water with joy' (Isa. 12: 3).*
 - G. *"The one who repeats it as hashobah does not make a mistake. For R. Nahman said, 'It is an important religious duty (hashubah), deriving from the six days of creation [Slotki, p. 236, n. 6: when the pits were created to receive the libations].'"*
- I.2. A. *Our rabbis have taught on Tannaite authority:*
 - B. **"Flute playing overrides the restrictions of the Sabbath," the words of R. Yosé b. R. Judah.**
 - C. **And sages say, "It does not override the restrictions even of the festival day" [T. 4:14] [accounting for the rule of M. 5:1C].**
- I.3. A. Said R. Joseph, "The dispute at hand relates only to the song for the sacrificial rite [of the daily whole offering, along with the wine-libation]. *For R. Yosé reasons that the principal aspect of the song is the [playing of the] instrument, which then forms part of the cultic rite and so overrides the restrictions of the Sabbath along with the other rites.*
- B. *"Rabbis reason that the principal aspect of the song is its vocal expression, so that [the flute] does not form part of the cultic rites and does not override the restrictions of the Sabbath.*

- C. “But as to the song at the festival of water drawing, all parties concur that it is merely an expression of rejoicing and does not override the restrictions of the Sabbath [so that Yosé b. R. Judah may concur with the rule at hand at M. 5:1].”
- D. *Said R. Joseph, “Whence shall I bring evidence that this is what is at issue?*
- E. *“As has been taught on Tannaite authority:*
- F. *“As to utensils of cultic service which one made out of wood, Rabbi declares them invalid, and R. Yosé bar Judah declares them valid.*
- G. *“Is it not in the principle at hand that they differ? The one who declares them valid reasons that the principal aspect of the song is the playing of the instrument, on which basis it is validated by analogy with the reed-flute that Moses played [that was made of wood. Hence musical instruments for the cult may be made of wood. The one at hand is valid, by analogy with the instrument of Moses, and further serves as essential to the cult.]*
- H. *“The one who declares them invalid reasons that the principal aspect of the song is its vocal expression, and does not draw on the analogy with the reed-flute that Moses played.”*
- I. *No, all parties concur that the principal aspect of the song is the playing of the instrument.*
- J. *At issue in the cited dispute is [whether we may draw an analogy from] what is impossible to what is possible. [Slotki: What it is possible to manufacture from another material from that which it is impossible to manufacture from another material. P. 237, n. 6: It was impossible to make the best of pipes of anything but reeds. All other vessels, however, can be made from metal.]*
- K. *The one who declares [wooden utensils] valid takes the view that we may draw an analogy from what is impossible to what is possible [Slotki, p. 237, n. 7: Hence he allows all vessels to be made from wood as was the reed-pipe of Moses].*
- L. *The one who declares [wooden utensils] invalid takes the view that we may not draw an analogy from what is impossible to what is possible [Slotki, p. 237, n. 8: Hence it is only the pipe, which cannot be satisfactorily made of other materials, that may be made of wood, but not any other vessels, which can well be made of metal].*
- M. *If you wish, however, I may propose that all parties concur that the principal aspect of the song is the vocal expression of it, and, moreover, we may not draw an analogy from what is impossible to what is possible.*
- N. *At issue here is [something entirely other, namely,] when we draw analogies based on the candlestick [of the Temple, which provides the generative analogy for rules on the utensils of the Temple,] which of two exegetical principles, the one known as “generalization followed by specification,” or the one called “extension and limitation” [as will now be spelled out] do we apply?*
- O. *Rabbi applies the exegetical principle of “generalization followed by specification” [in which the generalization includes only the elements expressed in the specific example, thus permitting only a very narrow reading of the proposed analogy.]*

- P. *R. Yosé b. R. Judah applies the exegetical principle of “extension and limitation” [in which the generalization is treated as encompassing, and a single item is excluded therefrom, thus permitting a much broader reading of the analogy].*
- Q. *Rabbi applies the exegetical principle of “generalization followed by specification:*
- R. [Citing the verse, “And you shall make a candlestick of pure gold, of beaten work shall the candlestick be made” (Exo. 25:31),]
- S. “And you shall make a candlestick...” [represents] a generalization, “of pure gold” [constitutes] a specification [limiting the foregoing], “of beaten work shall the candlestick be made” [then supplies] a further generalization.
- T. [Accordingly, we have in hand] a generalization, a specification [which limits the foregoing], and a further generalization. You may then draw an analogy only in accord with the limitations of the specification.
- U. Just as, in the specification, it is explicitly stated that the candlestick must be made of metal, so any [utensil of the cult] must be made of metal. [That is why Rabbi declares invalid utensils of cultic service that are made out of wood.]
- V. *R. Yosé b. R. Judah, [by contrast,] applies the exegetical principle of “extension and limitation.”*
- W. “And you shall make a candlestick...” represents an extension [or, an encompassing statement], “... of pure gold,” constitutes a limitation on the foregoing. Then the framer of the passage went and made yet another extension by the encompassing statement, “of beaten work shall the candlestick be made.”
- X. [Accordingly, we have in hand] an extension, a limitation, and a further extension. The second extension then encompasses everything.
- Y. And what is subject to the encompassing statement? It serves to encompass [all sorts of objects, of whatever substance. Any sort of substance, including wood, may be used to manufacture utensils for the Temple.
- Z. *What then is the force of the limitation [“of pure gold”]?*
- AA. It has the force of excluding the use of earthenware.
- BB. *Said R. Papa, [51A] “The following Tannaite dispute [concerns the] same [matter, namely, whether the voice or the instrument is what counts in the sacrificial rite].*
- CC. **“[‘Those who played the musical instruments in the Temple] were servants of the priests,’ the words of R. Meir.**
- DD. **“R. Yosé says, ‘They were of the families of Bet Happegarim and of Bet Sipperayyah. They came from Emmaus. They married their daughters into the priesthood.’**
- EE. **“R. Hananiah b. Antigonus says, ‘They were Levites’ [M. Ar. 2:4].**
- FF. *[Now, R. Papa continues:] “Is this not what is at issue?*
- GG. *“The one who holds that they were servants reasons that the vocal expression is the principal aspect of the song for the sacrificial rite [and Levites did the singing, so the priests could use slaves merely to play the instruments].*

- HH. *“The one who holds that they were Levites reasons that the principal aspect of the song is the instrument [and hence Levites were the ones who played the instruments].”*
- II. *And do you take such a view? If so, how do you explain the position of R. Yosé!?*
- JJ. *If he reasons that the principal aspect the song is the vocal expression, then he should agree that even slaves can play the instruments.*
- KK. *If he reasons that the principal aspect of the song is the instrument, then Levites [should be required, and Israelites should not be acceptable, [but the people he lists were in fact of pure Israelite genealogy].*
- LL. *But, all parties to the dispute at hand surely concur that the principal aspect of the song for the sacrificial rite is its vocal expression.*
- MM. *The issue at hand then is this:*
- NN. *One authority thinks things were actually done in the way he claims, and the other authority thinks that things were actually done in the way he claims. [So at issue is mere historical fact.]*
- OO. *Then what difference does it make [if it does not settle the theoretical principle at hand]?*
- PP. *What is at issue is whether, because a man has appeared on the platform [and engaged in singing psalms with the Levites, we later draw conclusions as to issues of] genealogy and rights to tithe [of that man’s descendants].*
- QQ. *He who maintains that [the instrumentalists] were slaves reasons that, [merely because a person has appeared] on the platform, people will not promote his descendants genealogy and rights to tithe. [Slaves may take part, because this will make no difference anyhow as to the genealogical status or rights to tithe accorded to his descendants.]*
- RR. *He who maintains that they were Israelites reasons that [later on] people may promote the genealogy of [his descendants] on the basis of [his appearance on] the platform. [This would indicate that the man had a carefully-inspected family tree, containing no inappropriate or disqualifying unions]. But that would not apply to the rights of his descendants to tithe.*
- SS. *He who maintains that they were Levites reasons that people will promote [his descendants, on the basis of [the ancestor’s appearance on] the platform, both as to their genealogy and as to their tithe rights..*

I.4. A. [Reverting to the issue addressed at 3.A and offering an alternative explanation of what is at stake,] R. Jeremiah bar Abba said, “The dispute [of Yosé b. Judah and Rabbis at No. 2] concerns the song of the rite of drawing the water [that is, the instrument playing].

B. *“R. Yosé bar Judah maintains that [the rites expressing] an additional moment of rejoicing also override the restrictions of the Sabbath [Slotki, p. 240, n. 5: even though it is not an integral part of the service].*

C. *“And rabbis maintain that [the rites expressing] an additional moment of rejoicing do not override the restrictions of the Sabbath.*

- D. *“But as to the song that accompanies the sacrificial rite, all parties concur that this is [integral to] the act of service and does override the restrictions of the Sabbath.”*

I.5. A. *The following objection was raised [to what Joseph proposed]:*

- B. *“The song for the rite of water-drawing overrides the restrictions of the Sabbath,” the words of R. Yosé bar Judah.*
- C. *And sages say, “It does not override even the restrictions of the festival day.”*
- D. *Does this not refute R. Joseph’s position [that Yosé concurs that the song at the rite of water-drawing does not override the Sabbath]?*
- E. *It assuredly does refute his position.*
- F. *May I then say that it is with respect to the song for the rite of the water-drawing that the parties differ, but as to the song for the sacrificial rite, all parties concur that it does override the restrictions of the Sabbath? [Indeed so.]*
- G. *This would then constitute a refutation of R. Joseph’s views on two matters [both on the water-drawing and on the sacrifices. Joseph takes the view that Yosé holds that the song does not override the Sabbath. But here it is shown that Yosé says it does override the Sabbath. Joseph further proposes that sages say the song does not override the Sabbath, but in the present reading it would indicate that they do think the song overrides the Sabbath.]*
- H. *R. Joseph may reply to you as follows:*
- I. *The parties differ on the song for the rite of the water-drawing, and that is the same rule that applies to the song for the sacrifices.*
- J. *[And as to the fact that there is a difference of opinion expressed] with respect to the song of the water-drawing, it serves to show you how far R. Yosé bar Judah will go in maintaining his view.*
- K. *For [he holds that] even with respect to the rite of water-drawing, the song overrides the restrictions of the Sabbath.*
- L. *But lo, it has been taught on Tannaite authority:*
- M. This refers to the flute-playing at the place of the water-drawing, which overrides the restrictions of neither the Sabbath nor of a festival day [M. 5:1B-C].**
- N. *May we not then infer, this is the song that does not override [the restrictions of the Sabbath], but the song that accompanies the sacrifice does override [the restrictions of the Sabbath]?*
- O. *Now from whose principle [does that inference follow]? If we say it is R. Yosé bar Judah, has he not said that the song for the rite of water-drawing also overrides [the restrictions of the Sabbath, so why not the song at hand]?*
- P. *Is it not then the position of rabbis, thus representing a refutation of the views of R. Joseph on two matters?*
- Q. *It indeed constitutes a decisive refutation.*

I.6. A. *What is the Scriptural basis for the position of him who maintains that the principal aspect of the song is the playing of the instrument?*

- B. *It is in line with that which is written, “And Hezekiah commanded to offer the burnt-offering upon the altar. And when the burnt-offering began, the song of the*

Lord began also, and the trumpets together with the instruments of David, king of Israel” (2Ch. 29:27). [Slotki, p. 241, n. 5: Thus the other instruments, no less than the trumpets sounded at the time of sacrifice, make “the song of the Lord.”]

- C. *What is the scriptural basis for the position of him who maintains that the principal aspect of the song is its vocal expression?*
- D. *It is in line with that which is written: “It came even to pass, when the trumpeters and the singers were as one to make one sound to be heard” (2Ch. 5:13). [Slotki, p. 241, n. 6: No instrumental music is mentioned. “The trumpeters” refers not to the players of the instruments that accompanied the singing, but to those who sounded the trumpets at the time of sacrifice. Hence it was “the singers” alone who made the music here.]*
- E. *And as to the other party [who maintains the position at hand, that the vocal singing is the main thing], is it not written, “And Hezekiah commanded...”?*
- F. *This is the sense of the verse: “The song of the Lord began also” — vocally.*
- G. *“Together with the instruments of David, king of Israel — which served to sweeten the sound of the voice.*
- H. *And as to the other party [who maintains that the instrument is the main thing], is it not written, “When the trumpeters and the singers were as one”?*
- I. *This is the sense of the verse: The singers are comparable to the trumpeters.*
- J. *[How so?] Just as the trumpeters [played] with instruments, so the singers [played] with instruments.*

The conclusion of the exposition of M. 4:1 is at M. 5:1A-C. Since the celebration herein referred to does not override the prohibitions of the Sabbath, if the first day of the Festival does not coincide with the Sabbath, then the Sabbath comes on an intermediate day of the Festival, leaving five days for the flute-playing; but if the first day of the Festival coincides with the Sabbath, then there will be six ordinary days on which the celebration may take place. Unit I:1 provides a minor gloss on the reading of M. 5:1A. Unit I:2ff. then consists of a vast and brilliant exposition of a set of distinct principles, all of them shown to bear upon the issue at hand. It would be difficult to point to a more suitable example of Bavli’s power of sustained argument and protracted inquiry into principles. The basic issue — whether the principal and important aspect of the song is the instrument or the voice — is intertwined with a number of distinct, but mutually cogent cases and problems, including the materials at hand. But there can be no doubt that the construction as a whole was accomplished without reference to the narrow exegetical needs of M. 5:1. Joseph, Papa, and Jeremiah all participate in a single, common construction. I may say quite simply that the Talmud of the Land of Israel has no counterpart to this construction.

5:1D-5:4

- D. **They said: Anyone who has not seen the rejoicing at the place of the water-drawing in his life has never seen rejoicing.”**

M. 5:1

- A. **At the end of the first festival day of the Festival [the priests and Levites] went down to the woman’s courtyard.**

- B. And they made a major enactment [by putting men below and women above].
- C. And there were golden candle-holders there, with four gold bowls on their tops, and four ladders for each candle stick.
- D. And four young priests with jars of oil containing a hundred and twenty logs, [would climb up the ladders and] pour [the oil] into each bowl.

M. 5:2

- A. Out of the worn-out undergarments and girdles of the priests they made wicks,
- B. and with them they lit the candles.
- C. And there was not a courtyard in Jerusalem which was not lit up from the light of bet hasho'ebah.

M. 5:3

- A. The pious men and wonder-workers would dance before them [51B], with flaming torches in their hand,
- B. and they would sing before them songs and praises.
- C. And the Levites played on harps, lyres, cymbals, trumpets, and [other] musical instruments beyond counting,
- D. [standing, as they played] on the fifteen steps which go down from the Israelites' court to the women's court.
- E. corresponding to the fifteen Songs of Ascents which are in the Book of Psalms —
- F. on these the Levites stand with their instrument and sing their song.
- G. And two priests stood at the upper gate which goes down from the Israelites' court to the women's court, with two trumpets in their hands.
- H. [When] the cock crowed, they sounded a sustained, a quavering, and a sustained blast on the shofar.
- I. [When] they got to the tenth step, they sounded a sustained, a quavering, and a sustained blast on the shofar.
- J. [When] they reached the courtyard, they sounded a sustained, a quavering, and a sustained blast on the shofar.
- K. They went on sounding the shofar in a sustained blast until they reached the gate which leads out to the east.
- L. [When] they reached the gate which goes out toward the east, they turned around toward the west,
- M. and they said, "Our fathers who were in this place turned with their backs toward the Temple of the Lord and their faces toward the east, and they worshipped the sun toward the east (Eze. 8:16).
- N. "But as to us, our eyes are toward the Lord."
- O. R. Judah says, "They said it a second time, 'We belong to the Lord, our eyes are toward the Lord.'"

M. 5:4

I.1 A. *Our rabbis have taught on Tannaite authority:*

- B. **Anyone who has not seen the rejoicing at the place of the water-drawing in his life has never seen rejoicing [M. 5:1D].**
- C. Someone who has not seen the beauty of Jerusalem has never seen a lovely city.
- D. Someone who has not seen the house of the sanctuary when it stood has never seen a lovely building.
- E. *Which [Temple]?*
- F. Said Abbayye, and some say R. Hisda, "This refers to the building of Herod."
- G. *Of what material was it built?*
- H. Said Rabbah, "Of yellow and white marble."
- I. *There are those who say, "Yellow, blue, and white marble."*
- J. *It went out by a ledge and in by a ledge [so it rose in tiers], so as to hold the plaster.*
- K. *[Herod] planned to cover it with gold.*
- L. *Rabbis said to him, "Let it be. It is lovelier as is, since it looks like a wave rising out of the sea."*

I.2. A. *It has been taught on Tannaite authority:*

- B. **Said R. Judah, "Whoever has never seen the double colonnade [the basilica-synagogue] of Alexandria in Egypt has never seen Israel's glory."**
- C. **They said it was a kind of large basilica, with one colonnade inside another.**
- D. **Sometimes there were twice as many people there as those who went forth from Egypt.**
- E. **Now there were seventy-one golden thrones set up there, one for each of the seventy-one elders of the Great Sanhedrin, each one worth twenty-one talents of gold, with a wooden platform in the middle.**
- F. **The minister of the synagogue stands on it, with flags in his hand. When [one began to read, and] it came time to answer, "Amen," the other would wave the flags so the people would answer, "Amen," for each and every blessing. Then that one would wave the flags, and they would answer, "Amen."**
- G. **They did not sit in a jumble, but the goldsmiths sat by themselves, the silversmiths by themselves, the weavers by themselves, the bronze-workers by themselves, and the blacksmiths by themselves.**
- H. **All this why? So that when a poor traveller came along, he could find his fellow craftsmen, and on that basis he could gain a living for himself and his family" [T. Suk. 4:6A-G].**
- I. *Said Abbayye, "And all of them did Alexander of Macedonia kill.*
- J. *"What is the reason for which they were punished? It was because they transgressed the following verse of Scripture: 'You shall henceforth return no more that way [to Egypt]' (Deu. 17:16). But they went back. When [Alexander] came and found them reading from the Scripture, 'The Lord will bring a nation against you from afar' (Deu. 28:49), he said, 'Now since that man [I] ought to have arrived in my ships in ten days, but the wind blew so the ships arrived in five*

days, [and so he assumed Scripture spoke about him], so he fell on them and killed them.”

II.1 A. At the end of the first festival day of the Festival... [M. 5:2A]:

- B. *What was the major enactment [to which M. 5:2B refers]?*
- C. Said R. Eleazar, “It accords with that which we have learned in the Mishnah: **[The women’s court] at first was smooth [with no attachments to the walls], but they surrounded it with a gallery, so that the women look on from above, with the men below, so that they should not mingle [M. Mid. 2:5P].**”

II.2. A. Our rabbis have taught on Tannaite authority:

- B. **At first the women were inside and the men outside, but the people turned to silliness.**
- C. **[The court] ordained that the women should sit outside and the men inside.**
- D. **But they still came to silliness.**
- E. **[The court] ordained that the women should sit above and the men below [Cf. T. Suk. 4:13].**
- F. *And how could the court have done so? Is it not written, “All this do I give you in writing as the Lord has made me wise by his hand upon me” (1Ch. 28:19). [Since God himself had revealed the layout of the Temple, how could the court have made changes in the design?]*
- G. *Said Rab, “They found a pertinent verse of Scripture and expounded it: [52A] ‘And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart’ (Zec. 12:12).*
- H. *“They said, ‘Now is it not an argument a fortiori: If, in the future age, when the people will be engaged in mourning so that the evil inclination [to sexual activity] will have no power over them, the Torah has said that the men and the women must be separated, now, when the people are engaged in rejoicing, and the evil inclination does have power over them, it is all the more so [that the men and women should be separated from one another]!’”*

The Evil Inclination to Sexuality; The Messiah

The theme of sexual desire and the evil inclination is now explored in its own terms.

II.3. A. [With regard to “And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart” (Zec. 12:12),] *What was the reason for the mourning [to which reference is made in Zechariah’s statement]?*

- B. *R. Dosa and rabbis differed on this matter.*
- C. *One said, “It is on account of the Messiah, the son of Joseph, who was killed.”*
- D. *And the other said, “It is on account of the evil inclination, which was killed.”*
- E. *Now in the view of him who said, “It is on account of the Messiah, the son of Joseph, who was killed,” we can make sense of the following verse of Scripture: “And they shall look on me because they have thrust him through, and they shall mourn for him as one mourns for his only son” (Zec. 12:10).*

- F. *But in the view of him who has said, "It is on account of the evil inclination, which was killed," should this be an occasion for mourning? It should be an occasion for rejoicing. Why then should [the people] have wept?*
- G. [The answer] is in accord with the exposition of R. Judah: "In the time to come, the Holy One, blessed be he, will bring the evil inclination and slay it before the righteous and before the wicked.
- H. "To the righteous the evil inclination will look like a high hill, and to the wicked it will appear like a hair-thin thread.
- I. "These will weep, and those will weep.
- J. "The righteous will weep, saying, 'How could we ever have overcome a hill so high as this one!'
- K. "The wicked will weep, saying, 'How could we not have overcome a hair-thin thread like this one!'
- L. "And so too the Holy One, blessed be he, will share their amazement, as it is said, "Thus says the Lord of Hosts. If it be marvelous in the eyes of the remnant of this people in those days, it shall also be marvelous in my eyes' (Zec. 8: 6)."

II.4. A. Said R. Assi, "The inclination to do evil to begin with is like a spider's thread and in the end like cart ropes.

- B. "For it is said, 'Woe to them who draw iniquity with cords of vanity and sin as with cart ropes' (Isa. 5:18)."

II.5. A. *Our rabbis have taught on Tannaite authority:*

- B. To the Messiah, son of David, who is destined to be revealed — speedily, in our days! — the Holy One, blessed be he, will say, "Ask something from me, and I shall give it to you."
- C. So it is said, "I will tell of the decree... this day have I begotten you, ask of me and I will give the nations for your inheritance" (Psa. 2: 7-8).
- D. When [the Messiah, son of David] sees the Messiah, son of Joseph, killed, he will say before [God], "Lord of the Age, I ask of you only life."
- E. He will say to him, "Life? Before you spoke of it, David your father had already prophesied about you, as it is said, 'He asked life of you, you gave it to him, [even length of days forever and ever]' (Psa. 21: 5)."

II.6. A. R. Avira expounded — and some say it was R. Joshua b. Levi, "The evil inclination has seven names.

- B. "The Holy One, blessed be he, called it 'evil,' as it is said, 'For the inclination of man's heart is evil from his youth' (Gen. 8:21).
- C. "Moses called it 'uncircumcised,' as it is said, "Circumcise therefore the foreskin of your heart' (Deu. 10:16).
- D. "David called it 'unclean,' as it is said, 'Create in me a clean heart, O Lord' (Psa. 51:12), *bearing the implication that there is an unclean one.*
- E. "Solomon called it, 'the enemy,' as it is said, 'If your enemy is hungry, give him bread [Torah] to eat, and if he is thirsty, give him water [Torah] to drink. For you will heap coals of fire upon his head, and the Lord will reward you' (Pro. 25:21-22).
- F. "Do not read, 'will reward you' but 'will make him stay at peace with you.'

- G. "Isaiah called it 'stumbling block,' as it is said, 'Cast you up, cast you up, clear the way, take up the stumbling block out of the way of my people' (Isa. 57:14).
- H. "Ezekiel called it, 'stone,' as it is said, 'And I will take away the heart of stone out of your flesh, and I will give you a heart of flesh' (Eze. 36:26).
- I. "Joel called it, 'the hidden,' as it is said, 'But I will remove far away from you the hidden one' (Joe. 2:20)."

II.7. A. *Our rabbis have taught on Tannaite authority:*

- B. "But I will remove far away from you the hidden one" (Joe. 2:20) speaks of the impulse to do evil, which is ready and hidden away in a man's heart.
- C. "And I will drive it into a land barren and desolate" (Joe. 2:20) speaks of a place in which are found no men against whom it may make an attack.
- D. "With his face toward the eastern sea" (Joe. 2:20): For it set its eyes against the first sanctuary and destroyed it and killed the disciples of sages who were there.
- E. "And his hind part toward the western sea" (Joe. 2:20): For it set its eyes against the second sanctuary and destroyed it and killed the disciples of sages who were there.
- F. "That its foulness may come up and its ill-savor may come up" (Joe. 2:20): For he neglects the nations of the world and attacks only the enemies of Israel.

II.8. A. "For it has done great things" (Joe. 2:20): Said Abbayye, "And against disciples of sages more than against all the others."

- B. *[The power of the inclination to do evil over disciples of sages is] illustrated by the case of Abbayye. He heard a man say to a woman, "Come on, let's walk along the path."*
- C. *He said, "I'll go and keep them from violating any prohibitions."*
- D. *He followed them for three parasangs over a meadow.*
- E. *When they were parting from one another, he heard them say to one another, "Our path is long, though our company is sweet."*
- F. *Said Abbayye, "If I ["the one who hates me"] had been there, I should not have been able to overcome myself."*
- G. *He went and leaned on a door post, most distressed. A certain old man came along and repeated to him the following tradition on Tannaite authority: "Whoever is greater than his fellow also possesses a greater inclination to do evil."*

II.9. A. Said R. Isaac, "A man's inclination [to do evil] overcomes him every day.

- B. "For it is said, 'Only **[52B]** evil all day long' (Gen. 6: 5)."
- C. Said R. Simeon b. Laqish, "A man's inclination [to do evil] prevails over him every day and seeks to kill him.
- D. "For it is said, 'The wicked watches the righteous and seeks to slay him' (Psa. 37:32).
- E. "And if the Holy One, blessed be he, were not there to help him, he could not withstand it.
- F. "For it is said, 'The Lord will not leave him in his hand nor suffer him to be condemned when he is judged' (Psa. 37:32)."

- II.10.** A. *It was taught on Tannaite authority in the house of R. Ishmael*, “If that vile one meets you, drag it to the house of study.
- B. “If it is a stone, it will dissolve. If it is iron, it will be pulverized.”
- C. “If it is a stone, it will dissolve,” as it is written, “Ho, everyone who is thirsty, come to water” (Isa. 55: 1). And it is written, “The water wears down stones” (Job. 14:19).
- D. “If it is iron, it will be pulverized,” as it is written, “Is not my word like fire, says the Lord, and like a hammer that breaks the rock into pieces” (Jer. 23:29).
- II.11.** A. Said R. Samuel bar Nahmani said R. Jonathan, “The evil inclination entices a man in this world and then gives testimony against him in the world to come.
- B. “For it is said, ‘He who indulges his servant as a child will have him as a *manon* in the end,’ (Pro. 29:21), and, in accord with the alphabet-system of R. Hiyya [Slotki, p. 249, n. 12: a form of arrangement of the letters of the alphabet in groups of two, each group corresponding to the numerical value of ten or a hundred], *a witness is called a manon*. ”
- II.12.** A. *R. Huna contrasted the following verses of Scripture*: “*It is written*, ‘For the spirit of harlotry has caused them to err’ (Hos. 4:12) [thus the cause is external to the person].
- B. “*But it also is written*, ‘[For the spirit of harlotry] is within them’ (Hos. 5: 4).
- C. “In the beginning, it caused them to err, but in the end, it is within them.”
- D. Said Raba, “In the beginning one calls it a passer-by, then a guest, and finally, a man [of the household].
- E. “For it is said, ‘And there came a passer-by to the rich man, and he spared to take of his own flock and of his own herd, to dress for the guest [no longer passer-by],’ and [at the end] the verse states, ‘But he took, the poor man’s lamb and dressed it for the man [now a household member] who had come to him’ (2Sa. 12: 4).”
- II.13.** A. Said R. Yohanan, “There is in man a small organ, which makes him feel hungry when he is sated,
- B. “and makes him feel sated when he is hungry,
- C. “as it is said, ‘When they were starved, they became full’ (Hos. 13: 6).”
- II.14.** A. Said R. Hana bar Aha, “In the school house they say, There are four things that the Holy One, blessed be he, regrets he created, and these are they:
- B. “‘The Exile, the Chaldeans, the Ishmaelites, and the inclination to do evil.’
- C. “‘The Exile,’ as it is written, ‘Now, therefore, what am I doing here says the Lord, since my people is taken away for nothing’ (Isa. 52: 5).
- D. “‘The Chaldeans,’ as it is written, ‘Behold the land of the Chaldeans, this is the people that was not’ (Isa. 23:13).
- E. “‘The Ishmaelites,’ as it is written, ‘The tents of the robbers prosper, and they who provoke God are secure since God has brought them with his hand’ (Job. 12: 6).
- F. “‘The inclination to do evil,’ as it is written, ‘[And I will gather her that is driven away] and her that I have afflicted’ (Mic. 4: 6).”
- II.15.** A. Said R. Yohanan, “Were it not for the following three verses of Scripture, the feet of (those who hate) Israel would have sunk.

- B. “One, as it is written, ‘And her that I have afflicted’ (Mic. 4: 6) [in creating the impulse to do evil].
- C. “The second, as it is written, ‘Behold, as the clay in the hand of the potter, so are you [in my hand, O House of Israel]’ (Jer. 18: 6).
- D. “The third, as it is written, ‘And I will take away the heart of stone out of your flesh and I will give you a heart of flesh’ (Eze. 36:26).”
- E. R. Papa said, “Likewise the following: ‘And I will put my spirit into you’ (Eze. 36:27).”

II.16. A. “And the Lord showed me four craftsmen” (Zec. 2: 3):

- B. Who were the four craftsmen?
- C. Said R. Hana bar Bizna said R. Simeon the Pious, “The Messiah, son of David, and the Messiah, son of Joseph, and Elijah, and the righteous priest.”
- D. R. Sheshet objected, “If so, then what about the verse of Scripture, ‘And he said to me, These are the horns which scattered Judah’ (Zec. 2: 4). These [horns] are the ones who had come to restore [Israel’s condition, and not to afflict them]!”
- E. He said to him, “Go on to the end of the verse, ‘These then are come to frighten them, to cast down the horns of the nations, which lifted up their horn against the Land of Judah, to scatter it’ (Zec. 2: 4). [Slotki, p. 251, n. 11: This shows that the ‘horns’ refer to the enemies of Israel and not to the craftsmen.]”
- F. He said to him, “What do I need to get involved with Hana in matters of [interpretation] of scriptural lore!”

II.17. A. “And this shall be peace: when the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise up against him seven shepherds and eight princes among men” (Mic. 5: 4).

- B. Who are the seven shepherds?
- C. David in the middle, Adam, Seth and Methusalah on his right, Abraham, Jacob and Moses, on his left.
- D. And who are the eight princes among men?
- E. Jesse, Saul, Samuel, Amos, Zephaniah, Zedekiah, the Messiah, and Elijah.

III.1 A. **Four ladders [M. 5:2C]:**

- B. *A Tannaite statement:*
- C. The height of a candlestick was fifty cubits.

IV.1 A. **And four young priests with jars of oil containing a hundred and twenty logs [M. 5:2D]:**

- B. *The following question was raised: Was the total volume a hundred and twenty logs in all, or did each one contain [the volume of one hundred twenty logs]?*
- C. *Come and take note:* With jars of oil in their hands, each containing thirty logs, one hundred twenty logs in all.

IV.2. A. *A Tannaite statement:*

- B. And [the young priests] were better developed in strength than the son of Martha, daughter of Boethus.

- C. They say that the son of Martha, daughter of Boethus, could take two sides of a large ox that cost one thousand zuz and walk with them, heel to toe, and bring them up onto the altar [T. Yoma 1:14].
- D. But his brothers, the other priests, would not allow him to do so, on the principle: “In the multitude of the people is the king’s glory” (Pro. 14:28). [Twenty-four priests had to do the work, as a gesture of respect to the rite.]
- E. *What is the sense of “better developed”?*
- F. *If you say that it was on account of weight, do not [the two sides of the ox] weigh more?*
- G. *But in the case [of Martha’s son], there was a rise every four [cubits, a step of only one cubits], so that the weight did not have to be carried up a perpendicular incline.*
- H. *But here we deal with ladders and a perpendicular rise.*

V.1 A. And there was not a courtyard in Jerusalem [M. 5:3C]:

- B. *It has been taught on Tannaite authority:*
- C. [53A] Women would sift wheat by the light [of the fire] at the place of the water drawing.

VI.1 A. The pious men and wonder workers... [M. 5:4A]:

- B. *It has been taught on Tannaite authority:*
- C. [In T.’s version:] Pious men and wonder workers would dance before them with flaming torches in their hand, and they would sing before them songs of praise [M. 5:4A-B].
- D. What did they sing?
- E. “Happy is he who has not sinned. But all who have sinned will He forgive.”
- F. And some of them say, “Fortunate is my youth, which did not bring my old age into shame” — these [who say this song] are the wonder-workers.
- G. And some of them say, “Fortunate are you, O years of my old age, for you will atone for the years of my youth” — these [who say this song] are the penitents [T. Suk. 4:2].

VI.2. A. It has been taught on Tannaite authority:

- B. They said concerning Hillel, the elder, that, when he was celebrating at the Rejoicing at the Place of the Water-drawing, he would say this: “If I am here, everyone is here, and if I am not here, who is here?”
- C. He would say, “To the place which my heart craves, there do my feet lead me.
- D. “If you will come to my house, I shall come to your house.
- E. “If you will not come to my house, I shall not come to your house,
- F. “as it is said, ‘In every place where I cause my name to be remembered I will come to you and bless you’ (Exo. 20:24).”
- G. So too: He saw a skull floating on the water. He said to it, “Because you drowned others, others drowned you, and those who drowned you will be drowned [in their turn]” [M. Abot 2:6A].

VI.3. A. Said R. Yohanan, “A man’s feet are his pledges.

- B. *"To the place where he is wanted, they take him."*
- C. *There were two Ethiopians who stood before Solomon, Elihoreph and Ahyah, sons of Sisha, scribes of Solomon" (1Ki. 4: 3).*
- D. *One day [Solomon] saw that the angel of death was sad.*
- E. *He said to him, "Why are you sad?"*
- F. *He said to him, "It is because they want from me these two Ethiopian [scribes] who are in session now."*
- G. *[Solomon] put them [scribes] in charge of the spirits and sent them to the province of Luz [which the angel of death cannot enter].*
- H. *When they came to the province of Luz, they died.*
- I. *The next day Solomon saw that the angel of death was happy. He said to him, "Why are you so cheerful?"*
- J. *He said to him, "You sent them to the very place where they were expected from me. [That is where I was supposed to go to fetch them.]"*
- K. *Solomon cited the following saying, "A man's feet are his pledges. To the place where he is wanted, they take him."*

VI.4. A. *It has been taught on Tannaite authority:*

- B. **They said concerning Rabban Simeon b. Gamaliel that when he was rejoicing at the celebration of the place of the water-drawing, he would take eight flaming torches and juggle them, and they never touched one another.**
- C. **When he would prostrate himself, he would dig his two thumbs into the ground and prostrate himself and kiss the ground, and then he would straighten up, and no one else can do such a thing [T. Suk. 4:4].**
- D. This is called the bowing [mentioned at Exo. 4:31]. [Slotki, p. 254, n. 4: The feat consisted in the leverage of the body without bending or using the hands.]
- E. *Levi showed that form of prostration before Rabbi, and he was lamed [by dislocating his thigh].*
- F. *But is this what caused [his limp]?*
- G. And did not R. Eleazar say, "A person should never reproach Heaven, for lo, a great man reproached Heaven and he was crippled. And who was it? It was Levi."
- H. *Both this and that caused Levi's limp.*
- I. *Levi juggled before Rabbi with eight knives.*
- J. *Samuel juggled before Shupar the King with eight glasses of wine.*
- K. *Abbayye juggled before Rabbah with eight eggs, or, some say, four.*

VI.5. A. *It has been taught on Tannaite authority:*

- B. **Said R. Joshua b. Hananiah, "Whenever we rejoiced at the celebrations of the place of the water-drawing, we never saw [a moment's] sleep. How so?**
- C. **We would get up in time for the morning daily whole-offering.**
- D. [In T.'s version] **"From there we would go to the synagogue, from there to the additional offerings [in the Temple], from there to eating and drinking, from there to the study house, from there to the Temple to see the evening daily**

whole-offering, from there to the celebration of the rejoicing of bet hasho'ebah" [T. Suk. 4:5].

- E. Is this so? And did not R. Yohanan say, "If someone took an oath, saying, 'By an oath, I shall not sleep for three days,' they flog him forthwith [for taking an oath that he could never keep], and he may go to sleep right away." [So how could Joshua have claimed that he stayed awake on the several days that the celebration encompassed?]
- F. *This is the sense of his statement: "We never got a real sleep," because they napped on one another's shoulders.*

VII.1 A. Fifteen steps [M. 5:4D].

- B. [As to the statement, **Corresponding to the fifteen Songs of Ascents which are in the book of Psalms (M. 5:4E)**], *Said R. Hisda to one of the rabbis who in his presence was laying out matters of lore, "Have you heard, when David made up his fifteen Songs of Ascent, what he had in mind in composing them?"*
- C. *He said to him, "This is what R. Yohanan said:*
- D. *"When David dug the pits [under the altar, which, in fact, had not been made in the six days of creation as others claim,] the waters of the deep welled up and were going to flood the world.*
- E. *"David said the fifteen Songs of Ascent and brought the water back down."*
- F. *If that were the case, then they should have been called the Songs of Descent [and not of Ascent]!*
- G. *He said to him, "Since you call the matter to mind, this in fact is what has been said about it:*
- H. *"When David dug the pits, the waters of the deep welled up and were going to flood the world.*
- I. *"David said, 'Is there anyone who knows whether or not it is permitted to write the divine name [53B] on a piece of pottery and to toss it down into the deep so that the water will subside?'*
- J. *"No one was around to tell him.*
- K. *"Said David, 'Whoever knows how to rule but does not state [the rule], will be strangled by the throat.'*
- L. *"Ahitophel reasoned a fortiori on his own [not from tradition] as follows: 'Now if in order to make peace between a man and his wife, the Torah has said, "My name, which is written in a state of sanctification, may be blotted out by water," so as to make peace for the entire world, how much more so [may the divine name be written down and blotted out]!'*
- M. *"[Ahitophel] said to [David], 'It is permitted [to do so].'*
- N. *"[David] wrote the divine name on a piece of pottery and tossed it into the deep, and the waters subsided by sixteen thousand cubits.*
- O. *"When David saw how much the water had subsided, he said, 'The nearer it is, the more it will water the earth.'*
- P. *"Thereupon he said fifteen songs of ascent, so the waters of the deep came back up by fifteen thousand cubits, and they now remain a thousand cubits below [the surface of the earth]."*

- Q. *Said Ulla, "That yields the inference that the thickness of the crust of the earth is a thousand cubits."*
- R. *Yet do we not see that if someone digs down only a little, water comes up?*
- S. *Said R. Mesharshayya, "That results from the high level of the Euphrates[*'s source*]."*

VIII.1 A. And... priests stood at the upper gate which goes down [M. 5:4G]:

- B. R. Jeremiah asked, "As to the statement, **When they got to the tenth step (M. 5:4I)**, [what is the meaning of this reference to the tenth step]?"
- C. *"Is it that they went down five steps and stood on the tenth, or that they went down ten steps and stood on the fifth?"*
- D. *The question stands unresolved.*

IX.1 A. Our rabbis have taught on Tannaite authority:

- B. Since it is said, "**And their faces toward the east**" (Eze. 8:16, M. 5:4N), do I not know that "their backs were turned toward the Temple of the Lord"?
- C. What then does Scripture mean to say by specifying, "their backs were toward the Temple of the Lord"?
- D. It teaches that they stripped and relieved themselves downward [in the direction of the Temple].

X.1 A. We belong to the Lord, our eyes are toward the Lord [M. 5:4P].

- B. *Is it so [that Judah proposed the phrase "to the Lord" be repeated twice]?*
- C. Did not R. Zira say, "Whoever says, 'Hear, hear' [two times] is as if he said, 'We give thanks, we give thanks,' [which one may not do in prayer, since this is a mark of heresy implying the existence of more than one God]?"
- D. *But this is the sense of the statement: "They worshipped the sun toward the east" (Eze. 8:16), but for our part "**We belong to the Lord, our eyes are toward the Lord**" [M. 5:4P] in hope.*

The only substantial materials not serving the purpose of Mishnah-exegesis then are found at II:3-17. These form a long, connected but not continuous, essay on the theme of the inclination to do evil, seen mainly as lust. If that long discourse had not been inserted (with the obvious intent of clarifying the reason for separating men from women, M. 5:2B), the passage before us would have conformed to the familiar one, in which the framers of the Talmud say whatever they wish mainly in the setting of Mishnah-exegesis and amplification.

5:5

- A. **They sound no fewer than twenty-one notes in the Temple, and they do not sound more than forty-eight.**
- B. **Every day there were twenty-one blasts on the shofar in the Temple:**
- C. **three at the opening of the gates, nine at the offering of the daily whole-offering of the morning, and nine at the offering of the daily whole-offering of the evening.**
- D. **And on [days on which] an additional offering [is made], they would add nine more.**
- E. **And on the eve of the Sabbath they would add six more:**

- F. three to make people stop working, and three to mark the border between the holy day and the ordinary day.
- G. On an eve of the Sabbath which came during the festival there were forty-eight in all:
- H. three for the opening of the gates, three for the upper gate and three for the lower gate, three for the drawing of the water, three for the pouring of the water on the altar, nine for the offering of the daily whole-offering in the morning, nine for the offering of the daily whole-offering of the evening, nine for the additional offerings, three to make the people stop work, and three to mark the border between the holy day and the ordinary day.

- I.1** A. [They sound no fewer than twenty-one notes in the Temple, and they do not sound more than forty-eight:] *The rule of the Mishnah-paragraph does not accord with the view of R. Judah.*
- B. *For it has been taught on Tannaite authority:*
 - C. **R. Judah says, “They do not sound fewer than seven nor more than sixteen [notes on the shofar]” [T. Suk. 4:10C] [vs. M. 5:5A].**
 - D. *What is at issue between the two authorities?*
 - E. *R. Judah reasons that the drawn out sound, the wavering note, and the drawn out sound, all together add up to one blast [thus seven to sixteen].*
 - F. *The authority of the Mishnah passage [at M. 5:5A] reasons that each drawn out sound or each wavering sound counts for a single blast [hence twenty-one to forty-eight].*
 - G. *What is the scriptural basis behind the position of R. Judah?*
 - H. Scripture has said, “And you shall sound a drawn out note, a wavering note” (Num. 10: 5) [thus treating each as a part of a larger group].
 - I. *And rabbis? They take that verse to indicate that there must be a drawn out sound before and after [a wavering one].*
 - J. *What is the scriptural basis for the position of rabbis?*
 - K. *It is in accord with that which is written, “When the congregation is to be gathered together, you shall sound a drawn out note, but you shall not sound a wavering note” (Num. 10: 7).*
 - L. *Now if you suppose that the drawn out note and the wavering note form a single sound, would the All-Merciful specify that one should carry out only half of a required religious duty, and not carry out the other half of it? [Surely not!]*
 - M. *And R. Judah? That verse refers to a mere signal [and not to the execution of a religious duty].*
 - N. *And rabbis? True enough, it is a signal, but the All-Merciful has treated it as a religious duty.*
 - O. *In accord with which of the two authorities is that which R. Kahana has stated, “There may not be any interval at all between the sounding of the drawn-out note and the sounding of the wavering note”?*
 - P. *In accord with whom? Surely it must accord with R. Judah [who treats the two as a single drawn-out note].*
 - Q. *That fact is self-evident!*

- R. **[54A]** *What might you have supposed [had it not been made explicit]?*
- S. *[Kahana's statement] might accord also with the view of rabbis, and it would then serve to exclude the opinion of R. Yohanan, who has said, "If one has sounded nine drawn out sounds over a period of nine hours during the day, he has carried out his obligation [to do so on the New Year]."*
- T. *Accordingly we are told [that Kahana stressed there must be no interval at all, so as to exclude the possibility that rabbis might concur with Yohanan's view. Only Judah may serve as Yohanan's precedent.]*
- U. *And might it really be the case [for Kahana]? [Slotki, p. 259, n. 6: Kahana's statement agrees also with the view of the rabbis and excludes only that of R. Yohanan?]*
- V. *If so, what is [the point of his stressing that] "there may be no interval at all"? [Clearly, Kahana could not have taken the proposed position.]*

II.1 A. On an eve of the Sabbath which came during the festival [M. 5:5G]:

- B. *Now the framer of the passage does not mention **standing on the tenth step** [as specified above, M. 5:4I].*
- C. *In accord with which authority is the Mishnah-paragraph at hand?*
- D. *It is in line with the view of R. Eliezer b. Jacob.*
- E. *For it has been taught on Tannaite authority:*
- F. **Three blasts on the tenth step.**
- G. **R. Eliezer b. Jacob says, "Three at the altar."**
- H. **He who maintains [that they blow the shofar] on the tenth step does not maintain [that they blow the shofar] before the altar.**
- I. **He who maintains [that they blow the shofar] before the altar does not maintain [that they blow the shofar] on the tenth step [T. Suk. 4:10G-I].**
- J. *What is the reason for the view of R. Eliezer b. Jacob [that the shofar is sounded at the altar]?*
- K. *Since the shofar has been sounded at the opening of the gates, what need is there to do so again on the tenth step? Is this [step] not [part of the] gate? [It is indeed.] Therefore it is better to do so at the altar.*
- L. *And rabbis reason that, since the shofar is sounded at the water-drawing, why do it at the altar? Therefore it is better to do it on the tenth step. [The shofar is sounded in connection with the rejoicing at the water-drawing. If the shofar is sounded at the altar, it will appear that it is for the willow-ceremony (Slotki).]*

III.1 A. [nine for the additional offerings:] When R. Aha bar Hanina came from the south, he brought in hand a Tannaite teaching, as follows:

- B. *"And the sons of Aaron, the priests, shall blow with trumpets' (Num. 10: 8).*
- C. *"Now there is no call to say, '... shall blow...', for it has already been stated, 'You shall blow with trumpets over your burnt-offerings and over the sacrifices of your peace-offerings' (Num. 10:10).*
- D. *"Why then did Scripture stress, '... shall blow...'?"*
- E. *"[It is to indicate] that it is in accord with the additional offerings that they sound the shofar."*

- F. *[Aha] repeated the Tannaite tradition just now given, and he explained its sense: “It is to say that people sound the shofar at the occasion of each additional offering.” [Slotki, p. 260, n. 5: If the day is both a Sabbath and a Festival, the prescribed number of nine blasts must be sounded for each of the two additional offerings.]*
- G. *We have learned in the Mishnah: **On the eve of the Sabbath which came during the festival there were forty-eight in all [M. 5:5G].***
- H. *Now if [what Aha said] were so, the passage would have specified that on the Sabbath that came during the Festival, there were fifty-one in all [since the shofar would be sounded for each additional offering. That is, there would be three more soundings than on the Sabbath eve, to serve for the second additional offering (Slotki)].*
- I. *Said R. Zira, “It is because on the Sabbath they do not sound the shofar at the opening of the gates. [Thus three are omitted, accounting for the final count of forty-eight.]”*
- J. *Said Raba, “Who is this, who pays no mind to the flour he produces [but makes things up as he goes along]!”*
- K. *“First of all, we learn in the Mishnah: **Every day [M. 5:5B,** thus encompassing the sounding of the shofar at the opening of the gates on the Sabbath as well as on weekdays, as M. 5:5B-C make explicit]!”*
- L. *“Secondly, even if there were [the same number of shofar blasts on Friday and on Saturday, that is, forty-eight], the framer of the passage should still have made it explicit: ‘On the Sabbath that comes during the Festival, there were forty-eight blasts.’ This would then have produced two inferences.*
- M. *“It would have produced the inference of R. Eliezer b. Jacob [II.1/K] and it would have produced the inference of R. Aha bar Hanina, [in the former case, the point is that the sounding of the shofar occurs at the altar; in the latter, that the shofar is sounded for each additional offering, that is, at the one for the Sabbath, and at the one for the festival].”*
- N. *Rather, said Raba, “The reason [that the Sabbath is not explicitly mentioned] is that on the Sabbath they do not sound the shofar for the water-drawing rite [the water being drawn on Friday], so the number [of soundings of the shofar] was substantially reduced.” [On the Sabbath the shofar is not sounded for the upper gates, the lower gates, the altar, to call people to stop working, or to mark the point at which holy time commenced — a substantial reduction.]”*

- III.2.** A. *[Continuing the discussion of Aha’s claim that the shofar is sounded for each additional offering, we ask]: The framer of the passage should also have made mention of the new year celebration that coincided with the Sabbath, on which there are three additional offerings, that of the new year, the new month, and the Sabbath.*
- B. *The intent of the framer of the passage was served by his framing matters so as to accord with the view of R. Eliezer b. Jacob [that no sounding of the shofar took place on the tenth step].*
- C. *Did anyone ask why teach this instead of that? The question is why not teach both this point and also that point!*

- D. *The framer of the passage took note of one matter and omitted other matters. [The catalogue is by no means complete, so framing the issue in terms of an omitted item is beside the point.]*
- E. *If so, what else did he leave out?*
- F. *He left out the case of the eve of Passover. [Slotki, p. 261, n. 10: The sacrifice of the Paschal Lamb was performed by three groups of the people, each one reading the Hallel-psalms — 113-118 — three times and sounding three blasts on the trumpet each time, making a total of twenty-seven blasts, which, added to the twenty-one blasts sounded daily, amounts to forty-eight.]*
- G. **[54B]** *If [the explanation of the omission at hand is] that he also omitted the case of the soundings of the shofar on the eve of Passover, that in fact is not a significant claim. For lo, in accord with whom is the present passage expressed? It accords with the view of R. Judah, who has said, “In all the days of the third group, they never even reached the verse, I love the Lord because he has heard my voice (Psa. 116: 1), because its numbers were so small [M. Pes. 5:7G-H].” [In this case, therefore, there were in any event no more than three blasts on the shofar. The Mishnah at hand is so framed as to accommodate such a case.]*
- H. *But have we not already established that the first phrase of the Mishnah-passage at hand cannot accord with R. Judah?*
- I. *The Tannaite authority of the passage accords with him in one detail [the one at hand], and differs from him in another detail.*
- J. *[Reverting to the original challenge:] what other omissions can you specify, along with the alleged omission at hand?*
- K. *He left out to the case of the eve of the Passover festival [on which the Pascal Lamb is offered], which coincides with a Friday, on which we omit six blasts [the ones for the third group, as Judah has said], but we add six others [three for signaling the end of work, three to mark the beginning of holy time].*

IV.1 A. They do not sound more than forty-eight notes [in the Temple] [M. 5:5A]:

- B. *No? But there is the case of the day on which the eve of Passover coincides with the Sabbath, on which, in accord with R. Judah, there will be fifty-one blasts [as specified at M. Pes. 5:7], and, in accord with sages [vis à vis Judah] there will be fifty-seven.*
- C. *When the framer of the passage made his statement, he was referring to something that happens every year, thus omitting reference to the occasion on which the eve of Passover coincides with the Sabbath, which does not take place every year.*
- D. *But does it happen every year that the eve of the Sabbath will fall within the intermediate days of the festival [since that item is listed at M. 5:5G]? There are times at which it does not occur.*
- E. *For example, there is this occasion: when the first day of the Festival coincides with a Friday [in which case the Sabbath beyond will be the Eighth Day of Solemn Assembly. The water-drawing will not override the first day of the Festival if it is a Sabbath, and the water-drawing does not take place on the Eighth Day of*

Solemn Assembly. Accordingly, here is a case in which the eve of the Sabbath does not fall within the intermediate days of the Festival.]

- F. *When the first festival day of the Festival occurs on a Friday, we postpone it [by one day, by adding to the month of Elul thirty days instead of twenty nine]. Why so? Because if the first festival day of the Festival were to come on a Friday, then on what day would the Day of Atonement fall? It would occur on a Sunday [prior to the first festival day]. That is why it is postponed.* [Slotki, p. 263, n. 4: The Day of Atonement was not allowed to fall on a Sunday on account of the difficulties involved.]
- G. *But do we in fact postpone it [so that the Day of Atonement will not come on a Sunday]? And have we not learned in the Mishnah: **The fat produced by offerings sacrificed on the Sabbath [that is, the fat of the daily whole-offering done at twilight] may be burned up on the Day of Atonement [beginning immediately at sundown] [M. Shab. 15:5].*** [The daily whole-offering of twilight on a Saturday produces fat to be burned on the altar. Even though the following day, Sunday, which begins at nightfall on Saturday, is the Day of Atonement, these fats nonetheless may be burned on the altar. The days run into one another, because both are holy, and we do not differentiate one holy day from the next. So why would we ever postpone matters so that the Day of Atonement would not occur on a Sunday?]
- H. *And R. Zira, furthermore, said, “When we were at school in Babylonia, we used to say the following Tannaite teaching: ‘On the Day of Atonement that coincided with a Friday, they did not sound the shofar, and if it coincided with the day after the Sabbath, they did not perform the rite of distinguishing [between the holy Sabbath day and the following day], in the opinion of all parties. [This would prove that the Day of Atonement may fall on a Sunday, there being no distinction between the holiness of the Sabbath and the holiness of the Day of Atonement, just as M. Shab. 15:5 maintains].*
- I. *“Now, when I came there [to the Land of Israel], I came across R. Judah, son of R. Simeon b. Pazzi, in session and he was stating, ‘That represents the view of R. ‘Aqiba.’”* [The point remains as just now stated, that there is no distinction between the Sabbath and the Day of Atonement. There is, therefore, no reason that the Day of Atonement cannot coincide with a Sunday.]
- J. *Then there is no difficulty. [Why not?] One statement [the Mishnah at hand, which, in omitting reference to the Sabbath that falls on an intermediate day of the Festival, implies that such a coincidence does not take place every year], accords with rabbis [who would postpone the first day of the Festival so as to prevent the Day of Atonement from coinciding with a Sunday], and the other version [which allows the Day of Atonement to occur on a Sunday] accords with “others say” in the following Tannaite passage:*
- K. **Others say, “There are between one Pentecost and the next [in the year beyond] or between one New Year and the next intervals of no more than four days of the week, or, in the case of a prolonged year, five [days] [T. Ar. 1:11C].** [Slotki, p. 264, n. 1: If in one year the New Year falls on a Sunday, in the next it must fall on a Thursday, since the twelve months consist of 29 and 30 days alternately or $6 \times (29 + 30) = 354$ days = $354/7$ weeks = 50 weeks and 4

days.] [Now, reverting to the case at hand, the view that the Day of Atonement can fall on a Sunday accords with “others”, as against the position of the opposed side, which maintains that no extra day may be added to a month, and no postponement can take place. That position is represented at T. **Ar. 1:11A-B**, details of which may be omitted here.]

- IV.2.** A. *Further objection was raised [to Aha’s proposition that the shofar is sounded separately to mark each additional offering on a day on which there are several such offerings:]* On the festival of a new moon which coincided with the Sabbath, the song in commemoration of the festival of the new moon overrides that said for the Sabbath.
- B. *Now if [what Aha says] were so, then one should say the song for the Sabbath and also say the song for the new moon.*
- C. *Said R. Safra, “Is the sense of ‘override’ as you maintain [that one replaces the other, which would then imply a principle contrary to Aha’s]? What ‘override’ means is merely, ‘takes precedence.’ [The one is said before the other, but both are recited.]”*
- D. *And why is that the case? The established principle is that when what is done all the time coincides with something that is not done all the time, what is done all the time takes precedence [in which case the Sabbath should take precedence over the New Moon, likewise the song commemorating the Sabbath should come before the song commemorating the new moon.]*
- E. *Said R. Yohanan, “In the present case, [by reversing the accepted order], it is made clear that the new moon has been accurately reckoned at its proper time. [The issue of C-D is irrelevant.]”*
- F. *Do we act thus reverse the usual order so as to publicize [that that is the case? In point of fact we publicize the accurate reckoning of the new moon in quite a different manner, for we have learned: **[The fats of] the daily whole-offering are set down on the altar ramp, on the lower half, at the east side, and those of the additional offerings are set down on the lower half of the ramp, on the west side, and those of the offerings for the new moons are set down on the rim of the altar, above [M. Sheq. 8:8A-C].***
- G. *And in this connection [55A] said R. Yohanan, “This is done [with the fats from the offering for the new moon] to make certain that people realize that the new moon has been reckoned accurately, at the proper time.” [So Yohanan’s explanation in the matter of the order of the songs surely is not à propos.]*
- H. *In point of fact, two quite distinct actions are taken to publicize the same fact, one appropriate to the one circumstance [in the Temple], the other appropriate to the other [in the synagogue worship].*

- IV.3.** A. *The following objection was raised [to Aha’s claim that the shofar is sounded in recognition of each additional offering on a day on which there are several such offerings]:*
- B. *Raba bar Samuel taught on Tannaite authority, “One might [have reached the conclusion] that, just as the people sound the shofar for the Sabbath by itself [when it is not also the occasion of some festival], and for the new moon by itself*

[when it does not coincide with a festival or Sabbath], so people should sound the shofar for each additional offering by itself [as Aha has claimed].

- C. “That is why Scripture states, ‘And on your new moons’ (Num. 10:10).”
- D. *Does this not explicitly refute the position of R. Aha?*
- E. *It does indeed refute his position.*
- F. *And how does the cited passage do so?*
- G. Said Abbaye, “Scripture has said, ‘And on your new moons’ (Num. 10:10), thus establishing a common analogy for all the new moons [and treating them alike].” [Slotki, p. 265, n. 10: Whatever festivals the day of the new moon may have, the number of trumpet blasts is always to be the same, i.e., they are to be sounded for one additional offering only.]
- H. R. Ashi said, “It is written, ‘Your month’ (Num. 10:10), and it is written, ‘On the beginnings of...’ (Num. 10:10). [Thus there is a reference to two beginnings for one month.] What month is there that has two beginnings? One has to say that this refers to the New Year [which marks the beginning of the month of Tishré and also the beginning of the year.
- I. “Yet Scripture explicitly says, ‘Your month.’ *The sense, then, is that it is a single occasion, [and even though there is more than one additional offering, the shofar is sounded only once, to mark the one day that serves for two distinct occasions].*”

IV.4. A. *In further [refutation of Aha’s view], it has been taught on Tannaite authority:*

- B. [What psalms did they recite] on the intermediate days of the festival?
- C. On the first day what did they say? “Ascribe to the Lord, you sons of might” (Psa. 29: 1).
- D. On the second day what did they recite? “But to the wicked, God says” (Psa. 50:16).
- E. On the third day what did they recite? “Who will rise up for me against the evil-doers? (Psa. 94:16).
- F. On the fourth day? “Consider, you brutish among the people” (Psa. 94: 6).
- G. On the fifth day? “I removed his shoulder from the burden” (Psa. 81: 7).
- H. On the sixth day? “All the foundations of the earth are moved” (Psa. 82: 5).
- I. And if the Sabbath coincided with any of these days [on which Psa. 92 had to be read], “... are moved...” (Psa. 82) is to be replaced [and read on Sunday, and so to the end, with the psalm for the last day omitted entirely]. [This would surely refute the principle behind Aha’s statement.]
- J. *R. Safra provided a mnemonic for the cited passages, which is Humhabi.*
- K. *R. Papa provided a mnemonic for the cited passages, which is Humhabi, and you may use as a mnemonic, “the escort of the scribes” [Slotki].*
- L. *Does the cited passage not serve to refute the view of R. Aha bar Hanina? It does indeed refute it.*

IV.5. A. *But did not R. Aha bar Hanina not adduce in evidence for his view both a verse of Scripture and also a Tannaite teaching?*

- B. Said Rabina, “The sense of the Tannaite teaching is that people should draw out the sound of the shofar.” [Slotki, p. 266, n. 14: The passage merely says that

“they sound according to the additional offerings.” The explanation that it means separate blasts for each additional offering is R. Aha’s alone, and his own interpretation might well be refuted.]

- C. *Rabbis of Caesarea in the name of R. Aha say*, “It serves to indicate that they add to the number of those who sound the shofar.”

IV.6. A. *Now what do we do, who keep two days [for the festival]?*

- B. Abbayye said, “[This is how we deal with the paragraphs of the sacrifices in Num. 28, which are to be read on the respective days, when, in the Exile, we omit one of the intermediate days and treat it as an extension of the first festival day of the Festival:] We omit the paragraph for the second day [and the others then follow the normal order].”
- C. Raba said, “We omit the one for the seventh day [with the paragraph referring to the second day moved to the third, and so on throughout.]”
- D. *A Tannaite teaching accords with the principle of Raba*: If the Sabbath coincides with one of them, “... are moved...” is omitted [as given above].
- E. *Amemar made an ordinance in Nehardea that people should go back and repeat the previous portions* [Slotki]. [Slotki, p. 267, n. 6: On the first day of the intermediate days, concerning which there is doubt whether it is the second or the third day of the festival, the paragraphs relating to both the second and the third (Num. 29:17-22) are recited; on the second day which might be the third or the fourth, the paragraphs relating to the third and the fourth (Num. 29:20-25) are recited, and so on. None of the paragraphs is omitted.]

The construction at hand must be viewed as yet another triumph of the philosophical powers of the framers of Bavli. The entire, protracted discussion follows a single line of inquiry; every detail belongs. The opening two units appear to serve as mere exegesis of the Mishnah-passage at hand, and, indeed, that is precisely what they contribute, unit I:1 telling us the authority of the rule, unit II:1 doing the same. But, in point of fact, both serve as a prologue for unit III:1, Aha’s interesting thesis, its exposition, analysis, refutation, since, in later stages of the discussion, units I:1 and II:1 recur and prove integral to what follows. Unit III:1 then lays down the challenge. On the surface, his view is merely on a formal issue of how many times they sound the shofar. But in the depths, the view expresses the principle that, if a given day commemorates more than a single sacred event, all of the relevant events must be noted in the rites of the day. We distinguish among aspects of sanctification. That is why — in the concrete terms at hand — the shofar is sounded for each additional offering, on a day commemorating several occasions celebrated by additional offerings. When we reflect on the issue of the relationship of the Eighth Day of Solemn Assembly to the prior festival days of Sukkot and the interest in whether the Eighth Day is treated as a festival by itself — a holy day distinct from others — or a continuation of the foregoing, we realize that, at hand, we have nothing more than the opposite side of the same coin. That is, the deep issue running through the bulk of the Bavli for our chapter is coherent. How do we deal with a holy day that stands in contiguous relationship with other holy days, on the one side? How do we deal with a holy day that

derives its sanctity from a number of diverse sources of sanctification, on the other side? It is a truly amazing feat of framing issues of utter and total abstraction — the interplay of diverse kinds of sanctification — in terms sufficiently concrete to join together with the Mishnah-rules at hand. In any event there can be no doubt that the entire passage of the Talmud attached to M. 5:5 is a unitary composition, one of extraordinary power of exposition of the abstract in workaday terms.

5:6

- A. **[55B] On the first festival day of the Festival there were thirteen bullocks, two rams, and one goat [Num. 29:13, 16].**
- B. **There remained fourteen lambs for the eight priestly watches.**
- C. **On the first day, six offer two each, and the remaining two, one each.**
- D. **On the second day, five offer two each, and the rest, one each.**
- E. **On the third day, four offer two each, and the rest, one each.**
- F. **On the fourth day, three offer two each, and the rest offer one each.**
- G. **On the fifth day, two offer two each, and the rest offer one each.**
- H. **On the sixth day, one offers two, and the rest offer one each.**
- I. **On the seventh, all of them are equal.**
- J. **On the eighth, they go back to drawing lots, as on the [other] festivals.**
- K. **They ruled: “Whoever offered a bullock one day should not offer one the next day.**
- L. **“But they offer them in rotation.”**

I.1 **[On the eighth, they go back to drawing lots, as on the [other] festivals:]** [When the Mishnah-passage states at M. 5:6J that the priests go back and draw lots], *may we say that the Mishnah at hand accords with the view of Rabbi and not of rabbis [vis à vis Rabbi]?*

- B. *For it has been taught on Tannaite authority:*
- C. “As to the bullock that is offered on the Eighth Day [of Solemn Assembly], the priests cast lots [to see who carries out the rites and enjoys the benefice] as at the first, [so that all twenty-four priestly groups cast lots, just as they do when the Festival begins. Involved in the lottery are all clans, not only the priestly clans who had had only two turns on the bullocks (Slotki)],” the words of Rabbi.
- D. And sages say, “One of the two priestly clans which did not have a third turn carries out that rite [since the proceeding on the Eighth Day is continuous with the foregoing].”
- E. *You may even maintain that rabbis [stand behind the cited passage, M. 5:6J].*
- F. *For clearly the two priestly clans are required to cast lots [and that is precisely what M. 5:6J states, without reference to whether the other twenty-two clans do so].*

I.2. A. *In accord with what authority is the following statement, taught on Tannaite authority:*

- B. **All of the priestly courses repeat the offering of a bullock during the seven days of the Festival a second and a third time, except for the last two, which repeat but do not do it a third time [cf. M. 5:6K-L] [T. Suk. 4:15A].**

- C. *May I propose that it is Rabbi and not rabbis [since the latter take the view that only one priestly clan misses the chance to offer a sacrifice yet a third time]?*
- D. *You may maintain that even rabbis maintain the present view. What is the sense of **do not do it a third time**? [It makes reference] to the bullocks of the Festival [but not to the bullock that is offered on the Eighth Day, after the Festival has ended].*
- E. *What, then, does the cited passage serve to teach us?*
- F. *It informs us: **Whoever offered a bullock one day should not offer one the next day, but they offer them in rotation [M. 5:6K-L].***

I.3. A. Said R. Eleazar, “What do these seventy bullocks stand for?”

- B. “They stand for the seventy nations.
- C. “What does the single bullock [of the Eighth Day] stand for? It stands for the singular nation.
- D. “The matter may be compared to the case of a mortal king, who said to his servants, ‘Make a great banquet for me,’ but, at the last minute, he said to his best friend, ‘Make a little snack for me, so I’ll really enjoy something of yours.’”
- E. Said R. Yohanan, “It’s too bad for the idolators who suffer loss and don’t know what they have lost.
- F. “When the house of the sanctuary [i.e., the Temple] was standing, the altar would make atonement for them.
- G. “And now who makes atonement for them?”

We deal with the priests’ assignments in offering up the various public offerings for the Festival. There were twenty-four priestly watches, all of them allowed to share in the sacrifices. Sixteen of these were occupied with the sixteen beasts (M. 5:6A). Eight were left over for turns on the remainder of the Festival, B. C-I then spell out the consequences. On the first day six of the eight watches offer two sacrifices apiece, and two watches offer one, and so on down, in line with Num. 29:17-32. The point of K-L is that twenty-two priestly watches offer bullocks three times and two have only two turns. Unit I:1-2 clarifies M. 5:6J and draws it into relationship, with parallel Tannaite statements, thus uncovering the underlying sense of the passage. Unit I:3 deals with the final offering, the one for the Eighth Day of Solemn Assembly.

5:7A-D

- A. **Three times a year all the priestly watches shared equally in the offerings of the feasts and in the division of the Show Bread.**
- B. **At Pentecost they would say to him, “Here you have unleavened bread, here is leavened bread for you.”**
- C. **The priestly watch whose time of service is scheduled [for that week] is the one which offers the daily whole-offerings, offerings brought by reason of vows, freewill offerings, and other public offerings.**
- D. **And it offers everything.**

I.1 A. **[Three times a year all the priestly watches shared equally in the offerings of the feasts and in the division of the Show Bread:] But the offerings of the feasts**

[M. 5:7A] belong to the Most High [and not to the priesthood, so why state that they are equally shared]?

B. Said R. Hisda, “The sense is, ‘that which is assigned on the festivals.’”

I.2. A. *Our rabbis have taught on Tannaite authority:*

B. How on the basis of Scripture do we know that **all the priestly watches shared equally in the offerings of the feasts [M. 5:7A]**?

C. Scripture states, “And come with all the desire of his soul... and minister” (Deu. 18: 6, 7). [The Levite to which the verse makes reference is understood as a priest.]

D. Is it possible [to suppose] that [the same rule applies] also on the rest of the days of the year?

E. Scripture states, “From one of your gates” (Deu. 18: 6).

F. [The sense is,] “I have made the foregoing statement only to apply to an occasion on which all Israelites enter through a single gate [that is, on a pilgrim festival].”

II.1 A. And in the division of the showbread [M. 5:7A]:

B. *Our rabbis have taught on Tannaite authority:*

C. How on the basis of Scripture do we know; all the priestly watches shared equally in the division of the show bread [M. 5:7A]?

D. [56A] Scripture states, “They shall have portion according to portion to eat” (Deu. 18: 8).

E. Just as each has a share in the work [of making the sacrifice], so each has a share in eating the priestly portions.

F. *Now what sort of “eating” is at hand?*

G. *If one should propose [that the allusion is to the eating of the priestly share of] the offerings themselves, that fact derives from another available verse of Scripture, “It shall belong to the priest who offers it” (Lev. 7: 9). [This proves that the priest who carries out the sacrifice of an animal keeps the portions of the animal reserved for the priesthood. So Deu. 18: 8 cannot be required to make that point.]*

H. Therefore [the cited proof text must refer to] the Show-Bread.

I. Is it possible [to suppose] that the same rule applies to obligatory offerings that are sacrificed on the festival but are not in commemoration of the festival itself [such as vow-offerings or sin-offerings that the householder has to offer and that he brings on the occasion of the festival when he makes his pilgrimage]?

J. Scripture states, “Except for that which is sold according to the fathers’ houses” (Deu. 18: 8).

K. What is it that the fathers have sold to one another?

L. [It is the week of service at the altar that is assigned to each priestly clan, with the statement,] “I shall do it in my week, and you in your week.”

III.1 A. At Pentecost they would say to him, “Here you have... [M. 5:7B]:

The Blessings that are said in the Sukkah

The following discussion concerns the blessings that are said in the Sukkah. The appearance of a clause of the Mishnah in the secondary expansion of the argument explains why the entire, free-standing analytical composition has been inserted here. It is the fact that, from time to time, a composition or even a large composite will find its place by reason of such a subsidiary and essentially formal consideration, and here is one such case.

- B. *It has been stated on Amoraic authority:*
- C. Rab said, “[One says] the blessing for the sukkah [‘... who has commanded us to dwell in the sukkah’] and only afterward the blessing for the season [‘who has kept us in life and... brought us to this season’].”
- D. Rabbah bar bar Hana said, “One says the blessing for the season and afterward for the sukkah.”
- E. Rab said, “[First] for the sukkah, then for the season, *because the obligation pertaining to the day at hand takes precedence.*”
- F. Rabbah bar bar Hana said, “For the season, then for the sukkah, *for when one deals with something done frequently and something not frequently, what is done frequently takes precedence, [and the blessing for the season is said at all seasons, while the blessing for the sukkah is said only on the Festival].*”
- G. *May we propose that Rab and Rabbah bar bar Hana carry forward the debate of the House of Shammai and the House of Hillel?*
- H. *For our rabbis have taught on Tannaite authority:*
- I. **Things that are at issue between the House of Shammai and the House of Hillel in regard to the [Sabbath] meal:**
- J. **The House of Shammai say, “One says a blessing over the Sabbath-day and afterward one says a blessing over the wine.”**
- K. **And the House of Hillel say, “One says a blessing over the wine and afterward one says a blessing over the Sabbath-day” (M. [Ber. 8: 1](#)).**
- L. **The House of Shammai say, “One says a blessing over the Sabbath day and afterward one says a blessing over the wine, for the day causes the wine to come, and the day is already sanctified, but the wine has not yet come.”**
- M. **The House of Hillel say, “One says a blessing over the wine and afterward says a blessing over the Sabbath-day, for the wine causes the sanctification of the day to be recited.**
- N. **“Another consideration: The blessing over the wine is frequent [always being required when wine is used], and the blessing over the day is not frequent [but is said only on certain days]” [T. [Ber. 5:51](#)].**
- O. **“When there is something that is done frequently and something that is not done frequently, what is done frequently takes precedence over what is not done frequently.”**
- P. *Now may we then propose that Rab accords with the position of the House of Shammai, and Rabbah bar bar Hana accords with the position of the House of Hillel [as just now explained]?*

- Q. *Rab may say to you, “I rule even in accord with the principle of the House of Hillel [agreeing with them]. The House of Hillel make the ruling that they did in the cited case only because the wine causes the sanctification to be said. But here, if we do not say the blessing for the season, would we not in any event say the blessing for the sukkah? [We assuredly would!]]”*
- R. *And Rabbah bar bar Hana may say to you, “I rule even in accord with the position of the House of Shammai. In the case at hand [with regard to wine and the Sabbath] the House of Shammai make the ruling that they do only because it is the day that causes the wine to be brought.*
- S. *“But here, even if we do not say the blessing for the sukkah, do we not in any event say the blessing for the season? [We assuredly do! Since the season is more frequent, it takes precedence.]”*
- T. *We have learned in the Mishnah: **At Pentecost they would say to him, “Here you have unleavened bread, here is leavened bread for you” [M. 5:7B].***
- U. *Now here we have a case in which the leavened bread is the main thing and the unleavened bread is not essential [for the leavened bread is part of the ritual of the day, so Lev. 23:17 (Slotki), while the unleavened bread is merely the ordinary show-bread of the previous Sabbath (Slotki, p. 273, ns. 2-3)], and the framer of the passage [gives precedence to the unleavened bread and then the leavened, when he provides the formula:] **“Here you have unleavened bread, here is leavened bread for you [M. 5:7B].***
- V. *Would that passage not then provide a refutation of the position of Rab [who holds that the obligation of the day at hand takes precedence? Here it is just the opposite].*
- W. *In point of fact it is a dispute among Tannaite authorities about the proper framing of the statement at hand.*
- X. *For it has been taught on Tannaite authority:*
- Y. **“Here is unleavened bread for you. Here is leavened bread for you.”**
- Z. *Abba Saul says, “Here is leavened bread for you, here is unleavened bread for you” [that is, in the order that Rab would require].*
- AA. *R. Nahman bar Hisda expounded, “It is not in accord with the opinion of Rab, who has said that he blessing for the sukkah is said and afterward the blessing for the season; but the blessing for the season is said and afterward the blessing for the sukkah.”*
- BB. *And R. Sheshet, son of R. Idi, said, “The blessing for the sukkah is said and afterward the blessing for the season.”*
- CC. *And the decided law is the blessing for the sukkah is said, and afterward the blessing for the season.*

IV.1 A. The priestly watch whose time of service is scheduled... and the other public offerings [M. 5:7C]:

- B. *What does the latter clause serve to include?*
- C. *It includes the bullock required on account of a transgression caused by the inadvertence of the community and also he-goats brought as atonement for idolatry [that may have been committed during the festival].*

V.1 A. And it offers everything [M. 5:7D]:

- B. *What does this phrase serve to include?*
- C. *It includes offerings brought to keep the altar busy [when otherwise there would be no sacrificial activity there. There would be free will offerings paid for by public funds.]*

The reference, M. 5:6J, to other festivals, generates the inclusion of M. 5:7, the shares of the priestly watches on other festivals. The principal interest is in the division of the Show Bread, M. 5:7A-B, E, M. 5:8. Units I-III provide light glosses for the Mishnah's language or proof-texts for its rule. Unit IV is inserted because it adduces in evidence a citation of the Mishnah-paragraph at hand, but the passage — a rather elegant one — has not been constructed with the present Mishnah-paragraph in mind. Units V, VI then complete the task of Mishnah-exegesis of a narrow sort.

5:7E-5:8

- E. **On a festival day which comes next to a Sabbath, whether before or after it, all of the priestly watches were equal in the division of the Show-Bread.**

M. 5:7

- A. **[If] a day intervened [between a festival-day and a Sabbath], the priestly watch which was scheduled for that time took ten loaves, and the one that stayed back [in the Temple] took two.**
- B. **And on all other days of the year, the entering priestly watch took six, and the one going off duty took six.**
- C. **R. Judah says, "The one coming on duty takes seven, and the one going off duty takes five."**
- D. **The ones going on duty divide at the north, and the ones going off duty divide at the south.**
- E. **[The priestly watch of] Bilgah always divided it in the south, and their ring was fixed, and their wall-niche was blocked up.**

M. 5:8

- I.1 A. [On a festival day which comes next to a Sabbath, whether before or after it, all of the priestly watches were equal in the division of the Show-Bread:]**

What is the meaning of before or after it? If we propose that "before" refers to the Sabbath before the first festival day of the Festival, and "after" refers to the final festival day of the Festival, then we have nothing other than the Sabbath that falls within the Festival itself. [If the first day of the Festival came on a Friday, or the last on a Sunday, we have a Sabbath of the Festival.]

- B. *Rather, "before" refers to the last festival day of the Festival, and "after" refers to the first festival day of the Festival.*
- C. *Why then [does the outgoing priestly clan get a share in the Show-Bread [as M. 5:7E specifies]?*
- D. *Since one group has to come early [before the Sabbath] and the other has to stay on [after the Sabbath], rabbis made a provision for them to eat their meals together.*

II.1 A. If a day intervened... [M. 5:8A]:

- B. **[56B]** *[With respect to M. 5:8C, Judah's provision of two extra loaves for the clan coming on duty], why provide these two?*
- C. Said R. Isaac, "They are an extra salary for the closing of the doors [left open by the outgoing clan]."
- D. *And why not [have the outgoing group say], "Deduct one now and take one more later" ["Less for less," that is, (Slotki, p. 275, n. 8:) "You take one less now, and when it is your turn to go out, the next incoming course will in its turn be one less"]?*
- E. *Said Abbaye, "A young pumpkin is better than a fully-grown one."*

II.2. A. Said R. Judah, "And [in like manner] they divided the additional offerings [just as they divided the Show-Bread]."

- B. *The following objection was raised:*
- C. **The outgoing priestly watch offers the morning daily whole-offering and the additional offerings.**
- D. **The incoming one then offers the evening daily whole-offering and the incense [T. Suk. 4:24-25A].**
- E. *Now the framer of this passage says nothing about their sharing the additional offerings [as Judah has claimed is the case].*
- F. *The framer of that passage was not dealing with the subject of sharing the additional offerings [and that is why he did not mention it].*
- G. *Said Raba, "And lo, the Tannaite authority of the house of Samuel, who dealt with the division of the sacrifices, does not make mention of the division of the additional offerings in the same context."*
- H. *For the Tannaite authority of the house of Samuel stated, "The outgoing priestly watch offers the morning daily whole offering and the additional offerings, and the incoming priestly watch prepares the evening daily whole-offering and the incense. Four priests go in, two from the outgoing watch, two from the incoming one, and they divide up the Show-Bread."*
- I. *Now we note that he makes no mention at all of their dividing the additional offerings.*
- J. *This then constitutes a refutation of the view of R. Judah, does it not?*
- K. *It does indeed refute his thesis.*

III.1 A. **The ones going on duty divide at the north [M. 5:8D]:**

- B. *Our rabbis have taught on Tannaite authority:*
- C. **The ones going on duty divide at the north so that it should be publicly visible that they are the incoming group.**
- D. **And the ones who are going off duty divide at the south so that it should be publicly visible that they are going off duty.**

IV.1 A. **[The priestly watch of] Bilgah always divided in the south [M. 5:8E]:**

- B. *Our rabbis have taught on Tannaite authority:*
- C. **Here is the case involving Miriam, daughter of Bilgah, who apostatized.**
- E. **She went off and married an officer of the Greek royal house.**

- F. And when the Greeks went into the sanctuary, she came along and banged her sandal on the top of the altar, screaming at it, “Wolf, wolf! You have wiped out the fortune of Israel, and you [still] did not then stand up for them in the time of their trouble.”
- G. Now when sages heard this, they made her [course’s] ring immovable, and they blocked up their wall-niche.
- H. And some say it was because [the priestly watch of Bilgah] delayed in observing its priestly watch.
- I. [In T.’s version]: So the watch of Yeshebab went in and served in its stead.
- J. Therefore Bilgah always appears to be among the outgoing priestly watches [at the south], and Yeshebab always appears to be among the incoming priestly watches [at the north].
- K. Neighbors of the wicked normally receive no reward,
- L. except for Yeshebab,
- M. neighbor to Bilgah, who received a reward [T. Suk. 4:28].
- N. *Now there is no difficulty in the matter from the viewpoint of him who has said that the reason was that the priestly watch of Bilgah delayed in observing its priestly watch. That is [a perfectly reasonable explanation for] why the entire priestly watch-clan was punished.*
- O. *But from the viewpoint of him who has said [that the reason was that] Miriam, daughter of Bilgah, had apostatized, do we impose a penalty on someone because of what his daughter has done?*
- P. *Said Abbaye, “Indeed so. It is like what people say, ‘What the child says in the market place is either the father’s or the mother’s [talk].’”*
- Q. *But then we must ask, on account of [the disgrace of] the father and the mother, shall we penalize the entire priestly watch-clan?*
- R. Said Abbaye, “‘Woe for the wicked, woe for his neighbor. Good for the righteous, good for his neighbor,’ as it is said, ‘Say to you of the righteous that it shall be well with him, for they shall eat the fruit of their doings’ (Isa. 3:10).”

The Show Bread is removed from the table and replaced on the Sabbath. What is taken away is given out to the priests. Now, if all the priests are available, who gets it? All divide it, if all are present, M. 5:7E. But if there is an intervening day, e.g., if the festival fell on Thursday, then the priestly watch in charge for the following Sabbath took ten loaves. What about the watch which served the preceding week but remained in the Temple over the Sabbath, since it came so close to the festival? That watch took two. The dispute of B-C, D + E, provides some further information in line with B and completes the triplet, M. 5:7E, M. 5:8A, and M. 5:8B. Unit I:1 clarifies the sense of M. 5:7E, unit II:1, M. 5:8C. Unit II:2 proposes a secondary expansion of M. 5:8, that is, applying the rule at hand to a matter not made explicit in the Mishnah. Unit III:1 then proceeds to M. 5:8D, and unit IV:1, M. 5:8E.